

A SYSTEMATIC THEOLOGY

Vol. II Angelology And Anthropology

## The Cover

**The cover picture is meant to represent Mt 5:16** *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

**It was first used on an unpublished appologetic book titled “Bible Codes”, which is still used by our school but has not been published because of the excessive borrowing from Dr. Chuck Missler’s book of the similar title.**

**This verse was probably the concept for the children’s Hymn:**

<p><b><u>This little light of mine,</u></b>  <b>I'm gonna<sup>a</sup> let it shine</b>  <b>This little light of mine,</b>  <b>I'm gonna let it shine</b>  <b>This little light of mine,</b>  <b>I'm gonna let it shine</b>  <b>Let it shine,</b>  <b>Let it shine,</b>  <b>Let it shine.</b></p> <p><b>Hide it under a bushel? No!</b>  <b>I'm gonna let it shine</b>  <b>Hide it under a bushel? No!</b>  <b>I'm gonna let it shine</b>  <b>Hide it under a bushel? No!</b>  <b>I'm gonna let it shine</b>  <b>Let it shine,</b>  <b>Let it shine,</b>  <b>Let it shine.</b></p> <p><b>Don't let Satan blow it out,</b>  <b>I'm gonna let it shine</b>  <b>Don't let Satan blow it out,</b>  <b>I'm gonna let it shine</b>  <b>Don't let Satan blow it out,</b>  <b>I'm gonna let it shine</b>  <b>Let it shine,</b>  <b>Let it shine,</b>  <b>Let it shine.</b></p>	<p><b>I'm gonna shine til Jesus comes</b>  <b>I'm gonna let it shine</b>  <b>I'm gonna shine til Jesus comes</b>  <b>I'm gonna let it shine</b>  <b>I'm gonna shine til Jesus comes</b>  <b>I'm gonna let it shine</b>  <b>Let it shine,</b>  <b>Let it shine,</b>  <b>Let it shine.</b></p> <p><b>I'm gonna shine for ever more</b>  <b>I'm gonna let it shine</b>  <b>I'm gonna shine for ever more</b>  <b>I'm gonna let it shine</b>  <b>I'm gonna shine for ever more</b>  <b>I'm gonna let it shine</b>  <b>Let it shine,</b>  <b>Let it shine,</b>  <b>Let it shine.</b></p> <p style="text-align: center;">. . . . . . . .</p>
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<sup>a</sup> gonna = going to.

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## ANGELOLOGY

### 1. INTRODUCTION TO ANGELOLOGY

Angelology, the study of angels, Demons, and the Nephilim (Gen 6:1-8), is commonly not taught in our local churches. The reason for this is an erroneous view of the antediluvian period by those who hold the theory of the daughters of men (of the Sethites) were impregnated by the son's of God, the Cainites. That, according to this 'theory' was the reason for the flood.

This, unfortunately, is the mostly misunderstood teaching by those of the neoevangelical faith.

Below, we provide a Biblical Explanation for the Flood of Noah that more truly squares with the Bible, the Apocrypha, and also with the Archaeological finds.

We have attempted to go from Angels to Zophim, from Satan to Sodom, From Hebrew to Greek to English, in an attempt to make this account as clear and believable as possible.

Many authors have been quoted within these pages; some are pro-our views and Many older exegetes are anti-our views. May our students ask for Holy Spirit discernment of these issues.

May God be glorified by our efforts.

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## 1.1 Concerning The Angels - General Facts

Prior to The Gen 1 creation account God had already created a group of beings having ‘spiritual’ bodies for the purpose of glorifying God. These angelic beings were appointed with various characteristics in order to perform this glorification.<sup>a</sup> Angels were confounded by the Pride of Lucifer, Son of the Morning’ (in Is 14:12-16.), who’s sin caused a group of angels to fall with him.

## 1.2 Specific Facts About Lucifer, Son of the Morning’.

Is 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! {O Lucifer: or, O day star}

13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High. {This is the Mormon Lie: i.e., I will be as God!!! NEC}

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

### 1.2.1 A Text Normally Applied To Lucifer Although It Refers Specifically To The King Of Tyre.

The Anointed Cherub that Covers’ Eze 28:13-19; although a passage that clearly talks of the Prince of Tyre’, may be a type of Lucifer (a figure of speech, as in Rom 8:14, Grk. τυπος tupos too’-pos: a type, example, illustration. in other places[e.g., Heb 10:1, Col 2:17] the Grk. word σκία skia skee’-ah: apparently a primary word; "shade" or a shadow is used)).Ref. Appendix A.

**Ez 28:14** Thou art the anointed cherub that covereth; **and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.** {*Note: The King of Tyre never traversed the Holy Mountain of God, as far as I have been able to determine NEC*}

**15** Thou wast perfect in thy ways from the day that thou wast **created**, till iniquity was found in thee. {*Note: The King of Tyre was never and could not have ever been perfect in his ways! NEC*}

**16** **By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee**

<sup>a</sup> See Table 02.01.02. Table Of Angels – By Name, Religion, Type, And Domain.

**as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.** *{This is clearly our adversary Lucifer/Satan. NEC}*

**17** Thine heart was lifted up because of thy beauty, **thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.** *{See this happen Mid-Tribulation – Rev 12:7-13; whether you are in heaven or ‘perish’ the thought, on earth!!! NEC}*

### 1.2.2 The First Mention Of The Sons of God With Satan.

In the Book of Job, we see the fallen angelic realm come to stand before God. Note They are called “sons of God”! Note, also, that they are not only in the heavenly realm but also have access to earth.

**Job 1:6** Now there was a day when the sons of God came to present themselves before the LORD, and Satan (07854. *שָׂטָן satan saw-tawn’; the adversary.*) came also among them. *{among: Heb. in the midst of}*

JFB has on vs. 6:

“Satan — The tradition was widely spread that he had been the agent in Adam’s temptation. Hence his name is given without comment. The feeling with which he looks on Job is similar to that with which he looked on Adam in Paradise: emboldened by his success in the case of one not yet fallen, he is confident that the piety of Job, one of a fallen race, will not stand the test. He had fallen himself (#Job 4:19 15:15 Jude 1:6). In the Book of Job, Satan is first designated by name: "Satan," Hebrew, "one who lies in wait"; an "adversary" in a court of justice (#1Ch 21:1; Ps 109:6; Zec 3:1; *{1 Jo 2:1-2 by implication and with our Advocate Jesus our LORD, our Defense Attorney, and with God the Father, in Court, in Heaven. NEC}*); "accuser" (#Re 12:10). He has the law of God on his side by man’s sin, and against man.”

**Job 1:7** And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

**Job 1:8** And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? *{considered: Heb. set thy heart on}*

**Job 1:9** Then Satan answered the LORD, and said, Doth Job fear God for nought?

**Job 1:12** And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. *{power: Heb. hand}*

**Job 2:1** Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

**Job 2:2** **And the LORD said unto Satan, From whence comest thou?** And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

**Job 2:3** **And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. {to destroy ... : Heb. to swallow him up}**

**Job 2:4** **And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.**

**Job 2:6** **And the LORD said unto Satan, Behold, he is in thine hand; but save his life. {but: or, only}**

**Job 2:7** So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

These sons of God are also created angels; **only created beings are called ‘sons of God’ in the OT. The born again ones in the NT are also called sons of God because they have been recreated in Christ Jesus.**<sup>a</sup> The sons of God in Gen 6:2 ff, are a portion of Satans Hoard of fallen angels.

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<sup>a</sup> Eph 2:10 For we are his workmanship, **created in Christ Jesus** unto good works, which God hath before ordained that we should walk in them. {ordained: or, prepared }

Eph 4:24 And that ye put on **the new man**, which after God **is created in righteousness and true holiness.** {true ... : or, holiness of truth }

**Gen 6:2** That the sons of God saw the daughters of Adam {בָּנוֹת הָאָדָם} <0120>

אָדָם ‘adam} that they were fair; and they took them wives of all which they chose.

**3** And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

**4** There were the giants { הַנְּפִלִים } <05303> נפיל n<sup>e</sup>phiyl nef-eel’ or נפיל n<sup>e</sup>phil nef-eel’ or (plural) Nephilim נפילים NEC}} in the earth in those days; and also after that<sup>a</sup>, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

I’ve written an entire book on these ‘sons of God’: Please see<sup>1</sup>.

### 1.2.3 Satan (and His Hench’es<sup>b</sup>) Are Still With Us.

**2 Cor 11:13** For such are false apostles, deceitful workers, transforming<sup>c</sup> themselves into the apostles of Christ.

**14** And no marvel; for Satan (*Grk. 4567 σατανας Satanat sat-an-as’*: *adversary.*) himself itransforms (himself) (μετασχηματιζεται <3345> (5731) {V-PMI-3S }) into an angel of light.

**15** Therefore it is no great thing if his ministers also are transformed { μετασχηματιζονται <3345> (5743) {V-PP1-3P }} as the ministers of righteousness; whose end shall be according to their works.

### 1.2.4 Satan And His Hordes Have Access To Heaven Until The Middle Of The Tribulation (of Israel) Period.

Satan still has access to heaven being the “accuser of the brethren” which court scene we see in 1 Jo 2:1-2. He and his evil hoard still have access to Heaven until the middle of the tribulation period. Re 12:10.

<sup>a</sup> i.e. after the flood some of these sons of God, also interbred with the daughters of men.

<sup>b</sup> Hench’es is a term coined here for evil angels that fell with Satan (Lucifer). Henchmen would be applied to men who also reject God in their lives and instead, knowingly, or as most do unknowingly, support the god (Satan) of this world 2 Cor 4:4.

<sup>c</sup> <3345> μετασχηματίζω metaschematizo met-askh-ay-mat-id’-zo from 3326 and a derivative of 4976; v; TDNT-7:957,1129; { See TDNT 777 }  
AV-transform 2, transfer in a figure 1, transform (one’s) self 1, change 1; 5 See 1Co 4:6; 2Co 11:13; 2Co 11:14; 2Co 11:15; Php 3:21.  
1) to change the figure of, to transform

**Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: {wonder: or, sign}**

**2 And she being with child cried, travailing in birth, and pained to be delivered.**

**3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign}**

**4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman who was ready to be delivered, for to devour her child as soon as it was born.**

**5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.**

### 1.2.5 The Woman Here Depicts Israel In The Mid-Tribulation Epic.

The woman, here, depicts Israel as a nation; The Child depicts the LORD Jesus The Messiah.

The woman (Israel in the middle of the tribulation period goes into hiding for three and ½ years, Rev 12 vs. 6. The Devil, Satan,

The accuser of the brethren, and his angels who followed him are removed from access to Heaven. Re 12:4. Note also in Re 12:1, 2, and 5 The woman (Israel) brought forth Jeasus the Messiah, who is to rule all Nations.

**1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: {wonder: or, sign }**

**2 And she being with child cried, travailing in birth, and pained to be delivered.**

**3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign }**

**4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.**

**5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.6 And the woman fled into the wilderness, where she hath a place prepared by God, that they should feed her there a thousand two hundred and threescore days.**

- 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,**
- 8 And prevailed not; neither was their place found any more in heaven.**
- 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**
- 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

### **1.2.6 The End Of The Tribulation Period – Their Captivity For A Thousand Years.**

At the end of the Tribulation' period (7 years) Satan and his fallen angel hoard are taken captive for a thousand years (The Millennium Kingdom Period where Our LORD Jesus reigns upon His Throne in the New Temple in Jerusalem See Ez ), and then loosed for a short time to attempt to deceive those who have been living in a perfect environment. This evidently proves the absolute sinfulness of sin (The Adamic Nature).

- Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.**
- 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**
- 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**

### **1.2.7 At Millennium's End, Satan Is Loosed For A Short Time - His Last.**

Here's Satan's loosing after the 1000 year (Millennium). It doesn't mention his evil hoard, here.

- Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,**
- 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. {These}**
- 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.**

**10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.**

### 1.2.8 The Mysterious Gog And Magog

Who are these nations, Gog and Magog? Ezekiel the prophet answers this: Gog represents the ruler of the land of Magog – of Meschech and Tubal. Scofield suggests the twofold battle:

“That the primary reference is to the northern (European) powers, headed up by Russia, all agree. The whole passage should be read in connection with #Zec 12:1-4 14:1-9 Mt 24:14-30 Re 14:14-20 19:17-21, "Gog" is the prince, "Magog," his land. The reference to Meshech and Tubal (Moscow and Tobolsk) is a clear mark of identification. Russia and the northern powers have been the latest persecutors of dispersed Israel, and it is congruous both with divine justice and with the covenants (e.g. See Scofield "Ge 15:18" See Scofield "De 30:3" that destruction should fall at the climax of the last mad attempt to exterminate the remnant of Israel in Jerusalem. The whole prophecy belongs to the yet future "day of Jehovah" #Isa 2:10-22 Re 19:11-21 and to the battle of Armageddon #Re 16:14 (See Scofield "Re 19:19"), but includes also the final revolt of the nations at the close of the kingdom-age. #Re 20:7-9.”

However, The greatest enemy of Israel and The Church has been Islam. Dr. Scofield had been schooled in the belief that the Roman Church (Hence Europe) and Russia was the greatest persecutor of God’s People. However as has been shown by numbers, Islam is our greatest enemy. More Jews and Christians have been killed by Islam than by any religious group in history.

The following is from and through the courtesy of “TEARS OF JIHAD”.

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“These figures are a rough estimate of the death of non-Muslims by the political act of jihad.

#### Africa

Thomas Sowell [Thomas Sowell, *Race and Culture*, Basic Books, 1994, p. 188] estimates that 11 million slaves were shipped across the Atlantic and 14 million were sent to the Islamic nations of North Africa and the Middle East. For every slave captured many others died. Estimates of this collateral damage vary. The renowned missionary David Livingstone estimated that for every slave who reached a plantation, five others were killed in the initial raid or died of illness and privation on the forced march.[Woman’s Presbyterian Board of Missions, *David Livingstone*, p. 62, 1888] Those who were left behind were the very young, the weak, the sick and the old. These soon died since the main providers had been killed or enslaved. So, for 25 million slaves delivered to the market, we have an estimated death of about 120 million people. Islam ran the wholesale slave trade in Africa.

*120 million Africans*

#### Christians

The number of Christians martyred by Islam is 9 million [David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-10] . A rough estimate by Raphael Moore in *History of Asia Minor* is that another 50 million died in wars by jihad. So counting the million African Christians killed in the 20th century we have:

*60 million Christians* {These are dated. several million more have been killed in the late 20<sup>th</sup> and early 21<sup>st</sup> Centuries. NEC}

Hindus

**Koenard Elst in Negationism in India gives an estimate of 80 million Hindus killed in the total jihad against India. [Koenard Elst, *Negationism in India*, Voice of India, New Delhi, 2002, pg. 34.] The country of India today is only half the size of ancient India, due to jihad. The mountains near India are called the Hindu Kush, meaning the “funeral pyre of the Hindus.”**

*80 million Hindus*

Buddhists

**Buddhists do not keep up with the history of war. Keep in mind that in jihad only Christians and Jews were allowed to survive as dhimmis (servants to Islam) everyone else had to convert or die. Jihad killed the Buddhists in Turkey, Afghanistan, along the Silk Route, and in India. The total is roughly 10 million. [David B. Barrett, Todd M. Johnson, *World Christian Trends AD 30-AD 2200*, William Carey Library, 2001, p. 230, table 4-1.] *10 million Buddhists***

Jews

**Oddly enough there were not enough Jews killed in jihad to significantly affect the totals of the Great Annihilation. The jihad in Arabia was 100 percent effective, but the numbers were in the thousands, not millions. After that, the Jews submitted and became the dhimmis (servants and second class citizens) of Islam and did not have geographic political power.**

***This gives a rough estimate of 270 million killed by jihad.”***

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**The Following Statistics are from and through the courtesy of Mark Humphries Website.**



Figure 02.01.01. How Many Western Leftists Even Know About The Ethnic Cleansing Of The Jews?

When will this hatred end? In the Millennium! Unfortunately, Mr Mark Humphries is a self-proclaimed Atheist and so knows or cares little of Biblical Prophecy. He was not contacted for this Statistics Presentation because he hasn't the time to take emails' about his website.

We continue with the subject Gog and Magog.

- Eze 37:1** And the word of the LORD came unto me, saying,
- 2** Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, {the chief ... : or, prince of the chief}
  - 3** And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

Notice below, the percentage of Muslim population of the countries surrounding Israel. Notice also that Egypt and Saudi Arabia, although Muslim, are not part of this confederacy. Also, IRAQ and Syria where ISIS hangs out today are not contained in the percentages.



Figure 02.01.02. Map Of Gog-Magog Showing Today’s Muslim Population Percentages.  
Reference Table 02.01.01.

**Table 02.01.01. The Eight (Kings) Kingdoms Of Rev. 17**

1	Egypt	Fallen	
2	Assyria	Fallen	
3	Babylon	Fallen	
4	Medo-Persia	Fallen	
5	Greece	Fallen	
			<p><b>Rev 17:10</b> And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.</p> <p><b>11</b> And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. - little horn of Dan 7</p> <p><b>12</b> And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.</p> <p><b>13</b> These have one mind, and shall give their power and strength unto the beast.</p> <p><b>14</b> These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.</p>
6	Rome	One is	
7	The Ottoman Empire		<p><b>Not yet come – in John’s Day - The Ottoman Empire (<u>Ottoman Turkish</u>: دولت عليه عثمانیه <i>Devlet-i ‘Aliyye-yi ‘Osmâniyye</i>; <u>Modern Turkish</u>: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the Turkish Empire or <u>Turkey</u>, was a <u>contiguous transcontinental</u> empire founded by <u>Turkish</u> tribes under <u>Osman Bey</u> in north-western <u>Anatolia</u> in 1299. With the <u>conquest of Constantinople</u> by <u>Mehmed II</u> in 1453, the Ottoman state was transformed into an <u>empire</u>. During the 16th and 17th centuries, in particular at the height of its power under the reign of <u>Suleiman the Magnificent</u>, the Ottoman Empire was one of the most powerful states in the world – a multinational, multilingual empire, controlling much of <u>Southeast Europe</u>, <u>Western Asia</u> and <u>North Africa</u>. At the beginning of the 17th <u>century</u> the empire contained <u>32 provinces</u> and numerous <u>vassal states</u>, some of which were later absorbed into the empire, while others were granted various types of autonomy during the course of centuries. With <u>Constantinople</u> as its capital and control of vast lands around the <u>Mediterranean basin</u>, the Ottoman Empire was at the centre of interactions between the <u>Eastern</u> and <u>Western worlds</u> for over six centuries. It was dissolved in the aftermath of <u>World War I</u>; the collapse of the empire led to the emergence of the new political regime in <u>Turkey</u> itself, as well as the creation of the new <u>Middle East</u>.</b></p>
8	ISLAM/Babylon		<p><b>Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound!</b></p> <p><b>Many commentators still believe that Rev 13:7 &amp; 8 have to do with Rome. Note that” the people of the Prince who will come Dan 9:26 , shall destroy the city “(Jerusalem) in 70 AD. <u>The people who destroyed the city were NOT Romans but were Arabs who came into</u></b></p>

Jerusalem because the Jews were all gone (or dead). These were not yet Islamic until the 7<sup>th</sup> Century.

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**An Important Note**

“Eusebius, from the third and fourth century was curator of the Library at Caesarea. He was a renowned scholar both then and today. He wrote, ”The hill called Zion and Jerusalem, the building there, that is to say, the temple, the Holy of Holies, the Altar, and whatever else was there dedicated to the glory of God have been utterly removed or shaken, in fulfillment of the word.” He further notes only a few lines later that sadly, after the ruin of Zion (City of David), the very stones from “the temple itself and from its ancient sanctuary were scavenged from the temple site in Zion and used for the construction of “idol temples and of theatres for the populous.”

Ancient Hecateus of Abdera also testified that the temple was not only in Zion, but located “nearly in the very center of the City of David.” Quote Courtesy of Dr. Bob Cornuke, “THE TEMPLE”.

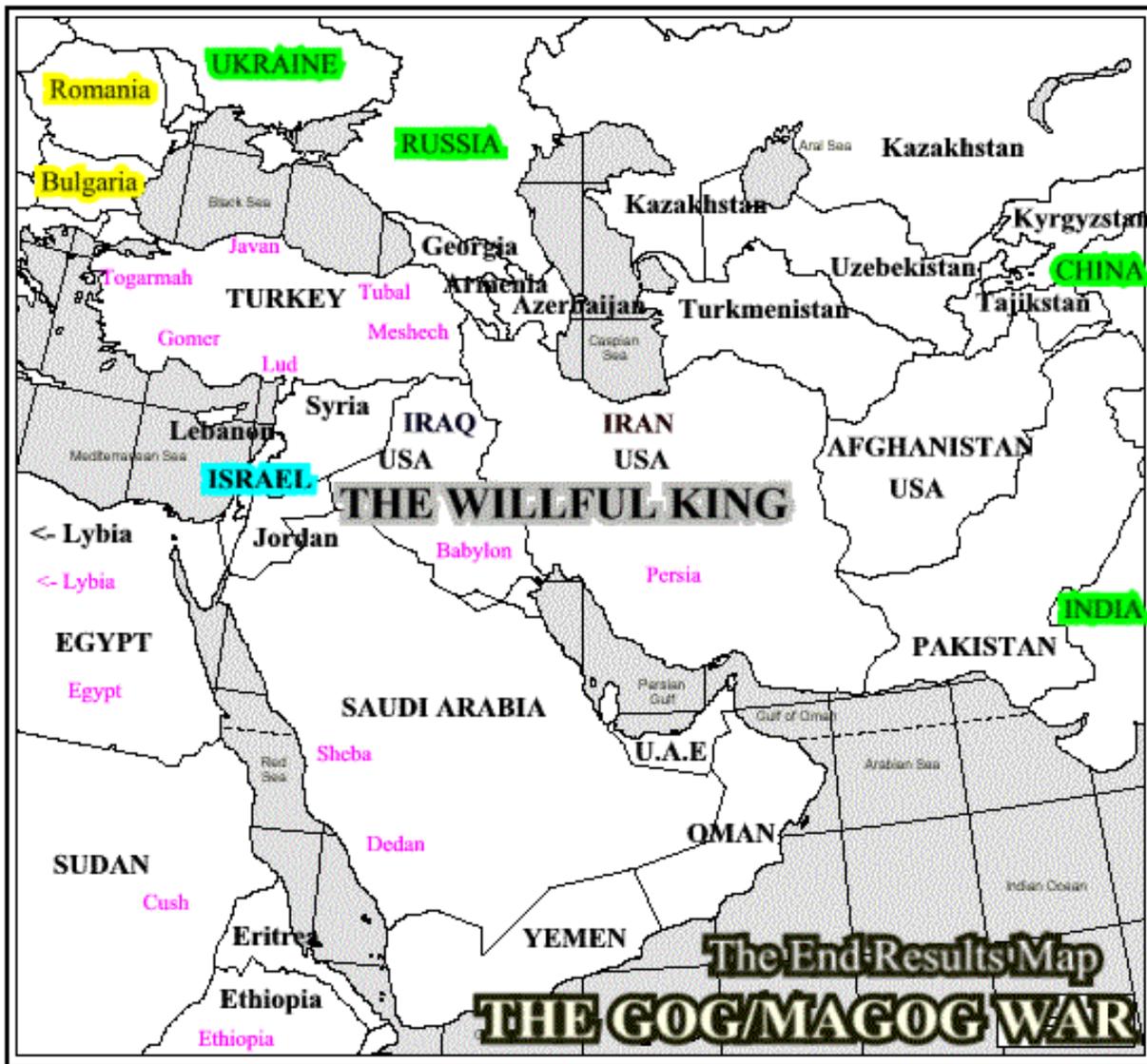


Figure 02.01.03 The Gog-Magog War of Rev 13-19.

1.2.9 The Wars Of The Book Of The Revelation Of Jesus The LORD Of Glory.

War is an invention of Satan. It came to man after Adam’s Fall. Cain’s Murder of his brother Able illustrates the soulish fabric of war. We have had wars large and small since Cain. The Bible documents many wars fought between peoples and nations up through man’s time on earth. Wars of the 20<sup>th</sup> Century, notwithstanding, have nothing Biblically to do with the overall Biblical account. Let’s look therefore at the 2 major wars prophesied in the Final Book of the Bible.

The Wars of the book of Revelation are revealed below. The first, the battle of Har Megido (Armageddon) takes place near the end of the Tribulation period. The second takes place near the end of the Millennium, roughly 1000 years apart. Below is a list of Scriptures mentioning several of the names of persons and countries involved in these wars.

- Ge 10:2** **The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.**
- 1Ch 1:5** **The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.**
- 1Ch 5:4** **The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,**
- Eze 38:2** **Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, {the chief ... : or, prince of the chief}**
- Eze 38:3** **And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:**
- Eze 39:6** **And I will send a fire on Magog, and among them that dwell confidently in the isles: and they shall know that I am the LORD. {Is this when USA get's hit? NEC}**
- Eze 38:14** **Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?**
- Eze 38:16** **And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.**
- Eze 38:18** **And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.**
- Eze 39:1** **Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:**
- Eze 39:11** **And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog. {noses: or, mouths} {Hamongog: that is, The multitude of Gog}**

### 1.2.9.1 The First Major War Discussed In The Book Of The Revelation.

Note here Rev 13:12-19:6 and 19:11-21.where the battle of Har-Megido (Armageddon) takes place. A short quote of this battle is listed, below.

- Rev 16:10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
- 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.
- 12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
- 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.**
- 14 For they are the spirits of devils <1142> δαίμων daimon dah'-ee-mown; n m/f;AV-devils 4, devil 1; 5**
- 15 Behold, I come as a thief.<sup>a</sup> Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**
- 16 And he gathered them together into a place called in the Hebrew tongue **Armageddon.**
- 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, **It is done.**
- 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.**
- 19 And the great city was divided into three parts,<sup>b</sup> and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.**
- 20 And every island fled away, and the mountains were not found.**
- 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.**
- Rev 17:1 And there came **one of the seven angels which had the seven vials** {bowels}, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

<sup>a</sup> Thief as used by our LORD as this verse so also Mat 24:23; Lk 12:39; 1Th 5:2, 4; 2Pe 3:10: is used to warn of the Day of the LORD, or the Day of Jacob's Trouble; Jer 30:7.

<sup>b</sup> That great city is Jerusalem. Zec. 14:4-8. according to the Israli Dept. of Geology, although the Jordan rift runs North to South, the rift undr the Mt. of Olives runs East to West; the North portion is up-faulted and the S. part is down-faulted!

- 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
- 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
- 4 **And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: {decked: Gr. gilded}**
- 5 **And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. {harlots: or, fornications} *{I take this to be Plain Literal BABYLON! See Table 02.01.01 NEC}***
- 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: **and when I saw her, I wondered with great admiration. {Note: The greatest number of Saints murdered by a religious group were killed, and Tribulation Saints, mostly killed by beheading, Rev 20:4! NEC}**
- 7 **And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.**
- 8 **The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.**

We must realize that this woman does not represent the whole nation of Israel -- all the Jews on the earth -- but she is really a **representation of the remnant, the believing part of Israel in those days**. Already there have been judgments upon the Jews, as promised in the prophets. This is "**the time of Jacob's trouble,**" Jer 30:7, and the apostates have been eliminated; only the remnant escapes here. Many think they will flee to the city of Petra, south of the Dead Sea, that strange, rock-hewn city that some of you have visited. Perhaps that may be the place. I am not sure. But the point made here is the care of God over this believing remnant. They are, Rev 12:14 , "**borne on eagle's wings.**" God says, Ex 19:4, "**Have I not borne you on eagle's wings and taken care of you in the wilderness?**" ( Isa 40:31 *But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*

This brief passage Rev 12:1-17, we see a recapitulation of Messiah from Ps 2, to and including the 4 Gospel accounts.

The individuals are therefore:

**The Dragon;**

**Satan**

**The Woman;**

**Israel**

**The third of stars cast out of heaven with Satan; Fallen angels Rev 12:4, 9.**

**The Man Child; The Lord Jesus,**

**The Messiah**

**Notice that the subject group of believers from Rev 4:1 through Rev 19:6, concerns Israel. The Church is not mentioned again until Rev 19:7.**



**Figure 02.01.04. Mt. Megiddo, Israel, Showing The Tel And The vast Plain Below.**

**Emperor Napoleon Bonaparte's quote about the valley of Megiddo was:**

**"All the armies of the world could maneuver their forces on this vast plain."**

### **1.2.9.2 The Lockup Of Satan (and His Angels During The Millennium.**

This is a preparatory section about the lockup of Satan during the Millennium, along with the recognition of the Tribulation Saints who had been beheaded for their witness of Jesus as LORD, SAVIOR, and MESSIAH.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

- 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
- 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
- 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
- 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

### 1.2.9.3 The Final War Discussed In The Book Of The Revelation.

And finally, the Final War. **This war takes place at the end portion of the Millennium. It ceases forever the angelic and anthropological disputation on the earth.**

- Rev 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,**
- 8 **And shall go out to** deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
  - 9 **And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and** fire came down from God out of heaven, and devoured them.
  - 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

### 1.3 The Final Judgments Of The Bible.

The Final Judgment of the unbelieving dead takes place at the Great White Throne (GWT) Judgment where Christ sits as Judge.

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

- Rev 20: 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the

dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. {hell: or, the grave}

14 And death and hell were cast into the lake of fire. This is the second death.

15 And since none was found written in the book of life (each) was cast into the lake of fire.

### 1.3.1 Unbelievers Only At The Great White Throne Judgment.

At the GWT Judgment, unbelievers are judged by their works. Because unbelievers can only do works of the flesh, they are not able to do good works (agathos) only done under control by the Holy Spirit.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

**However, Believer, under Holy Spirit control you can/may do good works:**

Gal 5:22 But **the fruit of the Spirit** is **love, joy, peace, longsuffering, gentleness, goodness, faith,**

23 **Meekness, self-control:** against such there is no law.

24 And **they that are Christ's have crucified the flesh with the affections and lusts.** {affections: or, passions }

{Such things are for a believer (Grk <18> ἀγαθός agathos ag-ath-os' agathos) works); the works only God can do. NEC}

1Ti 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, {taken ... : or, chosen }

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good <18> work.

Many will say that there are two words for good used in the New Testament:

<18> ἀγαθός agathos ag-ath-os' and <2570> καλός kalos kal-os'. Both words are translated 'good'. However, a Scriptural verse comes to mind:

Mt 19:16 And, behold, one came and said unto him, Good <18> Master, what good thing <18> shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good <18>? there is none good <18> but one, that is, God: but if thou wilt enter into life, keep the commandments.

Of course this is an impossible task as the rest of the Bible illustrates.

### 1.3.1.1 Unbelievers Cannot Do Or Have Good' (Grk agathos) Works,

Since Good Works can only be accomplished by the Holy Spirit working through them; they stand only with their Adamic Nature hanging out', which is unredeemable. They must therefore be cast (each one) into the lake of Fire. See Figure 02.01.11. The Resurrections And Judgments Of The Bible.

### 1.3.1.2 Believers Are Also Judged At Various Times.

Believers are also judged by their works; therefore, God is COMPLETELY FAIR and JUST, at these judgments. Believers are saved but subject to Judgment of their works, and because they have been created anew (Born again) in Christ Jesus:

- a. Christian Believers are judged at the (Grk. Bema) Judgment Seat Of Christ, as to whether they were done by the energy of the Holy Spirit. These receive reward (See Table 02.01.04) the rest done in the energy of the flesh are burned up as Wood, Hay and Stubble'. See Rom 14:9-11, 1 Cor 3:10-15, and 2 Cor 5:9-10.
- b. The other believers who were "Born Again" at other times in history. Notice a few places where these are mentioned in the Bible.

**Eze 18:31** Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

**Eze 36:26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Notice King Saul!

**1Sa 10:27** And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God. {a while: Heb. today }

**1 Sa 11:1** Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?

**6** And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

**7** And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. {And ... : Heb. And it shall come to pass, that when these signs, etc } {that ... : Heb. do for thee as thine hand shall find }

- 10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.**
- 11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets? {one ... : Heb. a man to his neighbour }**
- 12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? {of ... : Heb. from thence }**

**Ps 37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.** *{or: Put yourself into the LORD, Equivalent in OT to being Controlled by The Holy Spirit Eph 5:17-19, Col 3:16-17. NEC}*

- Jo 3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:**
- 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.**
- 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. {Grk. <509>. ἄνωθεν another an'-o-then;; from above; or again. "Born Once Die Twice; Born Twice Die Once" NEC}**
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?**
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** *{Born of water i.e. the natural birth as a man; Born of the Spirit (The Holy) the New Man like Noah, Abraham, Saul & David. NEC}*
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.** *{This explains the previous verse. NEC}*
- 7 Marvel not that I said unto thee, Ye must be born again. {again: or, from above }**
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.**
- 9 Nicodemus answered and said unto him, How can these things be?**
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?**
- 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.**
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?**

**13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven.**

**14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:<sup>a</sup>**

15 That whosoever believeth in him should not perish, but have eternal life.

#### 1.4 But What About The Fallen Sons Of God, Or, What Ever-Happened To Them.

For this we must get a little more complicated.<sup>b</sup>

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<sup>a</sup> As we have suggested elsewhere, the so-called cross was actually a pole with no crosspiece. The cross came into the church along with the sign of the ‘Mystic Tau’. The tree/pole was referenced by the Grk. word STAUROS (*Σταυρος*) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *staurow*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ.

<sup>b</sup> The following is an excerpt from: “AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages”,- A Christian Apologetic, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs.

### 1.4.1 What Saith The Scripture Of Fallen Angels And The Nephilim

#### 1.4.2 An Apology.

An apology must be offered here because of my inability to more clearly describe the issue before us. The Scripture, in several passages in the O.T. is concerned with the expression, **the sons of God**.

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#### 1.4.3 A Biblical Examination Of The Names For Demon And The “Sons of God”.

While the New Testament uses the Greek word "demon" to refer to these "sons of the mighty", the Old Testament uses revealing descriptive names. Words which describe these beings, such as b'nai Elohim, "sons of God", Zophim, "the watchers", and Malakh, "messengers", (translated *angel* in English), are used for the "aerial host" often regardless of alignment. New Testament demons were understandably associated with evil, since originally the Greek term *diamon* meant "any deity", and the Bible consistently portrays only one God. There are three main terms for demons in the New Testament: *daimonion* (demon; 60 times, 50 in the Gospels); *pneuma* (spirit; some 52 times) usually with a qualifying adjective such as *akatharton* (unclean; 21 times) or *poneron* (evil; 8 times); and *angelos* (7 times of demonic agencies). *Daimon* (demon), the term commonly used in classical Greek, appears only once (Mark 8:31) (Baker's Evangelical Dictionary of Biblical Theology - Walter A. Elwell (Ed))

Scripture explains that Satan and his host of fallen angels rule over this planet, it also details a hierarchy of demonic echelons.

Jesus Christ explained to his apostles what events would immediately precede his second coming, "It shall be exactly as in the days before Noah entered the ark". Matt 24:38 , Luke 17:27. What is the significance of this statement and how does it relate to UfOs? The Flood epic Gen. 6 begins with a strange account of the "sons of God" (b'nai Elohim), taking wives from among the daughters of Adam.

"In those days giants [Nephilim] were in the earth, the men of renown of whom ancient tales are told".

The word which is translated, "giants", in the King James version of the Bible is, in Hebrew, "Nephilim", which means, "Those who fell, or ... the fallen ones". Jude, the brother of Jesus describes them as "angels, having left their first estate *in heaven*". These fallen angels came to earth for a serious purpose.

The "fallen ones" sought to merge with the bloodline of Adam, because of the promise to send a redeemer through Adam's kinsman. [in Gen 3: 15 and 4:1] And I will put enmity between thee and the woman, and between thy seed (the seed of Satan)and her seed; it shall bruise thy head, and thou shalt bruise his heel. The Hebrew says that the Sons of God saw that the women were a fit "extension", for they sought to extend themselves

into this realm from the spirit realm, as well as to extend themselves into the "children of the promise" the lineage of Adam. Satan tried to prevent the eventual birth, in the distant future, of the Messiah.

**The mating of human beings with angels resulted in hybrid creatures, evil spirits with human bodies.** The human\angel hybrids (Nephilim) began to corrupt and destroy the human race, resulting in the Deluge, "the end of all flesh" except for **Noah** and his family.

#### 1.4.4 Names For Fallen Angels And their Descendants After The "Flood".

Scripture uses other names to describe these degraded fallen angels and their descendants in addition to the word Nephilim, they are. . . .

- **Rephaim** - from the root **rapha** = spirits, shades Gen. 14:5
- **Anakim** - race of giants Num. 13:33 **descendants of Nephilim**
- **Emim** - the proud deserters, terrors, race of giants Gen. 14:5
- **Zuzim** - the evil ones, roaming things Gen. 14:5
- **Zamzummims** - the evil plotters, Deut. 2:20
- **Zophim** - watchers, angels who descended Num. 23, **distinct from "holy watchers" aligned with God**

For a complete Scriptural Description of these six (6) groups, see Appendix D.

We must realize that this woman does not represent the whole nation of Israel -- all the Jews on the earth -- but she is really a representation of the remnant, the believing part of Israel in those days. Already there have been judgments upon the Jews, as promised in the prophets. This is "the time of Jacob's trouble," Jer 30:7, and the apostates have been eliminated; only the remnant escapes here. Many think they will flee to the city of Petra, south of the Dead Sea, that strange, rock-hewn city that some of you have visited.

Perhaps that may be the place. I am not sure. But the point made here is the care of God over this believing remnant. They are, Rev 12:14, "borne on eagle's wings." God says, Ex 19:4, "Have I not borne you on eagle's wings and taken care of you in the wilderness?" ( Isa 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

This brief passage Rev 12:1-17, we see a recapitulation of Messiah from Ps 2, to and including the 4 Gospel accounts.

**The individuals are therefore:**

<b>The Dragon;</b>	<b>Satan</b>
<b>The Woman;</b>	<b>Israel</b>
<b><u>The third</u> of stars cast out of heaven with Satan;</b>	<b>Fallen angels Rev 12:4, 9.</b>
<b>The Man Child; The LORD Jesus,</b>	<b>The Messiah</b>

Notice that the subject group of believers from Rev 4:1 through Rev 19:6, concerns Israel. The Church is not mentioned as being on earth again until Rev 19:7.

**1.4.4.1 The Relative Number Of The Fallen Angels.**

We've established this as 1/3 of the total angelic realm, including their leader Lucifer-Devil-Satan.

We have already seen in Acts 2 (of that book)<sup>a</sup>, that a few of these fallen angels on at least 2 separate eras procreated with the Daughters of Adam, resulting in the Nephilim. These fallen ones were sent to Tartarus by God, having not kept their original Habitation (Grk. οικήτηριον {N-ASN}: *of the body as a dwelling place for the spirit*. Talk about shape-shifting! Their offspring were known around the world as giants, in stature and deed. Acts 2 examined the remains of these in detail.

**1.4.4.2 From Where Did The Demons Come?****1.4.4.2.1 Demons – From The Disembodied Nephilim Before The Flood**

Now to determine the source of demons we quote extensively from the Apocryphal Book of Enoch. This book was considered by many Jews and early Christians to be an authoritative book of Jewish History. Chapter 15 is quoted, below, where it describes the origin of demons.

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The Book of Enoch - Chapter 15

From The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles Oxford: The Clarendon Press

*“And He answered and said to me, and I heard His voice: ‘Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those*

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<sup>a</sup> AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs.

*also do who die and perish. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.”*

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#### 1.4.4.2.2 Demons – From The Disembodied Giants After The Flood.

Now let's look at this illicit reproduction after the flood from the book of Jubilees.

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#### “The Book of Jubilees

*Evil spirits leads astray the sons of Noah, 1-2. Noah's prayer, 3-6. Mastêmâ allowed to retain one-tenth of his subject spirits, 7-11. Noah taught the use of herbs by the angels for resisting the demons, 12-14. Noah dies, 15-17. Building of Babel and the confusion of tongues, 18-27. Canaan seizes on Palestine, 29-34. Madai receives Media, 33-6.*

[Chapter 10:1-16]

1. *And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.*
2. *And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.*
3. *And he prayed before the Lord his God, and said:*  
*'God of the spirits of all flesh, who hast shown mercy unto me*  
*And hast saved me and my sons from the waters of the flood,*  
*And hast not caused me to perish as Thou didst the sons of perdition;*  
*For Thy grace has been great towards me,*  
*And great has been Thy mercy to my soul;*  
*Let Thy grace be lift up upon my sons,*  
*And let not wicked spirits rule over them*  
*Lest they should destroy them from the earth.*

4. *But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.*
5. *And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy.*
6. *And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and for evermore.'*
7. *And the Lord our God bade us to bind all.*
8. *And the chief of the spirits, Mastêmâ, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'*
9. *And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'*
10. *And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.*
11. *And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.*
12. *And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.*
13. *And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.*
14. *And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.*
15. *And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.*
16. *Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]”*

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It seems clear from the two apocryphal books quoted above, that demons are the disembodied spirits of the Nephilim/Giants. This is why they evidently desire to indwell bodies.

So now we have produced Biblical, extra-Biblical, and secular evidence for the existence of evil (fallen) watcher angels, demons (Disembodied spirits) – all malevolent, the angels

who are shape shifting, and finally, the occupants (of UFOs)<sup>a</sup> who take on various shapes and who have been proven to be liars and who have captured humans for various experiments, many of them sexual and procreative. Being liars like their boss, the master of liars, they are out to rid the world of Bible believing folks and replace them with hybrids of their own making. They have recruited a large segment of society but have disavowed their identity with the malevolent sons of God (and some of their dead hybrid offspring who died in Noah's flood "and also after that." Gen 6:4) more of these evil angel copulation with the daughters of men. These evil angels were among those who fell with Satan. Below we will provide a short exegesis of the New Testament that is relevant to our case.

- Lu 8:26 And they arrived at the country of the Gadarenes, which is over against Galilee.  
 27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.  
 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.  
 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)  
 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.  
 31 And they besought him that he would not command them to go out *{of the man and}* into the deep <12>. i.e. Tartarus.

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<12> ἄβυσσος abussos ab'-us-sos from 1 (as a negative particle) and a variation of 1037; n f; TDNT-1:9,2; {See TDNT 7 }  
 AV-bottomless pit 5, deep 2, bottomless 2; 9  
 1) bottomless, unbounded {#Ge 1:2 Isa 44:27 Job 41:31 }  
 2) the abyss, the pit, the immeasurable depth  
 3) of Orchus, very deep gulf or chasm in the lowest parts of the earth {#Ps 71:20 }  
 4) the common receptacle of the dead {#Ro 10:7 } and especially as the abode of demons {#Lu 8:31}

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- 32 And there was there an herd of many swine feeding on the mountain: and they besought Him that he would suffer them to enter into them. And He suffered them.  
 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

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<sup>a</sup> **This quote was taken from:** "AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.

- 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.
- 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

So we see that Demons are disembodied Spirits that come from the dead Nephilim.

### 1.4.4.3 But Where From Come The Nephilim?

{Ge 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Ge 6:4 There were giants in the earth in those days; **and also after that,**<sup>a</sup> when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. {Satan: Heb. the adversary}  
{among: Heb. in the midst of}

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. , }

I believe the phrase, the sons of God, in these four passages, warrant the assignment of evil angels to the term **בְּנֵי-הָאֱלֹהִים** the sons of God'. (at least a portion of those mentioned in Job, and all those referred to in Gen 6:2 and 6:4.) It will be shown, also, that the term **בְּנוֹת הָאָדָם** daughters of men' actually should be translated the daughters of Adam' Singular in the Hebrew. Finally, The Nephilim are the progeny of the illegal union of the sons of God (Fallen angels) and the daughters of Adam which occurred at least in the Second-through the Fifthth Dispensations<sup>b</sup> and most probably in the Church Dispensation. the first being the Days prior to the flood, the second after the flood when at or just after Abraham and Job were inhabiting the earth. These two intrusions into the life of men seem to have direct relations to Satan's plan for the elimination of the Messianic Birth as promised in Gen 3:15. Finally, in modern times another group of these sons of God, will inhabit the earth (possibly even now) but clearly in the very near future, The Nation Israel is the fuse for the explosion of Evil. (Rev 12-13) It is God's Timepiece for endtime events.<sup>2</sup>

The following, Act 1., (Chapter 1) contains a brief exegesis of Genesis 6:1-8 that describes those days of Noah'. The various concepts of the sons of God vs. the daughters of men (Adam) are considered with the authors comments in italicized text. The breakdown is verse by verse, with 1. Text, 2. Word Study, and 3. Commentaries and comments, for each verse. Especially, when syllogistic<sup>c</sup> anomalies are proposed by many of these authors, a comment is often made, but the rest is up to the reader.

<sup>a</sup> "and also after that": i.e. the flood of Noah.

<sup>b</sup> 2.= Ante-Diluvian; 3. = Post Diluvian ; 4. = Patriarchal ; 5. = The Law Dispensation. 6 = The Church

<sup>c</sup> Syllogism: a form of reasoning in which two propositions or premises are stated and a 'logical' conclusion is drawn from them. Each premise has the subject-predicate form, and each shares a common element called the middle term. An example from arithmetic: a=b and b=c then a=c. For an anomalous syllogism in arithmetic; a=2, b=4, a+b=6. If we are, however, working with a base of 5, then 6 is an anomaly. The actual answer is a+b=11. i.e., 6 is not a member of the set {0, 1, 2, 3, 4} (The only integer numbers in base 5).

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**Genesis 06:01-8 - Exegesis**


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 Gen 06:01 - Text
 

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- 1 (ASV) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (ASV)
- 1 (AV) And it came to pass<1961> (8799), when man <0120> began <02490> (8689) to multiply <07231> (8800) on <05921> the face <06440> of the earth <0127>, and daughters <01323> were born <03205> (8795) unto them, (AV)
- 1 (Darby) And it came to pass when mankind began to multiply on the earth, and daughters were born to them, (Darby)
- 1 (ERV) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (ERV)
- 1 (ESV) When man began to multiply on the face of the land and daughters were born to them, (ESV)
- 1 (HCSB) *{Sons of God and Daughters of Men}* When mankind began to multiply on the earth and daughters were born to them, (HCSB)
- 1 (BHvp)
- א וַיְהִי כִּי-הִתְחַל הָאָדָם, לָרֹב עַל-פְּנֵי הָאֲדָמָה; וּבָנוּת, יִלְדוּ לָהֶם.**  
(BHvp)
- 1 (NKJV) Now it came to pass <1961> (8799), when man <0120> began <02490> (8689) to multiply <07231> (8800) on <05921> the face <06440> of the earth <0127>, and daughters <01323> were born <03205> (8795) to them, (NKJV)

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 Gen 06:01 - Word Study
 

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<0120> **אָדָם** adam *aw-dawm*’ from 0119; n m; *{See TWOT on 25 @@ "25a"}*  
AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

<0127> **אֲדָמָה** adamah *ad-aw-maw*’ from 0119; n f; *{See TWOT on 25 @@ "25b"}*

AV-land( s) 125, earth 53, ground 43, country 1, husbandman 2, husbandry 1;  
225

1) ground, land

1a) ground (as general, tilled, yielding sustenance)

1b) piece of ground, a specific plot of land

1c) earth substance (for building or constructing)

1d) ground as earth’s visible surface

- 1e) land, territory, country
- 1f) whole inhabited earth
- 1g) city in Naphtali

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<01323> **בַּת** *bath bath* from 01129 and 01121; ;{See TWOT on 254 @@  
"254b"}

AV-daughter 526, town 32, village 12, owl + 03284 8, first 3, apple 1, branches  
1, children 1, company 1, daughter + 08676 1, eye 1, old 1; 588

n f

1) daughter

1a) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters,  
female child, cousin

1a1) as polite address

1a2) as designation of women of a particular place

1a3) as personification

1a4) daughter-villages

1a5) description of character

n pr f

2) young women, women

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<1961> **הָיָה** *haw-yah*; verb. Primitive root; to exist, i.e., be or become, come to  
pass (always emphatic, and not a mere copula or auxiliary): etc

Here, the verb appears with an attached conjunction ו : and. the construction וַיְהִי  
may be translated, “and it came to pass”. The parse of the verb is Kal,  
Imperfect, 3 MS.

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<02490> **חָלַל** *chalal khaw-lal'* a primitive root *compare* 02470; v; {See TWOT  
on 660} {See TWOT on 661}

AV-begin 52, profane 36, pollute 23, defile 9, break 4, wounded 3, eat 2, slay 2,  
first 1, gather grapes 1, inheritance 1, began men 1, piped 1, players 1,  
prostitute 1, sorrow 1, stain 1, eat as common things 1; 141

1) to profane, defile, pollute, desecrate, begin

1a) (Niphal)

1a1) to profane oneself, defile oneself, pollute oneself

1a1a) ritually

1a1b) sexually

1a2) to be polluted, be defiled

1b) (Piel)

1b1) to profane, make common, defile, pollute

1b2) to violate the honour of, dishonour

1b3) to violate (a covenant)

1b4) to treat as common

1c) (Pual) to profane (name of God)

1d) (Hiphil)

1d1) to let be profaned

1d2) to begin

1e) (Hophal) to be begun

2) to wound (fatally), bore through, pierce, bore

2a) (Qal) to pierce

2b) (Pual) to be slain

2c) (Poel) to wound, pierce

- 2d) (Poal) to be wounded  
 3) (Piel) to play the flute or pipe

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<03205> יָלַד *yalad yaw-lad'* a primitive root; v; {See TWOT on 867}

AV-beget 201, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; 498

- 1) to bear, bring forth, beget, gender, travail

1a) (Qal)

1a1) to bear, bring forth

1a1a) of child birth

1a1b) of distress (simile)

1a1c) of wicked (behaviour)

1a2) to beget

1b) (Niphal) to be born

1c) (Piel)

1c1) to cause or help to bring forth

1c2) to assist or tend as a midwife

1c3) midwife (participle)

1d) (Pual) to be born

1e) (Hiphil)

1e1) to beget or to father (a child)

1e2) to bear (fig. -of wicked bringing forth iniquity)

1f) (Hophal) day of birth, birthday (infinitive)

1g) (Hithpael) to declare one's birth (pedigree)

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<05921> עַל *al al* properly, the same as 05920 used as a preposition (in the sing. or pl. often with prefix, or as conjunction with a particle following); ;{See TWOT on 1624 @@ "1624p"}

AV-upon, in, on, over, by, for, both, beyond, through, throughout, against, beside, forth, off, from off; 48

prep

- 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against

1a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards

1b) above, beyond, over (of excess)

1c) above, over (of elevation or pre-eminence)

1d) upon, to, over to, unto, in addition to, together with, with (of addition)

1e) over (of suspension or extension)

1f) by, adjoining, next, at, over, around (of contiguity or proximity)

1g) down upon, upon, on, from, up upon, up to,, towards, over towards, to, against (with verbs of motion)

1h) to (as a dative)

conj

- 2) because that, because, notwithstanding, although

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<06440> פָּנִים *paniyim paw-neem'* pl. (but always as sing.) of an unused noun הַפֶּה *paneh paw-neh'* from 06437; n m; {See TWOT on 1782 @@ "1782a"}

AV-before 1137, face 390, presence 76, because 67, sight 40, countenance 30,  
from 27, person 21, upon 20, of 20, ... me 18, against 17, ... him 16,  
open 13, for 13, toward 9, misc 195; 2109

## 1) face

1a) face, faces

1b) presence, person

1c) face (of seraphim or cherubim)

1d) face (of animals)

1e) face, surface (of ground)

1f) as adv of loc/temp

1f1) before and behind, toward, in front of, forward, formerly, from  
beforetime, before

1g) with prep

1g1) in front of, before, to the front of, in the presence of, in the face of,  
at the face or front of, from the presence of, from before, from  
before the face of

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<07231> רַבַּב rabab *raw-bab*’ a primitive root; v; {See TWOT on 2099}

AV-are many 6, are multiplied 3, increased 3, are more 2, manifold 1, ten  
thousands 1, multiply 1; 17

1) to be or become many, be or become much, be or become great

1a) (Qal)

1a1) to be or become many

1a2) to be or become great

1a3) to be long (of journey)

2) (Pual) ten thousands

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**Hiphil 08818, Perfect 08816, Count: 2675**

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**Pual 08849, Perfect 08816, Count: 199**

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**Qal 08851, Infinitive 08812, Count: 4888**

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**Gen 06:01 - Commentaries**

The following notes by Barnes, etc. are typical of “Sethites”. I include it because Sethites seem to be heavily biased by their training and their desire to impart this belief into their readers. This completely ignores the Grammar (Hebrew) of Gen 6:1-4, with the text of (Greek) grammar of Jude 6-7 and 2 Pe 2:4-5 (this verse 2 Pe 2:4, occurs only one time in the N.T. The greek word for the word ;AV version ‘hell’, is <5020> ταρταρόω tartaroo; and Jude 6-7. Please refer to Appendix J GEN 6 - THE SETHITE THEORY.

( Barnes Notes )

**22. THE GROWTH OF SIN — Genesis 6:1-8**

Genesis 6:1-8

Having traced the line of descent from Adam through Sheth, the seed of God, to Noah, the author proceeds to describe the general spread and growth of moral evil in the race of man, and the determination of the Lord to wipe it away from the face of the earth.

Genesis 6:1-4

There are two stages of evil set forth in Genesis 6:1-4—the one contained in the present four verses, and the other in the following. The former refers to the apostasy of the descendants of Sheth (Heb. **שֵׁת**) and the cause and consequences of it. When man began to multiply, the separate families of Cain and Sheth would come into contact. The daughters of the stirring Cainites, distinguished by the graces of nature, the embellishments of art, and the charms of music and song, even though destitute of the loftier qualities of like-mindedness with God, would attract attention and prompt to unholy alliances. The phrase “sons of God,” means an order of intelligent beings who “retain the purity of moral character” originally communicated, or subsequently restored, by their Creator. They are called the sons of God, because they have his spirit or disposition. The sons of God mentioned in Job 38:7, are an order of rational beings existing before the creation of man, and joining in the symphony of the universe, when the earth and all things were called into being. Then all were holy, for all are styled the sons of God. Such, however, are not meant in the present passage. For they were not created as a race, have no distinction of sex, and therefore no sexual desire; they “neither marry nor are given in marriage.” *{Matthew 22:30}* It is contrary to the law of nature for different species even on earth to cohabit in a carnal way; much more for those in the body, and those who have not a body of flesh. Moreover, we are here in the region of humanity, and not in the sphere of superhuman spirits; and the historian has not given the slightest intimation of the existence of spiritual beings different from man.

*{Thou hast not taken into account the Devil of Gen 3, nor the (at least oral) history of the man JOB, who was contemporaneous with Abram. NEC}*

The sons of God, therefore,???? are those who are on the Lord’s side<sup>a</sup>, *{As has been stated the sons of God are created beings, either angels or Adam or born again ones NEC}* who approach him with duly significant offerings, who call upon him by his proper name, and who walk with God in their daily conversation. The figurative use of the word “son” to denote a variety of relations incidental, and moral as well as natural, was not unfamiliar to the early speaker. Thus, Noah is called “the son of five hundred years.” *{Genesis 5:32}* Abraham calls Eliezer BetyiBæ, “son of my house.” *{Genesis 15:3}* The dying Rachel names her son Ben-oni, “son of my sorrow,” while his father called him Benjamin, “son of thy right hand.” *{Genesis 35:18}* An obvious parallel to the moral application is presented in the phrases “the seed of the woman” and “the seed of the serpent.” The word “generations” **תּוֹלְדוֹת**, Genesis 5:1) exhibits a similar freedom and elasticity of

<sup>a</sup> Which is like Satan saying: “Me and God, we be mates”. To quote an expression of Michael J. "Crocodile" Dundee: from the movie “Crocodile Dundee”

meaning, being applied to the whole doings of a rational being, and even to the physical changes of the material world. *{Genesis 2:4}* The occasion for the present designation is furnished in the remark of Eve on the birth of Sheth. God hath given me another seed instead of Habel. Her son Sheth she therefore regarded as the son of God. Accordingly, about the birth of his son Enosh, was begun the custom calling upon the name of the Lord, no doubt in the family circle of Adam, with whom Sheth continued to dwell. And Enok, the seventh from Adam in the same line, exhibited the first striking example of a true believer walking with God in all the intercourse of life. These descendants of Sheth, among whom were also Lamek who spoke of the Lord, and Noah who walked with God, are therefore by a natural transition called the sons of God, the godlike in a moral sense, being born of the Spirit, and walking not after the flesh, but after the Spirit. *{Psalms 82:6 Hosea 2:1}*

Some take “the daughters of man” to be the daughters of the Cainites only. But it is sufficient to understand by this phrase, the daughters of man in general, without any distinction of a moral or spiritual kind, and therefore including both Cainite and Shethite females. “And they took them wives of all whom they chose.” The evil here described is that of promiscuous intermarriage, without regard to spiritual character. The *{sons of God NEC}* godly took them wives of all; that is, of the ungodly as well as the godly families, without any discrimination. “Whom they chose,” not for the godliness of their lives, but for the goodness of their looks. Ungodly mothers will not train up children in the way they should go; and husbands who have taken the wrong step of marrying ungodly wives cannot prove to be very exemplary or authoritative fathers. Up to this time they may have been consistent as the sons of God in their outward conduct. But a laxity of choice proves a corresponding laxity of principle. The first inlet of sin prepares the way for the flood-gates of iniquity. It is easy to see that now the degeneracy of the whole race will go on at a rapid pace. *[The expositor here alludes to not-yet written Scripture, the very thing he chastises for so doing in the second paragraph, above. NEC]*

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( Eclectic Notes )

(C. A. Coates (1862-1945) )57ff

Chapter Six Chapter 6: comes in to show that before repose can be brought in all the evil that is in man’s heart, and in man’s world, must come under judgment; the whole scene must be cleared of every lawless element of violence and corruption. Chapter 6: speaks of a state of things having come about which necessitated judgment; a state of things generated by apostasy. There is a somewhat corresponding state now, **but it will be developed to its full height in a coming day.** *{How true as we shall understand and see later . NEC}* We find in this chapter a state of evil which is the product of apostasy. The sons of God left their first estate, and the result of their unholy intercourse with the daughters of men was that men **with extraordinary powers came into being.** Men became associated with spiritual powers greater than themselves, powers which, as Jude tells us, had not kept their own original state. **The result was a terrible state of things.**

It is very solemn to see the significance of what we get here. **What happened before the flood was a foreshadowing of that outbreak of spiritual wickedness which will give character to the apostasy<sup>a</sup> of the last days.** Men will get an unnatural, or perhaps one might say a supernatural, greatness in the days of the apostasy. The beast and the antichrist will be indeed men of renown, heroes in man's eyes. But I **believe the source of their being morally will be outside man; wicked spirits who have been in the heavenlies — fallen angels — will endow them with their wonderful powers.**

It is terrible to think of this combination between two distinct orders of fallen beings — an order superior to man joining with man in apostasy, and giving man powers that he would never have had naturally. We know that even now there is a spiritual power of wickedness in the heavenlies; wicked spirits — real beings — who are the sources of influences opposed to God and to Christ, and against which saints are now called upon to wage a holy warfare. But in a coming day under supernatural influence men will be lifted up against God in a way the thought of which might well fill us with terror. And I think we can see the beginnings of this kind of thing even now. Men are already talking about the superman, and they are coming more and more under the power of supernatural beings. There is a great deal of evil commerce to-day with the unseen world. Superstitious religions are coming in from the east, such as theosophy, spiritualism, and so on. **And the result will be that men will appear on earth who will be "men of renown" energized by Satan; they will be heroes in man's eye, and people will give themselves up to hero worship.** It will be a state of things which will necessitate the intervention of God in judgment; it cannot be allowed to continue any more than the antediluvian state of things could be suffered to continue.

### **John Nelson Darby (1800-1882 A.D.) N&C 1.73**

Chapter Six Up to this chapter I see three characters of sacrifice. God covers our nakedness, that is our first need as sinners; next, coming to God in worship, we are accepted, personally, according to the value, and worth of our gift. Then God smells a sweet savour and says "I will no more curse." But this makes a new heaven, and a new earth; here earth, and note here, in spite of, and as meeting the wickedness of men, compare 6:5; and it is Ha-Adam here. But then we have something more here; they were clean beasts. It was founded on God's mercy, according to His mind, an odour of rest. Abel's owned death, and needed sacrifice, in himself — came in faith, and all its value was on him; but Noah's was the sweet savour of Christ according to God's mind, acceptable in itself so as to bring favour and blessing on the world. Abraham's is more worship of God, who revealed Himself; doubtless he offered sacrifices, but it is not what is noticed; so at the second altar he called on the name of Jehovah.

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<sup>a</sup> The word apostacy is transliterated from the Greek ἀποστασία: departure. As Lidell & Scott have pointed out, this word must contain along with it, in context, what the 'departure' is from. It is usually stated, e.g., from sound doctrine, from the teachings of Moses, etc. In the one place (2 Th 2:3a) where it occurs with only the article ἡ and should be translated 'The Departure'. The context determines what departure is to be understood, namely vs. 1c and by our being gathered (up) unto Him! i.e., The Lat. Raptura; Grk. Harpazw; Eng. Raptue!!!

Chapter Six We have in Noah, the coming in of a new world after testimony to the old, and judgment in his circumstances, **representing<sup>a</sup> the Jewish remnant, as Enoch the Church.** "The Lord cometh with" (not to) "to execute judgment against those who spake against him."

**The occasion of the judgment was, the mixture of the heavenly family with the earthly — the daughters of men.**

He cannot be alone with God — must through weakness, or through love (as in Christ) take the sorrow and trouble in the flesh.

Here the restraint of this curse, on the earth, came in on the sweet savour of the sacrifice of Christ, viewing and in full view of the sin of man, which was the occasion of it — such was the new world, founded on that death and sacrifice.

Externally hitherto merely creation, of which God could repent, and destroy on corruption and sin — not so of His calling — but typically, a complete history of all God's dealings, to the end, in their principles; the roots, thus early shown, of that in which we degrade, but through which God has glorified Himself, and shown His righteousness; this is to the end of chapter 8.

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**(John Gills Expositor )**

## **INTRODUCTION TO GENESIS 6**

This chapter gives an account of the wickedness of the old world, both among the profane and the professors of religion, which was taken notice of and resented by God, upon which he determined the destruction of it, Genesis 6:1-7 only one man, Noah, is excepted, who found favour with God, and whose character is given, Genesis 6:8-10 and to whom was observed by God the general corruption of the earth, Genesis 6:11-13 and to whom he gave orders and directions for the building an ark for himself, and his family, being determined to destroy the earth with a flood, and all creatures in it, Genesis 6:14-17 only he would preserve him and his wife, his three sons and their wives, and two of every living creature, for which, and for himself and his family, he was to take food into the ark when built, Genesis 6:18-21 and the chapter is concluded with observing, that Noah did as he was commanded, Genesis 6:22.

Ver. 1. And it came to pass, when men began to multiply upon the face of the earth, &c.] Either mankind in general, or rather the posterity of Cain, who were mere natural men, such as they were when born into the world, and as brought up in it, destitute of the grace of God, and of the knowledge and fear of him; and who in proportion much more multiplied than the posterity of Seth, because of the practice of polygamy, which by the example of Lamech, one of that race, might prevail among them:

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<sup>a</sup> i.e., were types of the Jewish remnants during the tribulation and the Church at the Rapture.

and daughters were born unto them; not daughters only, but sons also, though it may be more daughters than sons, or it may denote remarkable ones, for their beauty or immodesty, or both; and chiefly this is observed for the sake of what follows.

*{ 1. You find the syllogistic anomaly<sup>a</sup> in Gill's logic.NEC}*

**A Stalworth Theologian, Lewis Sperry Chafer, Has Refuted The Sethite Error<sup>b</sup>! Pgs 116-117- NEC}**

**{Keil and Delitch are also examples of those who swallowed the ‘Sethite’ error. Evidently, this Sethite doctrine was established in most Seminaries and Bible Colleges around the world: ignoring the plain literal grammar of the Hebrew text; The identification of the sons of God in the book of Job; the Apochryphal books of Enoch, Jasher, and Jubalees; many of the Jewish Expositors. }**

**“Great Grammarians Do Not Necessarily Produce Accurate Theology.”**

**Keil and Delitzsch Old Testament Commentary**

**Marriage of the Sons of God and the Daughters of Men. Ch. 6:1-8**

**Genesis 6:1-8**

*And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,*

The genealogies in ch. 4 and 5, which trace the development of the human race through two fundamentally different lines, headed by Cain and Seth, are accompanied by a description of their moral development, and the statement that through marriages between the ‘sons of God’ (Elohim) and the ‘daughters of men,’ the wickedness became so great, that God determined to destroy the men whom He had created. This description applies to the whole human race, and presupposes the intercourse or marriage of the *{daughters of Adam NEC}* Cainites with the *{sons of God NEC}* Sethites .

<sup>a</sup> A Syllogism is a logical argument that deals with 2 kinds of arguments, deductive and inductive. Only the mathematical argument is invariably True for an Inductive syllogism. The reason being that instances (n by number) are obtained by empirical examples that must be carefully evaluated. Both deductive and inductive arguments are evaluated in a two-step procedure:

- Does the conclusion follow from the premises?
- Are the premises true?

<sup>b</sup> Lewis Sperry Chafer, SYSTEMATIC Theology, Vol II , Aangelology and Antropology. Dallas Seminary Press, ©1947.

*{Note: only created or recreated beings are called sons of God in Scripture. The recreated ones are those who are born again'; Jo 3:3-16, 1 Pe 1:23. NEC}*

Verse 1-2. relates to the increase of men generally (ha'adam, {see definition 0120} without any restriction), i.e., of the whole human race; and whilst the moral corruption is represented as universal, the whole human race, with the exception of Noah, who found grace before God (v. 8), is described as ripe for destruction (vv. 3 and 5-8). To understand this section, and appreciate the causes of this complete degeneracy of the race, we must first obtain a correct interpretation of the expressions 'sons of God' (h'lhym bny) and 'daughters of men' (h'dm {see definition 0122} bnwt). {see definition 01323} Three different views have been entertained from the very earliest times: the 'sons of God' being regarded as (a) the sons of princes, (b) angels, (c) the Sethites or godly men; and the 'daughters of men,' as the daughters (a) of people of the lower orders, (b) of mankind generally, (c) of the Cainites, or of the rest of mankind as contrasted with the godly or the children of God. Of these three views, the first, although it has become the traditional one in orthodox rabbinical Judaism, may be dismissed at once as not warranted by the usage of the language, and as altogether unscriptural.

*{But Sir: the expression is <01121> . בן ben bane; <0430> אלהים 'elohiym. Not sons of Jehovah. the Heb as written as כְּנִי-הַאֱלֹהִים. Notice that elohim is articular showing as it does in most if not all places that this term refers to the infinite. NEC}*

The second, on the contrary, may be defended on two plausible grounds: first, the fact that the 'sons of God,' in Job 1:6 2:1, and Job 38:7, and in Daniel 3:25, are unquestionably angels (also 'eeliym {see definition 0352} b<sup>a</sup>neey {see definition 01121} in Psalms 29:1 and 89:7); and secondly, the antithesis, 'sons of God' and 'daughters of men.' Apart from the context and tenor of the passage, these two points would lead us most naturally to regard the 'sons of God' as angels, in distinction from men and the daughters of men. But this explanation, though the first to suggest itself, can only lay claim to be received as the correct one, provided the language itself admits of no other. Now that is not the case. For it is not to angels only that the term 'sons of Elohim,' or 'sons of Elim,' is applied; but in Psalms 73:15, in an address to Elohim, the godly are called 'the generation of Thy sons,' i.e., sons of Elohim; in Deuteronomy 32:5 the Israelites are called His (God's) sons, and in Hosea 1:10, 'sons of the living God'; and in Psalms 80:17, Israel is spoken of as the son, whom Elohim has made strong.

*{Each one of these last 4 passages refers to the 'saved ones' of Israel, the newly created ones, [born again ones]having eternal life. Of course, all angels are also created beings. All these created beings are called sons of God, throughout the Bible. But only in the O.T. do son's of God refer to the sons of God as angels. see Gen 6:1-4, Job 1:6, 2:1, 36:7. all these texts refer to ANGELS!!! NEC.}*

These passages show that the expression 'sons of God' cannot be elucidated by philological means, but must be interpreted by theology alone. Moreover, even when it is applied to the angels, it is questionable whether it is to be understood in a physical or

ethical sense. The notion that it is employed in a physical sense as *nomen naturae*, instead of angels as *nomen officii*, and presupposes generation of a physical kind,' we must reject as an unscriptural and Gnostic error. *{Notice that the Hebrew understanding of these verses predates the Gnostic error. NEC}* According to the scriptural view, the heavenly spirits are creatures [creations] of God, and not begotten from the divine essence. Moreover, all the other terms {???' applied to the angels are ethical in their character. But if the title 'sons of God' cannot involve the notion of physical generation, it cannot be restricted to celestial spirits, but is applicable to all beings which bear the image of God, or by virtue of their likeness to God participate in the glory, power, and blessedness of the divine life—to men therefore as well as angels, since God has caused man to want but little of Elohim,' or to stand but a little behind Elohim, {Psalms 8:5} so that even magistrates are designated Elohim, and sons of the Most High'. {Psalms 82:6}

*{2. What is the major syllogistic anomaly<sup>a</sup> here? NEC}*

When Delitzsch objects to the application of the expression 'sons of Elohim' to pious men,

*{a true statement if by pious men he means Born-Again men. In order to be a son of God one needs to be created anew as Jesus indicated to the Jewish teacher in Jo 3. NEC}*

because, although the idea of a child of God may indeed have pointed, even in the O.T., beyond its theocratic limitation to Israel {Exodus 4:22 Deuteronomy 14:1} towards a wider ethical signification, {Psalms 73:15 Proverbs 14:26} yet this extension and expansion were not so completed, that in historical prose the terms 'sons of God' (for which 'sons of Jehovah' should have been used to prevent mistake), and 'sons (or daughters) of men,' could be used to distinguish the children of God and the children of the world,' — this argument rests upon the erroneous supposition, that the expression 'sons of God' was introduced by Jehovah for the first time when He selected Israel to be the covenant nation. So much is true, indeed, that before the adoption of Israel as the first-born son of Jehovah, {Exodus 4:22} it would have been out of place to speak of sons of Jehovah; but the notion is false, or at least incapable of proof, that there were not children of God in the olden time, long before Abraham's call, and that, if there were, they could not have been called sons of Elohim.' The idea was not first introduced in connection with the theocracy, and extended thence to a more universal signification.

It had its roots in the divine image, and therefore was general in its application from the very first; and it was not till God in the character of Jehovah chose Abraham and his seed to be the vehicles of salvation, and left the heathen nations to go their own way, that the

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<sup>a</sup> A Syllogism is a logical argument that deals with 2 kinds of arguments, deductive and inductive. Only the mathematical argument is invariably True for an Inductive syllogism. The reason being that instances (n by number) are obtained by empirical examples that must be carefully evaluated. Both deductive and inductive arguments are evaluated in a two-step procedure:

- Does the conclusion follow from the premises?
- Are the premises true?

expression received the specifically theocratic signification of son of Jehovah,' to be again liberated and expanded into the more comprehensive idea of uhiiothesi'a {see definition 5206} tou' {see definition 3588} Theou' {see definition 2316} (i.e., Elohim, not tou' {see definition 3588} kuri'ou {see definition 2962} = Jehovah), at the coming of Christ, the Saviour of all nations. If in the olden time there were pious men who, like Enoch and Noah, walked with Elohim, or who, even if they did not stand in this close priestly relation to God, made the divine image a reality through their piety and fear of God, then there were sons (children) of God, for whom the only correct appellation was sons of Elohim,' since sonship to Jehovah was introduced with the call of Israel, so that it could only have been proleptically that the children of God in the old world could be called 'sons of Jehovah.' But if it be still argued, that in mere prose the term 'sons of God' could not have been applied to children of God, or pious men, this would be equally applicable to 'sons of Jehovah.' On the other hand, there is this objection to our applying it to angels, that the pious, who walked with God and called upon the name of the Lord, had been mentioned just before, whereas no allusion had been made to angels, not even to their creation.

- {3. *This is an illusion to writers of modern times. Most all so-called exegetes display their Sethite Bias when attempting to at best allegorise Scripture. which has no excuse in attempting to disuage the basics of Historical Grammatical Interpretation.*}
- {4. *What Law of Hermeneutics has the author seemingly rejected? (Progressive Revelation, and the priority of the Original Language) Note, that the sons of God in Job are angelic beings! Job is the first written Book of the Bible – He lived about the time of Abraham. Did Abraham know about angels? Did Abraham come before or after Moses?? Job is a saved, born-again, created, son of God Job 19:23-27. Further, angel appearances occur throughout the Pentatuech, contradicting Drs. Keil and Delitzsch. MEC}*
- Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.*
- Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*
- Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?(A reference to God's Creation. verses 4-6). NEC}*

Again, the antithesis 'sons of God' and 'daughters of men' does not prove that the former were angels. It by no means follows, that because in v. 1 Adam-h'dm {see definition 0122} denotes man as a genus, i.e., the whole human race, it must do the same in v. 2, where the expression 'daughters of men' is determined by the antithesis 'sons of God.'

*{Note: No offspring of Adam and Eve were initially 'created'. All were born 'with a sin nature,( in Sin). Only by believing Gen 3:15 and 4:1 could they be created, 'born-again, sons of God. NEC}*

And with reasons existing for understanding by the sons of God and the daughters of men two species of the genus h'dm, {see definition 0122} mentioned in v. 1, no valid objection can be offered to the restriction of h'dm, {see definition 0122} through the antithesis Elohim, to all men with the exception of the sons of God; since this mode of expression is by no means unusual in Hebrew. From the expression 'daughters of men,' as Dettinger observes, it by no means follows that the sons of God were not men; any more than it follows from Jeremiah 32:20, where it is said that God had done miracles 'in Israel, and among men,' or from Isaiah 43:4, where God says He will give men for the Israelites, or from Judges 16:7, where Samson says, that if he is bound with seven green withs he shall be as weak as a man, for from Psalms 73:5, where it is said of the ungodly they are not in trouble as men, that the Israelites, or Samson, or the ungodly, were not men at all. In all these passages 'dm {see definition 0120} (men) denotes the remainder of mankind in distinction from those who are especially named.'

*{Once again, the expression 'sons of God' has to do with creation, not reproduction. (Luke 3:38) NEC}*

Cases occur, too, even in simple prose, in which the same term is used, first in a general, and then directly afterwards in a more restricted sense. We need cite only one, which occurs in Judges 21. In Genesis 19:30 reference is made to the coming of the children of Israel (i.e., of the twelve tribes) out of Egypt; and directly afterwards {Genesis 20:1-2} it is related that 'all the children of Israel,' 'all the tribes of Israel,' assembled together (to make war, as we learn from vv. 3ff., upon Benjamin); and in the whole account of the war, ch. 20 and 21, the tribes of Israel are distinguished from the tribe of Benjamin: so that the expression 'tribes of Israel' really means the rest of the tribes with the exception of Benjamin. And yet the Benjamites were Israelites. Why then should the fact that the sons of God are distinguished from the daughters of men prove that the former could not be men? There is not force enough in these two objections to compel us to adopt the conclusion that the sons of God were angels.

The question whether the 'sons of Elohim' were celestial or terrestrial sons of God (angels or pious men of the family of Seth) can only be determined from the context, and from the substance of the passage itself, that is to say, from what is related respecting the conduct of the sons of God and its results. That the connection does not favour the idea of their being angels, is acknowledged even by those who adopt this view. It cannot be denied,' says Delitzsch, that the connection of Genesis 6:1-8 with ch. 4 necessitates the assumption, that such intermarriages (of the Sethite and Cainite families) did take place

about the time of the flood; {cf. Matthew 24:38 Luke 17:27} and the prohibition of mixed marriages under the law{Exodus 34:16; cf. Genesis 27:46 28:1ff}

*{Law before the flood??? Jeepers-Creepers wheredja get those peepers?- from ignoring the law of Progressive Revelation!!! NEC}*

also favours the same idea.’ But this ‘assumption’ is placed beyond all doubt, by what is here related of the sons of God. In v. 2 it is stated that ‘the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose,’ i.e., of any with whose beauty they were charmed; and these wives bare children to them (v. 4). Now ‘ishaah {see definition 0802} laaqach {see definition 03947} (to take a wife) is a standing expression throughout the whole of the Old Testament for the marriage relation established by God at the creation, and is never {*what about here???NEC*} applied to pornei’a, {see definition 4202} or the simple act of physical connection. This is quite sufficient of itself to exclude any reference to angels. For Christ Himself distinctly states that the angels {*IN HEAVEN They Do Not marry. NEC*} cannot marry.

*{Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.*

*Mk 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.*

*Lk 20:34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:*

*35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:*

*36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. NEC}*

And when Kurtz endeavours to weaken the force of these words of Christ, by arguing that they do not prove that it is impossible for angels so to fall from their original holiness as to sink into an unnatural state; this phrase has no meaning, unless by conclusive analogies, or the clear testimony of Scripture,

*{To say that angels cannot do various things, must be proven from the Scriptures. To say that angels cannot have intercourse with the daughters of Adam (singular – note; NOT SETH), is equivalent to saying there was no universal flood, or that there was no time when giants appeared on the earth, or that God did not create the heavens and the earth, man, and angels. In mathematics we refer to this as attempting to prove a non-existence theorem (which is IMPOSSIBLE). Angels, in the set of the evil ones, could do many amazing things. They could change rods into snakes, [Osiris] Ex 7:22; frogs to cover the land, [Hathor] Ex 8:7; The rest of the plagues on Egypt, these wise, astrologers, magicians could not duplicate.*

*However, a number of the evil angels that fell with Satan Demons procreated with the daughters of ADAM in Gen 6:1-4 producing “Halflings”, Giants, who as we will show when dead, produced the Demons which have plagued men throughout the ages. These disembodied spirits have contributed to many (ages to modern) cases of so-called mental*

disease. It is expected that in the future, with the declension in the Churches, that demonism may again be more common in countries like the USA. In the book of *The Revelation, The Pseudo-Christ, the False Prophet, and the Image of the beast* will be energized by Satan and his minions, Rev 13; Notice that the beast will be healed and brought back to life by Satan's power, 13:3, 12! Note also the Miracles these individuals are able to perform, Rev 13:14-15, 18:2; Note also the drug culture that deceived the great men of the earth, Rev 18:23 [ὅτι ἐν τῇ **φαρμακείᾳ** σου - for/because by your **drugs**]. Finally: The Apostle Paul considers these things in passages as Acts 16:16-19: Ac 16:16 And it came to pass, as we were going to the place of prayer, that a certain maid having {1} a spirit of divination met us, who brought her masters much gain by soothsaying. {1} Gr. πνευμα πυθωνα: a spirit, a Python} Python was the name given to the serpent that kept guard at Delphi, slain by Apollo, who was called πυθιος απολλο and the prophetess at Delphi was termed Pythia. Plutarch (A.D. 50-100) says that the term πυθωνες was applied to ventriloquists (εργαστριμυθοι). In the LXX those with familiar spirits are called by this word ventriloquists (#Le 19:31; 20:6,27, including the witch of Endor #1Sa 28:7). It is possible that this slave girl had this gift of prophecy "by soothsaying" (μαντευομενη). Consideration of this woman from ancient Biblical and secular sources allows that this woman had a ventriloquist demon that Paul cast out. Whether she used a snake as her Charlie McCarthy we can't say, but all the terminology has been shown. Simon Magus in Samaria [Ac 8:9-24] and Elymas Barjesus in Cyprus [Ac 13:8] had won power and wealth as soothsayers.

Ac 16:17 The same following after Paul and us cried out, saying, These men are bondservants of the Most High God, who proclaim unto you a way of salvation {Notice here the devil mixes truth with error. The Liberals and Cultist pick up on this, i.e. there are many ways to salvation - god.}

18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was {1} gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, {1} Gr come out}”:

And 1 Co 10:20, 21:

1 Co 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have communion with demons.

21 Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord, and of the table of demons”,

Along with 1Tim 4:

1Tim 4:1 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons”, {or doctrines which demons teach. NEC}

Keil and Delitzsch Old Testament Commentary continues:

(Note: We cannot admit that there is any force in Hofmann's argument in his Schriftbeweis 1, p. 426, that the begetting of children on the part of angels is not more irreconcilable with a nature that is not organized, like that of man, on the basis of sexual distinctions, than partaking of food is with a nature that is altogether spiritual; and yet food was eaten by the angels who visited Abraham.' For, in the first place, the eating in this case was a miracle wrought through the condescending grace of the omnipotent God, and furnishes no standard for judging what angels can do by their own power in rebellion against God.

*{In the first place, sons of God eat in heaven unless one is prone to "spiritualizing the eating from the tree of life, or the wedding supper of the lamb, or even on earth, the resurrected Son of God ate breakfast on the shore of the Sea of Gallilee. Further Abraham fixed dinner for 3 angel that appeared as men:*

*Ge 16:7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.*

*8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, **and they did eat.** NEC}*

And in the second place, there is a considerable difference between the act of eating on the part of the angels of God who appeared in human shape, and the taking of wives and begetting of children on the part of sinning angels.

*{Please note the first place in the Bible where this despicable happening was prophesied:*

*Gen 3: 15 And I will put enmity between thee and the woman, and between thy seed {that of a created angel} and her seed; it shall bruise thy head, and thou shalt bruise his heel. A similar prophecy is seen in:*

*Dan 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.*

*42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. {broken: or, brittle}*

*43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. {one...: Chaldee, this with this} NEC}*

We are quite unable also to accept as historical testimony, the myths of the heathen respecting demigods, sons of gods, and the begetting of children on the part of their gods, or the fables of the book of Enoch (ch. 6ff.) about the 200 angels, with their leaders, who lusted after the beautiful and delicate daughters of men, and who came down from heaven and took to themselves wives, with whom they begat giants of 3000 (or according to one MS 300) cubits in height.

*{The fact of giants cannot be gainsaid. The size of these giants can be deduced from bones found on earth<sup>3</sup>. The apocryphal book of Enoch is not where believer's look for authorized revelation, but to the Scriptures themselves, e.g., Gen 3:15, 6:1-6, Dan 2:41-43, Heb., and LXX, 2 Pet 2:4, Jude 06-07. However, these apocryphal books were and are considered part of the Canon by RC's, Greek Orthodox, and the Coptic Church NEC}*

Nor do 2 Peter 2:4 and Jude 6 furnish any evidence of angel marriages. Peter is merely speaking of sinning angels in general

***In General**...Oh, Please Mr. Delitzsch, Your Logic is APPALLING! Since all evil angels have sinned, why weren't all of them sent to Tartarus????*

*WHY ARE ANY LEFT AT ALL????????????NEC}*

*{Jude 1:6 And the angels which kept not their first estate, but **left their own habitation**, he hath reserved in everlasting chains under darkness unto the judgment of the great day. {first estate: or, principality }*

*7 Even **as** Sodom and Gomorrha, and the cities about them **in like manner**, **giving themselves over to fornication, and going after strange flesh**, are set forth for an example, suffering the vengeance of eternal fire. {strange: Gr. other }*

*2 Pe 2:4 For if God spared not the angels that sinned, but cast them down to hell [<5020> τάρταρος: Tartaros], and delivered them into chains of darkness, to be reserved unto judgment;*

*5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

*Why then does the Jude 6-7, 2 Pet 2:4-5 sin, place these in Tartarus? Satan was not placed there. Why are there any evil angels past Gen 6????NEC}*

(agge'loon hamarteesa'ntoon) whom God did not spare, and not of any particular sin on the part of a small number of angels; and Jude describes these angels as tou's {see definition <3588>} mee' {see definition <3361>} teeree'santas {see definition <5083>} tee'n {see definition <3588>} heautoo'n {see definition <1438>} archee'n {see definition <746>} alla' {see definition <243>} apolipo'ntas {see definition <620>} to' {see definition <3588>} i'dion {see definition <2398>} oikeete'e'riion, {see definition <3613>} those who kept not their principdom, their position as rulers, but left their own habitation. There is nothing here about marriages with the daughters of men or the begetting of children, even if we refer the word tou'tois {see definition <5125>} in the clause to'n {see definition <3588>} ho'moion {see definition 3664} tou'tois {see definition <5125>} tro'pon {see definition <5158>} ekporneu'sasai {see definition 1608} in v. 7 to the angels mentioned in v. 6; for ekporneu'ein, the commission of fornication, would be altogether different from marriage, that is to say, from a conjugal bond that was permanent even though unnatural.

*{4. What sort of logic does the author use that amounts to anomalous syllogisms? i.e. what are his premises?*

4a. *Do these come from textual evidence, or do they come from his bias? NEC}*

But it is neither certain nor probable that this is the connection of *tou'tois*. {see definition 5125} Huther, the latest commentator upon this Epistle, who gives the preference to this explanation of *tou'tois*, {see definition 5125} and therefore cannot be accused of being biased by doctrinal prejudices, says distinctly in the 2nd Ed. of his commentary, *tou'tois* {see definition <5125>} may be grammatically construed as referring to Sodom and Gomorrah, or per synesis to the inhabitants of these cities; but in that case the sin of Sodom and Gomorrah would only be mentioned indirectly.' There is nothing in the rules of syntax, therefore, to prevent our connecting the word with Sodom and Gomorrah; and it is not a fact, that 'grammaticae et logicae praecepta compel us to refer this word to the angels,' as G. V. Zeschwitz says. But the very same reason which Huther assigns for not connecting it with Sodom and Gomorrah, may be also assigned for not connecting it with the angels, namely, that in that case the sin of the angels would only be mentioned indirectly.

We regard *Philippi's* explanation (in his *Glaubenslehre* iii. p. 303) as a possible one, viz., that the word *tou'tois* {see definition <5125>} refers back to the *a'nthroopoi* {see definition <444>} *aselgei's* {see definition 766} mentioned in v. 4, and as by no means set aside by *De Wette's* objection, that the thought of v. 8 would be anticipated in that case; for this objection is fully met by the circumstance, that not only does the word *ohu'toi*, which is repeated five times from v. 8 onwards, refer back to these men, but even the word *tou'tois* {see definition <5125>} in v. 14 also. On the other hand, the reference of *tou'tois* {see definition ,5125>} to the angels is altogether precluded by the clause *kai'* {see definition <2532>} *apelthou'sai* {see definition <565>} *opi'soo* {see definition <3694>} *sarko's* {see definition <4561>} *hete'ras*, {see definition <2087>} which follows the word *ekporneu'sasai*. {see definition <1608>} For fornication on the part of the angels could only consist in their going after flesh, or, as *Hofmann* expresses it, having to do with flesh, for which they were not created,' but not in their going after *other*, or foreign flesh.

*{Guys, angels and demons have been with or indwelling men since the earliest times! Have you yet to determine how many can exist on the head of a pin? I suggest you probably need a good course in algebraic topology. NEC}*

There would be no sense in the word *hete'ras* {see definition <2087>} unless those who were *ekporneu'santes* were themselves possessed of *sa'rx*; {see definition <4561>} so that this is the only alternative, either we must attribute to the angels a *sa'rx* {see definition <4561>} or fleshly body, or the idea of referring *tou'tois* {see definition <5125>} to the angels must be given up. When Kurtz replies to this by saying that to angels human bodies are quite as much a *hete'ra* {see definition <2087>} *sa'rx*, {see definition <4561>} i.e., a means of sensual gratification opposed to their nature and calling, as man can be to human man,' he hides the difficulty, but does not remove it, by the ambiguous expression 'opposed to their nature and calling.' The *hete'ra* {see definition <2087>} *sa'rx* {see definition <4561>} must necessarily presuppose an *idi'a* {see definition <2398>} *sa'rx*. {see definition 4561}

But it is thought by some, that even if *tou'tois* {see definition <5125>} in v. 7 do not refer to the angels in v. 6, the words of Jude agree so thoroughly with the tradition of the book of

Enoch respecting the fall of the angels, that we must admit the allusion to the Enoch legend, and so indirectly to Genesis 6, since Jude could not have expressed himself more clearly to persons who possessed the book of Enoch, or were acquainted with the tradition it contained<sup>4</sup>. Now this conclusion would certainly be irresistible, if the only sin of the angels mentioned in the book of Enoch, as that for which they were kept in chains of darkness still the judgment-day, had been their intercourse with human wives. For the fact that Jude was acquainted with the legend of Enoch, and took for granted that the readers of his Epistle were so too, is evident from his introducing a prediction of Enoch in vv. 14, 15, which is to be found in ch. i. 9 of Dillmann's edition of the book of Enoch. But it is admitted by all critical writers upon this book, that in the book of Enoch which has been edited by Dillmann, and is only to be found in an Ethiopic version, there are contradictory legends concerning the fall and judgment of the angels; that the book itself is composed of earlier and later materials; and that those very sections (ch. 6-16:106, etc.) in which the legend of the angel marriages is given without ambiguity, belong to the so-called book of Noah, i.e., to a later portion of the Enoch legend, which is opposed in many passages to the earlier legend.<sup>a</sup>

The fall of the angels is certainly often referred to in the earlier portions of the work; but among all the passages adduced by Dillmann in proof of this, there is only one (19:1) which mentions the angels who had taken wives. In the others, the only thing mentioned as the sin of the angels or of the hosts of Azazel, is the fact that they were subject to Satan, and seduced those who dwelt on the earth (54:3-6), or that they came down from heaven to earth, and revealed to the children of men what was hidden from them, and then led them astray to the commission of sin. (64:2) There is nothing at all here about their taking wives.

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{Oh, tell me, ancient sages of antediluvian sagacity, what constituted marriage in those times, how would it be said that a son of God would “move in with” a daughter of Adam?}

Moreover, in the earlier portions of the book, besides the fall of the angels, there is frequent reference made to a fall, i.e., an act of sin, on the part of the stars of heaven and the army of heaven, which transgressed the commandment of God before they rose, by not appearing at their appointed time (vid., 18:14-15; 21:3; 90:21,24, etc.);

*{Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! {O Lucifer: or, O day star}*

*13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*

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<sup>a</sup> Please see endnote 7 for Book of Enoch Chapter 15 which includes passage quoted or alluded to by Jude!

- 14 *I will ascend above the heights of the clouds; I will be like the most High.*
- 15 *Yet thou shalt be brought down to hell, to the sides of the pit.,*
- 16 *They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man (great being) that made the earth to tremble, that did shake kingdoms;*
- 17 *That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? {opened...: or, did not let his prisoners loose homeward?}*
- Eze 28:12 *Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.*
- 13 *Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. {sardius: or, ruby} {beryl: or, chrysolite} {emerald: or, chrysoprase}*
- 14 *Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*
- 15 *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*
- 16 *By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.*
- 17 *Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.*
- 18 *Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.*
- 19 *All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. {a terror: Heb. terrors NEC}*

and their punishment and place of punishment are described, in just the same manner as in the case of the wicked angels, as a prison, a lofty and horrible place in which the seven stars of heaven lie bound like great mountains and flaming with fire, (21:2-3) as an abyss, narrow and deep, dreadful and dark, in which the star which fell first from heaven is lying, bound hand and foot (88:1, cf. 90:24).

*{In order to clarify by simple language our position concerning Lucifer, Satan, and certain representations of him, the following Appendix 19 of the Companion Bible by E. W. Bullinger is put forward. This also discusses Lucifer's fall and presentation to Adam and Eve: NEC}*

**(K&D) Cont. after (EWB)**

### **(EWB) Companion Bible - Appendix 19. The Serpent Of Genesis 3**

In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasized by the use of certain Figures of speech.

All the confusion of thought and conflicting exegesis have arisen from taking literally what is expressed by Figures, or from taking figuratively what is literal. A Figure of speech is never used except for the purpose of calling attention to, emphasizing, and intensifying, the reality of the literal sense, and the truth of the historical facts; so that, while the words employed may not be so strictly true to the letter, they are all the more true to the truth conveyed by them, and to the historical events connected with them. But for the figurative language of verses 14 and 15 no one would have thought of referring the third chapter of Genesis to a snake: no more than he does when reading the third chapter from the end of Revelation (ch. 20:2). **Indeed, the explanation added there, that the "old serpent" is the Devil and Satan, would immediately lead one to connect the word "old" with the earlier and former mention of the serpent in Gen. 3 : and the fact that it was Satan himself who tempted "the second man", "the last Adam", would force conclusion that no other than the personal Satan could have been the tempter of "the first man, Adam".**

The Hebrew word rendered "serpent" in Gen. 3:1 is Nachash (from the root Nachash, to shine), and means a shining one. Hence, in Chaldee it means brass or copper, because of its shining. Hence also, the word Nehushtan, a piece of brass, in 2Kings 18:4. In the same way Saraph, in Isa. 6:2, 6, means a burning one, and, because the serpents mentioned in Num. 21 were burning, in the poison of their bite, they were called Saraphim, or Saraphs. But with the LORD said unto Moses, "Make thee a fiery serpent" (Num. 21:8), He said, "Make thee a Saraph", and, in obeying this command, we read in v. 9, "Moses made a Nachash of brass". Nachash is thus used as being interchangeable with Saraph. Now, if Saraph is used of a serpent because its bite was burning, and is also used of a celestial or spirit-being (a burning one), why should not Nachash be used of a serpent because its appearance was shining, and be also used of a celestial or spirit-being (a shining one)? Indeed, a reference to the structure of Gen. 3 (on p. 7) will show that the Cherubim (which are similar celestial or spirit-beings) of the last verse (Gen. 3:24) require a similar spirit-being to correspond with them in the first verse (for the structure of the whole chapter is a great Introversion). The Nachash, or serpent, who beguiled Eve (2Cor. 11:3) is not spoken of as "an angel of light" in v. 14. Have we not, in this, a clear intimation that it was not a snake, but a glorious shining being, apparently an angel, to whom Eve paid such great deference, acknowledging him as one who seemed to possess superior knowledge, and who was evidently a being of a superior (not of an inferior) order?

Moreover, in the description of Satan as "the king of Tyre",<sup>a</sup> it is distinctly implied that the latter being was of a supernatural order when he is called "a cherub" (Ezek. 28:14, 16, read from vv. 11-19). His presence "in Eden, the garden of 'Elohim" (v. 13), is also clearly stated, as well as his being "perfect in beauty" (v. 12), his being "perfect in his ways from the day he was created till iniquity was found in him" (v. 15), and as being "lifted up because of his beauty" (v. 17).

These all compel the belief that Satan was the shining one (Nachash) in Gen. 3, and especially because the following words could be addressed to him :- "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (v. 17). Even supposing that these things were spoken to, and of, an exalted human being in later days (in Ezek. 28), still "the king of Tyre" is not compared to a being who was non-existent; and facts and circumstances which never happened are not introduced into the comparison.

There is more about "the king of Tyre" in Ezek. 28:11-19 than was literally true of "the prince of Tyre" (vv. 1-10). The words can be understood only of the mightiest and most exalted supernatural being that God ever created; and this for the purpose of showing how great would be his fall. The history must be true to make the prophecy of any weight.

Again, the word rendered "subtle" in Gen. 3:1 (see note) means wise, in a good sense as well as in a bad sense. In Ezek. 28:12 we have the good sense, "Thou sealest up the sum, full of wisdom"; and the bad sense in v. 17, "thou hast corrupted thy wisdom" (referring, of course, to his fall). So the word rendered "subtle" is rendered "prudent" in Prov. 1:4; 8:12; 12:23; 14:8; and in a bad sense in Job 15:5. 1Sam. 23:22. Ps. 83:3.

The word "beast" also, in Gen. 3:1, chay, denotes a living being, and it is as wrong to translate zoa "beasts" in Rev. 4, as it is to translate chay "beast" in Gen. 3. Both mean living creature. Satan is thus spoken of as being "more wise than any other living creature which Jehovah Elohim had made". Even if the word "beast" be retained, it does not say that either a serpent or Satan was a "beast", but only that he was "more wise" than any other living being. We cannot conceive Eve as holding converse with a snake, but we can understand her being fascinated<sup>b</sup> by one, apparently "an angel of light" (i.e. a glorious angel), possessing superior and supernatural knowledge.

When Satan is spoken of as a "serpent", it is the figure Hypocatastasis (see Ap. 6) or Implication; it no more means snake than it does when Dan is so called in Gen. 49:17; or an animal when Nero is called a "lion" (2Tim. 4:17), or when Herod is called a "fox" (Luke 13:32); or when Judah is called "a lion's whelp". It is the same figure when "doctrine" is called "leaven" (Matt. 16:6). It shows that something much more real and truer to truth is impressively; and is intended to be a figure of something much more real

<sup>a</sup> Ezek. 28:11-19, who is quite a different being from "the Prince of Tyre", in vv. 1-10, who is purely human.

<sup>b</sup> It is remarkable that the verb nachash always means to enchant, fascinate, bewitch; or of one having and using occult knowledge. See Gen. 30:27; 44:5, 15. Lev. 19:26. Deut. 18:10. 1Kings 20:33. 2Kings 17:17; 21:6. 2Chron. 33:6. So also is the noun used in Num. 23:23; 24:1.

than the letter of the word. *{The Hypocatastasis indicates the resemblance in ways between the individual so-called with the thing so-called in the figure. NEC}*

Other Figures of speech are used in vv. 14, 15, but only for the same purpose of emphasizing the truth and the reality of what is said. When it is said in v. 15, "thou shalt bruise His heel", it cannot mean His literal heal of flesh and blood, but suffering, more temporary in character. When it is said (v. 15), "He shall crush thy head", it means something more than a skull of bone, and brain, and hair. It means that all Satan's plans and plots, policy and purposes, will one day be finally crushed and ended, never more to mar or to hinder the purposes of God. This will be effected when Satan shall be bruised under our feet (Rom. 16:20). This again, will not be our literal feet, but something much more real.

The bruising of Christ's heel is the most eloquent and impressive way of foretelling the most solemn events; and to point out that the effort made by Satan to evade his doom, then threatened, would become the very means of insuring its accomplishment; for it was through the death of Christ that he who had the power of death would be destroyed; and all Satan's power and policy brought to an end, and all his works destroyed (Heb. 2:14. 1John 3:8. Rev. 20:1-3, 10). What literal words could portray these literal facts so wonderfully as these expressive Figures of speech?

It is the same with the other Figures used in v. 14, "On thy belly shalt thou go". This Figure means infinitely more than the literal belly of flesh and blood; just as the words "heel" and "head" do in v. 15. It paints for the eyes of our mind the picture of Satan's ultimate humiliation; for prostration was ever the most eloquent sign of subjection. When it is said "our belly cleaveth unto the ground" (Ps. 44:25), it denotes such a prolonged prostration and such a depth of submission as could never be conveyed or expressed in literal words.

So with the other prophecy, "Dust shalt thou eat". This is not true to the letter, or to fact, but it is all the more true to truth. It tells of constant, continuous disappointment, failure, and mortification; as when deceitful ways are spoken of as feeding on deceitful food, which is "sweet to a man, but afterward his mouth shall be filled with gravel" (Prov. 20:17). This does not mean literal "gravel", but something far more disagreeable. It means disappointment so great that it would gladly be exchanged for the literal "gravel". So when Christians are rebuked for "biting and devouring one another" (Gal. 3:14, 15), something more heart-breaking is meant than the literal words used in the Figure.

When "His enemies shall lick the dust" (Ps. 72:9) they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation. If a serpent was afterward called a nachash, it was because it was more shining than any other creature; and if it became known as "wise", it was not because of its own innate positive knowledge, but of its wisdom in hiding away from all observation; and because of its association with one of the names of Satan (that old serpent) who "beguiled Eve" (2Cor. 11:3, 14).

**It is wonderful how a snake could ever be supposed to speak without the organs of speech, or that Satan should be supposed able to accomplish so great a miracle (\*3). It only shows the power of tradition, which has, from the infancy of each one of us,**

**put before our eyes and written on our minds the picture of a "snake" and an "apple" : the former being based on a wrong interpretation, and the latter being a pure invention, about which there is not one word said in Holy Scripture.**

Never was Satan's wisdom so craftily used as when he secured universal acceptance of this traditional belief : **for it has succeeded in fixing the attention of mankind on the letter and the means, and thus blinding the eyes to the solemn fact that the Fall of man had to do solely with the Word of God, and is centered in the sin of believing Satan's lie instead of Jehovah's truth.**

The temptation of "the first man Adam" began with the question "Hath God said?" The temptation of "the second man, the Lord from heaven" began with the similar question "If thou be the Son of God"<sup>a</sup>, when the voice of the Father had scarcely died away, which said "This IS My beloved Son". All turned on the truth of what Jehovah had said. The Word of God being questioned, led Eve, in her reply, (1) to omit the word "freely" (3:2, cp. 2:16); then (2) to add the words "neither shalt thou touch it" (3:3, cp. 2:17); and finally (3) to alter a certainty into a contingency by changing "thou SHALT SURELY die" (2:17) into "LEST ye die" (3:3).

It is not without significance that the first Ministerial words of "the second Man" were "It is written", three times repeated; and that His last Ministerial words contained a similar threefold reference to the written Word of God (John 17:8, 14, 17). The former temptation succeeded because the Word of God was three times misrepresented; the latter temptation was successfully defeated because the same Word was faithfully repeated.

The history of Gen. 3 is intended to teach us the fact that Satan's sphere of activities is in the religious sphere, and not the spheres of crime and immorality; that his battlefield is not the sins arising from human depravity, but the unbelief of the human heart. **We are not to look for Satan's activities to-day in the newspaper press, or the police courts; but in the pulpit, and in professors' chairs. Whenever the Word of God is called in question, there we see the trail of "that old serpent, which is the Devil, and Satan".** This is why anything against the true interests of the Word of God (as being such) finds a ready admission into the newspapers of the world, and is treated as "general literature". This is why anything in favor of its inspiration and Divine origin and its spiritual truth is rigidly excluded as being "controversial".

This is why Satan is quite content that the letter of Scripture should be accepted in Gen. 3, as he himself accepted the letter of Ps. 91:11. He himself could say "It is written" (Matt. 4:6) so long as the letter of what is "written" could be put instead of the truth that is conveyed by it; and so long as it is misquoted or misapplied. This is his object in perpetuating the traditions of the "snake" and the "apple", because it ministers to the acceptance of his lie, the hiding of God's truth, the support of tradition, the jeers of the infidel, the opposition of the critics, and the stumbling of the weak in faith.

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<sup>a</sup> He, Dr. Bullinger, evidently didn't use his Grk. Grammar on this verse. This is a first class condition and the 'if' should be translated 'since'. you are the Son of God, . . .

## Another article from EWB

### From FIGURES OF SPEECH USED IN THE BIBLE by E. W. Bullinger

#### From Pg 502

##### The Divine Names form a special class by themselves.

The Names of God (*El*), God (*Elohim*), LORD (*Jehovah*) are some- times used, *in regimen*,<sup>a</sup> as adjectives, denoting Divine; or that which is the greatest, highest, mightiest, most glorious, or beautiful.

Gen. vi. 1.- "The sons of God": *i.e.*, wondrous, mighty, super- natural beings. Hence, used always of *angels* in the Old Testament.

See every other occurrence :-Job i. 2; ii. 6; xxxviii, 7. Ps. xxix. 1; lxxxix. 6. Dan. iii. 25.

In Gen. vi. 2, Codex A of the Septuagint reads ἄγγελοι τοῦ θεοῦ, *angels of God*. These are the fallen angels referred to as " in-prison" (2 Pet. ii. 4-9. Jude 6, 7, and 1 Peter iii. 18-20.

#### From Pgs 844-45

##### IDIOMA - The peculiar usage of Words and Phrases

#### 11. "The Sons of God" (*Sons of Elohim*).

This is the Hebrew idiomatic expression for angels. In every place where the expression occurs angelic beings are to be understood. It occurs in ·

Gen. vi. 2,4. Job i. 6; ii. 1.-Where it is בְּנֵי-הָאֱלֹהִים (*benai a- Elohim, sons of the<sup>b</sup> Elohim*,

Job xxxviii 7 -Where it is without the article, "*Sons of Elohim* "

Ps. xxix. 1; lxxxix.6 (7).-Where it בְּנֵי אֱלֹהִים (*benai Eyleem*), *sons of Might (or Mighty One)sons of Eyleem*.

Dan. iii. 25.- Where it is singular, "like A son (Aramaic/Chald., לְבַר-אֱלֹהִין ) of God." Seven times in all, and in each case it means angels."<sup>c</sup>

It is clear, therefore, that *angels* are meant in Gen. vi. 2, 4, and their "sin" is there recorded. How it was committed we are not told. In 2 Pet. ii. 4, 9 and Jude 6, it is further described, and is spoken of in connection with Noah. Is it not strange that in 1 Pet. iii. 18, 19, where exactly the same connections occur (*i.e.*, " Noah," and " chains," and" prison "), they should be taken for *men*! Especially when we recall the statement that "He maketh His angels spirits" (Ps. civ. 4. Heb. i, 7), and that man is never spoken of as a " spirit." He is said to have a spirit, but not to be one.

In Gen. vi. 4, the progeny of these fallen angels is called *Nepheleem*: *i.e.*, *the fallen ones* (from 05303 נָפִיל *nephiyl, to fall*): and so awful were the consequences that all flesh was corrupt, and Noah was the only one who was not tainted.<sup>d</sup>

<sup>a</sup> 1. a systematic plan; 2. a regular course of action.

<sup>b</sup> Any Hebrew expression for God or His Name will be articular whether expressed or not NEC

<sup>c</sup> In Hos. i. 10 (ii: 1), it is a different form בְּנֵי אֱלֹהִים ( *Benai El hail. sons of the living God*. The context leaves us in no doubt that t- his is used of men, and not angels, for it is put in contrast with 'Q~ (*ammai*), *my people*.

<sup>d</sup> The line of Noah was untainted likewise his wife, three sons and their wives. Those rest of mankind were condemed, because they were not redeemed by Noah's preaching, so that all were drowned in the Great Flood. NEC

All the race, therefore, had to be destroyed. ~~Noah's sons' wives were tainted, and this may be the solution of the Ethnological problem as to the different races.~~<sup>a</sup> There were *Nepheleem* in the days of Moses (N urn. xiii. 33), because it appears from Gen. vi. 4 that there was another irruption" after that": *i.e.*, after the days of Noah<sup>b</sup>. It was for the extermination of this awful breed of beings that Israel was used: and yet there are Christians with an excess of (false) charity who deplore the slaughter effected by Israel, forgetting the necessity for the destruction.

It was to these fallen angels, "reserved" and "in prison" in Tartarus (the utmost bounds of creation) that the triumph of Christ reached and was proclaimed-an encouragement to those who now suffer "-bidding them too, to look forward to the "glory" which shall surely follow.<sup>c</sup>

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### Keil and Delitzsch Old Testament Commentary Cont.

From these passages it is quite evident, that the legend<sup>d</sup> concerning the fall of the angels and stars sprang out of Isaiah 24:21-22 ('And it shall come to pass in that day, that the Lord shall visit the host of the height *hamaarowm* {see definition 04791} *ts<sup>a</sup>baa*', {see definition 06635} the host of heaven, by which stars and angels are to be understood on high *i.e.*, the spiritual powers of the heavens and the kings of the earth upon the earth, and they shall be gathered together, bound in the dungeon, and shut up in prison, and after many days they shall be punished'), along with Isaiah 14:12 ('How art thou fallen from heaven, thou beautiful morning star!'), and that the account of the sons of God in Genesis 6, as interpreted by those who refer it to the angels, was afterwards combined and amalgamated with it.

Now if these different legends {*legends ???*}, describing the judgment upon the stars that fell from heaven, and the angels that followed Satan in seducing man, in just the same manner as the judgment upon the angels who begot giants from women, were in circulation at the time when the Epistle of Jude was written; we must not interpret the sin of the angels, referred to by Peter and Jude, in a one-sided manner, and arbitrarily connect it with only such passages of the book of Enoch as speak of angel marriages, to the entire disregard of all the other passages, which mention totally different sins as committed by the angels, that are punished with bands of darkness; but we must interpret it from what Jude himself has said concerning this sin, as Peter gives no further explanation of what he means by *hamartee'sai*. {see definition 264} Now the only sins

*{Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. {first estate: or, principality}*

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<sup>a</sup> The Bible is silent about whether Noah's wife, his three sons, and their three wives were tainted. Those folks had evidently listened to and believed the message of Noah, and helped construct the ark. Bullinger's argument is one from silence.

<sup>b</sup> *i.e.*, 'Also After That' means after the Flood of Noah. NEC

<sup>c</sup> See 'THE SPIRITS IN PRISON', by E.W. Bullinger

<sup>d</sup> So then, The angels 'sons of God are a Legend??? They were given directly to Moses by Jehovah and the Holy Spirit. NEC

7 *Even as [as = like – is a simile] Sodom and Gomorrha, and the cities about them in like manner, [like the sinning angels] giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. {strange: Gr. other NEC}*

that Jude mentions are mee' {see definition <3361>} teeree'sai {see definition 5083} tee'n {see definition <3588>} heautoo'n {see definition <1438>} archee'n {see definition <746>} and apolipei'n to' i'dion oikeetee'rion.

The two are closely connected. Through not keeping the archee' {see definition <746>} (i.e., the position as rulers in heaven) which belonged to them, and was assigned them at their creation, the angels left their own habitation' (i'dion {see definition <2398>} oikeetee'rion); {see definition 3613} just as man, when he broke the commandment of God and failed to keep his position as ruler on earth, also lost his own habitation' (i'dion {see definition <2398>} oikeetee'rion), {see definition <3613>} that is to say, not paradise alone, but the holy body of innocence also, so that he needed a covering for his nakedness, and will continue to need it, until we are clothed upon with our hose which is from heaven' (oikeetee'rion {see definition 3613} heemoo'n {see definition <2257>} ex {see definition <1537>} ouranou'). {see definition <3772>} In this description of the angels' sin, there is not the slightest allusion to their leaving heaven to woo the beautiful daughters of men. {how do you read words??? NEC} The words may be very well interpreted, as they were by the earlier Christian theologians, as relating to the fall of Satan and his angels, to whom all that is said concerning their punishment fully applies.

If Jude had had the pornei'a {see definition <4202>} of the angels, mentioned in the Enoch legends, in his mind, he would have stated this distinctly, just as he does in v. 9 in the case of the legend {that legend is now Scripture NEC} concerning Michael and the devil, and in v. 11 in that of Enoch's prophecy. There was all the more reason for his doing this, because not only to contradictory accounts of the sin of the angels which occur in the Enoch legends, but a comparison of the parallels cited from the book of Enoch proves that he deviated from the Enoch legend in points of no little importance. Thus, for example, according to Enoch 54:3, 'iron chains of immense weight' are prepared for the hosts of Azazel, to put them into the lowest hell, and cast them on that great day into the furnace with flaming fire. Now Jude and Peter say nothing about iron chains, and merely mention everlasting chains under darkness' and chains of darkness.'

{Another Red Herring argument by K&D NEC}

Again, according to Enoch Genesis 10:12, the angel sinners are bound fast under the earth for seventy generations, till the day of judgment and their completion, till the last judgment shall be held for all eternity.' Peter and Jude make no allusion to this point of time, and the supporters of the angel marriages, therefore, have thought well to leave it out when quoting this parallel to Jude.

{We must then turn to what constituted marriage' in the antediluvian world – do we apply later revelation??? NEC}

6. Under these circumstances, the silence of the apostles as to either marriages or fornication on the part of the sinful angels,

*{But as we have shown, above, the angels, like those immoral men in Sodom engaged in fornication. In the short but pithy antediluvian account it never mentions “marrying Sam” or The “Matchmaker”, once. NEC}*

This is a sure sign that they gave no credence to these fables of a Jewish gnosticizing tradition.) it can be proved that the angels either possess by nature a material corporeality adequate to the contraction of a human marriage, or that by rebellion against their Creator they can acquire it, or that there are some creatures in heaven and on earth which, through sinful degeneracy, or by sinking into an unnatural state, can become possessed of the power, which they have not by nature, of generating and propagating their species. **As man could indeed destroy by sin, the nature, which he had received from his Creator<sup>a</sup>**, but could not by his own power restore it when destroyed, to say nothing of implanting an organ or a power that was wanting before; so we cannot believe that angels, through apostasy from God, could acquire sexual power of which they had previously been destitute.

*{His argument here is backwards from the greater to the lesser. Man destroying his Adamic nature being easier than a superior creation (angels) taking on the appearance of flesh and concocting a way of the ability to procreate with a woman. Bad argument!!! NEC}*

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<sup>a</sup> This is indeed a troubling statement, Man can never remove his sin nature (Rom 6:23, etc. Once again K&D show that “**Good Grammarians Aren’t Necessarily Accurate Theologians**”, a converse statement should be taken to heart: “**A Good Theologian Must Be A Good Grammarian!**”.

**(EWB) Companion Bible Appendix 23. "The Sons of God" in Gen. 6:2, 4.**

It is only by the Divine specific act of creation that any being can be called "a son of God". **For that which is "born of the flesh is flesh". God is spirit, and that which is "born of the Spirit is spirit" (John 3:6). Hence Adam is called a "son of God" in Luke 3:38.** Those "in Christ" having "the new nature" which is by the direct creation of God (2Cor. 5:17. Eph. 2:10) can be, and are called "sons of God" (**John 1:13. Rom. 8:14, 15. 1John 3:1).**<sup>a</sup>

This is why angels are called "sons of God" in every other place where the expression is used in the Old Testament. Job 1:6; 2:1; 38:7. Ps. 29:1; 89:6. Dan. 3:25 (no art.).<sup>b</sup> **We have no authority or right to take the expression in Gen. 6:2, 4 in any other sense.** Moreover, in Gen. 6:2 the LXX renders it "angels". Angels are called "spirits" (Ps. 104:4. Heb. 1:7, 14), for spirits are created by God.

**That there was a fall of the angels is certain from Jude 6.**

- The nature of their fall is clearly stated in the same verse. They left their own oiketerion. This word occurs only in 2Cor. 5:2 and Jude 6, where it is used of the spiritual (or resurrection) body.
- The nature of their sin is stated to be "in like manner" to that of the subsequent sins of Sodom and Gomorrha, Jude 7.
- The time of their fall is given as having taken place "in the days of Noah" (1Pet. 3:20. 2Pet. 2:7), [though there may have been a prior fall which caused the end of "the world that then was"] {*"The world that then was", was the antediluvian earth before the flood. NEC*} (Gen. 1:1, 2. 2Pet. 3:6).
- For this sin they are "reserved unto judgment", 2Pet. 2:4, and are "in prison", 1Pet. 3:19.
- Their progeny, called Nephilim (translated "giants"), were monsters of iniquity; and, being superhuman in size and character, had to be destroyed (see Ap. 25, below). This was the one and only object of the Flood.
- Only Noah and his family had preserved their pedigree pure from Adam (Gen. 6:9, see note). All the rest had become "corrupt" (shachath) destroyed [as Adamites]. the only remedy was to destroy it (de facto), as it had become destroyed (de jure). (It is the same word in v. 17 as in vv. 11, 12.) See further under Ap. 25 on the Nephilim.

*{Note that E.W.B. doesn't mention Noah's Daughter's in Law. NEC}*

This irruption of fallen angels was Satan's first attempt to prevent the coming of the Seed of the woman foretold in gen. 3:15. If this could be accomplished, God's Word would have failed, and his own doom could possibly be averted.

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<sup>a</sup> The word "offspring" in Acts 17:28 is quite different. It is *genos*, which means merely kin or kind, our *genus* as being originated by God.

<sup>b</sup> In Hos. 1:10, it is not *beni-ha-Elohim*, as here, but *beni-el-chai*.

As soon as it was made known that the Seed of the woman was to come through ABRAHAM, there must have been another irruption, as recorded in Gen. 6:4, "and also after that" (i.e. after the days of Noah, more than 500 years *{probably also more than 1500 years, NEC}* after the first irruption). The aim of the enemy was to occupy Canaan in advance of Abraham, and so to contest its occupation by his seed. For, when Abraham entered Canaan, we read (Gen. 12:6) "the Canaanite was then (i.e. already) in the land."

In the same chapter (Gen. 12:10-20) we see Satan's next attempt to interfere with Abraham's seed, and frustrate the purpose of God that it should be in "Isaac". This attempt was repeated in 20:1-18.

This great conflict may be seen throughout the Bible, and it forms a great and important subject of Biblical study. In each case the human instrument had his own personal interest to serve, while Satan had his own great object in view. Hence God had, in each case, to interfere and avert the evil and the danger, of which his servants and people were wholly ignorant. The following assaults of the great Enemy stand out prominently :--

- The destruction of the chosen family by famine, Gen. 50:20.
- The destruction of the male line in Israel, Ex. 1:10, 15, &c. Cp. Ex. 2:5. Heb. 11:23.
- The destruction of the whole nation in Pharaoh's pursuit, Ex. 14.
- After David's line was singled out (2Sam. 7), that was the next selected for assault. Satan's first assault was in the union of Jehoram and Athaliah by Jehoshaphat, notwithstanding 2Chron. 17:1. Jehoram killed off all his brothers (2Chron. 21:4).
- The Arabians slew all his children, except Ahaziah (2Chron. 21:17; 22:1).
- When Ahaziah died, Athaliah killed "all the seed royal" (2Chron. 22:10). the babe Joash alone was rescued; and, for six years, the faithfulness of Jehovah's word was at stake (2Chron. 23:3).
- Hezekiah was childless, when a double assault was made by the King of Assyria and the King of Babylon (Isa. 36:1-4; 39:1). God's faithfulness was appealed to and relied on (Ps. 136).
- In Captivity, Haman was used to attempt the destruction of the whole nation (Est. 3:6, 12, 13. Cp. 6:1).
- Joseph's fear was worked on (Matt. 1:18-20). Notwithstanding the fact that he was "a just man", and kept the Law, he did not wish to have Mary stoned to death (Deut. 24:1); hence Joseph determined to divorce her. But God intervened : "Fear not".
- Herod sought the young Child's life (Matt. 2).
- At the Temptation, "Cast Thyself down" was Satan's temptation.
- At Nazareth, again (Luke 4), there was another attempt to cast Him down and destroy Him.

- The two storms on the Lake were other attempts.
- At length the cross was reached, and the sepulcher closed; the watch set; and the stone sealed. But "God raised Him from the dead." And now, like another Joash, He is seated and expecting (Heb. 10:12, 13), hidden in the house of God on high; and the members of "the one body" are hidden there "in Him" (Col. 3:1-3), like another Jehoshaba; and going forth to witness of His coming, like another Jehoiada (2Chron. 23:3).

The irruption of "the fallen angels" ("sons of God") was the first attempt; and was directed against the whole human race<sup>a</sup>.

- When Abraham was called, then he and his seed were attacked.
- When David was enthroned, then the royal line was attacked.
- And when "the Seed of the woman" Himself came, then the storm burst upon Him.

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Dr. Bullinger appeared too early to see the so-called 'Aliens' and UFO's. For the taking of hostages and impregnating the women, and taking semen samples from men, etc., didn't began (as far as I know) until perhaps as early as 1970; in their new attempt to corrupt the human race.<sup>5</sup> Here are some major factuals about Dr. E. W. Bullinger.

**Born:** 12-15-1837 Canterbury, Kent, England.

**Died:** 06-06-1913 (aged 75) London England.

**Known for** "ALL THE FIGURES OF SPEECH USED IN THE BIBLE";  
And "THE COMPANION BIBLE".



**Ethelbert William Bullinger**

**He was truly a Theologian's Grammarian!**

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**Mathhew Henry's Concise Commentary**

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<sup>a</sup> Note also Da 2:43 And whereas <01768> thou sawest <02370> (8754) iron <06523> mixed <06151> (8743) with miry <02917> clay <02635>, **they shall mingle themselves <01934> (8748) <06151> (8723) with the seed <02234> of men <0606>**; but they shall <01934> (8748) not <03809> cleave <01693> (8751) one <01836> to <05974> another <01836>, even <01888> as iron <06523> is not <03809> mixed <06151> (8723) with clay <02635>. {one...: Chaldee, this with this}. Here come the Son's of God, more of the evil angels.

## INTRODUCTION TO GENESIS CHAPTER 6

The most remarkable thing we have upon record concerning the old world is the destruction of it by the universal deluge, the account of which commences in this chapter, wherein we have,

- I. The abounding iniquity of that wicked world, Genesis 6:1-5,11,12.
- II. The righteous God's just resentment of that abounding iniquity, and his holy resolution to punish it, Genesis 6:6-7.
- III. The special favour of God to his servant Noah.
  1. In the character given of him, Genesis 6:8-10.
  2. In the communication of God's purpose to him, Genesis 6:13,17.
  3. In the directions he gave him to make an ark for his own safety, Genesis 6:14-16.
  4. In the employing of him for the preservation of the rest of the creatures, Genesis 6:18-21.

Lastly, Noah's obedience to the instructions given him, Genesis 6:22.

And this concerning the old world is written for our admonition, upon whom the ends of the new would have come.

Ver. 1.

For the glory of God's justice, and for warning to a wicked world, before the history of the ruin of the old world, we have a full account of its degeneracy, its apostasy from God and rebellion against him. The destroying of it was an act, not of an absolute sovereignty, but of necessary justice, for the maintaining of the honour of God's government. Now here we have an account of two things which occasioned the wickedness of the old world: —

1. The increase of mankind: *Men began to multiply upon the face of the earth*. This was the effect of the blessing (Genesis 1:28), and yet man's corruption so abused and perverted this blessing that it was turned into a curse. Thus sin takes occasion by the mercies of God to be the more exceedingly sinful. Proverbs 29:16, *When the wicked are multiplied, transgression increaseth*. The more sinners the more sin; and the multitude of offenders emboldens men. Infectious diseases are most destructive in populous cities; and sin is a spreading leprosy. Thus in the New-testament church, *when the number of the disciples was multiplied, there arose a murmuring* (Acts 6:1), and we read of a nation that was multiplied, not to the increase of their joy, Isaiah 9:3. Numerous families need to be well-governed, lest they become wicked families.
2. Mixed marriages (Genesis 6:2): *The sons of God* (that is, the professors of religion, who were called by the name of the Lord, and called upon that name), *married the daughters of men*, that is, those that were profane, and strangers to God and godliness. The posterity of Seth did not keep by themselves, as they ought to have

done, both for the preservation of their own purity and in detestation of the apostasy. They intermingled themselves with the excommunicated race of Cain: *They took them wives of all that they chose.* But what was amiss in these marriages?

*{Please Note this author's Syllogism<sup>a</sup> Main Premise: The righteous remnant (saved folks) are called sons of God. Minor Premise: The Sethites are all righteous.*

*Conclusion: Therefore, The Sethites are called the sons of God. Such reasoning is patently false; One example of an unsaved Sethite falsifies the Syllogism!!!*

*However: Major Premise: All created beings are called sons of God. Minor Premise Fallen Angels are created beings. Conclusion: Fallen Angels are called sons of God. This constitutes a valid Biblical Syllogism!!! NEC}*

**(1.) They chose only by the eye: They saw that they were fair, which was all they looked at.**

**(2.) They followed the choice which their own corrupt affections made: they took all that they chose, without advice and consideration. But,**

*{That's what fallen angels, and their progeny do – remember the Giants! NEC}*

**(3.) That which proved of such bad consequence to them was that they married strange wives, were unequally yoked with unbelievers, 2 Corinthians 6:14. {Boy, I'll say!} This was forbidden to Israel, Deuteronomy 7:3,4. It was the unhappy occasion of Solomon's apostasy (1 Kings 11:1-4), and was of bad consequence to the Jews after their return out of Babylon, Ezra 9:1,2. Note, Professors of religion, in marrying both themselves and their children, should make conscience of keeping within the bounds of profession. The bad will sooner debauch the good than the good reform the bad. Those that profess themselves the children of God must not marry without his consent, which they have not if they join in affinity with his enemies.**

*{This is a classic example of reading later Revelation back into earlier. Ref. Hermeneutics, An Antidote to 21<sup>st</sup> Century Cult And Mind Control Phenomena,*

*Section, 3.3 The Principle of Progressive Revelation. NEC.}*

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**(EWB) Companion Bible Appendix 25. The Nephilim, or "Giants" of Gen. 6, &C**

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**By E. W. Bullinger**

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<sup>a</sup> **Syllogism:** In logic, a form of deductive reasoning consisting of a major premise, a minor premise, and a conclusion. Adjective: *syllogistic*. Here are two examples of valid categorical syllogisms:

1. Major premise: All men are mortal.  
Minor premise: Barack Obama is a man.  
Conclusion: Therefore, Barack Obama is mortal.
2. Major premise: All mammals are warm-blooded.  
Minor premise: All black dogs are mammals.  
Conclusion: Therefore, all black dogs are warm-blooded.

The progeny of the fallen angels with the daughters of Adam (see notes on Gen. 6, and Ap. 23) are called in Gen. 6, Ne-phil-im, which means fallen ones (from naphal, to fall). What these beings were can be gathered only from Scripture. They were evidently great in size, as well as great in wickedness. They were superhuman, abnormal beings; and their destruction was necessary for the preservation of the human race, and for the faithfulness of Jehovah's Word (Gen. 3:15).

This was why the Flood was brought "upon the world of the ungodly" (2Pet. 2:5) as prophesied by Enoch (Jude 14).

But we read of the Nephilim again in Num. 13:33 : "there we saw the Nephilim, the sons of Anak, which come of the Nephilim". How, it may be asked, could this be, if they were all destroyed in the Flood? The answer is contained in Gen. 6:4, where we read : "There were Nephilim in the earth in those days (i.e. in the days of Noah); and also AFTER THAT, when the sons of God came in unto the daughters of men, and they bare children to them, the same became [the] mighty men (Heb. gibbor, the heroes) which were of old, men of renown" (lit. men of the name, i.e. who got a name and were renowned for their ungodliness).

So that "after that", i.e. after the Flood, there was a second irruption of these fallen angels, evidently smaller in number<sup>a</sup> and more limited in area, for they were for the most part confined to Canaan, and were in fact known as "the nations of Canaan". It was for the destruction of these, that the sword of Israel was necessary, as the Flood had been before .

As to the date of this second irruption, it was evidently soon after it became known that the seed was to come through Abraham; for, when he came out from Haran (Gen. 12:6) and entered Canaan, the significant fact is stated : "The Canaanite was then (i.e. already) in the land." And in Gen. 14:5 they were already known as "Raphain" and Emim", and had established themselves at Asteroth Karnaim and Shaven Kiriathaim.

In ch. 15:18-21 they are enumerated and named among Canaanite Peoples : "Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Girgashites, and the Jebusites" (Gen. 15:19-21; cp. Ex. 3:8, 17; 23:23. Deut. 7; 20:17. Josh. 12:8).

These were to be cut off, and driven out, and utterly destroyed (Deut. 20:17. Josh. 3:10). But Israel failed in this (Josh. 13:13; 15:63; 16:10; 17:18. Judg. 1:19, 20, 28, 29, 30-36; 2:1-5; 3:1-7); and we know not how many got away to other countries to escape the general destruction. If this were recognized it would go far to solve many problems connected with Anthropology.

As to their other names, they were called Anakim, from on Anak which came of the Nephilim (Num. 13:23), and Rephaim, from Rapha, another notable one among them.

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<sup>a</sup> There are now evidences of Giants appearing after the flood in various areas of the world. Ref. GIANTS Against Evolution.

From Deut. 2:10, they were known by some as Emim, and Horim, and Zamzummim (v. 20, 21) and Avim, &c.

As Rephaim they were well known, and are often mentioned : but, unfortunately, instead of this, their proper name, being preserved, it is variously translated as "dead", "deceased", or "giants". These Rephaim are to have no resurrection. This fact is stated in Isa. 26:14 (where the proper name is rendered "deceased," and v. 19, where it is rendered "the dead"). It is rendered "dead" seven times (Job 26:5. Ps. 88:10. Prov. 2:18; 9:18; 21:16. Isa. 14:8; 26:19). It is rendered "deceased" in Isa. 26:14.

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### **(Stephen Quayle LongWalkers: The Return of the Nephilim.**

Finally, a quote from Stephen Quayle<sup>6</sup> on the Nephilim – Giants:

*“When one realizes that the sons of God in Genesis are angels, then it becomes apparent that they came to Earth, committed a great sin in mating with human women (the daughters of men), and that they had evil offspring who are described as giants.*

### *Nephilim and Mankind*

*In the Hebrew language of the Bible, the word translated here as "giant" or "giants" is Nephilim or Nephil, with the plural being Nephilim. The word nephilim means literally a "feller", an old English word that connotes a "bully" or "tyrant" as well as a large being.*

*It would seem, once again, that there is a general recognition that while Greek and other myths may not be as accurate as the Bible, they are based on elements of truth. While, obviously, not as much credence can be placed in the Greek myths as other sources of information, the clues can provide a way to uncover information.*

*Before going any further, I want to note that the Nephilim were much different from those suffering from the physical ailment known as gigantism. Gigantism is caused by hormonal problems or injections of artificial growth hormone; it occurs nationally in about 1 per million people in a general population. This condition is caused by a pituitary problem and can be genetically transmitted. Those suffering from this disease are very weak, not strong.*

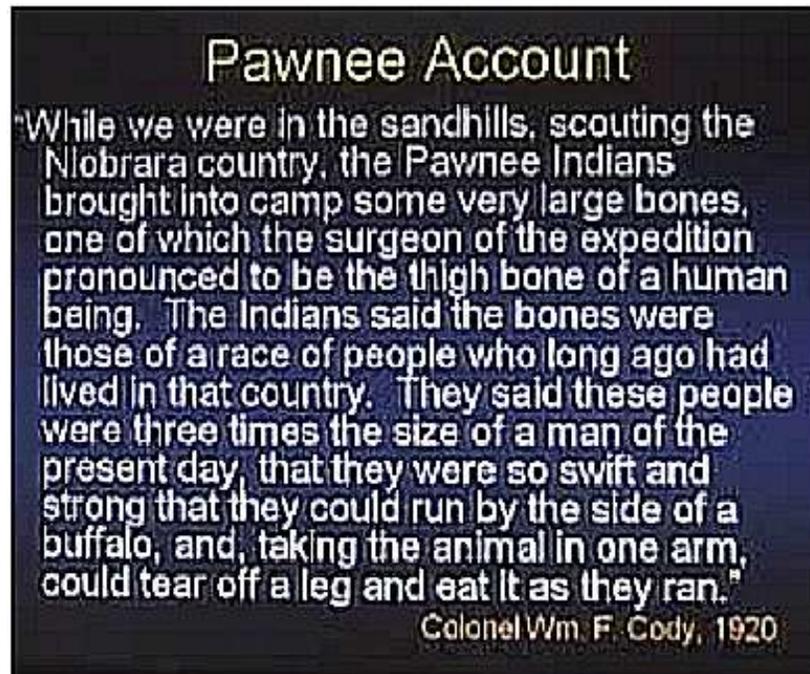
*This symptom of weakness is in marked contrast to the offspring produced from an angel/woman union. The Nephilim are described as "mighty men", a title that appears to be added to the Bible just so there'd be no confusion in later generations about what was being talked about. This point alone, makes the Nephilim quite different from those suffering from gigantism.*

*Furthermore, as we'll see later, this superhuman strength is an important clue that proves the giants, seen in historical accounts of the past, were also very different from the modern ailment of gigantism.*

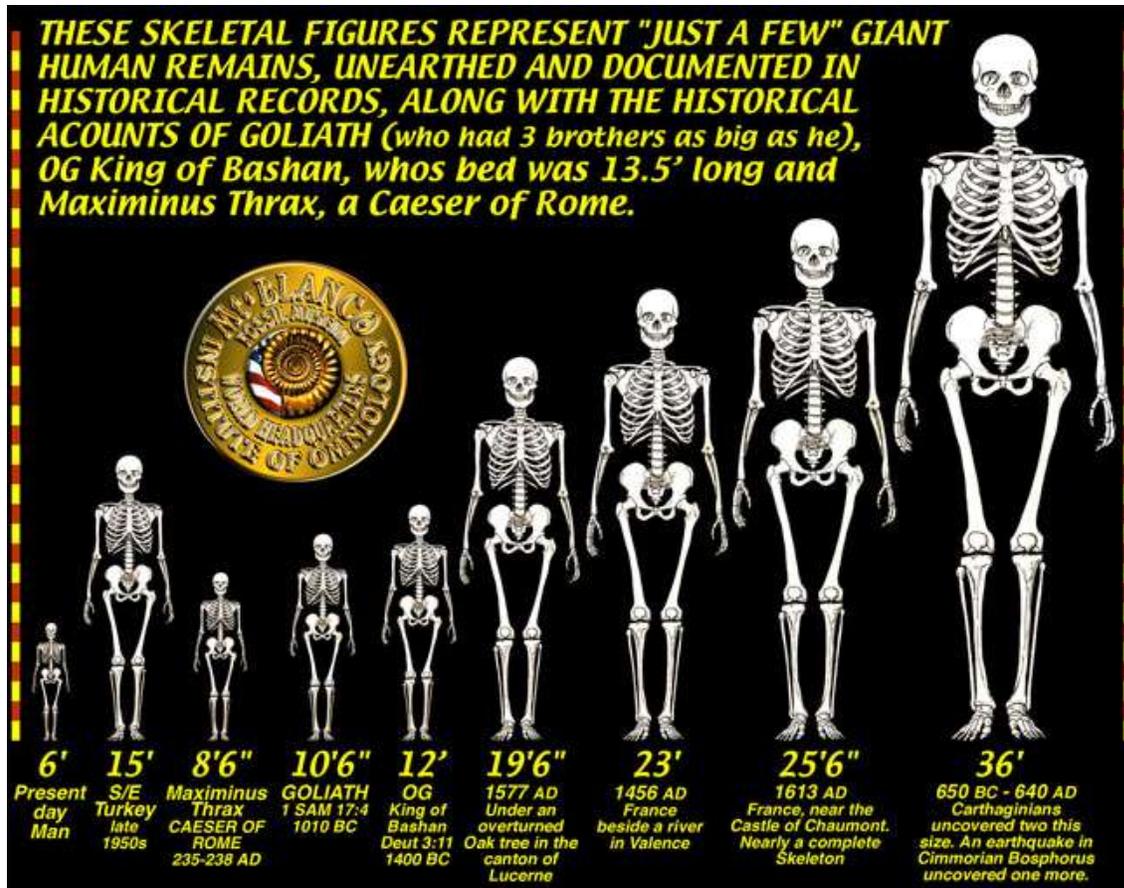
*Thus, it is important to remember that Gigantism and Nephilimism are two very different things.*

*However, the fact that human beings can obtain larger than normal size through what amounts to a minor flaw in their genetic code, also bolsters the fact that giants could be the logical result from an alteration of human genetic traits as might result from a*

*human/angel mating. That gigantism mimics the results of the "mighty men" of old, is in itself a good argument that such a thing is possible.*



**Figure 02.01.05 The Pawnee Account Of The Giants In North America**  
Picture courtesy of Dr. Chuck Missler.



“Now Smile EveryBone”.

Figure 02.01.06 "THERE WERE GIANTS IN THE EARTH IN THOSE DAYS”.

Picture courtesy of the Mt. Blanco Fossil Museum, Crosbyton, Tx 79322.



## 47 inch Human Femur

In the late 1950s, during road construction in south-east Turkey in the Euphrates Valley, many tombs containing the remains of Giants were uncovered. At two sites the leg bones were measured to be about 120 cms "47.24 inches".

Joe Taylor, Director of the Mt. BLANCO FOSSIL MUSEUM in Crosbyton, Texas, was commissioned to sculpt this anatomically correct, and to scale, human femur.

This "Giant" stood some 14-16 feet tall, and had 20-22 inch long feet. His or Her finger tips, with arms to their sides, would be about 6 feet above the ground. The Biblical record, in Deuteronomy 3:11 states that the Iron Bed of Og, King of Bashan was 9 cubits by 4 cubits or approximately 14 feet long by 6 feet wide!

### GENESIS 6:4

*There were Nephilim (Giants) in the earth in those days; and also after that when the sons of God (Angels?) came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*

More Info & Replicas available at [mtblanco1@aol.com](mailto:mtblanco1@aol.com) or [www.mtblanco.com](http://www.mtblanco.com)  
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### Giant Bone, Eye Witness Account

**Figure 02.01.07 Eyewitness Account – A 47 Inch Human Femur.**

**Picture courtesy of the Mt. Blanco Fossil Museum, Crosbyton, Tx 79322.**

A Bigfoot?

### **Mathew Henry's Concise Commentary Introduction To Genesis Chapter 6 (cont.)**

**It is retained as a proper name "Rephaim" ten times (two being in the margin). Gen. 14:5; 15:20. Josh. 12:15 (marg.). 2Sam. 5:18, 22; 23:13.& b31 nbsp; 1Chron. 11:15; 14:9; 20:4 (marg.). Isa. 17:5. In all other places it is rendered "giants", Gen. 6:4; Num. 23:33, where it is Nephilim; and Job 16:14, where it is gibbor (Ap. 14. iv). By reading all these passages the Bible student may know all that can be known about these beings.**

**It is certain that the second irruption took place before Gen. 14, for there the Rephaim were mixed up with the five nations or peoples, which included Sodom and Gomorrha, and were defeated by the four kings under Chedorlaomer. Their principal locality was evidently "Ashtaroth Karnaim"; while the Emim were in the plain of Kiriathaim (Gen. 14:5).**

**Anak was a noted descendant of the Nephilim; and Rapha was another, giving their names respectively to different clans. Anak's father was Arba, the original builder of Hebron (Gen. 35:27. Josh. 15:13; 21:11); and this Palestine branch of the Anakim was not called Arbahim after him, but Anakim after Anak. They were great, mighty, and tall (Deut. 2:10, 11, 21, 22, 23; 9:2), evidently inspiring the ten spies with great fear (Num. 13:33). Og king of Bashan is described in Deut. 3:11.**

**Their strength is seen in "the giant cities of Bashan" to-day; and we know not how far they may have been utilized by Egypt in the construction of buildings, which is still an unsolved problem. Arba was rebuilt by the Khabiri or confederates seven years before Zoan was built by the Egyptian Pharoahs of the nineteenth dynasty. See note on Num. 13:22.**

If these Nephilim, and their branch of Rephaim, were associated with Egypt, we have an explanation of the problem which has for ages perplexed all engineers, as to how those huge stones and monuments were brought together. Why not in Egypt as well as in "the giant cities of Bashan" which exist, as such, to this day?

Moreover, we have in these mighty men, the "men of renown," the explanation of the origin of the Greek mythology. That mythology was no mere invention of the human brain, but it grew out of the traditions, and memories, and legends of the doings of that mighty race of beings; and was gradually evolved out of the "heroes" of Gen. 6:4. The fact that they were supernatural in their origin formed an easy step to their being regarded as the demi-gods of the Greeks.

Thus the Babylonian "Creation Tablets", the Egyptian "Book of the dead", the Greek mythology, and heathen Cosmogonies, which by some are set on an equality with Scripture, or by others adduced in support of it, are all the corruption and perversion of primitive truths, distorted in proportion as their origin was forgotten, and their memories faded away.

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**Gen 06:02 - Text**


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- 2 (ASV) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (ASV)
- 2 (AV) That **the sons <01121> of God <0430>** saw <07200> (8799) **the daughters <01323> of men <0120>** that they <02007> *were* fair <02896>; and they took <03947> (8799) them wives <0802> of all which they chose <0977> (8804). (AV)
- 2 (M-M) ב וַיִּרְאוּ בְנֵי-הָאֱלֹהִים אֶת-בָּנוֹת הָאָדָם, כִּי טֹבֹת הֵנָּה; וַיִּקְחוּ לָהֶם נָשִׁים, מִכָּל. אֲשֶׁר בָּחָרוּ. (M-M)
- 2 (Darby) that the sons of God saw the daughters of men that they were fair, and took themselves wives of all that they chose. (Darby)
- 2 (ERV) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (ERV)
- 2 (ESV) the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. (ESV)
- 2 (HCSB) the sons of God *{Job 1:6 2:1 38:7}* saw that the daughters of man *{Or the human women}* were beautiful, and they took any they chose as wives *{Or women}* for themselves. *{1Pe 3:19-20 Jude 6}* (HCSB)
- 2 (NKJV) that the sons <01121> of God <0430> saw <07200> (8799) the daughters <01323> of men <0120>, that they <02007> *were* beautiful <02896>; and they took <03947> (8799) wives <0802> for themselves of all whom they chose <0977> (8804). (NKJV)
- 



**Figure 02.01.08 A Statue Of An Assyrian Demon (Angel) With Wings And Private Parts.**

**The reader should note this demonic (angelic) figure. Why did the culture require wings or a male sex organ? It may be possible that we don't know everything about angels even though the Scripture, here, states that the sons of God (fallen angels – here) saw the daughters of Adam (Singular) that they were beautiful, and took themselves wives (אִשָּׁה ishshah ish-shaw', irregular plural נָשִׂים nashiym naw-sheem': Woman S., Women Pl., it may in some areas mean wives, but here it Probably means simply women Pl. ) of all that they chose. The Sethite' theory is thought to have influenced the translation of נָשִׂים with wives, instead of women. The AV translates the singular אִשָּׁתוֹ as wife or his wife, here, 9 times between 2:24 – 4:25 dealing with Eve as Adam's Wife. The word אִשָּׁה is translated woman, 10 times between Gen 2:22 and Gen 3:16. The plural נָשָׁיו his wives, and נָשֶׁיךָ your wives, occurs twice in Gen Ge 4:23 and again נָשִׂים wives, in Gen 6:2. Multiple wives were not according to God's original plan (Gen 2:24). Whether Women or Wives, either way it was Evil. Plurality of wives was evil. But now we have to justify whether fallen angels can reproduce a hyper-being. We will have shown, in<sup>7</sup> Act 1. (Chapter 1.), that This union produced the Nephilim which was the evil causing the judgment of the Noachic Flood.**

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### Gen 06:02 – Word Study

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<0120> אָדָם adam *aw-dawm*' from 0119; n m; {See TWOT on 25 @@ "25a"}  
 AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
 hypocrite 1; 552

- 1) man, mankind
  - 1a) man, human being
  - 1b) man, mankind (much more frequently intended sense in OT)
  - 1c) Adam, first man
  - 1d) city in Jordan valley

<0430> אֱלֹהִים elohiym *el-o-heem*' plural of 0433; n m p; {See TWOT on 93 @@ "93c"}  
 AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1,  
 exceeding 1, God-ward + 04136 1, godly 1; 2606

- 1) (plural)
  - 1a) rulers, judges
  - 1b) divine ones
  - 1c) angels
  - 1d) gods
- 2) (plural intensive-singular meaning)
  - 2a) god, goddess
  - 2b) godlike one

- 2c) works or special possessions of God
- 2d) the (true) God
- 2e) God

<0802> אִשָּׁה *ishshah ish-shaw*, irregular plural נָשִׁימ *nashiym naw-sheem* ' from 0376 or 0582; n f; {See TWOT on 137 @@ "137a"}

AV-wife 425, woman 323, one 10, married 5, female 2, misc 14; 779

- 1) woman, wife, female
  - 1a) woman (opposite of man)
  - 1b) wife (woman married to a man)
  - 1c) female (of animals)
  - 1d) each, every (pronoun)

<0977> בָּחַר *bachar baw-khar* ' a primitive root; v; {See TWOT on 231}

AV-choose 77, chosen 77, choice 6, choose ... out 5, acceptable 1, appoint 1, excellent 1, chosen men 1, rather 1, require 1, not translated; 172

- 1) to choose, elect, decide for
  - 1a) (Qal) to choose
  - 1b) (Niphal) to be chosen
  - 1c) (Pual) to be chosen, selected

<01121> בֵּן *ben bane* from 01129; n m; {See TWOT on 254}

AV-son 2978, children 1568, old 135, first 51, man 20, young 18, young + 01241 17, child 10, stranger 10, people 5, misc 92; 4906

- 1) son, grandson, child, member of a group
  - 1a) son, male child
  - 1b) grandson
  - 1c) children (pl. — male and female)
  - 1d) youth, young men (pl.)
  - 1e) young (of animals)
  - 1f) sons (as characterisation, i.e. sons of injustice *for unrighteous men* or sons of God *for angels*)
  - 1g) people (of a nation) (pl.)
  - 1h) of lifeless things, i.e. sparks, stars, arrows (fig.)
  - 1i) a member of a guild, order, class

<01323> בַּת *bath bath* from 01129 and 01121; ;{See TWOT on 254 @@ "254b"}

AV-daughter 526, town 32, village 12, owl + 03284 8, first 3, apple 1, branches 1, children 1, company 1, daughter + 08676 1, eye 1, old 1; 588

n f

- 1) daughter
  - 1a) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child, cousin
    - 1a1) as polite address
    - 1a2) as designation of women of a particular place
    - 1a3) as personification
    - 1a4) daughter-villages
    - 1a5) description of character

n pr f

- 2) young women, women

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<02007> הנהּ hannah *hane' - naw* prolongation for 02004; pron 3 f pl; {See TWOT on 504}

AV-they, their, those, this side, them, such, these; 26

1) they, these, the same, who

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<02896> טובּ towb *tobe* from 02895; ;{See TWOT on 793 @@ "793a"}

AV-good 361, better 72, well 20, goodness 16, goodly 9, best 8, merry 7, fair 7, prosperity 6, precious 4, fine 3, wealth 3, beautiful 2, fairer 2, favour 2, glad 2, misc 35; 559

adj

- 1) good, pleasant, agreeable
  - 1a) pleasant, agreeable (to the senses)
  - 1b) pleasant (to the higher nature)
  - 1c) good, excellent (of its kind)
  - 1d) good, rich, valuable in estimation
  - 1e) good, appropriate, becoming
  - 1f) better (comparative)
  - 1g) glad, happy, prosperous (of man's sensuous nature)
  - 1h) good understanding (of man's intellectual nature)
  - 1i) good, kind, benign
  - 1j) good, right (ethical)

n m

- 2) a good thing, benefit, welfare
  - 2a) welfare, prosperity, happiness
  - 2b) good things (collective)
  - 2c) good, benefit
  - 2d) moral good

n f

- 3) welfare, benefit, good things
    - 3a) welfare, prosperity, happiness
    - 3b) good things (collective)
    - 3c) bounty
- 

<03947> לקחּ laqach *law-kakh'* a primitive root; v; {See TWOT on 1124}

AV-take 747, receive 61, take away 51, fetch 31, bring 25, get 6, take out 6, carry away 5, married 4, buy 3, misc 26; 965

1) to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring, marry, take a wife, snatch, take away

1a) (Qal)

- 1a1) to take, take in the hand
- 1a2) to take and carry along
- 1a3) to take from, take out of, take, carry away, take away
- 1a4) to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept
- 1a5) to take up or upon, put upon
- 1a6) to fetch
- 1a7) to take, lead, conduct
- 1a8) to take, capture, seize
- 1a9) to take, carry off 1a10) to take (vengeance)

1b) (Niphal)

- 1b1) to be captured

- 1b2) to be taken away, be removed
- 1b3) to be taken, brought unto
- 1c) (Pual)
  - 1c1) to be taken from or out of
  - 1c2) to be stolen from
  - 1c3) to be taken captive
  - 1c4) to be taken away, be removed
- 1d) (Hophal)
  - 1d1) to be taken unto, be brought unto
  - 1d2) to be taken out of
  - 1d3) to be taken away
- 1e) (Hithpael)
  - 1e1) to take hold of oneself
  - 1e2) to flash about (of lightning)

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<07200> **ראה** ra'ah *raw-aw'* a primitive root; v; {See TWOT on 2095}

AV-see 879, look 104, behold 83, shew 68, appear 66, consider 22, seer 12, spy 6, respect 5, perceive 5, provide 4, regard 4, enjoy 4, lo 3, foresee 2, heed 2, misc 74; 1313

1) to see, look at, inspect, perceive, consider

- 1a) (Qal)
  - 1a1) to see
  - 1a2) to see, perceive
  - 1a3) to see, have vision
  - 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out
  - 1a5) to see, observe, consider, look at, give attention to, discern, distinguish
  - 1a6) to look at, gaze at
- 1b) (Niphal)
  - 1b1) to appear, present oneself
  - 1b2) to be seen
  - 1b3) to be visible
- 1c) (Pual) to be seen
- 1d) (Hiphil)
  - 1d1) to cause to see, show
  - 1d2) to cause to look intently at, behold, cause to gaze at
- 1e) (Hophal)
  - 1e1) to be caused to see, be shown
  - 1e2) to be exhibited to
- 1f) (Hithpael) to look at each other, face

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**Qal 08851, Imperfect 08811, Count: 19885**

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**Qal 08851, Perfect 08816, Count: 12562**

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**Gen 06:02 - Commentaries**


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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) Syn 1.22**

the sons of God came in **Finally we find power and force here below, the result of the sons of God not keeping their first estate; of apostasy; and God executes judgment instead of any longer pleading with men by the testimony of His Spirit in grace, which has its allotted term. The obedience of faith is the security of the warned remnant; but the principle of degeneracy worked on in spite of the testimony, and worked on the accomplishment of the testimony it despised. Man grew worse and worse, and God's creation was utterly defiled and filled with violence, the two universal characters of active will out of God. As regards man, it was now brought out, when he was left to himself (for before the flood, save gracious testimony, he was so left), that every thought of his heart was only evil continually. God creates and destroys; He calls and repents not. Creation was utterly corrupted, and God destroys it wherever the breath of life is. The testimony of these things is gone out everywhere among the heathen. We have here the exact though brief account of them, so far as needed to shew what man was and is, and God's ways with him.**

**John Nelson Darby (1800-1882 A.D.) N&C 1.73f**

the sons of God came in **Jude and Peter seem to make the B'ney ha-Elohim (sons of God) the angels; but God effaced all this in the deluge, and so may we; but the Titans and mighty men, heroes, find the origin of their tradition here.**

I have little doubt this is purposely obscure, but the language here, in itself, tends to the thought that B'ney Elohim (sons of God) were not of the race of Ha-Adam (man).

**"Wives" is not right; nashim (women) is not necessarily "wives." They chose those they liked, and compare verse 4; and query there if it be not "and also after the sons of Elohim went in to the daughters of men, and they bore to them; these were the heroes, mighty men which were of old, men of name"; these were Nachsatz.**

**William Kelley L 39f**

The sons of God came in **But in chap. 6 we have a very solemn statement — the apostasy of the ancient world. The sons of God chose the daughters of men. The true key to this account is supplied in the Epistle of Jude. It is hardly so common-place and ordinary a matter as many suppose. When understood, it is really awful in itself and its results. But the Holy Spirit has veiled such a fact in the only manner that became God and was proper for man. Here indeed the principle of reserve does apply, not in withholding from man's soul the deepest blessing of grace for his deepest wants, but in furnishing no more than that which was suitable for man to learn about the matter. He has said enough; but anyone who will take the trouble to refer to Jude in connection with this chapter will gather more than appears on the**

**surface. It is not needful to say more now. God Himself has touched it but curtly. This only may be remarked in addition, that "the sons of God," in my judgment, mean the same beings in Genesis as they do in Job. This point will suffice to indicate their chief guilt in thus traversing the boundaries which God had appointed for His creatures. No wonder that total ruin speedily ensues. It is really the basis of fact for not a few tales of mythology which men have made up. Anyone who is acquainted with the chief writings of the old idolatrous world, of the Greeks and Romans especially, will see that what God has veiled in this brief statement, which passes calmly over that of which more had better not be spoken, is what they have amplified into the Titans and the giants and their greater deities. I do not of course enter into details, but here is the inspired account, which shines in the midst of the horrors of that dark scene which fabulists portrayed. But there is enough in man's amplification to point to what is stated here in a few simple words of truth.**

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### Gen 06:03 - Text

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- 3 (ASV) And Jehovah said, My Spirit shall not <sup>{1}</sup> strive with man for ever, <sup>{2}</sup> for that he also is flesh: <sup>{3}</sup> yet shall his days be a hundred and twenty years. <sup>{1}</sup> Or rule in; According to Sept, Vulg, and Syr abide in 2) Or in their going astray they are flesh 3) Or therefore} (ASV)
- 3 (AV) And the LORD <03068> said <0559> (8799), My spirit <07307> shall not always <05769> strive <01777> (8799) with man <0120>, for that he also <01571> (8677) <07683> (8800) is flesh <01320>: yet his days <03117> shall be an hundred <03967> and twenty <06242> years <08141>. (AV)
- 3 (M-M) וַיֹּאמֶר יְהוָה, לֹא-יִדּוֹן רוּחִי בְּאָדָם לְעֹלָם, בְּשָׁגַם, הוּא בְּשָׂר; וְהָיוּ יָמָיו, מֵאָה וְעֶשְׂרִים שָׁנָה. (M-M)
- 3 (Darby) And Jehovah said, My Spirit shall not always plead with Man; for he indeed is flesh; but his days shall be a hundred and twenty years. (Darby)
- 3 (ERV) And the LORD said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be an hundred and twenty years. (ERV)
- 3 (ESV) Then the LORD said, "My Spirit shall not abide in <sup>{Or My Spirit shall not contend with}</sup> man forever, for he is flesh: his days shall be 120 years." (ESV)
- 3 (HCSB) And the LORD said, "My Spirit will not remain <sup>{Or strive}</sup> with <sup>{Or in}</sup> mankind forever, <sup>{Ga 5:16-17 1Pe 3:20}</sup> because they are corrupt. <sup>{Ps 78:39}</sup> <sup>{Lit flesh}</sup> Their days will be 120 years." (HCSB)
- 3 (NKJV) And the LORD <03068> said <0559> (8799), "My Spirit <07307> shall not strive <01777> (8799) <sup>{Septuagint, Syriac, Targum, and Vulgate read abide.}</sup> with man <0120> forever <05769>, for he is indeed <01571> flesh <01320> (8677) <07683> (8800); yet his days <03117> shall be one hundred <03967> and twenty <06242> years <08141>." (NKJV)

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### Gen 06:03 – Word Study

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<0120> אָדָם adam aw-dawm' from 0119; n m; <sup>{See TWOT on 25 @@ "25a"}</sup>

AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
hypocrite 1; 552

- 1) man, mankind
  - 1a) man, human being
  - 1b) man, mankind (much more frequently intended sense in OT)
  - 1c) Adam, first man
  - 1d) city in Jordan valley

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<0559> אָמַר *amar aw-mar* ' a primitive root; v; {See TWOT on 118}

AV-said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6,  
misc. 84; 5308

- 1) to say, speak, utter
  - 1a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend
  - 1b) (Niphal) to be told, to be said, to be called
  - 1c) (Hithpael) to boast, to act proudly
  - 1d) (Hiphil) to avow, to avouch

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<01320> בָּשָׂר *basar baw-sawr* ' from 01319; n m; {See TWOT on 291 @@  
"291a"}

AV-flesh 256, body 2, fatfleshed + 01277 2, leanfleshed + 01851 2, kin 2,  
leanfleshed + 07534 1, mankind + 0376 1, myself 1, nakedness 1, skin  
1; 269

- 1) flesh
  - 1a) of the body
    - 1a1) of humans
    - 1a2) of animals
  - 1b) the body itself
  - 1c) male organ of generation (euphemism)
  - 1d) kindred, blood-relations
  - 1e) flesh as frail or erring (man against God)
  - 1f) all living things
  - 1g) animals
  - 1h) mankind

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<01571> גַּם *gam gam* by contraction from an unused root; adv; {See TWOT on  
361 @@ "361a"}

AV-also 5, as 3, even 2, again 1, and 1, misc 22; 34

- 1) also, even, indeed, moreover, yea
  - 1a) also, moreover (giving emphasis)
  - 1b) neither, neither ... nor (with negative)
  - 1c) even (for stress)
  - 1d) indeed, yea (introducing climax)
  - 1e) also (of correspondence or retribution)
  - 1f) but, yet, though (adversative)
  - 1g) even, yea, yea though (with 'when' in hypothetical case)
- 2) (TWOT) again, alike

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<01777> דִּין *diyn deen* or (Genesis 6:3) דָּוַן *duwn doon* a primitive root *comp.*  
0113; v; {See TWOT on 426}

AV-judge 18, plead the cause 2, contend 1, execute 1, plead 1, strife 1; 24

- 1) to judge, contend, plead
  - 1a) (Qal)
    - 1a1) to act as judge, minister judgment
    - 1a2) to plead a cause
    - 1a3) to execute judgment, requite, vindicate
    - 1a4) to govern
    - 1a5) to contend, strive
  - 1b) (Niphal) to be at strife, quarrel

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<03068> יהוה Y@hovah yeh-ho-vaw' from 01961; n pr dei; {See TWOT on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

- 1) the proper name of the one true God
  - 1a) unpronounced except with the vowel pointings of 0136 אֲדֹנָי Adonay  
This name is translated by 2-3<sup>rd</sup> Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.

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<03117> יום yowm yome from an unused root meaning to be hot; n m; {See TWOT on 852}

AV-day 2008, time 64, chronicles + 01697 37, daily 44, ever 18, year 14, continually 10, when 10, as 10, while 8, full 8 always 4, whole 4, always 4, misc 44; 2287

- 1) day, time, year
  - 1a) day (as opposed to night) {Genesis 7:4,12 8:22 31:39,40 Exodus 24:18 34:28 Numbers 11:32 Joshua 10:13 Deuteronomy 9:9,11,18,25 10:10 Genesis 1:5,14,16,18 1 Samuel 30:12 Judges 19:8,9,11 Amos 5:8 1 Kings 8:29 19:8 Nehemiah 4:22 Ecclesiastes 8:16 2 Samuel 3:35}
    - 1a1) the heat of the day {Genesis 18:1 1 Samuel 11:11 2 Samuel 4:5}
    - 1a2) the day is still high {Genesis 29:7}
    - 1a3) cool of the day {Genesis 3:8}
    - 1a4) from dawn until midday {Nehemiah 8:3}
    - 1a5) growing lighter and lighter until the full day {Proverbs 4:18}
    - 1a6) until the declining of the day {Judges 19:8}
    - 1a7) the day has sunk down and become evening {Judges 19:9}
  - 1b) day (24 hour period)
    - 1b1) as defined by evening and morning in Genesis 1
    - 1b2) as a division of time
      - 1b2a) a working day, a day's journey
  - 1c) days, lifetime (pl.)
  - 1d) time, period (general)
  - 1e) year
  - 1f) temporal references
    - 1f1) today
    - 1f2) yesterday
    - 1f3) tomorrow

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<03967> מאה me'ah may-aw' or מאיה me'yah may-yaw' properly, a primitive numeral; a hundred; n f; {See TWOT on 1135}

AV-hundred 571, eleven hundred + 0505 3, hundredth 3, hundredfold 2, sixscore + 06242 1, hundred times 1; 581

## 1) hundred

- 1a) as simple number
- 1b) as part of larger number
- 1c) as a fraction-one one-hundredth (1/100)

<05769> עולם owlam *o-lawm* ' or עולם olam *o-lawm* ' from 05956; n m; {See TWOT on 1631 @@ "1631a"}

AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + 0408 2, misc 6; 439

## 1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world

- 1a) ancient time, long time (of past)
- 1b) (of future)
  - 1b1) for ever, always
  - 1b2) continuous existence, perpetual
  - 1b3) everlasting, indefinite or unending future, eternity

<06242> עשרים esriym *es-reem* ' from 06235; n m/f; {See TWOT on 1711 @@ "1711e"}

AV-twenty 278, twentieth 36, sixscore + 03967 1; 315

## 1) twenty, twentieth

<07307> רוח ruwach *roo* ' - *akh* from 07306; n f; {See TWOT on 2131 @@ "2131a"}

AV-Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, misc 6; 378

## 1) wind, breath, mind, spirit

- 1a) breath
- 1b) wind
  - 1b1) of heaven
  - 1b2) quarter (of wind), side
  - 1b3) breath of air
  - 1b4) air, gas
  - 1b5) vain, empty thing
- 1c) spirit (as that which breathes quickly in animation or agitation)
  - 1c1) spirit, animation, vivacity, vigour
  - 1c2) courage
  - 1c3) temper, anger
  - 1c4) impatience, patience
  - 1c5) spirit, disposition (as troubled, bitter, discontented)
  - 1c6) disposition (of various kinds), unaccountable or uncontrollable impulse
  - 1c7) prophetic spirit
- 1d) spirit (of the living, breathing being in man and animals)
  - 1d1) as gift, preserved by God, God's spirit, departing at death, disembodied being
- 1e) spirit (as seat of emotion)
  - 1e1) desire

- 1e2) sorrow, trouble
- 1f) spirit
  - 1f1) as seat or organ of mental acts
  - 1f2) rarely of the will
  - 1f3) as seat especially of moral character
- 1g) Spirit of God, the third person of the triune God, the Holy Spirit,
  - coequal, coeternal with the Father and the Son
  - 1g1) as inspiring ecstatic state of prophecy
  - 1g2) as impelling prophet to utter instruction or warning
  - 1g3) imparting warlike energy and executive and administrative power
  - 1g4) as endowing men with various gifts
  - 1g5) as energy of life
  - 1g6) as manifest in the Shekinah glory
  - 1g7) never referred to as a depersonalised force

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<07683> שגג shagag *shaw-gag* ' a primitive root; v; {See TWOT on 2324}

AV-err 1, flesh 1, sin ignorantly 1, deceived 1, went astray 1; 5

1) to go astray, err, commit sin or error

1a) (Qal)

1a1) to err (mentally)

1a2) to sin (ignorantly or inadvertently)

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<08141> שנה shaneh (in pl. only), *shaw-neh* ' or (fem.) שנה shanah *shaw-naw* ' from 08138; n f; {See TWOT on 2419 @@ "2419a"}

AV-year 797, not translated 55, yearly 3, yearly + 08141 2, year + 01121 1, live + 02416 1, old + 02416 + 03117 1, misc 4; 875

1) year

1a) as division of time

1b) as measure of time

1c) as indication of age

1d) a lifetime (of years of life)

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<08677> Synonym Strong's Numbers

Sometimes, a word or phrase has individual Strong's numbers assigned to it and it has an additional Strong's number for the entire phrase.

In Judges 20:18 the phrase "house of God" is coded as "house <01004> of God

<0430> <08677> <01008>" In this case the phrase could also mean

place Bethel which has the Strong's number 01008. Only by context

can you distinguish proper names in Hebrew from individual words.

Hence translators do arrive at different renderings for the same Hebrew.

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**Qal 08851, Imperfect 08811, Count: 19885**

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**Qal 08851, Infinitive 08812, Count: 4888**

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**Gen 06:03 – Commentaries**

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**( Barnes Notes )**

**My Spirit**, in contradistinction to the spirit of disobedience which, by the fall, obtained entrance into the soul of man. “Shall not strive with man forever.” To strive diyn to keep down, rule, judge, or strive with a man by moral force. From this passage we learn that the Lord by his Spirit strives with man up to a certain point. In this little negative sentence streams out the bright light of God’s free and tender mercy to the apostate race of man. He sends his Spirit to irradiate the darkened mind, to expostulate with the conscience, to prompt and strengthen holy resolve, and to bring back the heart, the confidence, the affection to God. He effects the blessed result of repentance toward God in some, who are thus proved to be born of God. But it is a solemn thought that with others he will not strive perpetually. There is a certain point beyond which he will not go, for sufficient reasons known fully to himself, partly to us. Two of these we are to notice for our instruction: First, he will not touch the free agency of his rational creatures {How about Eph 2: 1-8? NEC}. He can put no force on the volitions of men. An involuntary or compulsory faith, hope, love, obedience, is a contradiction in terms; and anything that could bear the name can have no moral validity whatsoever. Secondly, after giving ample warning, instruction, and invitation, he will, as a just judgment on the unbelieving and the impenitent, withdraw his Spirit and let them alone. The antediluvian world was fast approaching to this point of final perversity and abandonment.

**Inasmuch as he is also flesh**, in contradistinction to spirit, the breath of life which the Almighty breathed into his nostrils. These two parts of man’s complex being were originally in true and happy adjustment, the corporeal being the fit organ and complement of the spiritual as it is in him. But now by the fall the flesh has gained the upper hand, and the spirit is in the bondage of corruption. The fact that he is flesh also as well as spirit, has therefore come out into sad prominence. The doctrine of the carnal mind in the Epistle to the Romans (Romans 8) is merely the outgrowth of the thought expressed in this passage.

**His days shall be a hundred and twenty years.** “His days” are the days of man, not the individual, but the race, with whom the Lord still strives. Hence, they refer to the duration, not of the life of an individual, but of the existence of the race. From this we learn that the narrative here reverts to a point of time before the birth of Shem, Ham, and Japheth, recorded in the close of the preceding passage as there were only a hundred years from their birth to the deluge. This is according to the now well-known method of Scripture, when it has two lines of events to carry on. The former narrative refers to the godly portion of mankind; this to the ungodly remnant.

Not forever will the Lord strive with man; but his longsuffering will still continue for one hundred and twenty years. Meanwhile he does not leave himself or his clemency without a witness. He sent Noah with the message of warning, who preached by his voice, by his walking with God, and also by his long labor and perseverance in the building of the ark. The doomed race, however, filled up the measure of their iniquity, and when the set number of years was accomplished, the overwhelming flood came.

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( Eclectic Notes )

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**John Nelson Darby (1800-1882 A.D.) N&C 1.74**

**The LORD said, My spirit shall not always strive** "Jehovah said" — all is of Jehovah till the historic recital, verse 10. "My Spirit shall not always strive with man," in his wanderings — he is flesh; "yet his days shall be," etc.

Yadon, from dun (judges, contends with), rightly "strive" or "plead" I cannot doubt; it is the regular sense of din or dun, and even where it is judge, very often the judging is a judicial striving of God with man; see too the noun.

**(C. A. Coates (1862-1945) )59**

**My spirit shall not always strive** The contrast suggested by the words, "My Spirit shall not always plead with man," is very striking. If fallen spiritual beings were corrupting man there was God's blessed Spirit pleading with man. Morally, we have the same thing now — man being corrupted, the Spirit pleading, and a time limit fixed! The question is, Which influence are we allowing to act on us? Morally, the same kind of influences which will act on men in that dark coming night of apostasy and who are acting on men now. Not quite yet to the same extent, thank God, and the Spirit is still pleading.

We are told to try the spirits; every spirit that makes anything of man in the flesh is an evil spirit. In the world those spirits are accepted which work for the elevation and improvement of man as in the flesh; they are the popular spirits. If you say that man in the flesh is utterly corrupt and cannot be improved, and that he must go in judgment, people will tell you that they never heard of such a thing! But it is a part of the pleading of the Spirit; it is the testimony of the Holy Ghost.

**for that he also is flesh** In verse 3, I suppose it is (the flesh) "leads him astray"; but God's Spirit should not always deal with man in remonstrance. He would judge him, but give him 120 years delay. I see no difficulty in "in that he also."

De Wette reads "my Spirit shall not always strive with man on account of his going astray, he is flesh and his years," etc.

Young — "in his folly (or error) he is flesh, and so let his days be," etc. All take it as wandering. The sense, after all, is the same, for "he is flesh" is the reason at any rate.

The important question is the force of basar (flesh); now I do not think that, in the Old Testament, an instance can be found in which basar is used in contrast with "spirituality" — with "Spirit" or "the Spirit" and with "God," it is — but that turns the other way here; hence, because of flesh leading them astray cannot I think be the meaning, to say nothing of hu (also); "flesh" in this sense, is the discovery of Christianity, consequent on the Spirit being in the Christian down here.

Thus hu basar goes together, and I apprehend it is, that God will not always go on striving uselessly with a mere mortal, fallen and resisting, and an occasion of disorder — evil, and flesh have not to be respected with patience for ever.

He is flesh — mortal man — and not God; "the Egyptians are men, and not God — their horses flesh, and not Spirit." "He is flesh, and so let his days" — this with a slight change of stop, to give emphasis to hu basar, is De Wette's translation. But I apprehend De Wette applies 120 years to the length of life — this I believe to be a total mistake. It is the space allowed for preaching repentance, and the ark; "in their wanderings" would be quite as good as "because of," or better. It would then stand thus: "My Spirit shall not always strive with man (or amongst men) in their wanderings — he is flesh — but his days shall be 120 years."

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#### John Nelson Darby (1800-1882 A.D.) N&C 1.174f

This was the end of Adam as created — Noah's was a new world, though still of fallen man — but dispensational, founded on sparing through mercy and grace.

**his days shall be an hundred and twenty years.** God's prolonging man's life at that time acted instead of writing the word; we see God's wisdom in it so. At the flood we get life shortened by half; and by half again, when the earth was divided and portioned out to the people. It would not do, in the way the world is now, for men to live 900 years

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#### John Nelson Darby (1800-1882 A.D.) CW 19.82f

In Genesis 6:3 the Spirit is said to strive with man in the testimony God had given by Noah; He preached by Noah to the spirits, now in prison<sup>a</sup>, of men drowned at the flood.

God gave men 120 years to repent. It was no question of age. Man never got 120 years as a fixed portion, though life was thus long in Moses' time.

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#### Gen 06:04 – Text

4 (ASV) The {1} Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown. {1} Or giants} (ASV)

4 (AV) There were giants <05303> in the earth <0776> in those days <03117>; and also after <0310> that <03651>, when <0834> the sons <01121> of God <0430> came in <0935> (8799) unto the daughters <01323> of men <0120>, and they bare <03205> (8804) *children* to them, the same <01992> *became* mighty men <01368> which *were* of old <05769>, men <0582> of renown <08034>. (AV)

4 (M-M) ד הַנְּפִלִים הָיוּ בְּאֶרֶץ, בְּיָמֵי הָהֵם, וְגַם אֲחֵרֵי-כֵן אֲשֶׁר יָבִאוּ בְנֵי הָאֱלֹהִים אֶל- בָּנוֹת הָאָדָם, וַיִּלְדּוּ לָהֶם: הֵמָּה הַגִּבּוֹרִים אֲשֶׁר מְעוֹלָם, אֲנָשֵׁי הַשָּׁם. {פ} (M-M)

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<sup>a</sup> i.e. Tartarus (the deepest abyss of Hell); 2 Pet 2:4.

- 4 (Darby) In those days were the giants on the earth, and also afterwards, when the sons of God had come in to the daughters of men, and they had borne *children* to them; these were the heroes, who of old were men of renown. (Darby)
- 4 (ERV) The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown. (ERV)
- 4 (ESV) The Nephilim *{Or giants}* were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown. (ESV)
- 4 (HCSB) The Nephilim *{Possibly means "fallen ones"; traditionally giants; Nu 13:31-33}* were on the earth both in those days and afterwards, when the sons of God came to the daughters of man, who bore children to them. They were the powerful men of old, the famous men. (HCSB)
- 4 (NKJV) There were giants <05303> on the earth <0776> in those days <03117>, and also afterward <0310> <03651>, when <0834> the sons <01121> of God <0430> came in <0935> (8799) to the daughters <01323> of men <0120> and they bore <03205> (8804) children to them. Those <01992> were the mighty men <01368> who were of old <05769>, men <0582> of renown <08034>. (NKJV)

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### Gen 06:04 – Word Study

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<0120> אָדָם adam *aw-dawm*’ from 0119; n m; *{See TWOT on 25 @@ "25a"}*  
 AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
 hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

<0310> אַחַר achar *akh-ar*’ from 0309; adv prep conj subst; *{See TWOT on 68 @@ "68b"}* *{See TWOT on 68 @@ "68c"}*

AV-after 454, follow 78, afterward( s) 46, behind 44, misc 87; 709

1) after the following part, behind (of place), hinder, afterwards (of time)

1a) as an adverb

1a1) behind (of place)

1a2) afterwards (of time)

1b) as a preposition

1b1) behind, after (of place)

1b2) after (of time)

1b3) besides

1c) as a conjunction - after that

1d) as a substantive

1d1) hinder part

1e) with other prepositions

1e1) from behind

1e2) from following after

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<0430> אלהים *elohiym el-o-heem'* plural of 0433; n m p; {See TWOT on 93 @@ "93c"}

AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + 04136 1, godly 1; 2606

1) (plural)

- 1a) rulers, judges
- 1b) divine ones
- 1c) angels
- 1d) gods

2) (plural intensive-singular meaning)

- 2a) god, goddess
  - 2b) godlike one
  - 2c) works or special possessions of God
  - 2d) the (true) God
  - 2e) God
- 

<0582> אנוש *enowsh en-oshe'* from 0605; n m; {See TWOT on 136 @@ "136a"}

AV-man 520, certain 10, husbands 3, some 3, merchantmen 2, persons 2, misc 24; 564

1) man, mortal man, person, mankind

- 1a) of an individual
  - 1b) men (collective)
  - 1c) man, mankind
- 

<0776> ארץ *erets eh'-rets* from an unused root probably meaning to be firm; n f; {See TWOT on 167}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, wilderness + 04057 1; 2504

1) land, earth

- 1a) earth
  - 1a1) whole earth (as opposed to a part)
  - 1a2) earth (as opposed to heaven)
  - 1a3) earth (inhabitants)
- 1b) land
  - 1b1) country, territory
  - 1b2) district, region
  - 1b3) tribal territory
  - 1b4) piece of ground
  - 1b5) land of Canaan, Israel
  - 1b6) inhabitants of land
  - 1b7) Sheol, land without return, (under) world
  - 1b8) city (-state)

1c) ground, surface of the earth

- 1c1) ground
- 1c2) soil

1d) (in phrases)

- 1d1) people of the land
- 1d2) space or distance of country (in measurements of distance)
- 1d3) level or plain country

- 1d4) land of the living
- 1d5) end( s) of the earth
- 1e) (almost wholly late in usage)
  - 1e1) lands, countries
  - 1e1a) often in contrast to Canaan

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<0834> אָחֵר *aher ach-er'* a primitive relative pronoun (of every gender and number); ;{See TWOT on 184}

AV-which, wherewith, because, when, soon, whilst, as if, as when, that, until, much, whosoever, whereas, wherein, whom, whose; 111

- 1) (relative part.)
  - 1a) which, who
  - 1b) that which
- 2) (conj)
  - 2a) that (in obj clause)
  - 2b) when
  - 2c) since
  - 2d) as
  - 2e) conditional if

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<0935> בּוֹא *bow' bo* a primitive root; v; {See TWOT on 212}

AV-come 1435, bring 487, ... in 233, enter 125, go 123, carry 17, ... down 23, pass 13, ... out 12, misc 109; 2577

- 1) to go in, enter, come, go, come in
  - 1a) (Qal)
    - 1a1) to enter, come in
    - 1a2) to come
      - 1a2a) to come with
      - 1a2b) to come upon, fall or light upon, attack (enemy)
      - 1a2c) to come to pass
    - 1a3) to attain to
    - 1a4) to be enumerated
    - 1a5) to go
  - 1b) (Hiphil)
    - 1b1) to lead in
    - 1b2) to carry in
    - 1b3) to bring in, cause to come in, gather, cause to come, bring near, bring against, bring upon
    - 1b4) to bring to pass
  - 1c) (Hophal)
    - 1c1) to be brought, brought in
    - 1c2) to be introduced, be put

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<01121> בֵּן *ben bane* from 01129; n m; {See TWOT on 254}

AV-son 2978, children 1568, old 135, first 51, man 20, young 18, young + 01241 17, child 10, stranger 10, people 5, misc 92; 4906

- 1) son, grandson, child, member of a group
  - 1a) son, male child
  - 1b) grandson
  - 1c) children (pl. — male and female)
  - 1d) youth, young men (pl.)

- 1e) young (of animals)
- 1f) sons (as characterisation, i.e. sons of injustice *for unrighteous men* or sons of God *for angels*)
- 1g) people (of a nation) (pl.)
- 1h) of lifeless things, i.e. sparks, stars, arrows (fig.)
- 1i) a member of a guild, order, class

<01323> **בַּת** *bath bath* from 01129 and 01121; ;{See TWOT on 254 @@ "254b"}  
 AV-daughter 526, town 32, village 12, owl + 03284 8, first 3, apple 1, branches  
 1, children 1, company 1, daughter + 08676 1, eye 1, old 1; 588

n f

1) daughter

- 1a) daughter, girl, adopted daughter, daughter-in-law, sister, granddaughters, female child, cousin
- 1a1) as polite address
- 1a2) as designation of women of a particular place
- 1a3) as personification
- 1a4) daughter-villages
- 1a5) description of character

n pr f

2) young women, women

<01368> **גִּבּוֹר** *gibbowr ghib-bore'* or (shortened) **רִבּוֹג** *gibbor ghib-bore'* intensive from 01396; ;{See TWOT on 310 @@ "310b"}  
 AV-mighty 63, mighty man 68, strong 4, valiant 3, ... ones 4, mightiest 2, man  
 2, valiant men 2, strong man 1, upright man 1, champion 1, chief 1,  
 excel 1, giant 1, men's 1, mightiest 1, strongest 1; 158

adj

1) strong, mighty

n m

2) strong man, brave man, mighty man

<01992> **הֵם** *hem haym* or (prolonged) **הֵמָּה** *hemmah haym'* - *maw* from 01981;  
 pron 3p m pl; {See TWOT on 504}

AV-they, them, themselves, these, those, as many more as, ye, same; 44

1) they, these, the same, who

<03117> **יוֹמַי** *yowm yome* from an unused root meaning to be hot; n m; {See  
 TWOT on 852}

AV-day 2008, time 64, chronicles + 01697 37, daily 44, ever 18, year 14,  
 continually 10, when 10, as 10, while 8, full 8 always 4, whole 4, always  
 4, misc 44; 2287

1) day, time, year

- 1a) day (as opposed to night) {*Genesis 7:4,12 8:22 31:39,40 Exodus 24:18 34:28 Numbers 11:32 Joshua 10:13 Deuteronomy 9:9,11,18,25 10:10 Genesis 1:5,14,16,18 1 Samuel 30:12 Judges 19:8,9,11 Amos 5:8 1 Kings 8:29 19:8 Nehemiah 4:22 Ecclesiastes 8:16 2 Samuel 3:35*}

1a1) the heat of the day {*Genesis 18:1 1 Samuel 11:11 2 Samuel 4:5*}

1a2) the day is still high {*Genesis 29:7*}

1a3) cool of the day {*Genesis 3:8*}

- 1a4) from dawn until midday {*Nehemiah 8:3*}
- 1a5) growing lighter and lighter until the full day {*Proverbs 4:18*}
- 1a6) until the declining of the day {*Judges 19:8*}
- 1a7) the day has sunk down and become evening {*Judges 19:9*}
- 1b) day (24 hour period)
  - 1b1) as defined by evening and morning in Genesis 1
  - 1b2) as a division of time
    - 1b2a) a working day, a day's journey
- 1c) days, lifetime (pl.)
- 1d) time, period (general)
- 1e) year
- 1f) temporal references
  - 1f1) today
  - 1f2) yesterday
  - 1f3) tomorrow

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<03205> יָלַד *yald yaw-lad'* a primitive root; v; {*See TWOT on 867*}

AV-beget 201, bare 110, born 79, bring forth 25, bear 23, travail 16, midwife 10, child 8, delivered 5, borne 3, birth 2, labour 2, brought up 2, misc 12; 498

- 1) to bear, bring forth, beget, gender, travail
  - 1a) (Qal)
    - 1a1) to bear, bring forth
      - 1a1a) of child birth
      - 1a1b) of distress (simile)
      - 1a1c) of wicked (behaviour)
    - 1a2) to beget
  - 1b) (Niphal) to be born
  - 1c) (Piel)
    - 1c1) to cause or help to bring forth
    - 1c2) to assist or tend as a midwife
    - 1c3) midwife (participle)
  - 1d) (Pual) to be born
  - 1e) (Hiphil)
    - 1e1) to beget or to father (a child)
    - 1e2) to bear (fig. -of wicked bringing forth iniquity)
  - 1f) (Hophal) day of birth, birthday (infinitive)
  - 1g) (Hithpael) to declare one's birth (pedigree)

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<03651> כֵּן *ken kane* from 03559; ;{*See TWOT on 964 @@ "964a"*} {*See TWOT on 964 @@ "964b"*}

AV-so, thus, like manner, well, such thing, howbeit, state, after that, following, after this, therefore, wherefore, surely; 42

adv

- 1) so, therefore, thus
  - 1a) thus, so
  - 1b) just so
  - 1c) therefore
  - 1d) so ... as (paired with adv)
  - 1e) then
  - 1f) forasmuch as (in phrase)

- 1g) (with prep)
  - 1g1) therefore, this being so (specific)
  - 1g2) hitherto
  - 1g3) therefore, on this ground (general)
  - 1g4) afterwards
  - 1g5) in such case

adj

- 2) right, just, honest, true, veritable
  - 2a) right, just, honest
  - 2b) correct
  - 2c) true, veritable
  - 2d) true!, right!, correct! (in assent)

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05303 נפיל n@phiyl *nef-eel'* or נפל n@phil *nef-eel'* or (plural) נפילים  
 <05303>. נפילים Nephilim or נפילים Nephilim (658c); from 05307; "giants," name  
 of two peoples, one before the flood and one after the flood: — from  
 05307; n m; {See TWOT on 1393 @@ "1393a"}

AV-giant 3; 3

- 1) giants, the Nephilim

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<05769> עולם owlam *o-lawm'* or עולם olam *o-lawm'* from 05956; n m; {See  
 TWOT on 1631 @@ "1631a"}

AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time  
 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + 0408  
 2, misc 6; 439

- 1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore,  
 perpetual, old, ancient, world
  - 1a) ancient time, long time (of past)
  - 1b) (of future)
    - 1b1) for ever, always
    - 1b2) continuous existence, perpetual
    - 1b3) everlasting, indefinite or unending future, eternity

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<08034> שם shem *shame* a primitive word *perhaps* rather from 07760 through  
 the idea of definite and conspicuous position; n m; {See TWOT on  
 2405}

AV-name 832, renown 7, fame 4, famous 3, named 3, named + 07121 2, famous  
 + 07121 1, infamous + 02931 1, report 1, misc 10; 864

- 1) name
  - 1a) name
  - 1b) reputation, fame, glory
  - 1c) the Name (as designation of God)
  - 1d) memorial, monument

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**Qal 08851, Imperfect 08811, Count: 19885**

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**Qal 08851, Perfect 08816, Count: 12562**

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(Norman E. Carlson)

Notice in Gen 6:4

ד הַנְּפִלִים הָיוּ בָאָרֶץ, בַּיָּמִים הֵהֵם, וְגַם אַחֲרֵי-כֵן אֲשֶׁר יָבֹאוּ בְנֵי  
הָאֱלֹהִים אֶל-בָּנוֹת הָאָדָם, וַיִּלְדּוּ לָהֶם: הִמָּה הַגִּבֹּרִים אֲשֶׁר מֵעוֹלָם,  
אֲנָשֵׁי הַשָּׁם. {פ}

4 The Nephilim { הַנְּפִלִים } were in the earth in those days, and also  
after that, when the sons of God { בְּנֵי הָאֱלֹהִים } came in unto the  
daughters of men { אֶל-בָּנוֹת הָאָדָם }, and they bore children to them;  
the same were the mighty men { הַגִּבֹּרִים : strong man, brave man,  
mighty man. LXX Grk. οὐ γίγαντες : Giants } that were of old, the  
men of renown. {P}

Note: the “and also, after that, . . . seems to point to a later time period(s). See  
Figures 02.01.06-08.

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( Eclectic Notes )

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John Nelson Darby (1800-1882 A.D.) N&C 1.76ff

also after that, Here we return wholly to the race of "Ha-Adam."

It is a question whether akharey-ken asher does not mean "after that," "thereupon  
that," and no stop, or only a comma between "them" and "these"; Asher (that) is  
not "when," or "also"; akharey-asher (after that) is clearly so used, and I see not  
why akharey-ken asher; asher is not "when," that I know.

I can understand two distinct classes here, but they seem to have subsisted together,  
though the first may have, in the first instance, preceded the second. They may have  
been Cain's progeny; another offspring of the unholy mixture of the sons of God and  
daughters of men. Certainly the two are brought out as bringing about the Flood,  
they both characterised the epoch which brought about the Flood — "those days."

The principle is the mixture of those who are of God with evil; but I am not aware that  
B'ney ha-Elohim (sons of God), is ever used for men. Job 38:7, they are surely not men,  
but angelic; so Job 1:6. B'ney El khay (sons of the Living God) in Hosea 1:10 (in the  
Hebrew Hos 2:1), is surely different. Judges are called "Elohim," but not B'ney ha-  
Elohim (sons of God). But there is no question of that here; so that the usage is certainly  
for beings angelic, not human, in nature; see Jude. I cannot for a moment doubt the force  
of this B'ney ha-Elohim (sons of God), and b'noth ha-Adam (daughters of man); and Jude  
quite confirms it. It seems to me also that akharey ken is not "afterwards" but "after that";

i.e., the consequence of this alliance; they were Titans and such like. All these traditions had a source. It may be questioned if the nephilim (giants) and gib-bo-rim (mighty ones) are identical.

**But then, afterwards, only the general state of the race of Ha-Adam (Man) is spoken of. The sons of Anak are called nephilim; elsewhere giants are "Rephaim"; the connection with the traditions of giants, Titans, etc., seems evident.**

**I cannot help thinking that the war of Titans (mythology), and the details referred to in them, are directly connected, not merely with the fact of the deluge, but — though mixed up with the original desire and temptation, "ye shall be as gods" — with the apostasy of angels, and the frightful oppression, war, and corruption, and open rebellion against God. No doubt Scripture — the Spirit of God — has clothed all this dreadful evil with a veil of brief words, and the pious mind will see the divine wisdom, and perfectness of this, yet enough, as in so many cases, to explain all the various traditions of the heathen world as to it, and that is all we want. The *ταρταρωσα* of 2 Peter, and the sinning angels of Jude; the genealogy of Titans, and their end are too closely connected not to give a character to the history of the world before the Flood, which accounts for its being passed over. It is curious that these poor slaves of the enemy while worshipping the gods who, they alleged, destroyed the Titans, yet honoured these as illustrious, and the origin of creation; and how Satan had succeeded in making the righteous Noah and his family, who were spared, into fallen gods, though they owned the judgment on apostasy which had spared them. But such is man, if not kept of God.**

**They are called giants or nephilim, giants I suppose earthborn; all this history is their being men of renown. Ovid says, besides the violence against men they would have aimed at heavenly rule, but were judged. Yet the giants and Titans are said to have been in contention; the oppression of the heaven-assailing rebels, who would have introduced all this, may be here alluded to ...**

**I have sometimes thought that in this verse (4) two classes of persons are referred to—the giants, and men of renown. They were men of renown (I apprehend the article in the Hebrew is emphatic), the builders of Babel aimed at it; it is possible that the mythologists mixed up this story with it. I apprehend certainly it is "the" giants were in the earth in those days, and also after that the sons of Elohim came into the daughters of Adam, and they bore to them, the same were mighty men which were of old, men of name, — of the well-known name, an'shey hashshem, the men of name.**

**I do not in the least pretend to say how the impiety against heaven was shown, nor disentangle all the mythological accounts, but the great facts seem plain; Jude must of course be looked at, his subject is apostasy; Peter's, just judgment, — apostasy (Jude) as leading to judgment.**

**With Jude, the angels are cast down, and not seen, they are *υπο ζοφον* (under darkness), Sodom and Gomorrha *προκεινται δειγμα* (lie there as an example) in the earth; this is all fitting.**

**In Peter, we have it therefore with the Flood — the world's judgment, and a remnant saved — judgment being his subject, and an elect remnant. The reserved judgment no heathen could know, Satan would not teach them that, for it was responsibility was there; the eternal judgment, or of the secrets of men's hearts, was not his subject of course — now that full salvation is come in, he may reduce men to this level, *quod nota*, and so he does. Hence the importance of full grace for deliverance from him.**

**NOTE: Milton — I do not know what men of taste will say — was a miserable engrafting of all the heathen mythology on what was, after all, error so as really to make a fresh heathenism; that is the effect for the imagination, and so merge the power of what approached to truth in it. With most beautiful poetry, no doubt, it is a very mischievous book; indeed I have ever thought it so since I read it. But he was full of various learning of this kind, and turned Scripture scenes, and his views of truth (which was not the truth) into it. Purity mixed with corruption is corrupted purity, and that is not purity at all, but as an effect, and an evil worse than new corruption, save indeed, as the word implies, that it is always that, for corruption always implies something good corrupted, there is no evil created. What God has had to bear with in man! but He is perfect in all, and oh! how great the grace which has bought, and brought us, into the perfect light in grace and truth by Jesus Christ.**

**The Satanic idolatrous version of divine facts, as to God or man, with which truth is connected, having its origin in what, in itself, truth had to tell — this truth, as given by God, both gives us the positive blessing of itself, and explains, and guards against all that Satan derives from it.**

Apply this to the corruption of Christianity. I do not doubt that this system will come in again in the gods, *mauzzim* (Dan 11:38,39), and that Satan will thus, where he exercises his direct power, so rule the world. How great the deliverance of being in the light.

**NOTE. — That the evil being in the form of a serpent was called *aphophis* — the sacred asp — or the giant in Egypt, he was also called the brother of the sin.**

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### **(Scofield Notes On The Bible)**

(angels) From Scofield Notes On The Bible

Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom. #2Sa 14:20 Ps 103:20 104:4. In the O.T. the expression "the angel of the Lord" (sometimes "of God") usually implies the presence of Deity in angelic form. #Ge 16:1-13 21:17-19 #Ge 22:11-16 31:11-13 Ex 3:2-4 Jud 2:1 6:12-16 13:3-22 See Scofield "Mal 3:1". The word "angel" is used of men in #Lu 7:24 Jas 2:25 Re 1:20 2:1,8,12,18 3:1,7,14 In #Re 8:3-5. Christ is

evidently meant. Sometimes angel is used of the spirit of man. #Mt 18:10 Ac 12:15. Though angels are spirits #Ps 104:4 Heb 1:14 power is given them to become visible in the semblance of human form. #Ge 19:1 cf #Ge 19:5 Ex 3:2 #Nu 22:22-31 Jud 2:1 6:11,22 13:3,6 1Ch 21:16,20 #Mt 1:20 #Lu 1:26 Joh 20:12 Ac 7:30 12:7,8, etc.). The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels. #Mt 22:30 Mr 12:25. They are exceedingly numerous. #Mt 26:53 Heb 12:22 Re 5:11 Ps 68:17. The power is inconceivable. #2Ki 19:35. Their place is about the throne of God. #Re 5:11 7:11. Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the physical safety and well-being of believers. #1Ki 19:5 Ps 34:7 91:11 Da 6:22 Mt 2:13,19 4:11 Lu 22:43 Ac 5:19 #Ac 12:7-10. From #Heb 1:14 Mt 18:10 Ps 91:11 it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us #1Co 4:9 Eph 3:10 Ec 5:6 a fact which should influence conduct. They receive departing saints. #Lu 16:22. Man is made "a little lower than the angels," and in incarnation Christ took "for a little "time" this lower place. #Ps 8:4,5 Heb 2:6,9 that He might lift the believer into His own sphere above angels. #Heb 2:9,10. The angels are to accompany Christ in His second advent. #Mt 25:31. To them will be committed the preparation of the judgment of the nations. #Mt 13:30,39,41,42. See Scofield "Mt 25:32". The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels. #Heb 2:5 An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections. #Da 10:13,21 12:1,2 Jude 1:9 1Th 4:16. The only other angel whose name is revealed Gabriel, was employed in the most distinguished services. #Da 8:16 9:21 Lu 1:19,26.

Fallen angels. Two classes of these are mentioned:

(1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment. #2Pe 2:4 Jude 1:6 1Co 6:3 Joh 5:22.

See Scofield "Ge 6:4" {Our dear Dr. Scofield a Lawyer by trade, and not a language scholar, is himself a 'Sethite'. I grew up as a Christian with a Scofield Reference Bible and still use the same one (although rebound once). NEC}

(sons of God)

Some hold that these "sons of God" were the "angels which kept not their first estate" #Jude 1:6. It is asserted that the title is in the O.T. exclusively used of angels. But this is an error?????? #Isa 43:6. Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels. #Mt 22:30. {See Figure 02.02.08 for a sexless angel. NEC}

The uniform Hebrew and Christian interpretation has been that verse #Ge 6:2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of

Seth #Ge 4:26. For apostasy there is no remedy but judgment #Isa 1:2-7,24,25 #Heb 6:4-8 10:26-31. Noah, "a preacher of righteousness," is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell #Jude 1:14,15 Ge 7:11.

(2) The angels who have Satan #Ge 3:1 as leader.

See Scofield "Re 20:10".

The origin of these is nowhere explicitly revealed. They may be identical with the demons.

{But as we will have shown, demons are disembodied Spirits from the Nephilim and other Giants, etc. of the past. NEC}

See Scofield "Mt 7:22". For Satan and his angels everlasting fire is prepared. #Mt 25:41 Re 20:10.

This is the last Sethite commentary we shall list in this Volume. Their Biblical, Grammatical, and Logical arguments are too unsound as we've previously seen

### Gen 06:05 – Text

5 (ASV) And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (ASV)

5 (AV) And GOD <03068> saw <07200> (8799) that the wickedness <07451> of man <0120> was great <07227> in the earth <0776>, and *that* every imagination <03336> of the thoughts <04284> of his heart <03820> was only <07535> evil <07451> continually <03117>. *{every...: or, the whole imagination: the Hebrew word signifieth not only the imagination, but also the purposes and desires} {continually: Heb. every day}* (AV)

5 (M-M) הַיְיָ רָא יְהוָה, כִּי רַבָּה רָעַת הָאָדָם בְּאָרֶץ, וְכָל-יִצָר מַחְשַׁבַת לִבּוֹ, רַק רָע כָּל- הַיּוֹם. (M-M)

5 (Darby) And Jehovah saw that the wickedness of Man was great on the earth, and every imagination of the thoughts of his heart only evil continually. (Darby)

5 (ERV) And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (ERV)

5 (ESV) The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. (ESV)

5 (HCSB) *{Judgment Decreed}* When the LORD saw that man's wickedness was widespread on the earth and that every scheme his mind thought of was nothing but evil all the time, *{Ge 8:21 Ps 14:1-3 Pr 6:18 Mt 15:19 Ro 1:28-32}* (HCSB)

5 (NKJV) Then the LORD <03068> *{Following Masoretic Text and Targum; Vulgate reads God; Septuagint reads LORD God.}* saw <07200> (8799) that the wickedness <07451> of man <0120> was great <07227> in the earth <0776>, and *that* every intent <03336> of the thoughts <04284> of his heart <03820> was only <07535> evil <07451> continually <03117>. (NKJV)

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**Gen 06:05 – Word Study**


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<0120> אָדָם adam *aw-dawm'* from 0119; n m; {See TWOT on 25 @@ "25a"}  
 AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
 hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

<0776> אֶרֶץ erets *eh'-rets* from an unused root probably meaning to be firm; n  
 f; {See TWOT on 167}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1,  
 field 1, nations 1, wilderness + 04057 1; 2504

1) land, earth

1a) earth

1a1) whole earth (as opposed to a part)

1a2) earth (as opposed to heaven)

1a3) earth (inhabitants)

1b) land

1b1) country, territory

1b2) district, region

1b3) tribal territory

1b4) piece of ground

1b5) land of Canaan, Israel

1b6) inhabitants of land

1b7) Sheol, land without return, (under) world

1b8) city (-state)

1c) ground, surface of the earth

1c1) ground

1c2) soil

1d) (in phrases)

1d1) people of the land

1d2) space or distance of country (in measurements of distance)

1d3) level or plain country

1d4) land of the living

1d5) end( s) of the earth

1e) (almost wholly late in usage)

1e1) lands, countries

1e1a) often in contrast to Canaan

<03068> יְהוָה Y@hovah *yeh-ho-vaw'*03068. יהוה Yhvh (i.e. יהוה Yehovah or  
 יהוה Yahveh) (217d); from 01933 b; the proper name of the God of  
 Israel: —from 01961; n pr dei; {See TWOT on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah = "the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of 0136 אֲדֹנָי Adonay

This name is translated by 2-3<sup>rd</sup> Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.

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<03117> יומ yowm *yome* from an unused root meaning to be hot; n m; {See *TWOT on 852*}

AV-day 2008, time 64, chronicles + 01697 37, daily 44, ever 18, year 14, continually 10, when 10, as 10, while 8, full 8 always 4, whole 4, always 4, misc 44; 2287

1) day, time, year

1a) day (as opposed to night) {*Genesis 7:4,12 8:22 31:39,40 Exodus 24:18 34:28 Numbers 11:32 Joshua 10:13 Deuteronomy 9:9,11,18,25 10:10 Genesis 1:5,14,16,18 1 Samuel 30:12 Judges 19:8,9,11 Amos 5:8 1 Kings 8:29 19:8 Nehemiah 4:22 Ecclesiastes 8:16 2 Samuel 3:35*}

1a1) the heat of the day {*Genesis 18:1 1 Samuel 11:11 2 Samuel 4:5*}

1a2) the day is still high {*Genesis 29:7*}

1a3) cool of the day {*Genesis 3:8*}

1a4) from dawn until midday {*Nehemiah 8:3*}

1a5) growing lighter and lighter until the full day {*Proverbs 4:18*}

1a6) until the declining of the day {*Judges 19:8*}

1a7) the day has sunk down and become evening {*Judges 19:9*}

1b) day (24 hour period)

1b1) as defined by evening and morning in Genesis 1

1b2) as a division of time

1b2a) a working day, a day's journey

1c) days, lifetime (pl.)

1d) time, period (general)

1e) year

1f) temporal references

1f1) today

1f2) yesterday

1f3) tomorrow

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<03336> יצר yetser *yay' - tser* from 03335; n m; {See *TWOT on 898 @@ "898a"*}

AV-imagination 5, frame 1, mind 1, thing framed 1, work 1; 9

1) form, framing, purpose, framework

1a) form

1a1) pottery

1a2) graven image

1a3) man (as formed from the dust)

1b) purpose, imagination, device (intellectual framework)

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<03820> לב leb *labe* a form of 03824; n m; {See *TWOT on 1071 @@ "1071a"*}

AV-heart 508, mind 12, midst 11, understanding 10, hearted 7, wisdom 6, comfortably 4, well 4, considered 2, friendly 2, kindly 2, stouthearted + 047 2, care + 07760 2, misc 21; ; 593

1) inner man, mind, will, heart, understanding

1a) inner part, midst

1a1) midst (of things)

1a2) heart (of man)

- 1a3) soul, heart (of man)
- 1a4) mind, knowledge, thinking, reflection, memory
- 1a5) inclination, resolution, determination (of will)
- 1a6) conscience
- 1a7) heart (of moral character)
- 1a8) as seat of appetites
- 1a9) as seat of emotions and passions 1a10) as seat of courage

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<04284> **מהשבה** machashabah *makh-ash-aw-baw'* or **מחשבת** machashebeth *makh-ash-eh'-beth* from 02803; n f; {See TWOT on 767 @@ "767d"}  
 AV-thought 28, device 12, purpose 6, work 3, imaginations 3, cunning 1, devised 1, invented 1, means 1; 56

- 1) thought, device
  - 1a) thought
  - 1b) device, plan, purpose
  - 1c) invention

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<07200> **ראה** ra'ah *raw-aw'* a primitive root; v; {See TWOT on 2095}  
 AV-see 879, look 104, behold 83, shew 68, appear 66, consider 22, seer 12, spy 6, respect 5, perceive 5, provide 4, regard 4, enjoy 4, lo 3, foresee 2, heed 2, misc 74; 1313

- 1) to see, look at, inspect, perceive, consider
  - 1a) (Qal)
    - 1a1) to see
    - 1a2) to see, perceive
    - 1a3) to see, have vision
    - 1a4) to look at, see, regard, look after, see after, learn about, observe, watch, look upon, look out, find out
    - 1a5) to see, observe, consider, look at, give attention to, discern, distinguish
    - 1a6) to look at, gaze at
  - 1b) (Niphal)
    - 1b1) to appear, present oneself
    - 1b2) to be seen
    - 1b3) to be visible
  - 1c) (Pual) to be seen
  - 1d) (Hiphil)
    - 1d1) to cause to see, show
    - 1d2) to cause to look intently at, behold, cause to gaze at
  - 1e) (Hophal)
    - 1e1) to be caused to see, be shown
    - 1e2) to be exhibited to
  - 1f) (Hithpael) to look at each other, face

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<07227> **רב** rab *rab* contracted from 07231, Greek 4461 ραββι; ;{See TWOT on 2099 @@ "2099a"} {See TWOT on 2099 @@ "2099b"}  
 AV-many 190, great 118, much 36, captain 24, more 12, long 10, enough 9, multitude 7, mighty 5, greater 4, greatly 3, misc 40; 458

- adj
- 1) much, many, great
    - 1a) much

- 1b) many
- 1c) abounding in
- 1d) more numerous than
- 1e) abundant, enough
- 1f) great
- 1g) strong
- 1h) greater than

adv

- 1i) much, exceedingly

n m

- 2) captain, chief

<07451> רַע ra rah or fem. הַעַר ra ah from 07489; ;{See TWOT on 2191 @@ "2191a"} {See TWOT on 2191 @@ "2191c"}

AV-evil 442, wickedness 59, wicked 25, mischief 21, hurt 20, bad 13, trouble 10, sore 9, affliction 6, ill 5, adversity 4, favoured 3, harm 3, naught 3, noisome 2, grievous 2, sad 2, misc 34; 663

adj

- 1) bad, evil

- 1a) bad, disagreeable, malignant
- 1b) bad, unpleasant, evil (giving pain, unhappiness, misery)
- 1c) evil, displeasing
- 1d) bad (of its kind-land, water, etc)
- 1e) bad (of value)
- 1f) worse than, worst (comparison)
- 1g) sad, unhappy
- 1h) evil (hurtful)
- 1i) bad, unkind (vicious in disposition)
- 1j) bad, evil, wicked (ethically)
  - 1j1) in general, of persons, of thoughts
  - 1j2) deeds, actions

n m

- 2) evil, distress, misery, injury, calamity

- 2a) evil, distress, adversity
- 2b) evil, injury, wrong
- 2c) evil (ethical)

n f

- 3) evil, misery, distress, injury

- 3a) evil, misery, distress
- 3b) evil, injury, wrong
- 3c) evil (ethical)

<07535> רַק raq rak the same as 07534 as a noun; adv (with restrictive force); {See TWOT on 2218 @@ "2218a"}

AV-only, surely, nothing but, except, but, in any wise; 16

- 1) only, altogether, surely

- 1a) only
- 1b) only, nought but, altogether (in limitation)
- 1c) save, except (after a negative)
- 1d) only, altogether, surely (with an affirmative)
- 1e) if only, provided only (prefixed for emphasis)

1f) only, exclusively (for emphasis)

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**Qal 08851, Imperfect 08811, Count: 19885**

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**Gen 06:05 – Commentaries**

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( Eclectic Notes )

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**John Nelson Darby (1800-1882 A.D.) CW 19.83**

**GOD saw that the wickedness of man ...** Noah was a just man, and did know God. The two grounds of condemnation are found in Romans 1: the one is, the visible world in its witness the other is, men's having known God previously. For (1) "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Then comes (2) "when they knew God, they glorified him not as God." These are two distinct things. They did not heed creation: and they gave God up when known. But Enoch walked with God, or "pleased God," as in the New Testament it is said. It never says so of Adam, because he walked away from God, and did not please Him.

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**John Nelson Darby (1800-1882 A.D.) N&C 1.78f**

**The wickedness of man *was* great in the earth,** Man's — Ha-Adam's wickedness was great upon the earth; I say, besides this, for it was general, though this may have had a great deal to say to its coming in in this shape. Rol-hay-yom is surely "continually" not "every-day" — "all the day."

**"And God saw"** — He sees all things; He cannot forget His faithful ones, and He does nothing, but He makes it known to His servants the prophets.

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(Online Bible Verse ThemeIndex)

**Divine Vision, Comprehends all Human Life** {See Themes on 507} {See "Ge 11:5"}

**Social and Political Corruption, General References to** {See Themes on 2545} {See "Ge 6:11"}

**Carnal Mind, Evil Imagination** {See Themes on 2353} {See "Ge 8:21"}

**Civil Strife** {See Themes on 2532} {See "2Ki 25:28"}

**Sin, Universality of** {See Themes on 3340} {See "Ge 6:12"}

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(Treasury of Scriptural Knowledge)

\* **God.** 13:13 18:20,21 Psalms 14:1-4 53:2 Romans 1:28-31 3:9-19

\* **every imagination. or, the whole imagination.** The Hebrew word signifies not only the imagination, but also the purposes and desires.

8:21 Deuteronomy 29:19 Job 15:16 Proverbs 6:18 Ecclesiastes 7:29 9:3 Jeremiah 17:9 Ezekiel 8:9,12 Matthew 15:19 Mark 7:21-23 Ephesians 2:1-3 Titus 3:3

\* **thoughts.** Jeremiah 4:14 \* **continually.** Heb. every day

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**Gen 06:06 – Text**


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6 (ASV) And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. (ASV)

6 (AV) And it repented <05162> (8735) the LORD <03068> that he had made <06213> (8804) man <0120> on the earth <0776> , and it grieved <06087> (8691) him at <0413> his heart <03820>. (AV)

6 (M-M) וַיִּנְחַם יְהוָה, כִּי-עָשָׂה אֶת-הָאָדָם בְּאָרֶץ; וַיִּתְעַצֵּב, אֶל-לְבוֹ. (M-M)

6 (Darby) And Jehovah repented that he had made Man on the earth, and it grieved him in his heart. (Darby)

6 (ERV) And it repented the LORD that he had made man on the earth, and it grieved him at his heart. (ERV)

6 (ESV) And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. (ESV)

6 (HCSB) the LORD regretted that He had made man on the earth, {Nu 23:19 1Sa 15:11,29 2Sa 24:16 Joe 2:13} and He was grieved in His heart. (HCSB)

6 (NKJV) And the LORD <03068> was sorry <05162> (8735) that He had made <06213> (8804) man <0120> on the earth <0776> , and He was grieved <06087> (8691) in <0413> His heart <03820>. (NKJV)

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**Gen 06:06 – Word Study**


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0120 אָדָם adam *aw-dawm* ' from 0119; n m; {See TWOT on 25 @@ "25a"}  
AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

0413 אֶל el *ale* (but only used in the shortened constructive form אֶל el *el*)  
primitive particle; prep; {See TWOT on 91}

AV-unto, with, against, at, into, in, before, to, of, upon, by, toward, hath, for, on,  
beside, from, where, after, within; 38

1) to, toward, unto (of motion)

2) into (limit is actually entered)

2a) in among

3) toward (of direction, not necessarily physical motion)

4) against (motion or direction of a hostile character)

5) in addition to, to

6) concerning, in regard to, in reference to, on account of

7) according to (rule or standard)

8) at, by, against (of one's presence)

9) in between, in within, to within, unto (idea of motion to)

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0776 ארץ *erets eh'-rets* from an unused root probably meaning to be firm; n f;

{See TWOT on 167}

AV-land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1,  
field 1, nations 1, wilderness + 04057 1; 2504

1) land, earth

1a) earth

1a1) whole earth (as opposed to a part)

1a2) earth (as opposed to heaven)

1a3) earth (inhabitants)

1b) land

1b1) country, territory

1b2) district, region

1b3) tribal territory

1b4) piece of ground

1b5) land of Canaan, Israel

1b6) inhabitants of land

1b7) Sheol, land without return, (under) world

1b8) city (-state)

1c) ground, surface of the earth

1c1) ground

1c2) soil

1d) (in phrases)

1d1) people of the land

1d2) space or distance of country (in measurements of distance)

1d3) level or plain country

1d4) land of the living

1d5) end( s) of the earth

1e) (almost wholly late in usage)

1e1) lands, countries

1e1a) often in contrast to Canaan

03068 יהוה *Y@hovah yeh-ho-vaw'*

03068. יהוה *Yhvh* (i.e. יהוה *Yehovah* or יהוה *Yahveh*) (217d); from 01933 b; the  
proper name of the God of Israel: — from 01961; n pr dei; {See TWOT  
on 484 @@ "484a"}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah = "the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of 0136 אֲדֹנָי *Adonay*

This name is translated by 2-3<sup>rd</sup> Cent BCE Hebrew Scholars, in the LXX, 6156  
times as the Greek word κύριος *kurios*: LORD.

03820 לב *leb labe* a form of 03824; n m; {See TWOT on 1071 @@ "1071a"}

AV-heart 508, mind 12, midst 11, understanding 10, hearted 7, wisdom 6,  
comfortably 4, well 4, considered 2, friendly 2, kindly 2, stouthearted +  
047 2, care + 07760 2, misc 21; ; 593

1) inner man, mind, will, heart, understanding

1a) inner part, midst

1a1) midst (of things)

1a2) heart (of man)

1a3) soul, heart (of man)

- 1a4) mind, knowledge, thinking, reflection, memory
- 1a5) inclination, resolution, determination (of will)
- 1a6) conscience
- 1a7) heart (of moral character)
- 1a8) as seat of appetites
- 1a9) as seat of emotions and passions 1a10) as seat of courage

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05162 נחם *nacham naw-kham* ' a primitive root; v; {See TWOT on 1344}  
 AV-comfort 57, repent 41, comforter 9, ease 1; 108

- 1) to be sorry, console oneself, repent, regret, comfort, be comforted
  - 1a) (Niphal)
    - 1a1) to be sorry, be moved to pity, have compassion
    - 1a2) to be sorry, rue, suffer grief, repent
    - 1a3) to comfort oneself, be comforted
    - 1a4) to comfort oneself, ease oneself
  - 1b) (Piel) to comfort, console
  - 1c) (Pual) to be comforted, be consoled
  - 1d) (Hithpael)
    - 1d1) to be sorry, have compassion
    - 1d2) to rue, repent of
    - 1d3) to comfort oneself, be comforted
    - 1d4) to ease oneself

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06087 עצב *atsab aw-tsab* ' a primitive root; v; {See TWOT on 1666} {See TWOT on 1667}

AV-grieve 10, displeased 1, hurt 1, made 1, sorry 1, vexed 1, worship 1, wrest 1;  
 17

- 1) to hurt, pain, grieve, displease, vex, wrest
  - 1a) (Qal) to hurt, pain
  - 1b) (Niphal) to be in pain, be pained, be grieved
  - 1c) (Piel) to vex, torture
  - 1d) (Hiphil) to cause pain
  - 1e) (Hithpael) to feel grieved, be vexed
- 2) to shape, fashion, make, form, stretch into shape, (TWOT) worship
  - 2a) (Piel) to shape, form
  - 2b) (Hiphil) to form, copy, fashion

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06213 עשה *asah aw-saw* ' a primitive root; v; {See TWOT on 1708} {See TWOT on 1709}

AV-do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48,  
 keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14,  
 dress 13, maker 13, maintain 7, misc 154; 2633

- 1) to do, fashion, accomplish, make
  - 1a) (Qal)
    - 1a1) to do, work, make, produce
      - 1a1a) to do
      - 1a1b) to work
      - 1a1c) to deal (with)
      - 1a1d) to act, act with effect, effect
    - 1a2) to make
      - 1a2a) to make

- 1a2b) to produce
  - 1a2c) to prepare
  - 1a2d) to make (an offering)
  - 1a2e) to attend to, put in order
  - 1a2f) to observe, celebrate
  - 1a2g) to acquire (property)
  - 1a2h) to appoint, ordain, institute
  - 1a2i) to bring about
  - 1a2j) to use
  - 1a2k) to spend, pass
  - 1b) (Niphal)
    - 1b1) to be done
    - 1b2) to be made
    - 1b3) to be produced
    - 1b4) to be offered
    - 1b5) to be observed
    - 1b6) to be used
  - 1c) (Pual) to be made
  - 2) (Piel) to press, squeeze
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**Hithpael 08819, Imperfect 08811, Count: 533**

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**Niphal 08833, Imperfect 08811, Count: 1602**

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**Qal 08851, Perfect 08816, Count: 12562**

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## Gen 06:06 – Commentaries

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( Eclectic Notes )

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N. T. Wright, *Evil and the Justice of God*, SPCK, London, 2006, p28

**It repented the LORD** The great story which frames the Old Testament, then, begins with this triple statement of the problem and of God's repeated answer. Evil must be judged, and judged severely. God has made a beautiful world; evil, insofar as we can define it at this stage, is a defacing of that world, a way of getting the world upside down and inside out. Humans, instead of worshipping God as the source of their life, give allegiance to the non-human creation. The earth, instead of being ruled wisely by God-fearing, image-bearing stewards, shares the curse for the sake of idolatrous humankind. Death, which we may be right to see as a natural and harmless feature of the original landscape, now assumes the unwelcome guise of the executioner, coming grimly to prevent the poison spreading too far. God's anxiety that Adam might now take fruit from the tree of life, and eat, and live for ever in his fallen state Gen 3.22, leads to God's equal anxiety that arrogant humankind would be able to plot ever greater and greater folly Gen 11.6. Judgment in the present time is a matter of stopping evil in its tracks before it gets too far. The threatened 'death' takes various forms: exile for Adam and Eve, the flood for Noah's generation, confusion and dispersal for Babel.

But God then declares in and through Abraham, as an act of sovereign grace following the word and act of judgment, that a new way has opened up by which the original purpose of blessing for humankind and creation can be taken forward. From within the story we already ought to perceive that this is going to be enormously costly for God himself. The loneliness of God looking for his partners, Adam and Eve, in the garden; the grief of God before the flood; the head-shaking exasperation of God at Babel — all these, God knows, God will have to continue to experience. And worse. There will be numerous further acts of judgment as well as mercy as the story unfolds. but unfold it will. The overarching picture is of the sovereign creator God who will continue to work within his world until blessing replaces curse, homecoming replaces exile, olive branches appear after the flood, and a new family is created in which the scattered languages can be reunited. That is the narrative which forms the outer frame for the canonical Old Testament.

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### **William Kelley E 1John 256f**

**It repented the LORD** Also, if God is the giver of the blessing, He does not change. The gifts of God are without change of mind on His part. When it is not a gift or a calling of God, He may repent. So He repented of creation, as we are told; and He destroyed it. That was not a gift; but simply an act however immense. But when in sovereign love He calls to Himself poor guilty men to make them His own, when He makes a gift of eternal life, for instance, or forgiveness of our sins, or the place of a child, such boons are the gifts

and calling of God; and they are without repentance. Here His mind never changes. The children may be too often foolish and sadly wrong, but He does not change.

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**John Macquarrie, In Search of Deity, SCM Xpress Reprints, 1993 p41**

**It grieved him at his heart** The traditional belief is that God is active but not passive, that he affects the world but is not affected by it. But what kind of God would that be? A God without *pathos*, an apathetic God, which is indeed a literal translation of the expression which some of the Greek fathers used about God. Such a God could not be a God of love, for to love is to be vulnerable and to lay oneself open to suffering. If God is supremely love, must he not also be supremely touched by suffering, grieved by the countless pains of all the creatures whom he loves? Indeed, could we rightly apply the name "God" if God were totally untouched by suffering? A God of sheer power would hardly command our worship. Of course, a God who merely suffered and shared the unhappiness of his creatures would not deserve the name of "God" either. Paradoxically, a God who can be adored *as God* would have to be one who is both afflicted in the afflictions of his creatures, and yet one who can rise above the affliction. The right attitude to a God who could only share our suffering would be, as Eric Mascall wittily said, "not one of adoration as much as of sympathy." God, we may believe, does suffer, yet because he is God, no suffering overwhelms him but is absorbed and transformed in the divine being. This is the truth in the doctrine of divine impassibility, dialectically understood.

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**(C. A. Coates (1862-1945) )59f**

**It grieved him at his heart** The wickedness of man did not come fully out until this chapter. In the previous chapters we have seen man's sin against God and his sin against his neighbour, but here we find that every imagination of his heart is only evil continually; there is never a right thought in his mind; there is no good in him. Man is all the day a grief to God; "It grieved him in his heart." The man who never has a right thought must go; it is a moral necessity that he must go, because he does nothing but grieve God. How could a man be retained who is a constant grief to God? He must go. But then almost in the same breath as God says, "I will destroy man," we are told, "Noah found favour in the eyes of Jehovah." That is another Man; that is Christ. The very paragraph that brings out God's grief in man tells of his favour resting on Man. But this looks on to the One of whom it is said, "the grace of God was upon him" Luke 2:40.

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**John Nelson Darby (1800-1882 A.D.) CW 19.84**

**It repented the LORD** God changes His mind, but only as to creation (v. 6) or the like — never when there is a purpose. It is, if the thing totally changes, that God judges differently about it. So it was now, and therefore God would destroy man. It is not as if some change took place in God, but the aspect of His mind is changed towards an object that has itself changed,

**(Online Bible Verse ThemeIndex)**

cf. {Numbers 23:19 1 Samuel 15:11}

Repentance, Ascribed to God {See Themes on 2709} {See "Ex 32:14"}

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**(Treasury of Scriptural Knowledge)****\* repented.**

Exodus 32:14 Numbers 23:19 Deuteronomy 32:36 1 Samuel 15:11,29 2 Samuel 24:16 1  
Chronicles 21:15 Psalms 106:45 110:4 Jeremiah 18:8-10 26:19 Hosea 11:8 Jonah 3:10  
Malachi 3:6 Romans 11:29 Hebrews 6:17,18 James 1:17

**\* grieved.**

Deuteronomy 5:29 32:29 Psalms 78:40 81:13 95:10 119:158 Isaiah 48:18 63:10 Eze  
33:11 Lu 19:41,42 Eph 4:30 Heb 3:10,17

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**Gen 06:07 – Text**


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- 7 (ASV) And Jehovah said, I will *{1}* destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them. *{1}* *Heb blot out* (ASV)
- 7 (AV) And the LORD <03068> said <0559> (8799), I will destroy <04229> (8799) man <0120> whom I have created <01254> (8804) from the face <06440> of the earth <0127>; both man <0120>, and <05704> beast <0929>, and the creeping thing <07431>, and the fowls <05775> of the air <08064>; for it repenteth <05162> (8738) me that I have made <06213> (8804) them. *{both....: Heb. from man unto beast}* (AV)
- 7 (M-M) ז וַיֹּאמֶר יְהוָה, אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה, מֵאָדָם עַד-בְּהֵמָה, עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם: כִּי נֹחַמְתִּי, כִּי עָשִׂיתֶם. (M-M)
- 7 (Darby) And Jehovah said, I will destroy Man, whom I have created, from the earth — from man to cattle, to creeping things, and to fowl of the heavens; for I repent that I have made them. (Darby)
- 7 (ERV) And the LORD said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them. (ERV)
- 7 (ESV) So the LORD said, “I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them.” (ESV)
- 7 (HCSB) Then the LORD said, “I will wipe off the face of the earth: man, whom I created, together with the animals, creatures that crawl, and birds of the sky--for I regret that I made them.” (HCSB)
- 7 (NKJV) So the LORD <03068> said <0559> (8799), "I will destroy <04229> (8799) man <0120> whom I have created <01254> (8804) from the face <06440> of the earth <0127>, both man <0120> and <05704> beast <0929>, creeping thing <07431> and birds <05775> of the air <08064>, for I am sorry <05162> (8738) that I have made <06213> (8804) them." (NKJV)

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**Gen 06:07 – Word Study**


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<0120> אָדָם adam *aw-dawm*’ from 0119; n m; *{See TWOT on 25 @@ "25a"}*  
 AV-man 408, men 121, Adam 13, person( s) 8, common sort + 07230 1,  
 hypocrite 1; 552

1) man, mankind

1a) man, human being

1b) man, mankind (much more frequently intended sense in OT)

1c) Adam, first man

1d) city in Jordan valley

<0127> אֲדָמָה adamah *ad-aw-maw*’ from 0119; n f; *{See TWOT on 25 @@ "25b"}*

AV-land( s) 125, earth 53, ground 43, country 1, husbandman 2, husbandry 1;  
225

- 1) ground, land
    - 1a) ground (as general, tilled, yielding sustenance)
    - 1b) piece of ground, a specific plot of land
    - 1c) earth substance (for building or constructing)
    - 1d) ground as earth's visible surface
    - 1e) land, territory, country
    - 1f) whole inhabited earth
    - 1g) city in Naphtali
- 

<0559> אמר amar *aw-mar'* a primitive root; v; {See TWOT on 118}

AV-said 4874, speak 179, answer 99, command 30, tell 29, call 7, promised 6,  
misc. 84; 5308

- 1) to say, speak, utter
    - 1a) (Qal) to say, to answer, to say in one's heart, to think, to command, to promise, to intend
    - 1b) (Niphal) to be told, to be said, to be called
    - 1c) (Hithpael) to boast, to act proudly
    - 1d) (Hiphil) to avow, to avouch
- 

<0929> בהמה b@hemah *be-hay-maw'* from an unused root (probably meaning to be mute); n f; {See TWOT on 208 @@ "208a"}

AV-beast 136, cattle 53; 189

- 1) beast, cattle, animal
    - 1a) beasts (collection of all animals)
    - 1b) cattle, livestock (of domestic animals)
    - 1c) wild beasts
- 

<01254> ברא bara' *baw-raw'* a primitive root; v; {See TWOT on 278}

AV-create 42, creator 3, choose 2, make 2, cut down 2, dispatch 1, done 1, make fat 1; 54

- 1) to create, shape, form
    - 1a) (Qal) to shape, fashion, create (always with God as subject)
      - 1a1) of heaven and earth
      - 1a2) of individual man
      - 1a3) of new conditions and circumstances
      - 1a4) of transformations
    - 1b) (Niphal) to be created
      - 1b1) of heaven and earth
      - 1b2) of birth
      - 1b3) of something new
      - 1b4) of miracles
    - 1c) (Piel)
      - 1c1) to cut down
      - 1c2) to cut out
  - 2) to be fat
    - 2a) (Hiphil) to make yourselves fat
-

<03068>. יהוה Yhvh (i.e. יהוה Yehovah or יהוה Yahveh) (217d); from 01933 b;  
the proper name of the God of Israel: — from 01961; n pr dei; {See  
*TWOT on 484 @@ "484a"*}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519

Jehovah =" the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of 0136 אֲדֹנָי Adonay

This name is translated by 2-3<sup>rd</sup> Cent BCE Hebrew Scholars, in the LXX, 6156  
times as the Greek word κύριος kurios: LORD.

<04229> מָחָה machah *maw-khaw'* a primitive root; v; {See *TWOT on 1178*} {See  
*TWOT on 1179*} {See *TWOT on 1181 @@ "1181c"*}

AV-(blot, put, etc) ... out 17, destroy 6, wipe 4, blot 3, wipe away 2, abolished 1,  
marrow 1, reach 1, utterly 1; 36

1) to wipe, wipe out

1a) (Qal)

1a1) to wipe

1a2) to blot out, obliterate

1a3) to blot out, exterminate

1b) (Niphal)

1b1) to be wiped out

1b2) to be blotted out

1b3) to be exterminated

1c) (Hiphil) to blot out (from memory)

2) (Qal) to strike

3) (Pual) full of marrow (participle)

<05162> נָחַם nacham *naw-kham'* a primitive root; v; {See *TWOT on 1344*}

AV-comfort 57, repent 41, comforter 9, ease 1; 108

1) to be sorry, console oneself, repent, regret, comfort, be comforted

1a) (Niphal)

1a1) to be sorry, be moved to pity, have compassion

1a2) to be sorry, rue, suffer grief, repent

1a3) to comfort oneself, be comforted

1a4) to comfort oneself, ease oneself

1b) (Piel) to comfort, console

1c) (Pual) to be comforted, be consoled

1d) (Hithpael)

1d1) to be sorry, have compassion

1d2) to rue, repent of

1d3) to comfort oneself, be comforted

1d4) to ease oneself

<05704> עַד ad *ad* properly, the same as 05703 (used as prep, adv or conj); ;{See  
*TWOT on 1565 @@ "1565c"*}

AV-by, as long, hitherto, when, how long, as yet; 99

prep

1) as far as, even to, until, up to, while, as far as

1a) of space

1a1) as far as, up to, even to

1b) in combination

1b1) from ... as far as, both ... and (with min' -from)

1c) of time

1c1) even to, until, unto, till, during, end

1d) of degree

1d1) even to, to the degree of, even like

conj

2) until, while, to the point that, so that even

---

<05775> עוֹף *owph ofe* from 05774; n m; {See TWOT on 1582 @@ "1582a"}  
AV-fowl 59, bird 9, flying 2, flieth 1; 71

1) flying creatures, fowl, insects, birds

1a) fowl, birds

1b) winged insects

---

<06213> עָשָׂה *asah aw-saw* 'a primitive root; v; {See TWOT on 1708} {See TWOT on 1709}

AV-do 1333, make 653, wrought 52, deal 52, commit 49, offer 49, execute 48, keep 48, shew 43, prepare 37, work 29, do so 21, perform 18, get 14, dress 13, maker 13, maintain 7, misc 154; 2633

1) to do, fashion, accomplish, make

1a) (Qal)

1a1) to do, work, make, produce

1a1a) to do

1a1b) to work

1a1c) to deal (with)

1a1d) to act, act with effect, effect

1a2) to make

1a2a) to make

1a2b) to produce

1a2c) to prepare

1a2d) to make (an offering)

1a2e) to attend to, put in order

1a2f) to observe, celebrate

1a2g) to acquire (property)

1a2h) to appoint, ordain, institute

1a2i) to bring about

1a2j) to use

1a2k) to spend, pass

1b) (Niphal)

1b1) to be done

1b2) to be made

1b3) to be produced

1b4) to be offered

1b5) to be observed

1b6) to be used

1c) (Pual) to be made

2) (Piel) to press, squeeze

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<06440> הָנֵפַח *paniyim paw-neem* ' pl. (but always as sing.) of an unused noun הָנֵפַח  
*paneh paw-neh* ' from 06437; n m; {See TWOT on 1782 @@ "1782a"}

AV-before 1137, face 390, presence 76, because 67, sight 40, countenance 30,  
from 27, person 21, upon 20, of 20, ... me 18, against 17, ... him 16,  
open 13, for 13, toward 9, misc 195; 2109

## 1) face

- 1a) face, faces
- 1b) presence, person
- 1c) face (of seraphim or cherubim)
- 1d) face (of animals)
- 1e) face, surface (of ground)
- 1f) as adv of loc/temp
  - 1f1) before and behind, toward, in front of, forward, formerly, from  
beforetime, before
- 1g) with prep
  - 1g1) in front of, before, to the front of, in the presence of, in the face of,  
at the face or front of, from the presence of, from before, from  
before the face of

---

<07431> רמש *remes reh'-mes* from 07430; n m coll; {See TWOT on 2177 @@  
"2177a"}

AV-creeping thing 15, moving thing 1, that creepeth 1; 17

- 1) creeping things, moving things, creeping organism
  - 1a) creeping things
  - 1b) gliding things (of sea animals)
  - 1c) moving things (of all animals)

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<08064> שמיים *shamayim shaw-mah'-yim* dual of an unused singular שמה  
*shameh shaw-meh'* from an unused root meaning to be lofty; n m; {See  
TWOT on 2407 @@ "2407a"}

AV-heaven 398, air 21, astrologers + 01895 1; 420

- 1) heaven, heavens, sky
  - 1a) visible heavens, sky
    - 1a1) as abode of the stars
    - 1a2) as the visible universe, the sky, atmosphere, etc
  - 1b) Heaven (as the abode of God)

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**Niphal 08833, Perfect 08816, Count: 1429**

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**Qal 08851, Imperfect 08811, Count: 19885**

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**Qal 08851, Perfect 08816, Count: 12562**

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**Gen 06:07 – Commentaries**

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( Eclectic Notes )

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**Alec Motyer, Isaiah, p476**

**The LORD said, I will destroy man** I will destroy man' poses the divine problem: he himself chose to make, can he therefore, without further ado, destroy? (cf. Isaiah 28.21 57.16).

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**John Nelson Darby (1800-1882 A.D.) CW 19.82**

**the LORD said, I will destroy man** We are coming to the world we have been reading about destroyed by the flood. Hitherto it has been the old world with a wonderful series of principles in it, which is the character of Genesis, especially at the beginning.

Man is seen in his original responsibility (but with a number of figures in it) before God began to deal with him. It is a distinct principle of condition that there were no specific dealings, no government, no nations, no law, no promises, no covenant. There was the revelation or prediction of the Seed of the woman; there was Enoch with a prophecy; but no dealings of God. No miracles are stated.

Afterwards we find government put into the hands of man; then the law; and last, Christ Himself.

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**(C. A. Coates (1862-1945) )60**

**the LORD said, I will destroy man** Verse 7 is exceedingly sorrowful. God had looked down and seen that His works were very good, but now He has to look down and repent that He had made them. That is what makes Christ necessary; He must come in. If man is such a hopeless wreck that he never has a right thought, and is only a grief to God, there must be another Man. Noah is the man who finds favour — a figure of Christ. It is blessed to see that God has brought in what He can delight in, so that we cannot say absolutely now that man is a failure. Man in the flesh is a failure, but Man of another order has come in, and in connection with His coming into the world, the angels said, "Glory to God in the highest, and on earth peace, good pleasure in men".

---

**John Nelson Darby (1800-1882 A.D.) N&C 1.79**

**the LORD said, I will destroy man** Ma-khah (to blot out), is a very strong word, "wipe" or "blot out," "destroy."

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**(Online Bible Verse ThemeIndex)**

**The Deluge** {See Themes on 973} {See "Ge 6:17"}

**Destruction of the Wicked, Utter** {See Themes on 990} {See "Ge 6:13"}

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**(Treasury of Scriptural Knowledge)**

\* **I will.**

Psalms 24:1,2 37:20 Proverbs 10:27 16:4

\* **both man, and beast. Heb. from man unto beast.**

Jer 4:22-27 12:3,4 Ho 4:3 Zep 1:3 Ro 3:20-22

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**Gen 06:08 – Text**


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- 8 (ASV) But Noah found favor in the eyes of Jehovah. (ASV)  
 8 (AV) But Noah <05146> found <04672> (8804) grace <02580> in the eyes <05869> of the LORD <03068>. (AV)  
 8 (M-M) {פ} חַן בְּעֵינֵי יְהוָה. (M-M)  
 8 (Darby) But Noah found favour in the eyes of Jehovah. (Darby)  
 8 (ERV) But Noah found grace in the eyes of the LORD. (ERV)  
 8 (ESV) But Noah found favor in the eyes of the LORD. (ESV)  
 8 (HCSB) Noah, however, found favor in the eyes of the LORD. {*Ge 19:19 Ex 33:17 Lu 1:30*} (HCSB)  
 8 (NKJV) But Noah <05146> found <04672> (8804) grace <02580> in the eyes <05869> of the LORD <03068>. (NKJV)
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**Gen 06:08 – Word Study**


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<02580> חַן chin *khan* from 02603; n m; {*See TWOT on 694 @@ "694a"*}  
 AV-grace 38, favour 26, gracious 2, pleasant 1, precious 1, well-favored + 02896  
 1; 69

- 1) favour, grace, charm  
 1a) favour, grace, elegance  
 1b) favour, acceptance
- 

<03068>. יְהוָה Yhvh (i.e. יְהוָה Yehovah or יְהוֵה Yahveh) (217d); from 01933 b;  
 the proper name of the God of Israel: — from 01961; n pr dei; {*See TWOT on 484 @@ "484a"*}

AV-LORD 6510, GOD 4, JEHOVAH 4, variant 1; 6519  
 Jehovah = "the existing One"

- 1) the proper name of the one true God  
 1a) unpronounced except with the vowel pointings of 0136 אֲדֹנָי Adonay  
 This name is translated by 2-3<sup>rd</sup> Cent BCE Hebrew Scholars, in the LXX, 6156 times as the Greek word κυριος kurios: LORD.
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<04672> מָצָא mats' *maw-taw'* a primitive root; v; {*See TWOT on 1231*}  
 AV-find 359, present 20, find out 20, come 8, meet 5, befall 5, get 4, suffice 3,  
 deliver 2, hit 2, left 2, hold 2, misc 24; 456

- 1) to find, attain to  
 1a) (Qal)  
 1a1) to find  
 1a1a) to find, secure, acquire, get (thing sought)  
 1a1b) to find (what is lost)  
 1a1c) to meet, encounter  
 1a1d) to find (a condition)  
 1a1e) to learn, devise  
 1a2) to find out  
 1a2a) to find out

- 1a2b) to detect
- 1a2c) to guess
- 1a3) to come upon, light upon
  - 1a3a) to happen upon, meet, fall in with
  - 1a3b) to hit
  - 1a3c) to befall
- 1b) (Niphal)
  - 1b1) to be found
    - 1b1a) to be encountered, be lighted upon, be discovered
    - 1b1b) to appear, be recognized
    - 1b1c) to be discovered, be detected
    - 1b1d) to be gained, be secured
  - 1b2) to be, be found
    - 1b2a) to be found in
    - 1b2b) to be in the possession of
    - 1b2c) to be found in (a place), happen to be
    - 1b2d) to be left (after war)
    - 1b2e) to be present
    - 1b2f) to prove to be
    - 1b2g) to be found sufficient, be enough
- 1c) (Hiphil)
  - 1c1) to cause to find, attain
  - 1c2) to cause to light upon, come upon, come
  - 1c3) to cause to encounter
  - 1c4) to present (offering)

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<05146> נָח Noah *no' - akh* the same as [05118](#), Greek [3575](#) Νωε; n pr m; {See *TWOT on 1323 @@ "1323b"*}

AV-Noah 46; 46

Noah =" rest"

- 1) son of Lamech, father of Shem, Ham, and Japheth; builder of the ark which saved his family from the destruction of the world which God sent on the world by the flood; became the new seminal head of mankind because his family were the only survivors of the flood i.e., 8 mouths in a boat!

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<05869> עַיִן *ayin ah' - yin* probably a primitive word, Greek [137](#) ἄνωγ; n f/m; {See *TWOT on 1612 @@ "1612a"*} {See *TWOT on 1613*}

AV-eye 495, sight 216, seem 19, colour 12, fountain 11, well 11, face 10, pleased + [03190](#) 10, presence 8, displeased + [03415](#) 8, before 8, pleased + [03474](#) 4, conceit 4, think 4, misc 66; 887

- 1) eye
    - 1a) eye
      - 1a1) of physical eye
      - 1a2) as showing mental qualities
      - 1a3) of mental and spiritual faculties (fig.)
  - 2) spring, fountain
-

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**Qal 08851, Perfect 08816, Count: 12562**

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**Gen 06:08 – Commentaries**

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**( Eclectic Notes )**

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**John Nelson Darby (1800-1882 A.D.) CW 19.84**

**Noah found grace in the eyes of the LORD.** But "Noah found grace in the eyes of Jehovah," that is, divine favour rested on him; personally righteous doubtless, but all through grace of course. Moses says, "If I have found grace in thy sight"; it is a common expression. In the next chapter God says of Noah, "Thee have I seen righteous before me in this generation." But the earth was completely filled with violence. Every imagination of the thoughts of man's heart was only evil continually; if sin comes in, it is sure to ripen up.

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**(Online Bible Verse ThemeIndex)**

**Noah** {See Themes on 2597} {See "Ge 5:29"} {See "Ge 6:9"}

**Divine Favour**, Examples of {See Themes on 1250} {See "Ge 4:4"} {See "Ge 12:3"}

**Social and Political Corruption**, The Prevalence of Violence {See Themes on 2547} {See "Ge 6:11"} {See "Ge 19:9"}

**Destruction of the Wicked**, Utter {See Themes on 990} {See "Ge 6:7"} {See "Ge 6:17"}

**Divine Knowledge**, General Reference to {See Themes on 2031} {See "Ge 18:19"}

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**(Treasury of Scriptural Knowledge)**

19:19 Exodus 33:12-17 Psalms 84:11 145:20 Proverbs 3:4 8:35 12:2 Jeremiah 31:2  
 Luke 1:30 Acts 7:46 Romans 4:4 11:6 1 Corinthians 15:10 Galatians 1:15 2 Timothy 1:18  
 Tit 2:11 3:7 Heb 4:16 2Pe 2:5

**Through them**, i.e. By their means; so that the earth even groans under them.

**With the earth**, i.e. with the fruits and beauty, though not the substance of the *earth*. **Or, from the earth**, as Genesis 6:7; the Hebrew *eth* being oft put for *min* or *meeth*, as Genesis 44:4 Deuteronomy 34:1 1 Kings 8:43, compared with 2 Chronicles 6:33.

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### 1.4.4.3 A Biblical Examination Of The Names For Demon And The “Sons of God”.

While the New Testament uses the Greek word "demon" to refer to these "sons of the mighty", the Old Testament uses revealing descriptive names. Words which describe these beings, such as b'nai Elohim, "sons of God", Zophim, "the watchers", and Malakh, "messengers", (translated *angel* in English), are used for the "aerial host" often regardless of alignment. New Testament demons were understandably associated with evil, since originally the Greek term *daimon* meant "any deity", and the Bible consistently portrays only one God. There are three main terms for demons in the New Testament: *daimonion* (demon; 60 times, 50 in the Gospels); *pneuma* (spirit; some 52 times) usually with a qualifying adjective such as *akatharton* (unclean; 21 times) or *poneron* (evil; 8 times); and *angelos* (7 times of demonic agencies). *Daimon* (demon), the term commonly used in classical Greek, appears only once (Mark 8:31) (**Baker's Evangelical Dictionary of Biblical Theology - Walter A. Elwell (Ed)**)

Scripture explains that Satan and his host of fallen angels rule over this planet, it also details a hierarchy of demonic echelons.

Jesus Christ explained to his apostles what events would immediately precede his second coming, "It shall be exactly as in the days before Noah entered the ark". Matt 24:38 , Luke 17:27. What is the significance of this statement and how does it relate to UFOs? The Flood epic Gen. 6 begins with a strange account of the "sons of God" (b'nai Elohim), taking wives (women) from among the daughters of Adam.

"In those days giants [nephilim] were in the earth, the men of renown of whom ancient tales are told".

The word which is translated, "giants", in the King James version of the Bible is, in Hebrew, "Nephilim", which means, "Those who fell, or ... the fallen ones". Jude, the brother of Jesus describes them as "angels, having left their first estate *in heaven*". These fallen angels came to earth for a serious purpose.

The "fallen ones" sought to merge with the bloodline of Adam, because of the promise to send a redeemer through Adam's kinsman. [*in Gen 3: 15 And I will put enmity between thee and the woman, and between thy seed (the seed of Satan) and her seed; it shall bruise thy head, and thou shalt bruise his heel*]. The Hebrew says that the Sons of God saw that the women were a fit "extension", for they sought to extend themselves into this realm from the spirit realm, as well as to extend themselves into the "children of the promise" the lineage of Adam. Satan tried to prevent the eventual birth, in the distant future, of the Messiah.

The mating of human beings with angels resulted in hybrid creatures, evil spirits with human bodies. The human\angel hybrids began to corrupt and destroy the human race, resulting in the Deluge, "the end of all flesh" except for Noah and his family.

#### 1.4.4.4 Names For the Descendants of The Fallen Angels After The “Flood”.

Ge 6:4 There were giants <05303> in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

##### 1.4.4.4.1 The Problem Of The Nephilim Also Occurs After The Flood.

This is the “And Also After That” of Gen 6:4, above.

Nu 13:33 And there we saw the giants <05303>, the sons of Anak, which come of the giants <05303>: and we were in our own sight as grasshoppers, and so we were in their sight. {This was the report of those sent by Moses to spy out the Land}

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05303 נפיל n<sup>phi</sup>yl nef-eel’ or נפל n<sup>phil</sup> nef-eel’ or (plural) נפלים from 05307; n  
m; [BDB-658b] {See TWOT on 1393 @@ "1393a" }  
AV-giant 3; 3  
1) giants, the Nephilim

---

Scripture uses other names to describe the fallen angels and their humanoid descendents Nephilim, they are. . . .

Rephaim - from the root **rapha** = spirits, shades Gen. 14:5

Anakim - race of giants Num. 13:33 descendents of Nephilim

Emim - the proud deserters, terrors, race of giants Gen. 14:5

Zuzim - the evil ones, roaming things Gen. 14:5

Zamzummims - the evil plotters, Deut. 2:20

From the Zophim - watchers, angels who descended Num. 23, distinct from "holy watchers" aligned with God. The following is the Hebrew Watchers Name.

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06839 צפִיִּים Tsophiym tso-feem' pl. of act part of 06822; n pr loc; [BDB-859b]

{See TWOT on 1952 @@ "1952b" }

AV-Zophim 1; 1

Zophim= "watchers"

1) a spot on or near the top of Pisgah, the site of Balaam's oracles

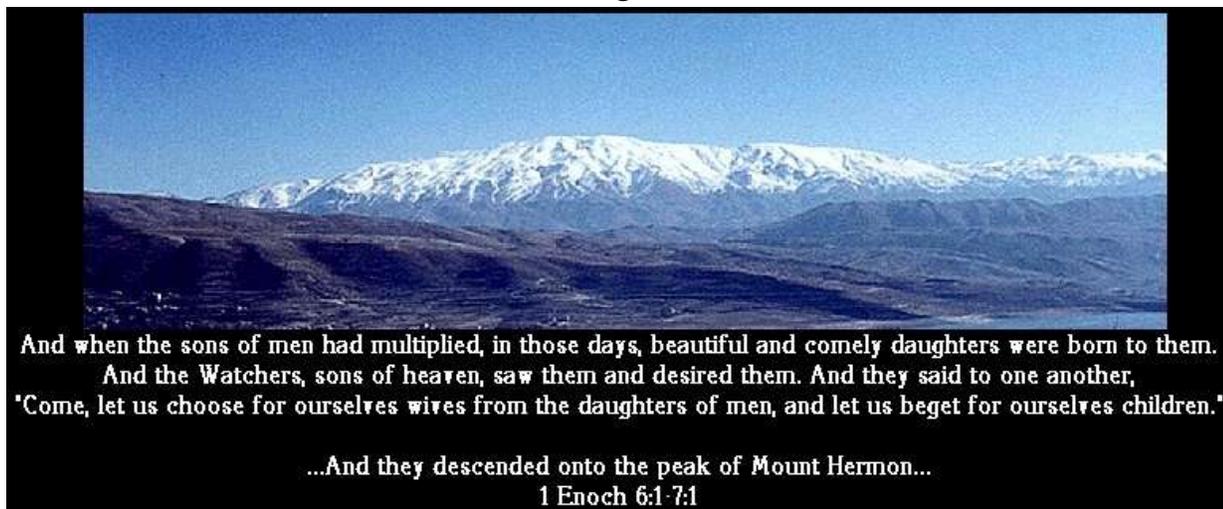
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#### 1.4.4.4.2 Information From The Apochrapyl Books Of Enoch and Jubilees.

The following information was provided through the courtesy of THE WATCHER'S Website. <http://www.amazon.com/exec/obidos/ASIN/0981495745/watcherwebsite>

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Descending Angels, Jordan, Mt. Hermon, Nephilim, UFOs,  
End of the Age 2017 ????



The book of the Jubilees remarks that Jared or Yeh-red, an Old Testament patriarch, was so called because in his days the angels descended<sup>a</sup> upon the earth – [Yaw-rad " means descend". It is interesting to note that "Jordan" comes from that same root word denoting "descent, coming down or falling" - Yar-dane "the place of the descent". Jordan, "place of the descent", is located in the ancient boundary of Israel. Israel is currently a major location for sightings, and the fallen angels in disguise as "aliens".

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<sup>a</sup> This particular descent took place in the days of Jared "Pre-Flood" Times. There was possibly a descent of a group of fallen angels, Post flood, that were the cause of those various groups named in section 2.0.6.4, above.

The Book of Enoch explains that the Sons of God descended first<sup>a</sup> onto the mountain called Hermon which in Hebrew means desolation, in the land of Jordan the place of the descent. **The rebel angels intended to thwart God's plan for the earth by destroying the descendents of Adam. Satan's goal in organizing the nephilim/human hybridization program was to pollute the bloodline<sup>b</sup> that would produce Jesus Christ, the Messiah, the Kinsman Redeemer. Now that it is so close to the end times, Satan has orchestrated human/rebel angel interaction on a grand scale. The plan is now to prevent any flesh from being saved.**

By genetically manipulating human genetics, whether through the guise of "alien abduction" or by supplying willing mortal accomplices with the proper technology... there is currently being created humanoid hybrids who are not-quite-human. These genetically altered humans are no longer Sons of Adam, and no longer able to be saved by the Kinsman Redeemer. **The second<sup>c</sup> wave of hybrid "nephilim creation" is Satan's last effort to destroy all Sons of Adam, so that none can be redeemed when Jesus Christ returns at the End of the Age.**



*2 Thes 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie ...*

*Matthew 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

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<sup>a</sup> This is where the book of Enoch goes too far. There was no Mt. Hermon specified Biblically pre-flood. Post-Flood there were mentioned the Mts. of Ararat Gen 8:4. We know that Mt. building took place during and post flood because e.g., Sedimentary rock is present along with igneous rock on the tops of many mountains in Colorado. NEC

<sup>b</sup> Another possible descent of a group of evil angels between Abram's Call, and while the Tribes Of Israel were living in Egypt. Ditto for the reason for that (possible) descent. Both groups would fall under the judgments described in 2 Pet 2:4, and Jude 6-7.

<sup>c</sup> This may actually be the third attempt at Hybridization of the human gene pool, but see footnotes a. and b., above.

**We are told that the end time delusion is so strong that it will deceive the whole earth into accepting the antichrist. This lie of the end times will even fool many of the {“Left-Behinders”, who think at this pre-rapture time that they are Christians NEC}. This website is intended to counter the End Time Delusion, so that fewer people will be seduced by The Lie when it is allowed to come on the earth in full force.**

**Satan's time is short... Prophecy warns that advanced beings, the b'nai Elohim or SONS OF GOD, not "gods", will continue to deceive mankind. Although the Bible itself does indeed say that the Sons of God genetically manipulate humans, they are not THE creators of the human race but merely beings who pervert God's creation. We are warned not to believe these angels, for they have an agenda...to mislead the world. Extraterrestrials may admit they are angelic, but they give themselves away as the rebel angels. Satan and his rebel angelic hosts are subverting creation by twisting the truth, in their attempt to "be like the Most High".**

**The New Age sets up a scenario of miracles, earth changes, and aid from enlightened beings. The Bible warns us that there will be many signs preceding the arrival of anti-Christ, but also tells us few will escape the deception of the end times:**

**And his [anti-Christ 's] coming is according to the working of Satan with all power and signs and lying wonders, and with all wicked deception to those who are perishing. For they have not loved the truth, that they might be saved. Therefore God sends them a misleading influence that they may believe the lie, that all may be judged who have not believed the truth, but have preferred wickedness.**

### **Antichrist will Counterfeit Prophecy**

*Note:*

- Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. {wounded: Gr. slain}*
- 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*
- 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. {to continue: or, to make war}*
- 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*
- 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*
- 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

When considering the identity of the antichrist, keep in mind,

he will SEEM like the Messiah of Israel.

"Temple at the Center of Time: Investigations of Sacred Dimension, Revealed in Prophecy, the Temple of Jerusalem, and the Ark of the Covenant, from the works of Isaac Newton" or the shortened title on amazon.com "Temple at the Center of Time: Newton's Bible Codex Finally Deciphered and the Year 2012" David Flynn decodes clues found throughout the illuminated literature of history & ancient myth, but in particular through studying the Bible in the original languages, and an in depth study of the works of Isaac Newton. Although Newton had solved riddles of space, time, gravity, light and invented mathematics to predict the motion of objects... Newton seemed to be looking for something... or, one might speculate, Newton knew, but intentionally obscured the key in his works. David Flynn's book provides the clues, decipheres the codex, and demonstrates how pivotal events in history are unquestionably connected in time and space to Jerusalem. This book unravels the mystery behind such fascinating topics as the placement and purpose of ancient megaliths such as Baalbek and Avebury, and the significance placed on the galactic event which will occur on **December 21, 2012**<sup>a</sup>.read more about David Flynn's book "Temple at the Center of Time ...." at World Net Daily

End of The WATCHERS Website Quotation.

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<sup>a</sup> See Figure below.



**Figure 02.01.09. The Mayan Calendar.**

Couldn't resist this one!

Note the passages where Jared<03382> (Jared) is mentioned 7 times in the Bible, once in the New Testament. Like Peleg, In his days something happened that caused the Flood. (The descent of the evil watchers, angels)

Ge 5:15 And Mahalaleel lived sixty and five years, and begat Jared <03382>: {Jared: Heb. Jared }

Ge 5:16 And Mahalaleel lived after he begat Jared <03382> eight hundred and thirty years, and begat sons and daughters:

Ge 5:18 And Jared <03382> lived an hundred sixty and two years, and he begat Enoch:

Ge 5:19 And Jared <03382> lived after he begat Enoch eight hundred years, and begat sons and daughters:

Ge 5:20 And all the days of Jared <03382> were nine hundred sixty and two years: and he died.

1Ch 1:2 Kenan, Mahalaleel, Jared <03382>

Lu 3:37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared <2391>, which was the son of Maleleel, which was the son of Cainan,

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<03382> ירד Yered yeh'-red from 03381, Greek 2391 Ιαρεδ; n pr m; [BDB-434a] {See TWOT on 909 }

AV-Jared 5, Jered 2; 7

Jered or Jared= "descent"

1) son of Mahalaleel and father of Enoch in the 4th generation from Seth

2) a descendant of Judah and father of Gedor

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<2391> יָרֵד Iared ee-ar'-ed or יָרַעַת Iaret ee-ar'-et of Hebrew origin 03382 יָרַד; n pr m;  
 AV-Jared 1; 1  
 Jared = "descent"  
 1) one of the antediluvian patriarchs, the father of Enoch

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#### 1.4.4.4.3 Hey! You students of UFOlogy, AHOY There!

You folks that refuse to understand Biblical Prophecy. This may be because of your indifference to the Bible in general, to inadequate teaching (Discipling), or sheer unbelief. We have attempted to provide as best we can a readable documents that should provide illumination to any interested Christian. For others, YOU ARE ON YOUR OWN. (1 Cor 2:14-3:3.

- 1 Cor 2:14 But the natural man (The one in Adam) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
- 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. {judgeth: or, discerneth } {judged: or, discerned }
- 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. {may: Gr. shall }
- 1 Cor 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal σαρκινοις <4560> {One who is clearly a baby <sup>a</sup>}, even as unto babes in Christ.
- 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- 3 For ye are yet carnal σαρκικος <4559> {One who in spite of age in Christ has refused or is unable to learn. <sup>b</sup> NEC} : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? {divisions: or, factions } {as men: Gr. according to man? }

Remember the TV programs, The X-Files and Ancient Aliens. These purport that some women having had sexual relations and claim to have actually born hybrids with the Ex-Terrestrials (ETs). These ETs we have shown to be shape shifting evil angels.<sup>c</sup> They (or those like them) were the fathers of the Nephilim on both sides of the flood of Noah and are still around today. If you don't believe what the Bible, The Apochrypha, and Science facts as shown here, (Figures 02.01.05-08.) reveal, then I must apologize to you and to God for not making His clear message, understandable.

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<sup>a</sup> <3516>. νήπιος nepios nay'-pee-os; from an obsolete particle νη- ne- (implying negation) and 2031; not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian: — babe, child (+-ish).

<sup>b</sup> <4559>. σαρκικός sarkikos sar-kee-kos'; from 4561; pertaining to flesh [from Grk σάρξ], i.e. (by extension) bodily, temporal, or (by implication) animal, may be unregenerate:— carnal, fleshly.

<sup>c</sup> AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs.

### 1.4.4.5 1 Pet 3:19-20 - Exegesis

#### 1 Pet 3:19 - Text

- 19 (ASV) in which also he went and preached unto the spirits in prison, (ASV)
- 19 (AV) By <1722> which <3739> also <2532> he went <4198> (5679) and preached <2784> (5656) unto the spirits <4151> in <1722> prison <5438>; (AV)
- 19 (BYZ) εν <1722> {PREP} ω <3739> {R-DSN} και <2532> {CONJ} τοις <3588> {T-DPN} εν <1722> {PREP} φυλακη <5438> {N-DSF} πνευμασιν <4151> {N-DPN} πορευθεις <4198> (5679) {V-AOP-NSM} εκηρυξεν <2784> (5656) {V-AAI-3S} (BYZ)
- 19 (BYZa) ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, (BYZa)
- 19 (Darby) in which also going he preached to the spirits *which are* in prison, (Darby)
- 19 (ESV) in which {*Or the Spirit, in whom*} he went and proclaimed to the spirits in prison, (ESV)
- 19 (HCSB) In that state {*Or In whom, or At that time, or In which*} He also went and made a proclamation to the spirits {*IJo 4:1*} in prison {*The spirits in prison are most likely fallen supernatural beings or angels; see 2Pe 2:4 Jude 6.*} (HCSB)
- 19 (KJ21) by which also He went and preached unto the spirits in prison, (KJ21)
- 19 (KJV\_2011) In which he also proclaimed his victory to the spirits in prison; (KJV\_2011)
- 19 (Murdock) And he preached to those souls, which were detained in Hades, (Murdock)
- 19 (NKJV) by <1722> whom <3739> also <2532> He went <4198> (5679) and preached <2784> (5656) to the spirits <4151> in <1722> prison <5438>, (NKJV)
- 19 (Philips) It was in the spirit that he went and preached to the imprisoned souls (Philips)
- 19 (RWebster) By <1722> whom <3739> also <2532> he went <4198> (5679) and preached <2784> (5656) to the spirits <4151> in <1722> prison <5438>; (RWebster)
- 19 (Tischendorf) εν ω και τοις εν φυλακη πνευμασιν πορευθεις εκηρυξεν (Tischendorf)
- 19 (TR) εν <1722> {PREP} ω <3739> {R-DSN} και <2532> {CONJ} τοις <3588> {T-DPN} εν <1722> {PREP} φυλακη <5438> {N-DSF} πνευμασιν <4151> {N-DPN} πορευθεις <4198> (5679) {V-AOP-NSM} εκηρυξεν <2784> (5656) {V-AAI-3S} (TR)
- 19 (TRC) In which spirit, he also went and preached unto the spirits that were in prison, (TRC)
- 19 (WHa) ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν, (WHa)
- 19 (Williams) in which He went and preached to the spirits in prison, (Williams)
- 19 (YLT) in which also to the spirits in prison having gone he did preach, (YLT)

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## 1 Pet 3:19 - Word Study

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<1722> εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

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<2532> και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

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<2784> κηρυσσω kerusso *kay-roos* '-so of uncertain affinity; TDNT-3:697,430; v

AV-preach 51, publish 5, proclaim 2, preached + 2258 2, preacher 1; 61

1) to be a herald, to officiate as a herald

1a) to proclaim after the manner of a herald

1b) always with the suggestion of formality, gravity and an authority which must be listened to and obeyed

2) to publish, proclaim openly: something which has been done

3) used of the public proclamation of the gospel and matters pertaining to it, made by John the Baptist, by Jesus, by the apostles and other Christian teachers

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<3588> ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3739> ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article 3588); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

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<4151> πνευμα pneuma *pyoo* '-mah from 4154; TDNT-6:332,876; n n

AV-Spirit 111, (Holy) Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385

1) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son

1a) sometimes referred to in a way which emphasises his personality and character (the Holy Spirit)

- 1b) sometimes referred to in a way which emphasises his work and power  
(the Spirit of Truth)
- 1c) never referred to as a depersonalised force
- 2) the spirit, i.e. the vital principal by which the body is animated
  - 2a) the rational spirit, the power by which the human being feels, thinks, decides
  - 2b) the soul
- 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
  - 3a) a life giving spirit
  - 3b) a human soul that has left the body
  - 3c) a spirit higher than man but lower than God, i.e. an angel
    - 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
    - 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- 4) the disposition or influence which fills and governs the soul of any one
  - 4a) the efficient source of any power, affection, emotion, desire, etc.
- 5) a movement of air (a gentle blast)
  - 5a) of the wind, hence the wind itself
  - 5b) breath of nostrils or mouth

For Synonyms see entry [5923](#)

<4198> πορευομαι poreuomai *por-yoo'-om-ahee* middle voice from a derivative of the same as [3984](#); TDNT-6:566,915; v

AV-go 117, depart 11, walk 9, go (one's) way 8, misc 9; 154

- 1) to lead over, carry over, transfer
  - 1a) to pursue the journey on which one has entered, to continue on one's journey
  - 1b) to depart from life
  - 1c) to follow one, that is: become his adherent
    - 1c1) to lead or order one's life

For Synonyms see entry [5818](#)

<5438> φυλακη phulake *foo-lak-ay'* from [5442](#); TDNT-9:241,1280; n f

AV-prison 36, watch 6, imprisonment 2, hold 1, cage 1, ward 1; 47

- 1) guard, watch
  - 1a) a watching, keeping watch
    - 1a1) to keep watch
  - 1b) persons keeping watch, a guard, sentinels
  - 1c) of the place where captives are kept, a prison
  - 1d) of the time (of night) during which guard was kept, a watch i.e. a period of time during which part of the guard was on duty, and at the end of which others relieved them. As the earlier Greeks divided the night commonly into three parts, so, previous to the exile, the Israelites also had three watches in a night; subsequently, however, after they became subject to the Romans, they adopted the Roman custom of dividing the night into four watches

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**TVM: Aorist 5777, Passive Deponent 5789, Participle 5796, Count: 164**

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## 1Pet 3:19 - Commentaries

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( Eclectic Notes )

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### William Kelley E 199-203

**By which also he went and preached** Here we have need of vigilance that we yield not to fancy, but be subject to the words of the Holy Spirit in their exact bearing and in accordance with the context. **For they are often taken up loosely and with bias in favour of a preconceived idea or with a view to a desired end.** To ensure light we need the single eye; and this can only be where Christ is the governing object. The relative refers to the Spirit in virtue of "which" Christ was made alive after His death. Now of course a very different fact is added, but equally dependent on the Spirit.

**"In virtue of which also he went and preached to the spirits in prison,** disobedient aforetime when the long-suffering of God was waiting in Noah's days, while an ark was being prepared, in which few, that is eight souls, were brought safe through water" (vers. 19, 20).

We are here given to understand that Christ in the Spirit preached to those whose spirits are imprisoned because when they heard His warning they were disobedient; which time is fixed as before the flood which punished them here, as they are now kept like others for judgment hereafter.

The Greek preposition *εν* is here required in order to accurately express "in" or "by" what power Christ went and preached to the spirits in prison. It was not in person but by virtue of the Spirit. This is remarkably confirmed by the language of Gen 6:3: "And Jehovah said, My Spirit shall not always strive (or, plead) with man, for he indeed is flesh, but his days shall be a hundred and twenty years." Here we learn to what the apostle alluded, not only Christ in Spirit (and we know He was Jehovah beyond doubt), but the term of the long-suffering of God in Noah's days. For to this the divine statement refers, not to man's life, which even after the deluge was far longer as yet, but to His patient pleading while the ark was in preparation. 2Peter 2:5, with 1Peter 1:11, lends much help to the clearness of the sense intended; for as Noah is beyond any man of old designated "preacher of righteousness," so we might expect for the power at work in him the same Spirit of Christ which in the prophets testified beforehand the sufferings Christward and the glories after these.

The truth meant in the passage is thus made quite plain and consistent, not only with the exact demands of the context but with the rest of scripture. There is if possible less difficulty here than with Ephesians 2:17, where it is said of Christ, that "He came and preached peace to you that were far off, and peace to those that were nigh." No sensible person sees more in this than Christ, not personally but in Spirit, preaching to Gentiles as well as Jews, after His ascension. This was plain enough; but in our text, lest it might be misunderstood by the imaginative or the superstitious, grace furnished the qualification "in which" *Spirit* He proceeded, not into the prison, as some have conceived, but preached to the spirits that are in prison. They were living men on earth when the Spirit pleaded with them in Noah's days while preparing the ark.

With this precisely agrees "disobedient as they once, or aforetime, were," during that long space of forbearing, compassion, and testimony. Again the structure of the phrase is the one proper to express the moral cause or reason why they are now in prison. Instead of penitence and faith,

when Jehovah's Spirit strove, they were disobedient: a fact which our Lord (Matthew 24:38,39) turned to a warning like His servant here. A similar fate will befall the heedless at the coming of the Son of man in the consummation of the age. There is no room in doctrine any more than in fact or in the phraseology of Peter, for the strange notion of ancients or moderns that Christ in person went to Hades after His death for the purpose of preaching to the spirits there. The strangeness is heightened by the fact that the only ones said to be the objects of His preaching were that generation of mankind which had been favoured with the pleading of His Spirit in Noah. Such a favour when they were alive would much more naturally have weighed against the alleged visitation after death, even if other scriptures did not prove its needlessness for saints and its unavailingness for sinners.

The truth is that the fabulous notion of such a preaching by Christ after death in Hades<sup>a</sup> contravenes all scriptural truth elsewhere, and is only extracted from the passage before us by violence done to its separate clauses and its scope as a whole, in no way carrying on the divine argument but interpolating a wholly incongruous interruption. For the only character given to those who heard the preaching is that they were then disobedient, as the ground of their imprisonment: a strange reason for singling these out for the favour of the Lord's going to the prison on their account.

If it be an outrage on orthodox doctrine to suppose such a preaching to such an audience in such a place, condition and time, it is even more plainly opposed to the terms of the apostle, if one foist in the idea that the Lord preached to the O.T. departed saints. Not a word implies a believer among the spirits in prison. All attempts in this direction from Augustine down to Calvin, and near our day to Horsley, as to others since, are utterly vain. The clear bearing of the teaching is to contrast the disobedient mass of spirits (in the prison of the separate state for such)<sup>b</sup> with the few who in the ark were brought safe through water.

The unbelieving Jews who objected to the fewness of the Christians were thus powerfully met, as well as their contempt for preaching as having no serious effect, whether believed or rejected. Was Christ acting now by the Spirit, instead of that manifestation of power and glory which they longed for in unbelief of what God is doing by the gospel? Let them remember how He wrought before the deluge, and how it fared with those who disobeyed His warning. There is thus no real difficulty in the passage when the general analogy of Noah's days is apprehended; any more than in the details of the most correct text, with the strictest attention both to grammatical rendering and sound doctrine. No event in the O.T. could be found more apposite to warn scoffing Jews in the apostle's day than that which befell the disobedient in Noah's time of preparing the ark. How different the effect of Jonah's preaching to the men of Nineveh! Yet their repentance was but transient, and the end of the great city followed. But the deluge was not all for those who rejected

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<sup>a</sup> 86 Ἅδης hadēs hah'-dace from 1 (as negative particle) and 1492; n pr loc; TDNT- 1:146,22; {See TDNT 22 } AV-hell 10, grave 1; 11 NEC

1) name Hades or Pluto, the god of the lower regions

2) Orcus, the nether world, the realm of the dead

3) later use of this word: the grave, death, hell

In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits. Usually Hades is just the abode of the wicked, #Lu 16:23; Re 20:13,14; a very uncomfortable place. TDNT. NEC

<sup>b</sup> i.e., Tartarus. NEC

the Spirit of Jehovah that warned by Noah. Their spirits are in prison waiting for the judgment, wherein no one is just before God. They are lost for ever. It is only by faith that a sinner is justified. The disobedience of unbelief is final; it braves God's mercy as well as His wrath; it is worst in such as have the scriptures.

The assumption of Christ's preaching to the departed in Hades is a dream, which clashes not only with the truth in general but with this context in particular, rendering it in all the minute points of the words both halting and irreconcilable, when adequately looked into. The result too is an allegation extraordinary, suggesting a doctrinal inference at issue with God's word everywhere else. For it attributes a work to Christ which is superfluous for saints no less than sinners; and for these last is apt to become the basis of a spurious hope, as inconsistent with all that our Lord when here declared for those that die in unbelief, as with that which the Holy Spirit has taught since redemption. Another evil effect of this misinterpretation is, that it sets ingenious minds to essay a shadowy confirmation from such texts in the O.T. as

Psalm 68:18 Isaiah 45:2 49:9, and to deny that Paradise is heavenly in the N.T. One error leads to another and perhaps many. It is well to maintain the hope of the blessed and holy "first resurrection" at Christ's coming; but there is very great harm in denying the intermediate bliss of the saints departed to be with Christ. Scripture! is perfectly plain and sure as to both.

The water of the deluge leads to the spiritual meaning of baptism in ver. 21: the figure of death judicially, whether for the world that perished thus; or for the believer's salvation by grace through Him Who went down for our sins and rose that He might be the true ark for us. The water was the instrument of God's judgment in destruction. Those in the ark were saved through it, but this only because they submitted to God's word and were secured by the ark. But the ark prefigured Christ, not the church as some vainly imagine; for no such thing existed then, nor, if it had, could it have saved, but rather consists of those that needed the salvation which is in virtue of Christ's death and resurrection.

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### William Kelley L 261ff

**preached unto the spirits in prison** Carefully observe that Peter does not say that Christ went to prison and preached to the spirits there. No such words are used, nor is this what he means. The spirits are characterised as in prison. They are waiting there for the day of judgment. God may have judged them in this world, but this is not all. He is going to judge them in the next world. There may have been a judgment, but this is not the judgment. So he says these very spirits which are spoken of were "once disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved through water."<sup>a</sup>

It is not a description of all that died in unbelief, but of a generation favoured with a special testimony and smitten by a particular stroke of judgment. The preaching was in the days of Noah. It was just before that judgment fell on them, and this because they despised the testimony of Christ through Noah. Just as the Spirit of Christ prophesied in the prophets, so the Spirit of Christ preached by Noah. There is no difficulty that I see about it. There is nothing at all in the verse that warrants a web of doctrine strange to the rest of the Bible. It is a mistake to construe it of one that knows not what took place in the lower parts of the earth. Nothing is said of preaching in prison, but to the imprisoned spirits-not when they were there. He is speaking about the people that heard Noah, and despised the word of the Lord then. It was not Noah's own spirit that preached; it was the Spirit of Christ.

It may be well to point out that the Spirit is used particularly in connection with Noah, as we find in Genesis 6: "My Spirit shall not always strive with man, for that he also is flesh." There was a term of patience assigned: "Yet his days shall be a hundred and twenty years." That is, the Spirit went on striving in testimony to men all that time. Then the flood came and took them all away; but their spirits are now kept in prison waiting for that judgment which has no end. And why does Peter notice them particularly? For this reason,-that very few were saved then, whilst a great many perished. On reflection it will be evident that there is no instance so suitable as this for the argument in hand-so few saved and so many perishing. The unbelieving might taunt the Christians with their scanty numbers, while the great mass still remained Jews, and with the absurdity of such a conclusion to the coming of Messiah. There is no force in that argument, the Christian can reply; for, when the flood came, only a few were saved after all, as is shown by the first book of Moses, their own indisputably inspired history. It is beyond cavil that the many perished then, and still fewer were *saved than the Christian Jews at that time.*<sup>b</sup> Thus the passage is sufficiently plain. There is not the slightest excuse for misinterpreting the language, or for allowing anything unknown to the rest of scripture. It is a solemn warning to unbelief founded on plainly revealed facts before all eyes in this world, and not something to be understood as relating to another world.

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<sup>a</sup> See Luke 16:19-31 - Volla or Fr. Voila! Abraham's Bosom!!! NEC.

<sup>b</sup> You'll have to ask Mr. Kelley what he meant by this statement? He clearly doesn't mean that *at that time Christians and Jews were saved!* NEC

### **William Kelley E 199**

**By which also he went and preached** If any one desire a fuller discussion of these remarkable expressions and of what follows, he may find help in a small treatise entitled, "The Preaching to the Spirits in Prison" (Weston, 53, Paternoster Row).

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### **F.W. Grant (1834 - 1902) NB 7.159-163**

**By which also he went and preached** There follows here a passage which has been the subject of much controversy, and which we must therefore consider the more carefully. It has been thought by many (and perhaps this is increasingly the view taken in the present day) that it speaks of a salvation-work going on among the dead as well as among the living, which Christ began Himself by preaching in Hades to the spirits there. Nor need it be denied that there are expressions which, at least at first sight, seem to favour this. We are assured, nevertheless, that it is only a doctrine caught at which prevents any one from seeing what it so plainly says; and as this is now, to a large mass of Christians, the removal of a difficulty instead of the creation of one, we can well understand the keenness with which such a meaning is contended for. "Being put to death in the flesh, but quickened in Spirit," in His human spirit, as they infer, in this spirit (disembodied) He went and preached to spirits in prison, disembodied also. These, too, we are to notice, are a special class, suggesting and meeting a great difficulty. In the judgment of the flood in Noah's days, the whole population of the earth, except eight persons, were at once swept away in what might seem to be hopeless condemnation. How good, it is urged, to have a ray of light thrown upon this by such a text as the present: these hapless ones given to us as an express example of God's care for those dying without salvation, and yet, it might be, susceptible of it! May we not accept this as being help provided for us by God Himself with regard to that which must be felt by every one as a mystery of His ways? What is to become of the masses who have never heard the gospel? Are they to be all looked upon as involved in a common ruin, even although Christ died for sinners, and there is in His death the amplest provision made for all the world?

We must treat, therefore, this question seriously, as it deserves; but it is plain that there is danger of seizing upon a false hope just in proportion to its very attractiveness. Moreover, a hope of this kind may be practically more hurtful than the gloomiest view of that which (unless the text before us shall speak plainly about it) has certainly been left in obscurity. In a world like this, where, confessedly, men are not ready to accept that which God has at such a cost provided for them, and which is in itself so infinite a blessing, it may be dangerous enough to give men a hope — if it be not well justified — of an "accepted time" which is not the present time, and in which too, one would say, those to whom the gospel would then be preached would have much more favorable circumstances for hearing it, a much more decisive call for its acceptance, than anything which could be given here. In this case, one must say that "the day of salvation," for the mass, is really not the present time at all, as Scripture declares it to be, but the time when, life here ended, all the seductions of the world and sense ended forever, the blessing would have nothing to counterbalance it in the thought of those already shut up, as here expressed, "in prison," looking for final judgment only. It will be said, of course, that it is only of those who have not had the gospel preached to them in this life that hope is given; but what, in fact, are we to understand by this? Where are we to draw the line between those who have really heard and those that have not heard the gospel? How many, even in the present day, have but distortions of the gospel preached to them instead of the reality? How many are hindered by the circumstances in which they are

from any serious consideration of the gospel when it is preached? How many ears are practically stopped by that of which the apostle could speak — as "the ignorance of unbelief?" If all are to be put in any wise upon an equal footing in this respect, who is there that at the present time could be considered as just upon an equal footing with those to whom the gospel, as it is claimed, will come with all the brightness of a light from heaven, cast, as it were, into the very darkness of the antechamber of hell? How simple for souls to say, We, at least, have never been given such a chance as this, and to encourage themselves with an expectation of more favourable circumstances, in which they, too, may be led to receive a gospel which will then have no drawback or abatement of it whatever.

Thus, surely, we are bound by our very love to souls to examine seriously what such a text as this may afford us in the way of hope such as is claimed for it. We are not, indeed, on that account to refuse it if it be of God; but we are surely to beware of the natural readiness to accept that which gives the cheeriest view of life that can be, and brings its cheer even from the dark prison of the dead itself. Let us look, then, at what we have here, word for word, as the pen of inspiration puts it before us.

"Christ," it is said, "once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in flesh, but quickened by (or in) Spirit." There is no preposition in either case, but we have to supply it. It is urged, and it would seem rightly, that the dative case here, in which we find both "flesh and" Spirit, has, in fact, the force of an adverb: so that we might put it — however bad the English — as "fleshwise" and "Spirit-wise." Christ was put to death fleshwise; that is, as regards the flesh. Death, in fact, could only affect that; it had no further power over Him, who, when He died, died with the blessed assurance for us, "It is finished," as He committed His spirit to the Father.

There is no difficulty so far; but, "quickened Spirit-wise": what shall we say of that? In the first place, what does "quickened" mean in itself? It should be plain that it is in sharpest contrast with being put to death, and that it means, in opposition to it, "being brought to life." It cannot have the force of "*Preserved alive*," as some would make it: the word is never used in such a sense. But then it is the One who was put to death who was made alive, and, one would say, *could only be made alive in regard to that as to which death had come in*. Thus, if He was put to death in flesh, He must be quickened as regards that which suffered death. If it were in His flesh He was put to death, His flesh must be quickened. In that case there can be no question that it is resurrection that is spoken of here. It is not in this case the intermediate state that is before us, but the resurrection.

But how are we to understand, then, "Spirit-wise?" Is it His own personal spirit that is implied? or is it, on the other hand, the Spirit of God, the Holy Spirit? It is plain that the Spirit of God is put commonly in Contrast with the flesh, and it should be plain that the Spirit here is not Christ's human spirit, which could not be, in accordance with Scripture, spoken of as quickening the body. It is not by the human spirit that the body is raised. By some, the Spirit is interpreted as meaning here His deity in contrast with His humanity; but there is no instance in Scripture, that one can find, of Christ's deity being called His Spirit. The Spirit of Christ as we have it in the second epistle, as found in the prophets, is the Holy Spirit, not the divine Person of Christ. It is the same, of course, in the eighth of Romans where the apostle declares that if any man have not the Spirit of Christ, "he is none of His." We have, also, in the first chapter of Romans, what might seem to be a similar antithesis, where it is said that the Son of God is come of David's seed "according to flesh," but "marked out the Son of God in power according to the Spirit of holiness, by

resurrection of the dead." "According to flesh" and "according to Spirit" are here in clear contrast, and the Spirit is, without controversy, the Spirit of God, and not the deity of Christ. Here, too, the expression is used in connection with resurrection, although it is true that the resurrection of the dead does not speak simply of His own resurrection, but would include according to the plain force of the words, the resurrection, for instance, of Lazarus, which certainly marked Him out as "Son of God in power," and was declared by Himself to do so. This does not exclude His own resurrection, however; which in fact, was that which most fully marked Him out in this way, as is plain. We have, therefore, on the whole, in this passage in Romans, that which may throw light upon what is before us here in Peter. The One who has come as David's Seed according to flesh is clearly spoken of in such terms as Israel's Messiah and in connection therefore with Jewish promises. The apostle, speaking for us as Christians, says in this way, in the fifth chapter of the second of Corinthians, that "if we have known Christ according to the flesh, yet now we know Him thus no more." Christ in resurrection begins for us, as is plain, that new creation to which we in Him belong; and thus we can see here, where the apostle is writing to the Jewish saints of the dispersion, that Christ was put to death in the flesh, the end of Jewish hopes naturally for those who had thus rejected their Messiah. These are, as the apostle has said in the opening of his epistle, only "begotten again unto a living hope by the resurrection of Jesus Christ from among the dead." The words, therefore, would have a special force here if "quickened Spirit-wise" speaks, in fact, of resurrection. In this way, Spiritwise" would be equivalent to "quickened by the Spirit." "In Spirit would have no force at all; nor, as to the Lord's human spirit, could "quickened" in the sense of "made alive" apply at all.

So far, then, we have nothing that would naturally lead us to think here of the Lord as in the intermediate state in Hades. Had this stood alone, it seems most certain that no one would have dreamt of applying the words to this; but we have now what is evidently a supplementary statement: In which, also "He went and preached to the spirits in prison." That "also" shows plainly the supplementary, or parenthetical, character of the statement; and if it be not the Lord's human spirit which is spoken of in what immediately precedes, then, of necessity, it is not His human spirit here. Thus we have no option, as it would seem, but to refer it to the Spirit of God. The statement then will be that "by the Spirit He went and preached to the spirits in prison," and this is not in any wise in *direct* connection with His quickening by the Spirit. It by no means necessarily follows this: it may equally precede it.

But "He went and preached to the spirits in prison." This is dwelt upon to show that it was an actual journey, as it were, made by the spirit, the human spirit of Christ. We have already seen that it cannot be this human spirit, unless His human spirit could have died. There could be no quickening apart from this; but it is well known that we have a similar phraseology in the second chapter of Ephesians, where the apostle speaks of Christ having slain the enmity by His cross, and then coming and preaching the glad tidings to those afar off and to those nigh, that is, to Gentiles and Jews alike. Here there can be really no question of a journey of the man Christ Jesus, and it is surely by the Spirit that this preaching took place: the apostles and other ministers of the gospel being the instrument of it, as Mark represents them going forth and preaching everywhere "the Lord working with them, and confirming the word with signs following." The coming and preaching in this case speaks evidently of the *heart in the message*. The Spirit comes, and in Him Christ comes. The Spirit comes as the direct fruit of His work, and to make it good in the souls of men. Thus the divine heart is emphasized by the expression "He came and preached." In that sense He is never absent now, but His words are fulfilled: "Lo, I am with you always, even to the end of the age"; but we do not apprehend any personal human presence in this. The same urgency

may surely, therefore, be intended here when we find that "He went and preached to the spirits in prison."

But does it not say, at least, that it was to those already spirits, (that is, having passed out of the body,) that He preached; and to these as in prison also, awaiting judgment? Thus, are we not brought back to the necessity of this being a work of the Lord, whether personally or by the Spirit, among those in the separate state? Here we must notice that it is a distinct class of these, at any rate, that is brought before us. It is simply the class of those who beforetime "were disobedient, when the long suffering of God waited in the days of Noah, while the ark was preparing." This is, we are told, but a special example of those to whom He preached, noteworthy in illustrating the difficulty of conceiving the wholesale condemnation of the world at that time, whatever may have been the state of individual souls. But let us note carefully that there is, in fact, nothing but a more or less conjectural help as to the difficulty. It is well known that some who take all this as applying to the Lord's preaching in Hades in the separate state, nevertheless deny any evangelism in it, or any evangelic result therefore. Plainly, nothing is stated with regard to this in the passage. We may import it into it, but that is all that we can do; and there seems at the first glance even an opposition to this in the fact of there being dwelt upon that long suffering of God which waited in the days of Noah. We have in Genesis, as, we know, the specific statement that it was for 120 years. All that time the ark was preparing before eyes that must have looked on with wonder certainly, whatever might have been the incredulity of the spectators. Such a thing would necessarily make a noise, and Noah, in the life he lived amongst men, as the history has shown it to us, was one whose conduct in this respect was likely to make it still more a wonder. It is curiously said that we have no hint of any actual preaching upon Noah's part.

*{Besides, we are told in 2Peter 2:5 that Noah was "a preacher of righteousness." Moreover, there is no record of Enoch's preaching in the Old Testament, but which is given in the epistle of Jude. S. R.}*

What hint have we, on the other hand, of any evangelization, or its happy effects, among the spirits in prison? Noah most certainly preached in the very preparation of the ark itself, the most effectual witness of his faith in the judgment coming; and the explanation of this, of what he was looking for, could not possibly be hidden. Here, the dwelling upon the longsuffering of God while that open testimony lasted — 120 years — is certainly not favourable to the thought of a preaching to these selfsame persons as spirits afterwards, when all that time the long suffering had proved vain. Moreover, as has often been noticed, it is striking that it is exactly as to this generation of men that God's own words are on record: "My Spirit shall *not* always strive with man, for that he also is flesh." Thus Scripture seems to bear witness of its prophetic character in the anticipation of questions that might arise with regard to this judgment of a whole generation. Moreover, while the general result is stated to have been in their case only disobedience and ensuing judgment, nevertheless this in no wise necessitates the thought of there having been no escape from eternal judgment in souls brought to repentance even when the flood had already begun. We are certainly not obliged to add to the difficulties here by making the judgment itself as harsh as possible, when the Spirit of God emphasizes in this very case God's long suffering. To suppose that, after all, that Spirit that would not always strive with men was to strive effectually after the judgment itself had shut them up in prison, is surely contrary to the whole character of what is here. "The spirits in prison" were there as having been disobedient when the long suffering of God waited upon them in the days of Noah. That is undeniably the case. They were "spirits in prison" as the fruit of that disobedience. Does it follow that the preaching was to them

when in this condition? or does the apostle speak of a class, *now* "spirits in prison," who were disobedient to the preaching of the Spirit in the days of flesh? It is most certain, at least, that they were that; and the vivid way in which the apostle speaks here is suited to emphasize the effects of that preaching, they having been disobedient.

Thus, unless there is a clear reference to the Lord as in the disembodied condition, we have really no ground for thinking of this as any preaching of the gospel at all; but we have already seen that the preceding words do not, and can not, refer to the disembodied state, except upon the principle that we can make "quickenings" to be either "preserving alive," or believe that the human spirit of Christ had need to be quickened after death. We can understand, therefore, why this going and preaching is given us as a supplementary statement to what went before. This former preaching was by the Spirit of Christ, thus by Christ Himself; the Spirit of Christ being, as we have seen, that which the apostle elsewhere speaks of as having been in the Old Testament prophets. It is thus the style of the epistle. But all this clearly adds emphasis to the fact that, after all, only "few, that is, eight souls were saved through water": the very judgment upon the world becoming in this way the means of salvation from it to those who escaped. They were saved through water, the water itself bearing up the ark so that it should escape the judgment; and the apostle immediately goes on to apply this when he says: "Which figure (or like figure) doth also now save you."

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#### A.T. Robertson's Word Pictures . . .

**In which also (ἐν ᾧ καὶ).** That is, in spirit (relative referring to πνεύματι). But, a number of modern scholars have followed Griesbach's conjecture that the original text was either *ὡς καὶ* (Noah also), or *ἐν ᾧ καὶ* (Enoch also), or *ἐν ᾧ καὶ ἐν ᾧ* (in which Enoch also) which an early scribe misunderstood or omitted *ἐν ᾧ καὶ* in copying (ομοιοτελευτον). It is allowed in Stier and Theile's *Polyglott*. It is advocated by J. Cramer in 1891, by J. Rendel Harris in *The Expositor* (1901), and *Sidelights on N.T. Research* (p. 208), by Nestle in 1902, by Moffatt's New Translation of the New Testament. Windisch rejects it as inconsistent with the context. There is no manuscript for the conjecture, though it would relieve the difficulty greatly. Luther admits that he does not know what Peter means. Bigg has no doubt that the event recorded took place between Christ's death and his resurrection and holds that Peter is alluding to Christ's *Descensus ad Inferos* in Acts 2:27 (with which he compares Matthew 27:52; Luke 23:43; Ephesians 4:9). With this Windisch agrees. But Wohlenberg holds that Peter means that Christ in his preexistent state preached to those who rejected the preaching of Noah who are now in prison. Augustine held that Christ was in Noah when he preached. Bigg argues strongly that Christ during the time between his death and resurrection preached to those who once heard Noah (but are now in prison) and offered them another chance and not mere condemnation. If so, why did Jesus confine his preaching to this one group? So the theories run on about this passage. One can only say that it is a slim hope for those who neglect or reject Christ in this life to gamble with a possible second chance after death which rests on very precarious exegesis of a most difficult passage in Peter's Epistle. Accepting the text as we have, what can we make of it? (*Most expositors get into an argument against the R. C.s theory of 'the second chance for salvation after death. e.g Mormonism's "Baptism For The Dead! NEC*})

**He went and preached (πορευθεὶς ἐκηρυσξεν).** First aorist passive (deponent) participle of πορευομαι and first aorist active indicative of κηρυσσω, the verb commonly used of the preaching of Jesus. Naturally the words mean personal action by Christ "in spirit" as illustration of his "quickenings" (verse 18) whether done before his death or afterwards. It is interesting to observe

that, just as the relative εν ω here tells something suggested by the word πνευματι (in spirit) just before, so in verse 21 the relative ο (which) tells another illustration of the words δι υδατος (by water) just before. Peter jumps from the flood in Noah's time to baptism in Peter's time, just as he jumped backwards from Christ's time to Noah's time. He easily goes off at a word. What does he mean here by the story that illustrates Christ's quickening in spirit?

**Unto the spirits in prison (τοις εν φυλακη πνευμασιν).** The language is plain enough except that it does not make it clear whether Jesus did the preaching to spirits in prison at the time or to people whose spirits are now in prison, the point of doubt already discussed. The metaphorical use of εν φυλακη can be illustrated by 2 Peter 2:4; Jude 1:6; Revelation 20:7 (the final abode of the lost). See Hebrews 12:23 for the use of πνευματα for disembodied spirits.

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**1 Pet 3:20 - Text**


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- 20 (ASV) that aforesaid were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, *{I}* wherein few, that is, eight souls, were saved through water: *{1}* Or into which few, that is, eight souls, were brought safely through water} (ASV)
- 20 (AV) Which sometime <4218> were disobedient <544> (5660), when <3753> once <530> the longsuffering <3115> of God <2316> waited <1551> (5711) in <1722> the days <2250> of Noah <3575>, while the ark <2787> was a preparing <2680> (5746), wherein <1519> <3739> few <3641>, that is <5123> (5748), eight <3638> souls <5590> were saved <1295> (5681) by <1223> water <5204>. (AV)
- 20 (BYZ) απειθησασιν <544> (5660) *{V-AAP-DPM}* ποτε <4218> *{PRT}* οτε <3753> *{ADV}* απεξεδεχετο <553> (5711) *{V-INI-3S}* η <3588> *{T-NSF}* του <3588> *{T-GSM}* θεου <2316> *{N-GSM}* μακροθυμια <3115> *{N-NSF}* εν <1722> *{PREP}* ημεραις <2250> *{N-DPF}* νωε <3575> *{N-PRI}* κατασκευαζομενης <2680> (5746) *{V-PPP-GSF}* κιβωτου <2787> *{N-GSF}* εις <1519> *{PREP}* ην <3739> *{R-ASF}* ολιγαι <3641> *{A-NPF}* τουτ <3778> *{D-NSN}* εστιν <1510> (5719) *{V-PAI-3S}* οκτω <3638> *{A-NUI}* ψυχαι <5590> *{N-NPF}* διεσωθησαν <1295> (5681) *{V-API-3P}* δι <1223> *{PREP}* υδατος <5204> *{N-GSN}* (BYZ)
- 20 (BYZa) ἀπειθήσασιν ποτε, ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος: (BYZa)
- 20 (Darby) heretofore disobedient, when the longsuffering of God waited in *the* days of Noah while the ark was preparing, into which few, that is, eight souls, were saved through water: (Darby)
- 20 (ESV) because *{Or when}* they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. (ESV)
- 20 (HCSB) who in the past were disobedient, when God patiently waited in the days of Noah *{Ge 5:29}* while an ark was being prepared; in it, a few--that is, eight people *{Ge 5:32 6:18 7:7,13 8:16,18}* --were *{Lit souls}* saved through water. (HCSB)
- 20 (KJ21) who one time were disobedient, when once the longsuffering of God waited in the days of Noah while the ark was being prepared, wherein few, (that is, eight souls) were saved by water. (KJ21)
- 20 (KJV\_2011) Who were disobedient, long ago when God waited patiently in the days of Noah, while the ark was being prepared, by which a few, that is, eight souls were saved by water. (KJV\_2011)
- 20 (Murdock) which were formerly disobedient, in the days of Noah, when the long suffering of God commanded an ark to be made, in hope of their repentance; and eight souls only entered into it, and were kept alive *{Greek: saved}* in the waters. (Murdock)
- 20 (NKJV) who formerly <4218> were disobedient <544> (5660), when <3753> once <530> the Divine <2316> longsuffering <3115> waited <1551> (5711) *{NU-Text and M-Text read when the longsuffering of God waited patiently.}* in <1722> the days <2250> of Noah <3575> , while *the* ark <2787> was being prepared <2680> (5746), in <1519> which <3739> a few <3641>, that is <5123> (5748), eight <3638> souls <5590>, were saved <1295> (5681) through <1223> water <5204>. (NKJV)

- 20 (Philips) of those who had been disobedient in the days of Noah — the days of God’s great patience during the period of the building of the ark, in which eventually only eight souls were saved from the water. (Philips)
- 20 (RWebster) Who at one time <4218> were disobedient <544> (5660), when <3753> once <530> the longsuffering <3115> of God <2316> waited <1551> (5711) in <1722> the days <2250> of Noah <3575>, while the ark <2787> was preparing <2680> (5746), in <1519> which <3739> few <3641>, that is <5123> (5748), eight <3638> souls <5590> were saved <1295> (5681) by <1223> water <5204>. (RWebster)
- 20 (Tischendorf) απειθησασιν ποτε οτε απεξεδεχετο η του θεου μακροθυμια εν ημεραις νωε κατασκευαζομενης κιβωτου εις ην ολιγοι τουτ εστιν οκτω ψυχαι διεσωθησαν δι υδατος (Tischendorf)
- 20 (TR) απειθησασιν <544> (5660) {V-AAP-DPM} ποτε <4218> {PRT} οτε <3753> {ADV} απαξ <530> {ADV} εξεδεχετο <1551> (5711) {V-INI-3S} η <3588> {T-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} μακροθυμια <3115> {N-NSF} εν <1722> {PREP} ημεραις <2250> {N-DPF} νωε <3575> {N-PRI} κατασκευαζομενης <2680> (5746) {V-PPP-GSF} κιβωτου <2787> {N-GSF} εις <1519> {PREP} ην <3739> {R-ASF} ολιγαι <3641> {A-NPF} τουτ <3778> {D-NSN} εστιν <1510> (5719) {V-PAI-3S} οκτω <3638> {A-NUI} ψυχαι <5590> {N-NPF} διεσωθησαν <1295> (5681) {V-API-3P} δι <1223> {PREP} υδατος <5204> {N-GSN} (TR)
- 20 (TRC) which were in time past disobedient, {believed not|} when the long suffering of God abode exceeding patiently in the days of Noah, while the ark was a preparing, wherein few (that is to say eight souls) were saved by water, (TRC)
- 20 (WHa) απειθησασιν ποτε οτε απεξεδεχετο η του θεου μακροθυμια εν ημεραις Νωε κατασκευαζομενης κιβωτου εις ην ολιγοι, τουτ’ εστιν οκτω ψυχαι, διεσωθησαν δι υδατος. (WHa)
- 20 (Williams) who had once been disobedient, while God’s patience was awaiting in the days when Noah was preparing an ark, in which a few people—eight, to be exact—were brought safely through the water. (Williams)
- 20 (YLT) who sometime disbelieved, when once the long-suffering of God did wait, in days of Noah — an ark being preparing — in which few, that is, eight souls, were saved through water; (YLT)

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### 1 Pet 3:20 - Word Study

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<530> απαξ hapax *hap'-ax* probably from [537](#); TDNT-1:381,64; adv AV-once 15; 15

1) once, one time

2) once for all the sign

3) Our symbol † for hapax Legomena (Word used only once in Bible)

3a) We also use † for all occurrences of this word have been cited.

<544> απειθεω *apeitheo ap-i-theh'-o* from [545](#); TDNT-6:10,818; v AV-believe not 8, disobedient 4, obey not 3, unbelieving 1; 16

1) not to allow one’s self to be persuaded

1a) to refuse or withhold belief

1b) to refuse belief and obedience

2) not to comply with

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<553> απεκ-δεχομαι apekdechomai *ap-ek-dekh'-om-ahee* from 575 and 1551;  
 TDNT-2:56,146; v

AV-wait for 5, look for 2; 7

1) assiduously and patiently waiting for

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<1223> δια dia *dee-ah'* a primary preposition denoting the channel of an act;

TDNT-2:65,149; prep

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + 5124 44,  
 for this cause + 5124 14, because 52, misc 86; 646

1) through

1a) of place

1a1) with

1a2) in

1b) of time

1b1) throughout

1b2) during

1c) of means

1c1) by

1c2) by the means of

2) through

2a) the ground or reason by which something is or is not done

2a1) by reason of

2a2) on account of

2a3) because of for this reason

2a4) therefore

2a5) on this account

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<1295> διασωζω diasozo *dee-as-odze'-o* from 1223 and 4982; ; v

AV-escape 2, save 2, make perfectly whole 1, escape safe 1, bring safe 1, heal 1;

8

1) to preserve through danger, to bring safely through

1a) to save, i.e. cure one who is sick, bring him through

2) to save, keep from perishing

3) to save out of danger, rescue

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<1510> ειμι eimi *i-mee'* the first person singular present indicative; a prolonged  
 form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + 1473 74, am 55, it is I + 1473 6, be 2, I was + 1473 1, have been 1,  
 not tr 7; 146

1) to be, to exist, to happen, to be present

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<1519> εις eis *ice* a primary preposition; TDNT-2:420,211; prep

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26,  
 misc 322; 1774

1) into, unto, to, towards, for, among

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"For" (as used in Acts 2:38 "for the forgiveness ... ") could have two meanings.

If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one.

So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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<1551> εκδεχομαι ekdechomai *ek-dekh 'om-ahee* from 1537 and 1209; TDNT-2:56,146; v

AV-wait for 3, look for 2, tarry for 1, expect 1, wait 1; 8

- 1) to receive, accept
- 2) to look for, expect, wait for, await

---

<1722> εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

- 1) in, by, with etc.

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<2250> ημερα hemera *hay-mer 'ah* from (with 5610 implied) of a derivative of hemaí (to sit, akin to the base of 1476) meaning tame, i.e. gentle; TDNT-2:943,309; n f

AV-day 355, daily + 2596 15, time 3, not tr 2, misc 14; 389

- 1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night
  - 1a) in the daytime
  - 1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness
- 2) of the civil day, or the space of twenty four hours (thus including the night)
  - 2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.
- 3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom
- 4) used of time in general, i.e. the days of his life.

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<2316> θεος theos *theh 'os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
  - 2a) God the Father, the first person in the trinity
  - 2b) Christ, the second person of the trinity
  - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
  - 3a) refers to the things of God
  - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
  - 4a) God's representative or viceregent
    - 4a1) of magistrates and judges

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<2680> κατασκευαζω *kataskeuazo kat-ask-yoo-ad'-zo* from 2596 and a derivative of 4632; ; v

AV-prepare 6, build 3, make 1, ordain 1; 11

1) to furnish, equip, prepare, make ready

1a) of one who makes anything ready for a person or thing

1b) of builders, to construct, erect, with the included idea of adorning and equipping with all things necessary

---

<2787> κιβωτος *kibotos kib-o-tos'* of uncertain derivation; ; n f

AV-ark 6; 6

1) a wooden chest or box

2) in the NT the ark of the covenant, in the temple at Jerusalem

3) of Noah's vessel built in the form of an ark

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<3115> μακροθυμια *makrothumia mak-roth-oo-mee'-ah* from the same as 3116; TDNT-4:374,550; n f

AV-longsuffering 12, patience 2; 14

1) patience, endurance, constancy, steadfastness, perseverance

2) patience, forbearance, longsuffering, slowness in avenging wrongs

For Synonyms see entry 5861

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<3575> Νωε *Noe no'-eh* of Hebrew origin 05146 נח; ; n pr m

AV-Noe 5, Noah 3; 8

Noah =" rest"

1) the tenth in descent from Adam, second father of the human family

---

<3588> ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3638> οκτώ *okto ok-to'* a primary numeral; ; n indecl

AV-eight 6, eighteen + 1176 + 2532 3; 9

1) eight

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<3641> ολιγος *oligos ol-ee'-gos* of uncertain affinity; TDNT-5:171,682; adj

AV-few 14, (a) little 7, small 5, few things 4, almost + 1722 2, a while 2, misc 9; 43

1) little, small, few

1a) of number: multitude, quantity, or size

1b) of time: short

1c) of degree or intensity: light, slight

---

<3739> ος hos *hos* including feminine η he *hay*, and neuter ο ho *ho* probably a primary word (or perhaps a form of the article 3588); ; pron

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

---

<3753> οτε hote *hot'-eh* from 3739 and 5037; ; particle  
 AV-when 98, while 2, as soon as 2, after that 2, after 1, that 1; 106  
 1) when whenever, while, as long as

---

<3778> ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι  
 houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and  
 nominative feminine plural αυται hautai *how'-tahee* from the article  
3588 and 846; ; pron  
 AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34;  
 356  
 1) this, these, etc.

---

<4218> ποτε pote *pot-eh'* from the base of 4225 and 5037; ; particle  
 AV-in time past 5, at any time 3, in times past 3, sometimes 3, sometime 3, once  
 2, not tr 1, misc 9; 29  
 1) once i.e. formerly, aforesaid, at some time

---

<5123> τουτεστι toutesti *toot-es'-tee* or τουτ εστι contraction for 5124 and 2076;  
 ; conj  
 AV-that is 12, that is to say 5, 17  
 1) that is

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<5204> υδωρ hudor *hoo'-dore* genitive case υδατος hudatos *hoo'-dat-os*, etc.  
 from the base of 5205; TDNT-8:314,1203; n n  
 AV-water 79; 79  
 1) water  
 1a) of water in rivers, in fountains, in pools  
 1b) of the water of the deluge  
 1c) of water in any of the earth's repositories  
 1d) of water as the primary element, out of and through which the world that  
 was before the deluge, arose and was compacted  
 1e) of the waves of the sea  
 1f) fig. used of many peoples

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<5590> ψυχη psuche *psoo-khay'* from 5594; TDNT-9:608,1342; n f  
 AV-soul 58, life 40, mind 3, heart 1, heartily + 1537 1, not tr 2; 105  
 1) breath  
 1a) the breath of life  
 1a1) the vital force which animates the body and shows itself in  
 breathing  
 1a1a) of animals  
 1a1b) of men  
 1b) life  
 1c) that in which there is life  
 1c1) a living being, a living soul  
 2) the soul  
 2a) the seat of the feelings, desires, affections, aversions (our heart, soul  
 etc.)  
 2b) the (human) soul in so far as it is constituted that by the right use of the  
 aids offered it by God it can attain its highest end and secure

eternal blessedness, the soul regarded as a moral being designed for everlasting life

2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

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**TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714**

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**TVM: Aorist 5777, Passive 5786, Indicative 5791, Count: 602**

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**TVM: Imperfect 5775, Middle or Passive Deponent 5790, Indicative 5791, Count: 184**

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**TVM: Present 5774, Active 5784, Indicative 5791, Count: 3014**

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**TVM: Present 5774, Passive 5786, Participle 5796, Count: 358**

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**TVM: Present 5774, Not Stated 5799, Indicative 5791, Count: 1617**

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### 1Pet 3:20 - Commentaries

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#### A.T. Robertson's Word Pictures . . .

**Which aforesaid were disobedient (απειθησασιν ποτε).** First aorist active participle of απειθεω (for which verb see 3:20) in the dative plural agreeing with πνευμασιν. These spirits now in prison once upon a time (ποτε) were disobedient (typical rebels, Hart calls them).

**Waited (απεξεδεχετο).** Imperfect middle of the double compound απεκδεχομαι, late verb, probably first by Paul (1 Corinthians 1:7), though in the apocryphal *Acta Pauli* (iii) and other late writings cited by Nageli (p. 43). Perfective use of the two prepositions (απο, εκ) to wait out to the end, as for Christ's Second Coming (Philippians 3:20). A hundred years apparently after the warning (Genesis 5:32; 6:3; 7:6) Noah was preparing the ark and Noah as a preacher of righteousness (2 Peter 2:5) forewarned the people, who disregarded it.

**While the ark was a preparing (κατασκευαζομενης κιβωτου).** Genitive absolute with present passive participle of κατασκευαζω, old compound (Matthew 11:10), for κιβωτος (ark) see on "Mt 24:38".

**Wherein (εις ην).** "Into which" (the ark).

**That is (τουτ εστιν).** Explanatory expression like our English idiom (Romans 10:6, etc.).

**Souls (ψυχαι).** Persons of both sexes (living men) as in Acts 2:41; 27:37, etc.

Were saved (διεσωθησαν). First aorist passive indicative of διασωζω, old compound, to bring safe through as in Acts 27:44.

**Through water (δι υδατος).** "By means of water" as the intermediate agent, an apparent change in the use of δια in composition just before (local use) to the instrumental use here. They came through the water in the ark and so were saved by the water in spite of the flood around them. Peter lays stress (Hart) on the water rather than on the ark (Hebrews 11:7) for the sake of the following illustration.

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**(Online Bible Verse ThemeIndex)**

**Longsuffering, Of God** {See Themes on 2277} {See "Ge 8:21"} {See "2Pe 3:9"}

**Sin's Penalty, Penalty Sometimes Delayed** {See Themes on 3355} {See "Ge 15:16"} {See "2Pe 3:7"}

**Noah** {See Themes on 2597} {See "Ge 5:29"} {See "2Pe 2:5"}

**Ark, Noah's** {See Themes on 214} {See "Ge 6:14"}

**Salvation, Of God** {See Themes on 3116} {See "Ge 49:18"} {See "2Pe 2:5"}

**The Deluge** {See Themes on 973} {See "Ge 6:7"} {See "2Pe 2:5"}

**Few Saved** {See Themes on 1280} {See "Mt 7:14"} {See "Re 3:4"}

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**(Treasury of Scriptural Knowledge)**

\* **sometime.** Genesis 6:3,5,13

\* **the longsuffering.** Isaiah 30:18 Romans 2:4,5 9:22 2 Peter 3:15

\* **the days.** Matthew 24:37-39 Luke 17:26-30

\* **while.** Genesis 6:14-22 Hebrews 11:7

\* **wherein.** Genesis 7:1-7,13,23 8:1,18 Matthew 7:14 Luke 12:32 13:24,25 2 Peter 2:5

\* **by.** Ge 7:17-23 2Co 2:15,16 Eph 5:26

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## 1.4.4.6 2 Pet 2:4-6 - Exegesis

## 2 Pet 2:4 - Text

- 4 (ASV) For if God spared not angels when they sinned, but *{1}* cast them down to *{2}* hell, and committed them to *{3}* pits of darkness, to be reserved unto judgment; *{1}* *Or cast them into dungeons* 2) Gr *Tartarus* 3) Some ancient authorities read *chains*; Compare Wis 17:17} (ASV)
- 4 (AV) For <1063> if <1487> God <2316> spared <5339> (5662) not <3756> the angels <32> that sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660), and delivered <3860> (5656) *them* into chains <4577> of darkness <2217> , to be reserved <5083> (5772) unto <1519> judgment <2920>; (AV)
- 4 (BYZ) εἰ <1487> *{COND}* γὰρ <1063> *{CONJ}* ὁ <3588> *{T-NSM}* θεὸς <2316> *{N-NSM}* ἀγγέλων <32> *{N-GPM}* ἀμαρτησαντων <264> (5660) *{V-AAP-GPM}* οὐκ <3756> *{PRT-N}* ἐφείσατο <5339> (5662) *{V-ADI-3S}* ἀλλὰ <235> *{CONJ}* σειραῖς <4577> *{N-DPF}* ζοφου <2217> *{N-GSM}* ταρταρώσας <5020> (5660) *{V-AAP-NSM}* παρέδωκεν <3860> (5656) *{V-AAI-3S}* εἰς <1519> *{PREP}* κρίσιν <2920> *{N-ASF}* τηρουμένου <5083> (5746) *{V-PPP-APM}* (BYZ)
- 4 (BYZa) Εἰ γὰρ ὁ θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένου: (BYZa)
- 4 (Darby) For if God spared not *the* angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness *to be kept* for judgment; (Darby)
- 4 (ESV) For if God did not spare angels when they sinned, but cast them into hell *{Greek Tartarus}* and committed them to chains *{Some manuscripts pits}* of gloomy darkness to be kept until the judgment; (ESV)
- 4 (HCSB) For if God didn't spare *{Ro 8:32 Jude 6}* the angels who sinned, but threw them down into Tartarus *{Re 20:2-3,10} {Tartarus is a Gk name for a subterranean place of divine punishment lower than Hades.}* and delivered them to be kept in chains *{Other mss read in pits}* of darkness until judgment; *{Mt 25:41}* (HCSB)
- 4 (KJ21) For if God spared not the angels who sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgment; (KJ21)
- 4 (KJV\_2011) For if God did not spare the angels that sinned, but cast them down to hell, and delivered them to be kept in chains of darkness, until judgment; (KJV\_2011)
- 4 (Murdock) For, if God spared not the angels that sinned, but cast them down to the infernal region in chains of darkness, and delivered them up to be kept unto the judgment of torture, (Murdock)
- 4 (NKJV) For <1063> if <1487> God <2316> did not <3756> spare <5339> (5662) the angels <32> who sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660) and delivered <3860> (5656) *them* into chains <4577> of darkness <2217>, to be reserved <5083> (5772) for <1519> judgment <2920>; (NKJV)
- 4 (Philips) For if God did not spare angels who sinned against him, but banished them to the dark imprisonment of hell till judgment day; (Philips)
- 4 (RWebster) For <1063> if <1487> God <2316> spared <5339> (5662) not <3756> the angels <32> that sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660), and delivered <3860> (5656) *them* into chains <4577> of darkness <2217>, to be reserved <5083> (5772) to <1519> judgment <2920>; (RWebster)

- 4 (Tischendorf) ει γαρ ο θεος αγγελων αμαρτησαντων ουκ εφεισατο αλλα σιροις ζοφου ταρταρωσας παρεδωκεν εις κρισιν τηρουμενους (Tischendorf)
- 4 (TR) ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αγγελων <32> {N-GPM} αμαρτησαντων <264> (5660) {V-AAP-GPM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} σειραις <4577> {N-DPF} ζοφου <2217> {N-GSM} ταρταρωσας <5020> (5660) {V-AAP-NSM} παρεδωκεν <3860> (5656) {V-AAI-3S} εις <1519> {PREP} κρισιν <2920> {N-ASF} τετηρημενους <5083> (5772) {V-RPP-APM} (TR)
- 4 (TRC) For if God spared not the angels that sinned but cast them down into hell, and put *{delivered}* them in chains of darkness (*to be punished*) there to be kept unto judgment: *{and delivered them over to be kept unto judgment}* (TRC)
- 4 (WHa) ει γαρ ο θεος αγγέλων άμαρτησάντων ουκ έφείσατο, αλλά σειροις ζόφου ταρταρώσας παρέδωκεν εις κρίσιν τηρουμένους, (WHa)
- 4 (Williams) For if God did not spare angels when they sinned, but hurled them down to Tartarus and committed them to dark dungeons to await their doom, (Williams)
- 4 (YLT) For if God messengers who sinned did not spare, but with chains of thick gloom, having cast *them* down to Tartarus, did deliver *them* to judgment, having been reserved, (YLT)

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## 2 Pet 2:4 - Word Study

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<32> αγγελος *aggelos ang'-el-os* from *aggello probably derived from 71, cf 34*  
(to bring tidings); TDNT-1:74,12; n m

AV-angel 179, messenger 7; 186

1) a messenger, envoy, one who is sent *{Matthew 11:10 Luke 7:27 9:52 Mark 1:2 James 2:25}*

2) an angel

2a) sent from God

2a1) to execute his purposes *{Matthew 4:6,11 28:2 Mark 1:13 Luke 16:22 22:43 Acts 7:35 12:23 Galatians 3:19 Hebrews 1:14}*

2a2) to make his purposes known to men *{Luke 1:11,26 2:9-14 Acts 10:3 27:23 Matthew 1:20 2:13 28:5 John 20:12-13}*

2b) they are subject not only to God the Father but also to Christ *{Hebrews 1:4-7 1 Peter 3:22 Ephesians 1:21 Gal 4:14}* who is described to have returned to judgment surrounded by a multitude of them as servants and attendants *{Matthew 13:41,49 16:27 24:31 25:31 2 Thessalonians 1:7 Jude 14}*

2c) single angels have charge of separate elements: as fire *{Revelation 14:18}* waters *{Revelation 16:5 7:1-3}*

2d) some angels are mentioned as guardian angels of individuals *{Matthew 18:10 Acts 12:15}*

2e) some angels are over churches *{Revelation 1:20 2:1,8,12,18 3:1,7,14}*

2f) some angels have proven faithless to the trust committed to them by God, and have given themselves over to sin *{Jude 6 2 Peter 2:4}* and now obey the devil *{Matthew 25:41 Revelation 12:7 1 Corinthians 6:3 2 Corinthians 12:7}*

<235> αλλα *alla al-lah'* neuter plural of 243; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

<264> αμαρτανω hamartano *ham-ar-tan'-o* perhaps from 1 (as a negative particle) and the base of 3313; TDNT-1:267,44; v

AV-sin 38, trespass 3, offend 1, for your faults 1; 43

1) to be without a share in

2) to miss the mark

3) to err, be mistaken

4) to miss or wander from the path of uprightness and honour, to do or go wrong

5) to wander from the law of God, violate God's law, sin

<1063> γαρ gar *gar* a primary particle; ; conj

AV-for 1027, misc 28, not tr 12; 1067

1) for

<1487> ει ei *I* a primary particle of conditionality; ; conj

AV-if 242, whether 21, that 6, not tr 20, misc 3; 292

1) if, whether

<1519> εις eis *ice* a primary preposition; TDNT-2:420,211; prep

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774

1) into, unto, to, towards, for, among

++++

"For" (as used in Acts 2:38 "for the forgiveness ... ") could have two meanings.

If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

<2217> ζοφος zophos *dzof'-os* akin to the base of 3509; ; n m

AV-darkness 2, mist 1, blackness 1; 4

1) darkness, blackness

1a) used of the darkness of the nether world

For Synonyms see entry 5926

<2316> θεος theos *theh'-os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

- 2a) God the Father, the first person in the trinity
- 2b) Christ, the second person of the trinity
- 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
  - 3a) refers to the things of God
  - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
  - 4a) God's representative or viceregent
  - 4a1) of magistrates and judges

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<2920> κρισις *krisis kree'-sis* perhaps a primitive word; TDNT-3:941,469; n f  
 AV-judgment 41, damnation 3, accusation 2, condemnation 2; 48

- 1) a separating, sundering, separation
  - 1a) a trial, contest
- 2) selection
- 3) judgment
  - 3a) opinion or decision given concerning anything
  - 3a1) esp. concerning justice and injustice, right or wrong
  - 3b) sentence of condemnation, damnatory judgment, condemnation and punishment
- 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)
- 5) right, justice

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<3588> ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3756> ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ oukh *ookh* a primary word, the absolute negative cf 3361 adverb; ; particle

AV-not 1210, no 147, cannot + 1410 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

---

<3860> παραδιδωμι *paradidomi par-ad-id'-o-mee* from 3844 and 1325; TDNT-2:169,166; v

AV-deliver 53, betray 40, deliver up 10, give 4, give up 4, give over 2, commit 2, misc 6; 121

- 1) to give into the hands (of another)
- 2) to give over into (one's) power or use
  - 2a) to deliver to one something to keep, use, take care of, manage
  - 2b) to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death
  - 2c) to deliver up treacherously
    - 2c1) by betrayal to cause one to be taken
    - 2c2) to deliver one to be taught, moulded
- 3) to commit, to commend
- 4) to deliver verbally
  - 4a) commands, rites

- 4b) to deliver by narrating, to report  
 5) to permit allow  
 5a) when the fruit will allow that is the time when its ripeness permits  
 5b) gives itself up, presents itself

---

<4577> σείρα *seira si-rah'* probably from 4951 through its congener *eiro* (to fasten, akin to 138); ; n f

AV-chain 1; 1

- 1) a line, a rope  
 2) a chain

---

<5020> τάρταρον *tartaroo tar-tar-o'-o* from Tartaros (the deepest abyss of Hell); ; v

AV-cast down to hell 1; 1

- 1) the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews  
 2) to thrust down to Tartarus, to hold captive in Tartarus

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<5083> τηρέω *tereo tay-reh'-o* from *teros* (a watch, perhaps akin to 2334); TDNT-8:140,1174; v

AV-keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

- 1) to attend to carefully, take care of  
 1a) to guard  
 1b) metaph. to keep, one in the state in which he is  
 1c) to observe  
 1d) to reserve: to undergo something

For Synonyms see entry 5874

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5339 φειδομαι *phaidomai fi'-dom-ahee* of uncertain affinity; ; v

AV-spare 9, forbear 1; 10

- 1) to spare  
 2) to abstain

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**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

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**TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714**

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**TVM: Aorist 5777, Middle Deponent 5788, Indicative 5791, Count: 352**

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**TVM: Present 5774, Passive 5786, Participle 5796, Count: 358**

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**TVM: Perfect 5778, Passive 5786, Participle 5796, Count: 463**

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**2 Pet 2:4 - Commentaries**

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**( Norman E. Carlson**

This is what most English teachers would call a run-on sentence. The quote below is taken from my book; “ALL THE CONDITIONAL CLAUSES (SENTENCES) IN THE GREEK NEW TESTAMENT. (All 1281 of them.)

**22-2Pe 02:04 C-1 - ATRWP - a very long protasis vs. 4-8 -** ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} θεος <2316> {N-NSM} αγγελων <32> {N-GPM} αμαρτησαντων <264> (5660) {V-AAP-GPM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} σειραις <4577> {N-DPF} ζοφου <2217> {N-GSM} ταρταρωσας <5020> (5660) {V-AAP-NSM} παρεδωκεν <3860> (5656) {V-AAI-3S} εις <1519> {PREP} κρισιν <2920> {N-ASF} τηρουμενους <5083> (5746) {V-PPP-APM}

**22-2Pe 02:04** For <1063>SINCE ~~if~~<1487> God <2316> spared <5339> (5662) not <3756> the angels <32> that sinned <264> (5660), but <235> cast *them* down to hell <5020> (5660), and delivered <3860> (5656) *them* into chains <4577> of darkness <2217>, to be reserved <5083> (5772) unto <1519> judgment <2920>;

<5020>. **ταρταρόω tartaroo tar-tar-o'-o; from Ταρταρος Tartaros (the deepest abyss of Hades); 1<sup>st</sup> Class - These were the sons of God – The evil angels that procreated with the daughters of Adam. Gen 6:1-8., their ½ human descendants, the Nephalim, Gen 06:01-07, Job 01:06-07, Isa 14:12-14, Eze 28:12-14, 1Pe 03:18-20, Here, and Jude 06. This is the start of an extended protasis. - Through verse 08.**

**ATRWP says:** “For if God spared not (ει γαρ ο θεος ουκ εφεισατο). First instance (γαρ) of certain doom, that of the fallen angels. Condition of the first class precisely like that in #Ro 11:21 save that here the normal apodosis (υμων ου φεισεται) is not expressed as there, but is simply implied in verse #9 by οιδεν κυριος ρυεσθαι (the Lord knows how to deliver) after the parenthesis in verse #8. **Angels when they sinned (αγγελων αμαρτησαντων). Genitive case after εφεισατο (first aorist middle indicative of φειδομαι) and anarthrous (so more emphatic, even angels), first aorist active participle of αμαρτανω, "having sinned." Cast them down to hell (ταρταρωσας). First aorist active participle of ταρταρωω, late word (from ταρταρος, old word in Homer, Pindar, LXX #Job 40:15; 41:23, Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews), found here alone save in a scholion on Homer. ταρταρος occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews. Committed (παρεδωκεν). First aorist active indicative of παραδιδωμι, the very form solemnly used by Paul in #Ro 1:21,26,28. To pits of darkness (σειροις ζοφου). ζοφος (kin to γνοφος, νεφος) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse #17; Jude 1:13; #Heb 12:18. The MSS. vary between σειραις (σειρα, chain or rope) and σειροις (σειρος, old word for pit, underground granary). σειροις is right (Aleph A B C), dative case of destination. To be reserved unto judgment (εις κρισιν τηρουμενους). Present (linear action) passive participle of τηρεω. "Kept for judgment." Cf. #1Pe 1:4. Aleph A have κολαζομενους τηρειν as in verse #9. Note κρισις (act of judgment).”**

**22-2Pe 02:05 C-1 - ATRWP - a very long protasis vs. 4-8 -** και <2532> {CONJ} αρχαιου <744> {A-GSM} κοσμου <2889> {N-GSM} ουκ <3756> {PRT-N} εφεισατο <5339> (5662) {V-ADI-3S} αλλα <235> {CONJ} ογδοον <3590> {A-ASM} νωε <3575> {N-PRI} δικαιοσυνης <1343> {N-GSF} κηρυκα <2783> {N-ASM} εφυλαξεν <5442> (5656) {V-AAI-3S} κατακλυσμον <2627> {N-ASM} κοσμω <2889> {N-DSM} ασεβων <765> {A-GPM} επαξας <1863> (5660) {V-AAP-NSM}

**22-2Pe 02:05** And <2532> spared <5339> (5662) not <3756> the old <744> world <2889>, but <235> saved <5442> (5656) Noah <3575> the eighth <3590> *person*, a preacher <2783> of righteousness <1343>, bringing in <1863> (5660) the flood <2627> upon the world <2889> of the ungodly <765>;

**1<sup>st</sup> Class - partial protasis, only.**

**ATRWP again:** “The ancient world (αρχαιου κοσμου). Genitive case after εφεισατο (with ει understood) repeated (the second example, the deluge). This example not in Jude. **Absence of the article is common in the prophetic style like II Peter. For αρχαιος see #Lu 9:8. Preserved (εφυλαξεν). Still part of the long protasis with ει, first aorist active indicative of φυλασσω. With seven others (ογδοον). "Eighth," predicate accusative adjective (ordinal), classic idiom usually with αυτον. See #1Pe 3:20 for this same item. Some take ογδοον with κηρυκα (eighth preacher), hardly correct. A preacher of righteousness (δικαιοσυνης κηρυκα). "Herald" as in #1Ti 2:7; 2Ti 1:11 alone in N.T., but κηρυσσω is common. It is implied in #1Pe 3:20 that Noah preached to the men of his time during the long years. When he brought (επαξας). First aorist active participle (instead of the common second aorist active επαγαγων) of εισαγω, old compound verb to bring upon, in N.T. only here and #Ac 5:28 (by Peter here also). A flood (κατακλυσμον). Old word (from κατακλυζω, to inundate), only of Noah's flood in N.T. (#Mt 24:38; Lu 17:27; 2Pe 2:5). Upon the world of the ungodly (κοσμοι ασεβων). Anarthrous and dative case κοσμω. The whole world were "ungodly" (ασεβεις as in #1Pe 4:18) save Noah's family of eight..”**

**22-2Pe 02:06 C-1 - ATRWP -** και <2532> {CONJ} πολεις <4172> {N-APF} σοδομων <4670> {N-GPN} και <2532> {CONJ} γομορρας <1116> {N-GSF} τεφρωσας <5077> (5660) {V-AAP-NSM} καταστροφη <2692> {N-DSF} κατεκρινεν <2632> (5656) {V-AAI-3S} υποδειγμα <5262> {N-ASN} μελλοντων <3195> (5723) {V-PAP-GPM} ασεβειν <764> (5721) {V-PAN} τεθεικως <5087> (5761) {V-RAP-NSM}

**22-2Pe 02:06** And <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrhah <1116> into ashes <5077> (5660) condemned <2632> (5656) *them* with an overthrow <2692>, making <5087> (5761) *them* an ensample <5262> unto those that after should <3195> (5723) live ungodly <764> (5721);

**1<sup>st</sup> Class - partial protasis, only.**

ATRWP continues: “Turning into ashes (τεφρωσας). First aorist participle of τεφρωω, late word from τεφρα, ashes (in Dio Cassius of an eruption of Vesuvius, Philo), here alone in N.T. The cities of Sodom and Gomorrhah (πολεις σοδομων και γομορρας). Genitive of apposition after πολεις (cities), though it makes sense as possessive genitive, for #Jude 1:7 speaks of the cities around these two. The third example, the cities of the plain. See #Ge 19:24. Condemned them (κατεκρινεν). First aorist active indicative of κατακρινω, still part of the protasis with ει. With an overthrow (καταστροφη). Instrumental case or even dative like θανατω with κατακρινω in #Mt 20:18. But Westcott and Hort reject the word here because not in B C Coptic. Having made them (τεθεικως). Perfect active participle of τιθημι. An example (υποδειγμα). For which see #Jas 5:10; Joh 13:15. Cf. #1Pe 2:21. Unto those that should live ungodly (μελλοντων ασεβειν). Rather, "unto ungodly men of things about to be" (see #Heb 11:20 for this use of μελλοντων). But Aleph A C K L read ασεβειν (present active infinitive) with μελλοντων= ασεβησοντων (future active participle of ασεβω), from which we have our translation.”

**22-2Pe 02:07 C-1 - ATRWP - a very long protasis vs. 4-8 -** και <2532> {CONJ} δικαιον <1342> {A-ASM} λωτ <3091> {N-PR1} καταπονουμενον <2669> (5746) {V-PPP-ASM} υπο <5259> {PREP} της <3588> {T-GSF} των <3588> {T-GPM} αθεσμων <113> {A-GPM} εν <1722> {PREP} ασελγεια <766> {N-DSF} αναστροφης <391> {N-GSF} ερυσατο <4506> (5673) {V-ANI-3S}

**22-2Pe 02:07** And <2532> delivered <4506> (5673) just <1342> Lot <3091>, vexed <2669> (5746) with <5259> the filthy <766> conversation <391> of <1722> the wicked <113>:

**1<sup>st</sup> Class - partial protasis, only.**

ATRWP again continues: “And delivered (και ερυσατο). First aorist middle of ρυομαι as in #Mt 6:13, still part of the protasis with ει. Righteous Lot (δικαιον λωτ). This adjective δικαιος occurs three times in verses #7,8. See Wisdom 10:6. Sore distressed (καταπονουμενον). Present passive participle of καταπονεω, late and common verb, to work down, to exhaust with labor, to distress, in N.T. only here and #Ac 7:24. By the lascivious life of the wicked (υπο της των αθεσμων εν ασελγεια αναστροφης). "By the life in lasciviousness of the lawless." αθεσμος (alpha privative and θεσμος), late and common adjective (cf. αθεμιτος #1Pe 4:3) for rebels against law (of nature and conscience here). αναστροφη is frequent in I Peter.”

**22-2Pe 02:08 C-1 - ATRWP - a very long protasis vs. 4-8 -** βλεμματι <990> {N-DSN} γαρ <1063> {CONJ} και <2532> {CONJ} ακοη <189> {N-DSF} ο <3588> {T-NSM} δικαιος <1342> {A-NSM} εγκατοικων <1460> (5723) {V-PAP-NSM} εν <1722> {PREP} αυτοις <846> {P-DPM} ημεραν <2250> {N-ASF} εξ <1537> {PREP} ημερας <2250> {N-GSF} ψυχην <5590> {N-ASF} δικαιαν <1342> {A-ASF} ανομοις <459> {A-DPN} εργοις <2041> {N-DPN} εβασανιζεν <928> (5707) {V-IAI-3S}

**22-2Pe 02:08** (For <1063> that righteous man <1342> dwelling <1460> (5723) among <1722> them <846>, in seeing <990> and <2532> hearing <189>, vexed <928> (5707) *his* righteous <1342> soul <5590> from day <2250> to <1537> day <2250> with *their* unlawful <459> deeds <2041>:)

**1<sup>st</sup> Class - partial protasis, only. It's END!**

ATRWP again: “For (γαρ). Parenthetical explanation in verse #8 of the remark about Lot. Dwelling (ενκατουκων). Present active participle of ενκατουκω, old but rare double compound, here only in N.T. In seeing and hearing (βλεμματι και ακοη). "By sight (instrumental case of βλεμμα, old word, from βλεπω to see, here only in N.T.) and hearing" (instrumental case of ακωω from ακουω, to hear, common as #Mt 13:14). From day to day (ημεραν εξ ημερας). "Day in day out." Accusative of time and ablative with εξ. Same idiom in #Ps 96:2 for the more common εξ ημερας εις ημεραν. Vexed (εβασανιζεν). Imperfect active (kept on vexing) of βασανιζω, old word, to test metals, to torment (#Mt 8:29). With their lawless deeds (ανομοις εργοις). Instrumental case of cause, "because of their lawless (contrary to law) deeds." For ανομοος see #2Th 2:8.”

**22-2Pe 02:09 C-1 apodosis only - protasis in vs. 04-08 - ATRWP - οιδεν <1492> (5758) {V-RAI-3S} κυριος <2962> {N-NSM} ευσεβεις <2152> {A-APM} εκ <1537> {PREP} πειρασμου <3986> {N-GSM} ρυεσθαι <4506> (5738) {V-PNN} αδικους <94> {A-APM} δε <1161> {CONJ} εις <1519> {PREP} ημεραν <2250> {N-ASF} κρισεως <2920> {N-GSF} κολαζομενους <2849> (5746) {V-PPP-APM} τηρειν <5083> (5721) {V-PAN}**

**22-2Pe 02:09** The Lord <2962> knoweth <1492> (5758) how to deliver <4506> (5738) the godly <2152> out of <1537> temptations <3986>, and <1161> to reserve <5083> (5721) the unjust <94> unto <1519> the day <2250> of judgment <2920> to be punished <2849> (5746):

**1<sup>st</sup> Class - apodosis only. Protasis is contained in verses 04-08. The day of judgment of the ungodly Rev 20:11-15.**

ATRWP finishes: “The Lord knoweth how (οιδεν κυριος). The actual apodosis of the long protasis begun in verse #4. God can deliver his servants as shown by Noah and Lot and he will deliver you. The idiomatic use of οιδα and the infinitive (ρυεσθαι present middle and see verse #7) for knowing how as in #Mt 7:11; Jas 4:17. The godly (ευσεβεις). Old anarthrous adjective (from ευ and σεβομαι, to worship), in N.T. only here and #Ac 10:2,7 (by Peter). For temptation (πειρασμου) see #Jas 1:2,12; 1Pe 1:6. To keep (τηρειν). Present active infinitive of τηρεω after οιδεν. Unrighteous (αδικους). As in #1Pe 3:18. Under punishment (κολαζομενους). Present passive participle of κολαζω, old verb (from κολος, lopped off), in N.T. only here and #Ac 4:21. Present tense emphasises continuity of the punishment. See κολασιν αιωνιον in #Mt 25:46.”

**( Eclectic Notes )****William Kelley E 124-127**

**if God spared not the angels that sinned,** In the three opening verses the apostle pointed out in plain and pointed terms the very class of false teachers which is now poisoning the fountains of Christendom. It is itself a prophecy fulfilled to every believer of spiritual intelligence. As in Israel the false prophets, so now the false teachers are a fact more manifest in our day than ever before. The very scattering, which ought not to be among true-hearted saints, but which is inevitable under personal or party pressure, makes the peculiar evil more apparently the work of the spirit of error. They may differ each from the rest doctrinally in other respects; but they all agree to let in skepticism as to scripture, which necessarily destroys divine authority for every article of faith, and therefore directly tends to dissolve the credit of its rule in anything. Now where is there a single denomination free from this malaria? And the worst is that it is no longer eccentric individuals winked at to avoid trouble and split, but now leading seniors and energetic juniors in

the ministry are those more zealous for that deadly error, though nominally some may not deny Christ and the truth of His work.

In former days, as the rule when such unbelievers found themselves opposed through their speculations to the Articles of faith they had subscribed, or to their public profession on becoming religious guides, they withdrew from a position they could no longer hold with common integrity. But in our day we see how those who are false in doctrine are bold enough to set conscience at defiance, and cleave to their position and emoluments when they abandon the truth which they had solemnly pledged themselves to preach and teach. It is not therefore the Lord and the truth only which they betray; but they sacrifice plain honesty of principle for a place and a living which they value. This depravity too is severely exposed in the apostle's words, "through covetousness with well-turned words they will make merchandise of you." Nor is it his rebuke only since he adds the retribution which must befall those who thus mock God: "for whom judgment of old is not idle, and their destruction slumbereth not." The maledictions under the seal of the Fisherman may return on the guilty illwisher, but God will surely give effect to the words of the bondman and apostle of Jesus Christ His Son in the solemn Epistle before us.

The apostle proceeds to give examples of divine judgment executed on angels as well as men.

"For if God spared not angels when they sinned, but cast them down to lowest hell and gave them up to chains *or, pits*\* of gloom reserved for judgment, and spared not an ancient world but preserved Noah an eighth (i. e. with seven others), a preacher of righteousness, having brought a flood upon a world of ungodly ones" (vers. 4, 5).

**We must not confound this fall of angels with the original defection of the devil and his angels, which had a distinct character and a different treatment on God's part. What can be plainer than that the earlier defection was before man was created? For the devil their leader became man's tempter, as his own fault was being lifted up with self-importance and pride against God, and his aim was to lure our first parents into like independence and rebellion. In the case before us the direction of sin was toward man in a way contrary to the nature of angels or of mankind; and so abhorrent to God that He executed an exemplary dealing of His displeasure at the time of the deluge. This too continues through all the ages of man on the earth till final judgment come for wicked men and angels when the eternal state is to open. The devil and his angels have quite another destiny; for they are allowed to tempt man, as their chief tempted even the Son of God when here incarnate, rising more and more during the season of divine long-suffering till the ruin of Christendom, as well as of the Jews, shall revive the Roman empire in the Beast, and the False Prophet of Judea, the Antichrist, to sit not only as Messiah but as God in the temple of God showing himself that he is Gad. Even at the end of Christ's thousand years' reign, Satan will be loosed once more to deceive man for a little space. All so far is in contrast with the sinning angels here.**

**\*It is a question between σιροις or σειροις (ÅABC) and σερραι (KLP and the cursives). Here τηρουμενους has better support than τετηρουμενους.**

But the comparison with Jude 1:6,7, renders another fact sufficiently clear; that the particular time and the special enormity of their sin point to what is described in Gen 6:1-4, which played a prominent part in the accumulated evil for which the deluge was sent to destroy the world which then was. One knows how repugnant to most minds is the natural sense of this episode, what violent efforts have been made by learned men to evade it, provoked by absurd rabbinical legends gloating in what is vile and strange, and availing themselves of our Saviour's words in Matt 22:30

on the very different truth of the resurrection state to deny its possibility. Besides, the word does not necessarily mean "wives" but "women," though ordinarily so employed. However this be, we may all admire the holy wisdom of God in telling us briefly and even obscurely a tale on which man has so much to say, and so great a desire to fill up the details, if he could.

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F.W.Grant (1834 - 1902) NB 7.184f

**if God spared not the angels that sinned** The apostle now exhorts those who might be in danger of being carried away by the false pretensions of such as these to remember the judgment which is already passed upon those who in former times walked in the same course of lawlessness and rebellion against the authority of God.

**The angels who sinned God has cast down to the pit, delivering them to chains of darkness to be kept for judgment** — a company which, as it seems by **what is said of them, must be kept separate from the more general class of Satan and his angels**, who are, as we know, not in confinement as yet, but going to and fro in the earth and walking up and down in it, Satan himself being the prince of this world at the present time.

**These, on the other hand, are already in chains, not in hell exactly, which in the force that it has now with us would mean the final place of torment. Here, evidently, is a condition preliminary to the judgment** which is at hand for them and for all else, one and the same judgment at the same time. The apostle brings forward again the judgment of that old world out of which Noah, "the eighth person" — or one among eight — "a preacher of righteousness," was preserved, the flood being brought in upon the world of the ungodly. It is the same example that we have had in the, first epistle, and evidently used in the same way: not to dilate upon God's grace to those thus perishing, but the very opposite — to emphasize their judgment, and that, out of a whole world of ungodly, only eight persons were preserved. Next, he passes on to the cities of Sodom and Gomorrah which God had turned into ashes, condemning them with an overthrow, making them an example to those that should live ungodly.

*{In the three instances of sin and its judgment there seems to be a development of evil: in the angels, self-will and rebellion are prominent; in those judged at the flood, violence and lawlessness are present; while in Sodom and Gomorrah, it is the abominable corruption of the flesh. Thus departure from God is the beginning of a course of sin which is fully manifested in unutterable corruption. It will also be noticed that, while not in the final place of doom, the penalty and judgment inflicted in each case is irrevocable. S. R.}*

Here, too, was a careful discrimination in favour of the righteous, though it might be only one man who manifested himself really as that. He, too, was in a place where manifestly he had no call from God to justify his being in it. Righteous man he was, vexed with the evil behavior of the godless, and that from day to day, as in their midst he saw and heard what was taking place. But why was he there to vex his soul with it? Yet, after all, though in Sodom, he was not of Sodom, and the Lord knoweth how to deliver the godly out of temptation while keeping the unrighteous to the day of judgment under punishment. Even in that preliminary prison-house of the lost there must of necessity be the sense of God's anger abiding upon those shut up there, although the time of full and final apportionment has not come. The apostle emphasizes two things especially as noted among them — the outbreak of the flesh in its grossest character, and the setting aside of all authority. These two things, of course, necessarily go together; at least, the latter will accompany

the former. Thus, then, had God manifested Himself able to destroy on the one hand, able to deliver on the other, and faithful on both sides to His nature and to His word.

A.T. Robertson's Word Pictures . . .

**For if God spared not (ει γαρ ο θεος ουκ εφεισατο).** First instance (γαρ) of certain doom, that of the fallen angels. Condition of the first class precisely like that in Romans 11:21 save that here the normal apodosis (υμων ου φεισεται) is not expressed as there, but is simply implied in verse 9 by οιδεν κυριος ρυεσθαι (the Lord knows how to deliver) after the parenthesis in verse 8.

**Angels when they sinned (αγγελων αμαρτησαντων).** Genitive case after εφεισατο (first aorist middle indicative of φειδομαι) and anarthrous (so more emphatic, even angels), first aorist active participle of αμαρτανω, "having sinned."

**Cast them down to hell (ταρταρωσας).** First aorist active participle of ταρταρωω, late word (from ταρταρος, old word in Homer, Pindar, LXX Job 40:15; 41:23, Philo, inscriptions, the dark and doleful abode of the wicked dead like the Gehenna of the Jews), found here alone save in a scholion on Homer. ταρταρος occurs in Enoch 20:2 as the place of punishment of the fallen angels, while Gehenna is for apostate Jews.

**Committed (παρεδωκεν).** First aorist active indicative of παραδιδωμι, the very form solemnly used by Paul in Romans 1:21,26,28.

**To pits of darkness (σειροις ζοφου).** ζοφος (**kin to γνοφος, νεφος**) is an old word, blackness, gloom of the nether world in Homer, in N.T. only here, verse 17; Jude 1:13; Hebrews 12:18. The MSS. vary between σειραις (σειρα, chain or rope) and σειροις (σειρος, old word for pit, underground granary). σειροις is right (Aleph A B C), dative case of destination.

**To be reserved unto judgment (εις κρισιν τηρουμενους).** Present (linear action) passive participle of τηρεω. "Kept for judgment." Cf. 1 Peter 1:4. Aleph A have κολαζομενους τηρειν as in verse 9. Note κρισις (act of judgment).

### (Online Bible Verse ThemeIndex)

*{chains of darkness: or, pits of darkness}*

**Justice Unsparing** *{See Themes on 4177} {See "Ex 12:29"} {See "2Pe 2:5"}*

God's Judgments, General References to *{See Themes on 1966} {See "Ge 15:14"} {See "2Pe 2:6"}*

**Angels, Fallen** *{See Themes on 147} {See "Job 4:18"} {See "Jude 1:6"}*

**Destiny of Evil Spirits** *{See Themes on 4021} {See "Mt 8:29"} {See "Jude 1:6"}*

Future State of the Wicked, Words of the Apostles *{See Themes on 1371} {See "Ro 2:8"} {See "2Pe 2:9"}*

**Darkness, Figurative of Punishment** *{See Themes on 2178} {See "1Sa 2:9"} {See "2Pe 2:17"}*

**Last Judgment, General References to** *{See Themes on 1351} {See "Ps 1:5"} {See "2Pe 2:9"}*

**Desire, Evil** *{See Themes on 981} {See "Nu 11:4"} {See "2Pe 3:3"}*

**The Ungodly, The Punishment of** *{See Themes on 3061} {See "2Sa 23:6"} {See "2Pe 2:5"}*

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**(Trapp's Commentary )**

Ver. 4. If God spared not the angels. Though but for one sin only, and that in thought only. It sprang from the admiration of their own gifts, it was confirmed by pride and ambition, it was perfected by envy, stirred by the decree of exalting man's nature above angels in and by Christ. Some say it was a transgression of some commandment in particular (not expressed), as Adam was.

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(Treasury of Scriptural Knowledge)

**\* spared.**

**5 Deuteronomy 29:20 Psalms 78:50 Ezekiel 5:11 7:4,9 Romans 8:32 11:21**

**\* the angels.**

**Job 4:18 Luke 10:18 John 8:44 1 John 3:8 Jude 1:6**

**\* but.**

**Isaiah 14:12 Matthew 8:29 25:41 Mark 5:7 Luke 8:31 Revelation 12:7-9 20:2,3,10**

**\* into.**

**11 Jude 1:6**

**\* to be.**

**9 Job 21:30 Jude 1:13**

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**2 Pet 2:5 - Text**


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- 5 (ASV) and spared not the ancient world, but preserved Noah with seven others, *{1}* a preacher of righteousness, when he brought a flood upon the world of the ungodly; *{1}* *Gr a herald* (ASV)
- 5 (AV) And <2532> spared <5339> (5662) not <3756> the old <744> world <2889>, but <235> saved <5442> (5656) Noah <3575> the eighth <3590> *person*, a preacher <2783> of righteousness <1343>, bringing in <1863> (5660) the flood <2627> upon the world <2889> of the ungodly <765>; (AV)
- 5 (BYZ) και <2532> *{CONJ}* αρχαιου <744> *{A-GSM}* κοσμου <2889> *{N-GSM}* ουκ <3756> *{PRT-N}* εφεισατο <5339> (5662) *{V-ADI-3S}* Η αλλα <235> *{CONJ}* Η <αλλα> <235> *{CONJ}* VAR: αλλ <235> *{CONJ}*:END Η ογδοον <3590> *{A-ASM}* νωε <3575> *{N-PRI}* δικαιοσυνης <1343> *{N-GSF}* κηρυκα <2783> *{N-ASM}* εφυλαξεν <5442> (5656) *{V-AAI-3S}* κατακλυσμον <2627> *{N-ASM}* κοσμου <2889> *{N-DSM}* ασεβων <765> *{A-GPM}* επαξας <1863> (5660) *{V-AAP-NSM}* (BYZ)
- 5 (BYZa) και ἀρχαίου κόσμου οὐκ ἐφείσατο, ἄλλὰ Ἡ ογδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμου ἀσεβῶν ἐπάξας; (BYZa)
- 5 (Darby) and spared not *the* old world, but preserved Noe, *the* eighth, a preacher of righteousness, having brought in *the* flood upon *the* world of *the* ungodly; (Darby)
- 5 (ESV) if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; (ESV)
- 5 (HCSB) and if He didn't spare the ancient world, but protected Noah, *{Ge 5:29}* a preacher of righteousness, and seven others, *{1Pe 3:20}* *{Lit righteousness, as the eighth}* when He brought a flood on the world of the ungodly; (HCSB)
- 5 (KJ21) and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the Flood upon the world of the ungodly; (KJ21)
- 5 (KJV\_2011) And spared not the ancient world, but saved Noah, a preacher of righteousness, with seven others, when he brought a flood upon a world of ungodly people; (KJV\_2011)
- 5 (Murdock) and spared not the former world, but preserved Noah the eighth *{i. e.: one of the eight persons}* person, a preacher of righteousness, when he brought a flood on the world of the wicked; (Murdock)
- 5 (NKJV) and <2532> did not <3756> spare <5339> (5662) the ancient <744> world <2889>, but <235> saved <5442> (5656) Noah <3575>, *one of eight* <3590> *people*, a preacher <2783> of righteousness <1343>, bringing in <1863> (5660) the flood <2627> on the world <2889> of the ungodly <765>; (NKJV)
- 5 (Philips) if he did not spare the ancient world but only saved Noah, the solitary voice that cried out for righteousness, and his seven companions when he brought the flood upon the world in its wickedness; (Philips)
- 5 (RWebster) And <2532> spared <5339> (5662) not <3756> the old <744> world <2889>, but <235> saved <5442> (5656) Noah <3575> the eighth <3590> *person*, a preacher <2783> of righteousness <1343>, bringing <1863> (5660) the flood <2627> upon the world <2889> of the ungodly <765>; (RWebster)
- 5 (Tischendorf) και αρχαιου κοσμου ουκ εφεισατο αλλα ογδοον νωε δικαιοσυνης κηρυκα εφυλαξεν κατακλυσμον κοσμου ασεβων επαξας (Tischendorf)
- 5 (TR) και <2532> *{CONJ}* αρχαιου <744> *{A-GSM}* κοσμου <2889> *{N-GSM}* ουκ <3756> *{PRT-N}* εφεισατο <5339> (5662) *{V-ADI-3S}* αλλ <235> *{CONJ}* ογδοον <3590> *{A-*

*ASM* {νωε <3575> {*N-PRI*} δικαιοσύνης <1343> {*N-GSF*} κήρυκα <2783> {*N-ASM*}  
 εφύλαξεν <5442> (5656) {*V-AAI-3S*} κατακλυσμον <2627> {*N-ASM*} κοσμῶ <2889>  
 {*N-DSM*} ἀσεβῶν <765> {*A-GPM*} ἐπάξας <1863> (5660) {*V-AAP-NSM*} (TR)

- 5 (TRC) neither spared the old world: but saved Noah the eighth preacher of righteousness, and brought in the flood into {*upon*} the world of the ungodly, (TRC)
- 5 (WHa) καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας, (WHa)
- 5 (Williams) and if He did not spare the ancient world, but preserved Noah, a preacher of righteousness, and seven others when He brought the flood upon the world of godless people; (Williams)
- 5 (YLT) and the old world did not spare, but the eighth person, Noah, of righteousness a preacher, did keep, a flood on the world of the impious having brought, (YLT)

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## 2 Pet 2:5 - Word Study

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<235> ἀλλὰ *alla al-lah'* neuter plural of 243; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

<744> ἀρχαῖος *archaios ar-khah'-yos* from 746; TDNT-1:486,81; adj

AV-old 8, of old time 3, a good while ago + 575 + 2250 1; 12

1) that has been from the beginning, original, primal, old ancient

1a) of men, things, times, conditions

For Synonyms see entry 5816 & 5924

<765> ἀσεβῆς *asebes as-eb-ace'* from 1 (as a negative particle) and a presumed derivative of 4576; TDNT-7:185,1010; adj

AV-ungodly 8, ungodly men 1; 9

1) destitute of reverential awe towards God, condemning God, impious

<1343> δικαιοσύνη *dikaïosune dik-ah-yos-oo'-nay* from 1342; TDNT-2:192,168; n f

AV-righteousness 92; 92

1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

1a) the doctrine concerning the way in which man may attain a state approved of God

1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting

2) in a narrower sense, justice or the virtue which gives each his due

<1863> ἐπάγω *epago ep-ag'-o* from 1909 and 71; ; v

AV-bring 1, bring upon 1, bring in upon 1; 3

1) to lead or bring upon

2) to bring a thing on one

2a) to cause something to befall one, usually something evil

---

<2532> και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

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<2627> κατακλυσμος kataklusmos *kat-ak-looce-mos*' from 2626; ; n m

AV-flood 4; 4

1) inundation, deluge

1a) of Noah's deluge

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<2783> κηρυξ kerux *kay'-roox* from 2784; TDNT-3:683,430; n m

AV-preacher 3; 3

1) a herald or messenger vested with public authority, who conveyed the official messages of kings, magistrates, princes, military commanders, or who gave a public summons or demand, and performed various other duties. In the NT God's ambassador, and the herald or proclaimer of the divine word.

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<2889> κοσμος kosmos *kos'-mos* probably from the base of 2865; TDNT-3:868,459; n m

AV-world 186, adorning 1; 187

1) an apt and harmonious arrangement or constitution, order, government

2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Peter 3:3

3) the world, the universe

4) the circle of the earth, the earth

5) the inhabitants of the earth, men, the human family

6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ

7) world affairs, the aggregate of things earthly

7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ

8) any aggregate or general collection of particulars of any sort

8a) the Gentiles as contrasted to the Jews (Romans 11:12 etc)

8b) of believers only, John 1:29; 3:16; 3:17; 6:33; 12:47 1 Corinthians 4:9; 2 Corinthians 5:19

For Synonyms see entry 5921

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<3575> Νωε Noe *no'-eh* of Hebrew origin 05146 נֹחַ; ; n pr m

AV-Noe 5, Noah 3; 8

Noah =" rest"

1) the tenth in descent from Adam, second father of the human family

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<3590> ογδοος ogdoos *og'-do-os* from 3638; ; adj

AV-eighth 5; 5

1) the eighth

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<3756> ου ου *oo* also (before a vowel) ουκ *ook* and (before an aspirate) ουχ *ouch* *ookh* a primary word, the absolute negative cf [3361](#) adverb; ;  
particle

AV-not 1210, no 147, cannot + [1410](#) 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

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<5339> φειδομαι *pheidomai fi'-dom-ahee* of uncertain affinity; ; v

AV-spare 9, forbear 1; 10

1) to spare

2) to abstain

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<5442> φυλασσω *phulasso foo-las'-so* probably from [5443](#) through the idea of isolation; TDNT-9:236,1280; v

AV-keep 23, observe 2, beware 2, keep (one's) self 1, save 1, be ... ware 1; 30

1) to guard

1a) to watch, keep watch

1b) to guard or watch, have an eye upon: lest he escape

1c) to guard a person (or thing) that he may remain safe

1c1) lest he suffer violence, be despoiled, etc. to protect

1c2) to protect one from a person or thing

1c3) to keep from being snatched away, preserve safe and unimpaired

1c4) to guard from being lost or perishing

1c5) to guard one's self from a thing

1d) to guard i.e. care for, take care not to violate

1d1) to observe

2) to observe for one's self something to escape

2a) to avoid, shun flee from

2b) to guard for one's self (i.e. for one's safety's sake) so as not to violate,  
i.e. to keep, observe (the precepts of the Mosaic law)

For Synonyms see entry [5874](#)

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**TVM: Aorist [5777](#), Active [5784](#), Indicative [5791](#), Count: 2319**

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**TVM: Aorist [5777](#), Active [5784](#), Participle [5796](#), Count: 714**

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**TVM: Aorist [5777](#), Middle Deponent [5788](#), Indicative [5791](#), Count: 352**

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## 2 Pet 2:5 - Commentaries

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( Eclectic Notes )

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Percy Lyon, 1.71

**but preserved Noe** It is a great comfort to know that he could be preserved in moral worth. As has often been pointed out, Lot was rescued in spite of himself in divine mercy, but Noah was "preserved," and as preserved he was able to preserve others.

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### William Kelley E 127f

**but preserved Noah** Next the apostle speaks of Noah with his family of seven preserved when God spared not the ancient world. For this is important in his account of God's government. If His hand brought a flood on a world of the ungodly, He took care to guard the safety of Noah's house for the sake of its faithful head. And he draws attention to the interesting fact that Noah was not only a righteous man but "a preacher of righteousness." The hundred and twenty years of which Jehovah spoke was the space of the preparation of the ark and of Noah's preaching. It has nothing to do with the duration of human life, as some have fancied, but of divine patience before "the flood came and took all away." To the same time refers the mention of Noah and his preaching also in 1 Peter 3: 19, 20 where we are told of their spirits, disobedient as they were to the word of his testimony, and therefore in prison awaiting a judgment still more terrible than aught of a temporal nature, however vast and exceptional.

And so it is now. The day of the Lord, of which the Lord Himself warned, and calls His servants to warn, is at hand; and it will come when men say Peace and safety, while their hearts are filled with fear and foreboding of what is about to be on the inhabited earth. Assuredly the revelation of the Lord Jesus from heaven with angels of His power taking vengeance on a guilty world disobedient to the gospel will even more terrify men in its sudden destruction.

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### A.T. Robertson's Word Pictures . . .

**The ancient world (αρχαιου κοσμου).** Genitive case after εφεισατο (with ει understood) repeated (the second example, the deluge). This example not in Jude. Absence of the article is common in the prophetic style like II Peter. For αρχαιος see Luke 9:8.

**Preserved (εφυλαξεν).** Still part of the long protasis with ει, first aorist active indicative of φυλασσω.

**With seven others (ογδοον).** "Eighth," predicate accusative adjective (ordinal), classic idiom usually with αυτον. See 1 Peter 3:20 for this same item. Some take ογδοον with κηρυκα (eighth preacher), hardly correct.

**A preacher of righteousness (δικαιοσυνης κηρυκα).** "Herald" as in 1 Timothy 2:7; 2 Timothy 1:11 alone in N.T., but κηρυσσω is common. It is implied in 1 Peter 3:20 that Noah preached to the men of his time during the long years.

**When he brought (επαξας).** First aorist active participle (instead of the common second aorist active επαγαγων) of εισαγω, old compound verb to bring upon, in N.T. only here and Acts 5:28 (by Peter here also).

**A flood (κατακλυσμον).** Old word (from κατακλυζω, to inundate), only of Noah's flood in N.T. (Matthew 24:38; Luke 17:27; 2 Peter 2:5).

**Upon the world of the ungodly (κοσμοι ασεβων).** Anarthrous and dative case κοσμο. The whole world were "ungodly" (ασεβεις as in 1 Peter 4:18) save Noah's family of eight.

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**(Online Bible Verse ThemeIndex)**

**Example of Divine Retribution**

Salvation, Of God {See Themes on 3116} {See "Ge 49:18"} {See "Jude 1:25"}

Noah {See Themes on 2597} {See "Ge 5:29"}

Work of Ministers, Preaching, Examples of {See Themes on 2087} {See "Le 4:15"} {See "Re 14:6"}

The Deluge {See Themes on 973} {See "Ge 6:7"} {See "2Pe 3:6"}

The Ungodly, The Punishment of {See Themes on 3061} {See "2Sa 23:6"} {See "2Pe 3:7"}

Justice Unsparing {See Themes on 4177} {See "Ex 12:29"} {See "2Pe 2:6"}

Missions, Examples of Missionaries {See Themes on 2381} {See "2Ch 30:6"}

Titles and Names, Of Ministers {See Themes on 3636} {See "De 33:1"} {See "Re 1:20"}

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**(Trapp's Commentary )**

Ver. 5. Bringing in the flood] And so burying them all in one universal grave of waters. In this universal deluge God swept away all: as if he had blotted that out of his title, Exodus 34:6, and now took up that emperor's motto, *Fiat iustitia et pereat mundus*, Let justice be done, though the whole world be undone.

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**(Treasury of Scriptural Knowledge)**

\* spared. Genesis 6:1-8:22 Job 22:15,16 Matthew 24:37-39 Luke 17:26,27 Hebrews 11:7

\* the eighth. Genesis 7:1-24 1 Peter 3:20

\* a preacher. 1 Peter 3:19 Jude 1:14,15

\* bringing. 3:6

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**2 Pet 2:6 - Text**


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- 6 (ASV) and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; (ASV)
- 6 (AV) And <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrha <1116> into ashes <5077> (5660) condemned <2632> (5656) *them* with an overthrow <2692>, making <5087> (5761) *them* an ensample <5262> unto those that after should <3195> (5723) live ungodly <764> (5721); (AV)
- 6 (BYZ) και <2532> {CONJ} πολεις <4172> {N-APF} σοδομων <4670> {N-GPN} και <2532> {CONJ} γομορρας <1116> {N-GSF} τεφρωσας <5077> (5660) {V-AAP-NSM} καταστροφη <2692> {N-DSF} κατεκρινεν <2632> (5656) {V-AAI-3S} υποδειγμα <5262> {N-ASN} μελλοντων <3195> (5723) {V-PAP-GPM} ασεβειν <764> (5721) {V-PAN} τεθεικως <5087> (5761) {V-RAP-NSM} (BYZ)
- 6 (BYZa) και πόλεις Σοδόμων και Γομόρρας τεφρώσας καταστροφῆ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς: (BYZa)
- 6 (Darby) and having reduced *the* cities of Sodom and Gomorrha to ashes, condemned *them* with an overthrow, setting *them as* an example to those that should *afterwards* live an ungodly life; (Darby)
- 6 (ESV) if by turning the cities of Sodom and Gomorrah to ashes he condemned them to extinction, making them an example of what is going to happen to the ungodly; {*Some manuscripts an example to those who were to be ungodly*} (ESV)
- 6 (HCSB) and if He reduced the cities of Sodom and Gomorrah {*Ge 19:24 Jude 7*} to ashes and condemned them to ruin, {*Other mss omit to ruin*} making them an example to those who were going to be ungodly; {*Isa 1:9 Jude 15*} {*Other mss read an example of what is going to happen to the ungodly*} (HCSB)
- 6 (KJ21) and, turning the cities of Sodom and Gomorrah into ashes, condemned them to be overthrown, making them an example unto those who thereafter should live ungodly; (KJ21)
- 6 (KJV\_2011) And he condemned the cities of Sodom and Gomorrah to destruction turning them into ashes, making them an example for those who would later live ungodly lives; (KJV\_2011)
- 6 (Murdock) *and* burned up the cities of Sodom and Gomorrah, and condemned them by an overthrow, making them a demonstration to the wicked who should come after them; (Murdock)
- 6 (NKJV) and <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrah <1116> into ashes <5077> (5660), condemned <2632> (5656) *them* to destruction <2692>, making <5087> (5761) *them* an example <5262> to those who afterward would <3195> (5723) live ungodly <764> (5721); (NKJV)
- 6 (Philips) and if God reduced the entire cities of Sodom and Gomorrah to ashes, when he sentenced them to destruction as a fearful example to those who wanted to live in defiance of his laws, (Philips)
- 6 (RWebster) And <2532> turning <5077> <0> the cities <4172> of Sodom <4670> and <2532> Gomorrah <1116> into ashes <5077> (5660) condemned <2632> (5656) *them* with an overthrow <2692>, making <5087> (5761) *them* an example <5262> to those that afterwards should <3195> (5723) live ungodly <764> (5721) lives; (RWebster)

- 6 (Tischendorf) και πολεις σοδομων και γομορρας τεφρωσας καταστροφη κατεκρινεν υποδειγμα μελλοντων ασεβειν τεθεικως (Tischendorf)
- 6 (TR) και <2532> {CONJ} πολεις <4172> {N-APF} σοδομων <4670> {N-GPN} και <2532> {CONJ} γομορρας <1116> {N-GSF} τεφρωσας <5077> (5660) {V-AAP-NSM} καταστροφη <2692> {N-DSF} κατεκρινεν <2632> (5656) {V-AAI-3S} υποδειγμα <5262> {N-ASN} μελλοντων <3195> (5723) {V-PAP-GPM} ασεβειν <764> (5721) {V-PAN} τεθεικως <5087> (5761) {V-RAP-NSM} (TR)
- 6 (TRC) and turned the cities of Zodom and Gomor into ashes: overthrew them, damned them, and made of them an ensample unto all {those} that after should live ungodly. (TRC)
- 6 (WHa) και πόλεις Σοδόμων και Γομόρρας τεφρώσας κατέκρινεν, υπόδειγμα μελλόντων άσεβέσιν τεθεικώς, (WHa)
- 6 (Williams) and if He condemned, by burning them to ashes, the cities of Sodom and Gomorrah, making them an example to godless people of what was coming to them, (Williams)
- 6 (YLT) and the cities of Sodom and Gomorrah having turned to ashes, with an overthrow did condemn, an example to those about to be impious having set *them*; (YLT)

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## 2 Pet 2:6 - Word Study

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<764> ασεβεω asebeo *as-eb-eh'-o* from 765; TDNT-7:185,1010; v  
 AV-live ungodly 1, commit ungodly 1; 2  
 1) to be ungodly, act impiously

<1116> γομορρα Gomorrha *gom'-or-hrhah* of Hebrew origin 06017 גִּמְרָא; ; n pr  
 loc  
 AV-Gomorrha 5; 5  
 Gomorrha =" submersion"  
 1) a city in eastern part of Judah that was destroyed when the Lord rained fire and brimstone on it; now covered by the Dead Sea

<2532> και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj  
 AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251  
 1) and, also, even, indeed, but

<2632> κατακρινω katakrino *kat-ak-ree'-no* from 2596 and 2919; TDNT-3:951,469; v  
 AV-condemn 17, damn 2; 19  
 1) to give judgment against, to judge worthy of punishment  
 1a) to condemn  
 1b) by one's good example to render another's wickedness the more evident and censurable

<2692> καταστροφη katastrophe *kat-as-trof-ay'* from 2690; TDNT-7:715,1093; n f  
 AV-subverting 1, overthrow 1; 2  
 1) overthrow, destruction  
 1a) of cities  
 2) metaph. of the extinction of a spirit of consecration

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<3195> μέλλω mello *mel'-lo* a strengthened form of 3199 (through the idea of expectation); ; v

AV-shall 25, should 20, would 9, to come 9, will 7, things to come 4, not tr 3, misc 33; 110

1) to be about

1a) to be on the point of doing or suffering something

1b) to intend, have in mind, think to

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<4172> πόλις polis *pol'-is* probably from the same as 4171, or perhaps from 4183; TDNT-6:516,906; n f

AV-city 164; 164

1) a city

1a) one's native city, the city in which one lives

1b) the heavenly Jerusalem

1b1) the abode of the blessed in heaven

1b2) of the visible capital in the heavenly kingdom, to come down to earth after the renovation of the world by fire

1c) the inhabitants of a city

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<4670> σοδομα Sodoma *sod'-om-ah* plural of Hebrew origin 05467 סֹדוֹמָיִם ; n pr loc

AV-Sodom 9, Sodoma 1; 10

Sodom =" burning"

1) a city destroyed by the Lord raining fire and brimstone on it

2) metaph. Jerusalem Revelation 11:8

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<5077> τερροω tephroō *tef-ro'-o* from tephra (ashes); ; v

AV-turn into ashes 1; 1

1) reduce to ashes

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<5087> τίθημι tithēmi *tith'-ay-mee* a prolonged form of a primary θεω theo *theh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

1) to set, put, place

1a) to place or lay

1b) to put down, lay down

1b1) to bend down

1b2) to lay off or aside, to wear or carry no longer

1b3) to lay by, lay aside money

1c) to set on (serve) something to eat or drink

1d) to set forth, something to be explained by discourse

2) to make

2a) to make (or set) for one's self or for one's use

3) to set, fix establish

3a) to set forth

3b) to establish, ordain

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<5262> υποδειγμα *hypodeigma hoop-od'-igue-mah* from 5263; TDNT-2:32,141;

n n

AV-example 4, pattern 1, ensample 1; 6

1) a sign suggestive of anything, delineation of a thing, representation, figure,

copy

2) an example: for imitation

2a) of the thing to be imitated

2b) for a warning, of a thing to be shunned

**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

**TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714**

**TVM: Present 5774, Active 5784, Infinitive 5795, Count: 647**

**TVM: Present 5774, Active 5784, Participle 5796, Count: 2549**

**TVM: Perfect 5778, Active 5784, Participle 5796, Count: 193**

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## 2 Pet 2:6 - Commentaries

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### ( Eclectic Notes )

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#### William Kelley E 128-131

**The cities of Sodom and Gomorrha** The apostle adduces another divine judgment, not so vast as the deluge, but even more solemnly significant, though on a small scale.

"**And reducing to ashes *the cities of Sodom and Gomorrah***, he condemned *them* with overthrow, having set an example to those that should live ungodlily, and rescued righteous Lot, distressed by the behaviour of those abandoned in licentiousness; for the righteous *man* dwelling among them, in seeing and hearing was tormenting a righteous soul day after day with lawless works" (vers. 6-8).

The awful story is told with holy plainness of speech in Gen. 19. The sinning and doom of angels consigned to the deepest pit of gloom in chains of darkness for a judgment still more terrible; and the ensuing and unsparing destruction of an old world except Noah and his family, are followed by a catastrophe of fire and brimstone on the cities of the plain. There the bold monstrous depravity of mankind sunk to its lowest depths and cried aloud for heaven's open and indignant vengeance. These were early days comparatively speaking. The boasted civilization of man had borne much fruit to glory in, not only on the banks of the Euphrates and the Tigris, but on the Nile. And here on the borders of Canaan, destined for the seed of Abraham, and round the sea into which debouched the waters of the Jordan, were men sunk into unblushing vileness not to be named, save in the days long after by the classic authors of Greece and Rome, who liked moral filth without shame. Most righteously did Jehovah execute His judgment on these cities, setting an example to those that should live an ungodly life, not providentially through the hand of man, but Himself raining upon Sodom and upon Gomorrah brimstone and fire out of heaven.

Do any now bearing the name of Christians question this dealing of Jehovah? They may plead the unbelief of an erratic speculator like Origen to excuse their own skepticism, to which, as they allow, the free thinking of Hobbes and Spinoza and the like gave a great impulse; and they are not afraid to cheer one another with the godless cry that they are the winning side. But how will it be when, in the approaching consummation of the age, the Lord Jesus is revealed from heaven with angels of His power in flaming fire taking vengeance on them that know not God and those that obey not the gospel of our Lord Jesus Christ? Will it be any consolation to the teachers of those responsible to preach the truth that they were successful in undermining God's authority in His word under colour of historical investigation which has no real facts but fancy, and of criticism which is not to get rid of human error but to enthrone it and to dissolve, in will at least, all that is divine? Will they encourage one another in their work of mischief when such impious infidelity pays the penalty of everlasting destruction from the Lord's presence and from the glory of His might? O that where conscience is seared by the power of evil, there might be an ear to hear, and repentance be given to the acknowledgment of the truth, so that out of the snare of the devil, taken as they were by him, they might wake up for God's will! They may flatter themselves that they are as moral as the old cities were corrupt. But after all to reject God's word, and claim title to sit in judgment on it, is to have a character of pride and malignity more destructive than the abominable and unnatural debasement of Sodom. If God, not man, is the measure of sin they who

are caught red-handed in their war against His inspiration will learn then, if they mock now, what it is to have helped on the apostasy and the man of sin.

But the apostle here as before attests divine mercy as well as judgment. For as before He preserved Noah preacher of righteousness with seven others who shared the ark with him, so now He saved "righteous Lot, distressed by the behaviour of those abandoned in licentiousness." Peter's appointed view is righteousness and unrighteousness; as Jude's was apostasy from a place given by divine will. Both were true of old, and shall be true again in those who hate and deny prophecy, yet will prove its truth in the ruin of those they mislead. And shall they escape, who served Satan's aim and despised God's word, because they die before that day to which all the prophets point, though they had "settled" it to have been a mistake? Lot was not like Abraham in the secret of the Lord apart from the scene. But he were no scoffer, any more than a skeptic; "for the righteous man, dwelling among them in seeing and hearing was tormenting a righteous soul day after day with lawless works." Whoever heard of such seriousness in a dilettante higher critic? Lot's was not the more blessed part of Abraham, yet was he truly grieved for the Lord's sake. And so it will be with a righteous remnant, when the Jews are in their last trial and the mass accept idols once more, and the antichrist too, as the Psalms and the Prophets amply prove.

Thereon the apostle goes out to show the divine government in a more general way both as to good and evil.

### **A.T.Robertson's Word Pictures . . .**

**Turning into ashes (τεφρωσας).** First aorist participle of τεφρωω, late word from τεφρα, ashes (in Dio Cassius of an eruption of Vesuvius, Philo), here alone in N.T.

**The cities of Sodom and Gomorrah (πολεις σοδομων και γομορρας).** Genitive of apposition after πολεις (cities), though it makes sense as possessive genitive, for Jude 1:7 speaks of the cities around these two. The third example, the cities of the plain. See Genesis 19:24.

**Condemned them (κατεκρινεν).** First aorist active indicative of κατακρινω, still part of the protasis with ει.

**With an overthrow (καταστροφη).** Instrumental case or even dative like θανατω with κατακρινω in Matthew 20:18. But Westcott and Hort reject the word here because not in B C Coptic.

**Having made them (τεθεικως).** Perfect active participle of τιθημι.

An example (υποδειγμα). For which see James 5:10; John 13:15. Cf. 1 Peter 2:21.

**Unto those that should live ungodly (μελλοντων ασεβειν).** Rather, "unto ungodly men of things about to be" (see Hebrews 11:20 for this use of μελλοντων). But Aleph A C K L read ασεβειν (present active infinitive) with μελλοντων= ασεβησοντων (future active participle of ασεβω), from which we have our translation.

### **(Online Bible Verse ThemeIndex)**

cf. *{1 Corinthians 10:6}*

God's Judgments, General References to *{See Themes on 1966}* *{See "Ge 15:14"}* *{See "Re 8:7"}*

Sodom, The Wickedness of *{See Themes on 3411}* *{See "Ge 10:19"}* *{See "Jude 1:7"}*

**Fire, Instrument of Judgment** {See Themes on 1283} {See "Ge 19:24"} {See "2Pe 3:10"}  
**Justice Unsparing** {See Themes on 4177} {See "Ex 12:29"} {See "Jude 1:6"}

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**(Trapp's Commentary )**

**Ver. 6. And turning the cities,** Burying them likewise in the Dead Sea, after that he had rained down hell from heaven upon them. {See Trapp on "Ge 19:24"} {See Trapp on "Ge 19:25"}

**Making them an ensample,** Hanging them up in gibbets, as it were, that others might hear and fear.

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**(Treasury of Scriptural Knowledge)**

\* **turning.** Genesis 19:24,25,28 Deuteronomy 29:23 Isaiah 13:19 Jeremiah 50:40 Ezekiel 16:49-56 Hosea 11:8 Amos 4:11 Zephaniah 2:9 Luke 17:28-30 Jude 1:7

\* **making.** Nu 26:10 De 29:23 1Co 10:11

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### 1.4.4.7 Jude 6-7 - Exegesis

#### Jude 6 - Text

- 6 (ASV) And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. (ASV)
- 6 (AV) And <5037> the angels <32> which kept <5083> (5660) not <3361> their <1438> first estate <746>, but <235> left <620> (5631) their own <2398> habitation <3613>, he hath reserved <5083> (5758) in everlasting <126> chains <1199> under <5259> darkness <2217> unto <1519> the judgment <2920> of the great <3173> day <2250>. *{first estate: or, principality}* (AV)
- 6 (BYZ) αγγελους <32> *{N-APM}* τε <5037> *{PRT}* τους <3588> *{T-APM}* μη <3361> *{PRT-N}* τηρησαντας <5083> (5660) *{V-AAP-APM}* την <3588> *{T-ASF}* εαυτων <1438> *{F-3GPM}* αρχην <746> *{N-ASF}* αλλα <235> *{CONJ}* απολιποντας <620> (5631) *{V-2AAP-APM}* το <3588> *{T-ASN}* ιδιον <2398> *{A-ASN}* οικητηριον <3613> *{N-ASN}* εις <1519> *{PREP}* κρισιν <2920> *{N-ASF}* μεγαλης <3173> *{A-GSF}* ημερας <2250> *{N-GSF}* δεσμοις <1199> *{N-DPM}* αιδιοις <126> *{A-DPM}* υπο <5259> *{PREP}* ζοφον <2217> *{N-ASM}* τετηρηκεν <5083> (5758) *{V-RAI-3S}* (BYZ)
- 6 (BYZa) Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. (BYZa)
- 6 (Darby) And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps in eternal chains under gloomy darkness, to *the* judgment of *the* great day; (Darby)
- 6 (ESV) And the angels who did not stay within their own position of authority, but left their proper dwelling, he has kept in eternal chains under gloomy darkness until the judgment of the great day— (ESV)
- 6 (HCSB) and He has kept, with eternal chains in darkness for the judgment of the great day, angels *{Ge 6:1-4 2Pe 2:4}* who did not keep their own position but deserted their proper dwelling. (HCSB)
- 6 (KJ21) And the angels who kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great Day— (KJ21)
- 6 (KJV\_2011) And the angels who did not keep their first estate, but went outside their bounds, have been kept by him in darkness bound with everlasting chains until the judgment of the great day. (KJV\_2011)
- 6 (Murdock) And the angels that kept not their primacy, *{or: priority}* but left their station, he hath reserved in chains unknown, under darkness, unto the judgment of the great day. (Murdock)
- 6 (NKJV) And <5037> the angels <32> who did <5083> <0> not <3361> keep <5083> (5660) their <1438> proper domain <746>, but <235> left <620> (5631) their own <2398> abode <3613>, He has reserved <5083> (5758) in everlasting <126> chains <1199> under <5259> darkness <2217> for <1519> the judgment <2920> of the great <3173> day <2250>; (NKJV)
- 6 (Philips) And the very angels who failed in their high duties and abandoned their proper sphere have been deprived by God of both light and liberty until the judgment of the great day. (Philips)

- 6 (RWebster) And <5037> the angels <32> who kept <5083> (5660) not <3361> their <1438> proper abode <746>, but <235> left <620> (5631) their own <2398> habitation <3613>, he hath reserved <5083> (5758) in everlasting <126> chains <1199> under <5259> darkness <2217> to <1519> the judgment <2920> of the great <3173> day <2250>. *{first estate: or, principality}* (RWebster)
- 6 (Tischendorf) αγγελους τε τους μη τηρησαντας την εαυτων αρχην αλλα απολιποντας το ιδιον οικητηριον εις κρισιν μεγαλης ημερας δεσμοις αιδιοις υπο ζοφον τετηρηκεν (Tischendorf)
- 6 (TR) αγγελους <32> *{N-APM}* τε <5037> *{PRT}* τους <3588> *{T-APM}* μη <3361> *{PRT-N}* τηρησαντας <5083> (5660) *{V-AAP-APM}* την <3588> *{T-ASF}* εαυτων <1438> *{F-3GPM}* αρχην <746> *{N-ASF}* αλλα <235> *{CONJ}* απολιποντας <620> (5631) *{V-2AAP-APM}* το <3588> *{T-ASN}* ιδιον <2398> *{A-ASN}* οικητηριον <3613> *{N-ASN}* εις <1519> *{PREP}* κρισιν <2920> *{N-ASF}* μεγαλης <3173> *{A-GSF}* ημερας <2250> *{N-GSF}* δεσμοις <1199> *{N-DPM}* αιδιοις <126> *{A-DPM}* υπο <5259> *{PREP}* ζοφον <2217> *{N-ASM}* τετηρηκεν <5083> (5758) *{V-RAI-3S}* (TR)
- 6 (TRC) The angels also, which kept not their first estate: but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day: (TRC)
- 6 (WHa) ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν: (WHa)
- 6 (Williams) And angels, who did not preserve their original rank but left their proper home, He has kept in everlasting chains under darkness, for the day of judgment, (Williams)
- 6 (YLT) messengers also, those who did not keep their own principality, but did leave their proper dwelling, to a judgment of a great day, in bonds everlasting, under darkness He hath kept, (YLT)

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### Jude 6 - Word Study

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32 αγγελος aggelos *ang'-el-os* from aggello *probably derived from 71, cf 34* (to bring tidings); TDNT-1:74,12; n m

AV-angel 179, messenger 7; 186

1) a messenger, envoy, one who is sent *{Matthew 11:10 Luke 7:27 9:52 Mark 1:2 James 2:25}*

2) an angel

2a) sent from God

2a1) to execute his purposes *{Matthew 4:6,11 28:2 Mark 1:13 Luke 16:22 22:43 Acts 7:35 12:23 Galatians 3:19 Hebrews 1:14}*

2a2) to make his purposes known to men *{Luke 1:11,26 2:9-14 Acts 10:3 27:23 Matthew 1:20 2:13 28:5 John 20:12-13}*

2b) they are subject not only to God the Father but also to Christ *{Hebrews 1:4-7 1 Peter 3:22 Ephesians 1:21 Gal 4:14}* who is described to have returned to judgment surrounded by a multitude of them as servants and attendants *{Matthew 13:41,49 16:27 24:31 25:31 2 Thessalonians 1:7 Jude 14}*

2c) single angels have charge of separate elements: as fire *{Revelation 14:18}* waters *{Revelation 16:5 7:1-3}*

2d) some angels are mentioned as guardian angels of individuals *{Matthew 18:10 Acts 12:15}*

- 2e) some angels are over churches {*Revelation 1:20 2:1,8,12,18 3:1,7,14*}
- 2f) some angels have proven faithless to the trust committed to them by God, and have given themselves over to sin {*Jude 6 2 Peter 2:4*} and now obey the devil {*Matthew 25:41 Revelation 12:7 1 Corinthians 6:3 2 Corinthians 12:7*}

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126 αἰδιος *aidios ah-id'-ee-os* from 104; TDNT-1:168,25; adj  
 AV-eternal 1, everlasting 1; 2  
 1) eternal, everlasting  
 For Synonyms see entry 5801

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235 αλλα *alla al-lah'* neuter plural of 243; ; conj  
 AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637  
 1) but  
 1a) nevertheless, notwithstanding  
 1b) an objection  
 1c) an exception  
 1d) a restriction  
 1e) nay, rather, yea, moreover  
 1f) forms a transition to the cardinal matter

---

620 απολειπω *apoleipo ap-ol-ipe'-o* from 575 and 3007; ; v  
 AV-leave 3, remain 3; 6  
 1) to leave, to leave behind  
 2) to desert or forsake

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746 αρχη *arche ar-khay'* from 756; TDNT-1:479,81; n f  
 AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58  
 1) beginning, origin  
 2) the person or thing that commences, the first person or thing in a series, the leader  
 3) that by which anything begins to be, the origin, the active cause  
 4) the extremity of a thing  
 4a) of the corners of a sail  
 5) the first place, principality, rule, magistracy  
 5a) of angels and demons

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1199 δεσμον *desmon des-mon'* or δεσμος *desmos des-mos'* neuter and masculine respectively from 1210; TDNT-2:43,\*; n m  
 AV-bond 15, band 3, string 1, chain 1; 20  
 1) a band or bond

---

1438 εαυτου *heautou heh-ow-too'* (including all other cases) from a reflexive pronoun otherwise obsolete and the genitive case (dative case or accusative case) of 846; ; pron  
 AV-himself 110, themselves 57, yourselves 36, ourselves 20, his 19, their 15, itself 9, misc 73; 339  
 1) himself, herself, itself, themselves

---

1519 εις *eis ice* a primary preposition; TDNT-2:420,211; prep

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26,  
misc 322; 1774

1) into, unto, to, towards, for, among

++++

"For" (as used in Acts 2:38 "for the forgiveness ... ") could have two meanings.

If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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2217 ζοφος zophos *dzof'-os* akin to the base of [3509](#); ; n m

AV-darkness 2, mist 1, blackness 1; 4

1) darkness, blackness

1a) used of the darkness of the nether world

For Synonyms see entry [5926](#)

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2250 ημερα hemera *hay-mer'-ah* from (with [5610](#) implied) of a derivative of

hemai (to sit, akin to the base of [1476](#)) meaning tame, i.e. gentle;

TDNT-2:943,309; n f

AV-day 355, daily + [2596](#) 15, time 3, not tr 2, misc 14; 389

1) the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night

1a) in the daytime

1b) metaph., "the day" is regarded as the time for abstaining from indulgence, vice, crime, because acts of the sort are perpetrated at night and in darkness

2) of the civil day, or the space of twenty four hours (thus including the night)

2a) Eastern usage of this term differs from our western usage. Any part of a day is counted as a whole day, hence the expression "three days and three nights" does not mean literally three whole days, but at least one whole day plus part of two other days.

3) of the last day of this present age, the day Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom

4) used of time in general, i.e. the days of his life.

---

2398 ιδιος idios *id'-ee-os* of uncertain affinity; ; adj

AV-his own 48, their own 13, privately 8, apart 7, your own 6, his 5, own 5, not tr 1, misc 20; 113

1) pertaining to one's self, one's own, belonging to one's self

---

2920 κρισις krisis *kree'-sis* perhaps a primitive word; TDNT-3:941,469; n f

AV-judgment 41, damnation 3, accusation 2, condemnation 2; 48

1) a separating, sundering, separation

1a) a trial, contest

2) selection

3) judgment

3a) opinion or decision given concerning anything

3a1) esp. concerning justice and injustice, right or wrong

- 3b) sentence of condemnation, damnatory judgment, condemnation and punishment
- 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem)
- 5) right, justice

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3173 *μεγας* *megas meg'-as* including the prolonged forms, feminine *megale*, plural *megaloi*, etc., cf also [3176](#), [3187](#); TDNT-4:529,573; adj  
AV-great 150, loud 33, misc 12; 195

- 1) great
  - 1a) of the external form or sensible appearance of things (or of persons)
    - 1a1) in particular, of space and its dimensions, as respects
      - 1a1a) mass and weight: great
      - 1a1b) compass and extent: large, spacious
      - 1a1c) measure and height: long
      - 1a1d) stature and age: great, old
    - 1b) of number and quantity: numerous, large, abundant
    - 1c) of age: the elder
    - 1d) used of intensity and its degrees: with great effort, of the affections and emotions of the mind, of natural events powerfully affecting the senses: violent, mighty, strong
- 2) predicated of rank, as belonging to
- 3) splendid, prepared on a grand scale, stately
- 4) great things
  - 4a) of God's preeminent blessings
  - 4b) of things which overstep the province of a created being, proud (presumptuous) things, full of arrogance, derogatory to the majesty of God

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3361 *μη* *me may* a primary particle of qualified negation (whereas [3756](#) expresses an absolute denial); ; particle  
AV-not 486, no 44, that not 21, God forbid + [1096](#) 15, lest 14, neither 7, no man + [5100](#) 6, but 3, none 3, not translated 51, misc 23; 673

- 1) no, not lest

---

3588 *ο* *ho ho* including the feminine *η* *he hay*, and the neuter *το* *to to* in all their inflections, the definite article; ; article  
AV-which 413, who 79, the things 11, the son 8, misc 32; 543

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

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3613 *οικητηριον* *oiketerion oy-kay-tay'-ree-on* from a presumed derivative of [3611](#) (equivalent to [3612](#)); TDNT-5:155,674; n n  
AV-house 1, habitation 1; 2

- 1) a dwelling place, habitation
  - 1a) of the body as a dwelling place for the spirit

---

5037 *τε* *te the* a primary particle (enclitic) of connection or addition; ; particle  
AV-and 130, both 36, then 2, whether 1, even 1, also 1, not tr 41; 212

- 1) not only ... but also

2) both ... and

3) as ... so

---

5083 τηρεω tereo *tay-reh'-o* from teros (a watch, perhaps akin to [2334](#)); TDNT-8:140,1174; v

AV-keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

1) to attend to carefully, take care of

1a) to guard

1b) metaph. to keep, one in the state in which he is

1c) to observe

1d) to reserve: to undergo something

For Synonyms see entry [5874](#)

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5259 υπο hupo *hoop-o'* a primary preposition; ; prep

AV-of 116, by 42, under 48, with 14, in 1, not tr 6, misc 3; 230

1) by, under

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**TVM: Second Aorist [5780](#), Active [5784](#), Participle [5796](#), Count: 889**

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**TVM: Aorist [5777](#), Active [5784](#), Participle [5796](#), Count: 714**

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**TVM: Perfect [5778](#), Active [5784](#), Indicative [5791](#), Count: 514**

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### Jude 6 - Commentaries

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A.T.Robertson's Word Pictures . . .

**And angels (αγγελους δε).** The second example in Jude, the fallen angels, accusative case after τετηρηκεν (perfect active indicative of τηρεω, for which verb see 2 Peter 2:4,7) at the end of the verse (two emphatic positions, beginning and end of the clause).

**Kept not (μη τηρησαντας).** First aorist active participle with negative μη, with play on "kept not" and "he hath kept."

**Principality (αρχην).** Literally, "beginning," "rule," (first place of power as in 1 Corinthians 15:24; Romans 8:38). In Acts 10:11 it is used for "corners" (beginnings) of the sheet. In Ephesians 6:12 the word is used for evil angels. See Deuteronomy 32:8. Both Enoch and Philo (and Milton) discuss the fallen angels.

**But left (αλλα απολιποντας).** Second aorist active participle of απολειπω, old verb, to leave behind (2 Timothy 4:13,20).

**Their own proper habitation (το ιδιον οικητηριον).** Old word for dwelling-place (from οικητηρ, dweller at home, from οικος), in N.T. only here and 2 Corinthians 5:2 (the body as the abode of the spirit).

**In everlasting bonds (δεσμοις αιδιοις).** Either locative (in) or instrumental (by, with). αιδιος (from αιει, always), old adjective, in N.T. only here and Romans 1:20 (of God's power and deity). It is synonymous with αιωνιος (Matthew 25:46). Mayor terms αιδιος an Aristotelian word, while αιωνιος is Platonic.

**Under darkness (υπο ζοφον).** See 2 Peter 2:4 for ζοφος. In Wisd. 17:2 we find δεσμοι σκοτους (prisoners of darkness).

**Great (μεγαλης).** Not in 2 Peter 2:9, which see for discussion.

### (Online Bible Verse ThemeIndex)

**Angels, Fallen** {See Themes on 147} {See "Job 4:18"} {See "Re 12:9"}

**Justice Unsparring** {See Themes on 4177} {See "Ex 12:29"}

**Darkness, Figurative of Punishment** {See Themes on 2178} {See "1Sa 2:9"} {See "Jude 1:13"}

**Last Judgment, General References to** {See Themes on 1351} {See "Ps 1:5"} {See "Jude 1:14"}

**Day, Of the Lord called the Great or Last Day** {See Themes on 922} {See "Job 21:30"} {See "Re 6:17"}

**Destiny of Evil Spirits** {See Themes on 4021} {See "Mt 8:29"} {See "Re 19:20"}

### (Treasury of Scriptural Knowledge)

\* **angels.** John 8:44

\* **first estate.** or, **principality.** Ephesians 6:12

\* **he hath.** Matthew 25:41 2 Peter 2:4

\* **unto.** Mt 8:29 Heb 10:27 Re 20:10

### Jude 7- Text

7 (ASV) Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth {1} as an example, suffering the punishment of eternal fire. {1} Or as an example of eternal fire, suffering punishment} (ASV)

7 (AV) Even as <5613> Sodom <4670> and <2532> Gomorrha <1116>, and <2532> the cities <4172> about <4012> them <846> in like <3664> <5125> manner <5158>, giving themselves over to fornication <1608> (5660), and <2532> going <565> (5631) after <3694> strange <2087> flesh <4561>, are set forth for <4295> (5736) an example <1164>, suffering <5254> (5723) the vengeance <1349> of eternal <166> fire <4442>. {strange: Gr. other} (AV)

7 (BYZ) ως <5613> {ADV} σοδομα <4670> {N-NPN} και <2532> {CONJ} γομορρα <1116> {N-NSF} και <2532> {CONJ} αι <3588> {T-NPF} περι <4012> {PREP} αυτας <846> {P-APF} πολεις <4172> {N-NPF} τον <3588> {T-ASM} ομοιον <3664> {A-ASM} τουτοις <3778> {D-DPM} τροπον <5158> {N-ASM} εκπορνευσασαι <1608> (5660) {V-AAP-NPF} και <2532> {CONJ} απελθουσαι <565> (5631) {V-2AAP-NPF} οπισω <3694> {ADV} σαρκος <4561> {N-GSF} ετερας <2087> {A-GSF} προκεινται <4295> (5736) {V-PNI-3P} δειγμα <1164> {N-ASN} πυρος <4442> {N-GSN} αιωνιου <166> {A-GSN} δικην <1349> {N-ASF} υπεχουσαι <5254> (5723) {V-PAP-NPF} (BYZ)

7 (BYZa) Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι. (BYZa)

- 7 (Darby) as Sodom and Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. (Darby)
- 7 (ESV) just as Sodom and Gomorrah and the surrounding cities, which likewise indulged in sexual immorality and pursued unnatural desire, *{Greek other flesh}* serve as an example by undergoing a punishment of eternal fire. (ESV)
- 7 (HCSB) In the same way, Sodom and Gomorrah *{2Pe 2:6}* and the cities around them committed sexual immorality and practiced perversions, *{Lit and went after other flesh}* just as they did, and serve as an example by undergoing the punishment of eternal fire. *{2Th 1:8}* (HCSB)
- 7 (KJ21) even as Sodom and Gomorrah and the cities around them, in like manner giving themselves over to fornication and going after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. (KJ21)
- 7 (KJV\_2011) Even as Sodom and Gomorrah, and the surrounding towns, that similarly gave themselves over to sexual immorality, and perversion, lie before us as an example, suffering the punishment of eternal fire. (KJV\_2011)
- 7 (Murdock) As Sodom and Gomorrah, and the surrounding cities, which in like manner followed whoredom and went after strange flesh, are placed beneath everlasting fire, being doomed to judgment, — (Murdock)
- 7 (NKJV) as <5613> Sodom <4670> and <2532> Gomorrah <1116>, and <2532> the cities <4172> around <4012> them <846> in a similar <3664> <5125> manner <5158> to these, having given themselves over to sexual immorality <1608> (5660) and <2532> gone <565> (5631) after <3694> strange <2087> flesh <4561>, are set forth <4295> (5736) as an example <1164>, suffering <5254> (5723) the vengeance <1349> of eternal <166> fire <4442>. (NKJV)
- 7 (Philips) Sodom and Gomorrah and the adjacent cities who, in the same way as these men today, gave themselves up to sexual immorality and perversion, stand in their punishment as a permanent warning of the fire of judgment. Yet these men are defiling their bodies (Philips)
- 7 (RWebster) Even as <5613> Sodom <4670> and <2532> Gomorrah <1116>, and <2532> the cities <4172> about <4012> them <846> in like <3664> <5125> manner <5158>, giving themselves over to gross immorality <1608> (5660), and <2532> going <565> (5631) after <3694> strange <2087> flesh <4561>, are set forth for <4295> (5736) an example <1164>, suffering <5254> (5723) the vengeance <1349> of eternal <166> fire <4442>. *{strange: Gr. other}* (RWebster)
- 7 (Tischendorf) ως σοδομα και γομορρα και αι περι αυτας πολεις τον ομοιον τροπον τουτοις εκπορνευσασαι και απελθουσαι οπισω σαρκος ετερας προκεινται δειγμα πυρος αιωνιου δικην υπεχουσαι (Tischendorf)
- 7 (TR) ως <5613> *{ADV}* σοδομα <4670> *{N-NPN}* και <2532> *{CONJ}* γομορρα <1116> *{N-NSF}* και <2532> *{CONJ}* αι <3588> *{T-NPF}* περι <4012> *{PREP}* αυτας <846> *{P-APF}* πολεις <4172> *{N-NPF}* τον <3588> *{T-ASM}* ομοιον <3664> *{A-ASM}* τουτοις <3778> *{D-DPM}* τροπον <5158> *{N-ASM}* εκπορνευσασαι <1608> (5660) *{V-AAP-NPF}* και <2532> *{CONJ}* απελθουσαι <565> (5631) *{V-2AAP-NPF}* οπισω <3694> *{ADV}* σαρκος <4561> *{N-GSF}* ετερας <2087> *{A-GSF}* προκεινται <4295> (5736) *{V-PNI-3P}* δειγμα <1164> *{N-ASN}* πυρος <4442> *{N-GSN}* αιωνιου <166> *{A-GSN}* δικην <1349> *{N-ASF}* υπεχουσαι <5254> (5723) *{V-PAP-NPF}* (TR)

- 7 (TRC) even as Zodom, {*Sodom*} and Gomor, and the cities about them (which in like manner defiled themselves, with fornication, and followed strange flesh) are set forth for an example, and suffer the vengeance of eternal fire. (TRC)
- 7 (WHa) ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι. (WHa)
- 7 (Williams) just as Sodom and Gomorrah and the neighboring towns which like them indulged in grossest immorality and unnatural vice, stand as a perpetual warning, in suffering the punishment of eternal fire. (Williams)
- 7 (YLT) as Sodom and Gomorrah, and the cities around them, in like manner to these, having given themselves to whoredom, and gone after other flesh, have been set before — an example, of fire age-during, justice suffering. (YLT)

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### Jude 7 - Word Study

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166 αἰωνίος *aiionios ahee-o'-nee-os* from 165; TDNT-1:208,31; adj  
 AV-eternal 42, everlasting 25, the world began + 5550 2, since the world began  
 + 5550 1, forever 1; 71

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

For Synonyms see entry 5801

565 ἀπερχομαι *aperchomai ap-erkh'-om-ahee* from 575 and 2064; TDNT-  
 2:675,257; v

AV-go 53, depart 27, go (one's) way 16, go away 14, come 4, misc 6; 120

- 1) to go away, depart
  - 1a) to go away in order to follow any one, go after him, to follow his party, follow him as a leader
- 2) to go away
  - 2a) of departing evils and sufferings
  - 2b) of good things taken away from one
  - 2c) of an evanescent state of things

846 αὐτος *autos ow-tos'* from the particle *au perhaps akin to the base of 109*  
*through the idea of a baffling wind* (backward; ; pron

AV-him 1952, his 1084, their 318, he 253, her 242, they 121, same 80, himself  
 58, misc 1679; 5787

- 1) himself, herself, themselves, itself
- 2) he, she, it
- 3) the same

1116 γομορρα *Gomorrha gom'-or-hrhah* of Hebrew origin 06017 הרמ; ; n pr  
 loc

AV-Gomorrha 5; 5

Gomorrha =" submersion"

- 1) a city in eastern part of Judah that was destroyed when the Lord rained fire and brimstone on it; now covered by the Dead Sea

1164 δειγμα *deigma* *digh'-mah* from the base of 1166; ; n n

AV-example 1; 1

1) a thing shown

2) a specimen of anything, example, pattern

---

1349 δικη *dike* *dee'-kay* probably from 1166; TDNT-2:178,168; n f

AV-vengeance 2, judgment 1, punish + 5099 1; 4

1) custom, usage

2) right, just

3) a suit at law

4) a judicial hearing, judicial decision, esp. sentence of condemnation

5) execution of a sentence, punishment

5a) to suffer punishment

6) the goddess Justice, avenging justice

---

1608 εκπορνευω *ekporneuo* *ek-porn-yoo'-o* from 1537 and 4203; TDNT-

6:579,918; v

AV-give (one's) self over to fornication 1; 1

1) to go a whoring, "give one's self over to fornication"

---

2087 ετερος *heteros* *het'-er-os* of uncertain affinity; TDNT-2:702,265; adj

AV-another 43, other 42, other thing 3, some 2, next day 2, misc 7; 99

1) the other, another, other

1a) to number

1a1) to number as opposed to some former person or thing

1a2) the other of two

1b) to quality

1b1) another: i.e. one not of the same nature, form, class, kind, different

For Synonyms see entry 5806

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2532 και *kai* *kahee* apparently, a primary particle, having a copulative and

sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr.

350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

---

3588 ο *ho* *ho* including the feminine η *he* *hay*, and the neuter το *to* *to* in all their

inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

---

3664 ομοιος *homoios* *hom'-oy-os* from the base of 3674; TDNT-5:186,684; adj

AV-like 47; 47

1) like, similar, resembling

1a) like: i.e. resembling

1b) like: i.e. corresponding to a thing

---

3694 οπισω *opiso* *op-is'-o* from the same as 3693 with enclitic of direction;

TDNT-5:289,702; adv

AV-after 22, behind 6, back + 1519 + 3588 5, back 1, follow 1, backward + 1519  
+ 3588 1; 36

- 1) back, behind, after, afterwards
  - 1a) of place: things that are behind
  - 1b) of time: after

---

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi  
*hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and  
nominative feminine plural αυται hautai *how'-tahee* from the article  
3588 and 846; ; pron

AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34;  
356

- 1) this, these, etc.

---

4012 περι peri *per-ee'* from the base of 4008; TDNT-6:53,827; prep  
AV-of 148, for 61, concerning 40, about 31, as touching 5, touching 6, whereof  
+ 3739 3, not tr 4, misc 33; 331

- 1) about, concerning, on account of, because of, around, near

---

4172 πολις polis *pol'-is* probably from the same as 4171, or perhaps from 4183;  
TDNT-6:516,906; n f

AV-city 164; 164

- 1) a city
  - 1a) one's native city, the city in which one lives
  - 1b) the heavenly Jerusalem
    - 1b1) the abode of the blessed in heaven
    - 1b2) of the visible capital in the heavenly kingdom, to come down to  
earth after the renovation of the world by fire
  - 1c) the inhabitants of a city

---

4295 προκειμαι prokeimai *prok'-i-mahee* from 4253 and 2749; TDNT-  
3:656,425; v

AV-be set before 3, be first 1, be set forth 1; 5

- 1) to lie or be placed before (a person or a thing) or in front of
- 2) to set before
  - 2a) to be placed before the eyes, to lie in sight
    - 2a1) to stand forth
  - 2b) to be appointed, destined
  - 2c) to be there, be present, be at hand

---

4442 πυρ pur *poor* a root word; TDNT-6:928,975; n n

AV-fire 73, fiery 1; 74

- 1) fire

---

4561 σαρξ sarx *sarx* probably from the base of 4563; TDNT-7:98,1000; n f

AV-flesh 147, carnal 2, carnally minded + 5427 1, fleshly 1; 151

- 1) flesh (the soft substance of the living body, which covers the bones and is  
permeated with blood) of both man and beasts
- 2) the body
  - 2a) the body of a man
  - 2b) used of natural or physical origin, generation or relationship

- 2b1) born of natural generation  
 2c) the sensuous nature of man, "the animal nature"  
   2c1) without any suggestion of depravity  
   2c2) the animal nature with cravings which incite to sin  
   2c3) the physical nature of man as subject to suffering  
 3) a living creature (because possessed of a body of flesh) whether man or beast  
 4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

---

4670 σοδομα Sodoma *sod'-om-ah* plural of Hebrew origin 05467; ; n pr loc  
 AV-Sodom 9, Sodoma 1; 10

Sodom =" burning"

- 1) a city destroyed by the Lord raining fire and brimstone on it  
 2) metaph. Jerusalem Revelation 11:8

---

5125 τουτοις toutois *too'-toice* dative case plural masculine or neuter of 3778; ;  
 pron

AV-these 7, these things 3, this 2, such 1, them 1, therein 1, therewith 1, those 1,  
 therewith + 1909 1, not tr 1; 19

- 1) these

---

5158 τροπος tropos *trop'-os* from the same as 5157; ; n m

AV-as + 3739 3, even as + 2596 + 3739 2, way 2, means 2, even as + 3739 1, in  
 like manner as + 3639 1, manner 1, conversation 1; 13

- 1) a manner, way, fashion  
   1a) as, even as, like as  
 2) manner of life, character, deportment

---

5254 υπεχω hupecho *hoop-ekh'-o* from 5259 and 2192; ; v

AV-suffer 1; 1

- 1) to hold under, to put under, place underneath  
 2) metaph. to sustain, undergo  
   2a) suffer punishment

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5613 ως hos *hoce* probably from comparative from 3739; ; adv

AV-as 342, when 42, how 18, as it were 20, about 14, misc 56; 492

- 1) as, like, even as, etc.

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**TVM: Second Aorist 5780, Active 5784, Participle 5796, Count: 889**

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**TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714**

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**TVM: Present 5774, Active 5784, Participle 5796, Count: 2549**

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**TVM: Present 5774, Middle or Passive Deponent 5790, Indicative 5791,  
 Count: 618**

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## Jude 7 - Commentaries

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### A.T. Robertson's Word Pictures . . .

**Even as (ως).** Just "as." The third instance (Jude passes by the deluge) in Jude, the cities of the plain.

**The cities about them (αι περι αυτας πολεις).** These were also included, Admah and Zeboiim (Deuteronomy 29:23; Hosea 11:8). Zoar, the other city, was spared.

**In like manner (τον ομοιον τροπον).** Adverbial accusative (cf. ως). Like the fallen angels.

**Having given themselves over to fornication (εκπορνευσασαι).** First aorist active participle feminine plural of εκπορνευω, late and rare compound (perfective use of εκ, outside the moral law), only here in N.T., but in LXX (Genesis 38:24; Exodus 34:15, etc.). Cf. ασελγειαν in verse 4.

**Strange flesh (σαρκος ετερας).** Horrible licentiousness, not simply with women not their wives or in other nations, but even unnatural uses (Romans 1:27) for which the very word "sodomy" is used (Genesis 19:4-11). The pronoun ετερας (other, strange) is not in 2 Peter 2:10.

**Are set forth (προκεινται).** Present middle indicative of προκειμαι, old verb, to lie before, as in Hebrews 12:1.

**As an example (δειγμα).** Predicate nominative of δειγμα, old word (from δεικνυμι to show), here only in N.T., sample, specimen. 2 Peter 2:6 has υποδειγμα (pattern).

**Suffering (υπεχουσαι).** Present active participle of υπεχω, old compound, to hold under, often with δικην (right, justice, sentence 2 Thessalonians 1:9) to suffer sentence (punishment), here only in N.T.

**Of eternal fire (πυρος αιωνιου).** Like δεσμοις αιδιοις in verse 7. Cf. the hell of fire (Matthew 5:22) and also Matthew 25:46. Jude has no mention of Lot.

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### (Online Bible Verse ThemeIndex)

Sodom, The Wickedness of *{See Themes on 3411} {See "Ge 10:19"}*

Shameful and Wicked Lives Condemned

Defilement, Of Sin *{See Themes on 955} {See "Le 16:16"} {See "Re 2:20"}*

Sexual Impurity, Fornication *{See Themes on 665} {See "Mt 5:32"} {See "Re 2:14"}*

Sexual Impurity, Lasciviousness *{See Themes on 666} {See "Ge 19:5"}*

Divine Vengeance *{See Themes on 3131} {See "Ex 22:24"} {See "Re 6:17"}*

Future State of the Wicked, Lake of Fire *{See Themes on 1373} {See "Isa 1:31"} {See "Re 14:10"}*

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### (Treasury of Scriptural Knowledge)

\* as. Genesis 13:13 18:20 19:24-26 Deuteronomy 29:23 Isaiah 1:9 13:19 Jeremiah 20:16  
Jeremiah 50:40 Lamentations 4:6 Ezekiel 16:49,50 Hosea 11:8 Amos 4:11 Luke  
17:29

\* strange. Gr. other. Genesis 19:5 Romans 1:26,27 1 Corinthians 6:9

\* are. Matthew 11:24 2 Peter 2:6

**\* eternal. De 29:23 Isa 33:14 Mt 25:41 Mr 9:43-49**

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**Table 02.01.02. Table Of Angels – By Name, Religion, Type, And Domain.**

<b>Name</b>	<b>Religion</b>	<b>Type</b>	<b>Domain</b>
<a href="#"><u>Abaddon</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	Angel	Destruction
<a href="#"><u>Abathar Muzania</u></a>	<a href="#"><u>Mandaeism</u></a>		The weighing of souls
<a href="#"><u>Adriel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		Death and Destruction
<a href="#"><u>Ahriman</u></a>	<a href="#"><u>Zoroastrianism</u></a>		Spirit of destruction
<a href="#"><u>Ambriel</u></a> <sup>[1]</sup>	<a href="#"><u>Christianity, Judaism</u></a>		The <a href="#"><u>Zodiac</u></a>
<a href="#"><u>Amesha Spenta</u></a> (type)	<a href="#"><u>Zoroastrianism</u></a>		
Anael, see <a href="#"><u>Haniel</u></a>	<a href="#"><u>Judaism</u></a>		
<a href="#"><u>Arariel</u></a>	<a href="#"><u>Jewish mythology</u></a>		Waters of the Earth
<a href="#"><u>Archangel</u></a> (type)	<a href="#"><u>Christianity, Judaism, Islam</u></a>		
<a href="#"><u>Ariel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		<a href="#"><u>Personification of Israel</u></a>
<a href="#"><u>Azazel</u></a>	<a href="#"><u>Christianity, Judaism, Islam</u></a>		
<a href="#"><u>Azrael</u></a>	<a href="#"><u>Christianity, Judaism, Islam</u></a>	Archangel	Death/Retribution
<a href="#"><u>Barachiel</u></a>	<a href="#"><u>Christianity</u></a>	Archangel	Lightning Blessings/Guardian Angels
<a href="#"><u>Bene Elohim</u></a> (type)	<a href="#"><u>Christianity, Judaism</u></a>	"Sons of God"	
<a href="#"><u>Cassiel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	Archangel	Solitude and tears
<a href="#"><u>Cherub/Cherubim</u></a> (type)	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Camael</u></a> , a.k.a. Kemuel or Kamael or Khamael	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Archangel</u></a> , leader of the <a href="#"><u>Powers</u></a>	
<a href="#"><u>Daniel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Principality</u></a>	
<a href="#"><u>Darda'il</u></a> <sup>[2]</sup>	<a href="#"><u>Islam</u></a>		

Name	Religion	Type	Domain
<u>Dominions</u> a.k.a. <i>Kyriotetes</i>	<u>Christianity, Judaism</u>		
<u>Dumah</u>	<u>Christianity, Judaism</u>		Silence, vindication and the stillness of death
<u>Eremiel</u>	<u>Christianity, Judaism</u>		
<u>Gabriel</u> , also known in Arabic texts as <u>Jibril</u>	<u>Christianity, Judaism, Islam, Mormonism</u>	<u>Archangel</u>	Messengers
<u>Gadreel</u>	<u>Christianity, Judaism</u>		
<u>Grigori</u> a.k.a. Watchers (type)	<u>Christianity, Judaism</u>		
<u>Hadraniel</u>	<u>Christianity, Judaism</u>		Second Heavenly Gate
<u>Hahasiah</u>	<u>Christianity, Judaism</u>	<u>Principality</u>	
<u>Haniel</u>	<u>Christianity, Judaism</u>	<u>Archangel</u> , leader of the <u>Principality</u> s along with Archangel <u>Netzach</u>	The <u>Sephirah Netzach</u>
<u>Harut</u>	<u>Islam</u>		Sorcery
<u>Hashmal</u>	<u>Christianity, Judaism</u>		
<u>Hesediel</u> see also <u>Zadkiel</u>	<u>Christianity, Judaism</u>		Freedom, benevolence and mercy
<u>Imamah</u>	<u>Christianity, Judaism</u>	<u>Principality</u>	
<u>Hamalat al-Arsh</u>	<u>Islam</u>		
<u>Israfil</u> , also spelled Israfel, often considered same as <u>Raphael</u>	<u>Islam</u>		
<u>Jegudiel</u>	<u>Christianity</u>		Responsibility and merciful love
<u>Jehoel</u>	<u>Christianity, Judaism</u>		Fire
<u>Jejun</u> <sup>[3]</sup>	<u>Christianity, Judaism</u>		
<u>Jerahmeel</u>	<u>Christianity, Judaism</u>		
<u>Jophiel</u>	<u>Christianity, Judaism</u>		
<u>Kerubiel</u>	<u>Judaism</u>		
<u>Kiraman Katibin</u>	<u>Islam</u>		Recorders of human thoughts, acts and feelings
<u>Kushiel</u>	<u>Christianity, Judaism</u>		Punishment
<u>Leliel</u>	<u>Christianity, Judaism</u>		Night
<u>Lucifer</u>	<u>Christianity</u>	<u>Archangel</u>	Bringer of Light

Name	Religion	Type	Domain
<a href="#"><u>Maalik</u></a>	<a href="#"><u>Islam</u></a>		the Hellfire
<a href="#"><u>Marut</u></a>	<a href="#"><u>Islam</u></a>		Sorcery
<a href="#"><u>Mebahiah</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Principality</u></a>	
<a href="#"><u>Metatron</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Archangel</u></a>	The Celestial Scribe
<a href="#"><u>Michael</u></a>	<a href="#"><u>Christianity, Judaism, Mormonism, Islam</u></a>	<a href="#"><u>Archangel</u></a>	The Military
<a href="#"><u>Angel Moroni</u></a>	<a href="#"><u>Mormonism</u></a>		The <a href="#"><u>Golden Plates</u></a>
<a href="#"><u>Munkar</u></a>	<a href="#"><u>Islam</u></a>		The Faith of the Dead
<a href="#"><u>Mu'aqqibat</u></a> (type)	<a href="#"><u>Islam</u></a>		
<a href="#"><u>Muriel</u></a>	<a href="#"><u>Christianity</u></a>		June and <a href="#"><u>Cancer</u></a> in astrology
<a href="#"><u>Nakir</u></a>	<a href="#"><u>Islam</u></a>		The Faith of the Dead
<a href="#"><u>Nanael</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Principality</u></a>	
<a href="#"><u>Netzach</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	Leader of the <a href="#"><u>Principality</u></a> s along with Archangel <a href="#"><u>Haniel</u></a>	Eternity
<a href="#"><u>Nithael</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Principality</u></a>	
<a href="#"><u>Nuriel</u></a>	<a href="#"><u>Jewish mythology</u></a>		Hailstorms
<a href="#"><u>Pahaliah</u></a>	<a href="#"><u>Christianity</u></a>		Virtuosity
<a href="#"><u>Penemue</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Phaniel</u></a>	<a href="#"><u>Judaism</u></a>		Repentance and hope
<a href="#"><u>Powers</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Principality</u></a> s	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Poyel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Principality</u></a>	
<a href="#"><u>Puriel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Qaphsiel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Raguel</u></a> , also known in Arabic texts as <a href="#"><u>Azrael</u></a>	<a href="#"><u>Christianity, Judaism, Islam</u></a>		
<a href="#"><u>Raphael</u></a> , also known in Arabic texts as <a href="#"><u>Israfael</u></a>	<a href="#"><u>Christianity, Judaism, Islam, Mormonism</u></a>	<a href="#"><u>Archangel</u></a> , leader of the <a href="#"><u>Virtues</u></a>	
<a href="#"><u>Raziel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Archangel</u></a>	
<a href="#"><u>Remiel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Sachiel</u></a>	<a href="#"><u>Christianity, Judaism</u></a>		
<a href="#"><u>Samael</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Archangel</u></a>	Death and fetching souls
<a href="#"><u>Sandalphon</u></a>	<a href="#"><u>Christianity, Judaism</u></a>	<a href="#"><u>Archangel</u></a>	

Name	Religion	Type	Domain
<u>Sariel</u>	<u>Christianity, Judaism, Islam</u>		
<u>Selaphiel</u>	<u>Christianity</u>		
<u>Seraph/Seraphim</u> (type)	<u>Christianity, Judaism</u>		
<u>Seraphiel</u>	<u>Christianity, Judaism</u>		
<u>Simiel</u>	<u>Christianity</u>		
<u>Shamsiel</u>	<u>Christianity, Judaism</u>		
<u>Schemhampharae</u>			
<u>Tennin</u>	<u>Japanese mythology</u>		
<u>Thrones</u> (type)	<u>Christianity, Judaism</u>		
<u>Tzaphkiel</u>	<u>Christianity, Judaism</u>	<u>Archangel</u>	
<u>Temeluchus</u>	<u>Christianity, Judaism</u>		
<u>Uriel</u>	<u>Christianity, Judaism</u>	<u>Archangel</u>	
<u>Uzziel</u>	<u>Christianity, Judaism</u>		
<u>Virtues</u>	<u>Christianity, Judaism</u>		
<u>Vehuel</u>	<u>Christianity, Judaism</u>	<u>Principality</u>	
<u>Wormwood</u>	<u>Christianity</u>		
<u>Zachariel</u>	<u>Christianity</u>		
<u>Zadkiel</u> aka Tzadkiel	<u>Christianity, Judaism</u>	<u>Archangel, leader of the Dominions</u>	
<u>Zephon</u>	<u>Jewish mythology</u>		
<u>Zaphkiel</u> aka Tzaphkiel	<u>Christianity, Judaism</u>	<u>Archangel, leader of the Thrones</u>	
<u>Zophiel</u>	<u>Christianity, Judaism</u>		

### References For Table 02.01.02., Above.

1. Webster, Richard (2009-01-01). *Encyclopedia of Angels*. p. 9. ISBN 9780738714622.
2. <http://hafapea.com/angelpages/angels2.html#D>
3. Cassels, Walter Richard (1874). *Supernatural Religion: An Inquiry into the Reality of Divine Revelation*. p. 103.

### 1.4.5 Demons In The World, Today.

Dr. Merrill F. Unger, formerly of The Dallas Theological Seminary, now a resident of Heaven, has written a good Biblically sound book titled “Biblical Demonology. In this book he cites many modern Missionaries notes and books about demon possession (First coined by Josephus, the Jewish Historian of the first Century A.D.) On pg. 144, Unger writes about demon possession (Having a ‘familiar Spirit’) with:

“The “familiar spirit (Heb. <0178> אוֹב ‘owb ob) is the divining demon present in the body of the conjurer. “A man also or a woman that hath a familiar spirit (literally, ‘in whom there is a divining demon’), or a wizard shall surely be put to death: they shall stone them with stones; their blood shall be upon them” (Lev. 20:27). The term “familiar” is applied to the foreboding demon,<sup>a</sup> This word would appear because it was regarded by the English translators as a ‘servant’ (“famulus”), belonging to the family (“familiarus”), who was on intimate terms with, and might readily be summoned by, the one possessing it. The significance of the Hebrew term is disputed. It is not impossible that it might be related to the Arabic root *awaba* (“to return”), with reference to the spirit who periodically comes back. The fundamental etymological significance with the idea of “something hollow,” as a “leathern bottle” or “wine skin” (Job 32:19). Assuming the fundamental notion of “hollowness” to be in the word, various explanations are current as accounting for it, such as calling the spirit ‘ob because of the hollow tone of its voice, which indicates a sound that might be expected to issue from any hollow place, or because the divining spirit was regarded as speaking out of a cave or opening in the ground. . . .”

#### 1.4.5.1 The Modern Day Rise In Occultism

From the book, “The Kingdoms Of The Frauds” The following article on The Occult/Spiritism is extracted and

##### 1.4.5.1.1 Spiritism, Spiritualism, And The Occult.

This Section has been populated by the courtesy of Wikipedia and various books on religions and cults of the world.

##### 1.4.5.1.2 Introduction To Spiritism.

Spiritism is based on the five books of the Spiritist Codification written by French educator Hypolite Léon Denizard Rivail under the Spiritism pseudonym Allan Kardec reporting séances in which he observed a series of phenomena that he attributed to incorporeal intelligence (spirits). His work was later extended by writers like Leon Denis, Jean-Baptiste Roustaing,

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<sup>a</sup> For proof that the spirit agents who work through the medium are evil and not good spirits, see John L. Nevius, *Demon Possession and Allied Themes*, pp. 320-332.

Or: Isobel Miller Kuhn, *Nests Above the Abyss*, Moody Press (1964)

Arthur Conan Doyle, Camille Flammarion, Gabriel Delanne, Ernesto Bozzano, Chico Xavier, Divaldo Pereira Franco, Waldo Vieira, Johannes Greber and others.

Spiritism has adherents in many countries throughout the world, including Spain, United States, Canada, Japan, Germany, France, England, Argentina, Portugal and especially in American countries such as Cuba, Jamaica, and Brazil, which has among the largest proportion and greatest number of followers.

#### **1.4.5.1.2.1 Fundamental Principles of Spiritism and Differences from Spiritualism**

The fundamental principles of Spiritism, enunciated by Allan Kardec in his seminal work *The Spirits Book*, are:

- (i) A belief in the existence of spirits - non-physical beings that live in the invisible or spirit world - and**
- (ii) The possibility of communication between these spirits and living people through mediumship.**

There is a clear difference between the terms "Spiritism" and "Spiritualism": Although there are many similarities between the two, they differ in some fundamental aspects, particularly regarding man's quest toward spiritual perfection and the manner by which the followers of each practice their beliefs.

Spiritism teaches reincarnation or rebirth into human life after death. This basically distinguishes Spiritism from Spiritualism. According to the Spiritist doctrine, reincarnation explains the moral and intellectual differences among men. It also provides the path to man's moral and intellectual perfection by amending for his mistakes and increasing his knowledge in successive lives. For this reason Spiritism does not accept rebirth in animals as this would be retrogressive.

Finally, unlike Spiritualism, Spiritism is not a religious sect but a philosophy or a way of life by which its followers live by. Its followers have no priests or ministers and do not follow any religious rituals in their meetings. They also do not call their places of meetings as churches, and instead call them by various names such as centers, society or association. Their activities consist mainly of studying the Spiritist doctrine, applying spiritual healing to the sick and organizing charitable missions.

Kardec reaffirmed that on the cover of his "The Spirit's Book". Another author in the Spiritualist movement, Sir Arthur Conan Doyle included a chapter about Spiritism in his book "History of Spiritualism" confirming that Spiritism is Spiritualist (but not vice-versa). As consequence, many Spiritualist works are widely accepted in Spiritism, particularly the works of scientists Sir William Crookes, and Sir Oliver Lodge. Such works are more accepted in Anglo-Saxon spiritist communities than in Latin-American ones, though.

#### 1.4.5.1.2.2 Basic Tenets Of Spiritism.

The five chief points of the doctrine are:

1. **There is a God, defined as "The Supreme Intelligence and Primary Cause of everything";**
2. **There are Spirits, all of whom are created simple and ignorant, but owning the power to gradually perfect themselves;**
3. **The natural method of this perfection process is reincarnation, through which the Spirit faces countless different situations, problems and obstacles, and needs to learn how to deal with them;**
4. **As part of Nature, Spirits can naturally communicate with living people, as well as interfere in their lives;**
5. **Many planets in the universe are inhabited.**

**The central tenet of Spiritist doctrine is the belief in *spiritual life*. The spirit is eternal, and evolves through a series of incarnations in the material world. The true life is the spiritual one; life in the material world is just a short-termed stage, where the spirit has the opportunity to learn and develop its potentials. **Reincarnation is the process where the spirit, once free in the spiritual world, comes back to the world for further learning.****

##### 1.4.5.1.2.2.1 Beliefs about Jesus.

Jesus, according to Spiritism, is the greatest moral example for humankind, is deemed to have incarnated here to show us, through his example, the path that we have to take to achieve our own spiritual perfection. **Therefore, Spiritism claims to be a Christian doctrine, claiming it is based on Jesus Christ's teachings, despite of having a different interpretation for them. The Gospels are reinterpreted in Spiritism;** some of the words of Christ or his actions are clarified in the light of the spiritual phenomena (presented as law of nature, and not as something miraculous).

##### 1.4.5.1.2.2.2 Evolution and karma.

Spiritist doctrine stresses the importance of *spiritual evolution*. **According to this view, humanity is destined for perfection;** there are other planets hosting more advanced life forms and happier societies, **where the spirit has the chance to keep evolving both in the moral and intellectual sense. Although not clear from Kardec's works,** later spiritist writers elaborated on this point further, claiming humanity cannot detect more advanced life forms on other planets, as they are living in a slightly different plane, in the same way the spiritual plane is superimposed over this plane.

##### 1.4.5.1.2.2.3 Mediumship.

**The communication between the spiritual world and the material world happen all the time, but to various degrees. Some people barely sense what the spirits tell them in an entirely instinctive way, and are not aware about their influence, while others have greater cognizance of their guidance. The so-called mediums have these natural abilities highly developed, and are able to communicate with the spirits and interact with them by several means:**

listening, seeing, or writing through spiritual command (also known by Kardecists as psychography or automatic writing). **Direct manipulation of physical objects by spirits is not possible; for it to happen the spirits need the help (voluntary or not) of mediums with particular abilities for physical effects.**

#### 1.4.5.1.2.2.4 Psychography.

***Psychography* is a technique for "channeling" written messages from what is believed to be a disembodied spirit. The usual approach to psychography is to relate it to a special ability, innate or developed, called medianimity.**

##### 1.4.5.1.2.2.4.1 Types of psychography.

The most extensive treatise on psychography is Allan Kardec's Mediums' Book, one of the works comprised in the Spiritist Codification. Kardec recognizes two basic types of psychography: indirect and direct.

##### 1.4.5.1.2.2.4.2 Indirect psychography.

This type of psychography depends on a material device, like an Ouija board, operated by one or more persons. This type is cumbersome and not useful for large communications, frequently producing gibberish.

##### 1.4.5.1.2.2.4.3 Direct psychography

Direct psychography is the most conventional type, in which a person, the medium, writes under the alleged influence of the spirit. It is called "direct" because the relationship between the medium(s) and the spirit is not by means of any mechanical device.

This type depends on medianimity alone and is subdivided into five subtypes, depending on how the spirit's message is committed to paper:

###### i. Mechanical psychography

In which the spirit takes control of the medium's arm and writes independently from his awareness (the medium may pass the time paying attention to something else while his arm writes autonomously). Considered to be the most reliable and extraordinary type. Communications thus obtained are thought to be completely free from the interference of the medium's conscience.

###### ii. Semi-mechanical psychography

In which the medium writes keeps relative control of his limb, but still feels a foreign influence on its movement. Unlike mechanical psychography, the medium knows all that is being written and can stop to rest or to turn the page whenever he sees fit. Reliability is almost as high as in mechanical psychography. Chico Xavier was purportedly this type of medium.

iii. Intuitive psychography

**In which the spirit communicates with the inner self of the medium (subconscious), resulting in him writing *what is on his mind*, though it is something different from what the medium would normally think. Sentences come formed, but the medium can amend them with richer vocabulary or a better syntax before writing them down. This is the most common type, but is less reliable and is usually marred by the interference of the medium's conscience.**

iv. Inspirational psychography

**In which the medium receives vague notions in his mind, which he will write in his own words. This type of psychography is very difficult to tell apart from the regular thinking process, especially in people with a literary talent (a careless analysis would have most writers fall into this category).**

**1.4.5.1.2.2.4.5 Spiritist practice.**

**Kardec's works do not establish any rituals or formal practices. Instead, the doctrine suggests that followers adhere to some principles regarded as common to all religions. The religious experience within Spiritism is, therefore, largely informal. The exception to this is The National Spiritist Church of Alberta. This Church (which is fully recognized by the government as a religious denomination) has a Holy Communion Worship Service and a Marriage Ceremony in addition to the more standard Kardecist study groups.**

**1.4.5.1.2.3 Our Criticisms.**

**1.4.5.1.2..3.1 Denies The Miraculous.**

**A denial of the miraculous vs. Biblical Miracles: The Creation Gen 1:1, The Ten Plagues - Each against an Egyptian 'god' Ex 7:20 – 12:30, Red Sea Crossing Ex 14:13-31, Miraculous Food Provision - Manna, Water, Quail Ex 16:14-Jos 5:12 Jordan Crossing Jos 3-4; etc.**

**1.4.5.1.2.3.2 Reincarnation.**

**Reincarnation vs. Resurrection. 1 Cor 15:1-58.**

**1.4.5.1.2.3.3 False Creation Theory.**

**More Advanced life forms on other planets vs. Gen 1:1, 26-28, 2:7; Rev 22:6-21. These are some of the spirits these mediums communicate, which is nothing more than Demonic Possession.**

**1.4.5.1.2.3.4 Mediums Claim To Communicate With The “Dead”.**

**Mediums Communicate with the Spirits of the Dead vs. Ex 22:18, Lev 19:26, 31, 20:6, 27; Deu 18:10; Mic 3:5; Gal 5:20; Rev 21:8, 22:15. Note: Deu 32:17; Psm 106:37; Mat 4:24, 7:22, 8:16, 31, 33, 9:34, 10:8, 12:24, 27-28, Mrk 1:32, 34, 39, 3:15, 22, 5:15-16, 18, 6:13, 9:38; Luk 4:41, 8:2, 27, 30 33, 35-36, 38, 9:1, 49, 10:17, 11:15, 18-20, 13:32; Act 17:18; 1 Cor 10:20; 1 Tim 4:1; Jas 2:19; Rev 9:20, 16:14, 16:2, 18:2.**

**1.4.5.1.2.5 False Bibliology.**

**Mediums Communicate by “channeling”, “Psychography”. vs. Sola Scriptura, 2 Tim 3:16-17.**

**1.4.5.1.2.6 False Eschatology.**

**All humans to become perfect. vs. Heb 9:27; See Fig 02.00.03.**

### 1.4.5.2.2 Spiritualism.

#### 1.4.5.2.2.1 Spiritualism – Background And Overview.

Spiritualism is a belief system or religion<sup>a</sup>, postulating the belief that spirits of the dead residing in the spirit world have both the ability and the inclination to communicate with the living. Anyone may receive spirit messages, but formal communication sessions (séances) are held by "mediums", who can then provide information about the afterlife.

Spiritualism developed and reached its peak growth in membership from the 1840s to the 1920s, especially in English-language countries. By 1897, it was said to have more than eight million followers in the United States and Europe, mostly drawn from the middle and upper classes, while the corresponding movement in continental Europe and Latin America is known as Spiritism.

The religion flourished for a half century without canonical texts or formal organization, attaining cohesion through periodicals, tours by trance lecturers, camp meetings, and the missionary activities of accomplished mediums. Many prominent Spiritualists were women, and like most Spiritualists, supported causes such as the abolition of slavery and women's suffrage. By the late 1880s the credibility of the informal movement had weakened due to accusations of fraud being perpetrated by mediums, and formal Spiritualist organizations began to appear. Spiritualism is currently practiced primarily through various denominational Spiritualist Churches in the United States, Canada and United Kingdom.

#### 1.4.5.2.2.2 Beliefs.

Although various Spiritualist traditions have their own beliefs, known as *Principles*, there are some shared concepts:

- A belief in spirit communication.
- A belief that the soul continues to exist after the death of the physical body.
- Personal responsibility for life circumstances.
- Even after death it is possible for the soul to learn and improve
- A belief in a God, often referred to as "Infinite Intelligence".
- The natural world considered as an expression of said intelligence.

#### 1.4.5.2.2.3 Mediumship and spirits.

Spiritualists believe in communicating with the spirits of discarnate humans. They believe that spirit mediums are humans gifted to do this, often through seances. Anyone may become a medium through study and practice. They believe that spirits are capable of growth and perfection, progressing through higher spheres or planes. The afterlife is not a static place, but one in which spirits evolve. The two beliefs—that contact with spirits is possible, and that spirits may lie on a higher plane—lead to a third belief, that spirits can provide knowledge about moral and ethical issues, as well as about God and the afterlife.

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<sup>a</sup> The Denver Psychic Development Group is an example of a spiritist meeting group in our local area.

Thus many members speak of spirit guides—specific spirits, often contacted, relied upon for worldly and spiritual guidance.

#### 1.4.5.2.2.4 Spiritualism Compared With Other Religions.

A look at Spiritism as it occurs in or is different from the Worlds Religions.

##### 1.4.5.2.2.4.1 Spiritualism Differences From Christianity.

As Spiritualism emerged in a Christian environment, it has features in common with Christianity, ranging from an essentially Christian moral system to practices such as Sunday services and the singing of hymns. Nevertheless, on significant points Christianity and Spiritualism are different. Spiritualists do not believe that the works or faith of a mortal during a brief lifetime can serve as a basis for assigning a soul to an eternity of Heaven or Hell; they view the afterlife as containing hierarchical "spheres", through which each spirit can progress. Spiritualists differ from Protestant Christians in that the Judeo-Christian Bible is not the primary source from which they derive knowledge of God and the afterlife: for them, their personal contacts with spirits provide that. {Much-like Spiritism.}

Christians, generally speaking, accept and believe that Jesus Christ died on the cross to pay for all the sins of all humanity from the dawn of time to eternity. The great majority of Spiritualists do not accept that the death of Jesus Christ on the cross was to pay for all of humanity's sins. Instead, they believe that each individual is personally responsible and may have to answer for all of their own thoughts, words, and deeds after death upon their return to the spirit realms.

Most dramatically, Christianity, following the Council of Nicaea and the teachings of Paul {correction Job 19:25-26}("And though worms destroy this body, yet in my flesh shall I see God"), has traditionally asserted that there will be a bodily resurrection of the dead, and a physical, not merely spiritual, afterlife. This view is self-evidently incompatible with Spiritualism, where the merely spiritual existence is superior to the embodied one.

In the same way that Christians have the guidance of the Ten Commandments, Spiritualists follow a number of principles, which are different depending on the tradition followed.

There are quite a number of Spiritualist churches which are explicitly Christian in theology, forms of worship and praise, and liturgical orientation. Among these Christian Spiritualist groups are the historically African American denominations collectively known as the Spiritual Church Movement, a group which includes multi-church organizations such as the Metropolitan Spiritual Churches of Christ, and Pentecostal Spiritual Assemblies of Christ International.

##### 1.4.5.2.2.4.2 Spiritualism Differences From Judaism.

It is held by some adherents of the Jewish religion that Spiritualism is strictly forbidden by the Bible (Old Testament). In Leviticus, one of the books concerning God's laws to Moses, it is written that God says: "I will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people." (Leviticus 20:6).

On the other hand, among Jews who are inclined toward Spiritualism it is common to refer to trance mediumship as "prophecy," a "vision," or a "dream," and to cite as a counter-

text the verse from Numbers 12:6 in which God says, "Hear my words: If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream." However, they should also consider Deut

#### 1.4.5.2.2.4.3 Spiritualism - Differences From Islam.

Within Islam, certain traditions, notably Sufism, consider communication with spirits possible. Additionally, the concept of Tawassul<sup>a</sup> recognizes the existence of Good Spirits on a Higher Plane of existence closer to God, and thus able to intercede on behalf of humanity.

#### 1.4.5.2.2.4.4 Spiritualism - Differences From Hinduism.

Hinduism, though heterogeneous, shares with Spiritualism a belief in the existence of the soul after death and also the belief of ghosts or spirits. Hinduism teaches both reincarnation and ghosts, as Hindus believe that if a person were to die at an early age, such as by suicide or unnatural death, the spirit then roams the earth until their natural date of death. The spirit is only then reincarnated into its next physical form.<sup>1</sup>

#### 1.4.5.2.2.4.5 Spiritualism - Differences From Spiritism.

Spiritism, the branch of Spiritualism developed by Allan Kardec and today found mostly in Brazil, has emphasized reincarnation. According to Arthur Conan Doyle, most British Spiritualists of the early 20th century were indifferent to the doctrine of reincarnation, few supported it, while a significant minority were opposed, since it had never been mentioned by spirits contacted in séances. Thus, according to Doyle, it is the empirical bent of Anglophone<sup>b</sup> Spiritism—its effort to develop religious views from observation of phenomena, that kept Spiritualists of this period from embracing reincarnation.

#### 1.4.5.2.2.4.6 Spiritualism - Differences From The Occult.

Spiritualism also differs from occult movements, such as the Hermetic Order of the Golden Dawn or the contemporary Wiccan covens, in that spirits are not contacted to obtain magical powers (with the exception of power for healing). For example, Madame Blavatsky (1831–91), the founder of the Theosophical Society, only practiced mediumship to contact powerful spirits capable of conferring esoteric knowledge. Blavatsky did not believe these spirits were deceased humans, and held beliefs in reincarnation different from the views of most Spiritualists. Spiritualists at that time viewed Theosophy as unscientific and both occultist and cult-like. Theosophists viewed Spiritualism as unsophisticated and uncosmopolitan.

#### 1.4.5.2.3 Origins Of Spiritualism.

Spiritualism first appeared in the 1840s in the "Burned-over District" of upstate New York, where earlier religious movements such as Millerism, and Mormonism had emerged during the Second Great Awakening.

<sup>a</sup> Muslims who practice tawassul point to the Qur'an, Islam's holy book, as the origin of the practice. Many Muslims believe it is a commandment upon them to "draw near" to Allah. Amongst Sufi Muslims within Sunni Islam, as well as Twelver Shi'a Muslims, it refers to the act of supplicating to Allah through a prophet, imam or Sufi saint, whether dead or alive. Many Sunni Muslims dispute the practice's usage through the dead

<sup>b</sup> Anglophone: English Speaking.

**This region of New York State was an environment in which many thought direct communication with God or angels was possible, and that God would not behave harshly—for example, that God would not condemn unbaptised infants to an eternity in Hell.**

#### **1.4.5.2.4 An Old Acquaintance E. Swedenborg and Mesmer.**

**In this environment, the writings of Emanuel Swedenborg (1688–1772) and the teachings of Franz Mesmer (1734–1815) provided an example for those seeking direct personal knowledge of the afterlife. Swedenborg, who claimed to communicate with spirits while awake, described the structure of the spirit world. Two features of his view particularly resonated with the early spiritualists: first, that there is not a single hell and a single heaven, but rather a series of higher and lower heavens and hells; second, that spirits are intermediates between God and humans, so that the Divine sometimes uses them as a means of communication. Although Swedenborg warned against seeking out spirit contact, his works seem to have inspired in others the desire to do so.**

Mesmer did not contribute religious beliefs, but he brought a technique, later known as hypnotism, that it was claimed could induce trances and cause subjects to report contact with supernatural beings. **There was a great deal of professional showmanship inherent to demonstrations of Mesmerism, and the practitioners who lectured in mid-19th-century North America sought to entertain their audiences as well as to demonstrate methods for personal contact with the Divine.**

**Perhaps the best known of those who combined Swedenborg and Mesmer in a peculiarly North American synthesis was Andrew Jackson Davis, who called his system the *Harmonial Philosophy*. Davis was a practicing Mesmerist, faith healer and clairvoyant from Poughkeepsie, New York. His 1847 book, *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind*, dictated to a friend while in a trance state, eventually became the nearest thing to a canonical work in a Spiritualist movement whose extreme individualism precluded the development of a single coherent worldview.**

**1.4.5.2.5 Our Criticisms.****1.4.5.2.5.1 False Bibliology.**

Denies the Bible as the primary source of information about God and the afterlife vs. Sola Scriptura; 2 Tim 3:15-17, Col 2:8, Tit 1:9, Heb 4:12. And Note: 1 Cor 2:14 and Is 8:20.

**1.4.5.2.5.2 Mediums Communicate With The Dead”.**

**Mediums communicate with the Spirits of the Dead vs. Ex 22:18, Lev 19:26, 31, 20:6, 27; Deu 18:10; Mic 3:5; Gal 5:20; Rev 21:8, 22:15.**

**1.4.5.2.5.3 False Soteriology.**

**They believe that each individual is personally responsible and may have to answer for all of their own thoughts, words, and deeds after death upon their return to the spirit realms. vs. 1 Cor 15:1-58.**

**1.4.5.2.5.4 Deny The Bodily Resurrection.**

**Deny the bodily resurrection vs. Job 19:25-26, 1 Cor 15:1-58, 1 Th 4:13-18.**

**1.4.5.2.5.5 Extra-Biblical Revelation.**

**Mediums Communicate with ‘powerful spirits’ to obtain esoteric knowledge. vs. Isa 8:20; 2 Ti 3:16; Heb 4:12.**

### 1.4.5.3 The Occult.

The term *occult* is also used as a label given to a number of **magical organizations** or orders, the teachings and practices taught by them, and to a large body of current and historical literature and spiritual philosophy related to this subject.

#### 1.4.5.3.1 Occult – It's Definition.

The word *occult* brings to mind many different definitions. What does it mean and what practices are involved? The occult world is more detailed than what many of us may think or what the movies portray.

The word, “occult,” is derived from the Latin word, *occultus*, which means things that are mysterious, hidden, and very secretive. Angelic and demonic forces play a large part in the practices which make up a part of the occultic world. Some of those practices entail the use of astrology, fortune telling, the **Ouija Board**, **spirit channeling**, and **witchcraft** because all of them fall into the category of being practiced in secret, and considered very mysterious. By using them, power and/or ability to make decisions to reach any number of objectives is gained.

#### 1.4.5.3.2 Occult - What Does the Bible Say?

The occult is made up of many diversified areas and God does not condone their use. In the Bible, these practices are labeled as evil and considered a form of idolatry. The power that is recognized should only be God-inspired, and not through any other spiritual channels.

**Deuteronomy 18:9-14** condemns occultic practices as detestable, and in **2 Chronicles 33:6**, the Lord's anger was released when Manasseh, the King of Judah sacrificed his sons in fire as well as practiced sorcery and divination which is the practice of attempting to foretell future events or discover hidden knowledge by occult or supernatural means. There is a difference between a real prophet and one who uses such practice to achieve the same result, as we learn in **Deuteronomy 18:15-22**. The prophet will be speaking the truth, and such truth will come to pass as he speaks it in the name of the Lord God. In the Old Testament, various techniques were used to foretell the future such as casting bones or sticks to determine by the way they landed what is going to happen, or examining the internal organs of animals. This is also called soothsaying.

Television exploits various means of spirit channeling whereby the person claims to be in contact with spirits who have died. The idea is to help the living find answers through contact of the dead and/or find comfort in the fact their deceased loved one is all right. This practice is condemned in **Deuteronomy 18:11**, **Leviticus 19:31**, and **Leviticus 20:6**.

Astrology is used, to a wide extent, to obtain special knowledge through the stars, and planets whereby astrologers claim they can foretell future events or give guidance for decisions through the placement of these God-created objects. The stars and planets God created are to be used for light and for keeping track of time. Read **Genesis 1:14-15** and **Isaiah 47:12-15**.

### 1.4.5.3.3 Occult – Can I Help Someone Escape The Occult?

The Occult is an extremely dangerous area in which to operate, so you must be careful. In order to help someone involved in this type of practice, talk to them to discover the needs and problems they are facing. Be sure not to be angry with anyone who is involved. Simply, share your faith in Jesus Christ, and the fact He is the only answer to their difficulties. Be sure and point out the authority and victory of Christ over the occult world and His power over Satan. He offers victory for all who will believe in Him and trust Him as their Lord and Savior. Be sure and trust the Holy Spirit as your guide to share the Good News of deliverance. i.e., Eph 5:17-20, Col 3:16-17.

The Occult in the following extended article is categorized and copied from the source, “AllAboutTheOccult.org”, with minor editorial changes to make it more applicable for use by Christian College level students.

### 1.4.5.3.4 Channeling.

#### 1.4.5.3.4.1 Channeling – Historical Origins.

According to those who practice channeling, it is the contemporary term for Spiritism. Channeling has been present since ancient times when people sought advice from the spirit world -- like the oracles in Roman and Greek times who sought advice from the fates. There are accounts in the Bible of ancient people seeking out mediums and wizards who would whisper and mutter (Isaiah 8:19). Some say that the modern renaissance of Spiritism can be attributed to Emmanuel Swedenborg, who lived from 1688-1722 and had a large following. Kate and Margaret Fox started an American spiritualist movement in 1848. The sisters received messages from the recently deceased as the spirits tapped their tabletop, rapping out a message using the alphabet. Channeling has become a popular activity in this present age. The Hollywood culture has helped the spread of its popularity. Many religious cults make use of channeling, including shamanism, voodoo, and other New Age groups.

#### 1.4.5.3.4.2 Channeling – Practices And Beliefs.

The practices and beliefs for channeling are varied. Tools used in channeling are tarot cards, Ouija boards, and trance media. The medium reads tarot cards and remains conscious while seeking a spirit to channel information through the cards. When the medium uses a trance media, the medium is not aware of his/her surrounding and must be told later what the spirit had spoken through them.

The basis of the channeling practices and beliefs, and the messages given by spirits through those channels is that there is not a one omnipotent God; creator of heaven and earth. The belief system of channeling explains that there are multiple layers of consciousness and many spirit beings in various stages of evolution or development.

#### 1.4.5.3.4.3 Channeling – Christian Response.

What does God have to say about channeling practices? The Bible says that in the beginning God created the heavens and the earth (Genesis 1:1). This means that God was outside of time and space to be able to create time and space and everything in the universe

-- visible and invisible. He is separate from His creation. It is true that God is present everywhere, but everything is not God.

In the Ten Commandments, God says, "You shall have no other gods before me" (Exodus 20:3). This statement implies there are other spirits out there acting as gods. These are spirits that God created who later sinned and turned against Him. People seeking mediums to hear the spirits speak, and channelers allowing the spirits to speak through them are in essence elevating those spirits as though they were God; thereby, breaking the first commandment.

#### 1.4.5.3.5 Celestine Prophecy.

##### 1.4.5.3.5.1 Celestine Prophecy - New Age Guidebook.

"Celestine Prophecy" is a pop-culture spiritual term derived from the book by the same name. Written by James Redfield, the novel has become a "spiritual guidebook" of sorts for the New Age movement. Its basic thesis -- the world is evolving into a new and profound plane of spiritual awareness. "For half a century now, a new consciousness has been entering the human world, a new awareness that can only be called transcendent, spiritual. If you find yourself reading this book, then perhaps you already sense what is happening, already feel it inside."

##### 1.4.5.3.5.2 Celestine Prophecy - Energies And Auras.

*The Celestine Prophecy* finds its fictional foundation in an ancient Aramaic manuscript discovered in Latin America. The text contains a prophecy of a widespread spiritual awakening in the late 20th century. Certain people will start discovering and harnessing vibrations and energies. They will follow their deep insights and intuitions, find purpose in coincidence, and discover true feeling and consciousness. This will ultimately lead to spiritual evolution and transformation, allowing some to comprehend the mysteries of the universe and human existence. Redfield's "prophecy" says "the number of people who are conscious of such coincidences would begin to grow dramatically in the sixth decade of the twentieth century." "This growth would continue until sometime near the beginning of the following century, when we would reach a specific level of such individuals--a level I think of as a critical mass."

These people will develop their own meaning of life from deep within. They will discover that true life purpose isn't found in religion, philosophy or materialism. Rather, true meaning and purpose comes from energies, vibrations and auras. This is the hidden key to unlocking a transforming level of spirituality. If you're relating with these concepts, then you're ready for the New Age.

### 1.4.5.3.5.3 Celestine Prophecy - Is Spirituality Really Relative?

Books like *The Celestine Prophecy* are at the heart of New Age spirituality and relativism. **They encourage us to seek meaning and purpose in our lives through personal experiences and subjective reality. Truth is what we make it... But is it really? Through the teaching of New Age spirituality and moral relativism, we've removed God from the potential answers to the ultimate questions of life. Without God, we lose any transcendent purpose for the universe in which we live. Without God, we lose any transcendent purpose to give meaning to our individual lives. Without God, we also lose any possibility for life after death. When you remove the hope of heaven, you remove the ultimate value and purpose of life. What difference would it really make whether we lived like a philanthropist or a terrorist? True spirituality must be grounded in some kind of truth.**

### 1.4.5.3.6 Crystal Healing.

#### 1.4.5.3.6.1 Crystal Healing - What Is It?

Crystal healing is a form of healing that uses crystals or gemstones. The crystals are mainly placed on specific areas of the body called "chakras." Chakra is a Hindu term meaning spiritual energy. According to this teaching there are seven basic energy centers in the body, each having a color associated with it. Some crystal healers place the same color crystals as the color of the chakras on the person to enhance the flow of energy. Crystals are said to direct the flow of energy to the person in a particular part of the body and bring balance to a person's energy. Ultimately, they are used to cleanse the person from bad or negative energy believed to cause an illness. Clearing out the bad spiritual energy alleviates the physical ailment. Crystals are used for physical, mental, emotional and spiritual healing. Not only do people visit "crystal healers", in some places, professional nurses are being trained to use crystals for their patients. Additionally, crystals can be worn, placed next to a person's bed as they sleep, and in some cases placed around a person's bath.

#### 1.4.5.3.6.2 Crystal Healing - Who Does It And Does It Really Work?

The originator of crystal healing is unknown. However, this practice has been around for centuries. People have used amulets, magical stones, and gems all throughout history (though mainly in the eastern cultures). It is now making its way into the western culture, primarily in the New Age and Occult movements.

Crystal healers argue that it truly works; however, there's no concrete scientific evidence to prove that it truly heals. People say they've been healed and feel better, but these cases are generally limited to personal testimonies. A lot of the scientific world has brushed these testimonies off as a placebo effect, selective thinking, wishful thinking, sympathetic magic, or communal reinforcement.

Crystal healers commonly prefer clear quartz, because of its shape and color. However, since chakras have colors associated with each area, they may place the specific color crystal/gemstone on the same color chakras.

The crystals/gemstones are said to have vibration frequencies that are shape induced, interconnecting the earth's and the individual's energy field. The crystal is used to amplify, or realign, human 'psychic' or cosmic energy by directing vibration energy. To maintain the crystal, it's placed in salt water or covered with table salt. Maintaining the crystal helps keep it clean from "environmental imbalance." It's said that it also needs to be recharged and activated through various methods.

#### 1.4.5.3.6.3 Crystal Healing - What's Wrong With It?

Is there anything wrong with crystal healing? While there's nothing inherently wrong with crystals by themselves, there is something wrong when it is used for healing or as a charm to keep you from harm. One issue would be that it could be harmful to your body physically. For instance, if you stopped taking medication prescribed for your illness, because you have placed your faith in crystal healing, you risk dangerous consequences to your health. It can be dangerous spiritually, since this is a practice that calls upon powers to heal that are not from God. People put their hope in a crystal to heal them, or even the "crystal healer", who "channel" and rely on the crystals to teach and heal. Unfortunately, they are relying on spiritual sources for the healing. Even if they claim that they are using the crystal to direct physical energy flow to help bring balance, it is rooted in the spiritual realm, meaning there is some source working behind it. Ultimately, this is considered an occult practice, which God clearly tells us to stay away from.

God doesn't want us to participate with these practices because it draws us away from Him and we begin to trust in spiritual sources other than Him. At its core, crystal healing is a form of mysticism, witchcraft, and occult practices. Jesus never used crystals to heal and it wasn't encouraged anywhere in the Bible. Crystals are talked about in various verses, but not as a form of healing or for energy balance. Instead, these scriptures tell us *not* to participate in any forms of sorcery, witchcraft, divination, Drug use, etc... Some scripture references include:

- Mediums and "Spiritists" (Leviticus 19:31, 20:6; Acts 16:16-21)
- Astrology (Isaiah 47:13-15)
- Magic Charms (Ezekiel 13:20ff)
- Diviner's Wand (Hosea 4:12)
- Sorcery (Acts 19:19)
- Witchcraft (Galatians 5:20)
- Drugs, Magic Arts (Revelation 9:21, 18:23, 21:8, 22:15)
- Occult (Deuteronomy 18:10-12)

Crystal healing should be examined with caution. Any form of ('Spiritual') healing that contradicts Gods Word is *not* from Him. Overall, it's important to remember that the evil one comes as an angel of light (2 Corinthians 11:14). However, his real motivation is to kill, steal, and destroy (John 10:10).

#### 1.4.5.3.7.1 Ouija Board - The History Of The Ouija Board.

What is a Ouija board? Ouija boards came into existence as a parlor game in the mid-1800s, when Spiritism and channeling were at the height of fashion. The word "Ouija" is a blend of the French and German words for "yes." Adolphus Theodore Wagner first patented Ouija boards, sometimes referred to as "talking boards," in London, England on January 23, 1854. In the patent, Wagner called his invention a "psychograph" and its purpose was to read the minds of people with "nervous energy." By 1861, Frenchman, Allan Kardac, was describing the Ouija board as instruments with which to open communications with the spirit world. In seven short years, the Ouija board had evolved from a mind-reader to portal of communication with the dead.

Modern Ouija boards were developed by inventor William Fuld. Fuld sold his patent to Parker Brothers in 1966. Ouija boards, as we recognize them today, look nothing like the original prototypes. The 20-25 million Ouija boards sold by Parker Brothers consist of a rectangular game board that is covered with a woodcut-style alphabet, the words yes, no, and good-bye, and the numbers 0-9. Also included with the "game" is a heart-shaped plastic *planchette*. The planchette is the 'pointer' that is supposed to glide over the board under the direction of supernatural forces and form comments and questions by pointing out questions and comments. Parker Brothers has marketed Ouija Boards under the tagline, "It's only a game - isn't it?"

#### 1.4.5.3.7.2 Ouija Board - The Deception.

Satan and his demons can use the Ouija board to give advice, or even to guide a person in a certain direction.<sup>a</sup> This guidance will even seem to be true, good, and helpful. Satan and his demons pretend to be caring. They try to appear as something that appears harmless. The Bible says, "And no wonder, for Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve" (2 Corinthians 11:14-15).

Satan and his demons will do this in order to get a person even more deeply involved in spiritist practices. Things like the Ouija board appear to be innocent at first, but soon a person finds themselves addicted to guidance from the spirit world - thereby allowing Satan to control and destroy their life. 1 Peter 5:8 warns us, "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour." The Ouija Board may be advertised as just as game, and that is exactly what Satan wants us to believe.

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<sup>a</sup> It's the marijuana of the occult.

### 1.4.5.3.7.3 **Ouija Board - The Truth: Are They Evil?**

**Sadly, many people are deceived into believing that Ouija Boards *are* just a game.** The truth of the matter is that God views channeling, or consulting spirits or the dead, to be a serious sin. **Deuteronomy 18:11-12 says that anyone engaged in these practices is "detestable to God."** According Old Testament Law, the Israelites were supposed to stone (execute) anyone who was a medium or a channeler (Leviticus 20:27).

**Why does God take such a hard line on things like Ouija Boards - something that many people view as a game? In Isaiah 8:19-20, God says this: "When men tell you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living? ...If they do not speak according to this word, they have no light..."** God points out that we need to come to *Him* for answers. Because God is omniscient and omnipresent He knows everything and He can control anything. Asking charlatans and unknown entities for advice can be worse than fruitless; it can be dangerous. God wants us to trust Him!

### 1.4.5.3.8 **Out Of Body Experience – Or Astral Projection.**

#### 1.4.5.3.8.1 **Out Of Body Experience - What Is It?**

An "out of body experience" (OBE) can be defined as the process of transiently separating the consciousness (spirit) from the physical body, such that the person and world are observed from outside of the body. OBE's are also known as astral projections. There are several ways people perceive an out of body experience, including dreams, daydreams, and memories. People have reported having out of body experiences while under the influence of drugs or induced by some sort of trauma, as well as near death experiences. Astral projection is taught through books, the internet, and religious techniques. **An out of body experience is said to be clearer than a dream or daydream. Those who practice astral projections claim that their senses are enhanced, allowing them to see and feel with more clarity and without physical constraint. The origins of out of body experiences are unknown.** However, OBE's have been practiced for many years in several different cultures. The New Age Movement is widely known for promoting and using this practice.

#### 1.4.5.3.8.2 **Out Of Body Experience - Why Do People Seek It?**

**Out of body experiences are sought after by those who desire knowledge or power in the spiritual realm, endeavor to help people, are curious, or want to be entertained. In some cases, people actually seek OBE's to cause harm to others.** For the most part, an out of body experience is desired for a spiritual reason, such as reaching a higher level of consciousness or enlightenment.

### 1.4.5.3.8.3 Out Of Body Experience - What Does The Bible Teach Us?

According to some, out of body experiences are said to be justified in the Bible, citing several scriptures. Unfortunately, those interpretations have been taken out of context or they fail to address the culture of that time. In the Bible, an out of body experience is regarded as an occult practice. The greatest evidence against OBE is that God's people didn't "perform" them. In all of the scriptures mentioning "in the spirit" or "caught up in the spirit," the people didn't seek to have an out of body experience. Instead, God came to specific people, revealing specific things for a specific purpose. These events occurred to glorify God and reveal His love for His people. The people did not seek to have an out of body experience for personal gain or to get clarity about the world or about God.

### 1.4.5.3.8.4 Out Of Body Experience - Is There Potential Harm?

People may argue that there's no harm in having an out of body experience. However, the Bible teaching is clear that we are not to participate in occult practices. Out of the body experiences were not part of the teachings of God. Out of body experiences could be defined as divination, sorcery, interpreting of omens, engaging in witchcraft, or casting spells. Those who perform OBE may be referred to as mediums or spiritists. Overall, these practices are called detestable in the eyes of God (Deuteronomy 18:9-11, Galatians 5:19-26, and 2 Chronicles 33:6). As a result, there could also be emotional, physical, mental, and/or spiritual harm associated with OBE practices. Since OBE is not condoned by God, it would lead us to believe that there is another force behind these phenomena.

As Christians we should keep in mind that we are to be prepared for action, self-controlled, set on the hope given to us, obedient, and not conformed to our evil desires (1 Peter 1:13). Can this happen if we separate ourselves from our body?

### 1.4.5.3.9 Palmistry.

#### 1.4.5.3.9.1 Palmistry – What Is It?

Palmistry (palm reading) is known by the Greek word, chiromancy, which is defined as foretelling the future through the study of the palm. The practice of palmistry was practiced as far back as 5000 years ago, and is traced back to Indian or Hindu roots. It then spread to China, Greece, Egypt, Persia, and Tibet as well as to other parts of Europe.

It originally began as a method of counseling, and personality assessment through the reading of one's palm to obtain information such as emotional tendencies, fears, blockages, and strengths. Palmistry is used to help get in touch with the mind-body connection and to know the patterns set up for negative or positive thinking. The idea is to know what patterns are set up within the person that are negative and to replace those to a more positive way of thinking.

The practice has been considered as a pseudoscience which means a *system of theories, assumptions, and methods erroneously regarded as scientific*, according to the definition of Webster. At one time, the practice was taught in schools of higher learning because it was considered a science.

#### 1.4.5.3.9.2 Palmistry – How Is Palm Reading Used?

**Palmistry teaches that the hands are the road map of our lives. Every part of the hand contains markers to points on the map which the nervous system has created. There is an astrological reading related to each of our fingers. Through readings, the palm reader tells us even to the size of our Saturn finger how responsible you are. When these astrological signs are found, it is possible to understand yourself and others by simple observations of thumb size, length, lines, and skin color.**

#### **1.4.5.3.9.3 Palmistry – What Are The Spiritual Concerns?**

The practice of palmistry is a form of divination or part of the occult, and is directly associated with astrology and not science. Deuteronomy 18:10-12 says, "Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you."

**If practiced, there are dangers in its use -- physical, psychological, and spiritual damage.**

**In addition, risks include false medical diagnosis and predictions of disaster or death based on what the palmist supposedly sees in the hands. It has been noted that it is not good practice for a palm reader to predict death or serious illnesses from reading your palm yet it is done just the same. Much unwarranted anxiety is caused by false predictions.**

**Are you struggling with a big decision or wondering how your future will play out? Why not talk to the God of the universe? Ask God to show you what to do. He says, "I will instruct you and teach you the way you should go; I will counsel you with my eye upon you" (Psalm 32:8).**

#### **1.4.5.3.10 Satan Worship.**

##### **1.4.5.3.10.1 Satan Worship – What Are The Realities?**

**Those who practice Satan worship, adore Satan and give him spiritual authority. They may pray to him, seek things from him, and have ceremonies centered around him. There are two main schools of Satanism: Traditional Satanism (first century to present) and Modern Satanism (19th century forward). Satan is viewed differently in the two schools of Satan worship. In Traditional Satanism, he is thought to be a personal spirit-being, so the believers participate in worship, prayer, or rituals that recognize Satan's spiritual authority. Modern Satan worshippers believe Satan is an impersonal entity. In this school of Satanism, hedonism is key.**

**Anton S. LaVey introduced Satan worship into the United States culture on April 30, 1966. He first started a group called the Magic Circle in San Francisco, California. This was the start of the Satanic Church (Satanic Church of America). Today, the church has various levels of membership and authority.**

**It is essential to note that Satanism is not easily summarized. Many Satanists themselves disagree on their very fundamental principles. In fact, some Satanists are more "self-styled" and create their own version of Satan worship.**

##### **1.4.5.3.10.2 Satan Worship – The Satanic Bible And What Satanist's Believe.**

**Satan Worship is described in a book titled The Satanic Bible, which was written by Anton LaVey in 1966. It has sold millions of copies. Here are the foundation tenants laid out in this book.**

1. **Satan represents indulgence instead of abstinence.**
2. **Satan represents vital existence instead of spiritual pipe dreams.**
3. **Satan represents undefiled wisdom instead of hypocritical self-deceit.**
4. **Satan represents kindness to those who deserve it instead of love wasted on ingrates.**
5. **Satan represents vengeance instead of turning the other cheek.**
6. **Satan represents responsibility to the responsible instead of concern for psychic vampires.**
7. **Satan represents man as just another animal, sometimes better, more often worse than those that walk on all fours, because of his "divine spiritual and intellectual development," has become the most vicious animal of all.**
8. **Satan represents all of the so-called sins, as they all lead to physical, mental, or emotional gratification.**
9. **Satan has been the best friend the Church has ever had, as he has kept it in business all these years.**



**Figure 02.01.10. Photo of Anton LaVey - With one of his Girl friends.**

**In the book “Kingdom of the Occult”, Walter Martin writes, "Even the positive aspects of Satanism are cloaked in negativity. LaVey wrote, 'Satan represents kindness to those who deserve it instead of love wasted on ingrates.' You are to love others only if they deserve it. But who exactly are the ones that deserve love? The answer cannot be anything other than narcissistic in that the Satanist alone determines who is deserving of love." Martin points out that this is exactly the opposite of what was promoted by Jesus -- give love without expecting it in return, even to your enemies. This concept is despised by Satanists.**

**Satan worship involves ritual practices as part of their ceremonial precepts. The ideology of Satanists is to do everything that is opposite the concepts of the Christian God. God is pure in truth where the goals of Satan worship deal with all that is considered bad and perverted. Indulging in what makes them feel good is a must no matter what the consequences are to someone else. If society considers something good, to them it is bad. It is better to do bad things to other people.**

John 8:44 is perhaps a good summary of Satanism: “You belong to your father the devil, and you want to carry out your father’s desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.”

### 1.4.5.3.10.3 Satan Worship – A Way Out.

**There is hope and healing for those caught in Satan worship. Don't discourage those who may come to you for help. Listen carefully to their stories, don't make light of their problems.** If you are uncertain as to how to proceed, seek Christian counseling for your 'candidate'<sup>a</sup>. **Your battle at that point is a spiritual one and the Lord Jesus is the All Powerful God of Glory who will do the work.**

The Bible says, "Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God (Ephesians 6:13-17).

### 1.4.5.3.11 Tarot Cards.

#### 1.4.5.3.11.1 Tarot Cards: What Are They?

Tarot cards, sometimes called "the book of divination of the gypsies," are known traditionally as a deck of 78 cards with various pictures on them. They have been used for hundreds of years to reveal hidden truths about and foresee the future of the person receiving the card reading. Tarot card decks come in many varieties—one online tarot card encyclopedia lists 70 major varieties of tarot cards ranging from "Tarot of the Cat People" to "Halloween Tarot" to "Dali Universal Tarot" designed by the famous artist, Salvador Dali. There is much speculation over the origin of tarot cards. Did they really originate with the gypsies, or did they come from medieval Europe? Others have maintained that tarot cards came from China or ancient Egypt. A few decades ago, tarot cards were instantly associated with gypsies, but today the cards are just as popular among occultists and New Agers. Whatever their origin, there doesn't seem to be any argument that after being introduced to Western Europe in the 14th or 15th century, their use has spread, and today they can be found all over the world.<sup>b</sup>

#### 1.4.5.3.11.2 Tarot Cards: What's In A Deck?

**The tarot card deck is made up of essentially two parts: 56 pictorial cards that are surprisingly similar to a regular deck of playing cards and 22 additional cards called the major arcane<sup>c</sup>. These cards include pictures with names such as the Fool, the Devil,**

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<sup>a</sup> Find a known Christian counselor that understands and is well versed in the Scriptures. In order to be any help, yourself, you need to have studied the subject and have participated as a bystander in a successful recovery.

<sup>b</sup> *Live and Let Die* (1973) is the eighth spy film in the James Bond series, and the first to star Roger Moore as the fictional MI6 agent James Bond. Produced by Albert R. Broccoli and Harry Saltzman, it was the third of four Bond films to be directed by Guy Hamilton. The plot concerns 007's relationship with Solitaire, a beautiful virgin tarot expert who has the uncanny ability to see both the future and remote events in the present.

<sup>c</sup> *Arcane*: known or knowable only to the initiate: secret <arcane rites>; broadly: mysterious, obscure <arcane explanations> . See Section [2.22.2.2-3](#)

Temperance, the Hermit, the Sun, the Lovers, the Juggler, the Hanged Man, and Death. Those who believe in tarot and have their cards read regularly say that the readings help them prepare for the future by not only revealing truths about their lives, but also by divulging secrets about people all around them. Experienced psychic tarot card readers claim that they are the only ones who can deliver a truthful reading and caution against just reading interpretations out of the book that comes with the cards. In order to get the best reading from the cards, the one who desires the reading must concentrate on the cards with the psychic reader, and the psychic reader helps that person make contact with the cards and put their own "special vibration" on the deck so the cards will reveal all their mysteries. Readers of tarot cards lay the cards out in special combinations called spreads. In these spreads, it becomes possible for the reader to see a detailed, pictorial representation of the situation for which their client has come to them. In a traditional 10-card spread called the Celtic Cross, a reader can look at the positions of the cards and determine what past actions have contributed to or caused the situation, and based on current events in the client's life, and the "energy" of the cards, what will most likely occur in the future.

#### 1.4.5.3.11.3 Tarot Cards: What's The Harm?

The use of tarot cards does not seem to be a religion in the sense that it does not involve the worship of deities. However, in another sense, it is very much a religion (or some would say obsession) when it becomes a practice or activity that someone is completely devoted to. At some point, it can take on cultish or occultish aspects. In fact, there are many people who place tarot cards in the same category as other occult fortune-telling techniques such as the ouija board, astrology, crystal balls, palmistry, and tea leaves. Of course, some maintain that tarot cards are just harmless fun. Tarot cards fit in well with the New Age movement that is so prevalent these days. New Agers use certain practices or methods to "get in touch with their inner spirits," and tarot cards can be a perfect way for them to channel their thoughts and connect with the "Oneness of the Universe."

So where is the harm in tarot cards? If those who use tarot cards are not worshipping Satan and are not conjuring up evil spirits or sacrificing virgins, how can tarot cards possibly be a danger to anyone?<sup>a</sup> Oddly enough the danger of tarot cards is admitted within the ranks of tarot card readers themselves. The readers cannot explain how the tarot readings work, and the decision to use a particular system in reading the cards is entirely a matter of the personal preference of the reader. In other words, two readers could read the same spread of cards and come up with entirely different interpretations of those cards. Tarot card readers also say that the tarot can only provide a static "photograph" of a situation, and that our own choices and actions determine our future-not the cards. If this is the case, why use the tarot cards at all?

#### 1.4.5.3.11.4 Tarot Cards: No Hope For The Future.

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<sup>a</sup> This is like telling a young person they can smoke marijuana. Unfortunately, that habit inexorably leads to a decrease in brain function and to more addicting drugs, which in turn lead to greater addiction, great expense, and often to early death.

**Tarot cards represent the fact that we all want to know what the future has in store for us. One might argue that it's actually commendable to want to make good decisions in the present based on our knowledge of the future. However, since the future hasn't happened yet, there is no power here on earth that can tell us what's in store. In order to have a hope for the future and gain the wisdom to make sound decisions now, we must tap into the power of the Creator of the universe - the only One who knows our future - God. Your future is written in the pages of God's Word, the Bible; and God never changes, and His Word is not open to multiple interpretations. So, rather than basing your actions on a deck of cards and betting your future on the whims of card readers who admit that "nothing is written in stone," why not place your trust in the unchangeable God who wants to be personally involved in your future.**

#### **1.4.5.3.12 The Voodoo Religion.**

##### **1.4.5.3.12.1 Voodoo Religion – The History.**

Voodoo is a religion that was brought to the Western coasts by slaves from Africa. **It is believed to have started in Haiti in 1724 as a snake cult that worshipped many spirits pertaining to daily life experiences. The practices were intermingled with many Catholic rituals and saints.** It was first brought to the Louisiana area in 1804 by Cuban plantation owners who were displaced by revolution and brought their slaves with them.

**Voodoo is spelled several ways: vodun, vaudin, voodoo, vodou, and vaudoux. It is an ancient religion practiced by 80 million people worldwide and is growing in numbers. With voodoo's countless deities, demonic possessions, animal sacrifices (human sacrifices in the Petro -- black magic form of voodoo); voodoo practitioners cannot understand why their religion is so misunderstood.**

Voodoo rituals are elaborate, steeped in secret languages, spirit possessed dancing, **and special diets eaten by the voodoo priests and priestesses.** The ancestral dead are thought to walk among the living during the hooded dances. **Touching the dancer during this spirit possessed trance is believed to be dangerous enough to kill the offender.**

Talismans are bought and sold as fetishes. These could be statues representing voodoo gods, dried animal heads, or other body parts. They are sold for medicine and for the spiritual powers that these fetishes are believed to hold. The dark side of voodoo is used by participants to summon evil spirits and cast hexing spells upon adversaries.

##### **1.4.5.3.12.2 Voodoo Religion – The Priesthood And Rituals.**

**The priesthood of voodoo is held by both men and women. There are stages of initiation into its priestly duties. Their functions are primarily:** healing, rituals, religious ceremonies to call or pacify the spirits, holding initiations for new priests or priestesses, telling fortunes, reading dreams, casting spells, invoking protections, and creating potions for various purposes. These potions are for anything from love spells to death spells; all for a hefty fee of course.

**Key items are used in the many rituals of voodoo. The priest's geographical area of influence is called the parish. An eclectic array of items covers the altar in the temple or hounfort; a peristyle is a roofed or open space where the public voodoo ceremonies take place.** The items on the altar would be used in its rituals and include objects that have symbolic

meaning: candles, food, money, amulets, ritual necklaces, ceremonial rattles, pictures of Catholic saints, bottles of rum, bells, flags, drums, sacred stones, and knives.

#### **1.4.5.3.12.3 Voodoo Religion – The Beliefs.**

Voodoo belief recognizes one Supreme Being who created the universe, but who is too far away for a personal relationship with its worshippers. Therefore, the cult followers serve the loa or lesser deities to gain guidance for their lives. The loa are the spirits of ancestors, animals, natural forces, and the spirits of good and evil.

**An interesting concept of voodoo belief is the ritual that takes place one year and one day after the decease of a relative. Voodoo belief states that there are two parts of the human soul. The two parts consists of ti-bon-ange (little good angel) and gros-bon-ange (great good angel). The gros-bon-ange is the body's life force, and after death, the gros-bon-ange must return to the cosmos. To make sure that the ti-bon-ange is guaranteed a peaceful rest, the gros-bon-ange must be recalled through an elaborate expensive ritual involving the sacrifice of a large animal, like an ox, to appease the ti-bon-ange. If the ti-bon-ange spirit is not satisfied and given a peaceful rest, the spirit remains earthbound forever and brings illness or disasters on others.**

### 1.4.5.3.12.1 **Voodoo Religion – How Does It Compare With Christianity?**

**When comparing Christianity and the Voodoo religion, the more apparent difference is that Christians do not have to have elaborate expensive rituals to appease God. Christians believe that God, in His mercy, sent His Son Jesus to fulfill all sacrifice needed to penally satisfy the Justice of The Holy God. Those who worship God in truth have a close relationship with Him. He is closer to us than a brother (Proverbs 18:24).**

**God lets us know through His Word to avoid divinations, fortune telling, and witchcraft (1 Samuel 15:22; 2 Chronicles 33:6; 2 Kings 9:22; Micah 5:12; Nahum 3:4; Galatians 5:19-21). This is to protect us from the father of all lies, the Devil (John 8:44). Christ already paid the price that gave Him the victory over death. Voodoo believers must invoke spells to pacify angry spirits. Christians only need to call on the name of the Lord Jesus, the Victor (1 Corinthians 15:54-57; 1 John 5:4-5).**

### 1.4.5.3.13 **Wicca And Wicca Spells. (Trouble).**

#### 1.4.5.3.13.1 **What Is Wicca And What Are Wicca Spells?**

**While it is rooted in ancient pagan beliefs, the Wicca religion, as it is practiced now, is only about 50-years-old. Wicca is a belief system cobbled together in the 1940's and 1950's by Gerald Gardner from a variety of religious traditions and beliefs as well as Freemason rituals. Since Gardner published several books espousing his system of worship, many offshoots and variations of Wicca have sprung up.**

**There is no particular agreement between Wiccans, or "wise ones" concerning what they believe and worship. Some worship the "Goddess," some worship the "God," and some worship both. Others worship nature. Some Wiccans say they embrace Christian doctrine, while others reject it. Most promoters of Wicca believe in reincarnation.**

**One thing most Wiccans agree on is the fact that Satan is not a part of their pantheon **and they vehemently deny Satan-worship as one of their practices**. This is because they disavow the notion of moral absolutes. **There is no such thing as good or evil, because it is all relative. Wiccans have only one law that they bind themselves to, called "The Rede." It simply states, "Do what ye will, harm ye none." In other words: "Do whatever you want to as long as no one gets hurt." The Three-fold Law governs consequences, and is a law of returns that states, "All good that a person does to another returns three-fold in this life; harm is also returned three-fold."****

#### 1.4.5.3.13.2 **Wicca Spells Mind Control.**

**What about Wicca spells? Not all Wiccans practice witchcraft (which they call "magick" to set themselves apart from illusionists and magicians). **Magick is to Wicca what prayer is to Christianity**. Wiccans claim that the practice of magick is simply using their minds to control matter, while Christians call upon God to heal people and to intervene and work in their lives. Because the Rede forbids harming others and the Three-fold Law sets forth consequences for those who do, Wiccans view themselves as "white witches" or "nature witches."**

**Wicca is basically a religion that is about minding your own business and living peaceably with your neighbors and environment. Wiccans are eager to draw parallels between themselves**

and biblical Christianity for the sake of earning credibility, **but what does the Bible have to say about this religion? You won't find the word "wicca" in the Bible, so let's evaluate the beliefs in light of what God says about them.**

1. Wicca spells are idolism - **Romans 1:25** says, "They exchanged the truth of God for a lie, and worshipped and served created things, rather than the Creator..." Who wants to settle for second best? In **Isaiah 40**, God paints a very cool picture of how much greater the Creator is than His creation. If you are worshipping anything besides the Creator, you are just spinning your wheels.
2. Wicca spells bring false hope - **Hebrews 9:27** says, "...Man is destined to die once, after that, to face judgment." God says we get one chance at life, and that is it. There are no do-overs. If we don't accept God's gift of Jesus in our lifetime, He judges us as unwilling to be in His presence, and we are sent to Hell.
3. Wicca spells bring disillusionment - **Mark 7:8** says, "You have let go of the commands of God and are holding on to the traditions of men". God is God, and we are not. We have a decision to make. Are we going to take God at His word and adopt His worldview, or not? Knowing God is hard work that takes a lot of discipline. Wicca is a religion that takes a pack of lies, ties it in a romantic ribbon, and searches out a well-intentioned, but lazy and gullible mark to sell its hollow doctrines.
4. Wicca spells bring rebellion - **Deuteronomy 18:10-12** says, "Let no one be found among you who... practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells...Anyone who does these things is detestable to the LORD..." Wicca witchcraft is a sin and God hates it. Why? Because it is an attempt to cut off our dependence on God and get answers apart from Him.

#### 1.4.5.3.13.3 Wicca 'Spells' Separation From God Or Wicca = SFG.

This is what sin is all about. Sin isn't just a heinous, socially disagreeable action. Sin is our decision to disagree with God on any topic - to rebel against Him. Sin is saying, "God, I want to live my life MY WAY." Or expressed in a more cogent and theologically significant way, "Sin Is Acting Independently Of God!" God says through the Apostle Paul in **Romans 3:19-27**:

**Ro 3:19** *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. {guilty...: or, subject to the judgment of God}*

**20** *Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

**21** *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: {Enoch, Abraham, Moses, etc. NEC}*

**22** *Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

**23** *For all have sinned, and come short of the glory of God;*

**24** *Being justified freely by his grace through the redemption that is in Christ Jesus:*

- 25 *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained} {remission: or, passing over}*
- 26 *To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*
- 27 *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

The Apostle Paul also in 1 Cor 15:1-58 defines the Gospel (Good News) which can be found in Section 1 of Vol III of this set.. A thorough treatment of the doctrine of Sin and Justification may be found in Rom 1-5.

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Today, as Christians, we are living in the last days of the Church of Jesus Christ, just before the ‘catching away’. Of this period our Lord warned us in

1Ti 4:1 το T-NSN} δε {CONJ} πνευμα {N-NSN} ρητως {ADV} λεγει {V-PAI-3S} οτι {CONJ} εν {PREP} υστεροις {A-DPM} καιροις {N-DPM} αποστησονται {V-FDI-3P} τινες <5100> {X-NPM} της {T-AbISF} πιστεως {N-AbISF} προσεχοντες {V-PAP-NPM} πνευμασιν N-DPN} πλανοις {A-DPN} και {CONJ} διδασκαλαις {N-DPF} δαιμονιων {N-GPN}

1Ti 4:1 *But the (Holy) Spirit is speaking expressly, that in later times (today – a clear and present danger) some shall depart from the faith<sup>a</sup>, turning the mind to pay attention to seducing spirits, even by teachings of demons.*

The teaching of Scripture also tells us that the unseen things such as angels, good ones and fallen ones exist in our universe, although their original home prior to creation was in the heavenlies. We have seen in our previous semesters, that the normally unseen angels (the watchers), may become visible by their own will. Likewise, there exists an unseen presence of demons in our universe that were encountered by our Lord; e.g., Mt 9:32-33, Mt 12:22, Mt 15:22-28, Mt 17:14-18. He also encountered the person of Satan in an encounter described in Mat 4:1-11, these were expanded in our previous studies in Apologetics 301 textbook, section 2.1.2 ff. and Figure 02.01.05. Our problem with demons is not whether they exist, but from where they originate. “Since we’ve never seen Charlie”, we have postulated that they are disembodied spirits looking for a body to inhabit, from exegesis of the various

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<sup>a</sup> Here one of the examples of the verb apo + histemi = aphisthmi, from which the noun form in 2 Th 2:3b is η {T-NSF} αποστασια {N-NSF}, which we have shown in our previous studies to mean “The Departure” – referring to the Rapture of the Church. Here the verb form, likewise, refers to a departure modified by the articular noun (Ablative of separation) “from the faith”, turning the mind to pay attention to seducing spirits, even by teachings of demons.

passages, e.g. Mrk 5:1-17, where they are mentioned in Scripture, but as to their origin, it seems the Scripture is silent. We know they are emissaries of our adversary Satan but from where they came, we must take their existence by faith. In an earlier work<sup>8</sup> we have postulated that demons are the departed spirits of **The Nephilim, Gen 6.**

Many books have been written on the unseen realm that caution against ultra-emotionalism, giving free-reign to imagination, on the one hand: and on the other, a warning about hyper-rationalism of skepticism attempting to demythologize the Scriptures, resulting in a pure naturalistic explanation. e.g., psychosis, sleight of hand, unseen and unknown devices, optical illusions, etc.

Because of the warnings about the later times, last days, etc. with the increase in demonic activity, we must:

**Eph 6:10** *Finally, my brethren, be strong in the Lord, and in the power of his might.*

*11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

*12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies.*

*13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having overcome all, to stand.*

*14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;*

*15 And your feet shod with the preparation of the gospel of peace;*

*16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

*17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:*

*18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

**We should, at least at first, get our information about Satan, angels, and demons, from our personal exegetical background of the Scripture. Do not think you are able to stand against the onslaughts of a demon possessed person in your own strength. The battle is the LORD's, "Be strong in the LORD."**

**They know that their time is short, so Be Prepared.**

#### **1.4.5.3.13.4 Modern Examples Of Demon Possession.**

Most of us Christians believe that there are 'good' angels who watch over us. (Heb 1:13-14) However as we learned (hopefully) in Apologetics or Theological studies, etc. that there are evil angels who are watching humanity for what purposes we have tried to explore in that

**text<sup>9</sup>, section 2.1ff. This is not a book on Biblical demonology but is only a bare introduction to a subject that takes maturity/spirituality to keep us on track in our quest for Truth (information). Just after being saved in Seattle WA, My wife and I were living in a trailer with wannigan close to the Clear AF Station, AK. We both had our fill of demonic activity because these beings were ‘restless’ due to the start of a Mission Church in our trailer park. But God worked in our midst causing a large number of souls to be saved (about 75) the first year. Several of these went on to Christian education and full time work. But our adversary wasn’t happy with the Lord’s victories.**

**Of people involved in occult sciences, the so-called spiritualistic phenomena, (so widespread in our day), G. Campbell Morgan said “The moment the word ‘medium’ is employed, the words ‘demonized man’ or ‘demonized woman’ may be substituted.**

Today, we should add ‘channeler’ to Morgan’s ‘medium’ number, and may include Jihadist Muslims.

#### 1.4.5.3.13.5 Occult Science.

Occult science is the systematic research into or formulation of occult concepts in a manner that follows - in its method or presentation - the way natural science researches or describes phenomena of the physical world.

The idea of Occult Science appears in 19th century occultism, especially Theosophy, including the persons:

- Helena Petrovna Blavatsky (who distinguished it from the "true Occultism" of Theosophy);
- Rudolf Steiner, whose *Occult Science*, a sequel to his earlier work *Theosophy*, deals with the evolution of the human being and the cosmos, as well as referring to the attainment of supersensible knowledge;
- Alice Bailey, who brought the idea of occult science into association with esoteric astrology; and in:
  - The 20<sup>th</sup>/21<sup>st</sup> century New Age movement.
  - Harold W. Percival joined the Theosophical Society in 1892. After the death of William Q. Judge in 1896, he organized the Theosophical Society Independent and then wrote Thinking and Destiny which covers in plain terms the purpose of the universe and occult meanings.

#### 1.4.5.3.14 Our Criticisms.

##### 1.4.5.3.14.1 False God Consciousness.

For the practice of spirit channeling, fortune telling, astrology, witchcraft, Crystal Healing, Tarot Cards, etc., vs. Gen 1:1,14-15; Ex 20:2-5, Ex 22:18; Lev 19:31 20:6; Deu 18:9-14; Isa 47:12-15.

##### 1.4.5.3.14.2 The Following 'Features' Of The Occult, New Age, Spiritism, And Spiritualism, That Are Contrary To Biblical Christianity.

- **Mediums and "Spiritists" (Leviticus 19:31, 20:6; Acts 16:16-21)**
- **Astrology (Isaiah 47:13-15)**
- **Magic Charms (Ezekiel 13:20ff)**
- **Diviner's Wand (Hosea 4:12)**
- **Sorcery (Acts 19:19)**
- **Witchcraft (Galatians 5:20)**
- **Drugs, Magic Arts (Revelation 9:21, 18:23, 21:8, 22:15)**
- **Occult (Deuteronomy 18:10-12)**
- **Out Of Body Experiences Deu 18:9-11; 2 Chr 33:6; Gal 5:19-26.**

## 1.5 Concluding Remarks.

- **Well Pilgrim, we've covered a lot of ground (even Sodom), from Lucifer to the Zophim, in our journey from Genesis to Revelation.** You should have learned something of scientific procedures that may or may not have been used by many authors to come to their conclusions. **Many of these were living long before the modern era. We should not be too hard on them for their biases because there was no reason to rethink the sons of God, daughters of Adam argument for the Nephilim. We can, however, thank those pre-300AD scholars of Jewish and Christian persuasions for documenting their beliefs.** We should also have learned that all science is not necessarily scientific. **Remember that when you leave this class, to be especially careful in how you use this information. Many Christians will keep clear of one of those “cross-breeding angels” nuts, or those “UFOlogy Characters”.** Remember, however to warn those who may be getting into UFOlogy, channeling, etc.; the things we have discussed and documented as having serious relations with the powers of darkness.

**During The Tribulation Period the Islamic Nations will take over the World's Nations, via AntiChrist, while Satan and his evil hoard of angels and demons, will work their vile deeds on individuals. The purpose is to eliminate Israel from God's Program for the Millennial Reign of The LORD Jesus, God's Son, The Messiah of Israel.<sup>10</sup>**

Remember our job is to Glorify God!:

- Mt 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.
- Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- “It Is Better To Light One Candle Than To Curse The Darkness!”  
J.B. Baptist Missionary to China<sup>11</sup>

Remember The Person And Work Of Our LORD Jesus, The Messiah Of Israel, The Son Of God, The Creator And Sustainer Of All, Our Savior!!!

- John 1:1-16
- John 3:1-21
- Colossians 1:9-22

### 1.5.1 In Retrospect.

Dear Students: If you learn these (the above) few simple facts about angels – their sphere of influence in Heaven and on the Earth. You will know enough for any ordination exam. (Unless the exam is ministered by a Sethite like JFB). In which case you can fall back on the Scofield Notes to explain that position (The Sethite one) and why this position is more Biblically based as it is based on the exegesis of actual Hebrew and Greek Texts (Old and New Testaments) along with the three apochrophyl books of Enoch, Jasher, and Jubilees, and the Scientific Evidence for The Nephilim – Giants. Remember also, our LORD's Command:

**Mat 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

**19 Go ye therefore, and (Grk. μαθητεύω matheteuo: Disciple, Make Disciples) disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:**

**20 Teaching (Grk. διδάσκω didasko: to teach – See Table 02.01.03.) them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age. Amen.**

#### 1.5.1.1 Modern Adherents to the Devotional School<sup>a</sup>

The modern adherents to this (devotional) type of interpretation are usually those with little regard for accurate exegesis. **They are found inside the visible local churches and in para-church groups. Their summary of Bible study technique is: "just get the blessing brother", or "just read it - don't be concerned with doctrine". In going to this extent they hope that God will stoop to their methods (or lack of them). Table 2., below, shows the Greek word group for teaching/doctrine as found in the pastoral epistles of the New Testament. They indicate God's mind regarding doctrine!**

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<sup>a</sup> HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

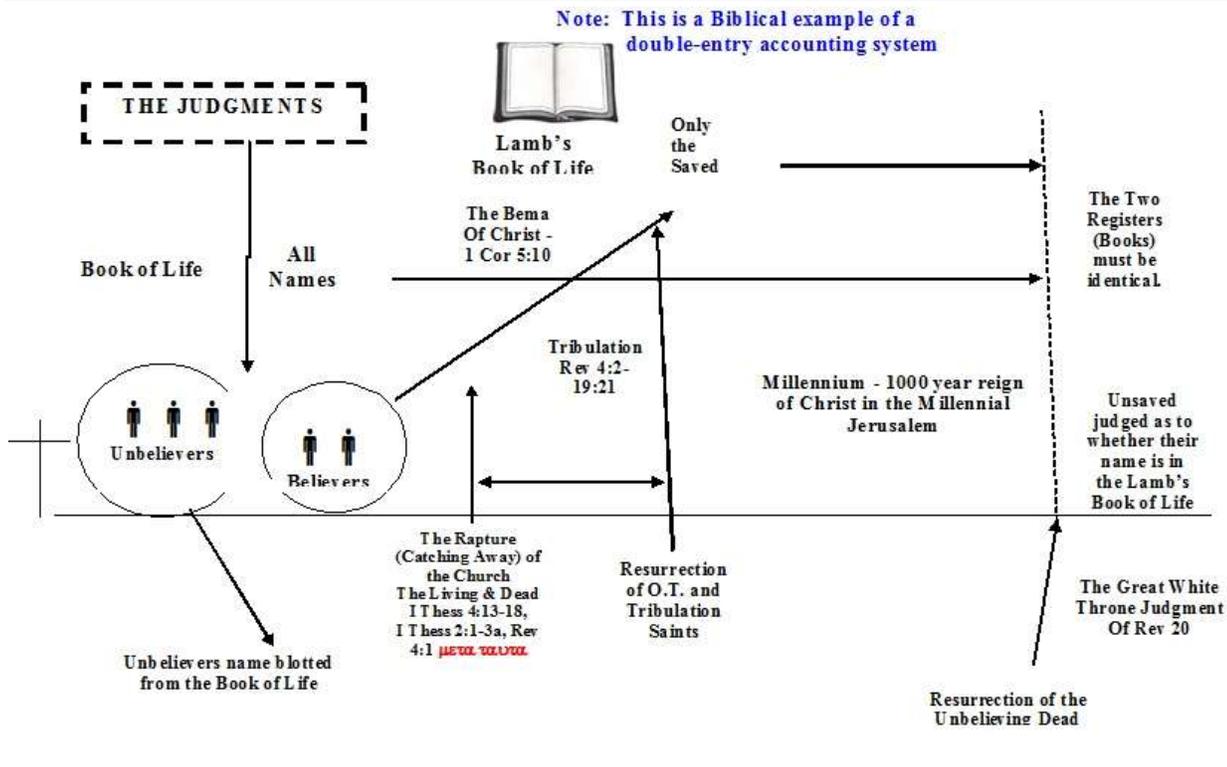
And:

MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, N. Carlson, 244 pgs

**Table 02.01.03. Doctrine - Teaching Is Important In The Pastorals**

GREEK WORD	ENGLISH TRANSLATION	AS USED IN I TIMOTHY	AS USED IN II TIMOTHY	AS USED IN TITUS
διδασξη	Teaching, Doctrine		<b>1</b>	<b>1</b>
διδασκω	To Teach	<b>3</b>	<b>1</b>	<b>1</b>
διδασκαλος	A Teacher	<b>1</b>	<b>2</b>	
διδασκλια	Teaching, Instruction, Doctrine	<b>8</b>	<b>3</b>	<b>4</b>
διδακτικος	Good at Teaching	<b>1</b>	<b>1</b>	

**Ex 32:31** And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.  
**32** Yet now, if thou wilt forgive their sin — ; and if not, blot me, I pray thee, out of thy book which thou hast written.  
**33** And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.



**Figure 02.01.11. The Books And The Judgments By God The Son.**

**Col 2:14** Blotting out <1813> the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

<1813> ἐξολείφω exaleipho ex-al-i'-fo from 1537 and 218; v;

AV-blot out 3, wipe away 2; 5

1) to anoint or wash in every part

1a) to besmear: i.e. cover with lime (to whitewash or plaster)

2) to wipe off, wipe away

2a) to obliterate, erase, wipe out, blot out

3) to heat a Roman *tabula* or wax tablet that melts the wax, eliminating anything written or drawn, making the tablet blank, and ready for use.



Figure 02.01.12. Roman *tabula* or wax tablet with stylus.

Like the heating of the Roman *tabula* or wax tablet with stylus, that blots out the tablet so it can be used again.

**Acts 3:19** Repent ye therefore, and be converted, that your sins may be blotted out <1813>, when the times of refreshing shall come from the presence of the Lord;

**Re 3:5** He that overcometh, the same shall be clothed in white raiment; and I shall not blot out <1813> his name from the book of life, but I will confess his name before my Father, and before his angels. (To the Church at Sardis

### 1.5.1.2 The BOOK OF LIFE And The Books (of works) God's double (or multi-) entry, accounting system.

**And you thought Yale Business school developed double entry accounting! Ha!!! God not only developed the concept but He has implemented it on His also developed God Shaped 'Digital Computer'!!!!!!**

**Ex 32:32** Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of Thy Book which Thou hast written .

**Ex 32:33** And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of My Book.

**Ps 69:28** Let them be blotted out of the book of the living, and not be written with the righteous.

**Ps 139:16** Thine eyes did see my substance, yet being unperfect; and in Thy Book all my members were written, which in continuance were fashioned, when as yet there was none of them. {all...: Heb. all of them} {which...: or, what days they should be fashioned}

**Da 12:1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in The Book.

**Php 4:3** And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the Book Of Life.

**Re 3:5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book Of Life, but I will confess his name before my Father, and before his angels.

**Re 5:1** And I saw in the right hand of him that sat on the throne A Book written within and on the backside, sealed with seven seals.

Possibly it could be as some have considered, the Book, or that portion, of The Revelation, itself.

As Barnes suggests: “Sealed with seven seals. The fact that there were seven seals — an unusual number in fastening a volume — would naturally attract the attention of John, though it might not occur to him at once that there was anything significant in the number. It is not stated in what manner the seals were attached to the volume, but it is clear that they were so attached that each seal closed one part of the volume, and that when one was broken and the portion which that was designed to fasten was unrolled, a second would be come to, which it would be necessary to break in order to read the next portion. The outer seal would indeed bind the whole; but when that was broken it would not give access to the whole volume unless each successive seal were broken. May it not have been intended by this arrangement to suggest the idea that the whole future is unknown to us, and that the disclosure of any one portion, though necessary if the whole would be known, does not disclose all, but leaves seal after seal still unbroken, and that they are all to be broken one after another if we would know all? How these were arranged, John does not say. All that is necessary to be supposed is, that the seven seals were put successively upon the margin of the volume as it was rolled up, so that each opening would extend only as far as the next seal, when the unrolling would be arrested. Any one by rolling up a sheet of paper could so fasten it with pins, or with a succession of seals, as to represent this with sufficient accuracy.”

Notice also, that it is a set of seven scrolls written verso and recto (both sides)

NEC writes<sup>a</sup>:

The early versions of the New Testament written in Greek were written on papyrus (*παπυρος*) rolls (*βιβλος* or *βιβλιον*). A roll written on both sides (see Rev 5:1) was called an 'opisthograph' (Greek *οπισθογραφος*); on the front side (*recto*) the fibers ran horizontally while on the back side (*verso*) the fibers ran vertically. "A papyrus roll was commonly composed of twenty sheets glued together, but more sheets could be added or more than one roll glued together.... The writing was {usually} always done so that the roll was used horizontally not vertically.... In Greek, the roll would be unrolled from the right and rolled to the left." These papyrus rolls were used until the middle of the second century. From that time on, the versions were written as codices. (Book - Like)

ATRW Comments:

In the right hand (*επι την δεξιαν*). "Upon the right hand" (*επι*, not *εν*), the open palm. Anthropomorphic language drawn from #Eze 2:9.

A book (*βιβλιον*). Diminutive of *βιβλος*, but no longer so used, *βιβλαριδιον* occurring instead (#Rev 10:2).

Written (*γεγραμμενον*). Perfect passive predicate participle of *γραφω*.

Within and on the back (*εσωθεν και οπισθεν*). "Within and behind."

Description of a roll like that in #Lu 4:17, not a codex as some scholars think. Usually these papyrus rolls were written only on the inside, but this one was so full of matter that it was written also on the back side (*οπισθεν*), and so was an *οπισθογραφον* like that in #Eze 2:10. There are many allegorical interpretations of this fact which are all beside the point.

Sealed (*κατεσφραγισμενον*). Perfect passive predicate participle of *κατασφραγιζω*, old compound (perfective use of *κατα*), to seal up (down), here only in N.T. †

With seven seals (*σφραγισιν επτα*). Instrumental case of *σφραγισ*, old word used in various senses, proof or authentication (#1Co 9:2; Ro 4:11), signet-ring (#Re 7:2), impression made by the seal (#Re 9:4; 2Ti 2:19), the seal on books closing the book (#Re 5:1,2,5,9; 6:1,3,5,7,9,12; 8:1). "A will in Roman law bore the seven seals of the seven witnesses" (Charles). But this sealed book of doom calls for no witnesses beyond God's own will. Alford sees in the number seven merely the completeness of God's purposes.

Re 13:8 And all that dwell upon the earth shall worship him (i.e., the beast/antiChrist), whose names are not written in the Book Of Life of the **Lamb** slain from the foundation of the world.

Re 17:8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth

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<sup>a</sup> NEC, *Considerations Of New Testament Textual Criticism*, Section 1.4.

**shall wonder, whose names were not written in the Book Of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.**

**Re 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book Of Life: and the dead were judged out of those things which were written in the books, according to their works.**

**Re 20:15 “And since none (man/woman) was found written in the Book Of Life, (he/she) was cast into the lake of fire.**

**.Re 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s Book Of Life.**

**Re 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book Of Life, and out of the holy city, and from the things which are written in this book. {out of the book...: or, from the tree of life}**

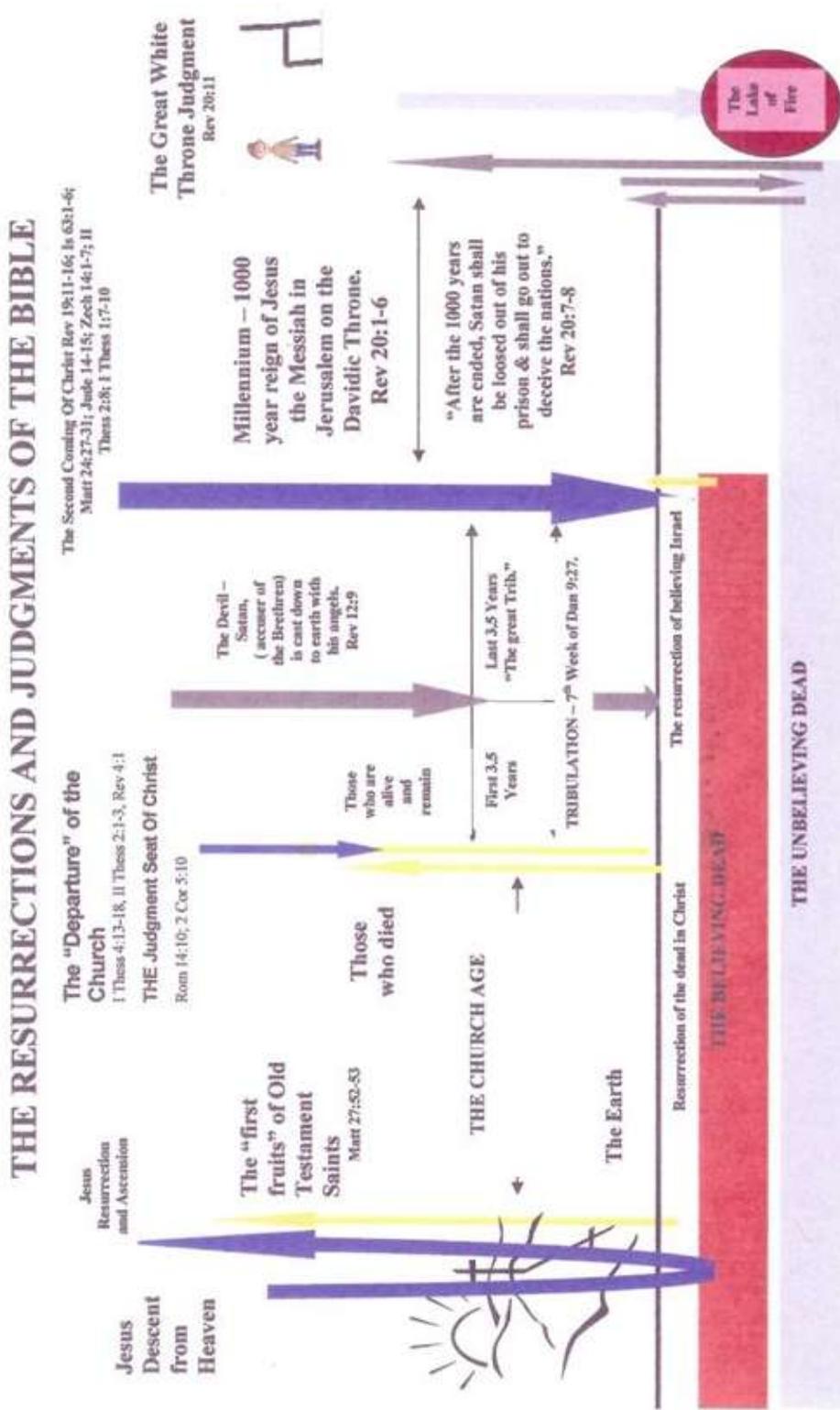


Figure 02.01.13. The Resurrections And Judgments Of The Bible.

## 2. ANTHROPOLOGY

### The Study of Man.

#### 2.0 INTRODUCTION TO ANTHROPOLOGY

Anthropology is the (science of the) study of man: From its beginning to its end. (Gen.-Rev. Biblical Anthropology) Biblical texts shall predominate our study, but, areas from secular sources will also be included (IAW or definition of Systematic Theology) to illumine and illustrate our study.

The Evolutionary Hypothesis, is also studied and found to be unscientific.<sup>12</sup>

We start with the Genesis account of Man's Creation to the fall in the Garden of Eden, to the end of the results of the Fall including Heaven for believers and Hell for unbelievers

{for the judgment of believers and unbelievers see Figure 02.01.13.}

Because of the very nature of Anthropology and Hamartiology we had to include elements of each in our treatment of Anthropology. e.g. why do men die? Why are God's Grace with man's Faith, a necessary and a sufficient conditions for the salvation of a sinner?? Here we must 'tromp' on the areas of Soteriology, Christology and Pneumatology.

Because of lack of writing skills the author must use many Bible texts to display the elements of our study. I chose to do it this way so that God's Word is on display and not the author's meager offerings. Thank you for your attention. May God's Spirit illumine you in your study of this subject matter. NEC.

## 2.1 The Biblical Origin Of Man (Heb. <0120> אָדָם, <0376> וְיָרָא)

Man did not emanate, nor did any living thing originate from, “some primevil ooz”<sup>13</sup>

### 2.1.1 On The Sixth Day Of Creation God Made Man.

**Gen 1:26** And God said, Let us<sup>a</sup> make man <0120> in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

**27** So God created man <0120> in his own image, in the image of God created He him; male <02145> and female <05347> created He them.

Ref Gen 1:2; Jo 1:1-5; Col 1:12-20

**28** And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. {moveth: Heb. creepeth}

**29** And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. {bearing...: Heb. seeding seed} {yielding...: Heb. seeding seed}

**30** And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. {life: Heb. a living soul}

**31** And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. {And the evening...: Heb. And the evening was, and the morning was etc.}

**Gen 2:1** Thus the heavens and the earth were finished, and all the host of them.

**2** And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

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<0120> אָדָם adam aw-dawm' from 0119; n m; {See TWOT on 25 @@ "25a"}  
 ,AV-man 408, men 121, Adam 13, person(s) 8, common sort + 07230 1,  
 hypocrite 1; 552  
 1) man, mankind

---

<sup>a</sup> This doesn't prove the Trinity, but it makes it Plausible. As pointed out in The Truth About Islam, The severely monotheistic Islamic Qur'an, uses us/we all over. Su 53:11-26 (the Satanic verses; Su 17:71-76, Su 2:87, 2:253 in this one "we strengthened him with the Holy Spirit", Su 4:163, 5:49,, 11:19:17, 21, 21:90 {Too bad they picked the name of a Pagan God Allah who had a wife Al-Lat and two daughters Al-Uzza, And another, the third goddess, Al-Manat. Su 33:7, etc. NEC}

- 1a) man, human being
- 1b) man, mankind (much more frequently intended sense in OT)
- 1c) Adam, first man
- 1d) city in Jordan valley

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<0376> **אִישׁ** iysh eesh contracted for 0582 [or perhaps rather from an unused root meaning to be extant]; n m; {See TWOT on 83 @@ "83a"}

AV-man 1002, men 210, one 188, husband 69, any 27, misc 143; 1639

- 1) man
  - 1a) man, male (in contrast to woman, female)
  - 1b) husband
  - 1c) human being, person (in contrast to God)
  - 1d) servant
  - 1e) mankind
  - 1f) champion
  - 1g) great man

2) whosoever

3) each (adjective)

Heb. Ish is usually used for man and used in Gen 2:23,24, 3:6, 16, 4:1, etc. but not used in text above.

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<0802> **אִשָּׁה** ishshah ish-shaw', irregular plural **נָשִׁים** nashiym naw-sheem' from 0376 or 0582; n f; {See TWOT on 137 @@ "137a"}

AV-wife 425, woman 323, one 10, married 5, female 2, misc 14; 779

- 1) woman, wife, female
  - 1a) woman (opposite of man)
  - 1b) wife (woman married to a man)
  - 1c) female (of animals)
  - 1d) each, every (pronoun)

Heb. Ishah is usually used for woman and used in Gen 2:22-25, 3:1-2, 4, 6, 8, 12-13, 15-17, 20-21, 4:1, etc., . but not used in text above.

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<02145> **זָכָר** zakar zaw-kawr' from 02142; ;{ See TWOT on 551 @@ "551e"}

AV-male 67, man 7, child 4, mankind 2, him 1; 81

n m

1) male (of humans and animals)

adj

2) male (of humans)

---

<05347> **נִקְבָּה** n<sup>e</sup>qebah nek-ay-baw' from 05344; n f; {See TWOT on 1409 @@ "1409b"}

AV-female 18, woman 3, maid 1; 22

- 1) female
  - 1a) woman, female child
  - 1b) female animal

### 2.1.1.1 This creation is recapitulated in Gen 2:7-14.

#### 2.1.1.1.1 In Gen 2:7, The 3 Portions Of Man Are Defined.

See Figure 02.02.01

**Gen 2:7 And the LORD God formed <03335> man <0120> of the dust of the ground, and breathed into his nostrils the breath <05397> of life; and man became a living soul<05315>. {Note: Body, Spirit, and Soul. NEC}**

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<03335> יָצַר yatsar yaw-tsar' probably identical with 03334 (through the squeezing into shape), ([compare 03331]); v; [BDB-427b] {See TWOT on 898 }

AV-form 26, potter 17, fashion 5, maker 4, frame 3, make 3, former 2, earthen 1, purposed 1; 62

1) to form, fashion, frame

1a) (Qal) to form, fashion

1a1) of human activity

1a2) of divine activity

1a2a) of creation

1a2a1) of original creation

1a2a2) of individuals at conception

1a2a3) of Israel as a people

1a2b) to frame, pre-ordain, plan (fig. of divine) purpose of a situation)

1b) (Niphal) to be formed, be created

1c) (Pual) to be predetermined, be pre-ordained

1d) (Hophal) to be formed

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<05397> נְשָׁמָה n'shamah nesh-aw-maw' from 05395; n f; {See TWOT on 1433 @@ "1433a"}

AV-breath 17, blast 3, spirit 2, inspiration 1, souls 1; 24

1) breath, spirit

1a) breath (of God)

1b) breath (of man)

1c) every breathing thing

1d) spirit (of man)

---

<05315> נֶפֶשׁ nephesh neh'- fesh from 05314; n f; {See TWOT on 1395 @@ "1395a"}

AV-soul 475, life 117, person 29, mind 15, heart 15, creature 9, body 8, himself 8, yourselves 6, dead 5, will 4, desire 4, man 3, themselves 3, any 3, appetite 2, misc 47; 753

1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion

1a) that which breathes, the breathing substance or being, soul, the inner being of man

1b) living being

1c) living being (with life in the blood)

1d) the man himself, self, person or individual

1e) seat of the appetites

- 1f) seat of emotions and passions
  - 1g) activity of mind
    - 1g1) dubious
  - 1h) activity of the will
    - 1h1) dubious
  - 1i) activity of the character
    - 1i1) dubious
- 

### 2.1.1.2 Then God Placed Man In A Prepared Garden Of Eden. Gen 2:15.

Gen 2:15 And the LORD God took (*the man*) Adam<0120> אָדָם, and put him into the garden of Eden to dress it and to keep it. {the man: or, Adam}

### 2.1.1.3 Then God Made The First Covenant With Man. Gen 2:16-17.

Gen 2:16 And the LORD God commanded (*the man*) Adam<0120> אָדָם, saying, Of every tree of the garden eating thou shall eat.

17 But of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eatest thereof, dying thou shall die.

Notice that the commandment was given directly to Adam vs.2:16 – Not Eve.

### 2.1.1.4 And Adam Named All The Animals Displaying His Intellect! Gen 2:19-20.

Gen 2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. {Adam: or, the man}

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. {gave: Heb. called}

### 2.1.1.5 Finally, God Made Woman (Heb. אִשָּׁה )

Gen 2:18, 21-25.

Gen 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. {meet...: Heb. as before him}

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. {made: Heb. builded}

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman <0802>, because she was taken out of Man <0376> {Woman: Heb. Isha} {Man: Heb. Ish}

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<0802> אִשָּׁה 'ishshah ish-shaw', irregular plural נָשִׁים nashiym naw-sheem' from 0376 or 0582; n f; [BDB-61a] {See TWOT on 137 @@ "137a" } AV-wife 425, woman 323, one 10, married 5, female 2, misc 14; 779

- 1) woman, wife, female
  - 1a) woman (opposite of man)
  - 1b) wife (woman married to a man)
  - 1c) female (of animals)
  - 1d) each, every (pronoun)

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<0376> אִישׁ 'iysh eesh contracted for 0582 [or perhaps rather from an unused root meaning to be extant]; n m; [BDB-35b] {See TWOT on 83 @@ "83a" } AV-man 1002, men 210, one 188, husband 69, any 27, misc 143; 1639

- 1) man
    - 1a) man, male (in contrast to woman, female)
    - 1b) husband
    - 1c) human being, person (in contrast to God)
    - 1d) servant
    - 1e) mankind
    - 1f) champion
    - 1g) great man
  - 2) whosoever
  - 3) each (adjective)
- 

### 2.1.1.6 God Establishes And Adam Makes A Prophetic Pronouncement About The Marriage Covenant.

- . Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. *{This verse is usually included in any Christian or Jewish Wedding. Along with, :”what God has joined together, let not man cast asunder”! NEC}*

**25 And they were both naked, the man and his wife, and were not ashamed**

### 2.1.1.7 God Hates Divorce As He Hates Any Sin!

The LORD Jesus is quoted in Matthews Gospel account with:

**Mat 19:3 The Pharisees also came unto him, tempting him, and saying unto Him, Is it lawful for a man to put away his wife for every cause?**

**4 And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female,**

**5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?**

**6 Wherefore they are no more twain, but one flesh.** What therefore God hath joined together, let not man put asunder. *{Gay marriage is not God’s Will for man. Male and female Marriage Is His express will!If you dear reader are homosexual, we*

*recommend reading/studying Miles J. Stanfords Opus on the Identification Truths;*  
*“THE COMPLETE GREEN LETTERS, 1975. ISBN 0-310-33051-3. You don’t*  
**have to go on with this terrible sin. NEC}**

**7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?**

**8 He saith unto them,** Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

**9 And I say unto you,** Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

**This account occurs also in Mark 10:2-10, and partially in Luke 16:14-18.**

## **2.2 The Fall Of Man**

**This Literally is the beginning of Hamartiology for MAN. Man was tempted by the woman, who was beguiled by the already fallen, Lucifer/Satan/Devil, in the form of a Serpent.**

**(Note: Satan and his fallen Angels are shape-shifters.)**

### **2.2.1 Introduction Of Satan Disguised As The Serpent.**

**Gen 3:1 Now the serpent was more subtle (crafty, shrewd, sly ) than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?**

**2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:**

**3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.**

The woman adds to what God commanded Adam. *“Neither shall ye touch it, lest ye die.”*

**4 And the serpent said unto the woman, Ye shall not surely die:**

**These verses, along with Mat 4:3-10, contain examples of a synopsis of all temptations that may be outlined and compared with John’s synopsis contained in 1 Jo 2:16, as is shown below.**

Now the serpent (Satan) tells a half-truth based on (probably) the “Neither shall ye touch it”, of vs. 3. Now a ½ truth “For God doth know that in the day ye eat thereof, then your eyes shall be opened, knowing good and evil. Now the BIG Lie which is hidden in the middle of Verse 5; “and ye shall be as God”. This is the Mormon Lie.

They were more like God before they sinned than they could ever be – Apart From The New Birth. Notice the difference in response between Eve and the Last Adam.

**5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God (Heb <0430> אֱלֹהִים elohiym el-o-heem'), knowing good and evil.**

**6a And when the woman saw that the tree was good for food,**

- **Appetite    The Lust of the Flesh**

**Mat 4:3 And when the tempter came to Him, he said, Since thou be the Son of God, command that these stones be made bread.**

**4 But he answered and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.***

**6b and that it was pleasant to the eyes, {pleasant: Heb. a desire}**

- **Ambition    The Lust of the Eyes**

**Mat 4:5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,**

**6 And saith unto him, Since Thou be the Son of God, cast Thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.**

**7 Jesus said unto him, It is written again, *thou shalt not tempt the Lord thy God.* {tempt: or, try, or, put to trial, or, proof}**

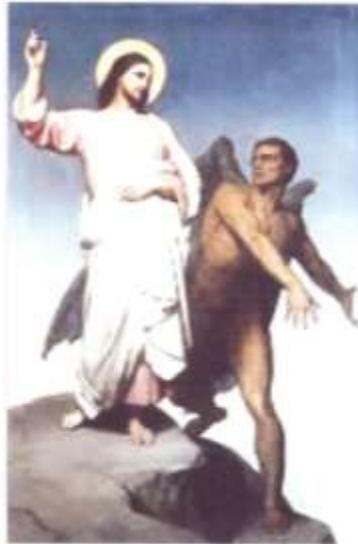
**6c and a tree to be desired to make one wise,**

- **Avarice    The Pride Of Life**

**8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;**

**9 And saith unto him, All these things will I give thee, if {3<sup>rd</sup> class conditional sentence he actually thinks the Son of God will worship him! blasphemy!!} thou wilt fall down and worship me.**

**10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the LORD thy God, and Him only shalt thou serve.***



**Figure 02.02.01 Satan Tempting Christ by Ary Scheffer (10 February 1795 – 15 June 1858)**

Now neither one should have eaten but should have responded with:  
We can't eat it because God said . . . . . (Gen 2:17):

“But of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eatest thereof, dying thou shall die.!”

**Whatever language they spoke they should have responded with exactly what God had told Adam. Actually, the whole thing was turned around because the command, not to eat, was given to Adam, not Eve (the woman). Adam, At this time, gave up his authority, given by God, to the woman. So Adam was also derelict in his duty to the woman and to God!**

**And how about us: when faced with temptation have we enough Scripture memorized to respond with Scripture rather than our own ideas?**

**Gen 3:6d she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**

**7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. {aprons: or, things to gird about}**

## 2.2.2 The Mormon Lie – “Ye shall be as God”.

The following article is taken from the book<sup>a</sup> “The Kingdoms Of The Frauds”:pp 268-273.

Which in turn was taken from the book: “MORMONISM” Shadow Or Reality by  
Jerald & Sandra Tanner.

Used by permission and courtesy of Sandra Tanner

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### 2.2.2.1 The Adam God Doctrine.

**This teaching needs to be mentioned because many of their early prophets’ taught it. The Adam-God doctrine was a natural outgrowth of the doctrine of a plurality of Gods, On April 9, 1852. Brigham Young preached the Adam-God doctrine. He stated:**

“Now hear it, O Inhabitants of the earth, Jew and Gentile. Saint and sinner! When our father ADAM came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. **He helped to make and organize this world.** He is MICHAEL, the Arch-angel. the Ancient of Days about whom holy men have written and spoken--**He is OUR FATHER AND OUR GOD. AND THE ONLY GOD WITH WHOM WE HAVE TO DO. EVERY MAN UPON THE EARTH, PROFESSING CHRISTIANS OR NON-PROFESSING, MUST HEAR IT, AND WILL KNOW IT SOONER OR LATER.**” (Journal of Discourses, Vol. 1, p. 50) {Note: he had Michael the Archangel doing double duty for the Holy Spirit. NEC}

**On page 51 of the same book, Brigham Young declared:**

**It is true that the earth was organized by three distinct characters, namely, Elohiym, Yahovah. and MICHAEL, these THREE forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the DEITY, AS FATHER, SON, AND HOLY GHOST.”**

**The fact that the Mormon people understood Brigham Young to mean just what he said concerning Adam being God is verified by articles that appeared in the church’s own paper, the Millennial Star. On December 10, 1853, an article called. “ADAM THE FATHER AND GOD OF THE HUMAN FAMILY” appeared in the Millennial Star. In this article the following statement was made:**

**“The above sentiment appeared In Star No. 48, a little to the surprise of some of its readers: and while the sentiment may have appeared BLASPHEMOUS TO THE IGNORANT; it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. . . ,**

**“.. . ADAM IS REALLY GOD! AND WHY NOT?” (Millennial Star, Vol. 15, p. 801)**

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<sup>a</sup> THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.

**On page 825 of the same volume the following appeared:**

**“It has been said that ADAM IS THE GOD AND FATHER OF THE HUMAN FAMILY, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him AS SUCH in some future day, FOR OUR PART, WE WOULD MUCH RATHER ACKNOWLEDGE ADAM TO BE OUR FATHER, THAN HUNT FOR ANOTHER, AND TAKE UP WITH THE DEVIL.”**

**In Volume 17, p. 195, of the Millennial Star this statement was made:**

**“. . . every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, WHEN SPEAKING OF ADAM. Be fully realized--’HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO:’**

**Brigham Young’s Adam-God doctrine met with opposition both within and without the church. In October, 1857, he stated:**

**“Some have grumbled because I believe OUR GOD TO BE SO NEAR TO US AS FATHER ADAM. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there, Now, if It should happen that we have to pay tribute to Father Adam. What a humiliating circumstance it would be! Just wait till you pass Joseph Smith: and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, . . . and after a while you come to Jesus: and when you at length meet FATHER ADAM, how strange It will appear to your present notions. . . . we shall be very glad to see the white locks of FATHER ADAM. But those are ideas which do not concern us at present, although it is written in the Bible--’This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent,” (Journal of Discourses, Vol. 5, p. 331-332)**

**On another occasion Brigham Young stated:**

**“Were it not so, you could trace back your history to the FATHER OF OUR SPIRITS in the eternal world, . . . He has been earthly, and is of precisely the same species of being that we are. Whether ADAM is the personage that we should consider our HEAVENLY FATHER, or not is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider HIM OUR GOD, OR WHETHER HIS FATHER, OR HIS GRANDFATHER, for in either case we are of one species—of one family—. . . . (Journal of Discourses, Vol. 4, p. 217)**

**That the Adam-God doctrine was causing dissension in the Mormon Church Is evident from the articles that appeared in the Millennial Star. One article said that some of the officers had not met in council for three years because of the Adam-God doctrine that was declared by Brigham Young:**

**“.. , some of the officers HAVE NOT MET IN COUNCIL FOR THREE YEARS. They are lacking faith on ONE principle--the last cat that was let out of the bag.’ Polygamy has been got over pretty well, that cloud has vanished away, but THEY ARE TRO[U]BLED ABOUT ADAM BEING OUR FATHER AND GOD, There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything else but the last cat’, and as soon as he can see that**

clearly, he will become a Mormon,' I instructed him to write to Liverpool upon it.”  
(Millennial Star, Vol. 16, page 482)

An answer to this problem appeared on page 543:

“Concerning the item of DOCTRINE alluded to by Elder Caffall and others, viz., THAT ADAM IS OUR FATHER AND GOD I have to say do not trouble yourselves, neither let the Saints be troubled about this matter. . . If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this OBJECTION to be removed, tell such, THE PROPHET (i.e., Joseph Smith) AND APOSTLE BRIGHAM YOUNG HAS DECLARED IT, AND THAT IT IS THE WORD OF THE LORD.”

(Millennial Star, Vol, 16, page 543)

Joseph Lee Robinson, in his journal and autobiography (this is the journal that the apostle LeGrand Richards tried to prevent us from seeing), stated that he feared that the apostle Orson Pratt would apostatize because of this doctrine:

“Oct. 6th attend Conference, a very interesting Conference, for at this meeting President Brigham Young said thus, that Adam and Eve were the names of the first man and woman, of every Earth that was ever organized, and that ADAM AND EVE WERE THE NATURAL FATHER AND MOTHER OF EVERY SPIRIT THAT COMES TO THIS PLANNET, OR THAT RECEIVES TABERNACLES ON THIS PLANNET. Consequently, WE ARE BROTHERS AND SISTERS. AND THAT ADAM WAS GOD, OUR ETERNAL FATHER, this as Brother Heber remarked was letting the cat out of the bag, and it came to pass, I believed every word . . . our Beloved Brother Orson Pratt told me HE DID NOT BELIEVE IT. HE SAID HE COULD PROVE BY THE SCRIPTURES IT WAS NOT CORRECT. I felt very sorry to hear professor, Orson Pratt say that, I FEARED LEST HE SHOULD APOSTETIZE.. . . “

In spite of the opposition, Brigham Young continued to teach the Adam-God doctrine. In 1873, just a few years before he died, Brigham Young declared:

“How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and WHICH GOD REVEALED TO ME--namely that ADAM IS OUR FATHER AND GOD. . . Our Father Adam helped to make this earth, it was created expressly for him. . . He brought one of his wives with him. . . We say that Father Adam came here and helped to make the earth. Who is he? He is Michael. . . He was the first man on the earth, and its framer and maker. He with the help of his brethren brought it into existence, Then he said, I want MY CHILDREN WHO ARE IN THE SPIRIT WORLD TO COME AND LIVE HERE. I once dwelt upon an earth something like this, IN A MORTAL STATE. I was faithful, I received my crown and exaltation, I have the privilege of extending my work, and to its increase there will be no end. I WANT MY CHILDREN THAT WERE BORN TO ME IN THE SPIRIT WORLD TO COME HERE AND TAKE TABERNACLES OF FLESH THAT THEIR SPIRITS MAY HAVE A HOUSE, a tabernacle, or a dwelling place as mine has,' and where is the mystery?”

(Sermon by Brigham Young, printed in the Deseret News, June 14, 1873)

There are four important points that should be noted concerning the Adam-God doctrine.

They are as follows:

### 2.2.2.1.1 Adam Not Created Of The Dust Of This Earth.

In a sermon delivered In 1852, Brigham Young stated:

**“When our father Adam came into the Garden of Eden, he came into it with a CELESTIAL BODY . . . HE helped to make and organize this world.”** (Journal of Discourses, Vol. 1, page 50)

On October 23, 1853, Brigham Young stated:

**“You believe Adam was made of the dust of this earth. THIS I DO NOT BELIEVE, though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please—that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child,”** (Journal of Discourses, Vol. 2, page 6)

On April 20, 1856, Brigham Young stated:

**“Though we have It in history that our father Adam was made of the dust of this earth, and that he knew nothing about God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.**

**“He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of An earth, but not from the dust of This earth.”** (Journal of Discourses, Vol. 3, page 319)

### 2.2.2.1.2 Adam Is The Only God With Whom We Have To Do.

Brigham Young stated:

**He is our Father and OUR GOD, and the ONLY GOD with whom we have to do.’**(Journal of Discourses, Vol. I, page 50)

On February 3, 1861, John D. Lee recorded the following in his journal:

**“Evening I attend Prayer meeting & Instruct the Saints on the points of Doctrine referred to by the true Latter Day Saints Herald & their Bombarding Pres. B. Young for Saying that Adam is ALL THE GOD that we have to do with & to those that know no better, it is quite a stumbling Block . . .“** (A Mormon Chronicle: The Diaries of John D. Lee, Vol. 1, page 293)

In Women of Mormondom, page 198, we read:

**“When Brigham Young proclaimed to the nations that ADAM WAS OUR FATHER AND GOD, and Eve, his partner, the Mother of a world - -BOTH IN A MORTAL AND CELESTIAL SENSE-- HE MADE THE MOST IMPORTANT REVELATION EVER ORACLED TO THE RACE SINCE THE DAYS OF ADAM HIMSELF.”**

### 2.2.2.1.3 Adam Is The Father Of Our Spirits.

**Brigham Young also taught that Adam was the Father of our spirits. In 1873 he stated:**

**“... Father Adam came here and helped to make the earth. . .**

**Then he said, “I want MY CHILDREN WHO ARE IN THE SPIRIT WORLD TO COME AND LIVE HERE, . . . I want MY CHILDREN THAT WERE BORN TO ME IN THE SPIRIT WORLD to come here and take tabernacles of flesh .“ Deseret Evening News, June 11, 1873)**

**Joseph Lee Robinson stated that Brigham Young taught that Adam was the father of our spirits. The following appears in his journal and autobiography:**

**“Brigham Young said. . . that ADAM AND EVE WERE THE NATURAL FATHER AND MOTHER OF EVERY SPIRIT THAT COMES TO THIS PLANNET, OR THAT RECEIVES, TABERNACLES ON THIS PLANNET, . . . AND THAT ADAM WAS GOD, OUR ETERNAL FATHER, . . .“**

**On page 180 of the book Women of Mormondom the following appears:**

**“ADAM and Eve are the names of the fathers and mothers of worlds . . . These were father and mother of a world of SPIRITS WHO HAD BEEN BORN TO THEM IN HEAVEN.”**

### 2.2.2.1.4 Adam, The Father Of Jesus Christ.

**Since Brigham Young was teaching that Adam was the father of our spirits, it was very easy to teach that Adam was also the father of Jesus. In a discourse delivered April 9, 1852. Brigham Young declared:**

**“When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? HE IS THE FIRST OF THE HUMAN FAMILY;**

**. . . I could tell you much more about this; but were I to tell you the whole truth. BLASPHEMY WOULD BE NOTHING TO IT, IN THE ESTIMATION OF THE SUPERSTITIOUS AND OVER-RIGHTEOUS OF MANKIND. HOWEVER, I HAVE TOLD YOU THE TRUTH AS FAR AS I HAVE GONE. . . . Our elder brother, was begotten in the flesh BY THE SAME CHARACTER THAT WAS IN THE GARDEN OF EDEN, and who is our Father in heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for THEY WILL PROVE THEIR SALVATION OR DAMNATION.” (Journal of Discourses, Vol. 1, pages 50-51)**

**John A. Widtsoe, who was a recent Apostle in the Mormon Church, denied that Brigham Young taught that Adam was the Father of Christ:**

**“Brigham Young’s much-discussed sermon says that ‘Jesus was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven,’ Enemies of the Church. OR STUPID PEOPLE, reading also that Adam is ‘our father and our God’, have heralded far and wide that the Mormons believe that Jesus Christ was begotten of Adam.” (Evidences and Reconciliations, 3 vol. in 1. page 561)**

**If the statement is true, that only enemies of the Church or stupid people believe that Brigham Young meant that Adam is the father of Jesus, then we would wonder why good Mormons in Utah held to this view.**

**In the Women of Mormondom we read as follows:**

**“ADAM IS OUR FATHER AND GOD. He is the God of the earth. So says BRIGHAM YOUNG. . . He is THE FATHER OF OUR ELDER BROTHER, JESUS CHRIST—the father of him who shall also come as Messiah to reign. He is the father of the SPIRITS as well as the tabernacles of the sons and daughters of man, Adam.” (Women of Mormondom, page 179)**

**Heber C. Kimball, the first councilor to Brigham Young, stated:**

**“I have learned by experience that there is but one God that pertains to this people, and he is the God that pertains to this earth— THE FIRST MAN. THAT FIRST MAN SENT HIS OWN SON TO REDEEM THE WORLD (Journal of Discourses, Vol. 4, page 1)**

**L. John Nuttall recorded in his journal on Wednesday, Feb. 7, 1877, that BRIGHAM YOUNG TAUGHT IN THE TEMPLE THAT JESUS WAS THE SON OF ADAM. His statement is as follows:**

**“Wed 7 at Temple. I officiated as Recorder at the font-. . . , PREST YOUNG was filled with the spirit of God & revelation & said, when we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in . . . he gave the Key words, tokens (sic) and penalties. . . these things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem.**

**This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent . . . ADAM was an immortal being when he came on this earth , . . and had begotten ALL THE SPIRIT that was to come to this earth and Eve our common Mother who is the mother of all living bore those spirits in the celestial world. . .**

**“Father ADAM’S OLDEST SON (JESUS THE SAVIOR who is the heir of the family is FATHER ADAMS FIRST BEGOTTEN IN THE SPIRIT WORLD. WHO ACCORDING TO THE FLESH IS THE ONLY BEGOTTEN as it is written, (In his divinity he having gone back into the spirit world, and come in THE SPIRIT TO MARY AND SHE CONCEIVED. . . “**

**(Journal of L. John Nuttall, Vol. 1, pages 18-21. taken from a typed copy at the Brigham Young University)**

**When the Mormon Church was accused of teaching that “Adam is God. . .and that Jesus is his son. . . ,” B. H. Roberts, the Mormon Historian, replied:**

**“As a matter of fact, the Mormon’ Church does not teach that doctrine. A few men in the Mormon’ Church have held such views: and several of them QUITE PROMINENT IN THE COUNCILS OF THE CHURCH,. . . BRIGHAM YOUNG AND OTHERS MAY HAVE TAUGHT THAT DOCTRINE. . . (The Deseret News, Sat. July 23, 1921)**

**Joseph Fielding Smith, President of the Council of the Twelve Apostles, is not as willing to admit that “Brigham Young and others may have taught that doctrine”. In his book, Doctrines of Salvation, Mr. Smith makes the following statement:**

**“The statement by President Brigham Young that the Father is the first of the human family is easily explained. But the expression that he was the same character that was in the Garden of Eden has led to misunderstanding because of the implication which our enemies place upon it that it has reference to Adam. UNFORTUNALTELY PRESIDENT BRIGHAM YOUNG IS NOT HERE TO MAKE HIS MEANING IN THIS REGARD PERFECTLY CLEAR.”** (Doctrines of Salvation, Vol. I, page 102)

#### **2.2.2.1.5 The Adam God Doctrine A Source Of Confusion And Strife.**

Brigham Young’s Adam God doctrine has brought much confusion into the Mormon Church, Evidently the confusion caused by the Adam-God doctrine and the doctrine of a plurality of Gods, led Wilford Woodruff to say:

“Cease troubling yourselves about who God is, who Adam is, who Christ is, who Jehovah is. For heaven’s sake, let these things alone. . . God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. . . I say this because we are troubled every little while with inquiries from Elders anxious to know who God is, who Christ is, and WHO ADAM IS. I SAY TO THE ELDER OF ISRAEL, STOP THIS.” (Millennial Star, Vol, 57, pp. 355—356)

In all fairness to the Mormon Church It should be stated that they no longer teach the Adam-God doctrine, **even though some members of the Church still believe it**. Anyone who is caught teaching this doctrine is liable to be excommunicated. This however shows the inconsistency of the Mormon Church, for they say that Brigham .Young was a prophet and at the same time **they will excommunicate s person for believing his teachings**. “Makes you wonder!”

#### **2.2.3 Why Go Through This Exercise?**

A fair question. The answer is one that will not be liked by the LDS-Mormon church’. This is because Joseph Smith and Brigham Young are both False Prophets as has been shown and documented, above, and in the many referenced documents.

##### **2.2.3.1 How many false statements does it take to make a false prophet?**

Deu 13:1 *If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,*  
 2 *And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;*  
 3 *Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.*

- 4 *Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.*
- 5 *And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. {to turn....: Heb. revolt against the LORD}*

{Comment: at least the Peep-Stone wizard, Joseph Smith, was put to death for his Blasphemous views! NEC}

### **The answer is ONE False Statement.**

These Mormon fellows almost broke the bank on falsehoods, from the plurality of Gods, stating and writing that their followers must learn to be Gods<sup>a</sup> themselves; the Satanic lie that God the father” has flesh and bones as you see me have;” was written along with the Book of Mormon, Doctrine and Covenants as being the Word of God, is pure falsehood. Since they have an erroneous view of the Godhead, The Father, the Word, The Holy Spirit. (Remember their original statement that there are only two persons in the Godhead), then their Gospel is perverted and like all the other cults, stand condemned by the Word of God!

### **When it comes to the angel moroni: remember:**<sup>14</sup>

Gal 1:6 **I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:**

- 7 **Which is not another;** but there be some that trouble you, and would pervert the gospel of Christ.
- 8 **But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**
- 9 As we said before, so say I now again, **If any man preach any other gospel unto you than that ye have received, let him be accursed.**

We should have a clear picture of Paul’s Gospel as contained in 1 Cor 15:1-8 in section 1. of the book. (i.e., “The Kingdoms Of The Frauds”<sup>15</sup>)

One problem shared by Mormons and many other Christian sects is that of the salvatory work of water baptism. See Vol VII, Baptism.

## **2.2.4 The Baptism For The Dead – In Mormonism - 1 Cor 15 29**

In 1 Cor 15, Verse 29, we have a partial Commentary on the Pagans that ruled the religions of the 1<sup>st</sup> Century A.D.

The Corinth of Paul’s day was like Athens, a very religious’ town. The cheapest and best of meats could be purchase from the Idol temples. Each temple had their own prostitutes for the paid pleasure of the sailors (and anyone else) who put-in there for harbor, especially in the winter seasons. We see many commentators who view this statement of Paul’s from

<sup>a</sup> In a cult meeting, circa 1969 -70, given by Walter Martin at a Baptist Church in Beaverton, Ore, I heard a Mormon elder respond to Martin’s statement”you’ve got to learn to be god someday”, by, “As god, brother Martin, As god”.

an erroneous perspective, culturally and linguistically. From a cultural perspective (as Paul does in Acts 17 “The Unknown God”), Paul uses the Pagan custom of many of these cults in order to call to attention their belief in something he has been telling them about, namely **the Resurrection from the corpses**. Because **‘they’** (Linguistically speaking 3PPI, Pronoun) baptized for the dead, why should **they** do this, **if the dead rise not!** We notice with this argument the change of pronoun from **they** to **we** 1PPI. And so on to the text:

07-1Co 15:29 επει <1893> {CONJ} τι <5101> {I-ASN} ποιησουσιν <4160> (5692) {V-FAI-3P} οι <3588> {T-NPM} βαπτιζομενοι <907> (5746) {V-PPP-NPM} υπερ <5228> {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM} ει <1487> {COND} ολωσ <3654> {ADV} νεκροι <3498> {A-NPM} ουκ <3756> {PRT-N} εγειρονται <1453> (5743) {V-PPI-3P} τι <5101> {I-ASN} και <2532> {CONJ} βαπτιζονται <907> (5743) {V-PPI-3P} υπερ <5228> {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM}

07-1Co 15:29 Else <1893> what <5101> shall **they** do <4160> (5692) which are **baptized** <907> (5746) for <5228> the dead <3498>, if <1487> the dead <3498> rise <1453> (5743) not <3756> at all <3654>? why <5101> <2532> are **they** then baptized <907> (5743) for <5228> the dead <3498>?

07-1Co 15: 30 And why stand **we** in jeopardy every hour?

1<sup>st</sup> Class - The historical aspect of this verse must be understood. From the text on Hermeneutics (NCHER<sup>16</sup>) section 3.2.2.2 The Bible does not simply "baptize" heathen concepts, we present:

“Deut. 32:16-43 indicates that God is not pleased by compromise! In 1 Cor 15:29 an interesting verse and occurs, which if rightly understood by the LDS of Salt Lake City, would probably shut down their Temple program. Else what shall **they** do which are baptized for the dead, if the dead rise not at all? why are **they** then baptized for the dead? (1 Corinthians 15:29) A complete exegesis of this verse in its context would take a great deal of space, but a partial look is presented.

#### 2.2.4.1 Some Cultural History Of Corinth.

The town of Corinth was a port city. It had a great number of idol temples whose courtesans {harlots} practically supported the town. Along with the idol temples were included the cultic ideas of insuring life for departed loved ones, etc., by being baptized for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he refers to them in this context as "we") and those other unbelievers (especially those pagan unbelievers who had been baptized for the dead as "they"). Far from being an apologetic for baptism for the dead, this is Paul's use of that pagan concept, the cultic argument, as a starting point to establish his argument for the resurrection from the dead. He uses precisely, the same method of argumentation in Athens - on Mars Hill - he uses their proliferation of idol statues and one in particular (Acts 17:23), to argue for the existence of "The Unknown God".<sup>17</sup>

If you don't understand this argument please contact the author for clarification. It shows you may need a short course in the logical framing of an argument. In any event, you should not be out trying to persuade the Religionists and/or cultists of the world system until you have this issue resolved. NEC

#### 2.2.4.2 But What Is Baptism? Is It H2O Or Holy Spirit Baptism?

**As we have seen in previous studies<sup>a</sup>, the H2O is the symbol, whereas the reality is the Baptism by the Holy Spirit into Christ's Body the Church; that takes place "Having Believed", Eph 1:13-14.**

*1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.  
{Gentiles: Gr. Greeks}*

*Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also **having believed, ye were sealed** with the Holy Spirit of promise,*

*14 **Who is the earnest [Down-payment]of our inheritance until the redemption of the purchased possession**, unto the praise of his glory.*

**The Baptism that saves is the Baptism By The HOLY SPIRIT, which happens at the instant the individual truly believes the GOSPEL!**

**This is the end of "The Mormon Lie".**

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<sup>a</sup> See Vol VIII, Baptism.

### 2.3 The Results Of The Fall Of Adam.

Here we should carefully examine the doctrine of original Sin (The Nature). From Gen 3 we see:

- Gen 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. {pleasant: Heb. a desire}
- 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. {aprons: or, things to gird about}
- 8 And they heard the sound of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. {cool: Heb. wind}
- 9 And the LORD God called unto Adam, and said unto him, Where art thou?
- 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- 11 And He said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
- 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. *{Blame it on the Woman. NEC}*
- 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. *{The Woman was beguiled but should have been restrained from eating by Adam. NEC}*
- 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
- 15 And I will put enmity between thee (the serpent = Satan) and the woman, and between thy seed and her seed; He (the seed of the woman) shall bruise <07779> { ישׁרףִּי Qal Imprf. 3MS + 2MS suffix } thy head, and thou (the seed of the Serpent =Satan) shalt bruise his heel. <sup>a</sup>
- 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. {to thy ... : or, subject to thy husband}
- 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;
- 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; {bring ... : Heb. cause to bud}
- 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

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<sup>a</sup> This is the first prophecy of the coming Messiah and Saviour of the World. The second is in Gen 4:1. See: AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, 2015, Create Space/AMAZON Publishers, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs. Section 03.04.01, pg. 146 ff – Apposition – Apositives. Eve Says: “I have obtained a man, Jehovah!”

- 20 And Adam called his wife’s name Eve; because she was the mother of all living. {Eve: Heb. <02332> חַוָּה Chavvah khav-vaw’ causatively from 02331, AV-Eve 2; 2, “Life” or “Living.”} Remember Tevye’s Daughter Chavah from Fiddler On The Roof”?<sup>18</sup>
- 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. {Note: This is the first Sacrifice for Sins. NEC}
- 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever:
- 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

You will note the phrase “And He Died” or its equivalent like a funeral dirge, in Ge 5:5, 5:8, 5:11, 5:14, 5:17, 5:20, 5:27, 5:31, 7:21, 7:22, 9:29, 11:28, 11:32, 23:2 (Sarah died), 25:8, 25:17, etc. It’s as if God was trying to get through to us that the forbidden fruit resulted in the Sin/Adamic/Old Man/ Nature that must DIE. (*Rom 6: 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*)

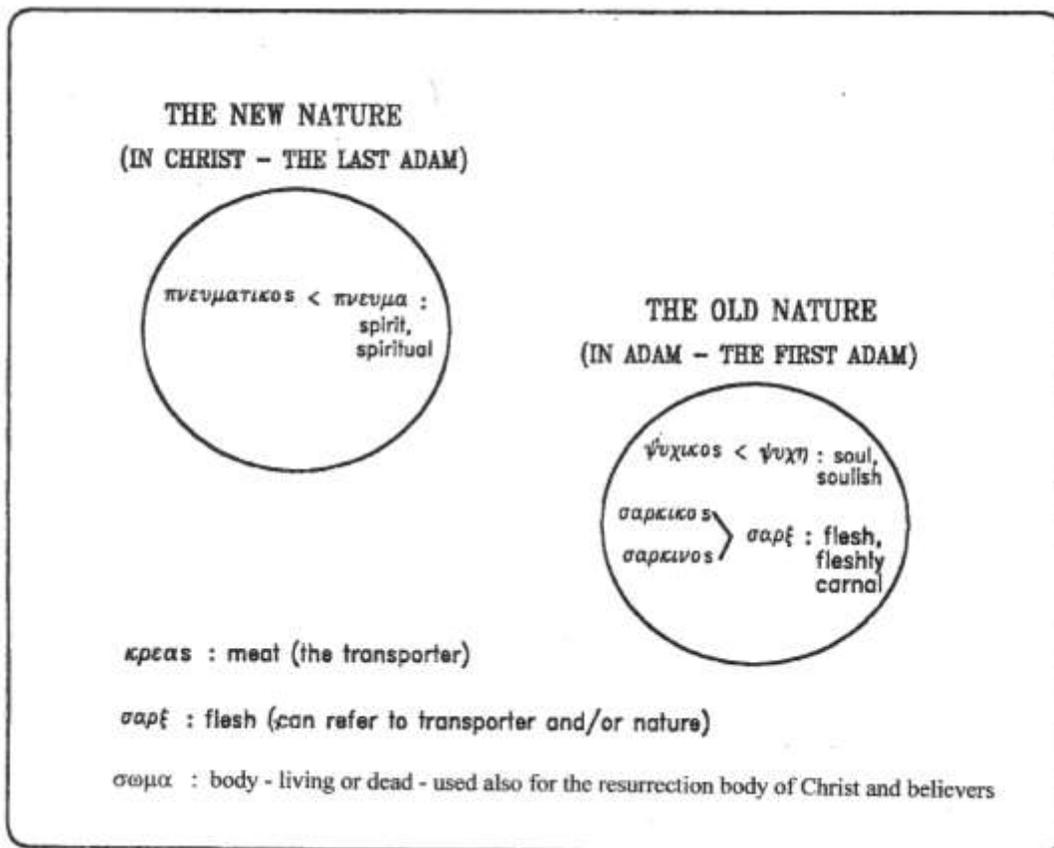


Figure 02.02.02. The Transporter And The Believer’s Two Natures.

## 2.4 Total Depravity (Original Sin)

**Total Depravity does not mean that every man is as bad as he can be, but that he possesses an evil nature passed down from his father ADAM. We are born with his nature that is acted out by sins against God. We are all born with this nature. (Please see Fig. 02.02.05) This is why the second birth is necessary. The human Soul and Body are corrupted from conception.**

### 2.4.1 The Soul Is Corrupted By The Adamic Nature

**Ps 51:5 Behold, I was shaped in iniquity; and in sin did my mother conceive <03179> me.**

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<03179> יָחַם yacham yaw-kham' a primitive root; v; [BDB-404a] {See TWOT on 860 }

AV-conceive 6, hot 2, heat 1, warm 1; 10

1) to be hot, conceive

1a) (Qal)

1a1) to be hot, become hot

1a2) to mate (of animals)

1a3) to be or become hot (fig. of anger)

1b) (Piel)

1b1) to conceive (sexually)

1b2) to be in heat (of animals)

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Rom 3:9 What then? are we better than they? No, in no wise: **for we have before proved both Jews and Gentiles, that they are all under sin;** {proved: Gr. charged }<sup>a</sup>

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<sup>a</sup> **Barnes in his notes states:**

“**Ver. 10. As it is written.** The apostle is reasoning with Jews; and he proceeds to show, from their own Scriptures, that what he had affirmed was true. The point to be proved was, that the Jews, in the matter of justification, had no advantage or preference over the Gentiles; that the Jew had failed to keep the law which had been given him, as the Gentile had failed to keep the law which had been given him; and that both therefore were equally dependent on the mercy of God, incapable of being justified and saved by their works. To show this the apostle adduces texts, to show what was the character of the Jewish people; or to show that, according to their own Scriptures, they were sinners no less than the Gentiles. The point then is, to prove the depravity of the Jews, not that of universal depravity. The interpretation should be confined to the bearing of the passages on the Jews, and the quotations should not be adduced as directly proving the doctrine of universal depravity. In a certain sense, which will be stated soon, they may be adduced as bearing on that subject. But their direct reference is to the Jewish nation. The passages which follow are taken from various parts of the Old Testament. The design of this is to show, that this characteristic of sin was not confined to any particular period of the Jewish history, but pertained to them as a people; that it had characterized them throughout their existence as a nation. Most of the passages are quoted in the language of the Septuagint. The quotation in #Ro 3:10-12, is from #Ps 14:1-3, and from #Ps 53:1-3. The fifty-third psalm is the same as the fourteenth, with some slight variations.

(FN Cont.) There is none righteous <sup>(tr)</sup>. The Hebrew {#Ps 14:1 } is, there is none that doeth good. The Septuagint has the same. The apostle quotes according to the sense of the passage. The design of the apostle is

- 10 As it is written, **There is none righteous, no, not one:**  
 11 **There is none that understandeth, there is none that seeketh after God.**  
 12 **They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**  
 13 **Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:**  
 14 **Whose mouth is full of cursing and bitterness:**  
 15 **Their feet are swift to shed blood:**  
 16 **Destruction and misery are in their ways:**  
 17 **And the way of peace have they not known:**  
 18 **There is no fear of God before their eyes.**  
 19 Now we know that **what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.** {guilty ... : or, subject to the judgment of God }  
 20 **Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.**

**1Co 15:22** For as in Adam all die, even so (those) in Christ shall all be made alive. (Rom 5:1 ff.)

**Jer 17:9** The heart is deceitful above all things, and desperately wicked: who can know it?

**10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.** {Every man Shall be judged by his works – Believers rewarded for good (agathos) works and the rest burnt as wood hay and stubble. Unbelievers are judged by their works, also, but will all be cast into the Lake Of Fire; Rev 20. NEC}

**Eph 1:11** In whom also we having obtained (API 1PL) an inheritance, having been predestinated {APPtepl NMP} according to the purpose of him who worketh all things after the counsel of his own will:

**Calvin Quips on this verse 11 with:**

**11. Through whom also we have obtained an inheritance. Hitherto he has spoken generally of all the elect; he now begins to take notice of separate classes. When he says, WE have obtained, he speaks of himself and of the Jews, or, perhaps more correctly, of all who were the first fruits of Christianity; and afterwards he comes to the Ephesians. It tended not a little to confirm the faith of the Ephesian converts, that he associated them with himself**

to show that none could be justified by the law. He uses an expression, therefore, which is exactly conformable to his argument, and which accords in meaning with the Hebrew, there is none just — δικαίος.

No, not one. This is not in the Hebrew, but is in the Septuagint. It is a strong universal expression, denoting the state of almost universal corruption which existed in the time of the psalmist. The expression should not be interpreted to mean that there was not literally one pious man in the nation; but that the characteristic of the nation was, at that time, that it was exceedingly corrupt. Instead of being righteous, as the Jew claimed, because they were Jews, the testimony of their own Scriptures was, that they were universally wicked.

{r} "There is none righteous" #Ps 14 Ps 53"

and the other believers, who might be said to be the first-born in the church. As if he had said, "The condition of all godly persons is the same with yours; for we who were first called by God owe our acceptance to his eternal election." Thus, he shews, that, from first to last, all have obtained salvation by free grace, because they have been freely adopted according to eternal election.<sup>19</sup>

**Who worketh all things.** The circumlocution employed in describing the Supreme Being deserves attention. He speaks of Him as the sole agent, and as doing everything according to His own will, so as to leave nothing to be done by man. In no respect, therefore, are men admitted to share in this praise, as if they brought anything of their own. God looks at nothing out of himself to move him to elect them, for the counsel of his own will is the only and actual cause of their election. This may enable us to refute the error, or rather the madness, of those who, whenever they are unable to discover the reason of God's works, exclaim loudly against his design.

See Rom 7:14-8:1-14, for an elaboration of the Adamic-Sin Nature in every man – Believer or unbeliever.

- Eph 2:1** And you (*hath he quickened – taken from vs. 5, not in Greek Texts*) who were dead in trespasses and sins;
- 2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- 3** Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}
- 4** But God, who is rich in mercy, for his great love wherewith he loved us,
- 5** Even when we were dead in sins, hath quickened us together with Christ, (**by grace ye are saved;**) {by ... : or, by whose grace}
- 6** And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
- 7** That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
- 8** For by grace you are{V-PAI 2P} (*and*) having been saved {V-PPPtpl. NP} **through faith;** and that not of yourselves: it is the gift of God:

{So faith is a gift from God) Or as the ESV translates "*For by grace you have been saved through faith.*" *The Periphrastic Participle here expresses completed action.* See Burton *Syntax of the Moods And Tenses of New Testament Greek.* pg. 40

This may simply translate as:

For by grace you have been (*and continue to be*) saved through faith.

This is clearly consummative although it leaves the door open for the Arminian fringe that might say; "Well, but one may choose after a while not to believe." Then what?"

My answer would be:

- 2Ti 2:13** If (*Actually Since or when – 1<sup>st</sup> Class condition – for the sake of argument*) we believe not, yet He abideth faithful: He cannot deny himself.}

**Eph 2:9 (Cont.)**

9 **Not of works, lest any man should boast.**

10 For **we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.** {ordained: or, prepared}

**Calvin Comments on Eph 2:8**

8. For by grace are ye saved. This is an inference from the former statements. Having treated of election and of effectual calling, he arrives at this general conclusion, that they had obtained salvation by faith alone {Through the Grace that issues from God, alone. NEC}}. First, he asserts, that the salvation of the Ephesians was entirely the work, the gracious work of God. But then they had obtained this grace by faith. On one side, we must look at God; and, on the other, at man. God declares, that he owes us nothing; so that salvation is not a reward or recompense, but unmixed grace. The next question is, in what way do men receive that salvation which is offered to them by the hand of God? The answer is, by faith; and hence he concludes that nothing connected with it is our own. If, on the part of God, it is grace alone, and if we bring nothing but faith, which strips us of all commendation, it follows that salvation does not come from us.

Ought we not then to be silent about free-will, and good intentions, and fancied preparations, and merits, and satisfactions? There is none of these which does not claim a share of praise in the salvation of men; so that the praise of grace would not, as Paul shows, remain undiminished. When, on the part of man, the act of receiving salvation is made to consist in faith alone, all other means, on which men are accustomed to rely, are discarded. Faith, then, brings a man empty to God, that he may be filled with the blessings of Christ. And so he adds, not of yourselves; that claiming nothing for themselves, they may acknowledge God alone as the author of their salvation.

## 2.4.2 The Body Is Corrupted By The Ravages Of The Sin Nature On Our Genes And DNA.

From Adam on down to our Fathers and Mothers, our Genes and DNA have been ravaged by the Sin Nature and resultant acts of sin.

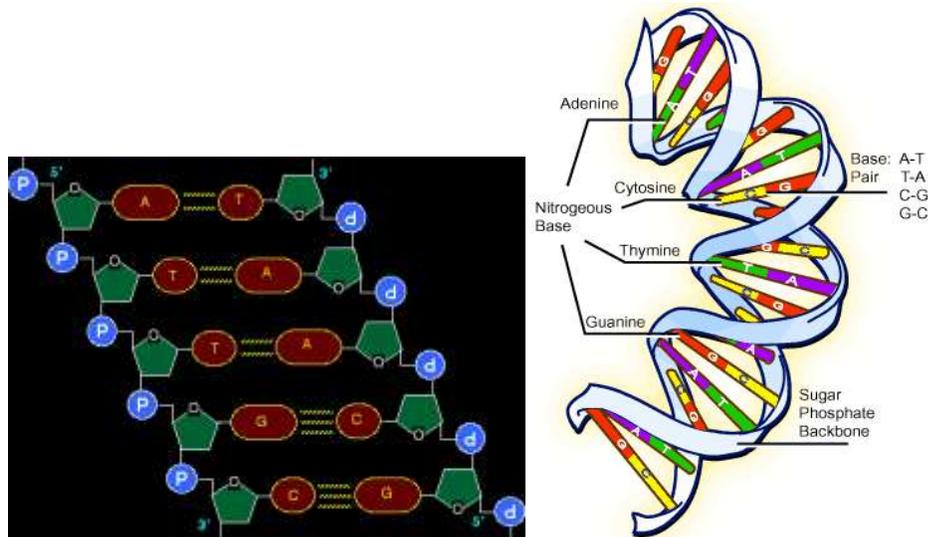
But note: Is this a possible exception:???

**Joh 9:1 And as he (Jesus) passed by, he saw a man blind from his birth.**

- 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?**
- 3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.**
- 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. {i.e., During the day of Jacob's Trouble – The Tribulation Period. NEC}**

Would you say that God made him blind at conception or did God's eternal foreknowledge merely identify one who would be born blind because of his Genes and DNA combinations? Friends and neighbors, you've been around long enough to know that this corruption started when Adam sinned. In Adam's days a human life span could be up to 900+ years.<sup>a</sup> After the flood God established it at 120 years. The corruption of Sin (the Nature) and Sins (acts) is running rampant today. Our society is plagued with incurable diseases, some inherited but some acquired through various pursuits, some moral (as a foreign Missionary to Africa gets EBOLA as a result of his working with infected patients), and some Immoral, (picking up sexually transmitted disease from an illicit sexual encounter). Some of these diseases affect (and infect) the children of an infected parent.

See Figure 02.02.04. How Sin Is Transmitted In Men.



**Figure 02.02.03. Our Genes And DNA Tell A Long Story!**

<sup>a</sup> Gen 9:29 And all the days of Noah were nine hundred and fifty years: and he died.



- Ge 11:16 And Eber lived four and thirty years, and begat Peleg: {Peleg: Gr. Phalec }
- 464 Ge 11:17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
- Ge 11:18 And Peleg lived thirty years, and begat Reu:
- 239 Ge 11:19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. **{Peleg is normally ignored by readers of the Bible, but he is a very important person in our Creation story.**
- Ge 11:20 And Reu lived two and thirty years, and begat Serug: {Serug: Gr. Saruch }
- 239 Ge 11:21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
- Ge 11:22 And Serug lived thirty years, and begat Nahor:
- 230 Ge 11:23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
- Ge 11:24 And Nahor lived nine and twenty years, and begat Terah: {Terah: Gr. Thara }
- 148 Ge 11:25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
- Ge 11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.
- 205 Ge 11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.
- 175 Ge 25:7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.
- 137 Ge 25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.
- 110 Ge 50:26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.
- 137 Ex 6:20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years.
- 120 De 34:7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. {natural ... : Heb. moisture } {abated: Heb. fled }
- 110 Jud 2:8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.
-

The actual account of Peleg, below, does not suggest he had anything to do with the Division of The Earth (Heb. **הָאָרֶץ**: Ha Aritz), but only that he was alive when the earth was divided. The following 2 1/2 pages were taken from “CREATION SCIENCE, A Cure For Infidelity”.<sup>a</sup>

### 2.4.2.3 Why Is This Fellow Peleg Mentioned In Scripture 8 Times?

Editors Note: Recent continental drift is possibly identified by the Biblical account of Peleg. e.g., Ge 10:25 And unto Eber were born two sons: the name of one was **Peleg**; for in his days was **the earth divided**; and his brother's name was Joktan. {Peleg: that is Division}

Ge 10:25 **וְלַעֲבֹר יָלַד, שְׁנֵי בָנִים: שֵׁם הָאֶחָד פֶּלֶג, כִּי בְיָמָיו וְנִפְלְגָה הָאָרֶץ, וְשֵׁם אֶחָיו, יֶקְטָן.**

Here a verb; Heb. **פֶּלַג**: Niphal Perfect 3MS Split, Divided.

<06385> **פֶּלַג** palag paw-lag' a primitive root; v; [BDB-811a] {See TWOT on 1769}

AV-divide 4; 4

1) to divide, split

**1a) (Niphal) to be split, be divided**

1b) (Piel)

1b1) to split, cleave

1b2) to divide

Ge 11:16 And Eber lived four and thirty years, and begat **Peleg**: {Peleg: Gr. Phalec}

Ge 11:17 And Eber lived after he begat **Peleg** four hundred and thirty years, and begat sons and daughters.

Ge 11:18 And **Peleg** lived thirty years, and begat Reu:

Ge 11:19 And **Peleg** lived after he begat Reu two hundred and nine years, and begat sons and daughters.

1Ch 1:19 And unto Eber were born two sons: the name of the one was **Peleg**; because in his days **the earth was divided**: and his brother's name was Joktan. {Peleg: that is, division}

1Ch 1:19 **וְלַעֲבֹר יָלַד, שְׁנֵי בָנִים: שֵׁם הָאֶחָד פֶּלֶג, כִּי בְיָמָיו וְנִפְלְגָה הָאָרֶץ, וְשֵׁם אֶחָיו, יֶקְטָן**

1Ch 1:25 Eber, **Peleg**, Reu,

<sup>a</sup> CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., augmented and edited by N. Carlson, 160 Pgs.

### 2.4.2.3.1 Peleg In The NT – Occurs Once.<sup>†</sup>

**Lu 3:35** Which was the son of Saruch <4562>, which was the son of Ragau <4466>, which was the son of Phalec <5317>, which was the son of Heber <1443>, which was the son of Sala <4527>,

---

5317 φαλεκ Phalek fal'-ek of Hebrew origin 06389 פֶּלֶג; ; n pr m  
 AV-Phalec 1; 1  
 Peleg =" division"  
 1) the son of Eber

---

### 2.4.2.4 More Biblical Evidence For The Land Division Post Flood.

**Gen 10:32** These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

**Gen 11:01** And the whole earth was of one language, and of one speech. {language: Heb. lip.} {speech: Heb. words}

**02** And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. {from...: or, eastward}

**03** And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. {they said...: Heb. a man said to his neighbour} {burn...: Heb. burn them to a burning}

**04** And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

**05 ¶** And the LORD came down to see the city and the tower, which the children of men builded.

**06** And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

**07** Go to, let us go down, and there confound their language, that they may not understand one another's speech.

**08** So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

**09** Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. {Babel: that is, Confusion}

# Pangaea



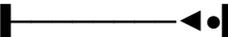
Figure 02.02.04. Suggested Map of Pangaea with modern continents outlined Pre-Peleg but post flood of Noah

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## 2.4.3 Born Once Die Twice, Born Twice Die Once.

This could be the theme of Anthropology: “Born Once, Die Twice; Born Twice, Die Once”.

### 2.4.3.1 Now, Notice The Writing Of The Word Of God As To Our Position In Adam.

- Ro 5:12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: {for that: or, in whom}
- 13 (For until the law sin was in the world: but sin is not imputed when there is no law.
- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure {Grk. <5179> . τύπος: type} of Him that was to come.
- 15 But not as the offence, so also is the free gift. For since through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.
- 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
- 17 For since by one man's offence death reigned {as a King NEC} by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. {by one man's ... : or, by one offence}
- 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. {by the offence ... : or, by one offence} {by the righteousness ... : or, by one righteousness}
- 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
- 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
- 21 That as sin has reigned (*Grk. βασιλεω basileuo: as a king*){AAI} unto death, even so grace might {AASubj} reign through righteousness unto eternal life by Jesus Christ our Lord. {Here, sin has reigned over all, Culminative Aorist Active Indicative, from the one man Adam unto all his progeny (descendants). The Culminative Aorist may be graphed in time as:
- Start Time (in Garden of Eden**  **Present Time.**
- The Culminative Aorist occurs usually with verbs signifying effort or, here, process. The Aorist denotes the end or attainment of this process (Sin (Nature) Reigning as a King)
- Ro 6:22** But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- Ro 6:23** For the wages of sin (The Nature) is death; but the gift of God is eternal life through Jesus Christ our Lord.

The Result of us all possessing this Adamic, “Old Man”, Sin, Nature is that:

**Ro 3:23** For all have sinned, and come short of the glory of God;

We prove, by sinning; to ourselves, to the world, and more importantly to God, That We Are Sinners, caused by the indwelling sin nature imparted and imputed from ADAM.

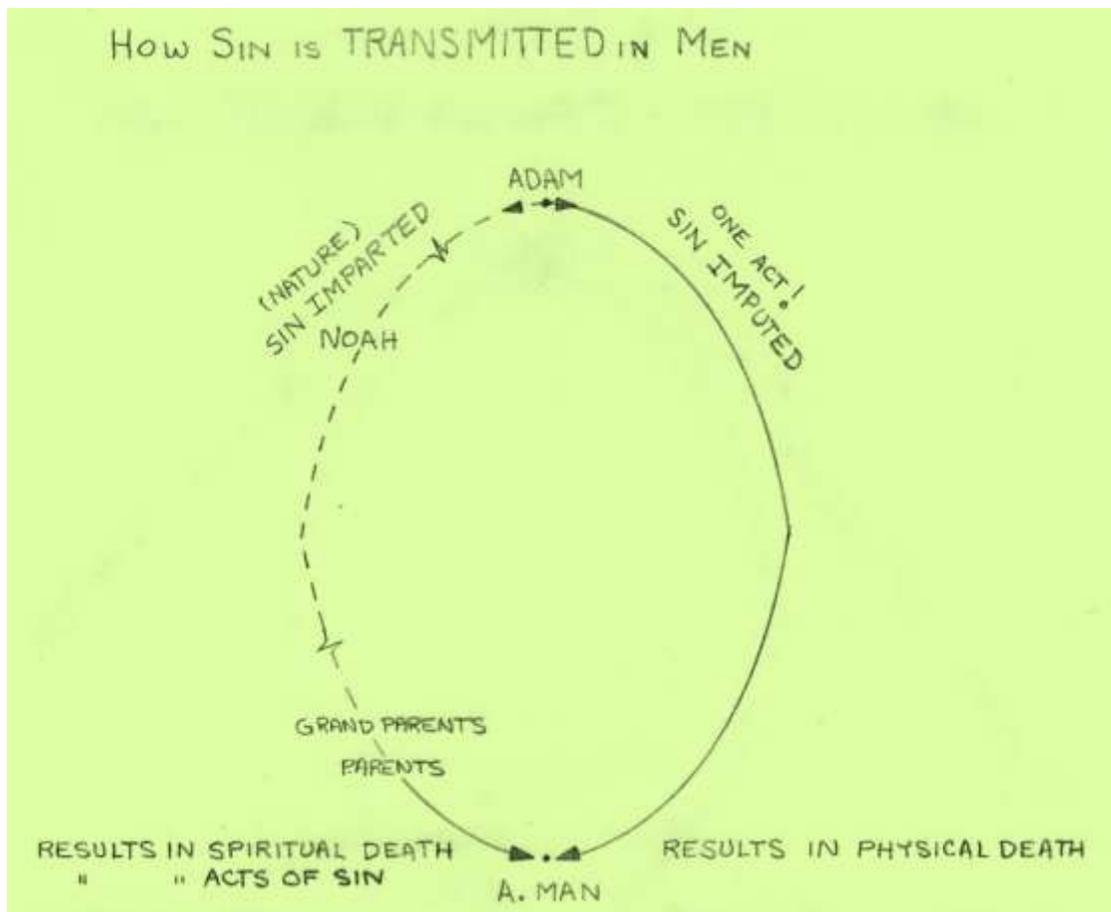


Figure 02.02.05. How Sin Is Transmitted In Men.

Figure .02.02.05., shows Impartation of the Sin Nature which has to do with the passing along of Corruption in each of us; vs. God's Imputation of The Sin Nature which has to do with each man's Guilt. This Sin Nature guilt is imputed to all men, but is unredeemable! Our LORD Jesus Died for the SINS (Acts) of the whole world (1 Jo 2:1-2). He did NOT DIE FOR OUR SIN NATURE, He died to redeem us via THE NEW CREATION IN CHRIST JESUS. Eph 2:4-6, 10, 4:24; Col 1:16, 3:10, Rev 4:11, 10:6. And so like the initial Creation of God of Angels and Men (Adam), and the regenerated (saved), we are called the sons of God!

The book of Romans is a Theological Treatise that must be carefully examined since it contains the entire theology of Sin, Sins, Salvation and Sanctification, Salvation History as well as requirements for a believer's conduct.

In particular, as L. S. Chafer suggests Rom 5:12-21, being a critical portion for accurate exegesis. It contains the precursor,

Rom 1:18-3:20, Man's Condemnation (Hamartiology);

Rom 3:22-5:11; Man's Justification through the Death and Blood of Jesus, Salvation, Reconciliation, Atonement and Redemption ,

**Rom 6:1-8:16; The Sanctification of the believer, on the basis of Reckoning ourselves indeed, Crucified with Christ. This should be every Christian's position. The old man reckoned as having been Crucified with Christ, a crucified man is unable to do much.. This subject will be covered in detail in Vol III. Soteriology, Ecclesiology, And Eschatology.**

**Rom 8:17-8:39 Secures our Position IN CHRIST JESUS our LORD.**

**These subjects are outlined as shown in Table 02.02.02., below:**

**Table 02.02.02. High Level Outline of Romans**

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<b>I.</b>	<b>Prologue.</b>	<b>(1:1-17.)</b>
<b>II.</b>	<b>God's Philosophy of Salvation</b>	<b>(1:18.-8:39.)</b>
	<b>A- Condemnation—Righteousness needed.</b>	<b>(1.-3.)</b>
	<b>B- Justification--Righteousness imputed.</b>	<b>(3.-5.)</b>
	<b>C- Sanctification—Righteousness imparted.</b>	<b>(6.-7.)</b>
	<b>D- The Results – Eternal Salvation</b>	<b>(8.)</b>
<b>III.</b>	<b>God's philosophy of History</b>	<b>(9.-11.)</b>
	<b>A- Israel's past--Election.</b>	<b>(9.)</b>
	<b>B- Israel's present—Rejection.</b>	<b>(10.)</b>
	<b>C- Israel's future--Conversion.</b>	<b>(11.)</b>
<b>IV.</b>	<b>God's Philosophy of Conduct</b>	<b>(12.-15.)</b>
	<b>A- Problem of duties</b>	<b>(12.-13.)</b>
	<b>B- Problem of liberties</b>	<b>(14.-15.)</b>
<b>V.</b>	<b>Epilogue</b>	<b>(16.)</b>

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**The intervening passage, Rom 5:12-21, must be examined now:**

## Exegesis - Romans 5:12-21

### Text - Romans 5:12

- 12 (ASV) Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:— (ASV)
- 12 (AV) Wherefore <1223> <5124>, as <5618> by <1223> one <1520> man <444> sin <266> entered <1525> (5627) into <1519> the world <2889>, and <2532> death <2288> by <1223> sin <266>; and <2532> so <3779> death <2288> passed <1330> (5627) upon <1519> all <3956> men <444>, for <1909> that <3739> all <3956> have sinned <264> (5627): *{for that: or, in whom }* (AV)
- 12 (BYZ) δια <1223> {PREP} τουτο <3778> {D-ASN} ωσπερ <5618> {ADV} δι <1223> {PREP} ενος <1520> {A-GSM} ανθρωπου <444> {N-GSM} η <3588> {T-NSF} αμαρτια <266> {N-NSF} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} εισηλθεν <1525> (5627) {V-2AAI-3S} και <2532> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} αμαρτιας <266> {N-GSF} ο <3588> {T-NSM} θανατος <2288> {N-NSM} και <2532> {CONJ} ουτως <3779> {ADV} εις <1519> {PREP} παντας <3956> {A-APM} ανθρωπους <444> {N-APM} ο <3588> {T-NSM} θανατος <2288> {N-NSM} δηλθεν <1330> (5627) {V-2AAI-3S} εφ <1909> {PREP} ω <3739> {R-DSN} παντες <3956> {A-NPM} ημαρτον <264> (5627) {V-2AAI-3P} (BYZ)
- 12 (WH) δια <1223> {PREP} τουτο <3778> {D-ASN} ωσπερ <5618> {ADV} δι <1223> {PREP} ενος <1520> {A-GSM} ανθρωπου <444> {N-GSM} η <3588> {T-NSF} αμαρτια <266> {N-NSF} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} εισηλθεν <1525> (5627) {V-2AAI-3S} και <2532> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} αμαρτιας <266> {N-GSF} ο <3588> {T-NSM} θανατος <2288> {N-NSM} και <2532> {CONJ} ουτως <3779> {ADV} εις <1519> {PREP} παντας <3956> {A-APM} ανθρωπους <444> {N-APM} ο <3588> {T-NSM} θανατος <2288> {N-NSM} δηλθεν <1330> (5627) {V-2AAI-3S} εφ <1909> {PREP} ω <3739> {R-DSN} παντες <3956> {A-NPM} ημαρτον <264> (5627) {V-2AAI-3P} (WH)
- 12 (WNT) 12-14 Wherefore, as through the intermediate agency of one man the aforementioned sin entered the world, and through this sin, death; and thus into and throughout all mankind death entered, because all sinned. For until law, sin was in the world, but sin is not put to one's account, there being no law. But death reigned as king from Adam to Moses, even over those who did not sin in the likeness of the transgression of Adam, who is a type of the One who is to come. (WNT)

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**Word Study – Romans 5:12**


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<264> ἁμαρτάνω hamartano *ham-ar-tan'-o* perhaps from 1 (as a negative particle) and the base of 3313; v; TDNT-1:267,44; {See TDNT 54 }  
 AV-sin 38, trespass 3, offend 1, for your faults 1; 43

- 1) to be without a share in
- 2) to miss the mark
- 3) to err, be mistaken
- 4) to miss or wander from the path of uprightness and honour, to do or go wrong
- 5) to wander from the law of God, violate God's law, sin

<266> ἁμαρτία hamartia *ham-ar-tee'-ah* from 264; n f; TDNT-1:267,44; {See TDNT 54 }

AV-sin 172, sinful 1, offense 1; 174

- 1) equivalent to 264
  - 1a) to be without a share in
  - 1b) to miss the mark
  - 1c) to err, be mistaken
  - 1d) to miss or wander from the path of uprightness and honour, to do or go wrong
  - 1e) to wander from the law of God, violate God's law, sin
- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
- 3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry 5879

<444> ἄνθρωπος anthropos *anth'-ro-pos* from 435 and ops (the countenance, from 3700); man-faced, i.e. a human being; n m; TDNT-1:364,59; {See TDNT 72 } {See TDNT "the Son of Man" 807 }

AV-man 552, not tr 4, misc 3; 559

- 1) a human being, whether male or female
  - 1a) generically, to include all human individuals
  - 1b) to distinguish man from beings of a different order
    - 1b1) of animals and plants
    - 1b2) of from God and Christ
    - 1b3) of the angels
  - 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin
  - 1d) with the adjunct notion of contempt or disdainful pity
  - 1e) with reference to two fold nature of man, body and soul
  - 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
  - 1g) with reference to sex, a male
- 2) indefinitely, someone, a man, one
- 3) in the plural, people
- 4) joined with other words, merchantman

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<1223> διά *dia dee-ah'* a primary preposition denoting the channel of an act; prep; TDNT- 2:65,149; {See TDNT 184 }  
 AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + 5124 44, for this cause + 5124 14, because 52, misc 86; 646

## 1) through

## 1a) of place

1a1) with

1a2) in

## 1b) of time

1b1) throughout

1b2) during

## 1c) of means

1c1) by

1c2) by the means of

## 2) through

## 2a) the ground or reason by which something is or is not done

2a1) by reason of

2a2) on account of

2a3) because of for this reason

2a4) therefore

2a5) on this account

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<1330> διέρχομαι *dierchomai dee-er'-khom-ahee* from 1223 and 2064; v; TDNT-2:676,257; {See TDNT 259 }  
 AV-pass 8, pass through 7, go 7, go over 3, go through 2, walk 2, misc 13, vr to go 1; 43

## 1) to go through, pass through

1a) to go, walk, journey, pass through a place

1b) to travel the road which leads through a place, go, pass, travel through a region

## 2) to go different places

2a) of people, to go abroad

2b) of a report, to spread, go abroad

---

<1519> εἰς *eis ice* a primary preposition; prep; TDNT-2:420,211; {See TDNT 220 }

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774

## 1) into, unto, to, towards, for, among

"For" (as used in Ac 2:38 "for the forgiveness ... ") could have two meanings.

If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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<1520> εἷς *heis hiee* (including the neuter *etc. hen*); numeral; TDNT- 2:434,214; {See TDNT 221 }

AV-one 229, a 9, other 6, some 6, not tr 4, misc 18; 272

## 1) one

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<1525> εἰσέρχομαι *eiserchomai ice-er'-khom-ahee* from 1519 and 2064; v;  
 TDNT-2:676,257; {See TDNT 259 }

AV-enter 107, go 22, come in 19, go in 18, enter in 17, come 14, arise 1; 198

## 1) to go out or come in: to enter

1a) of men or animals, as into a house or a city

1b) of Satan taking possession of the body of a person

1c) of things: as food, that enters into the eater's mouth

## 2) metaph.

2a) of entrance into any condition, state of things, society, employment

2a1) to arise, come into existence, begin to be

2a2) of men, to come before the public

2a3) to come into life

2b) of thoughts that come into the mind

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<1909> ἐπί *epi ep-ee'* a root; prep;

AV-on 196, in 120, upon 159, unto 41, to 41, misc 339; 896

## 1) upon, on, at, by, before

## 2) of position, on, at, by, over, against

## 3) to, over, on, at, across, against

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<2288> θάνατος *thanatos than'-at-os* from 2348; n m; TDNT-3:7,312; {See  
 TDNT 299 }

AV-death 117, deadly 2; 119

## 1) the death of the body

1a) that separation (whether natural or violent) of the soul and the body by  
 which the life on earth is ended

1b) with the implied idea of future misery in hell

## 1b1) the power of death

1c) since the nether world, the abode of the dead, was conceived as being  
 very dark, it is equivalent to the region of thickest darkness i.e.  
 figuratively, a region enveloped in the darkness of ignorance and  
 sin

## 2) metaph., the loss of that life which alone is worthy of the name,

2a) the misery of the soul arising from sin, which begins on earth but lasts  
 and increases after the death of the body in hell

## 3) the miserable state of the wicked dead in hell

4) in the widest sense, death comprising all the miseries arising from sin, as  
 well physical death as the loss of a life consecrated to God and blessed  
 in him on earth, to be followed by wretchedness in hell

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<2532> καί *kai kahee* apparently, a primary particle, having a copulative and  
 sometimes also a cumulative force; conj;

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr.  
 350, misc 31, vr and 1; 9251

## 1) and, also, even, indeed, but

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<2889> κόσμος *kosmos kos'-mos* probably from the base of 2865; n m;  
 TDNT-3:868,459; {See TDNT 407 }

AV-world 186, adorning 1; 187

- 1) an apt and harmonious arrangement or constitution, order, government
  - 2) ornament, decoration, adornment, i.e. the arrangement of the stars, ‘the heavenly hosts’, as the ornament of the heavens. 1Pe 3:3
  - 3) the world, the universe
  - 4) the circle of the earth, the earth
  - 5) the inhabitants of the earth, men, the human family
  - 6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
  - 7) world affairs, the aggregate of things earthly
    - 7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
  - 8) any aggregate or general collection of particulars of any sort
    - 8a) the Gentiles as contrasted to the Jews {Ro 11:12 etc }
    - 8b) of believers only, {Joh 1:29; 3:16; 3:17; 6:33; 12:47 1Co 4:9; 2Co 5:19 } {See Pink\_Sovereignty Appendix D, John 3:16 21 }
- For Synonyms see entry [5921](#)
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## Commentaries - Romans 5:12

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Spurgeon’s clarification for Point No. 8b.

*11. 6.* We cannot close the exposition of this verse without just remarking upon the “us” here intended. “The Lord has laid on him the iniquity of *us* all.” It is usually conceded by us who hold the doctrine of particular redemption that there was in the death of Christ very much of generality and universality. We believe that the atonement of Christ was infinite in value, and that if Christ had decreed to save every man born of woman, he need not have suffered another pang; there was sufficient in his atonement if he had so willed it to have redeemed the entire race. We believe also that by the death of Christ there is a general and honest invitation given to every creature under heaven in terms like these: — “Believe on the Lord Jesus Christ and you shall be saved.” We are not prepared, however, to go an inch beyond that. We hold that from the very nature of the satisfaction of Christ it could not have been made for anyone except for his elect; for Christ either did pay the debts of all men or he did not; if he did pay the debts of all men they are paid, and no man can be called to account for them. If Christ was the surety of every man living, then how in the name of common justice is Christ to be punished, and man punished too? If it is replied that the man would not accept the atonement, then I ask again, “Was there a satisfaction given, for if so, it was given whether the man accepts it or not, or else satisfaction by itself is powerless until man puts efficacy in it, which is preposterous to suppose.” If you take away from us the fact that Christ did really satisfy for those for whom he stood, we cry like Jacob, “If I am bereaved I am bereaved”; you have taken away all that is worth having, and what have you given us in its place? You have given us a redemption, which confessedly does not redeem; you have given us an atonement, which is made equally for the lost in hell and for the saved in heaven; and what is the intrinsic value of such an atonement? If you tell us that Christ made a satisfactory atonement for every one of the human race, we ask you how it was that he made

an atonement for those that must have been in the flames of hell thousands of years before he came into this world? My brethren, ours has the advantage of universality in its proclamation and in its *bona fide* offer, for there is no man living who shall believe in Jesus who shall not be saved by Christ; but it has a greater advantage than this; namely, that those who do believe are saved by it, and they know that Christ made such an atonement for them that for them to be punished for sin would be as much a violation of justice as it would of mercy. Oh my soul! you know today that all your sins were made to meet on Christ, and that he bore the punishment for them all.

He bore that we might never bear,

His Father's righteous ire.

Here is a rock to stand on, a safe resting place for those who trust in Jesus. As for you who do not trust him, your blood is upon your own heads! If you do not trust him, you have no part nor lot in this matter, you shall go down to your own punishment to bear it yourselves; the wrath of God abides on you; you shall find that the blood of Jesus has made no atonement for your sins. You have rejected the invitation that was given, and put far from you the cross of Christ, and upon your heads the pardoning blood shall never drop, and for you it shall never plead, but you must perish under the law, seeing you refuse to be saved under the gospel.

C. H. Spurgeon Sermon No. 694, Metropolitan Tabernacle Pulpit, Vol. 12, p. 318. {See *Spurgeon\_Sermons No. 694, "Sin Laid on Jesus" 685 @@ "11."*} {See *GrkEng 3956*}

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<3588> ὁ ho *ho* including the feminine ἡ he *hay*, and the neuter το to *to* in all their inflections, the definite article; article;

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3739> ὅς hos *hos* including feminine ἣ he *hay*, and neuter ὁ ho *ho* probably a primary word (or perhaps a form of the article [3588](#)); pron;

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

1) who, which, what, that

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<3778> οὗτος houtos *hoo'-tos* including nominative masculine plural οὗτοι houtoi *hoo'-toy*, nominative feminine singular αὕτη haute *how'-tay* and nominative feminine plural αὗται hautai *how'-tahee* from the article [3588](#) and [846](#); pron;

AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356

1) this, these, etc.

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<3779> οὕτω houto *hoo'-to* or (before a vowel) οὕτως houtos *hoo'-toce* from [3778](#); adv;

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

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<3956> *πᾶς pas pas* including all the forms of declension; adj; TDNT-5:886,795; {See TDNT 604 }

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + 3756 9, every thing 7, any 7, whatsoever 6, whosoever + 3739 + 302 3, always + 1223 3, daily + 2250 2, any thing 2, no + 3361 2, not tr 7, misc 26; 1243

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

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### Spurgeon's clarification on the meaning of "all."

18. Now, beloved, when you hear anyone laughing or jeering at a limited atonement, you may tell him this. General atonement is like a great wide bridge with only half an arch; it does not go across the stream: it only professes to go half way; it does not secure the salvation of anyone. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream. I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scriptural warrant for it — "Who gave himself a ransom for all, to be testified in due time." Now, that looks like a very, very great argument indeed on the other side of the question. For instance, look here. "The whole world is gone after him." Did all the world go after Christ? "Then all Judea went and were baptized by him in Jordan." Was all Judea, or all Jerusalem baptized in Jordan? "You are of God, little children," and "the whole world lies in the wicked one." Does "the whole world" there mean everyone? If so, how was it, then, that there were some who were "of God?" The words "world" and "all" are used in some seven or eight senses in Scripture; and it is very rarely that "all" means all people, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted his redemption to either Jew or Gentile.

C. H. Spurgeon Sermon No. 181, New Park Pulpit, Vol. 4, p. 135,136. {See *Spurgeon\_Sermons No. 181, "Particular Redemption" 174 @@ "18." }* {See *GrkEng 2889* }

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5124 τούτο touto *too'-to* neuter singular nominative or accusative case of 3778; pron; {See TDNT 794 }

AV-this 199, therefore + 1223 44, that 22, for this cause + 1223 14, wherefore + 1223 7, it 5, not tr 1, misc 25; 317

1) that (thing), this (thing)

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5618 ὡςπερ hosper *hoce'-per* from 5613 and 4007; adv;

AV-as 39, even as 2, like as 1; 42

1) just as, even as

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**( Eclectic Notes )****John Nelson Darby (1800-1882 A.D.) Med 56**

Verse 12 to the end **Christ**, more to the race than Adam. **Century 151**

**1Co 15:22 "For as in the Adam all die, thus also in the Christ all shall be made alive."**

**as by one man sin entered into the world** The question of our condition, is treated in the second part of the epistle to the Romans. Are we in Christ, and Christ in us? Are we thus dead to sin, or are we merely children of Adam, so that sin exercises its power in us even when we would not have it so. Chapter 5.12 opens up the consideration of this question. The apostle speaks no longer of what we have done, as in the first part of the epistle, but of what we are in consequence of Adam's sin.

**John Nelson Darby (1800-1882 A.D.) CW 26.9**

**as by one man sin entered into the world** We must go back as far as Adam, the head of the human race. All fell and were ruined in him, having superadded, at the same time their own sins.

**William Kelley L 27**

**as by one man ...** All the wretchedness which is now found in the world, and the condemnation which hangs over the race, is the fruit of one man, and indeed of one act.

**John Nelson Darby (1800-1882 A.D.) CW 26/146f**

**as by one man sin entered into the world** In this mere Judaism disappears, and the apostle consequently takes a wider range of thought, and views the whole state of man through the sin of him who stood first as man before God, and involved his race in the consequences of his defection from God ... Adam involved his whole race in sin and death, and in alienation and exclusion from God ... Adam's work bore on all, and so did Christ's work too.

**William Kelley N 69**

**as by one man ...** The point, beyond all, prominent, is the way in which one man may affect the world ... as it was rebellion against God, so was it fatal to man. Thereby death, the enemy so dreaded of man, entered.

**“death by sin** Death and sin are inextricably involved in one another: they are in fact two aspects of the same mystery — man's separation from God by the willful assertion of his individuality as ultimate, and by the determination to live as if, in fact, it were ultimate. In the end, this false view tends to assert, at least implicitly, the *complete* autonomy of the individual, who is no longer responsible to anyone, who is able to chose for himself any one of an unlimited number and quality of possibilities, and who is, in fact, free to do exactly as he pleases without rendering an account to anyone and without taking into consideration the moral and physical consequences of any of his acts.

This implicit claim to complete autonomy for man, dressed in various mythical trappings, constitutes the various beliefs by which modern man attempts to explain his existence.

An essential and obviously characteristic element of the Christ faith is the admission that this claim to autonomy is in fact rooted in despair and death. While appearing to be an affirmation of life and hope, it is actually a fallacious construction of the mind of man, by which he hopes to

create for himself some kind of meaning in a life which will be resolved into meaninglessness by death.

The basic Christian faith is that he who renounces his delusive, individual autonomy in order to receive his true being and freedom in and by Christ is "justified" by the mercy of God in the Cross of Christ. His "sins are forgiven" in so far as the root of guilt is torn up on the surrender which faith makes to Christ. Instead of my own delusive autonomy I surrender to Christ all rights over me in the hope that by His Spirit, which is the Spirit and Life of His Church, He will live and act in me, and, having become one with Him, having found my true identity in Him, I will act only as a member of His body and a faithful citizen of His Kingdom."<sup>20</sup>

**death passed upon all men, for that all have sinned** In the very scripture which opens the discussion of the universal bearing of Adam's sin on the human race, the connection of men's own sins with their death is carefully added.

### **William Kelley N 69**

**So that we notice:**

**death by sin** Wherever death enters, sin has opened the door. P 822

**death by sin** Allusion to: Ge 2.17 "certainly die." Ge 3.19 "unto dust shalt thou return."

### **Newell - Romsns Verse by Verse**

**God's Plan: The "Reign Of Grace" Through Christ - Ro 5:12-21**

**The Two Men Adam, Christ--Verse 14**

**The Two Acts**

1. **Adam--One Trespass: Verses 12, 15, 17, 18, 19.**
2. **Christ--One Righteous Act (On The Cross) :Verse 18.**

**The Two Results**

1. **By Adam-- Condemnation, Guilt, Death: Verses 15,16,18,19.**
2. **By Christ--Justification, Life, Kingship: Verses 17,18,19.**

**The Two Differences /-**

1. **In Degree, Verse 15 ( God the Creator's grace by Christ, abounds beyond the sin of the creature, Adam.)**
2. **In Kind Or Operation, Verse 16 (One sin, by Adam--condemnation and reign of death.)**

**(Many sins on Christ-justification and "reigning in life" for those accepting God's Grace by Him.)**

**THE TWO KINGS**

1. **Sin--Reigning Through Death: Verse 17.**
2. **Grace--Reigning Through Righteousness: Verse 21.**

**THE TWO ABUNDANCES, Verse 17**

1. Of Grace
2. Of The Gift Of Righteousness

**THE TWO CONTRASTED STATES**

1. Condemned Men, Slaves Of Death By Adam
2. Justified Men, Reigning In Life By Christ

**Ro 5:12** Therefore it [*salvation through Christ's work*] is just as when through one man sin entered the world, and through the sin, death: and in that way death passed to all men, for that all sinned

13 [*in Adam*] :for before the Law [*of Moses*] sin was in the world: but sin is not put to account if there

14 is not law [*against it*]. Notwithstanding, death reigned-as-king from Adam until Moses, even over those not having sinned after the likeness of the transgression of Adam, --who is a type of the Coming One [*Christ*].

15 But not as the trespass, so also is the grace- bestowal [*charisma*]. For if by the trespass of the one the many died, much more did the grace of God, and the free-gift [*dorea*] of the One Man.

16 Jesus Christ, abound unto the many! And not as through one that sinned, so is the act of giving [*dorema*]: for the judgment came out of one [*trespass*] unto condemnation; but the grace- bestowal [*charisma*] came out of many trespasses unto a righteous [*or justifying*] act [*dikaioma - at the cross*].

17 For if by the trespass of the one, death reigned- as-king through the one, much more those accepting the abundance of grace and of the free-gift (*dorea*) of righteousness, shall reign-as-kings in life through the One, Jesus Christ!

18 So then just as [*the principle was*] through one trespass unto all men to condemnation; even so also [*the principle is*] through one righteous [*or justifying*] act [*dikaioma unto all men to justification*].

19 [*Justification of life!*] For just as through the disobedience of the one man the many were set down as sinners, even so, through the obedience of the One the many shall be set down as righteous.

20 Law, moreover, came in alongside, that trespass of law might abound. But, where the sin abounded, the grace overflowed!

21 In order that, just as sin reigned-as-king by means of death: grace might reign-as-king, through righteousness, unto life eternal, through Jesus Christ our Lord.

**The Great Doctrine Of The Two Men**

We have seen, in Chapters One to Three, the fact of universal human guilt, that all thus are "falling short of God's glory"; and we have seen Christ set forth by God as a "propitiation through faith in His blood." We also found that believers were declared righteous; and seen connected with a Risen Christ, in Chapter Four. Then we saw, in the first part of Chapter Five, the blessed results of this "justification by faith."

When we come to Romans 5.12, a new phase o view of our salvation appears. (Although note our comments See NEWELL ON "Rom 3:23") A general view of the passage will be helpful.

The two men, Adam and Christ, with their distinct federal (1) or representative consequences, are before us. It is no longer what we have done--our sins, but the one trespass of Adam that is in view. And it is the work of Christ, also, looked at as an "Adam,"--His "righteous act" of death; with its effect of justification for us. So now we look back to the act that set us down as sinners, instead of to our own deeds; and to the act that sets us down righteous, apart from our own works.

There is no more direct statement in Scripture concerning justification than we find in verse 19: **Through the obedience of the One shall the many be constituted righteous *before God*.** It is true that up to verse 11 the question has been one of sins rather than the thing, sin itself. It is true also that in verse 18, in the expression justification of life, the resurrection-side of salvation is before us. But we need to mark that God, in the great passage from verse 12 to verse 21, grounds our justification wholly in the work of Another than ourselves, even Christ; showing also the incidental place that the Law had--"that the trespass might abound"; thus opening the flood-gates of Grace!

The key word of this great passage is "one." You will find it as follows (14 times in all) :

"One man"--" one man"--" one man"--verses 12, 15, 19. "The one"--" the one"--" the One"--verses 15, 17, 19. "One"--" one"--" one" (trespass) "one" (righteous act)--verses 16 (twice), 18 (twice).

"Through--one act of righteousness"--verse 18. "Through--the obedience of THE ONE"--verse 19.

"Through--one trespass"--verses 15, 17, 18. "Through--one man's disobedience"--verse 19.

"Through--one act of righteousness"--verse 18. "Through--the obedience of THE ONE"--verse 19

It will never do to go about counting ourselves justified in the sense merely of having our own trespasses, those we have committed, forgiven; for this would amount to counting ourselves as innocent before we personally sinned, and to have become guilty merely because we personally sinned. But this is to forget that we all were made sinners 'by Adam's act, --not our own. **Nor does this mean that we got a "sinful nature" from our "first parents":** "By nature" we were, indeed, "children of wrath," Paul tells us in Eph 2; and David declares: "In sin did my mother conceive me." But Romans Five does not talk of a nature of sin received by us from Adam, but of our being made guilty by his act. **We were so connected with the first Adam that we did not have to wait to be born, or to have a sinful nature;** but when Adam, our representative, acted, we acted. **Verse 19 plainly says, *Through the one man's disobedience the many were set down as sinners, while*** the preceding verse says the principle was, through one trespass--unto all men to condemnation.

"Condemnation" is a forensic word, it belongs to the court, not to the birth-chamber.

The same Divine principle is illustrated in the fact that "through Abraham even Levi," Abraham's great-grandson, 'who receiveth tithes, hath paid tithes, for he was yet in the loins of his father when Melchizedek met him" ( Heb 7:9). God says of Levi, who was not yet born, whose father was not yet born, whose grandfather (Isaac) was not yet born: "LEVI PAID TITHES!"

**The great truth of Romans 5.12 to 21 is that a representative acted, involving those connected with him.**

**We see immediately how Paul in a seven-fold way insists on the fact that Adam's act of sin affected his race:**

1. **Through one man sin entered into the world (vs. 12a).**
2. **So in that way death passed unto all men, for that all sinned, *when Adam sinned* (vs. 12b).**
3. **By the trespass of the one the many died (vs. 15).**
4. **The judgment came out of one *trespass* unto condemnation (vs. 16).**
5. **By the trespass of the one, death reigned-as-king through the one (vs. 17).**
6. **Through one trespass *the effect was* towards all men to condemnation (vs. 18).**
7. **Through the one man's disobedience the many were set down as *or made to become* sinners (vs. 19).**

**On the other hand, as regards Christ, we find:**

1. **That He is also an Adam--a representative or federal Man who acts for all, and in whom all in Him are seen. Adam is called a figure *Greek: typos--type* of Him that was to come--Christ (vs. 14).**
2. **That by the One Man Jesus Christ, the grace of God, and the free-gift *by that grace* did abound unto the many much beyond the evil results of Adam's sin (vs. 15).**
3. **That through our Lord's one righteous act *His death on the cross* the free-gift goes out to all men to justification of life, just as through *Adam's* one trespass the judgment came to all men to condemnation (vs. 18).**
4. **That through the obedience *unto death* of the One Christ the many *those who received the gift* shall be set down righteous *before God* (vs. 19).**
5. **That those who receive the abundance of *God's* grace and of the gift of righteousness shall reign-as-kings in life through the One, Jesus Christ, --much beyond death s reigning- through the one *Adam* (vs. 17). We may now consider this passage briefly, verse by verse:**

**Verse 12: This whole plan of salvation**, --by Christ's work, not ours, which we have been considering in Chapters Three, Four and Five, gives rise to the "therefore" which introduces this verse: Therefore *this plan of salvation of all by a single Redeemer*, is on the same principle as when through *the other* one man sin entered the world; and, with it, its wages, death. Paul proceeds to emphasize that it was in that way, --that is, by one man, that death passed to all men, because when Adam sinned, all sinned. It was a federal<sup>a</sup> representative act. Evidently physical death is primarily in view. "Man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish" ( Ps 146:4). And read carefully the note below.<sup>b</sup> So death passed unto all

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<sup>a</sup> Federal: in this look we use this word as indicating the action of one for all in a representative manner; or for the consequences of such action.

<sup>b</sup> Death is a Divine decree: "It is appointed unto men once to die and after this cometh judgment," Death involves four consequences:

First, the utter ending of what we call human life.

Second, falling consciously into the fearful hands of that power under which men have during their lifetime lightly lived, unprotected from the indescribable terrors and horrors connected therewith.

Third, being imprisoned in Sheol or Hades--in "the pit wherein is no water," as was Dives in Lu 16:19-31. Compare Zec 9:11.

men, for that all sinned--The word "so" refers to the sin of the one man, but the words all sinned must not be read "all have sinned" (as the King James Version unfortunately mistranslates). The whole point is that all acted when Adam acted: all sinned. We have remarked on the aorist tense, "sinned" (Greek: hemarton) in connection with its use in Chapter Three. To translate it here (5:12) "have sinned" is utterly to obscure the Scripture, making man's "sinner-ship" to depend on his own acts rather than on Adam's--which latter is the whole point of the passage.

#### **A.T. Robertson's - Word Pictures . . .**

**Therefore (δια τουτο).** "For this reason." What reason? Probably the argument made in verses Ro 5:1-11, assuming our justification and urging exultant joy in Christ because of the present reconciliation by Christ's death and the certainty of future final salvation by his life.

As through one man (**ωσπερ δι ενος ανθρωπου**). Paul begins a comparison between the effects of Adam's sin and the effects of the redemptive work of Christ, but he does not give the second member of the comparison. Instead of that he discusses some problems about sin and death and starts over again in verse Ro 5:15. The general point is plain that the effects of Adam's sin are transmitted to his descendants, though he does not say how it was done whether by the natural or the federal headship of Adam. It is important to note that Paul does not say that the whole race receives the full benefit of Christ's atoning death, but only those who do. Christ is the head of all believers as Adam is the head of the race. In this sense Adam "is a figure of him that was to come."

**Sin entered into the world (η ημαρτια εις τον κοσμον εισηλθεν).** Personification of sin and represented as coming from the outside into the world of humanity. Paul does not discuss the origin of evil beyond this fact. There are some today who deny the fact of sin at all and who call it merely "an error of mortal mind" (a notion) while others regard it as merely an animal inheritance devoid of ethical quality.

**And so death passed unto all men (και ουτως εις παντας ανθρωπους διηλθεν).** Note use of διερχομαι rather than εισερχομαι, just before, second aorist active indicative in both instances. By "death" in Ge 2:17 Ge 3:19 physical death is meant, but in verses Ro 5:17,21 eternal death is Paul's idea and that lurks constantly behind physical death with Paul.

**For that all sinned (εφ ω παντες ημαρτον).** Constativ (summary) aorist active indicative of αμαρτανω, gathering up in this one tense the history of the race (committed sin). The transmission from Adam became facts of experience. In the old Greek εφ ω usually meant "on condition that," but "because" in N.T. (Robertson, *Grammar*, p. 963).

(FN b Cont.) Fourth, exposure to the coming judgment and its eternal consequences. Of course, the believer is rescued from all this--even physical death, --from bodily. "falling asleep," if Christ comes during his lifetime! while it is true of all saints, those who keep Christ's word, that they shall "never see death" ( Joh 8:51). Death and judgment are past for the believer, Christ his Substitute having endured them.

Nevertheless, in this day of mad pleasure-seeking, it certainly behooves all of us to reflect on the fearful realities connected with death! (also See NEWELL on "Rom 6:23")

**(Scofield - Reference Notes on the Bible)****2. (Wherefore) 3. (have sinned)**

**2. The "wherefore" relates back to Ro 3:19-23, and may be regarded as a continuation of the discussion of the universality of sin, interrupted**

**Ro 3:24-5:11 by the passage on justification and its results.**

**3. (have sinned)**

**The first sin wrought the moral ruin of the race. The demonstration is simple.**

- (1) Death is universal (vs. 12,14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (v. 12).**
- (2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (v. 19) — "By the offence of one judgment came upon all men unto condemnation" (v. 18).**
- (3) Personal sins are not meant here. From Adam to Moses death reigned (v. 14), although, there being no law, personal guilt was not imputed (v. 13). Accordingly, from Gen 4.7 to Ex 29.14 the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be out inheritance from Adam. (4) the moral state of fallen man is described in Scripture**

**Ge 6:5 1Ki 8:46 Ps 14:1-3 39:5 Jer 17:9 Mt 18:11 Mr 7:20,23 Ro 1:21 2:1-29 3:9-19 7:24 8:7 Joh 3:6 1Co 2:14 2Co 3:14 4:4 Ga 5:19-21 Eph 2:1-3,11,12 4:18-22 Col 1:21 Heb 3:13 Jas 4:14 1Co 15:22**

**Vincent-NT WordStudies**

**12. Wherefore as.** *As* (ωσπερ) begins the first member of a comparison. The second member is not expressed, but is checked by the illustration introduced in vers. 13, 14, and the apostle, in his flow of thought, drops the construction with which he started, and brings in the main tenor of what is wanting by "*Adam who is the type,*" etc. (ver. 14).

**Entered into.** As a principle till then external to the world.

Passed upon (διηλθεν εφ). Lit., came throughout upon. The preposition *δια* denotes spreading, propagation, as *δια* into denoted entrance.

For that (εφ ω) On the ground of the fact that.

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**Text – Romans 5:13**


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**13 (ASV) for until the law sin was in the world; but sin is not imputed when there is no law. (ASV)**

**13 (AV) (For <1063> until <891> the law <3551> sin <266> was <2258> (5713) in <1722> the world <2889> : but <1161> sin <266> is <1677> <0> not <3756> imputed <1677> (5743) when there is <5607> (5752) no <3361> law <3551>. (AV)**

**13 (BYZ) αχρι <891> {ADV} γαρ <1063> {CONJ} νομου <3551> {N-GSM} αμαρτια <266> {N-NSF} ην <1510> (5707) {V-IAI-3S} εν <1722> {PREP} κοσμου <2889> {N-DSM} αμαρτια <266> {N-NSF} δε <1161> {CONJ} ουκ <3756> {PRT-N} ελλογεται <1677> (5743) {V-PPI-3S} μη <3361> {PRT-N} οντος <1510> (5723) {V-PAP-GSM} νομου <3551> {N-GSM} (BYZ)**

**13 (WH) αχρι <891> {ADV} γαρ <1063> {CONJ} νομου <3551> {N-GSM} αμαρτια <266> {N-NSF} ην <1510> (5707) {V-IAI-3S} εν <1722> {PREP} κοσμου <2889> {N-DSM} αμαρτια <266> {N-NSF} δε <1161> {CONJ} ουκ <3756> {PRT-N} η ελλογαται <1677> (5743) {V-PPI-3S} η ελλογεται <1677> (5743) {V-PPI-3S} η μη <3361> {PRT-N} οντος <1510> (5723) {V-PAP-GSM} νομου <3551> {N-GSM} (WH)**

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**Word Study – Romans 5:13**


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<266> ἁμαρτία hamartia *ham-ar-tee'-ah* from 264; n f; TDNT-1:267,44; {See TDNT 54 }

AV-sin 172, sinful 1, offense 1; 174

1) equivalent to 264

1a) to be without a share in

1b) to miss the mark

1c) to err, be mistaken

1d) to miss or wander from the path of uprightness and honour, to do or go wrong

1e) to wander from the law of God, violate God's law, sin

2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act

3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry 5879

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<891> ἄχρι achri *akh'-ree* or αχρις achris *akh'-rece* akin to 206 (through the idea of a terminus); prep/conj;

AV-until 14, unto 13, till 3, till + 3739 + 302 3, until + 3739 2, while + 3739 2, even to 2, misc 7; 49

1) until, unto, etc.

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<1063> γάρ gar *gar* a primary particle; conj;

AV-for 1027, misc 28, not tr 12; 1067

1) for

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<1161> δέ *de deh* a primary particle (adversative or continuative); conj;  
AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13,  
moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870  
1) but, moreover, and, etc.

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<1510> εἰμί *eimi i-mee'* the first person singular present indicative; a  
prolonged form of a primary and defective verb; v; TDNT-2:398,206;  
{See TDNT 218 }  
AV-I am + 1473 74, am 55, it is I + 1473 6, be 2, I was + 1473 1, have been 1,  
not tr 7; 146  
1) to be, to exist, to happen, to be present

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<1677> ἐλλογέω *ellogeo el-log-eh'-o* from 1722 and 3056 (in the sense of  
account); v; TDNT- 2:516,229; {See TDNT 236 }  
AV-impute 1, put on (one's) account 1; 2  
1) to reckon in, set to one's account, lay to one's charge, impute

---

<1722> ἐν *en en* a primary preposition denoting (fixed) position (in place, time  
or state), and (by implication) instrumentality (medially or  
constructively), i.e. a relation of rest (intermediate between 1519 and  
1537); prep; TDNT- 2:537,233; {See TDNT 240 }  
AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265;  
2801  
1) in, by, with etc.

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<2258> ἦν *en ane* imperfect of 1510; v;  
AV-was 267, were 115, had been 12, had 11, taught + 1321 4, stood + 2476 4,  
misc 42, vr was 1; 457  
1) I was, etc.

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<2889> κόσμος *kosmos kos'-mos* probably from the base of 2865; n m; TDNT-  
3:868,459; {See TDNT 407 }  
AV-world 186, adorning 1; 187  
1) an apt and harmonious arrangement or constitution, order, government  
2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly  
hosts', as the ornament of the heavens. 1Pe 3:3  
3) the world, the universe  
4) the circle of the earth, the earth  
5) the inhabitants of the earth, men, the human family  
6) the ungodly multitude; the whole mass of men alienated from God, and therefore  
hostile to the cause of Christ  
7) world affairs, the aggregate of things earthly  
7a) the whole circle of earthly goods, endowments riches, advantages,  
pleasures, etc, which although hollow and frail and fleeting, stir  
desire, seduce from God and are obstacles to the cause of Christ  
8) any aggregate or general collection of particulars of any sort  
8a) the Gentiles as contrasted to the Jews {Ro 11:12 etc }  
8b) of believers only, {Joh 1:29; 3:16; 3:17; 6:33; 12:47 1Co 4:9; 2Co 5:19 }  
{See Pink Sovereignty Appendix D, John 3:16 21 }

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For Synonyms see entry 5921

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<3361> μή *me may* a primary particle of qualified negation (whereas 3756 expresses an absolute denial); particle;  
 AV-not 486, no 44, that not 21, God forbid + 1096 15, lest 14, neither 7, no man + 5100 6, but 3, none 3, not translated 51, misc 23; 673  
 1) no, not lest

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<3551> νόμος *nomos nom'-os* from a primary *nemo* (to parcel out, especially food or grazing to animals); n m; TDNT-4:1022,646; {See TDNT 526 }  
 AV-law 197; 197  
 1) anything established, anything received by usage, a custom, a law, a command  
 1a) of any law whatsoever  
 1a1) a law or rule producing a state approved of God  
 1a1a) by the observance of which is approved of God  
 1a2) a precept or injunction  
 1a3) the rule of action prescribed by reason  
 1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents  
 1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love  
 1d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

For Synonyms see entry 5918

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<3756> οὐ *ou oo* also (before a vowel) οὐκ *ouk ook* and (before an aspirate) οὐχ *ouch ookh*  
 a primary word, the absolute negative cf 3361 adverb; particle;  
 AV-not 1210, no 147, cannot + 1410 57, misc 123; 1537  
 1) no, not; in direct questions expecting an affirmative answer

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<5607> ὄν *on oan* including the feminine οὔσα *ousa oo'-sah* and the neuter *ov* on *on* present participle of 1510; TDNT-2:398,\*; v participle;  
 AV-being 36, when ... was 8, which is 17, that is 8, not tr 10, misc 81; 161  
 1) being, etc.

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TVM: Imperfect 5775, Active 5784, Indicative 5791, Count: 857

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TVM: Imperfect 5775, Not Stated 5799, Indicative 5791, Count: 533

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TVM: Present 5774, Active 5784, Participle 5796, Count: 2549

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TVM: Present 5774, Passive 5786, Indicative 5791, Count: 271

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TVM: Present 5774, Not Stated 5799, Participle 5796, Count: 191

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## Commentaries - Romans 5:13

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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) Med 57**

**"when there is no law."** Verses 13-17 *bracketed* form a parenthesis, the object of which is to show in what relation the law stands to this question, and to prove that man without having received a law from God is under the yoke of sin, and subject to judgment.

**William Kelley N 70**

**"sin is not imputed when there is no law."** Sin is not transgression of the law, though transgression assuredly is sin. But sin is a wider and deeper thing. Sin is lawlessness, and not necessarily the violation of the law.

1Joh 3.4 "sin is lawlessness." Lit.

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**Newell - Romsns Verse By Verse**

The Holy Spirit's Work in the Believer: as Against the Flesh, verses 1-13; as Witnessing our Sonship and Heirship--even though Suffering, verses 14-25; As Helping our Infirmity by Intercession, verses 26, 27.

God's Great Purpose in His Elect: Conformity to Christ's Image, and Association with Him: Their Heavenly Destiny. All Earthly Providences for their Good. Verses 28-30.

Triumphant Response of Faith to These Things! Verses 31-34.

Verses 13 and 14: Now comes the remarkable statement that although sin was in the world during the first 2500 years, from Adam to Moses, it is not put to account when there is no law. The Greek word "put to account" used here occurs only one other time--Phm 1:18. It signifies to charge up something to anyone as a due. (The wholly different word "reckon" in Chapters 3:24 and 4:23,24 regards the person; this word in 5.13 regards some item put to one's account.) It was to Adam, not to us, that God said: "In the day that thou eatest thereof thou shalt surely die." It was to Israel through Moses that God gave the ten commandments. The general argument of the apostle here is to show the effect of a federal or representative sin, in which an Adam. acted, bringing an effect upon the individuals connected with him. Paul is about to prove that death passed to all men not because they sinned, but because Adam sinned. He is also about to show (verse 18) that all men were condemned by Adam's act, --were made to become sinners.

To understand, therefore, the force of the words, sin is not put to account where there is no law, -or, as Conybeare enlighteningly paraphrases, "Sin is not put to the account of the sinner when there is no law forbidding it,"--we must remember:

1. That sin was in the world, between Adam and Moses.
2. That, according to Chapter One, the race had rejected light and were without excuse; though they were "without law" (anomos): for God's definition of sin is not "transgression of law" (1Joh 3:4, A.V.), but anomia, which means refusal to be controlled--self-will.
3. That there was a "work" (working) written in their hearts, to which their consciences bore witness, either accusing or else excusing them; and that this working necessarily corresponded morally to any law to be afterwards revealed by Jehovah.
4. That condign judgments, such as the Flood, and the overthrow of Sodom, and the destruction of the Canaanites, followed the "filling up of the cup of iniquity" at such times: for such sinners both trampled on their own consciences, and inherited the previous generations of guilt.
5. That, nevertheless, the sins between Adam and Moses did not bring about the sentence of death upon humanity, however much individuals or nations might hasten death's over-taking them. For these people, though they sinned, had not sinned after the likeness of Adam's transgression, which was a willful violation of a direct command of a revealed God; as was Israel's making, through Aaron, the calf at Sinai: evolving judicial consequences to others besides themselves. For we read in Ex 32:34 of a set future "visitation" on Israel, because of that sin at Sinai of their fathers: "In the day that I visit, I will visit their sin upon them"; this will be in "the time of Jacob's trouble," in the Great Tribulation-- long after the calf-worship; indeed, still future!
6. We therefore must regard the human race as under a sentence of death they did not bring upon themselves: death reigned from Adam until Moses (vs. 14). Unlike Adam, and unlike Israel after Moses, those who lived between the two had no positive outward Divine law, the breaking of which would be a direct transgression and a threatening of death therefore. Nevertheless "death reigned"--even over them. Constantly before our eyes is the attestation to the same truth: babes that know nothing of right or wrong, die. Every little white coffin, --yea, every coffin, should remind us of the universal effect of that sin of Adam, for it was thus and thus only that "death passed to all men."

We see then, that from Adam until Moses, death "reigned- as-king"<sup>a</sup> on account of Adam's sin. Paul has said ( Ro 4:15), "Where there is no law neither is there transgression"; so that those between Adam and Moses, not having direct commands of God, consequently had not transgressed known commands as Adam had done. Nevertheless, Adam's transgression had involved his whole race.

### **5:13 A.T. Robertson's - Word Pictures . . .**

**Until the law (αχρι νομου).** Until the Mosaic law. Sin was there before the Mosaic law, for the Jews were like Gentiles who had the law of reason and conscience, {Ro 2:12-16} but the coming of the law increased their responsibility and their guilt. {Ro 2:9}

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<sup>a</sup> We say, "reigned-as-king," because the Greek word means that. Not the power of sin to hold in bondage, as in Chapter Six, is here meant; but the royal word, basileuo, is used, denoting sovereignty, not mere lordship.

**Sin is not imputed (αμαρτια δε ουκ ελλογεται).** Present passive indicative of late verb ελλογαω (-εω) from εν and λογος, to put down in the ledger to one's account, examples in inscription and papyri.

**When there is no law (μη οντος νομου).** Genitive absolute, no law of any kind, he means. There was law *before* the Mosaic law. But what about infants and idiots in case of death? Do they have responsibility? Surely not. The sinful nature which they inherit is met by Christ's atoning death and grace. No longer do men speak of "elect infants."

### Vincent-NT Word Studies

**13. Until the law.** In the period between Adam and Moses.

**Is not imputed (ουκ ελλογεται).** Put to account so as to bring penalty. From λογος an *account* or *reckoning*. Only here and Phm 18.

14. Figure (τυπος). See on "1Pe 5:3".

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### Text – Romans 5:14

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- 14 (ASV) Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. (ASV)
- 14 (AV) Nevertheless <235> death <2288> reigned <936> (5656) from <575> Adam <76> to <3360> Moses <3475> , even <2532> over <1909> them that had <264> <0> not <3361> sinned <264> (5660) after <1909> the similitude <3667> of Adam's <76> transgression <3847>, who <3739> is <2076> (5748) the figure <5179> of him that was to come <3195> (5723). (AV)
- 14 (BYZ) αλλ <235> {CONJ} εβασιλευσεν <936> (5656) {V-AAI-3S} ο <3588> {T-NSM} θανατος <2288> {N-NSM} απο <575> {PREP} αδαμ <76> {N-PRI} μεχρι <3360> {ADV} Π μωυσεως <3475> {N-GSM} Π <μωυσεως> <3475> {N-GSM} VAR: μωσεως <3475> {N-GSM} :END Π και <2532> {CONJ} επι <1909> {PREP} τους <3588> {T-APM} μη <3361> {PRT-N} αμαρτησαντας <264> (5660) {V-AAP-APM} επι <1909> {PREP} τω <3588> {T-DSN} ομοιωματι <3667> {N-DSN} της <3588> {T-GSF} παραβασεως <3847> {N-GSF} αδαμ <76> {N-PRI} ος <3739> {R-NSM} εστιν <1510> (5719) {V-PAI-3S} τυπος <5179> {N-NSM} του <3588> {T-GSM} μελλοντος <3195> (5723) {V-PAP-GSM} (BYZ)
- 14 (WH) αλλα <235> {CONJ} εβασιλευσεν <936> (5656) {V-AAI-3S} ο <3588> {T-NSM} θανατος <2288> {N-NSM} απο <575> {PREP} αδαμ <76> {N-PRI} μεχρι <3360> {ADV} μωυσεως <3475> {N-GSM} και <2532> {CONJ} επι <1909> {PREP} τους <3588> {T-APM} μη <3361> {PRT-N} αμαρτησαντας <264> (5660) {V-AAP-APM} επι <1909> {PREP} τω <3588> {T-DSN} ομοιωματι <3667> {N-DSN} της <3588> {T-GSF} παραβασεως <3847> {N-GSF} αδαμ <76> {N-PRI} ος <3739> {R-NSM} εστιν <1510> (5719) {V-PAI-3S} τυπος <5179> {N-NSM} του <3588> {T-GSM} μελλοντος <3195> (5723) {V-PAP-GSM} (WH)

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**Word Study – Romans 5:14**


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<76> Ἀδάμ Adam *ad-am'* of Hebrew origin 0121 אָדָם; n pr m; TDNT-1:141,21; {See TDNT 20 }

AV-Adam 9; 9

Adam = "the red earth"

1) Adam, the first man, the parent of the whole human family

<235> ἀλλά alla *al-lah'* neuter plural of 243; conj;

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

<264> ἁμαρτάνω hamartano *ham-ar-tan'-o* perhaps from 1 (as a negative particle) and the base of 3313; v; TDNT-1:267,44; {See TDNT 54 }

AV-sin 38, trespass 3, offend 1, for your faults 1; 43

1) to be without a share in

2) to miss the mark

3) to err, be mistaken

4) to miss or wander from the path of uprightness and honour, to do or go wrong

5) to wander from the law of God, violate God's law, sin

<575> ἀπό apo *apo'* a primary particle; preposition;

AV-from 393, of 129, out of 48, for 10, off 10, by 9, at 9, in 6, since + 3739 5, on 5, not tr. 16, misc. 31; 671

1) of separation

1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...

1b) of separation of a part from the whole

1b1) where of a whole some part is taken

1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed

1d) of a state of separation, that is of distance

1d1) physical, of distance of place

1d2) temporal, of distance of time

2) of origin

2a) of the place whence anything is, comes, befalls, is taken

2b) of origin of a cause

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<936> βασιλεύω *basileuo bas-il-yoo'-o* from 935; v; TDNT-1:590,97; {See TDNT 127 }

AV-reign 20, king 1, 21

- 1) to be king, to exercise kingly power, to reign
    - 1a) of the governor of a province
    - 1b) of the rule of the Messiah
    - 1c) of the reign of Christians in the millennium
  - 2) metaph. to exercise the highest influence, to control
- 

<1510> εἰμί *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; v; TDNT-2:398,206; {See TDNT 218 }

AV-I am + 1473 74, am 55, it is I + 1473 6, be 2, I was + 1473 1, have been 1, not tr 7; 146

- 1) to be, to exist, to happen, to be present
- 

<1909> ἐπί *epi ep-ee'* a root; prep;

AV-on 196, in 120, upon 159, unto 41, to 41, misc 339; 896

- 1) upon, on, at, by, before
  - 2) of position, on, at, by, over, against
  - 3) to, over, on, at, across, against
- 

<2076> ἐστί *esti es-tee'* third person singular present indicative of 1510; v;

AV-is 744, are 51, was 29, be 25, have 11, not tr 15, misc 25, vr is 1; 900

- 1) third person singular of "to be"

Used in phrase <3739> <2076> (5748) in:

Mr 3:17 7:11,34 12:42 15:15 Eph 6:17 Col 1:24 Heb 7:2 Re 21:8,17

These are listed under number 3603.

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<2288> θάνατος *thanatos than'-at-os* from 2348; n m; TDNT-3:7,312; {See TDNT 299 }

AV-death 117, deadly 2; 119

- 1) the death of the body
    - 1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended
    - 1b) with the implied idea of future misery in hell
      - 1b1) the power of death
    - 1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin
  - 2) metaph., the loss of that life which alone is worthy of the name,
    - 2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell
  - 3) the miserable state of the wicked dead in hell
  - 4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell
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<2532> *καί kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;  
 AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251  
 1) and, also, even, indeed, but

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<3195> *μέλλω mello mel'-lo* a strengthened form of 3199 (through the idea of expectation); v;  
 AV-shall 25, should 20, would 9, to come 9, will 7, things to come 4, not tr 3, misc 33; 110  
 1) to be about  
 1a) to be on the point of doing or suffering something  
 1b) to intend, have in mind, think to

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<3360> *μέχρι mechri mekh'-ree* or *μεχρις mechris mekh-ris'* from 3372; particle;  
 AV-unto 7, until 7, till 1, to 1, till + 3739 1; 17  
 1) as far as, until

---

<3361> *μή me may* a primary particle of qualified negation (whereas 3756 expresses an absolute denial); particle;  
 AV-not 486, no 44, that not 21, God forbid + 1096 15, lest 14, neither 7, no man + 5100 6, but 3, none 3, not translated 51, misc 23; 673  
 1) no, not lest  
*μή* is the weaker negative, a favorite of the Subjunctive Mood. *ου* and *ουκ* and *οὐδέ* *oude oo-deh'*; from 3756 and 1161; not however, i.e. neither, nor, not even: — neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as. are strong negations, favorite of the indicative and Imperative Moods. See Heb 13:5.

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<3475> *Μωσεύς Moseus moce-yoos'* or *Μωσῆς Moses mo-sace'* or *Μωϋσῆς Mouses mo-oo-sace'* of Hebrew origin 04872 *מֹשֶׁה*; n pr m; TDNT-4:848,622; {See TDNT 512 }  
 AV-Moses 80; 80  
 Moses = "drawing out"  
 1) the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.

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<3588> *ὁ ho ho* including the feminine *ἡ he hay*, and the neuter *το to to* in all their inflections, the definite article; article;  
 AV-which 413, who 79, the things 11, the son 8, misc 32; 543  
 1) this, that, these, etc.  
 Only significant renderings other than "the" counted

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<3667> ὁμοίωμα *homoioma hom-oy'-o-mah* from 3666; n n; TDNT-5:191,684; {See TDNT 550 }

AV-likeness 3, made like to 1, similitude 1, shape 1; 6

- 1) that which has been made after the likeness of something
    - 1a) a figure, image, likeness, representation
    - 1b) likeness i.e. resemblance, such as amounts almost to equality or identity
- 

<3739> ὅς *hos hos* including feminine ἡ *he hay*, and neuter ὁ *ho ho* probably a primary word (or perhaps a form of the article 3588); pron;

AV-which 418, whom 270, that 139, who 87, whose 52, what 40, that which 20, whereof 17, misc 346; 1389

- 1) who, which, what, that
- 

<3847> παράβασις *parabasis par-ab'-as-is* from 3845; n f; TDNT-5:739,772; {See TDNT 588 }

AV-transgression 6, breaking 1; 7

- 1) a going over
- 2) metaph. a disregarding, violating
  - 2a) of the Mosaic law
  - 2b) the breach of a definite, promulgated, ratified law
  - 2c) to create transgressions, i.e. that sins might take on the character of transgressions, and thereby the consciousness of sin be intensified and the desire for redemption be aroused

For Synonyms see entry 5879

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<5179> τύπος *typos too'-pos* from 5180; n m; TDNT-8:246,1193; {See TDNT 800 }

AV-ensample 5, print 2, figure 2, example 2, pattern 2, fashion 1, manner 1, form 1; 16

- 1) the mark of a stroke or blow, print
- 2) a figure formed by a blow or impression
  - 2a) of a figure or image
  - 2b) of the image of the gods
- 3) form
  - 3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter
- 4) an example
  - 4a) in the technical sense, the pattern in conformity to which a thing must be made
  - 4b) in an ethical sense, a dissuasive example, a pattern of warning
    - 4b1) of ruinous events which serve as admonitions or warnings to others
  - 4c) an example to be imitated
    - 4c1) of men worthy of imitation
  - 4d) in a doctrinal sense
    - 4d1) of a type i.e. a person or thing prefiguring a future (Messianic) person or thing

For Synonyms see entry 5919

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**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

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**TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714**

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**TVM: Present 5774, Active 5784, Indicative 5791, Count: 3014**

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**TVM: Present 5774, Active 5784, Participle 5796, Count: 2549**

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**TVM: Present 5774, Not Stated 5799, Indicative 5791, Count: 1617**

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## **Commentaries – Romans 5:14**

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**( Eclectic Notes )**

### **John Nelson Darby (1800-1882 A.D.) Med 57**

**"death reigned ... "** Death is the proof that sin reigns over all men. Adam was under a law, he was forbidden to eat of the fruit of a certain tree. The Jews, as we all know, were nationally under the law. Now, if Adam did not observe the original commandment, nor the Jews the law of God, they were positively guilty in those points wherein they had disobeyed.

### **John Nelson Darby (1800-1882 A.D.) Med 57**

**"death reigned from Adam to Moses"** Death reigned, even over those who did not, like Adam, transgress an explicit command. The inference goes without saying: Death was universal from Adam downwards; sin was universal.

#### **P 822**

**the similitude of Adam's transgression** This verse refers to what is said of Israel in: Hosea 6.7 "They like Adam have transgressed the covenant." Adam, like Israel, stood in relation to God by a positive law. With the heathen it was otherwise, they possessed no law. They had indeed a conscience, and obedience to God was obligatory, but one could not say that in this or that point they had transgressed a known commandment of God, because there were none. No law existed for them, and so what they had done could not be reckoned to them as transgression. But sin was there: conscience was aware of all that was done contrary to its voice, and death reigned. The dominion of death proved also the existence of sin, of which it was the consequence. Each one, even if not under the law, had defiled his conscience, and death was the constant proof of the existence of sin. The Gentiles, who had no law, died just as much as the Jews.

### **John Nelson Darby (1800-1882 A.D.) Med 57**

**the similitude of Adam's transgression** Typology ... there is a consistency in God's dealings with men. Thus his acts in the Old Testament will present a pattern which can be seen to be repeated in the New Testament events; these may therefore be interpreted by reference to the pattern displayed in the old Testament. New Testament typology is thus essentially the tracing of the constant principles of God's working in history, revealing 'a recurring rhythm in past history which is taken up more fully and perfectly in the Gospel events.' The New Testament writers are aware not only of being involved in this continuous process, but also of being witnesses of the climax and culmination of it.

### **Newell - Romans Verse by Verse**

Verse 14: Here Adam is declared a type of the One who was to come--that is, of Christ, the last Adam. We cannot sufficiently urge the study of this great passage: until the mind sees, and the heart understands--and that gladly, condemnation by the one, and justification by the Other. It is just as necessary to see this "by the one" doctrine regarding our spirits, as regarding our bodies. As to the latter, Paul says, "As in Adam all die, so also In Christ shall all be made alive"; "The first man is of the earth, earthy; the second Man is of heaven . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1Co 15:22,47,49). To discover that we are even now no longer connected with that first Adam in which we were born, but with the Risen Christ, the last Adam<sup>a</sup>--this will be our joy in Chapters Six to Eight. But the foundation of this blessed truth is laid here in the Doctrine of the Two Men.

### **A.T.Robertson's - Word Pictures . . .**

Even over them that had not sinned after the likeness of Adam's transgression (και επι τους μη αμαρτησαντας επι τω ομοιωματι της παραβασεως αδαμ). Adam violated an express command of God and Moses gave the law of God clearly. And yet sin and death followed all from Adam on till Moses, showing clearly that the sin of Adam brought terrible consequences upon the race. Death has come upon infants and idiots also as a result of sin, but one understands Paul to mean that they are not held responsible by the law of conscience.

A figure (τυπος). See on "Ac 7:43"; see on "1Th 1:7"; see on "2Th 3:9"; see on "1Co 10:6" for this word. Adam is a type of Christ in holding a relation to those affected by the headship in each case, but the parallel is not precise as Paul shows.

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<sup>a</sup> Please understand, however, that Newell is not suggesting that the Born again person no longer has a sin nature, for esp. Rom 7 talks of our fight with the old man in Adam.

**Scofield - Reference Notes on the Bible**

4 (Adam to Moses)

Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation

Ro 8:19-22 of which he was lord and head. Christ brings into moral unity with God, and into eternal life, the new creation of which he is Lord and Head.

Eph 1:22,23 Even the animal and material creation, cursed for man's sake.

Ge 3:17 will be delivered by Christ.

Isa 11:6-9 Ro 8:19-22

**Text - Romans 5:15**

- 15 (ASV) But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. (ASV)
- 15 (AV) But <235> not <3756> as <5613> the offence <3900>, so <3779> also <2532> *is* the free gift <5486>. For <1063> if <1487> through the offence <3900> of one <1520> many <4183> be dead <599> (5627), much <4183> more <3123> the grace <5485> of God <2316>, and <2532> the gift <1431> by <1722> grace <5485>, *which is* <3588> by one <1520> man <444>, Jesus <2424> Christ <5547>, hath abounded <4052> (5656) unto <1519> many <4183>. (AV)
- 15 (BYZ) ἀλλ <235> {CONJ} ουχ <3756> {PRT-N} ως <5613> {ADV} το <3588> {T-NSN} παραπτώμα <3900> {N-NSN} ουτως <3779> {ADV} και <2532> {CONJ} το <3588> {T-NSN} χαρισμα <5486> {N-NSN} ει <1487> {COND} γαρ <1063> {CONJ} τω <3588> {T-DSN} του <3588> {T-GSM} ενος <1520> {A-GSM} παραπτωματι <3900> {N-DSN} οι <3588> {T-NPM} πολλοι <4183> {A-NPM} απεθανον <599> (5627) {V-2AAI-3P} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} η <3588> {T-NSF} χαρις <5485> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} και <2532> {CONJ} η <3588> {T-NSF} δωρεα <1431> {N-NSF} εν <1722> {PREP} χαριτι <5485> {N-DSF} τη <3588> {T-DSF} του <3588> {T-GSM} ενος <1520> {A-GSM} ανθρωπου <444> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} εις <1519> {PREP} τους <3588> {T-APM} πολλους <4183> {A-APM} επερισσευσεν <4052> (5656) {V-AAI-3S} (BYZ)
- 15 (WH) ἀλλ <235> {CONJ} ουχ <3756> {PRT-N} ως <5613> {ADV} το <3588> {T-NSN} παραπτώμα <3900> {N-NSN} ουτως <3779> {ADV} Η και <2532> {CONJ} Η και <2532> {CONJ} Η το <3588> {T-NSN} χαρισμα <5486> {N-NSN} ει <1487> {COND} γαρ <1063> {CONJ} τω <3588> {T-DSN} του <3588> {T-GSM} ενος <1520> {A-GSM} παραπτωματι <3900> {N-DSN} οι <3588> {T-NPM} πολλοι <4183> {A-NPM} απεθανον <599> (5627) {V-2AAI-3P} πολλω <4183> {A-DSN} μαλλον <3123> {ADV} η <3588> {T-NSF} χαρις <5485> {N-NSF} του <3588> {T-GSM} θεου <2316> {N-GSM} και <2532> {CONJ} η <3588> {T-NSF} δωρεα <1431> {N-NSF} εν <1722> {PREP} χαριτι <5485> {N-DSF} τη <3588> {T-DSF} του <3588> {T-GSM} ενος <1520> {A-GSM} ανθρωπου <444> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} εις <1519> {PREP} τους

<3588> {T-APM} πολλους <4183> {A-APM} επερισσευσεν <4052> (5656) {V-AAI-3S} (WH)

- 15 (WNT) 15-17 But not as the transgression, thus also is the gratuitous favor. For since by the transgression of the one the many died, much more the grace of God and the gratuitous gift by grace which is of the one Man, Jesus Christ, to the many will abound And not as through one who sinned, was the gift, for the judgment, on the one hand, was out of one transgression as a source, resulting in condemnation. But the gratuitous gift, on the other hand, was out of many transgressions as a source, resulting in justification. For in view of the fact that by means of the transgression of the one death reigned as king through that one, much more those who receive the abundance of grace and of the gift of righteousness, in life will reign as kings through the One, Jesus Christ. (WNT)

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### Word Study – Romans 5:15

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<235> ἀλλά *alla al-lah'* neuter plural of 243; conj;

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

1) but

1a) nevertheless, notwithstanding

1b) an objection

1c) an exception

1d) a restriction

1e) nay, rather, yea, moreover

1f) forms a transition to the cardinal matter

<444> ἄνθρωπος *anthropos anth'-ro-pos* from 435 and *ops* (the countenance, from 3700); man-faced, i.e. a human being; n m; TDNT-1:364,59; {See TDNT 72} {See TDNT "the Son of Man" 807}

AV-man 552, not tr 4, misc 3; 559

1) a human being, whether male or female

1a) generically, to include all human individuals

1b) to distinguish man from beings of a different order

1b1) of animals and plants

1b2) of from God and Christ

1b3) of the angels

1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin

1d) with the adjunct notion of contempt or disdainful pity

1e) with reference to two fold nature of man, body and soul

1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God

1g) with reference to sex, a male

2) indefinitely, someone, a man, one

3) in the plural, people

4) joined with other words, merchantman

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<599> ἀποθνήσκω *apothnesko ap-oth-nace'-ko* from 575 and 2348; v; TDNT-3:7,312; {See TDNT 299 }  
 AV-die 98, be dead 29, be at the point of death + 3195 1, perish 1, lie a dying 1, be slain + 5408 1, vr dead 1; 112

1) to die

- 1a) of the natural death of man
- 1b) of the violent death of man or animals
- 1c) to perish by means of something
- 1d) of trees which dry up, of seeds which rot when planted
- 1e) of eternal death, to be subject to eternal misery in hell

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<1063> γάρ *gar gar* a primary particle; conj;  
 AV-for 1027, misc 28, not tr 12; 1067  
 1) for

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<1431> δωρεά *dorea do-reh-ah'* from 1435; n f; TDNT-2:166,166; {See TDNT 191 }  
 AV-gift 11; 11  
 1) a gift  
 For Synonyms see entry 5839

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<1487> εἰ εἰ *I* a primary particle of conditionality; conj;  
 AV-if 242, whether 21, that 6, not tr 20, misc 3; 292  
 1) if, whether

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<1519> εἰς *eis ice* a primary preposition; prep; TDNT-2:420,211; {See TDNT 220 }  
 AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774  
 1) into, unto, to, towards, for, among  
 "For" (as used in Ac 2:38 "for the forgiveness ... ") could have two meanings.  
 If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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<1520> εἷς *heis hice* (including the neuter *etc. hen*); numeral; TDNT-2:434,214; {See TDNT 221 }  
 AV-one 229, a 9, other 6, some 6, not tr 4, misc 18; 272  
 1) one

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<1722> ἐν *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); prep; TDNT- 2:537,233; {See TDNT 240 }

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

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<2316> θεός *theos* *theh'-os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; n m; TDNT-3:65,322; {See TDNT 305 }

AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

3a) refers to the things of God

3b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

4a) God's representative or viceregent

4a1) of magistrates and judges

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<2424> Ἰησοῦς *Iesous* *ee-ay-sooce'* of Hebrew origin 03091 יֵשׁוּעַ *Jeshua*, later form of <03091> יְהוֹשֻׁעַ; n pr m; TDNT-3:284,360; {See TDNT 326 }

AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus = "Jehovah is salvation"

1) Jesus, the Son of God, the Saviour of mankind, God incarnate

2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ

3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)

4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)

5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)

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<2532> καί *kai* *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

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<3123> μᾶλλον *mallon mal'-lon* neuter of the comparative of the same as  
3122; adv comparative;

AV-more 32, rather 33, the more 12, better + 2570 2, misc 4; 83

1) more, to a greater degree, rather

1a) much, by far

1b) rather, sooner

1c) more willingly, more readily, sooner

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<3588> ὁ *ho ho* including the feminine ἡ *he hay*, and the neuter το *to to* in all  
 their inflections, the definite article; article;

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3756> οὐ *ou oo* also (before a vowel) οὐκ *ouk ook* and (before an aspirate)  
 οὐχ *ouch ookh* a primary word, the absolute negative *cf 3361* adverb;  
 particle;

AV-not 1210, no 147, cannot + 1410 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

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<3779> οὕτω *houto hoo '-to* or (before a vowel) οὕτως *houtos hoo '-toce* from  
3778; adv;

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3,  
 misc 10; 213

1) in this manner, thus, so

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<3900> παράπτωμα *paraptoma par-ap '-to-mah* from 3895; n n; TDNT-  
 6:170,846; {See TDNT 633 }

AV-trespass 9, offence 7, sin 3, fall 2, fault 2; 23

1) to fall beside or near something

2) a lapse or deviation from truth and uprightness

2a) a sin, misdeed

For Synonyms see entry 5879

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<4052> περισσεύω *perisseuo per-is-syoo '-o* from 4053; v; TDNT-6:58,828;  
 {See TDNT 619 }

AV-abound 17, abundance 3, remain 3, exceed 2, increase 2, be left 1, redound  
 1, misc 10; 39

1) to exceed a fixed number of measure, to be left over and above a certain  
 number or measure

1a) to be over, to remain

1b) to exist or be at hand in abundance

1b1) to be great (abundant)

1b2) a thing which comes in abundance, or overflows unto one,  
 something falls to the lot of one in large measure

1b3) to redound unto, turn out abundantly for, a thing

1c) to abound, overflow

1c1) to be abundantly furnished with, to have in abundance, abound in  
 (a thing), to be in affluence

1c2) to be pre-eminent, to excel

1c3) to excel more than, exceed

2) to make to abound

2a) to furnish one richly so that he has abundance

2b) to make abundant or excellent

"Abounding" is used of a flower going from a bud to full bloom.

<4183> πολὺς *polus pol-oos'* including the forms from the alternate *pollos*;  
adj; TDNT-6:536,910; {See TDNT 650 }

AV-many 210, much 73, great 59, misc 23; 365

1) many, much, large

<5485> χάρις *charis khar'-ece* from 5463; n f; TDNT-9:372,1298; {See TDNT  
840 }

AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7;  
156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness:  
grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence  
upon souls, turns them to Christ, keeps, strengthens, increases  
them in Christian faith, knowledge, affection, and kindles them to  
the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

<5486> χάρισμα *charisma khar'-is-mah* from 5483; n n; TDNT-9:402,1298;  
{See TDNT 840 }

AV-gift 15, free gift 2; 17

1) a favour with which one receives without any merit of his own

2) the gift of divine grace

3) the gift of faith, knowledge, holiness, virtue

4) the economy of divine grace, by which the pardon of sin and eternal  
salvation is appointed to sinners in consideration of the merits of  
Christ laid hold of by faith

5) grace or gifts denoting extraordinary powers, distinguishing certain  
Christians and enabling them to serve the church of Christ, the  
reception of which is due to the power of divine grace operating on  
their souls by the Holy Spirit

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<5547> Χριστός *Christos khris-tos* from 5548; adj; TDNT-9:493,1322; {See TDNT 850 }

AV-Christ 569; 569

Christ = "anointed"

1) Christ was the Messiah, the Son of God

2) anointed

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<5613> ὡς *hos hoce* probably from comparative from 3739; adv;

AV-as 342, when 42, how 18, as it were 20, about 14, misc 56; 492

1) as, like, even as, etc.

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**TVM: Second Aorist 5780, Active 5784, Indicative 5791, Count: 2138 plus 1 in a variant reading in a footnote**

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**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

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### Commentaries – Romans 5:15

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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) Med 59**

"**much more the grace of God,**" In verses 15-17 the apostle shows that grace far surpasses sin. If the consequences of Adam's sin do not remain limited to him, but extend also to his descendants, how much more the consequences of the work of Christ abound to those who are His!

**William Kelley N 74.**

"**much more the grace of God,**" Here the apostle qualifies the analogy. The difference is an immense advantage on the side of good. How could it be otherwise with such a source of goodness as God, and with such a channel and ground and object as the Man Christ Jesus? To punish, smite, destroy, was a grief, so to speak, to God; to bless is His delight, and now to the full, since Christ has made it righteous by the removal of all hindrances. The superior dignity of Christ and the exhaustless fountain of God's grace of which He was the expression secure the vast preponderance for the free gift, as against the offence.

**F.W.Grant (1834 - 1902) A 18**

"**much more the grace of God,**" God is not satisfied with a mere obliterating the effect of the first man's sin. He will go far beyond that in His grace.

**John Nelson Darby (1800-1882 A.D.) Med 59**

"**by one man, Jesus Christ,**" The blessing of God is in the last Adam, the second and truly glorified Man, after having previously been made sin for us, in Him who met the power of Satan and subjected Himself to death, although He could not be holden of it; who bore in His soul the curse and the forsaking of God, and whom God raised from the dead and seated at His right hand as Man, having been perfectly glorified by His work.

**C. A. Coates (1862-1945) Lf 431**

**For Thou hast brought again to Him  
More than by man He lost;  
And in the very place of sin  
We see His glory most.**

**CRB LF 101**

**Evil's challenge, long permitted,  
Met by Thy supremacy,  
In Thy ways was wisely fitted  
To display the Trinity.**

**Newell - Romsns Verse by Verse**

We find in verses 15 to 17 a sort of parenthesis in which the results of Adam's trespass and Christ's act of obedience are shown to differ in two respects (but not at all in the principle of the one involving the many). In the first case (verse 15) there is the difference of degree in the result, because of the infinite chasm between the creature Adam, and the Creator-- God and His Son Jesus Christ! So we read:

Verse 15: For if by the trespass of the one *Adam* death came to the many; MUCH MORE did the grace of God, and the gift by the grace of THE ONE MAN, JESUS CHRIST, abound unto the many! It takes faith to esteem this true now, seeing, as we do, the cemeteries all about us; death on every hand, --the general dire results of sin; but we must believe that the free gift will finally be seen, in its results, to be as far beyond the results of the trespass, as God and Christ are greater than the creature Adam! <sup>a</sup>

But after all this does not disagree with what we have above said, for it is Adam, the sinning creature, on the one hand; and the infinitely great and good God, and His grace by His Son Christ, on the other. Measure, quantity, must enter in: as, indeed, in saying of God "we have much more reason to expect," Dr. Brown tacitly admits. "Much more," says Paul, "did the grace"--of whom? GOD. This emphasizing God brings out everything!

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<sup>a</sup> David Brown (in Jamieson, Fausset and Brown's excellent commentary) disagrees here, saying: "The 'much more' here does not mean that we get much more of good by Christ than of evil by Adam (for it is not a case of quantity at all); but, that we have much more reason to expect, --or, it is much more agreeable to our ideas of God, that the many should be benefited by the merits of one; and, if the latter has happened, 'much more' may we assure ourselves of the former."

### A.T. Robertson's - Word Pictures . . .

**But not as the trespass (αλλ ουχ ως).** It is more contrast than parallel: "the trespass" (το παραπτωμα, the slip, fall to one side) over against the free gift (το χαρισμα, of grace χαρις ).

**Much more (πολλω μαλλον).** Another *a fortiori* argument. Why so? As a God of love he delights

**much more** in showing mercy and pardon than in giving just punishment (Lightfoot). The gift surpasses the sin. It is not necessary to Paul's argument to make "the many" in each case correspond, one relates to Adam, the other to Christ.

### Scofield - Reference Notes on the Bible

*Marg* (one many) the one the many died.

### Vincent-NT Word Studies

**15. Of one (του ενος).** Rev., correctly, the one — Adam. So the many.

**Much more.** Some explain of the quality of the cause and effect: that as the fall of Adam caused vast evil, the work of the far greater Christ shall much more cause great results of good. This is true; but the argument seems to turn rather on the question of certainty. "The character of God is such, from a Christian point of view, that the comparison gives a much more certain basis for belief, in what is gained through the second Adam, than in the certainties of sin and death through the first Adam" (Schaff and Riddle).

### Text – Romans 5:16

16 (ASV) And not as through one that sinned, *so* is the gift: for the judgment *came* of one unto condemnation, but the free gift *came* of many trespasses unto *{1}* justification. *{1}* *Gr an act of righteousness*; Re 15:4; 19:8 } (ASV)

16 (AV) And <2532> not <3756> as <5613> *it was* by <1223> one <1520> that sinned <264> (5660), *so is* the gift <1434>: for <1063> <3303> the judgment <2917> *was* by <1537> one <1520> to <1519> condemnation <2631>, but <1161> the free gift <5486> *is* of <1537> many <4183> offences <3900> unto <1519> justification <1345>. (AV)

16 (BYZ) και <2532> {CONJ} ουχ <3756> {PRT-N} ως <5613> {ADV} δι <1223> {PREP} ενος <1520> {A-GSM} αμαρτησαντος <264> (5660) {V-AAP-GSM} το <3588> {T-NSN} δωρημα <1434> {N-NSN} το <3588> {T-NSN} μεν <3303> {PRT} γαρ <1063> {CONJ} κριμα <2917> {N-NSN} εξ <1537> {PREP} ενος <1520> {A-GSM} εις <1519> {PREP} κατακριμα <2631> {N-ASN} το <3588> {T-NSN} δε <1161> {CONJ} χαρισμα <5486> {N-NSN} εκ <1537> {PREP} πολλων <4183> {A-GPN} παραπτωματων <3900> {N-GPN} εις <1519> {PREP} δικαιωμα <1345> {N-ASN} (BYZ)

16 (WH) και <2532> {CONJ} ουχ <3756> {PRT-N} ως <5613> {ADV} δι <1223> {PREP} ενος <1520> {A-GSM} αμαρτησαντος <264> (5660) {V-AAP-GSM} το <3588> {T-NSN} δωρημα <1434> {N-NSN} το <3588> {T-NSN} μεν <3303> {PRT} γαρ

<1063> {CONJ} κριμα <2917> {N-NSN} εξ <1537> {PREP} ενος <1520> {A-GSM} εις  
 <1519> {PREP} κατακριμα <2631> {N-ASN} το <3588> {T-NSN} δε <1161>  
 {CONJ} χαρισμα <5486> {N-NSN} εκ <1537> {PREP} πολλων <4183> {A-GPN}  
 παραπτωματων <3900> {N-GPN} εις <1519> {PREP} δικαιομα <1345> {N-ASN}  
 (WH)

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### Word Study – Romans 5:16

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<264> ἀμαρτάνω hamartano *ham-ar-tan'-o* perhaps from 1 (as a negative particle) and the base of 3313; v; TDNT-1:267,44; {See TDNT 54}  
 AV-sin 38, trespass 3, offend 1, for your faults 1; 43

- 1) to be without a share in
- 2) to miss the mark
- 3) to err, be mistaken
- 4) to miss or wander from the path of uprightness and honour, to do or go wrong
- 5) to wander from the law of God, violate God's law, sin

<1063> γάρ gar *gar* a primary particle; conj;  
 AV-for 1027, misc 28, not tr 12; 1067  
 1) for

<1161> δέ de *deh* a primary particle (adversative or continuative); conj;  
 AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13,  
 moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870  
 1) but, moreover, and, etc.

<1223> διά dia *dee-ah'* a primary preposition denoting the channel of an act;  
 prep; TDNT- 2:65,149; {See TDNT 184}  
 AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + 5124 44,  
 for this cause + 5124 14, because 52, misc 86; 646

- 1) through
  - 1a) of place
    - 1a1) with
    - 1a2) in
  - 1b) of time
    - 1b1) throughout
    - 1b2) during
  - 1c) of means
    - 1c1) by
    - 1c2) by the means of
- 2) through
  - 2a) the ground or reason by which something is or is not done
    - 2a1) by reason of
    - 2a2) on account of
    - 2a3) because of for this reason
    - 2a4) therefore
    - 2a5) on this account

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<1345> δικαίωμα *dikaioma dik-ah'-yo-mah* from 1344; n n; TDNT-2:219,168; {See TDNT 192 }

AV-righteousness 4, ordinance 3, judgment 2, justification 1; 10

1) that which has been deemed right so as to have force of law

1a) what has been established, and ordained by law, an ordinance

1b) a judicial decision, sentence

1b1) of God

1b1a) either the favourable judgment by which he acquits man  
and declares them acceptable to Him

1b1b) unfavourable: sentence of condemnation

2) a righteous act or deed

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<1434> δῶρημα *dorema do'-ray-mah* from 1433; n n; TDNT-2:166,166; {See TDNT 191 }

AV-gift 2; 2

1) a gift, bounty, benefaction

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<1519> εἰς *ice* a primary preposition; prep; TDNT-2:420,211; {See TDNT 220 }

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26,  
misc 322; 17741) into, unto, to, towards, for, among

"For" (as used in Ac 2:38 "for the forgiveness ... ") could have two meanings.

If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one.

So too in this passage, the word "for" signifies an action in the past.

Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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<1520> εἷς *heis hice* (including the neuter *etc. hen*); numeral; TDNT-2:434,214; {See TDNT 221 }

AV-one 229, a 9, other 6, some 6, not tr 4, misc 18; 272

1) one

---

<1537> ἐκ *ek ek* or ἐξ *ex ex* a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative); prep;

AV-of 366, from 181, out of 162, by 55, on 34, with 25, misc 98; 921

1) out of, from, by, away from

---

<2532> καί *kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

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<2631> κατάκριμα katakrima *kat-ak'-ree-mah* from 2632; n n; TDNT-3:951,469; {See TDNT 412 }

AV-condemnation 3; 3

1) damnatory sentence, condemnation

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<2917> κρίμα krima *kree'-mah* from 2919; n n; TDNT-3:942,469; {See TDNT 412 }

AV-judgment 13, damnation 7, condemnation 5, be condemned 1, go to law + 2192 1, avenge + 2919 1; 28

1) a decree, judgments

2) judgment

2a) condemnation of wrong, the decision (whether severe or mild) which one passes on the faults of others

2b) in a forensic sense

2b1) the sentence of a judge

2b2) the punishment with which one is sentenced

2b3) condemnatory sentence, penal judgment, sentence

3) a matter to be judicially decided, a lawsuit, a case in court

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<3303> μέν men *men* a primary particle; particle;

AV-indeed 22, verily 14, truly 12, not tr 142, misc 3; 193

1) truly, certainly, surely, indeed

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<3588> ὁ ho *ho* including the feminine ἡ he *hay*, and the neuter το to *to* in all their inflections, the definite article; article;

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3756> οὐ ou *oo* also (before a vowel) οὐκ ouk *ook* and (before an aspirate) οὐχ ouch *ookh*

a primary word, the absolute negative cf 3361 adverb; particle;

AV-not 1210, no 147, cannot + 1410 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

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<3900> παράπτωμα paraptoma *par-ap'-to-mah* from 3895; n n; TDNT-6:170,846; {See TDNT 633 }

AV-trespass 9, offence 7, sin 3, fall 2, fault 2; 23

1) to fall beside or near something

2) a lapse or deviation from truth and uprightness

2a) a sin, misdeed

For Synonyms see entry 5879

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<4183> πολὺς polus *pol-ooos'* including the forms from the alternate pollos; adj; TDNT-6:536,910; {See TDNT 650 }

AV-many 210, much 73, great 59, misc 23; 365

1) many, much, large

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<5486> χάρισμα charisma *khar'-is-mah* from 5483; n n; TDNT-9:402,1298;

{See TDNT 840 }

AV-gift 15, free gift 2; 17

- 1) a favour with which one receives without any merit of his own
- 2) the gift of divine grace
- 3) the gift of faith, knowledge, holiness, virtue
- 4) the economy of divine grace, by which the pardon of sin and eternal salvation is appointed to sinners in consideration of the merits of Christ laid hold of by faith
- 5) grace or gifts denoting extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating on their souls by the Holy Spirit

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<5613> ὡς *hos hoce* probably from comparative from 3739; adv;

AV-as 342, when 42, how 18, as it were 20, about 14, misc 56; 492

- 1) as, like, even as, etc.
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**TVM: Aorist 5777, Active 5784, Participle 5796, Count: 714**

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**Commentaries – Romans 5:16**


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**( Eclectic Notes )****William Kelley N 74**

**"the judgment was by one to condemnation ... "** Nor is it a difference of measure only but of kind ... one act on the part of the head that sinned *Adam* sentenced into condemnation; whereas the free gift, spite of many offences, was for a state of accomplished righteousness.

**John Nelson Darby (1800-1882 A.D.) Med 59**

**"free gift is of many offences unto justification."** Through Adam's sin all his descendants are lost; but grace, the free gift, is not merely efficacious for the lost condition, but also for many offences.

**F.W.Grant (1834 - 1902) Nb 6.223**

**"the free gift"** There is a growing fullness in the statements here. They are not mere repetitions of the same, however blessed truth. They go on swelling in an increasing triumph of divine goodness overmastering evil.

**Newell - Romsns Verse by Verse**

Verse 16: And not as through one that sinned, so is the act of giving: for the judgment came out of one unto condemnation; but the grace-bestowal came out of many trespasses unto a righteous act. This tells us that out of Adam's one trespass came judgment, but that out of many trespasses laid upon Christ came not judgment, but a righteous act (*dikaioma*).<sup>a</sup> In short, all men acted, -- sinned in Adam's act of sin. They that receive is on the principle of "the one for the many," but manifestly does not include all men, because some reject; although we find in verse 18 that the free gift "came" unto them, --" unto all men."

Note what it is that believing ones "receive": First, abundance of grace: The cross having met righteously all the claims of the Divine being, and the Divine throne, against sinners, God has now spoken to us as He is, in abounding grace, for "God is Love." Over and over are "abound," "abundance" used here to express God's attitude; and the free motion, since the cross, of His infinitely loving heart toward sinners, in gracious kindness. Those who "receive" God's grace give Him the honor of His graciousness.

Second, Those that "receive" this abundance of grace have therewith the gift of righteousness. What a gift! Apart from works, apart from the Law, apart from ordinances, apart from worthiness, an out and out gift of righteousness from God! Many times in teaching this passage to Bible classes I have asked them to repeat three times over each of these expressions: "The abundance of grace," "the gift of righteousness." We earnestly commend this to you, dear reader! Try it.

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<sup>a</sup> To the student of Greek (and to others, also), it is most instructive to note Paul's use of the words connected with righteousness: *dikaiois* means righteous; *dikaioisune* means righteousness; *dikaioo* is to declare righteous; *dikaiais* means Justification, or the act of declaring one righteous; *dikaioma*, the "righteous act," that makes justification possible.

Alas, how few believers have the courage of faith! We have looked so long at our unworthiness that the very thought of pushing away from the shore-lines and launching out on the limitless, fathomless ocean of Divine grace makes us shrink and waver. When some saint here or there does begin to believe the facts and walk in shouting liberty, we say (perhaps secretly), "He must be an especially holy, consecrated man." No, he is just a poor sinner like you, who is believing in the abundance of grace! And if we hear someone praising God for the gift of righteousness, because he is now righteous in Christ before God, we are ready to accuse him of thinking too highly of him- self. No, he is just a poor sinner like you and me, but one who has dared to believe that he has received an outright gift of righteousness, and is rejoicing in it.

### A.T. Robertson's - Word Pictures . . .

**Through one that sinned (δι ενος αμαρτησαντος).** "Through one having sinned." That is Adam. Another contrast, difference in source (εκ).

**Of one (εξ ενος).** Supply παραπτωματος, Adam's one transgression.

**Of many trespasses (εκ πολλων παραπτωματον).** The gift by Christ grew out of manifold sins by Adam's progeny.

**Justification (δικαιωμα).** Act of righteousness, result, ordinance, {Ro 1:32 2:26 Ro 8:4 } righteous deed, {Ro 5:18 } verdict as here (acquittal).

### Scofield -Reference Notes on the Bible

**Marg (offences) Sin.** See note, Ro 3:23 See Scofield "Ro 3:23"

### Vincent-NT Word Studies

**16. That sinned (αμαρτησαντος).** The better supported reading. Some MSS. and versions read αμαρτηματος *transgression*.

**Of one.** Some explain, *one man*, from the preceding (one) *that sinned*. Others, *one trespass*, from ver. 17.

**The judgment (κριμα).** Judicial sentence. Compare 1Co 6:7 11:29. See on "2Pe 2:3".

Condemnation (κατακριμα). *shall be damned*, See on "Mark 16:16". A condemnatory sentence.

**Justification (δικαιωμα).** Not the subjective state of justification, but a righteous act or deed. Re 19:8; see on "Ro 5:18".

The word is sometimes rendered *orinance*, Heb 9:1,10; an appointment of God having the force of law. So Ro 1:32, where Rev. gives *ordinance* for *judgment*, and 2:26, *ordinances* for *righteousness*.

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**Text – Romans 5:17**


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- 17 (ASV) For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and *{I}* of the gift of righteousness reign in life through the one, *even* Jesus Christ. *{I}* *Some ancient authorities omit of the gift* } (ASV)
- 17 (AV) For <1063> if <1487> by one man's <1520> offence <3900> death <2288> reigned <936> (5656) by <1223> one <1520>; much <4183> more <3123> they which receive <2983> (5723) abundance <4050> of grace <5485> and <2532> of the gift <1431> of righteousness <1343> shall reign <936> (5692) in <1722> life <2222> by <1223> one <1520>, Jesus <2424> Christ <5547>.) *{by one man's ... : or, by one offence}* } (AV)
- 17 (BYZ) ει <1487> *{COND}* γαρ <1063> *{CONJ}* τω <3588> *{T-DSN}* του <3588> *{T-GSM}* ενος <1520> *{A-GSM}* παραπτωματι <3900> *{N-DSN}* ο <3588> *{T-NSM}* θανατος <2288> *{N-NSM}* εβασιλευσεν <936> (5656) *{V-AAI-3S}* δια <1223> *{PREP}* του <3588> *{T-GSM}* ενος <1520> *{A-GSM}* πολλω <4183> *{A-DSN}* μαλλον <3123> *{ADV}* οι <3588> *{T-NPM}* την <3588> *{T-ASF}* περισσειαν <4050> *{N-ASF}* της <3588> *{T-GSF}* χαριτος <5485> *{N-GSF}* και <2532> *{CONJ}* της <3588> *{T-GSF}* δωρεας <1431> *{N-GSF}* της <3588> *{T-GSF}* δικαιοσυνης <1343> *{N-GSF}* λαμβανοντες <2983> (5723) *{V-PAP-NPM}* εν <1722> *{PREP}* ζωη <2222> *{N-DSF}* βασιλευσουσιν <936> (5692) *{V-FAI-3P}* δια <1223> *{PREP}* του <3588> *{T-GSM}* ενος <1520> *{A-GSM}* ησου <2424> *{N-GSM}* χριστου <5547> *{N-GSM}* (BYZ)
- 17 (WH) ει <1487> *{COND}* γαρ <1063> *{CONJ}* τω <3588> *{T-DSN}* του <3588> *{T-GSM}* ενος <1520> *{A-GSM}* παραπτωματι <3900> *{N-DSN}* ο <3588> *{T-NSM}* θανατος <2288> *{N-NSM}* εβασιλευσεν <936> (5656) *{V-AAI-3S}* δια <1223> *{PREP}* του <3588> *{T-GSM}* ενος <1520> *{A-GSM}* πολλω <4183> *{A-DSN}* μαλλον <3123> *{ADV}* οι <3588> *{T-NPM}* την <3588> *{T-ASF}* περισσειαν <4050> *{N-ASF}* της <3588> *{T-GSF}* χαριτος <5485> *{N-GSF}* και <2532> *{CONJ}* η της <3588> *{T-GSF}* δωρεας <1431> *{N-GSF}* η της <3588> *{T-GSF}* δωρεας <1431> *{N-GSF}* η της <3588> *{T-GSF}* δικαιοσυνης <1343> *{N-GSF}* λαμβανοντες <2983> (5723) *{V-PAP-NPM}* εν <1722> *{PREP}* ζωη <2222> *{N-DSF}* βασιλευσουσιν <936> (5692) *{V-FAI-3P}* δια <1223> *{PREP}* του <3588> *{T-GSM}* ενος <1520> *{A-GSM}* ησου <2424> *{N-GSM}* χριστου <5547> *{N-GSM}* (WH)

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**Word Study – Romans 5:17**


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<936> βασιλεύω *basileuo bas-il-yoo'-o* from 935; v; TDNT-1:590,97; {See TDNT 127 }

AV-reign 20, king 1, 21

- 1) to be king, to exercise kingly power, to reign
  - 1a) of the governor of a province
  - 1b) of the rule of the Messiah
  - 1c) of the reign of Christians in the millennium
- 2) metaph. to exercise the highest influence, to control

<1063> γάρ *gar gar* a primary particle; conj;

AV-for 1027, misc 28, not tr 12; 1067

- 1) for

<1223> διά *dia dee-ah'* a primary preposition denoting the channel of an act; prep; TDNT- 2:65,149; {See TDNT 184 }

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + 5124 44, for this cause + 5124 14, because 52, misc 86; 646

- 1) through
  - 1a) of place
    - 1a1) with
    - 1a2) in
  - 1b) of time
    - 1b1) throughout
    - 1b2) during
  - 1c) of means
    - 1c1) by
    - 1c2) by the means of
- 2) through
  - 2a) the ground or reason by which something is or is not done
    - 2a1) by reason of
    - 2a2) on account of
    - 2a3) because of for this reason
    - 2a4) therefore
    - 2a5) on this account

<1343> δικαιοσύνη *dikaiousune dik-ah-yos-oo'-nay* from 1342; n f; TDNT-2:192,168; {See TDNT 192 }

AV-righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
    - 1a) the doctrine concerning the way in which man may attain a state approved of God
    - 1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting
  - 2) in a narrower sense, justice or the virtue which gives each his due
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<1431> δωρεά *dorea do-reh-ah'* from 1435; n f; TDNT-2:166,166; {See TDNT 191 }

AV-gift 11; 11

1) a gift

For Synonyms see entry 5839

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<1487> εἰ εἰ *I* a primary particle of conditionality; conj;

AV-if 242, whether 21, that 6, not tr 20, misc 3; 292

1) if, whether

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<1520> εἷς *heis hīce* (including the neuter *etc.* hen); numeral; TDNT-2:434,214; {See TDNT 221 }

AV-one 229, a 9, other 6, some 6, not tr 4, misc 18; 272

1) one

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<1722> ἐν *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); prep; TDNT- 2:537,233; {See TDNT 240 }

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

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<2222> ζωή *zoe dzo-ay'* from 2198; n f; TDNT-2:832,290; {See TDNT 282 }

AV-life 133, lifetime 1; 134

1) life

1a) the state of one who is possessed of vitality or is animate

1b) every living soul

2) life

2a) of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

For Synonyms see entry 5821

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<2288> θάνατος *thanatos than'-at-os* from 2348; n m; TDNT-3:7,312; {See TDNT 299 }

AV-death 117, deadly 2; 119

1) the death of the body

1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended

1b) with the implied idea of future misery in hell

1b1) the power of death

1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness

- i.e. figuratively, a region enveloped in the darkness of ignorance and sin
- 2) metaph., the loss of that life which alone is worthy of the name,
    - 2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell
  - 3) the miserable state of the wicked dead in hell
  - 4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell

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<2424> Ἰησοῦς Iesous *ee-ay-sooce* of Hebrew origin 03091 יֵשׁוּעַ Jeshua, later form of <03091> יְהוֹשֻׁעַ; n pr m; TDNT-3:284,360; {See TDNT 326 }

AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus = "Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)

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<2532> καί kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

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<2983> λαμβάνω lambano *lam-ban'-o* a prolonged form of a primary verb, which is use only as an alternate in certain tenses; v; TDNT-4:5,495; {See TDNT 424 }

AV-receive 133, take 106, have 3, catch 3, not tr 1, misc 17; 263

- 1) to take

- 1a) to take with the hand, lay hold of, any person or thing in order to use it
  - 1a1) to take up a thing to be carried
  - 1a2) to take upon one's self
- 1b) to take in order to carry away
  - 1b1) without the notion of violence, i.e to remove, take away
- 1c) to take what is one's own, to take to one's self, to make one's own
  - 1c1) to claim, procure, for one's self
    - 1c1a) to associate with one's self as companion, attendant
    - 1c2) of that which when taken is not let go, to seize, to lay hold of, apprehend
    - 1c3) to take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud
    - 1c4) to take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self
    - 1c5) catch at, reach after, strive to obtain
    - 1c6) to take a thing due, to collect, gather (tribute)

- 1d) to take

1d1) to admit, receive

1d2) to receive what is offered

1d3) not to refuse or reject

1d4) to receive a person, give him access to one's self, 1d41) to regard any one's power, rank, external

circumstances, and on that account to do some injustice or neglect something

1e) to take, to choose, select

1f) to take beginning, to prove anything, to make a trial of, to experience

2) to receive (what is given), to gain, get, obtain, to get back

For Synonyms see entry [5877](#)

<3123> μάλλον *mallon mal'-lon* neuter of the comparative of the same as [3122](#); adv comparative;

AV-more 32, rather 33, the more 12, better + [2570](#) 2, misc 4; 83

1) more, to a greater degree, rather

1a) much, by far

1b) rather, sooner

1c) more willingly, more readily, sooner

<3588> ὁ *ho ho* including the feminine ἡ *he hay*, and the neuter το *to to* in all their inflections, the definite article; article;

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

<3900> παράπτωμα *paraptoma par-ap'-to-mah* from [3895](#); n n; TDNT-6:170,846; {See TDNT 633 }

AV-trespass 9, offence 7, sin 3, fall 2, fault 2; 23

1) to fall beside or near something

2) a lapse or deviation from truth and uprightness

2a) a sin, misdeed

For Synonyms see entry [5879](#)

<4050> περισσεΐα *perisseia per-is-si'-ah* from [4052](#); n f; TDNT-6:63,828; {See TDNT 619 }

AV-abundance 2, abundantly 1, superfluity 1; 4

1) abundance, superabundantly, superfluously

2) superiority, preference, pre-eminence

3) gain, profit

4) residue, remains: the wickedness remaining over in a Christian from his state prior to conversion

Used by the Greeks to describe the excess wax in their ears.

<4183> πολὺς *polus pol-oos'* including the forms from the alternate *pollos*; adj; TDNT-6:536,910; {See TDNT 650 }

AV-many 210, much 73, great 59, misc 23; 365

1) many, much, large

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<5485> χάρις charis *khar'-ece* from 5463; n f; TDNT-9:372,1298; {See TDNT 840 }

AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

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<5547> Χριστός Christos *khris-tos'* from 5548; adj; TDNT-9:493,1322; {See TDNT 850 }

AV-Christ 569; 569

Christ = "anointed"

1) Christ was the Messiah, the Son of God

2) anointed

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**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

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**TVM: Future 5776, Active 5784, Indicative 5791, Count: 813**

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**TVM: Present 5774, Active 5784, Participle 5796, Count: 2549**

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**Commentaries - Romans 5:17**


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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) Med 59**

**"death reigned by one ... reign in life by one"**

1Co 15:45 "The first man Adam became a living soul; the last Adam a quickening spirit."

**"death reigned by one ... reign in life by one"** The abundance of grace shines forth particularly here, where it says, "for if by one man's offence death reigned by one; much more they" — one might have thought that it would have gone on "much more life will reign"; but no it says "they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

**"death reigned by one ... reign in life by one"** Thus the result is triumphant, and this not only for men dead by sin, but also for those that had the aggravation of offences under the law. Believers being Christ's, let them have been what they may, Gentile no less than Jewish, receive abundance of grace and of the free gift of righteousness, and shall reign in life by the one Jesus Christ. It is not merely that life is to reign, in contrast with death, but they shall reign in life through Christ. Calvin thinks these two equivalent; what is said is really far more blessed. For faith the contrast of grace with the first man always exceeds. If the balance is not so exact in rhetoric, the believer may enjoy so much the more the precious affluence of the Word and the Spirit now, as he will the crowning blessedness in glory by and by.

William Kelley N 75

**"death reigned by one ... reign in life by one"** Mortality brings home to men sin's domination. Christ's grace triumphantly reverses the effects of Adam's fall, turning the slaves of death into lords of life.

**Newell - Romans Verse by Verse**

Verse 17: For if by the trespass of the one, death reigned- as-king through the one, much more those accepting the abundance of grace and of the free-gift of righteousness, shall reign-as-kings in life through the One, Jesus Christ! It is not only that you have life, and that eternal life, in Christ: but here in verse 17 we find two kingdoms:

First, By the trespass of the one death reigned-as-king through the one. And is that not true? I travelled around this world from west to east, beginning from Chicago. As we went eastward to the older parts of the States, we saw the stones thicker and thicker in the cemeteries. Then in England and Scotland, still more cemeteries, with still more monuments to the reign of death. But when we got out to old China, I was literally appalled at the number of the tombs and the coffins! Surely death has reigned, through Adam!

But second (for the fourth time in this chapter), God now uses the words "much more," applying them to those who accept the abundance of His grace and of His gift of righteousness, saying these shall reign-as-kings in life through the One, even Jesus Christ. Look now at this expression, reign- as-kings in life. I am writing this during the week of the coronation of George VI of England, and have heard of the splendors with which the ceremony was attended; and we do thank God for the British Empire, and honor, with her subjects, her monarch. But, ah, believer,

look closely at these words of Paul, reigning in life. Here is a kingdom before which all of earth is dust. And who are the kings here? Believers! Those whose humble faith has "received the abundance of grace and of the gift of righteousness": these shall reign-as-kings through Jesus Christ.

God has "the ages to come" in which to manifest fully this mighty reigning! But it is already begun for those in Christ. Gideon, speaking of certain Israelites, asked the kings of Midian, "What manner of men were they?" "As thou art, so were they," they answered; "each one resembled the children of a king." "They shall reign forever and ever," is God's description of the saints of the New Jerusalem ( Re 22:5). And their reign has already, in this life, begun; because they are in Christ the mighty Victor! Satan would fain keep from your ears this news, believer, that you stand in the abundance of God's grace; that you have received the gift of righteousness in Christ; and that you are to reign-as-a-king-in-life now and forever, through the One, Jesus Christ. May God awaken us to the facts!<sup>a</sup> (1) Satan is deathly jealous of the Church of God, which is already in the heavenlies, from which he is soon to be cast out. He knows that the Church will share Christ's throne and soon reign with Him in indescribable glory. Therefore he will blind you, if he can, to your present place of royal power of life in Christ. It will, we are sure, be a matter of fathomless regret to many Christians, at Christ's coming, that their lives on earth were characterized by doubt, defeat and depression; rather than by victorious reigning in life in Christ. God has no favorites. Each one who is in Christ has a complete Christ. The exhortations of the Epistles are addressed alike to all. David Livingstone early wrote in his diary, "I have found that I have no unusual endowments of intellect, but I this day resolved that I would be an uncommon Christian." Concerning such it is written, "Considering the issue of their manner of life, imitate their faith" ( Heb 13:7). Let us refuse to be content with a Christian existence that cannot finally be summed up as "He reigned in life through Jesus Christ,"--over sin, Satan, the world, difficulties, adverse surroundings and circumstances. Let us remember the apostles, the martyrs. Reformers, godly Puritans, the holy Wesleys, and Whitefields, the Havergals and Crosbys; and the humble saints we know, whose existence is described by Paul's glorious phrase "reigning in life through our Lord Jesus Christ."

### **A.T.Robertson's - Word Pictures . . .**

**Much more (πολλω μαλλον).** Argument *a fortiori* again. Condition of first class assumed to be true. Note balanced words in the contrast (transgression παραπτωματι, grace χαριτος; death θανατος, life ζωη); the one or

**Adam του ενος,** the one

**Jesus Christ;** reign βασιλευω in both.

### **Romans 5:17 (Scofield Reference Notes on the Bible)**

**Marg (offence)** Marg (righteousness)

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<sup>a</sup> 'When Israel inquired of the Lord about Saul, the eon of Kish, who had been anointed as their King (for they could not find him), the Lord answered, you remember' "Behold, he hath hid himself among the stuff." "And they ran and fetched him thence" (1Sa 10:22-23). How sad if some of us who have received the abundance of grace and of the gift of righteousness, and whom God desires to be reigning in life in Christ, have gotten ourselves hidden "among the stuff,"--of earthly goods, and ambitions, "religious" traditions, and the literature of this world!

***Marg (offence) Sin.*** See note, **Ro 3:23** See Scofield "Ro 3:23"

***Marg (righteousness)*** See vs. 17,18,21 See note, **Ro 3:21** See Scofield "Ro 3:21"

### **Vincent\_NTWordStudies**

**17. Reigned.** The emphatic point of the comparison. The effect of the second Adam cannot fall behind that of the first. If *death reigned*, there must be a *reign of life*.

**They which receive (οι λαμβανοντες).** *Not* believingly accept, but simply *the recipients*.

**Abundance of grace.** Note the articles, *the* abundance of *the* grace.

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**Text – Romans 5:18**


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- 18 (ASV) So then as through one trespass *the judgment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. (ASV)
- 18 (AV) Therefore <686> <3767> as <5613> by <1223> the offence <3900> of one <1520> *judgment came* upon <1519> all <3956> men <444> to <1519> condemnation <2631>; even <2532> so <3779> by <1223> the righteousness <1345> of one <1520> *the free gift came* upon <1519> all <3956> men <444> unto <1519> justification <1347> of life <2222>. {*by the offence ... : or, by one offence*} {*by the righteousness ... : or, by one righteousness*} (AV)
- 18 (BYZ) αρα <686> {PRT} ουν <3767> {CONJ} ως <5613> {ADV} δι <1223> {PREP} ενος <1520> {A-GSN} παραπτωματος <3900> {N-GSN} εις <1519> {PREP} παντας <3956> {A-APM} ανθρωπους <444> {N-APM} εις <1519> {PREP} κατακριμα <2631> {N-ASN} ουτως <3779> {ADV} και <2532> {CONJ} δι <1223> {PREP} ενος <1520> {A-GSN} δικαιωματος <1345> {N-GSN} εις <1519> {PREP} παντας <3956> {A-APM} ανθρωπους <444> {N-APM} εις <1519> {PREP} δικαιωσιν <1347> {N-ASF} ζωης <2222> {N-GSF} (BYZ)
- 18 (WH) αρα <686> {PRT} ουν <3767> {CONJ} ως <5613> {ADV} δι <1223> {PREP} ενος <1520> {A-GSM} παραπτωματος <3900> {N-GSN} εις <1519> {PREP} παντας <3956> {A-APM} ανθρωπους <444> {N-APM} εις <1519> {PREP} κατακριμα <2631> {N-ASN} ουτως <3779> {ADV} και <2532> {CONJ} δι <1223> {PREP} ενος <1520> {A-GSM} δικαιωματος <1345> {N-GSN} εις <1519> {PREP} παντας <3956> {A-APM} ανθρωπους <444> {N-APM} εις <1519> {PREP} δικαιωσιν <1347> {N-ASF} ζωης <2222> {N-GSF} (WH)
- 18 (WNT) 18-21 So then, therefore, as through one act of transgression, to all men there resulted condemnation, thus also through one act of righteousness, to all men there resulted a righteous standing that had to do with life. For just as through the disobedience of the one man the many were constituted sinners, thus also through the obedience of the One, the many will be constituted righteous. Moreover, law entered in alongside in order that the transgression might be augmented. But where the sin was augmented, the grace superabounded with more added to that, in order that just as the aforementioned sin reigned as king in the sphere of death, thus also the aforementioned grace might reign as king through righteousness, resulting in eternal life through Jesus Christ our Lord. (WNT)
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## Word Study – Romans 5:18

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<444> ἄνθρωπος anthropos *anth'-ro-pos* from 435 and ops (the countenance, from 3700); man-faced, i.e. a human being; n m; TDNT-1:364,59; {See TDNT 72 } {See TDNT "the Son of Man" 807 }

AV-man 552, not tr 4, misc 3; 559

- 1) a human being, whether male or female
  - 1a) generically, to include all human individuals
  - 1b) to distinguish man from beings of a different order
    - 1b1) of animals and plants
    - 1b2) of from God and Christ
    - 1b3) of the angels
  - 1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin
  - 1d) with the adjunct notion of contempt or disdainful pity
  - 1e) with reference to two fold nature of man, body and soul
  - 1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
  - 1g) with reference to sex, a male
- 2) indefinitely, someone, a man, one
- 3) in the plural, people
- 4) joined with other words, merchantman

<686> ἄρα ara *ar'-ah* probably from 142 (through the idea of drawing a conclusion); part;

AV-therefore + 3767 7, so then + 3767 4, now therefore + 3767 1, then + 1065 2, wherefore + 1065 1, haply + 1065 1, not tr 7, misc 7; 51

- 1) therefore, so then, wherefore

<1223> διά dia *dee-ah'* a primary preposition denoting the channel of an act; prep; TDNT- 2:65,149; {See TDNT 184 }

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + 5124 44, for this cause + 5124 14, because 52, misc 86; 646

- 1) through
  - 1a) of place
    - 1a1) with
    - 1a2) in
  - 1b) of time
    - 1b1) throughout
    - 1b2) during
  - 1c) of means
    - 1c1) by
    - 1c2) by the means of
- 2) through
  - 2a) the ground or reason by which something is or is not done
    - 2a1) by reason of
    - 2a2) on account of
    - 2a3) because of for this reason
    - 2a4) therefore
  - 2a5) on this account

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<1345> δικαίωμα *dikaioma dik-ah'-yo-mah* from 1344; n n; TDNT-2:219,168; {See TDNT 192 }

AV-righteousness 4, ordinance 3, judgment 2, justification 1; 10

1) that which has been deemed right so as to have force of law

1a) what has been established, and ordained by law, an ordinance

1b) a judicial decision, sentence

1b1) of God

1b1a) either the favourable judgment by which he acquits man and declares them acceptable to Him

1b1b) unfavourable: sentence of condemnation

2) a righteous act or deed

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<1347> δικαίωσις *dikaiosis dik-ah'-yo-sis* from 1344; n f; TDNT-2:223,168; {See TDNT 192 }

AV-justification 2; 2

1) the act of God declaring men free from guilt and acceptable to him

2) abjuring to be righteous, justification

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<1519> εἰς *eis ice* a primary preposition; prep; TDNT-2:420,211; {See TDNT 220 }

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774

1) into, unto, to, towards, for, among

"For" (as used in Ac 2:38 "for the forgiveness ... ") could have two meanings.

If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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<1520> εἷς *heis hiee* (including the neuter *etc. hen*); numeral; TDNT-2:434,214; {See TDNT 221 }

AV-one 229, a 9, other 6, some 6, not tr 4, misc 18; 272

1) one

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<2222> ζωή *zoe dzo-ay'* from 2198; n f; TDNT-2:832,290; {See TDNT 282 }

AV-life 133, lifetime 1; 134

1) life

1a) the state of one who is possessed of vitality or is animate

1b) every living soul

2) life

2a) of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

For Synonyms see entry [5821](#)

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<2532> *καί kai kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;  
 AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251  
 1) and, also, even, indeed, but

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<2631> *κατάκριμα katakrima kat-ak'-ree-mah* from [2632](#); n n; TDNT-3:951,469; {See TDNT 412 }  
 AV-condemnation 3; 3  
 1) damnatory sentence, condemnation

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<3767> *οὖν oun oon* apparently a root word; particle;  
 AV-therefore 263, then 197, so 18, and 11, now 9, wherefore 8, but 5, not tr 9, misc 6; 526  
 1) then, therefore, accordingly, consequently, these things being so

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<3779> *οὕτω houto hoo'-to* or (before a vowel) *οὕτως houtos hoo'-toce* from [3778](#); adv;  
 AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213  
 1) in this manner, thus, so

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<3900> *παράπτωμα paraptoma par-ap'-to-mah* from [3895](#); n n; TDNT-6:170,846; {See TDNT 633 }  
 AV-trespass 9, offence 7, sin 3, fall 2, fault 2; 23  
 1) to fall beside or near something  
 2) a lapse or deviation from truth and uprightness  
 2a) a sin, misdeed  
 For Synonyms see entry [5879](#)

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<3956> *πᾶς pas pas* including all the forms of declension; adj; TDNT-5:886,795; {See TDNT 604 }  
 AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + [3756](#) 9, every thing 7, any 7, whatsoever 6, whosoever + [3739](#) + [302](#) 3, always + [1223](#) 3, daily + [2250](#) 2, any thing 2, no + [3361](#) 2, not tr 7, misc 26; 1243  
 1) individually  
 1a) each, every, any, all, the whole, everyone, all things, everything  
 2) collectively  
 2a) some of all types

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5613 *ὡς hos hoce* probably from comparative from [3739](#); adv;  
 AV-as 342, when 42, how 18, as it were 20, about 14, misc 56; 492  
 1) as, like, even as, etc.

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**Commentaries - Romans 5:18**


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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) Med 62**

**"judgment came upon all men"** The important truth here set before us is not the guilt produced by wicked works, and the grace by which it is removed, but the condition of the fallen children of Adam as a general principle. We have the introduction of a new or second root of saved men in the risen One ... just as Adam is the root of fallen men. Adam became head of a race after he had sinned, and Christ in fact was not head of a new creation (although God from the beginning had wrought by his Spirit) until divine righteousness had been manifested in His being glorified.

**William Kelley N 75**

**"by the offence of one *judgment came upon all*"** If the one by a single offence involved all that were his in death. The other brings blessing to His family spite of countless offences.

**William Kelley N 76**

**"by the offence of one *judgment came upon all*"** The meaning, then, I conceive to be that "as through one offence" all men were threatened with condemnation; so through one accomplished righteousness all had the door opened unto a justifying (not by blood alone, but) of life in Christ risen from the dead. But therein we see only the native tendency, on one side of Adam's act, and on the other of Christ's, without taking into account the modification of God's effectual grace or of man's persistent unbelief.

**John Nelson Darby (1800-1882 A.D.) Med 60**

**"upon all men"** The consequences of Adam's fall concern all, just as the free gift through the work of Christ concerns all. The gospel can thus be applied to all; it goes out to the whole world, to all sinners.

**William Kelley L 26**

**"for justification of life."** We have had justification, both by blood and also in virtue of Christ's resurrection. But "justification of life" goes farther ... for now we learn that in the gospel there is not only a dealing with the guilt of those that are addressed in it; there is also a mighty work of God in the presenting man in a new place before God.

**Newell - Romans Verse by Verse**

Verse 18: So then, just as *the principle was* through one trespass unto all men to condemnation; even so also through one righteous *or justifying act the principle is* unto all men to justification of life! Through one trespass *it was* unto all men to condemnation--The expression "the many" in verses 15 and 19 indicates the principle of the evil effect of the act of the one going forth to others; the expression "all men," of verse 18, emphasizes the extent of the application of that principle: absolutely all human beings were condemned when Adam sinned.

Now do not question either God's right or His wisdom here, or His love. He had the right to have a judgment day of our whole race in Eden, in our head, Adam; and He did so. He always does right. Furthermore, He knew that creatures would ever fail, --there is no sufficiency in the creature, but only in the Creator. You and I would fail, as did Adam! and God desired that believers should be secure forever, by Christ's work. It was in love He held that judgment day in Eden. In love He judged us, condemned us, in our federal head, Adam, that He might justify us in the work and Person of the other federal Head, Christ!

The ordinary conception of justification does not go beyond the pardon of sin. This indeed is first; and we should also have confidence that our sins will never be reckoned against us-- whether they be past, present, or future sins. This is seen in Chapter 4.7,8; and in Chapter 5.9, we see ourselves "justified in His blood," "justified from all things," as Paul says in Ac 13:39. But this leaves the believer without a positive standing. We do not come to "justification of life" <sup>a</sup> until Chapter 5.18.

Now it is Christ Risen who is made our "standing": so that, as we see else where, we do not need aught else: for we are in Christ. Justification provides therefore not only release from the penalty of sin, but also a place in the Risen Christ Himself. This begins to be indicated in Chapter Four, where righteousness is reckoned to those who "believe on Him who raised Jesus our Lord from the dead." It is, of course, necessarily comprehended in the astonishing phrase IN CHRIST JESUS, --used first in Chapter 6.11 ! And it is amplified and developed through the rest of Paul's epistles. In 1Co 1:30 we see that Christ Himself, Risen, was made unto the believer, righteousness. Paul also in Ga 2:20,21 directly connects his having been "crucified with Christ" with righteousness. That is, the history in Adam of believers was ended at the cross. (Yet always remember that it was as ungodly ones that they believed!)

In Col 1:12 we read: "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light." Then hear again that most stupendous utterance of all: "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (2Co 5:21). It is this glorious revelation, which men have been loathe to read, teach, or refer to, which we must apprehend by God's grace, and by that grace believe!

Now, how, in what sense, are we "the righteousness of God" in Christ?

It is at once evident that to set us in His own presence in Christ as He has done, God must (1) reckon to us the infinitely perfect expiation of Christ in putting away our sin by His blood; (2) make us one with Christ in His death; and (3) place us in Christ Risen, even as Christ is received before Him. All this He has done; so that He says we are the righteousness of God in Christ. If we are in Christ, we are before God in Christ, "even as He,"--" accepted in Him."

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<sup>a</sup> The expression "justification of life" seems to stand over against that condemnation and death which came by Adam's trespass. It is a characterizing word: What is offered unto all men, through Christ's act of righteousness at the cross is not only a cancellation of guilt, but life in the Risen One. For, since Adam's sin, there was only spiritual death in his race. The words of Joh 1:4, regarding Christ, "In Him was life," describe the only source of life for man. And justification must be of life-, for those justified are most certainly taken, out of their place of death in Adam, and given a place of life in Christ.

**A.T. Robertson's - Word Pictures . . .**

**So then (αρα ουν).** Conclusion of the argument. Cf. 7:3,25; 8:12, etc. Paul resumes the parallel between Adam and Christ begun in verse Ro 5:12 and interrupted by explanation {Ro 5:13} and contrast. {Ro 5:15-17}

Through one trespass (δι ενος παραπτωματος). **That of Adam.**

**Through one act of righteousness (δι ενος δικαιωματος).** That of Christ. The first "unto all men" (εις παντας ανθρωπους) as in verse Ro 5:12, the second as in verse Ro 5:17 "they that receive, etc."

**Scofield - Reference Notes on the Bible**

*Marg* (offence) Sin. See note, Ro 3:23 See Scofield "Ro 3:23"

**Vincent-NT Word Studies**

**18. The offense of one (ενος παραπτωματος).** Rev., corrects, *one trespass*.

**The righteousness of one (ενος δικαιωματος).** See on "Ro 5:16". Rev., correctly, *one act of righteousness*.

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**Text – Romans 5:19**

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- 19 (ASV) For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. (ASV)
- 19 (AV) For <1063> as <5618> by <1223> one <1520> man's <444> disobedience <3876> many <4183> were made <2525> (5681) sinners <268>, so <3779> <2532> by <1223> the obedience <5218> of one <1520> shall <2525> <0> many <4183> be made <2525> (5701) righteous <1342>. (AV)
- 19 (BYZ) ωσπερ <5618> {ADV} γαρ <1063> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} παρακοης <3876> {N-GSF} του <3588> {T-GSM} ενος <1520> {A-GSM} ανθρωπου <444> {N-GSM} αμαρτωλοι <268> {A-NPM} κατεσταθησαν <2525> (5681) {V-API-3P} οι <3588> {T-NPM} πολλοι <4183> {A-NPM} ουτως <3779> {ADV} και <2532> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} υπακοης <5218> {N-GSF} του <3588> {T-GSM} ενος <1520> {A-GSM} δικαιοι <1342> {A-NPM} κατασταθησονται <2525> (5701) {V-FPI-3P} οι <3588> {T-NPM} πολλοι <4183> {A-NPM} (BYZ)
- 19 (WH) ωσπερ <5618> {ADV} γαρ <1063> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} παρακοης <3876> {N-GSF} του <3588> {T-GSM} ενος <1520> {A-GSM} ανθρωπου <444> {N-GSM} αμαρτωλοι <268> {A-NPM} κατεσταθησαν <2525> (5681) {V-API-3P} οι <3588> {T-NPM} πολλοι <4183> {A-NPM} ουτως <3779> {ADV} και <2532> {CONJ} δια <1223> {PREP} της <3588> {T-GSF} υπακοης <5218> {N-GSF} του <3588> {T-GSM} ενος <1520> {A-GSM} δικαιοι <1342> {A-NPM} κατασταθησονται <2525> (5701) {V-FPI-3P} οι <3588> {T-NPM} πολλοι <4183> {A-NPM} (WH)

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**Word Study – Romans 5:19**


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<268> ἁμαρτωλός hamartolos *ham-ar-to-los'* from 264; adj; TDNT-1:317,51;  
 {See TDNT 55 }

AV-sinner 43, sinful 4; 47

1) devoted to sin, a sinner

1a) not free from sin

1b) pre-eminently sinful, especially wicked

1b1) all wicked men

1b2) specifically of men stained with certain definite vices or crimes

1b2a) tax collectors, heathen

<444> ἄνθρωπος anthropos *anth'-ro-pos* from 435 and ops (the countenance, from 3700); man-faced, i.e. a human being; n m; TDNT-1:364,59;  
 {See TDNT 72 } {See TDNT "the Son of Man" 807 }

AV-man 552, not tr 4, misc 3; 559

1) a human being, whether male or female

1a) generically, to include all human individuals

1b) to distinguish man from beings of a different order

1b1) of animals and plants

1b2) of from God and Christ

1b3) of the angels

1c) with the added notion of weakness, by which man is led into a mistake or prompted to sin

1d) with the adjunct notion of contempt or disdainful pity

1e) with reference to two fold nature of man, body and soul

1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God

1g) with reference to sex, a male

2) indefinitely, someone, a man, one

3) in the plural, people

4) joined with other words, merchantman

<1063> γάρ gar *gar* a primary particle; conj;

AV-for 1027, misc 28, not tr 12; 1067

1) for

<1223> διά dia *dee-ah'* a primary preposition denoting the channel of an act; prep; TDNT- 2:65,149; {See TDNT 184 }

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + 5124 44, for this cause + 5124 14, because 52, misc 86; 646

1) through

1a) of place

1a1) with

1a2) in

1b) of time

1b1) throughout

1b2) during

- 1c) of means
  - 1c1) by
  - 1c2) by the means of
- 2) through
  - 2a) the ground or reason by which something is or is not done
    - 2a1) by reason of
    - 2a2) on account of
    - 2a3) because of for this reason
    - 2a4) therefore
    - 2a5) on this account

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<1342> δίκαιος dikaios *dik'-ah-yos* from 1349; adj; TDNT-2:182,168; {See TDNT 192 }

AV-righteous 41, just 33, right 5, meet 2; 81

1) righteous, observing divine laws

1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God

1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined

1a2) innocent, faultless, guiltless

1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

1a3a) only Christ truly

1a4) approved of or acceptable of God

1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

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<1520> εἷς heis *hice* (including the neuter *etc. hen*); numeral; TDNT-2:434,214; {See TDNT 221 }

AV-one 229, a 9, other 6, some 6, not tr 4, misc 18; 272

1) one

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<2525> καθίστημι kathistemi *kath-is'-tay-mee* from 2596 and 2476; v; TDNT-3:444,387; {See TDNT 346 }

AV-make 8, make ruler 6, ordain 3, be 2, appoint 1, conduct 1, set 1; 22

1) to set, place, put

1a) to set one over a thing (in charge of it)

1b) to appoint one to administer an office

1c) to set down as, constitute, to declare, show to be

1d) to constitute, to render, make, cause to be

1e) to conduct or bring to a certain place

1f) to show or exhibit one's self

1f1) come forward as

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<2532> καί kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

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<3588> ὁ *ho* including the feminine ἡ *he hay*, and the neuter το *to to* in all their inflections, the definite article; article;  
 AV-which 413, who 79, the things 11, the son 8, misc 32; 543  
 1) this, that, these, etc.  
 Only significant renderings other than "the" counted

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<3779> οὕτω *hoo '-to* or (before a vowel) οὕτως *hoo '-toce* from 3778; adv;  
 AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213  
 1) in this manner, thus, so

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<3876> παρακοή *parakoe par-ak-o-ay'* from 3878; n f; TDNT-1:223,34; {See TDNT 43 }  
 AV-disobedient 3; 3  
 1) a hearing amiss  
 2) disobedience  
 For Synonyms see entry 5879

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<4183> πολὺς *polus pol-oos'* including the forms from the alternate *pollos*; adj; TDNT-6:536,910; {See TDNT 650 }  
 AV-many 210, much 73, great 59, misc 23; 365  
 1) many, much, large

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<5218> ὑπακοή *hupakoe hoop-ak-o-ay'* from 5219; n f; TDNT-1:224,34; {See TDNT 43 }  
 AV-obedience 11, obedient 1, to make obedient + 1519 1, to obey + 1519 1, obeying 1; 15  
 1) obedience, compliance, submission  
 2) obedience rendered to anyone's counsels, an obedience shown in observing the requirements of Christianity

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<5618> ὡσπερ *hosper hoce '-per* from 5613 and 4007; adv;  
 AV-as 39, even as 2, like as 1; 42  
 1) just as, even as

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**TVM: Aorist 5777, Passive 5786, Indicative 5791, Count: 602**

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**TVM: Future 5776, Passive 5786, Indicative 5791, Count: 251**

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**Commentaries - Romans 5:19**


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**( Eclectic Notes )**

**"by one man's disobedience many were made sinners"** Here is the positive application. Through the disobedience of one man, many, who are in connection with him, that is to say all men, find themselves in the condition of this one, which is a sinful condition. By the obedience of one man, all those who are in connection with Him, that is to say all Christians, find themselves in the position of this One, that is to say, in a position of righteousness before God.

**John Nelson Darby (1800-1882 A.D.) Med 60**

**"by one man's disobedience ... by the obedience of one"** Adam was the figure of the man that was to come. In the one we are lost, in the other all those who are united to Him are saved, righteous before God. The guilt of a man depends upon what he has done; his actual condition, on the contrary, upon what Adam has done. Adam and Christ are the heads of two races; the one of a sinful, and the other of a righteous race before God, and here life and standing are inseparable.

**John Nelson Darby (1800-1882 A.D.) Med 60**

**"by the obedience of one shall many be made righteous."** The judgment of God will be exercised according to man's responsibility in view of what he has done, whether without law or under law. His lost condition is another thing. He is lost in Adam ... the disobedience of one has alone brought in the condition. This condition is not a future judgment, but a present fact; we are constituted sinners. The whole family is, through Adam, in the same condition as he; separated from God, yea, banished in enmity against Him, shut out from His presence, and without even a desire to enter in.

**John Nelson Darby (1800-1882 A.D.) Med 62**

**"shall many be made righteous."** It is the final result which is here contemplated; and as this is certainly and necessarily limited to the household of faith, it would have been false to have said "all" in the last clause. For it is not a question in any of these verses of merely raising the dead just and unjust, as many divines in old and modern times have unintelligently imagined. For the vast majority of mankind, dying in unbelief, must rise for a resurrection of judgment, which is as far removed as it is possible for facts and words to make it from justification or justifying of life.

**William Kelley N 77**

**"by the obedience of one shall many be made righteous."** The value of the person of the Second Adam gives proportionate value to His work. {Nowhere is He called the second ADAM - The Second Man and the Last Adam are the terms Biblically used. We do know, however, Who he means. NEC}

**F.W. Grant (1834 - 1902) A 18**

The work itself, moreover, is such as none but He could possibly have accomplished. And the value of person and work together gives those in whose behalf it is accomplished a place of acceptance with God of which He Himself, gone into His presence, is the only measure.

**Newell - Romans Verse by Verse**

Verse 19: For just as through the disobedience of the one man the many were set down as sinners, even so, through the obedience of the One the many shall be set down as righteous.

Set down as sinners--the word "sinners," here, is not an adjective (sinful), but a substantive, --sinners<sup>a</sup> Verse 19 first sums up the doctrine of our federal guilt by Adam's sin, then sums up our justification by Christ's death.

The whole emphasis of verses 12 to 19 is upon the fact that the effect, whether in the case of Adam or in the case of Christ was produced by a federal head acting apart from any actions of those affected. There was a judgment held in Eden, by the righteous God, the pronouncement of which is, "unto all men to condemnation."<sup>b</sup> This, of course, has no reference to eternal damnation, which is a consequence of the rejection of "the Light which has come into the world"--men loving darkness rather than light "because their deeds are evil." But it does assert a judgment of sinnerhood, by the guilt of Adam's action, upon the whole human race.

The whole lesson of this passage is, that **just as we have Christ only as our righteousness, we have Adam only as sin and death to us.** (God's Word, however, puts Adam's act and its effect first, as a type of Christ's work.) We repeat these things over and over, because of their importance, both for our settled peace, and also for our enjoyment of the normal, joyous Christian life.

Even so through the obedience of the One--This was our Lord's death, as an act of obedience to His Father, but it cannot be too strongly emphasized that His life before the cross, --His "active obedience" as it is called, is not in any sense counted to us for righteousness. "I delivered to you," says Paul, "first of all, that Christ died for our sins." Before His death He was "holy, guileless, undefiled, separated from sinners." He Himself said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Do you not see that those who claim that our Lord's righteous life under Moses' Law is reckoned to us for our "active" righteousness; while His death in which He put away our sins, is, as they claim, the "passive" side, are really leaving you, and the Lord too, under the authority of the Law?

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<sup>a</sup> The Greek word (hamartolos) means not merely one possessed of a sinful nature or tendency, but one who is regarded as having committed sin. The same word is used in 3.7 and 5.8.

"Substantive, hamartolos, a sinner; common acceptance, LXX, New Testament, etc."--Liddell and Scott. This word is used in N.T. to designate sinners 41 times' beginning with Mt 9:10; five times in Lu 15, and four times in Joh 9; and only four times in an adjectival sense ( Mr 8:38; Luke 5:8; 24:7; Rom 7:13)

<sup>b</sup> Human reasoning is futile and dangerous here. Men form themselves into "schools of theology" over this subject, each founding a "system" upon his notion of how Adam's trespass affected all. But that a man may act before he is born in person of his responsible forbear is evident, as we have shown, in the case of Levi, in Heb 7:9.

"Justified in (the value or power of) His blood," and of that alone, **gives the direct lie to the claim that man must have "an active righteousness" as well as "a passive righteousness."** The specious assertion is, that "inasmuch as we have all broken the Law (although God says that Gentiles were 'without law'--and those in Christ are not under it!) and inasmuch as man cannot by his works himself recover his righteous standing, Christ, for- sooth, came and kept The Law in man's place (!); and then went to the cross and suffered the penalty of death for man's guilt so that the result is an 'active righteousness' reckoned to man:--that is, Christ's keeping The Law in man's place; and, second, a 'passive righteousness,' which consists in the putting away of all guilt by the blood of Christ."

{All this is true, but the distinction between Sin-the Nature for which there is no remedy vs. Sins (Acts) for which Christ died for the SINS of the whole world 1.Jo 2:1-2, Leaves the sinner with 2 choices: 1) refuse The Grace of God and stand before Him (The LORD Jesus Rev 20:11-15) with inappropriate works and our old nature haging out. God is completely fair. He judges sinner and Saints by their works! 2) The Saints are also judged by their works 1 Cor 3:11-16. NEC}

Now, the awful thing here is the unbelief concerning man's irrecoverable state before God. For not only must Christ's blood be shed in expiation of our guilt; but we had to die with Christ. We were connected with the old Adam; and the old man--all we had and were in Adam, must be crucified--if we were to be "joined to Another, even to Him that was raised from the dead." Theological teaching since the Reformation has never set forth clearly our utter end in death with Christ, at the cross.

The fatal result of this terrible error is to leave The Law as claimant over those in Christ: for, "Law has dominion over a man as long as he liveth" (7.1). Unless you are able to believe in your very heart that you died with Christ, that your old man was crucified with Him, and that you were buried, and that your history before God in Adam the first came to an utter end at Calvary, you will never get free from the claims of Law upon your conscience. <sup>a</sup>

I say again, that **the Law was given to neither Adam. The first Adam had life:** God did not give him law whereby to get life! **Not until Moses did the Law come in,** and then only as an incidental thing to reveal to man his condition. **The Law was not given to the first Adam, nor to the human race; but to Israel only ( De 4.5-8; 33:1-5; Ps 147:19,20).** Again, **the Law was not given to the Last Adam! "The Last Man Adam became a life-giving spirit":** this is Christ, Risen from the dead, at God's right hand, communicating spiritual life. Is He under law? It is only the desperate legality of man's heart, his self-confidence, that makes him drag in the Law, and cling to the Law, --even though Christ must fulfill it for him! "Vicarious law-keeping" is Galatian heresy!

Our Lord said plainly that His work in this world was to die: "The Son of Man came to give His life a ransom"; and indeed, "through the Eternal Spirit He offered Himself without blemish unto God." True, He must be a spotless Lamb. But for what? For sacrifice! He did not touch our case, had no connection with us, until God laid our sins upon Him and made Him to become sin for us at the cross. Christ was not one of our race, "the sons of men": He was the Seed of the woman,

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<sup>a</sup> Vaughan (as so frequently) gives a rendering of startling accuracy concerning disobedience and obedience in verse 19: "The one (parakoes) is properly, mishearing; the other, hupakwes, submissive hearing." Disobedience in its essence is refusal to hearken; and obedience is bowing the ear to submissive listening.

not the man. He was the Son of Man, indeed, for God prepared for Him a body ( Ps 40; Heb 10), by the power of the Holy Spirit ( Lu 1:35). But, though He moved among sinners, He was "separated from sinners," and had no connection with them 'until God made Him their sin offering at the cross.

Christ Himself, Risen, is our righteousness. His earthly life under the Law is not our righteousness. We have no connection with a Christ on earth and under the Law. We are expressly told in Ro 7:1-6, that even Jewish believers who have been under law were made dead to the Law by the Body of Christ, that they might be joined to Another, even to Him

"Both Calvinists and Arminians think that the flesh is not so bad that it can- not be acted on for God by Christ using the Law of God and giving it pow » through the Spirit"--This is Wm. Kelly's shrewd and correct comment.

who was raised from the dead. One has beautifully said, "Christianity begins with the resurrection."

### **A.T. Robertson's - Word Pictures . . .**

Here again we have "the one" (του ενοχ) with both Adam and Christ, but "disobedience" (παρακοης, for which see 2Co 10:6) contrasted with "obedience" (υπακοης), the same verb καθιστημι, old verb, to set down, to render, to constitute (κατεσταθησαν, first aorist passive indicative, κατασταθησονται, future passive), and "the many" (οι πολλοι) in both cases (but with different meaning as with "all men" above).

### **Scofield - Reference Notes on the Bible**

*Marg* (sinners) Sin. See note, Ro 3:23 See Scofield "Ro 3:23"

### **Vincent\_NTWordStudies**

**19. Disobedience (παρακοης).** Only here, 2Co 10:6 Heb 9:2. The kindred verb παραλουω to neglect, Rev., refuse, occurs Mt 18:17. From παρα (aside, amiss,) and ακουω *to hear*, sometimes with the accompanying sense of heeding, and so nearly = *obey*. Παρακοη is therefore, primarily, *a failing to hear or hearing amiss*. Bengel remarks that the word very appositely points out the first step in Adam's fall carelessness, as the beginning of a city's capture is the remissness of the guards.

**Were made (κατεσταθησαν).** See on "Ja 3:6". Used elsewhere by Paul only at Tit 1:5, in the sense of *to appoint to office or position*. This is its most frequent use in the New Testament. See Mt 24:25 Ac 6:3 7:10 Heb 5:1, etc. The primary meaning being *to set down*, it is used in classical Greek of bringing to a place, as a ship to the land, or a man to a place or person; hence to bring before a magistrate. {Ac 17:15 } From this comes the meaning *to set down as*, i.e., *to declare or show to be*; or *to constitute, make to be*. So 2Pe 1:8 Jas 4:4 3:6. The exact meaning in this passage is disputed. The following are the principal explanations:

1. **Set down in a declarative sense; declared to be.**
2. **Placed in the category of sinners because of a vital connection with the first transgressor.**
3. **Became sinners; were made. This last harmonizes with *sinned* in ver. 12.**

The disobedience of Adam is thus declared to have been the occasion of the death of all, because it is the occasion of their sin; but the precise nature of this relation is not explained. {5 }

**Obedience (υπακοης).** Note the play on the words, *parakoe*, *hypokoe*, *disobedience*, **obedience**. **Υπακοη** *obedience*, is also derived from ακουω *to hear* (see on *disobedience*) and υπο *beneath*, the idea being *submission to what one hears*.

{5 } See President Dwight's (Dwight D. Eisenhower) note in the American Meyer. His article in the "New Englander," 1867, I have not seen.

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## Text – Romans 5:20

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- 20 (ASV) And {I } the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: {I } Or law } (ASV)
- 20 (AV) Moreover <1161> the law <3551> entered <3922> (5627), that <2443> the offence <3900> might abound <4121> (5661). But <1161> where <3757> sin <266> abounded <4121> (5656), grace <5485> did much more abound <5248> (5656): (AV)
- 20 (BYZ) νομος <3551> {N-NSM } δε <1161> {CONJ } παρεισηλθεν <3922> (5627) {V-2AAI-3S } ινα <2443> {CONJ } πλεοναση <4121> (5661) {V-AAS-3S } το <3588> {T-NSN } παραπτωμα <3900> {N-NSN } ου <3757> {ADV } δε <1161> {CONJ } επλεονασεν <4121> (5656) {V-AAI-3S } η <3588> {T-NSF } αμαρτια <266> {N-NSF } υπερεπερισσευσεν <5248> (5656) {V-AAI-3S } η <3588> {T-NSF } χαρις <5485> {N-NSF } (BYZ)
- 20 (WH) νομος <3551> {N-NSM } δε <1161> {CONJ } παρεισηλθεν <3922> (5627) {V-2AAI-3S } ινα <2443> {CONJ } πλεοναση <4121> (5661) {V-AAS-3S } το <3588> {T-NSN } παραπτωμα <3900> {N-NSN } ου <3757> {ADV } δε <1161> {CONJ } επλεονασεν <4121> (5656) {V-AAI-3S } η <3588> {T-NSF } αμαρτια <266> {N-NSF } υπερεπερισσευσεν <5248> (5656) {V-AAI-3S } η <3588> {T-NSF } χαρις <5485> {N-NSF } (WH)

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## Word Study – Romans 5:20

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<266> ἁμαρτία hamartia *ham-ar-tee'-ah* from 264; n f; TDNT-1:267,44; {See TDNT 54 }

AV-sin 172, sinful 1, offense 1; 174

1) equivalent to 264

1a) to be without a share in

1b) to miss the mark

1c) to err, be mistaken

1d) to miss or wander from the path of uprightness and honour, to do or go wrong

1e) to wander from the law of God, violate God's law, sin

2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act

3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry 5879

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<1161> δέ *de deh* a primary particle (adversative or continuative); conj;  
 AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13,  
 moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870  
 1) but, moreover, and, etc.

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<2443> ἵνα *hina hin'-ah* probably from the same as the former part of 1438  
 (through the demonstrative idea, cf. 3588); conj; TDNT-3:323,366;  
 {See TDNT 331 }  
 AV-that 486, to 76, misc 8; 570  
 1) that, in order that, so that

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<3551> νόμος *nomos nom'-os* from a primary *nemo* (to parcel out, especially  
 food or grazing to animals); n m; TDNT-4:1022,646; {See TDNT  
 526 }  
 AV-law 197; 197  
 1) anything established, anything received by usage, a custom, a law, a  
 command  
 1a) of any law whatsoever  
 1a1) a law or rule producing a state approved of God  
 1a1a) by the observance of which is approved of God  
 1a2) a precept or injunction  
 1a3) the rule of action prescribed by reason  
 1b) of the Mosaic law, and referring, acc. to the context. either to the  
 volume of the law or to its contents  
 1c) the Christian religion: the law demanding faith, the moral instruction  
 given by Christ, esp. the precept concerning love  
 1d) the name of the more important part (the Pentateuch), is put for the  
 entire collection of the sacred books of the OT

For Synonyms see entry 5918

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<3588> ὁ *ho ho* including the feminine ἡ *he hay*, and the neuter το *to to* in all  
 their inflections, the definite article; article;  
 AV-which 413, who 79, the things 11, the son 8, misc 32; 543  
 1) this, that, these, etc.  
 Only significant renderings other than "the" counted

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<3757> οὗ *hou hoo* genitive case of 3739 as adverb; pron;  
 AV-where 22, till 14, whither 2, when 1, wherein 1, whithersoever + 1437 1; 41  
 1) where

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<3900> παράπτωμα *paraptoma par-ap'-to-mah* from 3895; n n; TDNT-  
 6:170,846; {See TDNT 633 }  
 AV-trespass 9, offence 7, sin 3, fall 2, fault 2; 23  
 1) to fall beside or near something  
 2) a lapse or deviation from truth and uprightness  
 2a) a sin, misdeed  
 For Synonyms see entry 5879

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<3922> παρεισέρχομαι *pareiserchomai par-ice-er'-khom-ahce* from 3844 and 1525; v; TDNT-2:682,257; {See TDNT 259 }

AV-enter 1, come in privily 1; 2

1) to come in secretly or by stealth, or creep or steal in

2) to enter in addition, come in besides

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<4121> πλεονάζω *pleonazo pleh-on-ad'-zo* from 4119; v; TDNT-6:263,864; {See TDNT 637 }

AV-abound 6, abundant 1, have over 1, make to increase 1; 9

1) to superabound

1a) of things

1a1) to exist in abundance

1a2) to increase

1a3) be augmented

2) to make to increase: one in a thing

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<5248> ὑπερπερισεύω *huperperisseuo hoop-er-per-is-syoo'-o* from 5228 and 4052; v; TDNT-6:58,828; {See TDNT 619 }

AV-much more abound 1, exceeding 1; 2

1) to abound beyond measure, abound exceedingly

2) to overflow, to enjoy abundantly

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<5485> χάρις *charis khar'-ece* from 5463; n f; TDNT-9:372,1298; {See TDNT 840 }

AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

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**TVM: Second Aorist 5780, Active 5784, Indicative 5791, Count: 2138 plus 1 in a variant reading in a footnote**

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**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

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**TVM: Aorist 5777, Active 5784, Subjunctive 5792, Count: 512**

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**Commentaries - Romans 5:20**


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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) CW 28/24**

**"law entered, that the offence might abound."**

See: 2Cor 3: 7 "the ministry of death, in letters, graven in stones"

1Co 15.56 "the strength of sin is the law."

**law entered, that the offence might abound** The first covenant brought in consequences for which it was not provided: for law makes sin to abound and only acts towards transgressors by punishing them with death. But here is another covenant founded on the value of the blood of Christ and this blood answers for the transgression committed under the first.

**John Nelson Darby (1800-1882 A.D.) Med 61**

**law entered, that the offence might abound** The law commanded a sinful man not to sin. Its object was, to make the offence abound, not sin, for God can do nothing to augment sin; but when sin was already there, He could give a rule that would bring its fruits to light. Thus, although the law formed the perfect rule of conduct for a child of Adam, yet as a matter of fact it was ever a secondary thing. Man was already a lost sinner, and the law brought the fruit of the rotten and corrupt tree to light. The law was necessary as a proof of what man was, because it required righteousness from man. The object of the law in the government of God was to manifest man's self-will by disobedience and transgressions, for without law there is no transgression.

**4:15 "where no law is, there is no transgression."**

**William Kelley N 81**

**"law entered, that the offence might abound.**

" Law, the legal state, came in by the way in order that the offence might abound. The sense is not that sin might abound: God is in no way or degree its author. Sin, as had been already shewn, was in the world, quite independently of law and before it was given by Moses. But law came in, that the offence might abound; that, sin being already there, its evil might be made manifest and horrible by taking the shape of open contempt of God's known authority. This was worthy of God and wholesome for man. And such was the object and issue of the legal state. Sin, I repeat, was not created by it; but it was provoked by the restraint put on its gratification: the very presence of God's revealed claim on man's conscience made the offence to abound. The evil of man was there and at work; and the expression and authoritative demand of his duty only drew out unmistakably what was at work. Selfwill only the more chafes, the more it is subjected to an authority which opposes its every desire. But this is the truth of man's moral state; and it is good as far as it goes, that he should know the truth about himself.

## Newell - Romsns Verse by Verse

### Verse 20: Law, moreover, came in alongside *of sin* that the trespass *of law* might abound--

The reference to law here shows that Paul has justification from guilt, and not our state of sinfulness, in view. "Law entered alongside" (pareiselthen)<sup>a</sup> not, in this connection, to reveal sinfulness, but that the trespass of law, --the act of law-breaking might abound. The Law, being given to neither Adam, came in alongside sin, — after sin had been there 2500 years, that vain self-confident Israel (as a public example for us all !) might see God's standard for those in the first Adam, and promising to obey it, fail; and thus know sin in order that Grace might overflow. That so, where sin had reigned, Grace might reign-as-king, through the righteous work of Christ on the cross, unto eternal life, through Jesus Christ our Lord.

Thus neither our sins nor our "sinful nature" has, in this passage, anything to do with our condemnation: but Adam's act only. And not our new life in Christ, nor our walking in the good works unto which we are created ( Eph 2:10), has anything to do with constituting us righteous, but Christ's act of death only (vv. 18, 19). As we have said, law "came in alongside,"--not as in any sense a means of salvation, but that Israel (and through Israel, all of us) might discover guiltiness by breaking law; for law gives no power to keep law!

But, where sin abounded, grace did completely- overflow. Grace began to work for Israel immediately after the Law was broken! For instead of cutting off Israel as a nation, God appointed Moses a mediator; and when sin came to a climax with the Jews' crucifying their Messiah, the Lord's words were 'Father, forgive them.' And as we shall read in Chapter Eleven, God will indeed yet forgive them, --will take away their sins and "bring in everlasting righteousness." Grace will yet over- flow for Israel, nationally, as it has now overflowed to us as individual sinners, both Jews and Gentiles.

"Where sin abounded, grace overflowed," for such is ever the result of the work of the cross. Paul, who had been Christ's greatest enemy, the chief of sinners, declares himself to be the great example of mercy and grace: "I obtained mercy," he says "that in me as chief might Jesus Christ show forth all His long- suffering, for an example of them that should hereafter believe on Him unto eternal life." And again: "By the grace of God I am what I am" (1Co 15:10; 1Ti 1:16).

We might turn to David and Manasseh in the Old Testament as examples of the overflowing heart of mercy of God. Or we might call up such examples in Church History as the reckless profligate Augustine, whom God made a shining light in His Church; or John Bunyan, the profane tinker, who wrote his wonderful experience of the Divine goodness in "Grace Abounding to the Chief of Sinners"; or John Newton, once a libertine and infidel, "a servant of slaves in Africa," as he wrote of himself for his epitaph, --whom God transformed into one of the great vessels of mercy of the eighteenth century, and whose hymns of praise all the saints sing. It was Newton who wrote:

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<sup>a</sup> It is very striking to note that in verse 13 where we read "through one man sin entered into the world," the word for entered is 'eiselthen'; and now law enters alongside, --the word being the same--eisetthen--with the preposition para, alongside, Prefixed. And so, "through law is the knowledge of sin." Sin entered, and law. entering alongside, revealed the sin

**"Amazing grace! how sweet the sound  
That saved a wretch like me."**

And who told his own experience--so real about all us saints--in the words of the beautiful hymn:

**"In evil long I took delight  
Unawed by shame or fear,  
Till a new object met my sight,  
And stopped my wild career.**

**"I saw One hanging on a tree,  
In agonies and blood;  
Who fixed His languid eyes on me,  
As near His cross I stood.**

**"Sure, never till my latest breath,  
Can I forget that look;  
It seemed to charge me with His death,  
Though not a word He spoke.**

**"My conscience felt and owned the guilt,  
And plunged me in despair,  
I saw my sins His blood had spilt,  
And helped to nail Him there.**

**"Alas, I knew not what I did,  
But all my tears were vain;  
Where could my trembling soul be hid,  
For I the Lord had slain!**

**"A second look He gave, that said,  
I freely all forgive!  
This blood is for thy ransom paid,  
I died that thou mayest live.' "**

On November 18, 1834, Robert Murray McCheyne, of St. Peter's Free Church, Dundee, Scotland, whose memory is like ointment poured forth, wrote his remarkable confession that his sins had caused Christ's death. The title, "Jehovah Tsidkenu," is the Hebrew for "The Lord Our Righteousness." Let it serve our use also, as it has that of thousands:

#### **JEHOVAH TSIDKENU**

**"I once was a stranger to grace and to God,  
I knew not my danger, and felt not my load;  
Though friends spoke in rapture of Christ on the tree,  
Jehovah Tsidkenu was nothing to me.**

**"I oft read with pleasure, to soothe or engage,  
Isaiah's wild measure, and John's simple page;  
But e'en when they pictured the blood-sprinkled tree,  
Jehovah Tsidkenu seemed nothing to me.**

**"Like tears from the daughters of Zion that roll,  
I wept when the waters went over His soul;  
Yet thought not that my sins had nailed to the tree  
Jehovah Tsidkenu--'twas nothing to me.**

**When free grace awoke me, with light from on high  
Then legal fears shook me, I trembled to die;  
No refuge, no safety, in self could I see, —  
Jehovah Tsidkenu my Savior must He.**

**"My terrors all vanished before the sweet Name;  
My guilty fears banished, with boldness I came  
To drink at the fountain, life-giving and free--  
Jehovah Tsidkenu is all things to me.**

**"Jehovah Tsidkenu! my treasure and boast;  
Jehovah Tsidkenu! I ne'er can be lost;  
In Thee I shall conquer, by flood and by field--  
My cable, my anchor, my breastplate and shield!"**

We might multiply examples like these: but these words, "Where sin abounded, grace did completely overflow," with the salvation of Saul of Tarsus as the Scripture example, will suffice. I stood on the bluff at Memphis, Tennessee, and saw the mighty Mississippi, normally a mile wide, stretch over forty miles in flood, covering deep under its multitude of waters the land as far as I could see. So, where sin abounded, the grace of God overflowed everything. <sup>a</sup>

Perhaps the greatest wonder the last century and a quarter has seen is the translation into over 800 tongues and dialects of these same Hebrew and Greek Scriptures--with such transforming power that It is written of one Bible-bearing missionary, a man of God, in the South Sea Islands: "When he came, there were no Christians; when he left, there were no heathen."

How wonderful that God should have a language of spiritual praise and worship-- the Hebrew; and a language exact, intellectually rich, --the Greek, in which He could express the great doctrines concerning His Son! And both languages capable of being reproduced as to their spirit

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<sup>a</sup> Two entirely different Greek words are translated, in the Authorized Version, "abounded." But the **first**, used of sin, means to increase, he augmented; while the **Second**, used of grace, means to abound beyond measure, to overflow. **Second** (Thayer) These words come from entirely different roots, and should have been so distinguished in translation. But one who undertakes to express in English the depth of the Hebrew, and the extent of the Greek language, will soon discover the frequent poverty of the English tongue. Hebrew seems to be the language in which God first spoke with men; it is the vehicle of praise. But to the Greeks He gave that great intellectual development of their "Golden Age" in which their endeavor to perfect their language extended even to public assemblies where the most exact possible phrasing to express an idea was decided by contest. So when our Lord came as "the Savior of the World," that coming, according to the grand old Hebrew prophecies, was recorded in the Greek, which Alexander the Great had spread throughout the known world. The Romans, to whom had been given the power to govern, themselves admitted that they must borrow from the Greeks not only their philosophy, but also their method and manner of literary expression. Then also when the Roman Empire went into collapse, and the dark "Middle Ages" came in, the so-called Renaissance was the bringing of the Greek classics into crude Europe after the fall of Constantinople in 1453. And above all, the translation directly from the Greek New Testament manuscripts of our English Scriptures; for men had so long depended upon the faulty Latin (or Vulgate) translation

meaning, not only in English, German, and French, but in the dialects of the most benighted heathen tribes, — "every man in his own language."

### A.T. Robertson's - Word Pictures . . .

**Came in beside (παρεισηλθεν).** Second aorist active indicative of double compound παρεισερχομαι, late verb, in N.T. only here and Ga 2:4 which see. See also εισηλθεν in verse Ro 5:12. The Mosaic law came into this state of things, in between Adam and Christ.

**That the trespass might abound (ινα πλεοναση το παραπτωμα).** It is usual to explain ινα here as final, as God's ultimate purpose. So Denney who refers to Ga 3:19 Ro 7:7. But Chrysostom explains ινα here as εκβασις (result). This is a proper use of ινα in the *Koin*, as we have seen. If we take it so here, the meaning is "so that the trespass abounded" (aorist active subjunctive of πλεονασω, late verb, see on "2Th 1:3"; see on "2Co 8:15"). This was the actual effect of the Mosaic law for the Jews, the necessary result of all prohibitions.

**Did abound more exceedingly (υπερπερισσευσεν).** First aorist active indicative of υπερπερισσευω. Late verb, in N.T. only here and 2Co 7:4 which see. A strong word. If πλεοναζω is comparative (πλεον) περισσευω is superlative (Lightfoot) and then υπερπερισσευω goes the superlative one better. See υπερπλεοναζω in 1Ti 1:14. The flood of grace surpassed the flood of sin, great as that was (and is).

### Vincent-NT Word Studies

**20. The law entered (παρεισηλθεν)** Rev., literally, came in beside, giving the force of *para beside*. Very significant. Now that the parallel between Adam and Christ is closed, the question arises as to the position and office of the law. How did it stand related to Adam and Christ? Paul replies that it came in alongside of the sin. "It was taken up into the divine plan or arrangement, and made an occasion for the abounding of grace in the opening of the new way to justification and life" (Dwight).

**Might abound (πλεοναση).** Not primarily of the greater *consciousness* and *acknowledgment* of sin, but of the increase of actual transgression. The other thought, however, may be included. See Ro 7:7,8,9,11.

**Did much more abound (υπερπερισσευσεν).** Lit., *abounded over and above*. Only here and 2Co 7:4. Compare υπερπλεονασε *abounded exceedingly*, 1Ti 1:14; υπερπερισσως *beyond measure*, Mr 7:37; υπεραυξανει; *groweth exceedingly*, 2Th 1:3.

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**Text – Romans 5:21**


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- 21 (ASV) that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord. (ASV)
- 21 (AV) That <2443> as <5618> sin <266> hath reigned <936> (5656) unto <1722> death <2288>, even <2532> so <3779> might <936> <0> grace <5485> reign <936> (5661) through <1223> righteousness <1343> unto <1519> eternal <166> life <2222> by <1223> Jesus <2424> Christ <5547> our <2257> Lord <2962>. (AV)
- 21 (BYZ) ινα <2443> {CONJ} ωσπερ <5618> {ADV} εβασιλευσεν <936> (5656) {V-AAI-3S} η <3588> {T-NSF} αμαρτια <266> {N-NSF} εν <1722> {PREP} τω <3588> {T-DSM} θανατω <2288> {N-DSM} ουτως <3779> {ADV} και <2532> {CONJ} η <3588> {T-NSF} χαρις <5485> {N-NSF} βασιλευση <936> (5661) {V-AAS-3S} δια <1223> {PREP} δικαιοσυνης <1343> {N-GSF} εις <1519> {PREP} ζωνη <2222> {N-ASF} αιωνιον <166> {A-ASF} δια <1223> {PREP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-IGP} (BYZ)
- 21 (WH) ινα <2443> {CONJ} ωσπερ <5618> {ADV} εβασιλευσεν <936> (5656) {V-AAI-3S} η <3588> {T-NSF} αμαρτια <266> {N-NSF} εν <1722> {PREP} τω <3588> {T-DSM} θανατω <2288> {N-DSM} ουτως <3779> {ADV} και <2532> {CONJ} η <3588> {T-NSF} χαρις <5485> {N-NSF} βασιλευση <936> (5661) {V-AAS-3S} δια <1223> {PREP} δικαιοσυνης <1343> {N-GSF} εις <1519> {PREP} ζωνη <2222> {N-ASF} αιωνιον <166> {A-ASF} δια <1223> {PREP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-IGP} (WH)
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**Word Study – Romans 5:21**


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<166> αἰώνιος *aionios* *ahee-o'-nee-os* from 165; adj; TDNT-1:208,31; {See TDNT 40 }

AV-eternal 42, everlasting 25, the world began + 5550 2, since the world began + 5550 1, forever 1; 71

1) without beginning and end, that which always has been and always will be

2) without beginning

3) without end, never to cease, everlasting

For Synonyms see entry 5801

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<266> ἁμαρτία *hamartia* *ham-ar-tee'-ah* from 264; n f; TDNT-1:267,44; {See TDNT 54 }

AV-sin 172, sinful 1, offense 1; 174

1) equivalent to 264

1a) to be without a share in

1b) to miss the mark

1c) to err, be mistaken

1d) to miss or wander from the path of uprightness and honour, to do or go wrong

1e) to wander from the law of God, violate God's law, sin

- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act  
 3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry [5879](#)

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<936> βασιλεύω *basileuo bas-il-yoo'-o* from [935](#); v; TDNT-1:590,97; {See TDNT 127 }

AV-reign 20, king 1, 21

- 1) to be king, to exercise kingly power, to reign  
 1a) of the governor of a province  
 1b) of the rule of the Messiah  
 1c) of the reign of Christians in the millennium  
 2) metaph. to exercise the highest influence, to control

---

<1223> διά *dia dee-ah'* a primary preposition denoting the channel of an act; prep; TDNT- 2:65,149; {See TDNT 184 }

AV-by 241, through 88, with 16, for 58, for ... sake 47, therefore + [5124](#) 44, for this cause + [5124](#) 14, because 52, misc 86; 646

- 1) through  
 1a) of place  
 1a1) with  
 1a2) in  
 1b) of time  
 1b1) throughout  
 1b2) during  
 1c) of means  
 1c1) by  
 1c2) by the means of  
 2) through  
 2a) the ground or reason by which something is or is not done  
 2a1) by reason of  
 2a2) on account of  
 2a3) because of for this reason  
 2a4) therefore  
 2a5) on this account

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<1343> δικαιοσύνη *dikaioisune dik-ah-yos-oo'-nay* from [1342](#); n f; TDNT- 2:192,168; {See TDNT 192 }

AV-righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God  
 1a) the doctrine concerning the way in which man may attain a state approved of God  
 1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting  
 2) in a narrower sense, justice or the virtue which gives each his due

---

<1473> ἐγώ *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic); pron; TDNT-2:343,196; {See TDNT 209 }

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my

---

<1519> εἰς eis *ice* a primary preposition; prep; TDNT-2:420,211; {See TDNT 220 }

AV-into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 322; 1774

1) into, unto, to, towards, for, among

---

"For" (as used in Ac 2:38 "for the forgiveness ... ") could have two meanings. If you saw a poster saying "Jesse James wanted for robbery," "for" could mean Jesse is wanted so he can commit a robbery, or is wanted because he has committed a robbery. The later sense is the correct one. So too in this passage, the word "for" signifies an action in the past. Otherwise, it would violate the entire tenor of the NT teaching on salvation by grace and not by works.

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<1722> ἐν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); prep; TDNT- 2:537,233; {See TDNT 240 }

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

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<2222> ζωή zoe *dzo-ay'* from 2198; n f; TDNT-2:832,290; {See TDNT 282 }

AV-life 133, lifetime 1; 134

1) life

1a) the state of one who is possessed of vitality or is animate

1b) every living soul

2) life

2a) of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last forever.

For Synonyms see entry 5821

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<2257> ἡμῶν hemon *hay-mone'* genitive case plural of 1473; pron;

AV-our 313, us 82, we 12, not tr 1, misc 2; 410

1) our, we, us

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<2288> θάνατος thanatos *than'-at-os* from 2348; n m; TDNT-3:7,312; {See TDNT 299 }

AV-death 117, deadly 2; 119

1) the death of the body

1a) that separation (whether natural or violent) of the soul and the body by which the life on earth is ended

1b) with the implied idea of future misery in hell

1b1) the power of death

- 1c) since the nether world, the abode of the dead, was conceived as being very dark, it is equivalent to the region of thickest darkness i.e. figuratively, a region enveloped in the darkness of ignorance and sin
- 2) metaph., the loss of that life which alone is worthy of the name,
- 2a) the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body in hell
- 3) the miserable state of the wicked dead in hell
- 4) in the widest sense, death comprising all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth, to be followed by wretchedness in hell

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<2424> Ἰησοῦς Iesous *ee-ay-sooce* of Hebrew origin 03091 יֵשׁוּעַ Jeshua, later form of <03091> יְהוֹשֻׁעַ; n pr m; TDNT-3:284,360; {See TDNT 326 } AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus = "Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)

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<2443> ἵνα hina *hin'-ah* probably from the same as the former part of 1438 (through the demonstrative idea, cf. 3588); conj; TDNT-3:323,366; {See TDNT 331 }

AV-that 486, to 76, misc 8; 570

- 1) that, in order that, so that

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<2532> καί kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; conj;

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

- 1) and, also, even, indeed, but

---

<2962> κύριος kurios *koo'-ree-os* from kuros (supremacy); n m; TDNT-3:1039,486; {See TDNT 418 }

AV-Lord 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord

- 1a) the possessor and disposer of a thing

- 1a1) the owner; one who has control of the person, the master

- 1a2) in the state: the sovereign, prince, chief, the Roman emperor

- 1b) is a title of honour expressive of respect and reverence, with which servants greet their master

- 1c) this title is given to: God, the Messiah

For Synonyms see entry 5830

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<3588> ὁ *ho ho* including the feminine ἡ *he hay*, and the neuter το *to to* in all their inflections, the definite article; article;

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

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<3779> οὕτω *houto hoo'-to* or (before a vowel) οὕτως *houtos hoo'-toce* from 3778; adv;

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

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<5485> χάρις *charis khar'-ece* from 5463; n f; TDNT-9:372,1298; {See TDNT 840 }

AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

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<5547> Χριστός *Christos khris-tos'* from 5548; adj; TDNT-9:493,1322; {See TDNT 850 }

AV-Christ 569; 569

Christ = "anointed"

1) Christ was the Messiah, the Son of God

2) anointed

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<5618> ὡςπερ *hosper hoce'-per* from 5613 and 4007; adv;

AV-as 39, even as 2, like as 1; 42

1) just as, even as

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**TVM: Aorist 5777, Active 5784, Indicative 5791, Count: 2319**

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**TVM: Aorist 5777, Active 5784, Subjunctive 5792, Count: 512**

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## Commentaries - Romans 5:21

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( Eclectic Notes )

**John Nelson Darby (1800-1882 A.D.) Med 63**

"**grace reigns**" Righteousness does not yet reign; it will reign in the judgment-day.

**William Kelley N 82**

"**grace reigns through righteousness unto eternal life ...** " Here if anywhere is an aim and result which do honour even to God and His Son. In presence of such a gospel we are not ashamed, but boast. To vaunt of law is to vaunt of what condemns and kills, for it makes the offence to abound. In grace we may and ought to exult. God delights in it. It came, as did truth, by Christ Jesus who is full of both. And specially may we boast, that grace reigned. Had law reigned, what must have been our just doom! But grace reigns (not without but) through righteousness; for the work of redemption is done, and God justifies in consequence according to His sense of its worth ... The issue is according to God; it is eternal life, and this through Jesus Christ our Lord. He is risen from the dead and gives life more abundantly. All is thus as secure as it is perfect. God is glorified as He should be; and this, as it ought to be, through the only One, even Jesus, who has retrieved all and turned by His death and resurrection even sin itself into an occasion of such a glorifying of God, and such a blessing of the believer, as could never else have been. These are the ways, and this the victory, grace through our Lord Jesus.

**Newell - Romsns Verse by Verse**

Verse 21: In order that, just as sin reigned-as-king by means of death: grace might reign-as-king, through righteousness, unto life eternal, through Jesus Christ our Lord. This verse unfolds God's great object: that Grace should have a kingdom where Death had had its kingdom: and that, of course, through righteousness, --that is, that all Divine claims should be first righteously met at the cross, and thus that all should be "through Jesus Christ our Lord."

The question of justification is still on in Chapter Five, and not until Chapter Six is "our old man"--all we were from Adam--brought in. Furthermore, to bring into Chapter Five our sinful state by nature, is to confuse our sinful condition with that condemnation which over and over God says was brought about by Adam's single act, and by that only. "The judgment came of ONE TRESPASS unto condemnation," etc.

Now if you and I were condemned in Adam's sin, it is plain that to be justified we must be cleared not only of our own sins, but of our condemnation in Adam: our justification must cover all our condemnation.

Our justification, is, therefore, in this great passage, related not to our personal sins, as in Chapters Three and Four; but to our guilt by and in Adam, from which we are cleared by Christ's death. And Christ being now raised, we, connected with Him at the cross, now share His life: so that our justification is called "justification of life" (vs. 18).

It is true that we are not spoken of as "in Christ" until Chapter Six, where death with Christ is unfolded and our history in the first Adam, and our relation to sin, ended. But Paul speaks of being "justified in Christ" ( Ga 2:17). And certainly the subject in the last section of Chapter Five is justification: condemnation by Adam's trespass, and justification by Christ's righteous act of death.

Thus, not until we come to Chapter Six is our walk, our sanctification, taken up. It is true that the doctrine of the two men (5.12-21) makes possible of understanding the great fact of Chapter Six, --that we died with Christ. But the subject of the latter section of Chapter Five is condemnation by Adam, justification by Christ.

### **A.T. Robertson's - Word Pictures . . .**

**That — even so grace might reign (ἵνα-οὕτως καὶ ἡ χάρις βασιλεύσῃ).** Final ἵνα here, the purpose of God and the goal for us through Christ. Lightfoot notes the force of the aorist indicative ( ἐβασίλευσεν, established its throne) and the aorist subjunctive (βασίλευσῃ, might establish its throne), the ingressive aorist both times. "This full rhetorical close has almost the value of a doxology" (Denney).

### **Scofield - Reference Notes on the Bible)**

*I* (sin)                      *Marg* (grace)

*I* (sin)

**"Sin" in Rom 6., 7. is the nature in distinction from "sins," which are manifestations of that nature. Cf.**

**1Jo 1:8 with 1Jo 1:10 where this distinction also appears.**

{These last two notes are important reasons for owning at least one copy of the New Schfield Reference Bible. These notes are enough to make his work required reading for Christians everywhere. For those dispensationalist's among you dear readers, you get one of the ultimate Dispensational treats of our lifetimes. My only copy is almost worn out after 53 years. It has been rebound once and I've used glue and tape to keep it together. I Gave away my (expensive) looseleaf version while pastoring in Alaska. The old one contained notes I made to the text while the looseleaf was almost note free. NEC}

*Marg* (grace) Grace (in salvation). vs. 2,15-21 11:5,6 3:24 See note, Joh 1:17 See Scofield "Joh 1:17"

### **Vincent-NT Word Studies**

**21. Unto death (ἐν τῷ θανάτῳ).** Wrong. *In death*, as Rev. As the sphere or dominion of death's tyranny. Compare ver. 14, "*death reigned.*" Some, however, explain the preposition as instrumental, *by death*. How much is lost by the inaccurate rendering of the prepositions. Ellicott remarks that there are few points more characteristic of the apostle's style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses. See Ro 3:22 Eph 4:6 Col 1:16.

**Through Jesus Christ our Lord. "And now — so this last word seems to say — Adam has passed away; Christ alone remains" (Godet).**

Thus, established, is our position in Adam (See Figure 02.02.05.) and also the Believer's new (although Foreknown, Predestined, and Elected, from eternity past. (Past is a time word. In eternity there is no time. We mean prior to all creation events!) Created Position In Christ The LORD. See figures 02.02.06. and 02.02.07.

THE SEALING BY, AND THE EARNEST OF THE HOLY SPIRIT

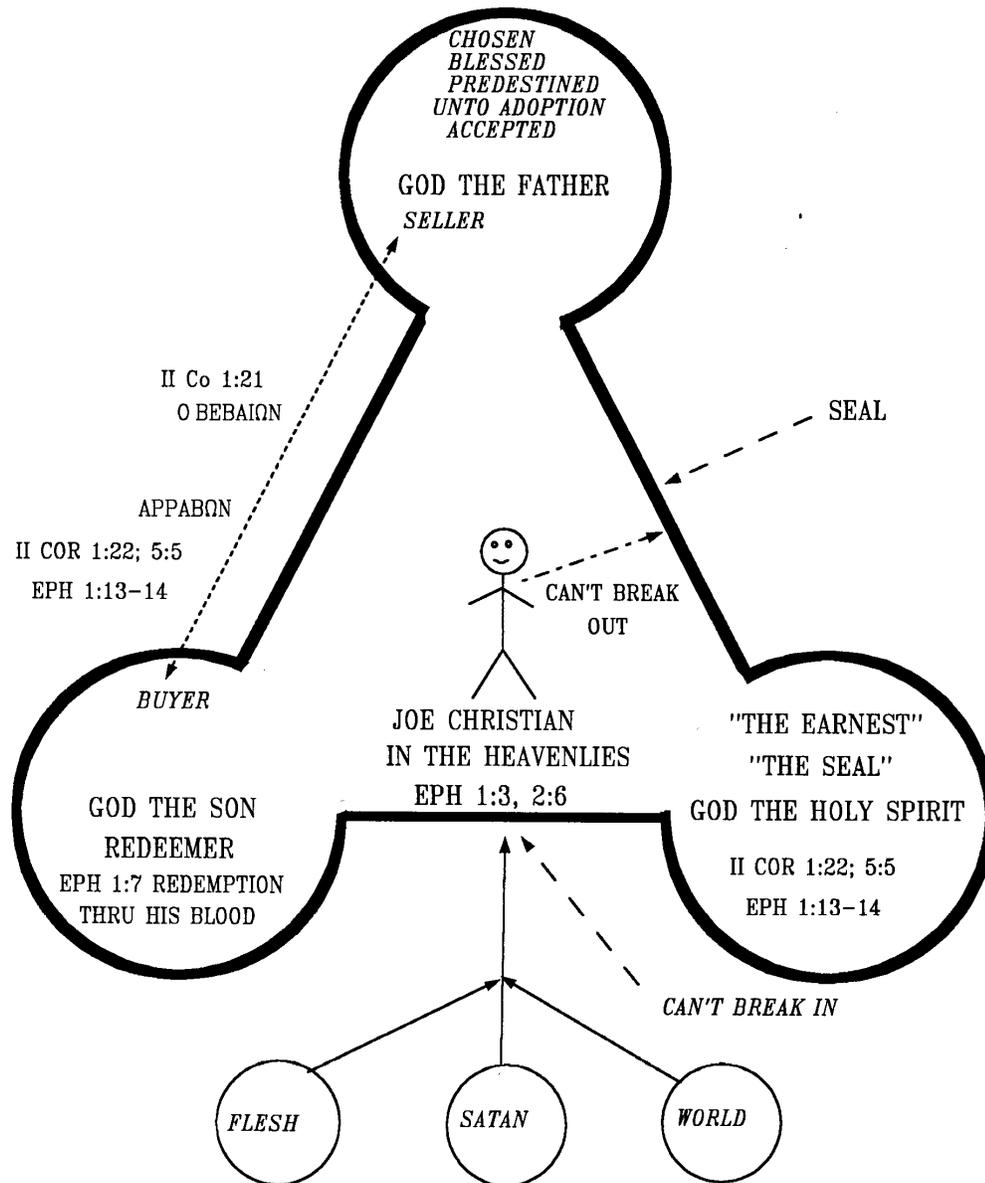


Figure 02.02.06. A Believer's Position

### 2.4.3.2 The Remedy For The Sin Nature

The Adamic Sin Nature, is the cause of eternal death for an unbeliever, at the Great White Throne Judgment (for unbelievers). All judged there are lost (Rev 20:15 “Since none were found written in the Book of Life each was cast into the Lake of fire.” At that judgment every unbeliever is judged for their works. All these, being done in the energy of the flesh (being unsaved), they had nothing to merit favor so they were cast into the Lake of fire. God is always fair in His Judgments. The Believer, also, will be judged for his works. e.g.,  
Ro 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for

**WE shall all stand before the judgment seat of Christ.** {i.e., Believers in the LORD Jesus, The Messiah (Christ). NEC}

**1Co 3: 9 For we are labourers together with God: ye are God’s husbandry, ye are God’s building.** {husbandry: or, tillage}

**10 According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.**

**11 For other foundation can no man lay than that is laid, which is Jesus Christ.**

**12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;**

**13 Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is<sup>a</sup>. {it shall be: Gr. it is}**

**14 If any man’s work abide which he hath built thereupon, he shall receive a reward.**

**15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**

**16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?**

**2Co 5: 9 Wherefore we labour, that, whether present or absent, we may be accepted of Him.** {labour: or, endeavour}

**10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good <18> or bad <2556>.**

Notice the word study, below, of the good which only God does (Agathos) vs. evil that all men do or have done, Kakos. Kakos is the evil we do that even by some might be considered good.

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<sup>a</sup> Notice God’s fairness: Both the Believer and the Unbeliever are judged by their Works. What’s the difference? The Unbeliever goes to the lake of fire because he has not appropriated the Savior’s Supreme Sacrifice for SINS. The Unbeliever has only his adamic nature and their resultant works as a hedge against eternal life in Hell Fire. The Believer, having appropriated the salvation offered by Christ Jesus, by Grace through Faith, has eternal life as his hope and victory against the wages of a sin nature, being death (Rom 6:23).

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<18> ἀγαθός agathos ag-ath-os' a primary word; adj; TDNT-1:10,3; {See TDNT 8 }

AV-good 77, good thing 14, that which is good + 3588 8, the thing which is good + 3588 1, well 1, benefit 1; 102

1) of good constitution or nature {#Lu 8:8,15 Mt 7:18 Jas 3:17 }

2) useful, salutary, a gift which is truly a gift {#Jas 1:17 Mt 7:11 Ro 7:12,13 Lu 10:42 Php 1:6 Ro 8:28 }

3) good, pleasant, agreeable, joyful, happy {#1Pe 3:10,13 Ps 34:13 2Th 2:16 Tit 2:13 }

3a) a good conscience {#Ac 23:1 1Ti 1:5,19 1Pe 3:16,21 }

4) excellent, distinguished {#Joh 1:46 }

5) upright, honourable {#Mt 12:34 19:16 Lu 6:45 Ac 11:24 1Pe 3:11 Mt 5:45 22:10 Lu 23:50 8:15 }

5a) fulfilling the duty or service demanded {#Mt 25:21,23 }

5b) upright, free from guile, particularly the desire to corrupt the people {#Joh 7:12 }

5c) pre-eminently of God, as consummately and essentially good {#Mt 19:17 Mr 10:18 Lu 18:19 }

5d) denotes the soul considered as the repository of pure thoughts which are brought forth in speech {#Mt 12:35 Lu 6:45 }

5e) the fidelity of servant due to his master {#Tit 2:10 }

5f) in a narrow sense, benevolent, kind, generous {#Mt 20:15 1Pe 2:18 1Th 3:6 Ro 5:7 }

The neuter used substantively denotes:

1) a good thing, convenience, advantage

1a) in the plural, external goods, riches {#Lu 1:53 12:18 16:25 }

1b) the benefits of the Messianic kingdom {#Ro 10:15 Heb 9:11 10:1 }

2) what is upright, honourable, and acceptable to God {#Ro 12:2 2:10 Eph 4:28 Ro 9:11 2Co 5:10 1Th 5:15 3Jo 11 Ro 12:9 Mt 19:17 }

2a) salutary, suited to the course of human affairs {#Ro 13:4 }

2a1) in rendering service {#Ga 6:10 Ro 12:21 }

2a2) the favour you confer {#Phm 14 }

Syn.: καλός 2570, δίκαιος 1342. 2570 properly refers to goodness as manifested in form: 18 to inner excellence. {Lu 8:15 } In #Ro 5:7, where it is contrasted with <1342>, 18 implies a kindness and attractiveness not necessarily possessed by the δίκαιος, who merely measures up to a high standard of rectitude.

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<2556> κακός kakos kak-os' apparently a primary word; adj; TDNT-3:469,391; {See TDNT 351 }

AV-evil 40, evil things 3, harm 2, that which is evil + 3458 2, wicked 1, ill 1, bad 1, noisome 1; 51

1) of a bad nature

1a) not such as it ought to be

2) of a mode of thinking, feeling, acting

2a) base, wrong, wicked

3) troublesome, injurious, pernicious, destructive, baneful

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### 2.4.3.2 The New Birth.

**At the second birth we are created anew in Christ Jesus by the Holy Spirit. Eph 2:10** For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. The believer and the unbeliever are going to be judged by their works; not their sins (acts of sin produced by our Adamic Natures).

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

1Pe 1:23 **Being born again {PPPtcpl}, not of corruptible seed, but of incorruptible, by the living Word of God, who is abiding forever.**

Eph 2:8 **For by grace you are {V-PAI 2P} (and) having been saved {V-PPPtcpl. NP} through faith; and that not of yourselves: it is the gift of God: {So faith is a gift from God}** Or as the ESV translates “*For by grace you have been saved through faith.*” *The Periphrastic Participle here expresses completed action.* See Burton Syntax of the Moods And Tenses of New Testament Greek. pg. 40

This may simply translate as:

**For by grace you have been (and continue to be) saved through faith.**

This is clearly consummative although it leaves the door open for the Arminian fringe that might say; "Well, but one may choose after a while not to believe." Then what?"

My answer would be:

**2Ti 2:13 If (Actually Since or when – 1<sup>st</sup> Class condition – for the sake of argument) we believe not, yet he abideth faithful: he cannot deny himself.**

**9 Not of works, lest any man should boast.**

**10 For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**

**Eph 3:9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:**

**Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.**

**Col 1:16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:**

**Col 3:10 And have put on the new man, which is renewed in knowledge after the image of Him that created him:**

Thus by means of the God-given Faith we are Justified by an Imputed Righteousness.

**Ro 4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,**

- 17 (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. {before Him: or, like unto Him}
- 18 Who {i.e., Abraham. NEC} against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:
- 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- 21 And being fully persuaded that, what he had promised, he was able also to perform.
- 22 And therefore it was imputed (Grk. λογίζομαι logizomai : Impute, Reckon, Count on) {API} to him for righteousness.
- 23 ¶ Now it was not written for his sake alone, that it was imputed to him;
- 24 But for us also, to whom it shall be imputed, to those who are believing on him Who raised up Jesus our LORD from the dead;
- 25 Who was delivered for our offences, and was raised again ~~for~~<sup>a</sup> because of our justification.
- Ro 5:1 Therefore having been justified {V-APP-NPM - Culminative Aorist Passive Participle} by faith, we have peace with God through our Lord Jesus Christ: *{The aor. participle is an adverbial, causal, giving the basis for the statement. The KJV and ASV are not correct, "being justified," but all the modern translations I checked are correct, indicating the Culminative force of the aor. tense. Dr. Duane Dunham Th.D.}*
- 2 By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Now we go to the Hope of God's Glory at the coming in the air of our LORD Jesus, the Catching Away (the <726> . ἀρπάζω harpazo) of His Church, His Body; when we receive our Resurrection bodies..

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<sup>a</sup> <1223> . διά dia, with the accusative Case: **because of our Justification**

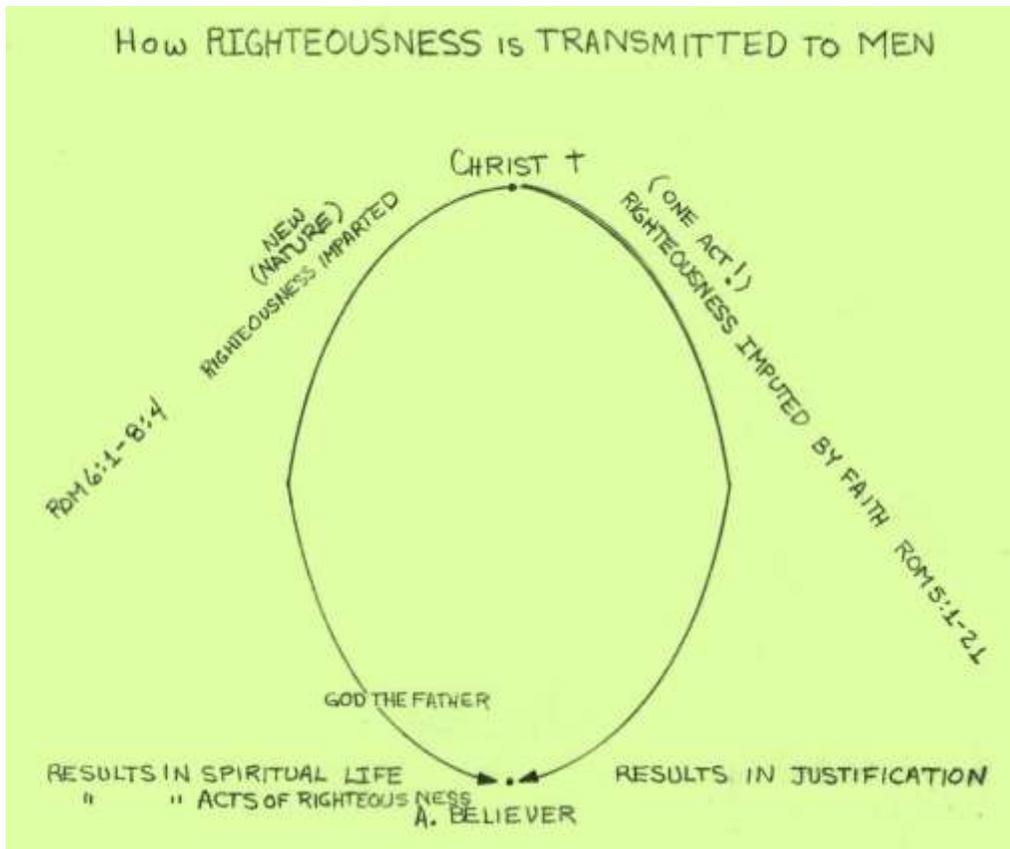


Figure 02.02.07. How Righteousness Is Received By Men.

### 2.4.2 The Great Snatch

At the Fall of Man in Eden's Garden not only was man affected (perhaps INFECTED would be a better term) but as the following verses indicate, the whole of creation suffers in pain together until the now. To remove ourselves from the Total Inability We need the second Birth.

**Born once die twice. Born twice die once.** Or at this late date of the prophetic Word, it's quite possible that some of us may not die but be changed at the (Grk. Harpazw) Church's Catching Away. However, our Old Man In ADAM will certainly die at this time.

**1 Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,**

**52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

**53 For this corruptible must put on incorruption, and this mortal must put on immortality.**

**54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.**

**55 O death, where is thy sting? O grave, where is thy victory? {grave: or, hell}**

**56 The sting of death is sin; and the strength of sin is the law.**

**1 Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as (like) others who have no hope.**

**14 For (1<sup>st</sup> Class Condition) since we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him.**

**15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. {Prevent: Old English Word. Properly, to come before, or, precede}**

**16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:**

**17 Then we which are alive and remain shall be caught up (Grk ἀρπαγησόμεθα < {V-2FPI-IP}> 726 ἀρπαζω harpazw: to snatch out or away) together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

**18 Wherefore comfort one another with these words. {comfort: or, exhort}**

**Reader Please note: There is no comfort in going through The Tribulation Period of 7 years, also called the day of Jacob's Trouble, Jer 30:7. This is for the Nation Israel and the remaining "Left Behinders"<sup>21</sup>. Also see Rev 4:2-19:21. The Church is caught away in Rev 4:1. She's no longer on earth but is with our Savior in Heaven. She remains there until Rev 19:14. when our LORD'S Second Coming to earth occurs, seven or so, years later, ON THE MT. OF OLIVES from where He ascended.**

**Zec 14:4 And His feet shall stand in that day upon the mount of Olives<sup>a</sup>, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and**

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<sup>a</sup> See Acts 1:10-12.

**half of the mountain shall remove toward the north, and half of it toward the south.<sup>a</sup>**

- Acts 1:6** When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- 7** And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 8** But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.
- 9** And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.
- 10** And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;
- 11** Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.
- 12** Then returned they unto Jerusalem from the mount called Olivet, **which is from Jerusalem a Sabbath Day's Journey.**

We might sing a chorus of “Onward Christian Soldiers” at this point in our reading!

Finally, the Scriptures that outline the Fall of man and the result to man and to God's Creation.

**Gen 2:17, 3: 3,15, Ge 5:20, Ge 5:27, Ge 5:31, Ge 7:21, Ge 7:22: Jer 17:9; Rom 1-2, 3:23; Eph 2:1b: It even affected the whole creation. Rom 8:19-21.**

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<sup>a</sup> According to the Israeli Department of Geological Survey: Although the Jordan Rift runs North and South, the rift under the Mt. of Olives runs East and West. The north part is up faulted and the South portion is downfaulted!

### 2.4.3 Why Do Some Groups Of Christians Reject The Limited Atonement!

Rejection of a limited Atonement comes from a complete misunderstanding (of at least the following verses) and ignorance of the Greek text of:

2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to **us-ward**, not willing that **any (of us)** should perish, but that **all (of us)** should come to repentance.

2 Pet 3:9 ου <3756> βραδυνει <1019> (5719) ο <3588> κυριος <2962> της <3588> επαγγελιας <1860> ως <5613> τινες <5100> βραδυτητα <1022> ηγουνται <2233> (5736) αλλα <235> μακροθυμει <3114> (5719) εις <1519> **ημας** {**1PP AP**} <1473> μη <3361> βουλομενος <1014> (5740) **τινας** {**Enclitic Indefinite P AMP**} <5100> απολεσθαι <622> (5641) αλλα <235> **παντας** {**AMP**} <**3956**> εις <1519> μετανοιαν <3341> χωρησαι <5562> (5658)

The bolded words in the Greek and English text are those which have been misinterpreted either due to ignorance of Greek or due to Malfeasance by such interpreters. The words in parenthesis (**of us**) are used because of the Greek Rule of Concord.<sup>22</sup>

**The addressees of the letter (the Us'ns) are found in 2 Pet 1:1**

2 Pet 1:1 **Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained {2AAPtcl DMP; in a once (for al)l transaction} like precious faith with us through the righteousness of God and our Saviour Jesus Christ: {Notice that Peter sees faith as a gift (obtained), Likewise Paul in Rom 5:15-18, 6:23; Eph 2:1-10}**

2 Pet 3:9 is far from being a verse for the will of God being the salvation of all mankind; it is in fact a declaration of the Perseverance of the Saints. After all, can a DEAD man raise himself?

**See Eph 2:1-10. Having believed, we were created anew, in and for Christ Jesus, by the Holy Spirit (The “Fertiliz’or” of Gen 1:2 and the cause of the impregnation of the Virgin Mary! Mt. 1:18; Lk 1:35).**

Another verse that has been misunderstood, or mistranslated (For pastors who actually do their own translation) or purposely misinterpreted, is 1 Co 9:27.

The context of this verse 1 Co 9:27, should be presented so we might understand that Paul, here, is engaging in several figurative expressions that those in Corinth would understand, but those of us in our 20<sup>th</sup>-21<sup>st</sup> century comfort may not understand.

- 1 Co 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;  
 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.  
 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.  
 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

- 24 Know ye not that **they which run in a race<sup>a</sup>** (Grk. **σταδιον stadion stad'-ee-on:** ) **run all, but one receiveth the prize?** So run, that ye may obtain.
- 25 And every man that striveth for the mastery<sup>b</sup> (Grk. **αγωνιζομαι agonizomai ag-onid'-zom-ah-ee:** ) is temperate in all things. Now **they do it to obtain a corruptible (φθαρτος phthartos; from 5351; perishable<sup>c</sup>, corruptible) crown; but we an incorruptible.**
- 26 I therefore so run, not as uncertainly (*stay in your lane*); **so I fight<sup>d</sup>** (ποκτεω pukteo *pook-teh'-o*), not as one that beats the air:
- 27 **But I keep under<sup>e</sup>** (υποπιαζω hypopiazō *hoop-o-pee-ad'-zo:*), my body, and **bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (αδοκιμος adokimos ad-ok'-ee-mos; from 1α (as a negative particle) and 1384 δοκιμος; unapproved).**

A Better look at the word translated 'castaway' comes from ancient documents as shown, below.

A QUOTE FROM "VOICES FROM THE SILENT CENTURIES"

By Harry Rimmer

Pg. 73-74

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Strange as it may seem, however, there are some who do not care to rest in the security of the finished work of Christ, and these reject the provisions of the doctrine of Grace; contending that we are safe only as long as we are able to keep ourselves. This school of thought would have us saved one day and lost the next, losing sight of the gracious promise of Jesus, "I GIVE unto them eternal life, and they SHALL NEVER PERISH." Pressed for some verse of Scripture on which to base their unhappy doctrine, they generally refer to I Corinthians 9:27. Here Paul writes, "But I keep my body under, and bring it into subjection: lest by any means, when I have preached to others **I myself should be a castaway.**" This implies, according to these mistaken friends, that Paul was afraid that he would be lost after he had been saved and serving!

This erroneous idea would never have been rooted if we had possessed the knowledge when the New Testament was rendered into the English, that has since come to us from archeology. **The whole matter turns on the meaning of the word Paul uses here, ADOKIMOS.** This Koine word was lost to the world for ages, and is just recovered from the ostraca. It was a common household word in the days of Paul, and **was applied to a certain pottery vessel in sad condition.** Remembering that all the utensils of household service were pottery, **it is easy to understand how often such would be cracked or broken.** This accounts in large measure for the ubiquity of these shards that litter every ancient site. A woman, busy about the hearth stone with a pottery cooking vessel in her hand, **in careless haste might bump the pot against the stones and crack it so that it would no longer hold water.**

Did she then throw away this leaky vessel? **You know she did not!** Just step to your own pantry and see how many tea cups there are on that shelf, with a handle broken off, or an unsightly crack marring the smooth surface of the porcelain! **Never forget that we are dealing with FOLKS in these old discoveries, and that human nature has not changed one iota in two thousand years! So the ancient housekeeper, having a cracked pot that was no longer**

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<sup>a</sup> A place in which contests in running were held, the one who outstripped the rest and reached the goal first, receiving the prize. Courses of this description were found in most of the larger Greek cities, and were like that at Olympia, 600 Greek feet in length, a furlong.

<sup>b</sup> We get our word agony from this Greek word. To enter a contest: contend in the gymnastic games, to contend with adversaries, fight, metaph. to contend, struggle, with difficulties and dangers, to endeavour with strenuous zeal, strive: to obtain something.

<sup>c</sup> At the ancient Olympics, the only prize was the crown of olive leaves cut from the sacred tree at Olympia.

<sup>d</sup> To box (with the fist), i.e. contend (as a boxer) at the games (figuratively): — fight.

<sup>e</sup> Like a boxer one buffets his body, handle it roughly, disciplines by hardships.

**fit for boiling water, PUT IT ON THE SHELF.** Perhaps she hoped to use it again as a receptacle for beans or wheat, perhaps she was just thrifty, **but when a pot was cracked and laid on the shelf, it was called ADOKIMOS ! Was it lost? No !. It was just laid aside.**

So Paul, contemplating the effects of sin in the Christian life,. states in terms that his readers could most appreciate, **"I strive to live so that I may not be PUT ON THE SHELF!"** To how many Living men would that phrase be aptly applied! Do we not all of us know men who have been used of God in His service, who allowed the flesh to gain the ascendancy? Where are those men today? In the language of Paul, which is strangely reminiscent of the slang of this age, **"they are on the shelf."** So Paul writes of his ministry, and says, **"I do not want to be a cracked pot!" (Adokimos.)**

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**Figure 02.02.08. The Corruptible Crown Of The Greek Games.**

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### A BELIEVER'S CROWNS

- 1Co 9:25** And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible **crown**; but **we an incorruptible**.
- Php 4:1¶** Therefore, **my brethren dearly beloved and longed for, my joy and crown**, so stand fast in the Lord, *my* dearly beloved.
- 1Th 2:19** For what *is* our hope, or joy, or **crown of rejoicing**? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}
- 2Ti 4:8** Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto **all them also that love his appearing**.
- Jas 1:12** Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised **to them that love him**.
- 1Pe 5:4** And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.
- Re 2:10** Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

### AND A WARNING

- 2Ti 2:5** And if a man also strive for masteries, *yet* is he not **crowned**, except he strive lawfully.
- Re 3:11** Behold, I come quickly: hold that fast which thou hast, that no man take thy **crown**.
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#### Figure 02.02.09. A Believer's Crowns

##### 2.4.4 Unconditional Election (God's Election)

When God quickens us from our deadness, Eph 2:5 He puts in us a Holy “Want To” choose God. This verse in context reads:

- Eph 2:1 *And you who were dead in trespasses and sins;*  
 2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*

- 3 *Among whom also we all had our conversation (Life) in times past in<sup>a</sup> the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others:*
- 4 *But God, who is rich in mercy, for His great love wherewith He loved us, {Please note that Love comes before Grace. Jn 3:16 NEC}*
- 5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace you are saved;)*
- 6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: {The Christian's New Position – Seated in the Heavens With Christ. NEC}*
- 7 *That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
- 8 *For by grace have ya'll been (and continue to be) saved through faith; and that not of yourselves: it is the gift of God:*
- 9 *Not of works, lest any man should boast.*
- 10 *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Christ, below, is speaking to His Apostles, with reference to Israel and their Discipled converts during the Tribulation. God's Election has to do with His Attributes (As do the other four points of TULIP).

Mt 24:22 And except those days should be shortened, there should no flesh be saved: **but for the elect's sake those days shall be shortened.**

Mt 24:24 For there shall arise false Christs<sup>23</sup>, and false prophets, and shall show great signs and wonders; insomuch that, **if (it shall be) possible (1<sup>st</sup> Class Cond., assumed true for the sake of argument), (they shall) deceive the very elect.**

*{Note: the Protasis and Apodosis<sup>24</sup> needs to have the Future Active Indicative of εἰμι - I am, supplied in the appropriate Person and Number. This verb substitution comes from the verb πλανησαι (V-AAN) shall deceive by lies. And the first verb that dictates the time aspect of the whole sentence, namely Future, εγερθησονται (V-FPI-3P: There shall arise Under the power (Passive Voice) of some other agent – Namely Satan, the arch deceiver). NEC}*

**Mt 24:31 And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Note: This already has happened viz. 1948, and is still happening! NEC)**

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<sup>a</sup> **The 'we' refers only to Believers. Do you think that only Christians were born with the ADAMIC (SIN) NATURE?**

**1 Jo 5:19 And we know that we (believers) are of God, and the whole world lieth (V-PPI 3P > κειμαι in the wicked one, i.e., Satan.)**

**(2749 κειμαι keimai ki'-mahee**

**2) metaph.**

2a) to be (by God's intent) set, i.e. destined, appointed

**2b) of laws, to be made, laid down**

2c) lies in the power of the evil one, i.e. is held in subjection by the devil.)

**2 Co 4:4 In whom the god of this world (age) hath blinded {V=AAI 3S} the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**

**Mr 13:20** And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, he hath shortened the days.

(Note: This refers to the day of Jacob's trouble that occurs post-rapture. See Timeline, etc., on Figure 02.01.12..)

**Mr 13:22** For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.

**Mr 13:27** And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

**Lu 18:7** And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

## 2.5 The Evolutionary Theory

If a theory is to be proven scientifically it must adhere to the rules of science. The following article taken from the book: “**CREATION SCIENCE**”<sup>25</sup>, must be adhered to, to prove the theorem. Note: The section numbers of this article have been changed to conform to this volume.

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### 2.5.1 Define "Scientific Proof".

**Editors Comment: Scientific proof must consist of at least four items;**

- 1. The Process Must Be OBSERVABLE.**
- 2. The Process Must Be REPEATABLE.**
- 3. The Process Results Must ACCUMULATE.**
- 4. The Process Must Be TESTABLE (Subject To Falsification)**

**Statements illustrating the futility of claiming the evolutionary hypothesis to be a scientific fact, are given below by those adherents to, or fellow travelers with that hypothesis.**

#### 2.5.1.1 The Process Must Be Observable.

**OBSERVE EVOLUTION? (In Living World) G. LENYARD STEBBINS** "The reason that the major steps of evolution have never been observed is that they required millions of years to be completed." **Processes Of Organic Evolution, P. 1.**

**STEPHEN GOULD** "Major evolutionary change requires too much time for direct observation on the scale of human history." *Discover, May, 1981, p.36.*

**OBSERVE EVOLUTION? (In Fossil Record) STEPHEN J. GOULD, Harvard,** "The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontologists...we view our data as so bad that we never see the very process we profess to study." **Natural History, V.86.**

**DAVID B. KITTS, Univ. of Okl.,** "Despite the promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists,..." *Evolution, V.28, p.467.*

#### 2.5.1.2 The Process Must Be Repeatable.

**EXPERIMENTAL? REPEATABLE? THEODOSIUS DOBZHANSKY,** "These evolutionary happenings are unique, unrepeatable, and irreversible. the applicability of the experimental method to the study of such unique historical processes is severely restricted before all else by the time intervals involved, which far exceed the lifetime of any human experimenter." *American Scientist, Vol.45, p.388.*

**MYTHOLOGICAL OBJECTIVITY, STEPHEN J. GOULD, HARVARD,** "No myth deserves a more emphatic death than the idea that science is an inherently impartial and objective enterprise;... Yet it continues to thrive among working scientist because it serves us so well. ...It also provides the rationale for America's scientific priesthood: The National Academy of Sciences." *SCIENCE IN THE TWENTIETH CENTURY, 1978, p.344.*

### 2.5.1.3 The Process Results Must Accumulate.

#### *Observed Variation Does Not Accumulate.*

**TIME + MUTATIONS = NO CHANGE, MICHEL DELSOL PROF. OF BIOLOGY, UNIV. OF LYONS,** "If mutation were a variation of value to the species, then the evolution of drosophila should have proceeded with extreme rapidity. Yet the facts entirely contradict the validity of this theoretical deduction; for we have seen that the Drosophila type has been known since the beginning of the Tertiary period, that is for about fifty million years, and it has not been modified in any way during that time." **ENCYCLOPEDIA OF THE LIFE SCIENCES, Volume II, p. 34 .**

**BOUNDARIES TO VARIATION, W. BRAUN,** "...that is the potential mutations of a given biotype are normally limited, else we should have been able to observe drastic evolutionary changes in laboratory studies with bacteria. Despite the rapid rate of propagation and the enormous size of attainable populations, changes within initially homogeneous bacterial populations apparently do not progress beyond certain boundaries under experimental conditions." **BACTERIAL GENETICS**

**NEW SPECIES? Colin Patterson, British Museum of Natural History,** "No one has ever produced a species by mechanisms of natural selection No one has ever gotten near it and most of the current argument in neo-Darwinism is about this question.", **CLADISTICS, BBC, March 4, 1982.**

**ANTIBIOTIC RESISTANCE, Not Evolution,** "It may be time to rethink our thoughts about the mechanisms for antibiotic-resistance patterns...The anaerobic bacteria, from the bowels of three members of an 1845 Arctic expedition, have survived 140 years and are showing resistance patterns to modern antibiotics. Current theories suggest that antibiotic resistance is linked to long-term exposure to antibiotics. Needless to say, antibiotics were not developed until long after these 19th-century bacteria and their hosts had been buried in Arctic permafrost." **Medical Tribune, 12/29/88, p.23**

**ANTIBIOTIC RESISTANCE,** "Our results show that resistance to antibiotics is widespread in at least some wild populations, even though these have never to our knowledge been exposed to antibiotics, and they undermine the presumption that resistance will decline in the absence of antibiotic treatment." **Nature, 9/16/99**

**CHANGE PREVENTED, S. M. Stanley, Johns Hopkins U.** "Once established, an average species of animal or plant will not change enough to be regarded as a new species, even after surviving for some-thing like a hundred thousand, or a million, or even ten million generations. Something tends to prevent the wholesale restructuring of a species, once it has become well established on earth." **Johns Hopkins Magazine, p.6, June, 1982.**

**UNIMPROVED VARIATION, STEPHEN J. GOULD, Harvard,** "We can tell tales of improvement for some groups, but in honest moments we must admit that the history of complex life is more a story of multifarious variation about a set of basic designs than a saga of accumulating excellence." **NATURAL HISTORY, 2/82, p,22,23**

**"EVOLUTIONARY THEORY UNDER FIRE"**, "An historic conference in Chicago challenges the four-decade long dominance of the Modern Synthesis, The central question of the Chicago conference was whether the mechanisms underlying micro-evolution can be extrapolated to explain the phenomena of macroevolution. At the risk of doing violence to the positions of some of the people at the meeting, the answer can be given as a clear, No. ...Francisco Ayala, 'major figure in propounding the Modern Synthesis in the United States', said: 'We would not have predicted stasis...but I am now convinced from what the paleontologists say that small changes do not accumulate.' " **Science, V.210, Nov.21,1980**

**SELECTION IRRELEVANT, S.M. STANLEY, Johns Hopkins U.** "...natural selection, long viewed as the process guiding evolutionary change, can-not play a significant role in determining the overall course of evolution. Macroevolution is decoupled from microevolution." **Pro. N. A S., v 72, p.648**

**MUTATIONS IRRELEVANT, STEPHEN J. GOULD, Harvard,** "A mutation doesn't produce major new raw material. You don't make a new species by mutating the species. That's a common idea people have; that evolution is due to random mutations. A mutation is NOT the cause of evolutionary change." Lecture at Hobart and William Smith College, **14/2/1980.**

**PIERRE-PAUL GRASSE,** "No matter how numerous they may be, mutations do not produce any kind of evolution." **EVOLUTION OF. LIVING ORGANISMS, Academic Press,1977, p.88**

**TEXTBOOK EVOLUTION DEAD, STEPHEN. J. GOULD, Harvard,** "I well remember how the synthetic theory beguiled me with its unifying power when I was a graduate student in the mid-1960's. Since then I have been watching it slowly unravel as a universal description of evolution I have been reluctant to admit it--since beguiling is often forever--but if Mayr's characterization of the synthetic theory is accurate, then that theory, as a general proposition, is effectively dead, despite its persistence as textbook orthodoxy." **Paleobiology', Vol.6, 1980, p. 120.**

### 2.5.1.3.1 Origin Of Life? Bricks, No Buildings.

**PRIMITIVE CELL? J. MONOD,** " we have no idea what the structure of a primitive cell might have been. The simplest living system known to us, the bacterial cell in its overall chemical plan is the same as that of all other living beings. It employs the same genetic code and the same mechanism of translation as do, for example, human cells. Thus the simplest cells available to us for study have nothing 'primitive' about them no vestiges of truly primitive structures are discernible." **CHANCE AND NECESSITY, p. 134.**

{i.e., We cannot reproduce it!!! See 2.1.2 NEC}

**MILLER EXPERIMENT TOSSED,** "Now this textbook picture of how life originated, so familiar to college students just a generation ago, is under serious attack. ...increasingly doubtful that clouds of methane and ammonia ever dominated the atmosphere of the primitive earth. If scientist have, by and large, tossed out the old ideas, they have not yet reached a consensus on the new." **Time, 10/11/1993**

**LETHAL ULTRAVIOLET LIGHT, CARL SAGAN, Cornell,** "Unacceptable high mutation rates will, of course, occur at much lower U.V. doses, and even if we imagine primitive organisms having much less stringent requirements on the fidelity of replication than do contemporary organisms,

we must require very substantial U.V. attenuation for the early evolution of life to have occurred." *Journal of Theoretical Biology*, Vol.39, p.197

### 2.5.1.3.2 Encyclopedic Information.

**SOURCE OF INFORMATION???** CARL SAGAN, Cornell, "The information content of a simple cell has been estimated at around 1012 bits,<sup>a</sup> comparable to about a hundred million pages of the Encyclopaedia Britannica.", *Life*, Vol. 39, p.894.

**RICHARD DAWKINS**, Oxford, "Some species of the unjustly called 'primitive' amoebas have as much information in their DNA as 1,000 Encyclopedia Britannica's." *BLIND WATCHMAKER*, 1986, p.116.

**BILL GATES**, Microsoft, "Human DNA is like a computer program but far, far more advanced than any software we've ever created." *THE ROAD AHEAD*, p. 228

### 2.5.1.4 The Process Must Be Testable. (Subject To Falsification).

**FALSIFIABILITY**, PAUL EHRLICH, "Our theory of evolution has become, as Popper described, one which cannot be refuted by any possible observations. Every conceivable observation can be fitted into it. **It is thus 'outside empirical science'**, but not necessarily false. **No one can think of ways in which to test it. ...become part of an evolutionary dogma accepted by most of us as a part of our training**" *Nature*, Vol. 214, p. 352.

{i.e., We approach science with a preconceived BIAS. NEC}

**CHARLES DARWIN**, "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. "*ORIGIN OF THE SPECIES*, p. 183

**IMPLICATIONS OF INTEGRITY**, FRANCIS CRICK, Nobel Laureate, "An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going." *LIFE ITSELF*; 1981, p.88.

**CREATION-EVOLUTION DEBATES**, NILES ELDRIDGE, Curator, American Museum of Natural History, "Creationist travel all over the United States, visiting college campuses and staging 'debates' with biologist, geologist, and anthropologist. The creationists nearly always win. ... Thinking the creationists are uneducated, Bible-thumping clods, they are soon routed by a steady onslaught of direct attacks on a wide variety of scientific topics. ...Creationists today - at least the majority of their spokesmen - are highly educated, intelligent people. Skilled debaters, they have always done their homework. And they nearly always seem better informed than their opponents, who are reduced too often to a bewildered state of incoherence.

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<sup>a</sup> 1012 bits =  $2^{1011} = 2^{111} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100}$  Where:  
 $2^{111} = 5192296858$  followed by 24 zeros.  $2^{100} = 12676506$  followed by 23 zeros . The product of the first two terms,  $2^{111} * 2^{100} = 6582018227$  followed by 54 zeros , , ,  
 Finally,  $2^{1011} = 4388899247$  followed by 295 zeros!

**... Creationists have been very successful of late in converting student followers, having favorable rulings adopted by local school boards, even getting legislation passed by state legislatures..." MONKEY BUSINESS, p.17**

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## 2.6.2 The Time Of The Origin Of Man

Many Books, Papers and Articles have been published on the Time of Man's Origin. As has been previously shown, Evolutionists have suggested dates of Man's origination, based upon various dating methods but these have all been shown to be questionable if not false. The classic Biblical view of man's creation time was proposed by Bishop Ussher.<sup>26</sup> Today, this dating is subject to loud 'Guffahs' from unbelievers. The Evolutionary Hypothesis (Not proven scientifically)<sup>a</sup> has taken over the minds of unbelievers and a majority of 'scientists' who choose to ignore Biblical Facts. **There are, however, an increasing number of Scientists and Theologians who have concluded that evolution and such so-called science, do not make good bedfellows.**<sup>b</sup>

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<sup>a</sup> See: CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 160 Pgs.

<sup>b</sup> Please see Appendix B – A SHORT BIBLIOGRAPHY FOR BIBLE STUDY; APOLOGETICS, ARCHAEOLOGY (Biblical), GEOLOGY (Biblical)

*Finis*

## TABLE OF SYMBOLS AND ABBREVIATIONS.

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†	The previous citation appears only once in the Bible (a Hapax Legomena) or all Biblical citations have been listed.
(barnes)	Barnes Notes on the Whole Bible
CAC	Charles Andrew Coates, <i>An Outline Of Genesis</i> , etc.
(Clark)	Adam Clark’s Commentary (On The Bible)
(Eclectic Notes)	Notes from Eclectics (FWG, JND, WK, and others mainly those from the Plymouth Brethren persuasion.
(EWB)	E. W. Bullinger, <i>Companion Bible (Appendices)</i>
FWG	F.W. Grant
(Gill)	John Gill, <i>John Gill’s Expositor</i> .
(JFB)	Jamieson Fausset and Brown A Commentary, <i>Critical Experimental and Practical, on the Old and New Testaments</i> .
JND	John Nelson Darby
JND CW	John Nelson Darby, <i>Complete Works</i>
JND N&C	John Nelson Darby Notes and Commentaries
Keil and Delitzsch Old Testament Commentary	Keil and Delitzsch, <i>Old Testament Commentary</i> .
(MHC)	Matthew Henry, <i>Revised Matthew Henry Commentary</i>
(NEC)	Norman E. Carlson, Also appears with comments enclosed in brackets such as { . . . . NEC }
(Poole)	Matthew Poole, <i>Peoples New Testament</i>
(RWP)	A. T. Robertson, <i>Word Pictures In The Greek New Testament</i> .
(SQL)	Stephen Quale, <i>Genesis 6 - GIANTS –Master Builders Of Prehistoric And Anciet Civilizations</i> , 7 <sup>th</sup> Printing, © 2011, End Time Thunder Publishers.
(Scofield Notes)	C. I. Scofield Notes On The Bible
(Theme Index)	Online Bible Verse Theme Index (Larry Pierce)
(Trapp’s Commentary )	John Trapp’s Commentary.
(Treasury of Scriptural Knowledge)	Treasury Of Scripture Knowledge
WK	William Kelley

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## APENDIX A

Type – Antitype – Shadow – Example – Adumbration - Print

By Rev. Norman E. Carlson B.Th.

## TYPE – ANTITYPE – SHADOW – EXAMPLE – ADUMBRATION - PRINT

“A type is a species of emblem by which one object is made to represent another mystically; it is, therefore, only employed in religious matters, particularly in relation to the coming, the office(s), and the death of our Savior.”<sup>a</sup>

- 1 A Type is real, not fictitious.
  - 2 A Type is no ordinary fact or incident of history.
  - 3 A Type must have notable points of resemblance or analogy between type and antitype. There must also be points of dissimilarity; otherwise we would have an identity.
- 1 The AntiType (which is another species of an Emblem) is real. A Person, Thing, Place, Office, etc.
  - 2 There must be evidence that the type was designed and appointed by God to represent the thing typified – the AntiType.

Examples of the Scriptural use of words to describe these concepts are shown below. The list of Scriptures, N.T., are exhaustive. It'll be up to the student to decide whether a real TYPE/ANTITYPE relationship actually exists.

**Joh 20:25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print <5179> of the nails, and put my finger into the print <5179> of the nails, and thrust my hand into his side, I will not believe.

**Ac 7:43** Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures <5179> which ye made to worship them: and I will carry you away beyond Babylon.

**Ac 7:44** Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion <5179> that he had seen. {speaking: or, who spake}

**Ac 23:25** And he wrote a letter after this manner <5179>:

**Ro 5:14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure <5179> of him that was to come.

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<sup>a</sup> HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

**Ro 6:17** But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form <5179> of doctrine which was delivered you. {which ... : Gr. whereto ye were delivered}

**1Co 10:6** Now these things were our examples <5179>, to the intent we should not lust after evil things, as they also lusted. {our ... : Gr. our figures}

**1Co 10:11** Now all these things happened unto them for examples <5179>: and they are written for our admonition, upon whom the ends of the world are come. {examples: or, types}

**Php 3:17** Brethren, be followers together of me, and mark them which walk so as ye have us for an example <5179>.

**1Th 1:7** So that ye were ensamples <5179> to all that believe in Macedonia and Achaia.

**2Th 3:9** Not because we have not power, but to make ourselves an example <5179> unto you to follow us.

**1Ti 4:12** Let no man despise thy youth; but be thou an example <5179> of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

**Tit 2:7** In all things showing thyself a pattern <5179> of good works: in doctrine showing uncorruptness, gravity, sincerity,

**Heb 8:5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern <5179> showed to thee in the mount.

**1Pe 5:3** Neither as being lords over God's heritage, but being examples <5179> to the flock. {being lords over: or, overruling}

<5179> τυπος tupos too'-pos from 5180; TDNT-8:246,1193; {See TDNT 800} n  
m

AV-ensample 5, print 2, figure 2, example 2, pattern 2, fashion 1, manner 1,  
form 1; 16

1) the mark of a stroke or blow, print

2) a figure formed by a blow or impression

2a) of a figure or image

2b) of the image of the gods

3) form

3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter

4) an example

4a) in the technical sense, the pattern in conformity to which a thing must be made

4b) in an ethical sense, a dissuasive example, a pattern of warning

4b1) of ruinous events which serve as admonitions or warnings to others

4c) an example to be imitated

4c1) of men worthy of imitation

4d) in a doctrinal sense

4d1) of a type i.e. a person or thing prefiguring a future (Messianic) person or thing

For Synonyms see entry 5919

The anti-type -

Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures <499> of the true; but into heaven itself, now to appear in the presence of God for us:

1Pe 3:21 The like figure <499> whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

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<499>αντιτυπος antitupos an-teet'-oo-pon neuter of a compound of 473 and 5179; TDNT-8:246,1193; {See TDNT 800} adj

AV-figure 1, like figure whereinto 1, 2

1) a thing formed after some pattern

2) a thing resembling another, its counterpart

2a) something in the Messianic times which answers to the type, as baptism corresponds to the deluge (#1Pe 3:21)

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Mt 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow <4639> of death light is sprung up.

Mr 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow <4639> of it.

Lu 1:79 To give light to them that sit in darkness and in the shadow <4639> of death, to guide our feet into the way of peace.

Ac 5:15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow <4639> of Peter passing by might overshadow some of them. {into ... : or, in every street}

Col 2:17 Which are a shadow <4639> of things to come; but the body is of Christ.

Heb 8:5 Who serve unto the example and shadow <4639> of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

**Heb 10:1 For the law having a shadow <4639> of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

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**<4639> σκιά skia skee'-ah** apparently a primary word; TDNT-7:394,1044;  
 {See TDNT 718} n f

**AV-shadow 7; 7**

**1) shadow**

**1a) shade caused by the interception of light**

**1b) an image cast by an object and representing the form of that object**

**1c) a sketch, outline, adumbration<sup>a</sup>**

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<sup>a</sup> adumbration, adumbrate

1. To give a sketchy outline of.
2. To prefigure indistinctly; foreshadow.
3. To disclose partially or guardedly.
4. To overshadow; shadow or obscure.

[Latin adumbrāre, adumbrāt-, to represent in outline : ad-, ad- + umbra, shadow.]



## Appendix B - A Short Bibliography For Bible Study

By Norman Carlson

## A SHORT BIBLIOGRAPHY FOR BIBLE STUDY

### INTRODUCTION

**This Bibliography was developed to be used by those students attending the Colorado Free Bible College. It is given as a basis for a beginning library of Biblical study; please add your own references as you read and accumulate materials. You'll see N. Carlson listed several times as the book's author or editor. These books are given freely to each registered Student.**

### ANGELOLOGY

#### Good Angels

**ACGGMA A. C. Gaebelein, GABRIEL AND MICHAEL THE ARCHANGEL, 1945, Our Hope Publication Office, .**

**ACGAG A. C. Gaebelein, THE ANGELS OF GOD, 1924, Our Hope Publication Office, .**

#### Wicked Angels And Demons

**MFUBD Merrill F. Unger, BIBLICAL DEMONOLOGY, 1963, Scripture Press, EX - The best treatment of demons available - His later book Demons in the World Today is not recommended. He like many other authors have not lived in today's society and his sethite-bias has little information on "from where do demons emanate."**

**LSCS Lewis Sperry Chafer, SATAN - His Motive and Methods, 1964, Dunham Publishing Company, EX – a must read for discernment in our day.**

**DGBIW Donald Grey Barnhouse, THE INVISIBLE WAR, 1965, Zondervan Publishing House, Ex - Proponent of the 'Gap' theory ala Scofield.**

**GHPEEA G. H. Pember, EARTH'S EARLIEST AGES, , Fleming H. Revell Company, interesting sections (243-391) on 'spiritism'.**

**NECDN N. E. Carlson, AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, 408 Pgs.**

### BIBLE INTRODUCTION

**DGNTI Donald Guthrie, NEW TESTAMENT INTRODUCTION, 1971 InterVarsity Press, ISBN 13-9780877849537. 1054 pgs.**

**CFKIOT C. F. Keil, INTRODUCTION TO THE OLD TESTAMENT, A 2 Vol Set, Hendrickson Publishers Inc. ISBN 0-913573-96-8**

### BIBLE SURVEY

**SENCBO1 THE COMPLETE BIBLE OUTLINE SERIES - Volume I – The Law, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1511792875, By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 412 Pgs.**

**SENCBO2 THE COMPLETE BIBLE OUTLINE SERIES - Volume II - The Historical Books, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1511841702, By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 420 Pgs.**

**SENCBO3 THE COMPLETE BIBLE OUTLINE SERIES - VOLUME III – More Historical Books And The Wisdom Literature, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1512131987, By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 356 Pgs.**

- SENCCBO4** THE COMPLETE BIBLE OUTLINE SERIES - VOLUME IV The Major Prophets, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1512219241, by Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 314 Pgs.
- SENCCBO5** THE COMPLETE BIBLE OUTLINE SERIES - VOLUME V – The Minor Prophets And Daniel, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514311745, By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 226 Pgs.
- SENCCBO6** THE COMPLETE BIBLE OUTLINE SERIES - VOLUME VI – The Synoptics And Acts, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514311745, By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 446 Pgs. (in color)
- SENCCBO7** THE COMPLETE BIBLE OUTLINE SERIES - VOLUME VII The Gospel, Epistles and Revelation of John, 2015, Create Space/AMAZON Publishers, , By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 260 Pgs.
- SENCCBO8** THE COMPLETE BIBLE OUTLINE SERIES - VOLUME VIII The Pauline Epistles, 2015, Create Space/AMAZON Publishers, , By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 448 Pgs.
- SENCCBO9** THE COMPLETE BIBLE OUTLINE SERIES - VOLUME IX The General Epistles and Hebrews, 2015, Create Space/AMAZON Publishers, , By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 164 Pgs.

## BIBLIOLOGY

- BBWRI** Benjamin B. Warfield, REVELATION AND INSPIRATION, 1929, Oxford University Press N. Y., EX.
- CPDBI** C. Pinnock, A DEFENSE OF BIBLICAL INFALLIBILITY, 1972, Presbyterian and Reformed Publishing Company, Ex - Monograph from “The Tyndale Lecture in Biblical Theology for 1966” at Cambridge on July 12, 1966 - slightly revised for publication.
- EJYTWT** Edward J. Young, THY WORD IS TRUTH, 1965, Wm. B. Eerdmans Publishing Company, EX - “The most important work on the inspiration of the Scriptures to be published since Benjamin B. Warfield’s.”
- MYSTIW** Murray - Young - Stonehouse - Skilton - Wooley - Kuiper - Van Til, THE INFALLIBLE WORD - A Symposium, 1967, EX.
- JMBFBA** James Montgomery Boice - Editor, THE FOUNDATION OF BIBLICAL AUTHORITY, 1978, The Zondervan Corporation, Ex - Provides a good defense against the modernistic view of Limited Inerrancy.’
- HLBB** Harold Linsell, THE BATTLE FOR THE BIBLE, 1978, The Zondorvan Corporation, Ex - modern treatment of Biblical inerrancy.
- FFBNTD** F. F. Bruce, THE NEW TESTAMENT DOCUMENTS: Are They Reliable?, 1974, Wm. B. Eerdmans Publishing Company, Lecture notes.
- JIPFWG** J. I. Packer, FUNDAMENTALISM’ AND THE WORD OF GOD, 1966, Wm. B. Eerdmans Publishing Company, ex “A reasoned statement of a fundamentalist’s position.”
- HRLAB** Harry Rimmer, THE LAWSUIT AGAINST THE BIBLE, 1949, Berne Witness Publishing Co., Notes of a trial in the Fourth District Municipal Court of New York City William Floyd vs Harry Rimmer’ - Research Science Bureau.

## CHRISTOLOGY

- EWHCOT** E. W. Hengstenberg, THE CHRISTOLOGY OF THE OLD TESTAMENT And a Commentary on the Messianic Predictions - 4 Volumes, 1956, Kregel, Limited - May not be in print - Read Wilber Smith’s “A Treasury of Books for Bible Study

- Chapter 16 for His opinion of this classic - note: he thinks the Church is Israel. Careful of Spiritualization which as you already know is called Allegorization.
- JMCLCS** Johnston M. Cheney, **THE LIFE OF CHRIST IN STEREO - The Four Gospels Combined as One**, 1969, Western Conservative Baptist Seminary - Portland Ore. An excellent combination of the Gospels which follows the Greek text(s) and provides an apologetic, using what the author calls minute combination, displaying the complete accuracy of the Gospel accounts. Will be reprinted under another title by Dr. Stanley Ellisen.
- JGMVBC** J. Gresham Machen, **THE VIRGIN BIRTH OF CHRIST**, 1967, Baker Book House Company, EX - Reprint.
- LMLH** Leon Morris, **THE LORD FROM HEAVEN**, 1964, Wm. B. Eerdmans Publishing Company, EX.
- BBWLG** B. B. Warfield, **THE LORD OF GLORY - A Study of the Designations of Our LORD in the New Testament with Especial reference to His Deity**, 1972-1973, Zondervan Publishing House, EX - Tremendous Word Study and Textually significant sections by a premier theologian.
- FFBNDOT** F. F. Bruce, **NEW TESTAMENT DEVELOPMENT OF OLD TESTAMENT THEMES**, 1968, Wm. B. Eerdmans Publishing Company, EX - "The Crucified Jesus is universal Lord."
- ECCLESIOLOGY**
- EDRNC** Earl D. Radmacher, **THE NATURE OF THE CHURCH**, 1972, Western Baptist Press, Ex - Should be in every Christians library.
- RAMMPO** Roland Allen, **MISSIONARY METHODS: ST. PAUL'S OR OURS?**, 1962, Wm. B. Eerdmans Publishing Co., Ex - An Anglican looks to Biblical methodology for church planting and growth rather than tradition.
- ARHNOCM** Alexander Rattray Hay, **THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY**, 1947, H. H. Blok - The Netherlands, Ex - A very balanced approach for local church planting and growth - (believes the gift of tongues has not ceased today, not a cessationist.)
- PSHCC** Philip Schaff, **HISTORY OF THE CHRISTIAN CHURCH - 8 Volumes**, 1907, Wm. B. Eerdmans Publishing Company, Ex
- ASBE** Alexander Strauch, **BIBLICAL ELDERSHIP**, 1988, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ASMMND** Alexander Strauch, **MINISTER OF MERCY - THE NEW TESTAMENT DEACON**, 1992, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ASHC** Alexander Strauch, **THE HOSPITALITY COMMANDS**, 1993, Lewis and Roth - P.O. Box 569 - Littleton, CO 80160-0569, Ex.
- ESCHATOLOGY**
- JDPTC** J. Dwight Pentecost, **THINGS TO COME - A Study in Biblical Eschatology**, 1970, Zondervan Publishing House, Ex - The premiere book on premillennial eschatology.
- ESEE** Erich Sauer, **FROM ETERNITY TO ETERNITY**, 1972, Wm. B. Eerdmans Publishing Company, Ex - "Sets forth in matchless clarity and with great power of insight the historical unity of the Bible and the general, great periods of salvation."
- ESDWR** Erich Sauer, **THE DAWN OF WORLD REDEMPTION**, 1965, Wm. B. Eerdmans Publishing Company, Ex - The history of salvation from eternity [past] through the Old Testament."

- ESTC** Erich Sauer, **THE TRIUMPH OF THE CRUCIFIED**, 1965, Wm. B. Eerdmans Publishing Company, Ex - The history of salvation from the New Testament to eternity [future].
- CCRDT** Charles Caldwell Ryrie, **DISPENSATIONALISM TODAY**, 1965, Moody Press Publications, Ex - although this is a book on dispensations, it covers dispensational eschatology.
- CLDT** Clarence Larkin, **DISPENSATIONAL TRUTH**, 1920, Rev. Clarence Larkin Est. 2802 N. Park Ave - Philadelphia PA, EX - presents an early dispensational view in word and picture that uses the literal hermeneutic to establish the dispensations.
- JFWCP** John F. Walvoord, **THE CHURCH IN PROPHECY**, 1964, Zondervan Publishing House, Ex - keeps the church and Israel separate.
- JMGCKC** James M. Gray Editor, **THE COMING AND KINGDOM OF CHRIST** - including a list of some exponents Premillennialism, © 1914 by Moody Bible Institute of Chicago. A set of Messages delivered at MBI at a Prophetic Bible Conference at the MBI Feb. 24-27, 1914.
- SRATCP** Sir Robert Anderson, **THE COMING PRINCE**, The Marvelous Prophecy Of Daniel's Seventy Weeks Concerning The Anti-Christ, Kregel Publications, Grand Rapids, MI 49503.

## HAMARTIOLOGY

- LSCST** Lewis Sperry Chafer, **SYSTEMATIC THEOLOGY**, 8 Volumes, Hamartiology Vol 2, pgs 224ff, Kregel Publications, Grand Rapids, MI 49503.
- LSCSHMM** Lewis Sperry Chafer, **SATAN – His Motive And Methods**, © 1914 by L.S.C., Dunham Publishing Company, Grand Rapids, MI 49506
- DGBIW** Donald Grey Barnhouse, **THE INVISIBLE WAR**, The Panorama Of The Conflict Between Good And Evil, © 1965 by Zondervan Publishing House, Grand Rapids, MI
- SRATCP** Sir Robert Anderson, **THE COMING PRINCE**, The Marvelous Prophecy Of Daniel's Seventy Weeks Concerning The Anti-Christ, Kregel Publications, Grand Rapids, MI 49503.

## PNEUMATOLOGY

- JFWHS** John F. Walvoord, **THE HOLY SPIRIT**, 1965, Dunham Publishing Company, EX - The best version for the present age.
- CCRHS** Charles Caldwell Ryrie, **THE HOLY SPIRIT**, 1965, Moody Press, Ex - A cut down version [a handbook] of Walvoord's classic.
- LSCHTS** Lewis Sperry Chafer, **HE THAT IS SPIRITUAL**, 1965, Dunham Publishing House, EX - The Christian's relation to the Holy Spirit.
- CISPHS** C. I. Scofield, **PLAIN PAPERS ON THE HOLY SPIRIT**, 1899, Fleming H. Revell Company, Ex - Covers the Holy Spirit's Person, His Work - before and after Pentecost, the His filling of the believer.
- JHM3SHS** James H. McConkey, **THE THREE-FOLD SECRET OF THE HOLY SPIRIT**, 1897, Silver Publishing Society - 1013 Bessemer Building - Pittsburg PA or Moody Press, Ex - Covers Union with Christ; yielding to Christ; Abiding in Christ.
- BBWRI** B. B. Warfield, **REVELATION AND INSPIRATION**, 1927, Oxford University Press, Ex.
- WMSTBBS** Wilbur M. Smith, **A TREASURY OF BOOKS FOR BIBLE STUDY**, 1960, W. A. Wilde Company, Ex - Pages 160 to 177 contain his outline of New Testament Passages on the Holy Spirit.

**NCGCTS** *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

## SOTERIOLOGY

**LMAPC** Leon Morris, **THE APOSTOLIC PREACHING OF THE CROSS**, 1965, Wm. B. Eerdmans Publishing Company, Ex - The 'BIG' words of salvation homiletically arranged and exegetically explained.

**WMSGSDC** Wilber M. Smith, **GREAT SERMONS ON THE DEATH OF CHRIST - A Compilation - MacClaren; Whyte; Moody; Milligan; Westcott; McCheyne; Jowett; Graham; Jerdan; Morgan; Jones; Murray; Parker; Spurgeon; Gray; Pierson; Clow**, 1965, W. A. Wilde Co, Ex - the best sermons by the best of preachers on this subject.

**WPMGT** W.P. Mackay, **GRACE AND TRUTH - Under Twelve Aspects**, , Pickering & Inglis - 14 Paternoster Row - London - 229 Bothwell Street - Glasgow, Ex - An old book about salvation and sanctification (positional, progressive and final)

**CGTTMA** Charles Gallaudet Trumbull, **TAKING MEN ALIVE - Studies in the Principles and Practice of Individual Soul-Winning**, 1938, Fleming H. Revell Company, Ex.

**JBHIR** John Bunyan, **JUSTIFICATION - By an Imputed Righteousness**, 1967, Reiner Publications - Swengel PA 17880, Ex - Great book by a third grade drop-out.

**JIPESG** J. I. Packer, **EVANGELISM AND THE SOVEREIGNTY OF GOD**, 1966, Inter-Varsity Press, Ex - "Shows how a right understanding of God's sovereignty is not so much a barrier to evangelism as an incentive and powerful support for it; the Lordship side of salvation.

**PELHGAF** Paul E. Little, **HOW TO GIVE AWAY YOUR FAITH**, 1973, Inter-Varsity Press, An instruction book on evangelism with a fractured evangel and misapplication of verse Rev 3:20; a good motivational tool.

**LSCTE** Lewis Sperry Chafer, **TRUE EVANGELISM**, 1919, The Dunham Publishing Co - Findlay OH, Ex - discusses most of the aspects except the actual evangel.

**JAAU** Joseph Alleine, **AN ALARM TO THE UNCONVERTED**, No Date, The National Foundation For Christian Education, Marshallton, Del, publishers note; "It is probably safe to say that only the Bible and Pilgrim's Progress among books for Christians, have been printed more times than this hard-hitting book from the Spirit-indited pen of Joseph Alleine. It is known that more than 300 printings have been made. . . .A comment to me by a newer Christian than me in 1966, Darryl Rasmussen was "This should be titled An Alarm to the CONVERTED!"

**NCME** N. Carlson, **MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet***, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, 244 pgs

## THEOLOGY PROPER

**LSCST** Lewis Sperry Chafer, **Systematic Theology, 8 Vol.** © 1948 LSC, Dallas Seminary Press. See Vol. I Theology Proper pp. 129 ff.. The Primere Set for Dispensational Theology.

**BBWBTS** Benjamin Breckinridge Warfield, **BIBLICAL AND THEOLOGICAL STUDIES**, © 1968 The Presbyterian And Reformed Publishing Company, Philadelphia, PA, ISBN 0-87552-525-3, 628 pgs.

**HCTILST** Henry Clarence Thiessen, **INTRODUCTORY LECTURES IN SYSTEMATIC THEOLOGY**, © 1949 Wm. B. Eerdmans Publishing Company, ISBN 0-8028-3260-1, 574 Pgs.

- CHST** **Charles Hodge, SYSTEMATIC THEOLOGY, © , A 3 Vol. set, 1981 Edition, SBN-13: 978-1565634596, ISBN-10: 1565634594.** The magnum opus of one of America's most prominent theologians offers an in-depth exploration of theology, anthropology, soteriology, and eschatology. This monumental work, now a standard for theological students, was written while Hodge served as a professor at Princeton, where he permanently influenced American Christianity as a teacher, preacher, and exegete. Includes a comprehensive index.
- AHSST** **Augustus Hopkins Strong, SYSTEMATIC THEOLOGY, 1907 The Judson Press.** Augustus Hopkins Strong (1836 – 1921) was a Baptist minister and theologian who lived in the United States during the late 19th and early 20th centuries. His most influential book, *Systematic Theology*, proved to be a mainstay of Reformed Baptist theological education for several generations.
- LBST** **Louis Berkoff, SYSTEMATIC THEOLOGY, Reprinted - August 1, 1949, Grand Rapids, MI, 715 Pgs. plus Bibliography.**
- LBSIT** **AaLoraine Boettner, STUDIES IN THEOLOGY, © 1947 LB, The Presbyterian And Reformed Publishing Company, Philadelphia, Penn. A Reformed Calvinist's account of many facets of Theology Proper, Inspiration, and Soteriology.**
- CCRB** **Charles C. Ryrie, BASIC THEOLOGY: A Popular Systematic Guide to Understanding Biblical Truth, © 1986, 1999 CCR, Moody Publishers – 820 N. LaSalle Blvd. Chicago IL 60610, ISBN -13:978-0-8024-2734-2, 670 Pgs.** Charles Ryrie has written *Basic Theology* for every student of God's Word, from the lay reader to the seminary student. Written by a noted Dispensationalist.
- NECNTAG** **Norman E. Carlson, THE NAMES, TITLES, AND ATTRIBUTES OF GOD: A Compilation From Many Sources, 2016 Create Space/AMAZON Publishers, ISBN-13: 978-1519476470, ISBN-10: 1519476477, BISAC: Religion / Christian Theology / Systematic, 146 pages.**
- APOLOGETICS**
- FASGWT** **Francis A. Schaeffer, THE GOD WHO IS THERE, 1968, Inter-Varsity Press, Ex an apologetic for the neo-orthodox and secular humanists - necessary for those dealing with the modern 'intelligentsia'.**
- FASER** **Francis A. Schaeffer, ESCAPE FROM REASON, 1968, Inter-Varsity Press, Ex - an apologetic for the neo-orthodox and secular humanists - necessary for those dealing with the modern 'intelligentsia'.**
- BRPCE** **Bernard Ramm, PROTESTANT CHRISTIAN EVIDENCES, 1953, Moody Press, Ex - “Christian apologetics is the comprehensive philosophical, theological, and factual demonstration of the truthfulness of our Christian religion - Christian evidences {a subdivision of Christian apologetics}, as we conceive of it, is especially concerned with the demonstration of the factuality of the Christian religion”.**
- BRPCA** **Bernard Ramm, PROBLEMS IN CHRISTIAN APOLOGETICS, 1949, Western Baptist Theological Seminary, Ex - Midyear lectures at Western 1947 - faith and reason, logical Christianity, the neo-orthodox subjectivism, communism etc.,**
- JMEDV** **Josh McDowell, EVIDENCE THAT DEMANDS A VERDICT, 1977, Campus Crusade for Christ, Ex - covers Biblical uniqueness, trustworthiness, Christ's deity, His resurrection, archaeological evidence and the evidence of Christian experience - with extensive bibliographies.**
- NCTKOTF** **THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, 478 Pgs.**

- NCAIWDN** AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs.
- JWSCC** John W. Stott, **CHRIST THE CONTROVERSIALIST**, 1970, Inter-Varsity Press, Ex.
- PHCTH** J. I. Packer and Thomas Howard, **CHRISTIANITY: THE TRUE HUMANISM**, 1985, Word Books Publisher, G.
- DNCCI** David Nelson, **THE CAUSE AND CURE OF INFIDELITY**, George H. Doran Company - New York, Ex - the cause and cure is given by a medical doctor of the 19<sup>th</sup> century.
- CVTDF** Cornelius VanTil, **IN DEFENSE OF THE FAITH - Vol II A SURVEY OF CHRISTIAN EPISTEMOLOGY**, 1969, Dulk Christian Foundation - Westminster Theological Seminary, Ex - a difficult book-set to read but one necessary for those dealing with the modern 'intelligentsia'.
- NCCMBC** N. Carlson, Chuck Missler, **THE BIBLE CODES**. Self Published, 2012. Free for Registered Students of the Colorado Free Bible College.
- NCDNCD** N. Carlson, **AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, 408 Pgs..**
- NCKF** N. Carlson, **THE KINGDOMS OF THE FRAUDS.** “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.
- NCME** N. Carlson, **MUSLIM EVANGELISM, *Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet***, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1495251351, 244 pgs

## BIBLE HANDBOOKS

- MFUUBH** Merrill F. Unger, **UNGER’S BIBLE HANDBOOK**, 1967, Moody Press, Ex - a terrific book to read along with our daily Bible reading.
- JMGCWC** James M. Gray, **CHRISTIAN WORK’S COMMENTARY ON THE WHOLE BIBLE**, 1977, Fleming H. Revell Company, Ex - contains outlines and questions on each book of the Bible - suitable for group Bible studies.
- HHHPBH** Henry H. Halley, **POCKET BIBLE HANDBOOK**, 1950, Henry H. Halley, Ex - nice articles, on How We Got The Bible [dated], Church History, and Habits [not garments].
- DPAEHB** David and Pat Alexander, **EERDMAN’S HANDBOOK TO THE BIBLE**, 1974, Wm. B. Eerdmans Publishing Company, Ex - pictures in color on flora - fauna - maps.

## BIBLICAL ARCHAEOLOGY

- CMDTGA** Charles Michael Daugherty, **THE GREAT ARCHAEOLOGISTS**, © 1962 Charles Michael Daugherty, Thomas Y. Crowell Co. NY, NY. Here are the stories of the men and women who have pioneered and brought Archaeology into the scientific status it enjoys today.
- CODPOS** Carl O. Dunbar, **PRINCIPLES OF STRATIGRAPHY**, © 1958 John Wiley & Sons, Inc. A scholarly volume containing principles, Vast number of pictures and drawing illustrations of the stratigraphy used in modern Archaeology, no references to the Bible or Israel but does mention the Arabian desert.
- GLHAJ** G. Lankester Harding, **THE ANTIQUITIES OF JORDAN**, 1967, Frederick A. Praeger Publishers, Ex - discusses excavations and archaeological finds as late as Khirbat Qumran - the Dead Sea Scrolls.
- JATAAOT** J. A. Thompson, **ARCHAEOLOGY AND THE OLD TESTAMENT**, © 1959 Wm. B. Eerdmans Publishing Co.
- JGJJ** John Garstang, **JOSHUA JUDGES**, 1931, Constable - London.
- JPFABH** Joseph P. Free, **ARCHAEOLOGY AND BIBLE HISTORY**, 1969, Scripture Press, Ex - Conservative.
- LWRCFMM** Larry Williams, Bob Cornuke, David Fasold, **THE MOUNTAIN OF MOSES, The Discovery Of {the real} Mt. Sinai**, © 1990 Larry Willims, Wynwood Press, NY, NY. ISBN-0-922066-45-0.
- MFUAOT** Merrill F. Unger, **ARCHAEOLOGY AND THE OLD TESTAMENT**, Zondervan Publishing House, 1967, Ex - A chronological walk through the archaeology of the Old Testament.
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- NGRJ** Nelson Glueck, **THE RIVER JORDAN**, 1946, Westminster Press.
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- RCDHSAC** Robert Cornuke, David Halbrook, **IN SEARCH OF THE LOST ARK OF THE COVENANT**, 2002 © Robert Cornuke and David Halbrook, ISBN 0-8054-2053-3. Broadman & Holmes Publishers, Nashville, Tn.,
- RCLSP** Robert Cornuke, **THE LOST SHIPWRECK OF PAUL**, 2005 © Robert Cornuke, Global Publishing Services, Bend, OR 97708-7956, ISBN 13-978-1-4143-0297-3, ISBN 10-1-4143-0297-5.
- RCDHSLMN** Robert Cornuke, David Halbrook, **IN SEARCH OF THE LOST MOUNTAINS OF NOAH**, The Discovery Of The REAL Mts. Of Arrarat, 2001 © Robert Cornuke, Broadman & Holmes Publishers, Nashville, TN., ISBN 0-8054-2054-1.
- RCRQ** Robert Cornuke, **RELIC QUEST, Two True Stories Of The Search for Mt. Sinai and Search For The Arc Of The Covenant**, 2005 © Robert Cornuke, Tyndale House Publishers, Inc, Wheaton, Ill.
- RCT** Robert Cornuke, **TEMPLE, Amazing New Discoveries That Change Everything About The Location Of Solomon's Temple**, © 2014 Robert Cornuke, LIFE BRIDGE BOOKS, Charlotte, NC 28277, ISBN 978-1-939779-09-0.
- SHHBA** Siegfried H. Horn, **BIBLICAL ARCHAEOLOGY - A Generation of Discovery**, 1985, Biblical Archaeology Society, G - a quick summation of 37 years of archaeological digs.
- WFAAPB** W. F. Albright, **Archaeology Of Palestine And The Bible**, Great Britain, Penguin Books, 1954. EX

**WMTLB** William M. Thomson, **THE LAND & THE BOOK**, 1973, Bible Truth Publishers - 239 Harrison Street - Oak Park ILL 60304, Ex - author takes you on a tour of the Holy Land - informative and interesting.

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**CCRBNT** Charles C. Ryrie, **BIBLICAL THEOLOGY OF THE NEW TESTAMENT**, 1959, Moody Press, Ex.

**DACNSBT** D.A. Carson Editor, **NEW STUDIES IN BIBLICAL THEOLOGY**, Not complete, presently 27 Vols., Intervarsity Press, Downers Grove, Ill 60515

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**FWDMTBS** Frederick W. Danker, **MULTIPURPOSE TOOLS FOR BIBLE STUDY**, 1966, Concordia Publishing House, EX - every student should own this book - a wealth of information about the putting together of a Bible toolkit.

**WMSTBBS** Wilbur M. Smith, **A TREASURY OF BOOKS FOR BIBLE STUDY**, 1960, W. A. Wilde Company, Ex.

**WMSMHS** \_\_\_\_\_, **THE MINISTER IN HIS STUDY**, 1973, Moody Press, EX - covers Basic Books - the Greatest Theme of all The Person and Work of the Lord Jesus Christ - the history and influence of the Bible - the preservation of what we have read.

#### COMMENTARIES

##### Commentaries on the New Testament

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**RCLCNT** R. C. H. Lenski, **COMMENTARY ON THE NEW TESTAMENT** - 12 Volumes, 1966, Augsburg Publishing House, Ex - good discussion of the Greek text - Lutheran pastor/teacher.

**HHNTC** Harper, **HARPER'S NEW TESTAMENT COMMENTARIES** - by a large staff of writers, --, Harper & Row Publishers, Ex - good historical and linguistic information

**WHNTC** William Hendriksen, **NEW TESTAMENT COMMENTARY** - 12 Vol's, Baker Book House, Ex - includes introduction - authors translation - commentary - summary - outline - critical notes - bibliography. Marginal. Written from a Reformed persuasion. Good when dealing with Theol. Proper, Christology, Bibliology.

**DPBICC** Driver - Plummer - Briggs, **THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS**, --, T. & T. Clark, good linguistics - careful of the theology.

**JGGE** John Gill, **GILL'S EXPOSITOR**.

**SBNICNT** Ned Stonehouse and F. F. Bruce - General Editors, **THE NEW INTERNATIONAL COMMENTARY ON THE NEW TESTAMENT**, in 17 Vol's, © 1953 by Wm. B. Eerdmans Publishing CO. -- Ex - more conservative than the ICC easier reading for the non-language user.

**SBCCL** \_\_\_\_\_, **THE CLASSIC COMMENTARY LIBRARY**, --, Zondervan Publications, Ex - in general conservative - helps to be familiar with the original languages of the Bible.

**JFBBC** Jamieson - Fausset - Brown, **A COMMENTARY** - Critical experimental and Practical on the Old and New Testaments, 1967, Wm. B. Eerdmans Publishing

**HDSAJ** \_\_\_\_\_, **THE APOCALYPSE OF JOHN**, 1906.

- Company, Ex** - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.
- SAEBW** Dr. Stanley A. Ellisen Th.D., **BIBLE WORKBOOK**, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps – chronologies and Bible Text - for each Bible book (more than 3000 pages). Prior to his death, Dr. Ellisen, gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. It is now titled **THE COMPLETE BIBLE OUTLINE SERIES**. It is available in 9 Volumes.
- HAGT** Henry Alford, **THE GREEK TESTAMENT** - 4 Volumes, 1958, Moody Press, Ex - with a critically revised text - a digest of various readings - marginal references to verbal and idiomatic usage - prolegomena - and a critical and exegetical commentary - very hard for the non-language user.
- HAMCNT** Heinrich August Wilhelm Meyer, **Meyer's Commentary On The New Testament**, First English Edition, in Vol's, T&T Clark 1883, Funk & Wagnalls 1884, an exact reprint of the 6<sup>th</sup> edition of 1884 by ALPHA PUBLICATIONS 1979. EX - "He solves problems that others don't even know exist."
- HCHNTC** Henry Chadwick Gen. Editor, **Harper's New Testament Commentaries**, in 14 Vol's, Good - Harper & Row, Publishers, New York and Evanston. Greek words are introduced with contextual meanings given.
- WFNRVV** William F. Newell, **Romans Verse-By-Verse**, © 1945, Kregel Publishers. Grand Rapids, MI 1994, The Finest Commentary on Romans in or out of print.
- NCTSAFB** N. Carlson, Galen Currah, **THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14**, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, 196 Pgs.
- Commentaries on the Old Testament
- KDOTC** Keil and Delitzsch, **OLD TESTAMENT COMMENTARIES**, Associated Publishers and Authors Inc - Grand Rapids MI, Ex -
- DPBICCB** Driver - Plummer - Briggs, **THE INTERNATIONAL CRITICAL COMMENTARY ON THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS**, -- T. & T. Clark, good linguistics - careful of the theology.
- JGGE** John Gill, **GILL'S EXPOSITOR**.
- JFBBC** Jamieson - Fausset - Brown, **A COMMENTARY - Critical experimental and Practical on the Old and New Testaments**, 1967, Wm. B. Eerdmans Publishing Company, Ex - includes English text - very helpful notes - nice if you are a language user but not necessary. Contained in Online Bible.
- SAEBW** Stanley A. Ellisen, **BIBLE WORKBOOK**, 1982, Western Baptist Seminary, EX - conservative - contains introduction - interpretive outline - questions - maps - chronologies - etc. for each Bible book (more than 3000 pages). Prior to his death, Dr. S. A. E., gave contract to N. Carlson to produce (at no charge) this workbook for DVD/Web distribution. Free for Registered Students of the Colorado Free Bible College.
- DICTIONARIES**
- JHERE** James Hastings, **ENCYCLOPAEDIA OF RELIGION AND ETHICS** - 13 Volumes, 1928, Ex - Hastings greatest work.
- JADDB** John A. Davis, **A DICTIONARY OF THE BIBLE**, 1962, Baker Book House, Ex - the reprint of the 1924 edition by Baker is the one to buy - don't buy the revision by Gehman - the fifth volume contains articles by A. Deissman.
- MFUUBD** Merrill F. Unger, **UNGER'S BIBLE DICTIONARY**, 1965, Moody Press, Ex - Conservative - includes an article on the Dead Sea Scrolls.

- MHBD** Mackie, **HASTINGS BIBLE DICTIONARY - 4 Volumes plus 1 supplemental volume, 1904, .**
- EVANGELISM
- JIPESG** J. I. Packer, **EVANGELISM AND THE SOVEREIGNTY OF GOD, 1966, Inter-Varsity Press, G - "he shows how a right understanding of God's sovereignty is not so much a barrier to evangelism as an incentive and powerful support for it".**
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- CFPBBA** Charles F. Pfeiffer, **BAKER'S BIBLE ATLAS, 1971, Baker Book House, Ex - truly a historical geography from the Table of Nations to the 20th century AD.**
- DBGB** Denis Baly, **THE GEOGRAPHY OF THE BIBLE - A Study in Historical Geography, 1957, Ex - good verbal and pictorial descriptions of the physical geography of the Holy Land.**
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- MACPEM** Melvin A. Cook, **PREHISTORY AND EARTH MODELS, 1966, Hazell Watson & Viney LTD, Ex - Substantiates the young earth model of creation - very technical for those without a heavy mathematics background.**
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- FLORA
- WWAPB** Winifred Walker, **ALL THE PLANTS OF THE BIBLE, 1957, Harper & Brothers Publishers, Ex - 114 flowers fruits trees shrubs and herbs illustrated and identified by the artist - her articles on doves dung and locusts are worth the price of the book.**
- FAUNA
- CSCAABL** C. S. Cansdale, **ALL THE ANIMALS OF THE BIBLE LANDS, 1970, Zondervan Publishing House, Ex - a nice article about the swelling [jungles] of Jordan (Jer 49:19, Jer 50:44 also Jer 12:5).**
- GEMS AND MINERALS
- WCGMB** Wright and Chadborne, **GEMS AND MINERALS OF THE BIBLE, 1970, Harper & Row Publishers, Ex - read the article on coal to your Jehovah Witness friends.**

## GRAMMARS

## Grammars - Greek

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- DMMGGNT** ?H.E. Dana and Julius R. Mantey, **A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT**, 1968, The Macmillan Company, Ex - a second year text with all eight cases.
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- BTGGNT** Buttmann, Thayer, **A GRAMMAR OF THE GREEK NEW TESTAMENT**, 1880.
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- BSMTNTG** Earnest De Witt Burton, **SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK**, 1966, T. & T. Clark, Ex.
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- NCEGHS** **AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Second Edition 2016, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs.**

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- RCTNMPL** Richard Chenevix Trench, **NOTES ON THE MIRACLES AND PARABLES OF OUR LORD - Volume II - The Parables of Our Lord, 1953, Fleming H. Revell Company, Ex.**
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- AELTJM** Alfred Edersheim, **THE LIFE AND TIMES OF JESUS THE MESSIAH – 2 Vols.** 1967, Wm. B. Eerdmans Publishing Co, Ex - "The most important general work on the life of Christ in our language." Contained in the Online Bible.
- AESJSL** Alfred Edersheim, **SKETCHES OF JEWISH SOCIAL LIFE - In The Days of Christ**, 1974, Wm. B. Eerdmans Publishing Company, Ex. Contained in the Online Bible.
- AETMS** Alfred Edersheim, **THE TEMPLE - Its Ministry and Services.** Contained in the Online Bible.
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- WBTPS** William Brown, **THE TABERNACLE - Its Priests and Its Services**, © 1996 by Hendrickson Publishers, Inc. Peabody, Mass.
- RKHOTT** R. K. Harrison, **OLD TESTAMENT TIMES**, © 1970 by Wm. B. Eerdmans Publishing Company. G. Many photos of places and artifacts. It complements Merrill Tenney's New Testament Times.
- ROHI** Theodore H. Robinson and W. O. E. Oesterley, **A History Of Israel**, 2 vol's, 1932, by Oxford at the Clarendon Press, Makes apology for a late date of the fall of Jerico. Vol. 1 completed prior to the early date determined by the excavation of Garstang. Nice maps
- ATOHPSC** A. T. Ohmstead, **History Of Palestine And Syria to the Macedonian Conquest.**
- DSLLSP** David Smith, **The Life And Letters Of St. Paul**, Harper & Brothers Publishers, New York And London. . ? an interesting' take on the Gift of Tongues.
- WJCLESP** W. J. Conybeare, **The Life And Epistles Of St. Paul.** Contained in the Online Bible.
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- WFAAPB** W. F. Albright, **Archaeology Of Palestine And The Bible**,

## New Testament History

- PSHCC** Phillip Schaff, **HISTORY OF THE CHRISTIAN CHURCH**, 8 Vol's., © 1910, by Charles Scribner's Sons. Ex - The best in print
- WWHCC** Williston Walker, **A HISTORY OF THE CHRISTIAN CHURCH**, , © 1918, by Charles Scribner's Sons, A nice one volume history by the Tetus Street Professor Of Ecclesiastical History In Yale University. It contains a 13 page Bibliography.
- HOMILETICS**
- JMG7LT** John Milton Gregory, **THE 7 LAWS OF TEACHING**, BAKER BOOK HOUSE, Grand Rapids, MI, 1884-1971. Ex. States and explains the seven factors which are present in every instance of true teaching.
- JMGLOSTF** \_\_\_\_\_, **LESSON OUTLINES FOR SUCCESSFUL TEACHING FILMSTRIPS**, MOODY INSTITUTE OF SCIENCE, 11428 Santa Monica Blvd, Los Angeles, CA. E:Ex. Provides a "How to be effective as a teacher", along with an attempt to show how to measure a teachers effectiveness.
- JABPDS** J. A. Broadas, **ON THE PREPARATION AND DELIVERY OF SERMONS**, The Southern Baptist Theological Seminary, Louisville, Ky. E:Ex
- AWBPS** Andrew W. Blackwood, **THE PREPARATION OF SERMONS**, ABINGDON PRESS, New York and Nashville, 1948.
- WWWG** Warren Wiersbe, **WALKING WITH THE GIANTS**, BAKER BOOK HOUSE, Grand Rapids, MI., 1976. E:Ex. A ministers guide to good reading and great

- preaching. Biographical data on great preachers from 1600 to 1960. Part 2 of this book is titled "Classic Books on the Ministry" and contains articles on topics such as "The Primacy of Preaching", "Histories of Preaching", "Books of Sermons", "The Minister and Prayer, etc..
- MOFPA30S** Milo O. Frank, "How to Get Your Point Across in 30 Seconds or Less", 1986, Pocket Books - Simon & Schuster Inc. 1230 Avenue of the Americas New York, N.Y. 10020
- WRLSAH** Wess Roberts, LEADERSHIP SECRETS OF ATILA THE HUN, 1987, Warner Books. Although not written from the Christian perspective, this book contains Biblical principles for successful leadership.
- RCLTS** R. C. H. Lenski, THE SERMON -Its Homiletical Construction,1968, Baker Book House, Ex.
- THPMS** T. Harwood Pattison, THE MAKING OF THE SERMON, 1941, Judson Press, G - a book coming from an ABC preacher who still believed the text was from the Word of God.
- LMPBPT** Lloyd M. Perry, BIBLICAL PREACHING FOR TODAY, 1977, Moody Press, G.
- ITJPPP** Ilion T. Jones, PRINCIPLES AND PRACTICE OF PREACHING, 1956, Abindon Press, G - interesting sections on methods of delivery and speech mechanism.
- KMYPP** Kyle M. Yates, PREACHING FROM THE PROPHETS, 1942, Broadman Press, Ex - Shows many principles from the writings of the Old Testament prophets - background included for each of these men - good information for a biographical message.
- WEHPS** William Evans, HOW TO PREPARE SERMONS, 1976, Moody Press, G - the usual homiletical stuff - a good section on illustrations and sermon outlines.
- APGPP** Alfred P. Gibbs, THE PREACHER AND HIS PREACHING, , Walterick Publishers - Box 2216 Kansas City KA, Ex - long sections on the qualifications of the preacher - the preacher and his call - the preparation of the sermon - the gathering of material and the delivery of the sermon.
- NCEH** N. Carlson EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 349 Pgs. The methodology includes; the preparation of the man, the text, the translation, the production of principles, theme, outline, sermon form, delivery . . . and examples and forms for these procedures.

#### Topical Studies

- RATNTT** R. A. Torrey - Introduction by, THE NEW TOPICAL TEXTBOOK, 1935, Fleming H. Revell Company, Ex - contains a nine step approach to Bible study - an alphabetical set of topics from Access to God to Zebulun the Tribe of - a summary of the outline of doctrines.
- RATTSK** R. A. Torrey - Introduction by, THE TREASURY OF SCRIPTURE KNOWLEDGE - Consisting of 500,000 Scripture References and Parallel Passages - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used by the Online Bible Program..

#### Illustrations

- ARWBSS** Amos R. Wells, BIBLE SNAP-SHOTS, 1925, Fleming H. Revel Company, G - illustrations from the Holy Land.

#### BIBLE INTRODUCTIONS

##### New Testament Bible Introductions

- DGNTI** Donald Guthrie, NEW TESTAMENT INTRODUCTION, 1970, Inter-varsity Press,.

- GNGIB** Norman L. Geisler and William E. Nix, **A GENERAL INTRODUCTION TO THE BIBLE**, © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text and translation of the entire Bible.
- Old Testament Bible Introductions
- GNGIB** Norman L. Geisler and William E. Nix, **A GENERAL INTRODUCTION TO THE BIBLE**, © 1968 by The Moody Bible Institute of Chicago. Ex - Covers inspiration, canonicity, text and translation of the entire Bible.
- CFKIOT** C. F. Keil, **INTRODUCTION TO THE OLD TESTAMENT**, 2 Vol's. Originally published by T. & T. Clark, Edinburgh, 1869, repr. Hendrickson Publishers, Inc. Good, but watch Theology. Covers Authority of Scripture, the extent of the Canon and the circumstances of its formation, the age of the books contained in it, and the condition of their text. Events of modern archaeology, philology and dating methods since this book was written must be considered before accepting statements in those Volumes at face value.
- MFUIGOT** Merrill F. Unger, **INTRODUCTORY GUIDE TO THE OLD TESTAMENT**, © 1951 by Zondervan Publishing House, Grand Rapids, Michigan. Ex - A guidebook to conduct the Christian student through the labyrinth and past the pitfalls of modern destructive criticism.

#### LEXICONS AND CONCORDANCES

##### Lexicons and Concordances of the New Testament

- MMVGT** J. H. Moulton and G. Milligan, **THE VOCABULARY OF THE GREEK TESTAMENT - Illustrated From the Papyri and Other Non-Literary Sources**, 1963, Wm. B. Eerdmans Publishing Company, Ex.
- L&SGEL** Henry George Liddell - Robert Scott, **A GREEK-ENGLISH LEXICON**, 1968, Oxford University Press, Ex - An exhaustive Greek Lexicon of secular and sacred texts.
- GASMGLNT** G. Abbott-Smith, **A MANUAL GREEK LEXICON OF THE NEW TESTAMENT**, 1936, Charles Scribner's Sons, Ex - not exhaustive but very good - it includes selected Hebrew words translated by the corresponding Greek word in the LXX - includes work by Dalman - Deissmann - Mayer - Moulton - Milligan - Robertson - Ramsey etc.
- AGGELNT** Arndt and Gingrich, **A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT - and Other Early Christian Literature**, 1952, Cambridge - at the University of Chicago Press. EX - the best for New Testament study.
- JHTGELNT** Joseph Henry Thayer, **GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT**, 1969, Zondervan Publishing House, Ex - still a standard - Unitarian editor - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used by the Online Bible Program can also be used by Dos versions of Word Perfect® versions 5.1 and 6.0b.
- SGECNT** J. B. Smith, **GREEK-ENGLISH CONCORDANCE TO THE NEW TESTAMENT**, 1965, Mennonite Publishing House, Ex - A Tabular and Statistical concordance based on the King James Version with an English-to-Greek Index and correlation with the Strong's Numbers
- MGCGT** Moulton and Geden, **A CONCORDANCE TO THE GREEK TESTAMENT - According to the Texts of Wescott and Hort - Tischendorf and the English Revisers**, 1975, T. & T. Clark, EX - the Hatch and Redpath of the New Testament - LU only.
- JSECB** James Strong, **THE EXHAUSTIVE CONCORDANCE OF THE BIBLE**, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.

**RYACB** Robert Young, **ANALYTICAL CONCORDANCE TO THE BIBLE**, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

Lexicons and Concordances of the Old Testament

**SPTHCL** Samuel P. Tregelles edition of Gesenius, **HEBREW AND CHALDEE LEXICON - to the Old Testament Scriptures**, 1969, Wm. B. Eerdmans Publishing Company, Ex - the edition by the 'Bible Ferret'.

**BDBHELOT** Brown Driver & Briggs edition of Gesenius, **A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT**, 1978, Oxford University Press, EX - the best Hebrew lexicon in our language - available with The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada Ex - Used by the Online Bible Program.

**BDAHCLOT** Benjamin Davidson, **ANALYTICAL HEBREW AND CHALDEE LEXICON OF THE OLD TESTAMENT**, --, MacDonald Publishing Company - P.O. Box 6006 Mac Dill AFB FL 33608. Ex - contains tables of paradigms along with concise grammatical details and an alphabetically arranged lexicon of Hebrew forms found in the Old Testament - it also includes footnotes of where that form is used in the OT.

**JSECB** James Strong, **THE EXHAUSTIVE CONCORDANCE OF THE BIBLE**, 1965, Abingdon Press, Ex - NLU and LU can profit from this book - Greek and Hebrew word Dictionary - the source of Strong's Numbers.

**RYACB** Robert Young, **ANALYTICAL CONCORDANCE TO THE BIBLE**, Gives an alphabetical list by every English word along with the Hebrew or Greek word it translates.

Lexicons Of The Septuagint

**HRCLXX** Hatch and Redpath, **A CONCORDANCE TO THE SEPTUAGINT - And the Other Greek Versions of the Old Testament Including the Apocryphal Books - in Three Volumes**, 1991 reprint, Baker Book House, EX - shows every place, number of times a word is used and partial context, in the Septuagint.

**BATALS** Bernard A. Taylor, **ANALYTICAL LEXICON TO THE SEPTUAGINT**, Expanded Edition with word Definitions by J. Lust, E. Eynikel, and K. Hasper, © 2009 by Hendrickson Publishers Marketing, LLC, Peabody, MA01961-3473.

#### EXEGETICAL METHODS

**JDGPPGE** John D. Grassmick, "PRINCIPLES AND PRACTICE OF GREEK EXEGESIS", 1974, Dallas Theological Seminary, EX - a well presented, understandable exegetical manual for the Greek New Testament.

**DOWPEGNT** Dennis O. Wretling, **PRINCIPLES OF EXEGESIS IN THE GREEK NEW TESTAMENT**, 1973, Western Conservative Baptist Seminary - Portland OR, Ex - a student handbook of exegesis to be used in a classroom setting.

#### MANNERS AND CUSTOMS

**FHWMCBL** Fred H. Wright, **MANNERS AND CUSTOMS OF BIBLE LANDS**, 1971, Moody Press, Ex - Check out his article on the inner garment [tunic] John 19:23-24, Ps 22:18 - notice implication of Heb 12:1-2.

**GMMBMC** George M. Mackie, **BIBLE MANNERS AND CUSTOMS**, , Fleming H. Revell Company, Ex - climate seasons scenery weather shepherds peasants trades professions domestic life family relationships social political and religious life discussed by author who spent 20 years in Palestine.

**WDBK** Walter Duckat, **BEGGAR TO KING - All the Occupations of Biblical Times**, 1968, Doubleday & Company Inc, Ex - see the article about the counterfeiter or the athlete or the vintner - notice the use in Prov 31:6 and Jer 16:1-9 verse 7 should read Neither shall break [bread] for them [the dead] neither shall give them the cup of consolation to drink for their father or for their mother.

## SCIENCE

**MCPEM** Melvin Cook, **PREHISTORY AND EARTH MODELS**, 1966, Max Parrish, Ex - Direct scientific refutation of presently used chronometry methods.

**PCCSCI** **CREATION SCIENCE, A CURE FOR INFIDELITY**, Dr. Donald Patton and N. Carlson, self-Published, Free for Registered Students of the Colorado Free Bible College.

## SYSTEMATIC THEOLOGY

**LSCST** Lewis Sperry Chafer, **SYSTEMATIC THEOLOGY - Eight Volumes**, 1947, Kregel Press, EX - An exhaustive theology for those who hold exclusively to the literal interpretation of Scripture - dispensational.

**HCTILST** Henry Clarence Thiessen, **INTRODUCTORY LECTURES IN SYSTEMATIC THEOLOGY**, 1973, Wm. B. Eerdmans Publishing Company, Ex - a 1 volume handbook of systematic theology in the mold of Chafer.

**EBBET** Emery H. Bancroft, **ELEMENTAL THEOLOGY - Doctrinal and Conservative**, 1965, Zondervan Publishing House, Ex - a Baptists 1 Volume handbook of systematic theology in the mold of Chafer.

**AHSST** Augustus Hopkins Strong, **SYSTEMATIC THEOLOGY - Three volumes**, 1963, Ex - a Baptist of the 19th century [like Spurgeon] that shows his non-literal approach to eschatology [not rightly dividing] but solid elsewhere.

**LBST** L. Berkhof, **SYSTEMATIC THEOLOGY**, 1991, Wm. B. Eerdmans Publishing Company, Ex - covenant theologian.

**CWMBT** Lewis Sperry Chafer and John F. Walvoord, **MAJOR BIBLE THEMES**, 1974, Zondervan Publishing House, Ex - a handbook covering the major areas of systematic theology.

**NCEWIPST** N. Carlson, **AN EXPERIMENTAL WORKBOOK FOR THE INDUCTIVE PRODUCTION OF A SYSTEMATIC THEOLOGY**, 1993, interactive student/teacher workbook to augment exegetical study of the Word using the Chafer outline - self-Published, Free for Registered Students of the Colorado Free Bible College.

## TEXTUAL CRITICISM NEW TESTAMENT

**DABNTTC** David Alan Black, **NEW TESTAMENT TEXTUAL CRITICISM – A Concise Guide**, © 1994 D.A.Black, Baker Books.

**JHGINTTC** J. Harold Greenlee, **INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM**, © 1964 Wm. B. Eerdmans Publishing Co.

**JFENTM** Jack Finegan, **ENCOUNTERING NEW TESTAMENT MANUSCRIPTS, A Working Introduction To Textual Criticism**, © 1974 Wm. B. Eerdmans Publishing Co.

**FFBBP** F. F. Bruce, **THE BOOKS AND THE PARCHMENTS, Some Chapters On The Transmission Of The Bible**, © 1963 Fleming H Revell Co.

**NCCNTTC** N. Carlson, **CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM**, Self published

## TEXTUAL CRITICISM OLD TESTAMENT

- ERBOTTC** Ellis R. Brotzmann, **OLD TESTAMENT TEXTUAL CRITICISM, A practical Introduction**, © 1994, ERB, Baker Book House Publisher, ISBN 0-8019-1065-0.
- ETTCOT** Emanuel Tov, **TEXTUAL CRITICISM OF THE HEBREW BIBLE**, © 1992, 2001 Augsburg Fortress, Box 1209, Minneapolis, MN 55440.

#### BIBLE VERSIONS (ORIGINAL LANGUAGE)

##### Bible Versions - New Testament

- EENNTG** Eberhard and Erwin Nestle editors, **NOVUM TESTAMENTUM GRAECE, 1927**, Württembergische Bibelanstalt Stuttgart, Watch the textual criticism.
- ENTR** \_\_\_\_\_, **TEXTUS RECEPTUS, 1873**, Oxford,.
- WHNTOG** Westcott and Hort editors, **THE NEW TESTAMENT IN THE ORIGINAL GREEK, 1881**, , Watch the textual criticism. Used by the Online Bible Program.
- AMGNT** Alund - Black - Martini - Metzger - Wikgren editors, **THE GREEK NEW TESTAMENT, 1976**, United Bible Societies, Watch the textual criticism.
- HFGNT** Hodges and Farstad editors, **THE GREEK NEW TESTAMENT - According to the Majority Text, 1985**, Thomas Nelson Inc, Ex - clearly defined apparatus - does not engage in the textual speculations of the Egyptian manuscripts used by Origen. (a slightly modified version is also available with the Online Bible). In part, Used by the Online Bible Program.
- MARSTR1550** Maurice A. Robinson, **THE STEPHENS [Berry] 1550 TEXTUS RECEPTUS, 1992**, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used by the Online Bible
- MARSTR1894** Maurice A. Robinson editor, **THE SCRIVNER 1894 TEXTUS RECEPTUS - A Reconstructed Text, 1992**, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used by the Online Bible Program.
- MARNAUBS** Maurice A. Robinson, **THE NESTLE-ALUND 26th edition/THE UBS GREEK NEW TESTAMENT 3rd edition, 1979/1992**, Deutsche Bibelgesellschaft - Stuttgart /The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada, Ex - Used by the Online Bible Program.

##### Bible Versions - Old Testament

- KERBH** Kittel - Elliger - Rudolph editors, **BIBLIA HEBRAICA, 1951**, Württembergische Bibelanstalt Stuttgart, Ex - see Multipurpose Tools for Bible Study for info on text and the English Prolegomena for information on the markings of the text.
- PRHCTL** Pierce and Robinson, **THE OLD TESTAMENT - THE HEBREW CONSONANTAL TEXT ACCORDING TO LENENGRAD MS.B19A, 1992**, The Online Bible - Larry Pierce R.R.#2 - West Montrose N0B 2V0 - Ontario Canada - Used by the Online Bible Program.

##### Bible Versions - Septuagint (LXX)

- LXX** --, **SEPTUAGINTA, 1935**, Württembergische Bibelanstalt Stuttgart, Ex - replete with textual citations.

#### WORD STUDY TOOLS

##### Word Study Tools - New Testament

- RCTSNT** Richard C. Trench, **SYNONYMS OF THE NEW TESTAMENT, 1966**, Wm. B. Eerdmans Publishing Company, Ex.
- FWDMTBS** Frederick W. Danker, **MULTIPURPOSE TOOLS FOR BIBLE STUDY, 1966**, Concordia Publishing House, Ex
- ATRPW** Robertson, A. T., **WORD PICTURES IN THE NEW TESTAMENT, 6 Vol**, BROADMAN PRESS, Nashville, Tenn., 1930. E:Ex. A must for every serious

- student of the New Testament. Contained in the Online BibleError! Bookmark not defined..
- KWWSGT** Kenneth S. Wuest, **WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - 4 Vols, 1952, Wm. B. Eerdmans Publishing Company, Ex**
- WEVEDN** W. E. Vine, **AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, 1952**
- ADLAE** Adolf Deissmann, **LIGHT FROM THE ANCIEN EAST - The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World, 1965, Baker Book House, EX - the father of modern Biblical linguistics - if his articles on sacral manumission of slaves (επιστευσε), the use of Lord (κυριος) in N.T. times, The advent (παρυσια) of the King, etc, don't excite us we should perhaps forget about the ministry.**
- ADBS** Adolf Deissmann, **BIBLE STUDIES, 1923, T. & T. Clark, EX - see his article on ιλαστηπιος and ιλαστηριον the etymology of propitiation in the Greek New Testament.**
- GKTDNT** Gerhard Kittel, Gottfried Quell, **THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT - 9 Volumes, 1965, Wm. B. Eerdmans Publishing Company, Ex word study tool - lousy theology.**
- HRVSC** Harry Rimmer, **Voices from the Silent Centuries, 1942, Wm. B. Eerdmans Publishing Company. Ex**
- CBNIDNTT** Colin Brown G. Editor, **THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY, 4 Vols, © 1971, Published by Regency Reference Library, Zondervan Publishing House, Grand Rapids, MI, 49506.**
- TALABR** T. A. Lambie, **A BRUISED REED - Light from Bible Lands on Bible Illustrations, 1952, Loizeaux Brothers Inc, Ex - illustrates various figures of speech used in the Bible from his experience in Palestine as an Medical Doctor.**
- ESKE** Erich Sauer, **THE KING OF THE EARTH, 1967, Wm. B. Eerdmans Publishing Company, Ex - "The nobility of man according to the Bible and science;" the purpose and goal of man in God's creation.**
- ESAOF** Erich Sauer, **IN THE ARENA OF FAITH, 1966, Wm. B. Eerdmans Publishing Company, Ex - Excellent examples of the Christian life of Romans 5-7 illustrated by the Pauline athletic metaphors of the New Testament.**
- JIPCTH** J. I. Packer and Thomas Howard, **CHRISTIANITY: THE TRUE HUMANISM, 1985, Word Books Publisher, G.**
- EANCC** Eugene A. Nida, **CUSTOMS AND CULTURES - Anthropology for Christian Missions, 1954, William Carey Library, Ex - illustrates from his field notes the distorted view some missionaries had with a view towards race progress culture civilization ministry of missionaries and Bible translation.**
- HRVCC** Harry Rimmer, **VOICES FROM THE SILENT CENTURIES, 1942, Wm. B. Eerdmans Publishing Co. Grand Rapids MI.**
- MRVWS** M. R. Vincent, **WORD STUDIES In The New Testament, 1972, Associated Publishers And Authors.**
- WWCWFJ** William Whiston, Trans. by, **THE COMPLETE WORKS OF FLAVIUS JOSEPHUS, 1967, Kregel Publications - Grand Rapids, MI 49503.**
- WMRPOS** William M. Ramsay, **PAULINE AND OTHER STUDIES - in Early Christian History, 1906 A. C. Armstrong and Son, New York, Repr 1970 by Baker Book House Company, illustrated. Ex**
- WMRPTRC** William M. Ramsay, **ST.PAUL THE TRAVELER AND THE ROMAN CITIZEN, 1897 Hodder and Stoughton, London, Repr. 1962 by Baker Book House, Grand Rapids, Mich. Ex**

- WMRCSP** William M. Ramsay, **THE CITIES OF ST. PAUL - Their influence on his life and thought - (the cities of Eastern Asia Minor)**, 1907 Hodder and Stoughton, London, Repr. 1960 by Baker Book House. Ex
- NCCSGNT** N. Carlson, **ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT**, 2013, Create Space Publishers. Free to all registered students of the CFBC.
- Word Study Tools - Old Testament
- RBGSOT** Robert Baker Girdlestone, **SYNONYMS OF THE OLD TESTAMENT**, 1897, Wm. B. Eerdmans Publishing Company, EX - notes on translation - interpretation - index of subjects - an excellent chapter on the names of God - man - soul and spirit - etc.
- WEVEDOTW** W. E. Vine edited by F. F. Bruce, **AN EXPOSITORY DICTIONARY OF OLD TESTAMENT WORDS**, 1978, Ex.
- BRTDOT** Botterweck and Ringgren Editors, **THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT**, 4 Vols, © 1974 Wm. B. Eerdmans, Ex - great word study materials but don't get your theology from this set.
- WWOTWS** William Wilson, **WILSONS OLD TESTAMENT WORD STUDIES**, MacDonadd Publishing Co. McLean, VA. 22102, ISBN 0-917006-27-5, 570 Pgs. Grammatical - Ex. {Similar to GREEK ENGLISH CONCORDANCE To The New Testament by J.B. Smith.}
- Word Study Tools – Old Testament – Septuigint (LXX)
- BATALS** Bernard A Taylor, **THE ANALYTICAL LEXICON TO THE SEPTUAGINT – A Complete Parsing Guide**, © 1994 BAT, Zondervan Publishing House. 460 pgs.
- BATALSEV** Bernard A Taylor, **THE ANALYTICAL LEXICON TO THE SEPTUAGINT – Expanded Edition**, with word definitions by J. List, E. Eynikel, and K. Hauspie, United Bible Societies, © 2009 Hendrickson Publishers Marketing, LLC, Henrickson Publishers,INC. 591 Pgs.

## Appendix C - A Glossary Of Terms For Bible Introduction

**By Norman Carlson**

## A GLOSSARY OF TERMS FOR BIBLE INTRODUCTION

- ACCADIAN** Pertaining to the Mesopotamian Valley between the Tigris and Euphrates Rivers and between the Kingdom of Aram in the north and the Kingdom of Sumer in the south.
- ACCESSION YEAR SYSTEM** That system of dating the accession of kings in the Old Testament by reckoning it as beginning with the month Nisan following the particular king's accession (as employed by Judah).
- ACCROSTIC** A form of Hebrew poetry in which the letters of the 1st words of each line form a word or sequence (as in the alphabetic arrangements of Psalm 119 or The Song of Solomon).
- ALLEGORICAL INTERPRETATION** That method of Bible interpretation, innovated by the Alexandrian Fathers from the Greeks, which sees the histories and statements of the Bible as allegories which must be interpreted as having a primary meaning deeper than the obvious literal sense, with perhaps several levels of meaning. e.g. (Origen defined 3 levels) Historically, this method was used to resolve the conflicts between the scriptures and such things as the Greek philosophical traditions.
- ANACHRONISMS** A chronological error or the recording of an event out of its chronological order.
- ANCIENT MANUSCRIPTS** The most ancient texts of the books of the Bible extant today, not the original autographs themselves.
- ANIMISM** The belief in a spirit world distinct from matter, and the concept that inanimate objects possess life and personality.
- ANGELOLOGY** The doctrine of the Bible concerning angels and the non-god spirit world.
- ANTHROPOLOGY** The doctrine of man concerning his physical and spiritual makeup, his origin, condition or state, and future estate.
- ANTI-CHRIST** Adjectivally the word signifies that which is opposed to Christ, and nominally or specifically, the term designates that prophesied person in the end-time who will fulfill the place of a counterfeit Christ in presuming to take the kingdom under the power of Satan.
- ANTILOGAMENA** Those books of the Bible which were contested as being canonical by some of the early church Fathers: 5 in the O.T., Esther, Song of Solomon, Proverbs, Ecclesiastes, and Ezekiel; and 7 in the N.T., Heb., James, II Peter, II & III John, Jude, and Revelation.

<b>APOCALYPTIC</b>	<b>Apocalyptic literature is largely visionary and concerns a bright Messianic future in which the problems of sins and suffering will be resolved in triumph for the saints and destruction for the wicked.</b>
<b>APOCRYPHA</b>	<b>The non-canonical books later added to the Bible after the canon was established as complete and which do not measure up to the canonical standard, about 14 concerning O. T. and intertestamental times, and an unnumbered group concerning the N. T. times. The term signifies "hidden" or spurious.</b>
<b>APOLOGETICS</b>	<b>That branch of Biblical science which deals with the defense and confirmation of the claims of the Bible.</b>
<b>APOSTASY</b>	<b>The term signifies a "departure", and has come to mean a defection from the faith generally, although not exclusively. See II Thess 2:1-6</b>
<b>ARAMAIC</b>	<b>The northern class of Semitic people of Aram or Syria; the language of Chaldea and of the Palestine Jews after the captivity to the time of Christ.</b>
<b>ARCHEOLOGY</b>	<b>That branch of science which seeks to recover and analyze the remains of ancient civilizations for the purpose of reconstructing their history.</b>
<b>ATONEMENT</b>	<b>An O. T. term meaning to "cover," which is used theologically to designate the overall sacrificial work of Christ on the cross. The term itself is quite inadequate as such and is used Biblically only in the O.T.</b>
<b>AUTHENTICITY</b>	<b>The quality of a writing which suggests it to be genuine and therefore authoritative concerning that of which it speaks.</b>
<b>BAAL</b>	<b>The Phoenician and Canaanite term of god or lord and the name of the chief male god of the Phoenicians, son of El the father of the Canaanite pantheon of gods.</b>
<b>BALAAMISM</b>	<b>Balaamism was the philosophy pursued by the pagan prophet Balaam of exploiting his prophetic gift for selfish ends and of seeking to corrupt the people of God whom he could not curse.</b>
<b>BAPTISM</b>	<b>The act of dipping or immersing by which a re-identification is accomplished, utilized in intertestamental times for proselyting, and adopted by John and Jesus as a mark of identification. Taken from the word baptidzo in the dyers' trade and used metaphorically to signify a change of identification.</b>
<b>BEHISTUN STONE</b>	<b>An inscription on a Persian mountain from the time of Darius of the 6th century B.C. which, because it was given in 3</b>

	languages, enabled Sir Henry Rawlinson to decipher the Babylonian language.
<b>BIBLE</b>	The term designation for the whole Scriptures derived from biblos a papyrus writing material which came to signify a book. The first word of the N. T. is biblos. Scripture began to be called Biblia in the 2nd century A.D.
<b>BIBLE INTRODUCTION</b>	That area of Bible science which deals with the introductory matters of determining the canon, true texts, and the historical features of authorship, dating, and settings.
<b>BIBLICAL THEOLOGY</b>	The theological science of the Scriptures which seeks to organize the various phases of revelation according to their progressive setting forth by author or historical setting; i.e., the theology of Moses and the Pentateuch.
<b>BRONZE AGE</b>	The age in which bronze came into use for metalurgy, being about 3200 to 2200 B.C. (Albright)
<b>CANON</b>	That group of books contained in the Bible which are reckoned Scripture because they conform to the standard of divine inspiration. The term comes from the Gr. kanon, meaning a measuring rule, and metaphorically a standard or rule of conduct or judgment. The canonical books are not such because designated so by men, but because they bear the marks of divine authority or inspiration.
<b>CHRISTOLOGY</b>	The doctrine of the Bible concerning the Person and ,Work of Christ.
<b>CODE OF HAMMURABI</b>	A code of laws developed or collected by Hammurabi (king of Babylonia about 1700 B.C.) on a stone pillar, many of which laws dated a millenium earlier. The code contained 282 laws, many of which parallel Moses' laws as given by God.
<b>COSMOGONY</b>	The science which treats of the creation or development of the world and the universe.
<b>COVENANT</b>	A working agreement or contract between two parties by which certain provisions are guaranteed upon conditions either already met or yet required. The Old and New Testaments are so called because they constitute, generally, God's working agreement with men in the old and new dispensations. The O. T. includes several covenants all of which have a general relationship to the Abrahamic covenant.
<b>CRITICISM</b>	The term (from Gr. krino, to judge) means to discriminate between 2 or more things to arrive at a correct appreciation of anyone thing. Biblical criticism is that theological science which seeks to determine the exact original text and to recover

	<p>exactitude in authorship, dates, and historical settings.</p> <p><b>TEXTUAL CRITICISM</b> deals with the problem of determining the exact text (lower criticism), and <b>HISTORICAL CRITICISM</b> (higher criticism) concerns itself with ascertaining the historical relationships and the validity of the claims the documents make for themselves.</p> <p><b>DESTRUCTIVE CRITICISM</b> operates in the area of higher criticism but proceeds on the assumptions of naturalism and evolution in reckoning with the development of the text.</p>
<b>CUNEIFORM</b>	A wedge-shaped script engraved on clay tablets by the ancient Babylonians and Canaanites.
<b>DAGON</b>	An early Babylonian and Canaanite god, in the form of a fish with a human body, which became the national god of the Philistines.
<b>DEISM</b>	A belief in God emphasizing His transcendence and which grounds itself in the testimony of reason rather than that of Scripture. While recognizing the obligation to worship God, it denies supernaturalism as well as the deity and atoning work of Christ.
<b>DELPHI INSCRIPTION</b>	An inscription found at Delphi across from Corinth which dates the arrival of Gallio in Corinth as 51 A.D.
<b>DIATESSARON</b>	A so-called Harmony of the Gospels assembled by Tatian about 170 A.D. in Syriac, giving a compendium of the four Gospels in a single narrative without striving for completeness in including all the details.
<b>DIDACHE</b>	A document from about the turn of the 1st century, called The Teaching Of The Twelve, which emphasized the teachings of Jesus as opposed to the actions of Jesus, as such.
<b>DISPENSATION</b>	Historically, this method was used to resolve the conflicts between the scriptures and such things as the Greek philosophical traditions.
<b>DISPENSATIONALISM</b>	A premillennial interpretation of the whole body of Scripture which bases itself on a consistent grammatical historical interpretation of the Scripture and thereby takes seriously the distinction between God's program for Israel and the Church. It distinguishes itself from covenant theology also in that it has a broader perspective in being theologically-centered rather than primarily soteriologically-centered.
<b>DOCETISM</b>	An early heretical belief that Christ was only a phantom Who seemed to have a human body, as taught by Marcion and some of the Gnostics. They stressed the evil of matter and the

	<b>impossibility of Christ actually becoming flesh, using the "appearance" theory to explain the life of Christ.</b>
<b>DOCUMENTARY HYPOTHESIS</b>	<b>The theory that seeks to explain the original composition of the Biblical texts by assuming that the texts are a composite of two or more documents which were used in its composition, based on a naturalistic and evolutionary concept of development.</b>
<b>ECCLESIOLOGY</b>	<b>The doctrine of the Bible concerning the church.</b>
<b>EPICUREANS</b>	<b>The ancient adherents of the philosophy of Epicurus who sought meaning and fulfillment in life through pleasure and fleshly satisfaction.</b>
<b>EPISTEMOLOGY</b>	<b>The science of knowledge, dealing with its nature, ground, limits, validity, and criteria.</b>
<b>ESSENES</b>	<b>An ascetic religious community of Palestine which existed as a religious order, living monastically and abstaining from marriage. They recruited their members by adoption and maintained a communal society.</b>
<b>ETIOLOGY</b>	<b>The science of causes or reasons for experiences or phenomenon.</b>
<b>EVOLUTION</b>	<b>The theory of spontaneous and progressive development or organization from chaos to order and from simplicity to complexity; biologically, the derivation of all forms of life by circumstantial modifications from a simple or rudimentary form.</b>
<b>EXORCISM</b>	<b>The practice of expelling evil spirits or demons.</b>
<b>FATHERS</b>	<b>Early Christian writers and teachers through the 1st 7 centuries who enunciated the great doctrines of the Church and who became a sort of court of appeals for later interpreters.</b>
<b>FIGURE OF SPEECH</b>	<b>A word or expression used in a different sense from that normally belonging to it for the purpose of explaining or emphasizing some particular feature or point by analogy.</b>
<b>FORM CRITICISM</b>	<b>A critical method of studying the four Gospels, investigating the "forms" or circumstantial moulds in which they were developed, assuming their development in the early church from oral and written recollections.</b>
<b>FUNDAMENTALISM</b>	<b>The doctrinal position often called 'I conservative theology' which takes seriously the doctrine of the verbal, plenary inspiration of the Scriptures. Properly, its fundamentals pertain to Scripture rather than mere creeds, as such.</b>

<b>GEMARA</b>	<b>The 2nd part of the Talmud which is a commentary and explanation of the 1st part, the Mishna, or oral laws of the Jews. Written in Aramaic and completed in A.D. 500, it contains comments on the law of the sages of many generations.</b>
<b>GILGAMESH EPIC</b>	<b>An early Babylonian document of 12 tablets from the time of Ashurbanipal devoted to the mythical King Gilgamesh of Babylon and depicting much ancient history with parallels to Genesis, albeit polytheistic.</b>
<b>GNOSTICISM</b>	<b>An early Christian heresy which confused the doctrine of the Person of Christ as His being neither true God nor man, and confused the doctrine of salvation through knowledge (or gnosis) which was a mystic knowledge acquired only by initiates.</b>
<b>GREAT SYNAGOGUE</b>	<b>A supposed institution in the early inter-testamental period, made up of 120 members including Ezra, which was formed for the purpose of administering the law. It is generally assumed to be the forerunner of the Sanhedrin.</b>
<b>HAGGADAH</b>	<b>The 2nd section of the Midrash which gives an interpretation and explanation of the Old Testament in a popular and homiletical style.</b>
<b>HAGIOGRAPHA</b>	<b>The Greek name to designate the 3rd section of the Hebrew Old Testament (Holy writings, Kethubhim) which included 11 books in 3 sections: 3 poetical; Psalms, Proverbs, Job; 5 rolls; Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; and 3 historical Daniel, Ezra-Nehemiah, and Chronicles.</b>
<b>HALAKAH</b>	<b>The first section of the Midrash which gives an exposition of the Hebrew law including judgments of the Rabbis on cases not covered by the law.</b>
<b>HAMARTIOLOGY</b>	<b>The doctrine of the Bible concerning sin.</b>
<b>HAMMURABI, Code of</b>	<b>(see Code of Hammurabi).</b>
<b>HASIDIM</b>	<b>A group of dedicated religious Jews called "The Rious" in the time of Antiochus Epiphanes (c. 168 B.C.) who preferred death to the violation of their religious laws and who were perhaps the predecessors of the Pharisees (separatists).</b>
<b>HEBRAISTS</b>	<b>The Jewish people of inter-testamental and apostolic times who retained not only their Judaism in religion but also the Use of the Hebrew or Aramaic in language and customs, resenting the growth of Hellenism.</b>

<b>HELLENISTS</b>	The Jewish people of inter-testamental and apostolic times who embraced the Graeco-Roman culture but retained the Jewish faith.
<b>HERMENEUTICS</b>	The science or art of interpretation, especially of the Scriptures, involving the development and application of proper principles of interpretation.
<b>HERODIANS</b>	A party of the Jews who gave strong allegiance to Herod, politically, and became opposed to Christ religiously, as well as to the Pharisees.
<b>HIEROGLYPHICS</b>	Picture writing (sacred carving) (characters or words) which carry hidden meanings.
<b>HITTITES</b>	A people of Palestine during and after the Joshua invasion who had migrated from Asia Minor where a powerful kingdom, of Aryan stock, existed from c. 1600-1200 B.C., which conquered Babylon in 1550B.C.
<b>HOMILETICS</b>	The science and art of sermon building and delivery.
<b>HOMOLOGOMENA</b>	The designation for those books of the canon which were undisputed as being canonical, numbering 34 in the O.T. and 20 in the N.T.
<b>HUMANISM</b>	A study of the humanities or the works of men in literature, art, and society as opposed to mere scholastics. It also came to designate a philosophy of life and thinking that is man-centered both in its basis of logic and its desired objectives.
<b>HURRIANS</b>	Known in the Bible as the "Horites" (Gen. 14: 6), they were a dominant ethnic group of c. 2400-1800 B.C. in the Middle East, which civilization was uncovered in the recently discovered Nuzu tablets. Of non-Semitic origin, they lived in the region south of the Caucasus, east of the Tigris.
<b>HYKSOS</b>	The term, meaning "foreign rulers", designated the shepherd kings of Egypt from dynasties 13 to 17 (c. 1750 to 1550 B.C.) of predominantly Semitic origin, distinguished for their horses, chariots and implements of war.
<b>IDEALISM</b>	That philosophical system of thinking which seeks to explain life and the universe as the realization of a progressive evolution of an ideal (as opposed to realism or mechanism).
<b>IDUMEAN</b>	The Greek name for the Edomites in intertestamental and apostolic times when the mixed race of Edomites occupied southern Judea around Hebron. They ceased to exist after the fall of Jerusalem in A.D. 70.
<b>IMPRECATORY Psalms</b>	Psalms invoking a curse upon sinners.

<b>INCARNATION</b>	<b>A term designating the hypostatic union of the divine and human natures of Christ by which the Son of God was manifested in human flesh, without the diminution of either His Godhood or His Manhood.</b>
<b>INERRENCY</b>	<b>The quality of inspiration of the Scripture which maintains that the Scriptures are totally inerrent in all areas of truth on which they touch by virtue of an inerrent Divine Author who superintended the writing of the whole.</b>
<b>INSCRIPTIONS</b>	<b>A writing or engraving in a public place or object (such as on monuments, pillars, coins, etc.) for preservation or public inspection;</b>
<b>INSPIRATION</b>	<b>Signifies the "in-breathing" of God into men by which they were prepared and qualified to receive and communicate God's word, and the quality of the Scriptures themselves as being "God-breathed" (theopneustos), and thus trustworthy and authoritative.</b>
<b>IRON AGE</b>	<b>The last of the classified ages of man, relating to his stages of progressive use of metal (stone, bronze, iron), beginning c. 1200 B.C.</b>
<b>ISAGOGICS</b>	<b>The Biblical science of Bible Introduction dealing with the literary history of the books, their inspiration, authorship, historical settings of the compositions, and related areas.</b>
<b>JOSEPHUS</b>	<b>A Jewish historian of apostolic times (c. 37-100 A.D.) who wrote The Antiquities of the Jews, The Wars of the Jews, etc.</b>
<b>JUDAISM</b>	<b>A term signifying the religion of the Jews but more specifically designating the Jewish religious system as developed from the intertestamental period by the rabbis and continued through our day as Orthodox Judaism. Their central thrust is the unity, transcendence, and Fatherhood of God.</b>
<b>JUDAIZERS</b>	<b>An early heretical party of the church, stemming from t4e converted Pharisee group, which maintained the necessity of believers to comply with the Mosaic ritual for genuine salvation.</b>
<b>KENOSIS</b>	<b>A term signifying the "self-emptying" of Christ in His incarnation, not implying the subtraction of deity but the addition of humanity. It signified His self-limitation relative to His glory and divine prerogatives during His earthly sojourn.</b>
<b>KENOSIS THEORY</b>	<b>A heretical doctrine which misconceived the self-emptying of Christ to mean that the human limitation on His knowledge limited Him to the current ideas of His environment and</b>

- therefore rendered His sayings subject to error in various scientific respects. See Phil 2:5-8.
- KERYGMA** A term signifying the preaching or proclamation of the works of Jesus in the early church as a corrolary to the Didache which signified His teachings. Often the kerygma meant simply the gospel message.
- KETHUBIM** Hebrew term for the Holy Writings or Hagiographa (11 books of the O.T.).
- KINGDOM OF GOD** A term used interchangeably with "Kingdom of Heaven" in the Gospels as derived from Daniel 2:44, designating the rule, realm, and the authority of God both in its universal or individual application and in its spiritual and physical spheres.
- KOINE GREEK** The "common" or Alexandrian Greek developed through the conquests of Alexander from the older classical Greek and used by the common populace of apostolic times.
- LIBERALISM** A "modernist" eclectic of Christianity and scientism by which the Bible is interpreted on the basis of the presuppositions of rationalism which rejects its supernatural character and emphasizes its application in terms of social needs and progress.
- LITERAL INTERPRETATION** That method of interpretation which interprets the language of Scripture in its grammatical-historical sense, recognizing the normal, usual, customary meanings of words and sentences and interpreting proper figures of speech as they are indicated in their particular settings.
- MACCABEES** A Jewish family of valiant patriots (sons of the priest of Modine, Mattathias) who revolted against the Syrian rule of Antiochus Epiphanes and delivered Israel to independence c. 165 B.C.
- MARI TABLETS** Tablets found at the town of Mari on the Euphrates (Tel Hariri) dating to the 2nd century B.C. and confirming archeological the Biblical data concerning Abraham's origin in Harran and Nahor.
- MASSORETES** A class of Jewish O.T. scholars of the 5th to the 10th centuries A.D. who by use of the "Massorah" (handed down notations concerning the Hebrew texts), compiled and arranged the O;T. text with fixed vowel signs and accents to preserve proper pronunciations for the O.T. Hebrew which was becoming a dead language.
- MEGILLOTH** Hebrew term for the 5 rolls of the O. T. including The Song of Solomon (read at Passover), Ruth, (read at Pentecost),

**Ecclesiastes (read at Tabernacles), Esther (read at Purim), and Lamentations (read at the anniversary of the Destruction of Jerusalem).**

**MIDRASH**

**A Jewish commentary on the O.T. including the Ha1akah and the Haggadah (both the law and remainder of O.T.) giving interpretations with a popular flavor.**

**MIRACLE**

**A miracle is an extraordinary event, wrought in the physical realm, by the direct agency of God, for a God-ordained purpose, usually for the authentication of revelation.**

**MISHNAH**

**The first part of the Jewish Talmud which gives the "oral law," (prior to the Gemara which gives the commentaries and interpretations of the rabbis) as developed from 300 B.C. to A.D. 500.**

**MOABITE STONE**

**An ancient monument found in Transjordan in the land of Moab, written by King Mesha of Moab c. 890 B.C. after his successful revolt from Israel, using an alphabetic language similar to Hebrew.**

**MONERGISM****NATURALISM**

**The doctrinal position that maintains that the universe and all phenomena can be explained in terms of natural causes; also the position that God's revelation in nature is adequate to the religious needs of man.**

**NAZIRITE**

**Signified a person of either sex who separated him or herself by a vow to a peculiar kind of service for God in the Levitical economy.**

**NEO-ORTHODOXY**

**That modern doctrinal reaction to liberalism which stresses the transcendence of God (as the wholly "Other"), contends for the concept of dialectical theology in rejection of the idea of propositional revelation, and emphasizes an "existential experience" (crisis theology) by which an individual confronts God and the Living Word in a crucial, decisive relationship by a passionate commitment to the truth. While embracing the liberal's naturalistic view of Scripture, it declares the purpose of Scripture is to provoke an existential encounter and to reveal the immutability of Divine election (almost to the point of universalism). Its return to orthodoxy consists primarily in its return to the Reformers' emphasis on the Sovereign grace of God.**

**NESTORIANISM**

**The doctrine, initiated by Nestorius, Patriarch of Constantinople in the 5th century, that denied the hypostatic union of Christ's human and divine natures and emphasized**

	<b>the humanity of the Man Jesus almost to the point of denying His deity as God.</b>
<b>NICENE</b>	<b>Pertaining to the council of Nicaea of A.D. 325 and the confession of faith there adopted by the church.</b>
<b>NICOLAITANISM</b>	<b>An unscriptural concept of the clergy which violates the priesthood of the believer by positing a clergy-priesthood system.</b>
<b>NUZI TABLETS</b>	<b>Documents of Patriarchal times found c. 1925 at Nuzu, a Hurrian center, which sheds much light on the background of Genesis as to historical events.</b>
<b>ORAL GOSPEL</b>	<b>The common narrative of the life and ministry of Christ which circulated during the 1st 20 years after the resurrection among believers and was committed to memory in a virtually stereotyped form before written down (such as that spoken of by Luke in 1:4).</b>
<b>ORDINANCE</b>	<b>In the O.T. a statute or ritual prescribed by God, and in the N.T. one of two symbolic Christian ceremonies which were instituted by Christ, viz., baptism, a once-for-all symbolic portrayal of the believer's identification with Christ in Death and resurrection, and The Lord's Supper, a symbolic enacting of the believer's daily feeding on Christ and partaking of the virtues of His death. It also portrays the Holy Spirits Filling of the believer as that believer submits to the will of God (Eph 5:18 - Many fillings, One baptism) Theologically, an ordinance is an outward symbol, divinely appointed to represent some great spiritual truth of the gospel, making its obligation universal and perpetual.</b>
<b>ORTHODOXY</b>	<b>That body of normative Christian doctrines as expressed in the Scripture and as generally embraced by the church historically.</b>
<b>PARABLE</b>	<b>A parable is a fictitious story, true to life, designed for the pedagogical purpose of teaching some spiritual truth by analogy, relative to the Kingdom of God.</b>
<b>PARALLELISM</b>	<b>That peculiar feature of Hebrew poetry which emphasizes the rhythm of thought or sense, rather than the rhythm of words or sounds. This is accomplished by repetition, contrast, development, etc.</b>
<b>PAROUSIA</b>	<b>A term signifying the 2nd coming and "presence" of Christ, involving both His coming for His church and His return to the earth generally.</b>

<b>PESHITTA</b>	An early version of the O.T. in Syriac, dating from the 2nd or 3rd centuries A.D. and taken from the Hebrew O.T. and the Septuagint versions. (A Syrian parallel to the Latin Vulgate).
<b>PHARISEES</b>	An inter-testamental and apostolic period religious sect of ( Judaism which laid excessive emphasis on Traditions and ceremonial. observances, emphasized separation from the world, and centered the~r religion around the synagogue.
<b>PNEUMATOLOGY</b>	The doctrine of the Holy Spirit as expressed in the Scriptures.
<b>PRAGMATISM</b>	The philosophical doctrine that makes practical results the sole test for truth.
<b>PROPHECY</b>	A message from God to men through a prophet of the Lord. It may be either the "foretelling" of the future or simply the "forthtelling" of a specific message from the Lord.
<b>PSEUDEPIGRAPHA</b>	Spurious writings concerning O.T. "and N.T. events written by pseudo authors under the guise of a prominent Bible author, mostly between 200 B.C. and A.D. 200.
<b>PTOLEMIES</b>	Rulers of Egypt who descended from Ptolemy Soter and who ruled Egypt from the death of Alexander the Great to the time of Cleopatra, c. 30 B.C.
<b>Q or QUELLE</b>	A term to signify a supposed, written, Greek document which the documentary hypothesis assumes to have been used by the Gospel writers as a common source in their compositions.
<b>QUMRAN DOCUMENTS</b>	The Dead Sea Scrolls of the O.T. and inter-testamental literature, found at Qumran in the wilderness cliffs of the Dead Sea in 1947 and which give many confirmations relating to the O.T. texts and historical references to the time of the Essenes in the time of Christ and John the Baptist.
<b>RAS SHAMRA TABLETS</b>	Ancient documents from the age of Moses discovered c. 1929 at Ugarit on the North Syrian coast, showing the alphabetic dialect of the Canaanites and the sensual paganism of the time.
<b>REMNANT</b>	A term signifying that faithful group of any era of the O.T., the "little flock" of the N.T., and those that will be saved and faithful during the tribulation period of Revelation.
<b>REVELATION</b>	A term designating 1) the act of God in manifesting Himself and His works, and 2) the specific record of His self-revelation as inscripturated in the Bible. The term signifies an unveiling of that which is otherwise unknown and unknowable apart from revelation.
<b>SADDUCEES</b>	A religious sect of Judaism at the time of Christ of the aristocratic class who rejected the traditions of the elders, which the Pharisees held, as well as the doctrine of

	resurrection, angels, and future life which they could not find expressly taught by Moses. Their religious sphere was the temple.
<b>SAMARITAN PENTATEUCH</b>	The Hebrew O.T. Pentateuch, written in Samaritan letters c. 430 B.C. and recovered in 1616, in substantial agreement with the Hebrew Massoretic text.
<b>SATRAP</b>	A ruling officer in the Persian Empire who governed a province called a "satrapy," Palestine being the 5th Persian Satrapy.
<b>SCHOLASTICISM</b>	A method of explaining the doctrines of the Bible, as developed in medieval times, by the use of philosophical concepts with a view to reconciling faith and reason.
<b>SCROLLS</b>	See "Hagiographa."
<b>SELEUCIDS</b>	The rulers of Syria from the time of the division of the Alexandrian Empire of Greece.
<b>SEPTUAGINT</b>	The Greek translation of the O.T. accomplished in Alexandria, beginning c. 280 B.C. under the patronage of Ptolemy II, supposedly by 72 Jewish scribes, and used widely in Palestine during the time of Christ.
<b>SHEKINAH</b>	A term signifying the "dwelling" of God's presence, 1st localized in the O.T. in the pillar of cloud and departing the temple in Ezek. 10:18, and reappearing in the Person of Christ, as God localized.
<b>SOTERIOLOGY</b>	The doctrine of salvation as declared and elucidated in the Bible.
<b>STOICISM</b>	A pantheistic religious system, as initiated by Zeno in the 4th century B.C. and popularized by Seneca in apostolic times, which regarded all events as inevitable, passionate expression futile, pleasure or pain a matter of indifference, and resignation to circumstances the only answer to the problems of life.
<b>SYNAGOGUE</b>	A religious, social, and educational Jewish center which was developed during the time of Babylonian exile as a substitute for temple worship and continued as a place of community gathering for worship and Torah study.
<b>SYNCRETICISM</b>	A philosophical method of appropriating and amalgamating useful elements from various systems into a pre-determined pattern to blend and unite them against a common opponent.
<b>SYNERGISM</b>	A term which signifies a "working together," or cooperative effort. Relative to the doctrine of salvation it signified the

<b>SYNOPTICS</b>	<b>Pelagian view (Opposing Augustine's Monergism) that salvation is achieved by a cooperative effort of God and man. The 1st three Gospels, Matthew, Mark, and Luke, called "Synoptics," (which means to "see together" or to take a common view of) because of the similarity of the materials presented in the 3 Gospels.</b>
<b>SYSTEMATIC THEOLOGY</b>	<b>Theology is the study and science of God and His relations with His universe. Systematic theology is a thematic arrangement of that study incorporating into its system all related facts and truths from all credible sources available, nature, Scripture, and logic.</b>
<b>TABLE OF NATIONS</b>	<b>The table of genealogies recorded in Genesis 10 where all the nations of the world are traced from the 3 sons of Noah -- Shem, Ham, and Japheth.</b>
<b>TALMUD</b>	<b>A Jewish compendium of Israel's civil and religious laws, which are not treated in the Pentateuch, with comments, opinions, and judgments of Jewish teachers from the period c. 300 B.C. to A.D. 500. It is composed of 2 parts, the Mishna (oral laws themselves) and the Gemara (the commentaries). Two Talmuds were written, the Babylonian, with its Gemara by Babylonian commentators, and the Jerusalem with its Gemara by Palestinian commentators.</b>
<b>TARGUMS</b>	<b>A group of translations or paraphrases of the O.T. in Aramaic, preserved orally from about the time of Ezra to Christ, and reduced to writing between the 1st and 10th centuries.</b>
<b>TATIAN'S DIATESSERON</b>	<b>See "Diatesseron."</b>
<b>TEL EL AMARNA</b>	<b>Clay tablets, discovered at Tel-el-Amarna, Egypt in 1887, of official documents sent from Palestinian governors to Egyptian Pharaohs Amenhotep III and IV around 1400 B...C., requesting aid against foreign invaders, and written in the Canaanite dialect.</b>
<b>TESTAMENT</b>	<b>A term transliterated from the Latin "testamentum" meaning covenant, and denoting the 2 sections of the Scriptures (from the time of Tertullian), which 2 testaments are theologically distinguished by the annulling of the Mosaic covenant and the commencing of a new order, at the death of Christ and the instituting of a new High Priest in man's relations with God.</b>
<b>TEXTUAL CRITICISM</b>	<b>The science or discipline of theological study which examines the extant ancient Biblical texts with a view to determining the</b>

	most exact original texts (often called "lower criticism"). See Criticism.
<b>TEXTUS RECEPTUS</b>	The "Received Text," a publication of the Greek N.T. in 1633 in Holland, based mainly on French texts of Stephanus and Beza, and prefaced as "received by all" by the Elzevir Brothers publishers in this 2nd edition.
<b>THEISM</b>	Christian and Judaic theism is that philosophical system which accepts both the transcendency and immanency of God, Creator and Sustainer of the universe, with Personality and infinite attributes.
<b>THEOLOGY</b>	An organized science of the facts and truths of God and His relations to His universe.
<b>TORAH</b>	The Mosaic Pentateuch of the O.T. ~ transliterated from the Hebrew root tarah, meaning "to teach," especially from a divine source.
<b>TRINITY</b>	A designation for the One God, Father, Son, and Holy Spirit, signifying that within the one essence of the Godhead there are three Persons, which are neither three Gods nor three parts of God, but a Trinity in Unity, three Personalities in one essence, without human or physical analogy.
<b>TYPE</b>	A type is an O.T. illustration which, while having a place and purpose in Biblical history, also is divinely appointed to foreshadow some N.T. truth, relative to God's Kingdom.
<b>UGARITIC</b>	See "Ras Shamra Tablets."
<b>UNCIAL WRITING</b>	The early method of writing manuscripts with all capital letters, each formed separately, which method was in vogue from the 4th to the 10th centuries A.D.
<b>UNIFORMITARIANISM</b>	The theory of science that the development and growth of the universe to its present state can be explained by natural processes observable and operating today, in contradistinction to "catastrophism" which recognizes the interposition of certain catastrophes to account in part for present phenomena.
<b>UNIVERSALISM</b>	The doctrine of the ultimate salvation or bliss of all men whether following a period of punishment or apart from such.
<b>VERBAL, PLENARY INSPJRATION</b>	That view of inspiration which recognizes that the Bible is divinely inspired (and therefore inerrant and authoritative) in every word (verbal) and in every part (plenary, or completely). It is distinguished from the view of "verbal dictation" in that it recognizes that God spoke to and through individual personalities, utilizing their different

	<b>backgrounds and styles to express God's word in human language without error.</b>
<b>VICARIOUS</b>	<b>A term transliterated from the Latin, signifying "substitutionary," as in the vicarious sacrifice of Christ for the sins of men.</b>
<b>VULGATE</b>	<b>The name given to Jerome's translation of the Bible (c. 400) by the Council of Trent in 1545~ which translation was made at the request of Pope Damasus to supply a unified and reliable text in the language of the common people.</b>
<b>WADI</b>	<b>An oriental term for a riverbed or brookbed which is usually dry except in the rainy season.</b>
<b>WESTERN TEXT</b>	<b>One of four classes of texts, proposed by Westcott and Hort, which class originated in Syria in the 2nd century and was carried to the West and used by the Latin Fathers. It consists of a group of texts looked on with suspicion because of the evident free departures from the true texts where greater force and definity was desired.</b>
<b>WISDOM</b>	<b>A term used in the O.T. to signify human skills, abilities, or judgments, which may or may not be God-given, and in the N.T. as both a human intellectual capacity and a revelation of God's Person, program, or will, incarnated in the Person of Christ.</b>
<b>WISDOM LITERATURE</b>	<b>The O.T. books of Job, Proverbs, and Ecclesiastes, dealing with philosophical and practical wisdom.</b>
<b>YAHWEH</b>	<b>The Hebrew tetragrammaton traditionally translated "Jehovah," a name unique to Israel, suggesting His covenant relation with them as the faithful and immutable God Who keeps covenants ("He who is what He is" from the root, Hayah).</b>
<b>ZEALOTS</b>	<b>A militant, loyalist party of the Jews in the 1st century who considered violence justifiable in the interest of Jewish independence, similar to the Pharisees in doctrinal concepts, but extreme in their nationalistic spirit.</b>
<b>ZIGGURATS</b>	<b>Ancient terraced towers of Babylonia and Syria, erected as sacred shrines, and successors in a sense to the Tower of Babel.</b>
<b>ZOROASTRIANISM</b>	<b>An Iranian religion developed from about the 6th century B.C. and named after Zoroaster. Dualistic, it emphasized the need to fight for the good, meek, and noble as against the cruel, in view of a resurrection and judgment. The Magi may have been under Zoroastrian teachings.</b>



Appendix D – The Names Given To Groups Of Giants  
By Norman Carlson

## THE NEPHILIM

05303 נפיל n<sup>o</sup>phiyl nef-eel' or נפל n<sup>o</sup>phil nef-eel' or (plural) נפלים from 05307; n m; [BDB-658b] {See TWOT on 1393 @@ "1393a" }

AV-giant 3; 3

1) giants, the Nephilim

01368 גבור gibbowr ghib-bore' or (shortened) גבר gibbor ghib-bore' intensive from 01396; adj/n m; [BDB-150a] {See TWOT on 310 @@ "310b" }

AV-mighty 63, mighty man 68, strong 4, valiant 3, ... ones 4, mighties 2, man 2, valiant men 2, strong man 1, upright man 1, champion 1, chief 1, excel 1, giant 1, men's 1, mightiest 1, strongest 1; 158

adj

1) strong, mighty

n m

2) strong man, brave man, mighty man, giant (LXX Grk. γιγαντες )

Ge 6:4 There were giants <05303> in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men <01368> which were of old, men of renown.

Nu 13:33 And there we saw the giants <05303>, the sons of Anak, which come of the giants <05303>: and we were in our own sight as grasshoppers, and so we were in their sight.

The Septuagint (LXX)

Ge 6:4 οι δε γιγαντες ησαν επι της γης εν ταις ημεραις εκειναις και μετ εκεινο ως αν εισεπορευοντο οι υιοι του θεου προς τας θυγατερας των ανθρωπων και εγεννωσαν εαυτοις εκεινοι ησαν οι γιγαντες οι απ αιωνος οι ανθρωποι οι ονομαστοι

1Ch 20:8 ουτοι εγενοντο ραφα εν γεθ παντες ησαν τεσσαρες γιγαντες και επεσον εν χειρι δαυιδ και εν χειρι παιδων αυτου

Job 26:5 μη γιγαντες μαιωθησονται υποκατωθεν υδατος και των γειτονων αυτου

Isa 13:3 εγω συντασσω και εγω αγω αυτους ηγιασμενοι εισιν και εγω αγω αυτους γιγαντες ερχονται πληρωσαι τον θυμον μου χαιροντες αμα και υβριζοντες

Isa 14:9 ο αδης κατωθεν επικρανθη συναντησας σοι συνηγερθησαν σοι παντες οι γιγαντες οι αρξαντες της γης οι εγειραντες εκ των θρονων αυτων παντας βασιλεις εθνων

Eze 32:21 και ερουσιν σοι οι γιγαντες εν βαθει βοθρου γινου τινος κρειπτων ει καταβηθι και κοιμηθητι μετα απεριμητων εν μεσω τραυματιων μαχαιρας

The Septuagint (LXXE)

Ge 6:4 (6:5) Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore children to them, those were the giants of old, the men of renown.

1Ch 20:8 These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.

- Job 26:5 Shall giants be born from under the water and the {1 } inhabitants thereof? {1} Gr. neighbours }
- Isa 13:3 I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting.
- Isa 14:9 Hell from beneath is provoked to meet thee: all the great ones that have ruled over the earth have risen up together against thee, they that have raised up from their thrones all the kings of the nations.
- Eze 32:21 (32:20) Be thou in the depth of the pit: to whom art thou superior? yea, go down, and lie with the uncircumcised, (32:21) in the midst of them that are slain with the sword.

#### The Word Giant (γίγαντες) In The Septuagint (LXX)

- Ge 6:4 ¶ οι δε γίγαντες ησαν επι της γης εν ταις ημεραις εκειναις και μετ εκεινο ως αν εισεπορευοντο οι υιοι του θεου προς τας θυγατερας των ανθρωπων και εγεννωσαν εαυτοις εκεινοι ησαν οι γίγαντες οι απ αιωνος οι ανθρωποι οι ονομαστοι
- Ge 14:5 εν δε τω τεσσαρεσκαιδεκατω ετει ηλθεν χοδολλογομορ και οι βασιλεις οι μετ αυτου και κατεκοσαν τους γίγαντας τους εν ασταρωθ καρναιν και εθνη ισχυρα αμα αυτοις και τους ομμαιους τους εν σαυη τη πολει
- Nu 13:33 και εκει εωρακαμεν τους γίγαντας και ημεν ενωπιον αυτων ωσει ακριδες αλλα και ουτως ημεν ενωπιον αυτων
- De 1:28 που ημεις αναβαινομεν οι αδελφοι υμων απεστησαν υμων την καρδιαν λεγοντες εθνος μεγα και πολυ και δυνατωτερον ημων και πολεις μεγαλαι και τετειχισμεναι εως του ουρανου αλλα και υιους γίγαντων εωρακαμεν εκει
- De 2:11 ραφαιν λογισθησονται και ουτοι ωσπερ οι ενακιμ και οι μωαβιται επονομαζουσιν αυτους ομμιν
- Jos 12:4 και ωγ βασιλευς βασαν υπελειφθη εκ των γίγαντων ο κατοικων εν ασταρωθ και εν εδραιν
- Jos 13:12 πασαν την βασιλειαν ωγ εν τη βασανιτιδι ος εβασιλευσεν εν ασταρωθ και εν εδραιν ουτος κατελειφθη απο των γίγαντων και επαταξεν αυτον μουσης και εξωλεθρευσεν
- 2Sa 5:18 και οι αλλοφυλοι παραγινονται και συνεπεσαν εις την κοιλαδα των τιτανων
- 2Sa 5:22 και προσεθεντο ετι αλλοφυλοι του αναβηναι και συνεπεσαν εν τη κοιλαδι των τιτανων
- The τιταν – Titan is the word used for a race of gods placed beneath Tartarus (See Jude 6-7 and . According to Hesiod six sons and six daughters of Uranos and Gaia are so called, and in Latin Poets Titan is the name for the sun.
- 2Sa 21:11 και απηγγελη τω δαυιδ οσα εποιησεν ρεσφα θυγατηρ αια παλλακη σαουλ και εξελυθησαν και κατελαβεν αυτους δαν υιος ιωα εκ των απογονων των γίγαντων
- 2Sa 21:22 οι τεσσαρες ουτοι ετεχθησαν απογονοι των γίγαντων εν γεθ τω ραφα οικος και επεσαν εν χειρι δαυιδ και εν χειρι των δουλων αυτου
- 1Ch 11:15 και κατεβησαν τρεις εκ των τριακοντα αρχοντων εις την πετραν προς δαυιδ εις το σπηλαιον οδολλαμ και παρεμβολη των αλλοφυλων παρεμβεβληκει εν τη κοιλαδι των γίγαντων
- 1Ch 14:9 και αλλοφυλοι ηλθον και συνεπεσον εν τη κοιλαδι των γίγαντων
- 1Ch 14:13 και προσεθεντο ετι αλλοφυλοι και συνεπεσαν ετι εν τη κοιλαδι των γίγαντων

- 1Ch 20:4 ¶ και εγενετο μετα ταυτα και εγενετο ετι πολεμος εν γαζερ μετα των αλλοφυλων τοτε επαταξεν σοβοχαι ο ουσαθι τον σαφου απο των υιων των γιγαντων και εταπεινωσεν αυτον
- 1Ch 20:6 και εγενετο ετι πολεμος εν γεθ και ην ανηρ υπερμεγεθης και δακτυλοι αυτου εξ και εξ εικοσι τεσσαρες και ουτος ην απογονος γιγαντων
- 1Ch 20:8 ουτοι εγενοντο ραφα εν γεθ παντες ησαν τεσσαρες γιγαντες και επεσον εν χειρι δαυιδ και εν χειρι παιδων αυτου
- Job 26:5 ¶ μη γιγαντες μαιωθησονται υποκατωθεν υδατος και των γειτονων αυτου
- Pr 2:18 εθετο γαρ παρα τω θανατω τον οικον αυτης και παρα τω αδη μετα των γηγενων τους αξονας αυτης
- Pr 21:16 ¶ ανηρ πλανωμενος εξ οδου δικαιοσυνης εν συναγωγη γιγαντων αναπαυσεται
- Isa 13:3 εγω συντασσω και εγω αγω αυτους ηγιασμενοι εισιν και εγω αγω αυτους γιγαντες ερχονται πληρωσαι τον θυμον μου χαιροντες αμα και υβριζοντες
- Eze 32:20 εν μεσω τραυματιων μαχαιρας πεσουνται μετ αυτου και κοιμηθησεται πασα η ισχυς αυτου
- Eze 32:27 και εκοιμηθησαν μετα των γιγαντων των πεπτωκοτων απο αιωνος οι κατεβησαν εις αδου εν οπλοις πολεμικοις και εθηκαν τας μαχαιρας αυτων υπο τας κεφαλας αυτων και εγενηθησαν αι ανομιαι αυτων επι των οστων αυτων οτι εξεφοβησαν γιγαντας εν γη ζωης
- Eze 39:18 κρεα γιγαντων φαγεσθε και αιμα αρχοντων της γης πιεσθε κριους και μοσχους και τραγους και οι μοσχοι εστεατωμενοι παντες
- Ge 6:4 (6:5) Now the giants were upon the earth in those days; and after that when the sons of God were wont to go in to the daughters of men, they bore children to them, those were the giants of old, the men of renown.
- Ge 14:5 And in the fourteenth year came Chodollogomor, and the kings with him, and cut to pieces the giants in Astaroth, and Carnain, and strong nations with them, and the Ommaeans in the city Save.
- Nu 13:33 (13:34) And there we saw the giants; and we were before them as locusts, yea even so were we before them.
- De 1:28 Whither do we go up? and your brethren drew away your heart, saying, It is a great nation and populous, and mightier than we; and there are cities great and walled up to heaven: moreover we saw there the sons of the giants.
- De 2:11 These also shall be accounted {1 } Raphain like the Enakim; and the Moabites call them Ommin. {1} Heb. giants }
- Jos 12:4 And Og king of Basan, who dwelt in Astaroth and in Edrain, was left of the giants
- Jos 13:12 All the kingdom of Og in the region of Basan, who reigned in Astaroth and in Edrain: he was left of the giants; and Moses smote him, and destroyed him.
- 2Sa 5:18 And the Philistines came, and assembled in the valley of the {1 } giants. {1} Lit. Titans; Heb. Rephaim; Giants: Heb. Myapr; For some interesting remarks on this word, see the conclusion of Govett's work on the book of the prophet Isaiah }
- 2Sa 5:22 And the Philistines came up yet again, and assembled in the valley of Giants.

- 2Sa 21:11 And it was told David what Respha the daughter of Aia the concubine of Saul had done, {1 } [[and they were faint, and Dan, the son of Joa of the offspring of the giants overtook them.]] {1) Heb. omits the words in brackets }
- 2Sa 21:22 These four were born descendants of the giants in Geth, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.
- 1Ch 11:15 And three of the thirty chiefs went down to the rock to David, to the cave of Odollam, and the camp of the Philistines was in the giants' valley.
- 1Ch 14:9 And the Philistines came and assembled together in the giants' valley.
- 1Ch 14:13 And the Philistines {1 } once more assembled themselves in the giants' valley. {1) Gr. added yet and-- }
- 1Ch 20:4 And it came to pass afterward that there was again war with the Philistines in Gazer: then Sobochai the Sosathite smote Saphut of the sons of the giants, and laid him low.
- 1Ch 20:6 And there was again war in Geth, and there was a man of extraordinary size, and his fingers and toes were six on each hand and foot, four and twenty; and he was descended from the giants.
- 1Ch 20:8 These were born to Rapha in Geth; all four were giants, and they fell by the hand of David, and by the hand of his servants.
- Job 26:5 Shall giants <07495> be born from under the water and the {1 } inhabitants thereof? {1) Gr. neighbours }

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07496 רפא rapha' raw-faw' from 07495 in the sense of 07503; n m p; [BDB-952a] {See TWOT on 2198 @@ "2198c" }

AV-dead 7, deceased 1; 8

1) ghosts of the dead, shades, spirits of the dead.

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- Pr 2:18 For she has fixed her house near death, and guided her wheels near Hades with the {1 } giants. {1) See Heb. }
- Pr 21:16 A man that wanders out of the way of righteousness, shall rest in the congregation of {1 } giants. {1) Heb. Rephaim; Giants: Heb. Myapr; For some interesting remarks on this word, see the conclusion of Govett's work on the book of the prophet Isaiah }
- Isa 13:3 I give command, and I bring them: giants are coming to fulfil my wrath, rejoicing at the same time and insulting.
- Eze 32:20 (32:19) They shall fall with him in the midst of them that are slain with the sword, and all his strength shall perish: the giants also shall say to thee,
- Eze 32:27 And they are laid with the giants that fell of old, who went down to Hades with their weapons of war: and they laid their swords under their heads, but their iniquities were upon their bones, because they terrified all men during their life.

## THE REPHAIM

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**07497** רפא רפא' raw-faw' or רפח רפח raw-faw' or (plural) רפאים from 07495 in the sense of invigorating; nm pr; [BDB-952a] {See TWOT on 2198 @@ "2198d" }

**AV-giant 17, Rephaim 8; 25**

**1) giants, Rephaim**

**1a) old tribe of giants**

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**Ge 14:5** And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims <07497> in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, {Shaveh ... : or, The plain of Kiriathaim }

**Ge 15:20** And the Hittites, and the Perizzites, and the Rephaims <07497>,

**De 2:11** Which also were accounted giants <07497>, as the Anakims; but the Moabites call them Emims.

**De 2:20** (That also was accounted a land of giants <07497>: giants <07497> dwelt therein in old time; and the Ammonites call them Zamzummims; {Zamzummims: also called, Zuzims }

**De 3:11** For only Og king of Bashan remained of the remnant of giants <07497>; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

**De 3:13** And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants <07497>.

**Jos 12:4** And the coast of Og king of Bashan, which was of the remnant of the giants <07497>, that dwelt at Ashtaroth and at Edrei,

**Jos 13:12** All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants <07497>: for these did Moses smite, and cast them out.

**Jos 15:8** And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants <07497> northward:

**Jos 17:15** And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants <07497>, if mount Ephraim be too narrow for thee. {giants: or, Rephaims }

**Jos 18:16** And the border came down to the end of the mountain that lieth before the valley of the son of Hinnom, and which is in the valley of the giants <07497> on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,

**2Sa 5:18** The Philistines also came and spread themselves in the valley of Rephaim <07497>.

**2Sa 5:22** And the Philistines came up yet again, and spread themselves in the valley of Rephaim <07497>.

**2Sa 21:16** And Ishbibenob, which was of the sons of the giant <07497>, the weight of whose spear weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David. {the giant: or, Rapha } {spear: Heb. the staff, or, the head }

**2Sa 21:18** And it came to pass after this, that there was again a battle with the Philistines at Gob:

## THE ANAKIM

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**06062** ענקי 'Anaqiy an-aw-kee' from 06061; adj patr; [BDB-778b] {See TWOT on 1658 @@ "1658b" } {See TWOT on 1658 @@ "1658a" }

AV-Anakims 9; 9

Anakims= "long-necked"

1) a tribe of giants, descendants of Anak, which dwelled in southern Canaan

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**De 1:28** Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims <06062> there. {discouraged: Heb. melted }

**De 2:10** The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims <06062>;

**De 2:11** Which also were accounted giants, as the Anakims <06062>; but the Moabites call them Emims.

**De 2:21** A people great, and many, and tall, as the Anakims <06062>; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

**De 9:2** A people great and tall, the children of the Anakims <06062>, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

**Jos 11:21** And at that time came Joshua, and cut off the Anakims <06062> from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

**Jos 11:22** There was none of the Anakims <06062> left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

**Jos 14:12** Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims <06062> were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

**Jos 14:15** And the name of Hebron before was Kirjatharba; which Arba was a great man among the Anakims <06062>. And the land had rest from war.

## THE EMIM

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**0368** אַיִמִּים ‘Eymiym ay-meem’ plural of 0367; n pr m p; [BDB-34a] {See TWOT on 80 @@ "80b" }

**AV-Emims 3; 3**

**Emims= "terrors"**

**1) ancient inhabitants of Moab**

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**Ge 14:5** And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims <0368> in Shaveh Kiriathaim, {Shaveh ... : or, The plain of Kiriathaim }

**De 2:10** The Emims <0368> dwelt therein in times past, a people great, and many, and tall, as the Anakims;

**De 2:11** Which also were accounted giants, as the Anakims; but the Moabites call them Emims <0368>.

## THE ZUZIM

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**02104** זוזים **Zuwziym zoo-zeem'** probably from the same as 02123; n patr m p; [BDB-265b] {See TWOT on 2704 }

**AV-Zuzim 1; 1**

**Zuzim= "roving creatures"**

- 1) an ancient people of uncertain origin, perhaps, inhabitants of ancient Ammon east of the Jordan

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**Ge 14:5** And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims <02104> in Ham, and the Emims in Shaveh Kiriathaim, {Shaveh ... : or, The plain of Kiriathaim }

## THE ZAMZUMMIMS

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**02157** זמזמים **Zamzom zam-zome'** or (plural) זמזמים from 02161; n pr m; [BDB-273b] {See TWOT on 559 @@ "559b" }

**AV-Zamzummims 1; 1**

**Zamzummims= "plotters"**

- 1) the Ammonite name for the people who by others were called Rephaim, and were described as a numerous nation of giants; perhaps the same as 'Zuzim'

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**De 2:20** (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims <02157>; {Zamzummims: also called, Zuzims }

## THE TSOPHIYIM (ZOPHIM)

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**06839** צפיים **Tsophiyim tso-feem'** pl. of act part of 06822; n pr loc; [BDB-859b] {See TWOT on 1952 @@ "1952b" }

**AV-Zophim 1; 1**

**Zophim= "watchers"**

- 1) a spot on or near the top of Pisgah, the site of Balaam's oracles
- 2) watchers; Tsophim, a place East of the Jordan: — Zophim.

**Nu 23:14** And he brought him into the field of Zophim <06839>, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. {Pisgah: or, the hill }



## Appendix E - Figures Of Speech

By Bruce Waltke  
From Classroom Notes

## FIGURES OF SPEECH

Dr. Bruce Waltke

**Definition**

Quintilian defined a figure of speech as follows: "any deviation either in thought or expression, from the ordinary and simple method of speaking . . . ." ". . . a form of speech artfully varied from common usage" (Instit. Orat. IX, i. 11, cited by Edward P.J. Corbett, Classical Rhetoric for the Modern Student (New York: Oxford Press, 1971), p. 460). These art forms were called by the Greeks Sch~ema and by the Romans, Figura. Both words mean a shape or figure. Corbett, however, divides figures of speech into main groups--the schemes and the tropes. He writes: "A scheme . . . involves a deviation from the ordinary pattern or arrangement of words. A trope involves a deviation from the ordinary and principal signification of a word" (Ibid., p. 461).

We will content ourself in this course to study only the tropes and refer to them as figures. Bullinger wrote: "applied to words, a figure denotes some form which a word or a sentence takes, different from its ordinary and natural form.: (E. W. Bullinger, Figures of Speech Used in the Bible (Grand Rapids: Michigan, 1968; originally published in 1898 by Messrs. Eyre and Spottiswoode, in London<sup>a</sup>).

It may be helpful to note that "in turning" the word the poet often juxtaposes or transfers the word into a semantic field of thought where it is not normally at home. For example, in the sentence "the LORD is my shepherd" the word "shepherd" which belongs to the semantic range of animal husbandry is juxtaposed to apply to a spiritual Being. when David prays: "Cause me to hear joy and gladness" he juxtaposes words referring to a psychological state as the object of a verb denoting physical activity. Elsewhere the poet says: "the mountains clapped" whereby he transferred a verb denoting human activity to an inanimate subject. A juxtaposition of semantic ranges of thought also takes place when Marc Antony<sup>b</sup> says of Brutus: "For Brutus is an honorable man; so are they all honorable men" for a word of virtue is transferred to describe men of vice as the rest of the composition makes clear. It is this transference, this juxtaposition, of a word into a foreign semantic field of thought that often alerts the reader to the realization that the writer has used a figure of speech.

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<sup>a</sup> Catalogs and illustrates 496 figures of speech used in the Bible - the best work in any language.

<sup>b</sup> William Shakespeare, JULIUS CAESAR - Act III Scene II - Friends Romans Countrymen Speech,,.

Furthermore, when an author artfully turns his words he does not fully explain his meaning because he is also attempting to create a feeling in his reader. In other words all figures are elliptical and many are evocative. For this reason the exegete in his endeavor to recreate in his mind and viscera what was inside the mind and viscera of the author tries to fill in the unstated thought and unstated feeling. For example, when David says: "the LORD is my shepherd" he evokes the image of a shepherd tending his sheep, an image pregnant with the thought that the shepherd feeds, (v. 1), refreshes (v. 2), guides (v. 3) and protects (v. 4) his sheep. His full thought seems to be: "as a shepherd is good and lovingly-loyal to his sheep, so the LORD is good and loving-loyal to me" (v. 6). Then, too, by this image the author evokes a feeling of tender concern. Since the author does not fully explain his thought or his intended feeling, the exegete must at first guess at the writer's intention and then try to validate his guesses by other indications in the composition under consideration. These reconstructions are mostly intuitive, and therefore the process is more in the nature of an art than in the nature of a science. Then too, the twentieth century urban reader is greatly removed from an Iron Age agrarian man. It is therefore imperative that the modern reader try to steep himself in the culture of the author in order to be able to think and feel with the inspired poet.

### Classification of figures

Since the author turns his words in various ways, literate people have attempted to analyze and categorize these deviations in the use of words in order to give better control on inferring the intended thought and feeling of the author.

### Simile, Metaphor and Hypocatastasis

In the three figures of speech labelled "simile," "metaphor," and "hypocatastasis" the author juxtaposes his words into a foreign semantic field to illustrate or picture his thought and to evoke the appropriate feeling in his reader. In this way he draws a comparison between two things of unlike nature that yet have something in common and creates a psychological response. The subject is real, and that to which it is compared exists in the imagination. That which the subject and thing compared have in common is not stated and must be guessed at and validated by the interpreter from other indications in the composition. the exegete will also try to articulate the mood evokes by the figure.

**Simile**: An explicit comparison between two things of unlike nature that yet have something in common.

"He had a posture like a question-mark".

Subject: posture

Thing compared: question mark

Common thought: curvature

Feeling: disgust/critical

"Silence settled down on the audience like a block of granite"

Subject: silence

Thing compared: block of granite

Common thought: absoluteness

Feeling: hostility?

"All flesh is as grass"

Subject: flesh

Thing compared: grass

Common thought: transitoriness

Feeling: pathos

"He shall be like a tree planted by rivers of waters."

Subject: Man diligent in study of Torah.

Thing compared: tree drinking up water.

Common thought: health [vitality/strength]

Feeling: wanting/desirous

**Metaphor**: An implied comparison between two things of unlike nature that yet have something in common.

"The question of federal aid to education is a bramble patch."

Subject: federal aid to education

Thing compared: bramble patch

Common thought: not easily solved

Feeling: frustration and pain

"The LORD God is a sun and shield." (Ps. 84:11)

Subject: LORD God

Thing compared: sun and shield

Common thought: safety

Feeling: security

"All flesh is grass" (Isa. 40:6) see above.

**Hypocatastasis**: a declaration that implies a comparison between two things of unlike nature that yet have something in common. Unlike the above, however, in hypocatastasis the subject must be inferred while the point of the comparison is more explicit.

"Dogs have compassed me about" (Ps. 22:16)

Subject: evil men

Thing compared: dogs

Common thought: victim surrounded

Feeling: fear

"A lion has gone up from his thicket" (Jer. 4:7)

**Subject:** king of Babylon

**Thing compared:** lion

**Common thought:** attack

**Feeling:** fear

**n.b.**<sup>a</sup> See also Jer. 49:19 . . . *the jungles of Jordan!*

**Parable:** (from παρα: besides and βαλλειν: to cast; i.e. a placing besides [of two things of unlike nature that yet have something in common]) an extended simile, an anecdotal narrative designed to teach a lesson. The extent of the comparison must be guessed at and validated by other indications in the literature.

The most famous examples of parables are those found in the New Testament.

**Allegory:** (from άλλος: another and άγουρειν: to speak in the agora [i.e. where people assemble] an extended metaphor or hypocatastasis.

Isaiah 5:1-7

**Subject(s):** Beloved (a faithful gardener) and an unproductive vineyard. (v. 1)

**Thing(s) compared:** The LORD and (unrighteous) Israel (v. 7)

(Common thought: an unjust return)

(Common feeling: righteous indignation)

Ezekiel 16

**Subject:** An ungrateful child and bride who became a prostitute (v. 3ff)

**Thing compared:** Jerusalem (v. 3)

(Common thought: undeserved treachery)

(Common feeling: disgust).

**Anthropomorphism:** An implicit or explicit comparison of God to some corporeal aspect of man. By this comparison the author does not intend to be evocative but to be didactic, viz., to communicate a truth about the person of God. The author will choose that part of man's body which best corresponds to some characteristic of God's person: e.g., the face denotes His presence, the eyes denote His awareness, the ears signify his attentiveness, the nostrils signify His anger, and the heart speaks of His moral purpose.

"Blot out my iniquities from before your face" (Ps. 51:3).

"Hide your face from my sins" (Ps. 51:9)

"His eyes behold, his gaze tries, the children of men") (Ps. 114)

"Incline your ear to me" (Ps. 31:3)

"By the breath of His nostrils are they consumed" (Job 4:9)

"But I will raise up a faithful priest who will do according to what is in my heart and soul" (1 Sam 2:35)

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<sup>a</sup> n.b. (L., nota bene):note well

n.b.<sup>a</sup> Soul speaks of God's desire

n.b. Many authors broaden this figure to include God's passion and accordingly designate the figure as anthropopatheia: an implicit or explicit comparison between the nature of God and man's passion. According to these authors God does not in fact possess passions or emotions because He is impassable (without emotion). This notion, and thus this figure, should be rejected, however, because according to this thinking there is in fact no reality in the person of God with which a comparison can be made. Moreover, this notion denies or at the least greatly limits God's personality, traditionally defined as intellect, sensibility and will.

**Zoomorphism**: An explicit or implicit comparison of God (or other entities) to the lower animals or parts of the lower animals.

"In the shadow of your wings I used to rejoice" (Ps. 63:8)

n.b. Often animals take on a symbolic significance (see below)

**Symbol**: from συν: together and βαλλειν: to cast; Lit a coupon: a token of identity verified by comparing its other half). A visible sign of something invisible. The visible sign stands as a constant resemblance to some spiritual truth.

"Circumcise your heart" (Deut 10:16).

(Symbol: circumcision (cf. Jer. 4:4)

(Significance: to be in a state of openness)

"You broke the heads of the dragon in the waters" (Ps. 74:13)

(Symbol: dragon)

(Significance: opposition to God's creative, saving activity)

See Bruce Waltke, Creation and Chaos (1974).

"The sea is His, for it was He who made it:

(Symbol: sea)

(Significance: chaotic element in cosmos)

See Wesinick, The Ocean in the Literature of the Western Semetics

"I will appoint you . . . as a light to the nations" (Isa. 42:6)

(Symbol: light)

(Significance: moral illumination)

n.b. contrast darkness in next verse.

**Proverb** : (Lat. from pro + verbum = more at word) or Paroemia (Grk. from παρα, beside and ὁδός a way or path). A brief popular witticism; a specific illustration to signify a universal truth about life. "The wit of one, is the wisdom of many."

"Is Saul also among the prophets" (1 Sam. 10:11)

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<sup>a</sup> n.b. (L., nota bene):note well

**Universal: It is ridiculous to reverse offices.**

"The fathers eat the sour grapes, but the children's teeth are set on edge?" (Ezek. 18:2)

**Universal: Children must unjustly receive penalty earned by parents.**

"Like mother, like daughter" (Ezek. 16:44)

**Universal: like begets like**

**Personification**: (from Lat. *persona*: actor's mask > person and *facio* = to make: the making or feigning of a person) or **Prosopopoeia**: (Grk. from *προσωπον* face or person and *ποιεω* to make). The investment of non-human subjects (e.g. abstractions, inanimate objects, or animals) with human qualities or abilities. With all the figures discussed thus far, this figure also belongs to the sub-group of figures involving resemblance. Here too the things compared are of unlike nature, but the thing to which the comparison is made is always a person. The figure is used to stir emotions and to create an empathy with the subject.

"A tree whose hungry mouth is prest  
Against the earth's sweet-flowing breast".

**Subject: Tree and earth:**

**Human comparison: mouth and breast**

(Thought: hunger and delightful satisfaction)

(Feeling: satiation/contentment)

"At the hand of every beast will I require it" [the blood of man] (Gen. 9:5)

**Subject: beast**

**Human comparison: require moral responsibility**

(thought: value of human blood to God.)

(Feeling: awe)

"Beasts are thus spoken of as intelligent and responsible. How much more man!"  
(Bullinger, p. 863).

"The land mourns--the oil languishes" (Joel 1:10)

**Subject: land/oil**

**Human comparison: mourns and languishes**

(Thought: extreme agricultural disaster and need)

(Feeling: grief)

"The voice of your brother's blood cried to me from the ground" (Gen. 4:6)

**Subject: blood**

**Human comparison: cry**

(Thought: demand for vengeance)

(Feeling: indignation/vengeance)

**n.b.** Bullinger cites Gen. 4:7 ("Sin crouches at the door") as an example of personification.

Although the verb **רָצַח**, "to crouch", may signify human activity it more frequently is used of

animals, especially of lions. Moreover, the figure should also be interpreted in light of the command to man to have dominion over the animals. If so, then God is commanding Cain to rule over sin who threatens him like a lion. If this interpretation is right, the figure employed is a zoomorphism.

**Apostrophe** (from ἀπό: from and στρεφειν: to turn. A turning aside from the direct subject-matter to address another who may be present in fact or in imagination.

Psalm 6:9 David turns from his prayer in trouble to address those who had brought the trouble upon him: "Depart from me, you workers of iniquity."

Neh. 3:36-37 (4:4-5). Nehemiah turns from his description of the opposition of his enemies to address God (by Apostrophe) in prayer: "Hear, O our God; for we are despised; and turn their reproach upon their own head . . . ."

**n.b.** This figure is very common in the Psalms and prophets. Sometimes the speaker interrupts himself to speak to an inanimate object, an abstraction, or an animal. When this occurs the author employs personification together with apostrophe.

"Thy glory, O Israel, is slain upon thy high places"

...

Ye mountains of Gilboa . . ."2 Sam. 1:19-21)

"When Israel went forth out of Egypt

...

What ails thee, O thou sea, that thou fleest (Ps. 114:1-5)

**Irony**: (from εἰρωνεία: dissimulation). Use of a word in such a way as to convey a meaning opposite to the literal meaning of the word. The word's meaning is reversed by juxtaposing it into a semantic field of thought inappropriate to the speaker and/or the subject. By this casting of the word into an obviously inappropriate context the writer often evokes the feeling of bitter sarcasm in the one to whom he is speaking. (Sarcasm comes from Greek σαρκασμος from σαρκάζω to tear flesh as dogs do; hence, a rending or tearing or wounding with cutting words.)

"Where are their gods, their rock in whom they trusted" (Deut. 32:32)

Literal meaning: rock (metaphor of strength, stability).

(Intention: lack of stability; undependable)

"Go and cry unto the gods which you have chosen; let them deliver you in the time of your tribulation." (Judges 10:14)

Literal meaning: deliverance

(Intention: there will be no deliverance)

"Cry louder, for he is a god" (I Kings 18:27)

Literal meaning : cry louder

(Intention: stop praying)

"Come to Bethel and transgress, at Gilgal multiply transgression, and bring your sacrifices every morning . . ." (Amos 4:4)

Literal meaning: sin and sacrifice

(Intention: stop sinning by not sacrificing)

**Metonymy:** (From μετα indicating change and ονομα meaning a name; or, in grammar a noun. The substitution of some attributive or suggestive word for what is meant. For example, crown for royalty, mitre for bishop, brass for military officers, pen for writer, bad hand for poorly formed characters. In contrast to many of the above figures which are based on resemblance, metonymy is founded on relationship. Whereas in figures based on resemblance, that to which a comparison is made is imaginative, in metonymy the word that triggers an association is historical reality. By using this figure the writer achieves vividness with economy. Bullinger analyzes metonymy into four kinds; viz, of the cause, of the effect, of the subject, of the adjunct. These are helpful, but it will be seen that the analysis becomes somewhat subjective.

1. **Metonymy of the cause:** When the writer states the cause but intends the effect.

"At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; . . ." (Deut. 17:6)

Stated cause (instrument): mouth

(Intended effect: oral testimony)

**n.b.** This could also be classified as metonymy of subject--see below

"They flatter with their tongue" (Ps. 5:10)

Stated cause (instrument): tongue

(Intended effect: speech)

"And the whole earth was of one lip" (Gen. 11:2)

States cause (instrument: lip)

(Intended effect: language)

"Your commandments which you commanded by the hand of your servants the prophets: (Ezra 9:10,11)

Stated cause (instrument): hand

(Intended effect: written testimony)

"Ethiopia shall soon stretch out her hands unto God" (Ps. 68:31)

Stated cause (instrument): hand

(Intended effect: gifts/presents)

"Neither shall the sword go through your land" (Lev. 26:6)

Stated cause (instrument): sword

(Intended effect: slaughter of war)

"This is your loving loyalty which you will show" (Gen 20:13)

Stated cause: loving loyalty

(Intended effect: material benefits)

"Pour out your wrath upon the heathen" (Ps. 79:6)

Stated cause: wrath

(Intended effect: acts of judgment)

"I will pour their wickedness upon them" (Jer. 14:16)

Stated cause: their wickedness

(Intended effect: punishment on account of their wickedness)

"And does not give him his work" (Jer. 22:13)

Stated cause: work

(Intended effect: wages from work)

"All your labours shall nation which you know not eat up (Dt. 28:33)

Stated cause: labor

(Intended effect: agricultural produce from labor)

". . . and him who loves violence his (the Lord's) soul hateth." (Ps. 11:5)

Stated cause: love

(Intended effect: the Lord hates)

**n.b.** Notice the anthropomorphism.

"That nation whom they serve shall I judge" (Gen. 15:14)

Stated cause: judge

(Intended effect: punish)

"Judge me, O LORD my God" (Ps. 35:24)

Stated cause: judge

(Intended effect: acquit)

2. **Metonymy of the effect:** when writer states the effect but intends the cause producing it.

"I will love thee, O LORD my strength" (Ps. 18:1)

Stated effect: strength

(Intended cause: The LORD who enables)

**n.b.** This could also be classified as metonymy of adjunctive<sup>2</sup> - - see below

"That you may be my salvation unto the ends of the earth" (Isa. 49:6)

Stated effect: salvation

(Intended cause: life and work of Servant)

"I will not come into their secret counsel, my honor shall not be with them in their assembly" (Gen. 49:6)

Stated effect: honor

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<sup>2</sup>

Adj. Having the quality of joining; forming an adjunct. Noun One that is joined.

(Intended cause: being present to take part with them)

"Awake up, my glory" Ps. 57:9 (8))

Stated effect: glory

(Intended cause: tongue that sings praises to glorify God)

"Intreat the LORD your God, that he may take away from me this death only" Ex. 10:17

Stated effect: death

(Intended cause: the plague)

"A foolish son is the calamity of his father" (Prov. 19:13)

Stated effect: calamity

(Intended cause: foolish behavior of son)

"Cause me to hear joy and gladness" (Ps. 51:10 (8))

Stated effect: joy and gladness

(Intended cause: an oracle of forgiveness)

"He that believeth shall not make haste" (Is. 28:16)

Stated effect: make haste and shame

(Intended cause: confusion and shame because faith was unrewarded)

"Thou didst cleave the fountain and the flood" (Ps. 74:15)

Stated effect: fountain and flood

(Intended cause: rock from which they flowed)

3. **Metonymy of the Subject**: when the place or container is put for that which is contained.

"Blessed shall be thy basket and thy kneading-trough"

Subject: basket and kneading trough

(Intended objects: bread)

"The voice of the LORD shaketh the wilderness" (Ps. 29:8)

Subject: wilderness

(Intended objects: flora and fauna of wilderness: see following verses)

**n.b.** Psalm 29 is the shepherd's (David's) description of a spring thunderstorm.

"Joseph said to the steward of his house" (Gen. 43:16)

Subject: house

(Intended objects: servants and other property)

"Thou preparest a table before me" (Ps. 23:5)

Subject: table

(Intended objects: food and drink)

"Truly in vain is salvation hoped for them from the hills (Jer. 3:23)

Subject: hills

(Intended objects: pagan cult centers)

**n.b.** hills/mountains may be a symbol for pagan cult centers.

"As an eagle stirs up her nest" (Deut. 32:11)

Stated Subject: nest

(Intended object: young

"The grave cannot praise thee" (Is. 38:18)

Stated Subject: grave

(Intended objects: the dead)

"The earth also was corrupt before God" (Gen. 6:11)

Stated Subject: earth

(Intended objects: inhabitants)

"They set their mouth against the heaven" (Ps. 73:9)

Stated Subject: heaven

(Intended objects: God)

4. **Metonymy of adjunct**: The writer puts adjunct or some circumstance pertaining to the subject for the subject.

"Then shall ye bring down my gray hairs with sorrow to the grave: (Gen. 42:38)

Stated adjunct: gray hair

(Intended subject: Jacob in his old age)

"If I beheld the light when it shined" (Job 31:26)

Stated adjunct: light

(Intended subject: sun)

"And when they had opened their treasures" (Matt. 2:11)

Stated adjunct: treasures

(Intended subject: caskets)

"Lest thou give thine honour unto others, and thy years unto the cruel: (Prov. 5:9)

Stated adjunct: years

(Intended subject: strength and labor)

"For the shouting for thy summer" (Isa. 16:9)

Stated adjunct: summer

(Intended subject: harvest)

"His enemies shall lick the dust" (Ps. 72:9)

Stated adjunct: lick the dust

(Intended subject: be in a state of humble prostration)

"Oh thou who inhabitest the praises of Israel" (Ps. 22:3)

Stated adjunct: praises

(Intended subject: temple)

"The fear of Isaac" (Gen. 31:42)

Stated adjunct: fear

(Intended subject: God whom he heard)

"The sceptre shall not depart from Judah" (Gen. 49:10)

Stated adjunct: sceptre

(Intended subject: rulership)

"Thou has profaned his crown by casting it to the ground" (Ps. 89:39)

Stated adjunct: crown

(Intended subject: ruling king)

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him (I Kings 19:18)

Stated adjunct: bow and kiss

(Intended subject: obedience and worship)

**Synecdoche:** (From *συν* together with, and *ἐκδοχή*, a receiving from). In this figure one word receives something from another which is unexpressed but associated with it because it belongs to the same genus. Like metonymy the figure is based on relationship rather than resemblance. But whereas in metonymy the exchange is made between two related nouns belonging to different genera, in synecdoche the exchange is made between two nouns related generically. Some rhetoricians contend that metonymy and synecdoche are so close to being the same figure that it is doubtful whether we should make any great effort to distinguish them. Most rhetoricians, however, recognize a distinction. Sometimes the writer will state the genus thereby suggesting to the reader the specific species he has in mind; other times he will state the species and infer the genus to which it belongs. Similarly he sometimes puts the whole for the parts or the parts for the whole. In this way he achieves vividness and richness of thought.

1. **Synecdoche of the genus:** the genus is substituted for the species: eg. weapon for sword, creature for man, arms for rifles, vehicle for bicycle.

"All flesh had corrupted his way upon the earth" (Gen. 6:12)

Genus: flesh

(Species: man)

"The glory of the LORD shall be revealed and all flesh shall see it together" (Isa. 40:5)

Genus: flesh

(Species: man)

"Preach the gospel to every creature." (Mark 16:15)

Genus: creature

(Species: people)

"Why have you not built me a house of cedar" (2 Sam. 7:7)

Genus: house

(Species: temple)

"Open your mouth for the dumb in the cause of all the sons of change" (Prov. 31:8)

Genus: sons of change  
(Species: mortal men)

2. **Synecdoche of the species:** The species is substituted for the genus, a part for the whole; e.g. bread for food, cutthroat for assassin.

"I will not trust in my bow, neither shall my sword save me:" (Ps. 44:6)

Species: bow, sword  
(Genus: weapons)

"For you shall be in league with the stones of the field:" (Job 5:23)

Species: stones  
(Genus: impediments to agriculture)

"A land flowing with milk and honey" (Ex. 3:8, 17)

Species: milk and honey  
(Genus: luxurious pastures)

"Give us this day our daily bread" (Matt. 6:11)

Species: bread  
(Genus: good)

3. **Synecdoche of the Whole:** Where the whole is put for the part(s).  
n.b. perhaps this category might better be considered a lexical study  
And all the cattle of Egypt dies (Ex. 9:6) . . . and it became a boil . . . upon the beasts" (Ex. 9:10).

Whole: all  
(Parts: all kinds of cattle: see also v. 3)

"And the LORD shall scatter you among all peoples" (Deut. 28:64)

Whole: all  
(Parts: all kinds of people)

"All they that see me laugh me to scorn" (Ps. 22:8 (7))

Whole: all  
(Part: unbelievers)

"Behold the world is gone after him" (John 12:19)

Whole: world  
(Part: people of all sorts (Not just Israel))

"And he shall serve him forever" (Ex. 21:6)

Whole: forever  
(Part: as long as slave lives)

"That he may appear before the LORD, and there abide forever (I Sam. 1:22)

Whole: forever  
(Part: as long as Samuel shall live).

4. **Synecdoche of the Part**: where a part is put for the whole: e.g. sail for ship, canvas for sail.

**n.b.** Perhaps these might better be categorized sub "species for genus"

"If he came in with his body" (Ex. 21:2)

Part: body

(Whole: person)

"Let us lay wait for blood" (Prov. 1:11)

Part: blood

(Whole: victim intended for murder)

"The one who lifts up my head" (Ps. 3:3)

Part: head

(Whole: person)

"Their feet run to evil" (Prov. 1:16)

Part: feet

(Whole: evil man)

"Before Ephraim, Benjamin and Manasseh, stir up your might: (Ps. 80:2)

Part: Ephraim, Benjamin and Manasseh

(Whole: Northern tribes, Southern tribes, Transjordanian tribes)

"Thy servants take pleasure in her stones" (Ps. 102:14)

Part: stone

(Whole: buildings and walls)

"Thy seed shall possess the gate of his enemies" (Ge. 22:17)

Part: gate

(Whole: city or control the government of the city)

**Merism**: (from Greek μερισμος: division) The use of two opposite statements to signify the whole; e.g. day and night, springtime and harvest; hell and highwater.

"You know when I sit down and get up. (Ps. 139:2)

Opposites: sit down and get up

(Whole: all activities with reference to time)

"You know when I journey and lie down" (Ps. 139:3)

Opposites: journey and lie down

(Whole: all activities with reference to space)

"If I ascend to heaven thou art there: If I make my bed in Sheol behold you are there" (Ps. 139:8)

Opposites: heaven and Sheol

(Whole: universal space and all situations)

**Antimereia**: (From ἀντι: over against or instead of and μερεια: a part. The use of one part of speech for another; viz, a qualifying word is used without stating the noun qualified. The substantive modified must be inferred from other indications in the composition.

"Let the dry land appear:" (Gen. 1:9-10)

Qualifying word (adjective): dry

(Substantive modified: land)

"In the bottled up place (the hidden part) you were making me know wisdom:" (Ps. 51:6)

Qualifying word: (passive paeticiple): Bottled up place

(Substantive modified: womb)

**Hendiadys**: (From ἕν: one, δια: by, δις from δυο: two, Lit. one by means of two). The expression of one idea through two formally coordinate terms joined by "and" instead of a noun and an adjective. the second component specifies the first.

"My soul shall be satisfied with fat and fatness" (Ps. 63:6)

Two nouns: fat and fatness

(One idea: abundant fatness)

"He is the father of those that dwell in a tent and livestock" (Gen. 4:20)

Two nouns: tent and livestock

(One idea: cattle tent)

"I have been moving about in a tent and a dwelling: (2 Sam. 7:7)

Two nouns: tent and dwelling

(One idea: an inhabitable tent)

"I will greatly multiply your painful labor and your conception" (Gen. 3:16)

Two nouns: painful labor and conception

(One idea: birth pangs)

**Hyperbole**: (or Exaggeration): (From ὑπερ: beyond and βολη: a casting). The use of exaggerated terms for the purpose of emphasis or heightened effect; more is said than is literally meant.

"The cities are great, and walled up to heaven;" (Deut. 1:28)

(Intent: very high)

"So that the earth rent with the sound of them" (I Kings 1:40)

(Intent: very resounding)

"They mount up to heavens; they go down again to the depths; . ." (Ps. 107:26)

(Intention: very turbulent waves)

"How has the LORD . . . cast down from heaven unto the earth the beauty of Israel (Lam. 2:1)

(Intent: rejection from position of prominence to abject humiliation)

**Rhetorical Question:** Asking a question, not for the purpose of eliciting an answer but for the purpose of asserting or denying something obliquely. It is a common device in impassioned speech. In the way the speaker evokes in his audience wonder, amazement, indignation, agreement, pity, etc. By using the figure he seeks to persuade his audience to adopt his point of view. The response desired must be guessed at and validated from the intrinsic genre of the composition.

"Is anything too hard for the LORD?" (Gen. 18:14)

(Intention: agreement that nothing is too hard for the LORD)

"Who can find a virtuous woman?" (Prov 31:10)

(Intention: evoke a feeling of desire for something so rare)

"What is man that you are mindful of him?" (Ps. 8:4)

(Intention: evoke amazement that God invests so much in a weak mortal)

"Why do the heathen rage?" (Ps. 2:1)

(Intention: invoke indignation against stupidity of paganism)

"My God, my God, why hast thou forsaken me?" (Ps. 22:1)

(Intention: evoke pathos that God does not answer prayer)



**Appendix F - Fallen Angels And Demons  
by Bryan T. Huie**

## Fallen Angels And Demons by Bryan T. Huie

There is a great deal of misunderstanding regarding the fallen angels and the demons. Many people believe these designations are simply different names for the same beings. However, this assumption is inaccurate. In this article, we will examine the origin and activities of both these evil entities, and look at what the Scriptures and other reliable sources say about them.

The Scriptures don't explicitly tell us when the angelic realm was created. However, the available information implies that the angels were formed after God created the heavens but before he fashioned the earth. Passages from Job and Nehemiah seem to bolster this view:

**Jb 38:4** "Where were you when I laid the foundation of the earth?  
Tell Me, if you have understanding,  
**5** Who set its measurements? Since you know. Or who stretched the line on it?  
**6** On what were its bases sunk? Or who laid its cornerstone,  
**7** When the morning stars sang together and all the sons of God shouted for joy? (*NASU*)

**Ne 9:6** You alone are the LORD; You have made heaven, the heaven of heavens, with all their host, the earth and everything on it, the seas and all that is in them, and You preserve them all. The host of heaven worships You. (*NKJV*)

The expressions "morning stars" and "sons of God" used in Job 38:7 refer to the angels, as does the phrase "host of heaven" used in Nehemiah 9:6. These passages indicate that the angelic domain was created after the heavens, but before the earth was given final form.

Very soon after the creation, Satan (a powerful and high-ranking cherub) sinned by tempting Eve in the Garden of Eden (Eze. 28:12-15). For more information about the fallen angel Satan, refer to my article "[Satan, the Adversary of Mankind.](#)"

Satan's fall from grace is the first instance documented in the Bible of angels disobeying God, but it is not the only one. There is another incident recorded in Genesis 6 which occurred soon after Satan's rebellion:

**Ge 6:1** When men began to increase in number on the earth and daughters were born to them,  
**2** the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. . . .  
**4** The Nephilim were on the earth in those days – and also afterward – when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown. (*NIV*)

Just as it did in Job 38:7, the term "sons of God" in Genesis 6:2, 4 refers to the angels. For detailed proof that these "sons of God" were angels and not men, see my article "[Genesis 6 - Who Were the Sons of God?](#)"

The ancient books of *1 Enoch* and *Jubilees* also record the angelic rebellion of the "sons of God" in detail. As Hershel Shanks reveals in his book on the Dead Sea Scrolls, these books were held in high esteem at the time the New Testament was written:

Before the discovery of the Dead Sea Scrolls the apocryphal book of Enoch (more precisely, *1 Enoch*) was known only in an Ethiopic translation. Now as many as twenty fragmentary copies of the Aramaic original have been found at Qumran, which suggests that Enoch and perhaps other books now considered apocryphal were regarded as authoritative Scripture at least by some groups. Allusions to Enoch occur at least fourteen times in the New Testament; the New Testament Letter of Jude quotes from Enoch as having the authority of inspired Scripture (Jude 14-15). In some copies of the Ethiopic Bible Enoch is included in the canon.

*Jubilees*, the so-called Rewritten Bible, was apparently considered authoritative at Qumran: At least fifteen copies of this book have been identified, an immediate indication of the importance the Qumran sectarians attached to it. To this day, it is considered canonical by the Abyssinian Church in Ethiopia. (pp. 160-161, *The Mystery and Meaning of the Dead Sea Scrolls*)

From *1 Enoch*, we learn more about the sin of the Watchers (Dan. 4:17), angels charged with watching over mankind:

**En 6:1 And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.'**

(*The Apocrypha and Pseudepigrapha of the Old Testament*, R.H. Charles)

*Jubilees* also elaborates on the sin of these angels:

**Jub 5:1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they 2 chose, and they bare unto them sons and they were giants. . . .**

(*The Apocrypha and Pseudepigrapha of the Old Testament*, R.H. Charles)

After the angels sinned by marrying human women, they bore them gigantic hybrid children. The Bible calls these offspring *nephilim*, the "mighty men of old, warriors of renown" (Gen. 6:4). When they appear again later in the Scriptures, they are called by a variety of names, including Rephaim, Zumim, Emim and Horites (Gen. 14:5), Anakim (Deu. 2:11), Zamzummim (Deu. 2:20), and Avim (Deu. 2:23).

*1 Enoch and Jubilees* both speak of these crossbred beings:

**En 7:1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms  
2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they  
3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed  
4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against  
5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and  
6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.**

*(The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles)*

**Jub 5:2 . . . And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth - all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men  
3 (was) thus evil continually. . . .**

*(The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles)*

Both these ancient books, recorded long before the New Testament, speak of two primary identifying signs of the pre-Flood age: (1) the illicit marriage of the angels with humans, and (2) the voracious eating and drinking by their hybrid offspring, the *nephilim*. It's very interesting that these two signs mirror those spoken of by Yeshua when he described the situation which would exist on the earth before his second coming:

**MAT 24:37 "But as the days of Noah were, so also will the coming of the Son of Man be.**

**38 For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,**

**39 and did not know until the flood came and took them all away, so also will the coming of the Son of Man be.**

*(NKJV)*

God was very angry at the rebellion of the Watchers, and decreed that these wayward angels would be locked up underneath the earth in a prison for spirits until the day of judgment. *Jubilees* and *1 Enoch* both speak of this punishment:

**Jub 5:6 And** against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, **and**  
**7 behold they are bound in the midst of them, and are (kept) separate.**

*(The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles)*

**En 10:11 . . . And the Lord said unto Michael: 'Go,** bind Semjaza and his associates **who have united themselves with women so as to have defiled themselves**  
**12 with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones,** bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, **till the judgement that is**  
**13 for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and**  
**14 to the torment and the prison in which they shall be confined for ever. . . .'**

*(The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles)*

*1 Enoch* and *Jubilees* agree with the Scriptures which show that a portion of the fallen angels are currently restrained in a spiritual prison called "the Abyss" (Luke 8:31):

**JUDE 6 And** the angels **who did not keep their own position, but left their proper dwelling, he has** kept in eternal chains in deepest darkness **for the judgment of the great Day. (NRSV)**

**2 Pe 2:4 For indeed God did not spare** the angels who sinned, but cast them down in chains of darkness into the low regions **and delivered them to be kept for the judgment of torment. (Magiera NT Peshitta translation)**

**1 Pe 3:19 . . . He went and preached to** the spirits in prison, **20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. (NKJV)**

While there are clearly some fallen angels who can move around freely, the Bible teaches that the Watchers who lusted after human women are currently locked up in "chains of darkness." {Tartarus NEC}

Mankind was originally given dominion and rulership over the earth (Gen. 1:26-28). However, the fall of man set the stage for Satan and the angels to assume control. Several biblical passages allude to the fact that both good and evil angels currently have different levels of authority over the peoples of the earth:

**De 32:8** When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the nations according to the number of the angels of God. **9** And his people Jacob became the portion of the Lord, Israel was the line of his inheritance. (*Brenton's LXX*)

The passage shown above is from the 3rd-century BCE Greek translation of the Hebrew Scriptures known as the *Septuagint*. When God divided mankind into 70 nations at the tower of Babel, He apportioned rulership of the world among the angels, reserving only Abraham (father of the future nation of Israel) for Himself. God gave the angels varying levels of authority over the resulting nations of mankind.

In the official Jewish version of the Old Testament, the *Masoretic Text*, Deuteronomy 32:8 reads "sons of Israel" (Heb. *beney Yisrael*) instead of "angels of God." However, an Aramaic copy of the book of Deuteronomy found among the Dead Sea Scrolls has "sons of God" (Heb. *beney 'elohim*) instead of "sons of Israel" in verse 8. The Septuagint translators understood that the "sons of God" spoken of in Deuteronomy 32:8 and elsewhere were the angels, and rendered it that way several times (Deu 32:8; Job 1:6; 2:1; 38:7). The ancient text found at Qumran verifies the *Septuagint* rendering of this verse, indicating that the official Jewish version was altered at a later date for some reason.

Psalm 82 speaks of the angelic council which was given rulership over the 70 nations of the earth:

**PS 82:1** {A Psalm of Asaph.} God has taken his place in the divine council; in the midst of the gods he holds judgment:

**2** "How long will you judge unjustly and show partiality to the wicked? *Selah*

**3** Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

**4** Rescue the weak and the needy; deliver them from the hand of the wicked."

**5** They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.

**6** I say, "You are gods, sons of the Most High, all of you;

**7** nevertheless, you shall die like men, and fall like any prince."

**8** Arise, O God, judge the earth; for to thee belong all the nations! (*RSV*)

In this psalm, God chastises the angelic rulers ("the gods") for their injustice and iniquity in carrying out the responsibilities that He has assigned to them. God tells them that their fate for disobedience will be to "die like men." Asaph ends the psalm by exhorting God to judge the earth and its angelic rulers, because all the nations actually belong to Him. For more information on these ruling spirit beings, see my article "[The Heavenly Divine Council.](#)"

The book of Daniel gives us some further verification of this angelic authority over humanity.

**Da 10:5 I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! 6 His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude. . . .**

**12 Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.**

**13 But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. (NKJV)**

The passage above gives us a fascinating inside glimpse into the order and activities of the spiritual realm. The angel that visited Daniel was sent to give him an understanding of what would happen to his people (the Jews) in "the latter days." However, this angel was delayed for 21 days because "the prince of the kingdom of Persia" stood against him.

Here we see a three-week spiritual battle described by one of the participants, a holy angel! Indeed, if Michael, who is described in Dan. 12:1 as "the great prince who has charge of your people," had not helped in this fight, Daniel's messenger might not have been able to deliver his information.

**Da 10:20 Then he said, "Do you know why I have come to you? Now I must return to fight against the prince of Persia, and when I am through with him, the prince of Greece will come.**

**21 But I am to tell you what is inscribed in the book of truth. There is no one with me who contends against these princes except Michael, your prince." (NRSV)**

After conveying his message to Daniel, the angel states that he must return once again to do battle with "the prince of Persia." But he says that he will also eventually have to combat "the prince of Greece" after he has finished with "the Prince of Persia." The picture derived from this brief account is one of continual spiritual warfare between the holy angels and the numerous spirit beings who have been given dominion over the nations of this world. For additional information on Michael, the spiritual prince over Israel, refer to my article "[Christ in the Old Testament.](#)"

The apostle Paul takes this idea one step further by showing that mortal Christians are also involved in this spiritual warfare:

**Ep 6:12 For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. (RSV)**

The phrase "world rulers" in Ephesians 6:12 comes from the Greek word *kosmokratoras*. Friberg's *Analytical Lexicon to the Greek New Testament* defines this word as "**one holding power over the world; plural in the NT for devilish forces, spirit-beings who control parts of the world system, world rulers (EP 6.12).**" Paul here clearly states that the fallen angels hold sway over the world! Paul goes on to describe the "whole armor of God" that is needed to defeat these wicked angels in the heavens and spiritual world rulers (Eph. 6:13-18).

In Hebrews 2:5, the author indirectly establishes the current rulership of our world by angels:

**He 2:5 For He did not subject the age that is to come, about which we speak, to angels. (Magiera NT Peshitta translation)**

By saying that God has not appointed angels to rule the coming world, the author implies that the current world is being ruled by angels. Indeed, the Bible clearly teaches that Satan is the supreme ruler and "god" (II Cor. 4:4) of this present world.

The Bible shows that God uses fallen angels and evil spirits to accomplish certain tasks which fulfill His plan:

- 1 Ki 22:19 Then Micaiah said, "Therefore hear the word of the LORD: I saw the LORD sitting on His throne, and all the host of heaven standing by, on His right hand and on His left.**
- 20 And the LORD said, 'Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?' So one [angel] spoke in this manner, and another [angel] spoke in that manner.**
- 21 Then a spirit came forward and stood before the LORD, and said, 'I will persuade him.'**
- 22 The LORD said to him, 'In what way?' So he said, 'I will go out and be a lying spirit in the mouth of all his prophets.' And the LORD said, 'You shall persuade him, and also prevail. Go out and do so.'**
- 23 Therefore look! The LORD has put a lying spirit in the mouth of all these prophets of yours, and the LORD has declared disaster against you." (NKJV)**

The story of Saul recorded in I Samuel reveals another instance where God used an evil spirit to do His will:

- 1 Sa 16:14** Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD tormented him.
- 15** And Saul's servants said to him, "Behold now, an evil spirit from God is tormenting you.
- 16** Let our lord now command your servants, who are before you, to seek out a man who is skilful in playing the lyre; and when the evil spirit from God is upon you, he will play it, and you will be well. . . ."
- 23** And whenever the evil spirit from God was upon Saul, David took the lyre and played it with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him. (*RSV*)
- 1 Sa 18:10** And on the morrow an evil spirit from God rushed upon Saul, and he raved within his house, while David was playing the lyre, as he did day by day. Saul had his spear in his hand;
- 11** and Saul cast the spear, for he thought, "I will pin David to the wall." But David evaded him twice.
- 12** Saul was afraid of David, because the LORD was with him but had departed from Saul. (*RSV*)
- 1 Sa 19:9** Then an evil spirit from the LORD came upon Saul, as he sat in his house with his spear in his hand; and David was playing the lyre.
- 10** And Saul sought to pin David to the wall with the spear; but he eluded Saul, so that he struck the spear into the wall. And David fled, and escaped. (*RSV*)

In the first instance, the "lying spirit" that persuaded Ahab was one of the "host of heaven," or an angel. But was the "evil spirit" that God sent upon Saul an angel, or was it a demon? To understand the difference between the two, we have to understand the fate of the *nephilim* that were killed in the Flood. To do that, let's go back to the book of *1 Enoch*.

We've already seen from the Bible, *1 Enoch*, and *Jubilees* that the Watchers were locked in the Abyss for their sins. However, as additional punishment, God decreed that the *nephilim*, the children of the angels, would be destroyed from the face of the earth:

**ENOCH 12:4 . . . Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves**

**5 wives: "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness**

**6 of sin: and inasmuch as they delight themselves in their children,** the murder of their beloved ones shall they see, and over the destruction of their children shall they lament, **and shall make supplication unto eternity, but mercy and peace shall ye not attain."**

*(The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles)*

The Bible teaches that a human being is made up of body, spirit, and soul (I The. 5:23; Heb. 4:12). The body is the physical part of a man, the spirit is the non-physical part, and the soul (Gr. *psuche*, Eng. "psyche") is the character or personality. When a person dies physically, their spirit (which has no [consciousness](#) apart from the body) returns to God who gave it (Ecc. 12:7).

However, since the hybrid *nephilim* had both physical and spiritual natures, they were able to survive (in a fashion) the deaths of their physical bodies. These hybrid spirits, which were not part of God's creation, had nowhere to go when their physical existence ceased. *1 Enoch* tells us what became of the departed spirits of these crossbreeds:

**En 15:8 And now,** the giants, who are produced from the spirits and flesh, shall be called evil spirits upon  
**9 the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because** they are born from men and from the holy Watchers **is their beginning and primal origin;**  
**10** they shall be evil spirits on earth, and evil spirits shall they be called. **[As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.]**  
**11 And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless**  
**12 hunger and thirst, and cause offences. And** these spirits shall rise up against the children of men and against the women, **because they have proceeded from them.**

*(The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles)*

The departed spirits of the *nephilim* became what we know as "demons." These entities are mentioned in the Old Testament (for example, see Lev. 17:7; Deu. 32:17; II Chr. 11:15; Psa. 106:37), and numerous times in the New Testament, where they are called "demons," "unclean spirits," and "evil spirits."

One of the activities of evil spirits mentioned in the Bible is that of "familiar" or "divining" spirits. These demons appear to have the ability to rouse the spirits of the dead from their ordained sleep. They also seem to be able to foretell the future, to some extent. The first mention we see of these spirits in the Scriptures is a warning from God to avoid consorting with them or the mediums that contact them.

**Le 19:31** "Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God." (NKJV)

**Le 20:6** "And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people." (NKJV)

**Le 20:27** "A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them." (NKJV)

**De 18:10** There shall not be found in thee one who purges his son or his daughter with fire, one who uses divination, who deals with omens, and augury,  
**11** a sorcerer employing incantation, one who has in him a divining spirit, an observer of signs, questioning the dead. (Brenton's LXX)

**1Sa 28:7** Then Saul said to his servants, Seek for me a woman who has in her a divining spirit, and I will go to her, and enquire of her: and his servants said to him, Behold, there is a woman who has in her a divining spirit at Aendor.

**8** And Saul disguised himself, and put on other raiment, and he goes, and two men with him, and they come to the woman by night; and he said to her, Divine to me, I pray thee, by the divining spirit within thee, and bring up to me him whom I shall name to thee.

**9** And the woman said to him, Behold now, thou knowest what Saul has done, how he has cut off those who had in them divining spirits, and the wizards from the land, and why dost thou spread a snare for my life to destroy it? (Brenton's LXX)

**Ac 16:16** It happened that as we were going to the place of prayer, a slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortune-telling.

**17** Following after Paul and us, she kept crying out, saying, "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation."

**18 She continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" And it came out at that very moment. (NASU)**

The New Testament clearly records many instances where these evil spirits afflicted people by taking up residence within them. Below are a few of the examples available from the Scriptures.

**Mk 7:25 But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet.**

**26 Now the woman was a Gentile, of the Syrophenician race. And she kept asking Him to cast the demon out of her daughter.**

**27 And He was saying to her, "Let the children be satisfied first, for it is not good to take the children's bread and throw it to the dogs."**

**28 But she answered and said to Him, "Yes, Lord, but even the dogs under the table feed on the children's crumbs."**

**29 And He said to her, "Because of this answer go; the demon has gone out of your daughter."**

**30 And going back to her home, she found the child lying on the bed, the demon having left. (NASU)**

**Lk 9:38 Suddenly a man from the multitude cried out, saying, "Teacher, I implore You, look on my son, for he is my only child.**

**39 "And behold, a spirit seizes him, and he suddenly cries out; it convulses him so that he foams at the mouth, and it departs from him with great difficulty, bruising him.**

**40 So I implored Your disciples to cast it out, but they could not."**

**41 Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."**

**42 And as he was still coming, the demon threw him down and convulsed him. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father. (NKJV)**

**Ac 19:11 Now God worked unusual miracles by the hands of Paul, 12 so that even handkerchiefs or aprons were brought from his body to the sick, and the diseases left them and the evil spirits went out of them.**

**13 Then some of the itinerant Jewish exorcists took it upon themselves to call the name of the Lord Jesus over those who had evil spirits, saying, "We exorcise you by the Jesus whom Paul preaches."**

**14 Also there were seven sons of Sceva, a Jewish chief priest, who did so.**

**15 And the evil spirit answered and said, "Jesus I know, and Paul I know; but who are you?"**

**16 Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. (NKJV)**

During his ministry, Yeshua gave his disciples dominion and supremacy over these unclean spirits:

**Lk 9:1 Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. (NKJV)**

We can conclude from this grant of authority that demons and fallen angels are indeed separate entities. Otherwise, Yeshua's grant of power to the twelve disciples over all demons would have included Satan and the other angelic rulers of the divine council. Clearly this was not the case.

In his Gospel, Luke records an incident between Christ and some demons who had possessed a man which gives us additional insight:

**Lk 8:26 Then they sailed to the country of the Gadarenes, which is opposite Galilee.**

**27 And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs.**

**28 When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!"**

**29 For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.**

**30 Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him.**

**31 And they begged Him that He would not command them to go out into the Abyss.**

**32 Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them.**

**33 Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. (NKJV)**

**As the Scripture above shows, the demons who inhabited this man were terrified of being banished by Yeshua into the Abyss. This is the same place where the fallen angels were chained. Apparently, those fallen angels and demons who get too far out of line here on earth are restrained in the Abyss until the day of judgment.**

**In the end-time prophecy recorded by John in the book of Revelation, the Abyss plays a large part in the events leading up to the return of the Messiah. During the period of the "seven trumpets," when God's wrath is poured out on an unrepentant mankind, the Abyss is opened at the sounding of the fifth trumpet:**

{Ed. Note. As is well known, Gadera, one of the Eastern cities of the Decapolis lay SE of the southern tip of the Sea of Gallilee.



Map of Israel showing the God given ancient 12 tribe allocations Jos 19:40-48

**This Map Shows Gadera - at the SE Tip of the Sea of Gallilee (SoG). Notice that in Mat 8:23-34; Mk 5:1-21; Lk 8:26-40. they sailed from NW coast of the SoG (Capernaum) to the SE coast of the SoG. Gadera was in the original tribal region of Manasseh but was far away in distance and spirituality from God. They now had God with them! He cast out the Legion of demons from the demoniac, which were by they're request cast into a herd of swine. These swine ran off a cliff (Hi! My name is Cliff, drop over sometime!). The result was the evil towns people told Jesus to "Get out-ta town!" NEC}**

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- Re 9:1 The fifth angel sounded his trumpet, and I saw a star that had fallen from the sky to the earth. The star was given the key to the shaft of the Abyss.
- 2 When he opened the Abyss, smoke rose from it like the smoke from a gigantic furnace. The sun and sky were darkened by the smoke from the Abyss.
- 3 And out of the smoke locusts came down upon the earth and were given power like that of scorpions of the earth.
- 4 They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads.
- 5 They were not given power to kill them, but only to torture them for five months. And the agony they suffered was like that of the sting of a scorpion when it strikes a man.
- 6 During those days men will seek death, but will not find it; they will long to die, but death will elude them.
- 7 The locusts looked like horses prepared for battle. On their heads they wore something like crowns of gold, and their faces resembled human faces.
- 8 Their hair was like women's hair, and their teeth were like lions' teeth.
- 9 They had breastplates like breastplates of iron, and the sound of their wings was like the thundering of many horses and chariots rushing into battle.
- 10 They had tails and stings like scorpions, and in their tails they had power to torment people for five months. (NIV)

**The unlocking of the Abyss releases a horde of fallen angels and depraved demons upon mankind. God uses them as an instrument of His wrath for five months; they are allowed to torment those on the earth who don't have God's seal on their foreheads (Rev. 7:2-8).**

**In his commentary on Revelation 9:1, 3, Daniel H. Stern writes:**

- 1 **The star is not Satan (despite Isaiah 14:12, Lk 10:17), but an angel, who still has the key at 20:1.**
- 2 **The Abyss is not *Sh'ol* (as at Ro 10:7), but a place where demonic beings are imprisoned (vv. 2-11, 11:7, 17:8, 20:2-3). In the Apocrypha, God is called, "You who close and seal the Abyss with your fearful and glorious name" (Prayer of Manasseh 3). . . .**
- 3 **Demonic monsters are released which fly like locusts (Exodus 10:12-20; Joel 1:4, 2:4-14) and sting like scorpions (Ezekiel 2:6, Lk 11:12). (pp. 815, 816, *Jewish New Testament Commentary*)**

**In Revelation 9:11, a mysterious character is introduced into the story. He is released from the Abyss along with the multitude of angels and demons, and is identified as their king or ruler:**

**Re 9:11 They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon. (NIV)**

Abaddon/Apollyon (literally "Destroyer" in Hebrew/Greek ) is the angelic ruler of the Abyss. He is the highest ranking evil angel now confined in the Abyss. Although not specifically mentioned by these names anywhere else in the Bible, Abaddon plays a major role in the events at the end of this current age. For additional information on the identity of this powerful fallen angel and his activities in the end-time, see my articles "[Who Is The 'Destroyer'?](#)" and "[The Goat For Azazel.](#)"

After the release of the angels and demons from the Abyss, another group of evil spirits is released onto the earth:

**Re 9:13 Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."**

**15 So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.**

**16 Now the number of the army of the horsemen was two hundred million; I heard the number of them.**

**17 And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone.**

**18 By these three plagues a third of mankind was killed – by the fire and the smoke and the brimstone which came out of their mouths.**

**19 For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.**

**20 But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons . . . (NKJV)**

In this passage of Scripture, we see that to further punish those who will not obey Him, God authorizes the release of four powerful angels who have been held for just this occasion. Their mission is the destruction of 1/3 of mankind. To accomplish this feat, they are given an army of 200 million evil spirits. Just as Christ and his angelic army later ride white horses (Rev. 19:11, 14), these demons also ride "horses." Fire, smoke, and brimstone issue from the mouths of their horses, and with these plagues possibly a billion and a half people are killed.

Both Abaddon, the imprisoned spirit currently ruling over the Abyss, and the four angels now "bound at the great river Euphrates" appear to be high-ranking and powerful angels. They will be freed to fulfill their part of God's plan at the end of the age.

Yeshua tells us the fate of Satan and the fallen angels is to go into the age-lasting fire which has been prepared for them:

**Mt 25:41 "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: (NKJV)**

Only Satan and his angels are mentioned here by Yeshua as going into fire. The demons have a different fate awaiting them. During the millennial reign of Yeshua, these unclean spirits will be restricted to the destroyed and uninhabited land of Babylon (Isa. 13:19-22; Jer. 51:37; Rev. 18:2). The Scriptures teach that the spirits of these hybrid giants will not be resurrected:

**Is 26:14 Let not the dead live, let not the giants [*repha'im*] rise again: therefore hast Thou visited and destroyed them, and hast destroyed all their memory. (DRA)**

At some point, God will destroy the demonic spirits of the *nephilim* and put them out of their misery. They are not part of His creation, and they have no future in His plan.

#### CONCLUSION

The earth is currently ruled over by angelic principalities and powers. Spiritual conflict is unseen but ongoing, with the holy angels often battling the fallen angels to fulfill God's will. Demons, the evil spirits of the departed *nephilim*, roam the earth tormenting and afflicting mankind.

The fallen angels and the demons will be fully unleashed on the earth during the end of this age, when God's wrath is vented on a sinning and unrepentant humanity. In the end, however, Christ will return and subjugate all who won't submit to God's authority, including Satan and the fallen host. Their punishment will be age-lasting destruction and refinement within the lake of fire. The disembodied spirits of the giants will eventually be destroyed forever.

Bryan T. Huie  
July 5, 1997

*Revised: October 5, 2010*



## Appendix G - Books, Articles, Cds, Dvds About Special Creation

By Rev. Norman E. Carlson, B.Th.

The following list(s) have been compiled from various author lists and from my own creation-Science library. They are not up-to-date or complete but are the best I have at this time (April 2017).

1. **Scientific Creationism by Henry Morris**
2. **The Genesis Flood by John Whitcomb and Henry Morris**
3. **The Moon, Its Creation, Form and Significance by John C. Whitcomb and Donald B. Deyoung, © 1978 Baker Book House.**
4. **Evolution: The Fossils Say No! by Dr. Duane Gish (1921-2013), In 1963, Dr. Gish was one of the founding members of the Creation Research Society.**
5. **Genes, Genesis And Evolution by John W. Klotz, © 1955 CONCORDIA PUBLISHING HOUSE**
6. **The Flood: In the Light of the Bible, Geology, and Archaeology by Alfred M. Rehwinkel, M.A., B.D., LL.D. © 1951 Concordia Publishing House, St. Louis Mo.**
7. **The Biblical Flood And The Ice Epic. by Dr. Donald W. Patton, 1966, Pacific Meridian Press.**
8. **In The Beginning, *Compelling Evidence for Creation and the Flood*, by Walt Brown, Ph.D., ISBN 1-878026-08-9.<sup>107</sup>**
9. **Darwin on Trial by Phillip E. Johnson**
10. **Defeating Darwinism by Opening Minds by Phillip E. Johnson**
11. **Objections Sustained : Subversive Essays on Evolution, Law & Culture by Phillip E. Johnson**
12. **Icons of Evolution by Jonathon Wells**
13. **No Free Lunch: Why Specified Complexity Cannot Be Purchased Without Intelligence by William A. Dembski**
14. **Darwin's Black Box : The Biochemical Challenge to Evolution by Michael J. Behe**
15. **Evolution : A Theory in Crisis by Michael Denton**
16. **Darwin's Doubts The explosive Origin of Animal Life And the Case for Intelligent Design. by Stephen C. Meyer, Harper One publishers.**
17. **Not By Chance, S/C by Lee M. Spetner**
18. **Show Me God : What the Message from Space Is Telling Us About God (Rev Ed) (Wonders That Witness/Fred Heeren, Vol 1) by Fred Heeren, George Smoot**
19. **The Collapse of Evolution by Scott M. Huse**
20. **Nature's Destiny : How the Laws of Biology Reveal Purpose in the Universe by Michael Denton**
21. **Of Pandas and People : The Central Question of Biological Origins by Percival Davis, Dean H. Kenyon**
22. **Creation's Tiny Mystery by Robert Gentry {Of Critical Importance. NEC}**
23. **Tornado in a Junkyard: The Relentless Myth of Darwinism by James Perloff {and abra-cadabra – out comes a 747 - Sort of like Aaron's Golden calf story. We puts in the gold, heats it up and out comes this golden calf! NEC}**
24. **In Six Days : Why Fifty Scientists Choose to Believe in Creation by John F. Ashton**
25. **A Biblical Basis for Modern Science by Henry Morris**

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<sup>107</sup> Probably the best book in my library on special Creation and the Flood of Noah.

26. **Starlight and Time: Solving the Puzzle of Distant Starlight in a Young Universe** by D. Russell Humphreys
27. **Did Eve Really Have an Extra Rib** by Ken Ham
28. **The Lie: Evolution** by Ken Ham, Copyright © 1987 Kenneth A. Ham
29. **Rock Strata And The Bible Record** Edited by Paul Zimmerman, © 1970 Concordia Publishing House, St. Louis.
30. **Science and Evolution: Developing a Christian Worldview of Science and Evolution** by Charles W. Colson
31. **The Design Inference : Eliminating Chance through Small Probabilities** by William Dembski
32. **Signs of Intelligence: Understanding Intelligent Design** by William Dembski and James M. Kushiner (eds.)
33. **Noah's Ark: A Feasibility Study** by John Woodmorappe
34. **Studies in Flood Geology a Compilation of Research Studies Supporting** by John Woodmorappe
35. **Mythology of Modern Dating Methods** by John Woodmorappe
36. **The Biblical Flood And The Ice Epoch, A Study in Scientific History** by Donald W. Patten, © 1966 Pacific Meridian Press Co. Seattle 1966.
37. **The Deluge Story In Stone, A History of the Flood Theory of Geology** by Byron C. Nelson, © 1968 Bethany Fellowship Inc. Publishers.
38. **Creation Science - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 160 Pgs.**
39. **Science, Technology And The Christian** by C. A. Coulson F.R.S., © 1960 The Epworth Press.
40. **Science Speaks An Evaluation of Certain Christian Evidences** by Peter W. Stoner M.S., © 1958 by The Moody Bible Institute of Chicago, Moody Press.

### **CDs AND DVDs**

41. **Dinosaurs And The Bible** by Dr. Kent Hovlind, running Time 157 Min.
42. **The Garden Of Eden** by Dr. Kent Hovlind 2 DVDs approx. 140 Min each.
43. **The Laws Of Science, The Fossil Record, Scientific Age Of The Earth, Biological Similarities, How Old Is The Earth, Record Of The Rocks, Fossil Man, Scriptural Age Of The Earth, Mystery Of Acámbaro, What Is Creation Science?,** by Dr. Don R. Patton, Ph.D.
44. **Incredible Creatures That Defy Evolution Parts I and II,** by Dr. Jobe Martin

### **DAY-AGE – Old Earthers**

45. **The Fingerprint Of God, Recent Scientific Discoveries Reveal The Unmistakable Identity Of The Creator,** by Hugh Ross.
46. **Mere Creation; Science, Faith & Intelligent Design** by William A. Dembski (Editor), Hugh Ross (Contributor), Michael J. Behe (Contributor) {Note: Hugh Ross is an “old Earther”. NEC}
47. **Intelligent Design : The Bridge Between Science & Theology** by William A. Dembski, Michael J. Behe. {Note: These two are probably “old Earthers”. NEC}

**OTHER BOOKS AND ARTICLES.**

48. **Science: Was the Bible Ahead of Its Time?** by Ralph O. Muncaster, © 2000 Ralph O. Muncaster, Harvest House Publishers, Eugene Or.
49. **Evolution: Possible Or Impossible, Molecular Biology And The Laws Of Chance In nontechnical Language**, by James F. Coppedge Ph.D., © 1973 by Zondervan Publishing House, Grand Rapids MI.
50. **Science Returns To God** by James H. Jauncey, © 1961, 1971 by Zondervan Publishing House, Grand Rapids MI.
51. **The Evolution Of A Creationist A Layman's Guide to the Conflict Between The Bible And Evolutionary Theory**, by Dr. Jobe Martin, © 1994, 2002 Dr. Jobe Martin, Biblical Discipleship Publishers Rockwall, Texas
52. **Creation: Facts of Life**
53. **Dinosaurs by Design**
54. **Creative Defense**
55. **Victorian Sensation : The Extraordinary Publication, Reception, and Secret Authorship of Vestiges of the Natural History of Creation**
56. **From Genesis to Genetics: The Case of Evolution and Creationism**
57. **What Is Creation Science**
58. **Battle For The Beginning**
59. **Science and Evolution: Developing a Christian Worldview of Science and Evolution**
60. **Scientific Creationism**
61. **Tornado in a Junkyard: The Relentless Myth of Darwinism**
62. **The Triumph of Evolution: And the Failure of Creationism**
63. **Tower of Babel : The Evidence against the New Creationism**
64. **Science & God: Our Amazing Physical and Economic Universe-Accidental or God Created?**
65. **The Meaning of Creation: Genesis and Modern Science**
66. **Science and Creationism (Galaxy Book, Gb 721)**
67. **Science and Earth History: The Evolution/Creation Controversy**
68. **Biology Through the Eyes of Faith (Christian College Coalition Series)**
69. **Creation and Time: A Biblical and Scientific Perspective on the Creation-Date Controversy**
70. **Creation or Evolution: Correspondence on the Current Controversy**
71. **The Evolution Conspiracy**
72. **Hey Mom, What About Dinosaurs?**
73. **But Is It Science?: The Philosophical Question in the Creation/Evolution Controversy (Frontiers of Philosophy)**
74. **Three Views on Creation and Evolution**
75. **Dinosaurs and Creation: Questions and Answers**
76. **Our World in Transition: Making Sense of a Changing World**
77. **It Couldn't Just Happen**
78. **Creation Vs. Evolution (Examine the Evidence)**
79. **Case for Creation**
80. **The Natural Limits to Biological Change**
81. **Abusing Science : The Case Against Creationism**
82. **Evolution and the Myth of Creationism: A Basic Guide to the Facts in the Evolution Debate**
83. **Bones of Contention: A Creationist Assessment of the Human Fossils**

84. **The Creation Hypothesis: Scientific Evidence for an Intelligent Designer**
85. **The Facts on Creation Vs Evolution/ Facts on Series**
86. **Genesis, Creation and Early Man**
87. **Creation in Six Days: A Defense of the Traditional Reading of Genesis One**
88. **Adam's Odyssey**
89. **Search for the Truth: Changing the World with the Evidence for Creation**
90. **Creation According to the Scriptures: A Presuppositional Defense of Literal, Six-Day Creation**
91. **An Evolving Dialogue: Theological and Scientific Perspectives on Evolution**
92. **Creationism and Scriptural Geology, 1814-1857**
93. **Science Comes Closer to the Bible: On the History of the Earth: What is Scientific Creationism?**
94. **An Evolutionist Deconstructs Creationism**
95. **The Case Against Evolution**
96. **Before The First Day: The Full Story Of The Earth's Creation**
97. **Children of Light**
98. **Ape or Adam?: Our Roots According to the Book of Genesis**
99. **Evolutionary Tales: Rhyme and Reason on Creation/Evolution**
100. **And God Created Darwin**
101. **Evolutionism and Creationism (Single Title: Social Studies: Current Events)**
102. **Epperson V. Arkansas: The Evolution-Creationism Debate (Landmark Supreme Court Cases)**
103. **The Origins of Vincente Huidobro's 'Creacionismo' (1911-1916 and Its Evolution)**
104. **Scientists Confront Creationism**
105. **Evolution Extended : Biological Debates on the Meaning of Life**
106. **Trial and Error: The American Controversy over Creation and Evolution**
107. **The Evidence for Creation: Examining the Origin of Planet Earth**
108. **The Paradigm Trilogy**
109. **Plain Talk About Genesis**
110. **Christian Perspective on Creation Vs. Evolution**
111. **Biblical Classification of Life : A Framework and Reference for Authentic Biblical Biology**
112. **Impeaching Mere Creationism**
113. **What's With the Mutant in the Microscope: Stuff to Know When Science Says Your Uncle Is a Monkey**
114. **Where Darwin Meets the Bible: Creationists and Evolutionists in America**
115. **Science and Creationism: A View from the National Academy of Sciences**
116. **Creationism Vs. Evolution (At Issue (Paper))**
117. **Ride to Glory: The People V. Charles Robert Darwin**
118. **Creation : Our World View**
119. **Creationism and Evolutionism Reconciled**
120. **Holy Diner : Evolution**
121. **Creation Science Made Easy**
122. **Goodbye Darwin**
123. **Trial and Error**
124. **The Biotic Message: Evolution Versus Message Theory**
125. **Dinky Dinosaur: Creation Days**
126. **Denying Evolution: Creationism, Scientism, and the Nature of Science**
127. **God's Own Scientists: Creationists in a Secular World**

128. **Creationism on Trial: Evolution and God at Little Rock (Studies in Religion and Culture)**  
**Paperback**
129. **Creation, Evolution, & Modern Science: Probing the Headlines That Impact Your Family**
130. **Boyd's Handbook of Practical Apologetics: Scientific Facts, Fulfilled Prophecies and Archaeological Discoveries That Confirm the Bible**
131. **The Battle of Beginnings: Why Neither Side Is Winning the Creation-Evolution Debate**
132. **Cult Archaeology & Creationism: Understanding Pseudoscientific Beliefs About the Past**
133. **Blue Twilight: Nature, Creationism, and American Religion**
134. **In the Beginning: A Scientist Shows Why the Creationists Are Wrong**
135. **Dictionary of Science & Creationism**
136. **The Mythmaker's Magic: Behind the Illusion of 'Creation Science'**
137. **Creationism's Upside-Down Pyramid: How Science Refutes Fundamentalism**
138. **Origins: Creation or Evolution**
139. **Biblical Creationism: What Each Book of the Bible Teaches About Creation & the Flood**
140. **The Case for Creationism**
141. **The Remnant Seeds of Creation: A Strategy for Survival, or the Preservation of Non-Favored Races in the Struggle for Life**
142. **Anti-Evolution: A Reader's Guide to Writings Before and After Darwin**
143. **Portraits of Creation: Biblical and Scientific Perspectives on the World's Formation**
144. **Anti-Evolution: An Annotated Bibliography**
145. **Dinosaurs: The Bible, Barney & Beyond**
146. **Genesis and the Decay of the Nations**
147. **Creation's Tiny Mystery**
148. **The answers book : detailed answers at layman's level to 12 of the most asked questions on creation/evolution**
149. **Earth, fire, and sea : the untold drama of Creation**
150. **Evolution is not scientific : 32 reasons why : the song of eternity : the prelude, the interlude and the postlude : a treatise on why evolution is contrary to theories and laws of science**

## **Appendix H - The Lost World Of Giants**

**By Jonathan Gray**

# THE LOST WORLD OF GIANTS

**By Jonathan Gray**

## INTRODUCTION

***"Bones of an alligator which was as long as a house and as tall as its ceilings have been found on the banks of the Amazon River in South America. Scientists estimate from the alligator's 1.5 metre skull that it was about 2.5 metres tall, and about 12 metres long. Professor Carl Frailey, from Overland Park, Kansas, said the creature probably weighed about 120 tonnes. 'This would make it heavier than Tyrannosaurus rex... the mightiest of dinosaur predators', he said." (The Sunday Mail, Brisbane, November 17, 1991)***

Can you imagine it? Perhaps at this moment you are seated in a room that has a 2.5 meter (8 foot) ceiling. So now, fill up the room with the alligator's head and upper body, then walk out and back through the whole house. That's all alligator.

Essentially, everything in the fossil record was larger in the past than it is today.

The environmental conditions of that early world would exercise the full genetic viability of all life forms. There is evidence that the earth supported plant and animal life of fantastic size and numbers.

The fossil record shows that all terrestrial life has decreased in size. The largest members of the animal kingdom are either becoming extinct, or shrinking as if touched by a magic wand. Mammals were often twice the size of their current counterparts.

There were kangaroos as large as today's hippopotamuses, with skulls a meter long. Sheep were as big as today's horses. Frogs were 6 to 10 feet (2 to 3 meters), with heads half a meter long - and jaws more powerful than those of a modern ox. Fossil eagles have been found; these birds were 40 feet (13 meters) long and 12 feet (4 meters) high. Oh yes, and lobsters 6 feet (2 meters) long.

Australian koalas were as big as rhinos. In the northwest of South Australia, between 500 and 1,000 skeletons were found of a colossal wombat as large as a rhinoceros! It was given the name Diprotodon.

In New Zealand zoologists from Christchurch chipped out of a cave roof the fossil skeleton of a penguin 7 feet (2.2 meters) tall.

On the Matakaoa foreshore, near Te Araroa, were found preserved prints of a huge animal. The prints extended for some distance. Some were 28 inches (70 centimeters) in breadth.

Personnel at the Dominion Museum suggested the tracks might be those of either the Megatherium or the Labrynthodon, huge mammals estimated to have weighed up to 30 tons.

The Assistant-Director of the Auckland Institute and Museum wrote an article for the *Auckland Star* and objected to the foregoing information, since "such a statement is not in accordance with the modern scientific view of evolution and of geology." It was believed that New Zealand's wildlife had evolved in isolation independently from the rest of the world, hence its uniqueness. But if this were so, then these giants must have evolved parallel with the same giants INDEPENDENTLY in more than one place. This stretched credulity to the limit.

Well, perhaps we should begin to review our scientific theories!

In North and South America fossil crocodiles have been found in the rocks up to 18 meters (54 feet) long. Present-day Australian crocs are small by comparison and grow only to 6 meters (20 feet) long, and that is awesome enough. The coalfields around Manchester and Newcastle (UK) as well as those in Pennsylvania and Alabama (USA), contain giant fossil horse tail rush plants as tall as a five storey building. Today horse tails plague British and USA gardens at only 45 cm (18 inches) tall. The common Tasselfern found in Australia and other countries grows only a few feet tall, but in the rocks its fossil ancestors are over 30 meters (100 feet) tall. Alongside such giant preserved plants are fossil cockroaches, forty times bigger than the ones we see today.

On a Nova Scotia field trip led by Australian John Mackay, a giant fossil slater or wood louse was photographed. This monster has been found on both sides of the Atlantic Ocean amongst fossil trees in the coal fields of Nova Scotia and Western Scotland. The fossil was so well preserved that its stomach contents were intact. There is no difficulty in identifying it as a giant member of the wood lice or roly poly family which is still here with us. They used to be nearly 2 meters (6 feet) long. Today they are only about  $\frac{1}{2}$  inch (1 centimeter) long.

A huge fossil ammonite was discovered on the west coast of New Zealand. It is nearly 2 meters (6feet) across. This giant shellfish's only known present day cousin is the Nautilus shell, which measures from 5 to 25 centimeters (2 to 10 inches).

Says English scientist Alfred Russel Wallace: "It is quite clear, therefore, that we live in a zoologically impoverished world, from which all the hugest and fiercest and strangest forms have disappeared." (*The Geographical Distribution of Animals*, pp. 150,151) Even Charles Darwin was astonished to discover that "now we find mere pigmies compared with the antecedent allied races." (Sir Henry Howarth, *The Mammoth and the Flood*, p. 351)

## CHAPTER 1:

### ANCIENT REPORTS OF GIANTS

Traditions drawn from the racial memory of races worldwide state that the very first people on earth were mighty and of immense stature, but that they later degenerated in size and vigour.

For example, the present day Kotoko people of Chad, Africa, claim that their ancestors were giants. "In those days men were so tall they could look over the trees," they say.

"Men twice as tall as us" once inhabited the "realm of delight", claim stories of old China, but they lost it by not living "by laws of virtue".

God was angry with the giants, say the Montagnais Indians of Canada, and sent a flood upon them.

It is a fact that the whole world seems to enshrine ancestral memories of giants. One could cite scores of such legends, from everywhere.

{Please note carefully: the earth was not divided (Peleg) until after the flood. NEC}

Here are some of them:

#### EUROPE:

##### 1. NORDIC MYTHS:

The Jotunn were great giants.

##### 2. SCANDINAVIA:

The first men of creation were as big as mountains.

##### 3. GERMANIC MYTHS:

Permanently preoccupied with giants are the myths of the Germanic tribes.

##### 4. GOTHs:

The giants were drowned in the Deluge. The survivors fathered a race of giants.

##### 5. CELTIC LEGENDS:

The Gargantua giants are spoken of.

##### 6. IRELAND:

There are stories of giants called Fomorians.

##### 7. BRITISH LEGENDS:

We find Gog and Magog and Albion, the giant-god.

**8. CLAUDIUS AELIANUS (2nd century):**

On Atlantis were "men twice as tall as those common to our climate, and they lived twice as long."

**9. GREEK LEGENDS:**

The Titans, who some said were the first men on earth, were great giants.

**10. GREEK LEGENDS:**

The Cyclopes were of immense stature and said to be the builders of the enormous masonry in Greece, Italy and certain other areas of the globe.

**11. SICILY:**

Enceladus, the giant who warred with Zeus, was buried under Mt Etna.

**12. SICILY:**

Typhoeus, a giant of a mountain chain of Asia Minor, was also buried at Mt Etna.

**13. SICILY:**

The giant Lestrignons were said to have dwelt in Sicily.

**AFRICA:**

**14. CHAD:**

There once lived in the Chad region black giants with smooth hair, from whom the present tribes are descended. (Legends of the present day Kotoko tribe)

"The enormous piles of large stone blocks near Goulfei were transported there by the Sao, men so tall that they could look over the trees." (same tribe)

**ASIA:**

**15. CHALDEA:**

The Izdubar were giants.

**16. BABYLONIANS:**

"The ancient Babylon was founded by giants saved from the Deluge."

**17. BABYLON:**

The Babylonian Talmud mentions a prehistoric race of giants who had double rows of teeth.

**18. BOOK OF ENOCH:**

A race of giants dominated the earth before the Flood.

**19. APOCRYPHA OF BARVCH:**

There were 4,090,000 giants before the Flood.

**20. INDIAN RECORDS:**

The Danavas and Daityas were giants, as were the Rakshasas of the Hindu epic.

**21. CHINA:**

"Men twice as tall as us" once inhabited the "realm of delight" but lost it by not living "by laws of virtue."

**22. TIBET:**

Giants play an important part in the mythology of Tibet.

**23. TIBET:**

The medical lamasery in Tibet claims that long ago Tibet was peopled by a giant race (males averaging 15 feet in height; females averaging 12 feet in height).

**24. THAI TRADITION:**

The earliest men were of colossal size.

**AUSTRALASIA-PACIFIC:****25. ABORIGINES, AUSTRALIA:**

The secret city of Burrunga in Australia's northern hinterlands was inhabited by gigantic white men with red hair.

**26. ABORIGINES, AUSTRALIA:**

There are many traditions of giant men and women who lived far back in the "dreamtime."

**27. MAORIS, NEW ZEALAND:**

Tamatekapua, lord of the Arawa Maori migration, now buried on Mt Moehau, Coromandel Peninsula, was 9 feet tall.

**28. PAPUA NEW GUINEA:**

Traditional stories of the Vella area of Papua New Guinea tell of a group of Europeans who tried to colonise the area a few centuries ago. They attempted to build a temple up in the hills, but the local giants would go in at night and throw away all the stonework. However, the temple was built, and still exists, made of the most beautiful marble. The skulls of five of the giants (brothers) are also supposed to be up in the bush. These are about a foot (30 centimeters) across.

**NORTH AMERICA:****29. ESKIMOS:**

"In those days there were giants on the earth."

### 30. MONTAGNAIS INDIANS, CANADA:

God was angry with the giants and sent a flood upon them.

### 31. USA:

Some Indian tribes worshipped "men of huge stature" who inhabited the region before they arrived.

### 32. SUPAI CANYON, ARIZONA:

A petroglyph depicting a mammoth attacking a man: the man must have been over 10feet tall, according to the perspective employed by the ancient artist. (Indians in the vicinity stated that the drawings were made by giants of long ago.)

### CENTRAL AMERICA:

### 33. AZTECS, MEXICO:

Before the Flood, the land was inhabited by the Tzocullixeco, a giant race.

### 34. AZTECS, MEXICO:

Xelua and his brother giants survived the world flood and built a pyramid to reach the clouds.

### 35. TOLTECS, MEXICO:

The "first age" was brought to an end by fearful destruction due to "floods and lightning," while in the "second age" our earth was peopled by giants, the Quinametzin.

### 36. CHOLULA INDIANS, MEXICO:

Before the great Flood which took place 4008 years after the creation of the world, the land was inhabited by giants.

### 37. MAYA, GUATEMALA; INCAS, PERU:

The first race created by the gods before the Flood were giants. Two prominent giants were Atlan [Atlas?] and Theitani [Titan?]

### SOUTH AMERICA:

### 38. PERUVIAN TRADITION:

The Chavin people, whose civilisation stretched from the Pacific Ocean to the sources of the Amazon, were giants.

### 39. QUICHUA INDIANS, PERU:

Long ago a race of giant men came from the Pacific Ocean in ships, invaded the lowlands of old Peru, forcing the Inca high up into their mountain strongholds in the Andes.

These giants were so huge that "from the knee down, they were as tall as a

tall man".

#### 40. TWO INCA LEGENDS, PERU:

The city of Tiahuanaco in Bolivia was built by survivors of the Flood; it was built by giants.

As you see, the whole world appears to enshrine ancestral memories of giants.

41. A manuscript called The Apocalypse of Baruch, a pseudepigraphical work written around AD 100 and preserved only in the sixth-century Syriac Vulgate (and which seems a little unclear in parts) appears to hint at the origin of giants:

"Men began as giants. These first giants were very highly developed, intellectually, artistically and physically: they had power over birds and animals... they misbehaved and were abolished by God, and ordinary men took their place..."

{Note: Mr. Gray is perhaps a Sethite or he hasn't really understood, grammatically, Gen 6:1-8, from where the Nephilim came. Nevertheless, he does an excellent job of presenting a comprehensive account of Giant 'residuals'. NEC}

So many of the legends recall that mankind also lived far longer - even hundreds of years.

Interestingly, this is exactly what the ancient Biblical writings have been saying for so long. From a high, blissful condition, man fell and steadily deteriorated. He was created with a noble physique and a powerful brain, which have degenerated through wrong living.

## CHAPTER 2:

### BIBLE REFERENCES TO GIANTS

"There were giants in the earth in those days ..." (Genesis 6:4). "Those days" refers to the world before the Great Flood.

Also, tribes of giants were around Palestine in Abraham's time, 2000 BC (Genesis 14:15).

Remnants of them existed as late as the times of Moses (1400 BC) and David (1000 BC). See Numbers 13:33; Deuteronomy 2:10,11,20,21; Joshua 12:4; 15:8; 17:15; 18:16; II Samuel 21:16-22; I Chronicles 20:4-8.

The iron bedstead of Og the Ammonite (ruler of a nation of giants) kept on display, was 15.4 feet (4.7 meters) long (Deuteronomy 3:11,13).

Goliath (1000 BC), a member of a family of giants, was over 10 feet tall (1 Samuel 17:4). He wore a breastplate of mail weighing 5,000 shekels (126 pounds or 57 kilograms) as well as a trophied spear, which the commentator compared to the size of a heavy "weaver's beam". The spearhead, when weighed by itself, tipped the scales at 600 shekels (approximately 15 lbs or 7 kg) (1 Samuel 17:7).

Beniah, a hero of David's army, slew an Egyptian giant who was 8½ feet (2.5 meters) tall (1 Chronicles 11:23).

These passages have every characteristic of historical authenticity.

## CHAPTER 3:

### PHYSICALLY POSSIBLE?

On October 19, 1984, in Nairobi, Kenya, museum director Richard Leakey showed off an ancient skeleton of a 12 year old boy. Commenting on widely held scientific beliefs that man's ancestors were smaller than modern man, **Leakey said: "This specimen confirms early hints that Homo erectus individuals were fully as tall as modern people. We can now ask if any modern populations are smaller than their early ancestors and if so why."** (The Sun, Melbourne, Australia, October 20, 1984)

**A similar assessment of ancient man was reported in Time magazine:**

**"Taking a fresh look at the... fossils... Weidenreich [of Manhattan's American Museum of Natural History] now believes that 'gigantism and massiveness may have been a general or at least a widespread character of early mankind.' " (Time, July 3, 1944)**

**There are two divergent views concerning giant men.**

**1. The evolutionary approach is that from a savage and primitive start, isolated animals developed into cavemen, who, by trial and error, will eventually become supermen.**

**Giants never existed, because there have been no fossil finds from which we can infer the existence of such a race.**

**2. A totally opposite claim comes from those who accept the Bible as factually true.**

**They claim that from a higher, blissful condition, man has fallen and has deteriorated. They insist that man was created with a noble physique and a powerful brain, which have degenerated through wrong living.**

{There is a third view that this book holds (A Systematic Theology Vol II), that the Nephilim came from the interbreeding of fallen angel with the daughters of ADAM, as is revealed in Gen 6:1-8. The death of the Nephilim accounts for the demons; disembodied spirits of the dead Nepilim. NEC}

Originally, "there were giants." They overran the earth with "mighty" wonders. A cosmic disaster (known as the Deluge, or the Great Flood) intervened. It wiped out that original world, and drastically altered the topography, fertility and climate of the planet.

In the impoverished environment which followed the Deluge, degeneration was accelerated. However, for some time there persisted a significant, though decreasing proportion of mankind who retained enormous stature.

Their intellect and physique remains legendary.

In the 1879 autobiography of Bill Cody of Buffalo Bill fame, Cody and his friends were five miles above Ogallala on the South Platte when a Pawnee Indian came to their camp with the bones of a giant. The surgeon in their group confirmed one of the bones to be a human thigh bone. Then the Indian related to them a curious legend.

According to Buffalo Bill's own account, **"The Indians claimed that the bones they had found were those of a person belonging to a race of people who a long time ago lived in this country. That there was once a race of men on the earth whose size was about three times that of an ordinary man, and they were so swift and powerful that they could run**

**along-side of a buffalo, and taking the animal in one arm could tear off a leg and eat the meat as they walked.**

**"These giants denied the existence of a Great Spirit so he caused a great rain-storm to come, and the water kept rising higher and higher so that it drove those proud and conceited giants from the low grounds to the hills, and thence to the mountains, but at last even the mountain tops were submerged, and then those mammoth men were all drowned. After the flood had subsided, the Great Spirit came to the conclusion that he had made man too large and powerful, and that he would therefore correct the mistake by creating a race of men of smaller size and less strength. This is the reason, say the Indians, that modern men are small and not like the giants of old, and they claim that this story is a matter of Indian history, which has been handed down among them from time immemorial." (William Cody, Buffalo Bill: Autobiography) This Indian legend agrees with the biblical explanation concerning long-lived giants.**

There is no physical barrier for giant humans to have existed in the past. There have been giant plants, giant insects, giant reptiles, mammals, birds and fish. Why not also giant humans?

The fact of giants need not be surprising. The race was much purer and therefore physically healthier than now. {note his sylogism here. 1. The existense of giants is not surprising. 2. The race was much purer and therefore physically healthier than now. 3. Therefore there were giants in those days\*&^%\$#@. NEC}

### GIGANTISM A DISADVANTAGE?

It may be asked: Would not a gigantic body function less efficiently, on the basis of gravity? Such an argument must be dismissed as speculative. The fundamental characteristics of gravity still elude analysis by modern physics. A number of scientists believe that electromagnetic energy supersedes the orthodox law of gravity, and can neutralize gravity. Such forces may well have operated on living organisms, including men, to an even more significant degree before the Flood. From facts to hand, one is led to ask: Could it be that conditions governing biological equilibrium (air pressure, gravity, etc.) were different from what they later became?

There is abundant evidence that the world was in much better condition in the beginning. The climate and environment both on the land and in the sea enabled creatures to live long ages and reach huge sizes. Evidently, when the book of Genesis tells us, "there were giants in the earth in those days" (Genesis 6:4), it is recording not myth, but fact.

Today, abnormally oversized humans are nearly always recognisable as such, because their height is often gained at the expense of their build (as in giantism). Apparently, ancient giants possessed a build in balanced

proportion to their height.

## CHAPTER 4:

### BUILDINGS AND OTHER ARTEFACTS

The idea of giant men in the past is compatible with enormous artefacts left behind, including buildings. For example:

#### 1. ECUADOR

An ancient metal crown has been discovered, in Ecuador. **This crown is gigantic - made for a head many times larger than that of a modern person.**

**Other discoveries include:**

#### 2. PELOPANNESUS, GREECE:

**A door 18 feet high surmounted by a 100 ton stone crosspiece 30 feet long**

#### 3. EL ENLADRILLADO, CHILE:

**Stone chairs which suggest shin bones 13 feet long**

#### 4. NORTH OF PUERTO RICO:

**A mammoth staircase, with steps 7 feet 10 inches apart, descending 5 miles into the deep sea, and cut into the continental shelf (constructed when this area was above sea level)**

#### 5. ANCIENT BASHAN, SYRIA:

**Interior and exterior doors 9 feet high and 4 feet wide, some of them cut out from one solid stone**

#### 6. TIAHUANACO, BOLIVIA:

**Gateway carved from a single block of stone, 10 feet high and over 6 feet wide**

**The ruins of Tiahuanaco comprise what was once a whole city built on the scale of people whose average height was gigantic, between 10 and 12 feet.**

**Enormous buildings and monoliths are found almost all over the world - impossible to explain unless by the fact that these men were giants**

or had techniques unknown to us.

**7. In the western Pacific Ocean some 1000 miles (1600 kilometres) northeast of Papua New Guinea lie the islands of the Federated States of Micronesia. One of the islands of this group (formerly the Caroline Islands) is Pohnpei Island. On the southeast corner of this small volcanic island lies an immense, ancient megalithic stone city, 28 kilometers in size, called Nan Modal.**

**This is all the more remarkable when we consider that today many of the island's inhabitants live in grass huts.**

**Nobody knows who the builders of this ancient city were - but the bones of humans who were MUCH LARGER than the Micronesians who live there now, have been excavated at Nan Modal.**

**A leg bone (femur) was found by the Japanese back in the 1930s that was three times as large as a normal man's! (David Hatcher Childress, Lost Cities of Ancient Lemuria and the Pacific, p.222)**

**Nan Modal is built out onto a coral reef and is intersected by artificial canals. It has been labelled "Venice of the Pacific". There are 90 to 100 artificial islands in the central 2.5 square kilometres of Nan Modal. Each of these islands is made up of giant basalt logs weighing about 20 tons each. Some of the stones in the buildings weigh up to 50 tons apiece. Walls reach 30 feet (10 meters) high.**

**You can motor through the city by launch at high tide. The canals are 30 feet (9 meters) wide and at high tide 1.5 meters deep (although filled with silt).**

**The occasional cry of a bird can be heard in the swamp. Fruit bats fly overhead. The ruins are eerie - deserted and silent. To think that this was once a bustling, thriving city of canals! Most natives keep away. They think ghosts haunt the islands and canals.**

- 8. Gigantic worked stones, including enormous stones set into buildings: eg -**
- § 200 ton blocks at Ollantaytambo and Ollantayparubo, Peru.**
  - § 100 to 200 ton foundation and wall blocks of Tiahuanaco, Bolivia.**
  - § 340 ton 65 feet high standing stones of Brittany, France.**
  - § 2000 ton foundation stone, and 1000 ton 180 foot stones fitted 20 feet up in the building at the Temple of Jupiter, Baalbek, Lebanon**
  - § 50 to 300 ton blocks of Sacsayhuamen, Peru, fitted precisely without cement**
  - § 20,000 ton block the size of a 5-storey house in same locality.**
  - § 50 ton building blocks transported across a lake in Mexico**

- § Walls 40 feet thick, Chan Chan, Peru
- § 50 ton building slabs, in the Amazon jungle
- § Stone heads the size of a 7-storey building, cut, moved and erected, on Easter Island
- § 25 to 50 ton blocks at Stonehenge, England
- § 233 20,000 pound geometrically shaped blocks at El Enladrillado, Chile
- § 23 foot thick walls at Magdalensburg, Austria
- § 240,000 pound 30 foot long stone crosspiece above an 18 foot high door, in Peloponnesus, Greece
- § 50 feet thick walls at Tiryns, Greece
- § 170 ton stone tomb on Tonga Tabu, Pacific Ocean
- § 65 foot giant statues and one 900 ton 70 foot high statue with a big toe 3 feet long, at Thebes, Egypt
- § 40 ton monolith on Vanua Levu, Fiji
- § 65 foot high columns on Rimatara
- § Statue 18 stories high, Bemian, Afghanistan
- § Also buildings hundreds of feet high

Stones set in place by preceding, unknown races are so much larger and more difficult to transport than those put in place by subsequent cultures.

We noted the biblical record of a giant by the name of Og, king of Bashan.

"For Og king of Bashan remained of the remnant of the giants; his bedstead was... nine cubits the length thereof, and four cubits the breadth of it... Bashan, which was called the land of giants" (Deut. 3:10-13). So says Moses, writing 3,500 years ago.

The ancient territory of Bashan now lies in southern Syria; it is dangerous Bedouin country.

The Bible says that the conquest of Bashan by the Israelites began with Moses and was completed by Jair. In Argob, one of its little provinces, Jair took no less than sixty great cities, "fenced with high walls, gates and bars; besides unwalled towns a great many" (Deut. 3:4,5,14).

Such a statement seems all but incredible. How could a province measuring not more than 30 by 20 miles (50 by 32 kilometers) support such a number of fortified cities, especially when the greater part of it was a wilderness of rock?

But, mysterious and incredible as this seems, the cities built and occupied 4,000 years ago by these giants exist even yet.

**Nineteenth century explorer, Josiah Porter, traversed their empty streets; he opened doors of their houses; he slept peacefully in their long-deserted halls.**

**From a tower in one of them, Salcah, Porter counted some 30 towns and villages dotting the surface of the plain. He reports: "On the spot, with my own eyes, I have seen that it is literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible." (Porter, The Giant Cities of Bashan)**

**These ancient cities contain probably the very oldest complete specimens of domestic architecture now existing in the world.**

**Various Bible writers describe Bashan as almost an earthly paradise - the strength and grandeur of its oaks, the beauty of its mountain scenery, the unrivalled luxuriance of its pastures, the fertility of its wide-spreading plains and the excellence of its cattle.**

**Remnants of the oak forests still clothe the mountainsides.**

**Ancient Bashan comprises a vast field of basalt, elevated some 30 feet above the plain. It is called the "Lejah". Here stood the giant cities. Surrounding it was the fertile plain of Bashan.**

**Worldwide, most ancient cities have vanished. Not so Bashan. It is literally crowded with towns and large villages - most of them, until recently, deserted. Yet they are not ruined! Many of the houses in these cities are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters in place.**

**The walls of the cities are 15 feet thick and 30 feet high. Porter found the huge gates still in place.**

**Some of the buildings in the city of Bozrah would grace the proudest modern Western city.**

**These ancient streets are paved - still perfect, not a stone out of place.**

**Even the walls of houses are up to eight feet thick, built of large squared blocks of basalt, without cement. The roofs are made of basalt slabs, cut like planks and reaching from wall to wall. Heavy slabs form the ceilings. The very doors and window-shutters are of stone. The massive doors hang upon pivots, working in sockets, as do the window-shutters. The black basalt used is almost as hard as iron. Porter measured doors 9 feet high by 4½ feet wide and 10 inches thick. In one door was seen a place for a massive lock. The doors are tastefully ornamented with panels and garlands of fruit and flowers, sculptured in relief.**

**Rooms inside private houses measure up to 20 feet high. Here are huge rooms and apartments in perfect preservation. One by one, Porter entered some of these old houses, went up stairs and visited the rooms.**

**Moss grows over the ruins. Groups of tapering columns spring up from the dense foliage of the oaks. Luxuriant creepers twist around the pillars. Brambles grow in festoons over the doorways. Branches of trees shoot through gaping cracks in some old walls. Owls flap their wings and foxes and jackals scamper along the streets.**

**When Porter explored this area, he was stunned. So perfect was every street, every house, every room - so perfect, yet not a sound. Huge houses built among wild rocks, hundreds of houses per city, still perfect, but not a man to dwell in them. Remains of fountains and statues.**

**The rocks are black, the soil is black, the buildings are all black - but not gloomy. The grass is green, the oak foliage, glittering in the sun, is brilliant.**

**The private houses bear the marks of the most remote antiquity. They leave us to conclude that the cities were built by giants - a race of giants that has been extinct for more than 3,000 years.**

**Porter noted that the highways of Bashan were still in place, completely covered here and there, with the branches of oak trees and straggling brambles.**

**It makes you wonder, doesn't it? Here we have the biblical record, more than 3,000 years old, containing incidental descriptions, statements and statistics, which few men would be inclined to receive on trust, which some would throw aside as "glaring absurdities" and "gross exaggerations", and yet which close and thorough examination proves to be accurate in the most minute detail.**

**But if you really want to see something staggering, read the biblical prophecies concerning particular cities of Bashan, most unlikely of fulfilment when they were made. (I regret the lack of space here.)**

**The whole of Bashan (and adjacent Moab) is one great fulfilled prophecy.**

**In November 2000, an Australian member of my archaeological Discovery crew, Denis Heath, went into southern Syria. He reports:**

**"Jonathan had suggested that I explore south-east Syria for evidence of the 60 'cities of the Giants of Bashan', which were conquered by Moses, as described in Deuteronomy 3:3-5. I did this by taxi one day.**

**"There is plenty of evidence of ancient black basalt 'cities', mostly within modern townships, which are integrated with the ruins. Some of the evidence is very good, including the high-arched doorway into a large house in Al Harisah, which has cleverly designed, high-arched stone ceilings. It supports a new house which has just been plonked on top, with livestock and accumulating debris occupying the rooms below.**

**"These 'cities' are really walled towns normally only about a hectare (2½ acres) in area. They appear to be scattered around the ancient**

fortress just outside El Khodor, which is built on a high volcanic plug. This fortress has been built and rebuilt several times since, but there is plenty of evidence of really ancient foundations and structures dating well before the Roman ruins, which are very obvious. I imagine that King Og (referred to in Numbers 21) ruled from this fortress.

"Unfortunately, it is now a communications centre for the Syrian armed forces and my taxi driver and I were hauled before some senior army people after I photographed it and started to climb it.

"Then two varieties of secret police arrived to interrogate us (there are eight varieties in Syria). However, after receiving my side-screen video of old ruins and pretty Druse girls, they saw the humour of the situation. Then I was feted with cups of 'chi' (black tea) and a formal apology, 'on behalf of the President of Syria,' who is 'pleased to have tourists, and welcomes you with open arms.'

"I have no doubt that the occupants of the Bashan cities were very large people because all the doorways were wide and high. However, I could not tell how high the rooms were because there was always a few feet of debris on the floors and entrances, I would guess twelve feet high, on average."

(By the way, King Og's bedstead would be 15.45 feet or 4.7 meters long.)

## CHAPTER 5:

### GIANT TOOLS

Around the world, tools of abnormal size have been found, that could not have been handled by men of normal stature.

Recently, in Turkey, my wife Josephine discovered part of an ancient spearhead, the size of which was consistent with an owner perhaps twice our stature.

In Moravia, tools more than 10 feet (3 meters) long were found. These weighed 300 to 400 pounds (up to 200 kilograms). These were not symbolic objects, but tools that had been used.

Near Bathurst, NSW, Australia, numerous huge stone clubs, pounders, adzes, chisels, knives and hand axes have been uncovered in old river gravels. These weigh from 8 to 25 pounds - which again could only have been wielded by men of tremendous proportions. Estimates for

the actual size of these men range from 10 to 12 feet tall and over, and weighing from 500 to 600 pounds.

In Agadir, Morocco, the French captain La Fanechere discovered a complete arsenal of hunting weapons, including 500 double-edged axes weighing 17½ pounds. It has been calculated that to handle such an axe, one would need hands of a size proportionate to a giant with a height of at least 13 feet.

In an ancient copper mine near the Ontonagon River, Michigan, U.S.A., was found a stone hammer weighing 36 pounds.

Many more such finds could be cited.

## CHAPTER 6:

### MODERN REPORTS OF GIANTS AND GIANT REMAINS

Actual remains, far from isolated, are now common in all parts of the world.

Here are just some of the finds reported over recent years concerning large human remains:

#### NORTH AMERICA

##### 1. ALEUTIAN ISLANDS:

Ivan T. Sanderson, a well-known zoologist and frequent guest on the Johnny Carson Tonight Show, received a letter from an engineer stationed on Shemy Island in the Aleutians during World War II. While building an airstrip, his crew bulldozed a group of hills and discovered under several sedimentary layers what appeared to be human remains. The Alaskan mound was in fact a graveyard of gigantic human remains consisting of crania and long leg bones.

The crania measured from 22 to 24 inches from base to crown. Since an adult skull normally measures about 8 inches from back to front, such large crania would imply an immense size for a normally proportioned human. Furthermore, every skull was said to have been neatly trepanned (a process of cutting a hole in the upper portion of the skull).

In fact, the habit of flattening the skull of an infant and forcing it to grow in an elongated shape was a practice used by ancient Peruvians, Maya, and the Flathead Indians of Montana, North America.

Sanderson tried to gather further proof, eventually receiving a letter from another member of the unit who confirmed the report. The letters both indicated that the Smithsonian Institution had collected the remains, yet nothing else was heard. Sanderson asks: "... is it that

**these people cannot face rewriting all the text books?" (David Hatcher Childress, World Explorers Club)**

## **2. MINNESOTA, USA:**

"Day before yesterday, while the quarrymen, employed by the Sauk Rapids Water Power Company, were engaged in quarrying rock for the dam which is being erected across the Mississippi at this place, they found imbedded in the solid granite rock the remains of a human being of gigantic stature. About seven feet below the surface of the ground, and about three and a half beneath the upper stratum of rock, the remains were found imbedded in the sand, which had evidently been placed in the quadrangular grave which had been dug out of solid rock to receive the last remains of this antediluvian giant. The grave was twelve feet in length, four feet wide, and about three feet in depth, and is to-day at least two feet below the present level of the river. The remains are completely petrified, and are of gigantic dimensions. The head is massive, measures thirty-one and one half inches in circumference, but low in the os frontis, and very flat on the top. The femur measures twenty-six and a quarter inches, and the fibula twenty-five and a half, while the body is equally long in proportion. From the crown of the head to the sole of the foot, the length is ten feet nine and a half inches. The measure around the chest is fifty-nine and a half inches. This giant must have weighed at least nine hundred pounds, when covered with a reasonable amount of flesh." (The Sauk Rapids Sentinel, Minn, USA)

## **3. OREGON, USA:**

In Sea Lion Cave, Oregon, USA, the ancient body of a man was found in the fetal position. The remains are of a man who stood 12 feet tall.

## **4. TENNESSEE RIVER, USA:**

In one of his books, Harold T. Wilkins quotes excerpts from the publication American Antiquities regarding the finding of human footprints 16 inches long, in solid rock at the headwaters of the Tennessee River near Braystown. The prints are unique in that they contain six toes! One print more pronounced than the rest is of a heel ball measuring 13 inches (33 centimeters) across!

**Here are samples of other finds:**

### **U.S.A:**

## **5. NORTH CAROLINA:**

**remains of 8 foot and 9 foot men - 1874 (Brad Steiger, Worlds Before Our Own, p.108)**

## **6. WALKERTON, INDIANA:**

**Eight giants 8 to 9 feet tall, all in copper armour - 1925 (Frank Edwards, Strange World, p.98)**

## **7. LAKE DELAVAN, WISCONSIN:**

**Skeletons of giant humans in an ancient mound - 1912 (Brad Steiger, Worlds Before Our Own, p.109)**

## **8. WESTERN MISSOURI:**

**Skeletons with headbones of monstrous size and a lower jaw twice the size of modern man. The thigh bone looked like that of the horse, for size. Found in mounds - 1875 (Arnold T. Wilkins, Mysteries of Ancient South America, pp. 33,195)**

**9. ELLISBURG, PENNSYLVANIA:**

**human skeleton 8 feet in length - 1886 (Brad Steiger Worlds Before Our Own, p.56)**

**10. TIOGA POINT, PENNSYLVANIA:**

**Bones of 68 men, 7 feet and taller (Ibid., p.55)**

**Through the bungling of diggers and the complete disinterest of the scientific establishment, many such finds have now been scattered and lost. I also wonder if some of them have ended up in secret vaults of the Smithsonian Institution.**

**11. FLORIDA:**

**Skeletons 8 feet long, in the sand of an island off Southern Florida - 1936 (Ibid., p.55)**

**12. CRITTENDON, ARIZONA:**

**A huge stone sarcophagus containing a granite mummy case (carved in the likeness of the body), for the body of a human more than 12 feet tall, who had 6 toes on each foot - 1891 (Frank Edwards, Stranger Than Science, p.78)**

**13. WINSLOW, ARIZONA:**

**An unbelievably enormous skull contained a gold tooth - confirming it as the skull of a giant man (Brad Steiger Worlds Before Our Own, p.52)**

**14. SPRING VALLEY, NEVADA:**

**A giant's leg (from knee to heel 39 inches), indicating a man 12 feet tall - 1887 (Peter Kolosimo, Not of This World, p.134)**

**15. CARSON CITY, NEVADA:**

**Human footprints 18 inches, 19 inches and 21 inches long, indicating heights of up to 12 feet - 1883 (Brad Steiger, Worlds Before Our Own, p.50)**

**16. LOVELOCK, NEVADA:**

**Skeletons found in the Humboldt lake bed near the Lovelock cave were 8½ feet long and almost 10 feet long (Lovelock Preview-Miner, June 19, 1931)**

**17. WHITE SANDS, NEW MEXICO:**

**Perfectly imprinted human footprints 22 inches long and 8 to 10 inches wide, in gypsum rock (twice the size of present day prints); the person was wearing a type of moccasin or sandal and appeared to be using a cane - 1932 (U.S. Department of the Interior Booklet, The Story of the Great White Sands)**

**18. PALUXY RIVER, TEXAS:**

**Human footprints 21 inches long walking with a stride of 7 feet, under a waterfall - 1973 (Brad Steiger, Worlds Before Our Own, pp.49-50; John C. Whitcomb & Henry M. Morris, The Genesis Flood, p.175)**

**19. CHALK MOUNTAIN, TEXAS:**

Remains of a 7 foot woman in a cave - 1974 (Brad Steiger, *Worlds Before Our Own*, p.109)

**20. COLORADO DESERT:**

Relics of a civilisation whose men were 8 or 9 feet tall - 1947

**21. BEAR CREEK, MONTANA:**

Two enormous molars 3 times as large as present day ones, in a coal mine - 1926 (Peter Kolosimo, *Not of This World*, p.134; Frank Edwards, *Stranger Than Science*, p.77)

**22. COOS BAY, OREGON:**

Human footprint 16 inches long and 7 inches wide - 1976

**23. PARKERSBURG, WEST VIRGINIA:**

Imprint of human foot 14 ½ inches long - 1896 (*The American Anthropologist*, Vol.IX, 1896)

**24. NORTH ALASKA:**

A ring was taken from a giant frozen man found under the ice by prospectors

**25. MINNESOTA:**

Giant skeleton with double rows of teeth

**26. DRESBACH, MINNESOTA:**

Bones of men over 8 feet tall (Brad Steiger, *Worlds Before Our Own*, p.53)

**27. LA CRESCENT, MINNESOTA:**

Bones of "men of huge stature"

**28. CLEARWATER, MINNESOTA:**

"Unusually large skeletons" of seven people buried head down (*Ibid.*, p.54)

**29. PINE CITY, MINNESOTA:**

A skeleton of "gigantic size" (*Ibid.*, p.54)

**30. CHATFIELD, MINNESOTA:**

Six skeletons "of enormous size" (*Ibid.*, p.54)

**31. WARREN, MINNESOTA:**

Ten skeletons "of both sexes and of gigantic size" (*Ibid.*, p.54)

**32. LOMPOCK RANCHO, CALIFORNIA:**

Soldiers digging a pit for a powder magazine hacked their way through a layer of cemented gravel, to come upon a skeleton of a man 12 feet (3.6 meters) tall. The skeleton was surrounded by carved shells, huge axes, and stone blocks covered in symbols. The giant had 2 rows of teeth. When local Indians began to attach religious significance to the finds, the authorities ordered it to be secretly buried - 1933 (Frank Edwards, *Stranger Than Science*, p.77)

**33. SANTA ROSA ISLAND, CALIFORNIA:**

Giant man with double rows of teeth (Ibid., p.77)

**34. DEATH VALLEY, CALIFORNIA:**

**Fossilised remains of a 7½ foot woman - 1898 (Brad Steiger, Worlds Before Our Own, p.107)**

**35. BRIDLEVALE FALLS, CALIFORNIA:**

**Skeleton of a woman in a tomb, who in life was 7 feet in height. (Her male companion would have been 8 feet tall.) (Ibid., pp.107-108)**

**36. CASCADE MOUNTAINS:**

**Bones of giant humans on the floor of a copper lined tunnel**

We may well wonder what becomes of these remains after they are found. Perhaps the following two incidents are typical.

**37. SANTA BARBARA, CALIFORNIA:**

A cave full of giant skeletons was found by telephone employees near Santa Barbara, California. Unfortunately, the cave entrance was sealed shut before proper excavation could be conducted.

**38. SANTA CRUZ ISLAND, CALIFORNIA:**

A giant skeleton on Santa Cruz Island, California, was sent to the National Science Foundation in Washington, D.C., where it was promptly "misplaced".

**39. CALIFORNIA:**

Austin Cooke of Lillian Rock, N.S.W., Australia, reports having seen a 10 foot human skeleton in a Californian museum.

Evolutionary anthropologists generally hate giants, because they upset their pet theories. However, the evidence points to physical degeneration, and not evolutionary improvement, as the story of life on Earth. Giants prove that the Bible account of history is the true one. And that's not a popular concept with men whose hearts are at enmity against the idea of God. The Bible theme is that we are a fallen race and lost, with no future - unless we accept our need of God and salvation through His Son.

**CENTRAL AMERICA:**

**40. SAYOPA, SONORA, MEXICO:**

**Old cemetery of humans averaging 8 feet in height - 1930 (Brad Steiger, Worlds Before Our Own, pp.54-55)**

**41. MEXICO:**

When the local population showed the Spaniards some monstrous human bones, Hernan Cortes sent one to his sovereign. It was a femur itself as high as a normal man.

**42. TEPIC, MEXICO:**

**Seven skeletons of men and women 8 to 9 feet tall - 1938 (Harold T. Wilkins, Mysteries of Ancient South America, p.192)**

**43. MEXICO CITY:**

**Enormous human bones found - 16th Century (Ibid., p.191)**

**44. EL BOQUIN, NICARAGUA:**

Skeleton of a man whose "ribs are a yard long and 4 inches wide and the

shin bone is too heavy for one man to carry" - 1936 (Brad Steiger, Worlds Before Our Own, p.55)

#### **SOUTH AMERICA:**

##### **45. SOUTH AMERICA:**

Monstrous bones, including a femur as high as a normal present-day man (Peter Kolosimo, Not of This World, p.133)

##### **46. SAN JULIAN:**

**Men over 8 feet tall seen by Drake and later explorers - 1578 onward (Ibid., p.133)**

##### **47. SOUTH AMERICAN COAST:**

Living men up to 11 feet-8 inches encountered by some travellers, and skeletons of similar length seen by others - 1615 (Ibid., p.133)

##### **48. MANTA, ECUADOR:**

**Bones of giants "of huge greatness" - 1560 (Harold T. Wilkins, Mysteries of Ancient South America, pp.191-192)**

##### **49. MANTA, ECUADOR:**

**Skeletons of 8 foot giants found in a cave behind great stalagmites - 1928 (Ibid., pp.33,192)**

##### **50. CUZCO, PERU:**

**A tomb was found containing huge human bones - 1560 (Ibid., p.191)**

##### **51. TIAHUANACO, BOLIVIA:**

Skulls are on display in the museum between the Puerta del Sol and the templete (half-buried temple). The skulls are of men who were at least 10 feet tall. One skull is 14 inches wide and high. (Robert Charroux, Lost Worlds, p.54)

##### **52. PATAGONIA, ARGENTINA:**

Men twice the height of today's average humans were seen by Magellan's men - 1520 (Peter Kolosimo, Not of This World, p.133)

##### **53. PATAGONIA:**

A tribe of men up to 9 foot-9 inches was reported in the interior by Spanish authorities (1712) and again by the English Byron (1764) (Ibid.)

#### **ASIA:**

##### **54. JAVA, INDONESIA:**

**Bones of men who were 9 feet tall and who weighed 600 to 700 pounds (four times as big as modern man) - 1944**

##### **55. GARGAYAN, PHILIPPINES:**

A human skeleton 17 feet tall (Peter Kolosimo, Timeless Earth, p.30)

##### **56. SOUTH-EAST CHINA:**

**Bones of humans over 10 feet tall (Ibid., p.30)**

##### **57. HONG KONG and CHINA:**

Teeth 6 times greater in volume than those of modern man, standing in chemist shops for use as powder aphrodisiacs, indicating giants of 13 feet

height - 1937 to 1941

The giant teeth found in China by the German-Dutch palaeontologist G.H.R. von Koenigswald around 1935 in a Chinese herbal shop, were dubbed "dragon's teeth". Various authorities who studied them noticed that they bore a striking resemblance to human teeth, but they were twice as big.

The owner of the teeth, they calculated, would have had to have been around 11.8 feet (3.6 meters) tall - and would have weighed in at 694 pounds (315 kilograms).

As a result, some paleontologists were led to speculate that modern humans might have descended from "giant" ancestors. Modern science, however, was adamant that the teeth were from "giant extinct apes".

John Mount, writing in Nexus magazine (August-September, 2001) comments:

"Isn't it laughable that, ever since Darwin's time, science has been trying to make a man out of a monkey? Now, faced with the possibility of giant humans, they are trying to make monkeys out of men!"

#### **58. LHASA, TIBET:**

Three gold figures in open coffins, nude, two males, one female. Every line, every mark faithfully reproduced by the gold. But the size! The female quite 10 feet long, and the larger of the two males not under 15 feet (Serge Hutin, Fantastic Civilizations, p.124)

#### **59. CEYLON:**

**Remains of men who were 13 feet tall (Peter Kolosimo, Timeless Earth, p.30)**

#### **60. TURA, ASSAM, INDIA:**

**A human skeleton 11 feet tall (Ibid., p.31)**

#### **61. SIMLA, HINDOSTAN:**

Human footprints 24 inches long and 11 inches wide, suggesting a man 14 feet tall - 1938 (Harold T. Wilkins, Mysteries of Ancient South America, p.194)

#### **62. NORTHERN ISRAEL:**

**Fossilised skeletons of a race of giants found both in strata and in caves**

#### **63. TURKEY:**

**I have personally handled a human fingerbone which is twice the length of the average adult bone today.**

#### **64. TURKEY:**

In the Hittite Museum in Ankara, Turkey, I tracked down a report by a museum guide that he had seen an 18 foot granite sarcophagus in a back room of the museum.

#### **65. TURKEY:**

Some time ago, on the reception counter of the Erzurum Hotel in Dogubayazit, where we stay on trips to Turkey, a giant human skull was put

on display. You could insert your whole head inside its jaws!

**66. TURKEY:**

In the late 1950's, during road construction in south-east Turkey (in the Euphrates Valley), many tombs were uncovered, which contained the remains of giant humans.

At two sites the leg bones were measured to be about 120 centimeters (47.24 inches).

Joe Taylor, Director of the Mt. Blanco Fossil Museum, in Crosbyton, Texas, was commissioned to sculpt an anatomically correct, and to scale, human femur of one of these ancient men.

This giant stood some 14-16 feet tall, and had 20-22 inch long feet. His or her finger tips, with arms to their sides, would be about 6 feet above the ground.

**AFRICA:**

**67. NORTH OF N.GUIGMI, AFRICA:**

**Skeleton more than 8 feet tall**

**68. A NECROPOLIS in the SAHARA:**

**Graves 20 feet long containing men 9 to 10 feet in height (Robert Charroux, The Mysterious Unknown, p.107)**

**69. LAKE ELYASI, CENTRAL AFRICA:**

**Bones of gigantic men - 1936**

**70. TAUNGS, CAPE PROVINCE, SOUTH AFRICA:**

**Among remains of extinct baboons, antelopes and lizards "larger than any living types" was found a fossil man described as "a near giant" - 1947**

**EUROPE:**

**71. CAUSASUS MOUNTAINS, U.S.S.R.**

**Skeletons of men 9 feet 1 inch to 10 feet 2 inches found by Soviet anthropologists (Peter Kolosimo, Not of This World, pp.134-135)**

**72. NORWAY:**

**Tremendous human arm, leg and head bones (Harold T. Wilkins, Mysteries of Ancient South America, p.194)**

**73. FRANCE:**

**Bones found under a dolmen, of men 8 feet 6 inches to 10 feet tall (Peter Kolosimo, Timeless Earth, p.31)**

**74. SPAIN:**

**A 22 foot skeleton was found in 1705 and the thigh bone preserved at Valencia, Spain (Brad Steiger, Worlds Before Our Own, p.51)**

**75. VALENCIA, SPAIN:**

**Another skeleton was found, the skull of which allegedly held a bushel of corn (Ibid., p.51)**

**76. ITALY:**

**A body exhumed in Calabria measured 18 Roman feet. Average weight of the molars was one ounce (Ibid., pp.51-52)**

**77. SCOTLAND:**

The bones of a 14 foot man were preserved for many years in Scotland (Ibid., p.52)

**78. ENGLAND:**

The fossilised body of a man 12 feet 2 inches tall was propped up in a London railway station in 1895

We actually have a photograph of this one. It was propped up for viewing against a 19th century railway carriage. It totally dwarfed the back of the railway carriage.

An extract and photograph from the British Strand magazine of December 1895, reprinted in W.G. Wood-Martin's book *Traces of the Elder Faiths of Ireland*, mentions this fossilised giant that had been found during mining operations in County Antrim, Ireland:

"Pre-eminent among the most extraordinary articles ever held by a railway company is the fossilised Irish giant, which is at this moment lying at the London and North-Western Railway Company's Broad-street goods depot, and a photograph of which is reproduced here...

"This monstrous figure is reputed to have been dug up by a Mr Dyer whilst prospecting for iron ore in County Antrim. The principal measurements are: entire length, 12 feet 2 inches; girth of chest, 6 feet 6 inches; and length of arms, 4 feet 6 inches. There are six toes on the right foot. The gross weight is 2 tons 15 cwt; so that it took half a dozen men and a powerful crane to place this article of lost property in position for the Strand magazine artist.

"Dyer, after showing the giant in Dublin, came to England with his queer find and exhibited it in Liverpool and Manchester at sixpence a head, attracting scientific men as well as gaping sightseers. Business increased and the showman induced a man named Kershaw to purchase a share in the concern. In 1876, Dyer sent his giant from Manchester to London by rail; the sum of £4 2s 6d being charged for carriage by the company, but never paid.

"Evidently Kershaw knew nothing of the removal of the 'show', for when he discovered it he followed in hot haste, and, through a firm of London solicitors, moved the Court of Chancery to issue an order restraining the company from parting with the giant, until the action between Dyer and himself to determine the ownership was disposed of. The action was never brought to an issue."

Unfortunately we don't know what happened after this.

It is unfortunate that such finds often disappear and we never hear of them again.

Thankfully, a reporter took a photograph.

**AUSTRALIA:**

**79. UPPER MACLEAY RIVER, NSW:**

Footprint 14½ inches from toe to beginning of instep; another with a 4 inch toe and total toe span of 10 inches, suggesting a body height of 17 feet

**80. Cowra, Nsw:**

Fossilised Print Preserved In Mudstone, 2 Feet 5 Inches In Length By 15 Inches Across The Toes

**81. Bathurst, Nsw:**

**Prospectors Working In The Bathurst District In The 1930s Frequently Reported Coming Across Numerous Large Human Footprints Fossilised In Shoals Of Red Jasper.**

**82. Bathurst, Nsw:**

Even More Impressive Were Fossil Deposits Found By Well Known Naturalist Rex Gilroy Around Bathurst. He Excavated From A Depth Of 6 Feet (2 Meters) Below The Surface A Fossil Lower Black Molar Tooth Measuring 67 Mm In Length By 50 Mm X 42 Mm Across The Crown. If His Measurements Are Correct, The Owner Would Have Been At Least 25 Feet Tall, Weighing Well Over 1,000 Lbs!

**83. Gympie, Queensland:**

**A Farmer, Keith Walker, Was Ploughing His Field When He Turned Up The Large Fragment Of The Back Portion Of A Jaw Which Still Possessed The Hollow For A Missing Lower Black Molar Tooth. This Is Now In Rex Gilroy's Possession. (Rex, By The Way, Currently Operates A Butterfly Museum Near Tamworth, Nsw.) The Owner Of The Tooth Would Have Stood At 10 Feet Tall.**

**84. Blue Mountains, Nsw:**

**In The Megalong Valley In The Blue Mountains, A Mr P. Holman Found In Ironstone Protruding From A Creek Bank The Deeply Impressed Print Of A Large Human-Like Foot. The Print Was That Of The Instep, With All 5 Toes Clearly Shown. This Footprint Measures 7 Inches Across The Toes. Had The Footprint Been Complete It Would Have Been At Least 2 Feet (60 Centimeters) In Length, Appropriate To A 12 Foot Human. However, The Largest Footprint Found On The Blue Mountains Could Only Have Belonged To A Man 20 Feet Tall!**

**85. Penrith, Nsw:**

A Set Of 3 Huge Footprints Was Discovered Near Mulgoa, South Of Penrith. These Prints, Each Measuring 2 Feet Long And 7 Inches Across The Toes, Are 6 Feet Apart, Indicating The Stride Of The 12foot Giant Who Left Them. These Prints Were Preserved By Volcanic Lava And Ash Flows Which "Occurred Millions Of Years" Before Man Is Supposed To Have Appeared On The Australian Continent (If One Is To Believe The Evolutionary Theory)!

**86. Kempsey, Nsw:**

**Noel Reeves Found Monstrous Footprints Near Kempsey, In Sandstone Beds On The Upper Macleay River. One Print Shows A Toe 4 Inches (10 Centimeters) Long And The Total Toe-Span Is 10 Inches (25centimeters) - Suggesting That The Owner Of The Print May Have**

**Been 17 Feet Tall.****87. Bathurst And Dubbo, Nsw:**

**A Fossicker Searching The Winburndale River North Of Bathurst Discovered A Large Quartzitised Fossil Human Molar Tooth, Far Too Big For Any Normal Modern Man. A Similar Find Was Made Near Dubbo.**

**88. Gympie, Queensland:**

**Human Jaw, Consistent With A Body Height Of 10 Feet**

**[New Zealand And Pacific:](#)****89. North Island, Nz:**

**In The Urewera Country Skulls Have Been Found (In Caves) Which Measure 18 Inches (45 Centimeters) In Width**

**90. North Island, Nz:**

**Mrs Yvonne Stevens, Auckland, Reports That There Are Graves On The Coromandel Peninsula Containing Skeletons About 12 Feet Long.**

**91. Nan Madol, Caroline Islands:**

**An Old Pohnpei Native Told David Hatcher Childress That He Had Found A Human Femur In The Jungle That Was "Twice As Big As A Normal Man's." (David Hatcher Childress, Ancient Micronesia, P.34)**

**92. Kiribati:**

**On 16 Islands In The Kiribatis, Are Human Footprints Impressed Into Rock When It Was Soft. Most Have 6 Toes On Each Foot. The Largest Are Up To 3 Feet Long, And Very Clear, With The Toes, Heels And Outline Distinct, And Indicate People Up To 12 Feet Tall. (David Hatcher Childress, Lost Cities Of Ancient Lumeria And The Pacific, P.193)**

**93. New Zealand:**

**On Waiheke Island, About 1980, Frank Drumm Was Clearing Land For A Lifestyle Subdivision Near The Auckland River Flats. He Accidentally Uncovered Human Skeletons 9 To 12 Feet In Length. He Hastily "Covered Them Up. I Was Scared Witless," He Said.**

**94. New Zealand:**

**George Ford Of Warkworth Reported To Me That During A Visit To Great Barrier Island He Was Given The Location Of A Cave Near Rangiwhakaea Bay, Which Contains Giant Skeletons. I Possess A Map Of The Location And Hope To Organise An Expedition.**

**95. New Zealand:**

**In The Karangahake George, Rex And Heather Gilroy Uncovered Human Footprints Up To 18½ Inches (46 Centimeters) In Length By 12 Inches (29.5 Centimeters) Wide Across The Toes And 9½ Inches (24centimeters) Wide At The Heel. March 2000**

**96. Fiji:**

**In Fiji, I Was Told By Vasiti Ritova Of The Daily Post That During Digging In The Sigatoka Sand Dunes, There Was Uncovered A Forearm As Long As The Total Length Of My Arm From Fingers To Shoulder. Then Progressively,**

Remains Of Men, Women And Children Were Found, Who Were Giants.  
Work Continued Until 1992.

**96. Rotuma:**

**We Are Currently Preparing For An Expedition To The Remote, Unspoilt Pacific Island Of Rotuma. Just 14 Kilometers Long, And Volcanic, This Beautiful Island Was Once Home To A Race Of Giants. When The Only Road Was Built In 1927, The Labourers Uncovered An Old Cemetery Containing Bones Of A Size That Indicated They Belonged To Bodies At Least 12 Feet Tall. They Quickly And Fearfully Re-Buried All The Bones And Changed The Course Of The Road. Coast Guards On Top Of Mount Sororoa Were Building A Watch House. As They Dug Holes For The Corner Posts, They Uncovered Shin Bones Over 3 Feet (1meter) Long. Again, Only A 12 Foot Man Would Have Leg Bones That Size.**

**97. Rotuma:**

**In 1984, Kijian Taksas Was Supervising The Digging Of A New Grave. The Workers Unearthed An Ancient Shin Bone. Kijian Placed One End Of It On The Ground And Measured To Her Hip Bone - Almost 3 Feet Long.**

The Other Day I Received A Phone Call From A Man Asking If I Could Track Down A German Scientific Report Of 25 Foot Human Remains Having Been Found In Germany.

Frankly, We Don't Know For Sure The Size Of The Largest Humans Of The Past. Remains Suggesting 12 To 15 Feet Are Fairly Common, But Clues Suggesting 20 To 25 Feet Also Crop Up From Time To Time.

In N.S.W., Australia, Museum Curator Rex Gilroy Has Discovered And Photographed Indisputably Human Footprints (Now Fossilized) Which Would Indicate, In Proportion, An Individual Who Stood 25 Feet Tall!

Does This Seem Far-Fetched?

I Shall Probably Be Straining Credulity If I Report:

- A Human Thigh Bone 8 Feet 4 Inches Long From Mexico.
- Human Skeletons Unearthed Near Palermo, Sicily, In 1548 And 1550, Measuring 30 Feet, 33 Feet And 30 Feet.
- Two Human Skeletons Unearthed Near Athens, Greece, In Recent Centuries (One 34 Feet Long, The Other 36 Feet Long).
- A Skeleton Reportedly 29 Feet In Length Found In 1456 Near The Rhone River.

This Is As Far As I Dare Go. These Are Well Attested And Supposedly Genuine (Although Hoaxes Are Possible In Some Instances.)

**Other Larger Remains Have Been Reported Through History, But One Is Inclined To Ask, How Big Was It Possible For A Human To Grow?**

**We Have To Admit We Cannot Know. But When We See The Size Of Some Fossil Animals, In Comparison To The Same Species Today, We May Well Wonder How Much We Have Reduced In Size Compared With**

## **The Greatest Giants Who Ever Trod This Earth.**

**Even Today, We Have A Great Difference In Size Between The Tallest Living People And Pygmies.**

**It May Well Be Asked, If Many Animals Have "Devolved" To As Much As A Quarter Of Their Previous Height, Might Not Man? It's An Interesting Question.**

## CHAPTER 7:

### MEN WITH 6 FINGERS AND TOES

**In this book, we have noted an interesting feature of some of the ancient giants - their endowment of 6 digits on hands and/or feet. These have been found in various parts of the world:**

- § Tennessee River, USA - giant human footprints with 6 toes**
- § Crittendon, Arizona, USA - sarcophagus of a giant who sported 6 toes on each foot**
- § County Antrim, Ireland - fossilised body of a giant with 6 toes on the right foot**
- § Kiribati (Pacific Ocean) - a number of footprints of giant men, most of them with 6 toes on each foot**

In Dead Men's Secrets (p. 303) I referred to a report by the chief of an Amazon tribe concerning some preserved human remains in an underground chamber in Brazil. The corpses had 6 fingers on each hand and 6 toes on each foot.

Interestingly, in two Old Testament books is written the testimony of eyewitnesses to that very same peculiarity around 1000 BC in the ancient land of Canaan (modern day Israel):

"And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant" (1 Chronicles 20:6; compare 2 Samuel 21:20).

**Appendix I - 358 Prophecies Of Jesus, The Messiah,  
The Son Of God, The Son Of Man.**

## 358 Prophecies Of Jesus, The Messiah, The Son Of God, The Son Of Man.

This was originally a Table down loaded from a website (I'm not sure if this was the website; there are several out there with this title.)

<http://www.accordingtothescriptures.org/prophecy/353prophecies.html>. From which it was provided by the courtesy of John Hooper UK

358 Prophecies Fulfilled in Jesus Christ

*"Lo, I come: in the volume of the book it is written of me" (Psalm 40:7).*

*"The testimony of Jesus is the spirit of prophecy" (Rev 19:10).*

*"...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Jesus Christ, Lk 24:44).*

*"For had ye believed Moses, ye would have believed me: for he wrote of me." (Jesus Christ, Jo 5:46).*

*"To Him give all the prophets witness" (Ac 10:43).*

O.T. Scripture	Prophecy	N.T. Fulfillment
1. Gen. 3:15	Seed of a woman (virgin birth)	Gal 4:4-5, Mat 1:18
2. Gen. 3:15	He will bruise Satan's head	Heb 2:14, 1Jo 3:8
3. Gen. 3:15	Christ's heel would be bruised with nails on the cross	Mat 27:35, Lk 24:39-40
4. Gen 4:1	Woman to give birth to The LORD. (Heb. appositive) <sup>108</sup>	Is 7:14; Mat 1:18-25; Lk 1:26-38, 2:1-7; Jn 1:1-2, 14.
5. <u>Gen. 5:24</u>	<u>The bodily ascension to heaven illustrated</u>	<u>Mk 16:19, Rev. 12:5</u>
6. <u>Gen. 9:26, 27</u>	<u>The God of Shem will be the Son of Shem</u>	<u>Lk 3:23-36</u>
7. Gen. 12:3	Seed of Abraham will bless all nations	Gal 3:8, Ac 3:25, 26
8. Gen. 12:7	The Promise made to Abraham's Seed	Gal 3:16
9. Gen. 14:18	A priest after the order of Melchizedek	Heb 6:20
10. Gen. 14:18	King of Peace and Righteousness	Heb 7:2
11. Gen. 14:18	The Last Supper foreshadowed	Mat 26:26-29
12. Gen. 17:19	Seed of Isaac (Gen. 21:12)	Ro 9:7
13. Gen. 22:8	The Lamb of God promised	Jo 1:29
14. Gen. 22:18	As Isaac's seed, will bless all nations	Gal 3:16
15. Gen. 26:2-5	The Seed of Isaac promised as the Redeemer	Heb 11:18
16. Gen. 28:12	The Bridge to heaven	Jo 1:51
17. Gen. 28:14	The Seed of Jacob	Lk 3:34
18. <u>Gen. 49:10</u>	<u>The time of His coming</u>	<u>Lk 2:1-7; Gal 4:4</u>
19. Gen. 49:10	The Seed of Judah	Lk 3:33

<sup>108</sup> AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Second Edition 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs. This should be obvious from at least the following N.T. Ref. Rom 10:9-10. "Believe that Jesus, the Messiah, is LORD; Grk Kurios; Heb YaHoV<sup>c</sup>H.

20.	Gen. 49:10	Called Shiloh or One Sent	Jo 17:3
21.	Gen. 49:10	Messiah to come before Judah lost identity	Jo 11:47-52
22.	Gen. 49:10	Unto Him shall the obedience of the people be	Jo 10:16
23.	Ex. 3:13-15	The Great "I AM"	Jo 4:26, 8:58
24.	Ex. 12:3-6	The Lamb presented to Israel 4 days before Passover	Mk 11:7-11
25.	Ex. 12:5	A Lamb without blemish	Heb 9:14; 1Pe 1:19
26.	Ex. 12:13	The blood of the Lamb saves from wrath	Ro 5:8
27.	Ex. 12:21-27	Christ is our Passover	1Co 5:7
28.	Ex. 12:46	Not a bone of the Lamb to be broken	Jo 19:31-36
29.	Ex. 15:2	His exaltation predicted as Yeshua	Ac 7:55, 56
30.	Ex. 15:11	His Character-Holiness	Lk 1:35; Ac 4:27
31.	Ex. 17:6	The Spiritual Rock of Israel	1Co 10:4
32.	Ex. 33:19	His Character-Merciful	Lk 1:72
33.	Lev. 1:2-9	His sacrifice a sweet smelling savor unto God	Eph 5:2
34.	Lev. 14:11	The leper cleansed-Sign to priesthood	Lk 5:12-14; Ac 6:7
35.	Lev. 16:15-17	Prefigures Christ's once-for-all death	Heb 9:7-14
36.	Lev. 16:27	Suffering outside the Camp	Mat 27:33; Heb. 13:11, 12
37.	Lev. 17:11	The Blood-the life of the flesh	Mat 26:28; Mk 10:45
38.	Lev. 17:11	It is the blood that makes atonement	Rom. 3:23-24; 1Jo 1:7
39.	Lev. 23:36-37	The Drink-offering: "If any man thirst"	Jo 7:37
40.	Num. 9:12	Not a bone of Him broken	Jo 19:31-36
41.	Num. 21:9	The serpent on a pole-Christ lifted up	Jo 3:14-18, 12:32
42.	Num 23:19, Da 7:13	The Son of Man - 85 OT, 81 ver.NT	Mt 8:20, . . .Jo 12:34, 13:21.
43.	Num. 24:17	Time: "I shall see him, but not now."	Jo 1:14; Gal 4:4
44.	Deut. 18:15	"This is of a truth that prophet."	Jo 6:14
45.	Deut. 18:15-16	"Had ye believed Moses, ye would believe me."	Jo 5:45-47
46.	Deut. 18:18	Sent by the Father to speak His word	Jo 8:28, 29
47.	Deut. 18:19	Whoever will not hear must bear his sin	Ac 3:22-23
48.	Deut. 21:23	Cursed is he that hangs on a tree	Gal 3:10-13
49.	Joshua 5:14-15	The Captain of our salvation	Heb 2:10
50.	Ruth 4:4-10	Christ, our kinsman, has redeemed us	Eph 1:3-7
51.	1 Sam. 2:35	A Faithful Priest	Heb. 2:17, 3:1-3, 6, 7:24-25
52.	1 Sam. 2:10	Shall be an anointed King to the Lord	Mt. 28:18, Jo 12:15
53.	2 Sam. 7:12	David's Seed	Mat 1:1
54.	2 Sam. 7:13	His Kingdom is everlasting	2Pe 1:11
55.	2 Sam. 7:14a	The Son of God	Lk 1:32, Ro 1:3-4
56.	2 Sam. 7:16	David's house established forever	Lk 3:31; Rev. 22:16
57.	2 Ki. 2:11	The bodily ascension to heaven illustrated	Lk 24:51
58.	1 Chr. 17:11	David's Seed	Mat 1:1, 9:27
59.	1 Chr. 17:12-13	To reign on David's throne forever	Lk 1:32, 33
60.	1 Chr. 17:13	"I will be His Father, He...my Son."	Heb 1:5
61.	Job 9:32-33	Mediator between man and God	1 Tim 2:5
62.	Job 19:23-27	The Resurrection predicted	Jo 5:24-29
63.	Psa. 2:1-3	The enmity of kings foreordained	Ac 4:25-28
64.	Psa. 2:2	To own the title, Anointed (Christ)	Jo 1:41, Ac 2:36
65.	Psa. 2:6	His Character-Holiness	Jo 8:46; Rev 3:7
66.	Psa. 2:6	To own the title King	Mat 2:2

67.	Psa. 2:7	Declared the Beloved Son	Mat 3:17, Ro 1:4
68.	Psa. 2:7, 8	The Crucifixion and Resurrection intimated	Ac 13:29-33
69.	Psa. 2:8, 9	Rule the nations with a rod of iron	Rev 2:27, 12:5, 19:15
70.	Psa. 2:12	Life comes through faith in Him	Jo 20:31
71.	Psa. 8:2	The mouths of babes perfect His praise	Mat 21:16
72.	Psa. 8:5, 6	His humiliation and exaltation	Heb 2:5-9
73.	Psa. 9:7-10	Judge the world in righteousness	Ac 17:31
74.	Psa. 16:10	Was not to see corruption	Ac 2:31, 13:35
75.	Psa. 16:9-11	Was to arise from the dead	Jo 20:9
76.	Psa. 17:15	The resurrection predicted	Lk 24:6
77.	Psa. 18:2-3	The horn of salvation	Lk 1:69-71
78.	Psa. 22:1	Forsaken because of sins of others	2 Co 5:21
79.	Psa. 22:1	"My God, my God, why hast thou forsaken me?"	Mat 27:46
80.	Psa. 22:2	Darkness upon Calvary for three hours	Mat 27:45
81.	Psa. 22:7	They shoot out the lip and shake the head	Mat 27:39-44
82.	Psa. 22:8	"He trusted in God, let Him deliver Him"	Mat 27:43
83.	Psa. 22:9-10	Born the Saviour	Lk 2:7
84.	Psa. 22:12-13	They seek His death	Jo 19:6
85.	Psa. 22:14	His blood poured out when they pierced His side	Jo 19:34
86.	Psa. 22:14, 15	Suffered agony on Calvary	Mk 15:34-37
87.	Psa. 22:15	He thirsted	Jo 19:28
88.	Psa. 22:16	They pierced His hands and His feet	Jo 19:34, 37; 20:27
89.	Psa. 22:17, 18	Stripped Him before the stares of men	Lk 23:34, 35
90.	Psa. 22:18	They parted His garments	Jo 19:23, 24
91.	Psa. 22:20, 21	He committed Himself to God	Lk 23:46
92.	Psa. 22:20, 21	Satanic power bruising the Redeemer's heel	Heb 2:14
93.	Psa. 22:22	His Resurrection declared	Jo 20:17
94.	Psa. 22:27-28	He shall be the governor of the nations	Col 1:16
95.	Psa. 22:31	"It is finished"	Jo 19:30, Heb. 10:10, 12, 14, 18
96.	Psa. 23:1	"I am the Good Shepherd"	Jo 10:11, 1Pe 2:25
97.	Psa. 24:3	His exaltation predicted	Ac 1:11; Ph 2:9
98.	Psa. 30:3	His resurrection predicted	Ac 2:32
99.	Psa. 31:5	"Into thy hands I commit my spirit"	Lk 23:46
100.	Psa. 31:11	His acquaintances fled from Him	Mk 14:50
101.	Psa. 31:13	They took counsel to put Him to death	Mt. 27:1, Jo 11:53
102.	Psa. 31:14, 15	"He trusted in God, let Him deliver him"	Mat 27:43
103.	Psa. 34:20	Not a bone of Him broken	Jo 19:31-36
104.	Psa. 35:11	False witnesses rose up against Him	Mat 26:59
105.	Psa. 35:19	He was hated without a cause	Jo 15:25
106.	Psa. 38:11	His friends stood afar off	Lk 23:49
107.	Psa. 38:12	Enemies try to entangle Him by craft	Mk 14:1, Mt. 22:15
108.	Psa. 38:12-13	Silent before His accusers	Mat 27:12-14
109.	Psa. 38:20	He went about doing good	Ac 10:38
110.	Psa. 40:2-5	The joy of His resurrection predicted	Jo 20:20
111.	Psa. 40:6-8	His delight-the will of the Father	Jo 4:34, Heb. 10:5-10
112.	Psa. 40:9	He was to preach the Righteousness in Israel	Mat 4:17
113.	Psa. 40:14	Confronted by adversaries in the Garden	Jo 18:4-6
114.	Psa. 41:9	Betrayed by a familiar friend	Jo 13:18
115.	Psa. 45:2	Words of Grace come from His lips	Jo 1:17, Lk 4:22

116.	Psa. 45:6	To own the title, God or Elohim	Heb 1:8
117.	Psa. 45:7	A special anointing by the Holy Spirit	Mt. 3:16; Heb. 1:9
118.	Psa. 45:7, 8	Called the Christ (Messiah or Anointed)	Lk 2:11
119.	Psa. 45:17	His name remembered forever	Eph 1:20-21, Heb. 1:8
120.	Psa. 55:12-14	Betrayed by a friend, not an enemy	Jo 13:18
121.	Psa. 55:15	Unrepentant death of the Betrayer	Mat 27:3-5; Ac 1:16-19
122.	Psa. 68:18	To give gifts to men	Eph 4:7-16
123.	Psa. 68:18	Ascended into Heaven	Lk 24:51
124.	Psa. 69:4	Hated without a cause	Jo 15:25
125.	Psa. 69:8	A stranger to own brethren	Jo 1:11, 7:5
126.	Psa. 69:9	Zealous for the Lord's House	Jo 2:17
127.	Psa. 69:14-20	Messiah's anguish of soul before crucifixion	Mat 26:36-45
128.	Psa. 69:20	"My soul is exceeding sorrowful."	Mat 26:38
129.	Psa. 69:21	Given vinegar in thirst	Mat 27:34
130.	Psa. 69:26	The Saviour given and smitten by God	Jo 17:4; 18:11
131.	Psa. 72:10, 11	Great persons were to visit Him	Mat 2:1-11
132.	Psa. 72:16	The corn of wheat to fall into the Ground	Jo 12:24-25
133.	Psa. 72:17	Belief on His name will produce offspring	Jo 1:12, 13
134.	Psa. 72:17	All nations shall be blessed by Him	Gal 3:8
135.	Psa. 72:17	All nations shall call Him blessed	Jo 12:13, Rev. 5:8-12
136.	Psa. 78:1-2	He would teach in parables	Mat 13:34-35
137.	Psa. 78:2b	To speak the Wisdom of God with authority	Mat 7:29
138.	Psa. 80:17	The Man of God's right hand	Mk 14:61-62
139.	Psa. 88	The Suffering and Reproach of Calvary	Mat 27:26-50
140.	Psa. 88:8	They stood afar off and watched	Lk 23:49
141.	Psa. 89:27	Firstborn	Col 1:15, 18
142.	Psa. 89:27	Emmanuel to be higher than earthly kings	Lk 1:32, 33
143.	Psa. 89:35-37	David's Seed, throne, kingdom endure forever	Lk 1:32, 33
144.	Psa. 89:36-37	His character-Faithfulness	Rev 1:5, 19:11
145.	Psa. 90:2	He is from everlasting (Micah 5:2)	Jo 1:1
146.	Psa. 91:11, 12	Identified as Messianic; used to tempt Christ	Lk 4:10, 11
147.	Psa. 97:9	His exaltation predicted	Ac 1:11; Eph 1:20
148.	Psa. 100:5	His character-Goodness	Mat 19:16, 17
149.	Psa. 102:1-11	The Suffering and Reproach of Calvary	Jo 19:16-30
150.	Psa. 102:25-27	Messiah is the Preexistent Son	Heb 1:10-12
151.	Psa. 109:25	Ridiculed	Mat 27:39
152.	Psa. 110:1	Son of David	Mat 22:42-43
153.	151. Psa. 110:1	To ascend to the right-hand of the Father	Mk 16:19
154.	152. Psa. 110:1	David's son called Lord	Mat 22:44, 45
155.	Psa. 110:4	A priest after Melchizedek's order	Heb 6:20
156.	Psa. 112:4	His character-Compassionate, Gracious, et al	Mat 9:36
157.	Psa. 118:17, 18	Messiah's Resurrection assured	Lk 24:5-7; 1Cor. 15:20
158.	Psa. 118:22, 23	The rejected stone is Head of the corner	Mat 21:42, 43
159.	Psa. 118:26a	The Blessed One presented to Israel	Mat 21:9
160.	Psa. 118:26b	To come while Temple standing	Mat 21:12-15
161.	Psa. 132:11	The Seed of David (the fruit of His Body)	Lk 1:32, Act 2:30
162.	Psa. 129:3	He was scourged	Mat 27:26
163.	Psa. 138:1-6	The supremacy of David's Seed amazes kings	

			Mat 2:2-6
164.	Psa. 147:3, 6	The earthly ministry of Christ described	Lk 4:18
165.	Prov. 1:23	He will send the Spirit of God	Jo 16:7
166.	Prov. 8:23	Foreordained from everlasting	Rev. 13:8, 1Pe 1:19-20
167.	Song. 5:16	The altogether lovely One	Jo 1:17
168.	Isa. 2:3	He shall teach all nations	Jo 4:25
169.	Isa. 2:4	He shall judge among the nations	Jo 5:22
170.	Isa. 6:1	When Isaiah saw His glory	Jo 12:40-41
171.	Isa. 6:8	The One Sent by God	Jo 12:38-45
172.	Isa. 6:9-10	Parables fall on deaf ears	Mat 13:13-15
173.	Isa. 6:9-12	Blinded to Christ and deaf to His words	Ac 28:23-29
174.	Isa. 7:14	To be born of a virgin	Lk 1:35
175.	173. Isa. 7:14	Called Emmanuel	Matt 1:18-23, 1Tim. 3:16
176.	Isa. 8:8	To be Emmanuel-God with us	Mat 28:20
177.	Isa. 8:14	A stone of stumbling, a Rock of offense	1Pe 2:8
178.	Isa. 9:1, 2	His ministry to begin in Galilee	Mat 4:12-17
179.	Isa. 9:6	A child [03206 יָלַד yeled] born-Humanity	Lk 1:31
180.	Isa. 9:6	A Son [01121 בֶּן ben] given - Deity. Son...given—(Ps 2:7). God's gratuitous gift, on which man had no claim (Joh 3:16). Lk 1:32, Jo 1:14, 1Tim. 3:16	
181.	Isa. 9:6	Declared to be the Son of God with power	Ro 1:3, 4
182.	Isa. 9:6	The Wonderful One, פֶּלֶא Peleh	Lk 4:22
183.	Isa. 9:6	The Counsellor, יוֹעֵץ Yaatz	Mat 13:54
184.	Isa. 9:6	The Mighty God, אֵל גִּבּוֹר El Gibor	1Cor. 1:24, Titus 2:3
185.	Isa. 9:6	The Everlasting Father, אָבִי-עַד 'Avi 'Adth	Jo 8:58, 10:30
186.	184. Isa. 9:6	The Prince of Peace, שָׁר-שָׁלוֹם Sar Shalom	Jo 16:33
187.	185. Isa. 9:7	To establish an everlasting kingdom	Lk 1:32-33
188.	186. Isa. 9:7	His Character-Just	Jo 5:30
189.	187. Isa. 9:7	No end to his Government, Throne, and Peace	Lk 1:32-33
190.	188. Isa. 11:1	Called a Nazarene-the Branch, Netzer	Mat 2:23
191.	189. Isa. 11:1	A rod out of Jesse-Son of Jesse	Lk 3:23, 32
192.	190. Isa. 11:2	Anointed One by the Spirit	Mat 3:16, 17, Ac 10:38
193.	191. Isa. 11:2	His Character-Wisdom, Knowledge, et al	Col 2:3
194.	192. Isa. 11:3	He would know their thoughts	Lk 6:8, Jo 2:25
195.	193. Isa. 11:4	Judge in righteousness	Ac 17:31
196.	194. Isa. 11:4	Judges with the sword of His mouth	Rev. 2:16, 19:11, 15
197.	195. Isa. 11:5	Character: Righteous & Faithful	Rev. 19:11
198.	196. Isa. 11:10	The Gentiles seek Him	Jo 12:18-21
199.	Isa. 12:2		

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Behold, God (is) my Savior. is a literal translation. The fact that Jesus is my Savior, Jesus Grk. Ἰησοῦς, LXX Jos 1:1 = ἰησοῖ DMS > Ἰησοῦς Iesus; which in Hebrew is: Heb. יהושוע Yehowshuwa' = Joshua or: Jehovah is Salvation. Behold, God is my salvation.

I will trust /Him/ and not be afraid.  
 Because Yah, the LORD<sup>109</sup>,  
 is my strength and my song,  
 He has become my salvation.” {#Ex 15:2 Ps 118:14 }

ב הַנְּהָ אֵל יְשׁוּעָתִי  
 אֶבְטַח, וְלֹא אֶפְקֹד:  
 כִּי-עָזִי וְזַמְרַת יְהוָה יְהוּהָ,  
 וַיְהִי-לִי לְיִשׁוּעָה.

Mat 1:21 21 She will give birth to a son, and you are to name Him Jesus, {#Lu 1:31 2:21 Joh 10:25 1Jo 2:12 } {Jesus is the Gk form of the Hb name “Joshua,” which=“The LORD saves” or “Yahweh saves.” } because He will save His people from their sins.”

Lu 2:11 Joh 1:29 Ac 4:12 5:31 13:23,38-39

200.	Isa. 22:22	The One given all authority to govern	Rev 3:7
201.	Isa. 25:8	The Resurrection predicted	1Co 15:54
202.	Isa. 26:19	His power of Resurrection predicted	Mat 27:50-54
203.	Isa. 28:16	The Messiah is the precious corner stone	Ac 4:11, 12
204.	Isa. 28:16	The Sure Foundation	1Co 3:11, Mt. 16:18
205.	Isa. 29:13	He indicated hypocritical obedience to His Word	Mat 15:7-9
206.	Isa. 29:14	The wise are confounded by the Word	1Co 1:18-31
207.	Isa. 32:2	A Refuge-A man shall be a hiding place	Mat 23:37
208.	Isa. 35:4	He will come and save you	Mat 1:21
209.	Isa. 35:5-6	To have a ministry of miracles	Mat 11:2-6
210.	Isa. 40:3, 4	Preceded by forerunner	Jo 1:23
211.	Isa. 40:9	"Behold your God."	Jo 1:36; 19:14
212.	Isa. 40:10.	He will come to reward	Rev 22:12
213.	Isa. 40:11	A shepherd-compassionate life-giver	Jo 10:10-18
214.	Isa. 42:1-4	The Servant-as a faithful, patient redeemer	Mat 12:18-21
215.	213. Isa. 42:2	Meek and lowly	Mat 11:28-30
216.	214. Isa. 42:3	He brings hope for the hopeless	Jo 4
217.	Isa. 42:4	The nations shall wait on His teachings	Jo 12:20-26
218.	Isa. 42:6	The Light (salvation) of the Gentiles	Lk 2:32
219.	Isa. 42:1, 6	His is a worldwide compassion	Mat 28:19, 20
220.	Isa. 42:7	Blind eyes opened.	Jo 9:25-38
221.	Isa. 43:11	He is the only Saviour.	Ac 4:12
222.	Isa. 44:3	He will send the Spirit of God	Jo 16:7, 13
223.	Isa. 45:21-25	He is Lord and Saviour	Ph 3:20, Titus 2:13
224.	Isa. 45:23	He will be the Judge	Jo 5:22; Ro 14:11
225.	Isa. 46:9, 10	Declares things not yet done	Jo 13:19
226.	Isa. 48:12	The First and the Last	Jo 1:30, Rev 1:8, 17
227.	Isa. 48:16, 17	He came as a Teacher	Jo 3:2
228.	Isa. 49:1	Called from the womb-His humanity	Mat 1:18
229.	Isa. 49:5	A Servant from the womb.	Lk 1:31, Ph 2:7

<sup>109</sup> Yah is the shortened name of Y<sup>c</sup>HoVaH.

230.	Isa. 49:6	He will restore Israel	Ac 3:19-21, 15:16-17
231.	Isa. 49:6	He is Salvation for Israel	Lk 2:29-32
232.	Isa. 49:6	He is the Light of the Gentiles	Jo 8:12, Ac 13:47
233.	Isa. 49:6	He is Salvation unto the ends of the earth	Ac 15:7-18
234.	Isa. 49:7	He is despised of the Nation	Jo 1:11, 8:48-49, 19:14-15
235.	Isa. 50:3	Heaven is clothed in black at His humiliation	Lk 23:44, 45
236.	Isa. 50:4	He is a learned counselor for the weary	Mat 7:29, 11:28, 29
237.	Isa. 50:5	The Servant bound willingly to obedience	Mat 26:39
238.	Isa. 50:6a	"I gave my back to the smiters."	Mat 27:26
239.	Isa. 50:6b	He was smitten on the cheeks	Mat 26:67
240.	Isa. 50:6c	He was spat upon	Mat 27:30
241.	Isa. 52:7	Published good tidings upon mountains	Mat 5:12,15:29,28:16
242.	Isa. 52:13	The Servant exalted	Ac 1:8-11; Eph. 1:19-22, Php. 2:5-9
243.	Isa. 52:14	The Servant shockingly abused	Lk 18:31-34; Mt. 26:67, 68
244.	Isa. 52:15	Nations startled by message of the Servant	Lk 18:31-34; Mt. 26:67, 68
245.	Isa. 52:15	His blood shed sprinkles nations	Heb 9:13-14, Rev. 1:5
246.	Isa. 53:1	His people would not believe Him	Jo 12:37-38
247.	Isa. 53:2	Appearance of an ordinary man	Ph 2:6-8
248.	Isa. 53:3a	Despised	Lk 4:28-29
249.	Isa. 53:3b	Rejected	Mat 27:21-23
250.	Isa. 53:3c	Great sorrow and grief	Mat 26:37-38, Lk 19:41, Heb. 4:15
251.	Isa. 53:3d	Men hide from being associated with Him	Mk 14:50-52
252.	Isa. 53:4a	He would have a healing ministry	Mat 8:16-17
253.	Isa. 53:4b	Thought to be cursed by God	Mat 26:66, 27:41-43
254.	Isa. 53:5a	Bears penalty for mankind's iniquities	2Cor. 5:21, Heb. 2:9
255.	Isa. 53:5b	His sacrifice provides peace between man and God	Col 1:20
256.	Isa. 53:5c	His sacrifice would heal man of sin	1Pe 2:24
257.	Isa. 53:6a	He would be the sin-bearer for all mankind	1Jo 2:2, 4:10
258.	Isa. 53:6b	God's will that He bear sin for all mankind	Gal 1:4
259.	Isa. 53:7a	Oppressed and afflicted	Mat 27:27-31
260.	Isa. 53:7b	Silent before his accusers	Mat 27:12-14
261.	Isa. 53:7c	Sacrificial lamb	Jo 1:29, 1Pe 1:18-19
262.	Isa. 53:8a	Confined and persecuted	Mat 26:47-27:31
263.	Isa. 53:8b	He would be judged	Jo 18:13-22
264.	Isa. 53:8c	Killed	Mat 27:35
265.	Isa. 53:8d	Dies for the sins of the world	1Jo 2:2
266.	Isa. 53:9a	Buried in a rich man's grave	Mat 27:57
267.	Isa. 53:9b	Innocent and had done no violence	Lk 23:41, Jo 18:38
268.	Isa. 53:9c	No deceit in his mouth	1Pe 2:22
269.	Isa. 53:10a	God's will that He die for mankind	Jo 18:11
270.	Isa. 53:10b	An offering for sin	Mat 20:28, Gal 3:13
271.	Isa. 53:10c	Resurrected and live forever	Ro 6:9
272.	Isa. 53:10d	He would prosper	Jo 17:1-5
273.	Isa. 53:11a	God fully satisfied with His suffering	Jo 12:27
274.	Isa. 53:11b	God's servant would justify man	Ro 5:8-9, 18-19
275.	Isa. 53:11c	The sin-bearer for all mankind	Heb 9:28

276.	Isa. 53:12a	Exalted by God because of his sacrifice	Mat 28:18
277.	Isa. 53:12b	He would give up his life to save mankind	Lk 23:46
278.	Isa. 53:12c	Numbered with the transgressors	Mk 15:27-28
279.	Isa. 53:12d	Sin-bearer for all mankind	1Pe 2:24
280.	Isa. 53:12e	Intercede to God in behalf of mankind	Lk 23:34, Rom. 8:34
281.	Isa. 55:3	Resurrected by God	Ac 13:34
282.	Isa. 55:4a	A witness	Jo 18:37
283.	Isa. 55:4b	He is a leader and commander	Heb 2:10
284.	Isa. 55:5	God would glorify Him	Ac 3:13
285.	Isa. 59:16a	Intercessor between man and God	Mat 10:32
286.	Isa. 59:16b	He would come to provide salvation	Jo 6:40
287.	Isa. 59:20	He would come to Zion as their Redeemer	Lk 2:38
288.	Isa. 60:1-3	He would shew light to the Gentiles	Ac 26:23
289.	Isa. 61:1a	The Spirit of God upon him	Mat 3:16-17
290.	Isa. 61:1b	The Messiah would preach the good news	Lk 4:16-21
291.	Isa. 61:1c	Provide freedom from the bondage of sin	Jo 8:31-36
292.	Isa. 61:1-2a	Proclaim a period of grace	Gal 4:4-5
293.	<u>Jer. 11:21</u>	<u>Conspiracy to kill Jesus</u>	<u>Jo 7:1, Mat 21:28</u>
294.	Jer. 23:5-6	Descendant of David	Lk 3:23-31
295.	Jer. 23:5-6	The Messiah would be both God and Man	Jo 13:13, 1Ti 3:16
296.	Jer. 31:22	Born of a virgin	Mat 1:18-20
297.	Jer. 31:31	The Messiah would be the new covenant	Mat 26:28
298.	Jer. 33:14-15	Descendant of David	Lk 3:23-31
299.	Eze.34:23-24	Descendant of David	Mat 1:1
300.	Eze.37:24-25	Descendant of David	Lk 1:31-33
301.	Dan. 2:44-45	The Stone that shall break the kingdoms	Mat 21:44
302.	Dan. 7:13-14a	He would ascend into heaven	Ac 1:9-11
303.	Dan. 7:13-14b	Highly exalted	Eph 1:20-22
304.	Dan. 7:13-14c	His dominion would be everlasting	Lk 1:31-33
305.	Dan. 9:24a	To make an end to sins	Gal 1:3-5
306.	Dan. 9:24a	To make reconciliation for iniquity	Ro 5:10, 2Cor. 5:18-21
307.	Dan. 9:24b	He would be holy	Lk 1:35
308.	Dan. 9:25	His announcement	Jo 12:12-13
309.	Dan. 9:26a	Cut off	Mat 16:21, 21:38-39
310.	Dan. 9:26b	Die for the sins of the world	Heb 2:9
311.	Dan. 9:26c	Killed before the destruction of the temple	Mat 27:50-51
312.	Dan. 10:5-6	Messiah in a glorified state	Rev 1:13-16
313.	Hos. 11:1	He would be called out of Egypt	Mat 2:15
314.	Hos. 13:14	He would defeat death	1Co 15:55-57
315.	Joel 2:32	Offer salvation to all mankind	Ro 10:9-13
316.	Jonah 1:17	Death and resurrection of Christ	Mat 12:40, 16:4
317.	Mic. 5:2a	Born in Bethlehem	Mat 2:1-6
318.	Mic. 5:2b	Ruler in Israel	Lk 1:33
319.	Mic. 5:2c	From everlasting	Jo 8:58
320.	Hag. 2:6-9	He would visit the second Temple	Lk 2:27-32
321.	Hag. 2:23	Descendant of Zerubbabel	Lk 2:27-32
322.	Zech. 3:8	God's servant	Jo 17:4
323.	Zech. 6:11-12	His Name is Joshua -Yehoshua	

324.	Zech. 6:12-13	Priest and King	Heb 8:1
325.	Zech. 9:9a	Greeted with rejoicing in Jerusalem	Mat 21:8-10
326.	Zech. 9:9b	Beheld as King	Jo 12:12-13
327.	Zech. 9:9c	The Messiah would be just	Jo 5:30
328.	Zech. 9:9d	The Messiah would bring salvation	Lk 19:10
329.	Zech. 9:9e	The Messiah would be humble	Mat 11:29
330.	Zech. 9:9f	Presented to Jerusalem riding on a donkey	Mat 21:6-9
331.	Zech. 10:4	The cornerstone	Eph 2:20
332.	Zech. 11:4-6a	At His coming, Israel to have unfit leaders	Mat 23:1-4
333.	Zech. 11:4-6b	Rejection causes God to remove His protection	Lk 19:41-44
334.	Zech. 11:4-6c	Rejected in favor of another king	Jo 19:13-15
335.	Zech. 11:7	Ministry to "poor," the believing remnant	Mat 9:35-36
336.	Zech. 11:8a	Unbelief forces Messiah to reject them	Mat 23:33
337.	Zech. 11:8b	Despised	Mat 27:20
338.	Zech. 11:9	Stops ministering to those who rejected Him	Mat 13:10-11
339.	Zech. 11:10-11a	Rejection causes God to remove protection	Lk 19:41-44
340.	Zech. 11:10-11b	The Messiah would be God	Jo 14:7
341.	Zech. 11:12-13a	Betrayed for thirty pieces of silver	Mat 26:14-15
342.	Zech. 11:12-13b	Rejected	Mat 26:14-15
343.	Zech. 11:12-13c	Thirty pieces of silver cast in the house of the Lord	Mat 27:3-5
344.	Zech. 11:12-13d	The Messiah would be God	Jo 12:45
345.	Zech. 12:10a	The Messiah's body would be pierced	Jo 19:34-37
346.	Zech. 12:10b	The Messiah would be both God and man	Jo 10:30
347.	Zech. 12:10c	The Messiah would be rejected	Jo 1:11
348.	Zech. 13:7a	God's will He die for mankind	Jo 18:11
349.	Zech. 13:7b	A violent death	Mk 14:27
350.	Zech. 13:7c	Both God and man	Jo 14:9
351.	Zech. 13:7d	Israel scattered as a result of rejecting Him	Mat 26:31-56
352.	Zech. 14:4	He would return to the Mt. of Olives	Ac 1:11-12
353.	Mal. 3:1a	Messenger to prepare the way for Messiah	Mk 1:1-8
354.	Mal. 3:1b	Sudden appearance at the temple	Mk 11:15-16
355.	Mal. 3:1c	Messenger of the new covenant	Lk 4:43
356.	Mal. 3:6	The God who changes not	Heb 13:8
357.	Mal. 4:5	Forerunner in spirit of Elijah	Mt. 3:1-3, 11:10-14, 17:11-13
358.	Mal. 4:6	Forerunner would turn many to righteousness	Lk 1:16-17

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Appendix - J Gen 6 - The Sethite Theory.

## GENESIS 6 – THE SETHITE THEORY

September 3, 2012 · by Moondoggle · in Nephilim ·



### Are you Able, Cain

Within Genesis 6 there is controversy over whether the term “sons of God” refers to fallen angels or not. Many are taught (sadly, usually in Bible schools or Seminary schools) that this passage refers to a failure to keep the “faithful” lines of Seth separate from the “worldly” line of Cain. Supposedly, after Cain murdered his brother Abel, Seth and his descendants remained godly while Cain and his descendants turned rebellious and ungodly. Those who follow this theory believe the term “sons of God” is referencing the line of Seth, and the term “daughters of men” is referencing the ungodly and rebellious line of Cain.

This theory can be de-bunked for several reasons:

- No explanation is given to why the resulting children of these marriages would be *nephilim*, or giants.
- It presumes and adds to what is written in the bible without warrant. If the Lord had meant Sons of Cain, surely he would have written “Sons of Cain”.

- “Sons of God” is translated from *B’nai Elohim*, which is consistently used in the OT to refer to angelic beings. It is never used of believers in the Old Testament.
- There is no scriptural foundation for this belief
- The events of Genesis 6 are also echoed in the legends and myths of every ancient culture upon the earth: the ancient Greeks, the Egyptians, the Hindus, the South Sea Islanders, the American Indians, and virtually all the others.

### Origin of the Sethite View

Before the Middle Ages, there were centuries of understanding of the “Angel View” by the ancient rabbinical sources, as well as the Septuagint translators, and early church fathers. *But this view of Genesis 6 became embarrassing to the church in 5th century A.D. They wanted to eliminate it for the following reasons:*

- Angel worship had begun in the church
- “Celibacy” had just been institutionalized by the church, and the “Angel” view was feared to impact these views
- Celsus and Julian the Apostate had begun to use the Angel View to attack Christianity

Because of this, Julius Africanus sought more comfortable ground and resorted to the Sethite view. Cyril of Alexandria, and Augustine followed, and the theory prevailed during the Middle Ages. Still today many churches find the Angel view too disturbing to admit.

For lots more information on the Sethite View, visit “Mischievous Angels or Sethities?” by Chuck Missler from Koinonia House.



ENDNOTES.

- 1 AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 421 Pgs.
- 2 Missler, et.al., *The Bible Codes - 301*, Section 3.02.05 Israel Is God's Timepiece! *Self Published*, 2012.
- 3 Ref: Joe Taylor, GIANTS Against Evolution, and Stephen Quayle, Genesis 6 - GIANTS
- 4 The Book of Enoch, From-The Apocrypha and Pseudepigrapha of the Old Testament, R.H. Charles Oxford: The Clarendon Press .

[The Book of Enoch Chapter 15]

1 And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous  
 2 man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of  
 3 heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men  
 4 for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves  
 5 with the daughters of men and taken to yourselves wives, and done like the children  
 6 of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have  
 7 defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the  
 8 children of men, have lusted after flesh and blood as those also do who die  
 9 and perish. Therefore have I given them wives also that they might impregnate them, and beget  
 10 children by them, that thus nothing might be wanting to them on earth. But you were formerly  
 11 spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not  
 12 appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.

The Book of Enoch indicates the source of Demon spirits

8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon  
 9 the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they  
are born from men and from the holy Watchers is their beginning and primal origin;  
 10 they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in  
 11 heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the  
 12 earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work  
 destruction on the earth, and cause trouble: they take no food, but nevertheless  
 hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the  
 women, because they have proceeded from them.

- 5 AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 421 Pgs.

- 6 Stephen Quayle, *Genesis 6 - GIANTS –Master Builders Of Prehistoric And Ancient Civilizations*, 7<sup>th</sup> Printing, © 2011, End Time Thunder Publishers.

- 7 AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 421 Pgs.

- 8 AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages. - A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 421 Pgs.

- 9 IBID, AIWITDON

- 10 Who Might Be The AntiChrist, Or Can it be Estimated, 2017 Create Space/AMAZON Publishers, ISBN-13: 978-1546343820, ISBN-10: 1546343822, N. Carlson. 176 pages.

- 11 John Morrison Birch was a Baptist missionary and U.S. military intelligence officer who was murdered by communists in China shortly after World War II ended, in August of 1945. Birch was not famous himself; in 1958 a Massachusetts businessman, Robert Welch, founded a fringe group of the radical right and called it The John Birch Society, proclaiming Birch a martyr of the Cold War and a victim of an international communist conspiracy that included U.S. presidents Franklin D. Roosevelt, Harry S. Truman and Dwight D. Eisenhower. Birch was born in

India and grew up in Macon, Georgia. In 1939 he went to China and worked as a Christian missionary, often preaching in territory occupied by Japanese forces. In April of 1942 he helped rescue American flyers after the famous bombing raid on Tokyo led by Major Jimmy Doolittle. Birch was then commissioned as a first lieutenant and became an intelligence analyst for the Office of Strategic Services (OSS). Promoted to captain, he was awarded the Legion of Merit in 1944 and worked in China throughout the war. Birch was taken prisoner by Chinese communists on 25 August 1945 and subsequently shot and killed. The absence of any official retaliation by the United States was seen as a betrayal by The John Birch Society, who believed that many U.S. officials were "dedicated agents" of a worldwide communist conspiracy. The end of the Cold War diminished the profile of the group, but they're still around, advocating the abolition of most federal regulatory agencies and the end of all foreign aid. Their most famous slogan is "Get US out of the U.N."



*John Morrison Birch*  
*Missionary / Spy*

Born: 28 May 1918(?)

Died: 25 August 1945

Birthplace: Landour, India

<sup>12</sup> CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 160 Pgs.

<sup>13</sup> No new notable research or theory on the subject appeared until 1924, when Alexander Oparin reasoned that atmospheric oxygen prevents the synthesis of certain organic compounds that are necessary building blocks for the evolution of life. In his book *The Origin of Life*, Oparin proposed that the "spontaneous generation of life" that had been attacked by Louis Pasteur did in fact occur once, but was now impossible because the conditions found on the early Earth had changed, and preexisting organisms would immediately consume any spontaneously generated organism. Oparin argued that a "primeval soup" of organic molecules could be created in an oxygenless atmosphere through the action of sunlight. These would combine in ever more complex ways until they formed coacervate droplets. These droplets would "grow" by fusion with other droplets, and "reproduce" through fission into daughter droplets, and so have a primitive metabolism in which factors that promote "cell integrity" survive, and those that do not become extinct. Many modern theories of the origin of life still take Oparin's ideas as a starting point. Robert Shapiro has summarized the "primordial soup" theory of Oparin and J. B. S. Haldane in its "mature form" as follows:<sup>[88]</sup>

1. The early Earth had a chemically reducing atmosphere.
2. This atmosphere, exposed to energy in various forms, produced simple organic compounds ("monomers").
3. These compounds accumulated in a "soup" that may have concentrated at various locations (shorelines, oceanic vents etc.).
4. By further transformation, more complex organic polymers – and ultimately life – developed in the soup.

<sup>14</sup> To my students, I simply change the so-called angel's name from Moroni to Moron I or I Moron; which Joe Smith probably had in mind. Another Cultic name (5<sup>th</sup> Century Islam that leads my Greek students to convulse in laughter is:

Mr 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but <235> they that are sick: I came not to call the righteous, but <235> sinners to repentance.

Mr 2:17 και <2532> {CONJ} ακουσας <191> (5660) {V-AAP-NSM} ο <3588> {T-NSM} ιησους <2424> {N-NSM} λεγει <3004> (5719) {V-PAI-3S} αυτοις <846> {P-DPM} ου <3756> {PRT-N} χρειαν <5532> {N-ASF} εχουσιν <2192> (5719) {V-PAI-3P} οι <3588> {T-NPM} ισχυοντες <2480> (5723) {V-PAP-NPM} ιατρον <2395> {N-GSM} αλλ <235> {CONJ} οι <3588> {T-NPM} κακως <2560> {ADV} εχοντες <2192> (5723) {V-PAP-NPM} ουκ <3756> {PRT-N} ηλθον <2064> (5627) {V-2AAI-1S} καλεσαι <2564> (5658) {V-AAN} δικαιους <1342> {A-APM} αλλα <235> {CONJ} αμαρτωλους <268> {A-APM} εις <1519> {PREP} μετανοιαν <3341> {N-ASF}

<235> αλλά alla al-lah'; 1) but

Does this look to you as a good verse to get disciples into Muslim Evangelism???

Do you think this may be why followers of Muhammad were not fond of reading the New Testament in Greek?

Of course Muhammad was illiterate, could neither read or write!

- 15 THE KINGDOMS OF THE FRAUDS. “ – *The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 484 Pgs.
- 16 HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.
- 17 ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 524 Pgs.
- 18 Tevye, a poor Jewish milkman with five daughters, explains the customs of the Jews in the Russian [shtetl](#) of Anatevka in 1905, where their lives are as precarious as the perch of a fiddler on a roof ("[Tradition](#)"). At Tevye's home, everyone is busy preparing for the [Sabbath](#) meal. His sharp-tongued wife, Golde, orders their daughters, Tzeitel, Hodel, Chava, Shprintze and Bielke, about their tasks. Yente, the village [matchmaker](#), arrives to tell Golde that Lazar Wolf, the wealthy butcher, a widower older than Tevye, wants to wed Tzeitel, the eldest daughter. The next two daughters, Hodel and Chava, are excited about Yente's visit, but Tzeitel is unenthusiastic ("[Matchmaker, Matchmaker](#)"). A girl from a poor family must take whatever husband Yente brings, but Tzeitel wants to marry her childhood friend, Motel the tailor.
- 19 A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of Predestination?* 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508739906, N. Carlson, 158 Pgs.
- 20 Thomas Merton, *Conjectures of a Guilty Bystander*, Burns & Oates, Tunbridge Wells 1995, p114ff
- 21 Tim LaHaye and Jerry B. Jenkins, “LEFT BEHIND”, A Novel Of The Earth’s Last Days, Tyndale House Publishers, © 1995:  
Tim LaHaye and Thomas Ice, “CHARTING THE END TIMES”, A Visual Guide To Understanding Bible Prophecy, © 2001, Harvest House Publishers.
- 22 NEC, “An Exegetical Grammar of the New Testament and (LXX)”, CreateSpace/AMAZON, 608 Pgs. ISBN-13:978-1497597037, 2014, 524 Pgs., Section: 04.12 Concord And Inflectional Forms  
“In the grammatical device called concord (or agreement) certain words are required to have forms (indicated by inflections) which correspond in specified ways with the forms of other words to which they are grammatically related.”
- 23 The Greek word Χριστος; anointed 1Sa 16:12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

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- <sup>24</sup> NEC, “All The Conditional Sentences (Clauses) In The Greek New Testament”, Section 1.0 Conditional Clauses, Create Space/AMAZON, 2013. ISBN-13: 973-1492962519, 524 Pgs..  
Or:  
NEC, “An Exegetical Greek Grammar Of The New Testament (and LXX)”, Section 31.13 Conditional Clauses – An Introduction, Create Space/AMAZON, 2014, ISBN-13: 978-1497597037, 608 Pgs.
- <sup>25</sup> CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 244 Pgs.
- <sup>26</sup> James Ussher (1581-1656), Archbishop of Armagh, Primate of All Ireland, and Vice-Chancellor of Trinity College in Dublin was highly regarded in his day as a churchman and as a scholar. Of his many works, his treatise on chronology has proved the most durable. Based on an intricate correlation of Middle Eastern and Mediterranean histories and Holy writ, it was incorporated into an authorized version of the Bible printed in 1701, and thus came to be regarded with almost as much unquestioning reverence as the Bible itself. Having established the first day of creation as Sunday 23 October 4004 BC, by the arguments set forth in the passage below, Ussher calculated the dates of other biblical events, concluding, for example, that Adam and Eve were driven from Paradise on Monday 10 November 4004 BC, and that the ark touched down on Mt Ararat on 5 May 2348 BC `on a Wednesday'.