

A SYSTEMATIC THEOLOGY
Vol. IV, Ecclesiology And Eschatology
By Rev. Norman E. Carlson

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It was first used on an unpublished apologetic book titled “Bible Codes”, which is still used by our school but has not been published because of the excessive borrowing from Dr.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/information of the same title.

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

**This little light of mine,
I'm gonnaa let it shine
This little light of mine,
I'm gonna let it shine
This little light of mine,
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.**

**I'm gonna shine til Jesus comes
I'm gonna let it shine
I'm gonna shine til Jesus comes
I'm gonna let it shine
I'm gonna shine til Jesus comes
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.**

**Hide it under a bushel? No!
I'm gonna let it shine
Hide it under a bushel? No!
I'm gonna let it shine
Hide it under a bushel? No!
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.**

**I'm gonna shine for ever more
I'm gonna let it shine
I'm gonna shine for ever more
I'm gonna let it shine
I'm gonna shine for ever more
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.**

**Don't let Satan blow it out,
I'm gonna let it shine
Don't let Satan blow it out,
I'm gonna let it shine
Don't let Satan blow it out,
I'm gonna let it shine
Let it shine,
Let it shine,
Let it shine.**

**.
.
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.
.**

a gonna = going to.

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PREFACE

This volume is intended to derive from Biblical and many other relevant sources the Major and many Minor facts about the Church of our LORD Jesus, The Messiah, and the Dispensational doctrines of the Prophetic Word of God. Shown also are a majority of fulfilled prophecies. These are shown to augment one's faith in the reliability of the prophetic word of God. As an adjunct to our study Appendix E has been reproduced from Vol I Appendix B, to enable quicker reference.

These teachings are termed Ecclesiology (Doctrine of the Church) and Eschatology (Doctrine of Biblical Prophecy), Resp.

Many books have been written on these two doctrines, some excellent, some good, some fair, , , . Our Bibliography in Vol 8 is our reference list for major Biblical subjects

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INTRODUCTION

This introduction is in two parts; 1. Ecclesiology - The Doctrine of the Church; and 2. Eschatology The Doctrine of Prophecy.

Ecclesiology is the Doctrine about The Church Universal and Local Churches that make it up. may be pictured as a large set (The Universal Church; made up of elements which are individual Local Churches. Hopefully not **Loco** Churches, although we've seen and written about plenty of these.¹ We of course, attempt to expose from the new Testament most of its important teaching on this subject.

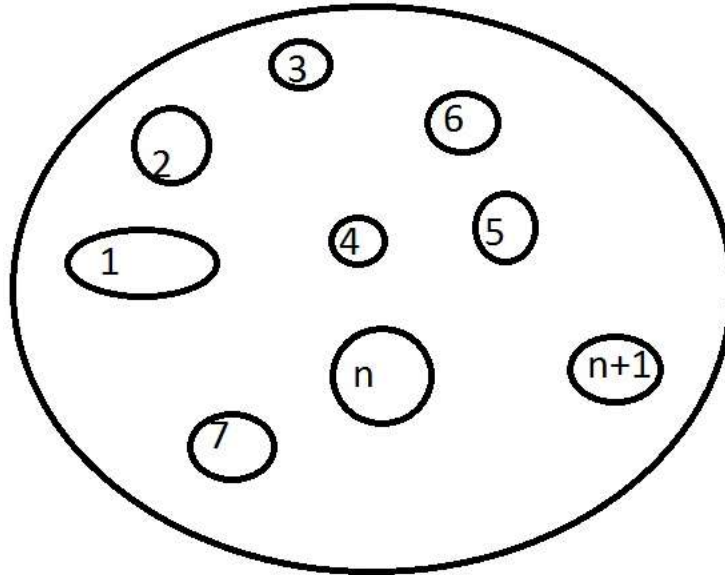


Figure II.01.01. A Set - The Universal Church With $n+1$ elements - Local Churches.

Eschatology attempts to plumb the Length, Width, and Height of revealed prophecies from the Bible. This is done from a Dispensational, Historic Literal (Plain plus Figurative Literal) Hermeneutic. Many 'interpreters of the Prophetic Word, fall into the trap of an allegoristic approach to prophecy, which tends to reproduce bias' and false teachings.

May our LORD Jesus, The Messiah, keep me from an allegoristic approach to Biblical

Interpretation; **Ἀμήν**, Ἀμήν, AMĒN. NEC

1. The Church (ἐκκλησία ekklesia) Of Our LORD Jesus The Messiah.

The Church (ἐκκλησία ekklesia) of our LORD Jesus The Messiah, is a New Testament doctrine. The law of first mention (by Bible arrangement) occurs in:

Mt 16:18 καγω <2504> {P-1NS-K} δε <1161> {CONJ} σοι <4771> {P-2DS} λεγω <3004> (5719) {V-PAI-1S} οτι <3754> {CONJ} συ <4771> {P-2NS} ει <1510> (5719) {V-PAI-2S} πετρος <4074> {N-NSM} και <2532> {CONJ} επι <1909> {PREP} ταυτη <3778> {D-DSF} τη <3588> {T-DSF} πετρα <4073> {N-DSF} οικοδομησω <3618> (5692) {V-FAI-1S} μου <1473> {P-1GS} την <3588> {T-ASF} εκκλησιαν <1577> {N-ASF} και <2532> {CONJ} πυλαι <4439> {N-NPF} αδου <86> {N-GSM} ου <3756> {PRT-N} κατισχουσουσιν <2729> (5692) {V-FAI-3P} αυτης <846> {P-GSF}

*Mt 16:18 And *I* also, I say unto thee that *thou* art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it.* (Ref 1 K 22:10, 2 K 7:17, Ruth 4:1-17, etc., Eph 6:10-18, esp. vs. 12) **πετρος: a small stone (A chip off the old Block). πετρα > πέτρα petra pet'-ra; feminine of the same as 4074; a (mass of) rock: A Rock, Cliff or Ledge.** Note also that πυλαι <4439> {N-NPF} αδου <86> {N-GSM} in accordance with passages as Ruth 4:1 Where Boaz went to the City Gate **רַעְוָה** where business was done before the elders of the city. Note now that the gates of Hades πυλαι <4439> {N-NPF} αδου <86> {N-GSM}, **may be translated The Councils of the Unseen.**

So a complete translation of this verse should be:

Mt 16:18 And I also, I say unto you that you are Peter, and upon This Rock I will build My Assembly (Church), and the councils of the unseen shall not win a victory against it.

In the Photo below, courtesy of Carta company, Jerusalem, a scene close to where The Lord Jesus and his disciples had the conversation in Mt 16:13-20 and Mr 8:27-30. As described in the description of the picture: "Of the three sources of the Jordon the best known is the Banias, a perennial stream that runs 5.5 miles (9 km) through lush woodlands and ends in a broad lagoon, with Mount Hermon as a backdrop. It is flanked by rock-hewn caves (see below) and an ancient temple dedicated to the goat footed Pan. Called Paneas in the Hellenistic age in honor of the Greek god, the name survives in the site's modern name, Banias **(there is no 'P' sound in the Arabic alphabet)**. It was here in the Roman period that Philip the Tetrarch, the son of Herod the Great, established the city of Caesarea Philippi, named thus to distinguish it from the other Caesarea, on the Mediterranean coast. At a secluded spot nearby," Peter made his famous confession to Jesus. *You are the Messiah the Son of God, the One Who Lives!*

Is this Swede out worshipping dagon???



Figure 04.01.01. The Caves And Idol Niches At Caesarea Phillipi Mt 16 13-20 Mk 8 27-30.

Looking to the cliffs above the water, one sees the niches in the cliffs where Idols were stored. This was a place for idol worship. {Dagon was the fish God. NEC}

1.1 “The Nature Of The Church” (Grk. <1577> ἐκκλησία ekklesia).

As Dr. Earl Radmacher in his great book, “The Nature Of The Church”², has contributed much to our understanding of the Church (Assembly) of our LORD Jesus, the Messiah. He termed the Church as “God’s agency in the world, transacting God’s business.

1.1.1 God's Business In The World.

By God's Church, has sprung up not only local Churches, world-wide, but Hospitals, Orphanages, Charitable organizations, Educational Institutions, from pre-school through higher (College) institutions of learning, including Graduate schools for medicine, and Seminaries for training individuals for their work in the ministry; and for the retention of older and production of newer knowledge. The 'science' of archaeology has been graced by the addition (very early) of Biblical Archaeology. This science has recovered multitudes of ancient manuscripts in various forms, in Hebrew, Aramaic, Syriac, Greek, etc. This has allowed the production of improved versions of the Scriptures through the science and art of textual criticism. These new versions each an improvement on the older (usually an improvement), has resulted, for example, in the newest revised text of the N.T. that goes back to the 1st Century AD.³ I use the fourth edition, 1998, of the Greek New Testament, edited by Barbara Alund, Kurt Alund, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger.

1.1.2 Radmacher's Trace Through History Of The Greek Word <1577> ἐκκλησία *ekklesia*.

"Ekklesia was not a creation of the Christian Church. When the Christian Church annexed it for its purposes, it was already a word with a history, and a double history- both Jewish and Greek. . . A. T. Robertson declares⁴:

"One does not fully know a Greek word till he knows its history. The resultant meaning of a word in any given instance will be determined by the etymology, the development and the immediate context. These three things are to be carefully noted before a final conclusion can be safely reached."

With this as our spring board let us dive in.

1.1.2.1 Usage In Classical Greek.

1.1.2.1.1 Etymological Meaning.

This word comes from the preposition εκ: out, and the verb καλέω kaleo: I call

"Liddell and Scott (L&S) defines *ekklesia* as an assembly of the citizens summoned by the (town or village) cryer. The legislative assembly." {One to transact the business of that Shier (old English - town or area). NEC}

(L&S) is reputed to be the largest (in size) and the most accurate Greek Lexicon ever published.

As Hort explains:

"There is no foundation for the widely spread notion that *ekklesia* means a people or a number of individual men called out of the world or mankind."

It meant a body of people who have been summoned out! It was a summons from the state to every man to come and shoulder his responsibilities. In itself the idea of

segregation is etymologically possible and, of course, entirely Scriptural, but it was never so used even in later times when it acquired religious associations.

1.1.2.2 Septuagint (LXX) Usage Of *Ekklesia*.

Some Factors make the LXX an indispensable tool for finding meaning(s) of certain New Testament words: in particular *Ekklesia*.

1. The Greek version of the Hebrew Scriptures was the Bible of the Early Church. There are about 600 verses in the New Testament that are quoted from the LXX. More than half of the quotations from the Old Testament found in the N.T. are taken from the LXX.
2. The Alexandrian Jews who translated the LXX were tri-lingual in Hebrew, Aramaic, and Greek.

As Sanford states⁵:

“Their task was to translate the Hebrew OT into Greek, fitting Hebrew Idiom into the mold of Greek so that the meaning of the Greek words would convey to the Greek speaking people the thought of the Hebrew. For example, in those instances where the thought of the Hebrew word signified simply an assembly, the task of the translators was to select the Greek word that denoted an assembly. Only the Greek word that conveyed accurately the thought of the Hebrew was to be selected.”

In the LXX *ekklesia* is used 77 times. It is always used to translate the Hebrew nominal word קהל *qahal*.

<06951> קהל *qahal* kaw-hawl' from 06950; n m; [BDB-874b]

{See TWOT on 1991 @@ "1991a" }

AV-congregation 86, assembly 17, company 17, multitude 3; 123

1) assembly, company, congregation, convocation

1a) assembly

1a1) for evil counsel, war or invasion, religious purposes

1b) company (of returning exiles)

1c) congregation

1c1) as organised body

1.1.2.3 The N. T. Usage of *Ekklesia*.

In the N. T. the word *Ekklesia* didn't change its meanings, but its technical use was identified by its modifiers and its context. e.g. My *Ekklesia* Mat 16:18.

A non-technical use was also seen as in Ac 19:32, where an uproar of the citizens of Ephesus occurred.

1.1.2.4 The Church At War.

The Church of our LORD Jesus, The Messiah, has been at war since its very inception. As Adrian Rodgers preached;

“We are part of a spiritual battle between: Light and darkness Good and evil Heaven and hell Christ and Satan **The Church is not a Showboat, but a Battleship.** As Christians, we are Heaven-born and Heaven-bound, but we are also born {again} for a battle”

A. “We are part of a spiritual battle between:

- i. **Light and darkness**
- ii. **Good and evil**
- iii. **Heaven and hell**
- iv. **Christ and Satan”**

We see this Battle preparation and execution in Eph 6:10-20.

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 world rulers of this darkness, against spiritual hosts of wickedness 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 done all, to stand. {having ... : or, having overcome all }
- 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;
- 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,
- 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. {in bonds: or, in a chain } {therein: or, thereof }

1.1.2.4.1 The Church At War – The Christian’s Armour.

Any warrior when going into battle (as every Christian must go), must be orepared defensively. In Eph 6:11 we see the second command: “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”

1.1.2.4.1.1 The Church At War – The Christian’s Armour - Truth.

“Having your loins girded about with Truth”. In Roman times, the soldier wore around his lower body a wide thick leather belt. This gave rise to the term, “Gird up your loins>” This ensured that the lower stomach area would be protected, and achieve great back support.

The Truth which is to gird one’s loins, is the Word of Truth, The Bible. We need to memorize it so we can use it in the Spiritual Battles we Certainly Shall be Participants! The following texts verify this concept:

Ps 119:43 And take not the **word of truth** utterly out of my mouth; for I have hoped in thy judgments.

2Co 6:7 By the **word of truth**, by the power of God, by the armour of righteousness on the right hand and on the left,

Eph 1:13 In whom ye also trusted, after that ye heard the **word of truth**, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the **word of truth**.

Jas 1:18 Of his own will begat he us with the **word of truth**, that we should be a kind of firstfruits of his creatures.

1.1.2.4.1.2 The Church At War – The Christian’s Armour - Righteousness.

We receive the Righteousness of Jesus our LORD by faith. As Gen 15:6 declares concerning Abraham and his faith in JaHoVaH (LORD).

Ge 15:6 And **he believed in the LORD; and He counted { Heb. Qal Imperf. 3MS from < 02803>. חָשַׁב chashab khaw-shab’; purpose, reckon(-ing be made), regard, think Imputed. NEC) it to him for righteousness.**

Other texts should convince us that such is the case for Believers.

Ro 3:26 To declare, I say, at this time His righteousness: that He might be just, and the justifier of **him who believeth in Jesus**.

Ro 4:3 For what saith the scripture? Abraham believed God, and it was counted {Imputed – Grk. ἐλογισθη <3049> (5681) {V-API-3S } Aor. **Passive^a** Ind. from <3049>. λογίζομαι logizomai: Impute, Reckon, Count on. NEC} unto him for righteousness.^b

^a Passive voice: means the subject performs or is the subject of the verbal idea: it (belief - faith) was imputed to him for righteousness.

^b See Vol. III, **Figure 03.02.06. How Righteousness Is Received By Men**

Ro 4:5 But **to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted <3049> for righteousness.**

Ro 4:6 Even as **David also describeth the blessedness of the man, unto whom God imputeth <3049> righteousness without works,**

Ro 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that **faith was reckoned <3049> to Abraham for righteousness.**

Ro 4:11 And he (Abram) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that **he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed <3049> unto them also:**

Ro 4:13 For the promise, that **he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.**

Ro 4:22 And therefore **it was imputed to him for righteousness.**

Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, **The just shall live by faith.**^a

Ro 3:22 Even **the righteousness of God which is by faith in^b Jesus Christ unto all and upon all them that believe:** for there is no difference:

Ro 3:26 To declare, I say, at this time His righteousness: **that He might be just, and the justifier of him who believeth in Jesus.**

Ro 4:3 For what saith the scripture? **Abraham believed God, and it was counted <3049> unto him for righteousness.**

Ro 4:5 **But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted <3049> for righteousness.**

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Ro 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, **but through the righteousness of faith.**

Ro 4:22 **And therefore it was imputed <3049> to him for righteousness.**

Ro 5:1 Therefore, **having been justified {Perf. Active Indicative, 2PL. NEC} by faith, we have peace with God through our Lord Jesus Christ: {The War Is Over!!!}**

^a Hab 2:4.

^b Through faith in Jesus Christ (δία πιστεως [ιησου] χριστου). Intermediate agency (δία) is faith and objective genitive, "in Jesus Christ," ATRWP.

Ro 5:17 For since (1st Class Cond.) by one man's offence (Adam) death reigned 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 }

Table 04.01.01. Lyrics To - Only Trust Him By John H. Stockton.

Only Trust Him

Lyrics: John H. Stockton

Music: John H. Stockton

1. Come, every soul by sin oppressed,
there's mercy with the Lord;
and he will surely give you rest,
by trusting in his Word.

Refrain:

Only trust him, only trust him,
only trust him now.
He will save you, he will save you,
he will save you now.

2. For Jesus shed his precious blood
rich blessings to bestow;
plunge now into the crimson flood
that washes bright as snow.

(Refrain)

3. Yes, Jesus is the truth the way
that leads you into rest;
believe in him without delay,
and you are fully blest.

(Refrain)

4. Come then and join this holy band,
and on to glory go,
to dwell in that celestial land
where joys immortal flow.

(Refrain)

To Hear the music for this Hymn, to sing along, or for your Bible study group to sing along, insert the following, into your web Browser. <https://youtu.be/asv20CnBiEM>

1.1.2.4.1.3 The Church At War – The Christian's Armour – Gospel Of Peace.

Remember, this war is not with the people of the world but is with:

Eph 6:12 For **we wrestle not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against spiritual hosts of wickedness in the heavenlies.**

Eph 6:15 And your feet shod with the preparation of the gospel of peace;

A. T. Robertson Kibitzes:

Having shod (υποδησαμενοι). "**Having bound under**" (sandals). First aorist middle participle of υποδεω, old word, to bind under. {#Mr 6:9 Ac 12:8, only other N.T. example }

With the preparation (εν ετοιμασια). Late word from ετοιμαζω, to make ready, only here in N.T. **Readiness of mind that comes from the gospel whose message is peace."**

Although the text recommends having our feet shod with the Gospel of Peace, remembering what ATRWP said, we see that not only should we use our feet to go and preach, but we need to be trained or train ourselves to be ready to preach the Gospel of Peace, when we get there!

Our LORD Jesus COMMANDS EACH BELIEVER!

Mat 28:19 Go ye therefore, and **make disciples** (in) all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:**

20 **Teaching them** to observe all things whatsoever I have commanded you: and, lo, I am with you all days^a (& nights – i.e., always), even unto the end of the age (e.g., the Church age). Amen.

As Paul admonishes us in Rom 10:15

Ro 10:15 And **how shall they preach, except they be sent?** as it is written, **How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

Now, **each believer** should spend considerable time in preparation to Preach the Good News.

2 Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (or handling) the Word of Truth.

2 Ti 3:16 All scripture is God-Breathed {Grk. <2315> θεόπνευστος theopneustos: God Exhaled. NEC}, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be mature {Grk. <739> ἄρτιος artios: fitted, complete, mature. NEC}, thoroughly furnished unto all good works.

Miles J. Stanford, in his first booklet, “The Green Letters” published in Hong Kong, China. Wrote a wise bit of information in the Chapter titled TIME.

“It seems that most believers have difficulty in realizing and facing up to the inexorable fact that God does not hurry in His development of our Christian life. He is working from and for eternity! So many feel they are not making progress unless they are swiftly and constantly forging ahead. Now it is true that the new convert often begins and continues for some time at a fast rate. But this will not continue if there is to be healthy growth and ultimate maturity. God Himself will modify the pace. This is important to see, since in most instances when seeming declension begins to set in, it is not, as so many think, a matter of backsliding. “

“John Darby makes it plain that "it is God's way to set people aside after their first start, that self-confidence may die down. Thus Moses was forty years. On his first start he had to run away. Paul was three years also, after his first testimony. Not that God did not approve the first earnest testimony. We must get to know ourselves and that we have no strength. Thus we must learn, and then leaning on the Lord we can

^a ATRWP suggests: “Jesus employs the prophetic present here (εἰμι, I am). He is with us all the days till he comes in glory.” i.e., The Church age and the Tribulation.

with more maturity, and more experientially, deal with souls." Since the Christian life matures and becomes fruitful by the principle of growth (2 Peter 3: 18), rather than by struggle and "experiences," much time is involved. Unless we see and acquiesce to this there is bound to be constant frustration, to say nothing of resistance to our Father's development processes for us. "

"Dr. A. H. Strong was asked by a student whether he could take a shorter course of studies than the one prescribed? Dr. Strong answered, wisely; Oh, Yes! But then it depends on what you want to be. When God wants to make an oak tree, He takes 100 years. When He wants to make a squash, He takes 6 months."

M. Stanford continues:

"It takes much time to get to know God as our life. Growth is not a uniform thing in the tree or in the Christian. In some single months, there is more growth than in all the year besides. During the rest of the year, however, there is solidification, without which the green timber would be useless. The period of rapid growth, when woody fiber is actually deposited between the bark and the trunk, occupies but four to six weeks in early summer."

And, so, Disciple and Disciple-maker, Remember, we must adjust our timetable to God's timetable. Most, all, normal, converts, are able to memorize small portions of Scripture. Make sure they are aptly chosen for the battles ahead. e.g., Gen 1:1-2; John 1:1-5, 3:16-18; Rom 5:1, 8: 28-39, Ps 1:1-6; 23:1-6; ; ;

1.1.2.4.1.4 The Church At War – The Christian's Armour – Shield Of Faith.

Clark's Commentary on Eph 6:16 reads in part:

"Above all, (ἐπιπασιν, over all the rest of the armour,) taking the shield of faith In the word θυρεος, thureos, the apostle alludes to the great oblong shield, or scutum, which covers the whole body. See its description before. And as faith is the grace by which all others are preserved and rendered active, so it is properly represented here under the notion of a shield, by which the whole body is covered and protected. Faith, in this place, must mean that evidence of things unseen which every genuine believer has, that God, for Christ's sake, has blotted out his sins, and by which he is enabled to call God his Father, and feel him to be his portion. It is such an appropriating faith as this which can quench any dart of the devil."

If you've ever stood toe-to-toe with a well-trained cultist you'll understand this Shield of Faith. One needs a bagfull of Apologetics and Polemics with which to disarm your opponent. An Apologetic^a is for defense, while a Polemic^b is for Offense.



Figure 04.01.02. A Roman Soldier Fit For Defensive Battle.

All these accoutrements were used for defense against an offensive foe.

^a Apologetic: the defense of the Christian faith.

^b Polemic: a strong written or spoken attack against someone else's opinions, beliefs, practices, etc.

Clark again comments on the fiery darts:

“The fiery darts — τα βελη τα πεπυρωμενα. It is probable that the apostle alludes to the darts called falarica, which were headed with lead, in or about which some combustible stuff was placed that took fire in the passage of the arrow through the air, and often burnt up the enemy’s engines, ships, they were calculated also to stick in the shields and set them on fire. Some think that poisoned arrows may be intended, which are called fiery from the burning heat produced in the bodies of those who were wounded by them. To quench or extinguish such fiery darts the shields were ordinarily covered with metal on the outside, and thus the fire was prevented from catching hold of the shield. When they stuck on a shield of another kind and set it on fire, the soldier was obliged to cast it away, and thus became defenseless.

The fiery darts of the wicked {one}^a, του πονηρου, or devil, are evil thoughts, and strong injections, as they are termed, which in the unregenerate inflame the passions, and excite the soul to acts of transgression. While the faith is strong in Christ it acts as a shield to quench these. He who walks so as to feel the witness of God’s Spirit that he is his child, has all evil thoughts in abhorrence; and, though they pass through his mind, they never fix in his passions. They are caught on this shield, blunted, and extinguished.”

These fiery darts may have previously infected the mind of a man so that in times later, the old man in Adam, may, unfortunately, rehearse them.

1.1.2.4.1.5 The Church At War – The Christian’s Armour – Helmet Of Salvation.

Barnes Notes offers:

: “Verse 17. And take the helmet. The helmet was a cap made of thick leather, or brass, fitted to the head, and was usually crowned with a plume, or crest, as an ornament, Its use was to guard the head from a blow by a sword, or war-club, or battle-axe. See Figure 04.01.02.

Of salvation. That is, of the hope of salvation; for so it is expressed in the parallel place in #1Th 5:8. The idea is, that **a well-founded hope of salvation will preserve us in the day of spiritual conflict, and will guard us from the blows which an enemy would strike. The helmet defended the head, a vital part; and so the hope of salvation will defend the soul, and keep it from the blows of the enemy.** A soldier would not fight well without a hope of victory. A Christian could not contend with his foes, without the hope of final salvation; but, sustained by this, what has he to dread?

As Sir Winston Churchill once spoke: “We have NOTHING to FEAR but Fear Itself!”

^a 1Pe 5:9 Whom resist steadfastly in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

1.1.2.4.1.6 The Church At War – The Christian’s Armour – Sword Of The Spirit.

The Sword (Grk. <3162> μάχαιρα machaira: a two edged short sword for thrusting as shown in Figure 04.01.03. It was the only offensive weapon mentioned in the Pauline list. Barnes writes:

“And the sword: The sword was an essential part of the armour of an ancient soldier. His other weapons were the bow, the spear, or the battle-axe. But, without a sword, no soldier would have regarded himself as well armed. The ancient sword was short, and usually two-edged, and resembled very much a dagger,

{An example may be seen in the figure 04.01.03., representing Roman swords.

Of the Spirit: Which the Holy Spirit furnishes; **the truth which he has revealed.**

Which is the word of God. What God has spoken — his truth and promises.

{See "Heb 4:12", below. NEC}. It was with this weapon that the Saviour met the tempter in the wilderness, #Mt 4.⁶ It is only by this that Satan can now be met. **Error and falsehood will not put back temptation; nor can we hope for victory, unless we are armed with truth. Learn hence;**

- (1.) **that we should study the Bible, that we may understand what the truth is.**
- (2.) **We should have texts of Scripture at command, as the Saviour did, to meet the various forms of temptation.**
- (3.) We should not depend on our own reason, or rely on our own wisdom. **A single text of Scripture is better to meet a temptation than all the philosophy which the world contains.** The tempter can reason, and reason plausibly too. But he cannot resist a direct and positive command of the Almighty. Had Eve adhered simply to the word of God, and urged his command, without attempting to reason {*and added; “neither shall ye touch it” – which called for the devil’s half truth; “You shall not surely die!” NEC*} about it, she would have been safe. The Saviour #Mt 4:4,7,10 met the tempter with the word of God, and he was foiled. **So we shall be safe if we adhere to the simple declarations of the Bible, and oppose a temptation by a positive command of God. But the moment we leave we leave that, and begin to parley with sin, that moment we are gone. It is as if a man should throw away his sword, and use his naked hands only in meeting an adversary. Hence**
- (4.) **We may see the importance of training up the young in the accurate study of the Bible. There is nothing which will furnish a better security to them in future life, when temptation comes upon them, than to have a pertinent text of Scripture at command. Temptation often assails us so suddenly that it checks at reasoning; but a text of Scripture will suffice to drive the tempter from us.**

Heb 4:12 For the Word of God is alive, and powerful, and sharper than any twoedged sword (Grk. <3162> μάχαιρα machaira), piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Is 40:8 The grass withereth, the flower fadeth: but the Word of our God shall stand for ever.



Figure 04.01.03. A Roman Soldier's Sword
(Grk. <3162> μάχαιρα machaira: a two edged short sword for thrusting).

1.1.2.4.1.7 The Church At War – The Christian's Duty – To Stand.

The duties of a Christian, so armed, is to

1. Stand

The commands to Stand and Stand therefore, have been explained by Expositors with:

THE DIVINE PANOPLY^a. — #Eph 6:13-18

"STAND" is the watchword for this battle, the apostle's order of the day: that you may be able to stand against the stratagems of the devil, that you may be able to withstand in the evil day, and mastering all your enemies to stand. Stand therefore,

^a Panoply: a full suit of armor *Knights in panoply were ready for battle.*

"girding your loins about with truth." The apostle is fond of this martial style, . and such appeals are frequent in the letters of this period. The Gentile believers are raised to the heavenly places of fellowship with Christ, and invested with the lofty character of sons and heirs of God: **let them hold their ground**; let them maintain the honour of their calling and the wealth of their high estate, **standing fast in the grace that is in Christ Jesus**. Pro aris et focis^a the patriot draws his sword, and manfully repels the invader. Even so the good soldier of Christ Jesus contends for his heavenly city and the household of faith. He defends the dearest interests and hopes of human life.

This defence is needed, for an "evil day" is at hand! This emphatic reference points to something more definite than the general day of temptation that is co-extensive with our earthly life. St. Paul foresaw a crisis of extreme danger impending over the young Church of Christ. The prophecies of Jesus taught His disciples, from the first, that His kingdom could only prevail by means of a severe conflict, and that some desperate struggle would precede the final Messianic triumph. This prospect looms before the minds of the New Testament writers, as "the day of Jehovah" dominated the imagination of the Hebrew prophets. Paul's apocalypse in 1 and 2 Thessalonians is full of reminiscences of Christ's visions of judgment. It culminates in the prediction of the evil day of Antichrist, which is to usher in the second, glorious coming of the Lord Jesus. The consummation, as the apostle was then inclined to think, might arrive within that generation, {#1Th 4:15,17 } although he declares its times and seasons wholly unknown. In his later epistles, and in this especially, it is clear that he anticipated a longer duration for the existing order of things; and "the evil day" for which the Asian Churches are to prepare can scarcely have denoted, to the apostle's mind, the final day of Antichrist, though it may well be an epoch of similar nature and a token and shadow of the last things.

In point of fact a great secular crisis was now approaching. The six years (64-70 after Christ) extending from the fire of Rome to the fall of Jerusalem, were amongst the most fateful and calamitous recorded in history. This period was, in a very real sense, the day of judgment for Israel and the ancient world. It was a foretaste of the ultimate doom of the kingdom of evil amongst men; and through it Christ appears to have looked forward to the end of the world. Already "the days are evil" (5:16); and "the evil day" is at hand — a time of terror and despair for all who have not a firm faith in the kingdom of God."

Eph 6:13 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;

^a "On behalf of religion and domestic life". Actually derived from classical Latin *prō ārīs et focīs*, lit. 'for altars and hearths' from *prō* + *ārīs*, ablative plural of *āra* altar + *et* and + *focīs*, ablative plural of *focus* hearth, fireplace, sacrificial hearth.

1.1.2.4.1.8 The Church At War – The Christian’s Duty – To Pray.

Going back to Barnes Notes for verse 6:18, we see:

“Verse 18. Praying always^a. It would be well for the soldier who goes forth to battle to pray — to pray for victory; or to pray that he may be prepared for death, should he fall. But soldiers do not often feel the necessity of this. To the Christian soldier, however, it is indispensable. Prayer crowns all lawful efforts with success, and gives a victory when nothing else would. No matter how complete the armour; no matter how skilled we maybe in the science of war; no matter how courageous we may be, we may be certain that without prayer we shall be defeated. God alone can give the victory; and when the Christian soldier goes forth armed completely for the spiritual conflict, if he looks to God by prayer, he may be sure of a triumph. **This prayer is not to be intermitted.** It is to be always. In every temptation and spiritual conflict, we are to pray.

With all prayer and supplication. With all kinds of prayer; prayer in the closet, the family, the social meeting, the great assembly; prayer at the usual hours, prayer when we are specially tempted, and when we feel just like praying, See Barnes "Mt 6:6"; prayer in the form of supplication for ourselves, and in the form of intercession for others. **This is, after all, the great weapon of our spiritual armour, and by this we may hope to prevail.**

**"Restraining prayer, we cease to fight;
Prayer makes the Christian armour bright;
And Satan trembles when he sees
The meanest saint upon his knees."**

In the Spirit. By the aid of the Holy Spirit; or perhaps it may mean that it is not to be prayer of form merely, but when the Spirit and the heart accompany it. The former idea seems, however, to be the correct one.

{As Rom 8:26 indicates: 26 Likewise the (Holy) Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. NEC}

And watching thereunto. Watching for opportunities to pray; watching for the spirit of prayer; watching against all those things which would hinder prayer. See Barnes "Mt 26:38", See Barnes "Mt 26:41". Comp. #1Pe 4:7.

With all perseverance. Never becoming discouraged and disheartened. Comp. See Barnes "Lu 18:1".

And finally:

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

^a Or: 1Th 5:17 Pray without ceasing. Or as one old preacher was apt to say: “Pray with the rapidity of a hacking cough!”

1.2 The Church - A Mystery - Only Revealed In New Testament Times - Jew And Gentile.

Our LORD also stated it to be a mystery in:

Mr 4:11 And he said unto them, Unto you {His disciples. NEC} it is given to know the **mystery of the kingdom of God: but unto them that are without, all these things are done in parables:** (Note, the 8 Church Parables given in Mat 13. NEC)

12 That seeing they may see, and not perceive; and **hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.**

This Church was a mystery according to the Apostle Paul, who declared:

1 Co 2:7 But we speak the wisdom of God in **a mystery**, even the hidden wisdom, which God ordained before the world unto our glory:

8 **Which none of the princes of this world knew:** for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But **God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.**

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual words.

Ro 11:25 For I would not, brethren, **that ye should be ignorant of this mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. {blindness: or, hardness }

Ro 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

So we see that these mysteries have been revealed by the Holy Spirit, **Who was with them**, but took up permanent residence **in them** on the Day of Pentecost.

Jo 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth **with you**, and **shall be in you**.

Remember this: "If I go away I will send Him", **so we see now the ascension of our LORD Jesus.**

Ac 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

- 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. {being ... : or, eating together }
- 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- 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 Spirit 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. {power ... : or, the power of the Holy Ghost coming upon you }
- 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 stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; {angels in the appearance of men. NEC}
- 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. {Notice: they were speaking to Jews (not gentiles), the Church had yet to have a meeting, so His return to earth is for Israel (Zec 14:1-5; Rev 19:18-21), not the Church. His coming in the air (1 Th 4:17) is for the Church. NEC}
- 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Zec 4: 4 And **His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave^a in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

^a Vs. 4: The Department of Geology of Israel stated; "Although the Jordan rift runs North and South, the rift under the Mt. of Olives runs East and West. The North portion is up faulted, the South portion is down faulted."

This Church although a mystery in the Old Testament, was Included in God's Covenant with Abraham. **“and in thee shall all families of the earth be blessed”** See Section 2.1.2.1.

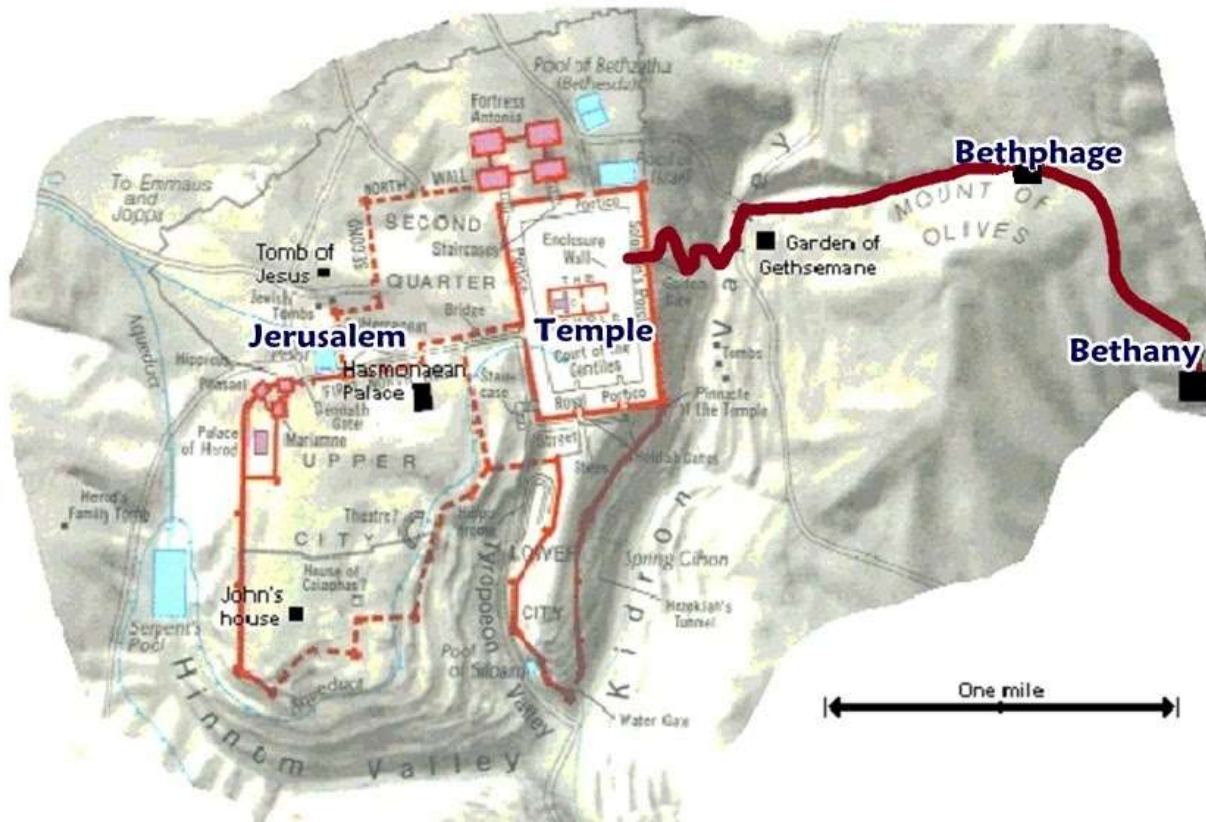


Figure 04.01.04. Map Of Jerusalem showing The Mt. Of Olives.

Picture courtesy of “Image Arcade Online” ‘imgarcade.com’.

1.2.1 The Church -Its Founding On The Day Of Pentecost.

And now we see the founding of the Church of our LORD Jesus, on the Day of Pentecost.

- Ac 2:1 And **when the day of Pentecost was fully come^a**, they were all with one accord in one place.
- 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- 4 And they were **all filled with the Holy Spirit**, and began to speak with other tongues, as the Spirit gave them utterance.
- 5 And **there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.**
- 6 Now when this was noised abroad, the multitude came together, and were confounded, because that **every man heard them speak in his own language.** {was ... : Gr. voice was made confounded: or, troubled in mind }
- 7 And they were all amazed and marvelled, saying one to another, **Behold, are not all these which speak Galileans?**
- 8 And how hear we every man in our own tongue, wherein we were born?
- 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- 11 Cretes and Arabians, **we do hear them speak in our tongues the wonderful works of God.**

Why do you suppose these ignorant Galileans were speaking the great things of God in these foreign languages? Answ: Because of the fulfilment of the O.T. prophecy of Isaiah. For:

Is 28: 11 For with stammering lips and another tongue will He (the Holy Spirit) speak to this people.

And this, gentlemen and ladies, was the founding of the Church which include the eleven Disciples now Apostles.

^a As Vincent writes: "1. Was fully come (συνπληρουσθαι). Used by Luke only. See on "Lu 9:51". Lit., as Rev., margin, was being fulfilled. The day, according to the Hebrew mode, is conceived as a measure to be filled up. So long as the day had not yet arrived, the measure was not full. **The words denote in process of fulfillment.** Pentecost. Meaning fiftieth; **because occurring on the fiftieth day, calculated from the second day of unleavened bread. In the Old Testament it is called the feast of weeks, and the feast of harvest. Its primary object was to thank God for the blessings of harvest. See #De 16:10,11.** With one accord (ὁμοθυμαδον). The best texts substitute οἱ, together. So Rev."

ATRPW says: Apparently this day of Pentecost fell on the Jewish Sabbath (our Saturday). It was the feast of first fruits.

1.2.2 The Church - The Gifts For Ministry.

Every Christian has the responsibility to be able to interpret some things in God's Word. There are some in the Body of Christ who have been given special gifts for use in the body.

Table 04.01.02. Examples Of Spiritual Gifts

-
1. Prophets (forthtelling) Ro 12:6, 1 Co 12:10, 13:2.
 2. Pastor/Teachers Eph 4:11.
 3. Knowledge 2 Pe 3:2, 1 Co 12:8.
 4. Wisdom Eph 3:5, 1 Co 12:8.
 5. Teaching Eph 4:11, Mt 28:19
 6. Evangelism Eph 4:11
 7. Exhortation 1 Th 3:2, Rom 12:8.
 8. Discernment of Spirits (or the doctrines they are teaching) Ac 16:18, 1 Co 12:10, 1 Jo 4:1.
-

Because of abuse of the teaching of spiritual gifts in the past, it is necessary to include in our short synopsis, the **Table 04.01.03.**, below.

The three descriptive columns are titled:

1. **THE TRUE; the actual gift(s) given by the Holy Spirit.**
2. **The SOULISH COUNTERFEIT;** in which the Natural powers function independently of the Holy Spirit. In this state they are controlled by the old man (In ADAM) and may be under influence of Satan and/or demonic forces.
3. **The SATANIC COUNTERFEIT;** here the Natural powers, consciously or unconsciously, are under direct influence or control by evil spirits, e.g. Satanic cults. We have descriptions of such happenings from the experiences of Missionaries to pagan lands. e.g., A China Inland Missionary to the Szechwaneze people, Isobel Kuhn; the “Inn Of The Sixth Happiness”, lady. In her book “Nests Above The Abyss”, Chapter 6, The Prey of the Terrible, she describes a spirit séance in which two women and a man are calling down spirits (evil ones) and a group of dancers become demon possessed.

Some cry out with voices different from their own: “Worship God”, and “He has a Son named Jesus – and two daughters”, & etc. As the story goes, these folks (in 1923) had never heard the name Jesus before but had been given this name by the demonic spirits who possessed them. As Mrs. Kuhn describes the next 14 years of this Satanic Conspiracy:

I have been asked why did Satan introduce the name of Jesus to these people? I feel it was because he saw that the gospe was inevitably going to reach them, and so he tried to make the name of Jesus and the outward forms of Christianity (the Ten

Commandments, etc.) familiar to them under a system which was really worship of himself. We see that he had succeeded in his subtlety up to this point in the story.

But it did not continue so happily. Once thoroughly ensnared, the inevitable trickery began. One day the two women's devils gave forth a message. "The earth is going to be burned!" they said. "Jesus is coming to earth! And unbelievers will be burned. You, believers, go to a certain place in the mountains and wait for Him! When He comes He will give you animals and money."

*The whole village packed up. Left their farm work unattended, and retired to the directed place in the mountains, where they fasted, eating only once a day, and waited a week without anything happening, of course. Fooled, chagrined, and anxious now for the unwatched crops left behind, they returned to their homes. This happened four times in nine years and once the whole village almost starved because of it. **The prey of the terrible.** Some began to wish to get free from this demon.*

***So now enter the missionaries for the first time.** The whole tribe save one young man wanted no more of this Jesus talk. The young man with his companions made the 6-7 day trip from upper Burma into China to get more information about this "Jesus". This brought about eventually the evangelization of that tribe, the Goo-moos.*

There are areas of gifts which have fulfilled their intended use. The gift of tongues and their interpretation were given IAW Isa 28:11-12; Deu 28:49; With 1 Cor 14:21-21. They were given as a sign to the Jews. The ceasing of three particular gifts including tongues and prophecy, had to do with the advent of the completed N. T. Canon. 1 Cor 13:8-12

An additional book that may help to make plain this problem brought about by the so-called Charismatic Movement, and its solution, is "The CHARISMATICS, A Doctrinal Perspective, by Dr. John F. MacArthur.

These gifts allow the Holy Spirit controlled believer to have a special measure of understanding and capability in those particular areas associated with that (those) gift(s).

Table 04.01.03. A Table Of Spiritual Gifts

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
Gift(s) of the Holy Spirit	In exercise of gift the natural powers function freely but are voluntarily submitted to the Holy Spirit	Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan	Natural powers, consciously or unconsciously, are under direct influence or control of evil spirits, e.g. cults (satanic)
<u>Preaching</u> - Rom 12:6; 1 Cor 12:10; 1 Cor 14:2; 1 Tim 4:13-16	Preaching revealed truth in power and demonstration of the Holy Spirit	Preaching with enticing words of human wisdom, depending upon oratory, emotionalism, sentimentalism, etc. 1 Cor 2:1, 4; 2 Cor 4:2	Preaching doctrines that are false and untrue to God's word, under direct inspiration of evil spirits. 1 Tim. 4:1
<u>Teaching</u> - Rom 12:7 2 Tim 2:2	Teaching things of the Holy Spirit with wisdom and light given by the Holy Spirit Eph 1:16-19	Teaching in man's wisdom, depending on man's ability to give wisdom & understanding. Col. 2:18; Rev. 2:20	Teaching of false or unsound doctrine under inspiration of an evil spirit. 1 Tim 4:1; 2 Cor 11:14,15
<u>Faith</u> - 1 Cor 12:9	The Holy Spirit's given faith in, and accordance with, God's Word & will	An effort to believe that depends entirely upon will power and emotional attitudes.	Faith inspired by evil spirits, in occult power of any kind or in false doctrine or satanically inspired political systems. 1 Cor 10:20
<u>Utterance of Wisdom</u> - 1 Cor 12:8	The Holy Spirit's given clarity in the stating of revealed spiritual truth	Spiritual truth stated with reliance on natural ability to give understanding.	Revelations supposedly from the spirit world received from evil spirits.
<u>Utterance of Knowledge</u> - 1 Cor 12:8	Application of spiritual truth to practical experiences of life under illumination by the Holy Spirit.	Human wisdom's attempt to attest spiritual truth to the practical things of life. Acts 26:9; Rom. 10:2	Satan-inspired systems, based on satanic principles, for the betterment of conditions among men and nations.
<u>Paraclete Gift</u> - Rom 12:8	The Holy Spirit's given acts of love, manifesting Christ' love (agape).	Effort to help & counsel based on human wisdom.	Counsel inspired by Satan & based on his principles, e.g. Peter's advice to Christ. Mat 16:22-23
Mercy Acts of Love – Rom 12:8	The Holy Spirit's given counsel, consolation, etc. manifesting the pure love and wisdom of Christ.	Acts of love promoted by human kindness alone. Limited by the limits of human love (philia).	Manifestations of interest in human welfare - guided by Satan. Gen 3:1,4,5, e.g. Mormonism
<u>Giving</u> - Rom 12:8	Giving under the Holy Spirit's control. (cheerfully) 2 Cor 9:7	Giving for merit or merely as a duty or in response to emotional or sentimental appeals (under pressure). 2 Cor 9:7	Giving inspired by Satan which supports that which carries out his purpose. False systems don't lack for money.
<u>Discernment of Spirits</u> - 1 Cor 12:10	Given by the Holy Spirit to distinguish between truth and what is satanic deception	Human wisdom's attempt to judge between what is of God and what is of Satan. Heb 4:12	Evil spirits immediately discern what is of Christ and may impart that knowledge to one under their control. Mk 1:23,24, 3:11, 5:7; Acts 9:15; Jas. 2:19
<u>Serviceable Ministrations</u> - Rom 12:7 1Ti 3:8-13	Material service rendered under guidance of and wisdom of the Holy Spirit. Ex. 35:30-35; Acts 6:1-7 Necessary for a Deacon.	Material service done in man's wisdom & power & offered to God.	Ability & cunning given by Satan to those he is using, enabling them to carry out satanic enterprises.
<u>Ruler (Administration Oversight)</u> - Rom 12:8	Ruling under the guidance and wisdom of the Holy Spirit	Dependence on human ability, such as the psychology of leadership, for ruling and leading	Ability to rule, displayed by wisdom & personality, given by evil spirits.
<u>Miracles</u> - 1 Cor 12:10	Direct intervention of divine power in response to faith given by the Holy Spirit	Natural phenomena or coincidences attributed to God's intervention by emotional religious enthusiasm.	Miracles wrought through satanic power. Ex 5:1-8:7
<u>Healing</u> - 1 Cor 12:9	Healing wrought by God's power in response to Holy Spirit given faith. Jas 5:13-15	Healing real or imagined resulting from employing psychic means such as suggestion, and attributed to divine intervention.	Healing wrought by satanic power as seen in certain false cults.

	TRUE	SOULISH COUNTERFEIT	SATANIC COUNTERFEIT
<u>Varieties of tongues</u> - I Cor 12:10	Utterance of a real human language, produced on certain occasions, in a believer, by the Holy Spirit, for a particular purpose. Is. 28:11, Acts 2:4-16; Joel 2:28-29; I Cor 14:21-23	Ecstatic utterance produced by bringing certain soul powers into a state of unnatural excitement or by feigning such utterance, confusion and the glorifying of the flesh are results.	Utterance of an evil spirit through a person under its control, such utterances may feign piety but are unsound & often vile. Confusion and unscriptural doctrine & practice are the result.
<u>Interpretation of tongues</u> - I Cor 12:10	Revelation given by the Holy Spirit of the meaning of an utterance (in another tongue) given.	A feigned interpretation, an imagined interpretation, as a result of religious excitement that is purely emotional.	Interpretation suggested to the mind by evil spirits. May feign piety but is unsound & often unholy!"argh"

1.2.2.1 The Church - The Gifts For Ministry - No Substitute For Hard Work.

2 Ti 2:15, 3:16-17.

A Proper Education is NEVER FREE. It costs the Participants a great deal of an item most folks never consider; TIME. In order to obtain the information desired it shall involve time. The student should be prepared to commit the time required. At the Colorado Free Bible College we offer a 'Free' Bible College education. We do this with tongue in cheek because we know that the student and the teacher must expend much time; and that time becomes more precious as the days pass.



Figure 04.01.05. Bagsley Needs Reminder By Skywriters

For those of you called to a 'pulpit' ministry, sacrifice and hard work are required. Do not enter unless you are committed to see your commitment through. See Section 1.3.2.3 Should Elders Be Paid?

How committed are we to keep on pursuing the Glory of the LORD?

1.2.2.2 The Church - The Gifts For Ministry - Natural Gifts.

Good judgment - ability to assimilate and categorize (not allegorize) quantities of information (i.e. Wisdom - Prov 8-9., Jas 1:5 (1st Cl. Cond.) “Since you all lack wisdom, Ask of God . . .”

Natural gifts such as physical strength, mental acuity, voice quality, athletic or musical ability, , , etc., are those things we were born with to greater or lesser degrees. In each case (person) these natural abilities soon become apparent as we mature. **All men are not created equal**. Some at the outset clearly have an advantage over others. As we have seen above, Spiritual Gifts are given by the Holy Spirit when we were born again. They are often different as to subject than Natural Gifts, although they may be used to refine the natural gift given for the greater good of the Body of Christ, for the Glory of God. e.g., A fair to good Intellect may be expanded by the Spiritual Gifts of Wisdom and Knowledge.

1.2.2.2.1 So Who Gives The Gifts?

The Trinity Participates in this activity, as we show from 1 Co 12:4-6; Ep 4:11-13..

1.2.2.2.2 The Relationship Of Spiritual Gifts To The Trinity.

- A. The Holy Spirit Brings The Gifts - The Gifts Are Distributed** vs. 4
(Διαιρέσεις>διαιρέσις : distribution NOT varieties)

Now there are diversities of gifts, but the same Spirit.

- B. The Lord Jesus Assigns The Place Of Ministry - A Ministry** vs. 5

And there are differences of administrations, but the same LORD.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists;
and some, pastors who are teachers;

12 For the perfecting (equipping) of the saints, for the work of the ministry,
for the edifying (building up) of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son
of God, unto a perfect man, unto the measure of the stature of the fullness
of Christ:

- C. God The Father Turns On The Energy - The Effect** vs. 6

And there are diversities of operations, but it is the same God Who worketh
(*energwn PAPtcpl NMS >energew: to be operative, be at work, put forth
power Here, To keep on working*) all in all.

1.2.3.3 More From Alexander Rattray Hay

The Radiating Witness of the Congregation through The Gifts of the Holy Spirit.

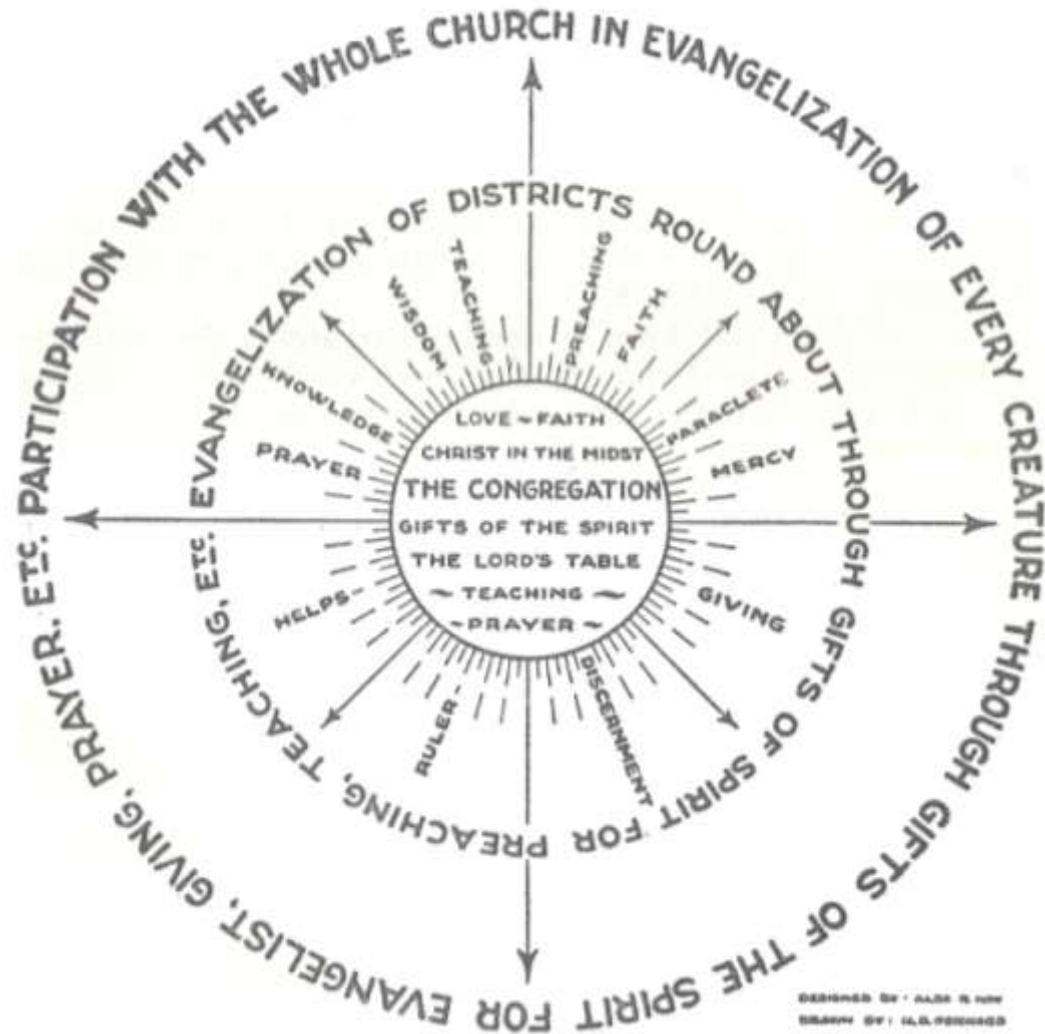


Figure 04.01.09. The Radiating Witness OF The Local Church Through Gifts And Fruits Of The Holy Spirit

Well, Folks, are we involved in this sort of Church or are we just “playing” church?

My friend and mentor, Miles Stanford gave me a copy of Alexander Rattray Haye's book which I've held for 50 + years. **Unfortunately, the folks who "stay home" from the "Mission Field" don't seem to realize "We Are Still Missionaries"**^a. **Our mission field is "Home", but we are still "missionaries"**. Will we receive a "Well done thou good and faithful servant?" Or will we hear: Rev 3:15-19 "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. **So because thou art lukewarm, and neither hot nor cold, I am about to^b spew thee out of my mouth.** Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. **As many as I love, I reprove and chasten: be zealous therefore, and repent.**" As the Hymn Chorus states it:

"Will there be some stars, I wonder,
In my crown in Glory Land;
Or must I go empty handed
When before My God I stand."^c

^a My Wife Pat & I were turned down by a CB Mission board twice, because of my diabetic condition. So we helped start several Churches in Colorado and Alaska.

^b Connotative Present. I'm about to spew thee out of my mouth. Earnest De Witt Burton, SYNTAX OF THE MOODS AND TENSES IN NEW TESTAMENT GREEK, 1966, T. & T. Clark.

^c I learned this hymn when as a new Christian at a Mission Church (which we helped to start and which is a great way to start one's Christian life). The occasion was the coming from Belgian Congo of a Missionaries wife, Ione, Mrs. Hector McMillan and her 5 or 6 children, children. Hector, a missionary, was murdered during the 1964 insurrection. The 5 children were all ready to go back to Congo to evangelize and disciple. Their testimony made a lasting impression on this blood bought soul.

1.2.2.4 The Church - A Summary Of Spiritual Concepts.

The Bible indicates that each believer has his/her own **set** of spiritual gifts (I Cor 12:1-11). This passage also indicates these gifts are bestowed Sovereignly by the Holy Spirit (vs 4 & 11). The Lord Jesus assigns the place of ministry (vs 5). God the Father turns on the energy for the ministry of those gifts (vs 6). Right here it should be clearly understood that I Cor 12 is the beginning of the longest single passage on the spirituals (I Cor 12-14) and their regulation, in the New Testament. It is important that we realize the word gifts found in I Cor 12:1 of the KJV of the Bible does not appear in the original. The word for spiritual (τῶν πνευματικῶν) is plural in the Greek and might be better translated "spirituals" or "spiritual things" In the near context, chapter 12, Paul explains about spiritual gifts while **in chapter 13, he explains about the superiority of spiritual fruit**. Finally, in chapter 14 he discusses the regulation of these spirituals in the local Church. **He is very concerned that this local Church in Corinth, understand that the spirituals are broken down into two major categories; gifts and fruit**. Whatever our spiritual fruit might be at this time, if we don't have the gift of pastor/teacher we should not thrust ourselves out into this ministry. There are those in the Christian population that have decision making capabilities that might take us up on our request to be put to work! They, like ourselves, may not have appropriate gift(s) (vs 8-10) of discernment. Every Christian should be walking by means of the Spirit (Spirituality). However, not every Christian has the Spiritual gift of Pastor/Teacher! **Notice that God draws a careful distinction in His Word between Fruit of the Spirit, Gifts of the Spirit, and Offices (I Tim 3:1-15) in the local Church, within the body of Christ^a**. Hay points out some of the weaknesses of the modern pastorate on pages 288-299, and states its underlying cause.

"There lacks in the church of today - in its structure, its services and its ministry - the practical recognition of the priesthood of all believers. The participation of all the members in the ministry through the gifts of the Spirit is not permitted.^{b"}

^a Ibid
^b Ibid

1.2.2.5 God's Provision For The Extension, Ministry And Government Of The Church

By Alexander Rattray Hay⁷
General Superintendent
New Testament Missionary Union
Courtesy of the NTMU.

Hay writes:

The Holy Spirit, the Paraclete, manifests Himself through the members in the following ways:

{Although the Table of Spiritual Gifts was taken from Dr. Hay's book, through the years I've added Scriptural references and comments to better cover those aspects I felt were important for students. NEC}

1.2.2.5.1 For The Establishing And Care Of The Church As A Whole

The Holy Spirit is the believer's Advocate (defense Attorney on Earth, Jo 14:16, while the LORD Jesus is the believers advocate in the heavenly Courtroom scene.¹ Jo 2:1, with Rev 12:10. Our Savior has NEVER LOST A CASE. In a similar fashion, the Holy Spirit helps our infirmities; Rom 8:26; Eph 6:18.

1.2.2.5.1.1 Evangelists (Missionaries, Or Church-Planters)

As foundation-layers they lay the foundations of new churches and, where necessary, repair damaged foundations in established churches. They minister in the extension of the Church and exercise a watchful care over the Church as a whole.

They are ministers of the Church as a whole and the whole Church cooperates with them.

1.2.2.5.1.2 Traveling Preachers And Traveling Teachers

These Provide a special preaching and teaching ministry to the Church in general.

Today there are Bibles, books, studies, classes online, Bible Colleges, Seminaries, etc., to train folks for the work of the ministry. But much of this should be done in the local Church; BUT ISN'T.

1.2.2.5.1.3 For The Local Church's Life And Testimony

Preachers - For the proclamation of the Gospel. (*The Word of God*)

Teachers - For the teaching of the Scriptures.

Those with the gifts of the Spirit for other ministries such as those of faith and love, etc. For manifesting the love, wisdom and power of Christ in His Body, for its well-being and for its testimony.

Elders - For the oversight of the congregation.

Deacons - To care for business matters.

Reflection on these principles will bring us to the realization that perhaps we have dropped the ball in the eternal ball game. **Do our churches have the knowledge and skills and of course Spirituality to operate as a staging ground for evangelism and discipleship in our communities?** The following four pictures taken from his book, illustrate the appropriate relationships necessary for The Great Commission's Fulfilment.

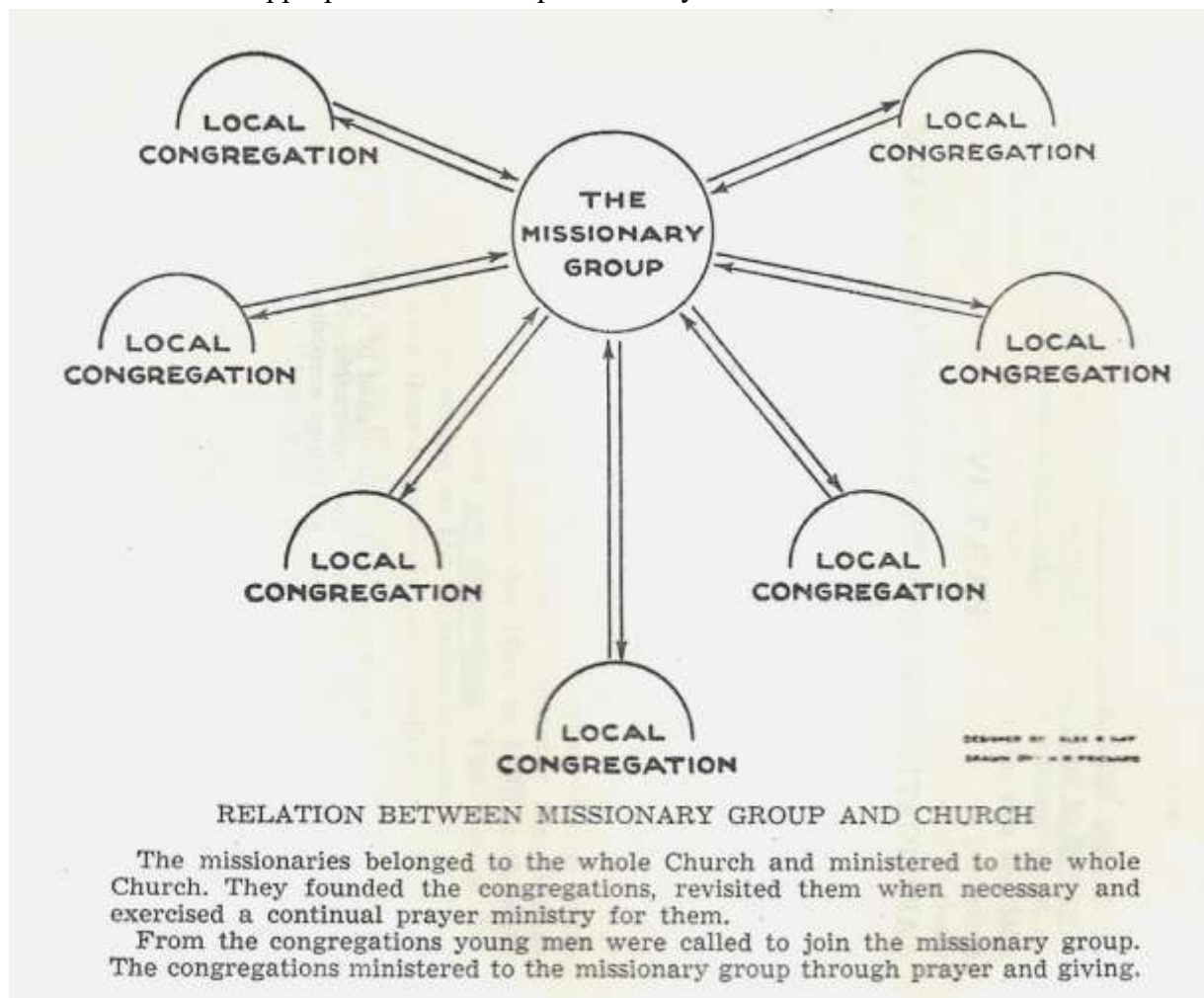


Figure 04.01.06. Missionary Activities Of The Local Churches With Their Missionary Group.



Figure 04.01.07. The Local Church As A Building.

Psm 118:22 The stone which the builders refused is become the head stone of the corner.

Isa 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste(Hiphil Imperf. 3S) ^a. {hurry}

Jer 51:26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

Mat 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

^a 02363 חוש chuwsh koosh a primitive root; v; {See TWOT on 631}

AV-haste 19, ready 1; 20

1) to haste, make haste, hurry

1a) (Qal) to make haste

1b) (Hiphil) 1b1) to show haste, act quickly, hasten, come quickly

1b2) to enjoy, be excited

- Mrk 12:10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:
- Luk 20:17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- Act 4:11 This is the stone which was set at nought of you builders, which is become the head of the corner.
- Eph 2:14 For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us;
- 15 Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;
- 16 And that He might reconcile both unto God in one body by the cross {Grk. σταυρός: tree or pole, used for capital punishment. NEC}, having slain the enmity thereby:
- 17 And came and preached peace to you which were afar off, and to them that were nigh.
- 18 **For through Him we both have access by one Spirit unto the Father.**
- 19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;
- 20 **And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;**
- 21 **In whom all the building fitly framed together groweth unto an holy temple in the Lord:**
- 22 **In whom ye also are builded together for an habitation of God through the Spirit.**
- 1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
- 1Pe 2:7 Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

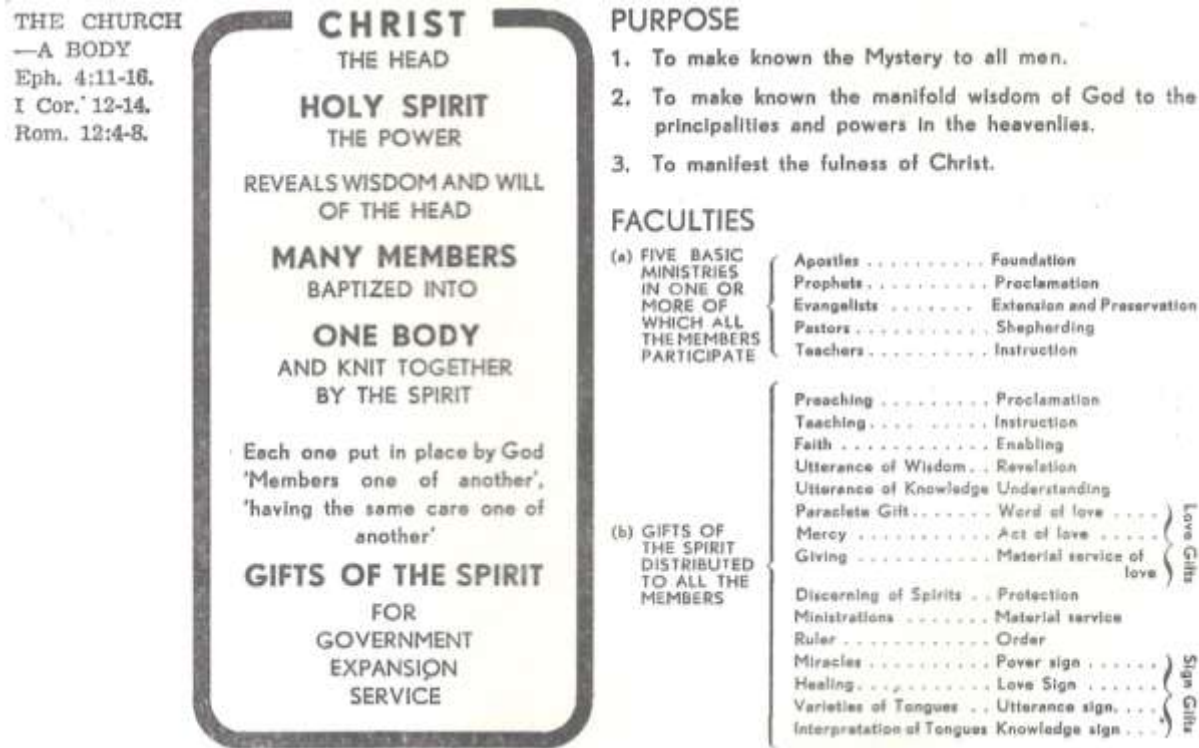


Figure 04.01.08. The Church (Local and Universal) As A Body.

Eph 4:8 Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.

- 9 (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?)**
- 10 He that descended is the same also that ascended up far above all heavens, that He might fill all things.)**
- 11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors who are teachers;**
- 12 For the equipping of the saints, for the work of the ministry, for the building up of the body of Christ:**
- 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:**
- 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight^a of men, and cunning craftiness, whereby they lie in wait to deceive;**
- 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:**

^a κυβεία kubeia koo-bi'-ah; from κύβος kubos (a "cube," i.e. die for playing); gambling, i.e., Don't shake dice with the devil because they're LOADED!

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1.2.2.5.1.4 A Specific Local Church (Type) And Testimony

It is sad to see the Church at Laodoea Rev 3:14-22, where Christ is outside, seeking admittance! Verse 3:20 has been misinterpreted so that the Church door becomes by (uncertain) metonymy, man's heart door. Evangelist's BEWARE!!! The Gospel is presented all over the N. T. Scripture; e.g., 1 Co 15:1-58; Rom 1-5, Rom 10:9-13 (For Jews, but also for Gentiles); or with less detail, Eph 2:1-10 where our position is also spelled out.

This Church at Laodoea was a clear type of the end time Church. As are all 7 of the Churches mentioned in Rev 2:1-3:19.

Table 04.01.04. The Seven Churches Of Rev 2:1-3:19.

Rev 2:1-3:19 – The Seven Churches As Types of The Churches During The Church Age		
Address	Church Name	Type During The Church Age
2:1-7	Ephesus	Church At The End Of The Apostolic Age
2:8-11	Smyrna	Church Under Persecution
2:12-17	Per'gamum	Church Settled In The World
2:18-29	Thyati'ra	Church In Idolatry
3:1-6	Sardis	Church Dead, Though Having A Believing Remnant.
3:7-13	Philadelphia	Church In Revival
3:14-19	Laodice'a	Church In Disgrace

Please see Section 2.2.1.3 For an explanation of these Churches time periods.

1.3 The Biblical Offices And Ministries Of A Local New Testament Church.

Like the believer's body, the Church Body has organization. The single cell of man's body with its Mitochondria, Chromosomes, DNA, RNA, etc., exemplify God's care for man in His Creation. See Appendix A for descriptions of DNA RNA, and cell definitions. (a surprise inside!).

1.3.1 The Biblical Offices Of Deacons, Deaconesses In A Local New Testament Church.

These Offices are important for the physical functioning of each local Church. There may be some sharing of functionality between the Deacons/Deaconesses and Elders. e.g.,

1.3.1.1 The Offices Of Deacons, Deaconesses.^a

Ac 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the **daily ministration** {Grk. *διακονια*: *Ministration, To wait on tables, conduct wedding feasts, This became an office in the local churches which were held by men and women IAW their gift(s). Note; below, from an old Greek word, to stir up the dust. Note also, these were appointed by the Oversight (Apostles and/or Elders).}*

- 2 Then the twelve called the multitude of the disciples unto them, and said, **It is not reason that we should leave the word of God, and serve tables.**
- 3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, **whom we may appoint over this business.**
- 4 But we will give ourselves continually to prayer, and to the ministry of the word.
- 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
- 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. {These were also ordained}
- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
- 8 And Stephen, full of faith and power, did great wonders and miracles among the people.

Here is an example of the Law of First Mention. The deaconess Phoibe!

Ro 16:1 I commend unto you **Phebe our sister**, who is a servant {Grk *διακονους*:}^b of the church which is at Cenchrea: {Grk. *φοιβη* Phoibe foy'-bay from *phoibos*; NFS

The following Footnote at the end of Rom 16:27, probably served partly as the letter of commendation for Phoibe (Phebe) {Grk. *φοιβη*}, who at this point was an errand runner for the Church at Cenchrea.

^a Alexander Strauch, *The New Testament Deacon – Minister Of Mercy*, Lewis and Roth Publishers, Littleton, CO. Although due to his brethren background he questions whether Phebe was in fact a deaconess. He uses a non-bonafide argument

^b R. C. Trench, *Synonyms Of The New Testament*, pp. 32-33. And, W. E. Vine, *Expository Dictionary Of New Testament Words*, pp. 264-265, where he carefully distinguishes between several words discussing a title along with actions.

“«Written to the Romans from Corinthus, and sent by Phebe {Grk. φοιβη} servant {Grk. διακονους} of the church at Cenchrea.»”

Phoebe =" radiant"

1) a deaconess of the church at Cenchrea, near Corinth

Note also:

Ro 16:3 Greet **Priscilla** and Aquila my helpers {Grk. συνεργος: } in Christ Jesus:

1Co 16:19 The churches of Asia salute you. Aquila and **Priscilla** salute you much in the Lord, with the church that is in their house.

<4904> συνεργος sunergos soon-er-gos' from a presumed compound of 4862 and the base of 2041; TDNT-7:871,1116; adj

AV-fellowlabourer 4, helper 3, fellowhelper 2, fellowworkers 1, workfellow 1, labourer together with 1, companion in labour 1; 13

1) a companion in work, fellow worker

It's hard for me to imagine a more generous complement for a woman in the First Century than to be called a fellow-laborer with Paul.

Ro 16:27 To God only wise, be glory through Jesus Christ for ever. Amen. «Written to the Romans from Corinthus, and sent by Phebe {Grk. φοιβη} ~~servant~~ {Grk. διακονος: deaconess^a} of the church at Cenchrea.»

Note the principle from Gen 41:

Ge 41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Please note also what William Newell wrote in his commentary on Romans:

“THIS SIXTEENTH CHAPTER is **neglected by many to their own loss**. It is by far the most extensive, intimate and particular of all the words of loving greeting in Paul's marvelous letters. No one can afford to miss this wonderful out-pouring of the heart of our apostle toward the saints whom he so loved-- **which means all the real Church of God!**

Verses 1, 2: Phoebe, a deaconess of the assembly, in the town of Cenchreae, the eastern seaport of Corinth, (about nine miles distant from that important city) is to carry to Rome this great Epistle! She had business in Rome, --probably legal or official business. (See Conybeare's note here.) She was evidently a devoted and prominent Christian, --a deaconess of the Cenchrean assembly^b.

^a Feminine in Rom 16:1, G. Abbott-Smith, *A Manual Lexicon Of The New Testament*, Charles Scribner's Sons, N.Y.

^b Why both the King James and the Revised Versions should translate the same word deacon when it applies it to men (#1Ti 3:8, 10), and servant or minister when applied to women, let others explain.

This, together with her evident business ability (for she is traveling to the world metropolis in connection with her affairs), made this entrustment to her of this great Epistle to the Romans humanly safe; --and through the Apostle's prayers and those of the saints at Corinth (where Paul is writing the Roman Epistle) absolutely safe. She is commended to the saints at Rome, --with all which that beautiful word "**commended**" contains (cf. # Ro 5:8 and #2Co 10:18); and the saints are not only to receive her in the Lord, worthily of saints (for the saints should be devoted to receiving one another!) but they are asked to assist her in her affairs in any way that they may find her needing help; for, says Paul, she herself hath been a helper of many and of mine own self. Let us also mark those who, like Phoebe, are "helpers," and give ourselves to assisting them, both by prayer and by personal service; for the Lord will approve this, in His Day!

As to Phoebe's being called a deaconess (diakonon) of the Cenchrean assembly, * note that she was recognized by that church as designated of the Lord to her ministry, and was called by the name "deaconess." Let us not shun Scripture terms. Dorcas, in # Ac 9:36, was "full of good works which she did," yet she is not called a deaconess. **It is plain that both deacons and deaconesses were known in the early Church.** (Elders, who would "rule,"--# 1Ti 5:17--were, always, of course, men.) “

A.T. Robertson concludes that:

I commend (συνιστημι). The regular word for letters of commendation as in #2Co 3:1 (συστατικων επιστολων). See also #Ro 3:5. So here verses #1,2 constitute Paul's recommendation of Phoebe, the bearer of the Epistle. Nothing else is known of her, though her name (φοιβη) means bright or radiant.

Sister (αδελφην). In Christ, not in the flesh.

Who is a servant of the church (ουσαν διακονον της εκκλησιας). The etymology of διακονος we have had repeatedly. **The only question here is whether it is used in a general sense or in a technical sense as in #Php 1:1; #1Ti 3:8-13.** In favour of the technical sense of "deacon" or "deaconess" is the addition of "της εκκλησιας" (of the church). In some sense Phoebe was a servant or minister of the church in Cenchreae. Besides, right in the midst of the discussion in #1Ti 3:8-13 Paul has a discussion of γυναικας (verse #11) **either as women as deaconesses or as the wives of deacons (less likely though possible).** **The Apostolic Constitutions has numerous allusions to deaconesses.** The strict separation of the sexes made something like deaconesses necessary for baptism, **visiting the women, etc. Cenchreae, as the eastern port**

#1Ti 3:11 describes women-deacons evidently. As William Kelly (Romans: p. 274) says, "We know from elsewhere that elderly females held a position in which they rendered official or quasi-official service in the assembly where they lived. Phoebe was one of these of the port of Corinth, Cenchrea."

of Corinth, called for much service of this kind. Whether the deaconesses were a separate organization on a par with the deacons we do not know nor whether they were the widows alluded to in #1Ti 5:9. But, probably not, because younger women may and are usually more able to carry out the physical necessities of this office.

1.3.1.1 The Qualifications For The Office Of Deacon, Deaconess.

A Deacon, Deaconess, may or may not be married. and if so must comply with the following Biblical edicts. The qualifications for deacons and elders appear together.

1Ti 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; {of good ... : or, modest }

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; {given ... : or, ready to quarrel, and offer wrong, as one in wine }

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. {a novice: or, one newly come to the faith }

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1Ti 3:8 **Likewise^a must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre^b;**

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. {used ... : or, ministered }

^a Deacon/Deaconess; The word here evidently denotes those who had charge of the temporal affairs of the church, the poor, etc. Barnes Notes.

^b Not greedy of filthy lucre. See Barnes "1Ti 3:3". The special reason why this qualification was important in the deacon was, that he would be intrusted with the funds of the church, and might be tempted to appropriate them to his own use, instead of the charitable purposes for which they were designed. Barnes Notes

1.3.2 The Biblical Office Of Elder In A Local New Testament Church. Elders In The Local Church^a

The terms Elder, used 67 times, {*Grk. πρεσβυτερους* <4245>}, Bishop, overseer, used 6 times, {*Grk. επισκοπος* <1985>: }, Pastor, Shepherd, used 17 times {*Grk. ποιμήν* <4166>}

Ac 14:23 And when they had **appointed** <5500> them **elders** {*Grk. πρεσβυτερους* <4245> {*A-AMP*}} in **every church**, and had prayed with fasting, they commended them to the Lord, on whom they believed.

<5500> χειροτονέω cheirotoneo khi-rot-on-eh'-o from a comparative of 5495 and teino (to stretch); v; TDNT- 9:437,1309; {See TDNT 843 }

AV-ordain 3, choose 1; 4

1) to vote by stretching out the hand

2) to create **or appoint by vote: one to have charge of some office or duty**

3) to elect, create, **appoint**

The question comes up: How were these gentlemen Ordained/Appointed/Elected into Eldership.?

Alexander Strauch has indicated that appointment by the other Elders, with full knowledge of his Walk and Qualifications, and with approval by the congregants is the Biblical methodology.^b Eldership is not the congregation selecting someone to preach who is right out of Bible School or Seminary, but is a process of getting to know the individual, his family, and his Biblical Qualifications. Of course, Churches not having a board of Elders, have become sinful in their rejections of God's commanded order. This goes against the grain of the "Orthodox" groups^c; The majority of Protestant Churches

Ac 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. {About Circumcision commanded after the Law of Moses, for Salvation.}

Ac 15:4 And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them.

Ac 15:6 And the Apostles and Elders came together for to consider of this matter.

^a Alexander Strauch, *Biblical Eldership – An Urgent Call To Restore Biblical Church Leadership*, Lewis and Roth Publishers, Littleton, CO.

^b IBID Chptr 6, pp. 72-84.

^c Roman, Coptic, Russian, etc., churches.

Ac 15:22 Then pleased it the Apostles and Elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:

Ac 15:23 And they wrote letters by them after this manner; The Apostles and Elders and brethren send greeting unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia:

Ac 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and Elders which were at Jerusalem.

Ac 20:17 And from Miletus he sent to Ephesus, *and* called the elders of the church.

{Grk.< 3333> μετεκαλεσατο {V-AMI-3S} τους {T-AMP} <4245>
πρεσβυτερους {A-AMP} της {T-GFS} <1577> εκκλησιας {N-GFS}}

Note the plurality of Elders in ONE Church.

- 18 And when they were come to him, he said unto them, Ya'll^a know, from the first day that I came into Asia, after what manner I have been with ya'll at all seasons,
- 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:
- 20 And how I kept back nothing that was profitable unto ya'll, but have shewed ya.ll, and have taught ya'll publically, and from house to house,
- 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our LORD Jesus Christ.
- 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
- 23 Save that the Holy Ghost witnesses in every city, saying that bonds and afflictions abide me. {abide me: or, wait for me}
- 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
- 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
- 26 Wherefore I take you to record this day, that I am pure from the blood of all men.
- 27 **For I have not shunned to declare unto ya'll all the counsel of God.**
- 28 **Take heed therefore unto yourselves {PL.}, and to all the flock, over the which the Holy Ghost hath made ya'll overseers <1985> , to feed the church of God, which he hath purchased with his own blood.**

^a Ya'll is my Southern Baptistism coming out. Due to our 21st Century English being woefully short of case structures; Ya'll = you (S and Pl) + all, to properly indicate 2P Plural. You'll notice Elders of Churches whether appointed by Apostolic edict or by internal Church selection were ALWAYS PLURAL!

- 29 For I know this, that after my departing **shall grievous wolves enter in among ya'll, not sparing the flock.**
- 30 **Also of your own selves {PL.} shall men arise, speaking perverse things, to draw away disciples after them.**
- 31 Therefore watch, and remember, **that by the space of three years I ceased not to warn every one night and day with tears.**
- 32 And now, brethren, I commend ya'll to God, and to the word of His grace, which is able to build ya'll up, and to give ya'll an inheritance among all them who are sanctified.
- 33 I have coveted no man's silver, or gold, or apparel.
- 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.
- 35 I have shewed you all things, **how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.**
- 36 And when he had thus spoken, he kneeled down, and prayed with them all.
- 37 And they all wept sore, and fell on Paul's neck, and kissed him,
- 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Ac 21:18 And the day following Paul went in with us unto James; and all the elders {Grk. πρεσβυτεροι {A-NMP} among the Christians, those who presided over the assemblies (or churches) The NT uses the term bishop, elders, and presbyters interchangeably } were present.

1.3.2.1 The Qualifications For The Office Of Bishop, Presbyter, Elder.

These three offices are linguistically fused into one office. Although in most modern Churches, the plurality of these gifted men are reduced to one man. This of course is a must for a beginning mission Church, however, as numbers increase, the missionary pastor must be discipling men (A missionary wife should be discipling the women, wives.) It should be clear - eventually, who are the natural and Spiritual Leaders in the Missionary Congregation. Discipling converts requires much time. Dr. John MacArthur once told me that in his discipleship ministry he trained men who were interested in the Ministry, in Greek and Hebrew, etc.

You Ain't Edjumucated!!! as a teaching Elder until you know the original languages of Scripture so as to be able to dispute with false teachers, etc., who attempt to lead away the unlearned in your congregation..^a

Before continuing with 'Qualifications', we need to consider; But what about the women?

1.3.2.1.1 The Women In The Local Church.

Women are not allowed into the office of an elder according to the Word of God. In fact:

1 Co 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

35 And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

As Barnes Explains:

“Verse 34. {c } Let your women keep silence in the churches: for it is not permitted unto them to speak; but [they are commanded] to be {d } under obedience, as also {e } saith the law.

Ver. 34. Let your women keep silence, etc. This rule is positive: explicit and universal. There is no ambiguity in the expressions; and there can be no difference of opinion, one would suppose, in regard to their meaning. The sense evidently is, that in all those things which he had specified, the women were to keep silence; they were to take no part. He had discoursed of speaking foreign languages, and of prophecy; and the evident sense is, that in regard to all these they were to keep silence, or were not to engage in them.

These pertained solely to the male portion of the congregation. These things constituted the business of the public teaching; and in this the female part of the congregation were to be silent. **“They were not to teach the people, nor were they to interrupt those who were speaking.” — Rosenmuller.** It is probable that, on pretence of being inspired, the women had assumed the office of public teachers.

No rule in the New Testament is more positive than this; and however plausible may be the reasons which may be urged for disregarding it, and for suffering women to take part in conducting public worship, yet the authority of the apostle Paul is positive, and his meaning cannot be mistaken. Comp. #1Ti 2:11,12.

To be under obedience. To be subject to their husbands; to acknowledge the superior authority of the man. See Barnes "1Co 11:3".

As also saith the law. #Ge 3:16, “And thy desire shall be to thy husband, and he shall rule over thee.”

^a 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.

- {c } "Let your women" #1Ti 2:11,12
 {d } "under obedience" #Eph 5:22 Tit 2:5 1Pe 3:1
 {e } "saith the law" #Ge 3:16 Nu 30:3-12 Es 1:20"

The epistle to Titus yields more information about the men and women of the Church. These things are woefully neglected in our busy world of the 21st Century; much to the displeasure of God, we must assume.

Tit 2:1 But speak thou the things which become sound doctrine:

- 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. {sober: or, vigilant }
 - 3 **The aged women** likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, **teachers of good things**; {holiness: or, holy women } {false ... : or, one who foment's strife }
 - 4 **That they may teach the young women to be sober, to love their husbands, to love their children**, {sober: or, wise }
 - 5 **To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.**
 - 6 **Young men likewise** exhort to be sober minded. {sober ... : or, discreet }
 - 7 **In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,**
 - 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
 - 9 **Exhort servants to be obedient unto their own masters**, and to please them well in all things; not answering again; {answering ... : or, gainsaying }
 - 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. {Ref. The book of Philemon. NEC}
 - 11 For the grace of God that bringeth salvation hath appeared to all men, {hath ... : or, to all men, hath appeared }
 - 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
 - 13 **Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ**; {glorious ... : Gr. the appearance of the glory of the great God, and of our Saviour Jesus Christ }
-

1.3.2.2 More Qualifications For The Office Of Bishop, Presbyter, Elder.

For the words, superintendents, elders, pastors, or overseers, of a Christian church; the NT uses the term Bishops, Overseers, <1985> 6 Times in NT; Pastors, Shepherds <4166> 17 Times in NT; Elders, Presbyters <4245> 67 times in NT. These three terms although seemingly used interchangeably by NT authors, are somewhat specialized in their use when the thought that has to do with the Elders Spiritual Gifts and functions.

All are Elders, but not all have the same Spiritual Gifts, All are Elders, but not all have the same functions in the local N.T. Church. This is brought out more clearly, below.

Section 1.3.2.3 Should Elders Be Paid?

- 1Ti 3:1 This is a true saying, If a man desire the office of a bishop {*Grk. επισκοπος* <1984>}: *overseer*}, he desireth a good work.
- 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; {of good...: or, modest}
- 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; {given...: or, ready to quarrel, and offer wrong, as one in wine}
- 4 **One that ruleth well his own house, having his children in subjection with all gravity;**
- 5 **(For if a man know not how to rule his own house, how shall he take care of the church of God?)**
- 6 **Not a novice**^a, lest being lifted up with pride he fall into the condemnation of the devil. {a novice: or, one newly come to the faith}
- 7 Moreover **he must have a good report of them which are without**; lest he fall into reproach and the snare of the devil.
- Here we include the additional passage for Deacons because of the similarity of character requirements.
- 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
- 9 Holding the mystery of the faith in a pure conscience.
- 10 And let these also first be proved; then let them use the office of a deacon, being found blameless.
- 11 Even so must their wives be grave, not slanderers, sober, faithful in all things.
- 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.
- 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. {used...: or, ministered}

Tit 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

- 5 For this cause left I thee in Crete, that thou shouldest set in order **the things that are wanting**, and **ordain elders in every city**, as I had appointed thee: {wanting: or, left undone}
- 6 If any be blameless, the husband of one wife, **having faithful children** not accused of riot or unruly.
- 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

^a Not just a recent graduate or drop-out of a Bible College.

- 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
 {men: or, things}
- 9 **Holding fast the faithful word as he hath been taught, that he may be able
 by sound doctrine both to exhort and to convince the gainsayers.** {as...: or,
 in teaching}
- 10 **For there are many unruly and vain talkers and deceivers, specially they of
 the circumcision:**
- 11 **Whose mouths must be stopped, who subvert whole houses, teaching
 things which they ought not, for filthy lucre's sake.**
- 12 One of themselves, even a prophet of their own, said, The Cretians are alway
 liars, evil beasts, slow bellies.
- 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in
 the faith;
- 14 Not giving heed to Jewish fables, and commandments of men, that turn from
 the truth.
- 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving
 is nothing pure; but even their mind and conscience is defiled.
- 16 They profess that they know God; but in works they deny him, being
 abominable, and disobedient, and unto every good work reprobate. {reprobate:
 or, void of judgment}
- Tit 2:1 **But speak thou the things which become sound doctrine:**
- 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in
 patience. {sober: or, vigilant}
- 3 The aged women likewise, that they be in behaviour as becometh holiness, not
 false accusers, not given to much wine, teachers of good things; {holiness: or,
 holy women} {false...: or, one who foment's strife}
- 4 **That they may teach the young women to be wise, to love their husbands, to
 love their children,**
- 5 **To be discreet, chaste, keepers at home, good, obedient to their own
 husbands, that the word of God be not blasphemed.**
- 6 Young men likewise exhort to be sober minded. {sober...: or, discreet}
- 7 In all things shewing thyself a pattern of good works: **in doctrine shewing
 uncorruptness, gravity, sincerity,**
- 8 **Sound speech, that cannot be condemned;** that he that is of the contrary part
 may be ashamed, having no evil thing to say of you.

1.3.2.3 Should Elders Be Paid?

- 1Ti 5:17 **Let the elders that rule well be counted worthy of double honour** {Grk.
*διπλης {A-GSFS} τιμης {N-GFS} Here: A Substantial Remuneration},
 specifically {Grk. *μολιστα {ADV-Superlative: in particular, specifically}*
they who are laboring in {Prep: by means of} the word and teaching. *οι*
*{T-NMP} κοπιωντες {V-PAP-NMP} εν {PREP with the instrumental of}**

means} λογω <3056> {N-ISM} και <2532> {CONJ} διδασκαλια <1319> {N-IFS}}

In Appendix B, Alex Strauch, Hammers at the differences between the Teaching, Preaching Elder and those, having other Spiritual Gifts, but still Elders. e.g., Helps, Administrations, Leadership, and even gifts of teaching and preaching. It is necessary that Churches have more than one teaching, preaching elder. In more mature Churches, Several, should be the rule.

1.3.2.4 What About The Sick?

1st Century A.D. is far different than today. Sickness is still Sickness. As then, we like Paul had a Doctor (Dr. Like). However, sickness that evades cures by medical means is why The Holy Spirit had James placed this nugget into his Letter. Although this body has been racked with disease, these 80 years, I've never had a Doctor say "Your condition is terminal; I give you about 1 Mo. (or so) to live." This is the time to call for the Elders of the Church. Dr. 'Luke' can't help no more.

Jas 5:13 **Is any among you afflicted? let him pray.** Is any merry? let him sing psalms.

14 **Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:**

15 **And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.**

16 **Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.**

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. {subject ... : of the same nature, that is, a fellow mortal }
{earnestly: or, in his prayer }

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Remember also, during this time period concerning the Prayer of Elijah and the widows Child

1Ki 17:8 And the word of the LORD came unto him, saying,

9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. {Zarephath: Gr. Sarepta }

10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 **And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.**

13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.

- 14 **For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.** {sendeth: Heb. giveth }
- 15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. {many ... : or, a full year }
- 16 **And the barrel of meal wasted not, neither did the cruse of oil fail,** according to the word of the LORD, which he spake by Elijah. {by: Heb. by the hand of }
- 17 And it came to pass after these things, that **the son of the woman, the mistress of the house, fell sick; and his sickness was so severe,** that there was no breath left in him.
- 18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?
- 19 **And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.**
- 20 **And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?**
- 21 **And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.** {stretched: Heb. measured } {into ... : Heb. into his inward parts }
- 22 **And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.**
- 23 **And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.**
- 24 **And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.**

Like Elijah, our dependence on God should be apparent in our daily walk. Likewise, the Biblical Elders of a Church should walk so that Godliness should shine out to the people, that they might say; "O man of God" Help me.

Table 04.01.05. The Fruit Of The Holy Spirit - The Love Table.

LOVE - CHARITY - Greek AGAPE

Aspects of Love (Grk. AGAPE) include the following items:

- A. Love chooses it's own object.**
- B. Love looks out for and does the best for the object chosen.**
- C. Love is self-sacrificing for the benefit of the one chosen.**
- D. Love can be commanded.**
- E. Love is not based on natural affection due to similarity of background. (like Grk. PHILIA)**
- F. Love apprehends and esteems as valuable certain qualities in the object chosen (Loved).**
- G. Love is a love of Devotion. (The Grk. "ERWS"^a, PHILIA, and STORGE are loves of Emotion.)**
- H. Love makes ethical obligations and responsibilities upon the one who loves.**

From I Cor 13 4-7 LOVE is:

PATIENT
KIND
GENEROUS
HUMBLE
COURTEOUS
UNSELFISH
GOOD TEMPERED
OPTIMISTIC
RIGHTEOUS
TRUTHFUL
PROTECTIVE
ENDUED WITH FAITH
HOPEFUL
ENDURING

^a ERWS does not appear in the New Testament, but does appear in the Old Testament LXX version in Prov 7:18! and possibly also, 24:51, (30:16)? It is the translation of the Hebrew word עֲרֻסָּה Whose English pronunciation is 'Ohav: singular for lovers, paramours; plural for loves, especially illicit, licentious.

1.4 Some Orthodox Statements Of Faith.

Statements of faith or Doctrinal Statements are many, but the good ones have these basic elements.

1. A belief in the Sovereign, Triune, Holy, Creator God, Elohim.
2. Belief in the Efficiency and Sufficiency, of the God-Breathed, Infallible, Inerrant, Word of God (WOG), as written in the Original Autographs.
3. The Interpretation of this WOG must be guided by Superintending Grammatical-Historical Principles, Interpreting the original texts of this Scripture as plain or figurative, literal statements, from a Dispensational aspect.

1.4.1 Fundamental Evangelistic Association.

A CALL TO FUNDAMENTALISM

For six days we have enjoyed wonderful fellowship together in the sessions of the SECOND ANNUAL FUNDAMENTAL BIBLE CONFERENCE OF NORTH AMERICA. August 4--9, 1974. We believe God brought us together because of our mutual desire to honor the Word of God and declare the whole counsel of God in an age of apostasy and compromise. We have enjoyed a precious unity which is possible only where all concerned are determined to obey the Word of God regardless of the cost. God willing, we plan to hold the THIRD ANNUAL

FUNDAMENTAL BIBLE CONFERENCE OF NORTH AMERICA right here in Los Angeles, July 13--18, 1975. We invite the prayerful interest of God's people .

The battle today revolves around the Bible. **Is it the Word of God or the words of men?** While ecumenical apostates continue to twist or deny the Scriptures; and while New Evangelicals continue to "investigate the inspiration of the Scriptures" and "broaden their view of Biblical inerrancy", we hereby re-affirm our belief in the **plenary, verbal, authoritative, inerrant, inspiration and infallibility** of the entire Bible -- the sixty-six books of the Old and New Testaments. We flatly reject the increasingly popular concept that only the thoughts of the Bible were inspired, not the Words. **Thoughts can only be expressed in words. God gave the human writers of the Scripture the exact Words to express His thoughts.**

We believe that New Evangelicalism poses one of the most serious threats to the true Church of Jesus Christ in our times. Disobeying the plain commands of the Word of God to **separate from apostates, heretics, false prophets, those who preach another gospel and brethren who walk disorderly**, the New Evangelical philosophy is deceiving many of the Lord's people. Joining hands with the enemies of Christ to evangelize the world is sin - a sin which no amount of statistics or apparent successes can possibly justify.

We observe that many of those who now hold the New Evangelical philosophy once claimed to be Fundamentalists. They admit they have changed. But the Word of God has not changed and will not change. Either they are right now and were wrong before; or, they were right before and wrong now. The answer is obvious. God's Word has not changed. **The Fundamentalist position is based on the Word of God. Therefore, men who have left the Fundamentalist position have left the Word of God** and they are wrong now!

As true Fundamentalists, we declare that, God helping us, we will not change our Biblical standards. **The Word of God clearly commands separation**, not only from apostates and false prophets, but also from brethren who refuse to obey the Word of God in their own fellowships. This is not second or third-degree separation. It is Biblical separation, It is not optional it is commanded! II Thessalonians 3:6,14,15.

We warn God's people against that form of evangelism today which promotes unscriptural alliances and fellowships with Roman Catholics, ecumenical apostates and the Charismatic Movement. We warn against evangelical leaders

who claim to believe in Biblical inerrancy and authority while at the same time **promoting perverted versions of the Bible**; such as the Revised Standard Version. Good News for Modern Man, The Living Bible, etc. -- all of which add to or take from God's Holy Word.

At the International Congress on World Evangelization meeting in Lausanne, Switzerland. July 16--25, 1974, Dr. Billy Graham publicly stated that they had **"nothing but the warmest relationships with the World Council of Churches."** This statement also appeared in an official publication of the Congress. Dr. Graham knows full well that the World Council of Churches is one of the chief promoters of doctrinal heresy and political revolution in the world today. We call upon Dr. Graham and other evangelical leaders to cease using evangelism as a smoke-screen to cover up their unholy alliances with the ungodly ecumenical movement.

A clear line must be drawn between those who really believe the Bible to be the Word of God and those who do not; between those who are ready to obey the Word of God and those who will not. But even the drawing of that line is not enough. God commands us to stand on the right side of that line and **refuse fellowship to those who will not stand!**

We completely **reject that false view of evangelism which makes engagement in socio-political action an integral part of the gospel.** God has not sent us to change the world nor to subdue the earth -- He has sent us to preach the gospel and there is only one true Gospel -- **The Gospel of salvation by grace through faith in the precious blood of our Lord Jesus Christ. I Corinthians 15:3,4; Ephesians 2:8,9.**

We repudiate the Charismatic Movement which **substitutes experience for Scripture** and is helping to build the ecumenical apostate one-world church. The disobedience of the Charismatic Movement to the Word of God, based on supposed "new winds of the Holy Spirit" is blasphemy. God gave His Holy Word to men through the ministry of the Holy Spirit. The Word has not changed; neither has the Holy Spirit. The Charismatic Movement represents a false spirit, not the Holy Spirit.

The battle for the truth of God is raging around the globe. The forces of truth are summoned to withstand the forces of error. Light and darkness cannot peacefully co-exist. Never was there a more desperate need for the clarion trumpet call of faith. The time has come when every man of God who claims to be loyal to the Word of God should speak out on the issues threatening the church. This is no time for silence or neutrality. **The trumpet must not give forth an uncertain sound in the day of battle.**

We claim no righteousness or holiness of our own. We acknowledge our sinfulness, but rejoice in God's forgiveness. We bring no new message. Ours is the simple message of the Gospel and **the declaration of all the counsel of God.** Though we are sometimes accused of being critical and unloving, God knows our concern to speak the truth in love. We have no desire to form another organization but by God's grace we do want to do everything possible to strengthen each other's hands - and yours - in the battle. The Fundamentalist position is not of our making! We believe it is the standard raised up against the enemy by the Spirit of the Lord in accordance with His promise. Isaiah 59:18. Our prayer is that we may always be faithful in standing fast! Ephesians 5:10-18.

We remind others of like precious faith that while we may often be lonely because of our stand, we are never alone for our Blessed Lord is with us. We send this word of encouragement to others who are determined not to compromise. We are not required to be successful, but faithful. Our future is bright and God expects us to stand true until He calls us home, or until Christ returns. Join us in proclaiming the Good News of the Gospel to all the world. Join us in standing true to the faith once delivered unto the saints. The battle is not ours but God's. Our reward is sure. He has promised us the victory. Maranatha!

(The preceeding Statement of Conviction was affirmed by the conference speakers: Pastor Ferry Rockwood of Nova Scotia. Pastor Rolland Starr of Massachusetts; Pastor Mark Buch of British Columbia; Pastor William and Pastor M. B. Reynolds of California: and Dr. and Mrs. Charles Woodbridge of California. It was then confirmed by the Conference itself.)

FUNDAMENTAL EVANGELISTIC ASSOCIATION. 205 N. UNION AVE., LOS ANGELES, CA 90026

1.4.2 The Colorado Free Bible College.

THE COLORADO FREE BIBLE COLLEGE OUR DOCTRINAL STATEMENT

INTRODUCTION

The following doctrinal statement was generated and used by me for my ordination exam. The order of each major topic follows that of your (our student's) Systematic Theology notes^a, or, Chafer's Theology texts (8 Vols.).

BIBLIOLOGY

I believe that God has revealed His person, works, and program through special revelation. Although, through general revelation (natural phenomena) God reveals His existence, power, and glory, only special revelation gives man the description of His character of grace and His program for man's redemption. Special Revelation has been given in the incarnation of the Son of God and the documentation of the Word of God as inscripturated in the Bible. The 66 books of the Bible thus constitute the Word of God as given to man by the Holy Spirit. (Ps. 19:1-6; Jn. 1:1-18; 14:6, 20:30-31; Acts 4:12, 14:17; Rom. 1:19-20; I Thess. 2:13; Heb. 1:1-2; 4:12). These books (The 66 that are contained in most orthodox Protestant Greek. and English translation, versions; 39 in the Old Testament, 27 in the New Testament.), were written by a process of dual authorship in which the Holy Spirit so superintended (carried along, II Peter 1:21) the human authors that, though having their individual personalities and different styles of writing, they composed and recorded God's Word to man without error (God breathed, II Tim. 3:16) in the whole (plenary). These Revelations were given to these original writers progressively in accordance with God's great eternal plan for the redemption, testing, and resurrection/translation of man, to the praise of His (God's) Glory. These books, variously written but propositionally stated (verbal) constitute the written Word of God and are the believer's only infallible rule of faith and practice. (Ps. 119:9, 11, 89, 105, 160; Matt. 5:17- 18; Jn. 10:35, 16:12-15, 17:17, 20; Acts 17:11; I Cor. 2:7 -13; II Cor. 3:18; Gal. 1:11-12; Eph. 3:2-9; Col. 1:25-27, II Tim. 3:16-17; Heb. 4:12; II Pet. 1:20-21, 3:15-16)

Though there may be several applications to any given passage of Scripture, there is but one true interpretation and that one may be found as one diligently (II Tim. 2:15) applies the grammatical-historical method of interpretation under the enlightenment of (illuminated by) the Holy Spirit. This procedure gives due consideration to the original language of Scripture, various literary forms such as Biblical Introduction, history, poetry, figures of speech, Geographical and Geological information, Flora and Fauna, Archeology and Paleographical studies etc., thus facilitating the proper understanding of the native meaning of each passage; (Ez. 7:10; Neh. 8:7-12; Jn. 7:17, 16:12-13; I Cor. 2:14-16; I Jn. 2:20)

^a "An Experimental Workbook For The Inductive Production Of A Systematic Theology" – For Students.

THEOLOGY PROPER

The Triune God:

We believe there is but one living and true God who is infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth. He is absolutely separate and above the world as its Creator, yet every-where present in the world as the upholder of all things. Further, We believe that God is one in essence, but eternally existent in three persons, Father, Son, and Holy Spirit, each having precisely the same nature, attributes, and perfections, and each worthy of precisely the same worship, confidence, and obedience. (Gen. 1:26; Deut. 6:4; Psalm 139:8; Isaiah 45:5-7; Matt. 28:19; Mark 10:18; John 4:24; Acts 17:24-29; II Cor. 13:14; Eph. 4:6).

God the Father:

God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace. As the absolute and highest Ruler in the universe He is sovereign in creation, providence, and redemption. He created the universe without pre-existing materials ("Ex Nihilo") and without means. He has decreed for His own glory all things that come to pass, and continually upholds, directs and governs, all creatures and events. This He does so as in no way to be the author or approver of sin nor to abridge the accountability of morally intelligent creatures. He has graciously chosen from all eternity those whom He would have as His own; He saves from sin all who come to Him through Jesus Christ; and He relates Himself to His own as their Father. (Psalm 145:8-9; I Chron. 29:11; Psalm 103:19; Jn. 1:18; Rom. 11:33; I Cor. 8:6; Eph. 1:3-6, 3:9; Heb. 4:13; I Peter 1:17).

ANGELOLOGY

Angels,

Their Origin: The angels were all created by God as a great host of sinless spirit-beings, most of whom kept their first estate of holiness and presently worship God and serve His purposes. (Psalm 148:2-5; Matt. 26:53; Col. 1:16; Heb. 1:14).

The Fall of Some: One of the angels, Lucifer, fell through the sin of pride, thereby becoming Satan, and influenced a large company of angels to follow him, who thereby became evil angels, procreated with the daughters of Adam, resulting in the Nepilim (Giants) and whose death resulted in the demons (Gen 6:1-8; 2 Pe 2:4-6; Jude 6-7; in the apocryphal books of Enoch - Chapter 15, and Jubilees Chapter 10:1-16) and (Isaiah 14:12-17; I Tim. 3:6; James 2:19). Some of these fallen angels 'kept not their first estate' and attempted to corrupt the human gene pool. These are kept in Tartarus until they are finally judged. Gen 6:1-8:22, 2 Pet 2:4-5, Jude 6.

Satan's Work The work of Satan, the evil angels, and the demons is the attempted subversion and supplanting of the work of God. By a subtle suggestion, Satan accomplished the moral fall of the progenitors of the human race, subjecting them and their posterity to his own power. (Gen. 3:1-7; Job 1:12; 2:6; Esk. 28:13-15; Zech. 3:1,2; Jn. 8:44; II Cor. 4:3-4; Eph. 2:2). Satan continues as the enemy of God and the accuser of God's people and persistently seeks to counterfeit the works and truth Of God. He has little direct power over the Believer. (II Cor. 2:10-11, 11:13-15; Eph. 6:12, 16; I Peter 5:8; I Jn. 4:4; Rev. 12:10). Satan was judged at the cross, though the sentence was not then executed, and he will finally be consigned to the lake of fire at the end of the Millennium. (Gen. 3:15; Isaiah 14:12; Matt. 25:41; Luke 10:18; Jn. 12:31; Jn. 16:11; Heb. 2:14; Rev. 12:9; 20:10).

ANTHROPOLOGY

Man's Original Nature

Man was directly and immediately created in the image of God (having personality), free from sin. He was created with a rational nature, great intelligence, and moral responsibility to God. (Gen. 1:26-28, 2:15-25; I Thess. 5:23; James 3:9).

Man's Original Purpose

He (First Adam) was originally created from the dust of the earth, with the divine intention that he should glorify God, enjoy His fellowship and fulfill His will and purposes in the earth. (Gen. 1:26-30; Isaiah 43:7; Col. 1:16; Rev. 4:11).

Man's Subsequent Sin

Man (First Adam) subsequently fell into sin by a voluntary act of personal disobedience to the revealed will of God. (Gen. 2:16-17; 3:1-19; I Tim. 2:13-14).

Man's Present Condition:

As a consequence, man became subject to the wrath of God, inherently corrupt, and incapable of choosing or doing that which is acceptable to God apart from divine grace. Thus he is hopelessly lost apart from the gracious salvation which is in the (Last Adam) Lord Jesus Christ. (Jn. 1:18, 3:36; Rom. 3:23, 5:14; I Cor. 2:14, 15:22, 15:45; Eph. 2:1-3; II Pet. 3:5; I Jn. 1:8).

The fall of man was a historical and non-repeatable act, the effects (The Adamic-Sin Nature) of which are transmitted by natural inheritance and by the imputation by God, to all men of all ages, Jesus Christ excepted. All men thus are sinners by divine pronouncement, nature, and deed. (Psalm 14:1-3; Jer. 17:9; Rom. 3:23, 5:12-19; James 2:10).

SOTERIOLOGY

Its Elements:

The salvation of man consists in the satisfaction of divine justice, the forgiveness of sins and reconciliation with God, the imputation of the righteousness of Jesus Christ, the gift of eternal life, every spiritual resource needed for life and godliness, and the guarantee that those thus saved shall never perish. (Jonah 2:9; Isaiah 53:6, 10; Jn. 10:27-29; Rom. 3:24; 5:8-9; 8:38-39; II Cor, 5:18, 19, 21; Gal. 2:16; Eph. 1:7; II Peter 1:3; II Pet. 3:9; I Jn. 4:10)

Its Attainment:

This salvation is based upon the elective grace of God, was purchased by Christ on the cross, and is received by grace through faith, apart from any virtue or work of man, through the instrumentality of the Word of God, as applied by the Holy Spirit. (Jn. 1:12, 3:16; Acts 16:31; Rom. 8:29-30; 9:14-24; 10:8-13; I Cor 15:1-8; Eph. 1:4-5; 2:8-10; II Thess. 2:13-14; Heb. 11:6).

Its Results:

This salvation results in righteous living and good works as its proper evidence and fruit and will be experienced to the extent that the believer submits to the control of the Holy Spirit in his life through interaction with the Word of God. This is accomplished by conformity of the believer to the image of Christ, culminating in his glorification at Christ's Pretribulation coming for His Church. (Jn. 5:24; 10:28; Rom. 8:35-39; I Cor. 6:19-20; II Cor. 3:18; Eph. 2:10; 5:17-21; Phil. 2:12-13; Col. 3:16; II Peter 1:4-10; 1 Jn. 3:2-3; I Thess. 4:13-18; II Thess. 2:1-3, Rev. 4:1).

ECCLESIOLOGY

Its Nature:

All who have placed their faith in Christ are united together immediately by the Holy Spirit in one spiritual body, the church, of which Christ is the Head. The believer's position is heavenly as to citizenship. This body began on the day of Pentecost and will be completed at the coming of Christ for His own. In addition to the spiritual union and communion which extends to the entirety of the body of Christ each believer is encouraged (commanded) to associate themselves together in local assemblies. (Matt. 16:18; Acts 1:4-5, 11:15; 2:26-27; I Cor. 12:13; Eph. 1:22-23; 2:19-22; 3:4-6; 5:25-27; Phil 3:20- 21; Col. 1:18; Heb. 10:25). 1 See Figure 01.

Its Relationships:

I believe that the individual members of this body and these local assemblies are priests before God having the privilege and responsibility of offering prayer and spiritual sacrifices to Him. Because God alone is Lord of the conscience, He has left it free from those doctrines or commandments of men which are in anything contrary to His Word. For this reason, separation of church and state should be maintained. Since civil magistrates are ordained of God, subjection in all lawful things commanded by them should be yielded by the believer in the Lord. (Matt. 22:15-22; Rom. 12:4-21; I Pet. 2:5-9; Rev. 1:6; Rom. 13:1-7; I Pet. 2:13-17).

Our Position

As believers in The Lord Christ Jesus, is eternally secured by His Atoning Sacrifice for sins to all (by grace alone) who believe the Gospel message. We are positionally seated with Him in the heavenlies (by grace alone) from where we wait for His coming for His Church - His Body. (Rom. 5:1- 11, 8:28-39, 10:8-13, I Cor.15:1-11; Col. 1:20-23; II Pet. 3:9; II Cor.1:22, 5:5; Eph. 1:13-14, 17-23, 2:4- 7; Phil. 3:20-21; Col. 3:1-4)

Our Practice

As believers in The Lord Christ Jesus is determined by our conformity to the Image of Christ. This is accomplished by the work of the Holy Spirit in the Believer's life; through faith-reckoning on our heavenly position in Christ - allowing the Holy Spirit to control us through His ministry of the Word of God in our lives. It does not change our Position in Christ (eternally saved). However, it can change our rewards at the judgment seat of Christ. Although the entire Word of God is profitable for the Christian, the epistles of Paul, and John's Gospel and Epistles must be the focus as to the ministry of the Holy Spirit in our lives. (Rom. 6:11-14, 8:1-4, 26-27; I Cor 2:11-16; Eph. 3:13-19, 5:17-22; Phil. 3:7-16, Col. 3:1-15, 3:16-17; Heb. 13:5-6 (GK.); II Pet. 3:9 (GK.); II Cor. 5:10; II Tim. 3:16-17; Heb. 4:12; Gal. 1:11-12, 2:20-21, 5:1-6; Eph. 3:1-10; Jn. 7:37-39, 14:23- 26, 16:7-15; Acts 1:4-5, 2:32-40, 11:44-48; I Cor. 3:16, 12:13)

Its Organization:

These local assemblies, all being part of the Universal Church, have been given the needed authority for administering that order, discipline, and worship which Christ the sovereign Head has appointed. The biblically designated officers serving under Christ and over the assembly are elders and deacons. (Matt. 18:15-18; Acts 6:1-6; L Cor. 14:40; Eph. 4:11-12; I Tim. 3:1-13; Titus 1:5-9; I Peter 5:1- 5).

Its Mission:

The mission of the church is to glorify God by building itself up in the faith by instruction of the Word, to fellowship and observe the ordinances, and to communicate the gospel to the entire world. (Matt. 28:19; Acts 2:41-42; Romans 15:6, 9; Eph. 3:10; 4:11-16; Heb. 10:25).

Its Gifts:

To fulfill its God-ordained mission of edification and evangelism the church has been given spiritual gifts. One class of gifts is that of gifted men, who are given for the equipping of the saints for the work of this ministry. The other class of gifts is that of spiritual abilities, which are broken down into three categories; Message Gifts, Serving Gifts, and Sign Gifts. Each member of the body of Christ receives at least one such gift, and in general their own unique set of gifts. These are sovereignly bestowed by God the Holy Spirit, the place of ministry is assigned by God the Son, and the power for this ministry is given by God the Father. It is essential that each member develops and employs his spiritual gift(s), for the church to accomplish its task. (Rom. 12:3-8; I Cor. 12:4-11; 27-31, 14:1-40; Eph. 4:8-13; I Tim. 4:14; II Tim. 1:6; I Pet. 4:10-11).

Since these gifts are bestowed by the Lord to fulfill specific purposes in God's program, we believe that when the purpose of any gift is fulfilled, that particular gift is terminated. (I Cor. 12:11; 13:8-10; 14:21-22; II Tim. 4:20 with Acts 19:11-12; Heb. 2:3-4).²

Its Ordinances

Two ordinances have been committed to the local church; Water Baptism and the Lord's Supper. Christian baptism is the immersion of a believer in water into the name of the triune God. Both ordinances are commands of Christ. Likewise, the Lord's Supper was instituted by Christ for commemoration of His atoning death. These two ordinances are to be observed until the return of the Lord Jesus Christ for His Church. (Note Lev. 4:6-7 in LXX; Matt. 28:16-20; Luke 22:19-20; Acts 2:41; 10:47-48; 1 Cor. 11:23-29; I Thess. 4:13-18; II Thess. 2:1-3, Rev. 4:1).

ESCHATOLOGY**Man's Intermediate State:**

At death, the souls of the redeemed pass immediately into the presence of Christ and there remain in joyful fellowship until the first resurrection, that is, their bodily resurrection unto life. The souls of the unsaved at death descend immediately into Hades where they are kept under punishment until the second resurrection, that is, their bodily resurrection unto damnation. (Luke 16:22-23; 23:43; I Cor. 15:35-58; II Cor. 5:8; Phil. 3:20-21; II Thess. 5:12; Rev. 20:11-15).³

The Rapture of the Church:

The next great event in the fulfillment of prophecy is the personal, bodily return of the Lord to remove from the earth His waiting church and to reward them according to their works. (Jn. 14:2-3; Rom. 14:10-12; I Cor. 3:11-15; 15:51-53; II Cor. 5:10; I Thess. 4:15-17; II Thess. 2:1-3; Titus 2:11-13; Rev. 3:10; 4:1). (Cont/) 2 See Figure 02. 3 See Figure 03.

At death, the souls of the redeemed pass immediately into the presence of Christ and there remain in joyful fellowship until the first resurrection, that is, their bodily resurrection unto life. The souls of the unsaved at death, descend immediately into Hades where they are kept under punishment until the second resurrection, that is, their bodily resurrection unto damnation. (Luke 16:22-23; 23:43; I Cor. 15:35-58; II Cor. 5:8; Phil. 3:20-21; II Thess. 5:12; Rev. 20:11-15).⁴

The Tribulation Period:

After this removal from the earth the righteous judgments of God will be poured out upon the unbelieving world, and a Believing remnant of The Nation Israel. These judgments will be climaxed by the return of Christ in glory to the earth with the Church saints to reign and judge the world and angels with Him, at which time the Old Testament and tribulation saints will also be raised and the living will be judged. (Dan. 9:27; 12:1; Jer. 30:7; Matt. 24:15-31; 25:31-46; Phil. 3:20-21; II Cor. 5:10; I Cor. 6:1-4; II Thess. 2:7-12; Rev. 16:1-19, 21; 20:6).

The Millennium:

After this judgment Christ will establish His Messianic Kingdom in which the resurrection saints will reign with Him over Israel and all the nations of the earth for 1000 years. (Deut. 30:1-10; Isaiah 11:1-16; 65:17-25; Ezek. 37:21-28; Phil. 3:20-21; II Cor. 5:10; I Thess. 4:15-17; II Thess. 2:1-3; Rev. 19:11, 14; 20:1-6).

The Eternal State:

At the close of the millennial reign the unsaved dead will be raised and committed to eternal punishment. The saved will enter the eternal state of glory with God. Having fulfilled His redemptive and kingdom missions as the Son of Abraham and the Son of David, Christ will deliver up the kingdom to God the Father that the Triune God may reign forever in all spheres, (Mark 9:43-48; I Cor. 15:24-28; II Thess. 1:9; II Peter 3:10-13; Rev. 20:11-15; 21:1-4; 22:5, 11).

CHRISTOLOGY

Jesus Christ, the second Person of the Trinity, is the eternal Son of God and the virgin-born Son of Man who was incarnated as the God-Man to reveal God, redeem men, and rule over God's kingdom. I affirm His activity in creation and upholding of the universe, being the revealed One for whom creation was decreed. (Psalm 2:7-9; Prov. 30:4; Isaiah 7:14; 9:6; Jn. 1:1-5, 18, 29; 10:36; Col. 1:16-19; Heb. 1:3; I Jn. 1:3). I believe that in the incarnation He surrendered nothing of the divine essence, either in degree or kind, all the while voluntarily limiting the manifestation of the divine attributes forming this essence (kenosis). Although He was fully man, since He was also fully God, He was without sin as to nature, unable to sin in principle (impeccable), and did not sin in fact. (Jn. 1:14, 29; 8:46; II Cor. 5:21; Phil. 2:5-11; Col. 2:9; Heb. 4:15; 7:26; I Peter 2:21-24).

By His sinless life, miraculous ministry, His substitutionary and penal death, He satisfied divine justice concerning sin. (Matt. 11:2-6; 12:28; Rom. 3:24-26; II Cor. 5:19; Heb. 1:3; 10:5-10; I Jn. 2:2; 4:10).

In the resurrection of Christ from the grave God confirmed the deity of Christ and His acceptance of the atoning work of Christ on the cross, raising Him bodily as a guarantee of the future resurrection to life of all believers. (Matt. 28:6; Jn. 14:19; Acts 2:30-31; Rom. 1:4; 4:25; 6:5-10; I Cor. 15:20).

After His ascension to the Father's right hand, He sent the Holy Spirit as a Companion to Himself to assume the care and keeping of His own. Throughout this age Christ is seated at the Father's side [with the members of His Body, the Church] performing the intercessory aspect of His High Priestly work for believers. (Jn. 15:26; Acts 2:33; Rom. 8:27; [Eph 1:3, 20, 2:6] Hebrews 7:25, 10:12, 12:2; I Peter 3:22; I Jn. 2:1).

Related to man, Christ is the only Mediator between God and man; the Head of His body, the Church; the coming universal King who will reign on the throne of David; and the final Judge of

believers as well as all (including the evil angels) who fail to place their trust in Him as their Savior from sin. (Isaiah. 53:10; Luke 1:31-33; Jn. 5:22; 5:27-29; I Cor. 3:14; II Cor. 5:10; Eph. 1:22-23; Col. 1:18; I Tim. 2:5; Heb. 7:25; Rev. 20:11-15).

PNEUMATOLOGY

It describes the work of the Holy Spirit, the third Person of the Trinity, to execute the divine will with relation to the world of men. I affirm this sovereign activity in creation, the incarnation, the written revelation, and the work of salvation. (Gen. 1:2; Matt. 1:18; Jn. 3:5-7; II Peter 1:20-21). His work in this age began at Pentecost when He came from the Father, as promised by Christ, to initiate and complete the building of the body of Christ which is the church. The broad scope of this special divine activity includes convicting the world of SIN and SINS, glorifying the Lord Jesus and transforming believers into the likeness of Christ. (Jn. 14:16-17; 15:26; 16:7-9; Acts 1:5, 2:4; I Cor. 12:13; II Cor. 3:18; Ephesians 2:22).

This work in believers involves that of regeneration, baptism into the body of Christ, indwelling, sanctifying, instructing, empowering for service, and preserving to the day of Christ. I believe that He alone administers spiritual gifts to the church, not to glorify Himself or the gifts by ostentatious displays, but to glorify Christ and implement His work of redeeming the lost and building up believers in the most holy faith. (Jn. 3:5-7; 16:14-15; Rom. 6:3; Rom. 8:2; I Cor. 6:19; 12:4-13; Gal. 3:27; Eph. 1:13-14; II Thess. 2:13).

1.5 Problems In The Church.

Being in time, the Laodoean Church, Rev 3:14-22, the aspects characterizing that Church are ours. As has been noticed by many Christian authors, They ain't buyin so's they ain't readin much these days! "Dumb as Dirt" might be an apt description of the 21st Century Church. HOW SAD! But the catching away of the believing Church must be soon, so Look UP, for our Redemption draws neigh.

1.5.1 Laziness In The Church.

Christianity Today says it well:

Impatience and laziness. These are two cardinal sins, said Franz Kafka, from which all the others spring. Both extremes—acting too hastily or failing to act at all—cause trouble in the Church.

In church life there is much more likelihood of laziness than impatience, however. Churches are undergoing a great deal of sophisticated analysis these days, and a lot of complex problems that impede progress are being discovered. But plain old laziness persists whether we want to admit it or not, and whether we call it by that name or use some more contemporary-sounding term. Affluent circumstances, increasing automation, and the trend toward more government guarantees in a wide range of human activities are helping to stifle initiative. So is the tendency to enlarge full-time staff, especially in large churches.



There is a lazy streak in most of us, and some allowance has to be made for it in church procedures. But perhaps we are being too accommodating. Perhaps Christian leaders should contend more forcefully with laziness.

One reason why laziness is hard to combat is that it is sometimes hard to identify. It is not necessarily characterized by inactivity. Lazy people can be very active; they may keep busy doing things that do not count for much because they want to avoid more demanding tasks.

Intellectual laziness is the worse sort for the Christian believer. The whole Church should echo the slogan of the United Negro College Fund, "A mind is a terrible thing to waste." Few churches really encourage hard study. Some, regrettably, are growing because they ad-

vocate spiritual short-cuts. Among these are some congregations that are theologically liberal as well as some that are decidedly evangelical.

Rank-and-file evangelicals today are appallingly unaware of their intellectual heritage, which goes back to the scriptural emphasis on sound thought. The great commandment of Jesus laid down the principle for time and eternity: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. Regardless of whether the original words correspond to the current English meanings of heart, soul, and mind, it is clear that the Christian is challenged to commit all of his being to divine purposes, and this must surely include his intellectual ability. Most of the great figures of church history were scholars, though they lived in times when education was not nearly as available as it is today. The Puritan era probably had the strongest Christian impact of all, and its leaders made great intellectual demands upon the common people. What a rebuke it is to realize that the average Puritan pew-sitter probably knew more about biblical teaching than does the contemporary Christian, who has vast learning opportunities at his disposal.

Fundamentalism was not a product of emotion and irrationalism, as it is commonly caricatured. No thinker on the liberal side of the fundamentalist-modernist controversy could match J. Gresham Machen.

We need to discover anew the value of the idea, and the need for Christians to have a good understanding of theological beliefs. The plan of salvation is very simple, but the discipleship that the Scriptures teach is not easy. The Bible itself is a demanding book. Doctrinal and moral issues must be dealt with at their deepest levels, and laziness has no place here.

Should not Christian leaders try to set preaching and teaching standards at a more intellectually responsible level? There is, of course, the risk of aiming too high. But despite some signs to the contrary, human nature prefers to reach rather than stoop, and churches should get parishioners in the habit of stretching. □

CHRISTIANITY TODAY

But, it could be that preachers and teachers are unable to set higher standards because they too are too lazy! Or possibly worse, too unknowing.

1.5.2 Other Problems In The Church.

The following cartoons (but they're not funny) were drawn by an old friend and student, Don Harness. So let's giddy up and see them.

The following three sketches (Circa, 1973) were made by one of my first students,

Don Harness (deceased)

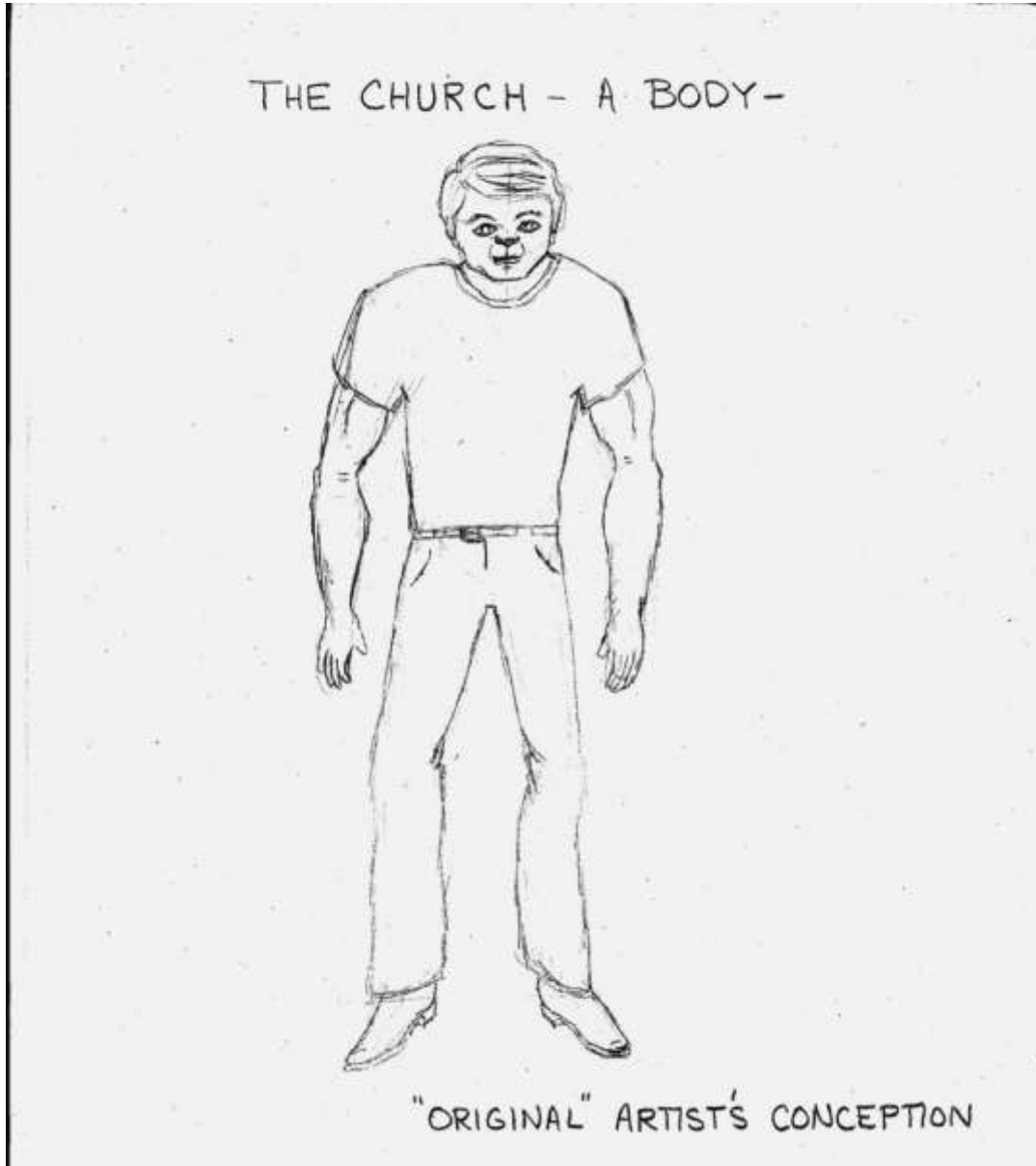


Figure 04.01.10. The Body – The “Original Artist’s” Conception.

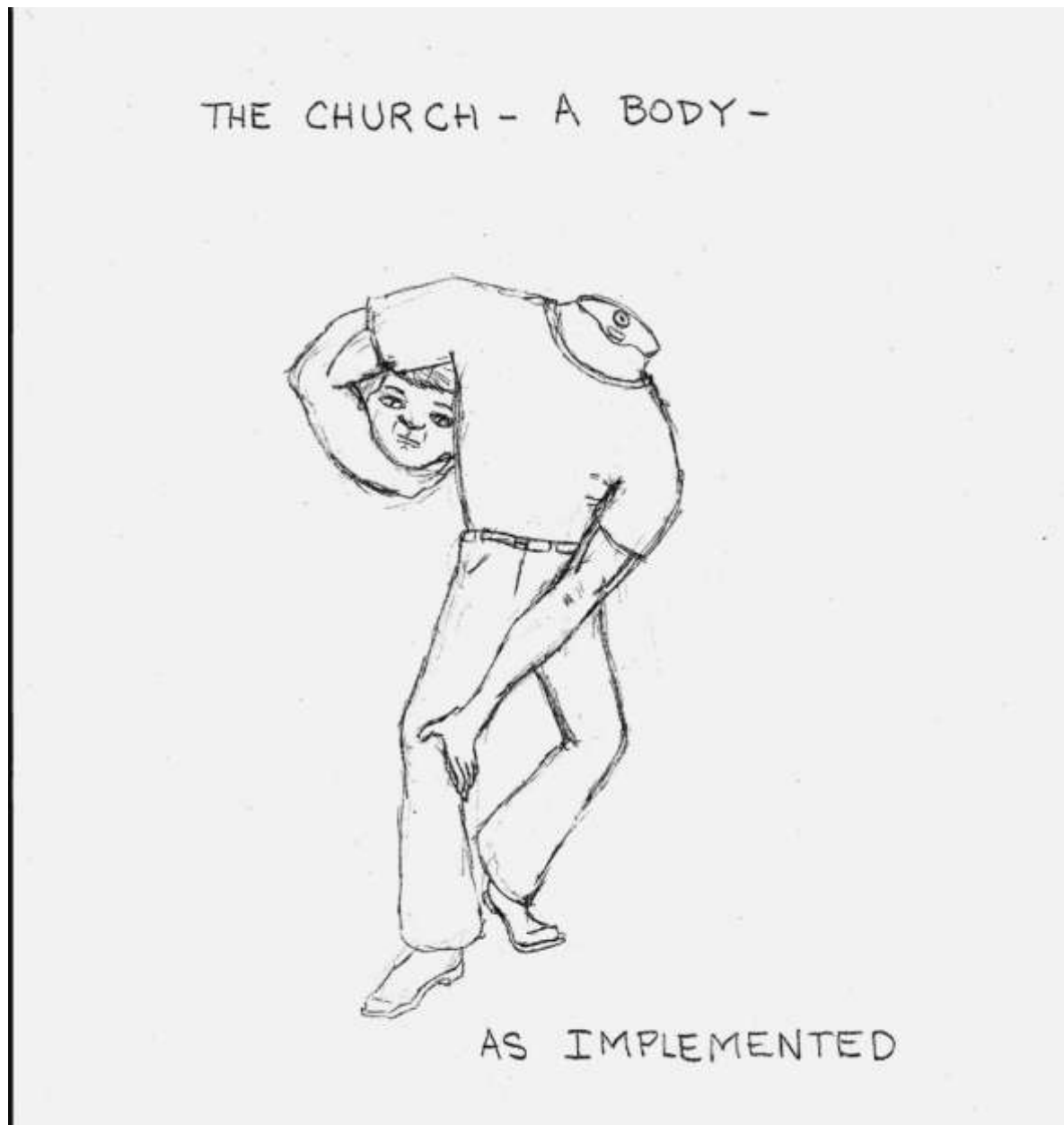


Figure 04.01.11. The Body – As Recently Implemented.

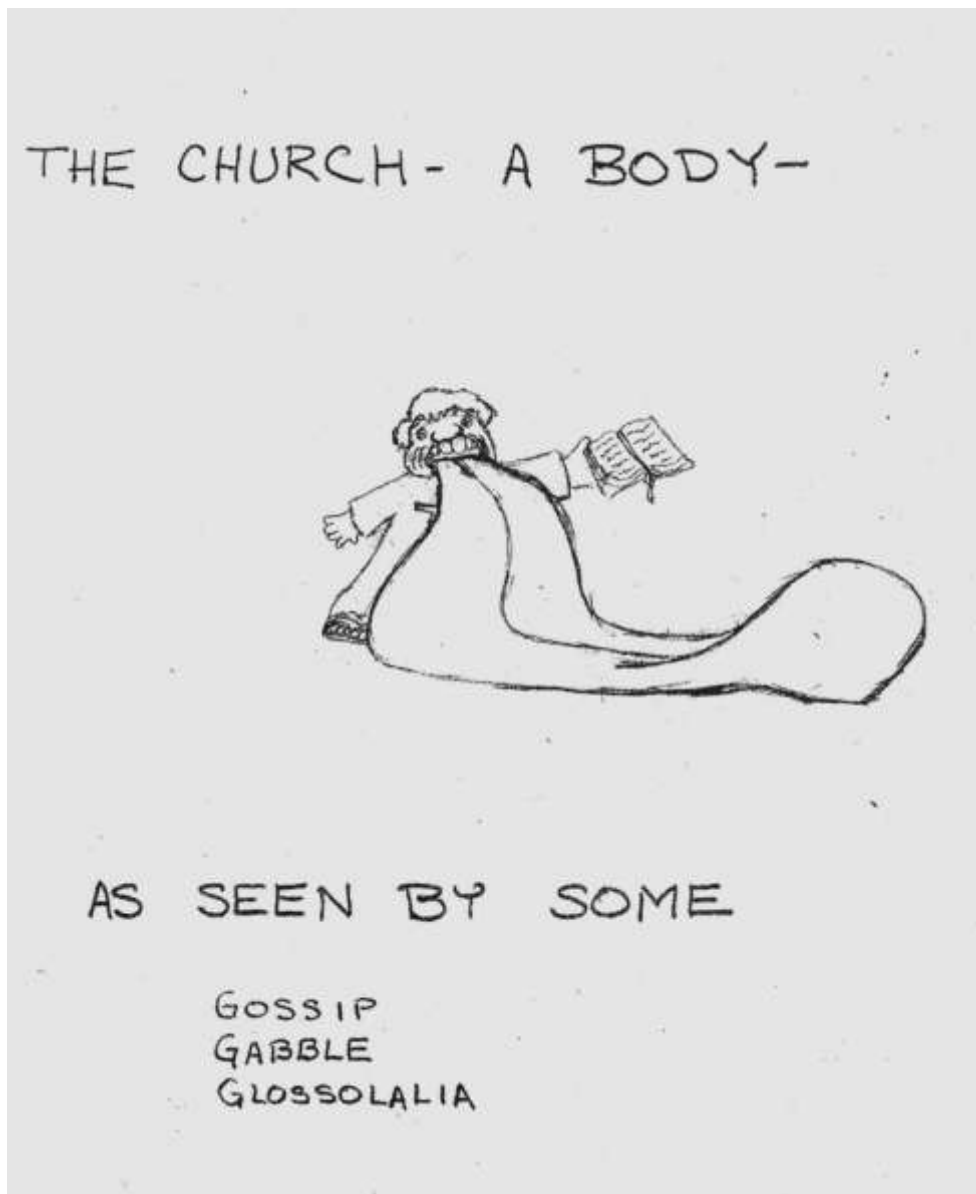


Figure 04.01.12. The Body – As Seen By Some.

1.5.3 Heresy In The Christian Church-By Century

The main Christian heresies are against God the Father, the Holy Spirit, The LORD Jesus, Man himself, the Church, and the Bible.

- Against God the Father: Marcion, Cerinthians
- Against the Holy Spirit: Montanism, Manes proclaiming himself "the Paraclete"
- Against Jesus: Marcion, Arians, **Ebionites**, Cerinthians, Docetism, Monophysites, Origen, Mormons, Jehovah's Witnesses
- Against the Trinity: Monarchians, Adoptionism, Modalism, Tritheism
- Against Virgin Mary: Arians, Jovinians, some Protestants, Mormons, Jehovah's Witnesses
- Against Man himself: Pelagians
- Against the Church and the Bible: Montanism, Protestant Reformation?

1.5.3.1 Heresy's Of The First Century:

- Simonians of Acts 8, Simon wanted to buy with money the power of the Spirit, believed in the transmigration of souls, and denied the humanity of Jesus Christ.
- Cerinthians, denied that God was the creator of the world and denied the divinity of Jesus Christ.. Reputed by St. John in the Gospel and the Epistles (watch! Jehovah's Witnesses)
- Judaizers, who wanted to make Christianity a branch of Judaism:
- Circumcisers, the heresy may be summed up in the words of Acts 15:1: "But some men came down from Judea and were teaching the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'" Condemned in the First Council of the Church in Jerusalem, in Acts 21:15-26.
- Nicolaitans of Rev.2:6 and 2:15 - The Synagogue of Satan of Rev.2:9- The "Throne of Satan" (Rev. 2:13)- The "doctrine of Balaam" (Rev.2:14) - The Nazareans or "Jewish-Christians"
- Docetism Jesus only appeared to have a body, but he was not really incarnate, (Greek, "dokeo" = "to seem"), refuted by the Apostle John in the Gospel and Letters
- Gnosticism, "to know", pre-Christian but adapted after Christ, they say "secret knowledge is what saves". Dualism of good and bad. Neo-Gnosticism is Gnosticism applied to Jesus.
- Agnosticism, "not to know", also pre-Christian, deny the existence of God, like modern atheists, Communism.

1.5.3.2 Heresy's Of The Second Century:

- Marcionites: Against God the Father: Marcion in 110 taught the existence of two gods, the evil one of the Old Testament and the good one taught by Jesus; Jesus is not the Messiah and denied the Incarnation of Christ
- Ebionites: Denied the divinity of Christ, like the Jehovah's Witnesses.
- Montanism: Montanus, a priest of Cybele, in 156 had revelation of the Spirit and his teachings were above those of the Church (beware Pentecostals, Charismatics...)
- Monarchians, 190, denied the Mystery of the Trinity, and held that God the Father and God the Son were one and the same person.
- Adoptionism, in the eight century, claims that Christ was born a human only, and was not divine until his baptism, at which point he was adopted as the Son by God the Father.
- Tritheism: Proclaims there are three Gods, the Father, the Son, and the Holy Spirit, against the Trinity. Present day Mormonism is tritheistic. Their Adam-God theory is a classic example.⁸
- Modalism: Denial of the Trinity. God is a single person who first manifested himself in the mode of the Father in Old Testament times. At the incarnation, the mode was the Son. After Jesus' ascension, the mode is the Holy Spirit.

1.5.3.3 Heresy's Of The Third Century:

- Tertullianists: From Tertulian, a great Christian writer priest who became a Montanist, claimed the Church could not absolve adulterers, and that it was not lawful to fly from persecution. A sect that flourished in Carthage for 200 years after the death of Tertullian.
- Origenists: From Origen, another Christian writer, taught that by a second crucifixion of Christ, all, even the damned in hell, would be pure spirits; and believed that the blessed in heaven could be expelled from that abode for faults committed there. The errors were condemned by Second Council of Constantinople in 553. Origen was an allegorist as were many if not all from the Alexandrian School of interpretation. As this became the accepted method of interpretation in Roman Catholicism, that Church became unwilling to teach a literal Bible, but became more enthralled with the fantasies of their "Church Fathers. This has continued until modern time, from which the RC's rarely preach the Bible except as an introduction into their dogmas.
- Manicheans: Manes born in 216, proclaimed himself as the "promised Paraclete", "Messenger of the True God"; **the title was later applied to Muhammad.** Augustine was a Manichean, repented, and fought it. The Manicheans believed in a plurality of gods; believed in the transmigration of souls, and held that each man had two souls.
- Novatians: The Novatians held that idolatry was an unpardonable sin, that mortal sins committed after baptism could not be forgiven.

By this time Baptismal regeneration hit the RC Church full force. Unfortunately, because of their non-reliance on the original language texts of the Bible, either through ignorance or '*thoughtful oversight*', they failed to read and/or understand Paul's writings on the baptism by the Holy Spirit, into the body of Christ.

1 Co 12:13 For by one Spirit have we all been 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.

This happens not with H2O but having Believed:

Eph 1:12 That we should be to the praise of His glory, who first trusted in Christ.
{trusted: or, hoped }

13 In whom ya'll also, having heard the word of truth, the gospel of your salvation: **in whom also having believed, ya'll were sealed with that Holy Spirit of promise,**

14 **Who is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.**

1.5.3.4 Heresy's Of The Fourth Century:

This includes the Donatists, Arians, Macedonians, Appollinarists, Jovinians, Vigilantians

- Donatists: Donatus the Great, a Bishop, considered the Church was not the Church because it was always wrong, they held that the true Church consisted only of the elect, themselves, and declared baptism to be invalid unless conferred by a Donatist... Validity of sacraments depends on character of the minister. St. Augustine fought them hard.
- Arians: The strongest heretical sect in the early Church. Arius, an Alexandrian priest denied the divinity of Christ and consequently Virgin Mary was not the Mother of God. The first ecumenical council, that of Nicea, was convened to condemn this heresy.
- Macedonians: Macedonius, a bishop, denied the divinity of the Holy Spirit.
- Appollinarists: Apollinaris was a Bishop, but taught that Jesus was divine but not human. Condemned in the Council of Constantinople in 381
Condemned by Pope Siricius in a Council held at Rome in the year 390, and soon after in another Council held by St. Ambrose in Milan.
- Jovinians: Jovinianus, a monk, denied the perpetual virginity of the Blessed Virgin Mary. {But oh, Good for Jovinianus! what about: NEC}

Mt 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, **before they came together**, she was found with child of the Holy Ghost.

Mt 13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenter's son? **is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?**

56 **And his sisters, are they not all with us?** Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

Mr 6:3 Is not this the carpenter, the **son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?** And they were offended at him.

Mr 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

Mr 15:47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

Mr 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Ju 1:1 Jude, the servant of Jesus Christ, and **brother of James**, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Ja 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

The following quote is taken from Dr. Herbert Lockyer's book, ALL THE MEN OF THE BIBLE, pgs. 170-171.⁹

The Lord's brother (Matt. 13:55: Mark 6:3: Acts 12:17: 15:13: 21: 18: I Cor. 15: 7: Gal. 1: 19: 2: 9. 12: J as. 1: 1). Acute controversy has raged around whether this James was an actual brother of Christ and also one of the Twelve.

The Man with Camel's Knees

Because of his relationship to Christ we deem it necessary to devote a little more attention to this honorable James. How exactly was he related to the Lord? There are some writers who affirm that there are only two persons by the name of James in the New Testament and that the one we are presently considering was the son of Alphaeus and Mary the sister of our Lord's mother, that is, the James under No.2. Various explanations have been given of this third James.

He was a child of Joseph by a former marriage. Those like the Roman Catholics, who argue for the perpetual virginity of Mary, are against our Lord having any natural relatives apart from His mother.

The word "brother" or "kinsman" is used loosely, and means "cousin," according to Jewish usage. If he was a son of the virgin Mary's sister, then he would be our Lord's cousin, or "cousin-brother," as the Indians express it.

He, being the natural son of Joseph and Mary after their marriage, was actually our Lord's half-brother. The language of the passages cited under this James indicates that he had a relationship with Christ *within* rather than *without* the immediate family of Joseph and Mary. In the remonstrance with Christ concerning His preaching, the whole circumstance points to James as being one of Mary's sons (Matt. 12:46-50). **The facts are these:**

I. He is spoken of as being among the sisters and brothers of Christ (Matt. 13:55,56; John 2:12; 7:3, 10).

II. He was not a believer during our Lord's life. Along with the other children of Joseph and Mary, James did not accept the Messiahship of Jesus (Matt. 13:57: Luke 7:20. 21: John 7:5). There can be no doubt, however, that he did not remain unmoved by the goodness, unselfishness and example of Christ. Living with Him for almost thirty years must have left its impact upon James.

III. He was a witness of Christ's resurrection (I Cor. 15:7).

It would seem as if James was won to faith by a special manifestation of the risen Lord. *Son of James!* Paul would only know of one "James," the one often alluded to in the Acts of the Apostles. The result of that glorious sight and conversation transformed James into a disciple and a believer. It is after this experience that we find "the brethren of the Lord" joined with "the apostles" and "the women" assembled together in the upper chamber (Acts 1:14).

IV. He became a pillar of the Church at Jerusalem, rising to eminence (Acts 12:17; 15:4-34; 21:18, 19; Gal. 2:1-10).

V. He became known for his piety and was named "James the Just." Tradition has it that he was a Nazarite from his mother's womb, abstaining from strong drink and animal food and wearing linen. We are told of his strict adherence to the law (Acts 21:17-26; Gal. 2:12).

VI. He was the writer of the epistle bearing his name, which has always been attributed to "James the Just." But such was his character that he styled himself not as the *brother*, but only the *servant* or "slave" of the Lord Jesus Christ. His epistle gives us an admirable summary of practical duties incumbent upon all believers.

VII. He was a man who believed in the power of prayer, as evidenced by the space he devotes to it in his epistle. Because of his habit of always kneeling in intercession for the saints, his knees became calloused like a camel's; thus he became known as "The Man with Camel's Knees."

VIII. He was cruelly martyred by the Scribes and Pharisees, who cast him from the pinnacle of the Temple. As the fall did not kill him, his enemies stoned him, finally dispatching him with a fuller's club (see Matt. 4:5; Luke 4:9). Across from the Valley of Jehoshaphat, there is a sepulcher called "The Tomb of St. James."

- Vigilantius: Vigilantius, a priest, condemned the veneration of images and relics, the invocation of the Saints and held it useless to pray for the dead.

Hooray For Vigilantius! Once again the RC heresy list is expanded. They venerated images of Mary, Jesus, the Cross^a, etc.

1.5.3.5 Heresy's Of The Fifth Century:Fifth Century:

- Pelagians: Pelagius, according to St. Augustine, claimed that children are born as pure as Adam was before he fell; men neither die because Adam fell, nor rise again in consequence of Christ's resurrection. Condemned at the Council of Ephesus, 431.
- Monophysites: Eutyches, an abbot of 300 monks, proclaimed the Jesus had only one nature: divine. From here on the Roman Catholic Church (RCC) were in general, unBiblical in their Dogmas, they have except for some light here and there, been intolerant of Biblical application of the Pauline Gospel (1 Co 15). Instead the priests were given authority to make converts through 'baptism' ordinance with H2O. Today, RC's have tried to absolve by baptism with or in water, pouring or

^a The cross was a mistranslation of the Greek word σταυρός; a stake or a pole. This was brought into the Church of Rome and elsewhere with the Babylonian sign of the mystic 'τ'. As A. Hislop recounts: "The same sign of the cross that Rome now worships was used in the Babylonian Mysteries, was applied by Paganism to the same magic purposes, was honoured with the same honours. That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldeans and Egyptians--the true original form of the letter T--the initial of the name of Tammuz--which, in Hebrew, radically the same as ancient Chaldee, was found on coins. That mystic Tau was marked in baptism on the foreheads of those initiated in the Mysteries, * and was used in every variety of way as a most sacred symbol." The cross was brought into the RCC by 'converted' pagans.

immersing, the Sin Nature imputed by God and Imparted by heredity. **But God's Word holds sway over this Heretical Cult of Christendom.**

1.5.1.6 A List Of Roman Catholic Heresies.

Dr. Loraine Boettner then gives us "Some Roman Catholic Heresies"¹⁰ and inventions" and the dates that these alleged "Apostolic" traditions were added to Roman Catholic theology.

1. **Prayers for the dead, began about A.D. 300.** {Please note Vol III section 2.2.7.1.2.6 for 1 Co 15:29 "Why are THEY (the Corinthians Pagans) baptized for the dead if (1st class Cond. for the sake of argument.) the dead rise not! NEC}
2. Making the sign of the cross 300.
Veneration of angels and dead saints, and use of images 375.
3. The Mass, as a daily celebration 394.
4. Beginning of the exaltation of Mary, the term "Mother of God" first applied to her by the Council of Ephesus 431.
5. Priests began to dress differently from laymen 500.
6. Extreme Unction 526.
7. The doctrine of Purgatory, established by Gregory I 593.
8. Latin used in prayer and worship, imposed by Gregory I 600.
9. Prayer directed to Mary, dead saints and angels, about 600.
10. Title of pope, or universal bishop, given to Boniface III 607.
11. Kissing the pope's foot, began with pope Constantine 709.
12. Worship of the cross, images and relics, authorized in 786.
13. Holy water, mixed with a pinch of salt and blessed by a priest 850.
14. Canonization of dead saints, first by pope John XV 995.
15. The Mass, developed gradually as a sacrifice, attendance made obligatory in the 11th century.
16. Celibacy of the priesthood, decreed by pope Gregory VII (Hildebrand) 1079.
17. The Rosary, mechanical praying with beads, invented by Peter the Hermit 1090.
18. Sale of Indulgences 1190.
19. Transubstantiation, proclaimed by pope Innocent III 1215.
20. Auricular Confession of sins to a priest instead of to God, instituted by pope Innocent III, in Lateran Council 1215.
21. **Bible forbidden to laymen, placed on the Index of Forbidden Books by the Council of Valencia 1229.**
22. Purgatory proclaimed a dogma by Council of Florence 1439.
23. The doctrine of Seven Sacraments affirmed 1439.
24. **Tradition declared of equal authority with the Bible by the Council of Trent 1545.**
25. **Apocryphal books added to the Bible by the Council of Trent 1546.**
Immaculate Conception of the Virgin Mary, proclaimed by pope Pius IX 1854.
26. **Syllabus of Errors, proclaimed by pope Pius IX, and ratified by the Vatican Council; condemned freedom of religion, conscience, speech, press, and scientific discoveries which are disapproved by the Roman Church; asserted the pope's temporal authority over all civil rulers 1864.**

27. Infallibility of the pope in matters of faith and morals, proclaimed by the Vatican Council 1870.

28. Public Schools condemned by pope Pius XI 1930.

29. Assumption of the Virgin Mary (bodily ascension into heaven shortly after her death), proclaimed by pope Pius XII 1950.

30. Mary proclaimed Mother of the Church, by pope Paul VI 1965.

And then Dr. Boettner concludes:

Add to these many others: monks - nuns - monasteries - convents - forty days Lent - holy week - Palm Sunday - Ash Wednesday - All Saints day - Candlemas day - fish day - meat days - incense - holy oil - holy palms - Christopher medals - charms - novenas - and still others.

There you have it - the melancholy evidence of Rome's steadily increasing departure from the simplicity of the Gospel, a departure so radical and far-reaching at the present time (1965) that it has produced a drastically anti-evangelical church. It is clear beyond possibility of doubt that the Roman Catholic religion as now practiced is the outgrowth of centuries of error. Human inventions have been substituted for Bible truth and practice. Intolerance and arrogance have replaced the love and kindness and tolerance that were the distinguishing qualities of the first century Christians, so that now in Roman Catholic countries Protestants and others who are sincere believers in Christ but who do not acknowledge the authority of the pope are subject to all kinds of restrictions and in some cases even forbidden to practice their religion. The distinctive attitude of the present day Roman Church was fixed largely by the Council of Trent (1545-1563 during the Reformation) with its more than 100 anathemas or curses pronounced against all who then or in the future would dare to differ with its decisions.

And it goes On and On and . . .

1.6 Philosophies And Religion, The Pillars Of Unbelief:

Just as we have pillars of Christian faith, the Apostles, , so are there individuals who have become pillars of unbelief. Peter Kreeft discusses six modern thinkers with an enormous impact on everyday life, and with great harm to the Christian mind:

Niccolo Machiavelli, 1496-1527, the inventor of "the new morality"

Immanuel Kant, 1724-1804, the subjectivizer of Truth.

Karl Marx, 1818-1883, the false Moses for the masses, brain of Atheistic Communism.

Nietzsche, 1844-1900, the self-proclaimed "Anti-Christ". "God is dead,".

Freud, 1856-1939, the founder of the "sexual revolution".

Sartre, 1905-1980, the existentialist apostle of absurdity.

We need to talk about "enemies" of the faith because the life of faith is a real war. So say all the prophets, Apostles, martyrs and our Lord Himself.

Yet, we try to avoid talking about enemies. Why?

Partly because of our fear of confusing spiritual with material enemies; of hating the sinner along with the sin; of forgetting that "our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with spiritual wickedness in the heavenlies" (Eph. 6:12).

But that fear is more unfounded today than ever in the past. No age has been more suspicious of militarism, more terrified of the horrors of physical war, than ours. And no age has been more prone to confuse the sin with the sinner, not by hating the sinner along with the sin but by loving the sin along with the sinner. **We often use "compassion" as an equivalent for moral relativism.**

We're also soft. We don't like to fight because fighting means suffering and sacrifice. War may not quite be hell, but it's damned uncomfortable. And anyway, we're not sure there's anything worth fighting for. **Perhaps we lack courage because we lack a reason for courage.**

This is how we think as moderns, but not as Christians. As Christians, we know life is spiritual warfare and that there are spiritual enemies. Once we admit that, the next step follows inevitably. **It is essential in warfare to know your enemy.** Otherwise, his spies pass by undetected. So we need to know our spiritual enemies in the struggle for the modern heart. We'll discuss six modern thinkers who've had an enormous impact on our everyday life. They have also done great harm to the Christian mind.

Their names: Machiavelli, the inventor of "the new morality"; Kant, the subjectivizer of Truth; Nietzsche, the self-proclaimed "Anti-Christ"; Freud, the founder of the "sexual revolution"; Marx, the false Moses for the masses; and Sartre, the apostle of absurdity.

1.6.1 Niccolo Machiavelli.

Niccolo Machiavelli (1496-1527) was the founder of modern political and social philosophy, and seldom in the history of thought has there been a more total revolution. Machiavelli knew how radical he was. He compared his work to Columbus' as the

discoverer of a new world, and to Moses' as the leader of a new chosen people who would exit the slavery of moral ideas into a new promised land of power and practicality.

Machiavelli's revolution can be summarized in six points.

1. For all previous social thinkers, the goal of political life was virtue. A good society was conceived as one in which people are good. There was no "double standard" between individual and social goodness-until Machiavelli. With him, politics became no longer the art of the good but the art of the possible. His influence on this point was enormous. All major social and political philosophers (Hobbes, Locke, Rousseau, Mill, Kant, Hegel, Marx, Nietzsche, Dewey) subsequently rejected the goal of virtue, just as Machiavelli lowered the standard and nearly everyone began to salute the newly masted flag.
2. Machiavelli's argument was that traditional morals were like the stars; beautiful but too distant to cast any useful light on our earthly path. We need instead man-made lanterns; in other words, attainable goals. We must take our bearings from the earth, not from the heavens; from what men and societies actually do, not from what they ought to do.
3. The essence of Machiavelli's revolution was to judge the ideal by the actual rather than the actual by the ideal. An ideal is good for him, only if it is practical; thus, **Machiavelli is the father of pragmatism**. Not only does "the end justify the means"-any means that work-but the means even justify the end, in the sense that an end is worth pursuing only if there are practical means to attain it. In other words, the new summum bonum, or greatest good is success. (Machiavelli sounds like not only the first pragmatist but the first American pragmatist!)
4. Machiavelli didn't just lower the moral standards; he abolished them. **More than a pragmatist, he was an anti-moralist**. The only relevance he saw morality having to success was to stand in its way. He taught that it was necessary for a successful prince "to learn how not to be good" (The Prince, ch. 15), how to break promises, to lie and cheat and steal (ch. 18).
5. Because of such shameless views, some of **Machiavelli's contemporaries saw "The Prince" as a book literally inspired by the devil**. But modern scholars usually see it as drawn from science. They defend Machiavelli by claiming that he did not deny morality, but simply wrote a book about another subject, about what is rather than about what ought to be. They even praise him for his lack of hypocrisy, implying that moralism equals hypocrisy.
6. This is the common, modern misunderstanding of hypocrisy as not practicing what you preach. In that sense all men are hypocrites unless they stop preaching. Matthew Arnold defined hypocrisy as "the tribute vice pays to virtue." Machiavelli was the first to refuse to pay even that tribute. He overcame hypocrisy not by raising practice to the level of preaching but of lowering preaching to the level of practice, by conforming the ideal to the real rather than the real to the ideal.

In fact, he really preaches: "Poppa, don't preach!"-like the recent rock song. Can you imagine Moses saying, "Poppa, don't preach!" to God on Mount Sinai? Or Mary to the angel? Or Christ in Gethsemane, instead of "Father, not my will but thine be done"? If you can, you are imagining hell, because our hope of heaven depends on those people having said to God, "Poppa, do preach!"

Actually, we have misdefined "hypocrisy." Hypocrisy is not the failure to practice what you preach but the failure to believe it. **Hypocrisy is propaganda**.

By this definition Machiavelli was almost the inventor of hypocrisy, for he was almost the inventor of propaganda. **He was the first philosopher who hoped to convert the whole world through propaganda.**

He saw his life as a spiritual warfare against the Church and its propaganda. He believed that every religion was a piece of propaganda whose influence lasted between 1,666 and 3,000 years. **And he thought Christianity would end long before the world did, probably around the year 1666,** destroyed either by barbarian invasions from the East (what is now Russia) or by a softening and weakening of the Christian West from within, or both. His allies were all lukewarm Christians who loved their earthly fatherland more than heaven, Caesar more than Christ, social success more than virtue. To them he addressed his propaganda. Total candor about his ends would have been unworkable, and confessed atheism fatal, so he was careful to avoid explicit heresy. But his was the destruction of "the Catholic fake" and his means was aggressive secularist propaganda. **(One might argue, perhaps peevishly, that he was the father of the modern media establishment.)**

He discovered that two tools were needed to command men's behavior and thus to control human history: the pen and the sword, propaganda and arms. Thus both minds and bodies could be dominated, and domination was his goal. He saw all of human life and history as determined by only two forces: *virtu* (force) and *fortuna* (chance). The simple formula for success was the maximization of *virtu* and the minimization of *fortuna*. He ends "The Prince" with this shocking image: **"Fortune is a woman, and if she is to be submissive it is necessary to beat and coerce her"** (ch. 25). **In other words, the secret of success is a kind of rape.**

For the goal of control, arms are needed as well as propaganda, and **Machiavelli is a hawk.** He believed that **"you cannot have good laws without good arms, and where there are good arms, good laws inevitably follow"** (ch. 12). **In other words justice "comes out of a barrel of a gun,"** to adapt Mao Tse-tung's phrase. Machiavelli believed that "all armed prophets have conquered and unarmed prophets have come to grief" (ch. 6). Moses, then, must have used arms which, the Bible failed to report; Jesus, the supreme unarmed prophet, came to grief; **"He was crucified and not resurrected. But His message conquered the world through propaganda, through intellectual arms."** This was the war Machiavelli set out to fight.

Social relativism also emerged from Machiavelli's philosophy. He recognized no laws above those of different societies and since these laws and societies originated in force rather than morality, the consequence is that morality is based on immorality. The argument went like this: **Morality can only come from society, since there is no God and no God-given universal natural moral law. But every society originated in some revolution or violence. Roman society, e.g., the origin of Roman law, itself originated with Romulus' murder of his brother Remus. All human history begins with Cain's murder of Abel. Therefore, the foundation of law is lawlessness. The foundation of morality is immorality.**

{Notice: even though he claims there is no God, he uses The Bible (Cain and Able - The first murder) to (attempt to) prove his point.

The argument is only as strong as its first premise, which-like all sociological relativism, including that which dominates the minds of writers and readers of nearly all sociology textbooks today-is really implicit atheism.

Machiavelli criticized Christian and classical ideals of charity by a similar argument. He asked: How do you get the goods you give away? By selfish competition. All goods are gotten at another's expense: If my slice of the pie is so much more, others' must be that much less. Thus unselfishness depends on selfishness.

The argument presupposes materialism, for spiritual goods do not diminish when shared or given away, and do not deprive another when I acquire them. The more money I get, the less you have and the more I give away, the less I have. But love, truth, friendship and wisdom increase rather than decrease when shared. The materialist simply does not see this, or care about it.

Machiavelli believed we are all inherently selfish.^a There was for him no such thing as an innate conscience or moral instinct. **So the only way to make men behave morally was by force, in fact totalitarian force, to compel them to act contrary to their nature. The origins of modern totalitarianism also go back to Machiavelli.**

If a man is inherently selfish, then only fear and not love can effectively move him. Thus Machiavelli wrote, "It is far better to be feared than loved...[for] men worry less about doing an injury to one who makes himself loved than to one who makes himself feared. The bond of love is one which men, wretched creatures that they are, break when it is to their advantage to do so, but fear is strengthened by a dread of punishment which is always effective" (ch. 17).

The most amazing thing about this brutal philosophy is that it won the modern mind, though only by watering down or covering up its darker aspects. Machiavelli's successors toned down his attack on morality and religion, but they did not return to the idea of a personal God or objective and absolute morality as the foundation of society. Machiavelli's narrowing down came to appear as a widening out. He simply lopped off the top story of the building of life; no God, only man; no soul, only body; no spirit, only matter; no ought, only is. Yet this squashed building appeared (through propaganda) as a Tower of Babel, this confinement appeared as a liberation from the "confinements" of traditional morality, like taking your belt out a notch.

Satan is not fairy tale; he is a brilliant strategist and psychologist and he is utterly real.

Machiavelli's line of argument is one of Satan's most successful lies to this day.

Whenever we are tempted, he is using this lie to make evil appear as good and desirable; to make his slavery appear as freedom and "the glorious freedom of the sons of God" appear as slavery. **The "Father of Lies" loves to tell not little lies but The Big Lie, to turn the truth upside down. And he gets away with it-unless we blow the cover of the Enemy's spies.**

1.6.1.1 A Criticism Of Niccolo Machiavelli.

Much has been written, above, about Niccolo Machiavelli; none good, mostly bad. He was the father of Political Propaganda and so was a precursor of Marx, Engels and Communism. He in principle was also the father of Fascism, and modern Political Theory, with its moral relativism, syncretic in nature.

^a At least he understands the nature inherent in man, the Old Man, IN ADAM, SIN, and the fact that all men commit sinful acts, SINS, based upon that nature.

1.6.1.1.1 Machiavelli Beloved Christ Was Crucified But Not Resurrected.

He was crucified and not resurrected. But His message conquered the world through propaganda, through intellectual arms. This was the war Machiavelli set out to fight.

1.6.1.1.2 Machiavelli Beloved There Was No God.

No God, only man.

1.6.1.1.3 Machiavelli Beloved There Was No Soul.

No soul, only body.

1.6.1.1.4 Machiavelli Beloved There Was No Spirit..

No spirit, only matter.

1.6.1.1.5 Machiavelli Was The Father of Modern Social Relativism.

Social relativism also emerged from Machiavelli's philosophy. He recognized no laws above those of different societies and since these laws and societies originated in force rather than morality, the consequence is that morality is based on immorality. The argument went like this: **Morality can only come from society, since there is no God and no God-given universal natural moral law. But every society originated in some revolution or violence. Roman society, e.g., the origin of Roman law, itself originated with Romulus' murder of his brother Remus. All human history begins with Cain's murder of Abel. Therefore, the foundation of law is lawlessness. The foundation of morality is immorality. He was the evolutionist's evolutionist.**

1.6.1.1.6 Machiavelli Was The First Philosopher Who Hoped To Convert The Whole World By Propaganda..

He was the **PAPA of PROPAGANDA**; the **FATHER of FAKE NEWS**.

In the middle of 2017, we can see and hear these propagandas 'results. The Newspapers and Magazines, TVs and Movies, are replete with **FAKE NEWS**; i.e., **PROPAGANDA** from the **PIT**.

If Machiavelli had known or read more Bible He would have discovered that at the end of time, there would be only God in all and through all, Amen. This is the God of LOVE for His creation. (Jo 3:16-18; we can't leave out those who don't believe, because He is also the God of JUSTICE!)

1.6.2 Immanuel Kant.

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Born in Königsberg, East Prussia, **Immanuel Kant** (April 22, 1724 – February 12, 1804) was a German philosopher and scientist (astrophysics, mathematics, geography, anthropology) from East Prussia. Quite **generally regarded as one of history's truly**



great thinkers^a, Immanuel Kant is known for the **historical synthesis of his transcendental method**. His philosophy brought together the two major currents competing at the time of the Enlightenment, the metaphysical approach and the empirical approach. Through his “Copernican revolution,” **Kant moved the criterion of truth from assertions about an external reality to the immediacy of the knowing self^b**. His contribution **practically put an end to philosophical speculation as it had been practiced for centuries**, it established a firm basis for factual knowledge (**in particular the scientific method**), **but it also opened the way to agnosticism on ultimate issues**. For better **or for worse**, his legacy has never been entirely transcended to this day.

Figure 04.01.13. Immanuel Kant.

Kant has been justly recognized for creating a revolutionary synthesis between the absolute, but speculative certainties of the continental rationalism of his time (represented by Leibniz) and the practical (???) approach of British empiricism(culminating with David Hume) that ended up in universal skepticism.

It is obvious, however, that Kant's initial position was considerably closer to the continental rationalism of Leibniz and Wolff than to British empiricism. Both his background and his personal inclination caused him to search for absolute certainties rather than pragmatic solutions. Hume's skepticism merely served as a catalyst to make him realize how little certainty there could be in any metaphysical construct. Kant later described himself as a lover of metaphysics^c whose affection had not been reciprocated.

Kant has also been struggling on an even more fundamental level to reconcile the conflicting influences of eighteenth century rationalism and religious aspirations influenced by the spiritual intuitions of his Pietist background. Bringing these two elements into a consistent synthesis proved more problematic. Kant harbored a lifelong dislike of religious formalism, but he also had a passion for the inquiry into ultimate reality (God, freedom, and the afterlife) based on an

^a Thinkers rhymes with Stinkers!

^b Self is the Christian's major problem. It (the old man in Adam) must be put in a position of having been crucified with Christ. Ga 2:20 I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith in the Son of God, who loved me, and gave himself for me. Satan and his incorrigible Crew are like those at Christ's Crucifixion, kept on yelling, 'Come down from the cross', , , .

^c Metaphysics is a branch of philosophy, exploring the fundamental nature of reality.

undeniable, though muted, personal spirituality. It has been said that his moral philosophy, including the notion of the categorical imperative, **represents a sort of secularized version of Lutheranism.**

In spite of all its greatness, **Kant's philosophy leaves one with a feeling of incompleteness and some degree of dissatisfaction, since its conclusion is that one can't really know.** Beginning with **Fichte and Schelling** and culminating with **Hegel**, the German idealists have quickly moved to fill the gap and to identify Kant's thing in itself, **thus reintroducing speculation.** As a general rule, though, modern and contemporary philosophy has expanded on Kant's critical approach, **moving from ontological^a to epistemological¹¹ questions, gradually restricting the sphere of knowledge thought to be certain.**

1.6.2.1 A Criticism Of Immanuel Kant.

As Francis Schaeffer writes in *THE GOD WHO IS THERE*, pg 13:

“This book is not intended to be exhaustive in its treatment of the developments {in philosophy, , , Religion. NEC} from the time of the renaissance leading up to Hegel. “Escape from Reason” gives a more complete resumé of the developments from Aquinas, through the Renaissance, the birth of modern science, and including the place of Immanuel Kant.

Kant is most important, and to omit him would leave out one of the key pieces in the development of modern thought.

Truth, in the sense of antithesis, is related to the idea of cause and effect. **Cause and effect produces a chain reaction which goes straight on in a horizontal line.** With the coming of Hegel, this changed.

1.6.3 Georg Wilhelm Friedrich Hegel; A Prince Among Philosophers.

Georg Wilhelm Friedrich Hegel (1770-1831) is one of the greatest systematic thinkers in the history of Western philosophy. In addition to epitomizing German idealist philosophy, Hegel boldly claimed that his own system of philosophy represented an



historical culmination of all previous philosophical thought. Hegel's overall encyclopedic system is divided into the science of Logic, the philosophy of Nature, and the philosophy of Spirit. Of most enduring interest are his views on history, society, and the state, which fall within the realm of Objective Spirit.

Figure 04.01.14. Georg Wilhelm Friedrich Hegel
From a Painting

^a Ontology is the philosophical study of the nature of being, becoming, existence or reality, as well as the basic categories of being and their relations.^[1] Traditionally listed as a part of the major branch of philosophy known as metaphysics, ontology often deals with questions concerning **what entities exist or may be said to exist** and how such entities may be grouped, related within a hierarchy, and subdivided according to similarities and differences. **Ontology as a philosophical enterprise is highly hypothetical.**

We must understand the importance of timing. **What Hegel taught, arrived at just the right moment of history for his thinking to have its maximum effect.**

“Imagine that Hegel was sitting one day in the local tavern, surrounded by his friends, conversing on the philosophical issues of the day. Suddenly he put down his mug of beer on the table and said, “I have a new idea. From now on let us think in this way: instead of thinking in terms of cause and effect, what we really have is a thesis, and opposite it an antithesis, with the answer to their relationship not a horizontal movement of cause and effect, but a synthesis.” Now suppose also that a hard-headed German businessman had been standing by and had overheard his remark. He might have thought, “How abstruse and impractical!” But he could not have been further from the truth. Because whether Hegel himself or those listening understood it to be the case, when Hegel propounded this idea he changed the world.”

“It has never been the same since. Among other things, the concept of dialectical thinking was based on this idea, and it was, and is, crucial to Marxism. By our era, Hegelian synthesis dominates on both sides of the Iron Curtain.”

“If one understands the development of philosophy, or morals, or political thought from that day to this, one knows that Hegel and synthesis have won.”

“In other words, **Hegel has removed the straight line of previous thought, and in its place he has substituted a triangle.** Instead of antithesis we have, as modern man's approach to truth, synthesis. Hegel did not put it this simply. His thinking and writing are complicated, but the conclusion is that all possible positions are relativized, and leads to the concept that truth is to be sought in synthesis rather than antithesis.”

“But notice, **Hegel was only a door to the line of despair.** He himself never went below it. A good case can be made from his writings for classifying him as an idealist in that he tried to solve the problem of unity with his religious language. He thought that in practice synthesis could be arrived at by reason. But this did not prove possible, and so the next man we have to consider went below the line.”

1.6.4 Kierkegaard, The First Man Below The Line Of Existentialism.

“It is often said that Soren Kierkegaard, the Dane (1813-1855), is the father of all modern thinking. And so he is. **He is the father of modern existential thinking**, both secular and theological thinking. We may diagram the historical results of history of modern thought as:”

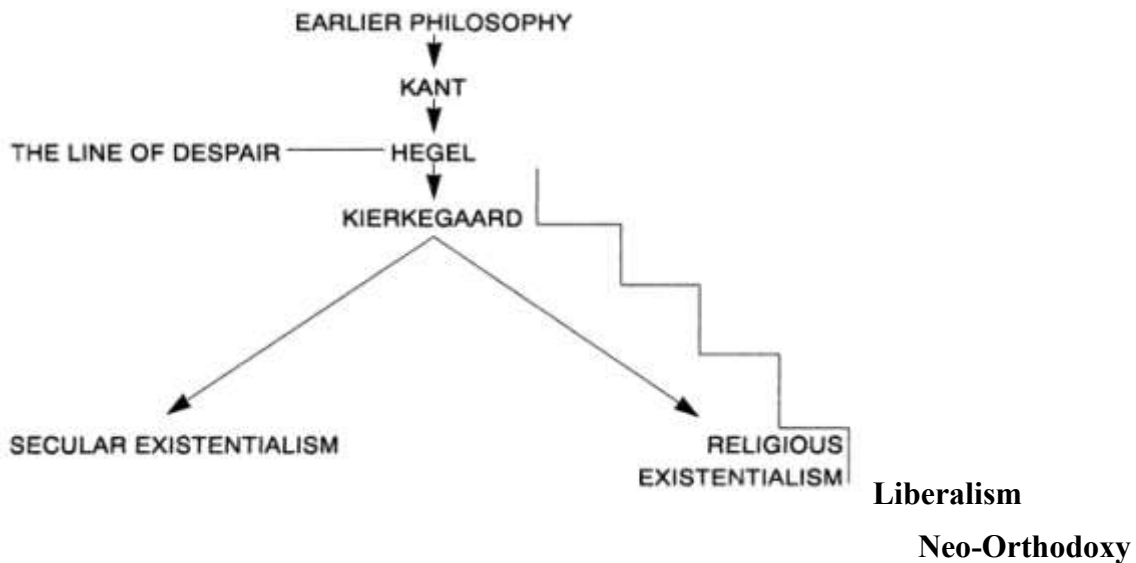


Figure 04.01.15. The Downfall Of Religious Thought From Kant To Kierkegaard.

You see, Kant paved the way for Religious Thought breakdown.

Today, we have what has been termed the Hegelian Waltz.

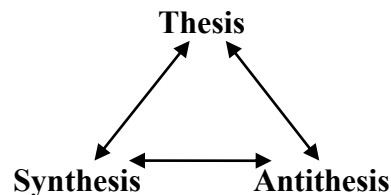


Figure 04.01.16. The Hegelian Waltz; 1, 2, 3, 1, 2, 3, . .

Absolutes are thrown out as ‘unscientific’. I wonder what they do with absolute zero degrees.

From our textbook on Hermeneutics¹² we see the results of these servants of the Evil one.

1.6.4.1 "Liberal" Interpretation

Liberal Interpretation, like any of these modern modes of interpretation may use the same or similar descriptive phrases to describe a topic but they (like many other cultic organizations), will often substitute different meanings to these words than is normally understood by a proper Biblical exegesis of that theological term. For Liberal Interpretation the following 8 Topics are given, below.

1. Pantheistic

God is imminent - in all

2. Rationalistic

"Whatever is not in harmony with (modern) educated mentality is to be rejected." The text is rejected, rearranged, or remade to meet the demands of man's mind.

3. Redefines inspiration

Rejects verbal - plenary inspiration. It substitutes "**Coleridge's Principle**": **The inspiration of the Bible is its power to inspire religious experience.**

"Whatever in the Bible is in accord with the Spirit of Jesus is normative and whatever is below the ethical and moral level of the Spirit of Jesus is not binding."

If we reject the verbal-plenary inspiration of Scripture, how are we to determine The Spirit Of Jesus????

4. Redefines The Supernatural –

Rejects the extraordinary, the miraculous. Not attainable in knowledge or power by ordinary human nature but keeps (in part) the orthodox belief of prayer, ethics, pure thought, and immortality. When the miraculous is found in Scripture, it is treated as folklore, mythology, or poetic elaboration.

5. Applies evolution.

Applies evolution to the religion of Israel and to the resulting documents.

The "**Wellhausenian**" school (German) considers the primitive and crude - ethically and religiously as the earlier; the advanced and

elevated as the later. This principle allows them to reject and rearrange the Biblical text to suit themselves. (Note that this would make the Prophets come before the Law.)

6. Interprets historically - with a vengeance.

This principle makes religion a changing, shifting, phenomenon so that it is impossible to "canonize" any period of its development or its literature. It believes there are social conditions which create theological beliefs and the task of the interpreter is not to defend these theological beliefs (as in Orthodoxy)^a but to understand the social conditions which produced them. It stresses the continuity of Biblical religion with surrounding religion and emphasizes "borrowing," "syncretism," and "purifying." **It rejects typology and predictive prophecy as Christian abuses of the Old Testament.**

7. Accommodation principle.

This principle asserts that the Theological statements are in the transitory and perishable mold of ancient terminology. It is assumed that our Lord in dealing with the Jews had to accommodate his teaching to their condition, especially in matters of Biblical introduction. For example, the historicity of Adam and Eve, of Jonah, and the Davidic authorship of the Psalms, are seriously questioned.

8. Philosophic influence – Moralism.

Immanuel Kant made ethics or moral will the essence of religion. The emphasis on the moral element of Scripture with its tacit rejection of theological interpretation has greatly influenced the liberal's use of Scripture. According to **Hegel**, progress in the clarification of an idea involves three terms: thesis, antithesis, synthesis. The successive application of these three (called the **Hegelian Waltz**) was applied to the totality of human culture including religion.

For a point by point refutation of the above principles of unbelief see **C. J. Ellicott**, "An Introduction to the Critical Study and Knowledge of the Holy Scripture".

1.6.4.2 Neo-Orthodoxy

(Crisis theology - irrational - subjective)

The German philosopher Hegel (1770-1831) pioneered changing the classic thesis/antithesis (absolutes) philosophical methodology into the

^a How do we define 'Orthodoxy'. It's different for a Bible believing Protestant Theologian than an RC. or Gk. Orth. Theolog. All three differ from a modern Liberal 'Theologian'.

thesis/antithesis/synthesis of modern existentialistic philosophy. However, according to Schaeffer,¹³ *"The real father of modern thinking in secular and religious existentialism was the Dane, Søren Kierkegaard (1813-1855). Kierkegaard came to the conclusion that you could not arrive at a synthesis of the thesis and antithesis by reason^{14/44ff.} Instead, you achieved everything of real importance by a **leap of faith.**"* To quote Schaeffer again, *"As a result of this, from that time on, if rationalistic man wants to deal with the real things of human life (such as purpose, significance, the validity of love) he must discard rational thought about them and make a gigantic, non-rational leap of faith."* The philosophical existentialist trail included such men as Karl Jaspers, Jean-Paul Sarte, Albert Camus, and Martin Heidegger. To 'authenticate oneself' was a need for these men. Instead of observing your breath condensing on a cold mirror, these men proposed some of the craziest schemes imaginable. Sarte, for example suggested to his students that *"you see an old lady and if you help her safely across the road you have 'authenticated yourself'. But if you choose to beat her over the head and snatch her handbag, you would equally have 'authenticated yourself'."* the content is unimportant, you just choose and act. The change in methodology started in philosophy, then went on into art, music, general culture and finally into theology although several decades later. As Schaeffer continues, *"the new theology has given up hope of finding a unified field of knowledge. Hence, in contrast to Biblical and Reformation theology, it is **anti-theology.**"* It may suggest to us part of the reason why moral absolutes are no longer in vogue in the modern world, and **why there are so many who think they are Christians but are opposed to 'doctrine'** (the teaching of propositional truth). The basic principles of neo-orthodox interpretation are shown below.

1.6.4.2.1 Revelation Principle

The Biblical Concept of Verbal, Plenary, Inspiration of the Scriptures, 2 Tim 3:16-17, is by-passed, ignored, or not believed by these Opponents of Biblical Belief. Please see Appendix D.

1.6.4.2.1.1 Propositional Revelation Is Denied.

"God never reveals himself in words and never reveals truth about himself to man." S. Kierkegaard wrote:

"The Bible is a place where God may meet man. In this case that portion becomes God's Word to that man."

1.6.4.2.1.2 The Infallibility Of The Bible Is Denied.

Definitions: **Infallibility** is that Quality or state of being infallible. **Infallible**: is that quality or state of being Not fallible; not capable of erring; exempt from liability to mistake; unerring; inerrable. Infallible is popular, inerrant is learned.

John Frame states in his more strict and literal dictionary definition that “infallibility” is a stronger term than “inerrancy.” ”‘Inerrant’ means there are no errors; ‘infallible’ means there can be no errors.”

To speak of the Bible as infallible is to emphasize the unfailing truth or certainty of its knowledge, judgments, doctrines, and the like (Psm 119). Infallible is that which makes or is capable of making no mistakes. The Bible is infallible if it is unerring in all its possible {reasonable} applications. We talk about the Bible as being the rule of faith and practice for the Christian (when **dispensationally interpreted**). **16 Every Scripture [is] divinely inspired [God-breathed], and [is] profitable for teaching, for conviction, for correction, for instruction in righteousness; 17 that the man of God may be complete [mature], fully fitted to every good work. (2 Timothy 3) 15 Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth. (2 Timothy 2:15 DBY)**

1.6.4.2.1.3 The Inerrancy Of The Bible Is Denied.

Definition: **Inerrancy means that that** quality or state of being, being examined, is **‘free from error or mistake**. That which is inerrant contains no errors; is true’. To assert that the Bible is inerrant is to claim for it absolute freedom from error in matters of fact.

Ps 119:160 The sum of thy word is truth, and every righteous judgment of thine is forever.

**Mt 5:18 DBY For verily I say unto you, Until the
heaven and the earth pass away, one iota
{Yod} or one tittle shall in no wise pass
from the law till all come to pass.**

Jo 17:17 DBY Sanctify them by the truth: thy word is
truth.

1.6.4.2.1.4 Revelation Redefined.

The traditional notation of revelation as the communication of truth not ascertainable by human powers is strongly repudiated.

Only God can speak for God. Revelation is when and only when God speaks. God's speech is not in words (Orthodox view) but is His personal presence. The Word of God is God himself present to my consciousness.

This is the trap many men have been ensnared. e.g. Dr. C. Peter Wagner in Preliminary Remarks section.

1.6.4.2.2 Christological Principle

Only that which witnesses to Christ is binding. Doctrines are understood only as they are related to Jesus Christ, the Word of God.

1.6.4.2.3 Totality Principle

The whole of Scripture must be consulted on a particular doctrine. Unfortunately the Neo-Orthodox interpreter takes only those Scriptures on a particular doctrine that are in agreement with the rest of his principles, esp. the Christological Principle.

1.6.4.2.4 Mythological Principle

"A myth is a conveyor of theological truth in historical garb."
"The theological truth is not dependent on historicity of the historical garb." Our answer is that "the Heilsgeschichtliche (salvation history) concept of revelation as an act of God in history to which faith gives a human witness, divorcing the theological truth from the historical garb, results in no control of

interpretation since each interpretation is gleaned from subjective impressions and not propositional truth".^{15/69}

1.6.4.2.5 Existential Principle

The roots start in Pascal's (1623-1662) method of Bible study and received its first formulation by Kierkegaard. It is defined by Brock as follows:

"Existence is an attitude of the individual to himself which is called forth by such concrete situations as the necessity for choice of profession, or a conflict in love, a catastrophic change in social conditions, or the imminence of one's own death. It leads to sublime moments in which a man gathers his whole strength to make a decision which is taken afterwards as binding upon his future life.

By existential reading, the Bible may become the Word of God to the reader. We answer that "the existential position divorces the subject of the encounter from the context of mutual knowledge and promotes a wholly irrational leap of faith into the void."¹⁶

1.6.4.2.6 Paradoxical Principle

Man is a limited and sinful creature. God is wholly other (i.e. different from man). Man must use reason to understand God. God is beyond human reason. The truths of God must therefore appear paradoxical to man.

1.6.5 Karl Marx (And Friedrich Engels) The Purveyors Of Atheistic Communism.

Figure 04.01.17. Friedrich Engels and Karl Marx, L. to R.

These two, were zealots from the Philosophical Womb of Niccolo Machiavelli. They subscribed to his, “might makes right”, concepts which has enslaved several billion people. It has influenced millions of others to wish for their socialistic (communistic) form of government. The political left in the USA has, since 2000, taken a departure into that never-land Alice could not understand. The breakdown of our Republic is occurring at an exponential rate. But Praise God our LORD Jesus shall come soon to take out His Church.

Karl Marx said "**Religion** is the opium of the people".¹⁷ Marx also stated: "**Communism** begins from the outset (Owen) with **atheism**; but atheism is at first far from being communism; indeed, that atheism is still mostly an abstraction."¹⁸

Vladimir Lenin similarly wrote regarding **atheism and communism**: "A Marxist must be a **materialist**, i. e., an enemy of religion, but a dialectical materialist, i. e., one who treats the struggle against religion not in an abstract way, not on the basis of remote, purely theoretical, never varying preaching, but in a concrete way, on the basis of the **class struggle** which is going on in practice and is educating the masses more and better than anything else could."¹⁹ We see here his propaganda showing.

Friedrich Engels wrote of atheistic evolutionism and communism: "Just as **Darwin** discovered the law of development of organic nature, so Marx discovered (the) law of development of human history."²⁰

1.6.5.1 Atheistic Communism And Repression.

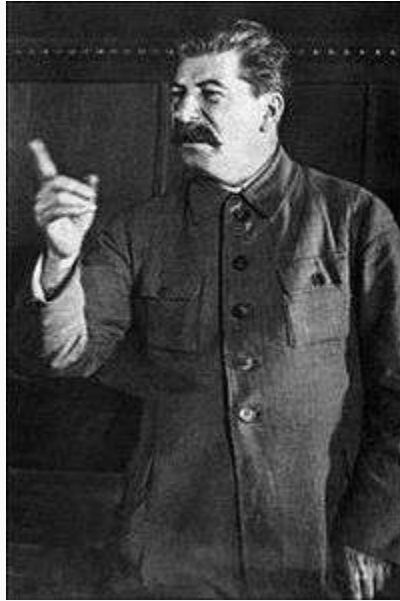


Figure 04.01.18. Joseph Stalin.

The atheism in **communist** regimes has been and continues to be a form of **militant atheism** which led to various acts of repression, including the razing of thousands of religious buildings and the killing, imprisoning, and oppression of religious leaders and believers.

The **persecution of Christians in the Soviet Union** was the result of the violently atheist **Soviet** government. In the first five years after the **October Revolution**, 28 bishops and 1,200 priests were murdered, many on the orders of **Leon Trotsky**. When **Joseph Stalin** came to power in 1927, he ordered his secret police, under **Genrikh Yagoda** to intensify persecution of Christians. In the next few years, 50,000 clergy were murdered, many were **tortured**, including **crucifixion**. "Russia turned red with the blood of martyrs", said Father Gleb Yakunin of the **Russian Orthodox Church**. According to Orthodox Church sources, **as many as fifty million Orthodox believers may have died in the twentieth century**, mainly from persecution by **Communists**.

In addition, in the atheistic and communist Soviet Union, 44 anti religious museums were opened and the largest was the 'The Museum of the History of Religion and Atheism' in **Leningrad's** Kazan cathedral. **Despite intense effort by the atheistic leaders of the Soviet Union, their efforts were not effective in converting the masses to atheism.**

1.6.5.2 A Criticism Of Karl Marx (And Friedrich Engels) And Atheistic Communism.

Ps 14:1 « To the chief Musician, A Psalm of David. » **The fool hath said in his heart, There is no God.** They are corrupt, they have done abominable works, there is none that doeth good.

Ps 53:1 « To the chief Musician upon Mahalath, Maschil, A Psalm of David. » **The fool hath said in his heart, There is no God.** Corrupt are they, and have done

abominable iniquity: there is none that doeth good. {Maschil: or, of instruction }

Pr 11:29 He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart. {during the millenium. NEC}

Pr 14:16 A wise man feareth, and departeth from evil: but **the fool rageth**, and is confident.

Pr 26:10 The great God that formed all things both rewardeth the fool, and rewardeth transgressors. {The great ... : or, A great man grieveth all, and he hireth the fool, he hireth also transgressors }

Ec 2:14 The wise man's eyes are in his head; but **the fool walketh in darkness**: and I myself perceived also that one event happeneth to them all.

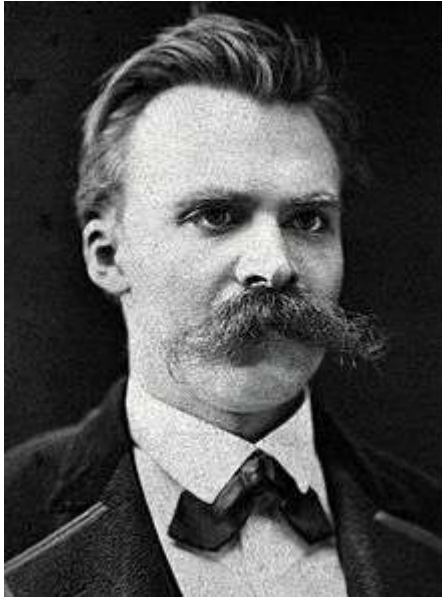
Ec 2:15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. {happeneth even ... : Heb. happeneth to me, even to me }

1.6.5.2.1 Atheists And Agnostics Reject The Scriptures And Its God.

Because These folks reject the Bible and its teachings, there is not much to say. Whether Capitalist or Communist, rejection of the Scriptures and Persons of God, results in being rejected by God. Of course **evangelization may save some so keep on in your evangelistic attempts.**

1.6. 6 Nietzsche, 1844-1900, the self-proclaimed “Anti-Christ”. “God is dead,”.

Friedrich Nietzsche was a German philosopher, cultural critic, poet, philologist, and Latin and Greek scholar whose work has exerted a profound influence on Western philosophy and modern intellectual history.^{21 22 23 24} He began his career as a classical



philologist before turning to philosophy. He became the youngest ever to hold the Chair of Classical Philology at the University of Basel in 1869, at the age of 24.

Nietzsche resigned in 1879 due to health problems that plagued him most of his life, and he completed much of his core writing in the following decade. In 1889, at age 44, he suffered a collapse and a complete loss of his mental faculties. He lived his remaining years in the care of his mother until her death in 1897, and then with his sister Elisabeth Förster-Nietzsche, and died in 1900.

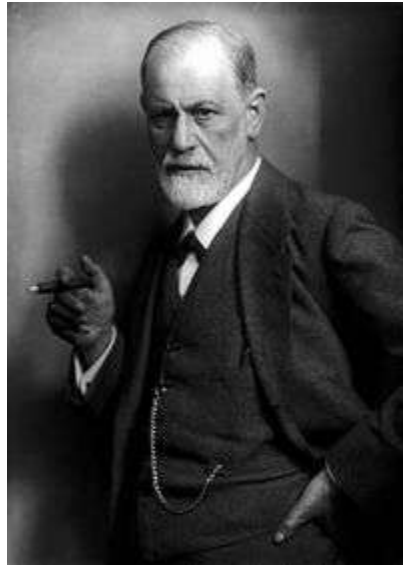
Figure 04.01.19. Nietzsche in [Basel](#), c. 1875

After his death, Elisabeth Förster-Nietzsche became the curator and editor of her brother's manuscripts,

reworking Nietzsche's unpublished writings to fit her own German nationalist ideology while often contradicting or obfuscating his stated opinions, **which were explicitly opposed to antisemitism and nationalism**. Through her published editions, **Nietzsche's work became associated with fascism and Nazism**;²⁵ 20th century scholars contested this interpretation of his work and corrected editions of his writings were soon made available. His thought enjoyed renewed popularity in the 1960s, and his ideas have since had a profound impact on 20th and early-21st century thinkers across philosophy—especially in schools of continental philosophy such as **existentialism, postmodernism, and post-structuralism**—as well as art, literature, psychology, politics, and popular culture.^{26 27 28 29 30} This article by the courtesy of Wikipedia.

1.6.7 Freud, 1856-1939, the founder of the “sexual revolution”.

Sigmund Freud (/ˈfrɔɪd/ *FROYD*; German: [ˈziːkmʊnt ˈfʁɔʏt];³¹ born **Sigismund**



Schlomo Freud; 6 May 1856 – 23 September 1939) was an Austrian neurologist and the founder of psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst.³² Freud was born to Galician Jewish parents in the Moravian town of Freiberg, in the Austrian Empire. He qualified as a doctor of medicine in 1881 at the University of Vienna.³³ ³⁴ Upon completing his habilitation in 1885, he was appointed a docent in neuropathology and became an affiliated professor in 1902.³⁵ Freud lived and worked in Vienna, having set up his clinical practice there in 1886. In 1938 Freud left Austria to escape the Nazis. He died in exile in the United Kingdom in 1939.

Figure 04.01.20. Sigmund Freud by Max Halberstadt,

1921

In creating psychoanalysis, Freud developed therapeutic techniques such as the use of free association and discovered transference, establishing its central role in the analytic process. Freud's redefinition of sexuality to include its infantile forms led him to formulate the Oedipus complex as the central tenet of psychoanalytical theory.³⁶ His analysis of dreams as wish-fulfillments provided him with models for the clinical analysis of symptom formation and the underlying mechanisms of repression. On this basis Freud elaborated his theory of the unconscious and went on to develop a model of psychic structure comprising id, ego and super-ego.³⁷ Freud postulated the existence of libido, an energy with which mental processes and structures are invested and which generates erotic attachments, and a death drive, the source of compulsive repetition, hate, aggression and neurotic guilt.³⁸ **In his later work Freud developed a wide-ranging interpretation and critique of religion and culture.**

Though in overall decline as a diagnostic and clinical practice, psychoanalysis remains influential within psychology, psychiatry, and psychotherapy, and across the humanities. As such, it continues to generate extensive and highly contested debate with regard to its therapeutic efficacy, its scientific status, and whether it advances or is detrimental to the feminist cause.³⁹ Nonetheless, Freud's work has suffused contemporary Western thought and popular culture. In the words of W. H. Auden's 1940 poetic tribute, by the time of Freud's death, he had become "a whole climate of opinion / under whom we conduct our different lives."⁴⁰

1.6.7.1 A Criticism Of Freud.

The thesis of God as a “father-wish” originated with the publication of Sigmund Freud’s main critique of religion, *The Future of an Illusion* (1927). This thesis has been widely discussed and analyzed; only some highlights will be reproduced here.

1. It is impossible to deny that “wishing for God” is a perennially recurrent phenomenon; even atheist Friedrich Nietzsche displayed this tendency: “I hold up before myself the images of Dante and Spinoza, who were better at accepting the lot of solitude... [and] all those who somehow still had a “God” for

company... My life now consists in the wish that it might be otherwise... and that somebody might make my “truths” appear incredible to me” (Kaufmann, trans., *The Portable Nietzsche*, p. 441).

2. **The deductive argument for atheism from Freudian Illusion Theory may be pronounced effectively dead, reduced in current thought to an instance of the genetic fallacy (the claim something is false merely by virtue of its ostensible origin). Something is not *ipso facto* illusory merely because it is wished for, but only if it is a mere wish.** As Hans Kung observes:

“...is a faith bad and its truth dubious simply because –like psychoanalysis itself– it also involves all possible instinctual inclinations, lustful inclinations, psychodynamic mechanisms, conscious and unconscious wishes? ...Perhaps this being of our longing and dreams does actually exist... the psychological interpretation of belief in God is possible and also legitimate. But is the psychic aspect itself the whole of religion? It should be observed that Freud has not in fact destroyed or refuted religious ideas in principle, and neither atheists nor theologians should ever have read this into his critique of religion. For, by its very nature, psychological interpretation alone cannot penetrate to the absolutely final or first reality: on this point it must remain neutral in principle. From the psychological standpoint, then, the question of the existence of God –and even the positive force of the argument must not be exaggerated- must remain open.” - Hans Kung, *Does God Exist*, p. 302

3. **The God of Judaism and Christianity is as much an *anti-wish* as he is a wish.** If it were not so there would be no human sin. Frequently God is precisely what no one wanted, or would be likely to want; he frequently demanded, and does demand, precisely the opposite of what any sane person would have placed on their wish list. It is not hard to imagine Abraham saying “You want me to cut off what part of my body?!” “You want me to kill my son Isaac?!” The one you promised to bless the whole world through?!” Jeremiah had absolutely no desire to preach. Jeremiah’s audience had absolutely no desire to hear. God was not what anyone wanted; he was what everyone didn’t want. If Dietrich Bonhoeffer was correct in saying “When Christ calls a man, he bids him come and die” (Bonhoeffer, *The Cost of Discipleship*), that is precisely what no one wants unreservedly. C. S. Lewis was mortified when he became a Christian; it was the last thing he ever wanted to be; he describes himself as having entered the kingdom of God “kicking and screaming.” Similarly once upon a time the last thing I ever wanted was to become a Christian. It seemed silly and false to me. Yet I have found it to be a pearl of great price... **Unfortunately, Sigmund Freud, and his ‘ism’ seemingly rejects a God Consciousness so that as do other atheists so that as in the case of C. S. Lewis, and the Apostle Paul, these must come “kicking and Screaming” into their “pearl of great price.”**

4. **Not only the existence of God, but also the rejection of God, or the rejection of a particular kind of God, can have a psychological origin in wishes.** Mircea Eliade brilliantly articulated the nature of Freudian ideology as a cultural fashion: “...a cultural fashion is immensely significant, no matter what its objective value may be; the success of certain ideas or ideologies reveals to us the spiritual and **existential situation** of all those for whom these ideas or ideologies constitute a **kind of soteriology**” (Mircea Eliade, *Occultism, Witchcraft, and Cultural Fashions: Essays in Comparative Religion*, p. 5).

This subjectivity usually results in rejection of the God of the Bible. As Paul stated:

- 1 Co 1: 22 **For the Jews require a sign, and the Greeks seek after wisdom:**
- 23 **But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;**
- 24 **But unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.**
- 25 **Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.**
- 26 **For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:**
- 27 **But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;**
- 28 **And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:**
- 29 **That no flesh should glory in his presence.**
- 30 **But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:**

Thomas Paine's opposition to the *ancien régime* in France, for example, undoubtedly gave additional impetus to his desire to assault the Christian faith so virulently. Professor Eliade's observation clearly suggests the alternate possibility, from a Christian point of view, of:

5. A Christian Psychology of Atheism. Fr. Andrew Angiorus presents a Christian view of this whole question:

*“Therefore God gave them over in the sinful desires of their hearts’ (Rom 1:24). Generally, atheists and agnostics are talking about themselves when they talk about the absence of God. They simply express their personal subjective truth (that their souls are empty) in an objective way and try to generalize their experience. In other words, there is no theology, or even philosophy here, **it is just their own ill or deficient psychology, which is what atheism is...** In the Scriptures Christ says clearly that only the pure in heart will see God. **In other words, intellectuals, examiners and professors will never understand God, if their minds are not pure...** How do we know if someone has a pure heart? The pure heart is evidenced by the way we live. As Peter says, a person devoted to the Lord “does not live the rest of his earthly life for evil human desires, but rather for the will of God” (1 Peter 4:2); “Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false. He will receive blessing from the LORD and vindication from God his Savior” (Ps 24:3-5).” +Fr. Andrew Anglorus*

And as may be added: Those who have trusted the LORD Jesus the Messiah as their sin-bearer, when He died on the tree for the Sins of the whole world. 1 Jo 2:1-2.

1.6.8 Sartre, 1905-1980, The Existentialist Apostle Of Absurdity.

The philosophical career of Jean Paul Sartre (1905-1980) focuses, in its first phase, upon the construction of a philosophy of existence known as existentialism. Sartre's early works are characterized by a development of classic phenomenology,



but his reflection diverges from Husserl's on methodology, the conception of the self, and an interest in ethics. These points of divergence are the cornerstones of Sartre's existential phenomenology, whose purpose is to understand human existence rather than the world as such. Adopting and adapting the methods of phenomenology, Sartre sets out to develop an ontological account of what it is to be human. The main features of this ontology are the groundlessness and radical freedom which characterize the human condition.

Figure 04.01.21. Jean Paul Sartre: Existentialism

These are contrasted with the unproblematic being of the world of things. Sartre's substantial literary output adds dramatic expression to the always unstable co-existence of facts and freedom in an indifferent world. Sartre's ontology is explained in his philosophical masterpiece, *Being and Nothingness*, where he defines two types of reality which lie beyond our conscious experience: the being of the object of consciousness and that of consciousness itself.

The object of consciousness exists as "in-itself," that is, in an independent and non-relational way. However, consciousness is always consciousness "of something," so it is defined in relation to something else, and it is not possible to grasp it within a conscious experience: it exists as "for-itself."

An essential feature of consciousness is its negative power, by which we can experience "nothingness." This power is also at work within the self, where it creates an intrinsic lack of self-identity. So the unity of the self is understood as a task for the for-itself rather than as a given.

In order to ground itself, the self needs projects, which can be viewed as aspects of an individual's fundamental project and motivated by a desire for "being" lying within the individual's consciousness. The source of this project is a spontaneous original choice that depends on the individual's freedom. However, self's choice may lead to a project of self-deception such as bad faith, where one's own real nature as for-itself is discarded to adopt that of the in-itself. Our only way to escape self-deception is authenticity, that is, choosing in a way which reveals the existence of the for-itself as both factual and transcendent. For Sartre, my proper exercise of freedom creates values that any other human being placed in my situation could experience, therefore each authentic project expresses a universal dimension in the singularity of a human life.

After a brief summary of Sartre's life, that article looked at the main themes characterizing Sartre's early philosophical works. The ontology developed in Sartre's main existential work, *Being and Nothingness*, was then analysed. Finally,

an overview was provided of the further development of existentialist themes in his later works. Article furnished through the courtesy of the Internet Encyclopedia of Philosophy.

1.6.8.1 A Criticism Of Sartre.

Sartre's theory of existentialism has been thoroughly inspected and rejected by none other than Dr. Francis Schaefer in his magnum book "Escape From Reason".

Sartre's 'theory' of life and human existence lies contrary to the Bible's concepts of A God Who Is There, and His desire for His Creation of Man.

1.6.9 A Classic Cult Of The 20th and 21st Centuries.

To finish off our study of the Church of our LORD Jesus, the Messiah, we include an example of a 20th/21st Century Cult that epitomizes what men apart from the leading of God's Holy Spirit, will do for popularity, riches and acceptance.

1.6.9.1 Church Universal and Triumphant.

Mark Prophet claims he was first contacted by the Ascended Masters at the age of 18. In 1945 he joined the Rosicrucians under Max Heindel, working in a branch in Saint Louis, Missouri. He later affiliated with the Self-Realization Fellowship. In 1952 Prophet founded a group known as the Ashram, sending out periodic letters received from the Ascended Masters, in particular El Morya.^[12] In about 1956 Mark Prophet came in contact with The Bridge to Freedom, an offshoot of the I AM Activity led by Geraldine Innocente. Innocente had been a member of the I AM Activity, but left in 1951 to begin her own group. Prophet studied with the Bridge until 1958 while also continuing with his own Ashram group. On August 7, 1958, Mark sent the final communication to the members of the Ashram, announcing the establishment of The Summit Lighthouse. The founding meeting of The Summit Lighthouse was held in Philadelphia on August 7, 1958. The headquarters was in Washington, D.C.

In 1961, Mark met Elizabeth Clare Wulf; they married in 1964 and had four children. Wulf, subsequently Elizabeth Clare Prophet, had grown up under influences including New Thought and Christian Science.

In January 1966, the Prophets moved their church to Colorado Springs^a, Colorado. In 1970, a second major center of the organization was established in Santa Barbara, California. The first session of Ascended Master University – a religious study center for teaching of the ancient wisdom – was held there in July 1970. (Ascended Master University was later renamed Summit University.)¹

On November 2, 1971, the church opened a branch of Montessori International, a private school based on the principles of Italian educator Maria Montessori. In later years, the school was expanded to provide a full program from preschool to Grade 12. On May 1, 1972, the church opened the Four Winds Organic Center in Colorado Springs, a health food store and organic restaurant. On February 26, 1973, Mark Prophet passed on, leaving his wife as leader.

Church Universal and Triumphant was incorporated as a part of the organization on May 1, 1975. The organization moved its headquarters to Pasadena, California, in 1976. In 1978, it moved to "Camelot," a 218-acre (0.88 km²) property in the Santa Monica Mountains, outside of Los Angeles.

In 1981, the organization purchased a 12,000-acre (49 km²) property in Montana, on the northern border of Yellowstone National Park, which it named the Royal Teton Ranch. Camelot was sold and the organization moved its headquarters to Montana in 1986.

^a This is where I came across them. They rented or bought a place in the lower Broadmoor Colorado Springs, CO., area.

The church became well known during the late 1980s when it predicted the possibility of nuclear war at the end of that decade. Members were urged to prepare by building fallout shelters and supplying them with food and other necessities. The predicted date of the nuclear war was April 23, 1990. When nuclear war failed to occur, Prophet claimed that the community had averted the war through their prayers. **Some adherents were left in debt or bankruptcy.** Since then church membership has fallen in the United States. However, the CUT remains a significant presence in the area of its headquarters, and centers continue to be active in large cities across the nation. During this period, international membership has grown significantly.

With its decline in U.S. membership and changes in employment laws for non-profit organizations, the church was forced to downsize its headquarters staff in the late 1990s and the first years of the 2000s. In July 1996 Elizabeth Clare Prophet handed over the day-to-day running of the organization to a new president and board of directors, who oversaw this major restructuring of operations at the church headquarters. Portions of the Royal Teton were sold to the U.S. government as part of a complex sale and land-exchange agreement. A second large property that had been purchased in 1983 was sold on the open market, along with other smaller landholdings.

Due to health reasons, Prophet retired in 1999.

Beliefs

Church Universal and Triumphant – What are their Basic Doctrines?

Church Universal and Triumphant followers subscribe to many principles of doctrine drawn from Gnosticism, Reincarnation, Gnosticism, Christian Science, and New Age Movement.

- Church Universal and Triumphant disciples believe that there is in each person a higher self and a lower self. The higher self is unchanging, connected to all matter, space, and time. The physical body is the lower changing self. This dual nature reflects the duality of God.
- Church Universal and Triumphant believes that the power of the higher self cannot be transferred to the lower self until the individual has achieved worthiness. This process takes place through multiple lifetimes during reincarnation. Through reincarnation (literally, to come to life again) one may experience multiple rebirths until their soul reaches a state of perfection and becomes one with the Universal Soul or “God.”
- Church Universal and Triumphant believes in the Law of Karma. In each lifetime, a follower accumulates a “debt” depending on whether their deeds are good or bad. If one accumulates bad Karma, they may be reincarnated in an undesirable form. If one accumulates good Karma due to good deeds, they will come back in a good state. The Ascended Masters have reached the end of the process -- the goal of which is perfection and union with “God” the Divine Consciousness.
- Church Universal and Triumphant doctrine includes the “I AM” principles and “decreeing.” These two principles work hand in hand. If someone makes an affirmative declaration such as “I AM lovable and capable,” it is believed by Church Universal and Triumphant that **they are invoking the “God” or higher part of their being thus making the declaration come true.**
- Another belief of Church Universal and Triumphant is the “violet flame” (a.k.a. the “energy of freedom”). This energy, coupled with a clean lifestyle, will ward off negative Karma thus precipitating their purification and ascension to “God.”

- **Church Universal and Triumphant – What do they believe about Jesus Christ?**

Church Universal and Triumphant believes that Jesus Christ is an Ascended Master, one of many. They do not believe that the Bible contains all of Jesus' teachings, but hold that many of his teachings have been forgotten and must be revealed to followers by the Ascended Masters. e.g. Mrs. Prophet.

Church Universal and Triumphant doctrine teaches that by the time Jesus had reached the age of thirty, He had already merged with the Real Self in the Christ -- Jesus had accelerated to the level of the "I AM that I AM" who is the Eternal Presence.

Other biblical and historical figures seen as Ascended Masters include Melchizidek, Moses, Buddha, Zoroaster Pythagoras, and Comte de Saint Germain. The "I AM" reference was taken from Exodus 3:14: "God replied, 'I AM THE ONE WHO ALWAYS IS. Just tell them, "I AM has sent me to you."'" Nevertheless, this reflects Church Universal and Triumphant's use of biblical terminology with meanings contrary to biblical context (what God meant.) This is typical of New Age Movements where Jesus' revelations contain no parallel to the historical Jesus.

Church Universal and Triumphant believes that the Bible is an important source of information about Jesus, but that it is in no way a final or infallible source. According to Mark and Elizabeth Prophet, "... **The bible actually omits some of the most precious facts concerning Jesus Christ and the patriarchs and prophets as well, pivotal truths necessary to the soul's advancement.**"^a **Church Universal and Triumphant does not believe that Jesus is the only begotten Son of God and that He should not be an object of worship.** This is much like the Watchtower Bible And Tract Society's claims, which have been proven Heretical.⁴¹

Controversy

During the late 1980s and early 1990s, articles and letters critical of the church were published in the local newspapers the *Livingston Enterprise* and the *Bozeman Chronicle*. **The newspaper articles frequently labeled Church Universal and Triumphant as being a cult. The church has usually been labeled a cult by both religious and secular groups. Several of the letters were written by former Church members who raised lawsuits against the church.**

Below is a copy of the text from their website. In it is contained elements discussed above, showing their utter disregard of Biblical facts. It is hard to believe that any intelligent, literate citizen of the United States of America could fall for this drivel, but we must remember they are all under the control of the god of this world, Satan.

From Their Website

**WELCOME TO CHURCH UNIVERSAL AND
TRIUMPHANT!**

^a Which is why they believe in progressive revelation. i.e. it didn't stop with the Bible, but continues with all their ascended Masters.

Since The Summit Lighthouse was founded in 1958 by Mark L. Prophet under the sponsorship of the ascended masters, it has been our goal to bring liberation to all souls everywhere who seek spiritual freedom; to all those who sense their own innate divinity and wish to express and develop it.

To further this goal, Church Universal and Triumphant was established in 1975 and has since become a worldwide resource for the teachings of the ascended masters.

The ascended master teachings we espouse are universal, bridging the wisdom of the great spiritual traditions of both East and West.

We have always honored and respected free will and the right to choose whatever beliefs resonate in each heart and soul.

We have remained steadfast in our determination to spread the message of spiritual universality to all who desire it worldwide...and we intend to continue until this mission is fulfilled. Our message is always one of awakening to the light within; a positive message for world transformation and renewal.

We invite you to:

- Read any one of our 80-plus books
- View any of our dozens of multi-media products
- Visit the summit Lighthouse family of websites
- Listen to our global online radio program
- Subscribe to our newsletter

...and then determine what resonates within your heart.

This is the age where we once again return to the feet of the ascended masters—**those who can show us how to ascend the mountain of Being.** They are the true guides for our journey home.

In your journey, may you find the necessary keys to understand and achieve spiritual mastery in your life and connect with the masters who can mentor your soul on the upward path **to reuniting with your higher self – the Mighty I AM Presence.**

Church Universal and Triumphant® is a formal church with sacred rituals and inner temple teachings.

It was founded in 1975 by Elizabeth Clare Prophet when the Board of Directors for The Summit Lighthouse incorporated the church to meet the religious needs of an expanding body of spiritual seekers.

The ascended masters Jesus Christ and Gautama Buddha are sponsors.

Sacraments and Rituals

The church offers nine sacraments, including Baptism, Holy Communion, Confirmation, Penance, Marriage, Anointing the Sick (including Last Rites) and Ordination.

These are the seven sacred rituals that commemorate the seven rays of the Christ in our lives and in our associations with the Church.

First Step – Become a Keeper of the Flame

After studying the wisdom of the ascended masters in the Keepers of the Flame Lessons (through membership in the Keepers of the Flame Fraternity), the *Pearls of Wisdom** (in English and las Perlas de Sabiduría en Español) and the books of the masters' teachings, you may feel the inner calling to make a deeper commitment to the Brotherhood. {Looks like a 'religion of works' to me NEC}

Membership in Church Universal and Triumphant

Membership in Church Universal and Triumphant is the next step, entering into the white-fire core beyond Keepers of the Flame.

Since it takes time to properly consider the commitment of Church membership, one must be a Keeper of the Flame in good standing on the eighth lesson or beyond before being eligible to become a Communicant.

Why Become a Member?

Fusing with the Holy Christ Self is the communicant's highest goal. Those who achieve it can expect to receive the full initiations received by Jesus Christ. This bonding prepares the

initiate for permanent union with God, the I AM Presence, in the ritual of the ascension. {Since they believe in their own innate diety, becoming fused (whatever that mean\$) with the Holy Christ \$hould not pre\$ent a problem. However, to become a communicant involve\$, a\$ doe\$ \$everal of the\$e cult\$, all your money. Like \$cientology, they come after all your \$aving\$. NEC}

When you become a communicant, Jesus and Gautama—the spiritual heads of Church Universal and Triumphant—will sponsor and initiate you as you pursue the path of Christhood.

As you embody the qualities that the Master demonstrated and honor the Great Commandment to love God with all your heart, mind and soul, *{and your check book. NEC}* and to love your neighbor as yourself, you become a chalice of light overflowing to offer to *{Elizabeth Clare Prophet or her a\$\$ign\$, who need it \$o much. NEC}* a world in need.

The Ascended Masters' Commitment

The commitment of the individual is matched by commitment from the ascended masters.

When you become a Keeper of the Flame you have a tie through the office of the messengers to the ascended masters who sponsor that order. When you become a Communicant, **you have a figure-eight flow to the office of the Vicar of Christ, with greater assistance from the ascended masters.** {I'm \$ure the Roman Catholic\$ will appreciate thi\$ intru\$ion. NEC}

Church Universal and Triumphant Twelve Tenets of Faith

- I. Foundation, Head and Communicants of Church Universal and Triumphant
- II. God, Christ and the Soul
- III. Ascended Masters, Hierarchy, **the Great White Brotherhood**
- IV. Sacred Scriptures, **Progressive Revelation**, the Messengers

2. Eschatology - The Prophetic Word.

Many of the elements of prophecy have already been fulfilled to-the-letter. We have discussed many of these in our previous 3 volumes. But now we shall list those prophecies relative to those, to whom, by whom, and for whom, the prophecy was given. We shall not be exhaustive in our study, but it is hoped provide enough information to make a complete study of the Prophetic Word more obtainable. We choose to include salient but grammatical features in many of these prophecies so that exegetical problems encountered may be mastered and message preparation more accurate.

2.1 The Old Testament Prophecies.

This major section covers in brief the major prophecies from the creation of man in and through the prophecies of **Moses** <04872> מֹשֶׁה Mosheh, **to** the prophecy of (the Italian Mal a chi. ha, ha.) **Malachi** <04401> מַלְאָכִי Mal'akiy.

2.1.1 The Bibles First Prophecy, From God, To Adam, Don't Eat Or Death.

The following, Ge 2:16-17 is the first prophecy in the Bible. Its fulfilment Gen 3:6ff. shows the spiritual death and eventual physical death Gen 5:5, of the first man, ADAM.

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: {thou ... : Heb. eating thou shalt eat }

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. {thou shalt surely ... : Heb. dying thou shalt die }

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 }

Gen 5: 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

This doesn't discuss the penalty for that first sin that was imparted by heredity and Imputed by God to all subsequent generations of mankind, from Gen 3:6 and beyond. See Figure 04.02.01., below. All subsequent men (and women) were born spiritually dead. In order for them to be regenerated they had to believe what God had previously said. This is true for any time period when God speaks either personally, or through one of His prophets. e.g.,

Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and **thou shalt bruise His heel.**

This was the first prophecy of the Messiah being born from the seed of the woman! Now Eve believed this as revealed in her prophecy in Gen 4:1; where she said, "I have gotten

a man, Jehovah. (an appositive) Please see Appendix E - 358 Prophecies Of Jesus, The Messiah, The Son Of God, The Son Of Man.

With Appendix E as our baseline for Messianic Prophecy we turn now to the O.T. Prophecies for the ante-deluvians period, to the post-diluvian world through Israel, and to the Whole world.

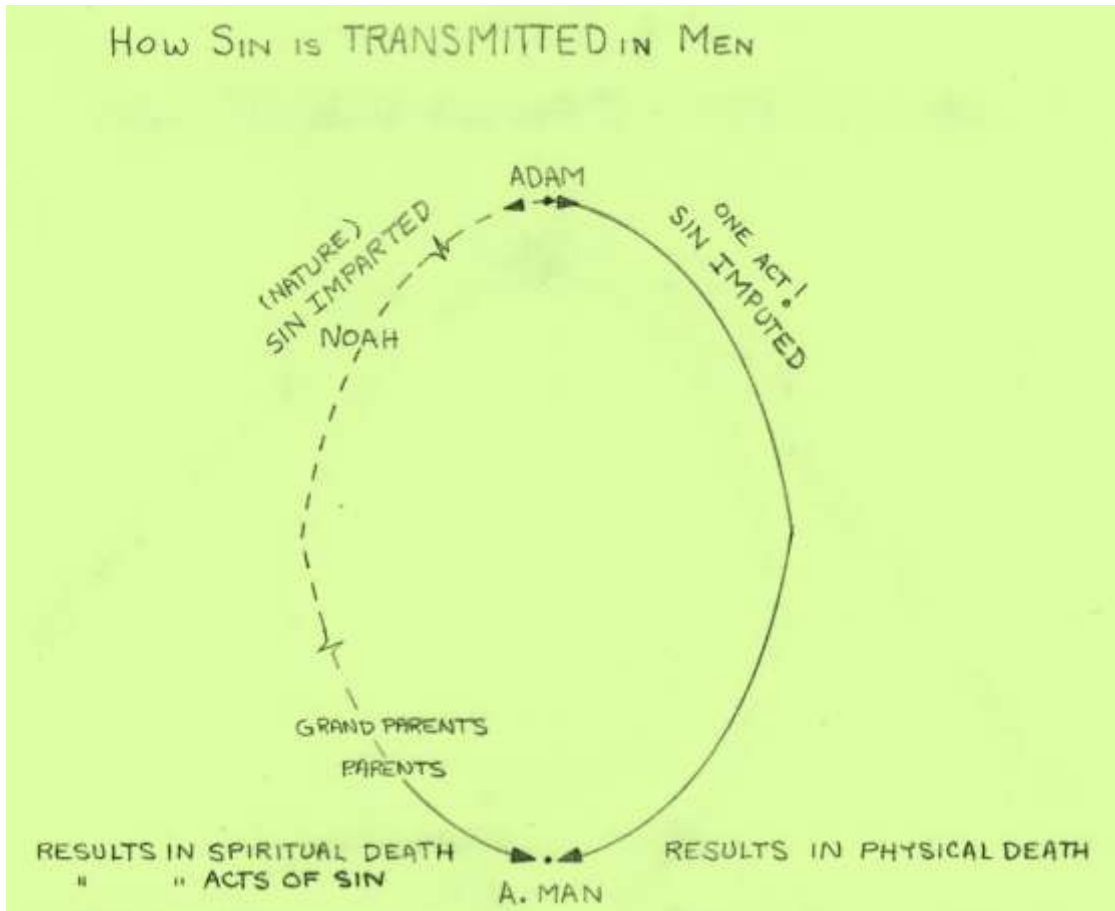


Figure 04.02.01. How Sin Is Transmitted In Men.

2.1.2 The Bible's Prophecies From God, To Noah .

In Genesis Chapter 6 we have the reason for the great worldwide flood of Noah. This passage is covered in detail in our book, "AS IT WAS IN THE DAYS OF NOAH".

2.1.2.1 The Bible's Prophecy Of The Flood Need, To Noah .

God issues the statement of the need for the Flood in Gen 6:5, so we go on to the prophecy from God to Noah, Gen 6⁴²-9, with the Noahic Covenant in Chapter 9. This long passage describes the Worldwide Flood of Noah, The major reason for it which was the evil angel's copulation with the daughters of Adam so as to mitigate the possibility of a 'good' seed of Adam to produce the LORD Messiah as Gen 3:15 and 4:1 requires. This text is as follows. (Note to you Sethites: The copulation of Cainites with Sethites would

NOT have corrupted Messiah's seed from Adam they were both sinful men. Sethites and Cainites had been guilty of grievous sins up until the Flood. **But Noah found grace in the eyes of the LORD.)**

- Gen 6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 That **the sons of God^a saw the daughters of men** 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 giants^b (Nephilim)^c 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.**
- 5 And GOD 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.
{every ... : or, the whole imagination: **the Hebrew word signifieth not only the imagination, but also the purposes and desires** } {continually: Heb. every day }
- 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. {both ... : Heb. from man unto beast }
- 8 **But Noah found grace in the eyes of the LORD.**

2.1.2.2 The Bibles Prophecy Of The Flood, The Ark Construction.

Now we see the Genesis Flood - God telling Noah what and how to build his 3 story Floating Barge^d (not a boat like many moderns have visualized it). The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. If the cubit is 18" as some have thought the barge (ark) would have been 450' long, 150' wide, and 50' high (three stories). This barge was not built to sail anywhere for 'God kept the helm'. It was built to hold Noah, his family (Eight souls) and the animals of the earth that God had selected and moved to and in the ark. Note that the ark of Noah and the Ark of the Covenant had roughly the same shape; it was two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. Using the same scale of 18" per cubit the size of the Ark of

^a The sons of God are angels (here evil-fallen ones); - Ge 6:2, 6:4; Job 1:6, 2:1; 38:7[†] are OT refs.

^b For Giants on the earth, see Figure 04.02.02

^c the death of these and later Nephilim were the source of demons, the disembodied spirits that have plagued mankind for so long. **Demons Ain't Evil Angels.** They are a product of them. Mat 8:28-34, Mk 5:1-20; Lk 8:26-39.

^d In conversation with Dr. Walter Martin, circa 1970, A Barge!

the Covenants would measure 45' long by 27" wide, by 27" high. Both Arks were Boxes built to hold or for sacred purposes. The word for Ark <0727> אָרוֹן 'arown aw-rone'; or אֲרוֹן 'aron aw-rone'; from 0717 (in the sense of gathering); a box: — **ark, chest, coffin**. Note that the emergence from this Ark (coffin) may be likened to their being resurrected from the dead (from a coffin).

Ge 6:9 These are the generations of Noah: Noah **was a just** {<06662> צַדִּיק *tsaddiyq: righteous (as justified and vindicated by God)* Note *Grace comes befor justification. NEC*} **man and perfect in his generations, and Noah walked with God.** {perfect: or, upright }

- 10 And Noah begat three sons, Shem, Ham, and Japheth.
- 11 The earth also was corrupt before God, and the earth was filled with violence.
- 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
- 13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. {with the earth: or, from the earth }
- 14 Make thee an ark of gopher (Cyprus - indestructible hardwood) wood; rooms shalt thou make in the ark, **and shalt pitch** <03722> כָּפַר *kaphar kaw-far'; a primitive root; to cover (specifically with bitumen)^a; it within and without with pitch* <03724> כֹּפֶר *kopher: bitumen.^b* {Please note: the ark is to be sealed; 1 Co 1:22; Eph 1:13, 4:30. NEC}
- 15 And this is the fashion which thou shalt make it of: **The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.**
- 16 **A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.**
- 17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.
- 18 **But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.**
- 19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.
- 20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.
- 21 **And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.**
- 22 **Thus did Noah; according to all that God commanded him, so did he.**

2.1.2.3 The Bibles Prophecy Of The Flood, The Ark Population.

God instructs Noah how to load the ark which God populates. Notice Figure 04.02.03. Eight Mouths In A Boat, from Ancient Mandarin Chinese Lore. This is an example of the Worldwide flood from ancient cultures.

Ge 7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

- 2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. {by sevens: Heb. seven seven }

^a figuratively, to expiate or condone, to placate or cancel: appease, make an atonement,

^b figuratively, a redemption-price: ransom, satisfaction.

- 3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. {by sevens: Heb. seven seven }
- 4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. {destroy: Heb. blot out }
- 5 And Noah did according unto all that the LORD commanded him.
- 6 **And Noah was six hundred years old when the flood of waters was upon the earth.**
- 7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
- 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,
- 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
- 10 And it came to pass after seven days, that the waters of the flood were upon the earth. {after ... : or, on the seventh day }

THE FOLLOWING IS A DISPLAY OF 3 MANDARIN CHINESE WORDS WHICH REV. DAVID KING SHOWED TO ME IN MAY 1969. D. KING IS (IN INDEPENDENT MISSIONARY TO FORMOSA & WHO MIRACULOUSLY LEARNED THIS DIALECT (BOTH WRITTEN & SPOKEN) IN 6 MO. TIME.

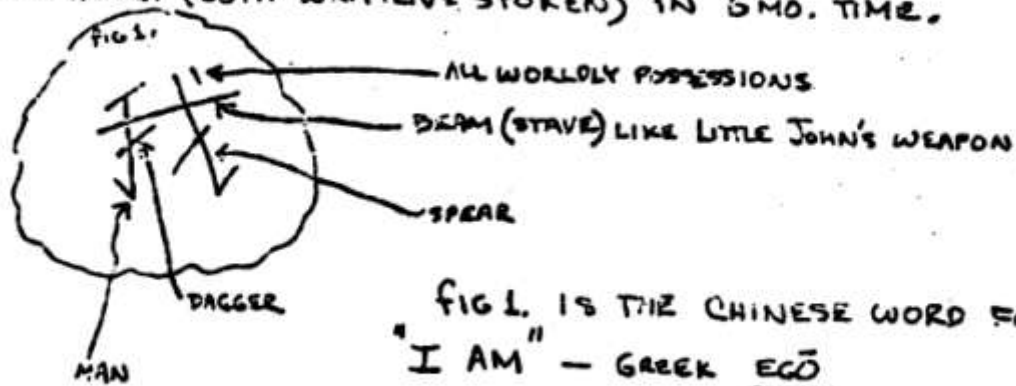


FIG 1. IS THE CHINESE WORD FOR "I AM" - GREEK EGO

FIG 2. PORTRAYS THE "I AM" WORD ONLY THIS TIME IT IS COVERED BY THE CHINESE CHARACTER FOR SHEEP - THIS WORD, (ALL OF FIG 2.) IS THUS TRANSFORMED INTO THE CHINESE CHARACTER FOR RIGHTEOUSNESS.

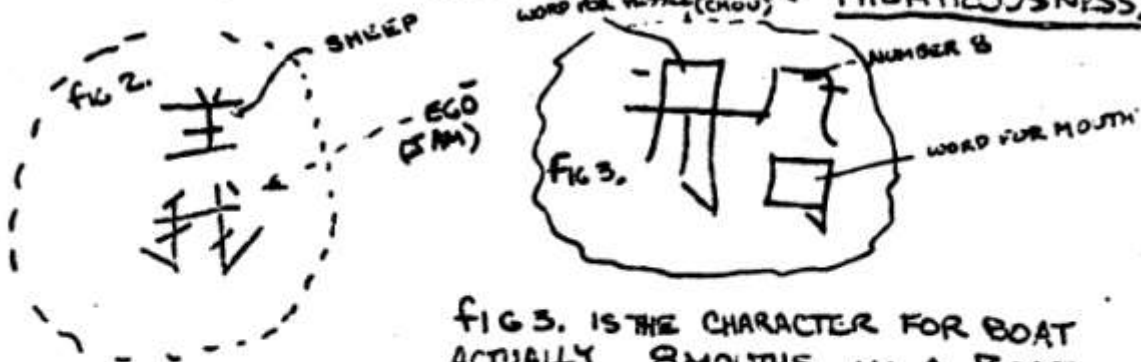


FIG 3. IS THE CHARACTER FOR BOAT ACTUALLY 8 MOUTHS IN A BOAT.

FIG. 4 IS THE CHINESE CHARACTER FOR "COME"

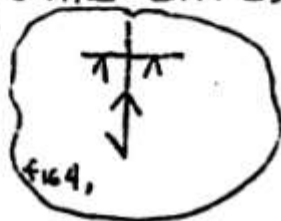


Figure 04.02.02. 8 Mouths In A Boat And Other Mandarin Words.

2.1.2.4 The Bible's Prophecy Of The Flood, Here Comes The Flood!

The Flood and Noah is a picture of God's Redemptive program. God's plan for the ark involved its size (Room for all), its security (Sealed), its Purpose was to provide a resting place for all on board. It pictures a believer's life of faith, being protected and secured from all eternal harm. So Hhhheeeerrrrreeee''ssss ---NOAH and the FLOOD.

- Ge 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. {windows: or, floodgates }^a
- 12 And the rain was upon the earth forty days and forty nights.
- 13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark (Box, Coffin); sealed
- 14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. {sort: Heb. wing }
- 15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
- 16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.
- 17 ¶ And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.
- 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
- 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
- 20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
- 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
- 22 All in whose nostrils was the breath of life, of all that was in the dry land, died. {the breath ... : Heb. the breath of the spirit of life }
- 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.
- 24 And the waters prevailed upon the earth an hundred and fifty days.

2.1.2.4 The Bible's Prophecy Of The Flood, God Now Dries The Land.

Like God will do for Moses and the Children of Israel during their trip through the Red sea; Ex 24:21.

- Ge 8:1 And God remembered Noah, and every living thing, and all the cattle {< 0929> בַּהֲמָה b@hemah; beasts (coll of all animals) NEC} that was with him in the ark: and **God made a wind to pass over the earth, and the waters subsided;**
- 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
- 3 **And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.** {continually: Heb. in going and returning }

^a It has been postulated that during ante-diluvium times, the heavens carried a good deal of moisture such that cosmic rays and direct sunlight were greatly reduced. This possibly explains the longevity of those peoples. There would have been no rainbows as a result. However, after the flood the sun was direct, quite possibly limiting lifetimes, as God said, to 120 years.

- 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon **the mountains of Ararat**.^{a 43}
- 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. {decreased ... : Heb. were in going and decreasing }
- 6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
- 7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. {to ... : Heb. in going forth and returning }
- 8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
- 9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. {pulled ... : Heb. caused her to come }
- 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- 11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.
- 12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
- 13 **And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.**
- 14 **And in the second month, on the seven and twentieth day of the month, was the earth dried.**

2.1.2.5 The Bibles Covenant With Noah Post-Flood.

God makes a covenant with Noah and his sons, , , etc. Ge 9:9-10

God allows man to:

1. Eat the meat of every living animal and plant life. 9:2-3
2. Punish ‘capitally’ a man who killed another.9:5-6, [because man made in God’s Image.]
3. Kill animal who kills a man.9:6b.

God forbids man from:

1. Eating meat with the blood (Kocher?). 9:4^b
2. Eating meat from animals that died of themselves.
3. Man killing (murder) another man, and animals from killing a man.9:5-6.

^a Not Mt. Ararat, Turkey but a portion of that range quite possibly in Iran. See R. Cornuke’s book
^b Barnes notes; The first restriction on the grant of animal food is thus expressed: “Flesh with its life, its blood, shall ye not eat.” The animal must be slain before any part of it is used for food. And as it lives so long as the blood flows in its veins, the life-blood must be drawn before its flesh may be eaten. The design of this restriction is to prevent the horrid cruelty of mutilating or cooking an animal while yet alive and capable of suffering pain. The draining of the blood from the body is an obvious occasion of death, and therefore the prohibition to eat the flesh with the blood of life is a needful restraint from savage cruelty. It is also intended, perhaps, to teach that the life of the animal, which is in the blood, belongs not to man, but to God himself, who gave it. He makes account of it for atonement in sacrifice; otherwise it is to be poured on the ground and covered with dust. {#Le 17:11-13 } {Although this covenant is much earlier than Leviticus. NEC}

The Covenant sign is the Rainbow

God provides the rainbow as a perpetual sign of His Covenant with Noah and his progeny. No more world-wide Flood; 9:11.

Ge 8:15 And God spake unto Noah, saying,

16 Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. {kinds: Heb. families }

20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; **for the imagination of man's heart is evil from his youth**; neither will I again smite any more every thing living, as I have done. {a sweet ... : Heb. a savour of rest or, satisfaction } {for the imagination: or, through the imagination }

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. {While ... : Heb. As yet all the days of the earth }

Ge 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. {Same thing He told Adam and Eve, Gen 1:27-28. NEC}

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. {Man is no longer a vegetarian, although the Antediluvian's probably broke that command; Ge 2:9, 2:16-17, 3:17-19. NEC}

4 But flesh with the life thereof, **which is the blood thereof, shall ye not eat.**^a

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.^b

6 Whoso sheddeth man's blood, **by man shall his blood be shed**: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And I will establish my covenant with you; **neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.**

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

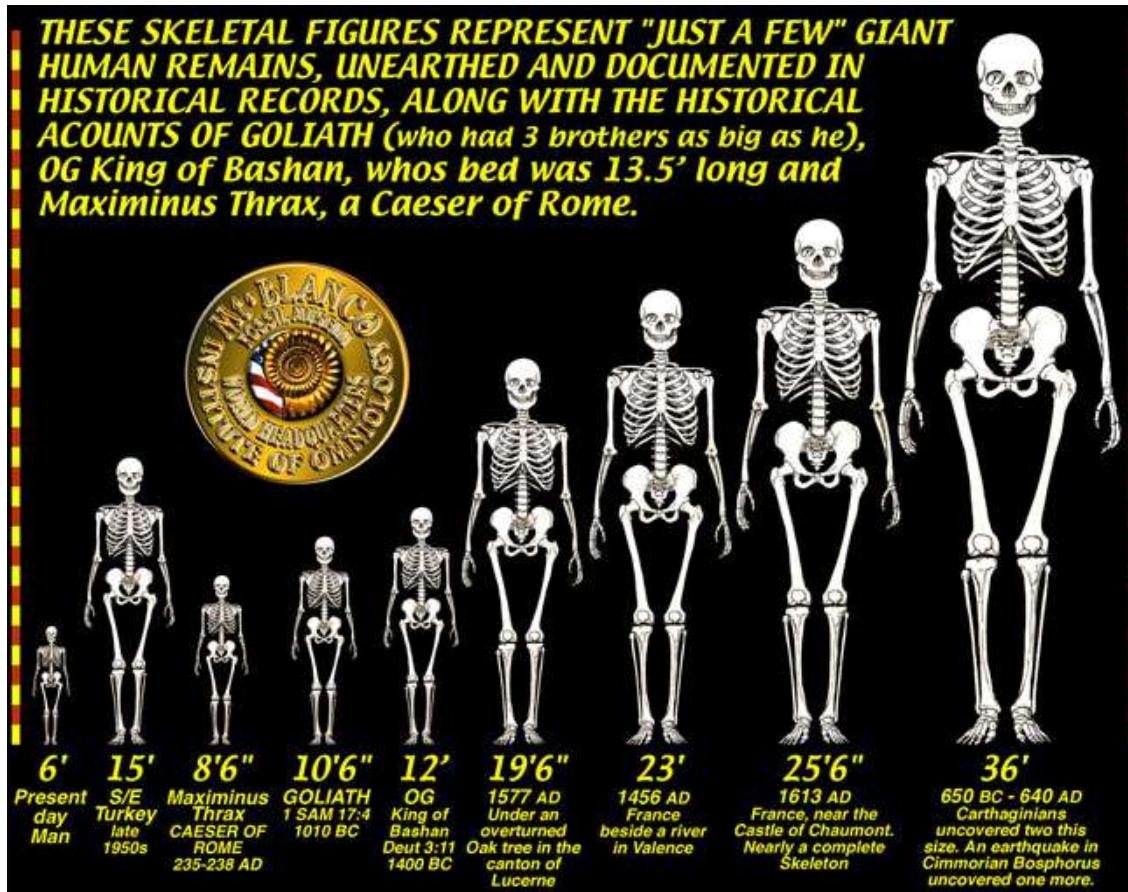
13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

^a Barnes writes; But now "every creeper that is alive" is granted for food. "Every creeper" is everything that moves with the body prone to the earth, and therefore in a creeping posture. This seems to describe the inferior animals in contradistinction to man, who walks erect. The phrase "that is alive" seems to exclude animals that have died a natural death from being used as food.

^b It looks like 'capital' punishment, in the Noahic Covenant

- 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.
- 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
- 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.
- 18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. {Canaan: Heb. Chenaan }



“Now Smile EveryBone”.

Figure 04.02.03 "THERE WERE GIANTS IN THE EARTH IN THOSE DAYS".

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

Mat 24:37 But **as the days of Noe were**, so shall also the coming of the Son of man be.

38 For as in the days that **were before the flood they were eating and drinking, marrying and giving in marriage**, until the day that Noe entered into the ark,

39 **And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.**

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour your Lord doth come.

- 2 Pet 3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: {standing: Gr. consisting }
 6 Whereby the world that then was, being overflowed with water, perished:
 7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
 8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
 9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
 10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
 12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? {hasting ... : or, hasting the coming }

2.1.2 The Bible Prophecies From God, To Abram .

This first look at Abram was of a man living with pagans, in Ur of the Chaldees. God spoke to him and told him Gen 12:1 **“Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:”**

It seems that Abram obeyed immediately (Like the Apostle Paul). This is a pattern for new (and us oldster) Christians, today; Immediate Obedience. We don’t have the time that our ancestors had due to the Imminency of our LORD’s Coming for the Church. This doesn’t mean you should enter a field of work with no consideration as to its appropriateness for you; but, it means that careful consideration should be given along with bringing the matter before the Elders of your local Church. Sometimes spurious thoughts may not come from God, but may come from the old man (in Adam), or worse.



Figure 04.02.04. Abram's (Abraham's) Travels From 1st Call To End Of Days.

2.1.2.1 The Bible Prophecies From God, To Abram - The 1st Mention of Covenant.

Let us continue with our synopsis of the Abramic Prophecy.

We list the command and their promised results.

1. **Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:**

And then comes the results:

1. **And I will bless them that bless thee,**
2. **and curse him that curseth thee:**
3. **and in thee shall all families of the earth be blessed.**
4. **And I will make of thee a great nation,**
5. **and I will bless thee,**
6. **and make thy name great;**
7. **and thou shalt be a blessing:**

This covenant is entered into by the same means as Abram, which may be stated in NT terms for every man/woman as per the command:

1. **Trust the Death of the LORD Jesus as your Savior - be Born Again. Jo 3:1-36, especially vs. 3, 5-8, 14-18, 36 Because every man (except our LORD Jesus) was born**

with a sin nature and spiritually dead, he/she needs to be Born Again in order to obtain this 'live' spirit. Eph 2:1-10. See Figure 04.02.05.

And the instant results:

- 1. Receive instant Justification from, and peace with God. R0 5:1**
- 2. Receive instantly, the righteousness of Christ which is imputed to your account by God. {Ro 4:1-25 the case of Abraham and all who come to God by means of faith, alone.}**
- 3. Become instantly, a receiver of the Holy Spirit who permanently indwells each believer. Eph 1:13**
- 4. The Holy Spirit becomes God's Down Payment for the Resurrection Body which each of us will receive at the return of Christ for His Church. Eph 1:14**
- 5. Become instantly, at the point of saving Faith, a Citizen of Heaven. Eph 2:19; Php 3:20 <4175> . πολίτευμα politeuma: Citizenship is in Heaven, from . ..**

Because our LORD Jesus died for the sins of the whole world, No man/woman will have to stand in judgment for his/her sins (Acts of the Sin Nature) 1 Jo 2:1-2. However all men saved or unsaved shall be judged by their works (For believers, Ro 14:10-12;; 1 Co 3:11-15; 2 Co 5:10: and unbelievers, Rev 20:12-15) As shown in Figure 04.02.03. The Resurrections And Judgments Of The Bible, below, these Judgments are pictured.

Now the text showing the call of Abram (Abraham) and God's promises (Of which every Christian believer is eternally thankful.

Gen 11:26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 **But Sarai was barren; she had no child.**

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

Gen 12:1 Now the LORD had said unto Abram, **Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:**

2 **And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:**

3 **And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

4 **So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.**

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. {plain: Heb. plains }

7 **And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.**

8 **And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.**

Here: in Ge 12:7, God gives the land of Canaan to Abram and his descendants (seed)

So here is the standard for God's gifts to Abram. Coming up, God gives Abram and Sarai new names, etc..

2.1.2.2 The Bible Prophecies From God, To Abram - The Land Provision.

God speaks to Abram, and now shows him the Land he inherits.

Gen 13:14 And **the LORD said unto Abram**, after that Lot was separated from him,
Lift up now thine eyes, and **look from the place where thou art
northward, and southward, and eastward, and westward:**

15 **For all the land which thou seest, to thee will I give it, and to thy seed
for ever.**

16 And **I will make thy seed as the dust of the earth: so that if a man can
number the dust of the earth, then shall thy seed also be numbered.**

17 **Arise, walk through the land in the length of it and in the breadth of it;
for I will give it unto thee.**

18 **Then Abram removed his tent, and came and dwelt in the plain of
Mamre, which is in Hebron, and built there an altar unto the LORD.**
{plain: Heb. plains }

**Some problems with the 'world-system'. The result is Abram meets Melkizedek,
King of Salem (Jerusalem) who is the Priest of the Most High God, and gives a tithe
to Him.**

Gen 14:17 And the king of Sodom went out to meet him after his return from the
slaughter of Chedorlaomer, and of the kings that were with him, at the valley
of Shaveh, which is the king's dale.

18 And **Melchizedek king of Salem brought forth bread and wine: and he
was the priest of the most high God.**

19 And he blessed him, and said, **Blessed be Abram of the most high God,
possessor of heaven and earth:**

20 And blessed be the most high God, which hath delivered thine enemies into
thy hand. **And he (Abram) gave him (Melchizedek) tithes of all.**

21 And the king of Sodom said unto Abram, Give me the persons, and take the
goods to thyself. {persons: Heb. souls }

22 And Abram said to the king of Sodom, I have lift up mine hand unto the
LORD, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not
take any thing that is thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men
which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Now God gives Abram some great words of encouragement.

2.1.2.3 The Bible Prophecies From God, To Abram - The Major Teaching On Faith.

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

But Abram brings up his familial problem NO SEED. As a result God indicates, It Ain't Time Yet! God continues to placate Abram. **This brings up what may be the Major Biblical verse which tells a man/woman how to become a child of God. Ge 15:6 And he believed in the LORD; and He counted { <02803> חָשַׁב *chashab*: Counted, imputed, reckoned. NEC} it to him for righteousness. In the New Testament the word used by Paul in Romans is <3049 λογίζομαι *logizomai*; reckon, count, compute, metaph. to pass to one's account, to impute. See Figure 04.02.05.**

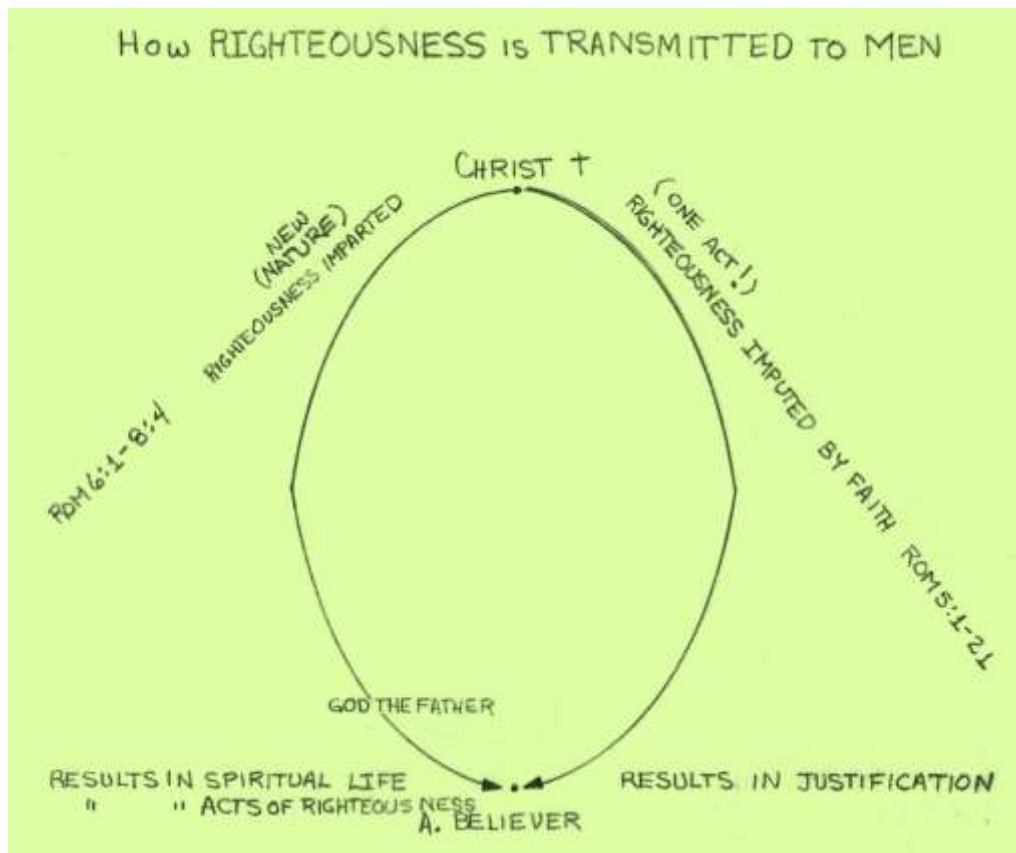


Figure 04.02.05. How Righteousness Is Received By Men.

- 2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?
- 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. {i.e., Ismael}

- 4 And, behold, **the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.**
- 5 **And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.**
- 6 **And he believed in the LORD; and He counted it to him for righteousness.**
- 7 And he said unto him, **I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.**

2.1.2.4 The Bible Prophecies From God, To Abram - The Unilateral Covenant.

Now Abram asks for more assurance. God presents to him His Unilateral Covenant. The items for this covenant were split (except the Fowels) and normally both covenant personages would walk between to ratify the covenant. However, only God passes through, proving the covenant is unilateral. Like the Christian's salvation; where God Himself became the Offering for our Sins, and not for ours, only, but for the Sins (Not Sin) of the whole world. 1 Jo 2:2.

- 8 And he said, Lord GOD, whereby shall I know that I shall inherit it?
- 9 And He said unto him, Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
- 10 **And he took unto Him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.**
- 11 And when the fowls came down upon the carcasses, Abram drove them away.
- 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Now the LORD gives a prophecy that will afflict his seed (Israel) during the years to come. The Captivity of 400 years (in Egypt) is predicted. Also, their coming out with great substance, should answer the critics who wonder how they obtained the Gold for the Arc of the Covenant.

- 13 And He said unto Abram, **Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;**
- 14 **And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.**
- 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
- 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, **behold a smoking furnace, and a burning lamp that passed between those pieces.** {a burning ... : Heb. a lamp of fire }

18 In the same day **the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:** {*Right now, Israel is far short of this promise, but wait till Messiah LORD Jesus comes; Rev 19ff. NEC*}

and a burning lamp, that passed between those pieces; or a lamp of fire {o }; an emblem of the Shekinah, or majesty of God, Who made the Covenant Unilateral. **To break the covenant, one must be greater than God.**

As Barnes notes on Ge 15:17:

And the sun went down. The light of day is gone. The covenant is now formally concluded. Abram had risen to the height of faith in the God of promise. He is come into the position of the father of the faithful. He is therefore qualified for entering this solemn compact. This covenant has a uniqueness which distinguishes it from that with Noah. It refers to a patriarch and his seed chosen out of a coexisting race. It is not, however, subversive of the ancient and general covenant, but only a special measure for overcoming the legal and moral difficulties in the way, and ultimately bringing its comprehensive provisions into effect. It refers to the land of promise, which is not only a reality, but a type and an earnest of all analogous blessings.

Notice the expanse of the land God gives to Abraham and his seed, in Figure 04.02.07. They have never occupied such a large land, but in the Millenium when our LORD Jesus is in control, Israel will take possession of this land.

2.1.2.5 The Bible Prophecies From God, To Abram - A Problem Provided - No Heir.

The big problem of the Abramic Covenant is No Heir From Abram's Seed. This problem is discussed in Gen 16. This problem afflicts the children of Israel from that time until the end of the Tribulation (The Day of Jacob's Trouble - Jer 30:7), Dan 9:24-27; Mt:24:21, 24:29; Mk 13:24; Rev 4:2-20:2.

Note Dan 9:26-27; The Prince that shall come is Islamic. See Table 04.02.01.

Ge 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

- 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. {obtain ... : Heb. be built by her }
- 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
- 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

- 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
- 6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. {as ... : Heb. that which is good in thine eyes } {dealt ... : Heb. afflicted her }
- 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
- 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
- 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
- 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. {Ishmael: that is, God shall hear }
- 12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
- 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?
- 14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. {Beerlahairoi: that is, The well of him that liveth and seeth me }
- 15 And Hagar bare Abram a son: and **Abram called his son's name, which Hagar bare, Ishmael.**

Table 04.02.01. The Eight (Kings) Kingdoms Of Rev. 17

1	Egypt	Fallen	
2	Assyria	Fallen	
3	Babylon	Fallen	
4	Medo-Persia	Fallen	
5	Greece	Fallen	
			<p>Rev 17:10 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>11 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>12 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>13 These have one mind, and shall give their power and strength unto the beast.</p> <p>14 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 <i>are</i> called, and chosen, and faithful.</p>
6	Rome	One is	
7	The Ottoman Empire		<p>Not yet come – in John’s Day - The Ottoman Empire (<u>Ottoman Turkish</u>: دولت عليه عثمانیه <i>Devlet-i ‘Aliyye-yi ‘Osmāniyye</i>; <u>Modern Turkish</u>: <i>Osmanlı İmparatorluğu</i>), also historically referred to as the Turkish Empire or Turkey, 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>.</p> <p>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>.</p> <p>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.</p> <p>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>.</p>
8	And the beast that was, and is not, even he is the eighth, and is of the seven, namely ISLAM/Babylon	Will be revealed post Rapture. Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound!	<p>Many commentators still believe that 7 & 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 Jerusalem because the Jews were all gone (or dead). These were not yet Islamic until the 7th Century.</u></p>

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".

2.1.2.6 The Bible Prophecies From God, To Abram - El Shadday Introduced - Abram & Sarai Renamed.

In Gen 17, God reveals Himself as El {<0410 אל 'el } Shadday <07706> שדי Shadday}, the Almighty God. He renames him (Abram) from Abram {<087 אברם 'Abram ab-rawm': "exalted father"} to Abraham {<085> אברהם 'Abraham ab-raw-hawm': "father of a multitude" or "chief of multitude"}. Likewise Sarai is renamed from Sarai <08297 שרי Saray saw-rah'- ee: 'Princess'} to Sarah {<08283 שרה Sarah saw-raw': 'Noble Woman'}.}

2.1.2.6.1 The Bible Prophecies From God, To Abraham - The Rite Of Male Circumcision.

He establishes the rite of the Circumcision of all Males 8 days and older, to distinguish and separate them from the Pagans surrounding them. Circumcision, therefore is a Token of the Covenant, Gen 17:11, between God and Abraham, and his believing descendents. And among those who refuse to be circumcised, that soul shall be cut off from his people, because he has broken the Abrahamic Covenant.

The LORD appears to Abram and said, "I Am The Almighty God"! Abraham changes position and God talks with him about the everlasting Covenant He shall make with him and his progeny. God institutes the rite of Circumcision for every male 8 days old and older.

- Ge 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, **I am the Almighty God**; walk before me, and be thou perfect. {perfect: or, upright, or, sincere }
- 2 And I will make my covenant between me and thee, and will multiply thee exceedingly.
- 3 And **Abram fell on his face: and God talked with him, saying,**
- 4 As for Me, **behold, My covenant is with thee, and thou shalt be a father of many nations.** {many ... : Heb. multitude of nations }
- 5 Neither shall thy name any more be called Abram, **but thy name shall be Abraham; for a father of many nations have I made thee.** {Abraham: that is, Father of a great multitude }
- 6 **And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.**
- 7 **And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.**
- 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. {wherein ... : Heb. of thy sojournings }

- 9 And God said unto Abraham, **Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.**
- 10 **This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.**
- 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
- 12 **And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. {he that is eight ... : Heb. a son of eight days }**
- 13 **He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.**
- 14 **And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.**
- 15 And **God said unto Abraham**, As for Sarai thy wife, thou shalt not call her name Sarai, **but Sarah shall her name be. {Sarah: that is ‘Noble Woman’ }**
- 16 And I will bless her, and give thee a son also of her: yea, I will bless her, **and she shall be a mother of nations; kings of people shall be of her.** {she ... : Heb. she shall become nations }
- 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?
- 18 And Abraham said unto God, **O that Ishmael might live before thee!**
- 19 And **God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac:** and I will establish my covenant with him for **an everlasting covenant**, and with his seed after him.

2.1.2.7 The Bible Prophecies From God, To Abram - The Two Sons Introduced.

2.1.2.7.1 God Injects The Problem That Shall Afflict Abraham's Seed Until The Millenium.

- Ge 17:20 **And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.**

2.1.2.7.2 God Goes On To Validate The Abrahamic Covenant With One Named Isaac.

- Ge 17:21 **But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**
- 22 **And He left off talking with him, and God went up from Abraham.**
- 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.
- 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.
- 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.
- 26 In the selfsame day was Abraham circumcised, and Ishmael his son.
- 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

2.1.2.8 The Bible Prophecies From God, To Abram - The Theophany.

God (the LORD) appears again to Abraham, in the form of a man, along with two angels also in the appearance of men, and pronounces the birth of Isaac

Ge 18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

- 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,
- 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:
- 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:
- 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. {comfort: Heb. stay } {are ... : Heb. you have passed }
- 6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. {Make ready ... : Heb. Hasten }
- 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.
- 9 And They said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.
- 10 And He said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.
- 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.
- 12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?
- 13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?
- 14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.
- 15 Then Sarah denied, saying, I laughed not; for she was afraid. And He said, Nay; but thou didst laugh.
- 16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

2.1.2.9 The Bible Prophecies From God, To Abram - Lot's Fate.

And now the prediction and destruction of Sodom and Gomorrah from which only Abraham's nephew Lot and his two daughters will be saved. Because of Lot's alcoholic condition, his daughters are impregnated by Lot and give rise to another pain in Israel's Neck! The Moabites and the Ammonites. Both these Groups were from countries wherein lived giants; The Moabites country housed the Anakims but the Moabites call them Emims. In the Ammonite land dwelt A people great, and many, and tall, as the Anakims, the Ammonites call them Zamzummims {Zamzummims: also called, Zuzims }; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead. Og King of Bashan and Goliath and his two brothers were from the illicit intercourse between evil angels and

daughters of men. From the deaths of these Giants (Nepilim), emanate disembodied spirits called Demons. See Vol 2 Angelology Section 1.4ff, pgs 24-196.

Ge 18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which He hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt Thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from Thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from Thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And He said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And He said, I will not do it, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Ge 19:1 **And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;**

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 **But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:**

5 **And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.**

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

- 8 Behold now, **I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.**
- 9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.
- 10 **But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.**
- 11 **And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.**
- 12 **And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:**
- 13 **For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.**
- 14 **And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.**
- 15 And when the morning arose, then the angels hastened Lot, saying, **Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.** {are here: Heb. are found } {iniquity: or, punishment }
- 16 **And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.**
- 17 And it came to pass, when they had brought them forth abroad, that he said, **Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.**
- 18 And Lot said unto them, Oh, not so, my Lord:
- 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:
- 20 **Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.**
- 21 **And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.** {thee: Heb. thy face }
- 22 **Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.** {Zoar: that is, Little }
- 23 The sun was risen upon the earth when Lot entered into Zoar. {risen: Heb. gone forth }
- 24 **Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;**
- 25 **And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.**
- 26 **But his wife looked back from behind him, and she became a pillar of salt.**
- 27 And Abraham gat up early in the morning to the place where he stood before the LORD:
- 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.
- 29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.
- 30 **And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.**
- 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

- 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.
- 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.
- 34 And it came to pass on the morrow, that the firstborn said unto the younger, **Behold, I lay yesternight with my father:** let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.
- 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.



36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon {the Ammonites NEC} unto this day.

This whole mess allowed the illicit women descendents of Lot to interbreed with evil angels as was done in Gen 6:1-8.

The Principle, here, may be stated as:

You may get what you want, But you may not want what you get!!!!

Figure 04.02.06. **Abraham** sends Hagar and Ishmael into the Desert.

illustration by **Gustave Doré**

2.1.2.10 The Bible Prophecies From God, To Abram - The Birth Of Isaac.

The birth of Abraham's son, Isaac (he laughs) presents another problem: what to do with Hagar and Ishmael {שׁמַעְאֵל יִשְׁמָעֵאל Yishma'e'l: "God will hear".}. They are sent away, Hagar gives up & sets the child down against a tree to die. But God! He tells her to pick up the child for He will make from him a great nation. God then provides a well of water and "So she went and filled the skin with water and gave the boy a drink. God was with the boy as he grew up. He lived in the desert and became an archer. While he was living in the Desert of Paran, his mother got a wife for him from Egypt." in 1989, Professor **Haseeb Shehada**, in his translation of the **Samaritan Torah**, suggested an identification of the wilderness of Paran with the desert of Western Arabia, which is known today as **Hijaz**.⁴⁴ The descendants of Ismael have been a thorn in the side of Israel from that time until the end of the Tribulation.

Ge 21:1 **And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.**

- 2 **For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.**
- 3 And Abraham **called the name of his son that was born unto him, whom Sarah bare to him, Isaac** {<03327 יצחק Yitschaq: "He laughs". Remember Sarah's laugh - NEC}.
- 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
- 5 And Abraham was an hundred years old, when his son Isaac was born unto him.
- 6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.
- 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.
- 8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.
- 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
- 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
- 11 And the thing was very grievous in Abraham's sight because of his son.
- 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
- 13 And also of the son of the bondwoman will I make a nation, because he is thy seed.
- 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

Now we have the birth of Isaac (He laughs)

Ge 21:1 **And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.**

- 2 **For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.**
- 3 And Abraham **called the name of his son that was born unto him, whom Sarah bare to him, Isaac** {<03327 יצחק Yitschaq: "He laughs". Remember Sarah's laugh - NEC}.
- 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
- 5 And Abraham was an hundred years old, when his son Isaac was born unto him.
- 6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.
- 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.
- 8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.



Figure 04.02.07. The wilderness Of Paran.

2.1.2.11 The Bible Prophecies From God, To Abram - The Provision For Isaac.

The sending away of Hagar and Ishmael (“God will hear”) by Abraham, and the provision of God for Hagar and Ishmael..

- 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
- 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.
- 11 And the thing was very grievous in Abraham’s sight because of his son.
- 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

- 13 And also of the son of the bondwoman will I make a nation, because he is thy seed.
- 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and **wandered in the wilderness of Beersheba.**
- 15 And **the water was spent in the bottle, and she cast the child under one of the shrubs.**
- 16 And she went, and sat her down over against him a good way off, as it were a bowshot: **for she said, Let me not see the death of the child.** And she sat over against him, and lift up her voice, and wept.
- 17 And **God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.**
- 18 Arise, **lift up the lad, and hold him in thine hand; for I will make him a great nation.**
- 19 And **God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.**
- 20 And **God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.**
- 21 And **he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.**

You see The God of Israel being faithful even to one who will afflict His people. His Love is Greater than all our sins.

Table 04.02.02. Lyrics To God Is Love by Kurt Kaiser.

GOD IS LOVE

By Kurt Kaiser and Ralph Carmichael

Chorus:

God is Love,
 God is Light,
 God is faithful,
 Day and Night;
 He is eternal,
 He never changes
 Though the seas rise up,
 And swallow mountain ranges.

Verse

God is interested in you and me,
 Wanting us to be the best we can be;
 We're not perfect living the way we do,
 But He knows just what we're going through

This song may be played on <https://www.youtube.com/watch?v=4Hn3CgwnCkA>

2.1.2.12 The Bible Prophecies From God, To Abram - The Lamb Of God.

Now we come to a favorite passage for 'Typologists' and us just plain old Christians; Genesis 22:1-19. Abraham is told to take His son, his ONLY Son (Isaac) and go to the

land of Moriah and offer him as a burnt offering on a mountain which I will tell thee of..

As Barnes Notes:

“The grand crisis, the crowning event in the history of Abraham, now takes place. Every needful preparation has been made for it. He has been called to a high and singular destiny. With expectant acquiescence he has obeyed the call. By the delay in the fulfillment of the promise, he has been taught to believe in the Lord on his simple word. Hence, as one born again, he has been taken into covenant with God. He has been commanded to walk in holiness, and circumcised in token of his possessing the faith which purifieth the heart. He has become the intercessor and the prophet. And he has at length become the parent of the child of promise. He has now something of unspeakable worth, by which his spiritual character may be thoroughly tested. Since the hour in which he believed in the Lord, the features of his resemblance to God have been shining more and more through the darkness of his fallen nature — freedom of resolve, holiness of walk, interposing benevolence, and paternal affection. The last, 4 items, prepares the way for the highest point of moral likeness.” Ref. Appendix F - The Lamb Of God.

- Ge 22:1 And it came to pass after these things, that God did test ~~tempt~~ {<05254 πονηρ> *nacah*: (Piel) to test, try; *NEC*} Abraham, and said unto him, Abraham: and he said, Behold, here I am. {Behold ... : Heb. Behold me }
- 2 And He said, **Take now thy son, thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah; **and offer him there for a burnt offering upon one of the mountains which I will tell thee of.**
- 3 And Abraham rose up early in the morning, and saddled his ass, and **took two of his young men with him, and Isaac his son**, and split the wood for the burnt offering, and rose up, and went unto the place of which God had told him.
- 4 **Then on the third day Abraham lifted up his eyes, and saw the place afar off.**
- 5 And Abraham said unto his young men, Abide ye here with the ass; and **I and the lad will go yonder and worship, and come again to you.**
- 6 And **Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.**
- 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, **Behold the fire and the wood: but where is the lamb for a burnt offering?** {lamb: or, kid }
- 8 And **Abraham said, My son, God will provide himself a lamb^a for a burnt offering: so they went both of them together.**
- 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and **bound Isaac his son, and laid him on the altar upon the wood.**
- 10 And **Abraham stretched forth his hand, and took the knife to slay his son.**
- 11 And **The Angel of the LORD^b called unto him out of heaven**, and said, Abraham, Abraham: and he said, Here am I.
- 12 And **He said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.**

^a And so He did; twice, once there to Abraham, and again on the same mountain when God's only begotten Son, died, shedding His precious blood on Calvary's Mt., for the sins of the world.

^b Here is another Theophany (Or audioophany) where God speaks to Abraham.

- 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and **Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.**
- 14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen. {Jehovah-jireh: that is, The Lord will see, or, provide }
- 15 And The Angel of the LORD called unto Abraham out of heaven the second time,
- 16 And said, **By Myself have I sworn, saith the LORD**, for because thou hast done this thing, and hast not withheld thy son, thine only son:
- 17 **That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; {shore: Heb. lip }**
- 18 **And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**
- 19 So Abraham returned unto his young men, and they rose up and went together^a to Beersheba; and Abraham dwelt at Beersheba.

2.1.2.13 The Bible Prophecies From God, To Jacob - The Lamb Of God.

Jacob a twin brother of Esau, stole his father's blessing from Esau, in Gen 27:1-29..., when Esau purposed to kill him, Gen 27:30-41. His father, Isaac counsils him not to take a wife from the pagan Canaanites, instead go back to Pad'dan-aram, and take a wife from the daughters of Laban. Whereupon, Jacob flees to Pad'dan-aram (Haran), there he labors 14 years for Laban for two wives, Leah and Rachel. and finally Rachel's handmaid Bilhah, and Leah's handmaid Zilpah. Leah bore 6 sons; Reuben, Simeon, Levi, Judah, Is'sachar, Zebu'lun, and a daughter Dinah, Bilhah bore 2 Sons; Dan, Naph'tali. Leah having ceased bearing provided her handmaiden to wife, Zilpah. And Zilpah bore 2 sons; Gad and Asher. Finally, Rachel bore 2 sons and named them Joseph and Benjamin (benoni = son of my sorrow). The 2 Sons of Joseph were Ephraim and Manasseh. See Table 04.02.03, below.

^a Note carefully; It says not Abraham And Isaac returned, Only Abraham returned, as if Isaac was missing after the burnt offering was given. Sort of smacks like a type of Christ's absence from earth after His Death, Burial, and Resurrection.



Figure 04.02.08. Jacob Flees To Pad'dan-aram (Haran) Where He Gets His Wife Rachael.

Table 04.02.03. Mothers Of The Son's Of Jacob (Israel) And Joseph with Rev 7:5-8.

Son's Name	Father's Name	Mother's Name	Rev 17 Reference Number
Judah	Jacob	Leah	1. 7:5
Reuben	"	Leah	2. "
Gad	"	Zilpah	3. "
Asher	"	Zilpah	4. 7:6
Nap'tali	"	Bilhah	5. "
Manassah	Joseph	Asenath ^a	6. "
Simeon	Jacob	Leah	7. 7:7
Levi	"	"	8. "
Is'sachar	"	"	9. "
Zebu'lim	"	"	10. 7:8
Joseph	"	Rachel	11. "
Benjamin	"	"	12. " ^b
Ephraim	Joseph	Asenath	
Dan	Jacob	Bilhah	
Dinah ^c	Jacob	Leah	

Ezek 48:31-34 names 12 tribes whose names shall be on the 16 gates of the Millennial City;

3 North Gates: Reuben, Judah, Levi' 3 East Gates: Joseph Benjamin, Dan;

3 South Gates: Simeon, Is'sachar, Zebu'lun; 3 West Gates: Gad, Asher, Naph'tali.

Note that in Rev 7, Manasseh replaces Dan. By N.T. times Dan was being absorbed into Judah and/or Idolatry. Likewise Ephraim.

Whatever happened to the Tribes of Ephraim and Dan? In 1 Ki 12 and Hos 4 we see some light on the subject.

1Ki 12:25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penueh.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And **he set the one in Bethel^d**, and **the other put he in Dan.**

^a Asenath the daughter of Potipherah priest of On

^b These are the 12 tribes mentioned in

^c Dinah, the daughter of Jacob and Leah was involved in an affair with Shechem the son of Hamor the Hivite, prince of the country, who, when he saw her, he took her, and lay with her, and defiled her. The plot thickens in Gen 34:24 and the finale' in verse 25-29, , ,

^d In the center of Ephraim. See Figure 04.02.09.

30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

Hos 4:17 **Ephraim is joined to idols: let him alone.**

18 **Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.** {sour: Heb. gone } {rulers: Heb. shields }

19 The wind^a hath bound her up in her wings, **and they shall be ashamed because of their sacrifices.**

^a Ps 1:4 The ungodly are not so: but are like the chaff which the wind driveth away.



Figure 04.02.09. The 12 Tribes Of Israel Land Allocation.
Map Courtesy of wikimedia.org

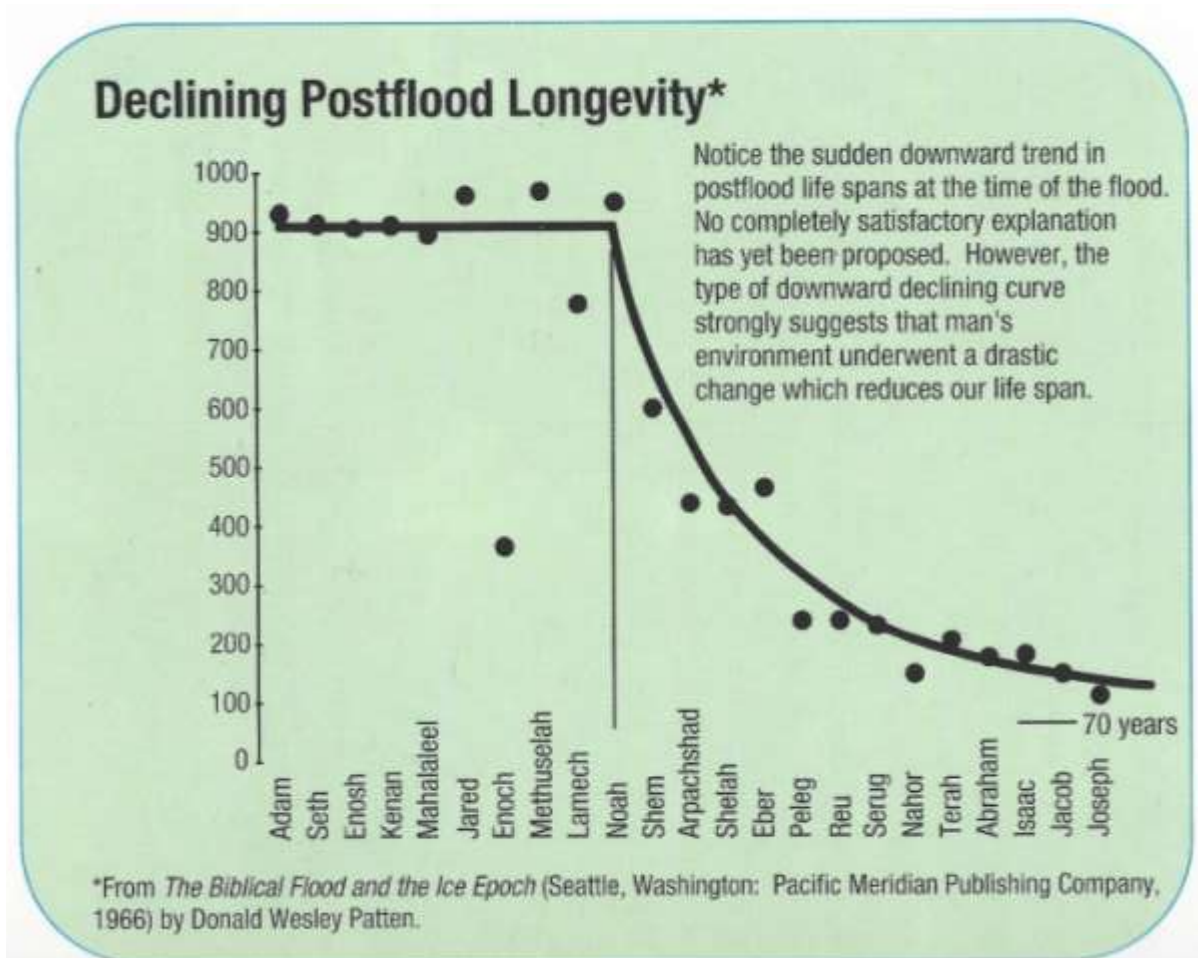


Figure 04.02.10. Lifespan Of Man – Pre- and Post-flood; Adam To Joseph.

2.1.3 The Bible Prophecies Of Job - The Redeemer and His Bodily Resurrection.

The Book of Job is perhaps the first written book in the Bible. Job lived about the time of Abraham. Probably before. See Figure 04.02.10. Job was seventy years old when his troubles started and lived another 140 year, giving him the age at death as 210 years. Looking at Figure 04.02.10., we would place him prior to Abraham probably around the time of Serug. Note the exponential decrease in life duration from that Figure.

Gen 11:21 And Reu lived after **he begat Serug** two hundred and seven years, and begat sons and daughters.

22 And **Serug lived thirty years, and begat Nahor:**

23 And **Serug lived after he begat Nahor two hundred years**, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat Terah: {Terah: Gr. Thara }

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Stanley Ellisen in his /our Bible Outline Series Vol. III writes, as a book Introduction: "The possible authors are Moses, Elihu, Job, Solomon, and Ezra.

1.1 Elihu. Job 32 16-17 (internal evidence) indicates Elihu as the writer.

1.2 Moses. The Talmud (external evidence) ascribed it to Moses. The theory is that Moses acquired the 'poem-dialogue' while in Midian (see "Figure 04.02.13.") and added the prologue and epilogue, or that he learned of Job in Midian and wrote the entire book. It would then be the answer to the problem of the Israelites suffering in Egypt.

2.1.3.1 The Historical Setting Of Job.

2.1.3.1.1 Date Of Content: Probably Patriarchal.

- A. Job's sacrifices ere along patriarchal patterns, actually were probably given to Adam. He was given the doctrine of a proper sacrifice and gave it to his sons. Note: Able offered a pleasing sacrifice, while the rebellious Cain's sacrifice was not accepted. Ref. Gen 3:3-05. Job was acting as the priest of his house. Note the human players in this dramatic poem of Cosmological significance. (Can wise believers be confused and/or wrong?)
- B. Job lived to approximately 200+ years. Job had grown children by his first wife Ref. Job 01:2, 04. He lived 140 years after the events of the book. (cf. Abraham lived 175 years) The fact that Job lived longer than Abraham is perhaps the limiting age factor. Gen Ge 6:3 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. Prior to the Flood, the water canopy ferreted out harmful cosmic rays, that are instrumental in limiting lifespan. After the flood, this canopy had collapsed giving direct sunlight and our cosmic friends. The Life Spans of men from Genesis are shown in Figure 04.02.10.

- C. Lack of reference to Israel or the miracles accompanying the exodus. He knew of Adam, however. Job 31:33
- D. Note the human players in this dramatic poem of Cosmological significance.
(*Can wise believers be confused and/or wrong?*)
- i. Job, Heb. bwyā 'Iyowb; meaning " *hated*". His heritage already discussed.
 - ii. Eliphaz the Temanite. Teman was a grandson of Esau. Gen 36:15. Teman's father was Eliphaz.
Eliphaz, Heb. zpyla 'Eliyphaz; meaning: "*my God is (fine) gold*"
 - iii. Bildad the Shuhite. Shua was son of Abraham by Keturah. The Shuhites were an Arabic tribe. Gen 25:2.
Bildad, Heb. ddlb Bildad; meaning: "*confusing (by mingling) love*"
 - iv. Zophar the Naamathite. An Arabic tribe S.W. of the Dead Sea.
Zophar, Heb. rpwu Tsowphar; meaning "*sparrow*".
 - v. Elihu is introduced as the son of Barachel, (: meaning "**God blesses**," in 32:1-05) the Buzite, of Ram's Family. These first two names indicate the piety of their families
Buz was son of Nahor, brother of Abraham. Hence was named a region in Arabian-Desert. *See Jer 25:23*. Buzite, Heb. yzwb Buwziy; meaning: " *contempt*".
Ram—Aram, nephew of Buz. Job was probably of an older generation than Elihu. However, the identity of names does not necessarily prove the identity of persons. The particularity with which Elihu's descent is given, as contrasted with the others, led Lightfoot to infer Elihu was the author of the book. (But the reason for particularity was, probably, that Elihu was *less known* than the three called "friends" of Job; and that it was right for the poet to mark especially him who was mainly to solve the problem of the book..)

2.1.3.1.2 Location And Circumstance Of The Content.

The setting is a pastoral, patriarchal scene on the steeps southeastward from Palestine where a rich pious Gentile is the object of divine discipline. Ref. Heb 12:5-29.

2.1.3.1.3 Composition And Literary Character.

- A. The work is a poetic drama with a prose prologue (Chapters 1 and 2) and epilogue (42:7-17). It is the first of the poetic books. **It also may be the first Bible book written.**
- B. This book is also classified (not Black, TS, S, or C.) with the wisdom writings (as is Proverbs and Ecclesiastes), dealing with religious philosophy. **Proverbs** deals with the problem of conduct. **Ecclesiastes** deals with the problem of purpose in life. **Job** deals with the problem of the suffering of the righteous.
- C. Job's Literary Value Noted.
 - i. Scottish essayist and historian Thomas Carlyle (1795-1881 writes: "greatest thing ever written with pen"
 - ii. Martin Luther "more magnificent and sublime than any other book of Scripture."
 - iii. Moorehead "Noblest poem in existence" Possibly Rev. Robert Moorehead died Mar 1877 aged 77 years, for 48 years Minister of Loughaghery, Ire.
 - iv. Stanley Ellisen "This book touches a vast area of human thought: *philosophic, scientific, prophetic, rhetoric, historic, literary, providential, spiritual concepts - including the spirit world.*" (Ref. Job 01:6-12)
 - v. Theodore H. Robinson "supreme literary masterpiece of the Hebrew genius."
- D. The Books of Biblical Hebrew Poetry and Their Emphases.
 - i. Job: A poetic religious drama, that tells a story - that moves from one part to the next.
 - ii. Psalms: Religious Lyrics - poetry set to music.
 - iii. Proverbs: Religious Didactics - teaching of a practical nature
 - iv. Ecclesiastes: Religious Didactics - teaching of a philosophic nature.
 - v. Song Of Solomon: Religious Idylls^a - a series of poetic snapshots. {The Israeli sex manual for Marital Love.} The allegorists go crazy placing Christ in every verse.
 - vi. Lamentations (of Jeremiah): Religious Elegy,^b **a funeral dirge about the death of the nation Israel."**

2.1.3.1.3 The Biblical Text Of Job's Prophecy.

Now we come to Job's prophecy of his Redeemer and his Resurrection. This he encapsules in vs. 19:25-27. He knows of Adam and the resident evil in men; vs. 19:28, and 31:33. He also knows of a final Judgment; vs. 19:29.

^a 1) A short poem (or prose) piece depicting a rural or pastoral scene, usually in idealized terms, and/or. 2) A narrative poem treating an epic or romantic theme.

^b 1) A poem composed in elegiac couplets, and/or. 2) A poem or song composed especially as a lament for a deceased person.

- Job 19:23 **Oh that my words were now written! oh that they were printed in a book!** {Oh ... : Heb. Who will give, etc }
- 24 That they were graven with an iron pen and lead in the rock for ever!
- 25 **For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth:**
- 26 **And though after my skin worms destroy this body, yet in my flesh shall I see God:** {And ... : or, After I shall awake, though this body be destroyed, yet out of my flesh }
- 27 **Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.** {another: Heb. a stranger } {though ... : or, my reins within me are consumed with earnest desire (for that day) } {within ... : Heb. in my bosom }
- 28 But ye should say, Why persecute we him, **seeing the root of the matter is found in me?** {seeing ... : or, and what root of matter is found in me? }
- 29 **Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.**

Job 31:33 **If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:** {as Adam: or, after the manner of men }



Figure 04.02.11. The Land Expanse God Gives To Abram In Gen 15:18.

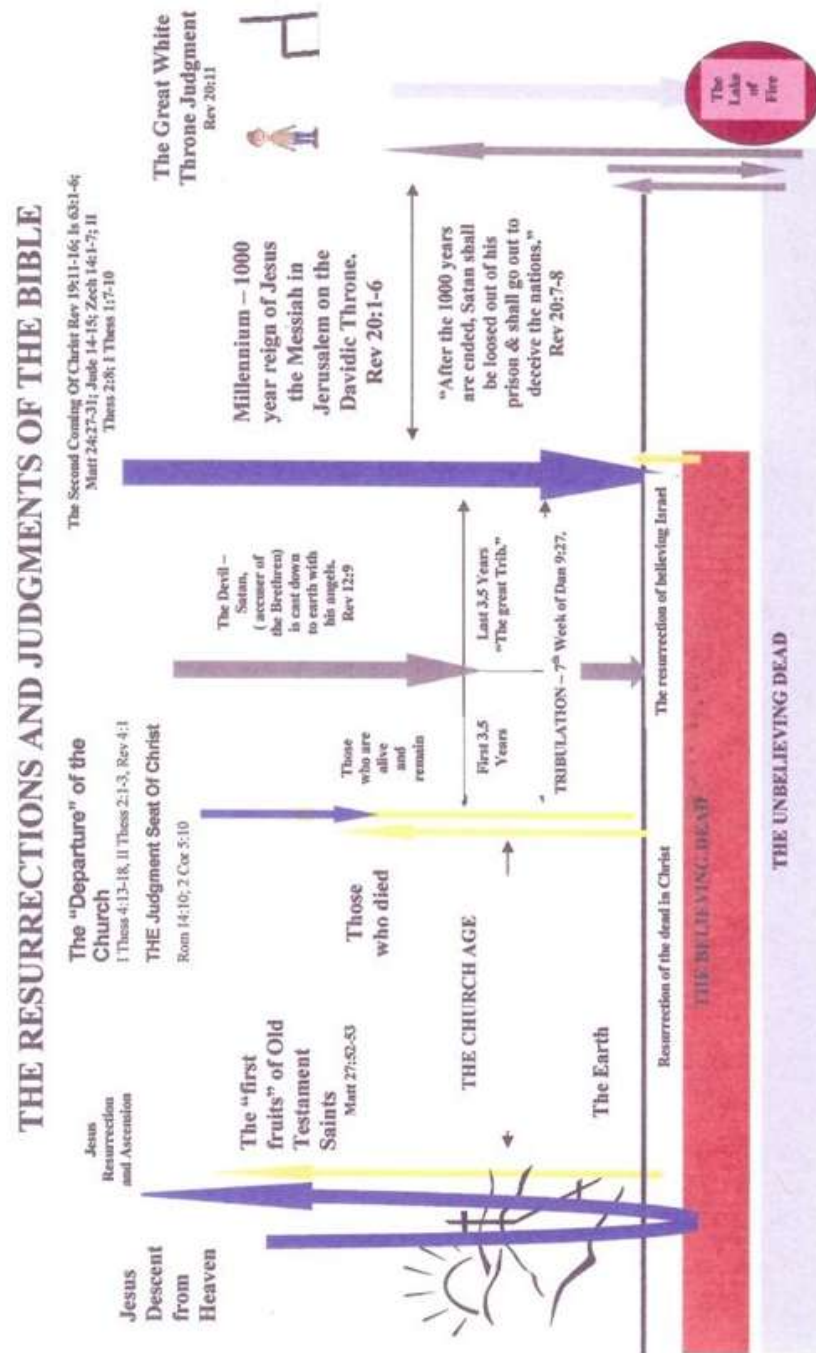


Figure 04.02.12. The Resurrections And Judgments Of The Bible.



Figure 04.02.13. Map of Bible Lands from the Table of Nations (Gen 10).

2.1.4 Some Prophecy's From The Psalms.

Like Job, the poetic books contain prophecy's that point to New Testament People, Places, and Events. We shall look at two of the Psalms that give credence to, and predict the Sacrifice of God's Son for the sins of the whole world. (1 Jo 2:1-2.)

2.1.4.1 Some Prophecy's From Psalm 2.

Ps 2:1 Why do the heathen rage, and the people imagine a vain thing? {rage: or, tumultuously assemble } {imagine: Heb. meditate }

2 **The kings of the earth set themselves, and the rulers take counsel together, against the LORD,^a and against his anointed, saying,**

3 Let us break their bands asunder, and cast away their cords from us.

^a Re 16:16 Heb <02022> הר har har; hill or mountain: + <04023>. מגדון M@giddown (#Zec 12:11) meg-id-done'; or מגדו M@giddow meg-id-do'Grk. <717>. Ἀρμαγεδδών Harmageddwn; 19:17-21. See Figure 04.02.xx.

- 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision. 5
Then shall He speak unto them in His wrath, and vex them in His sore
displeasure. {vex: or, trouble }
- 6 Yet have I annointed My king upon My holy hill of Zion. {upon ... : Heb. upon
Zion, the hill of My Holiness }
- 7 **I will declare the decree: the LORD hath said unto Me, Thou art My Son;
this day have I begotten Thee.** {the decree: or, for a decree }
- 8 **Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the
uttermost parts of the earth for Thy possession.**
- 9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces
like a potter's vessel.^a
- 10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.
- 11 Serve the LORD with fear, and rejoice with trembling.
- 12 **Kiss the Son, lest he be angry, and ye perish from the way, when his wrath
is kindled but a little. Blessed are all they that put their trust in him.**

Verse 12 is a threat and a promise of Salvation when one trusts the Son of God.

Verse 8 declares that the Son of God will triumph over the Whole earth.

^a Ro 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

Re 2:27 And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

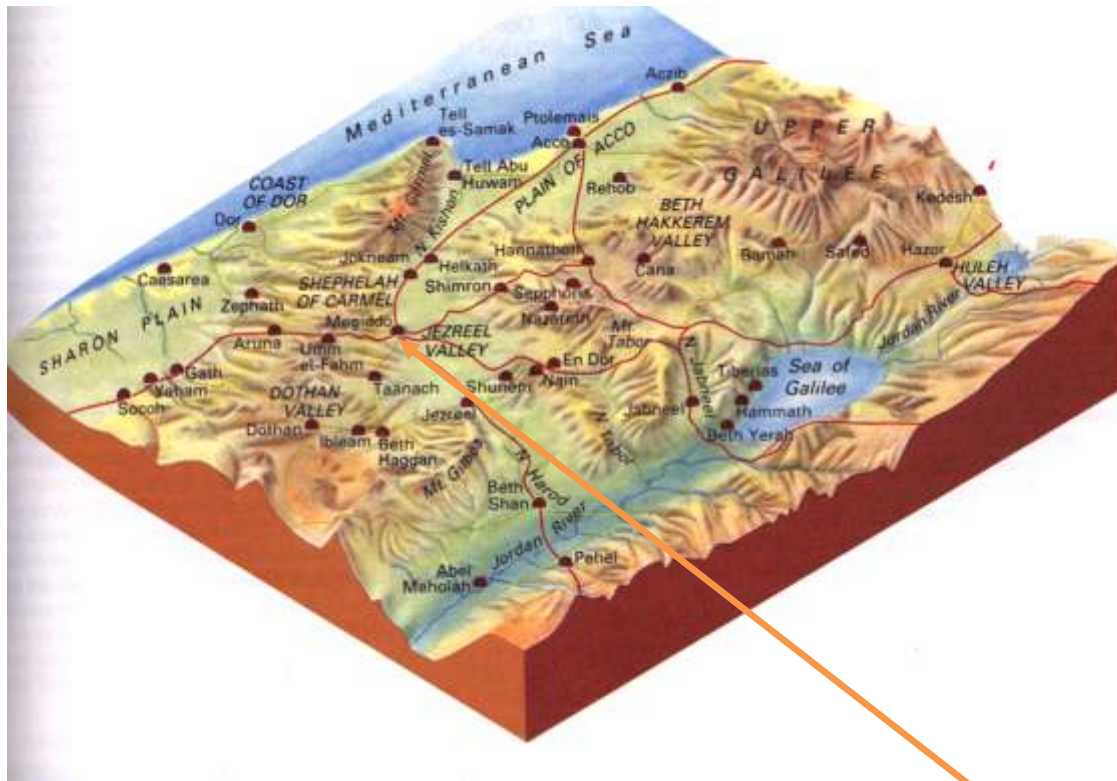


Figure 04.02.14. Topographical Map Of The Jezreel Valley And Plain Of Acco With Har-Maggedon

The Hill (or Tel - the ruins on the hill) of Maggedon (Heb - wdgm--rh Note: Hebrew is written from right to left). This name is transliterated in the Greek as: $\Upsilon\rho\mu\alpha\gamma\epsilon\delta\delta\omicron\nu$. In Rev 16:16 the only place in the New Testament where this word occurs in Greek or English, it denotes the battle ground of the Great Tribulation. Re 16:16 and 19:17-21



Figure 04.02.15. An Arial Photo Of 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."

But he said it in French!

The plain going out to top and right of our picture is 14 x 20 miles in size. 200 million soldiers and gear will fit nicely into this rectangle.

2.1.4.2 Some Prophecy's From Psalm 22.

Psalms 22, 23, 24 are usually referred to as The Cross, The Crook (The Shepherds Psalm), and The Crown (Messiah as KING). Although Psalm 22 is

Ps 22:1 « To the chief Musician upon Aijeleth Shahar, A Psalm of David. » **My God, My God, why hast thou forsaken Me?** ^a why art thou so far from helping Me, and from the words of My roaring? {Aijeleth ... : or, the hind of the morning } {helping ... : Heb. My salvation }

^a Our LORD spoke this as recorded in Mat 27:46; Mk 15:34. His first recorded words from the cursed tree (Grk σταυρός: tree, pole), not the sign of the mystic tau = cross! See Nu 21:8 with Jo 3:14!!!

- 2 **O My God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.** {am ... : Heb. there is no silence to Me } Ma 27:45
- 3 But Thou art Holy, O Thou that inhabitest the praises of Israel.
- 4 Our fathers trusted in Thee: they trusted, and Thou didst deliver them.
- 5 They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.
- 6 But I am a worm⁴⁵, and no man; a reproach of men, and despised of the people.
- 7 **All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, {shoot ... : Heb. open }**
- 8 **He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.** Ma27:29-31, 37-44; Mk 15:29-32; Lk 23:35-38.' {He trusted ... : Heb. He rolled himself on } {seeing ... : or, if he delight in }
- 9 But thou art He that took Me out of the womb: Thou didst make Me hope when I was upon My mother's breasts. {didst ... : or, kept Me in safety }
- 10 I was cast upon Thee from the womb: Thou art My God from My mother's belly.
- 11 Be not far from Me; for trouble is near; for there is none to help. {none ... : Heb. not a helper }
- 12 Many bulls have compassed Me: **strong bulls of Bashan^a** have beset Me round.
- 13 They gaped upon Me with their mouths^b, **as a ravening and a roaring lion^c.** {gaped ... : Heb. opened their mouths against Me }
- 14 **I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels.** {out of ... : or, sundered }
- 15 **My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and thou hast brought Me into the dust of death.**
- 16 For dogs have compassed Me: the assembly of the wicked have inclosed Me: **they pierced My hands and My feet.**
- 17 I may tell all My bones: they look and stare upon Me.
- 18 **They part My garments among them, and cast lots upon My vesture⁴⁶.**
- 19 But be not thou far from Me, O LORD: O My strength, haste Thee to help Me.
- 20 Deliver My soul from the sword; My darling from the power of the dog. {My darling: Heb. My only one } {power: Heb. hand }
- 21 **Save Me from the lion's mouth^d: for thou hast heard Me from the horns of the unicorns.⁴⁷**
- 22 **I will declare Thy name unto My brethren: in the midst of the congregation will I praise thee.^a**

^a See End Note for 22:21

^b Job 16:10,

^c 1Pe 5:8 Be sober, be vigilant; because your adversary the devil, **as a roaring lion**, walketh about, seeking whom he may devour:

^d 1Pe 5:8 Be sober, . . . :

- 23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel.
- 24 For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid his face from him; but when he cried unto Him, He heard.
- 25 My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him.
- 26 The meek shall eat and be satisfied: they shall praise the LORD that seek Him: your heart shall live for ever.
- 27 **All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.**^b
- 28 **For the kingdom is the LORD'S: and He is the governor among the nations.**^c
- 29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.
- 30 A seed shall serve Him; it shall be accounted to the Lord for a generation.
- 31 They shall come, and shall declare his righteousness unto a people that shall be born, that **he hath done this.** **הַשֵּׁמֶשׁ** Qal, Perfect, 3MS:

The Greek statement τετελεσται <5055> {V-RPI-3S }: “**It is finished**”, is our Lord’s last statement from the Tree. Jo 19:30. This statement is an equivalent to the Hebrew

הַשֵּׁמֶשׁ.

As J. A. Alexander writes in his Commentary on Psalms, Isaiah, and Acts:

“They shall come and shall declare his righteousness to a people born, that he hath done (it). The subjects of the first verbs are the seed and generation of the preceding verse. They shall come into existence, shall appear upon the scene. But even they shall not monopolize the knowledge thus imparted, but communicate it to a people now unborn, but then born, i.e. to their own successors. The construction of the participle as a future is unnecessary, although not unauthorized by usage. See above, on #Ps 18:3. Compare with this verse the beautiful figures of #Ps 19:2. — His righteousness, including the faithful execution of his gracious promise. The last clause gives the substance of the declaration to be made, to wit, that he has done what forms the subject of the whole psalm. A similar ellipsis of the object, where the context readily supplies it, may be found above in vs. 26, 27, 29. To these words it is supposed by some that our Lord alluded, in his dying exclamation, IT IS FINISHED! {#Joh 19:30 } The allusion, though not obvious, is interesting, as it brings the beginning and the end of this remarkable psalm into connection with each other and with that affecting scene, to which there are so many clear and pointed references in

^a Lk 4:18-19 with Is 61:1-2a. The Messiah came officially to set up the Kingdom of God, Not verse 2b; “and the day of vengeance of our God; to comfort all that mourn”. This will occur at our LORD’s second coming to earth. Rev 19-20.

^b In The Millenium: Re 20:2-7; Zec 12:10-13:9, 14:4-23 espec. 14:16;

^c Zec 14:4-21; Rev 20:4-5

the whole composition; thus completing, as it were, the proof, already strong enough, that Christ is the great subject of the psalm; as being the great type and representative of that whole class, to whom it ostensibly relates, but of whom some parts, and especially the last five verses, are true only in a modified and lower sense.”

And Barnes in his Notes, adds:

“That he hath done this That God has done or accomplished what is stated in this psalm; that is, on the supposition that it refers to the Messiah, that he has caused an atonement to be made for mankind, or that redemption has been provided through the sufferings of the Messiah. “

“I have given what seems to me to be a fair exposition of this psalm, referring it wholly to the Messiah. No part of the interpretation, on this view of the psalm, seems to me to be forced or unnatural, and as thus interpreted it seems to me to have as fair and obvious an applicability to him as even Isaiah 53, or any other portion of the prophecies. The scene in the psalm is the cross, the Redeemer suffering for the sins of man. The main features of the psalm relate to the course of thoughts which then passed through the mind of the Redeemer; his sorrow at the idea of being abandoned by God; his confidence in God; the remembrance of his early hopes; his emotions at the taunts and revilings of his enemies; his consciousness of prostrated strength; his feelings as the soldiers pierced his hands and his feet, and as they proceeded to divide his raiment; his prayer that his enemies might not be suffered to accomplish their design, or to defeat the work of redemption; his purpose to make God known to men; his assurance that the effect of his sufferings would be to bring the dwellers on the earth to serve God, and to make his name and his righteousness known to far distant times. I regard the whole psalm, therefore, as applicable to the Messiah alone; and believing it to be inspired, I cannot but feel that we have here a most interesting and affecting account, given long before it occurred, of what actually passed through the mind of the Redeemer when on the cross — an account more full than we have anywhere else in the Bible. Other statements pertain more particularly to the external events of the crucifixion; here we have a record in anticipation of what actually passed through his own mind in those hours of unspeakable anguish when he made an atonement for the sins of the world. “

“He hath done this “The last word of our Saviour on the cross, *τετελεσται*, evidently refers to this, as His first exclamation is taken from the beginning of the psalm: of all proofs of the profound significance of this whole thus bounded, this is the surest, giving, at the same time, the key to the variously misinterpreted word of our Saviour. According to this view, we are to regard “the work of God” as that which was finished. The last moment of suffering is the first of deliverance; and the expiring Saviour here indicates that this is now at hand; that he has now received an answer, not in words but in deed, to the question, Why hast thou forsaken me? and that the morning dawn now succeeds the dark night. The resurrection certifies the exclamation: “It is finished.”

“The Hebrew is very elliptical. It seems as if were here intentionally used in an absolute and indefinite way in order to fix our thoughts on the thing being done. A finger points to the scene, and a voice says, q.d. “He has performed!” Here is deed, not word only. Here is fulfillment, not promise only. The meek may eat and be filled! For lo! there is the thing done! performance of all that this psalm describes, of all that Jesus meant when he cried, “It is finished.” In that hour he saw his sufferings ended and his glory begun, and could proclaim victory through suffering. **What a song of Zion is this! Messiah at every step! beginning with “Eli, Eli,” and ending with τελειται, “It is finished.” — Andrew A. Bonar: who wrote this last paragraph.**

The death of God’s Son on the Tree occurred at the Son’s First Coming to earth.

Finally, Psm 22:18 may be compared with their fulfillment passages.

The word ‘vesture’ translates <03830>, in several verses in the Hebrew text that means an undergarment, woven from top to bottom of one piece. (What we used to call Long John’s)

Job 24:7 They cause the naked to lodge without clothing <03830>, that they have no covering in the cold.

Job 24:10 They cause him to go naked without clothing <03830>, and they take away the sheaf from the hungry;

Job 30:18 By the great force of my disease is my garment <03830> changed: it bindeth me about as the collar of my coat.

Job 31:19 If I have seen any perish for want of clothing <03830>, or any poor without covering;

In Ps 22 we see this word used in a prophetic passage of our LORD Jesus, as He is placed on the tree.

Ps 22:18 They part my garments among them, and cast lots upon my vesture <03830>.

<03830> לבוש לבוש' or לבוש' from 03847; n m;
[BDB-528b] {See TWOT on 1075 @@ "1075a" }

AV-clothing 9, garment 9, apparel 8, vesture 2, clothed 1, put on 1, raiment 1, vestments 1; 32

1) clothing, garment, apparel, raiment

In the New Testament, there is Greek word used in two passages to describe our LORD’s Under Garment. Because it was woven of one piece from top to bottom, the Roman soldiers who wore no undergarment(s) wanted this apparel for the cold Judean nights.

Mt 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon My vesture <2441> did they cast lots.

Joh 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for My vesture <2441> they did cast lots. These things therefore the soldiers did.

2441 ἱματισμός himatismos him-at-is-mos' from 2439; n m;
 AV-vesture 2, apparel 2, raiment 1, array 1; 6
 1) clothing, apparel
 For Synonyms see entry 5934

A Classic photo of a painting of the Crucifixion of our LORD Jesus on the Tree (Not a 'cross') hanging naked (even His Undergarments <03830> and <2441> were taken. But as Heb 12:2 states it: "He endured the Tree (<4716>. Σταυρός, *Stauros*: *Tree*, *Stake*, or *post set upright (as an instrument of capital punishment)*), despising the SHAME. In our LORD's day it was a shameful thing for anyone to appear naked in public (or pubic)!!!

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, **despising the shame**, and is set down at the right hand of the throne of God. {author: or, beginner } states



Figure 04.02.16. The Crucifixion Of Our LORD Jesus On The Tree.

Courtesy of and by Art Media/Print Collector/Getty Images

'Calvary', 1545-1550. From the collection of the Hermitage, St. Petersburg, Russia.

(Photo by Art Media/Print Collector/Getty Images)

2.1.5 Two Important Prophetic Passages From The Book(s) of Samuel.

Appendix E - 358 Prophecies Of The LORD Jesus, The Messiah, The Son Of God, The Son Of Man, contains prophecies of our LORD's 1st and 2nd Coming to earth. In Samuel we shall observe several prophecies of our LORD's Millennial activities and beyond.

1Sa 2:10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

Barnes Notes responds:

He shall give strength ... This is a most remarkable passage, containing a clear and distinct prophecy of the Kingdom and glory of the Christ of God. {Compare #Lu 1:69,70 }

1Sa 2:35 And I will raise Me up a faithful priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house; and he shall walk before Mine Anointed for ever.

John Nelson Darby Syn C. Drom, Loc. cit.

I will raise me up a faithful priest This judgment announces the change in the order of divine government, which was to take place through the setting up of a king, an anointed one (a Christ), and through the consequent position of the priesthood, as we have already remarked. "And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house, and he shall walk before mine anointed for ever." **Such, I apprehend, will be millennial order.** {Joshua, on the contrary, went in and out under the direction of Eleazar, who inquired of God. }

William Kelly LCD loc. cit.

"I will raise me up a faithful priest Now mark the words which let us into the plan of God. "And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind"; **for Eli did not belong to the branch of the priesthood with which the Lord had made an everlasting covenant.** It may be remembered that, **of the two surviving sons of Aaron, one of them was singled out for an everlasting priesthood;** but, as usual in the ways of God, flesh seemed to prevail against spirit, and the one that had not the promise of the everlasting covenant takes advantage of the other that had it. The line of Phinehas sank into abeyance for a season. His brother came forward with various successors. Now that Eli and his sons made the offering of Jehovah to be offensive, the sentence of Jehovah comes into effect: **the branch of Phinehas returns to the place that God had determined and given him hundreds of years before ...**

But there is much more than this which we would do well to note here. **"I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind."** We know that God had counselled it entirely apart from all this sad and humiliating history long before: **"I will build him a sure house; and he shall walk before mine anointed for ever."** Now this is exceedingly striking. We have seen (verse 10) the anointed brought in for the first time, who was clearly the king. **Now we have the further intimation that the faithful priest is to walk before God's anointed.** In the early books of the law such language as this would have been perfectly unintelligible. The reason is plain. In the law "the anointed one" always means the high priest. **Now, for the first time in God's dealing with Israel, "his anointed," or "the anointed," is not the high priest, but a greater personage before whom the high priest is to walk.**

In short, **the high priest is no longer the immediate link of connection with God, but falls into a secondary place there being another "Anointed" greater than he. Who can that be? It is the King, in full purpose the Messiah the Lord Jesus in relation to Israel.** This Anointed One therefore comes more and more into prominence *as not only the people but the priesthood sink into the sad but just place of moral censure and of divine judgment, not yet executed but pronounced.* And thus, beloved friends it always is, and we must never be satisfied with finding simply judgments in scripture. I believe this is the reason why the study of prophecy is frequently so unprofitable. Surely no believer would say that prophecy in itself, if taken up and pursued in the Holy Ghost, ought to be or could be aught but edifying. Why is it then that the study of prophecy is so often a thing which rather dries up the springs of Christian affection, while it gives scope for mind, intellect, fancy, and imagination? The reason is simple. First it is severed from its moral roots, **and scripture on the contrary never gives prophecy except as God's dealing with the ways of man morally. But the greatest of all reasons why it ceases to be profitable is this, that it is severed not only from what is moral but from the grand divine object, Christ Himself ...**

On the other hand, when taken as God gives it, prophecy has a blessed place, though not the highest one in scripture. Take the very case before us. **The New Testament, as we know, particularly speaks of prophecy as beginning with Samuel. {Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.** It is not meant that no prophecy had been given before Samuel, for clearly there was; nor yet either that the fullest outburst of the Spirit of prophecy was in Samuel's days, for it was considerably later. **Still scripture does particularly signalize Samuel in this respect. Acts 3 is a proof of this,** where the apostle Peter introduces his name in this very connection. **He says there that all the prophets from Samuel, and those that follow after, as many as have spoken have likewise foretold of these days.** Why "from Samuel?" What was the great propriety, and wherein lay, as already hinted, the moral reason why the Spirit of God connects it with this place of Samuel? **The people had failed completely long before. The priests were now just as manifest**

a failure. What was to be done then, if the people of Israel and if the priests had alike failed? and what failure could he more complete than that which this chapter has just now shown and pronounced on? What remained to be done? There is none holy as Jehovah; He is One who never fails. But how does He act? Samuel and the prophets that follow after are just the very epoch when the announcement of His Anointed as king is first caused to dawn upon Israel. It is here that the king is spoken of, not now indistinctly, not merely under the name of Shiloh, nor under the figure of a lion, and so on. Now comes forward the purpose of the anointed King, with a faithful priest walking before Him for ever. “

Please note, however, that the prophecies of the seed of the woman in Gen 3:15 and 4:1, had not changed their force, but the folks of the Exodus and Joshua were mortally engaged in battle for the land of Canaan, the land promised to Abraham. With war as their background and foreground, the second generation knew little of Moses. The knowledge of God’s presence (except in war) was probably not well known to that generation. God sent prophets to chastise the leaders and their people, which helped to remove these folks from the scourge of Idolatry, so common in those days. But as the historical books reiterate, they finally fell into humanistic secularism, the Money God, etc., which held Israel captive until the Diaspora. With Messiah Jesus’ first advent, including His sacrificial death for the Sins of the whole world (1 Jo 2:1-2) that generation was left in disbelief except for a Godly remnant who first adopted into their belief systems, the sacrificial death of Messiah Jesus for their sins, being Born again (from above) through the Grace of God, by means of Faith in this Only Begotten Son of God (Jo 3:1-21)

Finally, Israel will be reconstituted as a nation, in unbelief IAW Is 11:11-16, 61:2b-3; Ez 20:33-38, 22:17-22, 36:22-25, 38:1-39:29; Zeph 2:1-2; Zech 8:1-8, 9:1-9, 13:1-14:21. Then Israel shall be gathered in Belief (faith in The Messiah, LORD Jesus Rom 10:8-21), Deu 4:29-31, 30:1-10; Is 27:12-13, 43:5-7; Ezek 11:14-18; Am 9:14-15; Zech 10:8-12; Mt 24:31; Rev 7:1-12. This will be occurring during the Tribulation Period via Rev 7:1-10, with a great multitude, from all nations: See Section 2.1.2.13 The Bible Prophecies From God, To Jacob - The Lamb Of God.

2.1.6 Some Prophecy’s From Isaiah.

2.1.6.1 The Introduction Of A Type Of The Redeeming Messiah, The Towla’ath.

Our first Item is the introduction of the ‘Towla’ath worm. This, the female, serves as a Natural Type of our Lord Jesus

Job 25:6 How much less man, that is a worm? and the son of man, which is a worm <08438>?

Ps 22:6 But I am a worm <08438>, and no man; a reproach of men, and despised of the people.

Isa 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson <08438>, they shall be as wool.

Isa 41:14 Fear not, thou worm <08438> Jacob, and ye men of Israel; I will help thee, saith the LORD, and Thy redeemer, the Holy One of Israel. {men: or, few men } See Appendix H, The Towla'ath Worm - Scarlet.

Isa 41:14 Fear not, thou worm <08438> Jacob, and ye men of Israel; I will help thee, saith the LORD, and Thy redeemer, the Holy One of Israel. {men: or, few men } See Appendix H, The Towla'ath Worm - Scarlet.

2.1.6.1.1 The Story Of The Towla'ath Worm.

<08438> תולע towla' to-law' and (fem) תולעה towle'ah to-lay-aw' or תולעת towla'ath to-lah'- ath or תלעת tola'ath to-lah'- ath from 03216; n m/f; [BDB-1068b, BDB-1069a] {See TWOT on 2516 @@ "2516b" }

AV-scarlet 34, worm 8, crimson 1; 43

1) worm, scarlet stuff, crimson

1a) worm-the female 'coccus ilicis'

1b) scarlet stuff, crimson, scarlet

1b1) the dye made from the dried body of the female of the worm "coccus ilicis"

2) worm, maggot

2a) worm, grub

2b) the worm "coccus ilicis"

“When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.

What a picture this gives of Christ, dying on the tree, shedding his precious blood that he might "bring many sons unto glory" (#Heb 2:10)! He died for us, that we might live through him! #Ps 22:6 describes such a worm and gives us this picture of Christ. (cf. #Isa 1:18) “

(from page 73, "Biblical Basis For Modern Science," 1985, Baker Book House, by Henry Morris)

Job 25:6 How much less man, that is a worm? **and the Son of man, Who is a worm <08438>?**

Da 7:13 I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.**

14 **And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an**

everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

2.1.6.2 The Magnum Redeeming Messiah, The Son Of God; Is 52:13-53:12.

The Finale' of section 2.1.8.1.1 – The God-Man, the anti-type, the human Towla'ath, who shed His Blood to redeem Believers from their sins and provide Justification, Peace with God, Sanctification and Everlasting Life now and after death or the Rapture, a home in Heaven. (Rev. 4:1, 21:1-22)

Is 52:13 **Behold, My servant shall deal prudently, He shall be exalted and extolled, and be very high.**
{deal ... : or, prosper }

14 **As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men:**

15 **So shall He sprinkle many nations; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider.**

Is 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed? {report: or, doctrine?: Heb. hearing? }

2 **For He shall grow up before Him as a tender plant, and as a root out of a dry ground:^a He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.**

3 **He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. {we hid ... : or, He hid as it were His face from us: {Heb. as an hiding of faces from Him, or, from us }**

4 **Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

5 **But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. {wounded: or, tormented } {stripes: Heb. bruise }**

6 **All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all^b. {laid ... : Heb. made the iniquity of us all to meet on him }**

7 **He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a Ewe^c before her shearers is dumb, so he openeth not his mouth.**

8 He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of My people was He stricken. {from prison ... : or, away by distress and judgment: but, etc } {was He ... : Heb. was the stroke upon Him }

9 And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. {death: Heb. deaths }

10 Yet it pleased the LORD to bruise Him; He hath put him to grief: when Thou shalt make His soul an offering for sin, He shall see his seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand. {thou ... : or, his soul shall make an offering }

^a Isa 11:10 And in that day there shall be a **root of Jesse**, which shall stand for an ensign (i.e., Heb. <05251> שֵׁטֶל nec: something lifted up) of the people; to it shall the Gentiles seek: and His rest shall be glory.

^b 1 Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation {<2434>. ἱλασμός hilasmos: Expiation, Propitiation, **Satisfaction**. NEC} for our sins: and not for ours only, but also **for the sins of the whole world.**

^c See Appendix F - The Lamb Of God.

- 11 **He shall see of the travail of His soul, and shall be satisfied {Qal Imperf 3MS from <07646> שבע saba': Satisfied. NEC}**: by His knowledge shall My righteous servant justify many; for **He shall bear their iniquities.**
- 12 **Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered^a with the transgressors; and He bare the sin of many, and made intercession for the transgressors.**

<07646> שבע saba' saw-bah' or שבע sabea' saw-bay'-ah a primitive root; v;

[BDB-959a] {See TWOT on 2231 }

AV-satisfy 47, fill 25, full 15, plenty 2, enough 2, satiate 1, sufficed 1, unsatiable 1, weary 1; 95

1) to be satisfied, be sated, be fulfilled, be surfeited

1a) (Qal)

1a1) to be sated (with food)

1a2) to be sated, be satisfied with, be fulfilled, be filled, have one's fill of (have desire satisfied)

1a3) to have in excess, be surfeited, be surfeited with

1a3a) to be weary of (fig)

1b) (Piel) to satisfy

1c) (Hiphil)

1c1) to satisfy

1c2) to enrich

1c3) to sate, glut (with the undesired)

2.2 Prophecy In The New Testament.

These New Testament prophecies were all given prior to the Death of the Apostle John. The last Prophecy was given by John in approx. 96 A.D when he was imprisoned on the island of Patmos, in the Mediterranean. On Patmos, John, under the Supervision by the Holy Spirit, penned the words to the book of the Revelation of Jesus, the Messiah.

^a Mr 15:28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.



Figure 04.02.17. 1st Century Map Showing Island Of Patmos.

Edited for size by NEC from original By Lencer - own work, using United States National Imagery and Mapping Agency data, CC BY-SA 3.0,
<https://commons.wikimedia.org/w/index.php?curid=4432468>

2.2.1 Prophecy In The Gospels.

The Gospels contain many prophecies of future and end-time events.

2.2.1.1 Prophecy In The Gospels – The Church.

These cover the areas of the establishment of the Church (Mat 16:18), the Discipline in the Church (Mat 18:15-22), and the command to Preach, Disciple converts and Baptism (Mat 28:16-20). These are fulfilled in Acts 2:1-47. Note: The gift of tongues as prophesied in Isa 28:11, is also fulfilled. They were to speak to ‘this people’. Those who had gathered from around the world to the feast of Pentecost, in their own tongue heard, the wonderful works of God. Tongues, therefore, were a sign for Israel; 1 Co 14:21-22, NOT GENTILES!!! After the Apostolic age, the destruction of the Temple and scattering of Israel in 70 A. D. this gift ceased by itself^a. Who knows whether this gift will resurface after the reconstructed Temple during the first half of the Tribulation.

^a 1 Co 13:8. See: *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

2.2.1.2 Prophecy In The Gospels – Israel And The Messiah’s Second Coming To Earth.

What shall happen to Israel (Mat 23:37 – 24:31). This text covers God’s, the LORD Jesus’, lament over Jerusalem (Mat 23:37-39). Next, in answer to 3 questions by His disciples:

1. “When shall these things be?

He predicts the destruction of The Temple, which happened in 70 A. D. under the Roman Titus (Luke 21:20-24)

2. “What shall be the sign of the end of the age?” (The age for Israel!)

Jesus then begins to rehearse the events of the Tribulation (Mat 24:4-14 for the first half, (3 ½ years). Then He describes the last half, The Great Tribulation, Mat 24:15-28.

3. “What shall be the sign of Your coming,”

And finally, Jesus answers this sign in Mat 24:29-31.

2.2.1.3 The History Of The Church By Type, In Rev 2:1 - 3:21.

This long section has material referenced by section 1.2.2.5.1.4. In it we see the 7 Churches identified as types of the Church in history.

Dr. Frederick A. Tatford, within Chapter 1, of his fine book “THE PATMOS LETTERS”, Pgs. 13-21, describes these 7 Churches as types of the Historical Churches, from 96 A. D. to the present. This text is so penetrating, accurate, and well phrased, that it is quoted with no comments, below.

His entire book should be acquired at the reader’s earliest convenience.

... “Although the seven churches were not selected because of their outstanding influence or dignity, they were all located on the great circular road which, Ramsay says, "bound together the most populous, wealthy and influential part of the province, the west-central region." John's messenger from Patmos would land at Ephesus and the road, according to Cosmades, "ran north along the Aegean coast from Ephesus (otherwise known as Selchuk) into Smyrna (Izmir), and then to Pergamum (Bergama). Another road then began at Pergamum, ran southeast to Thyatira (Akhisar), and again southeast to the famous tri-city of Laodicea, Hierapolis, Colossae (all three around Denizli). Thus we see the location of the seven churches of Revelation in sequence, irrespective of political, ecclesiastical or historical considerations. The seven were representative churches in the outlying cities of the renowned imperial route that formed a big loop in the province of Asia. Once they all stood within the boundaries of the Attalid kingdom of Pergamum."

The spiritual conditions of the seven churches presented almost every known problem and difficulty which have confronted the Christian church throughout its history, however, and it has often been suggested that it was primarily for this reason that the Divine communication was addressed to these particular communities. As another has argued, "this was the sphere where the various exigencies of the church were conspicuously pressing; here the emperor worship took its most aggressive form, here the energetic and corrupt life of the busy Asiatic cities produced the most manifold influences subversive of Christian faith and character; here the seven communities were, if not comprehensive examples of the life and surroundings of the whole church, at least types of good and evil so varied as to make them in a sense representative of the world at large. At all events, it is clear that, while the message was sent specifically to a group of seven churches, it is intended for the whole church. Everyone that hath an ear was bidden to hear what the Spirit saith to the churches; the warnings and promises of the book are

not merely local, but applicable to all Christians scattered throughout the world; the vision and revelation are concerned with things universal." J. A. Seiss says in his *Lectures on the Apocalypse*, "the seven churches represent seven varieties of Christians ... every community of Christian professors has some of all the varied classes which make up Christendom at large ... I thus find the seven churches in every church, giving to these epistles a directness of application to ourselves and to professing Christians of every age." There is also some ground for the view that the peculiar circumstances and features of the seven churches furnish a prophetic outline of the course of ecclesiastical history from sub-apostolic days to the close of the present era. H. C. Thiessen, for example, says, "The characteristics of these churches fit chronologically into their respective places in the history of the church. The church in Ephesus corresponds to the apostolic church. The church in Smyrna finds its counterpart in the martyr church of the second and third centuries. The church in Pergamum represents the state church, beginning with Constantine and continuing to the end. The church in Thyatira has the features of the Papal church, beginning with Gregory the Great and continuing to the end. The church in Sardis pictures the Reformation church, beginning with the 16th century. The church in Philadelphia sets forth the characteristics of the missionary church, beginning with the rise of modern missions under William Carey. And the church in Laodicea portrays the apostate church of the last days. To the one who believes in the plenary inspiration of the Scriptures and studies the detailed descriptions, the correspondence between those churches and the successive periods of church history seem too marked to be merely incidental. He comes away with the conviction that when a key fits so completely the several wards of a lock as do the details in these letters, he must have found the right key and the true interpretation." In *Things to Come*, J. D. Pentecost argues concisely that the seven letters depict "this present age from the inception of the church to the judgment of the apostate church prior to the second advent." Whilst not accepting this interpretation, Trench admits in his *Commentary on the Epistles to the Seven Churches* that it was propounded by such authorities as Mede, Vitrina, Brightman, Cocceius and others.

The meaning of the names of the cities in which the seven churches were located has been regarded by some commentators as having a special and appropriate significance, and this is not completely far-fetched. Asia itself, for instance, means *slime* or *mire*, perhaps an apt type of the world in which the church is found. Ephesus means *desired* or *desirable*, a term applied by a lover to the woman of his choice. Smyrna means *myrrh*, which is often regarded as a symbol of sorrow and suffering. Pergamum means *marriage elevation*, or *firm union*, a fitting term for the church in that city. The meaning of Thyatira is *incense*, but Sardis means *remnant* or *escaping ones*, whilst Philadelphia means *brotherly love*. Laodicea conveys the idea of the *people's right* or the *people's judgment*. An examination of the letters to these churches gives some support for the conclusion that their names (or those of their cities) are by no means irrelevant but are, at least to some extent, indicative of their spiritual history and condition.

Little is now left of the cities in which the seven churches were found. Gibbon writes in *The Decline and Fall*, "In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation; the desolation is complete; and the temple of Diana or the church of Mary will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the God of Mahomet, without a rival or a son, is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea. forgotten by the emperors. encompassed on all sides by the Turks. her valiant citizens defended their religion and freedom above fourscore years. and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia. Philadelphia is still erect- a column in a scene of ruins-a pleasing example that the paths of honour and safety may sometimes be the same." The picture he painted is now a little out of date. but its chief features are still reasonably correct.

The seven letters formed a distinct section of the book which John was commanded to write and send to the seven churches (Rev. 1 : 11). The latter were. of course. recipients of the whole of the Apocalypse and not merely of the letters. The letters were not. in strictness. separate epistles which could exist apart from the rest of the book. nor indeed were they really cast in an epistolary form. although it is patent that each one was pertinent to the particular church addressed.

In the revelation made to him. the apostle was afforded a vision of Christ in His transcendent glory. standing in the centre of seven golden lampstands, which our Lord interpreted as symbolic of the seven churches. On the left side of the altar of incense in the holy place of the Old Testament tabernacle stood a golden lampstand, consisting of a main shaft. out of which proceeded seven branches (evidently one upright in the centre with three branches on each side). On the extremities of the branches were placed seven lamps containing pure olive oil. The

lampstand furnished the only light in the sanctuary and was kept burning continually (Exod. 25: 31-40). In the temple erected later by Solomon, ten golden lampstands, constructed on the same pattern, took the place of the one candelabrum of the tabernacle (2 Chron. 4 :7). In the Apocalyptic vision, however, there were seven lampstands, encircling the Lord and all casting their light upon His perfections. Since they were identified by Christ as the seven churches, it is clear that one of the principal functions of the local church is to reveal, by the light of its shining testimony to Him, the glories and beauties of the Saviour. A church which fails in this has lost its *raison d'etre*. Each lamp stand stood on its own base and provided its own beams of light. Each church was individually responsible to the Lord and answerable only to Him.

Like a wreath or galaxy around our Lord's right hand in the vision, John saw seven stars, which were later interpreted as the angels of the seven churches. The Scriptures not infrequently use the symbol of a star for political or ecclesiastical authority. Faithful teachers, for example, are described as stars that shall shine for ever (Dan. 12: 3), whilst false teachers are termed wandering stars (Jude 13), and a fallen political power is described as a burning star falling from heaven (Rev. 8: 10, 11). It has consequently been argued by some commentators that the reference is to the ministers or rulers of the churches. Other expositors, such as Ebrard, have maintained that the churches had sent messengers to Patmos to visit the apostle and that these were the angels who were the recipients of the letters, but Beckwith declares that this view "does not call for serious consideration. Such delegates could not hold the place in the church universal which is symbolised by the stars in the hand of Christ, nor could the author be thought of as writing a letter to persons in his presence." On the basis of Matt. 18 : 10, Dean Alford assumes that literal angels are concerned with the affairs of the churches. Anderson Scott asserts that the angel of the church was "its heavenly counterpart and representative, the composite personality of the church as seen by God. The angel is identified with his church as partaker of its character and also of its destiny to a degree which could not be predicted of any human representative." That literal angels are not envisaged seems obvious. As Trench pertinently asks, "How could holy angels be charged with such delinquencies as are laid to the charge of some of the angels here?"

The reference seems to be rather to the collective spirit or character of the churches than to spirit beings. The words used in each case may have been applicable to some extent to some one person who was representative of the church and its character, but they could apply strictly only to the church as a whole and not to an individual therein. Godet is probably right when he says that the angel is the "ideal embodiment of the church ... the spiritual personification of the church." Prof. William Milligan points out that, in the Book of Revelation, "every person, every thing has its angel. God proclaims and executes His will by angels. He addresses even the Son by an angel. The Son acts and reveals His truth by an angel. The waters have an angel. Fire has an angel. The winds have an angel. The abyss has an angel. On all these occasions the angel is interposed when the persons or things spoken of are represented as coming out of themselves and as taking part in intercourse or in action. In like manner the 'angels of the churches' are the churches themselves."

The messages sent by the Master to the Asian churches had, of course, a local and direct application to the particular communities to which they were addressed but, as already suggested, they are paradigmatic of the whole church. Whatever the circumstances at any day or in any generation, there is a parallel in these seven letters: they are always pertinent and topical. They are, moreover, of personal relevance and value to every believer, since they also portray the different types of Christian in existence at any and every period. The unprejudiced reader finds his own portrait there, and also discovers in the messages the Divine corrective or encouragement. In addition, as previously indicated, many expositors consider that there is presented in the letters an outline of church history and that they portray seven recognisable periods of the past centuries. The precise interpretation of these periods has varied considerably over the years. In his *Exposition of the Revelation*, Walter Scott adopts a very similar line to that of Thiessen, whom we have already quoted. At the risk of repetition, we quote Scott's comments as illustrative of the school which sees the primary significance of the letters to be prophetic. "Ecclesiastical pretension and departure from first love characterised the close of the apostolic *period-Ephesus*. Next succeeded the martyr period, which brings us down to the close of the tenth and last persecution under *Diocletian-Smyrna*. Decreasing spirituality and increasing worldliness went hand in hand from the accession of Constantine and his public patronage of Christianity on to the 7th century-*Pergamos*. The papal church ... is witnessed in the assumption of universal authority and cruel persecution of the saints of God. Its evil reign covers the Middle Ages, the moral characteristics of which have well been termed 'dark'. Popery blights everything it touches =-*Thyatira*. The Reformation was God's intervention in grace and power to cripple papal authority and introduce into Europe the light which for 300 years has been burning with more or less brilliancy. Protestantism with its divisions and deadness shows clearly enough

how far short it comes of God's ideal of the church and *Christianity-Sardis*. Another Reformation, equally the work of God, characterised the beginning of last *century-Philadelphia*. The present general state of the professing church, which is one of lukewarmness, is the most hateful and nauseous of any yet described-*Laodicea*." We have quoted *in extenso* to give a fair representation of this view, which is widely held in certain circles. The fourfold application which may be made has been summarised by Dr. C. I. Scofield as "(1) *local*, to the churches actually addressed; (2) *admonitory*, to all the churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) *personal*, in the exhortation to him 'that hath an ear', and in the promises 'to him that overcometh'; (4) *prophetic*, as disclosing seven phases of the spiritual history of the church from, say AD. 96 to the end."

In his *Visions of John the Divine*, Wm. Hoste also traces in the seven letters "an analogy between the history of man, especially of Israel, and that of the church. The history of the race," he says, "begins with a fallen man; that of the church with a fallen Ephesus. Man lost the tree of life; the overcomer here regains it. Smyrna, in the fires of persecution, may present an analogy with Israel in the brick-kilns of Egypt; Pergamos with Israel in the wilderness, fed with manna and opposed by Balaam; Thyatira with Israel in the land, exposed to the wiles of Jezebel the idolatress. The overcomer will reign. Sardis may correspond with Israel in Babylon. When tested, some of these could not find 'their names written.' In Philadelphia we have the return of the remnant. Laodicea has close analogies with the condition of the returned remnant in Malachi's day." Other parallels might equally justifiably be emphasised, but it is perhaps inadvisable to stress apparent comparisons of this nature too strongly.

A further link with the Old Testament is found in the order of the promises to the overcomer in the seven letters. In Ephesus the promise is that he shall eat of the tree of life in the paradise of God, an undoubted reference to the tree of life in the earthly paradise of Genesis. In Smyrna there is the assurance that he shall not be hurt of the second death, a reminder of the first death resulting from Adam's sin. In Pergamum the hidden manna is to be the overcomer's food, the obvious counterpart of the food of Israel's wilderness journey. In Thyatira the promise is of triumph over the nations, probably providing a connection with the earthly rule of David and Solomon. In the last three letters, the promises have a heavenly and not earthly character, and the link with the O.T. is not, therefore, so evident. In Sardis the overcomer is to be confessed before the Father. In Philadelphia he is to enter the new Jerusalem as an avouched citizen. In Laodicea he is to reign with Christ.

Before the messages to the seven churches were committed to John, a vision was given to him of the Lord Himself (Rev. 1 : 13-16). In matchless symbolism, the vision portrayed all the essentials of His dignity, glory and character, and showed Him as transcendently greater than all the patron deities of the Asian cities in which the seven churches were located. When He later addressed the churches individually, He drew from the description given in Rev. 1 certain special features and characteristics which were peculiarly appropriate to the particular church addressed. He presented Himself in a different aspect to each, and it is necessary for the seven different aspects to be assembled if the complete portrait of Rev. 1 is to be recovered, just as it requires the conditions of all the seven churches to compose the complete picture of the universal church.

In each of the seven letters there is a call to hear: in the first three letters it precedes the promise to the overcomer, presumably implying thereby that it was possible for the whole of the church to hear and to overcome: in the last four letters the call follows the promise to the overcomer, implying that only the overcomer will hear. In the second and third letters, the words, "I know your works," which are common to all the others, are omitted, possibly indicating that the first three letters have a close connection with one another. Milligan suggests that there is a distinction in the view taken of the church in the seven messages. "In the first three she is the pure bride of Christ; in the last four she has yielded to the influences of the world, and the faithful remnant in her is separated from her professing but unfaithful members" .. "

So wha-da-u-tink-of-dat, sport Fans!!! Hopefully, you'll buy his book, THE PATMOS LETTERS. It is presently unavailable from AMAZON, but may be available later. You might try EBAY.

The Patmos Letters Paperback – 1968
by Frederick A. Tatford (Author)

This extended quote should be (and hopefully is) reflected in Table 04.02.04., below.

A Map showing the 7 Churches of Asia (The Revelation) is shown in Figure 04.02.18.



Figure 04.02.18. Map Showing The 7 Churches Of Asia (Revelation 2:1-3:22).

Table 04.02.04. The Seven Churches Of Rev 2:1-3:19.

Rev 2:1-3:19 – The Seven Churches As Types of The Churches During The Church Age		
Address	Church Name	Approximate Dates Of Each Church, With Description
2:1-7	Ephesus	100 A.D. Church At The End Of The Apostolic Age
2:8-11	Smyrna	100 to 300 A.D. Church Under Persecution
2:12-17	Per'gamum	306– to present AD. The State Church Settled In The World
2:18-29	Thyati'ra	Pope Gegory 590 A.D.- Present. The Church In Idolatry
3:1-6	Sardis	1500 A. D. to present. The Reformation Church Dead, Though Having A Believing Remnant.
3:7-13	Philadelphia	1793 A.D. to present William Carey - Missionary Church - In Revival
3:14-19	Laodice'a	1870 A.D. to Present. Liberal Theology - Church of the last days - In Disgrace

2.2.1.4 Prophecies Of The Rapture, The Tribulation And Second Coming To Earth.

2.2.1.4.1 Prophecies Of The Rapture,

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall **be caught up together with them in the clouds, to meet the Lord in the air:** and so shall we ever be with the Lord.

Paul's Second Epistle also substantiates this fact.

2 Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by our gathering together up unto Him,*

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come **The Departure**^a {< η {T-NSF} αποστασια {N-NSF }> **The Departure**} ~~a-falling away~~ **first**, and then that man of sin be revealed, the son of perdition;

This verse is perhaps the most mistranslated text in the Bible. The other is found in 2Pe 3:9, which we have discussed in Section 2.2.7.2.2 of Vol III. and a complete interpretation in Section 7.0 THE BEREAN CALL -Has God Already Chosen Who's Going To Heaven; of our book "A Dispensationalist Examines TULIP"⁴⁸

*The words "a falling away", translates the Greek words the apostasia translated "a falling away" IAW Liddel & Scott suggests "departure". This term also is articular and so should be translated "the departure". We ask departure from what? Context is clear. "Our gathering together up unto Him", should be our answer from verse 2:1. 2 Th 2:3a we see the expression η <3588> {T-NSF} <646>. αποστασία apostasia: departure!: The context includes in its other N.T. uses, contains what the departure is from or to. Appostasia, here, except for the article has no such destination. It refers to "The departure" referred to in context. The nearest and best solution to this language problem is "the coming of our Lord Jesus Christ, and by our **gathering together up {επισυναγωγης: Gathering together up.}unto Him,**" – the Rapture of His Church! So then, after the rapture, comes the revelation of the man of sin.*

2Th 02:03 Let <1818> <0> no <3361> man <5100> deceive <1818> (5661) you <5209> by <2596> any <3367> means <5158>: for <3754> *that day shall*

^a η αποστασια πρωτον: The Departure first (Liddel & Scott Greek English Lexicon- unabridged

*not come, except/unless <3362> there come <2064> (5632) ~~a falling away~~
**The Departure <646> first <4412>, and then <2532> that man <444> of sin
 <266> shall be revealed <601> (5686), the son <5207> of perdition <684>;***

3rd Class – See BMT section 274. (g) and DM sections 216. and 217. - “ . . . **unless** (εἰ μὴ with the 2AAS-3S : *shall come*.) **there shall come first the departure (the being gathered together up unto Him – Verse 01), and then (sequentially) shall be revealed, the Man Of Sin, the Son Of Perdition.**” Note the articular ‘h apostasia’. As Liddell and Scott suggest. This word etymologically had the meaning of ‘departure’ from *somewhere*, or later from *something*. The from _____, was obtained from the context. The articular use demands a particular ‘departure’, namely, the being gathered together up unto Him (Christ), from verse 01. Normally, the departure from _____, is defined in context by words such as, ‘from sound doctrine’ OR AS HERE , being gathered . . .

We expand our findings as follows:

Note, now, The 2 Coming(s) Of Christ and the Tribulation Period between the two.

2.2.1.5 The Coming Of Christ For The Church; a signless event^a – The Rapture Of The Church (Catching Away) 1 Cor 15:51:58; 1Th 04:06b, 2 Th 2:01-03a, and Rev 04:01

First comes the answered Mystery revealed by Paul, in 1 Cor15.51-58.

1 Co 15:51 **Behold** {<2400> ἰδοὺ idou: behold; an utterance introducing a prophecy. NEC}, **I shew you a mystery** {<3466>. μυστήριον musterion: God’s council never before revealed. NEC}; We shall not all sleep, but we shall all be changed,

(JFB) states:

51. Behold — **Calling attention to the "mystery"** heretofore hidden in God’s purposes, but now revealed.

you — emphatical in the Greek; I show (Greek, "tell," namely, by the word of the Lord, #1Th 4:15) YOU, who think you have so much knowledge, "a mystery" (compare #Ro 11:25) which your reason could never have discovered. Many of the old manuscripts and Fathers read, "We shall all sleep, but we shall not all be changed"; but this is plainly a corrupt reading, inconsistent with #1Th 4:15,17, and with the apostle’s argument here, which is that a change is necessary (#1Co 15:53). English Version is supported by some of the oldest manuscripts and Fathers. The Greek is literally "We all shall not sleep, but," etc. The putting off of the corruptible body for an incorruptible by an instantaneous change will, in the case of "the quick," stand as equivalent to death, appointed to all men (#Heb 9:27); of this Enoch and Elijah are types and forerunners. The "we" implies that Christians in that age and every successive age since and hereafter were designed to stand waiting, as if Christ might come again in their time, and as if they might be found among "the quick."

52 In a moment, in the twinkling of an eye, at the last trump^b: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

^a See Appendix I, Earl Radmacher Signs of a Signless Event.

^b As Dr. John Heading (Ph.D. Mathematics , writes pg. 269-270.: “The Last Trum(pet) denotes the call of God. e.g., in Revelation 1:10, 4:1 the voice is likened to a trumpet (sounding). See Jo 11:43. Some expositors assert that Paul’s last trump (1 Co 15:52; 1 Th 4:10) is identical with John’s (Rev 11:15) and that mentioned by the LORD (Mt 24:31). This assumption brings with it complete confusion as to God’s prophetic programme. {timetable} We believe that Paul’s last trump comes before the trumps mentioned by the LORD and by John. Some scorn the idea that the ‘last’ will not actually be the ultimate ‘last’. One has written (G.H. Lang) “When the last trump sounds in England a Royal Commission will be set up to decide whether it is really the Last Trump or the Last Trump but one.” The point is that the word ‘Last’ is relative to a particular sequence, and is not absolute. A porter may call out “last train”, but he usually means the ‘last train’ of the day; rarely would it

- 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.
 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
- 1Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
 14 For since we believe that Jesus died and rose again, even so them also which 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: or, come before, or, anticipate, 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 together^a 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 }

Paul's Second Epistle also substantiates this fact.

- 2 Th 2:1** Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by our gathering together up unto Him*,
 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
 3 Let no man deceive you by any means: for *that day shall not come*, except there come **The Departure^b** {< η {T-NSF } αποστασια {N-NSF }> **The Departure**} ~~a falling away first~~, and then that man of sin be revealed, the son of perdition;

This verse is perhaps the most mistranslated text in the Bible. The other is found in 2Pe 3:9, which we have discussed in Section 2.2.7.2.2 of Vol III. and a complete interpretation in Section 7.0 THE BEREAN CALL -Has God Already Chosen Who's Going To Heaven; of our book "A Dispensationalist Examines TULIP"⁴⁹

*The words "a falling away", translates the Greek words the apostasia translated "a falling away" IAW Liddel & Scott suggests "departure". This term also is articular and so should be translated "the departure". We ask departure from what? Context is clear. "Our gathering together up unto Him", should be our answer from verse 2:1. 2 Th 2:3a we see the expression η <3588> {T-NSF } <646>. αποστασια apostasia: departure!: The context includes in its other N.T. uses, contains what the departure is from or to. Appostasia, here, except for the article has no such destination. It refers to "The departure" referred to in context. The nearest and best solution to this language problem is "the coming of our Lord Jesus Christ, and by our **gathering together up {επισυναγωγης: Gathering together up.} unto Him,**" – the Rapture of His Church! So then, after the rapture, comes the revelation of the man of sin.*

mean that the line would henceforth be closed. The two sequences are: 1. The voice of Christ, Rev 1:10, speaking to the & Churches, 2:1, 8, 12, 18; 3:1, 7, 14. His voice provides a summary of Church history, the last trump concluding the testamony of the church on earth. 2. The trumpets given to the seven angels in Re 8:2; they are sound3ed in 8:7, 8, 10, 12; 0:1, 13; 11:15. Mt 24:31 concludes this period; see also Is 27:13.

^a αρπαγησόμεθα <726> (5691) {V-2FPI-1P }, from <726> ἀρπάζω harpazo har-pad'-zo; from a derivative of 138; to sieze (in various applications): — catch (away, up), pluck, pull, take (by force).

^b η αποστασια πρωτον: The Departure first (Liddel & Scott Greek English Lexicon- unabridged

2Th 02:03 Let <1818> <0> no <3361> man <5100> deceive <1818> (5661) you
 <5209> by <2596> any <3367> means <5158>: for <3754> *that day shall
 not come, except/unless* <3362> **there come <2064> (5632) ~~a falling away~~**
The Departure <646> first <4412>, and then <2532> that man <444> of sin
<266> shall be revealed <601> (5686), the son <5207> of perdition <684>;

3rd Class – See BMT section 274. (g) and DM sections 216. and 217. - “... **unless** (*εαν* with the 2AAS-3S : *shall come.*) **there shall come first the departure (the being gathered together up unto Him – Verse 01), and then (sequentially) shall be revealed, the Man Of Sin, the Son Of Perdition.” Note the articular ‘h apostasia’. As Liddell and Scott suggest. This word etymologically had the meaning of ‘departure’ from *somewhere*, or later from *something*. The from _____, was obtained from the context. The articular use demands a particular ‘departure’, namely, the being gathered together up unto Him (Christ), from verse 01. Normally, the departure from _____, is defined in context by words such as, ‘from sound doctrine’ OR AS HERE , being gathered . . .**

For Rev Re 4:1, please see **APPENDIX I - What About Christ’s Second Coming(s)? The first Section.**

2.2.1.6 The Day Of Jacobs Trouble – The Tribulation Period. The-Times-Of-The-Signs.

Time is compressing such that the “Temple Mount Express” which will allow millions of Jews to travel from D. Ben-Gurion Airport in Tev-Aviv to the Temple mount. This is so that these Jewish folks can more easily come to The Temple the three times commanded by Scripture

Deu 16:16 **Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose;**

In {1} the feast of unleavened bread (Passover- [14th of Abib], and in {2} the feast of weeks [Pentecost[50 days after the 16th of Abib], and in {3} the feast of tabernacles [15th day of Tishri - 7th month]: and they shall not appear before the LORD empty [without an offering].

It is said that the Temple Furniture has already been built. See Appendix F - “The Lamb Of God”, **which shows where the present location of the Ark of the Covenant resides.**

2.2.1.6.1 The Day Of Jacobs Trouble – The Tribulation Period. From The O.T.

It is usual for Dispensationalists, to refer to the 7 year Tribulation as Daniel’s 70th week (of years); Da 9:27

Da 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.
 {finish: or, restrain } {make an ... : or, seal up } {prophecy: Heb. prophet }

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. {be built ... : Heb.

return and be built } {wall: or, breach, or, ditch } {troublous: Heb.
 strait of } {69 weeks = 69x7 years = 482 years from the
 commandment by the king of Babylon, Artaxerxes, in 445 B. C.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary;^a and the end thereof shall be with a flood, and unto the end of the war desolations are determined. {but ... : or, and shall have nothing } {desolations ... : or, it shall be cut off by desolations }

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. {the covenant: or, a covenant } {for the ... : or, with the abominable armies } {the desolate: or, the desolator }

According to Sir Robert Anderson and many Jewish and Gentile expositors, it was common to refer to time in 360 day (Luner) years as 'a day'. Whereupon, a week became 7 years, etc. This is the term used by Daniel in the Scriptural book by his name. Thus: 1260 days = 3.5 years;

Please note carefully, the Chronology determined by Sir Robert Anderson in his Opus; THE COMING PRINCE, Appendix I Chronological Treatise And Tables.

"It was not till 470 years after the covenant with Abraham that his descendants took their place as one of the nations of the earth. They were slaves in Egypt, and in the wilderness they were wanderers j but under Joshua they entered the land of promise and became a nation. And with this last event begins a series of cycles of" seventy weeks" of years.

From the entrance into Canaan (n.c, 1586-5) to the establishment of the kingdom under Saul (n.c, 1096) was 490 years.

From the kingdom (B.C. 1096) to the servitude to Babylon (n.c. 606) was 490 years.

From the epoch of the servitude (n.c, 606) until the royal edict of the twentieth year of Artaxerxes Longimanus, the national independence of Judah was in abeyance, and with that date began the mystic era of 490 years, which form the "seventy weeks" of the prophecy of Daniel.

Again the period between the dedication of the first temple in the eleventh year of Solomon (s.c, 1006-5) and the dedication of the second temple in the sixth year of Darius Hystaspes of Persia (B.C. 515), was 490 years.

Are we to conclude that these results are purely accidental? No thoughtful person will hesitate to accept the more reasonable alternative that **the chronology of the world is part of a Divine plan or "economy of times and seasons."**

The chronological inquiry suggested by the data afforded by the books of 2 Kings, 2 Chronicles, Jeremiah, Ezekiel, and Daniel, is of principal importance, not only as establishing the absolute accuracy of Scripture, but also because it throws light upon the main question of the several eras of the captivity, which again are closely allied with the era of the seventy weeks.

^a The AntiChrist, The Beast, The man of Sin, is here called the prince that shall come, is referenced to the "plain Literal" Prince of Babylon who will come; in Table 04.02.01.

The student of the book of Daniel finds every step beset with difficulties, raised either by avowed enemies, or *quasi* expositors of Holy Writ. Even the opening statement of the book has been assailed on all sides. That Daniel was made captive in the third year of Jehoiakim "is simply an invention of late Christian days," declares the author of *Messiah the Prince* (p. 42), in keeping with the style in which this writer disposes of history sacred and profane, in order to support his own theories."

2.2.1.6.2 The Day Of Jacobs Trouble – The Tribulation Period. From The N.T.

This 7 year period - 2 * 1260 days

{ The “last half” Re 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

The Rapture and Tribulation passages, according to 2 Th 2:1-3a, 3b-17; were given because of the rumor that these believers had missed the rapture (1Th 4:11-18), and were now in the Tribulation.

2Th 2:1 Now we beseech you, brethren, **by the coming of our Lord Jesus Christ**, and { even NEC } by our gathering together up unto him,

2 That ye be not soon shaken in mind, or be troubled, neither **by spirit**, nor **by word**, nor **by letter as from us**, as that **the day of Christ is at hand**^a.

3 **Let no man deceive you by any means**: for that day shall not come, except there come The Departure first,

3b **and then that man of sin be revealed, the son of perdition**;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time. {withholdeth: or, holdeth }

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

^a The Day of Christ, Day of the Lord are expressions representing the Tribulation 7 year period. The rumor was that Christ had already come and all you ‘believers’ were LEFT BEHIND. Which explains the reason for verses 2 and 3a, describing the Rapture, AND THEN verse 3b-15.

2.2.1.6.2.1 The Day Of Jacobs Trouble – The Tribulation Period. From The Revelation

The Tribulation according to Rev 4:2 – 19:21 This long passage instructs believers living during the Tribulation. This long passage is shown via slide presentation in Appendix I - What About Christ's Second Coming(s)

2.2.1.6.2.2 The Day Of Jacobs Trouble – The Tribulation Period. The Two Witnesses.

In Revelation 12, indicates that two witnesses from Jerusalem prophesy for 3.5 years, 1260 days. We've identified these two as Elijah and Moses; although several other pairs exist in the literature. We've decided on these two for two main reasons.

1. Elijah was taken up by God (Raptured) in 2Ki 2:11, He called fire from heaven to kill men; 2Ki 1:110, 12. while Moses was instrumental in bringing down the 10 plagues upon Pharaoh and the unbelieving Egyptians.
2. Moses and Elijah appeared with the Glorified LORD Jesus in Mat 17:1-8 {Elias = Elijah. NEC}

<2243> Ἠλίας Helias hay-lee'-as of Hebrew origin 0452 הֵלִיָּאֵל; Elijah: n pr m; TDNT-2:928,306; { See TDNT 292 }

AV-Elias 30; 30

Elijah = "my God is Jehovah"

- 1) a prophet born at Thisbe, the unflinching champion of the theocracy in the reigns of the idolatrous kings Ahab and Ahaziah. He was taken up to heaven without dying, whence the Jews expected he would return just before the advent of the Messiah, whom he would prepare the minds of the Israelites to receive.
-

Re 12:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

- 2 **But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.** {leave out: Gr. cast out } {**3.5 Years**. NEC}
- 3 And **I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days,** clothed in sackcloth. {I will give ... : or, I will give unto my two witnesses that they may prophesy } {**3.5 years**. NEC Note ⁵⁰}
- 4 **These are the two olive trees⁵¹, and the two candlesticks standing before the God of the earth.**
- 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.⁵²
- 6 **These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.**

- 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.
- 8 And **their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our LORD was crucified.**
- 9 And they of the people and kindreds and tongues and nations shall see their dead bodies **three days and an half**, and shall not suffer their dead bodies to be put in graves.
- 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.
- 11 And **after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.**
- 12 And they heard **a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.**

Table 04.02.05. Chronological Parallelisms From Biblical And Historical Texts.

TABLE OF CHRONOLOGICAL PARALLELISMS				
SHOWING THAT THE CALL OF ABRAHAM WAS THE CENTRAL POINT BETWEEN THE CREATION AND THE CRUCIFIXION.				
B.C.				
4141 *	Adam—The Creation.	}	1656 years.	} 2086 years.
2485 *	Noah—The Flood.		430 years.	
2055	Abraham—The Covenant. †	}	430 years.	} 2086 years.
1625	Moses—The Law.		1656 years.	
A.D.				
32 ‡	Christ—The Crucifixion.			

* These dates differ from Clinton's chronology by three years. See p. 223, *ante*.

† Gal. iii. 17.

‡ See pp. 97 and 122, *ante*.

Table 04.02.05. And Previously quoted text was furnished through the Courtesy of Kregal Publications, Grand Rapids, MI 49503, LOCC Card # 63-11464. "THE COMING PRINCE".

Is. 27:13 and: Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Da 9: 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. {the covenant: or, a covenant } {for the ... : or, with the abominable armies } {the desolate: or, the desolator }

2.2.1.7 The Second Coming Of Christ With The Church; With Many Signs – To Set Up His Millennial Kingdom.

Following the Tribulation is the predicted return of the King, The Matthean Prophecy 24:29-31.

Mt 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

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. {with ... : or, with a trumpet, and a great voice }

Please note: the Trumpet sounding in 24:31 is not the Trumpet that sounds in Paul's first Epistle to the Thessalonians. That sounding announces Christ's coming for His Church, not Israel, and that coming is in the air; not to earth.

The Second Coming of Christ with the Church; with many signs – to set up His Millennial Kingdom. e.g., Mat 24:03-25:46. Note very carefully the 3 questions posed by the disciples:

Mt 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, (1) when shall these things be? and (2) what *shall be* the sign of thy coming, (3) and of the end of the age? These questions from Jews to their Messiah. The answers have to do with the Nation Israel and its people. NOT THE CHURCH!

Note now, His Coming with His Church: Rev 19:06-16

For the remainder of our study please turn to Appendix I - What About Christ's Second Coming(s)

2.3 The Second Coming To Earth, The Millenium, The Final Judgment On Unbelievers.

In these sections we'll see:

- (1) The Second coming of Christ to Earth with His Church.
- (2) The Thousand year reign of our LORD Jesus.
- (3) The Final Judgment on Unbelievers.

2.3.1 The Second Coming Of Christ To Earth With His Church.

In the book of the Revelation of Jesus, the Messiah, chapter 19 the description of this coming to earth is made.

The Church, having been raptured at the beginning of the Tribulation (See Figure 04.02.12), is in Heaven where **the next event is the Marriage Supper of the Lamb. Earlier during the Tribulation period the Church members had been judged at the Judgment Seat {<968> βῆμα bema} of Christ, {See Figure 04.02.12.} and received their rewards.**

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 <968> of Christ.

2Co 5:10 For we must all appear before the judgment seat <968> of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2.3.1.1 Prior To His Second Coming To Earth, We See The Judgment Seat -968- βῆμα bema - Of Christ.

As we have explained elsewhere; e.g., 2 Pe 3:9, the we's,, ye's, and you's in these 3 passages refer to Believers only.

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 <968> of Christ.**

In this passage, 1 Cor 3:11-16, the Bema is described.

1Cor 3:11 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.** {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?**

Verse 8, below says that all believers who die are taken to be with the LORD.

2Co 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the LORD.

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 <968> of Christ;** that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2.3.1.2 Prior To His Second Coming To Earth, We See The Marriage Supper Of The Lamb.

Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

- 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
- 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
- 7 Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready.**
- 8 And to **her** was granted that she should be arrayed in fine linen, clean and white: **for the fine linen is the righteousness of saints.** {white: or, bright }
- 9 And he saith unto me, Write, Blessed are they which are called unto **the marriage supper of the Lamb.** And he saith unto me, These are the true sayings of God.
- 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

2.3.1.3 The Second Coming To Earth Of Messiah Jesus.

Now We see the second coming to earth of Messiah Jesus. His Wrath displayed to those who are still left on earth who have refused to Repent and Believe in Him as Savior and LORD. The Resurrected, Judged, Church is with Him. See vs. 14.

- 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
- 7 Let us be glad and rejoice, and give honour to him: for the **marriage of the Lamb is come, and his wife hath made herself ready.** (*eh, tisk, eh, tisk, That's us folks!!!!*)
- 8 And **to her** was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. {white: or, bright}
- 9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
- 10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: **I am thy fellowservant, and of thy brethren that have the testimony of Jesus:** worship God: for **the testimony of Jesus is the spirit of prophecy.**
- 11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. (Not the White horse of Rev 06:02, 1st Seal)
- 12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.
- 13 And he *was* clothed with a vesture dipped in blood: and **his name is called The Word of God.**
- 14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. **{HHHEEEERRRRREEEE WWWEEE AAAAARRREE AAGGAIIN}⁵³**
- 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he **treadeth** the winepress of the fierceness and wrath of Almighty God.
- 16 And he hath on *his* vesture and on his thigh **a name written, KING OF KINGS, AND LORD OF LORDS.**

2.3.2 The Thousand Year Millenial Reign Of Our LORD Jesus.

In Re:20:-10, the Millenium is declared 6 times. During this time our LORD Jesus will reign as KING of Kings and LORD of LORDS over all nations and peoples of the earth. This period of time, at its end, will be interrupted by the loosing of Satan for a short time. This is done dispensationally to justify God's knowledge of unregenerate (and regenerate) man; that we all have the Adamic nature, so that unregenerate man will prove him/her selves to be unregenerate.

Re 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**.

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 for ever and ever.

2.3.3 The Final Judgment On Unbelievers.

This judgment has been misconstrued, by many believers, especially those of 'the Reformed Faith', who are non-dispensational. Actually, we are all dispensational, but we only argue over how many dispensations! We find this Judgment in Revelation Chapter 20.

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 whosoever was not found written in the book of life was cast into the lake of fire.

Verse 15 has been mistranslated as though there were others being judged that were written in the book of life. But this happens due to the misunderstanding that verse 15 is a conditional sentence.^a

⁵⁴27-Rev 20:15 C-1 - ATRWP - και <2532> {CONJ} ει <1487> {COND} τις <5100> {X-NSM} ουχ <3756> {PRT-N} ευρεθη <2147> (5681) {V-API-3S} εν <1722> {PREP} τω <3588> {T-DSN} βιβλιω <975> {N-DSN} της <3588> {T-GSF} ζωης <2222> {N-GSF} γεγραμμενος <1125> (5772) {V-RPP-NSM} εβληθη <906> (5681) {V-API-3S} εις <1519> {PREP} την <3588> {T-ASF} λιμνην <3041> {N-ASF} του <3588> {T-GSN} πυρος <4442> {N-GSN}

27-Rev 20:15 And <2532> whosoever <1536> was <2147> <0> not <3756> found <2147> (5681) written <1125> (5772) in <1722> the book <976> of life <2222> was cast <906> (5681) into <1519> the lake <3041> of fire <4442>.

^{2nd} Class - 15 And since none (of the ones gathered for judgment at the great white throne) was found having been written in the book of life, [each] was cast (API 3S) into the lake of fire.

In this example we disagree with A. T. Robertson, who marked this as a 1st Class Condition. Dr. Paul Wright, a Graduate of DTS, in private correspondence in circa 1969, suggested the 2nd Class because of the 'hard; οὐχ, and the enclitic indefinite pronoun τις, with the verb: εὐρέθη-API-3S > εὐρίσκω: find.

When preaching on this section, the message was titled:

THE BIG BANG BIRTHDAY BASH or A PARTY INVITATION

Attendance And Swimming Is mandatory!

TEXT: Revelation 20:1-15

THEME: The Great White Throne Completes God's Resurrection Program

ATRWP says: "If any was not found written in the book of life (ει τις ουχ ευρεθη εν τη βιβλω της ζωης). Condition of first class {Actually a second) class with ει and the first aorist passive indicative of ευρισκω. NEC}. In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire (the counterpart of the Gehenna of fire, #Mt 5:22). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In #Da 12:2 there is a resurrection to death as well as to life and so in #Joh 5:29; Ac 24:15."

2.4 The New Heavens And The New Earth.

After the Millennium and The Great White Throne Judgment Of Unbelievers. comes The New Heavens And The New Earth. In this group of passages are described The Holy City coming down from God, its dimensions, its features, its inhabitants, and the LORD God Who is its light.

Re 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

^a 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.

- 3 And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.**
- 4 And **God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.**
- 5 And **He that sat upon the throne said, Behold, I make all things new.** And He said unto me, Write: for these words are true and faithful.
- 6 And **He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.**
- 7 **He that overcometh shall inherit all things; and I will be his God, and he shall be My son.^a {all things: or, these things }**
- 8 But **the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.**
- 9 And there came unto me **one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.**
- 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the **holy Jerusalem, descending out of heaven from God,**
- 11 **Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;**
- 12 And **had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:**
- 13 On **the east three gates; on the north three gates; on the south three gates; and on the west three gates.**
- 14 And **the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.**
- 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.
- 16 And **the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs^b. The length and the breadth and the height of it are equal.**
- 17 And **he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.**
- 18 And the building of the wall of it was of jasper: and the city **was pure gold, like unto clear glass.**
- 19 And **the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;**
- 20 **The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.**
- 21 And **the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.**

1Jo 2:13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

1Jo 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

^b 12,000 furlongs = 1624.167 statute miles. based on the 19.49"/cubit. Some have suggested the shape being that of a pyramid, but it is probably the shape of the Holy of Holies in the Tabernacle; a cube.

- 22 And I saw no temple therein: **for the Lord God Almighty and the Lamb are the temple of it.**
- 23 And the city had no need of the sun, neither of the moon, to shine in it: **for the glory of God did lighten it, and the Lamb is the light thereof.**
- 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.
- 25 And the gates of it shall not be shut at all by day: for there shall be no night there.
- 26 And they shall bring the glory and honour of the nations into it.
- 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 22:1 And **he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.**
- 2 **In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.**
- 3 And **there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:**
- 4 And **they shall see his face; and his name shall be in their foreheads.**
- 5 And there shall be no night there; and they need no candle, neither light of the sun; for **the Lord God giveth them light: and they shall reign for ever and ever.**

2.4.1 The Holy Of Holies, The Tabernacle, Was In the Shape Of A Cube.

Please note that the Holy of Holies was a cube; 15' x 15' x 15'!!! It is believed that God's residence in the New Jerusalem (as well as all believers) will be in the shape of a cube, not a pyramid.

The Diagram of the Tabernacle

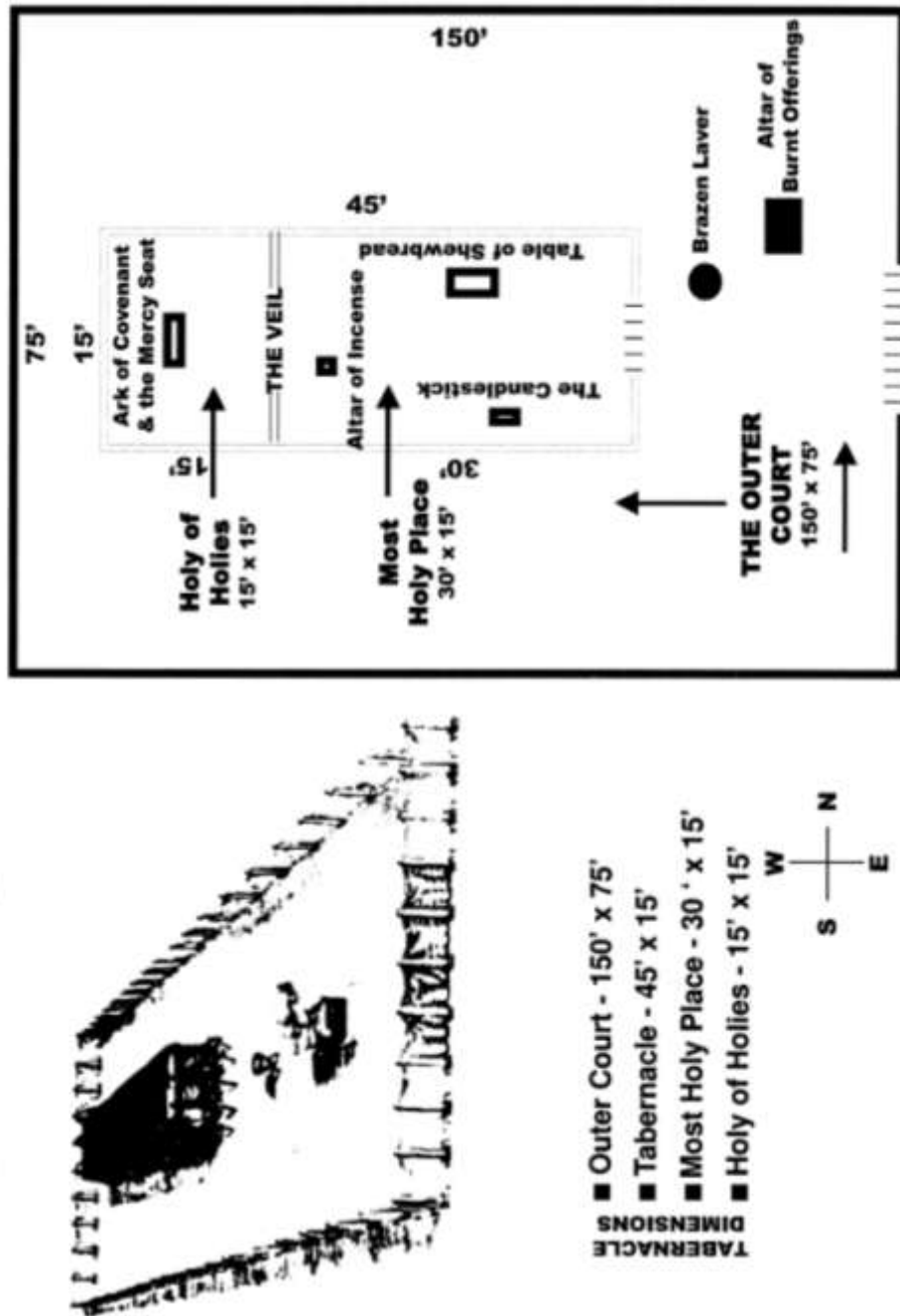


Figure 04.02.19. Photo-Description Of The Holy Of Holies Within The Tabernacle In The Wilderness.

Drawing by and through the Courtesy of Barnes' Bible Charts

2.4.2 Our Belief Is That The Shape Of The Holy City Of God Is A Cube.

As in the Tabernacle in the wilderness which was 15' Cube in size, we believe that a cubic shape is what is demanded for The New Jerusalem of 12,000 furlongs = 1624.167 statute miles. based on the 19.49"/cubit.

Our Lord said "There's Room For All"!

Jo 14:1 Let not your heart be troubled: ye believe in God, believe also in Me.

- 2 **In my Father's house are many mansions {dwelling** places; NEC}: if it were not so, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, {and He did! NEC} I will come again, and receive you unto Myself; that where I am, there ye may be also.
- 4 And whither I go ye know, and the way ye know.
- 5 Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?
- 6 **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**
- 7 If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him.
- 8 Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.
- 9 Jesus saith unto Him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father?
- 10 Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.
- 11 Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.
- 12 Verily, verily, I say unto you, **He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.**
- 13 And **whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.**
- 14 **If ye shall ask any thing in My name, I will do it.**
- 15 **If ye love Me, keep My commandments.**
- 16 **And I will pray the Father, and He shall give you another Comforter (Advocate; one in Heaven 1 Jo 2:1) and one with each of us, on earth^a); that He { } may abide with you for ever;^b**
- 17 Even the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for he dwelleth **with you, and shall be in you^c.**
- 18 I will not leave you comfortless: I will come to you. {comfortless: or, orphans }
- 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 20 At that day ye shall know that I am in my Father, and ye in Me, and I in you.
- 21 He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.

^a ATRWP responds Another Comforter (ἄλλον παρακλητον). Another of like kind (ἄλλον, not ἑτερον), besides Jesus who becomes our Paraclete, Helper, Advocate, with the Father (#1Jo 2:1, Cf. #Ro 8:26). This old word (Demosthenes), from παρακαλεω, was used for legal assistant, pleader, advocate, one who pleads another's cause (Josephus, Philo, in illiterate papyrus), in N.T. only in John's writings, though the idea of it is in #Ro 8:26-34. Cf. Deissmann, Light, etc., p. 336. So the Christian has Christ as his Paraclete with the Father, the Holy Spirit as the Father's Paraclete with us. {#Joh 14:16,26 15:26 16:7 1Jo 2:1 }

^b Not only till the end of this age, or until we get our resurrection bodies, Eph 1:13-14, but always!

^c The Holy Spirit in O.T. times was with each believer (sometimes would enter into a prophet), but shall be in you; evidence is Acts 2:4ff.!

2.5 The Last Words Of Our LORD Jesus, Our Savior, The Son Of God.

- Re 22:6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.
- 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.
- 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
- 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.
- 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.
- 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
- 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.
- 13 I am Alpha and Omega, the beginning and the end, the first and the last.
- 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
- 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
- 16 **I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.**
- 17 **And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**
- 18 **For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:**
- 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 }
- 20 **He which testifieth these things saith, Surely I come quickly. Amen.** Even so, come, Lord Jesus.
- 21 **The grace of our LORD Jesus Christ be with you all. Amen.**

Finis

TABLE OF SYMBOLS AND ABBREVIATIONS.

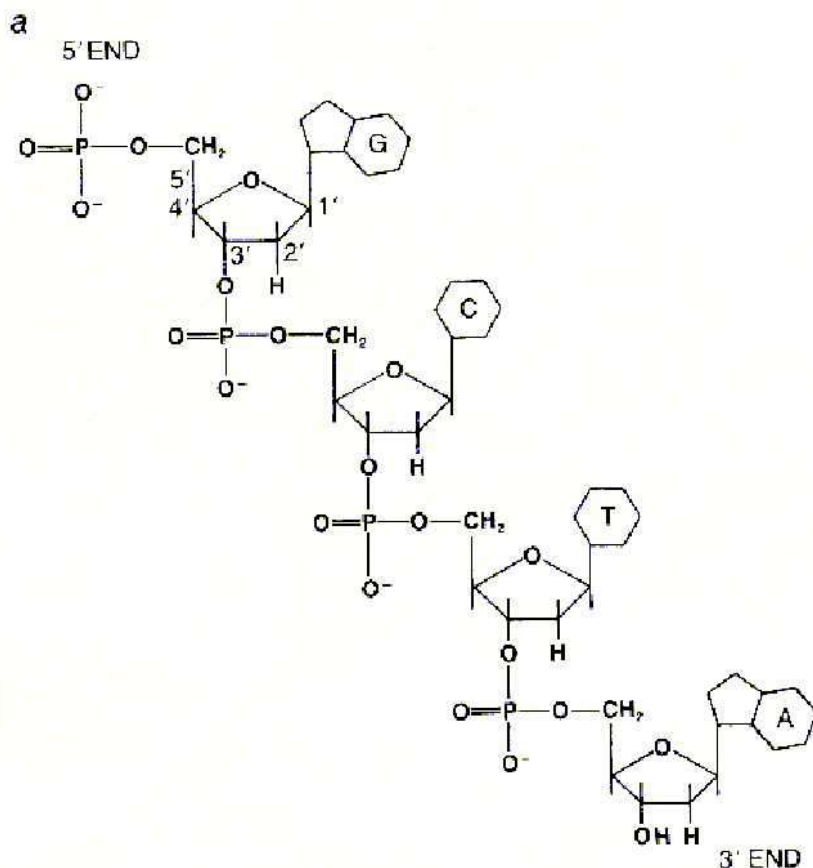
†	The previous citation appears only once in the Bible (a Hapax Legomena) or all Biblical citations have been listed.
ATRWP	Archibald Thomas Robertson - Word Pictures In The Greek New Testament
(barnes)	Barnes Notes on the Whole Bible
CAC	Charles Andrew Coates, An Outline Of Genesis, etc.
(Clark)	Adam 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, Companion Bible (Appendices)
FWG	F.W. Grant
(Gill)	John Gill, John Gill's Expositor.
(JFB)	Jamieson Fausset and Brown A Commentary, Critical Experimental and Practical, on the Old and New Testaments.
JND	John Nelson Darby
JND CW	John Nelson Darby, Complete Works
JND N&C	John Nelson Darby Notes and Commentaries
(K_D)	Keil and Delitzsch, Old Testament Commentary.
(MHC)	Matthew Henry, Revised Matthew Henry Commentary
(NEC)	Norman E. Carlson, Also appears with comments enclosed in brackets such as { . . . NEC}; and is used within Scripture Quoting to show the author is adding,appending/changing some portion of that text.
(Poole)	Matthew Poole, Peoples New Testament
(RWP)	A. T. Robertson, Word Pictures In The Greek New Testament.
(SQL)	Stephen Quale, <i>Genesis 6 - GIANTS –Master Builders Of Prehistoric And Anciet Civilizations</i>, 7th 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)	John Trapp's Commentary.
(TSK)	Treasury Of Scripture Knowledge
WK	William Kelley

**APPENDIX A - DNA And RNA, Chemical And Strand
Breakdowns.
Pictures and Illustrations.**

DNA structure

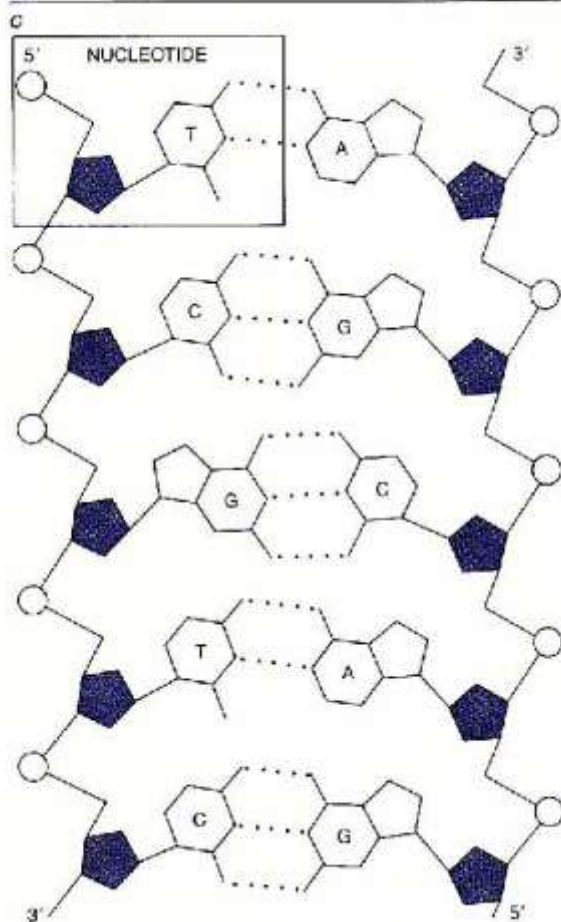
DNA is usually a double-helix and has two strands running in opposite directions. (There are some examples of viral DNA which are single-stranded). Each chain is a polymer of subunits called nucleotides (hence the name **polynucleotide**).

Each strand has a backbone made up of (deoxy-ribose) sugar molecules linked together by phosphate groups. The 3' C of a sugar molecule is connected through a phosphate group to the 5' C of the next sugar. This linkage is also called 3'-5' phosphodiester linkage. All DNA strands are read from the 5' to the 3' end where the 5' end terminates in a phosphate group and the 3' end terminates in a sugar molecule.



Each sugar molecule is covalently linked to one of 4 possible bases (Adenine, Guanine, Cytosine and Thymine). A and G are double-ringed larger molecules (called **purines**); C and T are single-ringed smaller molecules (called **pyrimidines**).

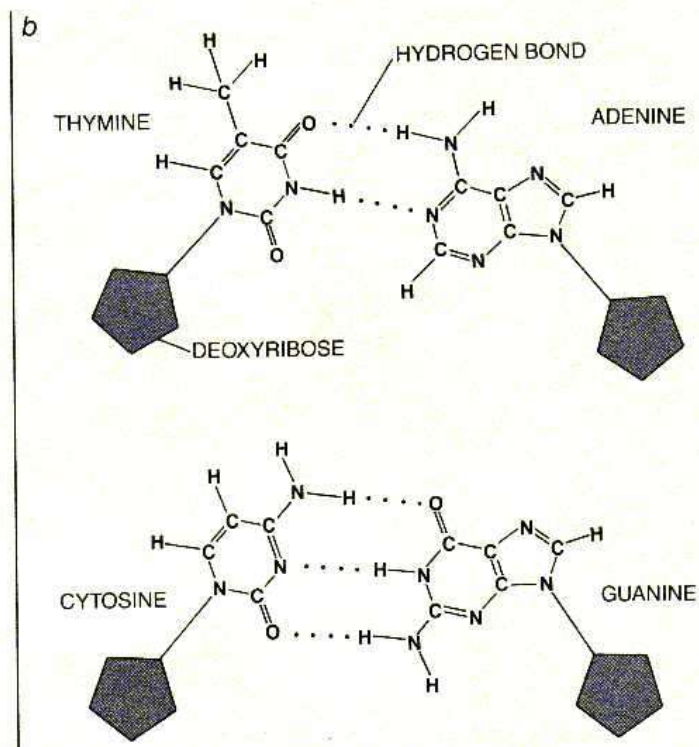
In the double-stranded DNA, the two strands run in opposite directions and the bases pair up such that A always pairs with T and G always pairs with C. The A-T base-pair has 2 hydrogen [bonds](#) and the G-C base-pair has 3 hydrogen bonds. The G-C interaction is therefore stronger (by about 30%) than A-T, and A-T rich regions of DNA are more prone to thermal fluctuations.



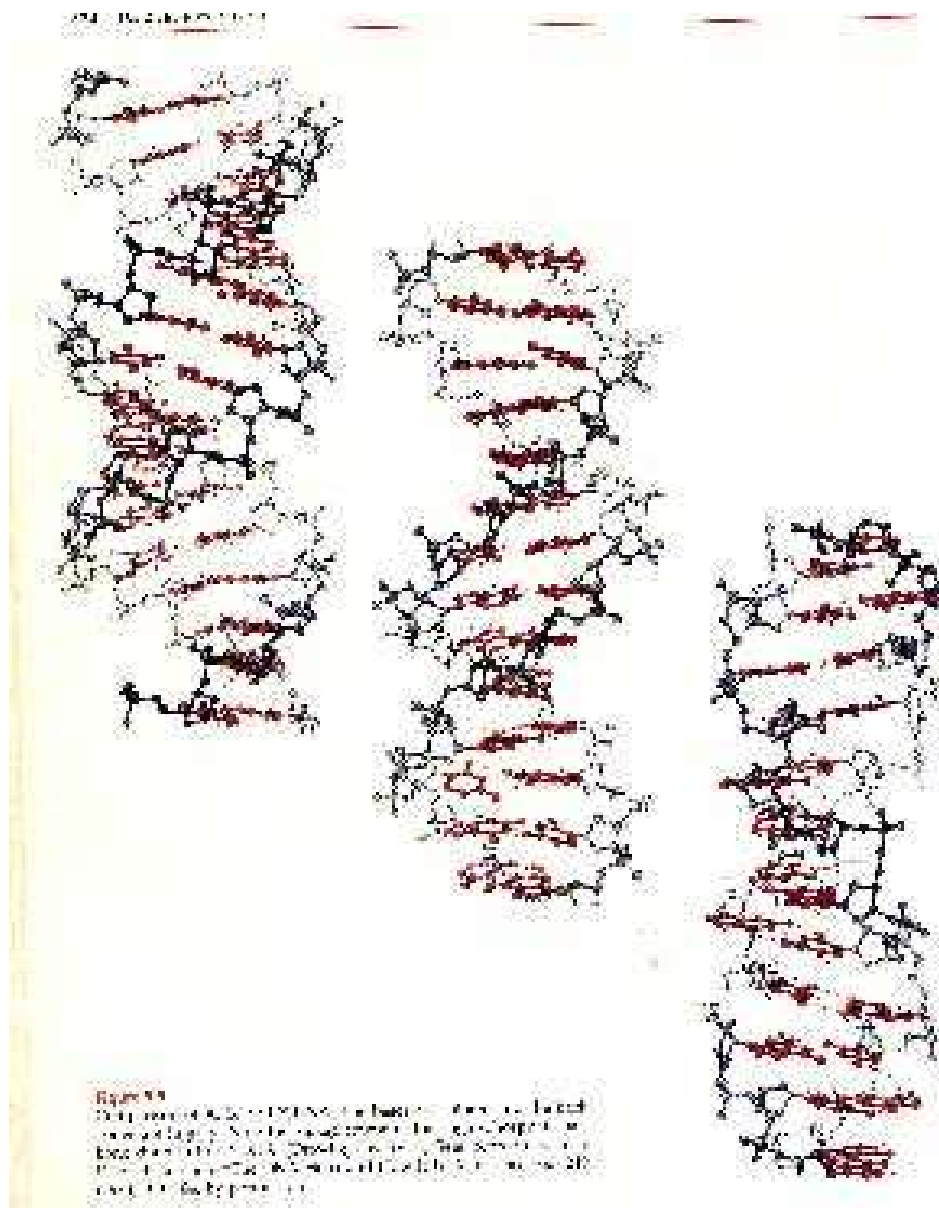
The bases are oriented perpendicular to the helix axis. They are hydrophobic in the direction perpendicular to the plane of the bases (cannot form hydrogen bonds with water). The interaction energy between two bases in a double-helical structure is therefore a **combination** of hydrogen-bonding between complementary bases, and hydrophobic interactions between the neighboring stacks of base-pairs.

Even in the single-stranded state, the bases prefer to be stacked (like the steps of a spiral staircase if the bases are identical) and a single-stranded chain can also have regions of helical conformation.

The backbone of polynucleotides are highly charged (1 unit negative charge for each phosphate group; 2 negative charges per base-pair). If there is no salt in the surrounding medium, there is a strong repulsion between the two strands and they will fall apart. Therefore **counter-ions** are essential for the double-helical structure. Counter-ions shield the charges on the sugar-phosphate backbone. They may also contribute to an **attractive interaction** from fluctuating counter-ions around the backbone, similar to the Van der Waals interactions for fluctuating induced dipoles.



The most common DNA structure in solution is the B-DNA. Under conditions of applied force or twists in the DNA, or under low hydration conditions, it can adopt several helical conformations, referred to as the A-DNA, Z-DNA, S-DNA...

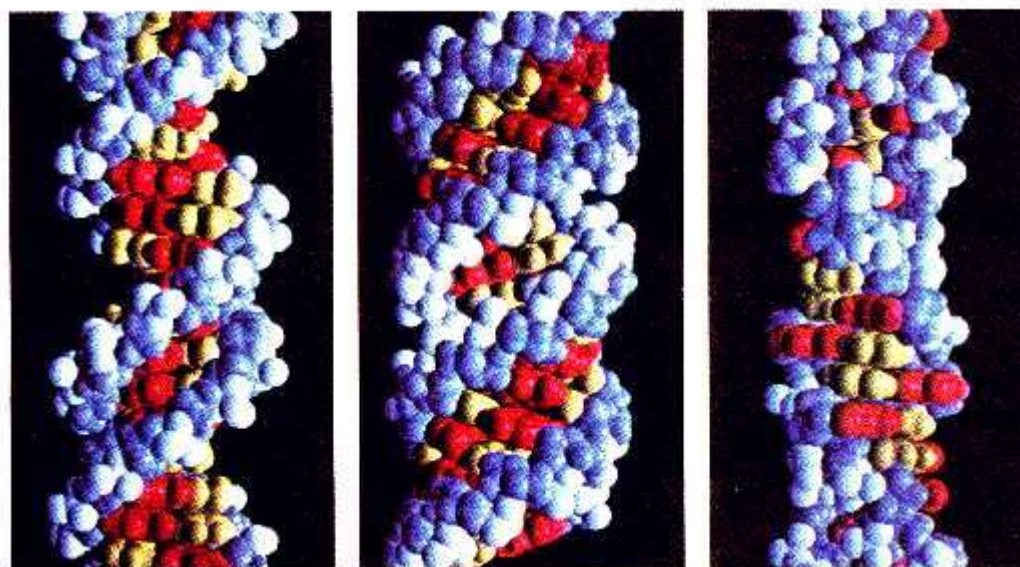


Shown in picture above are three crystallized states of DNA, the A-DNA (left), B-DNA (middle) and Z-DNA (right). The A-form crystallizes under low hydration conditions and is not normally found for DNA in [the cell](#). It is, however, the structure adopted by double-stranded regions in RNA as well as the transient double-helix between DNA and RNA during transcription. Both A- and B-DNA are right-handed helices whereas Z-DNA is a left-handed helix and is commonly found in regions of DNA that have an alternating purine-pyrimidine (e.g. 5'-CGCGCGCG-3' or 5'-CGCGCATGC-3') sequences. The table below summarizes some of the major differences.

	A-DNA	B-DNA	Z-DNA
	Right-handed helix	Right-handed	Left-handed
	Short and broad	Long and thin	Longer and thinner
Helix Diameter	25.5Å	23.7Å	18.4Å

Anon.	DNA And RNA, Chemical And Strand Breakdowns		The CFBC
Rise / base-pair	2.3A	3.4A	3.8A
Base-pair / helical turn	~ 11	~ 10	~ 12
Helix pitch	25A	34A	47A
Tilt of the bases	20 deg	-1 deg	-9 deg

The ball-and-stick representation shown above can be misleading because it suggests that there is empty space between the two strands and between the base-pair stacks. Another representation is the filled space representation in which each of the atoms are shown as a ball of radius representative of its Van der waals radius. The picture below shows this view for the 3 DNA structures shown above.



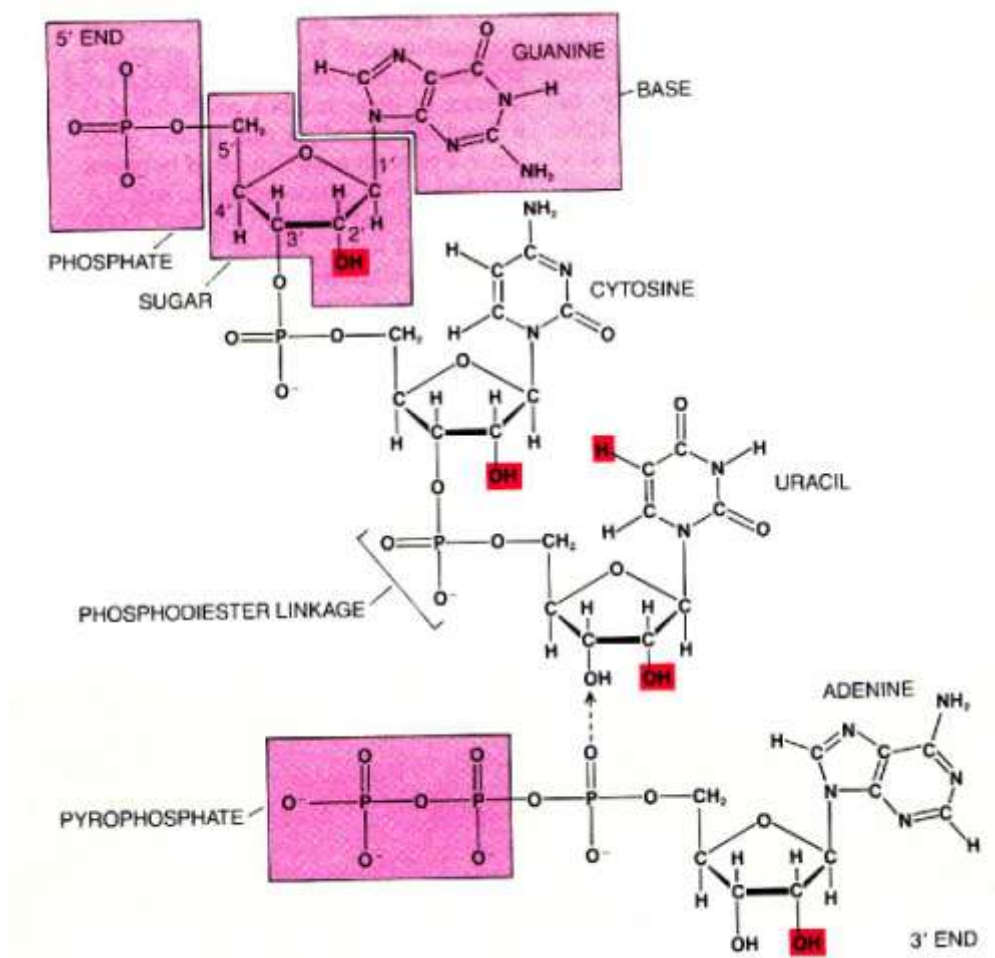
Here, the B-DNA is on the left and the A-DNA is in the middle. The blue and white atoms are the sugar-phosphate backbone atoms, the red are G-C base-pairs and the yellow are A-T base-pairs. The B-DNA picture shows very clearly the 'grooves' in between the backbones that also spiral around the DNA structure; the grooves in B-DNA come in two sizes, the minor groove and the major groove.

A DNA molecule is not a rigid, static structure as x-ray diffraction pictures might suggest, and the crystallographic parameters shown above are average parameters. In reality, each of these structures are under constant thermal fluctuations, which result in local twisting, stretching, bending, and unwinding of the double-strands. Also, certain sequences lead to permanent bends or kinks in the direction of the helix. These local (sequence-specific) fluctuations are essential for the recognition of specific binding sites along the DNA molecule where proteins involved in replication, transcription, regulation of gene expression, or DNA-damage repair can bind.

RNA structures

RNA molecules are also polynucleotides with a sugar-phosphate backbone and four kinds of bases. The main differences between RNA and DNA are:

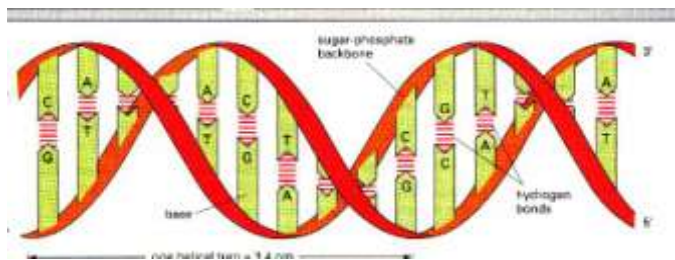
- RNA molecules are single-stranded
- The sugar in RNA is a ribose sugar (as opposed to deoxy-ribose) and has an OH at the 2' C position highlighted in red in the figure below (DNA sugars have H at that position)
- Thymine in DNA is replaced by Uracil in RNA. T has a methyl ($-\text{CH}_3$) group instead of the H atom shown in red in U.



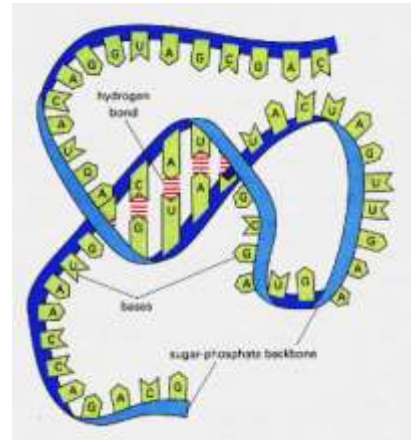
The picture shows an ATP molecule (adenosine tri-phosphate) about to be incorporated into an RNA chain with the release of a di-phosphate).

RNA molecules do not have a regular helical structure like DNA. Instead, they can form complicated 3-dimensional structures where the strands can loop back and form **intra-strand** base-pairs from self-complementary regions along the chain.

DNA structure



RNA structure

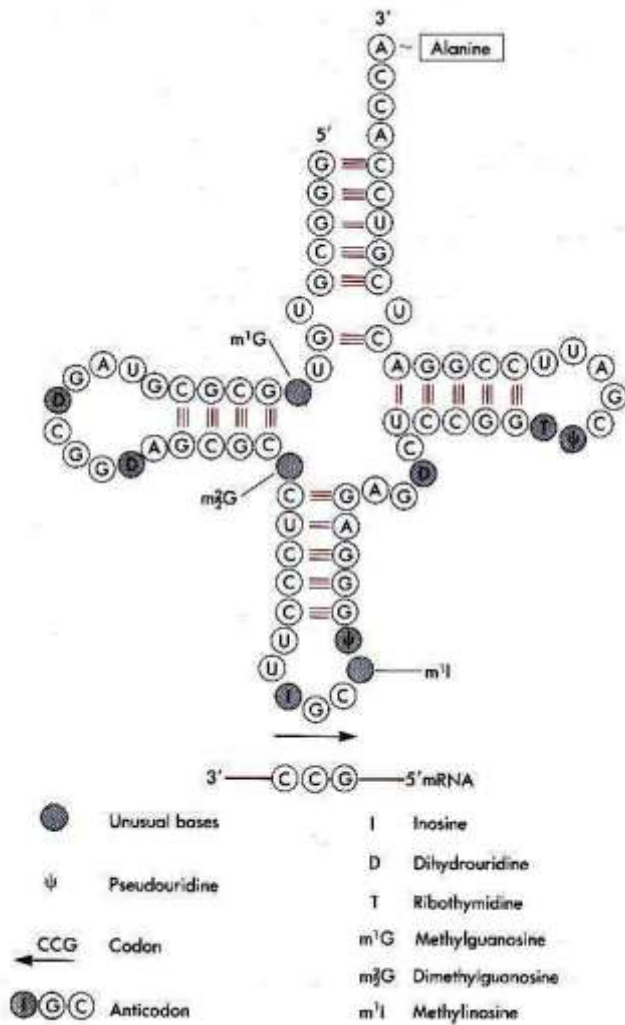


There are three classes of RNA molecules:

- messenger RNA (mRNA) which acts as a template for protein synthesis and has the same sequence of bases (read from the 5' to the 3' end) as the DNA strand that has the gene sequence. mRNA can range from ~300 nucleotides to ~7000 nucleotides, depending on the size and the number of proteins that they are coding for.
- transfer RNA (tRNA), one for each triplet codon that codes for a specific amino-acid (the building blocks of proteins). tRNA molecules are covalently attached to the corresponding amino-acid at one end, and at the other end they have a triplet sequence (called the anti-codon) that is complementary to the triplet codon on the mRNA. All tRNA molecules are in the [range](#) ~70-90 nucleotides. They have a molecular weight of ~25,000 and have sedimentation constant ~ 4 Svedberg (S) units.
- ribosomal RNA (rRNA) which make up an integral part of the ribosome, the protein synthesis machinery in the cell.

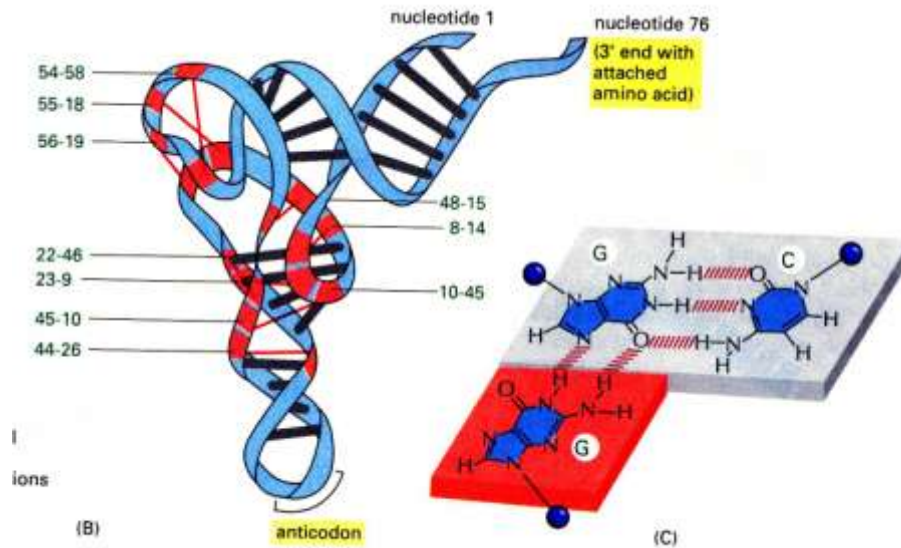
Secondary and tertiary structures of tRNA molecules

The crystal structures of several tRNA molecules have been determined. All tRNA molecules have very similar **secondary structures** in which the single-stranded chain is folded in a 'clover-leaf' structure that has three hairpins and an acceptor stem where the amino-acid is covalently attached. The acceptor stem is the 3' end of the chain and always terminates in the sequence 5'-CCA-3'.



This particular tRNA is specific for the amino-acid Alanine whose codon on the mRNA is 5'-GCC-3' and the **anti-codon** loop of tRNA reads 5'-GGC-3'. The grey circles are examples of unusual, chemically modified, bases.

The secondary structure then folds up to form a 3-dimensional structure which looks like an inverted L.



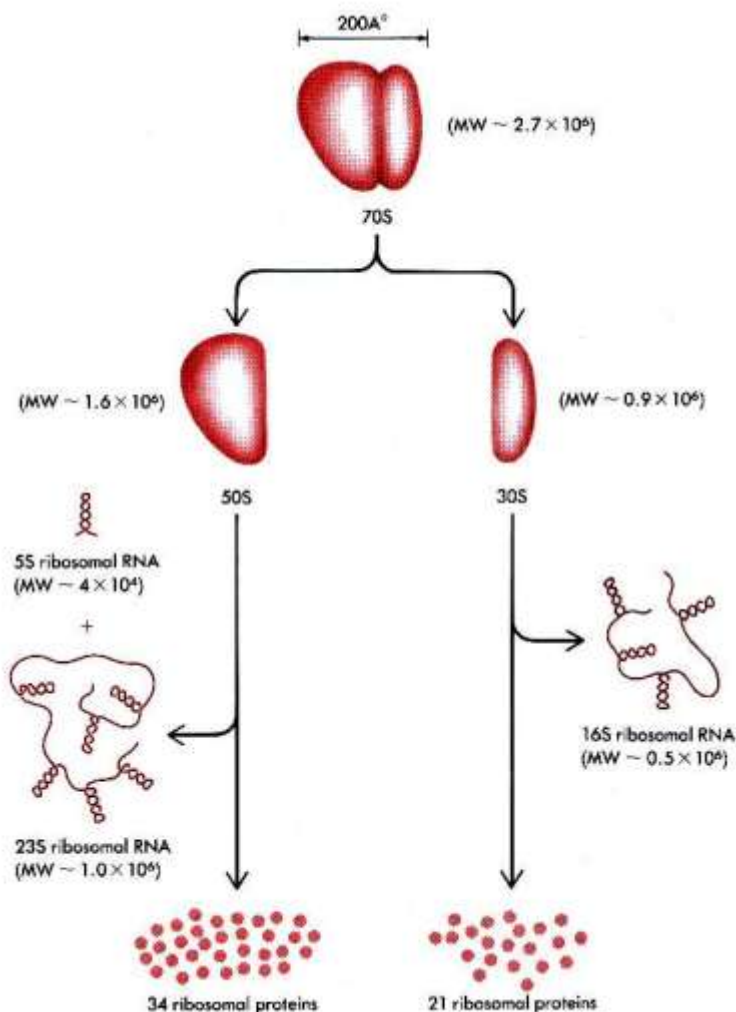
One end of one L arm (the 3' end of the chain) is the acceptor stem. The other end of the L is the anti-codon loop that has to match the codon on the *mRNA*. The distance between the two ends of the L is ~ 7 nm. The corner of the L is used for correct positioning on the ribosome where the protein synthesis takes place.

In the **tertiary** (3-dimensional) structures of RNA, bases sometimes make hydrogen bonds with more than one partner, as illustrated in the picture above. These extra hydrogen bonds compensate for the distortion in the double-stranded helical regions when the RNA folds up and help stabilize the tertiary structure.

The covalent attachment between the *tRNA* and its corresponding amino-acid is achieved by yet another adaptor molecule (this time a protein molecule called aminoacyl-tRNA synthetase) of which there are at least 20 varieties, one for each kind of amino-acid. The synthetases recognize the detailed shape and properties of a specific amino-acid and the detailed shape of the acceptor stem in the folded tRNA molecule and catalyze the covalent attachment between the amino-acid and its corresponding tRNA.

Ribosomal RNA

The ribosome is a large machinery (~ 20 nm in diameter, 70S sedimentation rate for bacterial ribosomes) and is made of two subunits: a large subunit (~ 50 S) and a small subunit (~ 30 S). The large subunit is in turn made of two ribosomal RNA (5S and 23S) and several (~ 34 proteins) whereas the small subunit has one ribosomal RNA (16S) and ~ 21 proteins. The 23S rRNA is ~ 3000 nucleotides long, and the 16S rRNA is ~ 1500 nucleotides long.



The structures of ribosomal RNA can get very complicated because of the large number of ways in which hairpins and loops can be formed. Predicting these structures requires a combination of both computational methods (in which the most probable secondary structures are determined from estimates of free energy for a given structure) and a variety of experimental techniques.

Oligonucleotide mapping techniques

This technique is useful in identifying exposed single-stranded regions of a folded RNA molecule by hybridization with short synthesized nucleotide chains (also called oligonucleotides) that are complementary to, for instance, the loop regions in RNA.

Folded RNA molecules are confined to one region in space separated by another region by a semi-permeable membrane. On the other side of the partition are radioactive oligonucleotides (~ 5 -10 nucleotides long) that can pass through the membrane and bind to RNA molecules, but the RNA molecules, which are much bigger in size, cannot.

At equilibrium, free oligomers are in the same concentration on both sides of the partition. However, the radioactivity on the side with the RNA molecules is larger than the other size

because some oligomers will associate with (bind to) RNA if the sequences of oligomers and loop regions are complementary. A measure of the ratio (r_d) of radioactivity from either side

$$K_a = \frac{[X]}{[O][RNA]}$$

gives a measure of the binding or association constant where $[X]$ is the concentration of the RNA-oligomer complex, $[O]$ is the free oligomer concentration on either side, and $[RNA]$ is the concentration of molecules that are not bound to an oligomer.

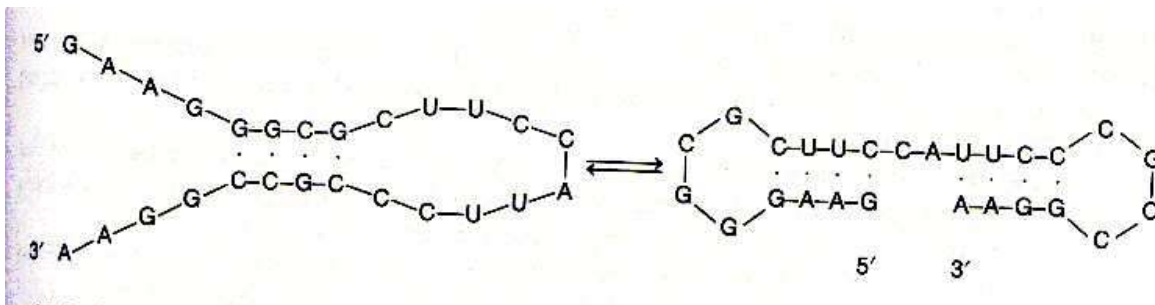
The ratio
$$r_d = \frac{[X] + [O]}{[O]} = 1 + \frac{[X]}{[O]} = 1 + K_a[RNA]$$

If $[RNA] \gg [O]$, then the RNA concentration can be assumed the same before and after mixing and the ratio becomes $r_d \approx 1 + K_a[RNA]_0$.

Therefore, a measurement of r_d yields a direct measure of K_a .

All oligonucleotides will lead to some association since there is always a match at a single base-pair level. Therefore $r_d \geq 1$ for any oligonucleotide. For oligonucleotides ~ 4 bases long that match an exposed loop region on the RNA the free energy change upon association is substantially larger (by $\sim 10-15 k_B T$) than the free energy change from single base-pair matches. This lead to an increase in the association constant by a factor of 10^4 to 10^6 .

This technique can easily distinguish between two possible conformations of an RNA molecule which have different sequences in their loop regions.



We can also estimate which structure is more probable (i.e. which one has the lower free energy).

The free energy of a hairpin can be broken into two parts, the free energy of forming a loop closed by a single base-pair ΔG_{loop} and the free energy for the base-paired 'stem' of the hairpin.

In RNA molecules the most probable loop size consists of $\sim 6-7$ bases in the loop. Smaller loops are energetically unfavorable as a result of steric hindrances among the bases and atoms of the

backbone. Larger loops are entropically unfavorable. The loss of entropy when loops are formed increases with increasing loop size.

ΔG_{loop} for the optimal sized loop **closed by a G-C base-pair** is $\sim 7-8 k_B T$ in 1M NaCl. In our example we have a loop with 10 bases in structure 1 ($\Delta G_{loop} \approx 10 k_B T$) and 2 loops with 4 bases each in structure 2 ($\Delta G_{loop} \approx 9 k_B T$ for each loop).

Note that ΔG_{loop} is a positive quantity; it is unfavorable to make loops relative to the random coil conformation.

The hairpin structures are stabilized when the free energy gain from base-pair formation exceeds the free energy cost of loop formation.

The gain ΔG_{bp} from adding a base-pair to an already existing G-C pair is $\sim -5 k_B T$ for adding a G-C base-pair and $\sim -3 k_B T$ for adding a A-U base-pair.

Therefore the net change in free energy for structure 1 is

$$\Delta G_1 = 10 k_B T - 3(5 k_B T) = -5 k_B T$$

and for structure 2 is $\Delta G_2 = 2(9 k_B T) - 2(5 k_B T) - 4(3 k_B T) = -4 k_B T$

Structure 1 is more stable (although marginally) and the relative populations of the two structures

are given by the Boltzmann distribution $\frac{p_1}{p_2} = \frac{\exp(-\Delta G_1 / k_B T)}{\exp(-\Delta G_2 / k_B T)} = e^1 = 2.7$

Used through the courtesy of Wikipedia.

The Cell - The Smallest Self-Replicating Organism.

The following was taken from our book, *Creation Science - A Cure For Infidelity*.

Encyclopedic Information. ^a

SOURCE OF INFORMATION??? CARL SAGAN, Cornell, "The information content of a simple cell has been estimated as around 1012 bits,^b 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 Britannicas." *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

Used through the courtesy of Wikipedia.

The **cell** (from Latin *cella*, meaning "small room" ^c is the basic structural, functional, and biological unit of all known living organisms. A cell is the smallest unit of life that can replicate independently, and cells are often called the "building blocks of life". The study of cells is called cell biology.

Cells consist of cytoplasm enclosed within a membrane, which contains many biomolecules such as proteins and nucleic acids. ^d Organisms can be classified as unicellular (consisting of a single cell; including bacteria) or multicellular (including plants and animals). While the number of cells in plants and animals varies from species to species, humans contain more than 10 trillion (10^{12}) cells. ^e Most plant and animal are visible only under a microscope, with dimensions between 1 and 100 micrometres. ^f

^a 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; Section 1.4.3.2

^b $1012 \text{ bits} = 2^{1011} = 2^{111} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100}$ 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!

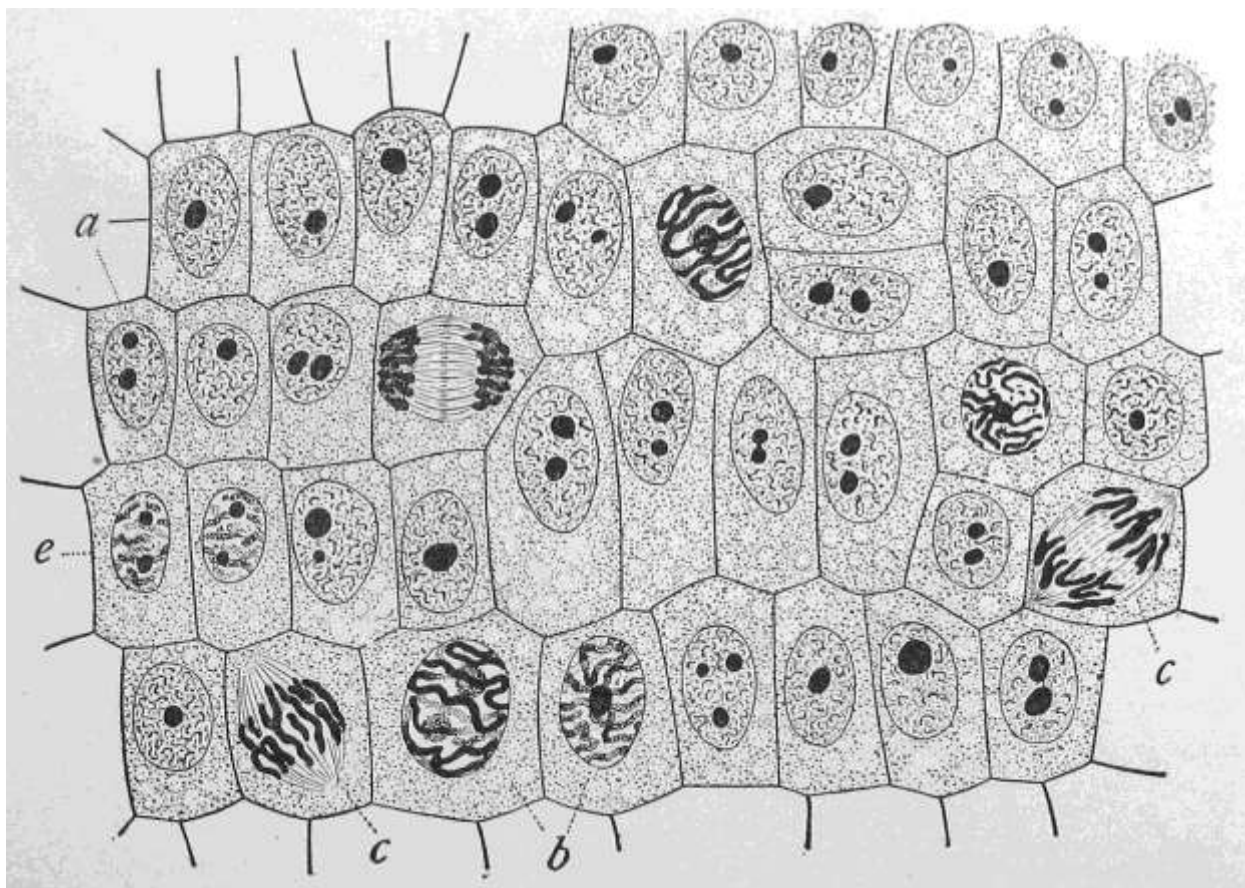
^c "Cell". Online Etymology Dictionary. Retrieved 31 December 2012.

^d Cell Movements and the Shaping of the Vertebrate Body in Chapter 21 of *Molecular Biology of the Cell* fourth edition, edited by Bruce Alberts (2002) published by Garland Science.

The Alberts text discusses how the "cellular building blocks" move to shape developing embryos. It is also common to describe small molecules such as amino acids as "molecular building blocks".

^e [Alberts](#), p. 2.

^f Campbell, Neil A.; Brad Williamson; Robin J. Heyden (2006). *Biology: Exploring Life*. Boston, Massachusetts: Pearson Prentice Hall. ISBN 0-13-250882-6.



View Of Cells In Onion Root Tip.

Original figure legend: "General view of cells in the growing root-tip of the onion, from a longitudinal section, enlarged 800 diameters. *a*. non-dividing cells, with chromatin-network and deeply stained nucleoli; *b*. nuclei preparing for division (spireme-stage); *c*. dividing cells showing mitotic figures; *e*. pair of daughter-cells shortly after division."

The **cell** (from [Latin](#) *cella*, meaning "small room"^[1]) is the basic structural, functional, and biological unit of all known [living organisms](#). A cell is the smallest unit of [life](#) that can [replicate](#) independently, and cells are often called the "building blocks of life". The study of cells is called [cell biology](#).

Cells consist of [cytoplasm](#) enclosed within a [membrane](#), which contains many [biomolecules](#) such as [proteins](#) and [nucleic acids](#).^[2] Organisms can be classified as [unicellular](#) (consisting of a single cell; including [bacteria](#)) or [multicellular](#) (including [plants](#) and [animals](#)). While the number of cells in plants and animals varies from species to species, humans contain more than 10 [trillion](#) (10^{12}) cells.^[3] Most plant and animal cells are visible only under a microscope, with dimensions between 1 and 100 [micrometres](#).⁵⁵

The cell was discovered by [Robert Hooke](#) in 1665, who named the biological unit for its resemblance to cells inhabited by [Christian monks](#) in a monastery.^{56 57} [Cell theory](#), first developed in 1839 by [Matthias Jakob Schleiden](#) and [Theodor Schwann](#), states that all organisms are composed of one or more cells, that cells are the fundamental unit of structure and function in all living organisms, that all cells come from preexisting cells,

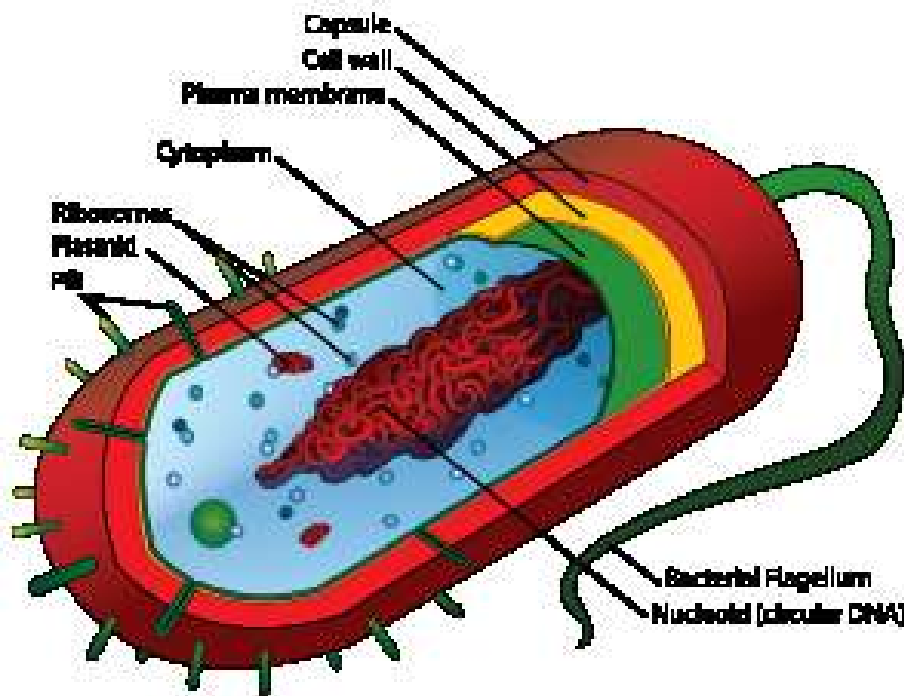
and that all cells contain the [hereditary information](#) necessary for regulating cell functions and for transmitting information to the next generation of cells.⁵⁸ Cells emerged on Earth at least 3.5 billion years ago.^{59 60 61}

Comparison of features of prokaryotic and eukaryotic cells.

	Prokaryotes	Eukaryotes
Typical organisms	bacteria , archaea	protists , fungi , plants , animals
Typical size	~ 1–5 $\mu\text{m}^{[1]}$	~ 10–100 $\mu\text{m}^{[1]}$
Type of nucleus	nucleoid region ; no true nucleus	true nucleus with double membrane
DNA	circular (usually)	linear molecules (chromosomes) with histoneproteins
RNA/protein synthesis	coupled in the cytoplasm	RNA synthesis in the nucleus protein synthesis in the cytoplasm
Ribosomes	50S and 30S	60S and 40S
Cytoplasmic structure	very few structures	highly structured by endomembranes and a cytoskeleton
Cell movement	flagella made of flagellin	flagella and cilia containing microtubules ; lamellipodia and filopodia containing actin
Mitochondria	none	one to several thousand
Chloroplasts	none	in algae and plants
Organization	usually single cells	single cells, colonies, higher multicellular organisms with specialized cells
Cell division	binary fission (simple division)	mitosis (fission or budding) meiosis
Chromosomes	single chromosome	more than one chromosome
Membranes	cell membrane	Cell membrane and membrane-bound organelles

Cells are of two types, [eukaryotic](#), which contain a [nucleus](#), and [prokaryotic](#), which do not. Prokaryotes are [single-celled organisms](#), while eukaryotes can be either single-celled or [multicellular](#).

Prokaryotic cells



Structure of a typical prokaryotic cell

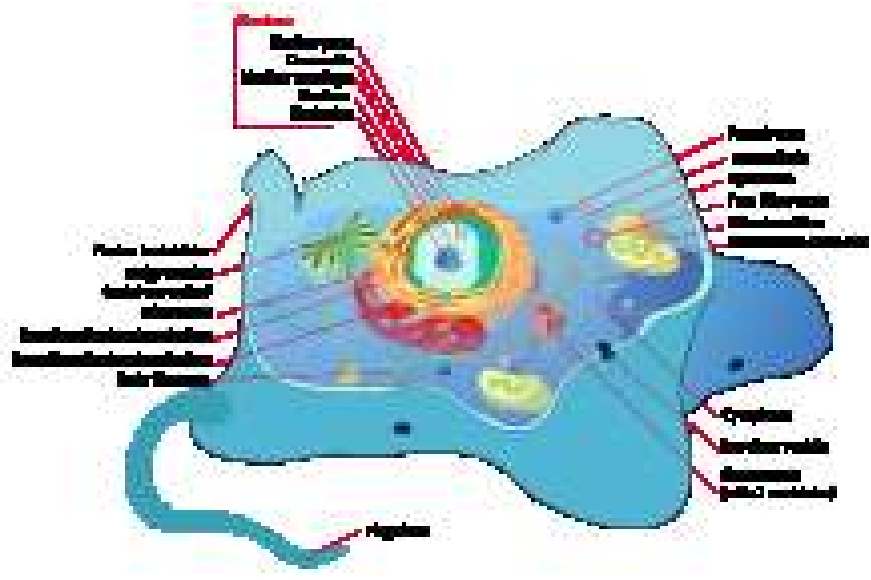
Prokaryotic cells were the first form of life on Earth, characterised by having vital biological processes including cell signaling and being self-sustaining. They are simpler and smaller than eukaryotic cells, and lack membrane-bound organelles such as the nucleus. Prokaryotes include two of the domains of life, bacteria and archaea. The DNA of a prokaryotic cell consists of a single chromosome that is in direct contact with the cytoplasm. The nuclear region in the cytoplasm is called the nucleoid. Most prokaryotes are the smallest of all organisms ranging from 0.5 to 2.0 μm in diameter.⁶²

A prokaryotic cell has three architectural regions:

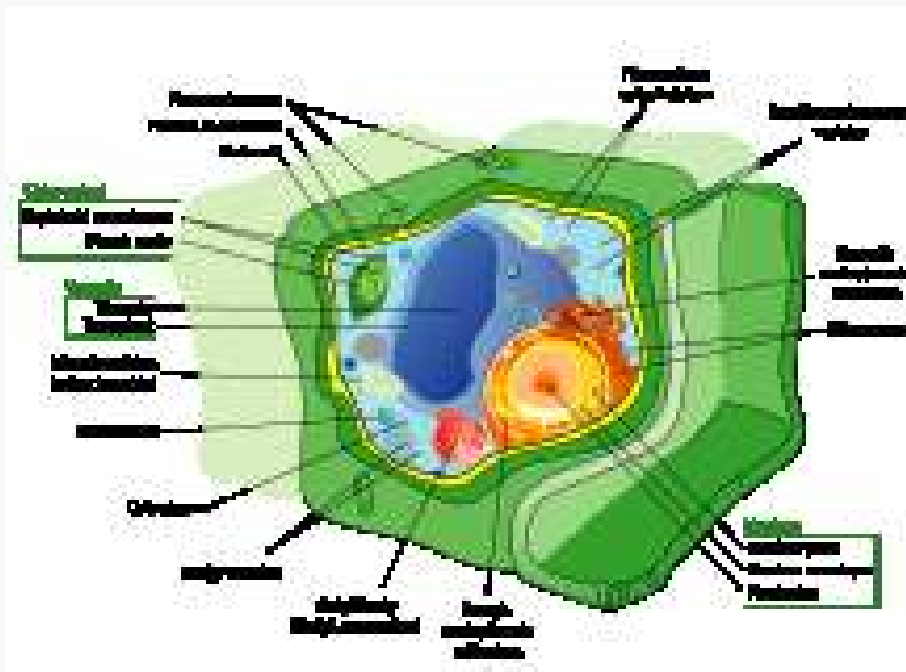
- Enclosing the cell is the cell envelope – generally consisting of a plasma membrane covered by a cell wall which, for some bacteria, may be further covered by a third layer called a capsule. Though most prokaryotes have both a cell membrane and a cell wall, there are exceptions such as *Mycoplasma* (bacteria) and *Thermoplasma* (archaea) which only possess the cell membrane layer. The envelope gives rigidity to the cell and separates the interior of the cell from its environment, serving as a protective filter. The cell wall consists of peptidoglycan in bacteria, and acts as an additional barrier against exterior forces. It also prevents the cell from expanding and bursting (cytolysis) from osmotic pressure due to a hypotonic environment. Some eukaryotic cells (plant cells and fungal cells) also have a cell wall.
- Inside the cell is the cytoplasmic region that contains the genome (DNA), ribosomes and various sorts of inclusions. The genetic material is freely found in the cytoplasm. Prokaryotes can carry extrachromosomal DNA elements called plasmids, which are usually circular. Linear bacterial plasmids have been identified in several species of spirochete bacteria, including members of the genus *Borrelia* notably *Borrelia burgdorferi*, which

- causes Lyme disease. ⁶³ Though not forming a *nucleus*, the DNA is condensed in a *nucleoid*. Plasmids encode additional genes, such as antibiotic resistance genes.
- On the outside, flagella and pili project from the cell's surface. These are structures (not present in all prokaryotes) made of proteins that facilitate movement and communication between cells.

Eukaryotic cells



Structure of a typical animal cell

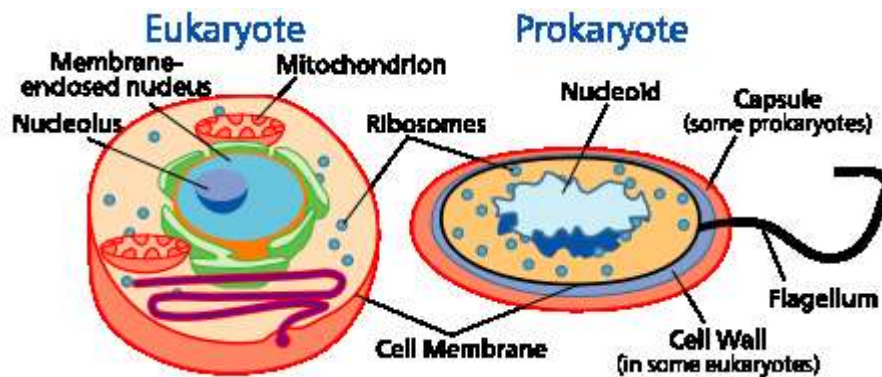


Structure of a typical plant cell

Plants, animals, fungi, slime moulds, protozoa, and algae are all eukaryotic. These cells are about fifteen times wider than a typical prokaryote and can be as much as a thousand times greater in volume. The main distinguishing feature of eukaryotes as compared to

prokaryotes is compartmentalization: the presence of membrane-bound organelles (compartments) in which specific metabolic activities take place. Most important among these is a cell nucleus, an organelle that houses the cell's DNA. This nucleus gives the eukaryote its name, which means "true kernel (nucleus)". Other differences include:

- The plasma membrane resembles that of prokaryotes in function, with minor differences in the setup. Cell walls may or may not be present.
- The eukaryotic DNA is organized in one or more linear molecules, called chromosomes, which are associated with histone proteins. All chromosomal DNA is stored in the *cell nucleus*, separated from the cytoplasm by a membrane. Some eukaryotic organelles such as mitochondria also contain some DNA.
- Many eukaryotic cells are ciliated with *primary cilia*. Primary cilia play important roles in chemosensation, mechanosensation, and thermosensation. Cilia may thus be "viewed as a sensory cellular antennae that coordinates a large number of cellular signaling pathways, sometimes coupling the signaling to ciliary motility or alternatively to cell division and differentiation." ⁶⁴
- Motile cells of eukaryotes can move using *motile cilia* or *flagella*. Motile cells are absent in conifers and flowering plants. ⁶⁵ ^[15] Eukaryotic flagella are less complex than those of prokaryotes.



Used through the courtesy of Wikipedia.

Well, Pilgrim, we've covered a lot of ground in this brief synopsis. What is the main point of this survey?

Could a single cell have happened by chance? You've seen at least 1 chance or less in $2^{1011} = 4388899247$ followed by 295 zeros, reasons why it couldn't have happened by chance from 3 of the 'great men', (all atheists) of 'science.'

1.

APPENDIX B - Teaching, Preaching Elders Should Be Paid

Chapter 17**Elders Who Labor at Teaching: Worthy of Double Honor**

Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, "You shall not muzzle the ox while he is threshing," and "The laborer is worthy of his wages."

1 Timothy 5:17,18

* * *

It is no exaggeration to say that this passage contains the New Testament's most significant and advanced teaching on elders. This is understandable since the church at Ephesus was mature and well-ordered. Paul spent more time at Ephesus than at any other church, and when he departed he left the church oversight in the care of a well-developed eldership. Furthermore, this passage runs counter to almost every theory of church polity. It is such a perplexing and uncomfortable passage that most books on pastoral care or church organization simply ignore it. But it is impossible to fully understand biblical eldership without grasping this highly informative passage: 1 Timothy 5:17-25.

The context surrounding 1 Timothy 5:17-25, where the honor of elders is discussed, addresses the proper treatment of various

[238]

FIRST TIMOTHY 5:17,18

classes of people: older men (5:1)/ younger men (5:1), older women (5:2), younger women (5:2), widows (5:3-16), non-Christian employers (6:1), and Christian employers (6:2). In these verses, Paul instructs the congregation how to properly treat church elders. That is, he gives further instruction on how Christians must act in God's household (1 Timothy 3:14,15), particularly towards the church elders.

All Elders Rule

Paul begins the section on church elders by writing, "Let the elders who rule well be considered worthy of double honor ... ;" The word, "rule," translates a common Greek term for leading, caring for, managing, guiding, or protecting (Greek, *prohistemi*). E. K. Simpson refers to this term as "expressive of superintendence." Kelly renders it as "elders who exercise leadership well," and E. E. Bruce translates it as "elders who direct the affairs of the church well."⁴ The same word is used in 1 Thessalonians 5:12, but there is translated as, "have charge over;" The *New American Standard Bible's* translation of *prohistemi* as, "rule," is a bit strong, and the translation "care for," which a number of scholars prefer, is too weak unless one clearly understands that the care involved is that of leading the people. Therefore, it is best to translate *prohistemi* as those who take the lead, direct, or guide, keeping in mind that this leading has a distinct, Christian meaning. (Christ's teaching on humility and servanthood governs how we are to lead in God's household.)

The emphasis in this passage is on the adverb, "well," meaning excellently, commendably, or notably. Some elders do a more commendable job than others. Such elders have a greater Spirit-given interest in the work, give more time and energy to the work, gladly make greater personal sacrifices, and bear a deeper sense of responsibility for the flock. This doesn't discredit other elders, but merely states a fact. Employment, family, and life's many routine chores consume most elders' time and energy—just like everyone else's. But some elders, moved by the Spirit, give themselves to the flock in a fuller, more sacrificial way. Also, some elders have greater personal ability and gift and are simply more skilled at their task.

Such differences in commitment and ability must not be allowed to create jealousy or division among the elders. By stating

[239]

FIRST TIMOTHY 5:17,18

God's approval of more gifted and dedicated elders and their right to double honor, all contention should be removed. These elders ought to be viewed by the congregation and other elders as a source of blessing, joy, and profit. So this verse refers only to "elders who rule well," particularly "those who work hard at preaching and teaching." These elders are "worthy of double honor."

Elders Deserving of Double Honor

What God says concerning "double honor" is particularly directed to elders who labor "at preaching and teaching." "Especially" is a superlative adverb meaning most of all, chiefly, above all, or particularly. An elder who leads notably well deserves "double honor," but according to this passage those who teach are particularly deserving. All elders lead, some lead well, and some also labor "at preaching and teaching." So the double honor statement applies above all to elders who teach. Observe, too, that Paul refers to "those [plural] who work hard." In a large church like Ephesus, numbers of elders would be needed, some of whom would "work hard at preaching and teaching."

Certain elders were known for their strenuous labor in teaching the Word, something few elders are willing or able to do. Such labor involved more than the expected reading, studying, and sharing of God's Word in which all Christians should engage (Hebrews 5:12; Colossians 3:16). The labor Paul refers to is an intense, Spirit-imparted devotion to Scripture, a Spirit-imparted gift to teach (Ephesians 4:11,12), and a love and desire to fully work at teaching.

Paul uses the same term for "work" here that he uses in 1 Thessalonians 5:12, denoting strenuous labor that results in weariness and fatigue. Good teachers "work hard" at long hours of study, preparation, and demanding teaching situations. Teaching is strenuous, mental, time-consuming work, yet it is exceptionally rewarding. Tragically, in many churches today, no one strenuously works at teaching and preaching. Thus, many of God's people are ignorant and spiritually immature. As God said of Israel, so He could say today, "My people are destroyed for lack of knowledge ... " (Hosea 4:6).

Some elders work hard at "preaching," or in the original text, work hard *in word* (Greek, *logos*). The context, which is the primary consideration for translating a term with such a broad range of meaning, demands the rendering "preaching" in a general sense such as in exhorting, admonishing, gospeling, and comforting.

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Throughout the New Testament, considerable emphasis is placed on the centrality of teaching God's truth. Jesus taught, and commissioned others to teach all that he had commanded (Matthew 28:20). The apostles were teachers, and the early Christians steadfastly devoted themselves to their teaching (Acts 2:42). Barnabas sought Paul to come to Antioch to help teach (Acts 11:25,26). Paul exhorted Timothy to give attention to the public reading of Scripture, exhortation, and teaching (1 Timothy 4:13.) In the order of gifts in 1 Corinthians 12:28, the teaching gift is listed third after apostle and prophet. So, teaching is one of the greater gifts a congregation should desire (1 Corinthians 12:31). Teaching should be taken seriously by those who desire it (James 3:1). According to Paul, teaching should be taken seriously enough by those who benefit from it that they provide support for their teachers (Galatians 6:6).

The Christian community comes into existence by the Spirit's use of God's Word (1 Peter 1:23). The community matures, grows, and is protected by further teaching and preaching of the Word. Therefore, those with the spiritual gift of teaching God's Word are especially vital to the congregation's growth and protection. Scripture teaches that Christ gives gifted teachers to His church to equip His people for better service on behalf of the body: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ" (Ephesians 4:11,12). For a brother, then, to be both an elder and a gifted teacher who desires to work very hard at teaching and preaching is a great benefit and blessing to the assembly. Sound teaching is the best bulwark against false teachers.

It might be good to focus our attention on the passage just cited (Ephesians 4:11,12), since it is a significant passage in the doctrine of biblical eldership. According to the Greek sentence structure, shepherds and teachers are closely linked together. It appears that shepherds are included in the category of teachers. The passage does not seem to indicate, however, that shepherding and teaching are the same gift, or that all teachers are shepherds.'

Teachers are instructors who may function locally, or as itinerant. They may be elders or they may not, depending on the needs of the local situation. A great deal of flexibility exists as to how teachers operate.

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Shepherds, on the other hand, are more than teachers since they teach, govern, protect, and practically care for the flock. While shepherds may be itinerant, their gift can be most effectively used in caring for the needs of one local flock. Since the elders' task is to shepherd the whole flock (1 Peter 5:1-4), elders with the shepherding gift are highly effective. They are the kind of elders Paul speaks of in 1 Timothy 5:17, who are worthy of double honor.

One must clearly understand that not all elders are gifted shepherds, nor do they have to be. Elders may have other gifts. That is why it is not exactly correct to say that Ephesians 4:11 lists the gift of presbyter or overseer. Being an elder is never listed as a spiritual gift (*charisma*). Scripture is careful not to confuse the office of eldership or deaconship with a spiritual gift. Men are appointed as elders to a local office (Acts 14:23; 1 Timothy 5:22; Titus 1:5), but gifts are given to all believers by Christ and are to be exercised anywhere in His body (Timothy's case is a unique, historical situation). Elders must meet certain objective, moral qualifications before they can serve-no matter what their gifts are. In fact, no special spiritual gift is listed as a qualification or requirement for elders. This is important to remember so good men are not eliminated from eldership. E. I. A. Hort offers the following comment: "Teaching was doubtless the most important form in which guidance and superintendence were exercised. But to all appearance the Ephesian Ecclesia used freely the services of men who had no special gift of this kind, but who were well qualified to act as Elders in other respects." From the New Testament perspective, it is assumed that every elder will have his own spiritual gift or gifts. Each elder will contribute his gift to the leadership body, whether it be shepherding (Ephesians 4:11), teaching (Ephesians 4:11), leading (Romans 12:8), administration (1 Corinthians 12:28), etc. So, then, "those who work hard at preaching and teaching" well deserve "double honor." To neglect to honor them is to restrict their labor and hinder the congregation's maturity and knowledge of the Word.

What Is Double Honor?

What is the double honor that elders who lead in a notable manner and who labor at teaching and preaching deserve? If the word "double" is given the meaning of twofold, as it is elsewhere in Scripture (Genesis 43:15; Exodus 22:4; Deuteronomy 21:17; 2 Kings 2:9; Job 42:10; Isaiah 40:2; Zechariah 9:12; Matthew 23:15),

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then the expression indicates honor for excellent service in addition to the general honor all elders rightly receive. Thus, "double honor," ought to be honor received as an elder plus honor received as an elder who renders commendable service. By using the expression, "double honor," Paul avoids slighting other elders of their due honor and is able to call special attention to those who labor diligently, particularly those who teach.

What does honor entail? The word *honor* (Greek, *time*), usually means respect, consideration, or high regard, and in certain instances includes material assistance. This latter sense appears to be predominant in 1 Timothy 5. Both the verb and the noun used for honor have the prevailing sense of material provision, a point that needs further explanation:

(1) Although the word itself does not necessarily mean material assistance (2 Chronicles 32:33; Proverbs 26:1; Ephesians 6:2; 1 Timothy 6:1), the concept of honor is at times closely associated with material substance (Numbers 22:17,37; 24:11; Proverbs 3:9; 14:31; 27:18; Daniel 11:38; Matthew 15:3-6; Acts 28:10).

(2) First Timothy 5:3 states, "Honor widows who are widows indeed." The widow indeed is a truly destitute Christian widow. The instruction that follows (verses 4-16) shows that honor primarily involves financial assistance (verses 4,8,16).

(3) The biblical quotation in verse 18 (not muzzling the threshing ox) demonstrates that material provision is uppermost in Paul's thought. The immediate context, therefore, shows that "honor" means respect involving financial assistance.

(4) Using "honor" rather than a more definite term is harmonious with Paul's usual choice of expression for financial matters. Paul avoids words expressing mercenary or professional ideas. He favors terms that express the grace, liberality, love, and oneness of Christianity:

- Service (Romans 15:25,27; 2 Corinthians 8:4; 9:1,12,13)
- Fellowship (2 Corinthians 8:4; Galatians 6:6; Philippians 1:5)
- Grace (1 Corinthians 16:3; 2 Corinthians 8:6,7)
- Liberality (2 Corinthians 8-9)
- Bounty (2 Corinthians 8:20)
- Blessing (2 Corinthians 9:5)
- Good work (2 Corinthians 9:8)
- Good things (Galatians 6:6)
- A fragrant aroma, an acceptable sacrifice (Philippians 4:18)

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- Seed (2 Corinthians 9:10)
- Harvest of your righteousness (2 Corinthians 9:10)
- Gift (Philippians 4:17)
- Honor (1 Timothy 5:3,17)

Thus, "honor" expresses financial assistance in a thoroughly Christian manner. Christianity displays itself in every detail of a believer's relationship with his fellow Christians, including the financial. Material provision for elders, then, is really honor due the elders. Such honor conveys the congregation's concern, esteem, closeness, thoughtfulness, and loving regard for the brethren who minister in this responsible position.

(5) The rights of some in the brotherhood to receive material provision is in full agreement with other passages of Scripture (Matthew 10:10; Luke 8:3; 10:7; 1 Corinthians 9:4-14; Galatians 6:6; Philippians 4:16; 1 Thessalonians 2:5,6; 2 Thessalonians 3:8,9; Titus 3:13; 3 John 6-8).

Just because all elders are honored, it does not follow that all elders should automatically receive financial consideration. Honor does not necessarily imply material help, but those who rule well deserve two-fold honor. Since the "double honor" is related to extra labor (particularly in the teaching ministry), the "double honor" has more relevant application to financial consideration than the general honor due all elders.

Finally, and most important, elders who work hard thoroughly deserve double honor. Paul says, "Let them be considered worthy:" This main verb is an imperative form of a verbal root, meaning rightfully deserving or entitled to. Because of their highly responsible, sacrificial task and strenuous labor, the elders who work hard are rightfully entitled to double honor. What a rich blessing it is to have excellent elders to protect, guide, and teach the congregation! Indeed, they deserve double honor. Verse 18 supports the teaching about certain elders' worthiness of double honor by quoting two Scripture passages, one from each testament: "For the Scripture says, 'You shall not muzzle the ox while he is threshing,' and 'The laborer is worthy of his wages:'" Here Paul indicates the reason for certain elders' worthiness of double honor. Note that Paul begins the statement by saying, "For the Scripture says:" For the believer, just the mention of the word "Scripture" signals the ultimate voice of authority-God's Word (John 10:35). This is the only direct biblical quotation in 1 Timothy,

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so it alerts the reader to something significant. By using this qualifying phrase, Paul is saying that complete unity exists between the Old and New Testaments- both Moses and Jesus say that a laboring man, including an elder, "is worthy of his wages."

The Old Testament quotation is from Deuteronomy 25:4, "You shall not muzzle the ox while he is threshing." The context of Deuteronomy concerns equity and justice in everyday life, even the right of an animal to enjoy the fruit of its labor while working for its owner. God's full intent in Deuteronomy 25:4 is explained in 1 Corinthians 9:6-14:

Or do only Barnabas and I not have a right to refrain from working? Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? For it is written in the Law of Moses, "You shall not muzzle the ox while he is threshing:" God is not concerned about oxen, is He? Or is He speaking altogether for our sake"? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. If we sowed spiritual things in you, is it too much if we should reap material things from you? If others share the right over you, do we not more"? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ. Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share with the altar"? So also the Lord directed those who proclaim the gospel to get their living from the gospel.

Twice in the New Testament, Deuteronomy 25:4 is quoted to support the right of laboring teachers and workers to receive financial support (1 Corinthians 9:9; 1 Timothy 5:18). To refuse to support laboring elders is as unjust, heartless, and selfish as muzzling an animal while it is working. Yet that is precisely what some Christians do by their vain traditions and high-sounding rationalizations that deny financial help to worthy elders. The passage clearly implies adequate living support for the worker, not token financial gifts.

The New Testament quotation, "the laborer is worthy of his wages," is from Luke 10:7. Jesus originally spoke these words to

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the seventy before He sent them out to preach. Paul later applied His words to all who teach and preach the gospel (1 Corinthians 9:14). Then, in 1 Timothy 5:17,18, Paul applies the same words to elders who labor diligently at preaching and teaching, indicating that they are deserving of wages. This is God's law as taught by Jesus Christ and His apostle, Paul.

However, Scripture is silent about the practical administration of this double honor. As with similar church subjects, the implementation of the general principle is left to the discretion of the congregation and its leaders. What a congregation in London does, if faithfully seeking the Lord's guidance by the power of the Holy Spirit, will certainly be different from the action of a congregation in Communist Changsha or primitive Bomili, Zaire. Yet God's Word that encourages believers to render "double honor" to those who rule well remains unchanged.

It's important to note that Paul is addressing the entire congregation, not the elders. This truth must be faithfully taught to God's people. The congregation has the responsibility to support their elders. No matter how poor Christians may think they are, they must exercise faith and liberality before the Lord, giving to those who teach, preach, and lead on their behalf. In short, God's people must honor their elders.

False Conclusions

This passage has been used to justify dividing the elders into two separate categories-ruling elders and teaching elders. Generally speaking, this viewpoint results in the establishment of a board of lay ruling elders and one ordained teaching elder. In such a system, the teaching elder must be specially educated, licensed, and ordained. He alone can preach the gospel and minister baptism and the Lord's Supper. He is the ordained minister, pastor, or reverend-a part of the professional clergy class. In a very real sense, he is the Protestant priest-the man who prays and administers holy things. Without him, the saints are unqualified and unfit to celebrate the Lord's Supper. The ruling elders are reduced to the status of lay elders-glorified deacons or board members-who fulfill legal requirements for the organization.

This practice, however, is utterly false, both in light of Scripture and the nature of the church. The real culprit behind this practice is the clergy-laity division. But there is no more justification

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in the New Testament for the ordained minister-clergyman than there is for the Pope. In fact, a more elaborate and impressive case has been made for the Pope than for the ordained clergyman espoused by the majority of Protestants.

In the New Testament, there are no separate classes of elders, nor are there three separate offices (teaching elders, ruling elders, and deacons). On the contrary, only two offices are referred to: the overseers (plural) and the deacons (Philippians 1:1; 1 Timothy 3:1-13). Paul appointed a body of elders (much like the Old Testament elder system) to oversee newly planted congregations, not a teaching elder plus a body of ruling elders (Acts 14:23). Both Paul and Peter charge the entire body of elders to pastor the flock (Acts 20:17,28; 1 Peter 5:1-4). Thus, the New Testament authorizes no arrangement of pastor or minister and elders.

All elders are pastors. In the list of qualifications, all elders are required to be able to teach (1 Timothy 3:2) and exhort in sound doctrine, and refute those who contradict (Titus 1:9). Thus, the idea of elders who only rule is pure human invention—a teaching that demeans the elders and robs them of their God-given mandate. All elders, then, must be armed with a knowledge of Scripture and be able to teach, judge, exhort, admonish, shepherd, and defend the flock against false teachers. Scripture teaches that the entire eldership pastors God's flock, not just the pastor.

First Timothy 5:17 does not speak of the teaching elder, but of a number of elders who labor at preaching and teaching and elders who are more capable of leading the flock. We often overlook the fact that Paul is also referring to elders without a special teaching gift who rule notably well. They, too, are "worthy of double honor." So, elders with a teaching gift and elders who rule capably deserve the congregation's financial support. By imposing the rigid concepts of contemporary church structure upon this text, one can easily make a wrong interpretation.

There is no reason to require that a local church be permanently limited to one teaching elder (cf. Acts 13:1; 15:35), nor do all gifted teachers need to be or qualify to be elders. All gifted teachers should be given the opportunity to teach in the local congregation. Also, a gifted teacher may need to help a number of churches that need better teaching. Although teaching is an exceedingly important task, teachers should not be unscripturally elevated above their fellow brethren. They must not be given

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special titles, special clothes, or special credentials. They are fellow brethren whose function is to build up the saints by teaching the Word. Jon Zens also decries the elevation of the teaching elder to an almost entirely different office:

We would do well to consider all elders as equal in the one office, but as diverse in terms of personal gifts and particular ministries.

It seems to me that confusion has arisen in a very practical way by assigning men who "labor in the Word" in a category *above* the other elders. The "especially" of 1 Timothy 5:17 certainly does not allow us to view men with eminent gifts (the "minister") to be elevated above the other elders. This text makes it clear that those who give themselves to the ministry of the Word are part of a body of equals, some of which may also be worthy of double honor. Yet in many churches where a plurality exists, equality of elders is denied by such statements as "the pastor is the *leading* officer of a congregation" (*Covenanter Witness*, August 30, 1972, p. 6.).

There is no Biblical warrant for elevating the so-called "teaching-ruling" elder to an almost entirely different office."

Furthermore, this passage has nothing to do with the modern notion of a senior pastor and his staff. Only Jesus Christ can be called Senior Pastor (1 Peter 5:4). Indeed; true biblical eldership has nothing in common with the organizational structure of a senior elder and his subordinate staff.

First among Equals

While it is true that equal status exists among the elders, each elder has his own spiritual gift or gifts, so there will be distinct individual gifts, talents, education, and devotion among the eldership. The church eldership is not a faceless bureaucracy. The personality, gifts, and spirituality of its individual members make up the overall temperament and competency of the church eldership. In 1 Timothy 5:17,18, for example, individual elders who take the lead more diligently and effectively are prominent. Those who have the spiritual gift of teaching are perceived as first among their equals.

One common misconception people have concerning joint leadership is that it suppresses gifted or talented men. Shared leadership, however, actually protects and sharpens talented leaders.

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Although the elders act jointly and share equal responsibility in overseeing the flock, all are not equal in their gifts, knowledge, leadership ability, or dedication. Thus, one or more of the elders will naturally stand out as the motivator or leader among the others. This is what the Romans referred to as *primus inter pares*-first among equals, or *primi inter pares*-first ones among equals. That type of leadership is found among the twelve apostles and New Testament elders.

Among the twelve apostles, Jesus singled out three for special attention - Peter, James, and John. The Gospels show that among the three, as well as among the Twelve, Peter stood out as the most prominent, or "first." **In** all four lists of disciples' names, Peter is always first (Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13). **In** Luke 22:32, Jesus charged Peter to " ... strengthen your brothers." Among the Twelve, who jointly shared the oversight of the early church (Acts 2:14,42; 4:33,35; 5:12,18,25,29,42; 6:2-6; 8:14; 9:27; 15:2-29), Peter was the spokesman and leading figure (Acts 1:15; 2:14; 3:1 ff; 4:8 ff; 5:3 ff; 5:15,29; 8:14-24; 9:32-11:18; 12:3 ff; 15:7-11; Galatians 2:7-14). Since Peter was the natural leader, the preacher, the man of action, he acted as a motivator for the other eleven. Without Peter, the Twelve would have been much weaker. Surrounded by the other eleven apostles, Peter was much richer and safer from his impetuosity and fear. **In** spite of his recognized leadership and speaking ability, Peter possessed no rank or title above the other eleven, nor were they subordinate to him. They were not his staff or his disciples. Peter was simply first among his equals.

This leadership relationship is also observed among the seven who were chosen to relieve the apostles in Acts 6. Philip, and particularly Stephen, stood out as prominent figures among the other brothers (Acts 6:8-7:60; 8:4-40; 21:8). Yet, they held no special rank or title within the body of the seven.

The same principle of *primus inter pares* operates within the body of elders. Inevitably there will be one or more leading figures within any council of elders. **In** a sense, all of the elders are first ones among equals in the congregation (Acts 15:22). Yet there will be first ones within the body of elders itself, particularly those elders with the spiritual gifts of shepherding or leading. According to our passage, those elders who do a more noble job at taking the lead (and above all, those who labor at teaching)

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are to receive double honor from the congregation. When a congregation makes material provision for certain gifted elders, those elders are enabled to give part or all of their time to the work of the eldership, which greatly strengthens both the eldership and the local body of believers. Just as the leading apostles bore no title or class distinction from the other apostles, so too, elders who receive double honor create no official class, special title, or appointment within the eldership.

Of course, there is a constant danger that other elders will relinquish their responsibilities and obligations to one or two exceptionally gifted men. This danger will always exist because of man's selfish and lazy tendency, particularly in spiritual matters, to let someone else do all the work. In the Christian family, for example, many fathers have relinquished the spiritual training of their children to the mother or Sunday school teacher. The rise of an overseer above the elders, which took place in the second century, was undoubtedly due to Christians who surrendered their obligations and privileges to one gifted man. Was not Israel quick to hand over her freedom, rights, and privileges to a king like her neighboring nations (1 Samuel 8)?

In the church, however, gifted teachers, pastors, and leaders must not monopolize the ministry or be raised to unscriptural status. As humble servants, gifted leaders are to build up their fellow brethren so that all can more fully serve the body of Christ (Ephesians 4:11,12). In no way does the principle of *primus inter pares* mean that one person is authorized to take final responsibility for all decisions. No one individual among the elders calls the shots. Instead, decisions are made in mutual dependence upon one another.

Although the elders share primary leadership responsibility within the church, every member of the congregation must also fulfill his or her responsibility and obligation to the Lord and to one another in service (1 Peter 4:10,11). As free men in Christ, the congregation cannot be passive. If it is, it may be responsible for creating a leader like Diotrophes, the church dictator, about whom John writes: "I wrote something to the church; but Diotrophes, who loves to be first among them, does not accept what we say. For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words; and not satisfied with this, neither does he himself receive the brethren, and he

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forbids those who desire to do so, and puts them out of the church" (3 John 9,10).

By the Holy Spirit's design, a plurality of elders shares the responsibility of church oversight. Even though there will be first ones, or leaders, among equals in the leadership body, the New Testament authorizes no individual elder to be above the other elders. Thus, the contemporary division between lay elders and ordained pastor is totally without God's authorization. There are no lay elders, only elders of the church placed in that responsibility by the Holy Spirit.

The New Testament eldership is not merely membership in a board of trustees, where members are selected to fulfill legal requirements. The eldership is not an organizational structure that gives everyone an opportunity to make decisions. The eldership is not a quota to be filled, or a means of roping rich, influential people into the church's organizational structure. Instead, the elders are a body of committed shepherds who have been placed in their position by the Holy Spirit of God (Acts 20:28). They are God's stewards (Titus 1:7). As such, a team of qualified, dedicated, Spirit-placed elders is not a passive, ineffective committee. Rather, biblical eldership is a fair and powerful form of leadership that avoids both the pitfalls of one-man rule and the confusion of every-man rule.

NOTES

1. Here in 1 Timothy 5:1,2, the Greek word *presbyteros* is translated correctly as older man. The context refers to age and sex, not office. Hence, the comparison is between older women and younger women. Paul is not referring to elders and elderesses in an official capacity. In verse 17 of this same chapter, however, *presbyteroi* must be translated as elders in the sense of official community leaders, not older men. The word *presbyteros* bears both meanings, with the context determining the exact meaning.

This same issue over *ho presbyteros* arises in two of John's letters. The second epistle of John begins with the words, "The elder to the chosen lady and her children" The third epistle also begins with the words, "The elder to the beloved Gaius." At the time John wrote these epistles, he was a very old man-probably the oldest living apostle. So he most likely expected his readers to understand *presbyteros* in its primary meaning of age. If this is the case, then John is simply referring to himself as the old man, aged one, or ancient one.

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Paul used the corresponding term (Greek, *presbytes*, meaning old man) in Philemon 9 to strengthen his appeal to Philemon on behalf of Onesimus. In this passage John seems to be doing the same thing. As the "aged one," John was in a unique position; at the end of the first century, no one else equaled his status. No one else could better speak the truth to his friends than John, who had personally walked with the Truth and walked in the truth for many long years (John 14:6).

2. E. K. Simpson, *The Pastoral Epistles* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954), page 77.
3. John Norman Davis Kelly, *The Pastoral Epistles* (1963; reprint ed., London: A.&C. Black Limited, 1972), page 124.
4. Frederick R Bruce, *The Letters of Paul* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), page 307.
5. An exceptional exegetical work has been written in defense of this position by Daniel B. Wallace ("The Semantic Range of the Article-Noun-Kai-Noun Plural Construction in the New Testament," *Grace Theological Journal A* [Spring, 1983]: 59-84.) Wallace articulately argues against the commonly held notion that the two terms "pastor" and "teacher" refer to one group, "pastor-teacher" because of the Granville Sharp rule ramifications. He concludes that in no plural construction made up exclusively of "nouns" are the two terms ever regarded as identical. This does not mean that the two terms are totally distinct, but that the first term "pastor" is a subset of the second, "teacher" since similar formations are well attested in many other adjective and noun constructions.
6. Fenton John Anthony Hort, *The Christian Ecclesia* (1897; reprint ed., London: Macmillan and Co., Limited, 1914), page 197.
7. Jon Zens, "The Major Concepts of Eldership in the New Testament," *Baptist Reformation Review* 7 (Summer, 1978): 30, 31.

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APPENDIX C - ELDERS <4245>, OVERSEERS <1985>, PASTOR - SHEPHERD <1985>-

ELDERS <4245> OVERSEERS -1985- - - PASTOR - SHEPHERD -1985-

ELDERS <4245> NT Usage 67 Times

1. Mt 15:2 Why do thy disciples transgress the tradition of the elders <4245>? for they wash not their hands when they eat bread.
2. Mt 16:21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders <4245> and chief priests and scribes, and be killed, and be raised again the third day.
3. Mt 21:23 And when he was come into the temple, the chief priests and the elders <4245> of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
4. Mt 26:3 Then assembled together the chief priests, and the scribes, and the elders <4245> of the people, unto the palace of the high priest, who was called Caiaphas,
5. Mt 26:47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders <4245> of the people.
6. Mt 26:57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders <4245> were assembled.
7. Mt 26:59 Now the chief priests, and elders <4245>, and all the council, sought false witness against Jesus, to put him to death;
8. Mt 27:1 When the morning was come, all the chief priests and elders <4245> of the people took counsel against Jesus to put him to death:
9. Mt 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders <4245>,
10. Mt 27:12 And when he was accused of the chief priests and elders <4245>, he answered nothing.
11. Mt 27:20 But the chief priests and elders <4245> persuaded the multitude that they should ask Barabbas, and destroy Jesus.
12. Mt 27:41 Likewise also the chief priests mocking him, with the scribes and elders <4245>, said,
13. Mt 28:12 And when they were assembled with the elders <4245>, and had taken counsel, they gave large money unto the soldiers,
14. Mr 7:3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders <4245>. {oft: or, diligently: in the original, with the fist: Theophylact, up to the elbow }
15. Mr 7:5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders <4245>, but eat bread with unwashen hands?

16. Mr 8:31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders <4245>, and of the chief priests, and scribes, and be killed, and after three days rise again.
17. Mr 11:27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders <4245>,
18. Mr 14:43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders <4245>.
19. Mr 14:53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders <4245> and the scribes.
20. Mr 15:1 And straightway in the morning the chief priests held a consultation with the elders <4245> and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.
21. Lu 7:3 And when he heard of Jesus, he sent unto him the elders <4245> of the Jews, beseeching him that he would come and heal his servant.
22. Lu 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders <4245> and chief priests and scribes, and be slain, and be raised the third day.
23. Lu 15:25 Now his elder <4245> son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
24. Lu 20:1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders <4245>,
25. Lu 22:52 Then Jesus said unto the chief priests, and captains of the temple, and the elders <4245>, which were come to him, Be ye come out, as against a thief, with swords and staves?
26. Joh 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest <4245>, even unto the last: and Jesus was left alone, and the woman standing in the midst.
27. Ac 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men <4245> shall dream dreams:
28. Ac 4:5 And it came to pass on the morrow, that their rulers, and elders <4245>, and scribes,
29. Ac 4:8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders <4245> of Israel,
30. Ac 4:23 And being let go, they went to their own company, and reported all that the chief priests and elders <4245> had said unto them.
31. Ac 6:12 And they stirred up the people, and the elders <4245>, and the scribes, and came upon him, and caught him, and brought him to the council,
32. Ac 11:30 Which also they did, and sent it to the elders <4245> by the hands of Barnabas and Saul.

33. Ac 14:23 And when they had ordained them elders <4245> in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
34. Ac 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders <4245> about this question.
35. Ac 15:4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders <4245>, and they declared all things that God had done with them.
36. Ac 15:6 And the apostles and elders <4245> came together for to consider of this matter.
37. Ac 15:22 Then pleased it the apostles and elders <4245>, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
38. Ac 15:23 And they wrote letters by them after this manner; The apostles and elders <4245> and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
39. Ac 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders <4245> which were at Jerusalem.
40. Ac 20:17 And from Miletus he sent to Ephesus, and called the elders <4245> of the church.
41. Ac 21:18 And the day following Paul went in with us unto James; and all the elders <4245> were present.
42. Ac 23:14 And they came to the chief priests and elders <4245>, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.
43. Ac 24:1 And after five days Ananias the high priest descended with the elders <4245>, and with a certain orator named Tertullus, who informed the governor against Paul.
44. Ac 25:15 About whom, when I was at Jerusalem, the chief priests and the elders <4245> of the Jews informed me, desiring to have judgment against him.
45. 1Ti 5:1 Rebuke not an elder <4245>, but intreat him as a father; and the younger men as brethren;
46. 1Ti 5:2 The elder women <4245> as mothers; the younger as sisters, with all purity.
47. 1Ti 5:17 Let the elders <4245> that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
48. 1Ti 5:19 Against an elder <4245> receive not an accusation, but before two or three witnesses. {before: or, under }

49. Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders <4245> in every city, as I had appointed thee: {wanting: or, left undone }
50. Heb 11:2 For by it the elders <4245> obtained a good report.
51. Jas 5:14 Is any sick among you? let him call for the elders <4245> of the church; and let them pray over him, anointing him with oil in the name of the Lord:
52. 1Pe 5:1 The elders <4245> which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
53. 1Pe 5:5 Likewise, ye younger, submit yourselves unto the elder <4245>. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.
54. 2Jo 1:1 The elder <4245> unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
55. 3Jo 1:1 The elder <4245> unto the wellbeloved Gaius, whom I love in the truth. {in ... : or, truly }
56. Re 4:4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders <4245> sitting, clothed in white raiment; and they had on their heads crowns of gold.
57. Re 4:10 The four and twenty elders <4245> fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
58. Re 5:5 And one of the elders <4245> saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
59. Re 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders <4245>, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
60. Re 5:8 And when he had taken the book, the four beasts and four and twenty elders <4245> fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. {odours: or, incense }
61. Re 5:11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders <4245>: and the number of them was ten thousand times ten thousand, and thousands of thousands;
62. Re 5:14 And the four beasts said, Amen. And the four and twenty elders <4245> fell down and worshipped him that liveth for ever and ever.
63. Re 7:11 And all the angels stood round about the throne, and about the elders <4245> and the four beasts, and fell before the throne on their faces, and worshipped God,
64. Re 7:13 And one of the elders <4245> answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

65. Re 11:16 And the four and twenty elders <4245>, which sat before God on their seats, fell upon their faces, and worshipped God,
66. Re 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders <4245>: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
67. Re 19:4 And the four and twenty elders <4245> and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

OVERSEERS -1985- ἐπίσκοπος - 6 Times

1. Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers <1985>, to feed the church of God, which he hath purchased with his own blood.
2. Php 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops <1985> and deacons:
3. 1Ti 3:2 A bishop <1985> then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; {of good ... : or, modest }
4. 2Ti 4:22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. « The second epistle unto Timotheus, ordained the first bishop <1985> of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time. »
5. Tit 1:7 For a bishop <1985> must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
6. Tit 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen. « It was written to Titus, ordained the first bishop <1985> of the church of the Cretians, from Nicopolis of Macedonia. »
7. 1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop <1985> of your souls.

PASTOR - SHEPHERD -1985- ποιμήν poimen - 17 Times in NT

1. Mt 9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd <4166>. {fainted ... : or, were tired and lay down }
2. Mt 25:32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd <4166> divideth his sheep from the goats:
3. Mt 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd <4166>, and the sheep of the flock shall be scattered abroad.
4. Mr 6:34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd <4166>: and he began to teach them many things.
5. Mr 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd <4166>, and the sheep shall be scattered. {offended: or, scandalized, or, shall stumble }
6. Lu 2:8 And there were in the same country shepherds <4166> abiding in the field, keeping watch over their flock by night. {watch: or, the night watches }
7. Lu 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds <4166> said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. {the shepherds: Gr. the men the shepherds }
8. Lu 2:18 And all they that heard it wondered at those things which were told them by the shepherds <4166>.
9. Lu 2:20 And the shepherds <4166> returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
10. Joh 10:2 But he that entereth in by the door is the shepherd <4166> of the sheep.
11. Joh 10:11 I am the good shepherd <4166>: the good shepherd <4166> giveth his life for the sheep.
12. Joh 10:12 But he that is an hireling, and not the shepherd <4166>, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
13. Joh 10:14 I am the good shepherd <4166>, and know my sheep, and am known of mine.
14. Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd <4166>.
15. Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors <4166> and teachers;
16. Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd <4166> of the sheep, through the blood of the everlasting covenant, {covenant: or, testament }
17. 1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd <4166> and Bishop of your souls.

APPENDIX D – BIBLIOLOGY Revelation, Inspiration, Illumination A Pattern Of Evidence

APPENDIX D - BIBLIOLOGY

REVELATION, INSPIRATION, ILLUMINATION A PATTERN OF EVIDENCE

1.0 DEFINITIONS

- 1.1 **Revelation (Special)** : Information obtained from God which could not (under any circumstances) be obtained by any other means (new truth). Matt 13:10-17, 34-35; Gal 1:12, etc.
- 1.2 **Inspiration** : That influence of the Holy Spirit upon the Scripture writers (II Pet 1:21) which made their writings the record of a progressive Devine revelation, sufficient when taken together and interpreted by the same Holy Spirit who inspired them, to lead every honest inquirer to Christ and to salvation and maturity. I Pet 1:23, John 17:17, Rom 10:17, etc.,

Inspiration is usually thought of as being composed of two parts:

1.2.1 Verbal Inspiration

Inspiration extends to the very **words of Scripture**. Matt 5:18, Lk 21:33. As Chafer explains, “. . . in the **original writings**, the Spirit guided in the choice of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are employed, but without the intrusion of error.^a”

1.2.2 Plenary Inspiration :

The accuracy which verbal inspiration assures, is extended to **every portion of the Bible**, so that it is, as a whole and in all its constituent parts, **infallible** and **inerrant** as to truth, and **final** as to Divine authority. Once again Chafer continues: “. . . is meant the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts . . . infallible as to truth and final as to Divine authority. . . . This teaching preserves the **dual authorship** in a perfect balance, ascribing to each that consideration which is accorded it in the Bible.”

1.3 Illumination :

The quickening of regenerate man's understanding so that he may comprehend truth already revealed. (old or new truth made clear) The

^a Lewis Sperry Chafer, SYSTEMATIC THEOLOGY - Volume I - Bibliology, 1976, Dallas Seminary Press, EX!

unregenerate man not only does not welcome (as a guest) the Word of God, but he is not able to understand the spiritual things (words) because they can only be understood by means of the Holy Spirit's leading. I Cor 2:14

2 Pet 1:15-21 is often used as a section on the inspiration of Scripture, however, its primary significance is for the interpretation of Scripture

15 Moreover I will endeavour that ye may be able after my decease to **have these things always in remembrance.**

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a **more sure word of prophecy**; whereunto **ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:** {that we might understand it – interpret it}

20 Knowing this first, that no prophecy of the scripture is {comes or springs^a} of any private {one's own} origination {~~interpretation~~} {ἐπιλύσεως: Ablative of source or origin, Fem., Sing. > ἐπιλυσις † solution, interpretation, here, origination or disclosure^b}.

21 For { γαρ : For - introduces causal clause - which gives the reason or the ground for the assertion contained in the previous context i.e. the reader's interpretation of Scripture^c} the prophecy came not in old time by the will of man: but holy men of God spake {ἐλάλησαν: A.A.I.3Pl > λαλεω I speak - refers to the actual words} [as they were] moved {φερόμενοι: P.P.Ptcpl.N.M.Sing. > φερω I bear, carry; here, carried along} by the Holy Spirit. (2 Peter 1:15-21)

2.0 A PATTERN OF EVIDENCE FOR OLD TESTAMENT INSPIRATION.

Most everyone acquainted with the Old Testament can bring up internal examples which show the O.T. itself bears witness to its own inspiration. Such verses as shown below are representative but are not exhaustive. They do, however, indicate a strong case for the Old Testament inspiration by internal evidence.

And God said, Let there be light: and there was light. (Genesis 1:3)

^a Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.

^b Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.

^c Dana & Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1955, The Macmillan Company, Ex.

10 And Moses said unto the LORD, O my Lord, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:10-12)

And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (Exodus 17:14)

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, [so] I will be with thee. (Joshua 3:7)

And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. (Judges 1:2)

Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. (1 Samuel 10:22)

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? (Job 1:8)

Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (Isaiah 1:2)

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (Isaiah 1:10)

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, (Isaiah 8:11)

Then the word of the LORD came unto me, saying, (Jeremiah 1:4)

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: (Daniel 2:19-20)

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. (Hosea 1:1)

The word of the LORD that came to Joel the son of Pethuel. (Joel 1:1)

The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (Obadiah 1:1)

And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it. (Habakkuk 2:2)

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. 3 Then came the word of the LORD by Haggai the prophet, saying, (Haggai 1:1-3)

1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 2 The LORD hath

been sore displeased with your fathers. 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. (Zechariah 1:1-3)

1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob, (Malachi 1:1-2)

3.0 A PATTERN OF EVIDENCE FOR NEW TESTAMENT INSPIRATION

The inspiration of the New Testament is not, unfortunately, so widely understood.

3.1 The Promise Of Revelation, Including Prophecy.

This has, primarily, to do with authorization to receive Revelation. John 16:12-15

Jo 16:12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but **whatsoever he shall hear, that shall he speak: and he will shew you things to come.**

14 He shall glorify me: for he shall receive of mine, and **shall shew it unto you.**

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and **shall shew it unto you.**

3.2 The Reception Of Revelation

The reception of Revelation is bound up with the person sent. John 13:20.

Jo 13:20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

3.3 The Authorization Of Revelation

The Revelation sent by God and received by men (Apostles) is authorized by God through the words of the Apostles. John 17:20

Jo 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

3.4 A Partial Fulfillment Of John 16:12-13

The Church is now revealed to New Testament saints. Eph 3:2-10 (not previously revealed to O.T. saints; hence a new Dispensation - Economy/Administration of God)

Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, {afore ... : or, a little before })

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:**

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

- 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
- 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:
- 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
- 1 Co 13:8 Love (Grk ἀγάπη: agape) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. {fail: Gr. vanish away }
- 9 For we know in part, and we prophesy in part.
- 10 **But when that which is perfect is come**, *{i.e. the finished Word of God, the Scriptures. This was completed by the Apostle John no later than 96 AD, on the isle of Patmos. NEC}* then that which is in part shall be done away. {done away: Gr. <2673> καταργέω katargeo {F.P.I. shall (be caused to) vanish away } {That is, the tongues, prophecies, i.e. the sign gifts! NEC}
- 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. {thought: or, reasoned } {put away: Gr. vanish away }
- 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. {darkly: Gr. in a riddle }
- 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.
- Note also the mirror illustration of vs. 12, James 1:23, II Cor 3:18 - The Spirituals being discussed are fragmentary and need finishing off.**
- James 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
- 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
- 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. {deed: or, doing }
- 2 Cor 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

In these verses the glass/mirror is the then revealed Scriptures, and by this we are changed as we look more and more deeply. As it says in:

- 2 Tim 3:16 All scripture is God breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- 17 That the man of God may be mature, thoroughly furnished unto every good work.

3.5 The Authoritative Equality Of The O.T. And The Apostle's Writings

Peter sets the O.T. Scriptures on equal footing with the writings of the Apostles.
II Pet 3:2

3.6 The Ultimate Source Of Paul's' Revelations

Paul didn't get his information through (intermediate agency) or from men as their ultimate source, but through the direct agency and by direct Revelation through Jesus Christ. Gal 1:1, 1:12

3.7 The Form Of Pauls' Revelations

Pauls' Revelations came in word form. I Cor 2:9-13

3.8 The Hiatus Of New Revelation

No more Revelation will be given until the Lord's return - or at least the mystery revealed here is the most important. Col 1:24-27 (vs 25 - πληρῶσαι PAInf > πληρω : fill, make full, fill to the full) is used here metaphorically and refers to the revelation of the church as the “capstone” [of a building] of revelation.), Heb 1:2

3.9 Peter Equates Pauls' Writings with the Rest of Scripture

II Pet 3:16

3.10 Paul's Writings Are The Word Of God

Paul called his own words the Word of God. I Thess 2:13

4.0 SOME REVEALED PURPOSES OF THE WORD OF GOD**4.1 Faith a Product**

Faith is a product of the Word of God. Rom 10:17

4.2 The New Birth

We are born again by the Word of God. I Pet 1:23, Rom 10:17

4.3 The Believer's Sanctification

The believer is sanctified by the Word of God. John 17:17, II Tim 3:16-17

Through the ministry of the Trinity 1 Cor 12:4-6.

4.4 The Basis of Judgement of Unbelievers

The judgment of unbelievers will rest on their rejection of the Word of God.
John 12:47-48 (Which Reveals The Sacrificial Death of The LORD Jesus The
Messiah For The SINS of the Whole World 1 Jo 2:2c.)

INDEX OF GREEK WORDS

γάρ

:coord.part. ; for

ἐπιλυσις

:explanation, disclosure; ∅ solution-discharge debt

καταργέω

:vanish away

Λαλεω

:I speak - the sounds or the actual words

πληροω

:fill, make full, fill to the full

Φερω

:I bear, carry

**APPENDIX E - 358 Prophecies Of The LORD 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.

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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
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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) ^a	
	Is 7:14; Mat 1:18-25; Lk 1:26-38, 2:1-7; Jn 1:1-2, 14.	
5. Gen. 5:24	The bodily ascension to heaven illustrated	Mk 16:19, Rev. 12:5
6. Gen. 9:26, 27	The God of Shem will be the Son of Shem	Lk 3:23-36
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. Gen. 49:10	The time of His coming	Lk 2:1-7; Gal 4:4
19. Gen. 49:10	The Seed of Judah	Lk 3:33
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

^a 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^cH.

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 Oc. in 81 ver.	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 & women	Lk 23:34, 35
90.	Psa. 22:18	They parted My garments among them and cast lots upon my vesture. (Underwear in Jo 19:24 <5509> χιτὼν chiton)	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 ילד yeled] born-Humanity	Lk 1:31

180.	Isa. 9:6	A Son [01121 בן 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, שַׁר-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	

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 Iesous; which in Hebrew is: Heb. יְהוֹשֻׁעַ Yehowshuwa' = Joshua or: Jehovah is Salvation.

Behold, God is my salvation.

I will trust /Him/ and not be afraid.

Because Yah, the LORD^a,

is my strength and my song,

He has become my salvation." {#Ex 15:2 Ps 118:14}

ב הִנֵּה אֵל יְשׁוּעָתִי

אֶבְטַח, וְלֹא אֶפְחָד:

כִּי-עָזְרִי וְזִמְרַת יְהוָה,

יְהִי-לִי לִישׁוּעָה.

Note: ישועה = Joshua = Jesus! = LORD. In LXX YeHoVaH and Yah, are translated Kurios, LORD, 6156 times, so that the NT should reciprocate (But they don't) in its translation from Kurios to LORD, when it is a reference to God the Father, God the Son, or God the Holy Spirit.

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

^a Yah is the shortened name of Y^cHoVaH.

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
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.	Jer. 11:21	Conspiracy to kill Jesus	Jo 7:1, Mat 21:28
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 = 'Ιησοῦς = Jesus	Mt 1:1
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

APPENDIX F - The Lamb Of God
By N. Carlson

THE LAMB OF GOD

1. Is 53:7 - A Classic Old Testament Verse For The Lamb Of God.

In Isaiah 53:7, a verse which confounded the Ethiopian Eunuch in Ac 8:32 is given.

Is 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a Ewe { <07353> ራገገ *rachel raw-kale*: *Female Sheep, Ewe: NEC*} before her shearers { *Qal Active Participle with the 3FS suffix, 'her';* ራገገገገ from <01494> ራገገ *gazaz; to shear. NEC*} is dumb^a, so he openeth not his mouth.

1.1 A Digression - The Acts 8:32 Recovery of Is 53:7 With The Enoch From Ethiopia.

As one of our Directors, Dr. Robert “Bob” Cornuke has written in his book, “THE SEARCH FOR THE ARK OF THE COVENANT”; Ethiopia fits nicely into the Biblical plan for the gift of the original Ark of the Covenant as a gift from that people. This Ark is said to be located in a small building in Axum, Ethiopia, see Figure 01. It has also been estimated that there are about 2500 copies of the original ark within Ethiopia. These are used during religious festivals, carried by the Priests of each assembly.

According to tradition, the Ark came to Ethiopia with [Menelik I](#) after he visited his father King [Solomon](#). Only the guardian monk may view the Ark, in accordance with the [Biblical](#) accounts of the dangers of doing so for non-[Kohanim](#). This lack of accessibility, and questions about the account as a whole, has led foreign scholars to express doubt about the veracity of the claim. The guardian monk is appointed for life by his predecessor before the predecessor dies. If the incumbent guardian dies without naming a successor, then the monks of the monastery hold an election to select the new guardian. **The guardian then is confined to the chapel of the Ark of the Covenant for the rest of his life, praying before it and offering incense.**

^a This verse reminds me of one of my sheep raising friends. He told me about shearing ewe sheep vs. Rams. When the Ewe comes to be shorn there is little fidgeting but she stands there until the shearing is over, with no sound. The ram, however, fights and carries on, bleating loudly and often needing physical restraint until the shearing is over.



Figure 01. The Chapel of the Tablet



Figure 02. Map of Ethiopia showing Addis Ababa and Aksum (Axum).

1.2 The Context Of The Ac 8:32 Passage Is:

Ac 8:26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

- 28 Was returning, and **sitting in his chariot** read Esaias the prophet.
- 29 **Then the Spirit said unto Philip, Go near, and join thyself to this chariot.**
- 30 And **Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?**
- 31 **And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.**
- 32 The place of the scripture which he read was this, **He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth:**
- 33 **In His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth.**
- 34 And **the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?**
- 35 **Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.**
- 36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
- 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
- 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

1.3 Now We Look At Acts 8:32 In Detail.

Ac 8:32 The place of the scripture which he read was this, **He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth:**

This is a quote from Is 53:7, but the word for Ewe (sheep) in the Hebrew verse is <07353> רחל *rachel*: **ewe**. This word occurs 4 times in the Old Testament; Ge 31:38, 32:14; So 6:6; Isa 53: Likewise the Qal Active Participle with the 3FS suffix לַיְיָ from <01494> גזז *gazaz*: to shear: **her** shearers.

1.3.1 Now We Look At Acts 8:32 In Keil and Delitzsch.

Keil and Delitzsch^a, without explanation, treat the text as though the neuter personal pronoun (its), and using lamb instead of the Hebrew ewe (sheep). Their translation goes as follows. “*He was ill treated; whilst He suffered willingly, and opened not His mouth, like a sheep that is led to the slaughter-bench, and like a **lamb*** {<07353> רחל *rachel*:

^a Keil and Delitzsch, OLD TESTAMENT COMMENTARIES, AP&A publishers, Grand Rapids, Mich. 49506.

ewe} before **its** { Qal Active Participle with 3FS pronoun suffix; גִּזְזִיָּהּ from <01494>
גזז gazaz: to shear.} *shears, and opened not His mouth.*”

1.3.2 Now We Look At Acts 8:32 In Smith’s Revised Bible Dictionary.

Smith’s Revised Bible Dictionary has:

“The following Hebrew words occur as the names of sheep: צֹנֶה, צֹאֵן, צֹאֹן, or צֹנֶה, a collective noun to denote "a flock of sheep or goats," to which is opposed the noun of unity, שֶׁה, "a sheep" or "a goat," joined to a masc. where "rams" or "he-goats" are signified, and with a fem. when "ewes" or "she-goats" are meant, though even in this case sometimes to a masc. as in: {#Ge 31:10} אֵיל, "a ram;" רֹחֵל, "**a ewe**;" כֶּבֶשׂ or כֶּשֶׁב, "a lamb," or rather "a sheep of a year old or above {to 3 years; NEC}," opposed to טִלְהָ, "a sucking or very young lamb;" כֶּר is another term applied to a lamb as it skips (כָּרַר) in the pastures.”

1.4 There Is No Koine Greek Word For A Female Sheep (Ewe).

There is No Koine Greek word for female (Ewe) sheep; which is why Dr. Luke when composing the Book of acts was forced to use the masculine word for lamb, ἀμνός.

The word used in Koine is <286> ἀμνός, οὐ, ὁ: lamb. This word is used 4 times in the N.T. Jo 1:29, 1:36; Ac 8:32; 1 Pe 1:19.

The term for female sheep (ewe) doesn’t appear in the Koine Greek of the New Testament. In the place of <07353> רַחֵל rachel raw-kale’: Ewe (sheep) from Is 53:7, where this passage is quoted by deacon Phillip on the chariot of the Ethiopian Eunuch. Where he, reading from the Isaiah 53:7 passage, when turned into the Koine by Dr. Luke. Luke uses <286> ἀμνός amnos: lamb Masculine Singular, in Ac 8:32. This doesn’t bring out the full force of the Hebrew rachel, but suffices for the larger picture of “of whom is this speaking”.

1.5 A Septuigint (LXX) Check.

Also please note: it’s quite probable that the Eunuch from Ethiopia was reading from the Septuigint (LXX) which was the Bible for many gentiles in the first century. These phrases in the LXX are:

(LXX) Is 53:7 και αυτος δια το κεκακωσθαι ουκ ανοιγει το στομα ως προβατον επι σφαγην ηχθη και ως αμνος εναντιον του κειροντος αυτον αφωνος ουτως ουκ ανοιγει το στομα αυτου (LXX)

(LXX) Is 53:7 η {T-NSF} δε {CONJ} περιοχη {N-NSF} της {T-GSF} γραφης {N-GSF} ην {R-ASF} ανεγνωσκειν {V-IAI-3S} ην {V-IAI-3S} αυτη {D-NSF} ως {ADV} προβατον {N-NSN} επι {PREP} σφαγην {N-ASF} ηχθη {V-API-3S} και {CONJ} ως {ADV} αμνος {N-NSM} εναντιον {ADV} του {T-GSM} κειροντος {V-PAP-GSM} αυτον {P-ASM} αφωνος {A-NSM} ουτως {ADV} ουκ {PRT-N}

ανοιγει {V-PAI-3S} το {T-ASN} στομα {N-ASN} αυτου {P-GSM} (LXX)

Note the same phrases from the WH text:

(WH) Ac 8:32 η {T-NSF} δε {CONJ} περιοχη {N-NSF} της {T-GSF} γραφης {N-GSF} ην {R-ASF} ανεγινωσκειν {V-IAI-3S} ην {V-IAI-3S} αυτη {D-NSF} ως {ADV} προβατον {N-NSN} επι {PREP} σφαγην {N-ASF} ηχθη {V-API-3S} και {CONJ} ως {ADV} αμνος {N-NSM} εναντιον {ADV} του {T-GSM} κειροντος {V-PAP-GSM} αυτον {P-ASM} αφωνος {A-NSM} ουτως {ADV} ουκ {PRT-N} ανοιγει {V-PAI-3S} το {T-ASN} στομα {N-ASN} αυτου {P-GSM}

1.6 The LXX For Is 53:7 Matches Ac 8:32.

Which is an exact match!!!

So our analysis is complete. The Eunuch was reading from the LXX, not the Hebrew Bible. This would also have been familiar with the Deacon, Philip (whose name means a horse lover), one of the seven Deacons of the Church at Jerusalem, who had 4 daughters; Ac 6:5, 8; 21:8. He was used by God to lead the Ethiopian Eunuch to Christ, thus enabling the spread of the Gospel to Ethiopia.

<286> ἄμνός amnos am-nos' apparently a primary word; **n m**;
 TDNT-1:338,54; {See TDNT 57}
 AV-lamb 4; 4
 1) a lamb

1.7 Some Hebrew Words For Sheep, Goats, Lamb, Ewe.

The other Hebrew words used for sheep, goats, lambs, etc., are shown below.

From the Hebrew, Ewe lamb, Feminine; <03535> כִּבְשָׁה kibsah, occurs 8 times.

<03535> כִּבְשָׁה kibsah kib-saw' כִּבְשָׁה or kabsah kab-saw' from
 03532; **n f**; [BDB-461a] {See TWOT on 950}
 AV-ewe lamb 6, lamb 2; 8
 1) ewe-lamb, lamb

<07716> שֶׁה seh she; (masculine) occurs 46 times in the Old Testament.

<07716> שֶׁה seh seh or שֵׁי sey say probably from 07582 through
 the idea of pushing out to graze; **n m**; [BDB-961b] {See
 TWOT on 2237}
 AV-sheep 18, cattle 10, lamb 16, ewe 1, lamb + 03532 1; 46
 1) one of a flock, lamb, sheep, goat, young sheep, young goat

- 1a) sheep, goat
- 1b) flock (collective)

From the Hebrew feminine noun <07353> רָחֵל rachel raw-kale' , Ewe - sheep; as in Isaiah 53:7. This feminine noun is used 4 times in the Old Testament, including Is 53:7.

<07353> רָחֵל rachel raw-kale' from an unused root meaning to journey; n f; [BDB-932b] {See TWOT on 2145 @@ "2145a" }
 AV-ewe 2, sheep 2; 4
 1) ewe

From the Hebrew verb, to suckle or nurse; <05763> עוּל 'uwl ool; occurs 5 times.

<05763> עוּל 'uwl ool a primitive root; v; [BDB-732a] {See TWOT on 1579 }
 AV-milch 2, young 1, ewes great with young 1, those that are young 1; 5
 1) to give suck, suckle, nurse
 1a) (Qal) giving suck (participle)

1.8 Finally. The Greek Word For Female Sheep Doesn't Appear In Koine Greek.

The term for female sheep (ewe) doesn't appear in the Koine Greek of the New Testament. In the place of <07353> רָחֵל rachel raw-kale': Ewe (sheep) from Is 53:7, where this passage is quoted by Deacon, Phillip, on the chariot of the Ethiopian Eunuch, where he, reading from the Isaiah 53:7 passage, when turned into the Koine by Dr. Luke. Luke using the LXX, uses <286> ἀμνός amnos: lamb Masculine Singular, in Ac 8:32. This doesn't bring out the full force of the Hebrew rachel, but suffices for the larger picture of "who is this speaking of".

Notice that because Acts 8:32 was from the LXX, even if there were such a word, the LXX writers 2nd Century B.C., didn't use it. So we have agreement.

<286> ἀμνός amnos am-nos' apparently a primary word; n m; TDNT-1:338,54; {See TDNT 57 }
 AV-lamb 4; 4
 1) a lamb

1.9 Some Thoughts About Sheep, In General.

As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our blessed Lord, {#Isa 53:7

Ac 8:32 } &c. The relation that exists between Christ, "the chief Shepherd," and his members, is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks (see Thomson, Land and Book, p. 203). W. H

Dr. Thomson's remarks in illustration of these traits of pastoral life in the East are very interesting (Land and Book, i. 303, 304).

The innocence, mildness, submission, and patience of the {Ewe NEC} sheep or lamb, rendered it peculiarly sheep and lamb, rendered it peculiarly suitable for a sacrifice, and an appropriate type of the Lamb of God, # Joh 1:29. A recent traveler in Palestine witnessed the shearing of a sheep in the immediate vicinity of Gethsemane; and the silent, unresisting submission of the poor animal, thrown with its feet bound upon the earth, its sides rudely pressed by the shearer's knees, while every movement threatened to lacerate the flesh, was a touching commentary on the prophet's description of Christ, # Isa 53:7 Ac 8:32-35. {He watched the shearing of a Ewe, not a Ram. In a flock, the shepherds keep many more Ewe's than Rams. NEC}

Is 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, **and as a ewe before her shearers is dumb^a**, so he openeth not his mouth.

1.10 The Lamb Of God In The New Testament.

The New Testamen (N.T.) uses two Words for Lamb. These occur 34 times in the text which follows.

1.10.1 The Lamb of God <286> occurs only 4 times in the N.T. ; Jo 1:29, 36; Ac 8:32; 1 Pe 1:19.

<286> ἀμνός amnos am-nos' apparently a primary word; **n m**;
 TDNT-1:338,54; {See TDNT 57 }
 AV-lamb 4; **4**
 1) a lamb

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.** {taketh away: or, beareth }

Joh 1:36 And looking upon Jesus as he walked, he saith, **Behold the Lamb of God!**

^a This verse reminds me of one of my sheep raising friends. He told me about shearing ewe sheep vs. Rams. When the Ewe comes to be shorn there is little fidgeting but she stands there until the shearing is over, with no sound. The ram, however, fights and carries on, bleating loudly and often needing physical restraint until the shearing is over.

Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter and as a sheep (רַחֵל Rachel: a Ewe) before her shearers is dumb, so he openeth not his mouth. A Simile with a Ewe for its subject.

Ac 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like **a lamb** dumb before his shearer, so opened he not his mouth:

1Pe 1:19 But **with the precious blood of Christ, as of a lamb without blemish and without spot:**

1.10.2 The Lamb of God <721> occurs 30 times in the N.T. as follows:

<721> ἀρνίον ar-nion ar-nee'-on diminutive from 704; **n n**;
 TDNT-1:340,54; {See TDNT 57 }
 AV-Lamb i.e. Christ 28, lamb 2; **30**
 1) a little lamb, a lamb

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. **He saith unto him, Feed my lambs <721>.**

Re 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, **and in the midst of the elders, stood a Lamb <721> as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.** {Please see Rev Re 22:3.}

Re 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb <721>, having every one of them harps, and golden vials full of odours, which are the prayers of saints. {odours: or, incense }

Re 5:12 Saying with a loud voice, Worthy is the Lamb <721> that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Re 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb <721> for ever and ever.

Re 6:1 And I saw when the Lamb <721> opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

Re 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb <721>:

Re 7:9 **After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb <721>, clothed with white robes, and palms in their hands;**^a

Re 7:10 And cried with a loud voice, saying, **Salvation to our God which sitteth upon the throne, and unto the Lamb <721>.**

^a The Church in the glories of Heaven, having been 'Raptured' (Gk ἀρπαγησομεθα {V-2FPI-1P } from <726>. ἀρπάζω harpazo har-pad'-zo; from a derivative of 138; to seize (in various applications): — catch (away, up), pluck, pull, take (by force). 1 Thes 4:17), 2 Th 2:1-3a, and in Rev 1:19, 4:1, μετα {PREP } ταυτα {D-APN } meta tauta!

- Re 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of^a **great tribulation**, and have washed their robes, and made them white in the blood of the Lamb <721>.
- Re 7:17 For **the Lamb <721> which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. See Rev 21:4-7.**^b
- Re 12:11 And they overcame him by the blood of the Lamb <721>, and by the word of their testimony; and they loved not their lives unto the death.
- Re 13:8 And all that dwell upon the **earth shall worship him**, whose names are not written in the book of life of the Lamb <721> slain from the foundation of the world. {*This is a verse about the anti-Christ. NEC*}
- Re 13:11 And I beheld another beast coming up out of the earth; and he had two horns **like a lamb** <721>, and he spake as a dragon. {*This is, also, a verse about the anti-Christ. NEC*}
- Re 14:1 And I looked, and, **lo, a Lamb <721> stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.**
- Re 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb <721> whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God **and to the Lamb <721>**. {redeemed: Gr. bought }
- Re 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, **and in the presence of the Lamb <721>**:
- Re 15:3 And they **sing the song of Moses the servant of God, and the song of the Lamb <721>**, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, **thou KING of saints**. {saints: or, nations, or, ages }
- Re 17:14 **These shall make war with the Lamb <721>, and the Lamb <721> 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.
- Re 19:7 Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb <721> is come, and his wife hath made herself ready.**

^a Not, The Tribulation, of Israel, for that has just started on the earth.

^b Re 21:4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
 5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.
 6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. {all things: or, these things }

- Re 19:9 And he saith unto me, **Write, Blessed are they which are called unto the marriage supper of the Lamb <721>.** And he saith unto me, These are the true sayings of God.
- Re 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb's <721> wife.^a**
- Re 21:14 **And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb <721>.**
- Re 21:22 And I saw no temple therein: for **the LORD God Almighty even the Lamb <721> is {εστιν <1510> (5719) {V-PAI-3S } NEC} the temple of it.**
- Re 21:23 And the city had no need of the sun, neither of the moon, to shine in it: **for the glory of God did lighten it, even the Lamb <721> is the light thereof.**
- 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 <721> book of life.**
- Re 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out **of the throne of God and of the Lamb <721>.**
- Re 22:3 And there shall be no more curse: but **the throne of God and of the Lamb <721> shall be in it;** and his servants shall serve him: Re 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, **stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.**

^a This is the Church, Raptured in Re 4:1.

Re 21:9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Re 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

APPENDIX G - THE LOST ARK OF THE COVENANT

BY

ROBERT CORNUKE AND DAVID HALBROOKE

CHAPTER 13

CHAPTER 13 - ALONG THE RIVERS OF CUSH

By Robert Cornuke and David Halbrook

The body of circumstantial evidence, tradition, even coincidence, whispered that the ark had been taken from Jerusalem by Levite priests sometime during the reign of Manasseh; from there it spent two hundred years in Egypt, in a Hebrew temple on Elephantine Island, before traveling down (up) the Nile and Takazee rivers to Tana Kirkos Island on Ethiopia's Lake Tana. Eight hundred years later, as the country converted to Christianity, King Ezana spirited it off to Axum, where it remains to this day.

My research in Israel, my travels to Elephantine Island, and my observation of ancient, oxidized trumpets, basins, stands, and meat forks—all of which matched biblical specifications—helped me formulate my conclusions. I had seen the ancient stone ledge where Tana Kirkos monks assured me the ark had sat, beneath a Hebrew style tabernacle, for eight hundred years. I had touched peg holes in stone, where I judged the shafts of the tabernacle had been planted. I had run my hand along the rough surface of a stone obelisk believed to have been a Hebrew sacrificial altar. I had probed the tomb of a so-called Levite holy man believed to have been among those who brought the ark into Ethiopia. I had interviewed monks—including the Atang—who each swore to the ark's existence in Axum, and queried a retired priest who said he had more than once gazed upon the holy relic. This fellow still shuddered when he told me it "moved." Finally, I had toured the amazing stone churches of Lalibella. I had seen and heard many things, and I had failed to find a single Ethiopian who offered anything but a full endorsement of his country's proud ark tradition. In the course of many months, I produced my own video on the subject; I continued reading, researching, and following up new leads.

Yet still I felt distant from the true object of my mission.

When Ethiopia yielded little more than what already had been dislodged, I retired to my office in Colorado Springs, ready to let the issue lie dormant. Until something else significant rose to the surface, I told myself I had no plans to return.

THE DOUBTFUL PROFESSOR

Sometime during this period I met a man who would help me begin to answer some of my questions. Ken Durham, at the time an assistant professor of biblical studies at a Christian college in Colorado (*Colorado Christian College – formerly Rockmont*), had heard one of my radio interviews about my earlier Mount Sinai discovery. Like so many others, he marveled at the theory and took the initiative to contact me suggesting we get together to exchange information regarding the exodus. I agreed and took an instant liking to this low-key, well-spoken, committed Christian professor, who, unlike many academics today, believes wholeheartedly in the inerrancy of Scripture.

In months to come our friendship grew. Here and there Ken began volunteering his time, helping BASE with research on specific search and recovery projects. Some months later, as our

relationship evolved, I retained him as a consultant for BASE, handing off some research tasks that allowed me to focus more on search and exploration.

Through all the months, and in all our conversations, I had barely mentioned—in any detail at least—my musings on the ark of the covenant. One day I mentioned to Ken, a verse that I had been brooding over for some time. I had always felt that Isaiah 18 read like an illustrated travelogue of northern Ethiopia (the Biblical Cush):

Isaiah 18:2-3, 7

Woe to the land of whirring wings along the rivers of Cush,
which sends envoys by sea
in papyrus boats over the water. Go, swift messengers,
to a people tall and smooth, skinned, to a people feared far and wide,
an aggressive nation of strange speech,
whose land is divided by rivers. . . .
At that time gifts will be brought to the LORD Almighty
from a people tall and smooth, skinned, from a people feared far and wide,
an aggressive nation of strange speech,
whose land is divided by rivers—

the gifts will be brought to Mount Zion, the place of the Name of the LORD Almighty (Isa. 18:1-2,7).

It was clearly a prophetic verse referring to the ancient land of Cush -though prophetic to *what*, I couldn't say. *Cush* I knew simply as a Hebrew term referring to a nebulous territory that had, in the earliest Greek editions of the Bible, been translated as "Ethiopia." The Greek word *Ethiopia* means "burnt faces," while the Hebrew term *Cush* at one time referred to the entire Nile Valley south of Egypt, including Nubia and Abyssinia.^a Today most scholars agree that Cush most likely applied only **to the northern half of modern Ethiopia**.

For reasons that remained unclear, I had always held the verse, in particular awe. With its rich imagery of papyrus boats and; smooth-skinned natives, it seemed an arresting picture of a land: I'd come to love. The Ethiopia I knew easily qualified as a place of "whirring wings," evoking, for me, the disgusting swarms of flies; and mosquitoes we'd always encountered north of Addis Ababa

Others attribute the verse to giant locust swarms that devoured Ethiopia's fields and farms every decade or so.

Likewise, Cush's "papyrus boats" conjured up the Ethiopian *tankwas*, or papyrus canoes, made by the shoreline natives of Lake Tana. And the native Ethiopians I'd observed were indeed tall and smooth skinned, whose glowing, chestnut-brown complexions recalled both European and Asiatic features. And no one could dispute that the country sat "divided by rivers," criss-crossing the mountainous land in the Horn of Africa. I had observed both the Atbara and Takazze rivers cutting a glistening swath through its hot desert highlands.

^a Cf. Edward Ullendorff, *The Ethiopians: An Introduction to Country and People* (Oxford: University Press, 1973), 5.

Through my years of research and travel, I had come upon a handful of obscure treatises that made vague parallels between Isaiah 18, Ethiopia, and the ark of the covenant. Even without all the connecting pieces, however, it didn't take a master theologian to see that the ancient land of Cush/Ethiopia held a position of status and prominence in the Old Testament.

The most cursory reading of the Bible reveals frequent references to Ethiopia/Cush as a place of whirling wings; mighty rivers; a tall, smooth-skinned people; and an aggressive race with ties to Egypt and India. These references certainly fit the ancient Axumite kingdom, whose wealth, political influence, and culture stretched throughout the Middle East. An even closer examination of Cush in the Old Testament reveals an unmistakable relationship between Ethiopia and the Israelites, God's chosen people. In Numbers 12:1, for instance, we note a relationship dating back at least to the time of Moses. Here Moses' sister and brother, Miriam and Aaron, rebuked God's prophet, speaking against Moses because of the *Ethiopian* [or Cushite] woman whom he had married; for he had married an Ethiopia woman" (NKJV). (Notice God's penalty invoked against Miriam (and Aaron) because of their racial bigotry! What principle can you extract from these verses? Why didn't God so afflict Aaron?)

The verse goes almost unnoticed within the larger context of the exodus, yielding no clues as to whether the controversial marriage occurred before or after Moses' marriage to Zipporah the Midianite, Flavius Josephus, in his *Antiquities of the Jews* book 2, chapter 10), states that the mysterious Ethiopian wife of Moses had been a princess named Tharbis. Though precious little is known of this marriage, Josephus relates that it came about during Moses' early years when he was a commander in Pharaoh's army on a military campaign in Ethiopia. According to Josephus, Tharbis was wed to Moses in order to secure a crucial political alliance between Ethiopia and Egypt. (*so that Moses might spare the capital city.*)

Could this union between Moses the Levite and Tharbis the Ethiopian have resulted in Ethiopian descendants of Moses claiming a right as heirs to the care of the ark? Any offspring from this union would have created a Levitical bloodline in Ethiopia, providing yet one more link between the ark and Ethiopia. It also would have given refugee priests sufficient motivation to migrate with the ark to Ethiopia.

TIES FROM ANTIQUITY

Elsewhere, in Scripture we find additional clues about Ethiopia's role and significance in Biblical prophecy. One can be found in the Book of Amos, when the prophet wrote in the eighth century B.C., "Are not you Israelites the same to me as the Cushites? declares the LORD" (Amos 9:7). Given the vast territory attributed to Ethiopia in that period, one might justifiably ask, "To whom did Amos refer when he mentioned Cush?" We know that during Amos's ministry (783 to 743 B.C.), the only area of northern Africa impacted by the Hebrew faith and an area which lay clearly within the region of Cush/Ethiopia, had been the Falasha homeland in the Vicinity of Lake Taha. It might not be inconceivable, then, that by the eighth century B.C. (if not much earlier), a flow of Hebrews already had traveled southward through Egypt into the highlands of Abyssinia.

These fleeting biblical references point to some kind of an early relationship between Israel and the Abyssinian highlands. They may hint at successive waves of Hebrew migration over an immense span of time, perhaps as early as the tenth century B.C., and continuing until at least the fifth century B.C. Whether any of these emigrants brought with them the ark, it is likely that, on their arrival in the Lake Tana area, the Hebrews (and/or Levites) would have met some of their own kind. These pilgrims naturally would have intermarried with some of the oldest established inhabitants of Ethiopia—such as the great, ancient Agaw tribe of western central Ethiopia—and converted them to the Hebrew faith.

Here again we can make another justifiable hypothesis: Suppose the ark had come into Ethiopia in the aftermath of Manasseh. Chances are it would have arrived to a welcoming party of people influenced by the Israelites who looked like native Ethiopians and spoke a native language. The most likely modern descendants of these people are the now fragmented Qemant and Falashas, the black Jews of Ethiopia, still living in the Abyssinian highlands around Lake Tana. Indeed, Old Testament customs and practices can still be observed there not merely among the Falashas but throughout Ethiopia's Amharic Christian populations.

Even without Isaiah 18 and its whirring wings and papyrus boats, Scripture paints a lively picture of regional, cultural, and religious intercourse between ancient Israel and Ethiopia. How it impacted the search for the ark of the covenant would soon come into clearer focus. Moreover, as I would soon discover, the link between these two cultures had far, reaching prophetic overtones.

... AND THE PLOT THICKENS!!!

APPENDIX H - The Toliath Worm - Scarlet

The Toliath Worm - Scarlet

<08438> תולעת towla‘ to-law’ and (fem) תולעתה towle‘ah to-lay-aw’ or תולעתה towla‘ath to-lah’- ath or תולעתה tola‘ath to-lah’- ath

from 03216; n m/f; [BDB-1068b, BDB-1069a] {See TWOT on 2516 @@ "2516b" }

AV-scarlet 34, worm 8, crimson 1; 43

1) worm, scarlet stuff, crimson

1a) worm-the female ‘coccus ilicis’

1b) scarlet stuff, crimson, scarlet

1b1) the dye made from the dried body of the female of the worm "coccus ilicis"

2) worm, maggot

2a) worm, grub

2b) the worm "coccus ilicis"

When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.

What a picture this gives of Christ, dying on the tree, shedding his precious blood that he might "bring many sons unto glory" (#Heb 2:10)! He died for us, that we might live through him! #Ps 22:6 describes such a worm and gives us this picture of Christ. (cf. #Isa 1:18)

(from page 73, "Biblical Basis for Modern Science," 1985, Baker Book House, by Henry Morris)

1. Ex 16:20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms <08438>, and stank: and Moses was wroth with them.
2. Ex 25:4 And blue, and purple, and scarlet <08438>, and fine linen, and goats' hair, {fine ... : or, silk }
3. Ex 26:1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet <08438>: with cherubims of cunning work shalt thou make them. {of cunning ... : Heb. the work of a cunning workman, or, embroiderer }
4. Ex 26:31 And thou shalt make a vail of blue, and purple, and scarlet <08438>, and fine twined linen of cunning work: with cherubims shall it be made:

5. Ex 26:36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet <08438>, and fine twined linen, wrought with needlework.
6. Ex 27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet <08438>, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.
7. Ex 28:5 And they shall take gold, and blue, and purple, and scarlet <08438>, and fine linen.
8. Ex 28:6 And they shall make the ephod of gold, of blue, and of purple, of scarlet <08438>, and fine twined linen, with cunning work.
9. Ex 28:8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet <08438>, and fine twined linen. {curious: or, embroidered }
10. Ex 28:15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet <08438>, and of fine twined linen, shalt thou make it.
11. Ex 28:33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet <08438>, round about the hem thereof; and bells of gold between them round about: {hem: or, skirts }
12. Ex 35:6 And blue, and purple, and scarlet <08438>, and fine linen, and goats' hair,
13. Ex 35:23 And every man, with whom was found blue, and purple, and scarlet <08438>, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.
14. Ex 35:25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet <08438>, and of fine linen.
15. Ex 35:35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet <08438>, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.
16. Ex 36:8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet <08438>: with cherubims of cunning work made he them.
17. Ex 36:35 And he made a vail of blue, and purple, and scarlet <08438>, and fine twined linen: with cherubims made he it of cunning work.
18. Ex 36:37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet <08438>, and fine twined linen, of needlework; {of needlework: Heb. the work of a needleworker or, embroiderer }
19. Ex 38:18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet <08438>, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

20. Ex 38:23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet <08438>, and fine linen.
21. Ex 39:1 And of the blue, and purple, and scarlet <08438>, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.
22. Ex 39:2 And he made the ephod of gold, blue, and purple, and scarlet <08438>, and fine twined linen.
23. Ex 39:3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet <08438>, and in the fine linen, with cunning work.
24. Ex 39:5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet <08438>, and fine twined linen; as the LORD commanded Moses.
25. Ex 39:8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet <08438>, and fine twined linen.
26. Ex 39:24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet <08438>, and twined linen.
27. Ex 39:29 And a girdle of fine twined linen, and blue, and purple, and scarlet <08438>, of needlework; as the LORD commanded Moses.
28. **Le 14:4 Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet <08438>, and hyssop: {birds: or, sparrows }**
29. **Le 14:6 As for the living bird, he shall take it, and the cedar wood, and the scarlet <08438>, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:**
30. **Le 14:49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet <08438>, and hyssop:**
31. **Le 14:51 And he shall take the cedar wood, and the hyssop, and the scarlet <08438>, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:**
32. **Le 14:52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet <08438>:**
33. **Nu 4:8 And they shall spread upon them a cloth of scarlet <08438>, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.**
34. **Nu 19:6 And the priest shall take cedar wood, and hyssop, and scarlet <08438>, and cast it into the midst of the burning of the heifer.**
35. De 28:39 Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms <08438> shall eat them.
36. Job 25:6 How much less man, that is a worm? **and the Son of man, which is a worm <08438>?**

37. Ps 22:6 **But I am a worm <08438>, and no man; a reproach of men, and despised of the people.**
38. Isa 1:18 **Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson <08438>, they shall be as wool.**
39. Isa 14:11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm <07415> רממה rimmah: maggot, worm (as cause and sign of decay) is spread under thee, **and the worms <08438> cover thee.**
40. Isa 41:14 Fear not, thou worm <08438> Jacob, and ye men of Israel; **I will help thee, saith the LORD, and Thy redeemer, the Holy One of Israel.**
{men: or, few men }
41. Isa 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm <08438> shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.
42. La 4:5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet <08438> embrace dunghills.
43. Jon 4:7 But God prepared a worm <08438> when the morning rose the next day, and it smote the gourd that it withered.

APPENDIX I - What About Christ's Second Coming(s)?

By

N. E. Carlson

**With articles by Dr. Earl D. Radmacher, Dr. Stanley A Ellisen
and Deborah Dombrowski**

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What About Christ's Second Coming(s)?

The time sequence for Christ's Second Coming(s) is/are according to the Bible as:

(1) a signless event – The Rapture of the Church (catching away)

1 Th 4:13-18, 5:4-11 2 Th 2:1, Rev 4:1

1 Th 4:13-18

- 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 others which have no hope.**
- 14** For if we believe that Jesus died and rose again, even so them also which 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.
- 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 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.

1 Th 5:4-11

- 1 Th 5:4** But ye, brethren, are not in darkness, that that day should overtake you as a thief.
- 5** Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
- 6 ¶** **Therefore let us not sleep, as *do* others; but let us watch and be sober.**
- 7** For they that sleep sleep in the night; and they that be drunken are drunken in the night.
- 8** But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
- 9** **For God hath not appointed us to wrath, but to obtain salvation (final salvation - our new bodies, etc.) by our Lord Jesus Christ,**
- 10** Who died for us, that, **whether we wake or sleep, we should live together with Him.**
- 11 ¶** **Wherefore comfort yourselves together, and edify one another, even as also ye do.**
{comfort: or, exhort}

2 Th 2:01

- 2 Th 2: 1 ¶** Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our **gathering together unto Him,**
- 2** That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- 3 ¶** Let no man deceive you by any means: for *that day shall not come*, except there come a **falling away first**, and that man of sin be revealed, the son of perdition;
- This verse is perhaps the most mistranslated text in the Bible. The words "a falling away", translates the Greek words h aposthsia translated "a falling away" IAW Liddel & Scott suggests "departure". This term also is articular and so should be translated "the departure". We ask departure from what? Context is clear. "Our gathering together*

*up unto Him", should be our answer. Aposthsia, appostasia includes in its other N.T. uses contains what the departure is from or to. Appostasia, here, except for the article has no such destination. It refers to "The departure" referred to in context. The nearest and best solution to this language problem is "the coming of our Lord Jesus Christ, and by our **gathering together unto Him,**" – the Rapture of His Church! So then, after the rapture, comes the revelation of the man of sin.*

- 2 Th 2:3b** and that man of sin be revealed, the son of perdition;
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
- 5 Remember ye not, that, when I was yet with you, I told you these things?
- 6 And now ye know what withholdeth that he might be revealed in his time.
- 7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
- 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
- 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- 11 And for this cause God shall send them strong delusion, that they should believe a lie:
- 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
- 13 ¶ But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
- 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.
- 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.
- 16 ¶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,
- 17 **Comfort your hearts, and stablish you in every good word and work.**
- 2 Th 3:1 ¶ Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:
- 2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.
- 3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.
- 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.
- 5 And the Lord direct your hearts into the love of God, **and into the patient waiting for Christ.**

Note the Outline of the Book of Revelation in Rev 1:19

- I. Rev 1:19 Write the things which **thou hast seen**, Rev 1:1-18.
2. and the things **which are**, Rev 2:20-4:1. i.e., The Church
3. and the things **which shall be after these things (μετα ταυτα)**; i.e., Israel back in the land.

Rev 1: 19 γραψον {V-AAM-2S } ουν {CONJ } α {R-APN } ειδες {V-2AAI-2S } και
 {CONJ } α {R-NPN } εισιν {V-PAI-3P } και {CONJ } α {R-NPN } μελλει {V-
 PAI-3S } γινεσθαι {V-PNN } μετα {PREP } ταυτα {D-APN }

Rev 4:1

Rev 4:1 ¶ After these things (μετα ταυτα) I looked, and, behold, a door *was* opened in
 heaven: and the first voice which I heard *was* as it were of **a trumpet talking with me;**
 which said, **Come up hither,** and I will shew thee things which must be **after these**
things (μετα ταυτα).

Rev 4:1 μετα <3326> {PREP } ταυτα <3778> {D-APN } ειδον <3708> (5627) {V-2AAI-
 1S } και <2532> {CONJ } ιδου <3708> (5640) {V-2AMM-2S } θυρα <2374> {N-NSF }
 ανεωγμενη <455> (5772) {V-RPP-NSF } εν <1722> {PREP } τω <3588> {T-DSM } ουρανω
 <3772> {N-DSM } και <2532> {CONJ } η <3588> {T-NSF } φωνη <5456> {N-NSF } η
 <3588> {T-NSF } πρωτη <4413> {A-NSF-S } ην <3739> {R-ASF } ηκουσα <191> (5656)
 {V-AAI-1S } ως <5613> {ADV } σαλπγγος <4536> {N-GSF } λαλουσης <2980> (5723)
{V-PAP-GSF } μετ <3326> {PREP } εμου <1473> {P-1GS } λεγων <3004> (5723) {V-PAP-
 NSM } αναβα <305> (5628) {V-2AAM-2S } ωδε <5602> {ADV } και <2532> {CONJ }
 δειξω <1166> (5692) {V-FAI-1S } σοι <4771> {P-2DS } α <3739> {R-APN } δει <1163>
 (5719) {V-PAI-3S } γενεσθαι <1096> (5635) {V-2ADN } μετα <3326> {PREP } ταυτα
<3778> {D-APN }

(2)The Catching Away (Of Believers)-And The Biblical Use Of ἀρπάζω harpazo, In The NT

By N.E. Carlson

726 ἀρπάζω harpazo

AV-catch up 4, take by force 3, catch away 2, pluck 2, catch 1, pull 1;

13

1) to seize, carry off by force

2) to seize on, claim for one's self eagerly

3) to snatch out or away

Mt 11:12 And <1161> from <575> the days <2250> of John <2491> the Baptist <910> until <2193> now <737> the kingdom <932> of heaven <3772> suffereth violence <971> (5743), and <2532> the violent <973> **take <726> <0>** it <846> **by force <726> (5719)**. {suffereth...: or, is gotten by force, and they that thrust men}

Mt 13:19 When any <3956> one heareth <191> (5723) the word <3056> of the kingdom <932>, and <2532> understandeth <4920> (5723) it not <3361>, then cometh <2064> (5736) the wicked <4190> one, and <2532> **catcheth away <726> (5719)** that which <3588> was sown <4687> (5772) in <1722> his <846> heart <2588>. This <3778> is <2076> (5748) he which received seed <4687> (5651) by <3844> the way side <3598>.

Joh 6:15 When Jesus <2424> therefore <3767> perceived <1097> (5631) that <3754> they would <3195> (5719) come <2064> (5738) and <2532> **take <726> <0>** him <846> **by force <726> (5721)**, to <2443> make <4160> (5661) him <846> a king <935>, he departed <402> (5656) again <3825> into <1519> a mountain <3735> himself <846> alone <3441>.

Joh 10:12 But <1161> he that is <5607> (5752) an hireling <3411>, and <2532> not <3756> the shepherd <4166>, whose <3739> own <2398> the sheep <4263> are <1526> (5748) not <3756>, seeth <2334> (5719) the wolf <3074> coming <2064> (5740), and <2532> leaveth <863> (5719) the sheep <4263>, and <2532> fleeth <5343> (5719): and <2532> the wolf <3074> **catcheth <726> (5719)** them <846>, and <2532> scattereth <4650> (5719) the sheep <4263>.

Joh 10:28 And I <2504> give <1325> (5719) unto them <846> eternal <166> life <2222>; and <2532> they shall <622> <0> never <3364> <1519> <165> perish <622> (5643), neither <2532> <3756> **shall <726> <0>** any <5100> man **pluck <726> (5692)** them <846> out of <1537> my <3450> hand <5495>.

Joh 10:29 My <3450> Father <3962>, which <3739> gave <1325> (5758) them me <3427>, is <2076> (5748) greater than <3187> all <3956>; and <2532> no <3762> man is able <1410> (5736) **to pluck <726> (5721)** them out of <1537> my <3450> Father's <3962> hand <5495>.

Ac 8:39 And <1161> when <3753> they were come up <305> (5627) out of <1537> the water <5204>, the Spirit <4151> of the Lord <2962> **caught away <726> (5656)** Philip <5376>, <2532> that the eunuch <2135> saw <1492> (5627) <3756> him <846> no more <3765>: and <1063> he went <4198> (5711) on his <846> way <3598> rejoicing <5463> (5723).

Ac 23:10 And <1161> when there arose <1096> (5637) a great <4183> dissension <4714>, the chief captain <5506>, fearing <2125> (5685) lest <3361> Paul <3972> should have been pulled in pieces <1288> (5686) of <5259> them

<846>, commanded <2753> (5656) the soldiers <4753> to go down <2597> (5631), and to take <726> <0> him <846> **by force <726> (5658)** from <1537> among <3319> them <846>, and <5037> to bring <71> (5721) him into <1519> the castle <3925>.

2Co 12:2 I knew <1492> (5758) a man <444> in <1722> Christ <5547> above <4253> <0> fourteen <1180> years <2094> ago <4253>, (whether <1535> in <1722> the body <4983>, I cannot <3756> tell <1492> (5758); or whether <1535> out <1622> of the body <4983>, I cannot <3756> tell <1492> (5758): God <2316> knoweth <1492> (5758);) such an one <5108> **caught up <726> (5651)** to <2193> the third <5154> heaven <3772>.

2Co 12:4 How that <3754> **he was caught up <726> (5648)** into <1519> paradise <3857>, and <2532> heard <191> (5656) unspeakable <731> words <4487>, which <3739> it is <1832> <0> not <3756> lawful <1832> (5752) for a man <444> to utter <2980> (5658). {lawful: or, possible}

1Th 4:17 Then <1899> we <2249> which <3588> are alive <2198> (5723) and remain <4035> (5742) **shall be caught up <726> (5691)** together <260> with <4862> them <846> in <1722> the clouds <3507>, to <1519> meet <529> the Lord <2962> in <1519> the air <109>: and <2532> so <3779> shall we <2071> <0> ever <3842> be <2071> (5704) with <4862> the Lord <2962>.

Jude 1:23 And <1161> others <3739> save <4982> (5720) with <1722> fear <5401>, **pulling <726> (5723)** them out of <1537> the fire <4442>; hating <3404> (5723) even <2532> the garment <5509> spotted <4695> (5772) by <575> the flesh <4561>.

Re 12:5 And <2532> she (**Israel - by metonymy see Rev 12:3-4 for context - Mid-trib.**) brought forth <5088> (5627) a man <730> child <5207> {**Jesus the Messiah**}, who <3739> was <3195> (5719) to rule <4165> (5721) all <3956> nations <1484> with <1722> a rod <4464> of iron <4603>: **and <2532> her <846> child <5043> was caught up <726> (5681 = {Aorist Passive Indicative 3S}) unto <4314> God <2316>, and <2532> to his <846> throne <2362>**. Note: this very Idea, the Woman (Israel giving birth to Israel) occurs in Isa 66:7ff. Most commentators place the church in that Isa. passage, however: The church is Not Israel and Israel is Not the church^a. This is true ONLY for practitioners of that despicable habit of allegorism! To quote Sir Robert Anderson in his book, *The Coming Prince*, PG 158 fn; “No one of Daniel’s visions, indeed, has a wider scope. Isaiah, Jeremiah, and Ezekiel treat of Israel (or the ten tribes); but Daniel deals only with Judah” ” A reading of Rev 12:1 is: “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}*”. The crown with twelve stars is clearly representative of Israel. Verse 6 then substantiates this when it says: “6 *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.*” This is the time period of The Great Tribulation, The last half of Daniels 7 Weeks (years).

^a Paul Lee Tan, *The Interpretation of Prophecy*, stated “It is one thing to say that Israel typifies the Church, as premillennialists rightly do; it is quite another thing to say that Israel is the Church as amillennialists wrongly teach.”

(3) The day of Jacobs Trouble – The Tribulation Period

Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he (The Jewish believer's) shall be saved out of it.,

- Ez 38:** 1 ¶ And the word of the LORD came unto me, saying,
 2 Son of man, set thy face, 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:
 4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even a great company with* bucklers and shields, all of them handling swords:
 5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: *{Libya: or, Phut}*
 6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and many people with thee.*
 7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.
 8 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.
 9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.
 10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought: *{think...: or, conceive a mischievous purpose}*
 11 And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, *{safely: or, confidently}*
 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. *{To take...: Heb. To spoil the spoil, and to prey the prey} {midst: Heb. navel}*
 13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?
 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*?
 15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:
 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.
 17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them? *{by: Heb. by the hand of}*
 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.
 19 For in my jealousy *and* in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;
 20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the

- earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. *{steep...: or, towers, or, stairs}*
- 21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.
- 22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.
- 23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.
- Ez 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:**
- 2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: *{leave...: or, strike thee with six plagues: or, draw thee back with an hook of six teeth}* *{the north...: Heb. the sides of the north}*
- 3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.
- 4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort, and *to* the beasts of the field to be devoured. *{sort: Heb. wing}* *{to be...: Heb. to devour}*
- 5 Thou shalt fall upon the open field: for I have spoken *it*, saith the Lord GOD. *{the open...: Heb. the face of the field}*
- 6 And **I will send a fire on Magog**, and among them that dwell carelessly in the isles: and they shall know that I *am* the LORD. *{carelessly: or, confidently}*
- 7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.
- 8 ¶ Behold, it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.
- 9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years: *{handstaves: or, javelins}* *{burn them...: or, make a fire of them}*
- 10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.
- 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}*
- 12 And **seven months shall the house of Israel be burying of them**, that they may cleanse the land.
- 13 Yea, all the people of the land shall bury *them*; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.
- 14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search. *{men...: Heb. men of continuance}*
- 15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog. *{set up: Heb. build}*
- 16 And also the name of the city shall be **Hamonah**. Thus shall they cleanse the land. *{Hamonah: that is, The multitude}*
- 17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of

- Israel, that ye may eat flesh, and drink blood. {unto...: Heb. to the fowl of every wing} {my sacrifice: or, my slaughter}
- 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. {goats: Heb. great goats}
- 19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.
- 20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.
- 21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.
- 22 **So the house of Israel shall know that I am the LORD their God from that day and forward.**
- 23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.
- 24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.
- 25 Therefore thus saith the Lord GOD; **Now will I bring again the captivity of Jacob,** and have mercy upon the whole house of Israel, and will be jealous for my holy name;
- 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.
- 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;
- 28 Then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. {which...: Heb. by my causing of them, etc}
- 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

The Tribulation according to 2 Th 2:3b-17 – 3:

- 2 Th 2:3b** and that man of sin be revealed, the son of perdition;
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
- 5 Remember ye not, that, when I was yet with you, I told you these things?
- 6 And now ye know what withholdeth that he might be revealed in his time.
- 7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
- 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
- 9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
- 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
- 11 And for this cause God shall send them strong delusion, that they should believe a lie:
- 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.
- 13 ¶ But **we** are bound to give thanks alway to God **for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:**
- 14 Whereunto he called **you** by **our gospel**, to the obtaining of the glory of our Lord Jesus Christ.

- 15 **Therefore, brethren**, stand fast, and hold the traditions which **ye** have been taught, **whether by word, or our epistle**.
- 16 ¶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved **us**, and hath given *us* everlasting consolation and good hope through grace,
- 17 **Comfort your hearts, and stablish you in every good word and work**.
- 2 Th 3:1¶ Finally, brethren, **pray for us**, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you:
- 2 And that **we** may be delivered from unreasonable and wicked men: for all *men* have not faith.
- 3 But the Lord is faithful, who shall stablish **you**, and keep *you* from evil. (tou {T-GSM} ponhrou {A-GSM}: "*the evil one*")
- 4 And we have confidence in the Lord touching **you**, that **ye** both do and will do the things which **we** command **you**.
- 5 And the Lord direct **your** hearts into the love of God, **and into the patient waiting for Christ**.

Re 4:2 – 19:21 This long passage instructs believers living during the Tribulation

It (This long passage) will not be included here, but several slides should illustrate in general these and the rest of the Revelation Of Jesus Christ. For Rev 17 please refer to Vol IV, Table 04.02.01.

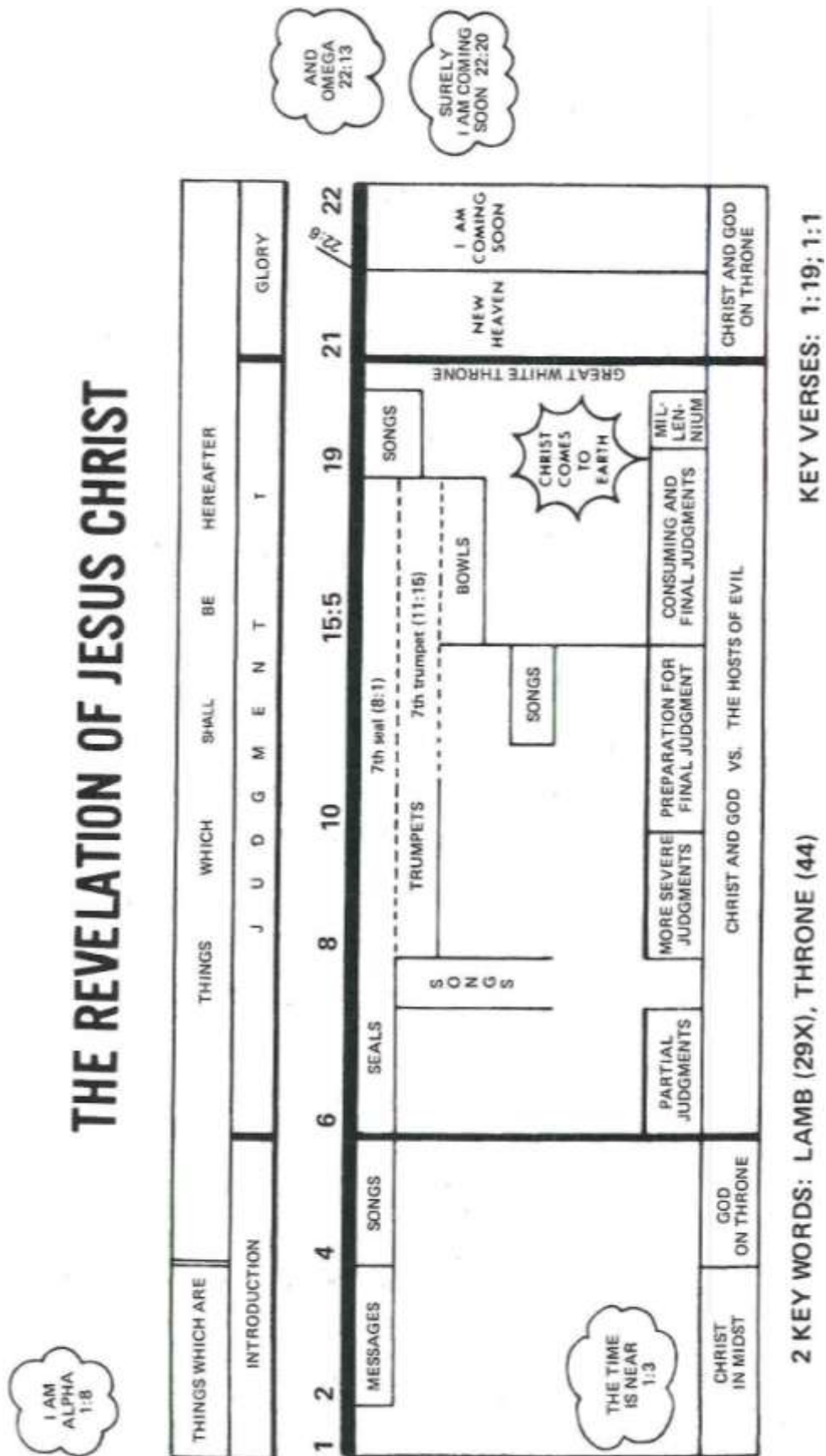


Figure 01 Pictorial Synopsis of the Book Of The Revelation Of Jesus The Messiah.

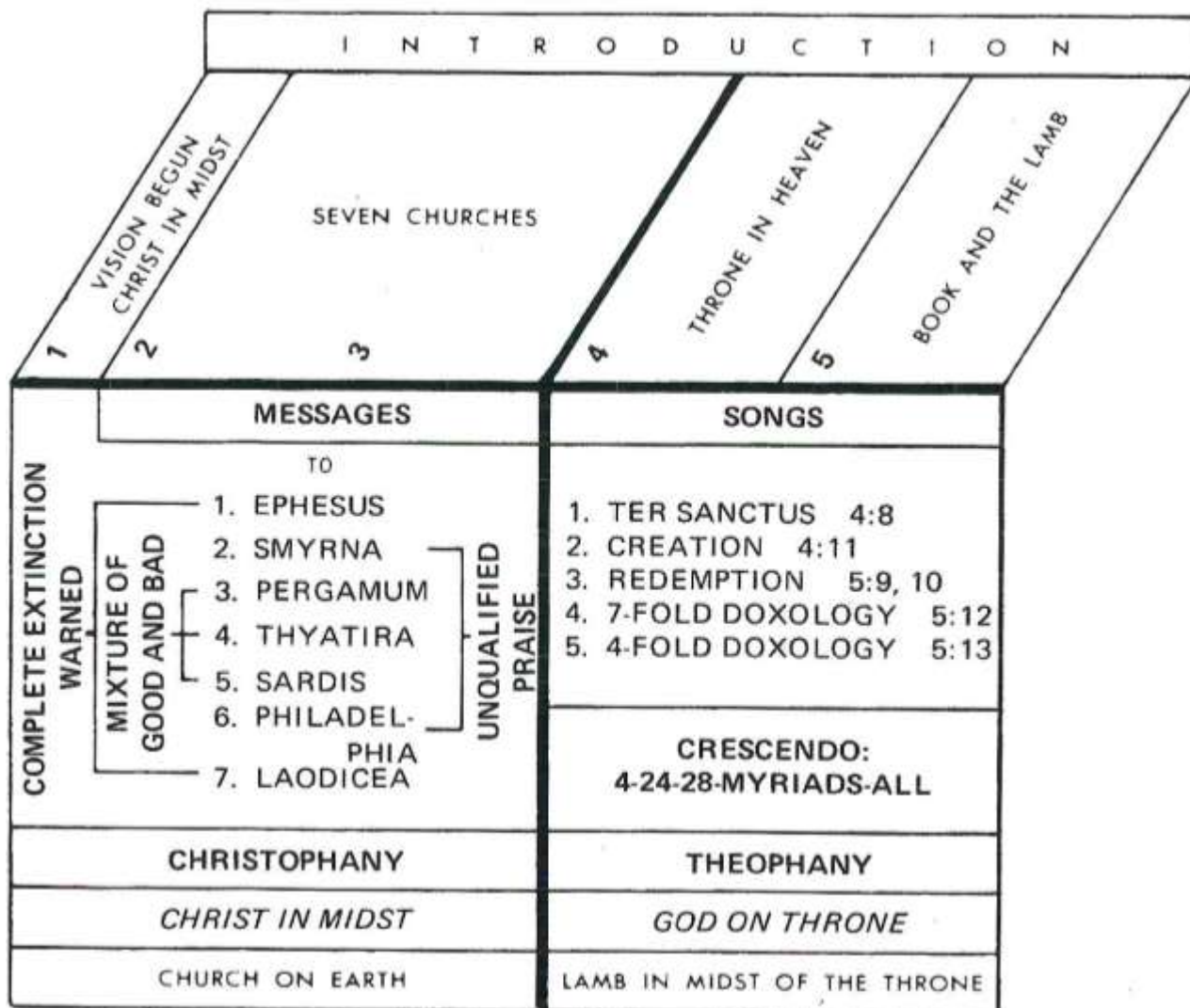


Figure 02. Rev 1-5 - Introduction - 7 Letters and Songs.

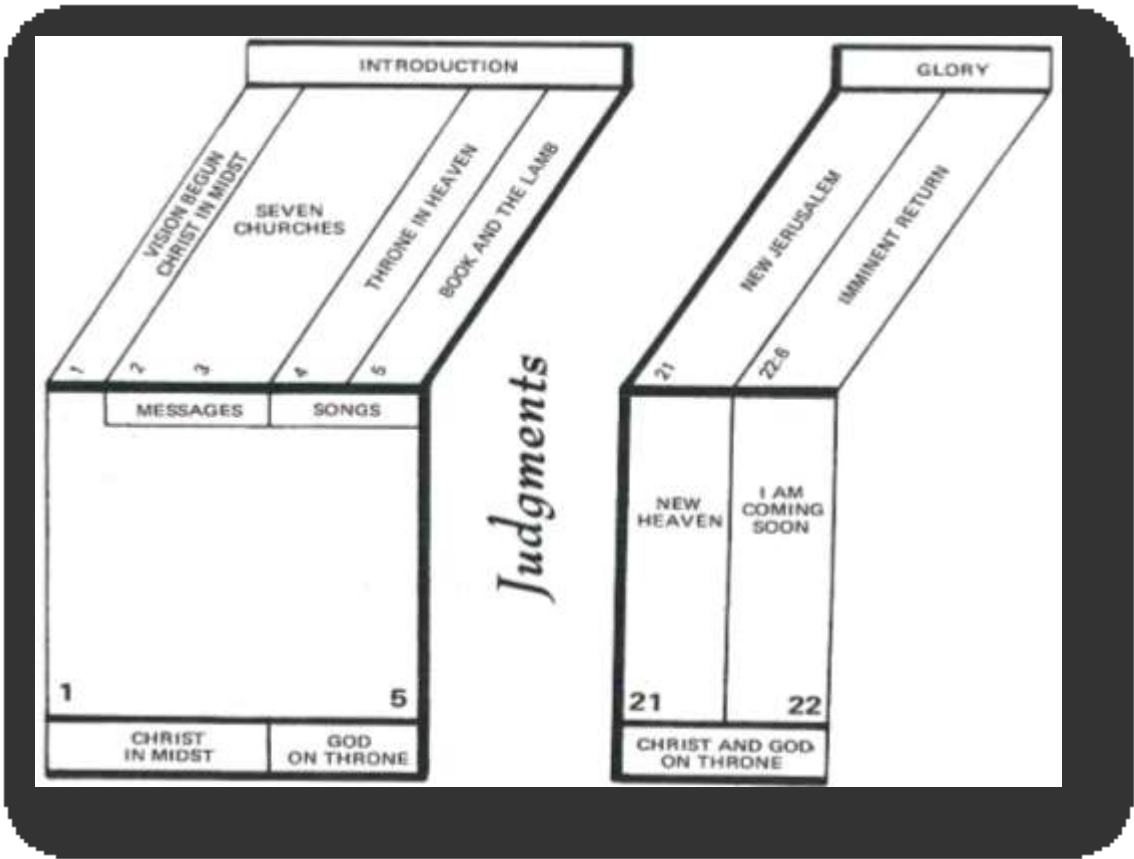


Figure 03. Rev 1-5 And 21-22 - Introduction And The GLORY.

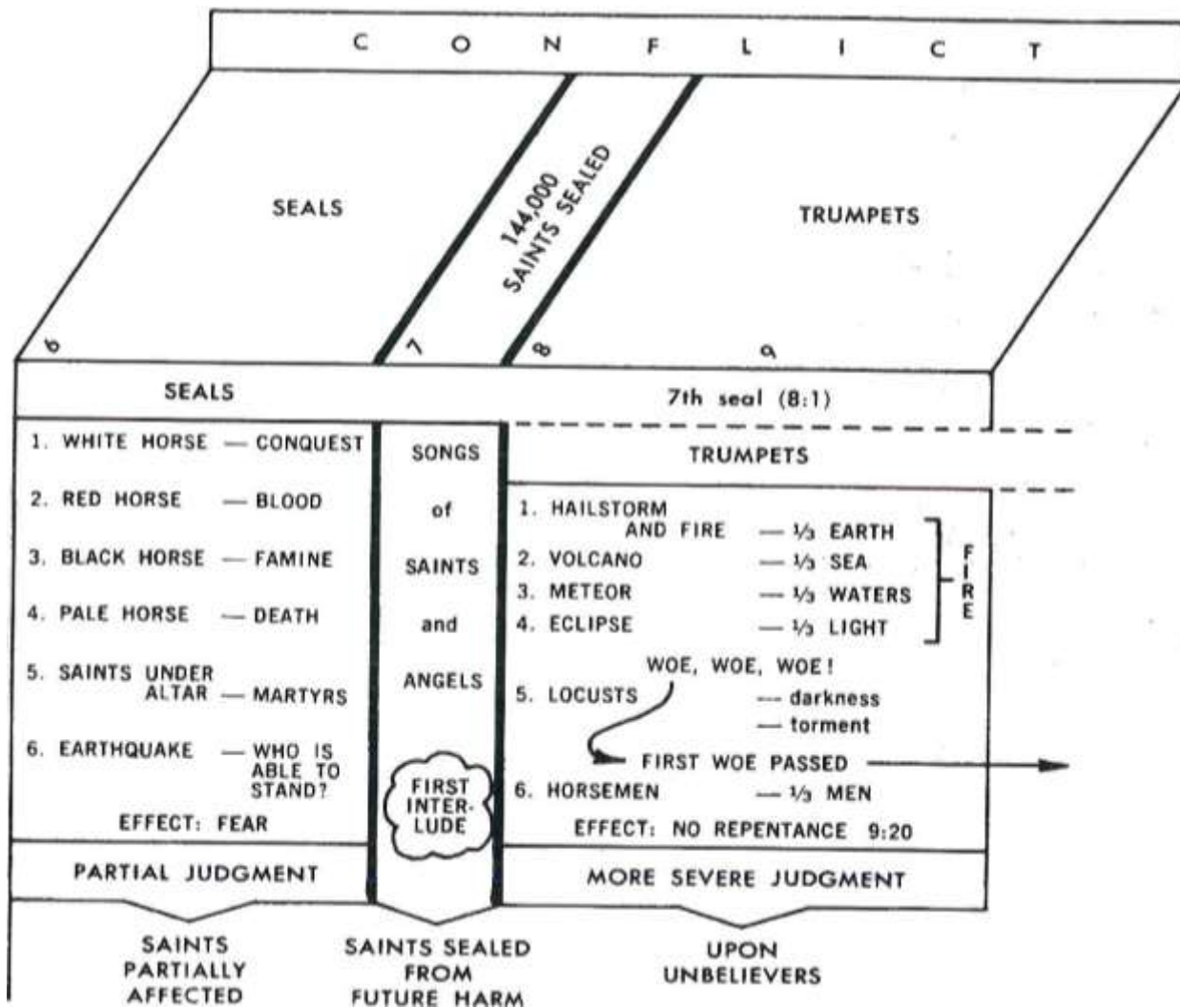


Figure 04. Rev 6-9 The Seals And The Judgments.

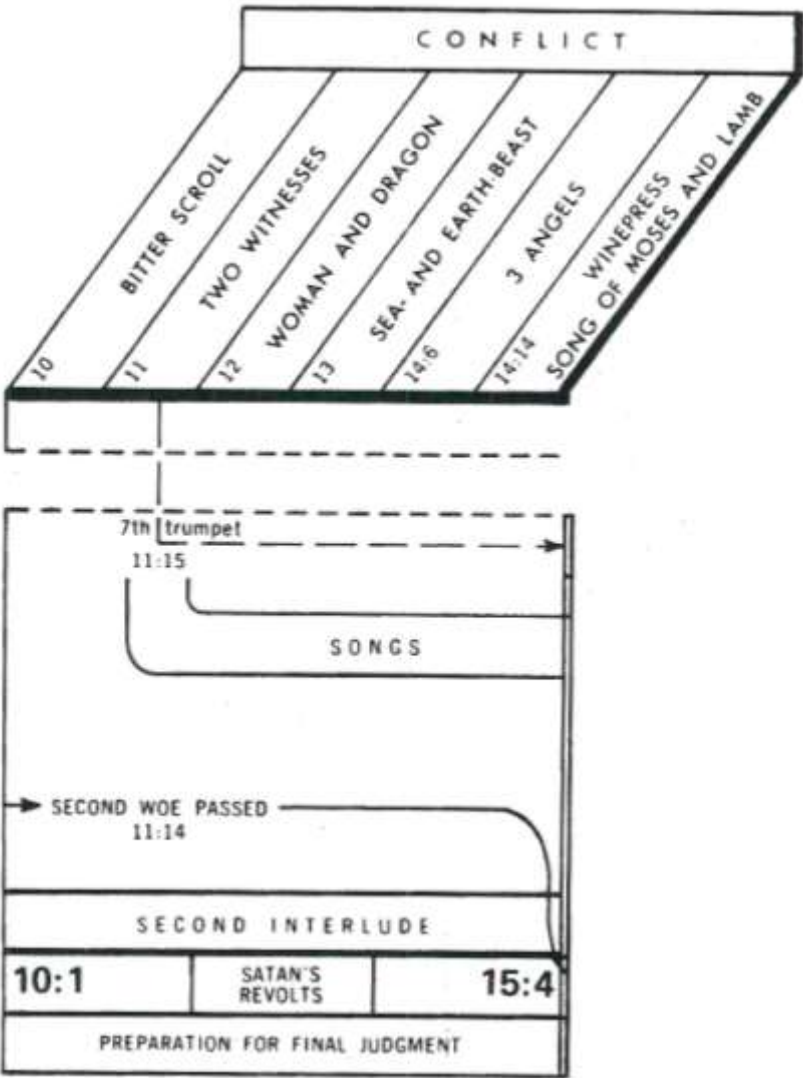


Figure 05. Rev 10:1-15:4 - The Conflicts - The Preparation For Final Judgment.

As previously indicated in Vol. IV, to fully explain Rev 17, a Table 04.02.01 is given. In that Table the indication is given that the 7th and 8th kingdoms are Islamic and the 200,000,000 soldiers gathered at the Euphrates River are from Islamic nations. Today Islam followers are great in number and have grown in the East to almost 2 Billion people. From this group, 200 Million soldiers are quite possible. Those left after the 1/3 of the men (M,W, and children), were killed, according to Rev 9:20-21, REPENTED NOT!

Looking at our text:

Re 9:14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for **to slay the third part of men.** {for an hour: or, at an hour }

16 And **the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.** {200,000,000. NEC}

17 And thus I saw the horses in the vision, and them that sat on them, having **breastplates of fire**, and of jacinth, and brimstone: and **the heads of the horses were as the heads of lions;** and **out of their mouths issued fire and smoke and brimstone.**

18 **By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.**

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And **the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:**

21 Neither repented they of their murders, nor of their ~~sorceries~~ ^{<5331>} φαρμακεία pharmakeia: **DRUGS.** NEC], nor of their fornication, nor of their thefts.

Now we go to the preparation of the Kings from the East, with their Islamic Hordes.

Re 16:12 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.

Barnes Notes again:

Verse 12. And the sixth angel poured out his vial upon the great river Euphrates. On the situation of that river, and the symbolical meaning of this language, see Barnes on "Re 9:14-21". The reference there was supposed to be to the Turkish power, **and the analogy of interpretation would seem to require that it should be so understood here.** There is every reason, therefore, to suppose that this passage has reference to something in the future history of the Turkish dominions, and to some bearing of the events which are to occur in that history on the ultimate downfall of the Antichristian power referred to by the "beast."

Finally, we come to the final passage which identifies 'The Scarlet Harlot and her Kingdoms in a plain plus figurative literal interpretation of Rev 17.

1. Notice her identification in verse 6, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH'. Babylon is not Rome or anything else but Babylon.
2. Notice also in verse 6 that she is drunk on the blood of Saints even the Martyrs of Jesus. Islam's Jihad has been working since Muhammad warred in Arabia in the 7th century, A.D. Please refer to Table 04.02.01. Remember the Islamic Slogan:

THE WAY TO JANNAH (Paradise) IS JIHAD!!!

3. Now we come to an important piece of our puzzle, in verse 9 and which is answered in verse 15. The mountains <3735> ὄρος oros: Mountain, Hill; are actually kingdoms of Peoples, Nations and tongues. Incidentally, The number of followers of Islam has been estimated at or exceeding 1.6 Billion adherents. Of this total, it is estimated that only 15% or 255 Million followers speak Arabic. Because of this Islam has 1.445 Billion who must rely on translations of Islamic materials into their own language. There are Muslims in almost every language group in the world. It is to and for these 1.6 Billion individuals and 3.538 Billion Christians^a that this book has been written.^b

Re 17:9 And here is the mind which hath wisdom. The **seven heads are seven mountains**, on which the woman sitteth.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, **are peoples, and multitudes, and nations, and tongues**,

Re 17:1 And there came one of the seven angels which had the seven vials, 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:

- 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 }
- 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.
- 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

^a World Christianity By The Numbers, by George Weigel² . 25 . 1

^b This book, i.e., THE TRUTH ABOUT ISLAM. And Its Infection Of The World System, A Story About The Two Sons of Abraham - Isaac and Ishmael, A Christian's Apologetic/Polemic, 2016, Create Space/AMAZON Publishers, ISBN -13:978-1536874594, Norman Carlson, 494 pgs.

book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

- 9 **And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.**
- 10 And there 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.
- 11 And the beast that was, and is not, even **he is the eighth, and is of the seven**, and goeth into perdition.
- 12 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.**
- 13 These have one mind, and shall give their power and strength unto the beast.
- 14 **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.**
- 15 And he saith unto me, **The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.**
- 16 And **the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.**
- 17 For God hath put in their hearts to fulfil his will, and to agree, **and give their kingdom unto the beast, until the words of God shall be fulfilled.**
- 18 **And the woman which thou sawest is that great city, which reigneth over the kings of the earth.**

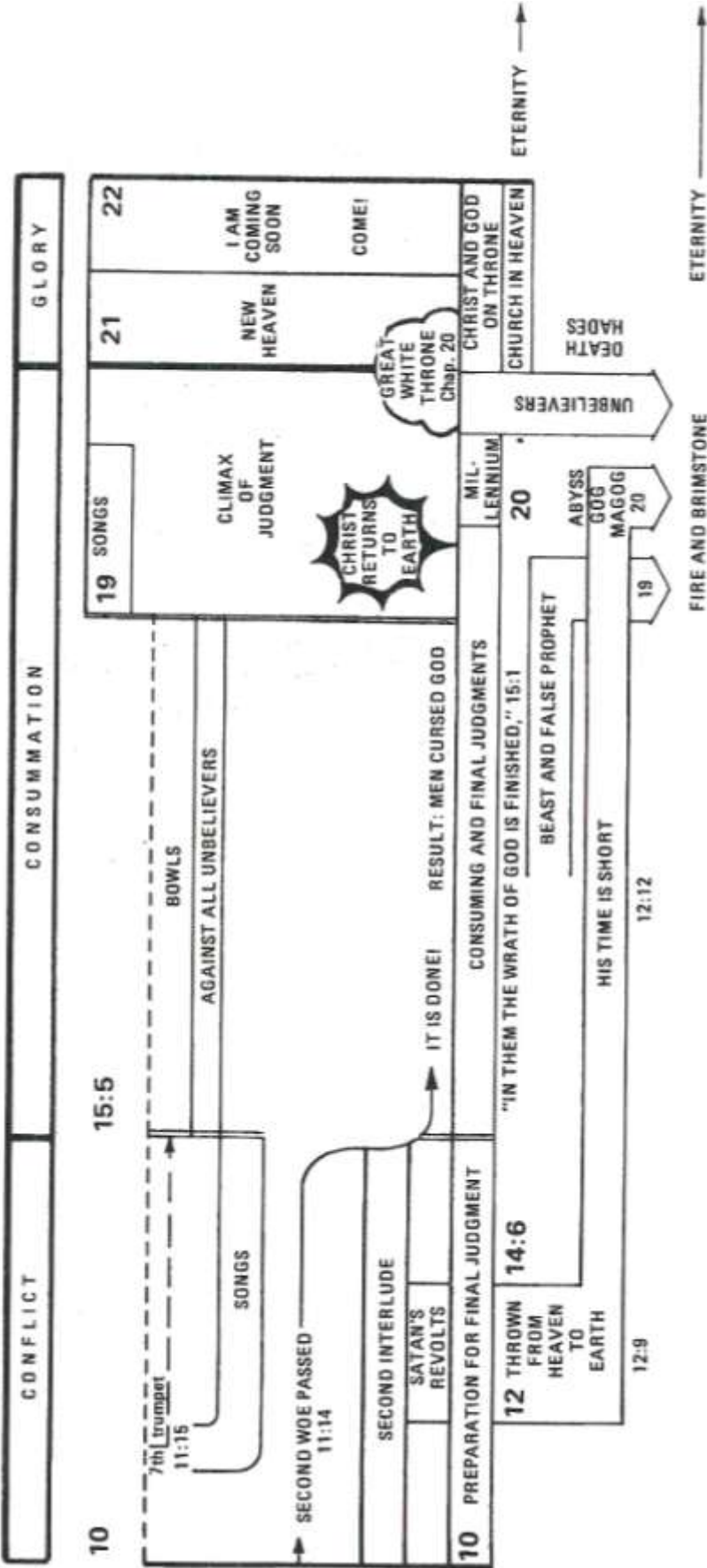


Figure 06. Rev 10-22 - The Bowl Judgments And The End.

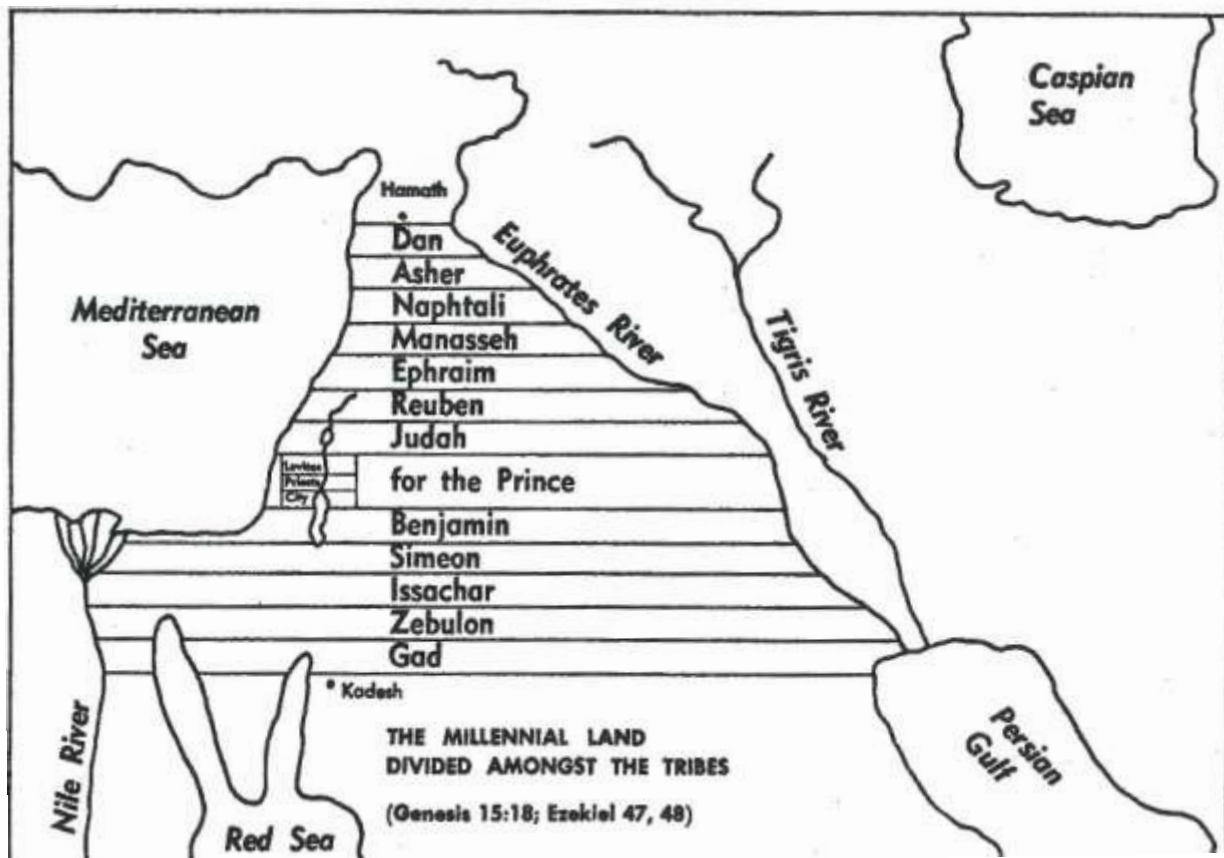


Figure 07. Sketch Of The Nation Of Israel During The Millenium.

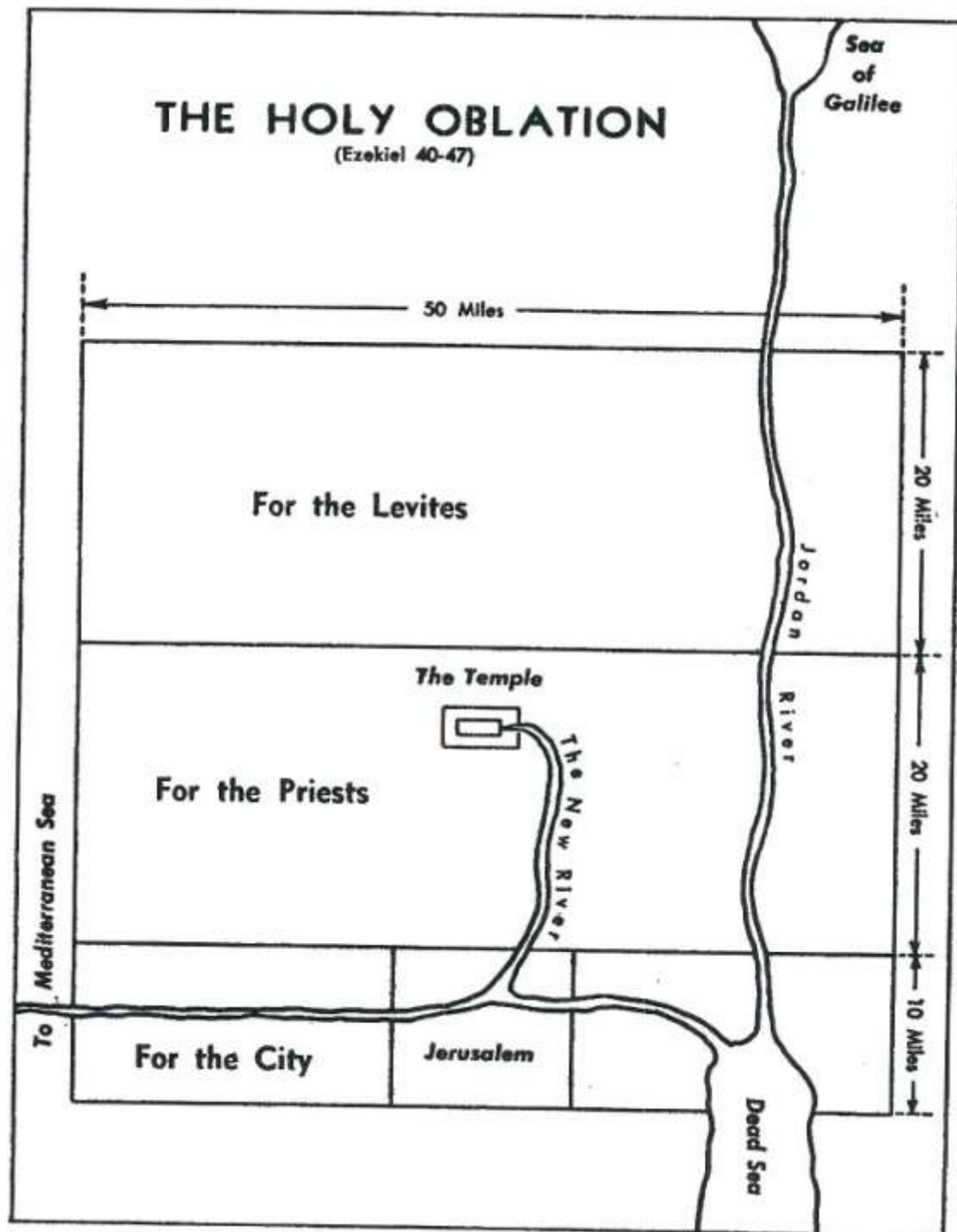


Figure 09. The Holy Oblation. Allocation of Land for the Temple, City, Jerusalem, Levites, Priests

- Rev 19:1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:
- 2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
- 3 And again they said, Alleluia. And her smoke rose up for ever and ever.
- 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.
- 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
- 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
- 7 Let us be glad and rejoice, and give honour to him: for the **marriage of the Lamb is come, and his wife hath made herself ready.**
(*That's us folks!!!!*)
- 8 And **to her** was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
{*white: or, bright*}
- 9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
- 10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: **I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.**
- 11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.
- 12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.
- 13 And he *was* clothed with a vesture dipped in blood: and **his name is called The Word of God.**
- 14 **And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.**
- 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- 16 And he hath on *his* vesture and on his thigh **a name written, KING OF KINGS, AND LORD OF LORDS.**
- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
- 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.
- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

- 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
- 21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

In The previous letter to the Thessalonian Church:-

- 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 others which have no hope.
- 14 For if we believe that Jesus died and rose again, even so them also which 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: or, come before, or, anticipate, 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 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}*

Is Paul preaching comfort (1 Th 4:18), to the Church, for those who are going thru the Day Of Jacob's Trouble? I think not!!

Note: 2 Pe 2:9, and Ro 2:5-11. These verses tell explicitly that Believers will escape God's day of Wrath and Judgement!

- 2 Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:
- Ro 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
- 6 Who will render to every man according to his deeds:
- 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; *{Gentile: Gr. Greek}*
- 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: *{Gentile: Gr. Greek}*
- 11 For there is no respect of persons with God.

The 70th week of Daniel is split into 2 parts, the last 1080 days (360 * 7/ 2)) is called by Mal 4:5 "Behold, I will send you Elijah the prophet before the coming of the

great and dreadful day of the LORD.” See also Ma 9:14, 17:11-12 . As Sir Robert Anderson stated:

“St Peter’s words at Pentecost afford another illustration. Joel’s Prophecy shall yet be realized to the letter. But yet the baptism of the Holy Ghost (**Spirit**) was referred to by ~~the inspired prophet~~ **the prophet who was carried along by the Holy Spirit^a** Apostle, Joel 2:28-32; Acts 2:16-21.”

The word Inspired (inspiration) is never used in the Bible applied to a man. It is only applied (English) (but twice), once to the understanding Gods breath gives to man to understand (Heb. & LXX Job 32:8) and again (2 Ti 3:16) to the text that the Prophets wrote

2Pe 1:21 For <1063> the prophecy <4394> came <5342> (5681) not <3756> in old time <4218> by the will <2307> of man <444>: but <235> holy <40> men <444> of God <2316> spake <2980> (5656) *as they were* **moved** <5342> (5746) **by** <5259> the Holy <40> Ghost <4151>. {in old time: or, at any time}

5342 ferw phero fer'-o

a primary verb (for which other and apparently not cognate ones are used in certain tenses only, namely, oiw oio oy'-o; and enegkw enegko en-eng'-ko; TDNT-9:56,1252; v

AV-bring 34, bear 8, bring forth 5, come 3, reach 2, endure 2, carry 1, misc 9; 64

1) to carry

1a) to carry some burden

1a1) to bear with one's self

1b) to move by bearing; move or, to be conveyed or borne, with the suggestion of force or speed

1b1) of persons borne in a ship over the sea

1b2) of a gust of wind, to rush

1b3) of the mind, to be moved inwardly, prompted

1c) to bear up i.e. uphold (keep from falling)

1c1) of Christ, the preserver of the universe

2) to bear, i.e. endure, to endure the rigour of a thing, to bear patiently one's conduct, or spare one (abstain from punishing or destroying)

3) to bring, bring to, bring forward

3a) to move to, apply

3b) to bring in by announcing, to announce

3c) to bear i.e. bring forth, produce; to bring forward in a speech

3d) to lead, conduct

Job 32:8 But <0403> *there is* a spirit <07307> in man <0582>: and the **inspiration** <05397> of the Almighty <07706> giveth them understanding <0995> (8799).

05397 hmvn n@shamah nesh-aw-maw'

from **05395**; n f; {See TWOT on 1433 @@ '1433a'} 4157 pnoh pnoe pno-ay'

from **4154**; TDNT-6:453,876; n f

AV-wind 1, breath 1; 2

1) breath, breath of life

2) wind

For Synonyms see entry **5923**

AV-breath 17, blast 3, spirit 2, inspiration 1, souls 1; 24

^a 5342 Pherw : like a ship being carried along by the sea.

- 1) breath, spirit
 1a) breath (of God) [see yeopneustov, below.](#)
 1b) breath (of man)
 1c) every breathing thing
 1d) spirit (of man)

(LXX) Job 32: 8 alla {<235> Asf} pneuma {<4151> epiGs} estin {<2076> NpfGsn2962 mou} oi {<1519> israh1} brotoiv {epiautou} pnoh {<4157> epiGpm} Nsm {<1161> kuriov} pantokratorov {<435> epiek} estin {<2076> NpfGsn2962 mou} ou {<3364> NGpm} didaskousa {<1321> Npfh} -

Brotov, ou, o: Mortal man

4157 pnoh pnoe pno-ay'
 from [4154](#); TDNT-6:453,876; n f
 AV-wind 1, breath 1; 2
 1) breath, breath of life
 2) wind
 For Synonyms see entry [5923](#)

8 alla pneuma estin en brotoiv pnoh de pantokratorov estin h didaskousa

8 but there is a spirit in mortals; and the [breath](#) ~~inspiration~~ of the Almighty is that which teaches.

2Ti 3:16 All <3956> scripture <1124> is given by [inspiration](#) of God <2315>, and <2532> is profitable <5624> for <4314> doctrine <1319>, for <4314> reproof <1650>, for <4314> correction <1882>, for <4314> instruction <3809> in <1722> righteousness <1343>:

2315 yeopneustov theopneustos *theh-op'-nyoo-stos*
 from [2316](#) and a presumed derivative of [4154](#); TDNT-6:453,876; adj
 AV-given by inspiration of God 1; 1 [Lit. God Breathed.](#)
 1) inspired by God
 1a) the contents of the scriptures

(5) Th 2: 3 not yet

Note the use of Anti-Christ in the N.T. We can define the word, 'Against Christ', logically as:

- 1Jo 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.
- 1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
- 1Jo 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof **ye have heard that it should come**; and even now already is it in the world.
- 2Jo 1:7 For **many deceivers** are entered into the world, **who confess not that Jesus Christ is come in the flesh**. This is a **deceiver** and an antichrist.

Notice the comfort enjoined in the two epistles:

- 1Th 3:2 And <2532> sent <3992> (5656) Timotheus <5095>, our <2257> brother <80>, and <2532> minister <1249> of God <2316>, and <2532> our <2257> fellowlabourer <4904> in <1722> the gospel <2098> of Christ <5547>, to <1519> establish <4741> (5658) you <5209>, and <2532> to comfort <3870> (5658) you <5209> **concerning** <4012> **your** <5216> **faith** <4102>:
- 1Th 4:18 Wherefore <5620> comfort <3870> (5720) one another <240> **with** <1722> **these** <5125> **words** <3056>. {comfort: or, exhort}
- 1Th 5:11 Wherefore <1352> comfort <3870> (5720) **yourselves together** <240>, and <2532> edify <3618> (5720) one <1520> another <1520>, even <2531> as also <2532> ye do <4160> (5719). {comfort: or, exhort}
- 1Th 5:14 Now <1161> we exhort <3870> (5719) you <5209>, brethren <80>, warn <3560> (5720) them that are unruly <813>, comfort <3888> (5737) **the feebleminded** <3642>, support <472> (5737) the weak <772>, be patient <3114> (5720) toward <4314> all <3956> *men*. {*exhort*: or, beseech} {*unruly*: or, disorderly}
- 2Th 2:17 Comfort <3870> (5659) **your** <5216> **hearts** <2588>, and <2532> stablish <4741> (5659) you <5209> **with** ~~in~~ <1722> **every** <3956> **good** <18> **word** <3056> **and** <2532> **work** <2041>.

3870 parakalew parakaleo par-a-kal-eh'-o

from 3844 and 2564; TDNT-5:773,778; v

AV-beseech 43, comfort 23, exhort 21, desire 8, pray 6, intreat 3, misc 4, vr besought 1; 109

- 1) to call to one's side, call for, summon
- 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.
 - 2a) to admonish, exhort
 - 2b) to beg, entreat, beseech
 - 2b1) to strive to appease by entreaty
 - 2c) to console, to encourage and strengthen by consolation, to comfort
 - 2c1) to receive consolation, be comforted
 - 2d) to encourage, strengthen
 - 2e) exhorting and comforting and encouraging
- 2f) to instruct, teach

Dr. Earl Radmacher has written a profound and succinct article for Moody Monthly concerning Christ's coming for His Church as a Signless Event, which we include below:

SIGNS OF A SIGNLESS EVENT?

by Earl D. Radmacher, Th.D.

Western Baptist Press June 1976

Signs Of A Signless Event by Earl D. Radmacher, Th.D.?

by Earl D. Radmacher

Any comments by the editor are listed in **pink text**.

The following article appeared in the May issue of MOODY MONTHLY under the title "Signs of Confusion." It is reprinted by permission. Copyright 1974, Moody Bible Institute of Chicago.

In January, 1963, a well-known Bible teacher in Southern California, titled an article "Jesus Will Come in 1968." He began with the statement, "It is my sincere conviction that the return of Jesus Christ to earth is immediately at hand." He then went on to say that the greatest sign of air is "the miraculous transformation of the tiny nation Israel into a world power in six days."

Three years later on April 17, 1971, the *Minneapolis Star* carried a review of a book, *God, History and the End of the World*, in which Kenneth Aune, the author, claims that in March, 1990, will come the battle of Jerusalem, the return of Jesus Christ and the battle of Armageddon.

A popular author and conference speaker repeatedly declares that we are in "this generation" of Matthew 24:34. He believes the "paramount prophetic sign" is that Israel had to be a nation again in the land of its forefathers. This condition was fulfilled, he claims, on May 14, 1948. After stating that a "generation" is about forty years, he contends adamantly that we are in the last generation before Christ comes., though "we may be twelve or thirteen years away."

Still a fourth spokesman, a seminary professor and author, while disclaiming date-setting, says, on the basis of Matthew 24:14, that Christ cannot come until the task of evangelizing the world has been completed. Thus, in essence, he is saying that Christ cannot come for His Church today.

What are we to make of all of this? Does the Scripture give any signs by which the coming of Christ for His Church can be dated? **Absolutely not!** Nowhere in the Bible is the Church told to watch for even one sign relative to what is commonly known as the rapture.

The point has not gone unnoticed by critics of the dispensational view. "In no respect is the inconsistency of dispensationalists more glaringly apparent," says the amillennial theologian, Oswald Allis, "than in their persistent efforts to discover signs of the nearness of an event which they emphatically declare to be signless." This charge was made in his book, *Prophecy and the Church*, and if it bothered him in 1945 when he wrote, it would bother him much more today in the face of all the messages and books on the "Signs of the Times."

Before seeking to clear with Dr. Allis' charge, I must hasten to point out that, while this seeming inconsistency may be found in the presentation of some dispensationalists, it is by no means necessary or inherent in dispensationalism as a whole.

The charge brings into focus two areas of truth: the prophetic signs that precede the second coming of Christ to earth to set up His kingdom and the imminent, or any-moment, return of Christ *for* His raptured Church. Dispensational students of prophetic Scripture understand these two events to be separate and distinct. The second advent is preceded by signs (cf. Matt. 24:3), but the rapture of the Church is without any necessary signs and may, therefore, occur at any moment.

Stanley Ellisen, in his forthcoming book on prophecy (*3 WORLDS in CONFLICT, Multinomah Publishers, Sisters, Oregon, 1998, pg. 255 ff.*), carefully states this distinction: "It is evident that He [Jesus} only spoke of signs that will announce His return in glory to reign over the earth. No signs, as such, were promised to notify the Church before He comes in the air and the 'blitzkrieg' of tribulation begins, in this sense, then, we live in a 'signless' age, that is, a period of prophetic silence. The Church age is an unprophesied age, both with respect to Old Testament predictions and New Testament signs. The Church today is simply told to 'wait for his Son from heaven' (1 Thess. 1 :10)."

This attitude of waiting expectantly and momentarily for our Lord while continuing to work and witness is certainly in keeping with the dual emphasis in Luke 19:11-27 and Acts 1:6-11. It is simply not in the scope of the believers' responsibility to foresee the time of their Lord's coming, for He said plainly to the disciples who asked concerning the time of the restoration of the kingdom to Israel, "It is not for you to know the times or dates the Father has set by his *own* authority" (Acts 1:7, New International Version). This was reasonable inasmuch as neither that first generation of the Church, nor future members, would be on earth at the time of the countdown for the second coming of Christ to establish His kingdom.

In spite of this specific warning against date-setting, however, the practice has been common ever since the heavens received our Lord. Even in the first century Paul had to correct misinformation that had been spread "saying that the day of the Lord has already come" (2 Thess. 2:2, NIV).

Centuries later., using the septamillennial theory as a basis, Augustine calculated that the end of human history would be about A.D. 650. John Walvoord notes: "The year 650 came and went with no notable events to fulfill the promise in Augustine's teaching. Attention was soon fastened on the year A.D. 1000. The belief was widespread that the second advent would occur on this date. As Kromminga points out, not only at the year 1000 but also in the year 1044, and again in 1065, there was hope that the second advent would occur on Good Friday when Good Friday happened to coincide with the Day of Annunciation (March 25, the day accepted as the time Gabriel made the announcement to Mary)."

Another well-known date was 1843, the year set by William Miller, forerunner of the Millerites, or Adventists, in his work entitled *Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843*. His conclusion was obtained by

taking the days of Daniel 8:14 to mean years. When this didn't eventuate, one of his followers., Samuel S. Snow, changed the date to October 22, 1844.

In *The Chaos of the Cults*, Van Baalen goes on to explain how after both 1843 and October 22, 1844, had gone by with the return of the Lord) Hiram Edson, a Millerite, in the state of New York, "saw a vision. . . from which he concluded that Miller had been right as to *the time* mentioned by Daniel, but wrong as to the *place*; " The Daniel prophecy, he concluded referred to "a cleansing of the heavenly sanctuary." This teaching was the beginning of Seventh-Day Adventism.

As we have entered the twentieth century, the popularity of date-setting. has increased. In 1911, the well-known prophetic speaker, I. M. Holdeman, pastor of First Baptist Church Qf New York, published a message, "The Signs of the Times," in which he declared that the increase in armaments, spiritual declension of the church, appearance of false teachers, Israel's return, earthquakes and famines all tell us that the hour is ripe for the moment when the Lord shall descend and gather His Church to Himself,"

One highly respected evangelical leader in a book written in 1926 said: "I have been studying with Interest. . . the prophetic writings of . . . diligent students of the Bible, . . . Of all. . . those who have undertaken to work out the chronological forecast, there is not one who sets any date beyond 1934. The earliest suggested by these writers is 1928."

He then went on to state his conclusion: "If our chronology is correct, it means that all these things, including the Great Tribulation, the revival of the Roman Empire, the reign of the Antichrist and the Battle of Armageddon, must take place before the year .1.933."

Even such a fine prophetic teacher as W. E. Blackstone, in his book, *Jesus Is Coming* (first printed in ., 1898 and sold *in* the millions) couldn't resist the urge to put in a final chapter en- titled, "The Signs of Christ's Speedy Coming." He precedes the elaboration of the seven signs with the statement, "Now we are to consider what are the evidences for also believing that His coming, the rapture, is near."

It is particularly disappointing that he includes this inasmuch as under the chapter, "The Time," he has this fine statement: "And first let us make a clear distinction between the time of the rapture and the time of the revelation. The principal thought in regard to the former is that it may happen *now*. Nothing *is* given us in Scripture so definite as to form a sign of or date for the rapture. We are to be always watching and waiting for it, and expecting it at any moment.

"It is true that the Church may see the 'fig tree signs' *begin* to come to pass before she shall be taken out of the world to escape the tribulation. But these signs are of such a nature, especially the 'wars and earthquakes. . . distress of nations.. sea and waves roaring,' that the Church in each of the past eighteen centuries might consistently have believed that the signs were *beginning*.

"So we have no date for the rapture," Blackstone concludes, "*only* that it will precede the revelation-that is, that Christ will come for His Church before He comes with His Church, the period of the tribulation lying between the two."

Obviously, the failure to see fulfillment in 650, 1000, 1044, 1065, 1843, 1844, 1911, 1933 and many other designated dates has been embarrassing and damaging. But we do not seem to learn from our experience: Dates continue to be set! Signs are still mistakenly linked with the rapture.

It is interesting to note that the oft-repeated title, "The Signs of the Times"^a appears only once in the Scripture (Matt. 16:3) and, in its context, it has nothing to do with signs for determining the second coming of Christ.

Rather; the Pharisees and Sadducees were asking for signs as, Jesus' credentials as Messiah. Jesus condemned this request as hypocrisy in view of the authenticating signs already given. Thus, He said "there shall no sign be given. . . but the sign of the prophet, Jonas." Clearly, then, the phrase, "the signs of the times," referred to the signs of Christ's first advent.

Another passage often appealed to is Christ's Olivet Discourse (Matt. 24-25). Once again, it is most important to note the context. Specifically, the question is not concerning "the signs of the times," but "the signs of thy coming and of the end of the age." Therefore, as Douglas MacCorkle says, ". . . the subject is the *consummation* of the age and not the *course* of the age" (*Prophetic Peaks of Decree, Desolation, and Deliverance: Exposition of the Olivet Discourse*).

Thus, the signs that are often appealed to in verses 4-7 cannot legitimately be used as a characterization of the course of this age. Why? These are the birth pangs of the nation Israel *after* the rapture.

MacCorkle rightly observes: "Matthew 24:8 provides us with an inspired identification of the content of verses 4-7. 'All these are the beginning of birth pains.' This identification tells the character of the period. If these verses are misplaced in the course of an age, then we have Israel in travail for an age. A birth is certainly in view."

In other words the seventieth week of Daniel 9:27 is portrayed in verses 4-14. Between verses 8 and 9 the seven-year, seventieth week is split in half. MacCorkle again explains: "The inspired identification of verses 9-14 is found in verse 14. 'And then shall .the consummation come.' What consummation? The consummation of the age concerning which the question asked (v. 3), and whose consummation was not yet (v. 6),..because it then was only the beginning of the consummation . . . The closing birth pangs of the age are quickened by a special delivering up of Israelites *into tribulation*."

Those who relate the preaching of verse 14 to our present day are ignoring the context of the kingdom economy at the end of the age. Those who respond to the good news of personal redemption in Christ today are regenerated and baptized into the Church (1 Cor. 12:13), but those who respond to the "gospel of the kingdom" in the tribulation (after the rapture of the Church) are regenerated and promised entrance into the earthly kingdom.

^a Dr. M. R. DeHahn, Book By That Title

Thus the use of verse 14 to say that Christ cannot ,come for His Church ignores the context and is destructive of the biblical doctrine that Christ can come at any *moment for* His Church. Nowhere does the Scripture place any necessary action or event before the rapture. Praise God! We could be caught up into His presence before you finish reading this article.

One more verse often misconstrued in this context is Matthew 24:34: "This generation shall not pass, till all these things be fulfilled." Some have assumed that He meant the generation that saw the rebirth of the nation Israel in May, 1948. They have then computed a "generation" to be forty years, and, adding this to 1948, have determined 1988 as the latest point at which Christ's return to earth can take place. This would then put the rapture no .later than 1981.

In regard to this, Stanley Ellisen points out: "We should be reminded that this kind of 'date-setting is just what Jesus warned against. Furthermore, It should be noted that the 'generation' of which Jesus spoke in Matthew 24:34 is not necessarily the generation of Israel's rebirth, Rather, it is specifically said to be the 'generation' that will see the 'abomination of desolation spoken of by Daniel the prophet' (Matt. 24:15, 22, 34).

"That generation, under the heel of Antichrist, will experience an unprecedented devastation of genocide - but not to the point of extinction. That generation, Jesus declared, will not pass away or be destroyed, but will be sovereignly preserved in part to see the Lord's return in glory. The 'generation' of which He spoke was not a time span, but a particular people - Israel in the time of Antichrist."

In answer to Oswald Allis, therefore, I would admit that there is a glaring inconsistency in those who preach about the signs of a signless event.. *There are no signs of the times because we are not in the time of the signs.*

I realize that some will respond by saying that great prophetic fulfillments cast their shadows before them and that, although there are no prophecies to be fulfilled before the rapture, there are, after the rapture. **The weakness of this argument, however, is that we have no idea of the length of the time period between the rapture and the first prophesied event, the manifestation of the Antichrist.**

Great discredit to prophecy has been brought over the- years and today by those who, even with proper motivation, seek to use the "signs of the times" to bring believers into line, so to speak. I find that I can identify very much with Robert Mounce when he says: "This approach seems to say that what is really important is to be in good shape at that particular point in time when Christ returns. . (It's the old I-don't-want-to-be-caught-in-there-when-Jesus-returns syndrome). It suggests in a veiled way that the mark we get on our ethical report card is the mark we happen to receive on the pop quiz given at the Parousia rather than the cumulative grade for the entire course." ("What If It Were Today," *Eternity*. February 1974).

In these critical times when confusion abounds, may we be reminded that "we who teach shall be judged more strictly" (James 3:1, NIV). May we keep the balance between the "eagerly await" of Philippians 3:20 and the "occupy till I come" of Luke 19:13.

The Specific And General Use Of Apostasy In 2 Th 2 And 2 Ti 3
by:Dr. Stanley A. Ellisen

For The Conference: 1992 Pre-Trib Study Group

Any comments by the editor are listed in **pink text**.

The Specific And General Use Of Apostasy In 2 Th 2 And 2 Ti 3

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Introduction

The concept of apostasy is almost Bible-wide, but our concern here is for that apostasy which will occur just before the Lord's return. Paul spoke of it in both specific and general terms. Our focus will be on its specific use in 2 Thessalonians 2 and its general use in 2 Timothy 3.

The specific reference in 2 Thessalonians 2:2 speaks of "the apostasia" as a precursor to the day of the Lord. How the rapture of the Church relates to the day of the Lord then is Paul's theme in this passage and will be ours in the first part of this discussion. Since the time of the rapture is a debated issue with five basic views being proposed (pre-trib.; partial rapture; mid-trib.; pre-wrath; and post-trib.), it will help to briefly recite the grounds for holding the pre-trib. position as related to the problem of apostasy.

The Pre-tribulational View of the Rapture

As previously stated, the pre-tribulation view maintains that Christ will come to catch away the Church just before the seventieth week of Israel begins. That (I believe) will also begin the day of the Lord and the tribulation period. The "day of the Lord" is that future period in which God will deal with the world in judgment, following which His reign of peace on earth will take place. Related to Israel, it is primarily that prophesied period of the "seventieth week" which Jesus declared would take place just before His return in glory, followed by the blessing period of the Millennial reign. How then does the Church fit into this picture? This question was adroitly answered by both Jesus and Paul, from which the pre-tribulation rapture position is established.

1. Jesus Describes His Coming In Two Different Ways (Matt 24, Jn 14)

The Lord gave two prophetic addresses to the twelve disciples before His departure, preparing them for His coming absence. One was the Olivet Discourse on Wednesday; the other, the Upper Room Discourse on Thursday. Though both speak of His coming again, they appear to speak of two entirely different events. The first discourse was given in answer to the disciples' question as to when He would return to fulfill His program with Israel (Matt. 23:39; Ps. 118:26), and what sign would announce His coming. In reply Jesus simply elaborated on Daniel's prophecy, declaring that the "abomination of desolation" will signal the beginning of the "great tribulation," a period of intense distress for Israel. That sign will alert the nation to the time of His coming three and one-half years later. Following this final purge of Israel, Christ will return to judge the wicked and deliver the faithful. Far from giving up His covenant program for Israel, He assured them that He would come again with salvation and healing to regather the remnant for Millennial blessings (Matt. 24:31; Is. 27:13).

The Upper Room Discourse, however, was entirely different, being a reply to Peter's question as to when they would follow Him to where He was going. His answer here sharply contrasts with the Olivet Discourse. Rather than portraying the extreme tribulations that will precede His coming to Israel, Jesus announced the coming of the Holy Spirit to teach and prepare them for service until He returns. At that time He will take them to the Father's house (John 14:1-3).

Whereas the Olivet Discourse described His final coming to Israel to prepare the remnant for the Messianic kingdom, the Upper Room Discourse announced His coming to receive them to the Father's house. Two different groups are addressed, though He spoke to the same disciples. They first represented the faithful of Israel, a remnant of which would be on earth when He returned to set up His kingdom. But they also represented the new body of the Church who would be taught and empowered by the Holy Spirit till He comes to take them to the Father's house.

Many attempts have been made to harmonize these two comings of Christ as one, but they are fraught with insurmountable difficulties. Any vague similarities drawn are rather incidental. The main reason many try to meld them into one is that they were addressed to the same group of disciples (except Judas). Too often it is forgotten that the disciples were at that time the faithful remnant of Israel. No one else could have represented that group to whom Christ will return to fulfill His covenant program. For this reason Jesus obviously had to speak to them as representing both groups, here addressing the Church on the eve of His going to the Cross.

These two addresses strongly suggests that His coming will be in two stages, first to receive the Church out of the world, and later to purge and refine the remnant of Israel in the world.

2 The Church accompanies Christ as He returns in glory (Rev. 19)

A second support for the pre-tribulation position comes from Jesus' later words in Revelation. When Christ returns after the great tribulation, He will be accompanied by an army from heaven. These are identified by their "fine linen" as the wife of the Lamb (19:7-8, 14). They are associated with Him as He comes to judge, make war, and reign over the earth (1 Cor. 6:2; 2 Tim. 2:12; Rev. 20:4-6).

Prior to this return, however, there are two events which will have already taken place in heaven. One is the marriage of Christ to His bride, here seen as already past (1st of a cluster of 3 aorists), evidently solemnized at God's throne. The marriage feast that follows (*deipnon tou gamou*) is distinguished from the marriage itself (*gamos*, vv. 7, 9), and is described by Jesus in Matthew 25:1-13 as taking place on earth. Thus His bride will accompany Him after the marriage to the marriage feast on earth as a part of His glory. A second event already past when He returns is the giving of rewards to the Church (Rev. 19:8). The bride's wedding garments are called "fine linen," embroidered with her righteous deeds. This symbol is the Lord's way of emphasizing how each believer contributes to Christ's glory for that grand occasion by their faithful service on earth. It follows the custom of each bride preparing her wedding dress; but it also suggests an eternal garment, rather than just a wedding or "going-away outfit."

The implication is almost incontrovertible that the Church will have been with the Lord for some time prior to His return to earth. Though these two events could conceivably

take less than seven years, there is no reason such momentous ceremonies and celebrations at the Father's throne should not involve some quality time. Surely the marriage of all marriages will not be a split-second affair, such as a simultaneous rapture and return to earth would require. At that marriage all the incomprehensible splendors the Father can lavish on His Son will doubtless be showered on this heavenly Groom and His bride. It is logical to see this as taking some time, and the Bible gives every evidence that it will.

3 The need for a time gap to salvage a millennial people

Besides the need for an interval in heaven between the rapture and Christ's return, a similar need is apparent here on earth. Since the Millennium or Messianic age directly follows His return, a redeemed remnant in mortal bodies will necessarily be on earth to begin that grand society fulfilling the messianic promises (Isa. 11; 35; 65:19-25). Included will be the righteous remnant of Israel, as well as many Gentiles (Matt. 25:32f). Through this salvaged remnant the Lord will fulfill His covenant promises and bless the world with unprecedented glory (Rom. 11:15ff.).

If, however, the rapture takes place at Christ's return and the judgment of "sheep and goat" nations immediately follows (Matt. 25:32), where would such a redeemed group apart from the resurrected Church come from? The "sheep" would be raptured and the "goats" would go away to eternal punishment (Matt. 25:34, 46), thus leaving no earthly nucleus for that millennial kingdom. Without such an earthly people the purposes of the Messianic age as prophesied could not be fulfilled.

Recognizing a pre-trib. rapture, however, resolves that problem. With this view a seven-year period will transpire in which a large group of people from every nation are saved (Rev. 7:9-14). Many will be martyred, but many others will survive those trials to be assigned by Christ a place in His earthly kingdom. The fact that these will have missed the rapture of the Church does not suggest a "second chance" for procrastinators. Paul declared that those who have heard and neglected the gospel prior to the rapture will only be ensnared in a continued delusion (2 Thess. 2:11). Others, however, who have not had that opportunity will respond and be saved during that reign of terror to enter the kingdom of Christ's Millennial reign.

Again, it might be asked why this should take seven years. Could not this remnant be saved instantly at the second coming, as seems the case with those Israelites in Zechariah 12:10ff.? These appear to make their first response as they see the nail wounds of Messiah.

With a sovereign God, of course, anything is possible, but not when He has declared it otherwise. The contexts of Matthew 25 and Revelation 6-18 show that such an instantaneous mass conversion is hardly the case, even for this Jewish remnant. The "wise virgins" of Matthew 25:10 and the "sheep" of Matthew 25:34 who enter the millennial kingdom are those who have made adequate preparation prior to that time. They are not saved at that time, but acclaimed as genuine believers as the lost are sent away. To assume that many will have rejected the gospel even through the tribulation and then are saved as they see Christ returning, is highly unlikely. Though many will be saved during that tribulation period who have not had a previous opportunity, it will be through a proper reception of the gospel as demonstrated by their readiness to align with Christ's cause in a world of wickedness.

The need for this time gap then makes it almost inevitable that the rapture will take place some time before Christ's coming to the earth. This provides a time span in which God will deal with the world in judgment, sifting it and calling out "brands from the burning" before the fiery judgments takes place.

4 The absence of the Church in Revelation 4-18

John's message in Revelation has a dramatic movement, first addressing the needs of the churches in Asia Minor and then portraying God's program of consummation. Though the Church is the focus of the Lord's exhortations in chapters 1-3, it is not even mentioned in chapters 4-18, which describe the tribulation. As if to emphasize the contrast, the Lord introduced the cataclysmic events of the day of the Lord by first disciplining the Church for effective service. Judgment must begin at the house of God (I Pet. 4:17). In so doing, He reminded them of seven spiritual characteristics of a growing and productive church that need nurturing in all churches.

Following these reminders to the churches, the Lord described events of the day of the Lord as the "things that shall be after these things" (Rev. 1:19; 4:1). Though He spoke of the churches nineteen times in the first three chapters, no mention is made of them in the tribulation chapters until Christ's return with His Bride in chapter 19. But besides no mention of the Church (ecclesia) in these chapters, there is also an absence of many church words or concepts. **J. B. Smith, in his Revelation of Jesus Christ has noted fifteen such words that are missing in this section: Father, Holy Spirit, grace, mercy, truth, faith, hope, love, peace, believe, repent (except in the negative), pray (except to the hills), comfort, and good. Though an argument from silence, these omissions are almost thunderous in making their point.**

5 The new prominence of Israelis in Revelation 6-18

In contrast to the Church's absence, Israel is highlighted in these tribulation chapters. The sealed servants of chapter 7 are 144,000 Israelis, specifically named. The satanic attacks on saints are not against the "Church," but against Israel (Rev. 12:12-17; 13:4; 14:12; 17:6; 18:4). The obvious implication is that the Church has already departed the earthly scene before this judgment, and God is again at work with Israel, completing the predicted activities of the seventieth week as outlined by Daniel.

6 The Church to escape God's wrath in day of the Lord (I Th. 5:9-10)

The apostle Paul also discussed the day of the Lord, giving the Church some comforting counsel concerning its coming wrath. Though the world will not escape that day of wrath, the true Church will (5:3, 9-10). It is important to notice that the wrath alluded to is not eternal wrath in hell, but the wrath to which the world will be subjected in the day of the Lord (5:2). To emphasize that point, he noted that, whether living or dead at the time of that coming wrath, all believers will be "with the Lord" (5:10). His stress on "with" here (3 successive words emphasizing "with," **hama sun autw**) is most **unique, duplicated only in his rapture statement of I Thess. 4:17.** Both were given to "comfort and edify" the Church. He could hardly have been more emphatic in stressing the Church's presence with the Lord and absence from the world during the day of the Lord.

7 Three events must precede the day of the Lord (2 Thess 2:1-8)

Several months later Paul wrote a second letter to the Thessalonians to further clarify the coming day of the Lord. Many had recently suffered great persecution, provoking a rumor that that day had already come (2 Thess. 1:4). As new believers, they needed further instruction about persecution (1:5-9). Had he previously taught them that the Church would go through that period of wrath, the question would not have been raised. Paul first consoled them that their afflictors would be duly punished in God's time. He then assured them that the day of the Lord had not come.

1 "The apostasy must precede the day of the Lord (2 Thess 2:3)

Apostasy is usually seen as a great latter-day defection from the faith. To stress that view, this verse is often associated with other similar passages, notably 1 Timothy 4:1; 2 Timothy 3:1ff. and 1 John 2:18ff. From these, the doctrine of a massive, latter-day retraction from the faith has been constructed, and the word "apostasy" has come to be defined in dictionaries as "desertion of one's faith."

The major problem with that view is that none of these passages speak of a unique, end-time spiritual defection just before the day of the Lord. They all speak of general defections of various kinds, some already in progress in the historical setting. It is therefore necessary to certify whether such a singular, climactic defection, immediately preceding the end-time (one that all alert believers should recognize), can be supported from this major passage on the subject.

Grammatically speaking, the word "apostasy" means "departure" (from the verb *aphistemi*). Since the word is never used elsewhere in the New Testament without a qualifier (e.g., "departure from Moses," Acts 21:12; cf. "to depart from the faith," 1 Tim. 4:1; Heb. 3:12), by itself it means simply "departure." It can refer to either a religious (or political) defection or to a physical departure (the rapture). Preceded by the article, it designates a specific departure of which Paul had previously instructed them.

Historically, the word was translated simply "departure" in the early English translations (Tyndale, Coverdale, Geneva, etc.). Further studies in the LXX and classical Greek, however, have shown a preponderance of its usage as religious or military rebellion (Josh. 22:22; 1 Chr. 29:19; Jer. 2:19; 1 Mac. 2:15). These references have been used to give the term itself strong overtones of gross evil, resulting in translations such as "rebellion" or "great rebellion." Most commentaries, in fact, see it as a complete abandonment of the faith.

As noted, **the term itself, stripped of those accretions, means simply "departure," allowing the context always to determine its object or ablative.** This view has been duly expounded and only needs restatement here. As the term is accompanied by a qualifier in all the other New Testament usages (either directly or indirectly), that appears to be true also of many of its LXX and extra biblical usages. Rarely does the term *apostasia* by itself carry such dark overtones (1 Mac. 2:15 is a loaded context). In the New Testament the verb form is used fifteen times, only three of which speak of religious defection. Paul, in fact, used it in 2 Tim. 2:19 as to "depart from wickedness" (aor. imp.). Unencumbered with qualifiers, the native meaning of the term is simply "departure." **The kind of departure described depends on the context in which it is used..**

In the context of 2 Thess. 2:3, the article is used to specify a known departure of which he had previously spoken. The apostle almost scolds them for not knowing it, suggesting that some deception might have already set in. To discern the nature of that departure, a simple check of the context should be made. As even Hendricksen says, Paul saw the point as "desperately important that they got it straight."

If we first look for a prior mention by Paul of a great spiritual defection to come ("falling away"), we look in vain (I Tim. 4:1 was written c. 10 yrs. later). Some have thought to find it in the rebellion of the "man of lawlessness" referred to by Daniel, making Antichrist's breaking the covenant with Israel a "falling away" from the faith (Robert Gundry, The Church and the Tribulation p. 118). That view, however, almost redefines the term and makes "the apostasia" and the revelation of Antichrist one and the same. This Paul sharply denied, maintaining that "the departure" must come "first," after which the lawless rule of Antichrist will take place (two verbs dividing them, 2 Thess. 2:3). The "apostasia" must precede the revelation of Antichrist. Others see it as a type fulfillment of "the apostasy" forced on many Jews at the time of the abomination of Antiochus Epiphanes in 167-164 BC (I Mac. 2:15; Marvin Rosenthal, The Pre-wrath Rapture pp. 197ff.). That would make "the apostasy" a part of the 70th week of Israel and suggest Paul is resorting to non-canonical literature here to exhort the Church. Otherwise, Paul had not so much as mentioned a spiritual defection to remind them of. **See Liddel & Scott's "GREEK-ENGLISH LEXICON" for the definition (not a transliteration) of apostacia = Departure which in 2 Thes 2:3a is articular and is described by 2:1 in context "by our being gathered together up unto Him. The meaning of apostasia is departure. The context must determines what from or to.**

If, on the other hand, we look for a physical departure of which he had spoken, we need only go to the preceding verses. **There he identified the rapture ("our gathering together to Him") and its relation to the Lord's coming as the subject of his discussion (2:1).** Those verses also refer back to his extended discussion on the rapture in I Thess. 4:13-18. Having detailed the rapture in the first epistle, he could refer to it here as "the departure." No other departure had even been alluded to in the previous historical context.

Conclusion The two viable options then must be weighed as to their plausibility as an indication that the day of the Lord has come. Making "apostasia" to be a religious or spiritual defection is admittedly attractive in light of various extra-biblical sources. It also seems to accord well with the fact that Paul often used the LXX, (as evident from other passages, e.g., Rom. 13:9; Ex. 20:13-14). **Those outside references, however, rarely use either verb or noun form without some qualification in context, as true also in the New Testament.** That pejorative use is seen to be balanced by the fact that the verb form (in NT) usually describes other kinds of departure and is only rarely used to describe "rebellion."

If, however, the term does indeed speak of a great rebellion to occur just prior to Antichrist's appearance, no one appears to know what it is. Interpreters have propounded nearly every brand of evil that arises to be that final apostasy. Though the commentaries are nearly universal in identifying it as a great rebellion, they are also quite united in their uncertainty as to what it is.

If, however, it is identified in light of the grammar and context of the passage as the departure of the Church in rapture, many problems in the context find resolution. It specifically answers the question of how "our gathering together" relates to the day of the Lord and the parousia (v. 1). The answer is obvious. It also relates to Paul's

declaration in I Thess. 5 that the day of the Lord will come without warning and that the whole Church will be "together with-with-with" the Lord at the time of that wrath (5:2, 9). Its departure will precede that day.

A further problem this view reveal is the question of why Paul didn't remind them of the rapture preceding the day of the Lord, if indeed he believed that would be the case. The evidence is that he did so -- with strong emphasis. Finally, it shows Paul's great concern that there be no confusion on this crucial issue when the terms are interpreted in their immediate context (v. 3). **The pity is that few terms have suffered so in translation as this one, thus mitigating its significance in relating the rapture to the day of the Lord and its tribulations.**

For these reasons, it appears that the departure of the Church in rapture is the **better of the two options from the standpoint of both the grammar and context.** The apostle **declared this "departure" to be the initiating event that will introduce the coming day of the Lord.**

2 The Restrainer withdraws Himself (2 Thess 2:6-7)

A second event that must precede this day is the withdrawal of the "restrainer." The identity of this one has long been pondered, but the fact that He restrains the work of Satan points to the bridling work of the Holy Spirit. Who but God could restrain Satan (v. 9)? It should be noted also that He is not necessarily "removed," as if by a higher power, but "removes Himself" (middle voice, aor. subj.). He is not "taken out" of the way. The evident purpose of His withdrawal at this time is to allow sin to expend itself in an accelerated way, forcing a quick separation of the chaff and wheat in the crucible of tribulation. **That He withdraws in association with the Church which He indwells, is the obvious implication in the context.**

This withdrawal of the Holy Spirit should be further clarified. He withdraws only as a restrainer of wickedness, certainly not as the sovereign Convicter and Regenerator of sinners (cf. Gen. 3:6). His omnipresence is not in question. He will continue His salvaging operation throughout the tribulation period, for no one could ever be saved apart from His work. His withdrawal as the Restrainer, however, will open the way for the rule of Antichrist to bring wickedness to a head for divine judgment.

3 The "man of lawlessness will be revealed (2 Thess 2:3 8)

The third prominent event preceding the day of the Lord will be the manifestation of the "man of lawlessness." This individual is better known as the Antichrist, of whom much will be said in a later chapter. His long-propheesied rise on the world scene will inaugurate the events of the end-time period. The time of his manifestation could be either when he first enacts his seven-year treaty with Israel or when he breaks it at the mid-point. The fact that he enacts this peace treaty with Israel and quickly rises to power, as noted in Revelation 6, suggests that Paul here refers to the time of Antichrist's deceptive covenant with Israel.

Summary and Conclusion

These various considerations from both Scripture and logic strongly favor the view that the rapture will precede the tribulation. They indicate that the next event on God's

prophetic calendar is the coming of Christ to receive His Church in the air. **We are to "wait for His Son from heaven," not for the appearance of Antichrist to sign a pact with Israel.** Though other views also appeal to Scripture, we believe this view best harmonizes all the relevant passages in their various contexts.

General Apostasy In The Last Days" of the Church

Having questioned the concept of a specific "rebellion/apostasy" just prior to the onset of the day of the Lord, it remains to strongly stress the predictions of general apostasy in the last days. The Bible has much to say of these general characteristics of the final days of the Church on earth. That being so, it is necessary to relate such a study to the current fad of searching for "signs of the times. Interpreting Signs. See **SIGNS OF A SIGNLESS EVENT? By Earl D. Radmacher, Th.D., Western Baptist Press June 1976.**

See also "The Interpretation of Prophecy" by Paul Lee Tan, Pages 338-342. 1974, BMH BOOKS INC.

Does the Bible promise signs that will portend the end of the Church age? We note from Bible history that the Lord often designated signs to alert His people for the fulfillment of prophetic events. This He did with Noah and the great flood; with Abraham concerning Israel's entering and leaving Egypt; with Isaiah and the captivity of Jerusalem; with Jeremiah and Israel's return from Babylon; and with Daniel's description of Messiah's coming. Concerning His second coming, Christ Himself enumerated several special events that will presage His return to earth. These various instances remind us that the Lord likes to nudge His people as He prepares to fulfill His prophetic program.

The place of signs today. This being so, we are prone to scan the horizon for signals of that next prophetic event, the coming of Christ for the Church. Christian "astrology" has frankly blossomed into something of an art form in our time. Catering to this appetite for the sensational, a rash of prophetic seers has surfaced in the past half-century to almost pinpoint the day of the rapture, if not the hour. The question arises as to whether this preoccupation with signs is valid or even why 'some in prophetic studies.

We should be reminded that such extrapolations are really without biblical warrant and fly in the face of many cautions against them. Though Jesus pre-announced many signs to presage His return to the earth, **He gave none that would announce His coming to receive the Church in the air.** That coming is imminent (it can occur at any time) and always has been since Revelation 22:20 ("Behold, I come quickly"). No prophecies or signs need fulfillment before this grand ascent of the Church to heaven. In this sense we live in a sign-less age -- another period of prophetic silence. The Church today is simply told to "wait for His Son from heaven" (I Thess. 1:10).

This lack of signs to herald the rapture, however, should not be pressed into wrong service. It should not be used to excuse lethargy or negligence in relating current events to Bible prophecy. Jesus stressed the need for all believers to be alert to prophetic seasons (Mark 13:29). The writer of Hebrews also emphasized this point, saying that an alert Church will be able to "see the day drawing near" (Heb. 10:25). How will that be possible? Not by star-gazing for signs, but by studying God's end-time program and being alert to earth's preparation for His coming. As a farmer discerns the approach of summer by the leafing of fig trees, Jesus said, so believers

should be alert to the buildup of world events as they swirl into place to fulfill God's program.

With these reminders and cautions, let's look at our world today as it relates to conditions of the "last days" both from the view of the seers and that of our society today.

A Look At Our Moral World

We are often reminded of how far we have progressed as a liberated and knowledgeable society. Though blotches of corruption may appear here and there, our age prides itself in its scientific and social advances, unparalleled in history. Even moral deviations are seen as "upward mobility" in achieving a more liberated lifestyle. Traditional values are more and more viewed with scorn by both media and comedians. They see those principles as outmoded shackles from an unenlightened past. Viewed through these rose-colored glasses, the fast-changing morals and mores of our time are hailed as wholesome, progressive, and enchanting.

The realistic picture. Take off those tinted glasses, however, and the chagrin of naked reality appears. The biblical seers looked beneath this enchanting facade and saw the truth. Their frightening disclosure was that "the king has no clothes." And worst of all, he doesn't know it.

As Amos the prophet decreed Israel's fall by holding God's plumbline to their moral house (Amos 7:7-9), so the judgment of our society can be measured and anticipated by its adherence to God's moral standards. In contrast to humanistic views, our moral world is not destined to evolve into sublimity, but will grossly deteriorate toward the end of the age. Paul declared that "in the last days, perilous times will come." He then gave a most pessimistic view of world conditions just prior to the Lord's return. In it he listed twenty features of personal, social, and religious relapse that will develop (2 Tim. 3:1-13).

His moral pronouncement was that men will become great "lovers" -- lovers of self, money, and pleasure. This romance with the ego will show itself in arrogant pride and independence, disrespect for parents and authority, and an addiction to pleasure and immorality. The result will be a bondage to the lower passions in sharp contrast to their lack of love for God and His Word.

The fractured family. How does our generation fit this dour denouement? Frankly, you might think Paul tore a page from our daily news. Anarchy and terrorism are on the rise around the globe, often in the name of religion. Family anguish arising from fatherless homes is a desperate plague of our times, spawning endless heartaches and civil disorders. This disjoining of fathers from their children is one of the problems that Elijah the prophet was to grapple with in the end time (Mal. 4:6). It's already here -- with a vengeance.

Such truncated homes easily domino into further social and moral unrest. Lack of fatherly guidance often breeds disrespect for authority, which in turn begets gangs and violence. Fast on the heels of these come teen-age pregnancies, rampant abortions, homosexual and Lesbian lifestyles, and disrespect for life in general. Many of our school grounds today are plagued with violence where even children smuggle in guns for protection. Corrective measures often seem to only harden delinquent resolve. Though the dreaded disease of AIDS threatens to destroy society, it has had little affect in throttling immorality, being shrugged off as mere inattention to hygiene.

Live-in lifestyles are becoming more and more common, while faithfulness to marriage vows is a tired joke of TV sitcoms. A recent term on the grand jury underscored for me again that the root of much crime today stems from the shrapnel of fractured families.

The sexual revolution. This deviation from biblical norms is epitomized today in our changing attitudes toward sex. Having legalized free sex, our society now has the temerity to legalize pre-born infanticide, calling it "abortion" to euphemize its brutality. With the doors of free heterosexual expression open, the homosexuals and Lesbians are suing for their "right to choose" their lifestyle as well. Any who question that are charged with discrimination and hate-mongering. And for all these risky sexual deviations, protection and health support are being demanded out of the public till. Increasingly, anti-biblical "lifestyles" are being dignified in the name of an open and pluralistic society.

How do we respond to this modern blitz on morals? The intimidation and challenge it represents require strong assertion of biblical principles. Life is a gift of God that starts at conception (Ps. 139:13-16; Luke 1:41-42). Marriage is a God-given institution in which state alone is allowed the expression of sexual passions (Matt. 19:18). As to homosexuality and lesbianism, the Lord many times condemned its practice as contrary to His creative purpose. His crown of creation was Adam and Eve whom He created in His image as male and female.

The Lord's ghastly abhorrence of homosexual activity was underscored many times in the Old Testament. The Sodomite cities were judged with fire and brimstone and later buried under the Dead Sea (Gen. 19:5). One of the reasons God ordered the Canaanite population destroyed was its homosexual abominations (Lev. 18:22-29). The land itself was ready to "spew" them out. After Israel entered the land, the Lord ordered the near annihilation of the tribe of Benjamin for their failure to discipline the homos (Jud. 19-21). This the Lord saw as a disease requiring radical surgery, destroying all but a remnant of 600 men to preserve the tribe.

In the New Testament Jesus didn't need to remind Israel of this, but Paul solemnly warned the Romans. To those despising God's truth of creation, Paul said, "God gave them over to degrading passions," citing homosexual activities by both women and men (Rom. 1:25-27). The result? They received "in their own persons the due penalty for their error." Though God may not afflict with fire, HIV, or other plagues in this age of grace, He does allow nature to take its awesome toll. It is nature's way of cleansing itself for sheer survival.

Moral balance, however, does not call for personal vindictiveness. As Jesus did not come to judge but to show mercy, His people are called to a similar mission. The fatally wounded need mercy and sympathy, not spite. That need will doubtless mount in the days ahead as the victims multiply and fall all around us. Showing mercy, however, does not mean justifying its cause. It does not mean commending the lifestyle that produced it. It means proper attention to its victims, but not toleration of its cause which the Lord many times condemned. How much we all need the grace and wisdom to discern the difference!

The basic cause of immorality, however, finds its roots in an even deeper source. It is rooted in a twisted attitude of life that worships the lower passions. As Paul prophesied concerning the last days, pleasure today is the essence of life. It has replaced love for God as the center of life. Entertainment, sports, and partying are where the money is -- and where the people are. The Observance of Sunday or the

Sabbath as a day of worship is as archaic as the horse-and-buggy for our "enlightened," entrepreneurial age. That day of divine worship has been re-baptized as a national day of shopping, pleasure, and recreation -- and the people love to have it so!

A Look At Our Scholarly World

As a Jewish scholar, Paul held the plumbline also to our intellectual world. His prophetic scrutiny saw mental disorientation in the "last days." Though he envisioned great advances in learning, he saw the final days as a time of increased blindness to spiritual truth. That blindness will, in fact, eventually harden into fierce opposition (2 Tim. 3:7-8). The apostle saw this rejection of the faith as leading to a state of mental depravity. [See Rom 1:24-32 - The Snowball Effect of Sin.](#)

We wince at such a forecast and wonder if the apostolic seer misread His vision of our age of "brilliance." The truth is that this paradox has indeed settled into American education, especially in the last fifty years. Though most of our great universities were originally established to train ministers of the gospel, they have now become "command and control centers for the war against Christianity." Courses in Satanism and heathen philosophies are offered and often promoted to "broaden" one's education, while the Bible and Judeo-Christian thinking are considered offensive and taboo.

The scary fact is that many school campuses now provide condoms and abortion clinics for students, but regard Bible instruction on morals as almost a felony. Secular wisdom has willed it so. Having tied morals to religion, they make moral training a bigoted country-cousin to education. Even our Supreme Court has acquiesced to this discounting of biblical truth, denying the mention of God or prayer in our schools. In their own mystical prescience, our highest judicial thinkers have deduced this from our Constitution, a document admittedly crafted under the divine guidance of the Almighty. Having shut God out of its schools, modern education has lost its direction and finds itself engulfed in a roaring sea of inflamed passions, without even a north star on which to get a moral fix.

This is not to suggest that our schools are irreligious in education, but that humanism has usurped its place of authority. It has a concocted system of values that is almost fanatical in commitment. Among both intellectuals and the superstitious, New Age philosophies of Eastern cults are on the rise. They make their appeal however, to the mystical mind rather than the aching heart. In this oppressive atmosphere of humanism, biblical supernaturalism is often smiled or snarled at as a relic of the dark ages, while Aquarius mythologies are peddled as spiritual panaceas. For them the answer to man's quest for meaning lies in the notion of upward mobility through reincarnation, rather than in the biblical doctrine of resurrection.

[Note that today, 2011: MANY elementary schools are teaching sex to its young students. Subject such as Homosexuality as a way of life, Bestiality, anal and oral sex etc. are subjects for these student's contemplation.](#)

This rejection of biblical truth, however, is not a call for believers to wring their hands. Pessimistic timidity is itself an abomination. It is rather a call to a more committed faith in confronting this paradox in education, long ago predicted. It is one of the things the apostle Paul said we should look for in discerning the nearness of the Lord's return. And the latest readings give every evidence that the apostle was again right on target.

A Look At The Religious World

This popularity of secular religion parallels also the Bible's warning of the decline of true faith in the last days. Jesus described His return as a time of scant "faith on the earth" (Luke 18:8). Rather than resorting to prayer, Jesus said, many believers will seek social justice through pressure tactics. The hardships of active faith will be replaced by social schemes that seemingly bring quicker results. This is a reminder that the last days scenario will be one in which many of the saints are so preoccupied with the world that they have little genuine, active faith in God. They will easily give up on prayer.

Paul also described those days as a time "when they will not endure sound doctrine," but "will turn aside to myths" (2 Tim. 4:3-4). Bible doctrine will lose its scintillation for many in favor of myths that entertain rather than enlighten or convict. In place of biblical truths that grip the heart, many in the church will prefer pleasurable snippets that tickle the ears and soothe the conscience. These entertain the emotions without provoking hard decisions.

The vulnerable church

The pity is that much of this superficiality is disgustingly rife today. Though the Bible is still the world's best seller, for many it is more of a fetish than a vital channel of God's power. Some see it as "good advice" for healthy living, or practical prudence for pious prosperity. Others use it as a pretext to fortify a pet bias on some social or religious issue. In the bargain the Lord's real message in the context is too often missed. As Paul said, it can become merely a facade of godly form without life or power.

We need constant reminders that the Bible is God's richest legacy to man with unlimited potential for spiritual power. So grand is the Lord's regard for it that the Psalmist said, "you have exalted your word above all your name" (Ps. 138:2). With this Word alone, Jesus put the devil to flight (Matt. 4:4-10). It is the one thing the Lord promised to bless in ministry, without which there can be no real life or power.

The religious world.

This departure from true doctrine applies even more, of course, to the world at large. Two prominent Bible offshoots illustrate this doctrinal departure, Judaism and Islam. Both grew out of basic truths of God's Word, but both rejected the Christological core of God's redemption in Christ Jesus. Each then developed its own "New Testament" (Talmud and Koran) giving revisionist interpretations to biblical truths. The crowning error of each is similar; both dethrone the God-Man Jesus, pointing to the coming of another messiah or prophet. Having built a colossus of man-made doctrines, each resorts to human means to implement them - intellectual genius, will power, or military might.

These are classic examples that typify the opposition of false doctrines in the last days. The astounding thing is how they sustain themselves in numbers and commitment. Though both are fractured within, each has a defiant unity that makes it almost impregnable. Islam today is in a period of great numerical growth, unprecedented since the tidal wave of their early centuries. With nearly a billion adherents, they are now the fastest growing religion in the world (having doubled in forty years). Their mosques encircle the globe, seeking to penetrate every race and culture. Though the Bible is the world's best-seller, the Koran is the world's most-read

book. They claim without apology to have a word from God that supersedes that of the New Testament gospel of Christ.

The power of the gospel.

These distortions, however, do not mean that true evangelism is dead, or even sleeping. The gospel was made for times like these. It has always thrived on opposition, as church history abundantly testifies. If the formal shell of Christianity has gone stagnant in many areas, the preaching of the gospel is having a heyday in unbelievable places. The breakup of world communism, for instance, has left millions without moral foundations, creating an ideal vacuum for meeting spiritual needs. Many doors in Eastern Europe have opened to evangelism, allowing unprecedented Bible reading and teaching even in their public schools. The hunger for freedom there has provoked an overwhelming response to the gospel. Morally adrift, many look to the West for both economic and spiritual help in their time of shattered foundations.

Similar breakups of traditional crusts of opposition are evident around the globe. Especially significant are the many previously unevangelized areas such as Korea, Africa, and South America. In China a restless population of over a billion is seemingly primed for spiritual liberation, waiting only for a change of the communist old guard. Some fifty million are already said to be underground believers in that vast land, though many others are "underground" for professing their faith.

This priming for evangelism can also be seen in the United States -- if we look beyond the media buffoonery. Religious music and expressions have been popularized. "Amazing Grace" and "God Bless America" are becoming national anthems. Congressional and presidential prayer breakfasts continue in high places. Many parachurch organizations are penetrating campuses and work forces. The phenomenon of Billy Graham and his world-wide crusades are almost legendary, all in the solid stance of the "old time gospel." Much of this aggressive Christianity is, in fact, expressing itself in the face of a rising tide of cynicism.

These many spiritual undercurrents are obviously not all genuine, but they cannot be written off as "religion as usual." They show that God is forcing all strata of society to think seriously about Jesus, even in indifferent America. The name of Jesus has protruded itself into the mind and consciences of the masses in ways only dreamed of twenty-five years ago. Beneath the stagnant crust of religion or irreligion, the Spirit of God is busy completing His work in many individual hearts.

A Look At the Political World

The struggle of the international world is also of great importance in discerning the end-times. As previously noted, its political buildup will involve several coalitions of nations surrounding the Middle East. Four great blocs of power are identified as involved (Ezek. 38-39; Dan. 11). The northern bloc of "Gog and Magog" is generally seen to be that of the Soviet Union; a southern group of Egypt and her Arab allies appears to fulfill the biblical prophecy of the "south"; and the eastern armies that cross the Euphrates are usually tagged as a coalition of China and Japan. Completing this global polarization is the western alliance of Antichrist from Europe and the West. This last group will constitute a ten-nation federation, which is often seen as developing even now in the European Common Market. Thus the makings of the four political groups seem to be present and ready for what prophecy calls the end-time.

With modern Israel also in place in the midst of this international intrigue, we almost wonder what the Lord is waiting for. Why doesn't He blow the trumpet? Or is all this buildup a mirage?

Basically, most of these parts do fit, but with several obvious problems. The recent breakup of the Soviet Union appears to have thrown a monkey-wrench into the neatly projected drama. Prior to this, her character as an atheistic power seemed ideal to fill the role of Gog and Magog as the Russian Bear attacking God's people in the end-time. That now appears radically changed. With her military and economic powers shattered, the grizzly bear from the north has lost its teeth and is more like a Teddy bear waiting to be cuddled. Should we still view the Russian north as that emerging end-time power of Gog and Magog? *This was written pre-2000, - 1992.*

In evaluating this, it is important to remember that prophecy is not determined by current events, but by Scripture. The prophecy of the end-time assault by Gog and Magog from the far north has not changed. That great battle, however, is one that occurs at the mid-point of the tribulation period. Its development as a vicious power in the end-time will take place after the Church's rapture. It will evolve as Antichrist arises in Europe to challenge the northern bloc of Gog and Magog. It is a post-rapture development. The rapid change in the USSR in recent years shows the volatility of the area and its need for reunification.

The same should be recognized concerning Antichrist's coming empire. The European Common Market in development today is certainly interesting, prophetically. But it has no real relation to the ten-nation coalition of Antichrist in the end-time. That organization is also a post-rapture phenomenon which will develop during the first three and one-half years of Antichrist's rule. Its primary significance today is that it suggests an orbit of related interests.

These considerations indicate that though the international scene today is not precisely that of the end-time, it is ideally prepared to slip into that mode as soon as the Church is raptured. That rapture will inevitably bring radical changes in world politics. Its sudden occurrence could very well be the spark to alter many international alliances.

A Look At The Economic World

Though Paul had little to say of economics, he did describe the perils of the "last days" as partially due to the love of money (2 Tim. 3:1-2). Devotion to money inevitably replaces love for God. In an accelerated way greed will doubtless be a divisive factor as the end draws near.

Our world today is governed by economics perhaps more than anything. The stock market reigns over a fragile kingdom whose lifeline is the flow of currency and commodities. That flow, however, is dependent on its monetary reserves, as well as public confidence which tends to fluctuate with the latest rumors. When its reserves dwindle, its guarantees shrink and public confidence gets nervous, fearing a downturn, depression, or even collapse. All of this is delicately balanced by investors and buyers who gamble over consumer supply and demand. It can be a gambler's Mecca, but it can also domino into financial catastrophe. The ghosts of 1929 keep haunting the market with nightmares of economic collapse and devastating unemployment.

When applied to government, however, those stakes are much higher, for the whole structure stands or falls on the stability of the national treasury. That dependence was greatly increased during the Great Depression when the Federal Reserve Board began controlling banking, commerce, and much of the economy. As Larry Burkett describes it, the Fed then fought the investors' blunders that spawned the Great Depression by assuming the role of "great provider" The Coming Economic Earthquake p. 28). That brought a change in American politics, but it also changed the whole economic structure, making Uncle Sam czar of the dole.

That government rescue was everywhere hailed, as it reestablished public confidence and allowed banks to operate without fear of bankruptcy. It resolved the immediate problem of bread lines and restored a measure of dignity to the down-and-out. But that federal dole also became a weapon of the government to force compliance by all for the common good. Strong measures were taken to regulate commerce, business, and trade. To finance this and stimulate industry, a credit system known as "fractional banking," was instituted, allowing businesses to loan on a fraction of deposits. This stimulated industry, but also began a paper mint of financial reserves. It financed itself by resort to credit, thus inducing inflation. In practical terms, it operated on borrowed money, leaving the "mortgage" for the children to pay. It gave birth to our current plague of rampant deficit spending.

Though useful for emergencies, that policy is potentially disastrous because of the compounding of interest. Its continued use in normal times to feed the country's addiction to the good life has spawned huge budget deficits and even over-budget spending (\$290 billion for 1992). Our current debt of \$3.97 trillion (Oregonian, Oct. 28, 1992) exceeds our total national asset value, much of it owned by foreign investors.

For this reason many economists foresee a bleak future for the U.S. economy. As Burkett noted, "We are headed for an economic earthquake disaster of unparalleled magnitude, and it is difficult to see anything that can be done to avert it at this time" (Coming Economic Earthquake, p. 204). **Any debt incurred to create prosperity ultimately destroys it.** His projection of that debt -ballooning to \$15 trillion by the year 2000 shows its runaway momentum and the difficulty of attracting foreign capital to avert total economic collapse. *Note: this \$15 Trillion National debt was triggered exactly by "Debt incurred to create Prosperity!"*

Such a collapse with its devastating consequences, of course, would not mean the end of the age or of civilization. But the touted moral leadership of the U.S. has become extremely vulnerable by our greedy and careless monetary policy. The erosion of that leadership could very well contribute to the perilous times of the last days described by Paul.

A Look At The Return of Israel

Though the broader international scene is important, the inauguration of the State of Israel in 1948 is by far the most significant prophetic event of modern times. It is the one phenomenon of our time that makes our age prophetically unique. The observed shadows of four international alliances are important to end-time geopolitics, to be sure; but they are almost meaningless without the political resurgence of Israel. Her regathering to the land is the eleventh-hour mark on the clock of Bible prophecy.

This return of Israel, however, is not to be confused with her final regathering as prophesied. That end-time return, following another great holocaust in the land, will be of a much different character. It will be divinely orchestrated in response to her penitence and reception of Jesus as Messiah-Savior (Zech. 12:10). Such a change of heart shows no signs of developing in Israel today. Though many Jews are indeed responding to the gospel, the nation itself is as adamant as ever in its rejection of Jesus as Messiah.

What then is so prophetic about the modern return of Jews to Israel? How is this an eleventh-hour chime of the prophetic time clock?

Its real significance is that it puts Israel in position to fulfill her end-time role. She is now in the land as a recognized nation. But she is also in need of strong support from foreign powers to survive against a massive foe sworn to destroy her. Any shakeup of world powers after the rapture would make it essential for her to quickly realign with a powerful ally. Though we thrill at her determined action in returning to claim her ancient covenant land, we also recognize that this is not really the return foretold by the prophets. The Lord's promise had specific conditions which she has not met (Deut. 30:1-3). Her defiant will to survive by human resolve (in the arm of the flesh), however, will find its final expression in that end-time covenant she will make with Antichrist. In her present configuration she could easily move into that end-time role.

Summary

Though the Church is not promised prophetic signs prior to Christ's return, it is challenged to be alert to the character of the "last days." Those final days of the church age will be unique in several ways. The most obvious will be their moral degeneracy, spiritual lethargy, scholarly elitism, and religious intolerance of biblical truths. On the political front, a vast realignment of the Middle East is described, especially with respect to the nation of Israel.

Our review of these features reveals some astounding developments. Most of the characteristics of the "last days" appear to be already present today, some almost marking time. Our accelerated pace of life seems to have quickly ripened conditions for the fulfillment of God's program. Though this ripening process could well be extended, the present world setting appears ready for that return of the Lord in the air.

The real name of the game

In observing this accelerated buildup of world events, however, we must not miss the real point of the story. The stage props of modern culture, science, politics, and social turmoil are only the tools of God's workshop. In it He is calling out a people whom He is fashioning into the image of His Son. Therefore, the dramatic progression of current events does have importance as God arranges His workshop; but it should not be confused with His foremost project. That primary endeavor is the shaping of eternal personalities, implanting in them His divine nature for eternal fellowship.

Recognizing this divine purpose serves to bring the buildup of world events into proper perspective. As the world gears up for its inevitable climax, God offers to individuals of every class and clime the "unspeakable gift" of His Son. Receiving Jesus Christ into one's life brings adoption into God's family and deliverance from the kingdom of darkness. It is the individual's heart response to God's saving activity on his behalf. And it brings about this eternal fellowship between the believer and his God, a relationship designed to bring "fullness of joy" and "pleasures forevermore" (Ps. 16:11).

The following was extracted from a pre-2005 edition of the Oregonian. Its subject was the Immerging church and its adherents.

The immerging church. by Deborah Dombrowski

Opinion

'Emerging church' wrongly redefines our faith

(Publisher's note: As with all our commentaries, letters either pro or con regarding the following are invited at Christian News Northwest)

By DEBORAH DOMBROWSKI

Emerging church leaders have captured the hearts of thousands of young people by promoting an Eastern mystical and New Age practice called contemplative prayer. Leaders such as Rick Warren, Brian McLaren, Dan Kimball, Ruth Haley Barton, and Eugene Peterson have each had their part in injecting this dangerous and deceptive spirituality into the minds of their eager young followers.

In Rick Warren's *Purpose-Driven Life*, he encourages people to practice "breath prayers," a repetitive prayer used centuries ago by a group of monks known as the Desert Fathers. This so-called "prayer" is identical to that found in Hindu yoga and Zen Buddhism.

Brian McLaren, of the emerging church, has been caught with his hands in the contemplative cookie jar, too, by endorsing the back covers of some more-than-questionable books. One in particular, *Reimagining Christianity* by Alan Jones, says that the doctrine of the Cross is a vile doctrine. Jones is a member of the Living Spiritual Teachers Project, a group of about 20, most of which are mystics, Zen and Buddhist monks, and New Agers. The goal of this group is to integrate other world religious beliefs into Christianity.

McLaren has also endorsed the back covers of Dave Fleming's *The Seeker's Way* and Tony Campolo's *Speaking My Mind*, both of which believe that Christianity is too limiting and that a union between other religions is necessary. In *Speaking My Mind*, Campolo states: "(Mysticism (contemplative prayer) provides some hope for common ground between Christianity and Islam."

Dan Kimball, author of *The Emerging Church* (with forewords by Rick Warren and Brian McLaren), encourages the use of lectio divina (a form of mantra-style meditation) and of labyrinths, maze-like structures. Historically, and in most labyrinths today, a chanting prayer is used while walking the labyrinth with the purpose of connecting to God or what many call Divinity. According to most who promote labyrinths, it is not necessary to be a Christian to reach this inner Divinity.

Zondervan Publishing hopped on the contemplative band wagon by creating a formal partnership with Youth Specialties, host of the National Pastor's Convention, which brings in an array of New Age prac-



Deborah Dombrowski

tices from labyrinths, contemplative prayer and yoga. At the 2004 convention, Rick Warren spoke immediately after the yoga workshop. This year Warren is incorporating into his Purpose-Driven Youth Ministry speakers from Youth Specialties.

Ruth Haley Barton, formerly of Willow Creek and trained at the very contemplative Shalem Institute for Spiritual Formation in Washington D.C., wrote *Invitation to Solitude and Silence*, and teaches contemplative prayer through her Transforming Center. Barton co-authored with John Ortberg *Ordinary Day: With Jesus*, which clearly instructs readers in mystical prayer practices.

Do not think that the infiltration stops there. Eugene Peterson, author of *The Message*, endorsed the back cover of Sue Monk Kidd's book, *When the Heart Waits*. Monk Kidd, once a conservative Baptist, is a perfect example of how practicing contemplative prayer changes the thoughts and beliefs about God. Listen to her own words: "(W)e are one with all people. We are part of them and they are part of us. When we encounter another person, we should walk as if we were upon holy ground. We should respond as if God

dwells there."

Monk Kidd sounds like Thomas Merton, a Roman Catholic monk who helped to bring contemplative prayer out of the monasteries and into the everyday person's life. Merton said if we knew what was inside of each other, we would bow down and worship one another. Not exactly what the gospel of Jesus Christ says about sinful man needing a Saviour. Merton also compared practicing contemplative prayer to an LSD trip!

Emerging church leaders are redefining, reimagining and reinventing Christianity. They call it emerging, but the question must be answered, what are they emerging into? Could it be that contemplative prayer is providing a seductive bridge between Christianity and all other religions. Some emerging leaders say they hope so. But can such a merging take place without denying the gospel of Jesus Christ?

We don't believe so, and for the sake of the gospel we pray these emerging church leaders will do an about-face and return to the simplicity and purity of the Christian faith, bringing their young protégés with them.

Deborah Dombrowski of Silverton and her husband, David, own Lighthouse Trails Publishing. Footnotes and documentation on the above commentary can be found on the web at www.lighthousetrail-research.com

Letters to the Editor

The following is a quiz given to a local Church after preaching through the entire Book of The Revelation Of Jesus Christ.

How did you do after first taking it and then referring to the Bible + Notes to correct it?

REVELATION QUIZ
(Closed Bible) Chapters 1-22

I am () church member, () visitor, () friend who attends fairly regularly.

1. Draw, or on the time line, below, show the following ages: church, millennium, and tribulation. Also indicate the rapture, second coming, and Great White Throne Judgment.

3. Place numbers 1, 2, and 3 in front of these judgments in Revelation as they occur chronologically.

() trumpets () bowls () seals

4. Who are the twenty-four elders? (1) Israel, (2) church, (3) Israel and church, (4) tribulation saints, (5) prophets, (6) Don't know.

5. Who are the two witnesses of chapter eleven? (1) Elijah and Enoch, (2) Moses and Elijah, (3) two unknown prophets of the tribulation, (4) Elijah and Elisha (5) No clue

6. Who are the 144,000? (1) Church-age saints, (2) angels, (3) saved Jews of tribulation, (4) good "Jehovah Witnesses"? Of the church age, (5) unbelievers, (6) Not sure.

7. What is Armageddon? (1) the rapture, (2) the last battle of tribulation, (3) the last battle of the millennium, (4) a town in Egypt.

8. Where is Armageddon? (1) a valley below the Dead Sea, (2) A city in Judah, (3) an archaeological find at Tel El Amarna (4) at the site and surrounding area of a buried town in Northern Israel (5) a valley in Babylon,.

9. Who is the Beast of chapter thirteen? (1) the pope, (2) a terrible animal that eats people, (3) the leader of the rebellion in the millennium, (4) the antichrist during the tribulation.

10. Name three of the churches of Revelation chapters two and three.

1. _____,

2. _____, 3. _____.

11. What does "666" mean in chapter 13? (1) Nero is antichrist, (2) the unholy trinity is less than perfection, (3) antichrist will rule, (4) Identifies the beast during the Tribulation, (5) owning a MasterCard is sin.
12. List 5 of the titles of Jesus, the Son of God in the book of the Revelation.
1. _____,
 2. _____
 3. _____,
 4. _____
 5. _____.
13. Who is the Scarlet Harlot of Rev 17? ()
1. False Religion, 2. The Roman Catholic Church, 3. A brothel in Jerusalem,
 4. A representative of Islam in Babylon, 5. The first woman president of the United States
14. When does the Scarlet Harlot dominate the 10 nation confederacy? ()
1. At the end of the Tribulation, 2. At the middle of the tribulation,
 3. At the beginning of the tribulation, 4. Never.
15. When is counterfeit religion destroyed? ()
1. Never, 2. During the Church age, 3. At the start of the Millennium,
 4. At the middle of the Tribulation
16. Who was the founder of counterfeit religion? ()
1. Nimrod, 2. Rameses the second, 3. Baal, 4. the Pope,
 5. Muhamad 6 Satan.
17. Cross out the wrong term or terms in the sentence below.
- A definition of worldliness may include the following terms: (1) Materialism, (2) Spirituality, (3) Activism, (4) Individualism, (5) Athleticism (6) Intellectualism (7) Conformism (8) Relativism (9) Secularism (10) Religionism.
18. One name for the Church of Jesus Christ is the _ _ _ _ _
19. Name three aspects of a Jewish Wedding?
1. _____, 2. _____,
 3. _____
20. Who will judge Believers and Unbelievers?
- _____
21. What is the Name given to the judgment of the Church?
- _____

22. What is the name given to the judgment of Unbelievers?

23. What is another name given to the Tribulation period by the prophet Daniel?

24. The base of all truth is (): 1. Intellectualism, 2. Rationalism, 3. The Bible

4. The 'science' of evolution, Time plus chance

25. Where is the present location of Satan? _____.
What is he doing there?

ENDNOTES

- 1 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.
- 2 Dr. Earl D. Radmacher, *The Nature Of The Church*, © 1973 Western Baptist Press, Portland Oregon, 431 Pgs.
- 3 CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, A Beginner's New Testament Textual
- 4 Criticism Text, 2013, Create Space/AMAZON Publishers, ISBN-13: 978-1515243618, N. Carlson, 113 Pgs.
- 5 A. T. Robertson, *A GRAMMAR OF THE GREEK NEW TESTAMENT*, In *The Light Of Historical Research*. p 174.
- 6 Carlisle J. Sanford, "The Concept of /EKKLESIA/ in Matthew," Unpublished Master's thesis, Dallas Theological Seminary, Dallas Texas May, 1959, p. 15.
- 7 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, pp 12-14.
- 8 Alexander Rattray Hay, *THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY*, Third Edition, 1947H. H. Blok Netherlands, copyright by the Author.
- 9 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. pg 267-271.
- 10 Dr. Herbert Lockyer, *ALL THE MEN OF THE BIBLE*, © 1958 by Zondervan Publishing House, pgs. 170-171.
- 11 Loraine Boettner, *ROMAN Catholicism*, © 1962 Presbyterian and Reformed Publishing Co., Lib. of Congress Number 61-11748, 478 pgs.
- 12 Epistemology; from Greek ἐπιστήμη, *epistēmē*, meaning 'knowledge', and λόγος, *logos*, meaning 'logical discourse') is the branch of philosophy concerned with the theory of knowledge. Epistemology studies the nature of knowledge, justification, and the rationality of belief. Much of the debate in epistemology centers on four areas: (1) the philosophical analysis of the nature of knowledge and how it relates to such concepts as truth, belief, and justification, (2) various problems of skepticism, (3) the sources and scope of knowledge and justified belief, and (4) the criteria for knowledge and justification. The term 'Epistemology' was first used by Scottish philosopher James Frederick Ferrier in 1854. However, according to Brett Warren, King James VI of Scotland had previously personified this philosophical concept with the characters Epistemon in 1591.
- 13 HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, Third Edition, 2017, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 251 Pgs.
- 14 Francis A. Schaeffer, *THE GOD WHO IS THERE*, 1968, Inter-Varsity Press, Ex.
- 15 S. Kierkegaard, *FEAR AND TREMBLING*, 1843 - Translated 1953, Doubleday & Company,
- 16 C. Pinnock, *A DEFENSE OF BIBLICAL INFALLIBILITY*, __, __.
- 17 Pinnock, *ibid*.
- 18 Marx, Karl. 1976. *Introduction to A Contribution to the Critique of Hegel's Philosophy of Right*. Marx-Engels Collected Works, vol. 3. New York.
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- 20 Lenin, Vladimir Ilyich. *The Attitude of the Workers' Party to Religion*, 1909.
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- 22 "Friedrich Nietzsche," by Dale Wilkerson, *The Internet Encyclopedia of Philosophy*, ISSN 2161-0002, [http://www.iep.utm.edu/nietzch/\[permanent dead link\]](http://www.iep.utm.edu/nietzch/[permanent dead link]). 14 October 2015.
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- 24 Russell, Bertrand (1945). *A History of Western Philosophy*. New York: Simon and Schuster. pp. 766 & 770. ISBN 0-671-20158-1.
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- 28 Russell, Bertrand (1945). *A History of Western Philosophy*. New York: Simon and Schuster. pp. 766 & 770. ISBN 0-671-20158-1.
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- 29 Marianne Constable, "Genealogy and Jurisprudence: Nietzsche, Nihilism, and the Social Scientification of Law," *Law & Social Inquiry* 19, no. 3 (1 July 1994): 551–90.
- 30 "100 years after death, Nietzsche's popularity keeps growing: 6/01".
- 31 "Freud". *Random House Webster's Unabridged Dictionary*.
- 32 Ford & Urban 1965, p. 109
- 33 Noel Sheehy; Alexandra Forsythe (2013). "Sigmund Freud". *Fifty Key Thinkers in Psychology*. Routledge. ISBN 1134704933.
- 34 Eric R. Kandel *The Age of Insight: The Quest to Understand the Unconscious in Art, Mind and Brain, from Vienna 1900 to the Present*. New York: Random House 2012, pp. 45–46.
- 35 Gay 2006, pp. 136–37
- 36 Jones, Ernest (1949) *What is Psychoanalysis ?* London: Allen & Unwin. p. 47
- 37 Mannoni, Octave, *Freud: The Theory of the Unconscious*, London: NLB 1971, p. 49-51, 152-54
- 38 Mannoni, Octave, *Freud: The Theory of the Unconscious*, London: NLB 1971, pp. 146–47
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- For the influence on psychology, see [The Psychologist, December 2000](#)
- For the influence of psychoanalysis in the humanities, see J. Forrester *The Seductions of Psychoanalysis* Cambridge University Press 1990, pp. 2–3.
- For the debate on efficacy, see Fisher, S. and Greenberg, R. P., *Freud Scientifically Reappraised: Testing the Theories and Therapy*, New York: John Wiley, 1996, pp. 193–217.
- For the debate on the scientific status of psychoanalysis see Stevens, R. 1985 *Freud and Psychoanalysis* Milton Keynes: Open University Press, pp. 91–116 and Gay (2006) p. 745.
- For the debate on psychoanalysis and feminism, see Appignanesi, Lisa & Forrester, John. *Freud's Women*. London: Penguin Books, 1992, pp. 455–474

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41 HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, Third Edition, 2017, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 251 Pgs. Section 3.1, pgs 48-5

42 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.

43 Robert Cornuke and David Halbrook, IN SEARCH OF THE LOST MOUNTAINS OF NOAH, 2001 © by Bob Cornuke, ISBN 0-8054-2054-1,

44 Professor. Haseeb Shehada (1989) . *Translation of the Samaritan Torah*, p.90 .Israel Academy of Sciences and Humanities

45 08438 תולע towla' to-law' and (fem) תולעה towle'ah to-lay-aw' or תולעת towla'ath to-lah'- ath or תלעת tola'ath to-lah'- ath from 03216; n m/f; [BDB-1068b, BDB-1069a] {See TWOT on 2516 @@ "2516b" } AV-scarlet 34, worm 8, crimson 1; 43

1) worm, scarlet stuff, crimson

1a) worm-the female 'coccus ilicis'

1b) scarlet stuff, crimson, scarlet

1b1) the dye made from the dried body of the female of the worm "coccus ilicis"

2) worm, maggot

2a) worm, grub

2b) the worm "coccus ilicis"

When the female of the scarlet worm species was ready to give birth to her young, she would attach her body to the trunk of a tree, fixing herself so firmly and permanently that she would never leave again. The eggs deposited beneath her body were thus protected until the larvae were hatched and able to enter their own life cycle. **As the mother died, the crimson fluid stained her body and the surrounding wood. From the dead bodies of such female scarlet worms, the commercial scarlet dyes of antiquity were extracted.**

What a picture this gives of Christ, dying on the tree, shedding his precious blood that he might "bring many sons unto glory" (#Heb 2:10)! He died for us, that we might live through him! #Ps 22:6 describes such a worm and gives us this picture of Christ. (cf. #Isa 1:18)

(from page 73, "Biblical Basis for Modern Science," 1985, Baker Book House, by Henry Morris)

46 This word vesture in Ps 22:18 is the Heb. <03830 לבוש**l**buwsh; in Jo 19:23-24 the Grk word is <5509>. χιτών chiton: which is properly underwear woven in one piece from top to bottom. This would provide warmth for a Roman soldier in the cold Judean nights. And oh, by-the-way, our LORD was crucified naked! This is borne out in the book of Hebrews 12:1-2, Where our LORD "endured the cross, despising the SHAME!"

"Ver. 18. They part my garments, etc. Perfectly naked did the cruciarii hang upon the cross, and the executioners received their clothes. There is nothing to show that there was a cloth even round the loins. The clothes became the property of the soldiers, after Roman usage. The outer garment was divided probably into four, by ripping up the seams. Four soldiers were counted off as a guard, by the Roman code. The under garment could not be divided being woven; and this led the soldiers to the dice throwing. J. P. Lange, D.D., on #Mt 27:35. "

47 Ver. 21. The horns of the unicorns. **On turning to the Jewish Bible we find that the word (ראם) is translated as buffalo**, and there is no doubt that this rendering is nearly the correct one, and at the present day naturalists are nearly agreed that the reem of the Old Testament must have been now the extinct urus ... The presence of these horns affords a remarkable confirmation to a well known passage in Julius Caesar's familiar "Commentaries." The uri are little inferior to elephants in size (magnitudine paulo infra elephantos;) but are bulls in their nature, colour, and figure. Great is their strength, and great their swiftness; nor do they spare man or beast when they have caught sight of them. J. G. Wood, M.A., F.L.S., in "Bible Animals." 1869.

Deliverance pleaded in view of former help, when in the most imminent danger, from the most powerful enemy, represented by the unicorn or **wild buffalo**.

The **common version** (i.e., AV) unicorns rests on the authority of the Septuagint; but although the unicorn, long regarded as a fabulous animal, has now been proved to be a real one, **we have no reason to believe that it was ever known in Palestine**, or to dissent from the common judgment of the learned, that the Hebrew word denotes the wild bull or a species of the antelope, most probably the former. i.e. strong bulls of Bashan, Ps 22:12

48 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.

49 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.

50 Ge 41:32 And for that **the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.** {established ... : or, prepared of God }

51 Zec 4:11 Then answered I, and said unto him, **What are these two olive trees upon the right side of the candlestick and upon the left side thereof?**

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? {through: Heb. by the hand of } {empty ... : or, empty out of themselves oil into the gold } {the golden oil: Heb. the gold }

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, **These are the two anointed ones, that stand by the Lord of the whole earth.** {anointed ... : Heb. sons of oil }

52 Rev 11:5 Notes: by **Abbott's Illustrated New Testament**: "The meaning is, that those who injure them shall suffer a terrible retribution. **The image of fire from their mouth--that is, fire coming at their call--**may have been suggested by **the case of Elijah, (#2 Kings 1:10-14 .) a supposition which is confirmed by the language of the #next verse , which also corresponds with events in the history of Elijah. (#1 Kings 17: 18:)"**

Matthew Poole's Commentary says: "Ver. 5. And if any man will hurt them; that is, my faithful ministers, the two olive branches before mentioned, which fill the candlesticks with oil. Fire proceedeth out of their mouth, and devoureth their enemies: here is a plain allusion to the stories of **Moses and Elijah**, calling for fire from heaven; but God showeth, that the victory of his ministers under the gospel shall not be by a miraculous fire called for down from heaven, (as Elijah hurt the captains and their bands sent to apprehend him), but by fire out of their mouths; according to that, #Jer 5:14, Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them: see also #Jer 1:9,10. This also is according to Zechariah's vision before mentioned,

and the revelation of the will of God in it, #Re 11:6: Not by might, nor by power, but by my Spirit, saith the Lord of hosts. The meaning is, that they shall be too hard for them, either by their faithful, lively, and powerful preaching, or by their fervent prayers.”

Note also Jamieson Fausset And Brown (JFB) who say: The actions of the two witnesses are just those of **Moses when witnessing for God against Pharaoh** (the type of Antichrist, the last and greatest foe of Israel), **turning the waters into blood, and smiting with plagues;** and of **Elijah (the witness for God in an almost universal apostasy of Israel,** a remnant of seven thousand, however, being left, as the 144,000 sealed, #Re 7:1-8) causing fire by his word to devour the enemy, and shutting heaven, so that it rained not for three years and six months, the very time (1260 days) during which the two witnesses prophesy. Moreover, the words "witness" and "prophesy" are usually applied to individuals, not to abstractions (compare #Ps 52:8). **DE BURGH thinks Elijah and Moses will again appear, as #Mal 4:5,6 seems to imply (compare #Mt 17:11 Ac 3:21). Moses and Elijah appeared with Christ at the Transfiguration, which foreshadowed His coming millennial kingdom.** As to Moses, compare #De 34:5,6 Jude 1:9. Elias' genius and mode of procedure bears the same relation to the "second" coming of Christ, that John the Baptist's did to the first coming. Still, the turning the water to blood, and the plagues (#Re 11:6), apply best to "Moses (compare #Re 15:3, the song of Moses").

53

Madeleine L'Engle, C.S. Lewis and J.R.R. Tolken's books were read to our children (along with Bible study). ***A Wrinkle in Time*** is a **science fantasy** novel written by American writer **Madeleine L'Engle**, first published in 1963, and in 1979 with illustrations by **Leo and Diane Dillon**. The book won the **Newbery Medal**, **Sequoyah Book Award**, and **Lewis Carroll Shelf Award**, and was runner-up for the **Hans Christian Andersen Award**.^{[3][a]} It is the first book in L'Engle's **Time Quintet**, which follows the Murry and O'Keefe families.

The book spawned two film adaptations both by **Disney**: a **2003 television film of the same name**, and a **theatrical film adaptation** starring **Mindy Kaling**, **Storm Reid**, **Reese Witherspoon** and **Oprah Winfrey** scheduled for release in the United States in March 2018.

In her books L'Engle used this device for when the time witches AAAAPPPPPPPPPPEEEEEAAARRRRDDD!
I was enamored with this device and have used it in emails and in several books, but never explained where I got it. Her books are SCI-FI of the highest quality.

L'Engle wrote four other books featuring this generation of the Murry family, collectively known as the **Time Quintet**.

- *A Wind in the Door* (1973) ISBN 0-374-38443-6
- *A Swiftly Tilting Planet* (1978) ISBN 0-374-37362-0
- *Many Waters* (1986) ISBN 0-374-34796-4
- *An Acceptable Time* (1989) ISBN 0-374-30027-5

54

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.

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56

Karp, Gerald (19 October 2009). *Cell and Molecular Biology: Concepts and Experiments*. John Wiley & Sons. p. 2. ISBN 9780470483374. Hooke called the pores cells because they re- minded him of the cells inhabited by monks living in a monastery.

57

Alan Chong Tero (1990). *Achiever's Biology*. Allied Publishers. p. 36. ISBN 9788184243697. In 1665, an Englishman, Robert Hooke observed a thin slice of" cork under a simple microscope. (A simple microscope is a microscope with only one biconvex lens, rather like a magnifying glass). He saw many small box like structures. These reminded him of small rooms called "cells" in which Christian monks lived and meditated.

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Schopf, JW, Kudryavtsev, AB, Czaja, AD, and Tripathi, AB. (2007). *Evidence of Archean life: Stromatolites and microfossils*. Precambrian Research 158:141-155.

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Schopf, JW (2006). *Fossil evidence of Archaean life*. Philos Trans R Soc Lond B Biol Sci 29;361(1470):869-85.

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62

Microbiology : Principles and Explorations By Jacquelyn G. Black

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