

A SYSTEMATIC THEOLOGY

Vol. III Hamartiology And Soteriology

By Rev. Norman E. Carlson B.Th.

The Cover

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

It was first used on an unpublished appologetic book titled “Bible Codes”, which is still used by our school but has not been published because of the excessive borrowing from Dr.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

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

<p><u>This little light of mine,</u> I'm gonna^a 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.</p> <p>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.</p> <p>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.</p>	<p>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.</p> <p>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.</p> <p>. </p>
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^a gonna = going to.

ISBN-13: 978-1547013210
ISBN-10: 1547013214

PREFACE

This volume is intended to energize the Christian unto greater knowledge of, and service in, the cause of our Savior and LORD, Jesus, the only begotten Son of God, who is e Messiah of Israel (the Christ - which is not His last name but a title.) The first portion (Hamartiology) teaches the Past Present and Future states of The human dilemma. Soteriology teaches the solution to this dilemma due to the Love of God for His elect ones, featuring Faith in the Eternal Son of God's Vicarious Atonement where He gave His human life on the Stauros (Tree, Torture Stake Joh 3:14) as this Atonement for the SINS (acts) of the whole world. He didn't die for the SIN (The Adamic Nature) of all men since Adam and Eve. Instead as we'll see, the Bible (*Which is our authority; in the original languages, and with proper interpretive principles (Hermeneutics)*) will show us why many ill trained either purposely or mostly by slovenliness, have not used their Hebrew or Greek texts to determine the meaning of 1 Jo 2:1-2;

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 for our sins: and not for ours only, but also for the sins of the whole world.

Or as ATCCSITGNT¹ has determined, John recognizes that all men (& women) commit acts of sin, he uses the third class conditional clause, here. Then in verse 2 he states definitely that Jesus is heaven's satisfaction (propitiation) for our SINS (acts of the SIN Nature) and not for ours only (i.e., Christians) but for the SINS (not SIN) of the whole world! Hence, the sins of men are not an issue in God's Judgement plans; ONLY THE INDIVIDUALS WORKS, Saved (1 Co 5:10) or Unsaved (Rev:20:12-13). This important criteria must be believed in order that Proper Preaching takes place.

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VOLUME III

1. HAMARTIOLOGY

Hamartiology (Greek: ἁμαρτία, hamartia, "missing the mark," "sin," + -λογία, -logia) is the branch of theology which studies sin. Substantial branches of hamartiological understanding subscribe to the doctrine of original sin, Jer 17:9, and which the Apostle Paul espoused in Romans 5:12-19, 7:1-8:21, and which was popularized in the West and developed into a notion of "hereditary guilt" by Augustine of Hippo. The North African bishop taught that God holds all the descendants of Adam and Eve accountable for Adam's sin of rebellion, and as such all people deserve God's wrath and condemnation apart from any actual sins they personally commit. The Only solution to man's dilemma is Salvation by The Grace of God through the operation of faith in what God promised, e.g., Gen 3:15, with Heb 11:1-12:2. Hamartiology and its solution, Soteriology have a Dispensational aspect. e.g., Adam was only responsible for what God Revealed to and up through Him; likewise, Noah, Abraham, Moses, David, Christians. Much material was also covered in Vol. II, in section 2.0 Anthropology, and may not be repeated here.

1.0 Introduction To Hamartiology

1.0.1 Hamartiology – The Doctrine of Sin and Sins (. . .)

(The ‘Old’, ‘Natural’, ‘Adamic’, Man’s Nature, and the acts of Sin emanating from this Nature)

The Doctrine of Hamartiology is concerned with the Immaterial part of man; that which cannot be seen with the eye, but, discovered early in a human's life. From a practical point of view, Hamartia (Sin) is the root cause for spanking children who misbehave^a (acts of Sin). Sin is the cause, for divorce, for war on every scale, the Defense Industry, etc. . .

To say as do the Pelagiaists; That everyone starts out with a clean slate, that there is no innate nature predisposing us to sin, is a heresy that must here be exposed.

The origin of sin in angels and men has been previously covered in Angelology and Anthropology. Some of these items we cover again for the sake of clarity.

1.1 The Original State Of Man At Creation Time.

On the sixth day of creation, God Created Man (Adam) from the ‘dust of the ground’. In Accordance With (IAW) His foreknown and preconceived plan for man's creation to solve Heaven's problem of the fall of Lucifer and his hoards of evil angels He did in Eternity past provide a method for man to obtain eternal lift. This was foreordained by man's Regeneration, The New Birth, or man's being Created anew in Christ Jesus our LORD. The question is:

^a Pr 20:30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly. {cleanseth ... : Heb. is a purging medicine against }

“Can men live sinlessly apart from the Grace of God”?

God created man in His image;

Gen 1:26 And God said, **Let us^a make man in our image, after our likeness**: and let **them** have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So **God created man in His own image, in the image of God created He him; male and female created He them.**

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. {moveth: Heb. creepeth }

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for (food) meat. {bearing ... : Heb. seeding seed } {yielding ... : Heb. seeding seed }

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. *{life: Heb. a living soul } {Note: every living soul, including all animals were originally vegetarians! This ended for man at the command (or by permission) of God in Gen 9:3ff. The evil angels had already taught man otherwise, which partially explains the reason for the flood. NEC}*

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. {And the evening ... : Heb. And the evening was, and the morning was etc. }

What constitutes the ‘Image of God’ in Gen 1:26-27.? It consists of the physical man for that came via creation from the dust of the ground according to God’s eternal Plan along with his immaterial attributes, which consist of the soul and spirit. See Figures 03.01.06. and 03.01.08.

Here we must define a few items from the New Testament..

- κρεας: The ‘meat’ (The Transporter)
- σαρξ: The Flesh (can refer to the Transporter and/or the Old Nature in Adam.)
- σωμα: The Body – Living or dead. Also used for the resurrection body of Christ and Believers.

^a The IP,PL **us**, is no mistake. (For a Muslim referring to Allah it is heresy-which occurs all over the Qur’an), it provides much support for the doctrine of the Trinity. Elohim is M Pl. in Gen 1:1, followed by the Holy Spirit in Gen 1:2. This suggests at least 2 persons in the Godhead. Certain OT Passages saing “Angel of the LORD (as a Theophany, and John 1:1-5, clearly contains this doctrine of the trinity, but includes the baptismal formula of Mat 28:19, etc.,..

- ψυχικός > ψυχή: Soul, Soulish – part of the old Nature in Adam in unbelievers, but may be changed in the recreation by Christ through the ministry of the Holy Spirit.

(Eph 2:10, 4:24; Col 1:16, 3:10)

Heb 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, 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.

As Barnes so clearly states:

Piercing even to the dividing asunder. Penetrating so as to divide.

Soul and spirit. The animal life from the immortal soul. The former word here — ψυχή — soul — is evidently used to denote the animal life, as distinguished from the mind or soul. The latter word — πνεῦμα — spirit — means {the spirit of the born again ones. The spirit of the yet unsaved is dead. NEC}.~~so~~; the immaterial and immortal part; that which lives when the animal life is extinct, This distinction occurs in #1Th 5:23" **your whole spirit, and soul, and body**"; and it is a distinction which we are constantly in the habit of making. There is the body in man — the animal life — and the immortal part that leaves the body when life is extinct. Mysteriously united, they constitute one man. When the animal life is separated from the soul, or when the soul leaves the animated body, the body dies, and life is extinct. To separate the one from the other is, therefore, the same as to take life — and this is the idea here, that the word of God is like a sharp sword that inflicts deadly wounds. The sinner "dies"; that is, he becomes dead to his former hopes, or is "slain" by the law.

Ro 7:9, I was alive without the law once; but when the commandment came, sin revived, and I died." This is the power referred to here — the power of destroying the hopes of the sinner; cutting him down under conviction; and prostrating him, as if a sword had pierced his heart.

1Th 5: 23 And <1161> the very <846> God <2316> of peace <1515> sanctify <37> (5659) you <5209> wholly <3651>; and <2532> I pray God your <5216> whole <3648> spirit <4151> and <2532> soul <5590> and <2532> body <4983> might be preserved <5083> (5684) {AP Optative- a 4th class conditional clause} blameless <274> unto <1722> the coming <3952> of our <2257> Lord <2962> Jesus <2424> Christ <5547>.

JFB relates:

23. the very God — rather as the Greek, "the God of peace Himself"; who can do for you by His own power what I cannot do by all my monitions, nor you by all your efforts (#Ro 16:20 Heb 13:20), namely, keep you from all evil, and give you all that is good.

sanctify <37> [Grk. *αγιασαι* {V-AAO-3S }might at some time sanctify you, make you Holy] — for holiness is the necessary condition of "peace" (#Php 4:6-9).

you

wholly <3651> <Grk. ολοτελεις, so that you might be) perfect, complete in all respects

and

your spirit and soul and body might be preserved <5083> {V-APO-3S }blameless

<3648> at the coming <3952> {Grk. παρουσία: for Christian Believers see 1 Ths 4-13-18, 2 Ths 2:1-3a, Rev 4:1; For Tribulation Believers, Mat 24:3-25:46; Ac 1:10-11; 1Th 5:2-3; Rev 14:12-13, 15:2-4, 16:15,17:15, 20:4. NEC} of our LORD Jesus The Messiah.

Here are the major Greek word definitions for 1Th 5:23.

<37> ἁγιάζω hagiazo hag-ee-ad'-zo from 40; v; TDNT-1:111,14; {See TDNT 14 }

AV-sanctify 26, hallow 2, be holy 1; 29

To make holy, consecrate, sanctify

1) to dedicate, separate, set apart for God

1a) Of things {#Mt 23:17,9 2Ti 2:21 }

1b) Of persons: Christ {#Joh 10:36 17:19 }

2) To purify, make conformable in character to such dedication

2a) Forensically, to free from guilt {#1Co 6:11 Eph 5:26 Heb 2:11 10:10,14,29 13:12 }

2b) Internally, by actual sanctification of life {#Joh 17:17,19 Ac 20:32 26:18 Ro 15:16 1Co 1:2 7:14 1Th 5:23 Re 22:11 }

2c) Of a non-believer influenced by marriage with a Christian {#1Co 7:14 }

3) In the intermediate sense of ceremonial or levitical purification

3a) Of things {#2Ti 2:21 }

3b) Of persons {#Heb 9:13 }

4) To treat as holy {#Mt 6:9 Lu 11:2 1Pe 3:15 }

<3648> ὁλόκληρος holokleros hol'-ok'-lay-ros from 3650 and 2819; **adj**; TDNT-3:766,442; {See TDNT 393 }

AV-whole 1, entire 1; 2

1) complete in all its parts, in no part wanting or unsound, complete, entire, whole

1a) of a body without blemish or defect, whether of a priest or of a victim

1b) free from sin, faultless

1c) complete in all respects, consummate

<3651> ὁλοτελής holoteles hol-ot-el-ace' from 3650 and 5056; **adj**; TDNT-5:175,682; {See TDNT 546 }

AV-wholly 1; 1

1) perfect, complete in all respects

<3952> παρουσία parousia par-oo-see'-ah from the present participle of 3918; n f; TDNT-5:858,791; { See TDNT 602 }

AV-coming 22, presence 2; 24

1) presence

2) the coming, arrival, advent

- 2a) The future coming in the air of our LORD Jesus to catch away the Church Saints dead and alive
{1Co 15:23, 1Co 16:17, 2Co 7:6, 2Co 7:7, 2Co 10:10, Php 1:26, Php 2:12, 1Th 2:19, 1Th 3:13, 1Th 4:15, 1Th 5:23, 2Th 2:1, Jas 5:7, Jas 5:8, 2Pe 1:16, 2Pe 3:4, 1Jo 2:28. With 1 Cor 15:51-58, 1Ths 4:13-18, 2 Ths 2:1-3a, Rev 4:1.
- 2b) *the future visible return from heaven of Jesus, to raise the dead, hold the last judgment, set up the 1000 yr. Millenial Kingdom, and set up formally and gloriously the kingdom of God, in the New Heavens, the New Earth, and the New Jerusalem.*
Mt 24:3, Mt 24:27, Mt 24:37, Mt 24:39, 2Th 2:8, 2Th 2:9, 2Pe 3:12 .With Zec 14:1-7, Acts 1:1-12, Rev 19:11-20:15, and Rev 21:1-22:21 NEC}

<5083> τηρέω tereo tay-reh'-o from teros (a watch, perhaps akin to 2334); v;
 TDNT-8:140,1174; {See TDNT 790 }

AV-keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75
 1) to attend to carefully, take care of

- 1a) to guard
- 1b) metaph. to keep, one in the state in which he is
- 1c) to observe
- 1d) to reserve: to undergo something

whole —<3648>. ὀλόκληρος holokleros hol'-ok'-lay-ros; from 3650 and 2819; complete in every part, i.e. perfectly sound (in body): — entire, whole. A different Greek word from "wholly." Translate, "entire"; with none of the integral parts wanting [Tittmann]. It refers to man in his normal integrity, as originally designed; an ideal which shall be attained by the glorified believer. All three, spirit, soul, and body, each in its due place, constitute man "entire." The "spirit" links man with the higher intelligences of heaven, and is that highest part of man which is receptive of the quickening Holy Spirit (#1Co 15:47). In the unspiritual, the spirit is so sunk under the lower animal soul (which it ought to keep under) that such are termed "animal" (English Version. "sensual," having merely the body of organized matter, and the soul the immaterial animating essence), having not the Spirit (compare #1Co 2:14; see JFB on "1Co 15:44"; see on #1Cor 15:46-48; #Joh 3:6). The unbeliever shall rise with an animal (soul-animated) body, but not like the believer with a spiritual (spirit-endued) body like Christ's (#Ro 8:11).

blameless unto — rather as Greek, "blamelessly (so as to be in a blameless state) at the coming of Christ." In Hebrew, "peace" and "wholly" (perfect in every respect) are kindred terms; so that the prayer shows what the title "God of peace" implies. BENGEL takes "wholly" as collectively, all the Thessalonians without exception, so that no one should fail. And "whole (entire)," individually, each one of them entire, with "spirit, soul, and body." The mention of the preservation of the body accords with the subject (#1Th 4:16). TRENCH better regards "wholly" as meaning, "having perfectly attained the moral end," namely, to be a full-grown man in Christ. "Whole," complete, with no grace which ought to be wanting in a Christian.

In Conclusion, therefore, the unbeliever’s spirit is Dead, and therefore cannot respond to the Word of God until the quickening by the Holy Spirit occurs, allowing the unsaved man/women to receive Christ Jesus as LORD of his/her life.

Eph 2:1-10, Rom 10:9-13. “That if you shall confess with your mouth Jesus is LORD (Grk Kurios,- Hebrew JeHoVaH (in the LXX - Kurios is translated from the Hebrew Tetragrammaton יהוה JeHoVaH or the shortened form יה JaH, 6156 times in the LXX) Thou Shall be SAVED! The actual Biblical definition for how to be Saved is found in 1 Cor. 15:1-57 The only place in the Bible where the Good News, The Gospel of our Salvation is defined.. (cf,^a“I declare unto ya’ll, the Gospel”.)

1.1.1 Hebrew: Soul

The Soul of man is an everlasting portion of his/her personal Identity. The Soul of Man will exist forever. The question is WHERE?

The unsaved persons destination is HELL (Rev 20:15 - And since^b none was found written in the Book of Life, He/They were all cast into the Lake of Fire!

The Saved, Born Again (from Above) person’s Eternal Residence is Heaven, where every believer has his or her Citizenship. Phil 3:20-21. He or She shall be judged at the Bema (Judgement Seat) of Christ; Ro 14:10; 1 Co 3:11-15; 2 Co 5:10.

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- <05315> נֶפֶשׁ nephesh neh'- fesh from 05314; n f; [BDB-659a] {See TWOT on 1395 @@ "1395a" }
- AV-soul 475, life 117, person 29, mind 15, heart 15, creature 9, body 8, himself 8, yourselves 6, dead 5, will 4, desire 4, man 3, themselves 3, any 3, appetite 2, misc 47; 753
- 1) soul, self, life, creature, person, appetite, mind, living being, desire, emotion, passion
- 1a) that which breathes, the breathing substance or being, soul, the inner being of man
- 1b) living being
- 1c) living being (with life in the blood)
- 1d) the man himself, self, person or individual
- 1e) seat of the appetites
- 1f) seat of emotions and passions
- 1g) activity of mind
- 1g1) dubious
- 1h) activity of the will
- 1h1) dubious
- 1i) activity of the character
- 1i1) dubious
-

^a cf. *confer*) means to see a given citation for comparison

^b See 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.

1.1.2 Hebrew: Spirit

<07307> רוּחַ ruwach roo'-akh from 07306; n f; [BDB-924b] {See TWOT on 2131 @@ "2131a" }

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

- 1) wind, breath, mind, spirit
 - 1a) breath
 - 1b) wind
 - 1b1) of heaven
 - 1b2) quarter (of wind), side
 - 1b3) breath of air
 - 1b4) air, gas
 - 1b5) vain, empty thing
 - 1c) spirit (as that which breathes quickly in animation or agitation)
 - 1c1) spirit, animation, vivacity, vigour
 - 1c2) courage
 - 1c3) temper, anger
 - 1c4) impatience, patience
 - 1c5) spirit, disposition (as troubled, bitter, discontented)
 - 1c6) disposition (of various kinds), unaccountable or uncontrollable impulse
 - 1c7) prophetic spirit
 - 1d) spirit (of the living, breathing being in man and animals)
 - 1d1) as gift, preserved by God, God's spirit, departing at death, disembodied being
 - 1e) spirit (as seat of emotion)
 - 1e1) desire
 - 1e2) sorrow, trouble
 - 1f) spirit
 - 1f1) as seat or organ of mental acts
 - 1f2) rarely of the will
 - 1f3) as seat especially of moral character
 - 1g) Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 - 1g1) as inspiring ecstatic state of prophecy
 - 1g2) as impelling prophet to utter instruction or warning
 - 1g3) imparting warlike energy and executive and administrative power
 - 1g4) as endowing men with various gifts
 - 1g5) as energy of life
 - 1g6) as manifest in the Shekinah glory
 - 1g7) never referred to as a depersonalised force
- {Note: Da 2:4 - 7:27 was written in Aramaic (The language of the Gentiles - Very important when interpreting the 'times' and 'seasons').}
-

<07308> רוּחַ ruwach (Aramaic) roo'-akh corresponding to 07307; n f; [BDB-1112b] {See TWOT on 2991 @@ "2991a" }
 AV-spirit 8, wind 2, mind 1; 11
 1) spirit, wind
 1a) wind
 1b) spirit
 1b1) of man
 1b2) seat of the mind

This word <07308>, occurs in: Da 2:35, 4:8, 4:9, 4:18, 5:11, 5:12, 5:14, 5:20, 6:3, 7:2, 7:15.

1.1.3 Greek: Soul

<5590> ψυχή psuche psoo-khay' from 5594; n f; TDNT-9:608,1342; {See TDNT 854 }
 AV-soul 58, life 40, mind 3, heart 1, heartily + 1537 1, not tr 2; 105
 1) breath
 1a) the breath of life
 1a1) the vital force which animates the body and shows itself in breathing
 1a1a) of animals
 1a1b) of men
 1b) life
 1c) that in which there is life
 1c1) a living being, a living soul
 2) the soul
 2a) the seat of the feelings, desires, affections, aversions (our heart, soul etc.)
 2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life
 2c) the soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

1.1.4 Greek: Spirit

4151 πνεῦμα pneuma pnyoo'-mah from 4154; n n; TDNT-6:332,876; {See TDNT 643 }
 AV-Spirit 111, (Holy) Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385
 1) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 1a) sometimes referred to in a way which emphasizes his personality and character (the Holy Spirit)
 1b) sometimes referred to in a way which emphasizes his work and power (the Spirit of Truth)

- 1c) never referred to as a depersonalized force
 - 2) the spirit, i.e. the vital principal by which the body is animated
 - 2a) the rational spirit, the power by which the human being feels, thinks, decides
 - 2b) the soul
 - 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
 - 3a) a life giving spirit
 - 3b) a human soul that has left the body
 - 3c) a spirit higher than man but lower than God, i.e. an angel
 - 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 - 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
 - 4) the disposition or influence which fills and governs the soul of any one
 - 4a) the efficient source of any power, affection, emotion, desire, etc.
 - 5) a movement of air (a gentle blast)
 - 5a) of the wind, hence the wind itself
 - 5b) breath of nostrils or mouth
-

1.1.4.1 Synonyms For Spirit (pneuma)

- **pneumatikos [spiritual] πνευματικός {See GrkEng <4152> }**
 - **pneo [to blow, breathe] πνέω {See GrkEng <4154> }**
 - **empneo [to breathe in] εμπνέω {See GrkEng <1709> }**
 - **pnoe [wind, blowing] πνοή {See GrkEng <4157> }**
 - **ekpneo [to breathe out, die] εκπνέω {See GrkEng <1606> }**
 - **theopneustos [inspired, God-breathed] θεοπνευστος {See GrkEng <2315> } 2 Tim 3:16[†]**
-

We must now answer the question of what attributes God has reference, when He says “Let us make Man in our Image. A physical body is a portion of what God refers to here, and the attributes (Immaterial though they be) Soul and Spirit. (cf, God The Son, and the Angel of JeHoVaH.^a)

1.1.4.4 Essentials Of Man’s Original State.

1. A Body from the dust of the ground. in the Image of God’s Son established from eternity past and as revealed by the Angel of Jehovah; which in time past as Chafer has shown in Vol. V, Christology, Chp. I, Section V, The Angel Of Jehovah. Where he shows that in Theophanies^b, The Angel of Jehovah in the form of a man, was

^a Or the Angel of the LORD; see section 2.2.6.2 The Angel Of The LORD

^b Theophany: A manifestation of God in visible and bodily form before His incarnation. Normally, these manifestations are limited to the form of men or angels. Other phenomena such as the Shekinah glory or ‘the

either Jehovah himself; Gen 16:7-11, 22:11-18,31:11-13, 48:15-16;Ex3:1ff., 13:21, 14:19; Judg 6:11-23; 13:9-20; or The Angel of Jehovah; Gen 24:7, 40.

2. Natural Likeness or Personality i.e. The Soul – affections, likes, dislikes, etc.

3. Moral Likeness or Holiness – Spirit - Sinless as the created Angels were originally.

The doctrine of Hamartiology and its remedy, salvation by the Grace of God through Faith has been criticized by heretics ever since the ‘primitive church’. These criticisms have been categorized, below, into two main concepts. (although there are many more.²)

For an illustration of the 2 Natures of Man and the Flesh, see Figure 03.02.11.

1.1.4.5 The Flesh

As shown in Figure 03.02.11., There are three words that describe the three portions of man. (the 4th is Carnal which also will be described.

1.1.4.5.1 The Meat (κρέας) The Transporter.

The Kreas is that physical part of man that gives us movement. Even the physical brain is included. However, there is a separation between the Brain and the Mind. The Mind belongs to the soul and is not a physical item. This is why at Judgement God can have us “spill our guts” about our works here on earth “Alzheimer's” or not.

<2907> κρέας kreas kreh'-as perhaps a primary word; n n;
 AV-flesh 2; 2
 1) (the) flesh (of a sacrificed animal)
 Used in Ro 14:21, 1 Cor 8:12

1.1.4.5.2 The Flesh (σάρξ sarx) - The Transporter And/Or The (Old Nature-In Adam).

Sarx may refer to the man in Adam, and also refer to the fleshy part of man, like Kreas.

4561 σάρξ sarx sarx probably from the base of 4563; n f; TDNT-7:98,1000;
 {See TDNT 702 }
 AV-flesh 147, carnal 2, carnally minded + 5427 1, fleshly 1; 151
 1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts
 2) the body
 2a) the body of a man
 2b) used of natural or physical origin, generation or relationship
 2b1) born of natural generation
 2c) the sensuous nature of man, "the animal nature"
 2c1) without any suggestion of depravity
 2c2) the animal nature with cravings which incite to sin
 2c3) the physical nature of man as subject to suffering
 3) a living creature (because possessed of a body of flesh) whether man or beast
 4) the flesh, denotes mere human (Adamic) nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

1.1.4.5.3 The Body (σῶμα soma) - Living Or Dead

Soma - body is used also For The Resurrection Body Of Jesus And Believers.

4983 σῶμα soma so'-mah from 4982; n n; TDNT-7:1024,1140; {See TDNT 780 }

AV-body 144, bodily 1, slave 1; 146

1) the body both of men or animals

1a) a dead body or corpse

1b) the living body

1b1) of animals

2) the bodies of planets and of stars (heavenly bodies)

3) is used of a (large or small) number of men closely united into one society, or family as it were; a social, ethical, mystical body

3a) so in the NT of the church

4) that which casts a shadow as distinguished from the shadow itself

1.1.4.5.4 Carnal - Carnality .

There are two Greek words which appear within 4 verses, 1 Cor 3:1-4, and are translated in the AV as 'carnal'. They differ only by one letter Nu (**v**) and Kappa (**κ**) **This difference is not noticed by those who only use the "Later Texts". e.g. The Textus Receptus. as will be shown below this is due undoubtedly to a Scribal error. The word for Flesh or Fleshy is in the AV, sometimes mistranslated as Carnal.**

1.1.4.5.4.1 Carnal - <4560> σάρκινος sarkinos A Baby Christian.

This word in 1 Cor 3:1 does not appear in the TR because of a copyist error. It's sister word σαρκικός, which occurs twice in 1 Cor 3:3 and also in verse 3:4, was evidently copied into verse 1 as an Homoioteleuton. a small section of that book is shown as:

“3.1.1.3 Similar Ending of a Phrase (*Homoioteleuton*)

When the same or similar word or group of words appear on a page, a scribe might unintentionally look back to the page being copied and his eye skips to the second occurrence of the word or group of words; skipping the intervening information. According to Finegan (ENTM - pg 185), the p⁶⁶ has 76 examples of *Homoioteleuton*^a, ϐ⁷⁵ has 37, and ϐ⁴⁵ has 18”

<4560> σάρκινος sarkinos sar'-kee-nos from 4561; **adj**; TDNT-7:98,1000; {See TDNT 702 }

AV-fleshly; 1 , Carnal 1; 2

1) fleshly, consisting of flesh, composed of flesh

2) pertaining to the body (as earthly and perishable material) 2 Co 3:3

3) **Here** in 1 Co 3:1. A Baby Christian; still on the milk of the word. Not in the TR. But is in WH, TISH, Nestle, and Alund.

For Synonyms see entry 5912

^a Similarity of endings of adjacent or parallel words.

However: <4560> σάρκινος sarkinos appears in 4 verses in the Westcott & Hort and Alund 4th edition Greek Texts. Also please note that it only appears in the epistles of Paul!

Ro 7:14 For we know that the law is spiritual: but **I am carnal <4560>, sold under sin.**

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as **unto carnal <4560>, even as unto babes in Christ.**

2Co 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in **fleshy <4560> tables of the heart.**

Heb 7:16 Who is made, not after the law of a **carnal <4560> commandment**, but after the power of an endless life.

Ro 7:14 οιδαμεν {V-RAI-1P} γαρ {CONJ} οτι {CONJ} ο {T-NSM} νομος {N-NSM} πνευματικος {A-NSM} εστιν {V-PAI-3S} εγω {P-1NS} δε {CONJ} **σαρκινος** <4560> {A-NSM} ειμι {V-PAI-1S} πεπραμενος {V-RPP-NSM} υπο {PREP} την {T-ASF} αμαρτιαν {N-ASF} {W&H and Alund 4th edition }

1Co 3:1 καγω {P-1NS-K} αδελφοι {N-VPM} ουκ {PRT-N} ηδυνηθην {V-AOI-1S-ATT} λαλησαι {V-AAN} υμιν {P-2DP} ως {ADV} πνευματικοις {A-DPM} αλλ {CONJ} ως {ADV} **σαρκινοις** <4560> {A-DPM} ως {ADV} νηπιοις {A-DPM} εν {PREP} χριστω {N-DSM} {W&H and Alund 4th edition }

2Co 3:3 φανερουμενοι {V-PPP-NPM} οτι {CONJ} εστε {V-PAI-2P} επιστολη {N-NSF} χριστου {N-GSM} διακονηθεισα {V-APP-NSF} υφ {PREP} ημων {P-1GP} εγγεγραμμενη {V-RPP-NSF} ου {PRT-N} μελανι {A-DSN} αλλα {CONJ} πνευματι {N-DSN} θεου {N-GSM} ζωντος {V-PAP-GSM} ουκ {PRT-N} εν {PREP} πλαξιν {N-DPF} λιθιναις {A-DPF} αλλ {CONJ} εν {PREP} πλαξιν {N-DPF} καρδιαις {N-DPF} **σαρκιναις** <4560> {A-DPF} {W&H and Alund 4th edition }

Heb 7:16 ος {R-NSM} ου {PRT-N} κατα {PREP} νομον {N-ASM} εντολης {N-GSF} **σαρκινης** <4560> {A-GSF} γεγονεν {V-2RAI-3S} αλλα {CONJ} κατα {PREP} δυναμιν {N-ASF} ζωης {N-GSF} ακαταλυτου {A-GSF} {W&H and Alund 4th edition }

Please forgive me for getting textual in my remarks, but many Christians have formed their opinions of 1 Cor 3:1, without seeing the distinction or even a knowledge of the TR, BYZ texts vs. the WH, TISH, Nestle, and Alund Texts! Without knowledge of Greek, my mentor, Miles J. Stanford, was able to understand the difference between a baby Christian and a mature Christian. So, Student beware.

1.1.4.5.4.2 Carnal <4559> σαρκικός sarkikos .

Sarkikos may describe a Christian old enough but unwilling to submit to the Holy Spirit. In particular the passage containing 1 Co3:3 (Twice) and 1 Co 3:4. which refers to Christians old enough but refusing to grow up in Christ. All texts containing this word are shown below.

Ro 15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things <4559>.

1Co 3:3 For ye are yet carnal <4559>: for whereas there is among you envying, and strife, and divisions, are ye not carnal <4559>, and walk as men? {divisions: or, factions } {as men: Gr. according to man? }

1Co 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal <4559>?

1Co 9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things <4559>?

2Co 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly <4559> wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

2Co 10:4 (For the weapons of our warfare are not carnal <4559>, but mighty through God to the pulling down of strong holds;) {through God: or, to God }

1Pe 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly <4559> lusts, which war against the soul;

<4559> σαρκικός sarkikos sar-kee-kos' from 4561; adj; TDNT-7:98,1000; {See TDNT 702 }

AV-carnal 8, fleshly 2; 10

1) fleshly, carnal

1a) having the nature of flesh, i.e. under the control of the animal appetites

1a1) governed by mere human nature not by the Spirit of God

1a2) having its seat in the animal nature or aroused by the animal nature

1a3) human: with the included idea of depravity

1b) pertaining to the flesh

1b1) to the body: related to birth, lineage, etc

For Synonyms see entry 5912

This word occurs in the following verses; Ro 7:14, Ro 15:27; 1Co 3:3 (Twice), 1Co 3:4, 1Co 9:11; 2Co 1:12, 2Co 10:4; Heb 7:16; 1Pe 2:11.

1.1.4.5.4.3 The Word For Flesh, Fleishy - <4561> σάρξ sarx.

So that we may view a complete view of all Greek words translated (3 times, imprecisely) Flesh 147, **carnal 3**, 150.

Here are the mistranslations:

Ro 8:6 For to be carnally <4561> minded is death; but to be spiritually minded is life and peace. {to be carnally ... : Gr. the minding of the flesh } {to be spiritually ... : Gr. the minding of the Spirit }

Ro 8:7 Because the carnal <4561> mind is enmity against God: for it is not subject to the law of God, neither indeed can be. {the carnal ... : Gr. the minding of the flesh }

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal <4561> ordinances, imposed on them until the time of reformation. {ordinances: or, rites, or, ceremonies }

<4561> σάρξ sarx sarx probably from the base of 4563; n f; TDNT-7:98,1000;

{See TDNT 702 }

AV-flesh 147, carnal mind 1, carnally minded + <5427> 1, Carnal Ordinances 1, fleshly 1; 151

AV-flesh 147, carnal 2, carnally minded + 5427 1, fleshly 1; 151

1) flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts

2) the body

2a) the body of a man

2b) used of natural or physical origin, generation or relationship

2b1) born of natural generation

2c) the sensuous nature of man, "the animal nature"

2c1) without any suggestion of depravity

2c2) the animal nature with cravings which incite to sin

2c3) the physical nature of man as subject to suffering

3) a living creature (because possessed of a body of flesh) whether man or beast

4) the flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

1.1.4.5 The Pelagiuists And Pelagianism.

In contradistinction, a view sometimes ascribed to the heretic Pelagius, who like modern day Mormons and many other Cultists, state that humans enter life as moral "tabula rasae^{a3}" and responsible for their own moral nature. The Fall that occurred when Adam and Eve disobeyed God, according to Pelagianism, **affected humankind only minimally as it established a negative moral precedent**. Few contemporary theologians (especially thinkers in Augustinian traditions) and no orthodox theologians, however, continue to hold this hamartiological viewpoint.

^a **TABULA RASA 1:** the mind in its hypothetical primary blank or empty state before receiving outside impressions

2: something existing in its original pristine state

Origin of **TABULA RASA:** Latin, **smoothed or erased tablet**. First Known Use: 14th Century BCE; Last known use; 1860 CE/AD.



Figure 03.01.01. Inscription of Mycenaean Greek written in Linear B. Archaeological Museum of Mycenae.

This version of Greek Text was started around 1450 BCE.



Figure 03.01.02. Roman *tabula* or wax tablet with stylus.

But, the ‘*tabula*’ concept is used in the following verses

Ac 3:19 Repent ye therefore, and be converted, that your sins may be **blotted out** <1813>, when the times of refreshing shall come from the presence of the Lord;

Col 2:14 **Blotting out**^a the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross;

15 And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it {i.e. the cross. The laws of context and concord rules here, Both Cross and It are DMS Noun and Pronoun. NEC}.

Re 3:5 He that overcometh, the same shall be clothed in white raiment; and I will <1813> **not blot out** <1813> his name out of the book of life, but I will confess his name before my Father, and before his angels.

It’s not clear whether the ‘*tabula*’ was used by David, however as shown above, in Figure 03.01.01., The Greeks used them as early as 1450 BCE.

Ps 51 contains this expression ‘blot out’ The occasion for this Psalm was David’s great sin with Bathsheba 1 Sa 11:1-12:14.

Finally, We have no information about how God blots out our sins, when Justified by Faith (Rom 5:1, etc.) from His Book of Life. Since we are dealing with an infinite mind/being, I assume these Books are kept as a figure of speech (metonymy) for the infinite Mind of God.

^a 1813. ἐξαιείρω exaleipho ex-al-i’-fo; from 1537 and 218; to smear out, i.e. obliterate (erase tears, figuratively, pardon sin): — blot out, wipe away. Here, as though on a wax tablet: blotting it out (usually by merely heating it to melt the wax).

Ps 51:1 « To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.»

“Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies **blot out** my transgressions.”

1.1.4.5.1 Pelagius’ View of Sin.

Pelagius (c.360–418 AD) rejected the doctrines of original sin, substitutionary atonement, and justification by faith. **Pelagius emphasized unconditional free will and the ability to better oneself spiritually without grace.** This was in direct contrast to Augustine, who believed that humanity was completely helpless in Adam’s sin and in desperate need of grace. Specifically, Pelagius took issue with Augustine’s prayer in his Confessions, which asked God to grant humans grace to act in accordance with his divine commands: “Grant what you command and command what you will.” (Confessions, X. 40).

Pelagius taught that one could live a sinless life and merit heaven. Pelagius rejected the teaching of “original sin,” the results of the Fall upon humanity. **According to him, Adam’s sin in no way made humans corrupt, but instead “over the years our sins gradually corrupts us, building an addiction and then holding us bound with what seems like the force of nature itself.”** (Letter to Demetrias, VIII). **Humans by nature have a clean slate^a, and it is only through voluntary sins that humans are made wicked.** Potentially, then, one could live a sinless life and merit heaven. Pelagius thought that God commanding a person to do something that he lacked the ability to do would be useless: “To call a person to something he considers impossible does him no good.” (Letter to Demetrias, I). If God called humans to live moral lives, Pelagius thought, it should be within their power to carry out such commands. {He like many Moderns chose a ‘Philosophical’, a ‘Humanistic’, rather than a Biblical approach to his beliefs. NEC}

1.1.4.6 The Semi-Pelagiasts.

A third branch of thinking takes an intermediate position, asserting that after the Fall human beings are naturally impacted by the sin of Adam such that **they have inborn tendencies to rebel against God (which by personal choice all accountable humans, except Jesus, will choose or have chosen to indulge).** This is the hamartiological position of the Eastern Christian churches, often called ancestral sin as opposed to original sin, **but it is sometimes viewed as Semipelagian in the West.**

How a Christian believes humanity is impacted by either a literal or metaphorical "Fall", typically forms the foundation for their views on related theological concepts such as salvation, justification, and sanctification. The concept of “free will” of a sinner is at stake here. Is a sinner free to choose God’s way of salvation, or does he/she have the ability to Choose God over the god of this world, Satan?

^a They have their ‘Tabula’ blotted out, initially

- 2 Ti 2:24** And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, {patient: or, forbearing }
- 25** In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;
- 26** And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. {recover ... : Gr. awake }
{taken ... : Gr. taken alive }

Why would God tell men that; “1 Cor 2:14 But the natural man {Grk. 5591 ψυχικός *psuchikos*: Lower/Soulish/Natural, the man in Adam. NEC} **receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”.**

The Natural Man has not the Holy Spirit of God indwelling him, hence, he cannot understand the Word of God (WOG) because to him it is a closed book and foolishness.

- 1Co 1:20** Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
- 1Co 1:27** 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;

However, many men & women have been saved by reading the WOG with no one else around.^a How can this be? Well, Eph 2:1-10 shows how this is accomplished by God.

- Eph 2:1 And **you who were dead in trespasses and sins;**
- 2 Wherein in time past you walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: {i.e. Satan – the god of this world system. NEC}
- 3 Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills }
- 4 But God, who is rich in mercy, for his great love wherewith He loved us,
- 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {by ... : or, by whose grace }
- 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: {Note the believers present position - in the heavenlies. NEC}

^a My second Pastor, D. Vernon Harrah, who by God’s Grace pioneered many Churches in the Mountain States, and was the Missionary Founder of the Rustic Hills Baptist Church (GARBC). He was a logger in Montana, he was alone in his bunkhouse, when he picked up a Bible and started to read. He had opened it to the Gospel of John. By the time he finished the third chapter, he had trusted Christ, which launched him into a missionary outreach.

- 7 That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.
- 8 **For by grace you are {V-PAI-2P } ye saved {V-RPP-NPM } through faith; and that not of yourselves: it is the gift of God:**
- 9 **Not of works, lest any man should boast.**
- 10 For we are His workmanship, created {<2936> ^a κτίζω ktizo ktid'-zo} in Christ Jesus unto good works, which God hath before ordained that we should walk in them. {ordained: or, prepared }

1.1.4.7 Some SIN Remnants From The Past In The USA, And Around The World.

The cause of disagreements and corporeal activities between Men and between Nations are the activities encouraged by the Old Man in Adam - The Sin Nature. These activities are then acts of sin (Sins). Of course some of these activities may be righteous, on the one hand, and unrighteous on the other, or both may be unrighteous. This happens when one or both parties are controlled by the God of this World, Satan, whether persons or Nations.

The following text and pictures are but a sliver (and should send a shiver) of the total USA Citizens who died in service to our country which include The Revolutionary War, the War of 1812, the Marines in Tripoli, April 1805, The Mexican–American War - from 1846 to 1848. The American Civil War - 1861-1865, The Spanish American War - 1898, World War I - 1917-1918, World War II - 1941-1945, The Koren War - 1950 to 1953, The Viet Nam War, 1965 to 1973 With insurgency 1975 and N. V. taking over S. V., Invasion of Panama 1989 to 1990, The Gulf War - 1990 to 1991, The Bosnian War - 1994 to 1995, The Kosovo - 1998-1999, The War in Afghanistan/Iran - 2001 to present The cause of this war were ,Arab, Islamic Terrorist attacks on the US, plus incessant Indian and Mexican incursions, and various smaller altercations overseas.

Although a sliver of these sinful activities, we bring the following pictures and text forward, as examples of this sinful (caused by the Sin Nature), behavior.

^a 1) to create; 1a) of God creating the worlds; 1b) to form, shape, i.e. to completely change or transform.

The Lincoln Memorial occupies a prominent space on the National Mall in Washington, DC and is a tribute to President Abraham Lincoln, who fought to preserve our nation during the Civil War. The end of which war, freed all slaves in the (mostly Southern) USA.



Figure 03.01.03. The Lincoln Memorial Statue

A 19-foot larger than life-size marble statue of Lincoln sits in the center of the memorial and the words of the Gettysburg Address and the Second Inaugural Address are inscribed on the walls. Notice President Lincoln, the 16th President of the United States was assassinated by a Satanic plot. John Wilkes Booth, a crazed actor, on Good Friday, April 14, 1865, shot Lincoln in the back of the head, while Lincoln and wife were attending the play, *Our American Cousin*, at Ford's Theatre in Washington, D.C., as the American Civil War was drawing to a close. The assassination occurred five days after the commander of the Confederate Army of Northern Virginia, General Robert E. Lee, surrendered to Lieutenant General Ulysses S. Grant and the Union Army of the Potomac. Lincoln was the third American president to die in office, and the first to be murdered.

The Gettysburg Address

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate -- we can not consecrate -- we can not hallow -- this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. **It is rather for us to be here dedicated to the great task remaining before us -- that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion -- that we here highly resolve that these dead shall not have died in vain -- that this nation, under God, shall have a new birth of freedom -- and that government of the people, by the people, for the people, shall not perish from the earth.**

Abraham Lincoln
November 19, 1863

Abraham Lincoln - First Inaugural Address - Monday, March 4, 1861

Figure 03.01.04. A Photo Of President Abraham Lincoln

The national upheaval of secession was a grim reality at Abraham Lincoln's inauguration. Jefferson Davis had been inaugurated as the President of the Confederacy

two weeks earlier. The former Illinois Congressman had arrived in Washington by a secret route to avoid danger, and his movements were guarded by General Winfield Scott's soldiers. Ignoring advice to the contrary, the President-elect rode with President Buchanan in an open carriage to the Capitol, where he took the oath of office on the East Portico. Chief Justice Roger Taney administered the executive oath for the seventh time. The Capitol itself was sheathed in scaffolding because the copper and wood "Bulfinch" dome was being replaced with a cast iron dome designed by Thomas U. Walter.

The last two (of 35) paragraphs of this remarkable speech demonstrates Lincoln's Belief in the God of the Bible, and his love for all Americans, no matter their color. He later issued The Emancipation Proclamation which freed ALL SLAVES IN THE USA.

In *your* hands, my dissatisfied fellow-countrymen, and not in *mine*, is the momentous issue of civil war. The Government will not assail *you*. You can have no conflict without being yourselves the aggressors. *You* have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to "preserve, protect, and defend it." {e.g., Rom 13:1-8. NEC}

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.

Even' Honest Abe' Knew about man's two natures!

This is a partial song we used to sing in the primary grades. (That was after the dinosaurs) I know the tune but most of the words escape me. I'd appreciate any information about the lyrics, the lyricist, or the tune.

WHEN LINCOLN WAS A LAD.

On the hearth the pine knot flickers,
 With a light so bright and cheer,
 And the name of Lincoln spurs us,
 To a service proud and dear,
 And we. . .
 > . . glad
 When we think upon those bygone years,
 When Lincoln was a lad.

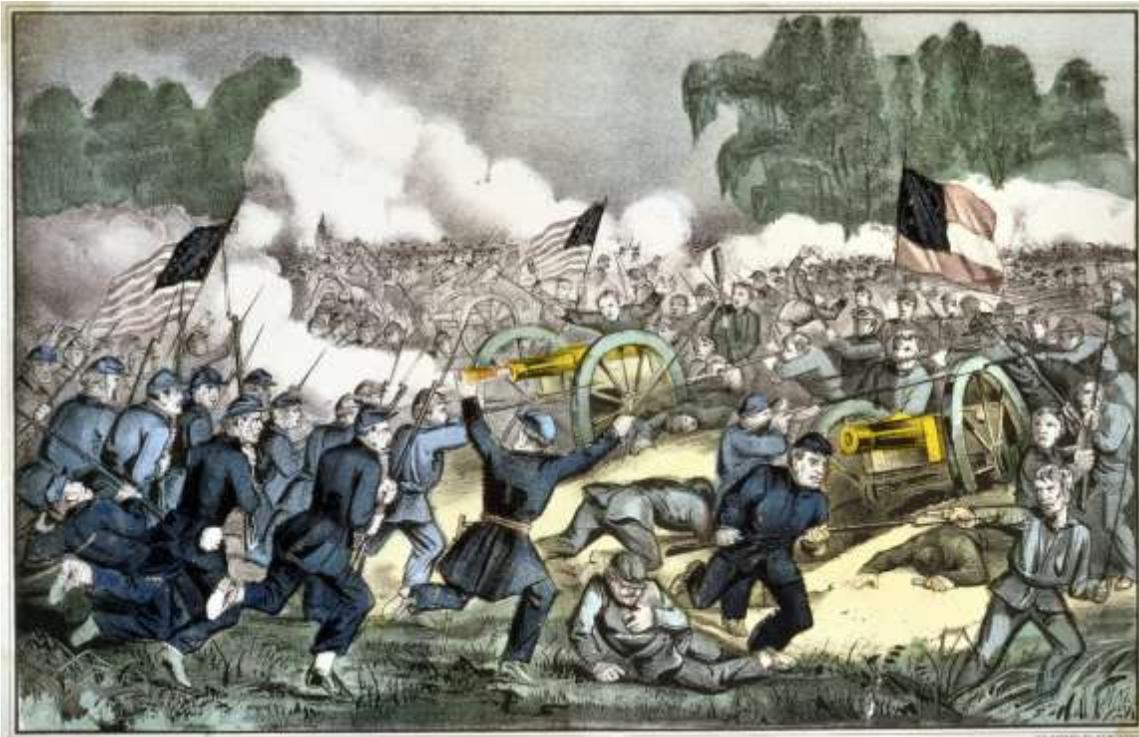


Figure 03.01.05. A Battle Drawing Of the Civil War.

How would you like to be the artist in this foolish episode of Terror. The total headcount of soldiers slaughtered by this attack have been reported and corrected by an article from the NY Times, below.

Courtesy of the New York Times.

New Estimate Raises Civil War Death Toll

By GUY GUGLIOTTA APRIL 2, 2012

For 110 years, the numbers stood as gospel: 618,222 men died in the Civil War, 360,222 from the North and 258,000 from the South - by far the greatest toll of any war in American history. But new research shows that the numbers were far too low. By combing through newly digitized census data from the 19th century, J. David Hacker, a demographic historian from Binghamton University in New York, has recalculated the death toll and increased it by more than 20 percent - to 750,000. The new figure is already winning acceptance from scholars. *Civil War History*, the journal that published Dr. Hacker's paper, called it "among the most consequential pieces ever to appear" in its pages. And a pre-eminent authority on the era, Eric Foner, a historian at Columbia University, said: "It even further elevates the significance of the Civil War and makes a dramatic statement about how the war is a central moment in American history. **It helps you understand, particularly in the South (which was the aggressor) with a much smaller population, what a devastating experience this was.**"

But please notice from Lincoln's Inaugural address that:

In *your* hands, my dissatisfied fellow-countrymen, and not in *mine*, is the momentous issue of civil war. The Government will not assail *you*. You can have no conflict without being yourselves the aggressors. *You* have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to "preserve, protect, and defend it." {e.g., Rom 13:1-8. NEC}

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature.

Even' Honest Abe' Knew about man's two natures!



Figure 03.01.06. The Vietnam Veterans Memorial.

The wall originally listed 58,191 names when it was completed in 1983; as of May 2016, there are now 58,315 names, including eight women. Approximately 1,200 of these are listed as missing ([MIAs](#), [POWs](#), and others).



Figure 03.01.07. The Pentagon Memorial.

The Pentagon Memorial honors the 184 lives lost in the Pentagon and on American Airlines Flight 77 during the Islamic terrorist attacks on September 11, 2001. The Memorial includes a park and gateway spanning approximately two acres.

Of course these two Planes which crashed into the Twin Towers in NYC, NY, and the Fourth which was wrestled to the ground by American Patriots in Pennsylvania, plus the 184 killed by the crash into the Pentagon, totals 2,996 people that were killed and more than 6,000 others wounded, plus more than \$10. Billion in property damage. Not included are the more than 1400 firefighters and Police also died as a result of the noxious fumes inhaled at ground zero. Further 1,140 people who lived, worked, or studied in Lower Manhattan have developed cancer as a result of inhalation of such fumes. This raises the total killed directly by these attacks at more than 4,396 persons which exceeds the numbers killed by the Japanese at Dec 7, 1941 at Pearl Harbor! This total doesn't include those 1,140 folks who developed cancer as the result of this Evil, Savage, attack.

So 'whtta' you think now, Pilgrim. What did the god of this world use to engineer this attack? Answ. 19 - committed to Jihad (possibly demon possessed) followers of the Qur'an! This is what the world is facing in the non to distant future. See Table 02.01.01. The Eight (Kings) Kingdoms Of Rev. 17, in A SYSTEMATIC THEOLOGY, Vol. II, which should reveal why the world must reject the Satanic plan to take over the earth..

1.2 What About Sin Today?

The Following is a message given to the North Star Baptist Church in Alaska (Circa 2001)

1.2.1 The Church In Today's Society

TEXT: II Timothy 3:01-09

THEME: The Last Days Of The Church Are Perilous

INTRODUCTION: Recount the story of Richard Lynch: A farm boy who wanted better but eventually (having had many cult experiences) looked to witchcraft to find it. He became a warlock and started a witch coven in Leadville CO, all the while being an announcer on the Leadville radio station (He had a great low pitched voice). Next he went into EST. He then went into Bahaiism. With this background he ended up in a Colorado mental asylum. When he was released, he trusted Christ as his sin bearer and obtained peace (Rom 5:1). Then both his children (Sean and Sheryl trusted Christ. Finally, his wife who had a Roman Catholic background trusted Christ. His kids went on to Bible college and went out in the U. S. A. mission field. He died of a massive heart attack but his family was (spiritually) WELL PROVIDED FOR. He told me, quote, "of all the cults I had investigated and joined, the Bahai (which was an offshoot of ISLAM, I found out much later) was the most dangerous."

I. The Meanings Of Last Days - Note the description of Last Days, Hours, Times. εσχάτων from Vine's EDNT

A. A Description Of The Last Days - For the Church Ref. 2 Ti 4:1-5; 1 Thess 3:3-13, 5:1-4; 2 Thess 3:1-5, Rev 3:14-22.

2 Ti 3:2-7

1. The Rogues Gallery Of The Last Days - The Runaway Description Of Their Sins

- a. **Lovers of themselves** - (φιλαυτοι) - Perhaps even narcissistic vs. 2
- b. **Covetous** - (φιλαργυροι) - lovers of silver - money. It used to be in the USA that many rich men gave much money to charitable pursuits. e.g. Andrew Carnegie⁴, John D. Rockefeller⁵.
- c. **Boasters** - (αλαζονες) - Empty Pretender >αλη - Empty boasters - Boasters of what they have not
- d. **Proud** - (υπερηφανοι) - 1) showing one's self above others, overtopping, conspicuous above others, pre-eminent 2) with an overweening estimate of one's means or merits, despising others or even treating them with contempt, haughty.
- e. **Blasphemers** - (βλασφημοι) - or (specially) impious (against God):— blasphem(er)-mous), railing.
- f. **Disobedient To Parents** - (γονευσιν απειθεις) - 1) impersuasive, not compliant, disobedient
- g. **Unthankful** - (αχαριστοι) - 1) ungracious 1a) unpleasing 1b) unthankful
- h. **Unholy** - (ανοσιοι) - 1) unholy, impious, wicked
- i. **Without Natural Affection** - (αστοργου) - (as a negative particle) and a presumed derivative of stergw stergovs. **3** (to cherish affectionately); hard-hearted towards kindred
- j. **Trucebreakers** - (ασπονδοι) - 1) without a treaty or covenant 1a) of things not mutually agreed upon e.g. abstinences from hostilities 2) that cannot be persuaded to enter into a covenant, implacable
- k. **False Accusers** - (διαβολοι) - metaph. applied to a man who, by opposing the cause of God, may be said to act the part of the devil or to side with him
- l. **Without Self Control** - (ακρατεις) - 1) without self-control, intemperate
- m. **Fierce** - (ανημεροι) - 1) not tame, savage, fierce
- n. **Despisers Of Those Who Are Good** - (αφιλαγαθοι) - hostile to virtue:— despiser of those that are good.
- o. **Traitors** - (προδοται) - (in the sense of giving forward into another's *the enemy's* hands); -traitor, betrayer vs. 4
- p. **Heady** - (προπετεις) - 1) to fall forwards, headlong, sloping, precipitously 2) precipitate, rash, reckless
- q. **High-minded** - (τετυφωμενοι) - 1) to raise a smoke, to wrap in a mist 1a) metaph. 1a1) to make proud, puff up with pride render insolent 1a2) to be puffed up with haughtiness or pride 2) to blind with pride or conceit, to render foolish or stupid 2a) beclouded, besotted
- r. **Lovers Of Pleasure More Than Lovers of God** (φιληδονοι μαλλον η φιλοθεοι)
- s. **Having a Form Of Godliness But Denying Its Power** (εχοντες μορφωσιν ευσεβειας την δε δυναμιν αυτης ηρηνημενοι) vs. 5
- t. **Turn Away (αποτρεπου) Present middle (direct) imperative of apotrepw,**
"turn thyself away from." †.(ATR) **Don't try to change such a group from the inside - Flee!**

2. Methods Of These Heretics

- u. **They Use The Methodology Of The Devil - He went to the woman first, not Adam Gen 3** vs. 6

- 1) Ever Learning But Never Able To Come To A Knowledge Of The Truth - Ref. I Cor 2:14 - vs. 7
- v. They Use The Methods Of Jannes and Jambres - **were two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Aaron in order to destroy his influence with the king. The author of the epistle derived their names from the tradition of the Talmudists and the Rabbims.** Please note the predominance of false healers among the cults and even among so-called ‘christian Churches. vs. 8
- 1) Resist the truth. (Have you checked what Atheists and Agnostics are up to, these days! vs. 8)
- 2) Men Corrupted In Mind ~~Men Of Corrupt Minds~~ - See their list of 22 sins that Paul parades before us!
- 3) Reprobate concerning the faith - , *of no judgment* - condemned as worthless, unfit, disqualified, utterly *rejected*. Groups of these are in so-called Fundamentalist associations.
- 4) Their Foolishness will be known to “all” men - And to the great cloud of witnesses Heb. 12:1 Just Like our fellows mentioned in vs. 8 - One reason why it takes time for evaluation of their character vs. 9
- B. The Time Of The Last Days - this passage vs. 1**
1. The Time After the Apostolic Era Until Christ’s Coming In The Clouds For The Church -
The sin problems get progressively worse. We can see this happening in the first 6 churches of Rev 2-3 but finally; This is truly “Evolution”! (or better, “Devolution”); in Rev 3:
- II. The Church Of The Last Days - “lukewarm” Rev. 3:16-22**
- 16 So then because thou art lukewarm, and neither cold nor hot, I ~~will~~ am about to spue thee out of my mouth.
- 17 **Because thou sayest,** I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
- 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with **eyesalve,** (a salve placed in the eye manufactured in Laodicea) that thou mayest see.
- 19 **As many as I love,** I rebuke and chasten: (but unfortunately, not all) be zealous therefore, and repent.
- 20 **Behold, I stand at the door** (*Note: the door of the building or place where the church meets; not as many evangelists allegorized man’s heart door*), and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
- 21 To him that overcometh (I John 5:4-5) will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
- 22 He that hath an ear, let him hear what the Spirit saith unto the churches.
- I John 5: 4 For whatsoever ~~is~~ **has been** born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.
- 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- A. The Constituency Of The Church. Many unsound Speakers, Church Leaders and Pew sitters!**
- B. The Peril Of Unbelieving And Doctrinally Unsound Church Leaders**
Departure from The WORD, in the church, as in Israel Isa 1:5,6 5:5-7 is irremediable, and awaits judgment 2Th 2:10;-12 2Pe 2:17,21; Jude 1:11-15; Re 3:14-16, 20:15-18..
1. Their Unsound Doctrine Will Be Made Known To The Believing World vs. 9
2. They will be shown to be foolish (Their folly) vs. 9
3. They will be handing over control of the faith to the “ONE WORLD RELIGION” as promulgated by Satan!
- C. Some Modern Day Examples Of These Unbelieving And Doctrinally Unsound Church Leaders - or, Who do we look out for?**

CONCLUSION: The Last Days Of The Church Are Perilous

Having not yet studied Eschatology, yet, but with all the Scriptures and information already given would you think that the ‘Catching away, ‘caught up’’ (Greek, Harpadzw: 1 Th 4:17) may be close at hand?

1.2.2 Some Modern Day Cults.

Paul Wierville - “The Way International - & His offshoots. P.W. was a former Evangelical and Reformed minister.

Jim Jones- The “Ukiah Messiah”, & his followers. - a minister in the Disciples Of Christ organization.

Moses David Berg “The Children Of God” - Now, “The Family Of Love”. Was a pastor in, and came out of the Christian Missionary Alliance (CMA) Church..

Love Israel - “The Love Family” (an ex-car salesman from California - hit it big around Seattle e.g., Queen Anne Hill, Seattle^a, Arlington WA, Yakima, Wa where they started their own winery.

Herbert W. Armstrong - “The Worldwide Church Of God” was influenced greatly by his wife - a Saturday Sabbath keeper. Probably a “Seventh Day Adventist.” (“The Plain Truth”)

Joseph Smith “The Church Of Latter Day Saints” - “The Mormons”. Was raised in a Presbyterian home but didn’t accept this teaching. Instead, he complained about the arguments between various denominations, and started his own. He & his family were looking for buried treasure (Capt. Kidd). **He was involved in Spiritism - “peep stones”. He said he had many visions proclaiming him as God’s new man!**

Charles Taze Russell - “The Watchtower Tract And Bible Society” - later became “Jehovah’s Witnesses - as a teenager, with no formal training, he formed his own Bible class and was eventually voted their pastor. (“The Watchtower”)

Mary Ann Morse Baker Glover Patterson Eddy - “Christian Science” *was raised in the “Congregationalist” church but became disturbed about the doctrine of predestination. - She said “I was unwilling to be saved if my brothers and sisters were to be numbered among those who were doomed to perpetual banishment from God”.* - **and it appears, she wasn’t willing, and will be doomed!**

Sun Mung Moon - “The Unification Church” - The “Moonies”. - Was raised in, and was a member of the Presbyterian Church in Korea **before getting a vision from heaven.**

1.2.3 SOME NON-CHRISTIAN CULTS

1.2.3.1 Scientology.

L. Ron Hubbard Born: Lafayette Ronald Hubbard, March 13, 1911, **Tilden, Nebraska**, United States; Died: January 24, 1986 (aged 74), **Creston, California**, United States (a science fiction writer) - The founder of “Scientology” or how to get ‘clear’^b for \$20,000.00, (maybe). A science fiction writer who came up with a method of mind

^a Their establishment on Queen Ann Hill Seattle, Wa., was visited by me, my Brother In Law, Rich Alsleben, Biology Teacher and coach of the state champion West Seattle Indians, Basketball Team, and his son-in-law Don Finn. I had driven out from Simla, Co., to ‘interview this cult family, prior to hosting a ‘Cult Clinic’ at our Church in Simla Co, (Richard Lynch also spoke at that clinic.) After granting us admittance, we entered a large ‘living room’, where we were greeted by a rather good looking buxom, young lady dressed in a Very Tight Fitting Red Dress, that I suppose was there to capture the attention of the young homeless men who were the steady ‘customers of this recruiting center. Bypassing her, we asked to talk to the man in charge. We had a long conversation from which I found out that they Grew ‘Magic Mushrooms’ in the backyard for a real high. As I remember they also grew Marijuana.

They made a lot of money from their winery and grape farm near Yakima, Wa. with these and other things in mind, I went immediately back home to start that ‘Cult Clinic’.

^b See “THE KINGDOMS OF THE FRAUDS”, “The Major Religions And Cults Of The World”, Section 2.17 Scientology – A 20th Century Gnostic Cult., Pg. 200 ff.

control to completely dominate those “lucky” ones who are brought into a group fellowship. Their main teaching tool is L. Ron’s book “Dyanetics”.

While a Computer/Radar Engineer on a trip to BMEWS Site 1, Thule Greenland, it seems that from my previous trip, the BMEWS Site and Contractor Management of the O&M contractor was filled with men at various levels who had been indoctrinated into “Dyanetics”. These men had all taken up the “Clearing Principle” whereby they (for several hundred dollars a session) submit themselves to a semi-torture) technique whereby they have an electric device attached to an arm which shocks them if they don’t give the interrogator the “Right Answer”. After several Thousands of dollars (and VOLTS) those so-tortured are pronounced clear of those ‘NASTY ENGRAMS’⁶ that so affect Humanity. From there and many thousands of dollars more, they go through many stages until they may (or may not vs. will not) get to ride on Ron’s ocean going vessel for-ever!



Figure 03.01.08. L. Ron Hubbard’s Boat - Scientology’s Premiere Prize.

Since each Scientology fellow also contributes money from their ‘Clearing’ Shenanigans, up the line eventually to L. Ron, himself. Unfortunately for him, but **fortunately for the rest of humanity, L. Ron Hubbard DIED!!!**

His critics, including his own son Ronald DeWolf, have characterized him as a liar, a charlatan, and mentally unstable, though DeWolf later repudiated those statements. Though many of Hubbard's autobiographical statements have been found to be fictitious, the Church rejects any suggestion that its account of Hubbard's life is not historical fact.



Figure 03.01.09. L. Ron Hubbard - Founder Of Scientology.

Born: Lafayette Ronald Hubbard, March 13, 1911, Tilden, Nebraska, United States

Died: January 24, 1986 (aged 74), San Luis Obispo, California, United States,
Cause of death, by Stroke.

According to Wikipedia, his body was cremated and the ashes were scattered at Sea.^a Scientology leaders announced that his body had become an impediment to his work and that he had decided to "drop his body" to continue his research on another planet,^b having "learned how to do it without a body".

^a Sappel, Joel; Welkos, Robert W. (June 24, 1990). "The Mind Behind the Religion, Chapter 2: Creating the Mystique: **Hubbard's Image Was Crafted of Truth, Distorted by Myth**"

^b Petrowsky, Marc. *Sects, cults, and spiritual communities: a sociological analysis*, p. 144. Westport, Conn.: Praeger, 1998. ISBN 978-0-275-95860-2

1.2.3.2 The Bahai Faith.

Mirza Ali Muhammed - “The Bahai Faith” - was a young Islamic Persian business man who came to believe himself to be a divine manifestation projected into the world of time and space as a Bab or gate, leading to a new era of mankind. He was murdered by Islamic (Mohammedan) fanatics in 1850 at the age of 31. This religion’ is an amalgamation of proclamations of the divine origins of Moses, Jesus, Mohammed, and incorporates elements of Zoroaster, Buddha, Confucius, Krishna, Lao-Tse and Bahauallah; **the last** great manifestation of the divine being. I ran into this cult while serving as a missionary pastor of the North Star Baptist Church of Anderson AK.

1.2.3.3 The Black Muslims.

Elijah Muhammed and Malcolm-X - “The Black Muslims” - is a racially bigoted offshoot of Islam that contradicts the Koran and the Bible; placing the blame for sociological and economic problems at the feet of the white race.

1.2.3.3.1 Slavery In The World Of The Old Testament..

Slavery was a fact of life in Biblical Times until the now! Every Christian is a Doulos (Bond-slave) of our LORD Jesus, the Messiah. Slavery was common in the Old Testament. The Hebrew word occurs 800 times in the Hebrew Bible, and aren’t you glad we won’t list each occurrence? However, here is the Hebrew word definition.

<05650> עֶבֶד ‘ebed eh’ - bed from 05647; n m; [BDB-713b] {See TWOT on 1553 @@ "1553a" }

AV-servant 744, manservant 23, bondman 21, bondage 10, bondservant 1, on all sides 1; **800**

- 1) slave, servant
 - 1a) slave, servant, man-servant
 - 1b) subjects
 - 1c) servants, worshippers (of God)
 - 1d) servant (in special sense as prophets, Levites etc)
 - 1e) servant (of Israel)
 - 1f) servant (as form of address between equals)
-

1.2.3.3.2 Slavery In The USA.

The African slaves that came to America were captured by those of the Islamic faith and sold to the Slave Trader ships where they were again sold to among others, American slave owners.^a

^a It is believed that the word ‘Nigger’ came from slaves original birthplace Nigeria, or along the ‘Niger’ River. Of course the word Negro comes from the Spanish word for ‘black’ Negro’.

Hear again of John Newton, once a libertine and infidel, "a servant of slaves in Africa," as he wrote of himself for his epitaph. As was said of him "whom God transformed into one of the great vessels of mercy of the eighteenth century, and whose hymns of praise all the saints sing". It was Newton who wrote: "Amazing grace! how sweet the sound, That saved a wretch like me." and who told his own experience--so really, the stories of all the saints--in the words of the beautiful hymn: AMAZING GRACE

"Amazing Grace how sweet the sound,
That saved a wretch like me,
I once was lost but now am found,
Was blind but now I see.

"My conscience felt and owned the guilt,
And plunged me in despair,
I saw my sins His blood had spilt,
And helped to nail Him there.

"In evil long I took delight
Unawed by shame or fear,
Till a new object met my sight,
And stopped my wild career.

"Alas, I knew not what I did,
But all my tears were vain;
Where could my trembling soul be hid,
For I the Lord had slain!

"I saw One hanging on a tree,
In agonies and blood;
Who fixed His languid eyes on me,
As near His cross I stood.

"A second look He gave, that said,
I freely all forgive!
This blood is for thy ransom paid,
I died that thou mayest live.' "

"Sure, never till my latest breath,
Can I forget that look;
It seemed to charge me with His death,
Though not a word He spoke.

These words of the original have been toned down to not offend "modern taste".

1.2.3.3.3 Slavery In The World Today.

Slavery still exists in the world today. Figure 03.01.10., shows 48.3 million people trapped in 21st century slavery. This doesn't include those who have been trapped into sexual slavery, etc.

Slavery includes all those who are bondslaves to the God of this world, Satan.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

This slavery will continue for each one so led, into Hell at the Judgment of the Lost; Rev 20: 11-15! To escape this slavery, one needs to believe the Gospel, trusting the LORD Jesus, the Messiah (Christ) as one's LORD and Savior, and be created in Christ Jesus for a life of blessing, freedom from this world, and made citizens of Heaven which is each Christians final destination.

Slavery today

45.8 million people trapped in exploitative working and living conditions, says Australian study

Modern slavery

Situations of exploitation that people can't leave because of:

- threats
- violence
- coercion
- abuse of power
- deception

Report

2016
Global Slavery Index
Compiled by the
Walk Free Foundation
© AFP

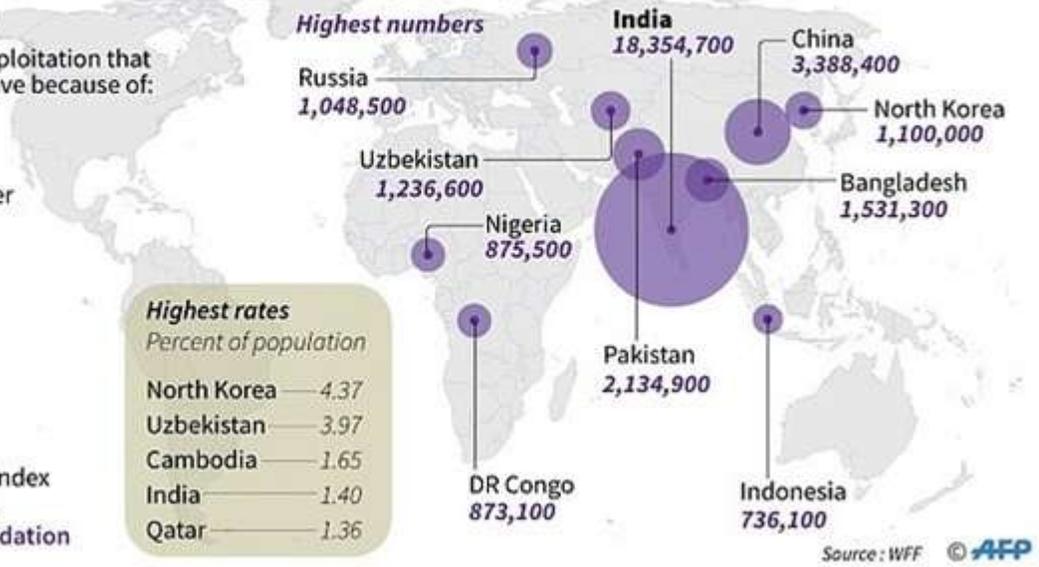


Figure 03.01.10. Slavery In The World Today.

1.2.3.4 Concluding Remarks On Cultic Activities.

All these Cult “Starters” have at least one set of beliefs that are UNBIBLICAL and HERETICAL. They deny at least one aspect of the Person and Work of Jesus Christ for the salvation/sanctification of souls; namely, “Who He Is, What He Did, And Is Doing”! Their Auxiliary or Ancillary beliefs go against The Trinity, The Person Of The Holy Spirit, The Person Of God The Father, The Bible as the perfect and only revealed will of God for the world, etc..

Eye salve of Laodoea: The Laodiceans boasted of their ointments and of their superlative eye-salve, probably a mixture of oil and the collyrium powder (described by Aristotle as Phrygian powder) which they manufactured. They cured others, but our Lord accused them of being blind, and He counseled them to purchase eye-salve from Him and to anoint their *eyes*, that the illuminating grace of the Holy Spirit might remove their spiritual blindness. The blind self-complacency of the opulent and satisfied city had so affected the church that it too was blind to its shortcomings and needs. Yet a new vision was still possible, for the Great Physician offered His own remedy for the restoration of sight. Even for the church of the present day, with its reprehensible indifference, the paucity of appreciation of heaven's treasures, the unconsciousness of its spiritual nakedness, and its blindness to its deficiencies and failures, the Master still mercifully offers the satisfaction of every need and the opportunity of full restoration to Him.

The following was partially quoted from the website of David Padfield

“The hot springs at Hierapolis, just six miles across the Lycus River valley and to the south, are probably what John had in mind when he spoke of lukewarm water (Rev. 3:15-17). No other city on the Lycus Valley was as dependent on external water supplies as Laodicea. Water was also piped in through an aqueduct from Colosse.

“The lukewarmness for which, thanks to this letter, the name of Laodicea has become proverbial, may reflect the condition of the city's water supply. The water supplied by the spring ... was tepid and nauseous by the time it was piped to Laodicea, unlike the therapeutic hot water of Hierapolis or the refreshing cold water of Colossae (Rudwick and Green 1958); hence the Lord's words, 'Would that you were cold or hot!'" (*The Anchor Bible Dictionary*).

"Water piped into Laodicea by aqueduct from the south was so concentrated with minerals that the Roman engineers designed vents, capped by removable stones, so the aqueduct pipes could periodically be cleared of deposits." (John McRay, *Archaeology And The New Testament*, p. 248)."

Our Lord accused the folks in the Laodicea church of being "lukewarm". **This is the only congregation about which the Lord had nothing good to say! It clearly is a picture of many Christian Churches today. These Churches are inhabited by “Dumb Priests”.**

Notice (vs. 20) that our LORD is outside the Church Door, (usually a house in John's day) Knocking to obtain entry! This plain literal Interpretation of this passage has been "Evangelized" {*application, maybe; but clearly Allegorization of the text.* NEC} to mean an individual's heart's door.^{ab} **But clearly this is the Church Door, He is waiting to be let in!!!**

27-Rev 03:20 C-3 - ATRWP - ιδου <3708> (5640) {V-2AMM-2S} εστηκα <2476> (5758) {V-RAI-1S} επι <1909> {PREP} την <3588> {T-ASF} θυραν <2374> {N-ASF} και <2532> {CONJ} κρουω <2925> (5719) {V-PAI-1S} εαν <1437> {COND} τις <5100> {X-NSM} ακουση <191> (5661) {V-AAS-3S} της <3588> {T-GSF} φωνης <5456> {N-GSF} μου <1473> {P-1GS} και <2532> {CONJ} ανοιξη <455> (5661) {V-AAS-3S} την <3588> {T-ASF} θυραν <2374> {N-ASF} και <2532> {CONJ} εισελουσομαι <1525> (5695) {V-FDI-1S} προς <4314> {PREP} αυτον <846> {P-ASM} και <2532> {CONJ} δειπνησω <1172> (5692) {V-FAI-1S} μετ <3326> {PREP} αυτου <846> {P-GSM} και <2532> {CONJ} αυτος <846> {P-NSM} μετ <3326> {PREP} εμου <1473> {P-1GS}

27-Rev 03:20 Behold <2400> (5628), I stand <2476> (5758) at <1909> the door <2374>, and <2532> knock <2925> (5719): if <1437> any man <5100> hear <191> (5661) My <3450> voice <5456>, and <2532> open <455> (5661) the door <2374>, I will come in <1525> (5695) to <4314> him <846>, and <2532> will sup <1172> (5692) with <3326> him <846>, and <2532> he <846> with <3326> Me <1700>.

3rd Class - "Behold, I am standing at the door and I am knocking; **if anyone should (at some time) hear My voice, and open the door**, I shall come in to him and I will have supper (fellowship) with him and he with Me. Notice, please, that this letter is addressed to the Church at Laodicea - the church in its final state of departure from the faith. Evidently, **for the most part, the Good News of The Lord Jesus The Messiah, is not being preached to those in attendance. Instead the Lord Jesus is standing outside the door of the house/building, and is knocking, seeking admittance. (Very SAD).** Verse 22 is the last time in this book, from 04:01-22:17: that the Holy Spirit Speaks to the Church. (The Church is raptured at 04:01, 1Th 04:13-18, 2Th 02:01-03a). From that time on, the Church gets Her marching orders directly from the Lord Jesus in Heaven. Chapters 04-19 are referred to as the tribulation period (Ref. Jer 30:07, Eze 36-39-in part, and Dan 07:09-28, 09:27,-12:01)

^a Jer 17:9

^b 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, 521 Pgs.

1.2.4 What Then Are Sins? **Sins May be defined as Acting Independently of God!**

Hamartiology is the Doctrine of Sin and its results, Sins. Sins may be defined as Acting Independently of God! It was and is true of the evil Angels and Men.

Without the doctrine of Hamartiology there would be no need for Soteriology. Sins by the angels and men was foreseen and allowed in eternity past. Rev 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 slain from* (Grk. <575> απο apo apo' a primary particle; ; preposition a primary particle; ; preposition: Here; of origin of a cause) **the foundation of the world.**

That is, in eternity past God had already foreknown that sin would ensue if He created angels and men with Free Moral Agency. Free Moral Agency is used here instead of the more common and highly controversial Free Will.

In order to display His attributes to His created beings and the Cosmos, He ordained a Savior for sinful men. Not applicable for the evil angels, since they, as co-habitants of Heaven, refused the Goodness of God in person and instead chose to follow the fallen Lucifer. Many have said: **"If I could just see God, I would believe."** There were many around in our LORD's days on earth who saw and heard Him and still could not or would not believe. Remember:

Lu 16:31 And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**

Mat 7:13 Enter ye in at the strait gate: for **wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:** {strait: or, narrow }

14 Because strait is the gate, and **narrow is the way, which leadeth unto life, and few there be that find it.** {Because: or, How }

15 **Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.**

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so **every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 **Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**

20 **Wherefore by their fruits ye shall know them.**

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; **but he that doeth the will of my Father which is in heaven.**

22 Many will say to me in that day, Lord, Lord, **have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**

23 And then will I profess unto them, **I never knew you: depart from me, ye that work iniquity.**

1.2.5 The Final Solution!

That is, God's Final Solution. God has established the foreordained solution for the Sins (Acts) of man. The foreordained Lamb of God has been Crucified (Blood Shed) Buried, Raised again the third day, seen of up to 500 at one time, ascended into heaven and is coming again, twice. The first time in the air to rescue His Church and the second time to Mt. Olives as the conquering KING of Kings and LORD of Lords. However, there is no provision for the SIN Nature, apart from that person being created anew by the Grace of God through Faith in the so-great salvation, procured by the Son of God, the Lamb of God, even the death, burial, resurrection, and ascension. of the LORD Jesus. These Items will be fully covered in Soteriology and Eschatology.

- Joh 1:12 But as many as received Him, to them gave He power to become the sons of God, even to them that **believe on His name**: {power: or, the right, or, privilege }
- 3:16 For God so loved the world, that He gave His only begotten Son, that **whosoever believeth in Him should not perish, but have everlasting life.**
- 3:18 He that believeth on Him is not condemned: but **he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**
- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. {reprov'd: or, discovered }
- Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
- 33 For the bread of God is He which cometh down from heaven, and giveth life unto the world.
- 34 Then said they unto him, Lord, evermore give us this bread.
- 35 And Jesus said unto them, **I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.**
- 36 But I said unto you, That ye also have seen Me, and believe not.
- 37 All that the Father giveth Me shall come to Me; and him that cometh to Me **I will in no wise cast out.**
- 38 For I came down from heaven, not to do mine own will, but the will of Him that sent Me.
- 39 And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last {<2078> ἔσχατος eschatos es'-khat-os } day.
- 40 And this is the will of Him that sent Me, **that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last <2078> ἔσχατος eschatos es'-khat-os } day.**
- Joh 6:44 **No man can come to Me, except the Father which hath sent Me draw him**: and I will raise him up at the last {<2078> ἔσχατος eschatos es'-khat-os } day.
- 47 Verily, verily, I say unto you, **He that believeth on Me hath everlasting life.**
- 48 **I AM that bread of life.**

1.2.5.1 Finally The Definition And Declaration Of The Gospel!

We've seen the cause of our separation from God being the Imparted and Imputed SIN Nature from Adam, with its resulting acts (SINS) from that nature. So now comes the Biblical cure for these sinful acts; namely the Good News <2098>. εὐαγγέλιον euaggelion: the Gospel.

- 1 Cor 15:1 Moreover, brethren, I declare unto you the gospel <2098> which I preached unto you, which also ye have received, and wherein ye stand;
- 2 By which also ye are saved, since you are keeping in memory what I preached unto you, unless ye have believed in vain {*Unless you believed an incomplete or empty Gospel, one that is not complete as to the basic person and work of The LORD Jesus. NEC*}. {keep ... : or, hold fast } {what: Gr. by what speech }
- 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins {*acts of sin. PL. NEC*} according to the scriptures;
- 4 And that He was buried, and that He rose again the third day according to the scriptures:
- 5 And that He was seen of Cephas, then of the twelve:
- 6 After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
- 7 After that, He was seen of James; then of all the apostles.
- 8 And last of all He was seen of me also, as of one born out of due time. {one ... : or, an abortive } {*On the road to Damascus Acts 9:1-8. NEC*}

In the Image of God

Melody & Lyrics courtesy of John W. Peterson

In the image of God we were made long ago,
with the purpose divine, here His glory to show.
But we failed Him one day, and like sheep went astray.
Thinking not of the cost, we His likeness had lost.

But from eternity God had in mind.
The work of Calvary the lost to find
From His heaven so broad, Christ came down earth to trod,
so that men might live again in the image of God.

Now that I had believed and the Saviour received.
Now that I from the Christ (cry) of my guilt am relieved
I will live for my Lord, not for gain or reward,
but for love thinking of what His grace has restored.

I'll never comprehend redemption's plan.
How Christ could condescend, to die for man.
Such a Saviour I'll praise, to the end of my days
as I up-ward on-ward trod in the image of God.

Please also see **Section 2.2.5.3.1b**, and **Figure 03.02.05**, for the two roads of life.

1.2.5.1.1 And Our LORD Jesus Is Coming Again:

This from 1 Cor 15, is also a prophetic portion of what one MUST BELIEVE To Be BORN AGAIN (From Above). We must also believe that our LORD Jesus The Messiah (Christ) is coming again, (1 Cor 15:51-58)!^{ab} If you try to find this in the O.T. good luck, It ain't there. Paul found out about this coming in the air for the Church, probably when he like the O.T. prophet Elijah, communed with God at Jabel Al-Lawz in Saudi Arabia. See Figures 03.02.17-23

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 **Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,**

52 **In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory? {grave: or, hell }

56 **The sting of death is sin; and the strength of sin is the law.**

57 **But thanks be to God, which giveth us the victory through our LORD Jesus Christ.**

58 **Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.**

Notice the last paragraph of the Bible:

Rev 22:20 ¶ 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.

^a Ref. For Tribulation and Jewish Believers, That Jesus – The LORD, God's SON came at the Incarnation, Psm 2; Isa 7:14, 9:6-7, Isa 53; Rom 10:9-11 and is coming again Acts 1:11-12 at the end of the Tribulation period); And Must Hold To/Trust/Believe That: 1 Cor 15:1-8, during that (7 years) partial, end of the Law, Age.

^b Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that **He is**, and that He is a rewarder of them that diligently seek Him. This is true today and was true in all O.T. times. early man believed Gen 3:15 and 4:1 - the apposite Man = Jehovah: Ge 4:1 And Adam knew Eve his wife;

and she conceived, and bare Cain, and said, I have gotten a man, the LORD יהוה. Note JeHoVaH is an apposite!. She was 4000 + years too early with that bit of prophecy, but it does go along with the prophecy of redemption in Gen 3:15.

Finally, Adam and Eve walked with God in the garden so they knew the "He Is", with the prophecies mentioned, above, they must believe that He Was Coming!, This was the minimum one must believe in any Dispensation, to be SAVED - Obtain eternal life with God. See Progress Of Revelation; "Hermeneutics".

1.2.5.1.2 This Truly Is The Final Solution For Believers In This Age.

The Final solution for believers of all ages is shown on Figure 02.01.10. The Resurrections And Judgments Of The Bible.

1.2.5.1.3 The Final Judgment of the unbelieving dead.

The Final Judgment of the unbelieving dead takes place at the Great White Throne (GWT) Judgment where Christ sits as Judge. This Judgment is displayed on Figures 02.01.10, 02.01.01 and Table 02.01.01. Those two figures and the table are data that is worth at least 1000 words each.

Notice a few of the Scriptures having to do with The person of the Judge (Who is He? – Muslims take note.) and the items judged (*WORKS for Believers and Unbelievers*). What's the difference? **Believers (Those Having Been BORN TWICE) are judged at judgments affecting only believers, for REWARDS in Heaven.**

Unbelievers (only born once) are not written in the Lambs Book of Life, having not everlasting life {given to believers at their second birth (Born Twice)} are judged by their works; but having only the adamic/old-man/SIN Nature, they have nothing to commend themselves to God and are clearly his enemies. They are therefore all cast into the lake of Fire! Rev 20:15

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

Rev 20: 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, **according to their works.**

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

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

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

As a Conclusion, since God the Son – Jesus Died for the SINS (Acts) of the whole world (1 Jo 2:1-2). So these sinful acts (Rom 3:23) were judged at the Cross of Jesus. So we have shown that The Judgments are ALL BASED ON A PERSON'S WORKS!

1. At the GWT Judgment, unbelievers are judged by their works. Because Unbelievers can have no good' (Grk agathos) works, since these can only be accomplished by the Holy Spirit working through the newly created (Born Again) Nature, then; they stand only with their Adamic Nature hanging out', which is unredeemable. They must therefore be cast (each one) into the lake of Fire.

2. At the various other Judgments for only Believers, we are also judged by our works; therefore God is COMPLETELY FAIR and JUST at these judgments. Believers are saved but subject to Judgment of their works, because we have been

created anew (Born again) in Christ Jesus. Our works are judged as to whether they were done by the energy of the Holy Spirit. Those works that satisfy this criteria will receive reward (See Figure 03.02.14. A Believer's Crowns) the rest done in the energy of the flesh (The Old Man) will be burned up as Wood, Hay and Stubble'.

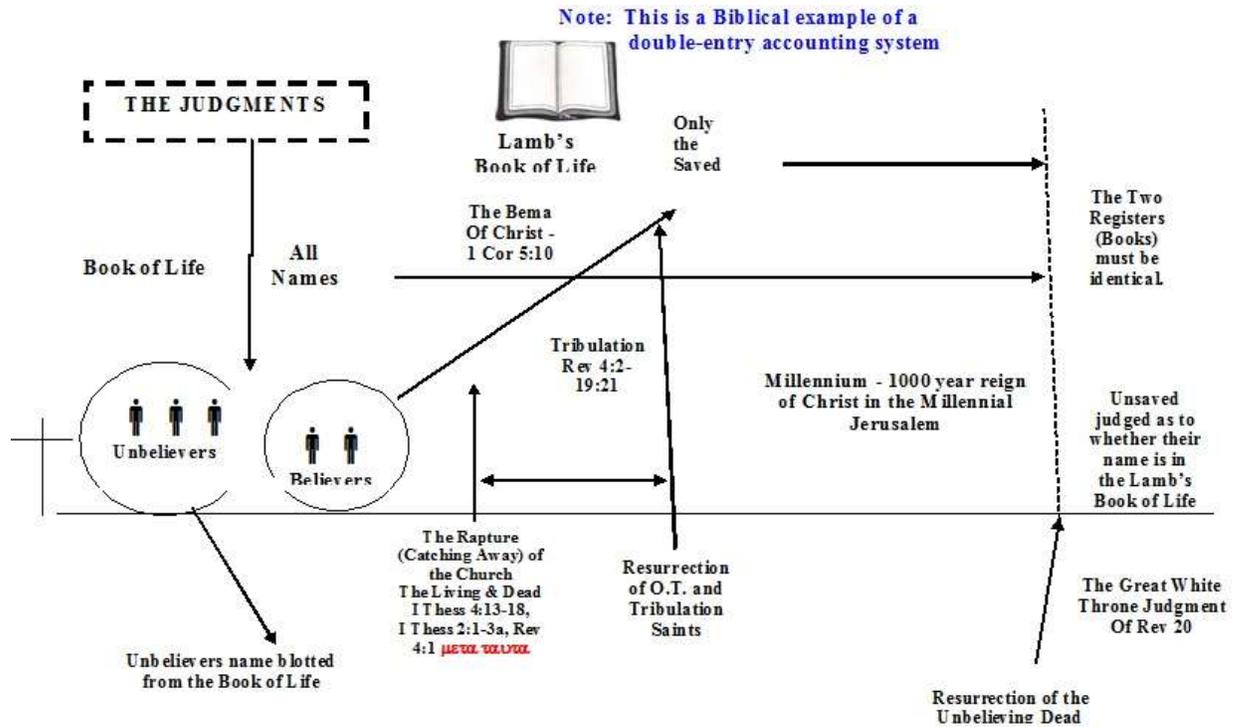


Figure 03.01.11. The Books And The Judgments By God The Son.

We Tabulate the complete results, in Table 03.01.01, below.

Table 03.01.01. The Final Solutions – For Sin And Sins.

AGE OR DISPENSATION	JUDGMENT ON:	PRE-JUDGMENT Gen 2:17-18	FINAL JUDGEMENT
ANTEDULUVIAN CONSCIENCE	Believers	DEATH and/or THE FLOOD Noah, Wife 3 Sons and 3 daughters-in-laws. Enoch Raptured Ge 5:24 Typical Of Elijah and THE CHURCH	Ro 14:10, 1 Cor 3:11-15, 2 Cor 5:10
	UnBelievers	DEATH– THE FIRST ONE and perhaps by THE FLOOD	Rev 20:11-15
POSTDULLUVIAN Human Government	Believers	DEATH	Ge 22:8 ^a -14 Ro 14:10, 1 Cor 3:11-15, 2 Cor 5:10
	UnBelievers	DEATH– THE FIRST ONE	Rev 20:11-15
PATRIARCHAL PERIOD Abraham-Joseph	Believers	DEATH	Ro 14:10, 1 Cor 3:11-15, 2 Cor 5:10
	UnBelievers	DEATH– THE FIRST ONE	Rev 20:11-15
THE LAW Moses-1 st Advent ISRAEL	Believers	DEATH Elijah Translated 2 Ki 2:11. Typeical of THE CHURCH	Ro 14:10, 1 Cor 3:11-15, 2 Cor 5:10
	UnBelievers	DEATH– THE FIRST ONE	Rev 20:11-15
THE CHRIST RAISED	Believers	DEATH and the type of firstfruits, He led captivity captive; Ps 68:18; see wave sheath Lev 23:10-12 with 1 Cor 15:20	Mat 27:52-53
THE CHURCH Apostles Thru Rapture	Believers	DEATH or RAPTURED (Harpadzw) 1 Cor 15:51-58; 1 Thes 4:15-18; 2 Thes 2:1-3a, Rev 4:1 And perhaps all Dead pre-Christian Saints (Believers). However, see Rev 20:4, below.	Ro 14:10, 1 Cor 3:11-15, 2 Cor 5:10
	UnBelievers	DEATH– THE FIRST ONE	Rev 20:11-15

^a Ge 22: 8 And Abraham said, My son, God will provide **Himself** a lamb for a burnt offering: so they went both of them together. And in Gen 22: 14 And Abraham called the name of that place **Jehovahjireh**: as it is said to this day, In the mount of the LORD it shall be seen. { יהוה יראֶה? Jehovah-jireh: that is, The Lord will provide }

Table 02.01.01 (Cont.)

AGE OR DISPENSATION	JUDGMENT ON:	PRE-JUDGMENT	FINAL JUDGEMENT
THE TRIBULATION Day of Jacob's Trouble ISRAEL THE 2cnd COMING	Believers	DEATH or Preserved And perhaps all Dead pre-Christian Saints (Believers). These may have risen at the rapture (Harpadzw) 1 Thes 4:15-18; above.	Is 26:16-21, Dan 12:1-3, Mat 25:31-41, Rev 20:4
	UnBelievers	DEATH– THE FIRST ONE	Mat 25:31-41, Rev 20:11-15
THE MILLENNIUM	Believers	DEATH or Preserved	Rev 20:5-6
THE GREAT WHITE THRONE.	UnBelievers	DEATH – THE FIRST ONE	Rev 20:11-15
	UnBelievers	DEATH – THE FIRST ONE and raised again to face Final Judgment. This Is The Second one. Born Once, Die Twice	Rev 20:11-15 With Rev 21:8
THE NEW HEAVENS AND NEW EARTH THE NEW JERUSALEM.	Believers	LIFE EVERLASTING Born Twice, Die once A saying to remember: <i>Surely I come quickly. Amen. Even so, come, Lord Jesus.</i>	Rev 21:1-7, 21:9-22:5 Rev 22:20

2. Soteriology

Or: How can We go to Heaven??? This subject has been discussed at length in Anthropology and Hamartiology, However, let's look at this Doctrine again in case we missed something.

2.1 Introduction To Soteriology

The word Soteriology is taken from the Greek word <4990> σωτήρ: Nom, Masc: a Saviour, Deliverer, Preserver (it's used 24 times in the New Testament (N.T.). Its Derivative <4991> σωτηρία: Nom, Fem; Salvation, Deliverance, Preservation, Safety, of Messianic Salvation, or as the present possession of all true Christians (It's used 45 times in the N.T.). Plus the Latin Suffix, Logy:a combining form used in the names of sciences or bodies of knowledge. The verb form <4982> σώζω sozo sode'-zo: to Save, Deliver, it's also Biblically (N.T.) used 45 times.

You might ask: How can I get Eternal Life? Think about this. We will be 'alive' somewhere, forever. So our question should be; where will I spend eternity (not part of earth's time)???

Soteriology is then the collection (for distribution) of all facts about Salvation, it's history, how, by what, by and for whom it is accomplished.

Vol III section 1. ff, has offered the problem facing all Men^a, namely the Sin Nature, and the resultant Acts of sin, common to all Men. Soteriology offers the Solution to the SIN and Sins problem for Man.

Our approach in these few pages will be to present the solution (not H₂O) to the two sin problems.

2.2.1 The Two Roads Of Life

Today, the claims abound about the many roads that lead to Heaven, Nirvana, Paradise, etc. Such roads should be labeled, No OUTLET, as a warning to those who enter.

Apart from God's Grace through Faith, All other roads lead to Hell, only one road, God's Grace through Faith, leads to Heaven!

2.2.2.1 The Road That Leads To Heaven, The Narrow Way

Mt 7:13 **Enter ye in at the narrow** (*Grk στενός: narrow (from obstacles standing close about)*) **gate:** for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there-at: {strait: or, narrow }

14 **Because narrow** (*Grk στενός: narrow (from obstacles standing close about)*) **is the gate, and narrow**(*Grk. θλίβω: afflict, narrow, throng, suffer*

^a when referring to all humans, regardless of sex, "man" or its plural 'men' should be capitalized as in 'Man'; or 'Men' when referring to 'man' as in 'male' sex, it is to be left lower case. Bible quotes will NOT be changed.

tribulation, trouble.) is the way, which leadeth unto life, and few there be that find it. {Because: or, How }

2.2.2.2 The Road That Leads To Hell, Broadway

The LORD Jesus The Messiah (The Christ) has told us:

Mt 7:13 Enter ye in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there-at:

Or, from the perspective of Eternity:

Mt 22:14 For many are called, but few are chosen.

1Th 5:9 For God hath not appointed (Grk. <5087>5087 τίθημι: to set, fix establish ordain) us to wrath, but to obtain salvation by our LORD Jesus Christ,

2Ti 1:11 Whereunto I am appointed <5087> a preacher, and an apostle, and a teacher of the Gentiles.

Heb 1:2 Hath in these last days spoken unto us by his Son, whom He hath appointed <5087> heir of all things, by whom also He made the worlds;

Heb 9:27 And as it is appointed (<606> ἀπόκειμαι apokeimai: 1) to be laid away, laid by, reserved: 2) reserved for one, awaiting him) unto men once to die, but after this the judgment.

1Pe 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed <5087> {API 3PI}.

1Pe 2:9 But ye are a chosen (Grk. <1588> ἐκλεκτός: chosen by God to obtain salvation through Christ) generation (Grk, <1085> γένος: the aggregate of many individuals of the same nature, kind, sort), a royal priesthood, an holy nation (Grk. <1484> ἔθνος A multitude associated or living together. Paul uses the term for Gentile Christians.), a peculiar (Grk. <4047> περιποίησις: a purchased possession, one's own i.e., God's property) people; that ye should show forth the praises of Him who has called you out of darkness into his marvelous light: {praises: or, virtues }

I Have Come From The Darkness

By Marian Wood Chaplin

I have come from the darkness to the Light of the Lord,
I have come from the night to the day.
He has guided my footsteps in the truth of His Word,
By His love He has shown me the way.

Chorus

I have come from the darkness to the Light,
To the light of redemption from sin.
O my soul will rejoice in His might,
For my Savior dwells within.

In the light of His presence all temptations depart,
And the shadows of doubt are cast aside.
With a radiance of sunshine He has entered my heart,
Where His Spirit of Love abides.

2.2 The Problem Of The Sin Nature (SIN); Death!

Please read this Vol. III section 1.1.4.4, with Figure 03.02.01. As has been declared, there, the Sin Nature is transmitted to men in dual fashion. (Imputed and Imparted)

2.2.1 The Result Of Sin and Sins i.e., DEATH.

Gen 2:16 And the LORD God commanded (*the man*) Adam<0120> אָדָם, saying,
Of every tree of the garden eating thou shall eat.
17 But of the tree of the knowledge of good and evil, thou shall not eat of it:
for **in the day that thou eatest thereof, dying thou shall die.**

Notice that the commandment was given directly to Adam vs.2:16 – Not Eve.

1Co 15:45a And so it is written (Gen 2:7), The first man Adam was made a living soul; **the last Adam was made a quickening spirit.**

1Co 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1Co 15:47 The first man {i.e., Adam; NEC} is of the earth, earthy: **the second man is the LORD from heaven.**

Ro 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the {<5179> . τύπος tupos: NEC} type (~~figure~~) of him that was to come.

Ro 5:15 But not as the offence, so also is the free gift. For Since (1st Class Conditional Clause) through the offence of one many be dead {2AAI-3P}, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Ro 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Ro 5:17 For Since (1st Class Conditional Clause) by one man's offence death reigned (as a king) {AAI-3S} 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 }**

Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; **even so by the righteousness of one the free gift came upon all men unto justification of life. {by the offence ... : or, by one offence } {by the righteousness ... : or, by one righteousness }**

Ro 5:19 **For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.**

These few verses are given (**in bold text**), to once again show our final position In ADAM, Death! Please note, however that in each verse (underlined text) is the solution (Salvation) for all who believe.

2.2.2 The Impartation Of The Sin Nature

The Impartation of the Sin Nature occurs naturally by inheritance from our parents, back through Adam.

2.2.2.1 The Results Of The Sin Nature Impartation To men

The Sin Nature Impartation to men results in acts of sin. It also results in being born spiritually dead. **1 Cor 15:22 For as in Adam all are dead {PAI-3P}, even so in Christ shall all be made alive {FPI-3P}.**

2.2.3 The Imputation Of The Sin Nature

The Imputation Of The Sin Nature is By God's Judicial Decree.

("As in Adam All Are DEAD!" 1 Cor 15:22a), and has to do with the Guilt associated with every offspring/descendent of Adam.

1 Cor 15:22 For as in Adam all are dead {PAI-3P}, even so in Christ shall all be made alive {FPI-3P}.

2.2.3.1 The Results Of The Sin Nature Imputation To men

The Sin Nature Imputation to men results in the Guilt Judicially declared ("As in Adam All Are Dead!" 1 Cor 15:22a). This old nature (In Adam) has already been judged: originally in Gen 2:17, spiritually 3:7, physically 5:5; and in all his progeny (Us'ns) Rom 6:23. We were initially born with a live body, an eternal Soul, but spiritually dead. This is the tragedy of the ages. Jesus of Nazareth, the Only Begotten Son of God, Died (as the Federal Representative) for the Sins (acts) of the entire, the whole world 1 Jo 2:1-2^a. However, He DID NOT DIE FOR THE SIN (NATURE) of all men.

^a Sufficient for all but only efficient for the elect (Those who believe)

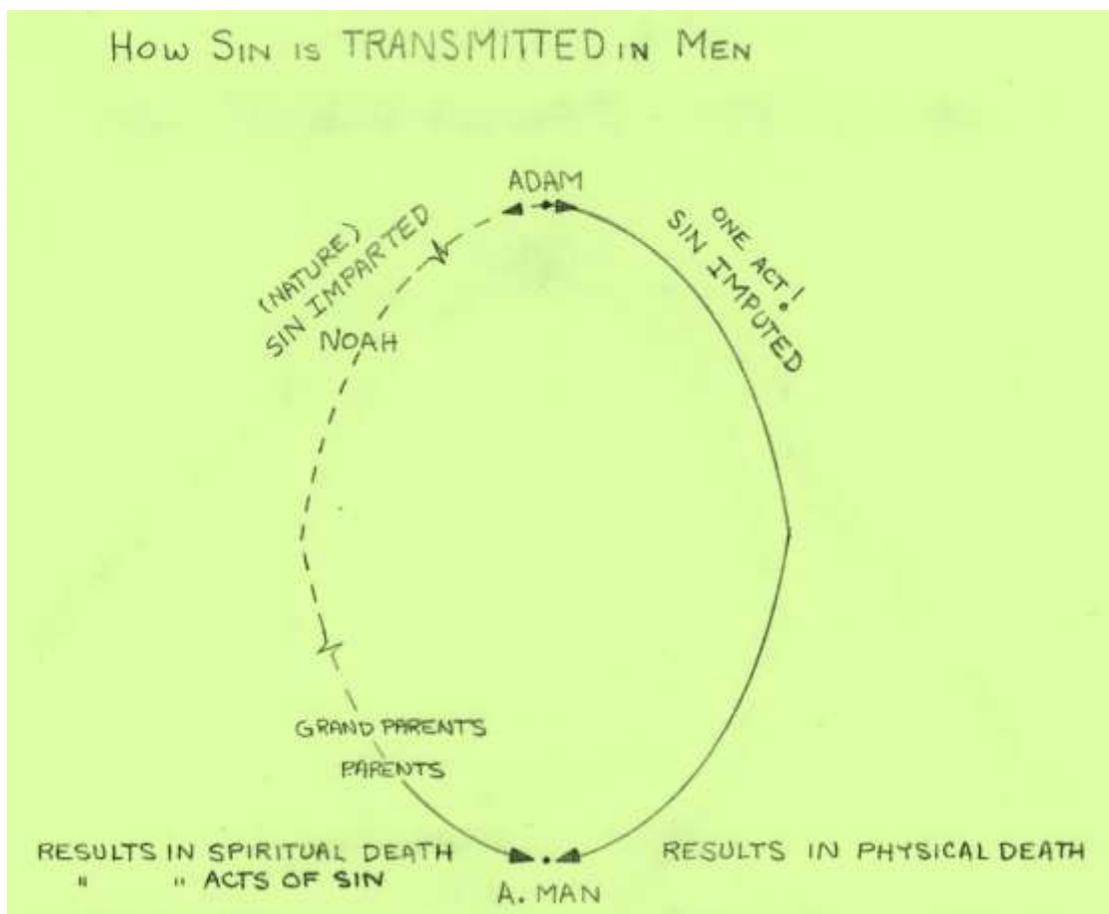


Figure 03.02.01. How Sin Is Transmitted In Men.

Figure .03.02.01., shows Impartation of the Sin Nature which has to do with the passing along of Corruption in each of us; vs. God's Imputation of The Sin Nature which has to do with each Man's Guilt. This Sin Nature guilt is imputed to all men, but is unredeemable!^a Our LORD Jesus Died for the SINS (Acts) of the whole world (1 Jo 2:1-2). He did NOT DIE FOR OUR SIN NATURE, He died to redeem us via THE NEW CREATION IN CHRIST JESUS. Eph 2:4-6, 10, 4:24; Col 1:16, 3:10, Rev 4:11, 10:6. And so like the initial Creation of God, of Angels and man (Adam), and the regenerated (saved), **we are called the sons of God!** By Christ's one act of dying for our sins, it is fact that He was raised again because of our justification Ro 4:25. He had us in mind all the time from eternity.

Ro 4:25 Who was delivered for our offences, and was raised again because of our justification.

^a As L.S. Chafer states: "...yet there can be no doubt that God reckons that each member of the (human) race sinned in Adam's transgression. In 1 Cor 15:22 this statement appears: "For as in Adam all die," {all died NEC} and this implies the same federal coaction is asserted in the words *all sinned*. In reality God sees but two men and each member of the race is either in one or the other. The unregenerate are *in Adam*; the regenerate are *in Christ*. LSC "Systematic Theology" Vol II, pg. 303.

Or as Piper, J., Adam, Christ and Justification, part 2 shows:

“The basis of our vindication and acceptance before God is not our righteous deeds, but Christ's righteousness imputed to us. But this would be all distorted if the words "because all sinned" at the end of verse {Rom 5:} 12 meant "because all sinned individually," and not because all sinned in Adam and his sin was imputed to us. The parallel Paul wants us to see and rejoice in is that:

- Just as Adam's sin is imputed to us because we were in him,
- So Christ's righteousness is imputed to us because we are in Him.

One of the best reasons for thinking this is what Paul meant, when we look at verse {Rom 5:18} where he really does complete the comparison he started here. "*So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.*" In Adam we (the whole world) all were condemned; in Christ we (those who trust The LORD Jesus) all are justified. Adam's transgression was imputed to us; and Christ's righteousness is imputed to us (see 1 Corinthians 15:22).

Are we as believers, important to God? Yea verily! How did God know that any person would believe “The Gospel” after all, the resurrection, God becoming man, the whole business does sound a bit shaky, doesn't it? Well the answer is God from eternity knew those who would trust Jesus His Son; in fact He chose us from before the foundation of the world, all believers, from all dispensations, and by such election, foreordained and predestined us to be His adopted sons. Did God choose only the Goody-Goodies? Hardly; The Apostle Paul was a murderer. In 1 Cor 1 we see God's Analysis.

1 Co 1:26 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.**

So now look at God's Calling Program from Romans Chapter 8.

Ro 8: 28 And we know that all things work together for good to them that love God, **to them who are the called according to His purpose.**

- 29 For **whom He did foreknow, He also did predestinate** to be conformed to the image of His Son, that He might be the firstborn among many brethren.
- 30 Moreover **whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.** *{So certain of this glorification of each of us that He uses the Aorist Active Indicative, i.e. point action, to refer to our New bodies received in the end of the Church Dispensation when we receive our new - glorified bodies. [Eph 1:13-14] NEC}*

- 31 What shall we then say to these things? If God be for us, who can be against us?
- 32 He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?
- 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.
- 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. {1 Jo 2:1-2. NEC}
- 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. *(As Barnes Notes: "Ver. 36. As it is written. #Ps 44:22. This passage the apostle quotes not as having originally reference to Christians, but as aptly descriptive of their condition. The condition of saints in the time of the psalmist was similar to that of Christians in the time of Paul. The same language would express both. ")*
- 37 Nay, in all these things we are more than conquerors through Him Who loved us.
- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our LORD.

2.2.3.2 Federalism – A Definition And A Biblical Illustration.

Matt Slick of the Christian Apologetics & Research Ministry, defines and illustrates Federal Headship as:

"1 Cor. 15:45 says, "The first man, Adam, became a living soul. The last Adam became a life-giving spirit." The "last Adam" is a reference to Jesus because of the similar relationship that exists between Adam and Jesus. That is, both Adam and Jesus are representative heads. Please consider I Cor. 15:22 that says, "For as **in** Adam all die, even so **in** Christ all shall be made alive." This is teaching us that Adam and Christ are heads of groups {i.e., Federal Heads. NEC}. Notice "in Adam" and "in Christ" are referencing our position in relationship to both of them."

2.2.4 The Problem Of The Resultant Acts Of Sin (Sins)

The Sin Nature results in acts of sin by each Man (except the Virgin born LORD from Glory, Jesus The Messiah). These voluntary acts of sin prove Man's inability to keep God's Commands. (e.g. Ex 20:3-17 – The TEN COMMANDMENTS)

2.2.5. Proposed Solutions for the Sin/Sins Problem.

Many folks have proposed solutions for the Sin//Sins Problem. All contradict the Bibles Plain Teaching as found in John 3:16, 1 Cor 15, etc.

2.2.5.1 The Atheists Proposed Solutions for the Sin/Sins Problem.



Figure 03.02.02. "αθεοι" (atheoi), Greek for "those without God".,

This writing was photographed as it appears in the Epistle to the Ephesians on the third-century papyrus known as "Papyrus 46". As can be seen from the covers of two of my books^a, which contain Eph1:1-11, the Uncial style of the writer seems to match that of the first 'page' of the sample of figure 03.02.02., above, and are closely related. Figure 03.02.04., is taken from what now has become Eph 2:12^b and is the only occurrence of this word in the New Testament.[†] Further, the "Nomina Sacra", the abbreviated form of Theoi is not used in this figure. Finally, Figure 03.02.03 contains all of P46 for Eph 2:12 plus the rest of that page.

Eph 2:12 That <3754> at <1722> that <1565> time <2540> ye were <2258> (5713) without <5565> Christ <5547>, being aliens <526> (5772) from the commonwealth <4174> of Israel <2474>, and <2532> strangers <3581> from the covenants <1242> of promise <1860>, having <2192> (5723) no <3361> hope <1680>, and <2532> **without God <112>** in <1722> the world <2889>:

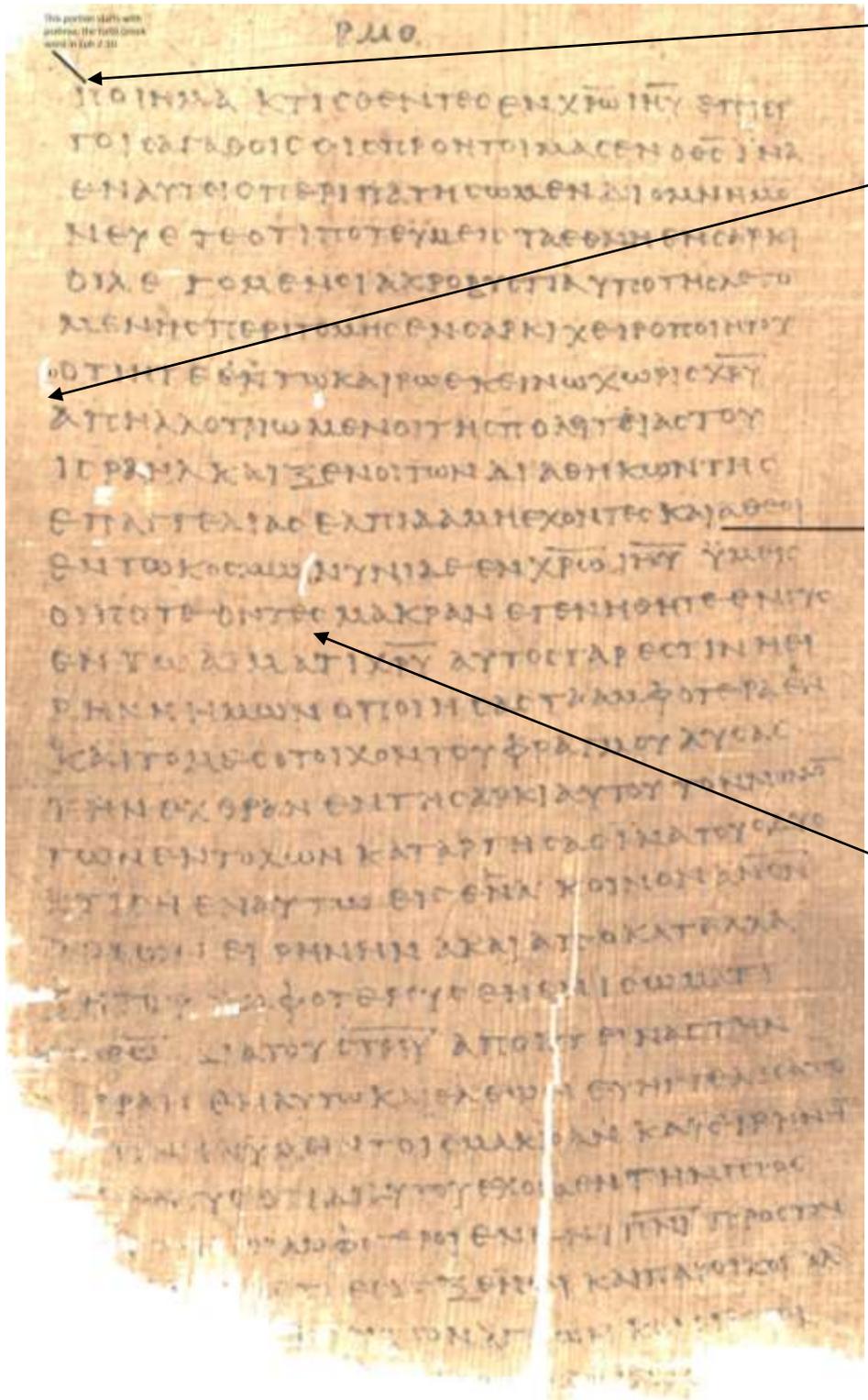
Eph 2:12 οτι <3754> {CONJ} ητε <1510> (5707) {V-IAI-2P} εν <1722> {PREP} τω <3588> {T-DSM} καιρω <2540> {N-DSM} εκεινω <1565> {D-DSM} χωρις <5565> {ADV} χριστου <5547> {N-GSM} απηλλοτριωμενοι <526> (5772) {V-RPP-NPM} της <3588> {T-GSF} πολιτειας <4174> {N-GSF} του <3588> {T-GSM}

^a AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, 2015, Create Space/AMAZON Publishers, ISBN-13:978-1497597037, N. Carlson. 608 Pgs.

CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM, A Beginner's New Testament Textual Criticism Text, 2013, Create Space/AMAZON Publishers, ISBN-13: 978-1515243618, N. Carlson, 113 Pgs.

^b The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar, [Santi Pagnini](#) (1470–1541), but his system was never widely adopted. His verse divisions in the New Testament were far longer than those known today. [Robert Estienne](#) created an alternate numbering in his 1551 edition of the Greek New Testament which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins. Courtesy of Wikipedia.

ισραηλ <2474> {N-PRI } και <2532> {CONJ } ξενοι <3581> {A-NPM } των
<3588> {T-GPF } διαθηκων <1242> {N-GPF } της <3588> {T-GSF } επαγγελιας
<1860> {N-GSF } ελπιδα <1680> {N-ASF } μη <3361> {PRT-N } εχοντες <2192>
(5723) {V-PAP-NPM } και <2532> {CONJ } αθεοι <112> {A-NPM } εν <1722>
{PREP } τω <3588> {T-DSM } κοσμω <2889> {N-DSM }



This portion starts with another, the full text ends in Eph 2:10

This is word 4 of Eph 2:10

This is the start of vs. 12

This line is under the αθει word .

This is the start of vs. 13

Figure 03.02.03. Containing All Of P46 For Eph 2:12 Plus The Rest Of That Page. This page of P46 is also courtesy of U of Michigan.

The Atheist says: “no God for me” (Ps 14:1, 53:1). The verses, below, establish God’s position concerning the Atheist and Atheism. One who holds these views, according to the Biblical texts, is a FOOL.

Ps 14:1 « To the chief Musician, A Psalm of David. » **The fool** <05036> hath said in his heart, There is no God. They are corrupt, **they have done abominable works**<05949>, **there is none that doeth good.**

<05036> נבל nabal naw-bawl’ from 05034; adj; [BDB-614b] {See TWOT on 1285 @@ "1285a" }

AV-fool 9, foolish 5, vile person 2, foolish man 1, foolish women 1; 1) foolish, senseless, fool; 18.

1) foolish, senseless, fool

<05949> עלילה ‘alilah al-ee-law’ or עללה ‘alilah al-ee-law’ from 05953 in the sense of effecting; n f; [BDB-760a] {See TWOT on 1627 @@ "1627c" }

AV-doing 14, works 3, deeds 2, occasions 2, actions 1, acts 1, inventions 1; 24

1) wantonness, deed, doing

1a) wantonness

1b) deed

1c) practices, evil deeds

05766 עול ‘evel eh’- vel or עול ‘avel aw’- vel and (fem.) עולה ‘avlah av-law’ or עולה ‘owlah o-law’ or עלה ‘olah o-law’ from 05765; n m/n f; [BDB-732a] {See TWOT on 1580 @@ "1580a" } {See TWOT on 1580 @@ "1580b" }

AV-iniquity 36, wickedness 7, unrighteousness 3, unjust 2, perverseness 1, unjustly 1, unrighteously 1, wicked 1, wickedly 1, variant 2; 55

1) injustice, unrighteousness, wrong

1a) violent deeds of injustice

1b) injustice (of speech)

1c) injustice (generally)

Ps 53:1 « To the chief Musician upon Mahalath, Maschil, A Psalm of David. » **The fool** <05036> hath said in his heart, There is no God. Corrupt are they, and **have done abominable iniquity**<05766>: **there is none that doeth good.** {Maschil: or, of instruction }

A Principle that we may develop from these two verses, i.e. Ps 14:1,Ps 53:1, is:

The deeds of the Atheist are unacceptable to God!

OR

A FOOL AND HIS WORKS ARE SOON PARTED! i.e., at death!!

And Then The JUDGMENT!

We shall see, (if we haven't all ready seen) (See Vol. III, Section), that:

All works of an unbeliever (an unjustified one) are an abomination to God!

It should be easily seen that the lettering of the two figures 03.02.02, 03.02.03 being identical with that of Figure 03.02.04. are very similar and were actually penned by the same copyist. Notice also that Figure 03.02.04., is B&W. (There were not too many color copiers in circa1980 when I obtained this print from the University of Michigan, Ann-Arbor, Library.)

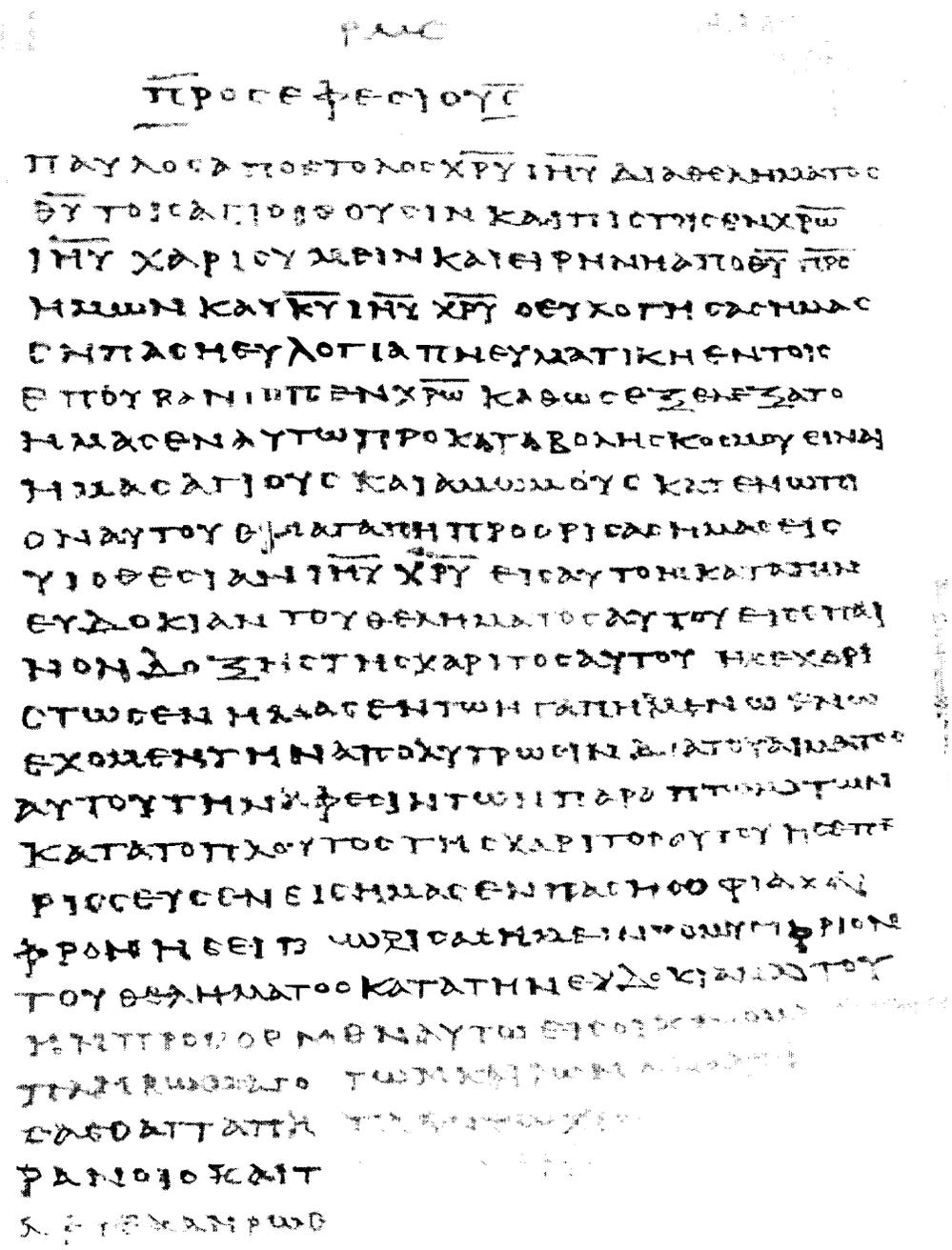


Figure 03.02.04. Ephesians 1:1-11 Ⓟ⁴⁶.
Figure 03.02.04. courtesy of the University of Michigan Library (Circa 1980)

2.2.5.2 The Agnostics Proposed Solution For The Sin/Sins Problem.

The following text is by the courtesy of Wikipedia.

Agnosticism is the view that, the truth values of certain claims – especially metaphysical and religious claims such as whether God, the divine or the supernatural exist – are unknown and perhaps unknowable.

According to the philosopher William L. Rowe: "In the popular sense of the term, an agnostic is someone who neither believes nor disbelieves in God, whereas atheist disbelieves in God." Agnosticism is a doctrine or set of tenets¹ rather than a religion as such.

Thomas Henry Huxley, an English biologist, coined the word "agnostic" in 1869. Earlier thinkers, however, had written works that promoted agnostic points of view, such as Sanjaya Belatthaputta, a 5th-century BCE Indian philosopher who expressed agnosticism about any afterlife; and Protagoras, a 5th-century BCE Greek philosopher who expressed agnosticism about "the gods". The Nasadiya Sukta in the Rigveda is agnostic about the origin of the universe.
Agnosticism (Not to be confused with Gnosticism) was defined by Thomas Huxley

Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of anti-theology. On the whole, the "bosh" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

— *Thomas Henry Huxley*

Unfortunately **for the agnostic, Ignorance is no excuse**. For the Scripture says:

- 2 Pe 3:3 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.**

Or as Paul says:

1 Cor 14:37 Since {1st class cond. since..NEC} any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the LORD.

38 And since {1st class cond. And since NEC} any nan be ignorant, **let him be ignorant.**

Agnosticism was not excused by God for lack of information for:

Ps 19:1 « To the chief Musician, A Psalm of David. » **The heavens declare the glory of God; and the firmament sheweth his handywork.**

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

On this verse, Ps 19:2, writes Barnes:

Day unto day One day to another; or, each successive day. The day that is passing away proclaims the lesson which it had to convey from the movements of the heavens, about God; and thus the knowledge of God is accumulating as the time moves on. Each day has its own lesson in regard to the wisdom, the power, and the goodness of God, and that lesson is conveyed from one day to another. There is a perpetual testimony thus given to the wisdom and power of the Great Creator.

Uttereth speech The word here rendered uttereth means properly to pour forth; to pour forth copiously as a fountain. Compare #Pr 18:4 1:23 15:2,28. Hence, the word means to utter; to declare. The word “speech” means properly “a word”; and then, “a lesson”; or “that which speech conveys.” The idea is, that the successive days thus impart instruction, or convey lessons about God. The day does this by the returning light, and by the steady and sublime movement of the sun in the heavens, {actually, the rotation of the earth. NEC}and by all the disclosures which are made by the light of the sun in his journeying.

And night unto night showeth knowledge Knowledge respecting God. Each successive night does this. It is done by the stars in their courses; in their order; their numbers; their ranks; their changes of position; their rising and their setting. There are as many lessons conveyed to man about the greatness and majesty of God by the silent movements of each night as there are by the light of the successive days — just as there may be as many lessons conveyed to the soul about God in the dark night of affliction and adversity, as there are — when the sun of prosperity shines upon us.

3 There is no speech nor language, where their voice is not heard. {where ... : or, without these their voice is heard: Heb. without their voice heard }

4 Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, {line: or, rule, or, direction }

5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

**6 His going forth is from the end of the heaven, and his circuit unto the ends of it:
and there is nothing hid from the heat thereof.**

(MHCC) reads on vs. 1-6:

#Ps 19:1-6 The heavens so declare the glory of God, and proclaim his wisdom, power, and goodness, that all ungodly men are left without excuse. They speak for themselves to be works of God's hands; for they must have a Creator who is eternal, infinitely wise, powerful, and good. The following of each day by night is a great proof of the power of God, and calls us to observe, that, as in the kingdom of nature, so in that of providence, He forms the light, and creates the darkness, {#Isa 45:7 } and sets the one opposite the other. The sun in the firmament is an emblem of the Sun {SON} of Righteousness, the Bridegroom of the church, and the Light of the world, diffusing divine light and salvation by his gospel to the nations of the earth. He delights to bless his church, whom He has espoused to himself; and his course will be unwearied as that of the sun, until the whole earth is filled with his light and salvation. Let us pray for the time when He shall enlighten, cheer, and make fruitful every nation on earth, with the blessed salvation. — They have no speech or language, so some read it, and yet their voice is heard. All people may hear these preachers speak in their own tongue the wonderful works of God. Let us give God the glory of all the comfort and benefit we have by the lights of heaven, still looking above and beyond them to the Sun {SON} of Righteousness.

Ps 97:6 **The heavens declare his righteousness, and all the people see his glory.**

And:

Ro 1:18 **For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,** who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. {in them: or, to them }

20 **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:** {so ... : or, that they may be }

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 **Professing themselves to be wise, they became fools,**

Here we may finally understand God's point-of-view about Atheism and Agnosticism. He hates them both!

2.2.5.3 The Cultist’s Solution For The Sin/Sins Problem.

Some say, as do the universalist’s that it’s God’s will that ‘none shall perish but all shall come to repentance’. whether in this life or the next life or after we die.” This may be over-simplifying these folks position, but the Scripture says ‘loads’ about such groups. Universalistic Cults say: Clearly, this verse teaches that none of God’s elect shall perish “Everyone will (eventually) go to Heaven!”

But we remark, “Who Are The WE’s”? Ans. Those who have trusted the LORD Jesus as their Sins bearer.

But The Scriptures say:

- 1a Heb 9:27 And as it is appointed {<606> *ἀπόκειμαι apokeimai: 1) to be laid away, laid by, reserved 2) reserved for one, awaiting him*} unto men once to die, but after this the judgment:
- 1b 2 Pe 3:9 The LORD is not slack concerning his promise, as some men count slackness; but is longsuffering to **us-ward**, not willing that **any of us** should perish, but that **all of us** should come to repentance.
- 1c 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 for our sins: and not for ours only, but also for the sins of the whole world.**

Clearly, Christ DID NOT DIE FOR Man’s SIN; i.e., the old man in Adam; but for every Mans SINS - acts of, or emanating from this old Nature, SINS

2.2.5.3.1a Heb 9:27 “Once To Die And Then The Judgment”.

We need say little about this verse as it was covered extensively in Vol. II. We merely note that on this earth it is appointed unto men to die once^a. After this death every man goes to Judgment. (The LORD Jesus carrying the sins of the world was judged at the Cross, but was raised from the dead because of our justification.)

2.2.5.3.1b 2 Pe 3:9 “God Is Not Willing That Any Should Perish”.

The excerpt below is taken from “EXEGETICAL HOMILETICS” pg. 31ff.^b

“2.6.2 **Fidelity.**

By fidelity, we mean the faithfulness to the Biblical context; historically, contextually, grammatically, syntactically, geographically, and dispensationally.

^a This obviously excludes living Christians at the Harpadzw, the rapture of His Church. 1 Co 15: ;1 Th 4:15-18; 2 Th 2:1-3a; Rev 4:1.

^b EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 349 Pgs.

This essential stresses our faithfulness to Biblical hermeneutics/exegesis. For example, consider the well used partial verse from 2 Pe 3:9 ...

He is not willing that any should perish... This is taken by many to mean that it is God's will that every person be saved! It lays the onus of salvation on each individual with our Almighty God sitting like a watchmaker, helpless, blending into our Cosmos as best He can. The question is, what does this passage really teach? Look at this verse in the original language (Priority of the Original Language).

ου βραδυνει ο κυριος της επαγγελιας ως τινες βραδυτητα ηγουνται αλλα μακροθυμει εις [ημας] μη βουλομενος [τινας] απολεσθαι αλλα [παντας] εις μετανοιαν χωρησαι (2 Pe 3:9 TR)

Pay careful attention to the Greek words in brackets [. .]. These words are translated normally as: **us**, **any**, **all**, resp.. Peter is writing to believers in this epistle. (" . . . to them that have obtained like precious faith with us through the righteousness of God even our Savior Jesus Christ." 2 Pet 1:1) A grammatical device called "concord" or agreement must be understood at this point.

According to this rule, "certain words are required to have forms (indicated by inflections) which correspond in specified ways with the forms of other words to which they are grammatically related¹⁸." As applied to the verse above, **τινας** : any, and **παντας** : all, are in concord with the pronoun **ημας** : us. This means that the translation should more literally be:

The LORD is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any {of us} should perish, but that all {of us} should come to repentance. (2 Pe 3:9)"

Now the question arises: **“But Who Are The Us’ns?”**

Peter has already answered this in context in the first verse (the Salutation) of this epistle, as mentioned, above.

2 Pet 1: 1 Simon Peter, a servant and an apostle of Jesus Christ, **to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:** {Simon: or, Symeon } {God ... : Gr. of our God and Saviour }

As we should note from this discussion, **this verse refers specifically to believers** i.e., 2 Pe 3:9! It provides confidence that all those {elect ones} will be saved and will persevere.

Are you among the elect of God? How do we know we are among God’s elected to salvation ones? Only by believing the **“Gospel Of The Grace Of Christ Jesus”**^a. But what of others that do not believe?

1 Pet 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. {are: or, be ye }

^a This is the “motto” which appears on the letterhead (In uncial Greek) of The Colorado Free Bible College.

- 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 { & never NEC} be confounded.** <2617> καταισχύνω kataischuno: {V-APS-3S } ; { **be ashamed** NEC}.
- 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, {precious: or, an honour }
- 8 And a stone of stumbling, and a rock of offence, **even to them which stumble at the word, being disobedient: whereunto also they were appointed.** <5087> τίθημι: 3) to set, fix establish 3a) to set forth 3b) to establish, ordain. Here the {V-API-3P } **they were appointed/ordained at one point in eternity to be ordained to Hell.**

The cultist has taken in beliefs that are clearly unBiblical. a partial list of these contrary beliefs are contained in “THE KINGDOMS OF THE FRAUDS”.^a These contrary beliefs have to do with subjects as The Person and Work of The LORD Jesus, The Messiah, The Inspiration of the Bible, and the introduction of Contrary materials like ‘The Book Of Mormon’, ‘The Quran’, ‘Persian Bayán’, ‘Tablets of Bahá'u'lláh’, ‘The Rigveda’, ‘The Yajurveda’, ‘The Samaveda’, ‘The Atharvaveda’, ‘Śrīmad Bhāgavatam’, Bhagavad-gītā’, ‘Tao Te Ching’, ‘Dyanetics’, ‘The Spirits Book’, ‘The Principles of Nature, Her Divine Revelations, Voice to Mankind’, etc. They have chosen “Broadway”, The way that leads to Hell! Figure 03.02.05., illustrates the two roads,

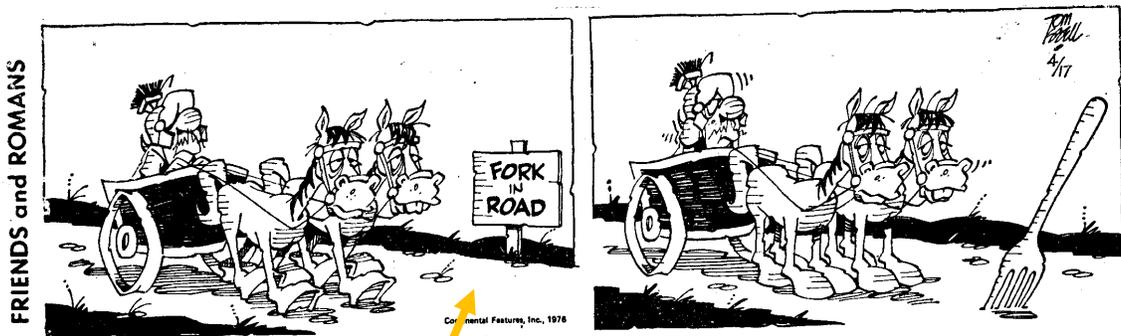


Figure 03.02.05. An Unbeliever’s Dilemma, A Fork In The Road.

We all start out on Broadway. The Unbeliever ‘takes the fork’ rather than removing himself from his worldly adornments and getting down and going through the narrow road that leads to life. Remember Yogi Berr’s saying: “**When you come to a fork in the road, Take It**”, The unbeliever stays on the sinful road. He and Us’ns (In Adam), were born on Broadway. Yogi’s expression illustrated above may be describing a Plain Literal understanding of “**FORK IN THE ROAD**”. However, A Figurative Literal meaning might be that “ahead, the one road splits into two roads”. Many unbelievers are never alerted to the fact that there exists this ‘Fork’. **Shame on us, for not sharing the Gospel with them; 1 Cor 15:1-8, 51-58.** This, a sin of omission, has been judged at the Cross of our Savior Jesus, but causes us to be offending (Grieving) the Holy Spirit who is indwelling us (If we are believers); Eph 1:13-14; Col 5:5. Because it’s God’s Will that each believer must be (an Imperative) controlled by the Holy Spirit; Ps 51:9-10 with 1 Jo 1:9, Ps 37:04, Eph 5:17-20 with Col 3:16-17, Any sin (Act or Thought) grieves the Holy Spirit. Saying No! to the Holy Spirits leading, Quenches the Holy Spirit. This must throw us back to having our fellowship restored, by repentance; 1 Jo 1:9.

^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. 478 Pgs.

2.2.5.3. 1c 1 Jo 2:1-2 “But Also For The Sins Of The Whole World”.

This verse, 1 Jo 2:2 is one that seems to have terrorized most of the old theologians because it indicates that Jesus death on the cross was effective for the whole (Grk. <3650 ὅλος holos: all, whole, completely) world (Grk. <2889> κόσμος kosmos: Here: the inhabitants of the earth, men, the human family. But if Christ died for the sins of the whole world, or every man, then the whole world will be saved; right? WRONG! No man will ever stand in judgment for his Sins (acts). But the unregenerate man (Not Born again will be judged at The Great White Throne with only **his or her works** which God calls an abomination, and **with his or her Adamic Nature**, unredeemable.(Soul) hanging out. There is therefore nothing to commend him or herself to God so ‘each one’ will be cast into the Lake of fire. Rev 20:15. (Because they are not written in the book of Life.)

The saved, (Born Twice) will be judged by the LORD Jesus each one, at one of several times. and all for **their works**. See **Figures 03.01.08. and 03.01.09., below. For a description of the Book(s) of life see Vol III Section 2.5.2.2. For Judgment descriptions.**

2.2.5.3.2 Some Theological Words Used In The Description Of Our Salvation.

These words engage in a peaceful encounter in their usage, all being dependent on the Death, Burial and Resurrection of our LORD Jesus. Even Justification (Ro 5:1) is involved in this.

2.2.5.3.2.1 Atonement.

Atonement; this word with definition and translation possibilities are shown below.

<03722> כָּפַר kaphar kaw-far’ a primitive root; **y**; [BDB-497a, BDB-498b]
 {See TWOT on 1023 } {See TWOT on 1024 } {See TWOT on 1025 }
 {See TWOT on 1026 }

AV-atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement ... made 2, merciful 2, cleansed 1, disannulled 1, appease 1, put off 1, pardon 1, pitch 1; 102

1) to cover, purge, make an atonement, make reconciliation, cover over with pitch

1a) (Qal) to coat or cover with pitch {Gen 8:14, , , NEC}

1b) (Piel)

1b1) to cover over, pacify, propitiate

1b2) to cover over, atone for sin, make atonement for

1b3) to cover over, atone for sin and persons by legal rites

1c) (Pual)

1c1) to be covered over

1c2) to make atonement for

1d) (Hithpael) to be covered

<03723> כִּפְרָא kaphar kaw-fawr’ from 03722, Greek 2584 Καπερναουμ; **n m**;
 [BDB-499a] {See TWOT on 1025 @@ "1025c" }

AV-village 2; 2

1) village

<03724> כֹּפֶר kopher ko'-fer from 03722; **n m**; [BDB-497a, BDB-498b, BDB-499a] {See TWOT on 1025 @@ "1025b" }
 AV-ransom 8, satisfaction 2, bribe 2, camphire 2, pitch 1, sum of money 1, village 1; 17
 1) price of a life, ransom, bribe
 2) asphalt, pitch (as a covering)
 3) the henna plant, name of a plant (Camphire^a: So 1:14, 4:13).
 4) village

<03725> כִּפּוּר kippur kip-poor' or (plural) כִּפּוּרִים from 03722; **n m** ; [BDB-498b] {See TWOT on 1023 @@ "1023b" }
 AV-atonement 8; 8
 1) atonement

<03727> כַּפֹּרֶת kapporeth kap-po'-reth from 03722; **n f**; [BDB-498b] {See TWOT on 1023 @@ "1023c" }
 AV-mercy seat 26, mercy seatward 1; 27
 1) mercy-seat, place of atonement
 1a) the golden plate of propitiation on which the High Priest sprinkled the seat 7 times on the Day of Atonement symbolically reconciling Jehovah and His chosen people
 1a1) the slab of gold on top of the ark of the covenant which measured 2.5 by 1.5 cubits; on it and part of it were the two golden cherubim facing each other whose outstretched wings came together above and constituted the throne of God

Baker's Evangelical Dictionary of Biblical Theology suggests a definition and information about the word(s) translated Atonement.

“That the Bible's central message is atonement, that is, that God has provided a way for humankind to come back into harmonious relation with him, is everywhere apparent in Scripture. From the first stories in Genesis to the last visions of Revelation, God seeks to reconcile his people to himself. Atonement, however, cannot be usefully discussed in this way, and translators have settled on it, and its cognate expressions, as a translation for a relatively circumscribed number of nouns and verbs in the Bible.

The Old Testament In the atonement, and related phrases, such as sacrifice of atonement, most often translates the Hebrew piel verb כֹּפֶר kaphar and two related nouns, one <03725> כִּפּוּר kippur kip-poor' or (plural) כִּפּוּרִים Kippurim, found always in the plural and signifying the noun equivalent of כֹּפֶר the verb <03722> כֹּפֶר kaphar and the other, <03727> כַּפֹּרֶת kapporeth, meaning the so-called mercy-seat or the place where the sacrifice of atonement happens. These occur with meanings related to atonement exactly **140** 45 times, **almost always in the context of the cults**, as a sacrifice for sins and to provide reconciliation to God.^b

^a Winifred Walker, “All The Plants Of The Bible”, © 1957 by W. Walker, L.C. # 57-9886, Harper Brothers Publishers, NY, NY. Pgs, 46-47

^b This article needs to be cleaned up, it's author has not done his Hebrew Homework. Oh, Well. . .

The breadth of the use of this concept of Atonement in the Old Testament is striking. Atonement is provided for inanimate objects such as a mildewing house, the altar in the temple, the sanctuary (i.e., the Holy of Holies within the Tent of Meeting), the holy place, and the tent of meeting/temple itself. In one place atonement is also provided for an animal, the scapegoat used in the atonement rituals found in Leviticus 16. Sacrifice accomplishes atonement "for sins" in many places, though these passages always mean atonement for people "because of" their sins rather than atonement "on behalf of" sins, as if sins were being personified and therefore in need of redemption. Of course, the majority of all the references are to atonement on behalf of people, either individually or as members of the community of Israel.

Atonement for inanimate objects is found twelve places in the Old Testament: Ex 29:36-37; 30:10; Le 8:15; 14:53; 16:10, 16, 18, 20; Eze 43:20, 26; 45:20. Eleven of these passages refer to cleansing either the tent/temple, one of its rooms, or the altar inside it. The lone exception refers to the cleansing of a contaminated house. In one of the stranger passages of the Law, God instructs Moses and Aaron about the purification rites they are to apply to a house that has "a spreading mildew" and declares that, if a house responds to the treatment, then it can be declared clean (Lev 14:33-53). The priest cleanses the house by sacrificing a bird, and dipping cedar wood, hyssop, scarlet yarn, and a live bird in the blood of the dead bird, then sprinkling the blood on the house seven times. He then is to release the live bird into the open fields outside the town. "In this way he will make atonement for the house, and it will be clean" (Lev 14:53).

The entire passage significantly echoes the preceding passage in which a human being undergoes the same investigations and purifications for infectious skin diseases, and it anticipates the important regulations of Leviticus 16 concerning the Day of Atonement, the most important sacrifice of all, when sacrifice is made for the cleansing of the sins of all the people. The point is apparently that the surface of the skin can demonstrate a deeper sickness underneath as can the surface of a house; both need to be cleansed of that deeper sickness as does the human heart of its sin.

Far more important are the references to the atonement of the Tent of Meeting, the temple, the holy place, the sanctuary, and the altar. These take place in the contexts of the ordination of priests (Exod 29:35-37 ; Lev 8:15), God's instructions for the building of the eschatological temple in the later chapters of Ezekiel (Ezekiel 43:20 Ezekiel 43:26 ; 45:20), and the Day of Atonement itself (Leviticus 16:16 Leviticus 16:18 Leviticus 16:20). The need for cleansing the buildings, the altar and the sanctuaries is due to the fact that these are the meeting places of the divine, Holy One with his people. The holiness and purity of God are so emphasized that not only does he and the one who approaches him have to be pure, but even the means of their communication and relationship must be covered by the blood of an atoning sacrifice because of its contamination by sin.

It is perhaps important that this cleansing of inanimate objects, with the lone exception of the house (which seems to serve as an analog to human cleansing), is limited to the house of God and its parts. There is no sense that the world is God's place of meeting and in need of a cleansing sacrifice of atonement, but rather that the special cultic and covenantal relationship that God has with his people is what is in need of purification. This is not to deny that the world has been infected by sin, just that the particular relationship of redemption that God has with his covenant people is not extended to the whole world, but simply to the people of Israel, and even that is vicarious, that is, through the priests and their cultic duties.

Primary among the objects of atonement in the Old Testament are the people of God, but the means of atonement can vary. Goats, sheep, and birds are listed among the acceptable animals to be sacrificed, but there were also grain, oil, and drink offerings. Ransom money can provide atonement for the lives of the people; God commands at least one census to be made of the people at which each participant pays the same amount to buy his life and the lives of his family from God, who promises no plague will harm them when they do pay

(Exod 30:11-16)^a. Significantly, the money is to be used to support the services of the Tent of Meeting, hence tying it to the sacrifice of blood for atonement, if only in a tangential way. The other none-animal sacrifices are often equally tied to atonement by blood.

Certainly the most frequently mentioned means of atonement in the Old Testament were the blood sacrifices, dominating the use of the term by constant reference in the books of Leviticus and Numbers. Atonement needed to be made for everything from heinous crimes like idolatry (Num 16:47) to mistakes of intent, when the only sin was ignorance or error, not willful disobedience (Num 15:22-29).

Perhaps the heart of the Old Testament teaching on atonement is found in Leviticus 16, where the regulations for the Day of Atonement occur. Five characteristics relating to the ritual of the Day of Atonement are worthy of note because they are generally true of atonement as it is found throughout Scripture: (1) the sovereignty of God in atonement; (2) the purpose and result of making atonement; (3) the two goats emphasize two different things, and the burning another, about the removal of sin; (4) that Aaron had to make special sacrifice for himself; (5) the comprehensive quality of the act.

Atonement is clearly the action of God and not of man throughout the Bible, but especially in Leviticus 16. Aaron's two sons, Nadab and Abihu, had been recently put to death by the Lord for disobeying his command by offering "unauthorized fire" before the Lord (Lev 10:1-3). Here God gives Aaron precise instructions concerning how he wants the sacrifices to be made, down to the clothes Aaron is to wear, the bathing rituals in which he is to engage, and the types of sacrificial animals he is to bring. His sovereignty is further emphasized by the fact that the lot is used to choose which goat will be sacrificed and which goat will serve as the scapegoat.

The purpose for the ritual is made very clear in several places. It is to cleanse you "from all your sins" (Lev 16:30). Other passages make it clear that such cleansing results in saving the life of the participant (cf., e.g., Lev 17:11). The restoring of pure relationship is an important result, too, since the atonement is for all "uncleanness and rebellion of the Israelites, whatever their sins have been" (Lev 16:16). Thus Israel is reunited in purity to its God by the atoning sacrifice for sins.

The symbolic import of the sacrifices is so detailed that three different actions were necessary to display everything that God apparently intended us to understand about the way he was to deal with sin. The sacrificial death of the first goat showed clearly that the offense of sin requires the punishment of death (Eze 18:4). The sending of the second goat into the wilderness with the sins laid on the top of its head emphasizes that sins will be removed from the person and the community "as far as the east is from the west" (Psalm 103:12). The burning of the sacrifice so that it is consumed shows the power of God over sins, completely destroying it so that it can bother the supplicant no more.

Particularly important for the full biblical picture of atonement as it is found in Christ is the sacrifice Aaron makes for himself and his family (Lev 16:11-14). Everyone, even the high priest, is guilty and needs atonement that can only be provided by God himself. The author of Hebrews emphasizes this point to make clear his doctrine of the purity of Christ as both the true and perfect sacrifice and the true and perfect priest who performs the ritual of atonement (8:3-6 ; 9:6-15). The Old Testament sacrifices are shown to be but shadows of the real sacrifice of Christ on the cross by the fact of Aaron's sinfulness; an imperfect high priest cannot offer a true sacrifice, just as the blood of bulls and goats could never truly pay for the offense of human sin or substitute for the shedding of human blood.

Lastly, atonement covers all the sins intentional, unintentional, heinous, trivial, of those for whom it is intended. No one was to enter the Tent of Meeting until the ritual was over because what was taking place there was for the whole of the community of Israel

^a Please note: Unlike many Hollywood productions, the actual children of Israel were given much treasure by the people of Egypt, just prior to their exodus. Ex 12:36.

(Lev 16:17), presumably because any interference with the sovereign action of God's cleansing might bring an impurity into the equation that would nullify the purificatory act. The comprehensive nature of the sacrifice of atonement prefigures the comprehensiveness of the shedding of Christ's blood on the cross, but it limits its effects in the same way the Old Testament limits the effects of its sacrifice on the day of atonement to the people whom God has elected to call his own and them alone.

The New Testament The so-called ransom saying, found in the Gospel of Mark (10:45 ; cf. the parallel saying at Matt 20:28), has been much disputed as to its authenticity, but its theological content is clear. Speaking in the context of the apostles' dispute over which of them is the greatest, Jesus relates his mission to two things: serving all and giving his life as a ransom for many. Like many of the teachings of Jesus, the saying dramatically extends the answer to an immediate question or problem (that of the selfishness and pride of the apostles) to include something that no one would have linked to that problem (the ransom nature of the cross). The saying of course primarily relates the death of Christ to the metaphor of service; giving his life is the greatest example of servanthood that can be imagined. The fact that his death is also a ransom links the idea of atonement to the servant spirit of the Christ, probably in the light of the famous servant song of Isaiah 53.

The second Gospel passage relating to atonement appears in the eucharistic words of Jesus recorded in all three Gospels (Matt 26:26-29 ; = Mark 14:22-25 ; = Luke 22:15-20). At Luke 22:19-20, Jesus asserts that both the bread and the wine symbolize the fact that his death would be "for you" (huper humon [uJpevruJmw'n]), a phrase not found in the other Gospels (though the notion of the blood of Christ being "poured out for many" is found in both Matthew and Mark). The key element linking the passage in all three Gospels to atonement is the sacrificial nature of the language; the poured-out blood is the blood of the lamb of Leviticus 16, sacrificed "for the forgiveness of sins" (Matt 26:28).

To discuss Paul on atonement is, again, to make a choice between a thorough discussion of Paul's soteriology and limiting oneself to a discussion of the meaning of hilasterion in Romans 3:25. Space does not even allow for a full evaluation of the latter in this article. The preponderance of the evidence weighs in favor of a translation that recognizes the background of Leviticus 16 in the crucial passage. Some now argue that Paul intends a quite specific reference to the mercy seat of the Ark of the Covenant and that hilasterion [iJlasthvriou] should be translated "mercy seat."

In any case the passage occurs in a clear context of God's righteous, wrathful judgment against the sins of humankind (Rom 1:18-3:31; cf. esp. 1:18; 2:5) and declares God's merciful action of atonement on behalf of his people. He takes an action that is rightly called "substitutionary," putting his Son in our place and so remaining just but also demonstrating his mercy (3:25-26)^a. This shuts out any possibility for humankind to boast of its having saved itself (3:27). Thus the themes of sovereignty, mercy, and comprehensiveness that we saw present in Leviticus 16 are paramount in the mind of Paul too.

The same applies to the rest of the references to hilasterion and its cognates (hilaskomai [iJlasmov"], hilasmos [iJlasmov"]) in the New Testament. Hebrews 2:17 points squarely at Jesus as the high priests of Leviticus 16 who offers a sacrifice of atonement (hilaskomai [iJlavskomai]) for his brothers and is therefore a merciful and faithful high priest, but who is of course also the very sacrifice he offers, suffering so that he is able to help those who are tempted in their time of need. The oneness both between Jesus and the redeemed and between God and humanity is emphasized by the family metaphor used throughout the context of the passage (Heb 2:10-17). Similarly, in 1 John 2:2 Jesus' sacrifice of atonement (hilasmos [iJlasmov"]) is powerful enough to heal the sins of the whole world and unite it to God, but it is only "Jesus Christ, the Righteous One" (1 John 2:1) who can accomplish this. God's sovereignty and love in atonement are clearly seen in 1 Jo 4:10 and cap the

^a 2435 ἱλαστήριον hilasterion hil-as-tay'-ree-on from a derivative of 2433; n n; TDNT-3:318,362; {See TDNT 330 }

New Testament teaching on this essential doctrine: our love for God is not the issue, but rather his for us and it is this love that has both motivated and produced the sacrifice of atonement (hilasmos [ἵλασμος]) necessary for healing the relationship of God to man. So the biblical teaching about atonement is summed up: "This is love: not that we loved God, but that He loved us and sent His Son as an atoning sacrifice for our sins" (1 Jo 4:10).

Andrew H. Trotter, Jr.

2.2.5.3.2.2 Expiation.

EXPIATION^a - eks-pi-a'-shun. This word represents no Hebrew or Greek word not rendered also by "atonement." In Numbers 8:7 it is employed in the Revised Version (British and American) to translate <02403> חַטָּאָה chatta'ah and in Deuteronomy 32:43, <03722> כַּפָּר kaphar. This version also employs "expiate" in the margin of several passages, eg. Psalms 65:3; 79:9. **Always its use in English Versions of the Bible is somewhat more narrow and specific** than "atonement" and has especial reference to specific uncleanness or sins. It will be sufficient to refer to ATONEMENT; SACRIFICE; PROPITIATION.

2.2.5.3.2.3 Justification.

Definition: **Justification is the Declarative act of God, whereby He pronounces the sinner NOT GUILTY, and Imputes to him/her the Righteousness of our LORD Jesus.**

This definition I taught to all my 4 Children, which they memorized, and repeated when asked.

This definition must be clearly understood In order to accurately pursue our study of Hamartiology and Soteriology. Please refer to figures **03.01.03. How Sin Is Transmitted In Men, and Figure 03.02.06. How Righteousness Is Transmitted to Men.**

In the O.T. to justify is covered by the word group headed by <06663> צָדַק tsadaq.

<06663> צָדַק tsadaq tsaw-dak' a primitive root; v; [BDB-842b] {See TWOT on 1879 }

AV-justify 23, righteous 10, just 3, justice 2, cleansed 1, clear ourselves 1, righteousness 1; 41

1) to be just, be righteous

1a) (Qal)

1a1) to have a just cause, be in the right

1a2) to be justified

1a3) to be just (of God) {Job 32:2; Is 45:25}

1a4) to be just, be righteous (in conduct and character)

1b) (Niphal) to be put or made right, be justified

1c) (Piel) justify, make to appear righteous, make someone righteous

1d) (Hiphil)

1d1) to do or bring justice (in administering law)

1d2) to declare righteous, justify

1d3) to justify, vindicate the cause of, save

1d4) to make righteous, turn to righteousness

1e) (Hithpael) to justify oneself

^a Smith, William, Dr. "Entry for 'Expiation'". "Smith's Bible Dictionary". . 1901. Encyclopedias - International Standard Bible Encyclopedia - Expiation.

In the N.T. to justify, is covered by the word group headed by <1344> δικαιόω dikaioo.

<1344> δικαιόω dikaioo dik-ah-yo'-o from 1342; **v**; TDNT-2:211,168; {See TDNT 192 }

AV-justify 37, be freed 1, be righteous 1, justifier 1; 40

1) to render righteous or such he ought to be

2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered

3) to declare, pronounce, one to be just, righteous, or such as he ought to be

<3049> λογίζομαι logizomai log-id'-zom-ah-ee middle voice from 3056; **v**; TDNT-4:284,536; {See TDNT 449 }

AV-think 9, impute 8, reckon 6, count 5, account 4, suppose 2, reason 1, number 1, misc 5; 41

1) to reckon, count, compute, calculate, count over

1a) to take into account, to make an account of

1a1) metaph. to pass to one's account, to impute

1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight

1b) to number among, reckon with

1c) to reckon or account

2) to reckon inward, count up or weigh the reasons, to deliberate

3) by reckoning up all the reasons, to gather or infer

3a) to consider, take into account, weigh, meditate on

3b) to suppose, deem, judge

3c) to determine, purpose, decide

This word deals with reality. If I "logizomai" or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving myself. This word refers to facts not suppositions.

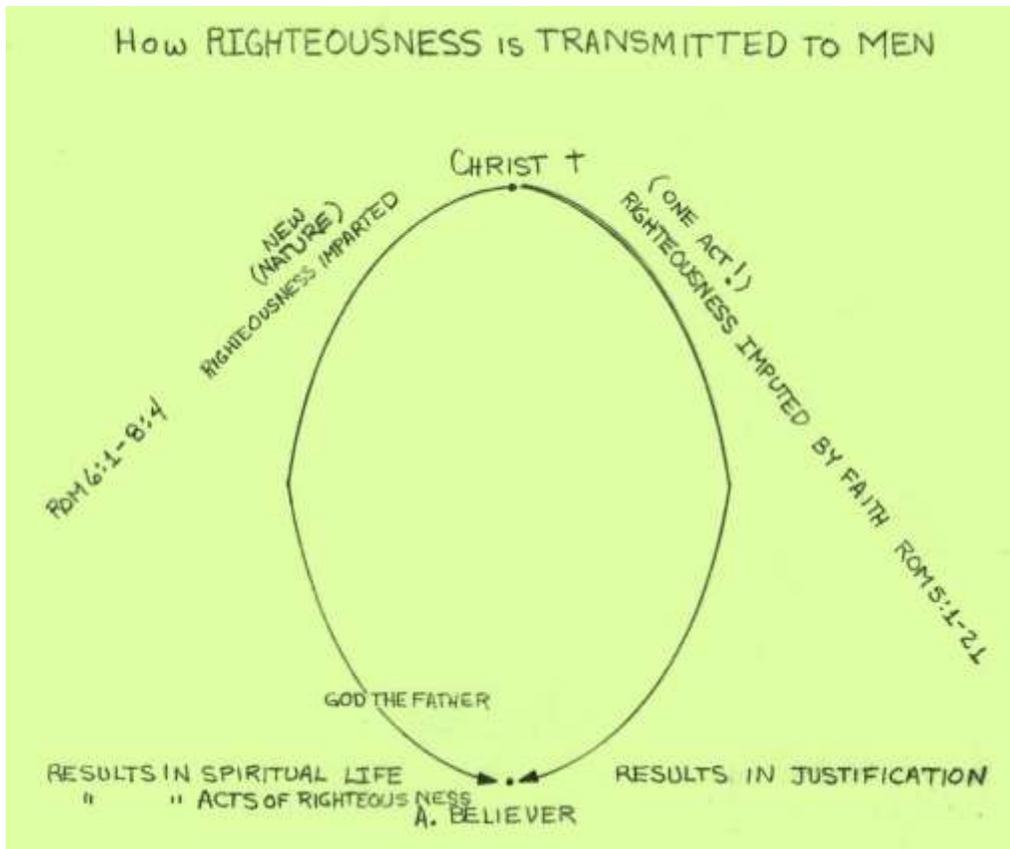


Figure 03.02.06. How Righteousness Is Received By Men.

2.2.5.3.2.4 Propitiation.

Propitiation or satisfaction, is expressed by the following N.T. words, followed by the N. T. texts containing them.

<2434> ἱλασμός hilasmos hil-as-mos' a root word; **n m**; TDNT-3:301,362; {See TDNT 330 }

AV-propitiation 2; 2

1) an appeasing, propitiating

2) the means of appeasing, a propitiation

<2435> ἱλαστήριον hilasterion hil-as-tay'-ree-on from a derivative of 2433; **n n**; TDNT-3:318,362; {See TDNT 330 }

AV-propitiation 1, mercyseat 1; 2

1) relating to an appeasing or expiating, having placating or expiating force, expiatory; a means of appeasing or expiating, a propitiation

1a) used of the cover of the ark of the covenant in the Holy of Holies, which was sprinkled with the blood of the expiatory victim on the annual day of atonement (this rite signifying that the life of the people, the loss of which they had merited by their sins, was offered to God in the blood as the life of the victim, and that God by this ceremony was appeased and their sins expiated); hence the lid of expiation, the propitiatory

1b) an expiatory sacrifice

1c) an expiatory victim

1Jo 2:2 And He is the propitiation <2434> for our sins: and not for ours only, but also for the sins of the whole world.

1Jo 4:10 Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation <2434> for our sins.

Ro 3:25 Whom God hath set forth to be a propitiation <2435> through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained } {remission: or, passing over }

Heb 9:5 And over it the cherubims of glory shadowing the mercyseat <2435>; of which we cannot now speak particularly.

2.2.5.3.2.5 Reconciliation.

“Kaphar is a many splendored thing” “It’s the Hebrew word that’s often used for various things”. {I got tired of adding lyrics. It will never make the “HIT PARADE”. NEC}

<03722> כָּפַר kaphar kaw-far' a primitive root; **y**; [BDB-497a, BDB-498b] {See TWOT on 1023 } {See TWOT on 1024 } {See TWOT on 1025 } {See TWOT on 1026 }

AV-atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement ... made 2, merciful 2, cleansed 1, disannulled 1, appease 1, put off 1, pardon 1, pitch 1; 102

1) to cover, purge, make an atonement, make reconciliation, cover over with pitch

- 1a) (Qal) to coat or cover with pitch
- 1b) (Piel)
 - 1b1) to cover over, pacify, propitiate
 - 1b2) to cover over, atone for sin, make atonement for
 - 1b3) to cover over, atone for sin and persons by legal rites
- 1c) (Pual)
 - 1c1) to be covered over
 - 1c2) to make atonement for
- 1d) (Hithpael) to be covered

The following list of Bible Verses containing at least one instance of <03722> כַּפַּר kaphar: cover, purge, make an atonement, make reconciliation, cover over with pitch (Noah's Boat).

Ge 6:14 Ge 32:20 Ex 29:33 Ex 29:36 Ex 29:37 Ex 30:10 Ex 30:15 Ex 30:16 Ex 32:30
 Le 1:4 Le 4:20 Le 4:26 Le 4:31 Le 4:35 Le 5:6 Le 5:10 Le 5:13 Le 5:16 Le 5:18 Le
 6:7 Le 6:30 Le 7:7 Le 8:15 Le 8:34 Le 9:7 Le 10:17 Le 12:7 Le 12:8 Le 14:18 Le
 14:19 Le 14:20 Le 14:21 Le 14:29 Le 14:31 Le 14:53 Le 15:15 Le 15:30 Le 16:6 Le
 16:10 Le 16:11 Le 16:16 Le 16:17 Le 16:18 Le 16:20 Le 16:24 Le 16:27 Le 16:30 Le
 16:32 Le 16:33 Le 16:34 Le 17:11 Le 19:22 Le 23:28 Nu 5:8 Nu 6:11 Nu 8:12 Nu 8:19
 Nu 8:21 Nu 15:25 Nu 15:28 Nu 16:46 Nu 16:47 Nu 25:13 Nu 28:22 Nu 28:30 Nu 29:5
 Nu 31:50 Nu 35:33 De 21:8 De 32:43 1Sa 3:14 2Sa 21:3 1Ch 6:49 2Ch 29:24 Le 14:31
 Le 14:53 Le 15:15 Le 15:30 Le 16:6 Le 16:10 Le 16:11 Le 16:16 Le 16:17 Le 16:18 Le
 16:20 Le 16:24 Le 16:27 Le 16:30 For Le 16:32 Le 16:33 Le 16:34 Le 17:11 Le 19:22
 Le 23:28 Nu 6:11 Nu 8:12 Nu 8:19 Nu 8:21 Nu 15:25 Nu 15:28 Nu 16:46 Nu 16:47 Nu
 25:13 Nu 28:22 Nu 28:30 Nu 29:5 Nu 31:50 Nu 35:33 De 21:8 De 32:43 1Sa 3:14 2Sa
 21:3 1Ch 6:49 2Ch 29:24 2Ch 30:18 Ne 10:33 Ps 65:3 Ps 78:38 Ps 79:9 Pr 16:6 Pr
 16:14 Isa 6:7 Isa 22:14 Isa 27:9 Isa 28:18 Isa 47:11 Jer 18:23 Eze 16:63 Eze 43:20 Eze
 43:26 Eze 45:15 Eze 45:17 Eze 45:20 Da 9:24

I'll bet you are glad I didn't print these verses (at least 8 pages).

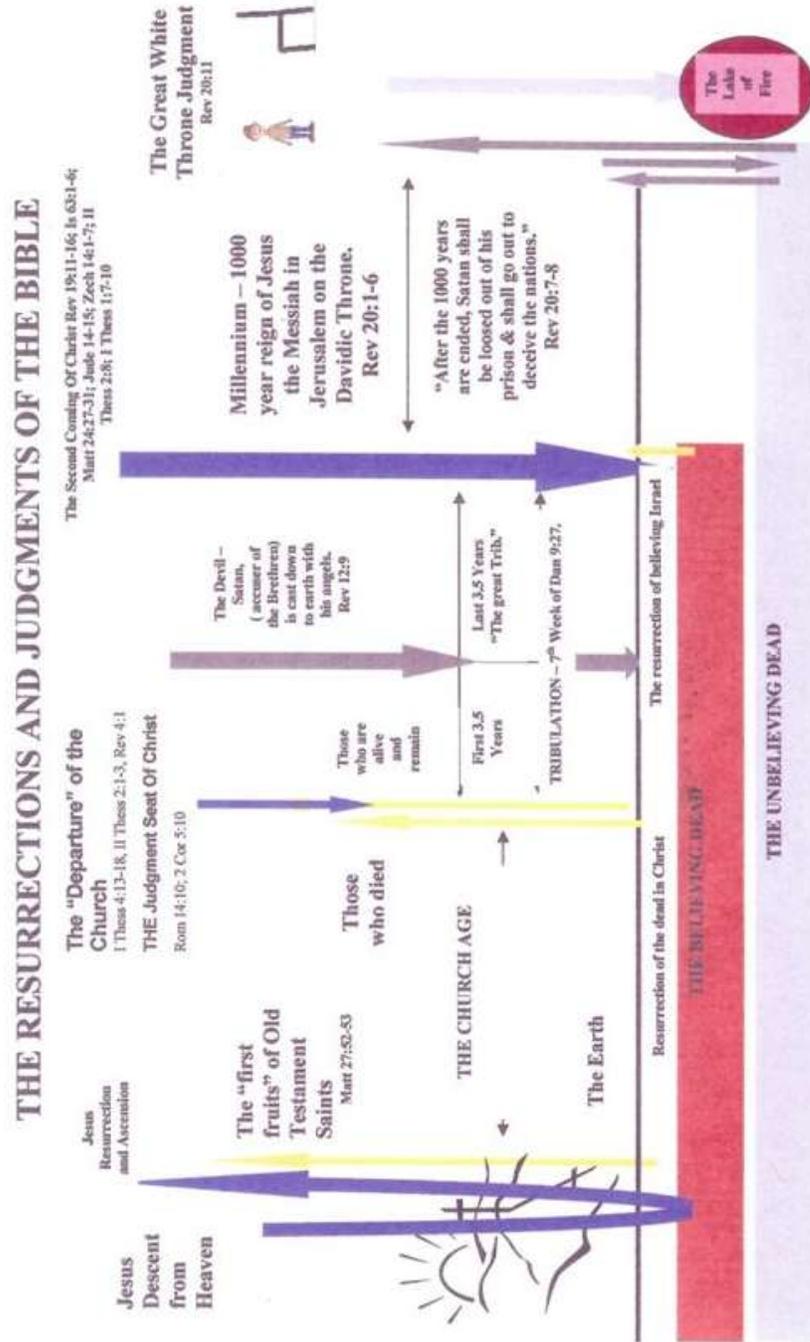


Figure 03.02.07. The Resurrections And Judgments Of The Bible.

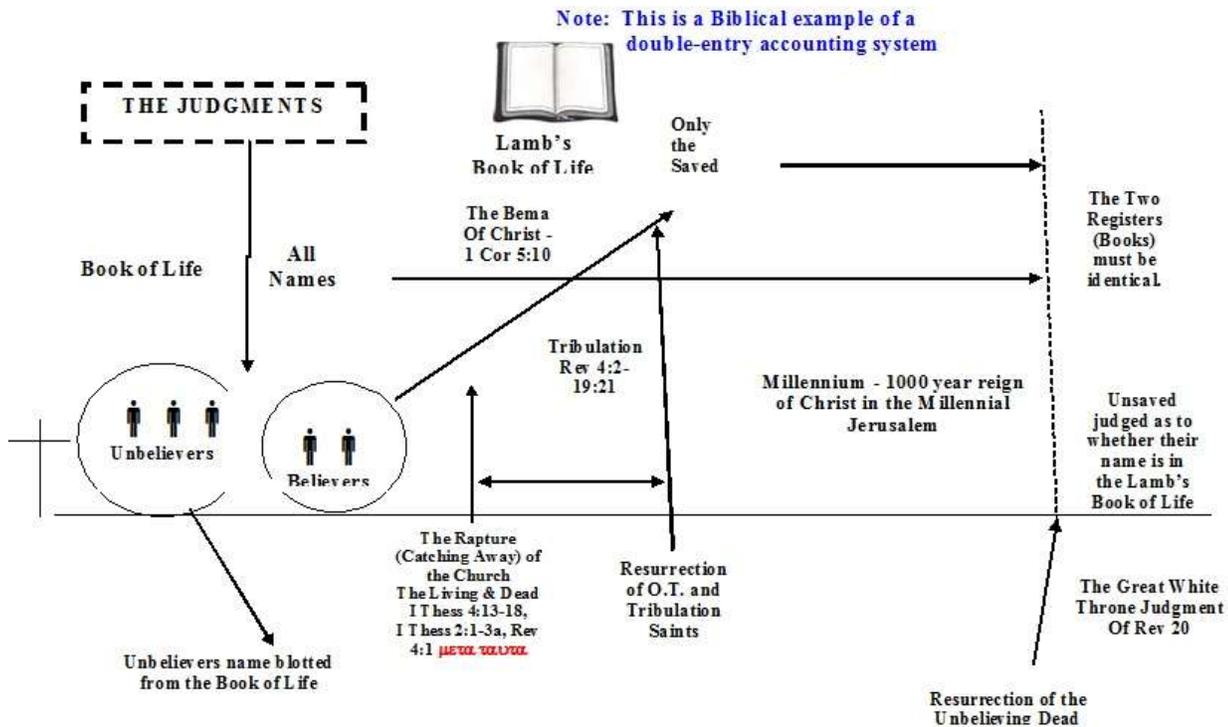


Figure 03.02.08. The Books And The Judgments By God The Son.

2.2.6 The Finished Work Of The Savior On The Cross

The sacrifice of the LORD Jesus, The Son Of God, Has been predicted from Gen 3:15 through most of the Scriptures. We shall begin our Bible Trek through many of the more important Old Testament Texts that describe Messiah’s Person and Work. We start, then, with:

Gen 3:15 And I will put enmity between thee and the woman, and between thy (Satan) seed and her seed; it (The Seed of the Woman) shall bruise thy head (The serpents head, AKA Satan’s head), and thou (Satan) shalt bruise His heel.

Many Christians have read this text; have heard it preached; and realize its importance to the area of Soteriology (Salvation). Please see Vol II, Section 2.2 The Fall Of Man.

Please see **Appendix B for 358 OT prophecies of our LORD’s first coming and their NT Fulfillments.**

2.2.6.1 A Little Known Early Prophecy Of The LORD (יהוה) Jesus.

A little known and usually not properly translated Hebrew grammatical device called the Nominal Appositive, we mention here. This appositive is used in Gen 4:1, by Eve, the Wife of Adam. It is taken from my Hebrew Grammar.^a

^a AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Second Edition 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs.

03.04 Apposition-Appositives

03.04.01 Nominal Appositives.

Nouns are, in Hebrew as in Greek, frequently used very much like adjectives, to "modify" other nouns, and when so used are called appositives or are said to be in apposition. An appositive usually has the article and usually follows the noun (or pronoun) to which it stands in apposition, and always agrees with it in case:

Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man *from* the LORD.

א וְהָאָדָם, יָדַע אֶת-חַוָּה
אִשְׁתּוֹ; וַתַּהַר, וַתֵּלֶד אֶת-קַיִן,
וַתֹּאמֶר, קָנִיתִי אִישׁ אֶת-יְהוָה.

1 And the Adam knew Eve his wife; and she conceived and bore Cain, and said: 'I have gotten a man *with the help of* the LORD.' Courtesy of Hebrew - English Bible - Mechon-Mamre

<07069> קָנָה qanah kaw-naw' a primitive root; v; {See TWOT on 2039}

AV-Buy 46, get 15, purchased 5, buyer 3, possessor 3, possessed 2, owner 1, recover 1, redeemed 1, misc 7; 84

1) to get, acquire, create, buy, possess

1a) (Qal)

1b) (Niphal) to be bought

1c) (Hiphil) to cause to possess

1a) with, together with

1b) with (of relationship)

1c) near (of place)

1d) with (poss.)

1e) from ... with, from (with other prep)

1f) the sign of the direct object with Maqqeph ׀.

1a1) to get, acquire, obtain

1a1a) of God originating, creating, redeeming His people

1a1a1) possessor

1a1b) of Eve acquiring

1a1c) of acquiring knowledge, wisdom

1a2) to buy

0854 אֶת 'eth ayth probably from 0579; prep; {See TWOT on 187}

AV-against, with, in, him, me, upon; 24

1) with, near, together with

The reader will find a discussion of this remarkable passage worthy of his attention in Dr. J. P. Smith's Scripture Testimony to the Messiah, vol. 1, p. 228. Third edition. 1837. This learned, indefatigable, and candid writer, argues with considerable force in favor of the translation, 'I have obtained a man, Jehovah,' and supposes that Eve really believed her first-born to be the incarnate Jehovah. There is little difficulty in allowing that she could know so much as is here presupposed because of the grammatical construction (Nominal Apposition) and the promise made to her in Gen 3:15. The remark of Dathe might seem to be fatal to this interpretation: — ' Si scivit, Messiam esse debere Jovam, quomodo existimare potuit, Cainam esse Messiam, quem sciebat esse ab Adamo genitum.' If Eve knew that Messiah must be Jehovah, how could she think that Cain was the Messiah, when she knew him to be the offspring of Adam? At this point of time she evidently (only?) knew that the promise had to do with her seed. Note the logical inconsistency of Dathe's statement. **Consider now the Grammatical Proof.**

Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man *from* the LORD. {KJV}

Note here, אָן, I take as the sign of the direct object along with the Mappiq with the name יהוה as an appositive to אִישׁ: Man. Thus the phrase better reads as to the intent of Eve: . . . She conceived, and bare Cain, and said, I have obtained {קָנִיתִי} {Qal Perf ICS > 07069 קָנִיתִי qanah kaw-naw': obtain} the man {אִישׁ}, YeHoVaH {יְהוָה}

Note also that the English articulation was added because the name for God is always articular (implied). Also, Eve was correct in that the seed of Eve^a would bring forth Messiah, the LORD Jesus, except she was 4000 years or so too quick with her synopsis. She learned better when her son Cain murdered her son Able.

I've known mothers, who, ignorant of Biblical concepts thought their babies and terrible twosies were perfect. Little did they realize the little monsters inherited that nature from ADAM!

This was an example of Nominal Apposition. Another may be found in Judges 19:1

^a Gen 3:15; Is 7:14; Mat 1:18-25; Lk 1:26-38, 2:1-7; Jn 1:1-2, 14. But notice the ploy of Satan to corrupt her seed: Ge 6:1-8, Dan 2:48, Mt 24:37-39; Lk 17:26-27; 1 Pe 3:19-20; 2 Pe 2:4-6; Jude 6-7. Ref. "As It Was In The Days Of Noah", 2014, Create Space Publishers/AMAZON.

2.2.6.2 The Angel Of The LORD.

The Angel of the LORD is in many occurrences in the Old Testament often a Theophanic^a (angel) presentation.

2.2.6.2.1 The First Mention Of The Angel Of The LORD.

The Angel of The LORD appears Many times throughout the Old Testament. Gen 16:7 is the first instance; where Hagar is ‘dealt harshly’ by Sarah, she flees from Abram’s encampment. See “Law Of First Mention^b

Ge 16:7 And **the angel of the LORD** found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

11 And **the angel of the LORD (Jehovah)** said unto her, Behold, thou art with child, and shalt bear a son; and thou shalt call his name {1 } Ishmael, because Jehovah hath heard thy affliction. {1) That is God heareth }

12 And he shall be as a wild ass among men; his hand shall be against every man, and every man’s hand against him; and he shall dwell {1 } over against all his brethren. {1) Or to the east of }

13 **And she called the name of Jehovah that spake unto her,** {1 } Thou art {2 } a God that seeth: for she said, Have I even here looked after him that seeth me? {1) Or Thou God seest me 2) Heb El roi, that is God of seeing } **{This of course presents a problem passage for the skeptic. NEC}**

14 Wherefore the well was called {1 } Beer-lahai-roi; behold, it is between Kadesh and Bered. {1) That is The well of the living one who seeth me }

The Angel Of The LORD sends her back and promises (personally – 1 PS) to multiply her seed exceedingly that it shall not be numbered for multitude. Vs. 11 states she is pregnant and tells Hagar what name (Ishmael) shall be given to the Child, as Luk 24:3 The LORD Jesus: Grk. του <3588> {T-GSM } κυριου <2962> {N-GSM } ιησου <2424> {N-GSM } or Acts 11:17 **The LORD Jesus Christ** Grk. τον <3588> {T-ASM } κυριον <2962> {N-ASM } ιησουν <2424> {N-ASM } χριστον <5547> {N-ASM }. It should be kept in mind that the Jewish Gospel Formula in Rom 10:9 which reads “Ro 10:9 That if thou shalt confess with thy mouth Jesus as LORD, and shalt believe in your heart that God hath raised him from the dead, thou shalt be saved”. For a Jew to confess this in public would cause ostracism from those in the Jewish faith, family and friends. To state publically “Jesus as LORD” where baptisms were held, would subject the baptizee to possible death, by the same family or friends. All this is said to point out the historical differences between the American culture of 2017, and the Historic Cultures of the 1st Century Jews and Gentiles.

^a Manifestation of God that is tangible to the human senses.

^b HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, Third Edition, 2017, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 248 Pgs., Section 4.1.3.1 The Law Of first Mention.

In present times, in Islamic cultures anyone naming Jesus as God's Only-begotten Son puts his head on the Chopping Block!

Note that the Tetragrammaton 03068 יהוה Y^ehovah, Jehovah, is translated in the LXX, 6156 times by the Greek word κυριος; LORD. Κυριος is used to translate a Name for God in the New Testament, as in the Condition with promise as mentioned, above:

Rom 10: 9 That **if thou shalt confess with thy mouth Jesus as LORD** (i.e.. Jehovah), and shalt **believe in thine heart that God hath raised him from the dead, thou shalt be saved.**

10 For **with the heart man believeth with respect to** (*his being declared righteous through Justification*) **righteousness;** and **with the mouth confession is made with respect to** (*his/her*) **salvation.** i.e., Jesus is LORD (Jehovah). No member of the Watchtower Society, Jehovah's Witnesses, could make this statement without being dis-enfranchised from that organization. (Nor could a 1st Century or a modern day Jew.)

This passage is contained in Paul's Masterful Theological Treatise to the Romans. It is compartmentalized within Rom 9-11 of that New Testament Book. As a Jew in New Testament times, to effectively state that every new convert should confess that Jesus is Jehovah, would make him/her one to be ostracized from his/her Jewish community. In many cases it would lead to that person's death. How many 20th or 21st Century 'Christians' even know this simple truth

On the same subject and Identification of The Angel of The LORD, K&D write:

"#Ge 16:7-12 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Hagar no doubt intended to escape to Egypt by a road used from time immemorial, that ran from Hebron past Beersheba, 'by the way of Shur.' — Shur, the present Jifar, is the name given to the north-western portion of the desert of Arabia. {cf. #Ex 15:22 } There the angel of the LORD found her by a well, and directed her to return to her mistress, and submit to her; at the same time He promised her the birth of a son, and an innumerable multiplication of her descendants. As the fruit of her womb was the seed of Abram, she was to return to his house and there bear him a son, who, though not the seed promised by God, would be honoured for Abram's sake with the blessing of an innumerable posterity. For this reason also Jehovah appeared to her in the form of the Angel of Jehovah (cf. p. 82). haaraah {see definition 02030 } is adj. verb. as in #Ge 28:24, etc.: 'thou art with child and wilt bear;' yolad^{at} {see definition 03205 } for yoledet {see definition 03205 } {#Ge 17:19 } is found again in #Jud 13:5,7.

This son she was to call Ishmael ('God hears'), 'for Jehovah hath hearkened to thy distress.' 'aaniy {see definition 06041 } afflictionem sine dubio vocat, quam Hagar afflictionem sentiebat esse, nempe conditionem servitem et quod castigata esset a Sara (Luther). It was Jehovah, not Elohim, who had heard, although the latter name

was most naturally suggested as the explanation of Ishmael, because the hearing, i.e., the multiplication of Ishmael's descendants, was the result of the covenant grace of Jehovah. Moreover, in contrast with the oppression which has had endured and still would endure, she received the promise that her son would endure no such oppression. 'He will be a wild ass of a man.' The figure of a pere', {see definition 06501 } onager, that wild and untameable animal, roaming at its will in the desert, of which so highly poetic a description is given in #Job 39:5-8, depicts most aptly 'the Bedouin's boundless love of freedom as he rides about in the desert, spear in hand, upon his camel or his horse, hardy, frugal, revelling in the varied beauty of nature, and despising town life in every form;' and the words, 'his hand will be against every man, and every man's hand against him,' describe most truly the incessant state of feud, in which the Ishmaelites live with one another or with their neighbours. 'He will dwell before the face of all his brethren.' p^aneey {see definition 06440 } 'al {see definition 05921 } denotes, it is true, to the east of, {cf. #Ge 25:18 } and this meaning is to be retained here; but the geographical notice of the dwelling-place of the Ishmaelites hardly exhausts the force of the expression, which also indicated that Ishmael would maintain an independent standing before (in the presence of) all the descendants of Abraham. History has confirmed this promise. The Ishmaelites have continued to this day in free and undiminished possession of the extensive peninsula between the Euphrates, the Straits of Suez, and the Red Sea, from which they have overspread both Northern Africa and Southern Asia."

And thus we see the birth of the Arabian Nation(s), arche enemy(s) of Israel; Which, after the 7th century became the nation(s) professing Islam, the arche enemy of Jews, Christians and all 'Infidels'.

2.2.6.2.1 The First Mention Of The Angel Of The LORD.

Let us now look at the texts of The First Mention of The Angel of The LORD.

Ge 16:7 And **the angel of the LORD** found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

Ge 16:9 And **the angel of the LORD** said unto her, Return to thy mistress, and submit thyself under her hands.

Ge 16:10 And **the angel of the LORD** said unto her, **I will multiply thy seed exceedingly, that it shall not be numbered for multitude.**

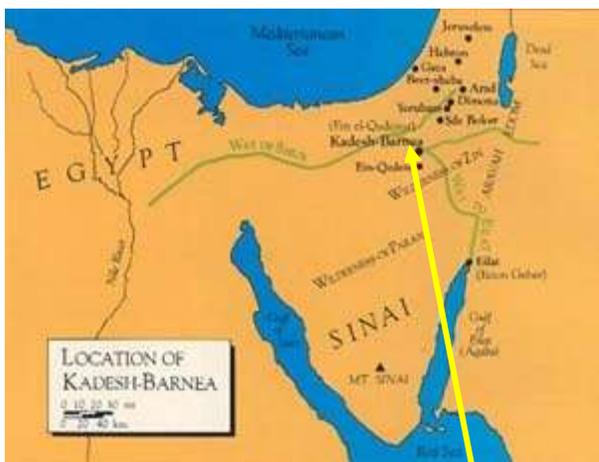
Ge 16:11 And **the angel of the LORD** said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. {Ishmael: that is, God shall hear }

Now, no angel could multiply the seed of Hagar, nor could guarantee its numbers. It could only be done by Jehovah, Himself. This is not to say that every occurrence of The Angel of the LORD is Jehovah, Himself. Each occurrence must be examined for identity.

This Theophanic Angel also appears to Joseph Gen 48:15-16, Moses Ex 3:2-14, The Angel of The LORD To The Camp of Israel Jud 2:1-5 (Espe. vs.1 and 4, Gideon Jud 6:1-18, Joshua (as captain of the LORD's Host, who accepted worship) Jos5:13-15, To Balaam and his Ass. Num 22:22-35 (Or: Which One Is The Ass,) Manoah and his Wife Jud 13:3-21, To David and the Children of Israel 2 Sam 24:16 and 1 Chr 21:16, Elijah 1 Ki 19:5-18^a Zec 12:8

Below, is an identification of The Angel of The LORD who talked to Manoah (who initially thought He was the **man of God**, Jud 13:8, But The man of God title was given by Manoah's wife when she reported on her visitation by the man of God (The Angel Of The LORD Jud 13:3). Note that the appearance of the Angel Of The LORD was that of a man! He gave her instructions that she was (being barren) going to have a child (Sampson) and gave her instructions that He was to be raised a Nazarite.

be-er-la-hi'-roi, be-er-la-hi-ro'-i (be'er lachai ro'i, "well of the Living One that seeth me"): "A fountain of water in the wilderness," "the fountain in the way to Shur" (Genesis 16:7-14). It was the



scene of Hagar's Theophany, and here Isaac dwelt for some time (Genesis 16:7; Genesis 24:62; Genesis 25:11). The site is in The Negeb between Kadesh and Bered (Genesis 16:14). Rowland identifies the well with the modern `Ain Moilaihhi, circa 50 miles South of Beersheba and 12 miles West of `Ain Kadis. Cheyne thinks that Hagar's native country, to which she was fleeing and from which she took a wife for Ishmael, was not Egypt (mitsrayim), but a north Arabian district called by the Assyrians Mucri (Encyclopedia Biblica).

Figure 03.02.09. Beer-lahai-roi (Kadesh-barnea) and surrounding area

^a For map of Elijah's route please see Figures 03.02.22. His cave, Figure 03.02.19

2.2.6.2.2 And His Name: ~~Is Called~~<06383> פִּלְאִי pil'iy / Shall Be Called <06382> פִּלְאִי pele'=Wonderful

Jud 13:18 And the Angel of the LORD said unto him, **Why askest thou thus after ~~me~~, seeing it is wonderful** <06383> ?

<06383> פִּלְאִי pil'iy pil-ee' or פִּלְיִי paliy' paw-lee' from 06381; adj; [BDB-811a] {See TWOT on 1768 @@ "1768b" }
 AV-secret 1, wonderful 1, variant 2; 4
 1) wonderful, incomprehensible, extraordinary

יח וַיֹּאמֶר לוֹ מִלְאָךְ יְהוָה, לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי -- וְהוּא פִּלְאִי

Now we have a positive identifier of the Angel of The LORD, namely, that His Name is Wonderful (Predicate adj.). We may now find this name among the glorious names for the Messiah in Isaiah 9:6, which this name is associated with the Messiah's name. We might also realize that the Son of God was to be born of **The Virgin** for in Is 7:13-14, the Prophet announces:

Isa7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign;

15 Behold, The Virgin (Heb. הַעַלְמָה הַיְהִיָּה: Ha 'almah Hinneh: Behold, **The** Virgin.) shall conceive, and bear a son, and shall call his name Immanuel (Heb. עִמָּנוּ אֵל).

See its fulfillment in Mt 1:23

<02009> הִנֵּה hinneh hin-nay' prolongation for 02005; demons part; [BDB-243b] {See TWOT on 510 @@ "510a" }
 AV-Behold, see, lo, here ... I, and lo; 17
 1) behold, lo, see, if

This word, especially, is a word suggesting what follows is Prophetic. It's Greek equivalent is ἰδοὺ idou id-oo'; 2PP M Imp > <1492> οἶδα oida, to see, understand, know; when used used as imperative lo!:- behold, lo, see.

{This word in the imperative, nearly always or always refers to a prophetic statement that follows. NEC}

<02005> הַן hen hane a primitive particle; interj/hypoth part; [BDB-243a]
 {See TWOT on 510 }
 AV-lo, behold, if, or if, though; 7
 interj
 1) behold, lo, though
 hypothetical part
 2) if

JFB writes on this verse:

“Behold — arresting attention to the extraordinary prophecy.

virgin — from a root, "to lie hid," virgins being closely kept from men's gaze in their parents' custody in the East. The Hebrew, and the Septuagint here, and Greek (#Mt 1:23), have the article, **the virgin** {**ἡ παρθένος. NEC** }, some definite one known to the speaker and his hearers; primarily, the woman, then a virgin, about immediately to become the second wife, and bear a child, whose attainment of the age of discrimination (about three years) should be preceded by the deliverance of Judah from its two invaders; its fullest significance is realized in "the woman" (#Ge 3:15), whose seed should bruise the serpent's head and deliver captive man (#Jer 31:22 Mic 5:3). **Language is selected such as, while partially applicable to the immediate event, receives its fullest, most appropriate, and exhaustive accomplishment in Messianic events.** The New Testament application of such prophecies is not a strained "accommodation"; rather the temporary fulfillment of an adaptation of the far-reaching prophecy to the present passing event, **which foreshadows typically the great central end of prophecy, Jesus Christ (#Re 19:10).** Evidently the wording is such as to apply more fully to Jesus Christ than to the prophet's son; "virgin" applies, in its simplest sense, to the Virgin Mary, rather than to the prophetess who ceased (at least by that time) to be a virgin when she "conceived"; "Immanuel," God with us (#Joh 1:14 Re 21:3), cannot in a strict sense apply to Isaiah's son, but only to Him who is presently called expressly (#Isa 9:6), "the Child, the Son, Wonderful (compare #Isa 8:18), the mighty God." **Local and temporary features (as in #Isa 7:15,16) are added in every type; otherwise it would be no type, but the thing (antitype) itself.**

There are resemblances to the great Antitype sufficient to be recognized by those who seek them; and dissimilarities enough to confound those who do not desire to discover them. ”

We now press on to our Wonderful Savior's Name/Title:

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: **and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

<06382> פֶּלֵא pele' peh'- leh from 06381; **n m**; [BDB-810a] {See TWOT on 1768 @@ "1768a" }
 AV-wonder 8, wonderful 3, wonderfully 1, marvellous 1; 13
 1) wonder, marvel
 1a) wonder (extraordinary, hard to understand thing)
 1b) wonder (of God's acts of judgment and redemption)

Did you catch the significance of the two verses, Pilgrim? i.e., Jud 13:18 with Isa 9:6? The same Hebrew Name, פֶּלֵא pele' peh'- leh from 06381; **Noun Masc. in Is 9:6 and its Predicate Adjectival form פָּלִי' paly' paw-lee' from 06381, in Jud 13:18.**

Jud 13: 18 And the angel of Jehovah said unto him, Wherefore askest thou after my name, seeing it is **wonderful <06383>?**

<06383> פָּלִי' pil'iy pil-ee' or פָּלִי' paly' paw-lee' from 06381; **adj**; [BDB-811a] {See TWOT on 1768 @@ "1768b" }
 AV-secret 1, wonderful 1, variant 2; 4
 1) wonderful, incomprehensible, extraordinary

2.2.6.2.3 The Son Of Man.

This is the favorite appellation our LORD Jesus used for himself.

The expression “The Son of Man” occurs 32 times in the Gospel of Matthew; 15 times in the Gospel of Mark; 26 times in the Gospel of Luke; and 12 times in the Gospel of John; with a total of 85 times in the Gospels.

This expression is an epithet used by Jesus to describe himself in all places except in Joh 12:34, where “the people ask 2 questions concerning “The Son of Man”. **Here the people equate Christ with The Son of Man!**

Joh 12:34 The people answered him, We have heard out of the law^b that **Christ^c abideth for ever**: and how sayest thou, **The Son of Man(10th time) must be lifted up? who is this Son of Man(11th time)?**

The first mention of the term The Son Of Man occurs in:

Nu 23:19 God is not a man, that He should lie; **neither the Son of Man** (Heb. 0120 אָדָם ‘adam aw-dawm’), **that He should repent**: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?

In this verse we catch the obvious. The Son of Man must be higher than the Adamic Race because **we all need repentance^a.**

^a Aramaic; 0606 אֲנִיִּשׁ ‘enash (Aramaic) .This expression written some years later in the Book of Enoch refers to a messianic figure; Enoch 46:3-4; 48:2; 62:5,7,9,14; 63:1169:26,27,29; 71:14,16; etc.

^b Gen 3:5, 4:1, Ps 102:26-27, Is 9:6-7.

^c <5547> Χριστός Christos khris-tos’; from 5548; anointed, i.e. the Messiah, an epithet of Jesus: — Christ.

Note please, that the book of Daniel (by the Hebrews) was placed in the Writings and not the Prophets. However, It has been placed with the Prophets by the Church, because of its topics for the Gentiles in Dan 2:4-7:27, written in Aramaic, and its overall prophetic content for Jews and Gentiles. This passage has been told independently in Enoch 46.⁷ In fact the book of Enoch describes an Old Testament passage misunderstood either willingly or unwillingly by many famous scholars, and concerns Gen 6 – The Nephilim^b.

The first section of the Book of Enoch describes the fall of the Watchers, the angels who fathered the Nephilim (cf. the *b^ene Elohim*, Genesis 6:1–2) and narrates the travels of Enoch in the heavens. That section is said to have been composed in the fourth or 3rd century BC according to Western scholars. However, look for a surprise in end-note 7. Dan 7:13 I saw in the night visions, and, behold, one like The Son of Man (Aramaic

אֲנֹכִי כְּבָר אֲנֹכִי ‘enash) 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.

The other son of man, Ezekiel, who is so addressed (as the son of Adam) in that book, has that appellation given him by God 93 times.

2.2.6.3 Direct Prophecies Concerning Our Suffering, Ministering And Conquering Messiah.

In this section, we shall explore the direct prophecies about our Suffering, Ministering and Conquering Messiah. Although type/antitype study is important, it is not as important as a Direct Reference/Fulfillment passages. Please see Appendix B

2.2.6.3.1 The First Two Prophecy’s Of Our Savior.

We have already exposed these in sections 2.2.6 and 2.2.6.1, namely Gen 3:15 and 4:1. Some names and titles of the Messiah (The Christ) such as the Son of Man and The Theophanic Angel of The LORD have also been mentioned in sections 2.2.6.2.1-3. We now turn to the books of Psalms where important prophecies are awaiting us/

^a Even D.J. Trump needs repentance.

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

2.2.6.3.2 The Books Of Psalms Important Messianic Prophecies.

The Books of Psalms (5 books). ^a

Structural Division of the Psalms

2. The analogy of the Psalms with the five books of the Pentateuch. The Pentateuch is the expression of God to man. The Books of the Psalms are an expression of man to God.
2. Each of the five books ends with a doxology.
3. The varying occurrences of the names of God.

Book I

1 - 42.

[Ends with Amen, and Amen]

- A. Suggests Genesis in content.

Man is seen in a state of blessedness, fall, and recovery.

- B. Davidic authorship (1 and 2 have no titles; 10 and 33 are continuations of the previous).

- C. The name "Jehovah" predominates (Jehovah--277; Elohim--48).

Book II

42 - 72.

[Ends with Amen, and Amen]

- A. Suggests Exodus in content.

Man is seen in ruin and redemption.

- B. Mostly Davidic authorship.

- C. The name "Elohim" predominates (Jehovah--31; Elohim--188).

Book III

73 - 89

[Ends with Amen, and Amen]

- A. Suggests Leviticus in content. (Psalms of Asaph - the Levite)

Emphasizes the sanctuary, tabernacle, temple, house, assembly, and the congregation. Largely liturgical, these reveal how God in His holiness deals with His people.

- B. Mostly ascribed to Asaph.

- C. The name "Jehovah-Elohim" predominates (Jehovah--43; Elohim--59).

^a HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs. Sec. 4.4 Interpret According To The Literary Mold

Book IV

90 - 106

[Ends with Amen. Hallelu {Piel Imperative 2MP} + Jah - Amen.
You be caused to Praise the LORD]

- A. Suggests Numbers in content.
Peril and protection are prominent. Many are prophetic in looking to the time when the wanderings of Israel will cease.
- B. Mainly anonymous.
- C. The name "Jehovah" predominates (Jehovah--101; Elohim--19).

Book V

107 - 150.

[Ends with double **You be caused to Praise the LORD]**

- A. Suggests Deuteronomy in content.
The Word of God, perfection, and praise are prominent. The heart of the section is Psalm 119. The section ends with the "Hallelujah chorus" of Psalm 150.
- B. Of varied authorship.
- C. The name "Jehovah" predominates (Jehovah--226; Elohim--28).

2.2.6.3.2.1 Psalm of The Conquering Son Of God.

- Psm 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, and against His anointed, saying,**
- 3 Let us break their bands asunder, and cast away their cords from us.
- 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 set my king upon my holy hill of Zion. {set: Heb. anointed } {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^a{Heb. בְּנִי אֱלֹהִים } ; this day have I begotten thee.**
- 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.**
- 10 **Be wise now therefore, O ye kings: be instructed, ye judges of the earth.**

^a Ref. to decree and Son of God: Ps 89:27, Ps 148:6, Job 23:13, Isa 46:10, Mt 3:17, Mt 8:29, Mt 16:16, Mt 17:5, Ac 8:37, Ac 13:33, Ro 1:4, Heb 1:5, Heb 3:6, Heb 5:5, Heb 5:8, Joh 1:14, Joh 1:18, Joh 3:16, Heb 1:6

2.2.6.3.2.2 A Psalm Of The Suffering Messiah. The Cross.

- Ps 22: 1 A Psalm of David. » **My God, my God, why hast thou forsaken me?** 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 }
- 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 }
- 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 worm, 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.** {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 have beset me round.**
- 13 **They gaped upon me with their mouths, as a ravening and a roaring lion.** {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 (Dogs = Gentiles) 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 vesture (Heb. <03830> לְבוּשׁ לְבוּשׁ **buwsh: Undergarment.****
- {See Mat 27:35: Jo 19:24 (Grk. <2441> ἱματισμός himatismos: Vesture – Undergarment, woven in one piece from top to bottom. What every Roman (Dog = Gentile) needed for the cold Judean nights. NEC}

2.2.6.3.2.3 A Psalm Of The Ministering Messiah. The Crook – The Good Shepherd Psalm.

- 1 « A Psalm of David. » The LORD is my shepherd; I shall not want.**
- 2 He maketh me to lie down in green pastures: He leadeth me beside the still waters. {green ... : Heb. pastures of tender grass } {still ... : Heb. waters of quietness }**
- 3 He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake.**
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.**
- 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. {anointest: Heb. makest fat }**
- 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. {for ever: Heb. to length of days }**

Here is an exegetical message preached several times (to different congregations) on Psalm 23.

Title : A Camping Trip With GOD**Text: Psalm 23****Theme: Jehovah is the believer's complete provider****Introduction:**

The name Jehovah had a special meaning for Israel (Gen. 2:4). It indicates a special relationship to men. The name Jehovah describes Him as the self-existent one. It often occurs with other names or descriptors that describe characteristics of Jehovah. We'll devote this morning to a study of these compound names for Jehovah that are either stated or implied by our text. For the Christian He is our Good Shepherd - John 10:11, 14.

- **The LORD is my shepherd;**
Jehovah Rama – The LORD (our) shepherd – Psm 23:1 – Is 40:8-12
- **I shall not want.**
Jehovah Jireh - The LORD (who) provides – Gen 22:14
- **He makes me to lie down in green pastures;**
Jehovah Jireh - The LORD (who) provides – Gen 22:14
- **He leads me beside still waters.**
Jehovah Shalom - The LORD (our) peace – Judges 6:23-24
- **He restores my soul;**
Jehovah Rapha - The LORD who provides physical and spiritual healing – Ex 15:26
- **He leads me in the paths of righteousness for His Name's sake.**
Jehovah MeKaDDiSHKiM - The Lord who sanctifies thee. - Ex 31:13
Jehovah Tsidkenu - The LORD (our) righteousness – Jer 23:6
- **Yea though I walk through the Valley of the Shadow of Death, I will fear no evil; for Thou are with me**
Jehovah Shammah - The LORD (our) ever-present one,
who always goes with His people – Ez 48:35
- **Thy rod and Thy staff they comfort me.**
Jehovah Rama – The LORD (our) shepherd – Psm 23:1 – Is 40:8-12
- **Thou prepares a table before me in the presence of my enemies;**
Jehovah Nissi - The LORD (our) banner – Ex 17:8-15
- **Thou anointest my head with oil; my cup runneth over.**
Jehovah Rapha (or Raphe) who provides physical and spiritual healing – Ex 15:26
Jehovah Shalom - The LORD (our) peace – Judges 6:23-24
- **Surely goodness and mercy shall follow me all the days of my life;**
Jehovah Tsidkenu - The LORD (our) righteousness – Jer 23:6
- **And I will dwell in the house of the LORD forever.**
Jehovah El Olam – The Everlasting LORD – Gen 21:33

Conclusion: Jehovah is the believer's complete provider

2.2.6.3.2.4 A Psalm Of The Conquering Messiah. The Crown.

- 1 « A Psalm of David. » The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein.
- 2 For He hath founded it upon the seas, and established it upon the floods.
- 3 Who shall ascend into the hill of the LORD? or who shall stand in his holy place?
- 4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. {He ... : Heb. The clean of hands }
- 5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.
- 6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah. {O Jacob: or, O God of Jacob }
- 7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
- 8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.
- 9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.
- 10 Who is this King of glory? The LORD of hosts, He is the King of glory. Selah.

2.2.6.3.3 The Book Of Isaiah - Important Messianic Prophecies.

Isaiah hosts a very large number of Messianic Prophecies. Although space doesn't allow a complete investigation, it is hoped that enough is shown to allow an accurate but somewhat limited number of cases.

2.2.6.3.3.1 The Virgin (Ha-almaah) Prophesied.

Is 7:14 Therefore the LORD himself shall give you a sign; **Behold, The Virgin shall conceive, and bear a son, and shall call his name Immanuel.** {shall call: or, thou, O virgin, shalt call . This verse is inextricably bound with Is 9:6-7 See K_D Lexicon, on Is 9:6-7. NEC}

2.2.6.3.3.2.1 The Virgin, Fulfilled By The Mother Of Jesus Our LORD.

Please see Appendix A For explanation of Is 7:14 in the Hebrew and LXX texts, and Mat 1:23.

Born of **THE virgin, they shall call his name Emmanuel**

Is 7:14 Therefore the Lord himself shall give you a sign; Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel.

יָד לָכֵן יִתֵּן אֲדֹנָי הוּא, לָכֶם--אוֹת: הִנֵּה הָעֵלְמָה, הָרָה וְיִלְדֶת בֵּן, וְקָרְאתָ שְׁמוֹ, עִמָּנוּ אֵל.

Is 7:14 LXX **ιδου η παρθενος εν γαστρι εξει και τεξεται υιον και καλεσεις το ονομα αυτου εμμανουηλ**

Mt 1:23 **Ἰδοῦ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἰόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ θεός.**

Mt 1:23 **Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**

2.2.6.3.3.2 The Presentation Of Some Of Messiah's Titles.

Is 9:6 **For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful <06382>(See Jud 13:18), Counselor <03289>, The Mighty <01368> God <0410>, The Everlasting <05703> Father <01>, The Prince <08269> of Peace<07965>.**

<06382> אֵלֶּה pele' peh'- leh from 06381; n m; [BDB-810a] {See TWOT on 1768 @@ "1768a" }

AV-wonder 8, wonderful 3, wonderfully 1, marvellous 1; 13

1) wonder, marvel

1a) wonder (extraordinary, hard to understand thing)

1b) wonder (of God's acts of judgment and redemption) {For more on Is 9:6 please see K&D Lexicon of The O.T. NEC}

<03289> יָעַץ ya'ats yaw-ats' a primitive root; v; [BDB-419b] {See TWOT on 887 }

AV-counsel 25, counsellor 22, consult 9, give 7, purposed 5, advice 2, determined 2, advise 2, deviseth 2, taken 2, misc 2; 80

1) to advise, consult, give counsel, counsel, purpose, devise, plan

1a) (Qal)

1a1) to advise, counsel, give counsel, consult

1a2) counsellor (participle)

1b) (Niphal) to consult together, exchange counsel, deliberate, counsel together

1c) (Hithpael) to conspire

<01368> גִּבּוֹר gibbowr ghib-bore' or (shortened) גִּבּוֹר gibbon ghib-bore' intensive from 01396; adj/n m; [BDB-150a] {See TWOT on 310 @@ "310b" }

AV-mighty 63, mighty man 68, strong 4, valiant 3, ... ones 4, mighties 2, man 2, valiant men 2, strong man 1, upright man 1, champion 1, chief 1, excel 1, giant 1, men's 1, mightiest 1, strongest 1; 158

adj

1) strong, mighty n m

2) strong man, brave man, mighty man

<0410> אַל 'el ale shortened from 0352, Greek 2241 ηλι and 1664 ελιουδ; n m; [BDB-42a] {See TWOT on 93 @@ "93a" }

AV-God 213, god 16, power 4, mighty 5, goodly 1, great 1, idols 1, Immanuel + 06005 2, might 1, strong 1; 245

1) god, god-like one, mighty one

1a) mighty men, men of rank, mighty heroes

1b) angels

1c) god, false god, (demons, imaginations)

1d) God, the one true God, Jehovah

2) mighty things in nature

3) strength, power

<05703> אָד 'ad ad from 05710; n m; [BDB-723b] {See TWOT on 1565 @@ "1565a" }

AV-ever 41, everlasting 2, end 1, eternity 1, ever + 05769 1, evermore 1, old 1, perpetually 1; 49

1) perpetuity, for ever, continuing future

1a) ancient (of past time)

1b) for ever (of future time)

1b1) of continuous existence

1c) for ever (of God's existence)

<01> אָב 'ab awb a root; n m; [BDB-3a] {See TWOT on 4 @@ "4a" }

AV-father 1205, chief 2, families 2, desire 1, fatherless + 0369 1, forefathers + 07223 1, patrimony 1, prince 1, principal 1; 1215

1) father of an individual

2) of God as Father of His people

3) head or founder of a household, group, family, or clan

4) ancestor

4a) grandfather, forefathers — of person

4b) of people

5) originator or patron of a class, profession, or art

6) of producer, generator (fig.)

7) of benevolence and protection (fig.)

8) term of respect and honour

9) ruler or chief (spec.)

<08269> סָר sar sar from 08323; n m; [BDB-978a] {See TWOT on 2295 @@ "2295a" }

AV-prince 208, captain 130, chief 33, ruler 33, governor 6, keeper 3, principal 2, general 1, lords 1, misc 4; 421

1) prince, ruler, leader, chief, chieftain, official, captain

1a) chieftain, leader

1b) vassal, noble, official (under king)

1c) captain, general, commander (military)

1d) chief, head, overseer (of other official classes)

- 1e) heads, princes (of religious office)
- 1f) elders (of representative leaders of people)
- 1g) merchant-princes (of rank and dignity)
- 1h) patron-angel
- 1i) Ruler of rulers (of God)**
- 1j) warden

<07965> שָׁלוֹם shalown shaw-lome' or שָׁלוֹם shalom shaw-lome' from 07999, Greek 4539 σαλωμη; n m; [BDB-1022b] {See TWOT on 2401 @@ "2401a" }

AV-peace 175, well 14, peaceably 9, welfare 5, salute + 07592 4, prosperity 4, did 3, safe 3, health 2, peaceable 2, misc 15; 236

- 1) completeness, soundness, welfare, peace
 - 1a) completeness (in number)
 - 1b) safety, soundness (in body)
 - 1c) welfare, health, prosperity
 - 1d) peace, quiet, tranquillity, contentment
 - 1e) peace, friendship**
 - 1e1) of human relationships
 - 1e2) with God especially in covenant relationship**
 - 1f) peace (from war)
 - 1g) peace (as adjective)
-

Is 9:7 **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

Is 28:29 **This also cometh forth from the LORD of hosts, who is wonderful in counsel, and excellent in working.**

2.2.6.3.3.2.1 Wonderful.

<06383> Wonderful, פְּלִאָה

{see Judges 13:18 where LXX has θαυμαστων adj. 3MS , } <2297>. θαυμάσιος thaumasios thow-mas'-ee-os; from 2295; wondrous, i.e. (neuter as noun) a miracle: — wonderful thing. See

Jud 13:18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is Wonderful <06383>.

2.2.6.3.3.2.1.1 Wonderful In The O.T..

In the Hebrew Scriptures (O.T.) the words for wonderful are:

<06381> פלא' pala' paw-law' a primitive root; v; [BDB-810b] {See TWOT on 1768 }

AV-(wondrous, marvellous ...) work 18, wonders 9, marvellous 8, wonderful 8, ... things 6, hard 5, wondrous 3, wondrously 2, marvellously 2, performing 2, misc 8; 71

1) to be marvellous, be wonderful, be surpassing, be extraordinary, separate by distinguishing action

1a) (Niphal)

1a1) to be beyond one's power, be difficult to do

1a2) to be difficult to understand

1a3) to be wonderful, be extraordinary

1a3a) marvellous (participle)

1b) (Piel) to separate (an offering)

1c) (Hiphil)

1c1) to do extraordinary or hard or difficult thing

1c2) to make wonderful, do wondrously

1d) (Hithpael) to show oneself wonderful or marvellous

<06382> פלה' pele' peh' - leh from 06381; n m; [BDB-810a] {See TWOT on 1768 @@ "1768a" }

AV-wonder 8, wonderful 3, wonderfully 1, marvellous 1; 13

1) wonder, marvel

1a) wonder (extraordinary, hard to understand thing)

1b) wonder (of God's acts of judgment and redemption)

<06383> פלי' pil'iy pil-ee' or פלי' paliy' paw-lee' from 06381; adj; [BDB-811a] {See TWOT on 1768 @@ "1768b" }

AV-secret 1, wonderful 1, variant 2; 4

1) wonderful, incomprehensible, extraordinary

2.2.6.3.3.2.1.2 Wonderful In The N.T..

In The New Testament the words for Wonderful, Marvelous are:

<2297> θαυμάσιος thaumasios thow-mas'-ee-os from 2295; adj; TDNT-3:27,316; {See TDNT 301 }

AV-wonderful 1; **1** Mat 21:15.

1) wonderful, marvellous

2) wonderful deeds, wonders

<3167> μεγαλειος megaleios meg-al-i'-os from 3173; adj; TDNT-4:541,573; {See TDNT 474 }

AV-great thing 1, wonderful work 1; **2** Lu 1:49; Ac 2:12.

1) magnificent, excellent, splendid, wonderful

These two descriptive words appear in the following texts.^a

Mt 21:15 And when the chief priests and scribes saw the wonderful things <2297> that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

Lu 1:49 For He that is mighty hath done to me Wonderful ~~great~~ Things <3167>; and Holy is His Name.

Ac 2:11 Crete and Arabians, we do hear them speak in our tongues the Wonderful Works <3167> of God.

2.2.6.3.3 Counsellor In The O.T.

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor <03289>, The mighty God, The everlasting Father, The Prince of Peace. Ps 32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide <03289> thee with mine eye. {guide ... : Heb. counsel thee, mine eye shall be upon thee }

Isa 14:27 For the LORD of hosts hath purposed <03289>, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Counsellor, {#Isa 28:29 } יוֹעֵץ

<03289> יוֹעֵץ yw'ats yaw-ats' a primitive root; v; [BDB-419b] {See TWOT on 887 }

AV-counsel 25, counsellor 22, consult 9, give 7, purposed 5, advice 2, determined 2, advise 2, deviseth 2, taken 2, misc 2; 80

1) to advise, consult, give counsel, counsel, purpose, devise, plan

1a) (Qal)

1a1) to advise, counsel, give counsel, consult

1a2) counsellor (participle)

1b) (Niphal) to consult together, exchange counsel, deliberate, counsel together

1c) (Hithpael) to conspire

Is 28:29 This also cometh forth <03318> (8804) from the LORD <03068> of hosts <06635>, which is **wonderful <06381> (8689) in counsel <06098>**, and excellent <01431> (8689) in working <08454>.

06098 עֲצָה 'etsah ay-tsaw' from 03289; n f; [BDB-420a] {See TWOT on 887 @@ "887a" }

AV-counsel 79, counsels 2, purpose 2, advice 1, counsellors + 0582 1, advisement 1, counsel <03289> <08799> 1, counsellor + 0376 1; 88

^a all citations shown.

1) counsel i.e. Our LORD Jesus is the Believers Defense Attorney at the Divine bar of justice:, while the Holy Spirit is our advocate here on earth..

2.2.6.3.3.1 Counsellor In The N.T..

- Joh 14:16 And I will pray the Father, and he shall give you another advocate ~~Comforter~~ <3875>, that he may abide with you for ever;
- Joh 14:26 But the advocate ~~Comforter~~ <3875>, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- Joh 15:26 But when the advocate ~~Comforter~~ <3875> is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:
- Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the advocate ~~Comforter~~ <3875> will not come unto you; but if I depart, I will send him unto you.
- 1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate <3875> with the Father, Jesus Christ the righteous:

<3875> παράκλητος parakletos par-ak'-lay-tos a root word; n m; TDNT-5:800,782; {See TDNT 593 }

AV-~~comforter~~ 4, advocate 1; 5

- 1) summoned, called to one's side, esp. called to one's aid
- 1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
 - 1b) one who pleads another's cause with one, an intercessor
 - 1b1) of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins
 - 1c) in the widest sense, a helper, succourer, aider, assistant
 - 1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom
-

2.2.6.3.3.2.4 The Mighty (Almighty) God.

The Mighty God, {#De 10:17 Ne 9:32 Isa 10:21 } אל גבֹוֹר

Note in the verses listed below in the Revelation Of Jesus The Messiah, He is identified by the Johanine phrase: “**who is**, and **who was**, and **who is to come**,”

The I AM ((who is) of Ex 3:14, and John's Gospel.

Verbs expressing a state or condition of being are called ‘stative’ verbs. Stative verbs are distinguished by the vowel under the second consonant only in certain forms of the Qal. Please refer to the Hebrew Grammar Reference.⁸

But, note the state-of-being verb הָיָה *he is (inf. = to be, to become)* with the qāmeṣ (ָ) under the second consonant. This verb is used in Ex 3:14 אֲנִי אֶהְיֶה (Qal Imperf. 1MS: I AM) אֲשֶׁר (here this word becomes a conjunction like the Aram. אַרְ, or like the Heb. אֲשֶׁר: **that**) אֲנִי אֶהְיֶה (Qal Imperf. 1MS) **I AM**); the LXX reads ΕΓΩ (1PP NS: I) εἰμι (PAI 1S: I AM) ὁ (Art. NMS: the, or used with the PAPtcpl. Translates like ‘The One Who’ Is - i.e., like a clause with the relative pronoun to which the Greek article is related) ὢν: (PAPtcpl NMS> εἰμι: I am. Or I AM The One Who Is.

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I AM**, ye shall die in your sins.

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that **I AM**, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

Joh 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I AM**.

Joh 9:5 As long as **I AM** in the world, I am the light of the world. etc.

The Who Was of John 1:2.

John 1:1 In the beginning **was** (ἦν; {IAI-3S}) **the Word**, and **the Word was** (ἦν; {IAI-3S}) with God, and **the Word was** (ἦν; {IAI-3S}) God.

The Who is Coming of 2 John 1:7.

2 John1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is coming {ερχομενον <2064> (5740) {V-PMP-AMS }is coming} in the flesh. This is a deceiver and an antichrist.

Now notice these three verb forms with the masculine noun <3841> παντοκράτωρ pantokrator pan-tok-rat'-ore; from 3956 and 2904; the all-ruling, i.e. God (as absolute and universal sovereign): — Almighty, Omnipotent.

Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty <3841>.

Re 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty <3841>, which was, and is, and is to come. {rest ... : Gr. have no rest }

Re 11:17 Saying, We give thee thanks, O Lord God Almighty <3841>, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

Finally, the remainder of texts of the book of the Revelation containing the word Almighty.

- Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty <3841>; just and true are thy ways, thou King of saints. {saints: or, nations, or, ages }
- Re 16:7 And I heard another out of the altar say, Even so, Lord God Almighty <3841>, true and righteous are thy judgments.
- Re 16:14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty <3841>.
- Re 19:6 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 Almighty <3841> reigneth.
- Re 19:15 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 <3841> God.
- Re 21:22 And I saw no temple therein: for the Lord God Almighty <3841> even the Lamb are the temple of it.

<3841> παντοκράτωρ pantokrator pan-tok-rat'-ore from 3956 and 2904; n m; TDNT-3:914,466; {See TDNT 410 }

AV-Almighty 9, omnipotent 1; 10

- 1) he who holds sway over all things
 - 2) the ruler of all
 - 3) **almighty**: God
-

2.2.6.3.3.2.4 The Eternal Father.

The Eternal Father, {#Isa 63:16 64:8 } אֲבִי-עַד

Joh 10:30 I and my Father are one.

2.2.6.3.3.2.4 The Prince Of Peace.

The Prince of Peace. {#Isa 26:3,12 54:10 66:12 } שָׁרֵן-שְׁלוֹמַם

- Isa 9:7 Of the increase of his government and peace {< 07965> שְׁלוֹמַם shalom} there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.(AV)

2.2.6.3.3.2.1 The Fulfillment Of Some Of Messiah’s Titles

Not all of them, but please remember the old saying: “Enough is as Good as a Feast”.

2.2.6.3.3.2.3 Counsellor.

Ro 11:34 For who hath known the mind of the LORD? or who hath been his counsellor <4825>. As we have shown in Rom 10:9, Jesus is Jehovah/YHWH/KURIOS. See Section 2.2.6.2.2.

2.2.6.3.3.2.4 The Mighty God.

Re 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **LORD <2962> God <2316> Almighty <3841>**, which was, and is, and is to come.

2.2.6.3.3.2.5 The Everlasting Father.

This one from the lips of Jesus says it. Of course the Father and the son are eternal beings yet Jesus, in vs. 30, below makes this astounding claim, for which the religious leaders tried to stone Him. (AGAIN). They really didn’t like what He had to say.

Jo 10:28 And **I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

29 My Father, which gave them me, is greater than all; and **no man is able to pluck them out of my Father’s hand.**

30 I and my Father are one.

31 Then the Jews took up stones again to stone him..

2.2.6.3.3.2.6 The Prince of Peace.

Other verses to check are #Isa 11:6-9; the note at #Isa 2:4; see also #Mic 5:4 Ho 2:18.

Isa 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. {pruninghooks: or, scythes }

Isa 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isa 11:7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

- Isa 11:8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. {cockatrice': or, adder's }
- Isa 11:9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
- Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. {feed: or, rule }
- Ho 2:18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

2.2.6.3.3.3 The Righteous Branch From Jesse (The Father Of King David); Is 11:1-12:6

The passage relates the lineage of Messiah and much about His Future Reign over the whole earth. We list also the Chief Cornerstone passage.

Is 11:1 And there shall come forth a rod out of the stem of Jesse (King David), and a Branch shall grow out of his roots:

- 2 And the spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel {<06098> אֵצֶה 'etsah ay-tsaw' } and might, the spirit of knowledge and of the fear of the LORD;**
- 3 And shall make Him of quick understanding in the fear of the LORD: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: {quick ... : Heb. scent or, smell }**
- 4 But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. {reprove: or, argue }**
- 5 And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.**
- 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.**

Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory }

2.2.6.3.3.3.1 The Fulfillment Of The Root of Jesse (David) Passages

In Mat 1:1-17 and Luk 3:23-38 and below, we see the fulfillment of the Root Prophecies.

Mat 1:1-17 is the Line of Joseph (The King Side) through David. The birth line through Mary is found in Luke 3:23-38. You'll notice in vs. 23 the all important words "(as was supposed) . The lines split in Mary's genealogy at David-Nathan-Mattatha, (Lk 3:32) while the lineage of Joseph comes through David-Solomon-Roboam, The Kingly Line, (Mat 1:6-7)⁹

Ro 15:12 **And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.**

Re 5:5 **And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. {And as C.S. Lewis writes in his allegory "The Lion, The Witch, And The Wardrobe"; When speaking of Aslan the faun staes: "He is no Tame Lion."} But this is a Heavenly Homily.**

Re 22:16 **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.**

2.2.6.3.3.2 The Fulfillment Of The Emmanuel Passage..

Mat 1:22 **Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying,**

23 **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. {they ... : or, his name shall be called }**

Mat 28: 18 **And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

19 **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: {teach ... : or, make disciples, or, Christians of all nations }**

20 **Teaching them to observe all things whatsoever I have commanded you: and, Behold, I am with you all the days, even unto the end of the age. Amen.**

2.2.6.3.3.3 The Righteous Branch In Jeremiah.

Je 23:5 **Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.**

6 **In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. {THE LORD ... : Heb. Jehovahtsidkenu }**

- 7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;
- 8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. {1948}

Jer 33:15 In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land.

2.2.6.3.3.3.4 The Righteous Branch In Zechariah.

Zec 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, **behold, I will bring forth my servant the BRANCH.** {wondered ... : Heb. of wonder, or, sign }

Zec 6:12 And speak unto him, saying, **Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and He shall build the temple of the LORD: {grow ... : or, branch up from under him }**

The Branch in Zec 6:12 is in Hebrew,

<06780> צמח tsemach tseh'- makh <06780> צמח tsemach tseh'- makh from 06779; n m; [BDB-855b] {See TWOT on 1928 "1928a" } AV-Branch 4, bud 3, branch 1, that which grew 1, spring 1, springing 1, grew 1; 12

1) sprout, growth, branch

1a) sprouting, growth, sprout

1b) growth (of process)

1c) sprout, shoot (of Messiah from Davidic tree)

The Branch in the LXX in Greek

<395> ἀνατολή anatole an-at-ol-ay' from 393; n f; TDNT-1:352,57; {See TDNT 352 }

AV-east 9, dayspring 1; 10

1) In Luke 1:78 IAW ἀνατολή <395> {N-NSF } εἰς <1537> {PREP } οὐρους <5311> {N-GSN }, might be equated with צמח יהוה and rendered "Messiah of God"! For in the LXX in Jer 23:5; Zech 3:8 and 6:12 ἀνατολή is used for צמח The Branch or Shoot, which also is described in their contexts as the Messiah. The two meanings below are possible but NOT probable. They are based on the theories of the Greek Philosophers, and Grammarians of old. As many other words used in Greek and Hebrew: a word may have many meanings. How then are we to interpret their meanings: By the Hermeneutical principle of CONTEXTUAL INTERPRETATION!

- 2) a rising (of the sun and stars)
 3) the east (the direction of the sun's rising)
-

The Branch in the New Testament - in Greek

<395> ανατολη: See above.

This word is used in Mt 2:1, 2, 9, 8:11, 24:27; Lu 1:78, 13:29; Re 7:2, 16:12, 21:13.

Or branch as in another Greek word.:

<2814> κλημα klema kaly'-mah from 2806; n n; TDNT-3:757,441; {See TDNT 392 }

AV-branch 4; 4

- 1) a tender and flexible branch
 2) spec. the shoot or branch of a vine, a vine sprout.
 This word is used in Joh 15:2, 4, 5, and 6.
-

Lu 1:78 Through the tender mercy of our God; whereby the Branch <395> from on high hath visited us, {tender ... : or, bowels of the mercy }

Joh 15:4 Abide in me, and I in you. As the branch<2814> cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

2.2.6.3.3.4 A (Chief) Cornerstone Laid In Zion. Is 28:16.

Is 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 be disturbed { 02363 חִוּשׁ *chuwsh koosh: Hiphil Imperfect 3MS (Causative)}*.**

2.2.6.3.3.4.1 The Fulfillment Of The Cornerstone Of Is 28:16 - Rom 10:11, Eph 2:20, 1 Pe 2:6.

Ro 1: 16 **For I am not ashamed** { *επαισχυνομαι {V-PMI-1S} < 1870. ἐπαισχύνομαι epaischunomai ep-ahee-skhoo'-nom-ahee; from 1909 and 153; to feel shame for something: — be ashamed.}* **of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.**

Ro 9:33 As it is written, **Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed** { *καταισχυνησεται; [FPI 3S > 2617. καταισχύνω kataischuno kat-ahee-skhoo'-no; from 2596 and 153; to shame down, i.e. disgrace or (by implication) put to the blush: — confound, dishonour, (be a-, make a-)shame(-d).]}*.

Ro 10:11 **For the scripture saith, Whosoever believeth on him shall not be ashamed**

{<2617> καταισχυνησεται {V-FPI-3S } καταισχύνω kataischuno kat-ahee-skhoon'-no; from 2596 and 153; to shame down, i.e. disgrace or (by implication) put to the blush: — confound, dishonour, (be a-, make a-)shame(-d).}

Eph 2:20 **And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone;**

1Pe 2:6 **Wherefore also it is contained in the scripture, “Behold, I lay in Zion a Chief Corner Stone, elect, precious: and he that believeth on Him shall not be ashamed. { καταισχυνη {V-APS-3S} > 2617. καταισχύνω kataischuno kat-ahee-skhoon'-no; from 2596 and 153; to shame down, i.e. disgrace or (by implication) put to the blush: — confound, dishonour, (be a-, make a-)shame(-d).}.”**

(Barnes) notes comments on Is 28:16 as follows:

“Shall not make haste The Septuagint renders it, **ου μη καταισχυνη** — ‘Shall not be ashamed.’ So Peter, #1Pe 2:6; and Paul, #Ro 9:33. The Hebrew word **חָשַׁח**, {Hiphil Imperf. 3MS} from {02363. **חָשַׁח** chuwsh koosh; a primitive root; to hurry; figuratively, to be eager with excitement or enjoyment: — (make) haste(-n), ready.} means properly “to make haste”; and then to urge on; and then to be afraid, to flee. The idea is derived from one who is alarmed, and flees to a place of safety. The specific thought here is that of a man on whose house the tempest beats, and who apprehends that the foundation is insecure, and leaves it to seek a more safe position. The prophet says here, that the foundation on which Zion was reared would be so firm that if a man trusted to that he would have no cause of alarm, however, much the storms should beat around it. The same idea essentially is conveyed in the version of the Septuagint, and by Paul and Peter, where it is rendered ‘shall not be ashamed,’ or ‘confounded.’ That is, he shall have no reason to be ashamed of his confidence in the firm foundation; he shall not flee from it as a man does who puts his trust in that which fails him in the day of trial.”

2.2.6.3.3.5 **The Most Encompassing Prophecy Of The Savior, Messiah In The Old Testament.**

Isaiah 52:13 to Isaiah 53:12 has been described in (Barnes) Notes as:

“ The most important {Prophetic - NEC} portion{s - NEC} of Isaiah, and of the Old Testament, commences here, and here should have been the beginning of a new chapter. It is the description of the suffering Messiah, and is continued to the close of the next chapter. As the closing verses of this chapter are connected with the following chapter, and as it is of great importance to have just views of

the design of this portion of Isaiah, it is proper in this place to give an analysis of this part of the prophecy. And as no other part of the Bible has excited so much the attention of the friends and foes of Christianity; as so various and conflicting views have prevailed in regard to its meaning: and as the proper interpretation of the passage must have an important bearing on the controversy with Jews and infidels, and on the practical views of Christians, I shall be justified in going into an examination of its meaning at considerably greater length than has been deemed necessary in other portions of the prophecy. It may be remarked in general:

(1) That if the common interpretation of the passage, as describing a suffering Saviour, be correct, then it settles the controversy with the Jews, and demonstrates that their notions of the Messiah are false.

(2) If this was written at the time when it is claimed by Christians to have been written, then it settles the controversy with infidels. The description is so particular and minute; the correspondence with the life, the character, and the death of the LORD Jesus, is so complete, that it could not have been the result of conjecture or accident. At the same time, it is a correspondence which could not have been brought about by an impostor who meant to avail himself of this ancient prophecy to promote his designs, for a large portion of the circumstances are such as did not depend on himself, but grew out of the feelings and purposes of others. On the supposition that this had been found as an ancient prophecy, it would have been impossible for any impostor so to have shaped the course of events as to have made his character and life appear to be a fulfillment of it. And unless the infidel could either make it out that this prophecy was not in existence, or that, being in existence, it was possible for a deceiver to create an exact coincidence between it and his life and character and death, then, in all honesty, he should admit that it was given by inspiration, and that the Bible is true.

(3) A correct exposition of this will be of inestimable value in giving to the Christian just views of the atonement, and of the whole doctrine of redemption. **Probably in no portion of the Bible of the same length, not even in the New Testament, is there to be found so clear an exhibition of the purpose for which the Saviour died.** I shall endeavor, therefore, to prepare the way for an exposition of the passage, by a consideration of several points that are necessary to a correct understanding of it.”

Is 52:13 to Is 53:12 Presents to us the suffering Messiah who saves all believers from their sins. It also is sufficient for the sins of every human living or dead. This passage, those verses bolded are those quoted by the New Testament either partially or in toto.

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.**

- 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: 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.** {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 sheep^a before her shearers is dumb, so he openeth not his mouth.** {See Acts 8:32-33 - Phillip was one of the first Deacons and was asked to interpret what the Ethiopian Eunuch was reading, at a 'CHANCE' MEETUP in the desert SW of Jerusalem. Boy! talk about a Heavenly appointment! And so; }
- 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 }
- 11 **He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities.**

^a <07353>. רחל rachel raw-kale'; from an unused root meaning to journey; a ewe [the females being the predominant element of a flock] (as a good traveller): — ewe, sheep.a ewe sheep – **They are docile before the shearers while a Ram fusses and fights and usually needs to be held down to be sheared.**

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 with the transgressors; and He bare the sin of many, and made intercession for the transgressors.**

2.2.6.3.3.5.1 Some Fulfilment Passages For Is 52:13-53:12.

Jo 12:38 But this was to fulfill {#Mt 1:22 } the word of Isaiah {#Mt 3:3 4:14 12:17 } the prophet, who said: {Lit which he said }

LORD, who has believed our message?

And who has the arm {#Ex 15:16 } of the LORD been revealed {#Isa 53:1 } to? {#Isa 53:1 }

39 This is why they were unable to believe, because Isaiah also said:

40 He has blinded {#Joh 8:59 } their eyes
and hardened their hearts, {#Heb 3:8 }
so that they would not see with their eyes
or understand with their hearts,
and be converted, {#Isa 56:3,6 Mt 18:3 23:15 Ac 15:3 28:27 Ro 16:5 1Ti 3:6 }
and I would heal them. {#Isa 6:10 1Pe 2:24 } {#Isa 6:10 }

2.2.6.3.3.6 Is 61:1-2a Read By Jesus Our LORD In The Synagogue In Nazareth.

The following is the classic 2 verses showing the Messiah's two epoch's. These 2 verses read by Jesus the Messiah in His home Synagogue in Nazareth. however, he closed the book and sat down after reading verse 2a.

Is 61:1 {Messiah's Jubilee } The Spirit of the LORD GOD is on Me, {#Isa 11:2 42:1 48:16 Lu 4:18-19 }

because the LORD has anointed Me

to bring good news to the poor. {#Lu 7:22 }

He has sent Me to heal {Lit bind up } the brokenhearted,

to proclaim liberty to the captives,

and freedom to the prisoners; {#Isa 42:7 49:9 }

2 To proclaim the acceptable year of the LORD, {#Isa 49:8 }

and the day of vengeance of our God; {#Isa 2:12 13:6 34:2,8 }

to comfort {#Isa 40:1 } all who mourn,

2.2.6.3.3.6.1 The Filfillment Of Is 61:1-2a By Our Savior The LORD Jesus.

Lu 4:16 And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written,

18 **The Spirit of the LORD is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

19 **To preach the acceptable year of the LORD.**

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 **And he began to say unto them, This day is this scripture fulfilled in your ears.**

Notice that He stopped reading before and the day of our God's vengeance, to Comfort all who mourn. This should alert the attentive reader that this last portion of Is 61:2 would not be done until during the Tribulation and Millennium.

2.2.6.3.4 The Prophecies Of Daniel.

The overall book of Daniel contains the most concentrated prophecies in the Old Testament. It is the most Dispensationally and Prophetically Significant of all Old Testament Books.

2.2.6.3.4.1 The Daniel Son Of Man Passage; Dan 7:13-14.

Although previously described in section 2.2.6.2.2, These verses are mentioned here for completeness

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.**

Da 7:14 **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.**

2.2.6.3.4.2 Fulfillment Passages For Da 7:13-14.

- Mat 24:30 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.**
- Mat 28: 18 And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.**
- Mk 13:26 **And then shall they see the Son of Man coming in the clouds with great power and glory.**
- Lu 1:32 **He shall be great, and shall be called the Son of the Highest:** and the LORD God shall give unto Him the throne of his father David:
- 33 **And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.**
- Jo 12: 34 The people answered him, **We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? who is this Son of Man?**
- 35 **Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.**
- 36 **While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide Himself from them.**
- Re 1:13 And in the midst of the seven candlesticks **one like unto the Son of Man,** clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- Re 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our LORD, and of his Christ; and he shall reign for ever and ever.
- Re 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
- Re19:6 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, **Halleluia: 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.

A Prequel Passage To Rev. 19.

- Re 1:7 Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced him: and all kindreds of the earth shall wail because of Him. Even so, Amen.
-

(1Ti 3:16 And without controversy **great is the mystery of Godliness: He Who was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**)

For the reason why, ‘Who’ was used instead of God see ATRWP on this verse. in part He wrote:

“He who (ος). The correct text, not θεος (God) the reading of the Textus Receptus (Syrian text) nor ο (neuter relative, agreeing with μυστηριον) the reading of the Western documents. Westcott and Hort print this relative clause as a fragment of a Christian hymn^a {like #Eph 5:14 } in six strophes. That is probably correct. At any rate ος (who) is correct and there is asyndeton (no connective) in the verbs. **Christ, to whom ος refers, is the mystery. {#Col 1:27 2:2 }**”

^a See Appendix B – A Summary Of Hymns From The New Testament; Or The Poems and Hymns of the New Testament by Philip Wesley Comfort, Kindle/Amazon Publishers, Chapter 6: The Epistles of Paul.

Table 03.02.01. Chronology Of The Books and Writers Of The Old Testament.

BOOK	AUTHOR	DATE OF WRITING
Genesis	Moses	1445-1444 B.C.
Exodus Redemption	Moses [Exodus from Egypt-1445 – 1 Ki 6:1-480 yrs. before Temple Construction Start (930BC)]	Approx, 1444 B.C.
Leviticus Worship	Moses – It contains more direct messages from Jehovah than any O.T. Book	Approx. 1444 B.C. Ex 40:1, Num 10:11
Numbers Walk	Moses	Up through Feb 1 1406 B.C. after 9 Mo. in the plains of Moab.
Deuteronomy Forthcoming Service	Moses. except for 34:5-12	Up through April 1 1405 B.C. 40 yrs. from Exodus of Egypt.
Joshua	Anon. Probably written by Joshua (Jos 5:1, 6.) himself.	Time covered is 1402-1375 B.C. (Tel-el-amarna letters dates the fall of Jerico at 1400 B.C.
Judges	Anon. Prob. written by Samuel 1 Sam 10:25, Written about the time of Saul. 1023 B.C.	Time covered is from the death of Joshua to the time of Saul 1023 B.C.
Ruth	Anon. Possibly Samuel. Took place toward the end of the Time of the Judges, Obed the son of Boaz was grandfather of David	After 1023B.C. since it mentions David Ruth 4:22.
1 Samuel	1 Sam 1-25 to Samuel, Remainder of 1 Sam and 2 Sam to Nathan and Gad (Talmud)	970 B.C.
2 Samuel	Nathan and Gad. 1 Sam & 2 Sam were originally one book (split by LXX)	970 B.C.
1 Kings	Anon. Bab. Talmud says	Early part of captivity – 585-560 B.C.
2 Kings	Jeremiah the author from Babylon	
1 Chronicles	Probably by Ezra, Post Exile – between 445 and 420 B.C.	Post Exile – between 445 and 420 B.C.
2 Chronicles		
Ezra	Ezra (Ezra 7:28, 9:15 first person)	Perhaps a little after the Reign of Artaxerxes I 430-400 B.C.
Nehemiah	Took place during reign of Artaxerxes I 465-424 B.C. (Ezra 7:1) Ezra wrote Ps 119.	

Table 03.02.01. (Cont.)

BOOK	AUTHOR	DATE OF WRITING
Esther	Anon. Talmud ascribed it to the Great Synagogue, Ezra, Nehemiah and Mordecai are also possibilities. Chronological setting fits best between Ezra 6 and 7..	Events date: 484-473 from 3 rd year of Xerxes ! for about 12 years 484-473 B.C.
Job	Anon. Possible authors are Moses, who may have acquired the Poem, while in Midian (Talmud) , or Elihu Job 32:16,17 seems to indicate Elihu as author. This book deals with problem of “Why Do The Righteous Suffer”.	It is probably the oldest book in the Bible. Job lived about the same time as Abraham. Since Job lived 200 years, he may have predated Abraham. Min date 1996 B.C. ^a
Psalms	Many: David, Asaph, Sons of Korah, Solomon, Heman, Ethan, Moses, Jeremiah Haggai, Ezra (119), Hezekiah, the rest are ‘orphaned Psalms ; 122, 124, 131, 133, 127.	All before 300 B.C. ^b
Proverbs	Agur, Chapter 30, probably collected by the men of Hezekiah, The rest by Solomon. Perhaps put together by the “men of Hezekiah, namely Isaiah and Micah.	All but one before 930 B.C. (Thiele)
Ecclesiastes	Solomon	Prior to 930 B.C.
Song of Solomon	Solomon	Prior to 930 B.C.
Isaiah	Isaiah – Jewish claim he was sawn asunder in a hollow tree by (bad) king Manasseh.	740-690 B.C.
Jeremiah	Jeremiah – Part of Northern (early) captivity	625-580 B.C.
Daniel	Daniel – Southern Captivity. The Premiere Book of O.T. prophecy.	606-536 B.C.
Hosea	Hosea	Approx. 740 B.C.
Joel	Joel	Approx. 845 B.C.
Amos	Amos	Approx. 750 B.C.
Jonah	Jonah	Approx. 765 B.C.
Micah	Micah – 5:2 names Bethlehem as Messiahs birthplace.	Approx. 740-700 B.C.
Nahum	Nahum	Approx. 710 B.C.
Habakkuk	Habakkuk	Approx. 608 B.C.
Zephaniah	Zephaniah	Approx. 625 B.C.
Haggai	Haggai	Approx. 521 B.C.

^a According the Alexander Hislop’s THE TWO BABYLONS”, Shem lived 502 years after the flood, that is, according to the Hebrew chronology, till BC 1846. The age of Ninus, the husband of Semiramis, as stated in a former note, according to Eusebius, synchronised with that of Abraham, who was born BC 1996.

^b For complete list of Authors, please see “THE COMPLETE BIBLE OUTLINE SERIES - VOLUME III – More Historical Books And The Wisdom Literature”, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1512131987, By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 356 Pgs; The Book of Psalms pg. 156.

Table 03.02.02. (Cont.)

BOOK	AUTHOR	DATE OF WRITING
Zechariah	Zechariah – Describes the 2 advents of Messiah.	Approx. 521 B.C.
Malachi	Malachi	Approx. 425 B.C.

2.2.7 The Gospel Of The Grace Of Our LORD Jesus, The Messiah.

We now transition from Old Testament prophecies of The Savior, The LORD Jesus, The Messiah, and their fulfillments in the New Testament, to Biblical texts concerning the Grace of God in a believer's salvation. As stated in the Prolegomena. “We must use the Bible as first principle for our discussions, whereas other’s although many with great success, have filled their volumes with their own words (some very good, some not so good, and a few heretical and corrupt). It is not enough to give lists of references (which are not God Breathed), but our students must be given, eyeball to actual text, in order to accomplish God’s work in all our hearts.

Job 32:8 But there is a spirit in man: and the breath^a of the Almighty giveth them understanding.

2Ti 3:16 All scripture is God Breathed^b {exhalation, not inspiration NEC}, 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 all good^c works.

Heb 4: 12 For the word of God is alive, and powerful, and sharper than any twoedged sword, 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.”

So with this (The Word of God) as our starting point let us press on.

2.2.7.1 The Good News Of The Grace Of God In Our Salvationj.

The Good News is a literal translation of the Greek word; 2098 εὐαγγέλιον euaggelion yoo-ang-ghel’-ee-on.^d **As contrasted to Law keeping as a requirement** (Which has been proven unsuccessful) **for the saved Jews as a manner of Life**, For man to be saved in any of the Dispensations pictured in Figure 03.02.23, is, has been, and always shall be, the faith in what God has said up to that time about Himself and His plan for man (The Christ of God Gen 3:15, 4:1, etc.) Faith in that revelation of and by God was always a requirement for salvation. In our age of the Church the proper Gospel presentation is necessary and sufficient for the reception through faith in Christ and His Work for our salvation. An Improper presentation usually results in still-born’s. This Gospel we shall begin to present and in its essence will be Simple, Short, and Succinct.

^a 05397 נשמה n^o-shamah nesh-aw-maw’ from 05395; n f; [BDB-675b] {See TWOT on 1433 "1433a"} AV-breath 17, blast 3, spirit 2, inspiration 1, souls 1; 24
1) breath, spirit

1a) breath (of God)

^b <2315>. θεόπνευστος theopneustos theh-op’-nyoo-stos; from 2316 and a presumed derivative of 4154; divinely breathed out:

^c <18>. ἀγαθός agathos ag-ath-os’; a primary word; "good" (in any sense, often as noun): — benefit, good(-s, things), well. Compare 2570.

^d Various words from the Theological Dictionary Of The New Testament, akin to 2098 εὐαγγέλιον: Good News: euangelizomai [to proclaim good news] ευαγγελιζω {See GrkEng 2097 }
euangelion [good news, gospel] ευαγγελιον {See GrkEng 2098 }
proeuangelizomai [to proclaim beforehand] προευαγγελιζομαι {See GrkEng 4283 }
euangelistes [evangelist] ευαγγελιστης {See GrkEng 2099 }

2.2.7.2.1 How And Why Does Grace Come Into Our Salvation?

As a mathematician, it was the usual thing to demand in the proof of any hypothesis, certain conditions, to prove by deduction or induction: Necessary and Sufficient Conditions and at least one example of the truth of the hypothesis. Of course, Induction requires one more step. If it's true of $x^{n=1}$, then show it is true for $x^{n=n+1}$ for any n. See Section 2.2.7.2.2.3, foot note, for the completion of this inductive proof.

2.2.7.2.2.1 Grace is Necessary.

As has been previously determined from Vol. II Hamartiology, man is totally unable to save himself. as Eph 2:1-3 declares: Every Man/Woman is Born Dead (with the Sin Nature – In Adam) with the resulting sins that verify our position with God. (Dead).

- Eph 2:1 And **you**, who **were dead in trespasses and sins**;
 2 **Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience**;
 3 **Among whom also we all had our manner of life in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature** {In Adam, NEC} the **children of wrath, even as the others** {i.e., all the Unbelievers; NEC}₂ {desires: Gr. wills }

2.2.7.2.2.2 Grace is Sufficient.

- Eph 2:4 But God, who is rich in **mercy**, for his great love wherewith he **loved us**,
 5 Even **when we were dead in sins, hath quickened us together with Christ**,
 (by whose grace^a ye are saved;) {Notice The Mercy and Love of God precede His Grace. NEC }
 6 **And hath raised us up together, and made us sit together in heavenly places in Christ Jesus**: {Please note the Believer's present position. NEC}
 7 **That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus**. {Here we see a bit of God's purpose for every believer in our LORD Jesus, God's Son. NEC}

^a 5485 χάρις charis khar'-ece from 5463; n f; TDNT-9:372,1298; {See TDNT 840 }
 AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

1) grace

1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech

2) good will, loving-kindness, favour

2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues

3) what is due to grace

3a) the spiritual condition of one governed by the power of divine grace

3b) the token or proof of grace, benefit

3b1) a gift of grace

3b2) benefit, bounty

4) thanks, (for benefits, services, favours), recompense, reward

2.2.7.2.2.3 Grace is Efficient.

Eph 2:8 **For by the grace are you being** {V-PAI-2P}, **(and) have you been saved** (Grk. σεσωσμενοι > 4982 σώζω sozo sode'-zo {V-RPP-NMP} **through the faith; and that not of yourselves: it is the gift of God:** {Note the present and perfect tense verbs stress the present and the final position of the believer in Christ Jesus the Son of God. i.e., have been saved and are continue to be saved. NEC}

9 **Not of works, lest any man should boast.** {Works don't make it. See Ti 3:5, below. NEC}^a

2.2.7.2.2.4 Grace is Beneficent.

Eph 2:10 For we {i.e., Believer's} are His workmanship, **created in Christ Jesus unto good works** {unto good works, not because of them. NEC}, which God hath before ordained that we should walk in them. {After our initial faith in Christ, God ordains that we should engage ourselves, through the ministry of the Holy Spirit, in Good (Grk. agathos) works. Notice also that we are Created Beings which is why we are called sons of God. In the O.T. only Adam and Eve and angels (evil or Good) were called sons of God. NEC}

Tit 3:5 **Not by works of righteousness which we have done,** but according to His mercy^b He saved us, **by the washing of regeneration, and renewing of the Holy Spirit;**

Php 3:20 **For our citizenship is in heaven; from whence also we look for the Saviour, the LORD Jesus Christ:** {or, we live or conduct ourselves as citizens of heaven, or, for obtaining heaven. Notice: we are Not Looking for The Beast or the False Prophet, but for the coming in the air – the clouds of heaven for our LORD Jesus, The Messiah. NEC }

21 **Who shall change our vile body, that it may be fashioned like unto his glorious body,** according to the working whereby he is able even to **subdue all things unto himself.**

1 Jo 2:1 **My little children, these things write I unto you, that ye sin not. And if** {3rd class condition – he might sin He ain't totally Sanctified on this earth! NEC} **any man sin, we have an advocate** {Defense Attorney} **with the Father, Jesus Christ the righteous:**

^a Here is the end product of our Inductive proof, above; namely If x is the statement “the one who believes in Christ Jesus, has everlasting life. this is n =1. Because we have displayed the truths that “Everyone who believes in Christ Jesus Has everlasting life; we’ve shown it true for n=n+1. as required. See Section 2.2.7.2.1, for start of this proof by induction.

^b 1656 ἔλεος eleos el'-eh-os of uncertain affinity; n n; TDNT-2:477,222; {See TDNT 232 } AV-mercy 28; 28

1) mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them

1a) of men towards men: to exercise the virtue of mercy, show one's self merciful

1b) of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ

1c) the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life

- 2 **And he is the propitiation(Satisfaction) for our sins: and not for ours only, but also for the sins of the whole world.** {And here, as has been shown, elsewhere, the final Judgements for believers and unbelievers are NOT for sins committed, but for WORKS! NEC}

As has been pointed out in several of our books, The LORD Jesus is the reason why no man will ever be judged for his/her sins. All Men/Women believers/unbelievers will be judged by their works. The times and places of these judgments are different for believers/unbelievers. Please see **Figure 03.02.07. The Resurrections And Judgments Of The Bible.** 1 Jo 2:1 describes a courtroom scene in Heaven where **our adversary (The accuser of our brethren; i.e., Satan) is accusing believers ‘day and night’ (In eternity-no time. This is the Hermeneutical Principle of Accomodation^a).** See **Figure 03.02.23.. Distinguishable Dispensations**, where the accuser is cast out of Heaven at the Mid-Tribulation point of Rev 12, and issues in The Great Tribulation, approx 3.5 years.)

Re 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren is cast down, who accused them before our God day and night.**

Or we might say: “**Look Out World, Here He Comes**”; although **we won’t be here** to announce it. Instead the Loud Voice from heaven will announce his coming!

2.2.7.2.2 How Then Are We To Be Saved?

A simplistic approach is often taken by us simple people, namely:

Jo 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Salvation is obtained through Repentance from our sins and Faith/Trust/Belief in the following items:

2.2.7.2.2.1 Repent^b Of Our Sins.

Lu 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Ac 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, **for to give repentance to Israel, and forgiveness of sins.**

{Or, What’s good for the Goose, is good for the Gander.}

^a SEE SECTION 3.2 THE PRINCIPLE OF THE ACCOMMODATION OF REVELATION, PG53, OF HERMENEUTICS - AN ANTIDOTE FOR 21ST CENTURY CULTIC AND MIND CONTROL PHENOMENA, 2015, CREATE SPACE/AMAZON PUBLISHERS, ISBN-13: 978-11496028587, N. CARLSON. 246 PGS.

^b 3341 μετάνοια metanoia met-an’-oy-ah from 3340; n f; TDNT-4:975,636; {See TDNT 525 } AV-repentance 24; 24

1) a **change of mind**, as it appears to one who repents, of a purpose he has formed or of something he has done

Ac 11:18 When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**

2Pe 3:9 The LORD is not slack concerning his promise, as some men count slackness; but is longsuffering **to us-ward**, not willing that **any (of us)** should perish, but that **all (of us)** should come to repentance.^a

2.2.7.2.2.2 Faith In The Person Of Our LORD Jesus, The Messiah (The Christ And Son Of God),

In Paul's book to the Romans, in the Jewish portion Ro 9-11, he declares this:

Ro 10:9 That **if thou shalt confess with thy mouth Jesus as LORD**, and **shalt believe in thine heart that God hath raised him from the dead**, **thou shalt be saved.**

10 For **with the heart man believeth with respect to (His) righteousness**; and **with the mouth confession is made with respect to (that man's) salvation.**

11 For the scripture saith, Whosoever believeth on him shall not be ashamed. {Is 28:16. See section 2.2.6.3.3.4 for a more complete discussion.}

12 **For there is no difference between the Jew and the Greek: for the same LORD over all is rich unto all that call upon him.**

13 **For whosoever shall call upon the name of the LORD shall be saved.**

14 **How then shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?**^b

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

16 But they have not all obeyed the gospel. For Esaias saith, LORD, who hath believed our report? {our report: Gr. the hearing of us? } {report: or, preaching? }

17 So then faith cometh by hearing, and hearing by the word of God.

^a This verse has been mistranslated and misunderstood by most pastors who have become increasingly ignorant (if they ever knew) of their Greek N.T. The Greek rule of concord rules the interpretation of this verse. i.e., the words bolded and added are necessary because each such bolded word are of the same case (accusative) and number (Plural). This verse has reference to those addressed including Peter, namely Christians-born again ones.

^b My second Pastor, D. Vernon Harrah, was a logger in Montana and was staying in the logging camp. He either found or had a bible and began to read it. The Gracious LORD overpowered this soon to be man of God, saved him by The Reading of The Word of God.

^c This verse has been the impetus for many to go into the Mission Field. Another way we can go is to send Bibles to these foreign and domestic locals. There are many programs for the Distribution of Bibles. One for the Jew

2.2.7.2.2.3 Belief In Christs Death On The Cross^a (Grk σταυροῦ, stauros: a shaft or Pole) For All Men.

2.2.7.2.2.3.1 The Christ Was Crucified.

De 29:18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; {gall: or, a poisonous herb: Heb. rosh }

De 32:32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: {of the vine: or, worse than the vine }

Mt 27:40 And (they) kept on saying, you who destroyest the temple, and buildest it in three days, save thyself. since you are the Son of God, come down from the cross <4716>.

^a <4716>. σταυροῦ stauros; from the same as 2476; an upright stake, (the Rom. instrument of crucifixion):-- erroneously translated cross See W.E. Vine's Expository Dictionary of New Testament Words says, "STAUROS denotes, primarily, an upright pole or stake ... Both the noun and the verb stauroo, to fasten to a stake or pole, **are originally to be distinguished from** the ecclesiastical form of a two-beamed cross. The shape of the latter had its origin in ancient Chaldea (Babylon), and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, **the initial of his name**) . By the middle of the 3rd century A.D. at the Council of Nicea the churches had either departed from, or had travestied, certain doctrines of The Faith found in The Bible. See also: THECOMPLETE BIBLE OUTLINE SERIES - Vol I - The Law, Numbers, APPENDIX A - The Sign Of The Mystic Tau.



Figure 03.02.10. The Gall, The Opiun Poppy.

Picture courtesy of Winifred Walker “ALL THE PLANTS OF THE BIBLE”

- Mt 27:34 They gave Him vinegar to drink **mingled with gall**: and when He had tasted thereof, He would not drink.
- 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 did they cast lots.
 {He is crucified between two thieves. #Mr 15:24-27 Lu 23:32 f.; #Joh 19:18-22 }
- Mt 27:42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross <4716>, and we will believe him.
- Mr 15:30 Save thyself, and come down from the cross <4716>.
- Mr 15:32 Let Christ the King of Israel descend now from the cross <4716>, that we may see and believe. And they that were crucified with him reviled him.
- Joh 19:17 And he bearing his cross <4716> went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:
- Joh 19:19 And Pilate wrote a title, and put it on the cross <4716>. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

- Joh 19:25 Now there stood by the cross <4716> of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. {Cleophas: or, Clopas }
- Joh 19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross <4716> on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.
- 1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross <4716> of Christ should be made of none effect. {words: or, speech }
- 1Co 1:18 For the preaching of the cross <4716> is to them that perish foolishness; but unto us which are saved it is the power of God.
- Ga 5:11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross <4716> ceased.
- Ga 6:12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross <4716> of Christ.
- Ga 6:14 But God forbid that I should glory, save in the cross <4716> of our LORD Jesus Christ, by whom the world is crucified unto me, and I unto the world. {by whom: or, whereby }
- Eph 2:16 And that he might reconcile both unto God in one body by the cross <4716>, having slain the enmity thereby: {thereby: or, in himself }
- Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross <4716>. {fashion: or habit }
- Php 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross <4716> of Christ:
- Col 1:20 And, having made peace through the blood of his cross <4716>, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. {having ... : or, making }
- Col 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, **and took it out of the way, nailing it to his cross** <4716>;
- 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 <4716>, despising the shame, and is set down at the right hand of the throne of God.** {author: or, beginner }
- Rev 19:13 And he *was* clothed with a vesture dipped in blood: and **his name is called The Word of God.**

2.2.7.2.2.3.2 The Christ Died For Our Sins.

The Death Of our LORD Jesus The Messiah for the whole world's Sins, is a necessary requirement in any presentation of the Gospel. There are those who may believe that their sins are so insurmountable that they could not be forgiven. This attitude must be disarmed by showing what the Bible teaches about God's Forgiveness of the Sins of Man. Please understand that nowhere in Scripture is it revealed that Christ died for our SIN - That nature inherited from ADAM. Such an individual not trusting the sacrifice of our LORD Jesus, the Messiah will be Judged for their Works (Re 20:11-15). Although every believer still possesses a sin nature until he/she dies or is raptured, each believer has been created by God's Grace through the operation of Faith. (Eph 2:10, Eph 4:24.)

Ro 5:6 For when we were yet without strength, in due time Christ died for the ungodly.
 {in due time: or, according to the time }

Ro 5:8 But God commendeth his love toward us, in that, while we were yet sinners,
 Christ died for us.

Ro 6:10 For in that He died, he died unto a sin {**properly sins, NEC**} once: but in that
 He liveth, He liveth unto God.

Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again,
 who is even at the right hand of God, who also maketh intercession for us.

Ro 14:9 For to this end Christ both died, and rose, and revived, that he might be LORD
 both of the dead and living.

Ro 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably.
 Destroy not him with thy meat, for whom Christ died. {charitably: Gr.
 according to charity }

1Co 8:11 And through thy knowledge shall the weak brother perish, for whom Christ
 died?

1Co 15:3 For I delivered unto you first of all that which I also received, how that **Christ
 died for our sins according to the scriptures;**

2Co 5:14 For the love of Christ constraineth us; because we thus judge, **that since one
 died for all, then were all dead:**

2Co 5:15 **And that he died for all**, that they which live^a should not henceforth live unto
 themselves, but unto Him which died for them, and rose again.

1Th 4:14 For if we believe that Jesus died and rose again, even so them also which sleep
 in Jesus will God bring with Him.

1Th 5:10 Who died for us, that, whether we wake or sleep, we should live together with
 Him.

2.2.7.2.2.3.3 The Death Of Christ Satisfies The Demands Of The Law For Every Mans’ Sins.

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 (satisfaction) for our sins: and **not for ours only, but
 also for the sins of the whole world.**

“Then why is not salvation Universal”?

The answer is amazingly simple:

**Christ Died for Man’s acts of sin (sins) not for his Inherited/Imputed nature-In
 Adam.**

As we’ve pointed out before, Believer and Unbeliever are both judged by their Works,
 not their sins. These judgments occur at different times for believers, and at one time for
 all unbelievers (Rev 20:11-15)

^a As opposed to those who are yet dead, unbelievers.

Note the 2nd Class condition in Verse 15¹⁰; And **since not one** was found written in the Book of Life, (each one) was cast into the Lake of Fire! The unbeliever has only his old nature in Adam which is irrecoverable and so is destitute of good works that only can be done by a Believer under control of The Holy Spirit. Because the Believer has the new nature, created in Christ Jesus he/she is able to do Good works which God has before Ordained that He/SheWe should practice them.

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

This must be fully understood in order to preach the Gospel effectively and Biblically.

2.2.7.2.2.4 **Belief In His Death, Burial, His Resurrection From The Dead The Third Day,**

This is a common and accurate statement in any presentation of the Gospel

2.2.7.2.2.4.1 **His Death and Burial.**

It was against Jewish Law for any dead body to stay on the Cross on that high Sabbath (Yom Shabbat) day.

Jo 19:30 When Jesus therefore had received the vinegar, he said, **It is finished:** and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, **that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,)** besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 **But when they came to Jesus, and saw that he was dead already, they brake not his legs:**

34 **But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, **A bone of him shall not be broken.**

37 And again another scripture saith, **They shall look on him whom they pierced.**

The Prophecies of “A Bone of His Shall Not Be Broken.

See #Ex 12:46, Lev 23:11-12 (First-Fruits). John here regards the paschal lamb as an emblem, a type, of Christ; and as in the law it was commanded that a bone of that lamb should not be broken, so, in the providence of God, it was ordered that a bone of the Saviour should not be broken. The Scripture thus received a complete fulfillment respecting both the type and the antitype. Some have supposed, however, that John referred to #Ps 34:20, which was a general statement concerning the righteous.

A high day (μεγαλη). A "great" day, since "the sabbath day following synchronized with the first day of unleavened bread which was a 'great' day" (Bernard). A double reason therefore for wanting the bodies removed **before sunset when the Passover Sabbath began - on Friday night the 15th of Nissan.**

The Scripture are clearly revealed that prophetically declare:

Ps 22:16 For dogs have compassed me: the assembly of the wicked have inclosed me:
they pierced my hands and my feet.

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced,** and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

And at His second coming to earth which Rev. 1:7 reveals a Prequel statement to Rev. 19.

Re 1:7 Behold, he cometh with clouds; and every eye shall see him, and **they also which pierced him:** and all kindreds of the earth shall wail because of him. Even so, Amen.

1Sa 2:6 **The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.**

Isa 53:9 **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 }**

Mt 26:12 **For in that she hath poured this ointment on my body, she did it for my burial.**

Mr 15:42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 **Joseph of Arimathaea, an honourable counsellor (*member of the Sanhedrine*), who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved (*i.e. requested*) the body of Jesus.**

44 **And Pilate marveled that He was already dead^a: and calling unto him the centurion, he asked him whether He had been any while dead.**

^a 1st class condition. Pilate marveled, since Jesus was already dead.

- 45 And when he knew it of the centurion, he gave the body to Joseph.
 46 **And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.**
 47 And Mary Magdalene and Mary the mother of Joses *{a half-brother of our LORD; Mt 13:55; Mk 6:3, 15:40-47 NEC}* beheld where he was laid.

Note the aspects of Believers' Baptism testifies to the Death, the Burial, and the Resurrection of our LORD Jesus, the Messiah (Christ).

Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

That is, **the ceremony of a believer's Baptism; post-figures our LORD's Death, Burial, and Resurrection from the dead.** The ceremony, although having no contribution to a person's salvation, is done as a testimony of the salvation received at the New Birth.

2.2.7.2.2.4.2 Raised The Third Day

The Prophecy of rising the third day.

Ho 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: **in the third day he will raise us up**, and we shall live in his sight.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

The Fulfillment of Hosea's "Raised the third day" prophecy.

Mt 16:21 From that time began {1 } Jesus to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, **and the third day be raised up.** {1) Some ancient authorities read Jesus Christ }

Mt 17:23 and they shall kill Him, **and the third day He shall be raised up.** And they were exceeding sorry.

Mt 20:19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: **and the third day He shall be raised up.**

Mt 27:64 **Command therefore that the sepulchre be made sure until the third day, lest haply His disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.**

- Mr 9:31 For He taught his disciples, and said unto them, The Son of man is {1 }
delivered up into the hands of men, and they shall kill Him; and **when He is
killed, after three days He shall rise again.** {1) See Mr 3:19 }
- “**Ain’t no power on earth can keep Me down.**” See Table 03.02.02, below.
- Mr 10:34 and they shall mock Him, and shall spit upon Him, and shall scourge Him,
and shall kill Him; and **after three days He shall rise again.**
- Lu 9:22 saying, The Son of man must suffer many things, and be rejected of the elders
and chief priests and scribes, and be killed, and **the third day be raised up.**
- Lu 18:33 and they shall scourge and kill Him: and **the third day He shall rise again.**
- Lu 24:7 saying that the Son of man must be delivered up into the hands of sinful men,
and be crucified, and **the third day rise again.**
- Lu 24:21 But we hoped that it was He who should redeem Israel. Yea and besides all
this, it is now **the third day** since these things came to pass.
- Lu 24:46 and He said unto them, Thus it is written, that **the Christ should suffer, and
rise again from the dead the third day;**
- Ac 10:40 **Him God raised up the third day,** and gave Him to be made manifest,

2.2.7.2.2.5 Belief In His Ascension Into Heaven,

- Ac 1: 6 When they therefore were come together, they asked of Him, saying, LORD, wilt thou at this time restore again the kingdom to Israel?
- 7 And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.
- 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. {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;
- 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.**^a
- 12 **Then returned they unto Jerusalem from the mount called Olivet,** which is from Jerusalem a sabbath day's journey.
- 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

2.2.7.2.2.6 Belief In His Coming Again To Take Us To Be With Himself, Forever.

Although, a subject usually addressed in Eschatology, His coming again is another essential portion of Soteriology. In fact all these items may be encapsulated in Paul's first epistle to the Corinthians Chapter 15 (The Resurrection Chapter of the Bible. **Here, Paul Declares and Defines The Gospel. It is, in fact, the only place in the Bible where the Gospel is Defined!!!**

From Barnes Notes the following outline is copied:

“The chapter may be regarded as divided into four parts, and four questions in regard to the resurrection are solved.

2. Whether there is any resurrection of the dead? #1Co 15:1-34.
2. With what body will the dead rise? #1Co 15:35-52.
3. What will become of those who shall be alive when the LORD Jesus shall come to judge the world? #1Co 15:51-54.
4. What are the practical bearings of this doctrine? #1Co 15:55-58.

^a Note that the Church was not yet in existence; The addressees were Jews. This was given to the Jews. Jews will see Him come to earth on the Mt. of Olives. As you see Him Go”. i.e, at the end of the Tribulation period; Rev 19.

- I. The dead will be raised, #1Co 15:1-34. This Paul proves by the following arguments, and illustrates in the following manner:
2. By adducing reasons to show that Christ rose from the dead, #1Co 15:1-12.
 - a. From the Scripture, #1Co 15:1-4.
 - b. From the testimony of eye-witnesses, #1Co 15:5-12.
 2. By showing the absurdity of the contrary doctrine, #1Co 15:12-34. “

And I might add:

II. The Inclusion of The example of the Pagans in Corinth in vs. 29.

Heerrreeeee Wwwwweeeeee Ggggooooo!

- 1 Co 15:1 Moreover, brethren, **I declare** *{to know, to gain knowledge of, have thorough knowledge of; NEC }* unto you **the gospel** which I preached unto you, **which also ye have received, and wherein ye stand;**
- 2 **By which also ye are saved, since you are keeping in mind the things I preached unto you, unless ye have believed in vain.** *{a belief that is empty of the essentials mentioned above. e.g., The LORDSHIP of Jesus, The repentance(Change of mind from sins, Faith in Christ’s atoning work in His death on the cross (Pole) for our sins. and for the whole world; etc. NEC }*
- 3 For I delivered unto you **first of all that which I also received, how that Christ died for our sins according to the scriptures;**
- 4 And **that He was buried, and that He rose again the third day according to the scriptures;**
- 5 **And that He was seen of Cephas** *{ 2786. Κηφᾶς Kephās kay-fas’; of Aramaic origin [compare 03710]; the Rock; Cephas (i.e. Kepha), a surname of Peter: — Cephas. NEC }*, **then of the twelve:**
- 6 **After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.**
- 7 **After that, He was seen of James; then of all the apostles.**
- 8 **And last of all He was seen of me also,** *{Acts 9:3-6, 22:6-15, 26:13-18 NEC }* **as of one born out of due time.** *{one ... : or, an abortive }*
- 9 **For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.**
- 10 But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; **but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.**
- 11 Therefore whether it were I or they, so we preach, and so ye believed.
- 12 Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?
- 13 But if there be no resurrection of the dead, then is Christ not risen:
- 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

- 15 Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.
- 16 For if the dead rise not, then is not Christ raised:
- 17 And if Christ be not raised, your faith is vain; ye are yet in your sins.
- 18 Then they also which are fallen asleep in Christ are perished.
- 19 If in this life only we have hope in Christ, we are of all men most miserable.
- 20 ¶ But now is Christ risen from the dead, and become the firstfruits of them that slept.
- 21 For since by man came death, by man came also the resurrection of the dead.
- 22 For as in Adam all die, even so in Christ shall all be made alive.
- 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
- 24 Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.
- 25 For He must reign, till He hath put all enemies under his feet.
- 26 The last enemy that shall be destroyed is death.
- 27 For He hath put all things under his feet. But when He saith all things are put under him, it is manifest that He is excepted, which did put all things under him.
- 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
- 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Verse 29. We have here in verse 29 a partial Commentary on the Pagans that ruled the religions of the 1st Century A.D.

The Corinth of Paul's day was like Athens, a 'very religious' town. The cheapest and best of meats could be purchase from the Idol temples. Each temple had their own prostitutes for the paid pleasure of the sailors (and anyone else) who put-in there for harbor, especially in the winter seasons. We see many commentators who view this statement of Paul's from an erroneous prespective, culturally and linguistically. From a cultural perspective (as Paul does in Acts 17 "The Unknown God"), Paul uses the Pagan custom of many of these cults in order to call to attention their belief in something He has been telling them about, namely **the Resurrection from the corpses**. Because **they** (Linguistically speaking 3PP, Pronoun) baptized for the dead, why should they do this **if the dead rise not!** We notice with this argument the change of pronoun from **they** to **we**. And so on to the text:

1Co 15:29 *επει* <1893> {CONJ} *τι* <5101> {I-ASN} *ποιησουσιν* <4160> (5692) {V-FAI-3P} *οι* <3588> {T-NPM} *βαπτιζομενοι* <907> (5746) {V-PPP-NPM} *υπερ* <5228> {PREP} *των* <3588> {T-GPM} *νεκρων* <3498> {A-GPM} **ει**

<1487> {COND} ολωσ <3654> {ADV} νεκροι <3498> {A-NPM} ουκ
 <3756> {PRT-N} εγειρονται <1453> (5743) {V-PPI-3P} τι <5101> {I-ASN}
 και <2532> {CONJ} βαπτιζονται <907> (5743) {V-PPI-3P} υπερ <5228>
 {PREP} των <3588> {T-GPM} νεκρων <3498> {A-GPM}

1Co 15:29 Else <1893> what <5101> shall they do <4160> (5692) which are baptized
 <907> (5746) for <5228> the dead <3498>, if <1487> the dead <3498> rise
 <1453> (5743) not <3756> at all <3654>? why <5101> <2532> are they
 then baptized <907> (5743) for <5228> the dead <3498>?

1st Class^a - The historical aspect of this verse must be understood. From my text on
 Hermeneutics (NCHER) section 3.2.2.2 The Bible does not simply "baptize" heathen
 concepts, we present:

“Deut. 32:16-43 indicates that God is not pleased by compromise! In 1 Cor 15:29 an
 interesting verse occurs, which if rightly understood by the LDS of Salt Lake City,
 would probably shut down their Temple program.

**Else what shall they do which are baptized for the dead, if the dead rise not at all?
 why are they then baptized for the dead?** (1 Corinthians 15:29)

1Co 15: 30 **And why stand we in jeopardy every hour?**

A complete exegesis of this verse in its context would take a great deal of space, but a
 partial look is presented.

The town of Corinth was a port city. It had a great number of idol temples whose
 courtesans {harlots} practically supported the town. Along with the idol temples were
 included the cultic ideas of insuring life for departed loved ones, etc., by being baptized
 for the dead. Paul carefully distinguishes between the Christian believers in Corinth (he
 refers to them, with himself, in this context as "we") and those other unbelievers
 (especially those pagan unbelievers who had been baptized for the dead as "they"). Far
 from being an apologetic for baptism for the dead, this is Paul's use of that pagan
 concept, the cultic argument, as a starting point to establish his argument for the
 resurrection from the dead. He uses precisely, the same method of argumentation in
 Athens - on Mars Hill - He uses their proliferation of idol statues and one in particular
 (Acts 17:23), to argue for the existence of "The Unknown God".¹¹

If you don't understand this argument please contact the author for clarification. It shows
 you may need a short course in the logical framing of an argument. In any event, you
 should not be out trying to persuade the Religionists and/or cultists of the world system
 until you have this issue resolved. NEC

31 I protest by your rejoicing which I have in Christ Jesus our LORD, I die
 daily. {your: some read, our }

^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.

- 32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. {after ... : or, to speak after the manner of men }
- 33 Be not deceived: evil communications corrupt good manners.
- 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.
- 35 But some man will say, How are the dead raised up? and with what body do they come?
- 36 Thou fool, that which thou sowest is not quickened, except it die:
- 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
- 38 But God giveth it a body as it hath pleased him, and to every seed his own body.
- 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
- 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.
- 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
- 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:**
- 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:**
- 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.**
- 45 And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit.**
- 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.
- 47 The first man is of the earth, earthy: **the second man is the LORD from heaven.**
- 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
- 49 **And as we have borne the image of the earthy, we shall also bear the image of the heavenly.**
- 50 **Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.**
- 51 ¶ Behold, I show you a **mystery**; **We shall not all sleep, but we shall all be changed,**
- 52 **In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. {Lat. Raptura- Grk. Harpadzw}**

- 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.

2.2.7.2.2.7 The Public Confession of The LORD Jesus as our Savior.

Although not a necessary condition to be saved, it seems to have occurred in most if not all of the Biblical occurrences. It may be accomplished by the ‘Baptizee’ at water baptism.

This is one of the reasons God used to bring me back to Christ after 4 years of stumbling and mumbling in my Christian faith. In the summer Quarter of 1964 while a student at the U. of Washington, My wife and I attended a little Southern Baptist Church in the University District of Seattle. This Church was pastored by a doctor that I was seeing. that Sunday a man was being baptized and before he was immersed. he gave public testimony. It really Impressed me. So much so that I went forward the next week at a GARBC Church in West Seattle, to dedicate my life to the service of our LORD Jesus. This is not for our own benefit, alone, **but it has great effect on those in attendance.**

As has been described in Ro 10:9-10, in section 2.2.6.2.1; For a Jew or a gentile, the confession of Jesus as Jehovah – LORD, Kupios, was sometimes to sign your own death warrant, or probably at least ostracism from family and friends.

Even the thief on the Cross confessed audibly that he believed Jesus is LORD when He exclaimed in Lu 23:42 And he said unto Jesus, **“LORD, remember me when thou comest into thy kingdom.”**

Our LORD responded with:

Lu 23: 43 **And Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in paradise.**

Of course this was in the Jewish/Law age. The requirements for salvation in any Dispensation was different, but always included faith in God and faith in the then revealed Word of God. By way of illustration: In the edenic and post edenic earth, we have only the Statements by the LORD in Gen 3:15

and the prophetic word from Eve in Gen 4:1. More than this (apart from the creation story) we have no information. As time passed we have much richer knowledge of God and His programs for Man. Today, we have the Old (Hebrew, Aramaic, Greek LXX) Testament, and the New (Greek) Testament. This is a much greater treasure trove of information. It is far past the time, that we should avail ourselves of learning and service opportunities.

Table 03.02.02. Lyrics To Dallas Holme’s “Rise Again”.

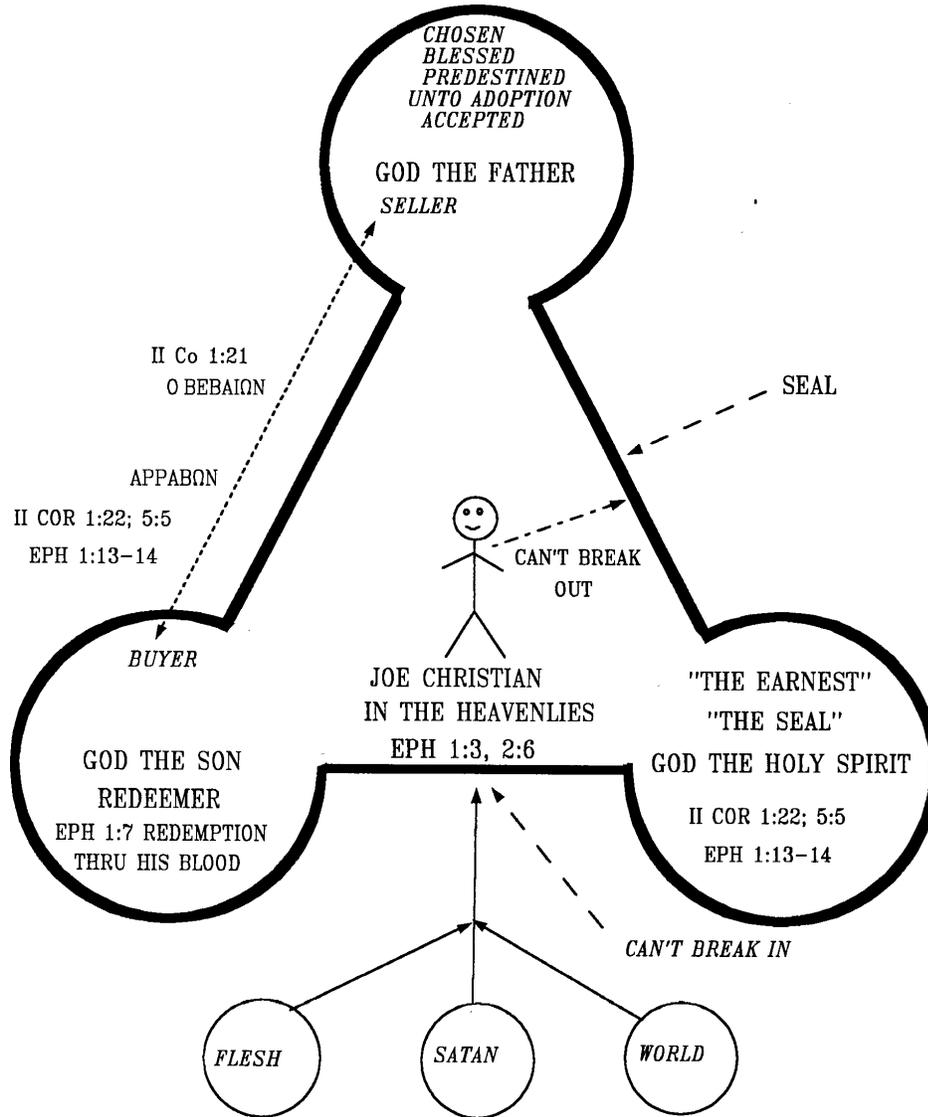
<p>Go ahead, drive the nails in My hands Laugh at me where you stand Go ahead, and say it isn't Me The day will come when you will see</p> <p>'Cause I'll rise again Ain't no power on earth can tie Me down! Yes, I'll rise again Death can't keep Me in the ground</p> <p>Go ahead, mock My name My love for you is still the same Go ahead, and bury Me But very soon, I will be free!</p> <p>'Cause I'll rise again Ain't no power on earth can tie Me down! Yes, I'll rise again Death can't keep Me in the ground</p>	<p>Alternate Second Chorus (NEC)</p> <p>Cause I'll Rise again! Scriptures teach this lesson loud and clear! Yes I'll Rise again! On the third day I shall Rise Again!</p> <p>Go ahead and say I'm dead and gone But you will see that you were wrong Go ahead, try to hide the Son But all will see that I'm the One!</p> <p>'Cause I'll come again! Ain't no power on earth can keep Me back! Yes, I'll come again Come to take My people back</p>
---	---

To play Dallas Holm’s Rendition of the song he wrote, please insert the following address into your web-browser and get the thrill of your life.

YouTube. Rise Again - Dallas Holm

<https://www.youtube.com/watch?v=WkJJfLzZ0w>

THE SEALING BY, AND THE EARNEST OF THE HOLY SPIRIT



Figure

03.02.12. The Earnest And Sealing By The Holy Spirit Eph 1:13-14, etc.

2.3 The Believer's Sanctification.

To Sanctify, To make Holy, is another Job God must do for us or in cooperation with us..

2.3.1 Sanctify In The Old Testament.

The word Sanctify has both Old and New Testament authority. In the Old Testament, to Sanctify was expressed by the Hebrew word:

<06942> קִדַּשׁ qadash kaw-dash' a primitive root; v; [BDB-872b]

{See TWOT on 1990 }

AV-sanctify 108, hallow 25, dedicate 10, holy 7, prepare 7,

consecrate 5, appointed 1, bid 1, purified 1, misc 7; **172**

1) to consecrate, sanctify, prepare, dedicate, be hallowed, be holy,
be sanctified, be separate

1a) (Qal)

1a1) to be set apart, be consecrated

1a2) to be hallowed

1a3) consecrated, tabooed

1b) (Niphal)

1b1) to show oneself sacred or majestic

1b2) to be honoured, be treated as sacred

1b3) to be holy

1c) (Piel)

1c1) to set apart as sacred, consecrate, dedicate

1c2) to observe as holy, keep sacred

1c3) to honour as sacred, hallow

1c4) to consecrate

1d) (Pual)

1d1) to be consecrated

1d2) consecrated, dedicated

1e) (Hiphil)

1e1) to set apart, devote, consecrate

1e2) to regard or treat as sacred or hallow

1e3) to consecrate

1f) (Hithpael)

1f1) to keep oneself apart or separate

1f2) to cause Himself to be hallowed (of God)

1f3) to be observed as holy

1f4) to consecrate oneself

2.3.2 Sanctify In The New Testament.

In the New Testament ‘to sanctify is given by the Greek verb::

<37> ἁγιάζω hagiazo hag-ee-ad'-zo from 40; v; TDNT-1:111,14; {See TDNT 14 }

AV-sanctify 26, hallow 2, be holy 1; **29** To make holy, consecrate, sanctify

1) to dedicate, separate, set apart for God

1a) Of things {#Mt 23:17,9 2Ti 2:21 }

1b) Of persons: Christ {#Joh 10:36 17:19 }

2) To purify, make conformable in character to such dedication

2a) Forensically, to free from guilt {#1Co 6:11 Eph 5:26 Heb 2:11 10:10,14,29 13:12 }

2b) Internally, by actual sanctification of life {#Joh 17:17,19 Ac 20:32 26:18 Ro 15:16 1Co 1:2 7:14 1Th 5:23 Re 22:11 }

2c) Of a non-believer influenced by marriage with a Christian {#1Co 7:14 }

3) In the intermediate sense of ceremonial or levitical purification

3a) Of things {#2Ti 2:21 }

3b) Of persons {#Heb 9:13 }

4) To treat as holy {#Mt 6:9 Lu 11:2 1Pe 3:15 }

The following N.T. verses, encapsulate the believers sanctification. As can be seen it involves the believer himself in Choosing The LORD Jesus as Savior from sins; Believing in the three persons of the Godhead, and finally, believing the Word of God (truth) and in prayer.

Mt 6:9 After this manner therefore pray ye: Our Father which art in heaven, **Hallowed be <37> thy name.**

Mt 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth <37> the gold?

Mt 23:19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth <37> the gift?

Lu 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, **Hallowed be <37> thy name.** Thy kingdom come. Thy will be done, as in heaven, so in earth.

Joh 10:36 **Say ye of him, whom the Father hath sanctified <37>**, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Joh 17:17 **Sanctify <37> them through thy truth: thy word is truth.**

Joh 17:19 And for their sakes I sanctify <37> myself, that they also might be sanctified <37> through the truth.

{sanctified ... : or, truly sanctified }

Ac 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified <37>.

Ac 26:18 To open their eyes, and **to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified <37> by faith that is by^{a 12} me.**

Ro 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, **that the offering up of the Gentiles might be acceptable, being sanctified <37> by the Holy Spirit.** {offering up: or, sacrificing }

1Co 1:2 **Unto the church of God which is at Corinth, to them that are sanctified <37> in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:**

1Co 6:11 **And such were some of you: but ye are washed, but ye are sanctified <37>, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**

1Co 7:14 For the unbelieving husband is sanctified <37> by the wife, and the unbelieving wife is sanctified <37> by the husband: else were your children unclean; but now are they holy.

Eph 5:26 **That He might sanctify <37> and cleanse it with the washing of water by the word,**

1Th 5:23 **And the very God of peace sanctify <37> you wholly;** and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1Ti 4:5 **For it is sanctified <37> by the word of God and prayer.**

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified <37>, and fit for the master's use, and prepared unto every good work.

^a πιστει {N-Instr. of means.SF } τη {T-Instr. of means.SF } εις {PREP } εμε {P-1AS } : by faith (which is) (given) by me. See Correspondence on Acts 26-18- for SYS THE Vol 3, between NEC and Dr. Duane Dunham Th.D.

- Heb 2:11 For both he that sanctifieth <37> and they who are sanctified <37> are all of one: for which cause He is not ashamed to call them brethren,
- Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth <37> to the purifying of the flesh:
- Heb 10:10 **By the which will we are sanctified <37> through the offering of the body of Jesus Christ once for all.**
- Heb 10:14 **For by one offering he hath perfected for ever them that are sanctified <37>.**
- Heb 10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and **hath counted the blood of the covenant, wherewith he was sanctified <37>, an unholy thing, and hath done despite unto the Spirit of Grace?**
- Heb 13:12 Wherefore Jesus also, that he might sanctify <37> the people with his own blood, suffered outside the gate.
- 1Pe 3:15 **But sanctify <37> the Lord God in your hearts:** and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: {fear: or, reverence }
- Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, **to them who are sanctified <37> by God the Father, and preserved in Jesus Christ, and called:**
- Re 22:11 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 <37> still.

2.3.3 The Sanctifying Agent - The Holy Spirit.

The eighth of Romans is considered to be the Chapter of The Holy Spirit. In it we see in vs. 2 The Freedom from the Law of Sin and death, for those who have trusted Christ. In vs. 4 we see that through the Holy Spirit, the believer's life in the sinful flesh is contrasted with the righteousness of the Law, which is fulfilled in those of us who walk after (by means of) The Spirit. This contrast is reiterated in vs. 5-6. It should be noticed that the AV's "Flesh", "Carnal" in vs. 3-9 is from the Greek word 4561 σάρξ sarx. See Figure 03.02.11. **The Transporter And The 2 Natures Of Man.**

2.3.3.1 The Holy Spirit In The Old Testament (O.T.)

In the O.T., the Holy Spirit is expressed by two Hebrew words shown below.

-
- <07307> רוּחַ ruwach roo' - akh from 07306; n f; [BDB-924b] {See TWOT on 2131 @@ "2131a" }
- AV-Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, misc 6; 378
- 1) wind, breath, mind, spirit
- 1a) breath
- 1b) wind
- 1b1) of heaven
- 1b2) quarter (of wind), side
- 1b3) breath of air
- 1b4) air, gas
- 1b5) vain, empty thing
- 1c) spirit (as that which breathes quickly in animation or agitation)
- 1c1) spirit, animation, vivacity, vigour
- 1c2) courage
- 1c3) temper, anger
- 1c4) impatience, patience
- 1c5) spirit, disposition (as troubled, bitter, discontented)
- 1c6) disposition (of various kinds), unaccountable or uncontrollable impulse
- 1c7) prophetic spirit
- 1d) spirit (of the living, breathing being in man and animals)
- 1d1) as gift, preserved by God, God's spirit, departing at death, disembodied being
- 1e) spirit (as seat of emotion)
- 1e1) desire
- 1e2) sorrow, trouble
- 1f) spirit
- 1f1) as seat or organ of mental acts
- 1f2) rarely of the will
- 1f3) as seat especially of moral character
- 1g) Spirit of God, the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son**
- 1g1) as inspiring ecstatic state of prophecy
- 1g2) as impelling prophet to utter instruction or warning
- 1g3) imparting warlike energy and executive and administrative power
- 1g4) as endowing men with various gifts
- 1g5) as energy of life
- 1g6) as manifest in the Shekinah glory
- 1g7) never referred to as a depersonalised force

-
- <06944> קֹדֶשׁ qodesh ko' - desh from 06942; n m; [BDB-871b] {See TWOT on 1990 @@ "1990a" } AV-holy 262, sanctuary 68, (holy, hallowed, ...) things 52, most 44, holiness 30, dedicated 5, hallowed 3, consecrated 1, misc 3; 468
- 1) apartness, holiness, sacredness, separateness
- 1a) apartness, sacredness, holiness
- 1a1) of God (The Holy Spirit)
- 1a2) of places

- 1a3) of things
- 1b) set-apartness, separateness

For all O.T. believers, (except for exceptional ministries, like Samson, Elijah, Moses, etc. e.g. Nu 24:2 Balaam; Jud 3:10 Othniel; Jud 14:19 Sampson; 1Sa 10:10 A Minstrel.

2Ki 3:15, the Holy Spirit was WITH them. However, after the Day of Pentecost the Holy Spirit was in them and us, i.e., blood bought believers in Jesus Christ.

2.3.3.2 The Holy Spirit In The New Testament (N.T.)

As our LORD Jesus described the Holy Spirit's ministry to His disciples said:

Joh 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.**

For all O.T. believers, (except for exceptional ministries, like Samson, Elijah, Moses, etc. e.g. Nu 24:2 Balaam; Jud 3:10 Othniel; Jud 14:19 Sampson; 1Sa 10:10 A Minstrel.

2Ki 3:15, the Holy Spirit was WITH them. However, after the Day of Pentecost the Holy Spirit was in them and us, i.e., blood bought believers in Jesus Christ.

2.3.3.2.1 The Name Of The Holy Spirit In The Greek New Testament.

In the N.T., The Holy Spirit is referred to by the two Greek word appellation given below.

-
- <40> ἅγιος hagios hag'-ee-os from hagos (an awful thing) [cf 53, 2282]; adj;
 TDNT-1:88,14; {See TDNT 14 }
 AV-holy 161, saints 61, Holy One 4, misc 3; **229**
 Holy, characteristic of God, separated to God, worthy of veneration
- 1) Its highest application is to God himself, in his purity, majesty and glory.
 {#Lu 1:49 Joh 17:11 Re 4:8 }
 - 1a) Of things and places which have a claim to reverence as sacred to God,
 e.g. the Temple: {#Mt 24:15 Heb 9:1 }
 - 1b) Of persons employed by him, as angels: {#1Th 3:13 marg. } prophets,
 {#Lu 1:70 } apostles, {#Eph 3:5 }
 - 2) Applied to persons as separated to God's service:
 - 2a) Of Christ: {#Mr 1:24 Ac 4:30 }
 - 2b) Of Christians: {#Ac 9:13 Ro 1:7 Heb 6:10 Re 5:8 }
 - 3) In the moral sense of sharing God's purity: {#Mr 6:20 Joh 17:11 Ac 3:14 Re 3:7 }
 - 4) Of pure, clean sacrifices and offerings: {#1Co 7:14 Eph 1:4 }
 - 5) Holy Spirit Below is listed a large number of N.T. references about the Holy Spirit's ministry. {Mt 1:18, Mt 3:11,(Mt 12:31), Mt 12:32, Mt 28:19, Mr 3:29, Lu 1:67, Lu 2:25, Lu 2:26, Lu 4:34, Lu 11:13, Lu 12:10, Lu 12:12, Joh 1:33, Joh 7:39, Joh 14:26, Joh 20:22, Ac 1:2, Ac 1:5, Ac 1:8, Ac 1:16, Ac 2:4, Ac 2:27, Ac 2:33, Ac 2:38, Ac 4:8, Ac 4:31, Ac 5:3, Ac 5:32, Ac 6:3, Ac 6:5, Ac 7:51, Ac 7:55, Ac 8:15, Ac 8:17, Ac 8:18, Ac 8:19, Ac 9:17, Ac 9:31, Ac 10:38, Ac 10:44, Ac 10:45,

Ac 10:47, Ac 11:15, Ac 11:16, Ac 11:24, Ac 13:2, Ac 13:4, Ac 13:9, Ac 13:52, Ac 15:8, Ac 15:28, Ac 16:6, Ac 19:2, Ac 19:6, Ac 20:23, Ac 20:28, Ac 21:11, Ac 28:25, Ro 1:4, Ro 5:5, Ro 8:1,2, 4, 5, 9, 10, 11, 13, 14, 15, 16, 23, 26, 27, Ro 9:1, Ro 14:17, Ro 15:13, Ro 15:16, 1Co 2:13, 1Co 12:3, 2Co 1:21-2, 2Co 5:5, 2Co 2 6:6, 2Co 13:14, Eph 1:13-14, Eph 4:30, 1Th 1:5, 1Th 1:6, 1Th 4:8, 2Ti 1:14, Tit 3:5, Heb 2:4, Heb 3:7, Heb 6:4, Heb 9:8, Heb 10:15, 1Pe 1:12, 2Pe 1:21, 1Jo 5:7, Jude 1:20

<4151> πνεῦμα pneuma pnyoo'-mah from 4154; n n; TDNT-6:332,876; {See TDNT 643 }

AV-Spirit 111, (Holy) Ghost 89, Spirit (of God) 13, Spirit (of the LORD) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385

- 1) the third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 - 1a) sometimes referred to in a way which emphasises his personality and character (the Holy Spirit)
 - 1b) sometimes referred to in a way which emphasises his work and power (the Spirit of Truth)
 - 1c) never referred to as a depersonalised force
- 2) the spirit, i.e. the vital principal by which the body is animated
 - 2a) the rational spirit, the power by which the human being feels, thinks, decides
 - 2b) the soul
- 3) a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
 - 3a) a life giving spirit
 - 3b) a human soul that has left the body
 - 3c) a spirit higher than man but lower than God, i.e. an angel
 - 3c1) used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 - 3c2) the spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- 4) the disposition or influence which fills and governs the soul of any one
 - 4a) the efficient source of any power, affection, emotion, desire, etc.
- 5) a movement of air (a gentle blast)
 - 5a) of the wind, hence the wind itself
 - 5b) breath of nostrils or mouth

Although referred to in many other N.T. passages The Holy Spirit is often shortened to Spirit, Spirit of God, , etc. e.g. see Ro 8, above. Rom 8 might be called the Holy Spirit Chapter of the Bible. It was after I was saved, Rom 8 was the second chapter the Holy Spirit helped me to commit to memory (Psm 1 was the other).

Finally, the noun clause The Holy Spirit, occurs 3 times in the LXX, As the Greek expression το πνευμα το αγιον.: Ps 51:11, Isa 63:10-12. In those 3 places we may

describe the expression as an Accusative Neuter Singular Clause in the second attributive position.^a

2.3.3.2.2.1 The Holy Spirit's Requirement For Anonymity.

Although many “Christians” emphasize the Holy Spirit's Person in deference to Our LORD Jesus The Messiah (Christ). the Scriptures, however, teach otherwise.

John 16:13 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 show it unto you.**

15 **All things that the Father hath are Mine:** therefore said I, that He shall take of Mine, and shall show it unto you.

So we see that although The Holy Spirit is a Member of the Godhead, He serves to reveal new truth. See Paul's Mysteries revealed, and John's Book of the Revelation of Jesus Christ, and of course the whole of Scripture! The Holy Spirit also revealed to the Apostles, The Church of Jesus, The Only Begotten Son of God, the Bride of Christ, the Body of Christ. The Holy Spirit's work in creation is revealed in Gen 1:2. His work in the giving of spiritual Gifts to every believer is shown in **1 Cor 12:3-12**. Here is a quote from my book on the Spirituals^b:

- “II. The Relationship Of Spiritual Gifts To The Trinity** vs. 4-6
- A. The Holy Spirit Brings The Gifts - The Gifts Are Distributed**
- {διαίρεσεις > διαίρεσις : distribution NOT varieties} vs. 4
- 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 ~~which~~ who worketh** {ενεργων PAPTcl NMS > ενεργω: to be operative, be at work, put forth power Here, To keep on working} **all in all.”**

^a AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, 2015, Create Space/AMAZON Publishers, ISBN-13:978-1497597037, N. Carlson. 608 Pgs. pp, 50-51, and Section 15.06.04.06 as in Lu 3:22.

^b THE SPIRITUALS - A Fact Book, 2016, Create Space/AMAZON Publishers, ISBN-13: 978-1508838159, Norman Carlson, 196 pgs.

2.3.3.2.2 The Holy Spirit Is The Believer's Prayer Partner.

Although, our prayers are to be addressed to God Our Heavenly Father, and in the Name Of Jesus, our Silent Prayer Partner, The Holy Spirit, is truly our Advocate who makes intercession for us. Romans 8 (The Holy Spirit Chapter of the Bible) states:

- Ro 8:14 For as many as are led by the Spirit of God, they are the sons {Grk. υιοι <5207> {N-NMP } : sons} of God.
- 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- 16 The Spirit Himself beareth witness with our spirit, that we are the children {Grk. τέκνα <5043> {N-NNP } : children} of God:
- 17 ¶ And Since children {Grk. υιοι <5207> {N-NMP: children.}}, then heirs; heirs of God, and **joint-heirs** {Grk. συγκληρονόμοι <4789> {A-NMP} joint-heirs} **with Christ**; since we are suffering with him, that we may be also glorified together.
- 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- 19 For the earnest expectation of the creation waits for the manifestation of the sons {Greek υιων <5207> {N-GMP } : sons} of God.
- 20 For the creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope,
- 21 that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 For we know that the whole creation groans and travails in pain together until now.
- 23 And not only *it* but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, that is, the redemption of our body.
- 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- 25 But if we hope for that we see not, then do we with patience wait for it.
- 26 Likewise the Spirit also helpeth our infirmities: for **we know not what we should pray for as we ought: but the Spirit Himself makes intercession for us with groanings which cannot be uttered.**
- 27 And He that searcheth the hearts {The **Lord Jesus** the believer's intercessor in Heaven}, knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. {because: or, that }

The groanings which cannot be uttered are clearly due to The Holy Spirits Ministry for the sick, the infirm, etc. They have nothing to do with the Gabble that Usually accompanies so-called 'healing services.' James says it well.

- Ja 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.

In this context, in James, we see an illustration of positive prayer by the prophet Elijah

- 17 Elijah 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.

Another incident may be more germane to this discussion:

- 1 Ki 18:18 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.**
 {The prophet's chamber' was usually on the roof - away from the family below.
 NEC }
 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.**

Now this happened FOR God through the O.T. Prophet Elijah's prayers. God promises that those afflicted should Pray to God, And those sick should call for the Elders (Plural) which should be an office (plural) in every Church. Ti 1:5. Further, these should be trained in the Local Church, and they should be ordained to office in the local Church. With these as our undergirding Scriptures, we might ask: "Why ain't we doin it"? Instead we take our youth who hardly have lived long enough to be cognizant of Christian Doctrine, off to some school, away from home to be taught by teachers over which the Local Church has little if any control.^a After "Graduation" these men are supposed to Pastor a local Church!

Barnes in his Notes, comments

"{James 5} Verse 14. Is any sick among you? **In the previous verse the reference was to affliction in general, and the duty there urged was one that was applicable to all forms of trial.** The subject of sickness, however, is so important, since it so often occurs, that a specific direction was desirable. That direction is to call in the aid of *{The Elders of the Church - which assumes 1) That the sick person is a member of that body; and 2) that that Church body HAS (Plural) ELDERS!^b Grk. }* others to lead our thoughts,

^a Unfortunately, also, most local Churches have neither the will nor the capability to ensure a complete Bible training for such youth. However, Dr. John MacArthur Jr., has been the pastor-teacher of Grace Community Church in Sun Valley, California since February 9, 1969. He told me he has trained many in that Church to be Elders, Greek-Hebrew and all, and he also established Masters Seminary. He has written over 150 books.

^b Ac 14:23, 15:2, 15:4, 15:6, 15:22, 15:23, 16:4, 20:17, 21:18, 1Ti 5:17; Tit 1:5; Heb 11:2; Jas 5:14; 1Pe 5:1; Re 4:4, 4:10, 5:5, 5:6, 5:8; 5:11, 5:14, 7:13, 11:16, 14:3, 19:4. <4245>

and to aid us in our devotions, because one who is sick is less able to direct his own reflections and to pray for himself than he is in other forms of trial. Nothing is said here respecting the degree of sickness, whether it is that which would be fatal if these means were used or not; but the direction pertains to any kind of illness.”

2.3.3.2.2.3 The Holy Spirit Is The Believer’s Preparer For Service.

As we have seen, above, the Holy spirit gives the gifts and equips through the local Church with training for offices and participation in the Local Church (1 Cor 12-14).

We might ask; “What then, are the offices of the local Church? Answer, Elders and Deacons (and Deaconesses - remember Phoebe Ro 16:1, 16:27 - <1249>. διάκονος diakonos).

The word for an elder is expressed in Greek by 3 words; <4245> πρεσβύτερος presbuteros
Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers <1985>, to feed the church of God, which he hath purchased with his own blood.

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 {Plural} <1985> and deacons:

{Please notice that the elders (bishops) and deacons were both plural, and finally that there were woman deacons.

Ro 16:1 I commend unto you Phebe our sister, which is a servant<1249> {1249.

διάκονος diakonos; deacon} of the church which is at Cenchrea:

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 servant <1249> {1249.

διάκονος diakonos; deacon}of the church at Cenchrea.»}

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 }

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 {but not the last or only NEC}, was written from Rome, when Paul was brought before Nero the second time. »

Tit 1:7 For a bishop <1985> must be blameless, as the steward of God; not selfwilled, not soon angry, not given to much wine {Note Eph 5:17 NEC}, no striker, not given to filthy lucre;

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, {who} ordained the first bishop <1985> {but not the last or only one NEC} of the church of the Cretians, from Nicopolis of Macedonia. »

<1985> ἐπίσκοπος episkopos ep-is'-kop-os from 1909 and 4649 (in the sense of 1983); n m; TDNT-2:608,244; {See TDNT 250 }

AV-bishop 6, overseer 1; 7

1) an overseer

1a) a man (one of several) charged with the duty of seeing that things to be done by others are done rightly, any curator, guardian or superintendent

1b) a superintendent, elder, overseer (one of several) of a Christian Church; the NT uses the term bishop, overseers, <1985> pastors, <4166> elders, and <4245> presbyters; {But not necessarily functionally the same. e.g., Differences in Spiritual Gifts determine what niche an elder, Pastor, or Presbyter fits. A man may have an earned Doctorate from an outstanding Christian Seminary, but not have the “Gift” of Pastor/Teacher. See Eph 4:7-16, below.

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

- 8 Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. {captivity...: or, a multitude of captives }
- 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.) {fill: or, fulfil }
- 11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors {who are} teachers;
- 12 For the perfecting {maturing} 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 fulness of Christ: {in: or, into } {stature: or, age }
- 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight<2940>^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: {speaking...: or, being sincere }
- 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 {building up} of itself in love.

<4166> ποιμήν poimen poy-mane’ of uncertain affinity; n m; TDNT-6:485,901; {See TDNT 647 }

AV-shepherd 15, Shepherd 2, pastor 1; 18

1) a herdsman, esp. a shepherd

1a) in the parable, he to whose care and control others have committed themselves, and whose precepts they follow

2) metaph.

2a) the presiding officer, manager, director, of any assembly: so of Christ the Head of the church; the NT uses the term bishop, overseers, 1985 pastors, 4166 elders, and presbyters 4245 interchangeably {#Ac 20:17,28 Eph 4:11 Tit 1:5,7 1Pe 5:1-4 etc. }

2a1) of the overseers (PL) {ποιμενας <4166>{N-AMP}Eph 4:11} of the Christian assemblies

^a slight is a Grk. word for shaking dice, <2940> . κυβεία kubeia koo-bi’-ah; from κύβος kubos (a "cube," i.e. die for playing); gambling, i.e. (figuratively) artifice or fraud:— sleight. Without this God given Knowledge and wisdom we are shaking dice with the Devil and his minions - the fallen angels and demons.

2a2) of kings and princes

The tasks of a Near Eastern shepherd were: to watch for enemies trying to attack the sheep to defend the sheep from attackers to heal the wounded and sick sheep to find and save lost or trapped sheep to love them, sharing their lives and so earning their trust.

During World War II, a shepherd was a pilot who guided another pilot whose plane was partially disabled back to the base or carrier by flying alongside him to maintain visual contact.

There are times in a Mission type environment where the Evangelist is also the (Only) Pastor, and the (only) Elder. But as the Holy Spirit's ministry with Gifts and the LORD Jesus providing administering the places He wants each believer to be, There will be a company of such individuals, Chosen, Called, and Provided for all Ministries in the Local Church. As we have shown, else-where, EVERY CHRISTIAN IS A MINISTER!!!

How then are we Doing???

Joh 10:2 But he that entereth in by the door is the shepherd <4166> of the sheep.

Joh 10:11 I am the good shepherd <4166>: the good shepherd <4166> giveth His life for the sheep.

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.

Joh 10:14 I am the good shepherd <4166>, and know My sheep, and am known of mine.

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>.

Eph 4:11 And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors <4166> who are teachers;

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 }

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd <4166> and Bishop <1985> of your souls.

<4245> πρεσβύτερος presbuteros pres-boo'-ter-os comparative of presbus (elderly); adj; TDNT-6:651,931; {See TDNT 659 }

AV-elder 64, old man 1, eldest 1, elder woman 1; 67

1) elder, of age,

1a) the elder of two people

1b) advanced in life, an elder, a senior

1b1) forefathers

2) a term of rank or office

2a) among the Jews

2a1) members of the great council or Sanhedrin (because in early times the rulers of the people, judges, etc., were selected from elderly men)

2a2) of those who in separate cities managed public affairs and administered justice

2b) among the Christians, those who presided over the assemblies; (or churches) the NT uses the term bishop, overseers,

<1985> pastors, <4166> elders, and presbyters <4245>
almost but not completely interchangeably {#Ac 20:17,28 Eph
4:11 Tit 1:5,7 1Pe 5:1-4 etc. }

2c) the twenty four members of the heavenly Elders, representing the
Church in Heaven after the Harpadzw of 1 Th 4:13-18, 2 Th 2:1-
3a, and Rev 4:1, seated on thrones around the throne of God.

2.3.3.2.2 The Sealing And Possession By The Holy Spirit Until The Believer's Resurrection.

The Christian, “having believed”, has been (eternally Sealed with/by the Holy Spirit and has been given the Holy Spirit as a Down Payment (Earnest), as The Guarantee of his Resurrection Body. 2 Cor 1:22, 5:5; Eph 1:13-14.

2.3.3.2.3 The Believers Are Now Citizens Of Heaven.

In the Epistle to the Philippians, The Apostle, Paul, makes this loud and clear:

Php 3:20 For our citizenship is in heaven where also we begin below to keep on assiduously and patiently waiting for the Saviour, the LORD Jesus Christ: {NEC}

21 Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Having listed many of the eternal and temporal benefits given by The Holy Spirit and by our LORD Jesus Christ, we now turn to another subject. How is the Believer with his “split personalities”, to live a sanctified life? The answer is given in many books, but we will involve ourselves here, with some basic answers.

2.3.3.3 Living The Sanctified Life In Christ Jesus.

Because the sanctifying agent in a believer's sanctification is the Holy Spirit, We need to avail ourselves of the Scriptures (N.T.) that teach these concepts.^a

At the start of our Christian life every believer has been baptized (Identified) with the LORD Jesus in His Death Burial and Resurrection. This is a once for all process done by the Holy Spirit, as says:

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 **For by one Spirit have we all been baptized into one body** {The Church, The Body of Christ; NEC}, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Time wise this Baptism occurs at the point of the believers "Having Believed" of Eph 1:13-14; The Born From Above" (again) time. This is not an act that occurs after (subsequent) to salvation as many of the "Pentecostal" and other old Christian Churches (PC's, Lutherans, RO, Coptic, etc. hold.^b Such was not Paul's teaching!

2.3.3.3.1 What Happens To A Believer's Fellowship With God When He Sins?

A believer's fellowship with God is restricted because of any act of sin. In that case(s), the first prayer God will hear is the confession of that (or those) sins; {See Section 2.3.3.3.2 Grieving, Quenching The Holy Spirit. }

1 Jo 1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Fellowship is thus restored!

However, as an ignorant believer, and as are many of us, we played the 1 Jn 1:9 thing, all the way through Romans 5. 1-21^c. This may go on for years until we start on Romans 6. There we learn, sometimes for the first time, that we died (positionally) with Christ on the cross; Rom 6:3-4, which is a picture of H2O Baptism. It however is the Baptism By the Holy Spirit, covered above. In this Baptism we were identified with our LORD Jesus in His Death and Raised (Born from above) into newness of life.

Now we are beginning to climb into our newness of life!

^a Note: The LORD Jesus is in heaven as our defense attorney (Advocate) responding to our adversary Satan, who continually brings charges against us (Believers) 1 Jn 2:1-2). He will remain there until the middle of the tribulation period when he's cast down to earth. When people teach that we all have 'run-ins' with Satan, be advised that our battles are with his minions; the fallen angels and demons. He, Satan is "The accuser of the brethren".

^b *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

^c Most preachers use Ro 5:1, skip to the Jewish area (Rom 9-11) to Rom 10:9-10, and then jump to Rom 12:1-2 for lessons on presenting your body a living sacrifice (but fail to present the How's of Rom 6-8. {Sad}

In Ro 6:6-10, we observe that each believer has been crucified with Christ (positionally). But, he is in a position of crucifixion (The Old Man-in Adam). Likewise Gal 2:20.

Now in Ro 6:11, we come to a most startling to some, and revealing to us all, our requirements for Holy Living. We are commanded to Reckon (*PMImp-IP1 > 3049. λογίζομαι logizomai log-id'-zom-ahee; to reckon, count on, judge as true*) ourselves to be in the position (The old man - in Adam) of crucifixion, as good as dead with respect to the old man-in Adam-the Sin Nature, but alive unto God (The new nature) though Jesus Christ our LORD. As Miles J. Stanford used to say and write: This is 'The Reckoning That Counts'.¹³ "In Reckoning, our attitude becomes one (or should become one) of a firm stand against self, cost what it may. (There are still those who keep on saying "Come Down From The Cross".) The price of our new birth was His death for us; the price of growth is our (Reckoned on) Death (Crucifixion) With Him". Notice that our crucifixion is NOT Death to the old man-in Adam - self; but is on the cross, in a state of inability to come down. It DOES NOT ERADICATE THE SIN NATURE AS SOME "HOLINESS" FOLKS PROCLAIM.

We do this, under the control of the Holy Spirit, by Proper RECKONING!

There was an incident I was involved in, with an old woman who had been a preacher in the Free Methodist Church. She claimed her sin nature was gone - eradicated and so she never sinned anymore. With that as my cue, I opened my Greek (rhymes with Geek) N.T. and asked if she would read along with me. The line went something like this:

Turn to 1 John 1.

- 1 Jo 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
- 2 (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;)
- 3 That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
- 4 And these things write we unto you, that our joy may be made full.
- 5 This then is the message which we have heard from Him, and declare unto you, that God is light, and in Him is no darkness at all.
- 6 If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:
- 7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son keeps on cleansing us from every sin.
- 8 **If we say that we have no sin (Nature - the old man - in Adam), we deceive ourselves (by lies), and the truth is not in us.**
- 9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
- 10 **If we say that we have not sinned, we make Him a liar, and His word is not in us.**

Needless to say by the time we got to verse 8, this woman was just about foaming at the mouth mad, and by verse 10, zealously asked me to leave; which I did.

To say that we are dead to sin, only implies (At most) that we are reckoning ourselves in that position of death, i.e. the position of the crucified - not dead yet!

{Because He has declared in Rom 3:23 and Paul reiterates it and All of chapter 7, that “All have sinned and come short of the Glory of God And unfortunately for me, I’m still doing it!

If anyone living or dead (apart from My LORD Jesus) thought that it were possible to eradicate the sin nature, Paul would be my candidate. But he had problems with the old man! Read Ro 7. NEC}

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 (defense attorney) *{Defense Attorney in Heaven’s Courtroom, with the Judge- God the Father, The defense attorney, Jesus Christ the righteous: and the prosecuting attorney, Satan.^a NEC}* Jesus Christ the righteous.

2 And He is the propitiation for our sins: and not for ours only, **but also for the sins of the whole world.**

2.3.3.3.1 A Mostly Misunderstood Passage Of Scripture - Rom 6:23.

Ro 6:23 is usually grouped with Ro 3:23 but they are two different concepts. As shown below, Romans 3:23 is about acts of sin (Sins) while Romans 6:23 in context concerns the sin nature-the old man in Adam. See **Figure 03.02.01. How Sin Is Transmitted In Men.**

Ro 3:23 For all have sinned, and come short of the glory of God;

Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our LORD.

The old man and what to do with him is the subject of Romans 6 through 8. This needs saying again. Let’s put (by means of the Holy Spirit’s Control) the Old Man in his place.

CRUCIFIED with Christ!

Ga 2:20 χριστω {N-DSM} συνεσταυρωμαι {V-RPI-1S} ζω {V-PAI-1S} δε {CONJ} ουκειτι {ADV-N} εγω {P-1NS} ζη {V-PAI-3S} δε {CONJ} εν {PREP} εμοι {P-1DS} χριστος {N-NSM} ο {R-ASN} δε {CONJ} νυν {ADV} ζω {V-PAI-1S} εν {PREP} σαρκι {N-DSF} εν {PREP} πιστει {N-DSF} ζω {V-PAI-1S} τη {T-DSF} του {T-GSM} υιου {N-GSM} του {T-GSM} θεου {N-GSM} του {T-GSM} αγαπησαντος {V-AAP-GSM} με {P-1AS} και {CONJ} παραδοντος {V-2AAP-GSM} εαυτον {F-3ASM} υπερ {PREP} εμου {P-1GS}

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 {Grk. τη {T-Ins.Means FS} the Son of God, who loved me, and gave Himself for me.**

2.3.3.3.2 Christian Growth Takes Time.

Most of God’s chosen vessels took many years before they realized that Christ was their Life. Some Stalwarts of the faith were such as Pierson, Chapman, Tauler, Moody, Goforth, Mueller, Taylor, Watt, Trumbel, Meyer, Murray, Havergal, Guyon, Mabie, Gorden, Hyde, Mantle, McCheyne, McConkey, Deck, Paxson, Stoney, Saphir, Carmichael and Hopkins. The average for these was fifteen years after they entered their life work before they began to know the LORD Jesus as their Life, and ceased trying to work for Him and began allowing Him to be their

^a Satan will evidently continue in this role until about sometime in the earlyTribulation, Rev 12:9.

all in all and do His work through them. This is not to discourage us in any way, but to help us to settle down to the fact that also **we as believers are apprehended by Christ Jesus**. Php 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend {Grk. 2638. καταλαμβάνω katalambano: } that for which **also I am apprehended of Christ Jesus**.

By way of illustration:

“This one word needs further attention: the word καταλαμβάνω. Καταλαμβάνω: *lay hold of, seize, appropriate*, here, contrary to Abbott-Smith, I take the second occurrence in Phil 3:12 κατελήμφθην {V-API-1S} (like the AV translators) as a mental action that here, has as its figurative literal meaning; *apprehend*. This Greek word was used in the Greek games as a figurative literal meaning that described the introduction of each athlete by his sponsor (usually a representative from that athlete’s city-state). That sponsor would stand beside his athlete with his arm around his shoulders (κατελήμφθην {V-API-1S} < καταλαμβάνω) as if to say “this is my man”. This sponsor was responsible and liable for his contestant, for any claim by the game’s sponsors.

Ἑλληνοδικοὶ were the judges of the games. For the ten months prior to the Games, the **Ἑλληνοδικοὶ** lived in their own special residence in Elis. Called the "ἑλληνοδικαίον," this building was specially constructed for this purpose and was close to the gymnasiums (where the prospective Olympic athletes spent the final month in training before the Games. During their stay, the **Ἑλληνοδικοὶ** were trained by the "νομοπηθακός" (guardians of the law) in the regulations and provisions of the Games. We list this verse with it’s immediate context as: You’ll notice that our word has been translated into two English words Apprehended Phil 3:12, and appropriated, Phil 3:13. We can only appropriate what our Apprehender has provided; for without Him, we can do nothing.

Phil 3:12 *Not as though I had already attained, either were already made perfect: but I follow after, if also I may lay hold of that for which also I have been apprehended by Christ [Jesus].*

Phil 3:13 *Brethren, I reckon not myself to have appropriated: but this one thing (I do), forgetting those things which are behind, but stretching forth to those things that are in front,*

Phil 3:14 *I press on to the goal for the prize of the upward calling by God in Christ Jesus.*

In the Greek Games, the participants had to train very hard, eat only the foods prescribed for that participant. When that participant was ready to compete on the field, often a “sponsor” would come down to a participant, put his arm around the participant and announce that “Here stands Ebenezer McCorntlip (call him Eb), from the town of _____, I am **apprehending** him. This meant that whether Eb was successful or not, the apprehender would take all the boos or the cheers for the participant, further he was also Eb’s sponsor, who provided all Eb’s needs. We have an expression akin to this where in time of extreme danger some authority figure says; “I HAVE YOUR BACK.” By the way, If one won a prize in the Games it was usual for him to be presented with a wreath to go on his head.

<2638> καταλαμβάνω katalambano kat-al-am-ban'-o from 2596 and 2983; v; TDNT-4:9,495; {See TDNT 424 }

AV-take 3, **apprehend** 3, comprehend 2, perceive 2, come upon 1, attain 1, find 1, overtake 1, obtain 1; 15

1) to lay hold of

- 1a) to lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate
- 1b) to seize upon, take possession of
- 1b1) of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one
- 1b2) in a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it**
- 1c) to detect, catch
- 1d) to lay hold of with the mind
- 1d1) to understand, perceive, learn, comprehend

2.3.3.3.2.1 A Miles Stanford Interrupt-Us.

However, as M.J. Stanford observed and wrote:

“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.^a On his first start he had to run away {to Midian - in Saudi Arabia. NEC} Paul was three years also, after his first testimony.^b 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 with more maturity, and more experientially, deal with souls.”

Since the Christian life matures and becomes fruitful by the principle of growth (2 Pe 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.

A. H. Strong illustrates it for us: “A student asked the President of his school whether he could take a shorter course than the one prescribed. ‘Oh, yes,’ replied the President, ‘but then it depends upon what you want to be. When God wants to make an oak {tree NEC} He takes an hundred years^c, but when He wants to make a squash, He takes six months.’ “ Strong also wisely points out to us that growth is not a uniform thing in the tree or the Christian. In some single months there is more growth than in all the year. During the rest of

^a On the backside of the desert in Midian, in Saudi Arabia, tending sheep for his Father-in-law, Jethro Ex 3:1, 4:18 -called Reuel or Raguel (Friend of Gad) and Ex 18. Jethro was an Arab Sheik and a Priest of Midian. (It’s no wonder Moses wondered about his communication skills to talk to Pharaoh)

^b God called Paul to Mt. Sinai in Arabia for an intense three year (or maybe less) learning program Gal 1:17-18. It seems our LORD is fond of three year training programs. See Figures 03.02.16 and 03.02.17. Notice also where lays the cave of Elijah; Figure 03.02.18.

^c I think what A. H. Strong was getting at was what we’ve stressed in our programs: “You’re just starting on a lifetime project of Biblical Scholarship!” Let’s take the Oak path.

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 4 to 6 weeks in May, June, and July.

Let's settle it once and for all - there are no shortcuts to reality! A meteor is on a shortcut as it proceeds to burn out, but not a star, with its steady light so often depended on by navigators. Unless the time factor is acknowledged from the heart, there is always danger of turning to the false enticement of a shortcut via the means of 'experiences,' and 'blessings,' where one becomes pathetically enmeshed in the vortex of ever-changing 'feelings,' adrift from the {solid NEC} moorings of Scriptural facts."

Now we don't live the Christian Life to obtain a corruptible crown, but an Incorruptible crown; 1 Co 9:25.



Figure 03.02.13. Example Of An Olive Wreath Used In Greek Olympic Games.

Such a wreath would reward each winner in the Greek Games. Not much you say? Well when he got back home it was usual for the Mayor to place Eb in his chariot and ride him around town announcing that 'here is Eb, victor in the Games.

Still not too much, eh? Well Eb no longer has to pay taxes for the rest of his life and was usually given a yearly stipend for Eb's support.

This is an example of a Corruptible Crown. This sort of thing we get from the world system (which is passing away).

2.3.3.3.3 Now Look At The Christians' Possessions'.

As ones who are apprehendees^a, (believers), we can look forward to a great many things. The word apprehend as we have seen, above, was used in the Greek Games to describe an obviously important man who when a certain man, a competitor, came on the field, would go on the field and embrace the competitor and announce that I Apprehend this man, whether he does good or bad, all the Boos or plaudits, Please give them to me. Making him free to run the race unencumbered. This is in miniature what our Lord Jesus has done for us!

2.3.3.3.3.1 A Believer's Crowns.

^a Php 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

For service in the here and now, every believer is in a race as Paul describes it. But only one wins the prize {Crown}

1 Co 9: 24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown {See the olive wreath, above}; **but we an incorruptible.**

{Not the crown of olive or other leaves/branches, but an incorruptible Crown.}

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

{Like a boxer who can't hit his target}

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway¹⁴. {i.e. Put on The Shelf}

If we win a crown here on earth; in heaven, we cast it (them) at our Apprehender's feet! See Figure 03.02.14. A BELIEVER'S CROWNS.

Rev 4:10 as C. H. Spurgeon recognizes:

“Notice then, in the first place, that the saints in heaven are represented as “elders^a,” which we take to refer not merely to the office of the eldership, as it is exercised among us, although it seems most fitting that the officers should be the representatives of the whole body, but the reference is rather to the fulness of growth of believers before the throne. Here we have elders, and those who are elders in office should be chosen, because they have had spiritual experience, are well taught in the things of the kingdom of heaven, and are therefore elders by grace as well as elders by office; but in all our Churches we have many who are babes in Christ, who as yet can only receive the elements of the gospel. We have many others who are young men, strong, but not matured. They have the vigour of manhood, but they have not yet the maturity of advanced age. The elders in the Church are those who by reason of years have had their senses exercised; they are not the saplings of the forest, but the well rooted trees; they are not the green blades of grain, but the full kernels of grain in the ear awaiting the reaper's sickle. Such are the saints before the throne. They have made wondrous strides in knowledge; they now understand the heights and depths, the lengths and breadths of the love of Christ, which still surpasses even their knowledge. The lowliest, if there are such differences, the lowliest of the glorified understands more about the things of God than the greatest divine on earth. The rending of the veil of death is the removal of much of our ignorance. It may be that the saints in heaven progress in knowledge — that is possible, but it is certain that at the time of their departure they made a wondrous leap; they are babes no longer; they are children and infant beginners no more; God teaches them in the first five minutes, by a sight of the face of Jesus, more than they could have learned in seventy years while present in the body and absent from the LORD. Their heresies are all cleared away with their sins; their mistakes are all removed; the same hand which wipes away all tears from their eyes wipes away all motes from their eyes too. Then they become sound in doctrine, skilful in teaching;”

^a Notice that the believers are all ‘Raptured’, in Rev 4:2. This is further explained in 1 Cor 15:51-58, 1 Ths 4:13-18, and 2 Ths 2:1-3a. The Greek word for this catching away is 726. ἀρπάζω harpazo har-pad'-zo. In 2 Th 2:1 the phrase is better translated “By our being gathered up (From of the surface (of the earth) unto Him. whereas the phrase in 1 Th 2:3a should be translated (Lidell & Scott) The Departure.

A BELIEVER'S CROWNS

The Soul Winner's Crown

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing?** **Are not even ye** in the presence of our LORD Jesus Christ at his coming? {rejoicing: or, glorying?}

The Martyrs Crown

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the LORD hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

The Pastoral Crown

Php 4:1¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the LORD, *my* dearly beloved.

The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the LORD, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, yet **he is not crowned**, except he strive lawfully.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 10 Because thou hast kept word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Rev 4:2-19:21 Behold, I come quickly: hold that fast which thou hast, **that no man take thy crown**.

Figure 03.02.14. A Believer's Crowns.

Here I'd like to intrude a bit into Eschatology. The passage referenced in the figure, below, is 1 Th 2:1-3 which is provided below: because the word αποστασια <646> {N-NSF, has the article. Therefore, we need to look for what the departure is, from its context. Notice verse 1 where this departure is specified.

-
- 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. {The Day of Jacob's Trouble NEC}
- 3 ¶ Let no man deceive you by any means: **for that day shall not come, except there come The Departure^a ~~a falling away~~ first,** and then that man of sin be revealed, the son of perdition;
-

Figure 03.02.15. The Correction To A Commonly Mis-Translated Mis-Interpreted Translation.

Folks without a knowledge of the original languages of Scripture are bound to make this mistake, and Pastors who (should be) Teachers will be complicit in promulgating this error of mistranslating the Greek word apostasia as (non-articular) a falling away. Instead by using the original Greek of this passage we see the correlation between 2:1 and 2:3a where the articular noun The Departure + First, in context with verse 2:1; . . . "our gathering together up unto Him." The translation The Departure is taken from Liddell and Scott's Unabridged Greek Lexicon. (A Huge Book) I lost my copy in our various moves, but saved the result of my study..

^a η αποστασια πρωτον: The Departure first (Liddel & Scott Greek English Lexicon- unabridged

2.3.3.3.2 We Are Joint-Heirs With Christ.

Romans Chapter eight again comes to our rescue, for in vs. 16-17.

Ro 8:16 The Spirit Himself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and **joint-heirs^a with Christ**; if so be that we suffer with Him, that we may be also glorified together.

<4789> συγκληρονόμος sugkleronomos soong-klay-ron-om'-os from 4862; **n m**; TDNT-7:787,1102; {See TDNT 763 } and 2818; TDNT-3:767,442; {See TDNT 393 }

AV-fellow heir 1, joint heir 1, heir together 1, heir with 1; 4

1) a fellow heir, a joint heir.

This word used is a legal term. Jesus Christ has all things of the Father. But here it indicates that all things that are Christ's belong also to each believer! Not simply heirs where everything is split up and each is given a share.

When I muse on this concept, I'm 'blown' away with the Love and Graciousness of God; who in spite of our sinfulness has made Himself to be obligated to make those created in Christ Jesus, to be Joint-Heirs with Him.

This word is used 3 other times in the N.T.

Eph 3:6 That the Gentiles should be (Joint-Heirs) fellowheirs <4789>, and of the same body, and partakers of his promise in Christ by the gospel:

Heb 11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the (joint) heirs with him <4789> of the same promise:

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being (joint) heirs together <4789> of the grace of life; that your prayers be not hindered.

The contexts indicate the legal Joint-heir connection.

2.3.3.3.3 We Have A Dwelling Place For Each Believer In The New Jerusalem.

We have a Mansion (dwelling place) in the New Jerusalem.

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 <3848>**: if it were not so, I would have told you. **I go to prepare a place for you.**

^a An Heir differs from a Joint-Heir having to do with the total assets of the departed (Now living zOne, Jesus). The heir receives a share (individual share) of the total assets. A Joint Heir receives to his account all the assets of the departed one, as do all the other joint Heirs.

- 3 And if I go and prepare a place for you, **I will come again**, and **receive you unto myself**; **that where I am**, there ye may be also. {Ref. Ex 3:14 LXX}

Note also the only other place this word is used in the N.T.

Joh 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **We will come unto him, and make Our abode <3438> with {<3844> παρά para; Prep with Loc. of Sphere} him.**

2.3.3.3.4 The Promise Of The Indwelling Holy Spirit.

Note what happened between the Messiah's first coming, and after His Resurrection and Ascension.

Jo 14:16 And I will pray the Father, and He shall give you another { 243 ἄλλος allos al'-los: another of the same kind - namely The Holy Spirit, God Himself. NEC } Advocate, that He may abide { μενη <3306> (5725) {V-PAS-3S } } with { μεθ <3326> {PREP } } you forever;

- 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.** { οτι <3754> {CONJ } **παρ <3844> {PREP } υμιν <4771> {P-2DP } μενει <3306> (5719) {V-PAI-3S } και <2532> {CONJ } εγ <1722> {PREP } υμιν <4771> {P-2DP } εσται <1510> (5695) {V-FDI-3S } }**

We see, there, the first promise of the indwelling Holy Spirit, the Spirit of Truth.

3438 μονή mone mon-ay' from 3306; n f; TDNT-4:579,581; {See TDNT 481 }

AV-mansion 1, abode 1; 2

1) a staying, abiding, dwelling, abode

2) to make an (one's) abode

3) metaph. of the God the Holy Spirit indwelling believers

2.3.3.3.5 The Fulfillment Of The Promise Of The Indwelling Holy Spirit.

- Ac 2:1 And when the day of Pentecost was fully come, 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 Ghost, 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 Galilaeans?

- 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.
 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

And

- 1 Co 14:21 In the law it is written, **With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord.**
 22 Wherefore **tongues are for a sign**, not to them who believe, but **to them who believe not**; but prophesying serves not for them who believe not, but for them who believe.^a
 1 Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; **whether there be tongues, they shall cease {Middle voice - by themselves, i.e., 70 A.D. when Jerusalem destroyed.}**^b; whether there be knowledge, it shall vanish away.

Notice at least four items:

- 1) The Tongues were given IAW Ac 2:1-12 {Isa 28:11 - and 1 Co 14:21}.
- 2) They were given for **Jewish Evangelism**.
- 3) The gift was given until the Destruction of Jerusalem by the Roman General Titus, in 70 A.D. There may be a possibility of its re-emergence during the final time of Israel - The 7 year Tribulation, but Christians will not be around to observe it. It was to cease (middle voice - By itself!)
- 4) The confusion of 'Pentecostal Churches on this matter is SHAMEFUL. Unless they minister to unsaved Jews that speak another language, this 'gift' should NOT BE EXERCIZED. They don't speak in a heavenly prayer language^c but many are like the spiritists who are, in the worst case, in communion with the Demonic Spirits of the dead Nephilim's or Evil Angels.^d

^a *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

^b Up until 1948, the Jews were out of their land. Since that time, however they have recovered Jerusalem, 1967, and are now wondering when (and where) to erect the Jewish Temple. Clearly we are in the latter days of the Church Age. The coming of our LORD Jesus for His Church cannot be too far away. So LOOK UP, For your redemption draws near Lu 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

^c *THE CARISMATICS, A Doctrinal Perspective*, © 1978 By John F. MacArthur, Jr., ISBN 0-310-28490-2, pp 156-180, 224 pgs.

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

And: *THE KINGDOMS OF THE FRAUDS. " – The Major Religions And Cults Of The World – A Christian Apologetic*, 2014, Create Space/AMAZON Publishers, ISBN-13: 978-1499770643, N. Carlson, W. Martin. 478 Pgs.

2.3.3.3.6 How Jews Became Israel - From Egypt To Palestine.

This amazing and miraculous story has made many believers in the LORD Jesus as their Savior from sins. Although not directly espousing the LORD Jesus in those films, they reinforce the accuracy of the Old Testament. This provides a natural (spiritual) transition to the accuracy of the New Testament.

The invasion of the Jews to Israel was to accomplish three things:

- 1. Provide a place for worship of JeHoVah, the one true God.**
- 2. To eliminate the Pagan groups from this land, including the Giants to eliminate intermixing with Messiah Jesus' hereditary line.**
- 3. To provide a homeland for the soon-to-be Jewish Nation; established forever.**

As referenced in Ex 2:23-25, God looked upon the Children of Israel, and revealed Himself to Moses^a, speaking out of the burning bush. Ex 3:1-4:17. This occurred because Moses had led Jethro's sheep to the backside of the desert, even to the mountain of God, even to Horeb, (Jabal al-Musa) the Mountain of Moses. Here is where the burning bush account was made!

A dear friend and Director of our school, Dr. Robert (Bob) Cornuke has provided the following picture (Figure 03.02.18) he took when he and Larry Williams made their epic journey to Saudi Arabia, following the Bible account. Also shown Figure 03.02.21., is the map they drew showing the Exodus path and my intrusion showing the possible path of Elijah as he fled from the 'wicked' King Ahab 1 Ki 19:1-18 (and Paul Gal:1:17). The tourists go to a misidentified Mt Sinai in the lower center of the Sinai Peninsula, possibly mis-identified by The Roman Emperor Constantine's wife Helena. This chapel. Local legend attributes to Helena's orders for the construction of a church in Egypt (ala the Sinai Peninsula) to identify the Burning Bush of Sinai. The chapel at St. Catherine's Monastery - often referred to as the Chapel of Saint Helen - dates back to AD330; The year of Helena's Death.

Bob Cornuke has related that there is a relatively flat plain to the North of the Mountain on which is more than enough room for the 1.5-2 Million "campers". See Figure 03.02.20. There is no such plain around the so-called Mt. Sinai in that desert peninsula. In fact Egyptians had mines in those mountains during the time of the Exodus and so Moses would have to have been skirted along the Western coastline to get to the crossing point. See Figure 03.02.20.

The photos below illustrate where the Mountain of Moses, Jabal Al-Lawz, Mt. Horeb are located.

^a Who was a former Egyptian General, Fled Egypt going to Midian where he tended sheep 40 years, marrying Zipporah, the daughter of Rreu'el, a priest of Midian. God thus prepared him, humbling him 40 years by tending sheep in the land of Midian. According to Josephus, as an Egyptian General, Moses conquered the King of the Ethiopians and was given in marriage, his Daughter, Tharbis. Josephus 'Antiquities Of The Jews', Chapter. X..

Interestingly, Reuel Heb רְעוּאֵל, "friend of God" is also called Jethro Ex 3:1, Heb יִתְרוֹ, 'His abundance'.

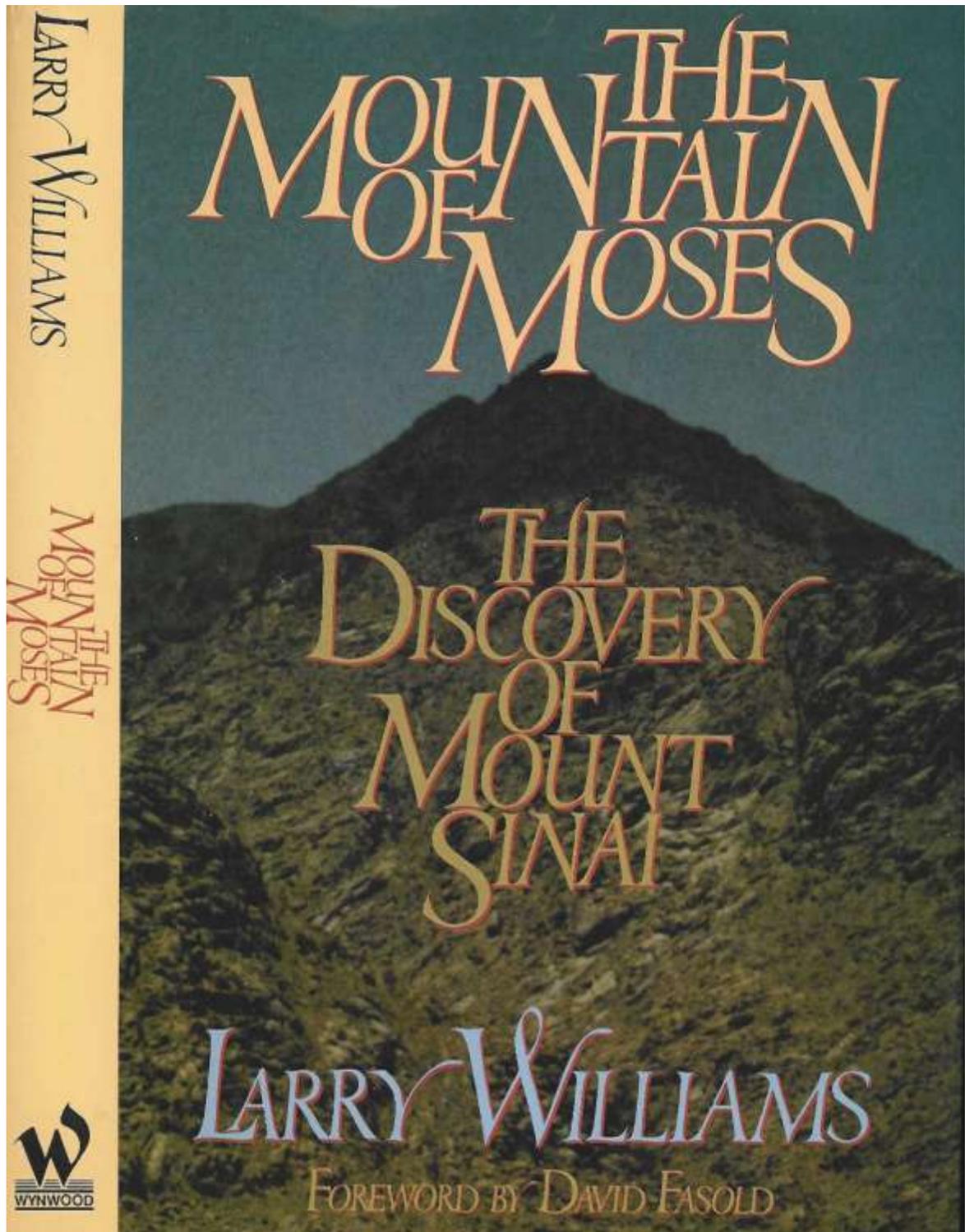


Figure 03.02.16. Cover of Book Documenting The Trip Of Bob Cornuke and Larry Williams to Jabal al-Lawz.

Picture courtesy of Dr. Bob Cornuke and Larry Williams.



Figure 03.02.17. Jabel Al-Lawz – A View From The N.E. Side.

Bob has taken much flack from those “archaeologists” who try to shut him up because they, themselves are leading “expeditions” to the false Mt. Sinai , on the Sinai Peninsula, for MMOONNEEYY. The real “Mt. Sinai”, is actually Jabal al-Lawz in Arabia where the Bible says it is. (Notice the Pickup Truck)

Bob has taken much flack from those “archaeologists” who try to shut him up because they, themselves are leading “expeditions” to the false Mt. Sinai , on the ‘Sinai’ Peninsula, for MMOONNEEYY. I call this MMOONNKKEEYY Business. The real “Mt. Sinai”, is actually Jabal al-Lawz in Arabia (Midean) where the Bible says it is.

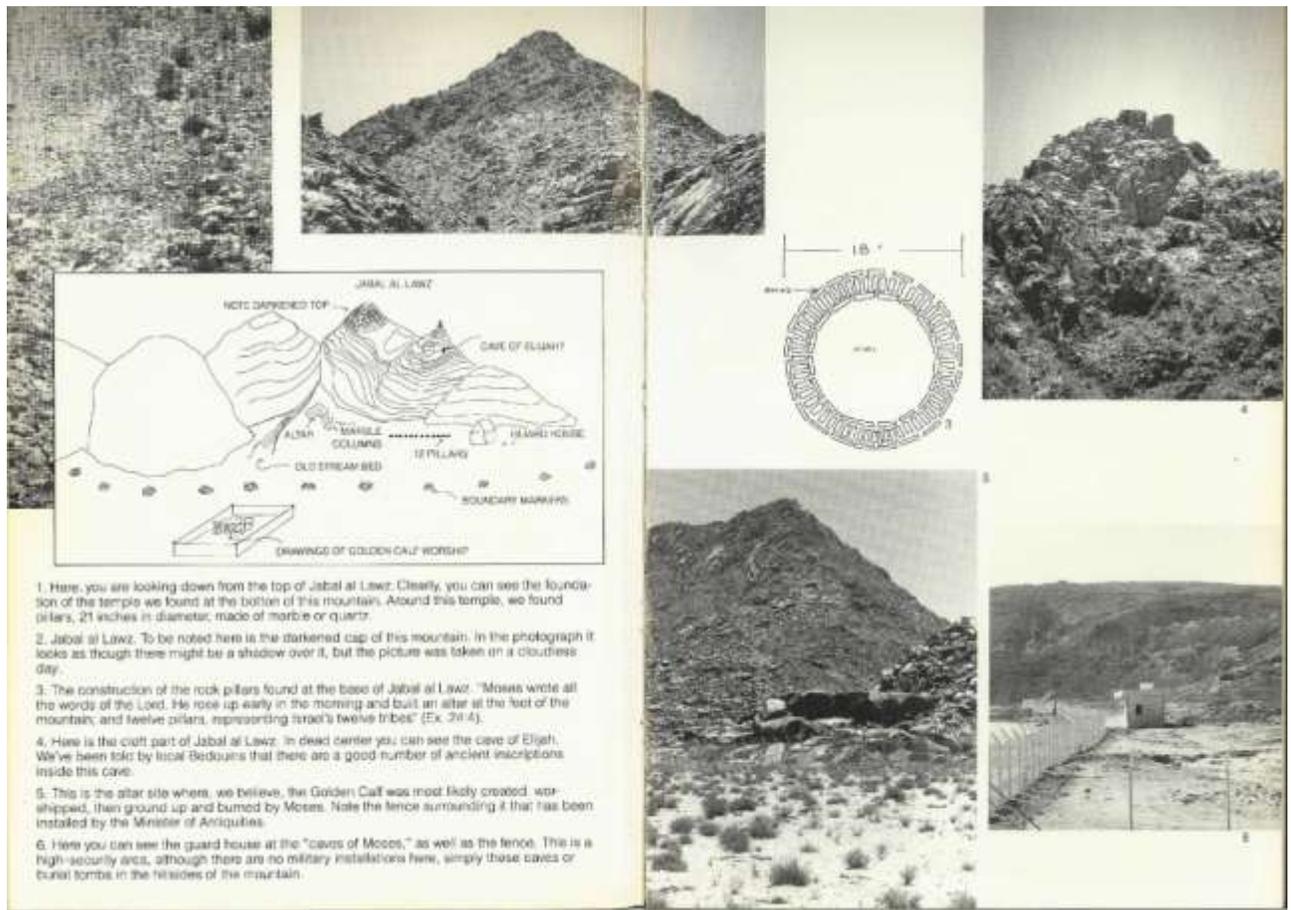


Figure 03.02.18. Photos And Topographical Feature Of Jabal Al Lawz.

Picture through the Courtesy of Dr. Bob Cornuke - Note photo, bottom right showing modern security fence (Armed Guards) at bottom of Mt. Horeb AKA Jebel Al-Lawz. I'll bet Bob's critics won't dare to lead an expedition there, regardless of Money.

Moses, having tended sheep in the region of Northern Midian, [see Figure 03.02.22] he was always close to Jabal al-Lawz, where God first talked with him out of the Burning Bush, Ex 3:1-2.

א ומִשֶׁה, הָיָה רֹעֵה אֶת-צֹאן יִתְרוֹ חֹתָנוֹ--כִּהֵן מִדְיָן; וַיִּנְהַג אֶת-
הַצֹּאן אַחֲרֵי הַמִּדְבָּר, וַיָּבֹא אֶל-הַר הָאֱלֹהִים חֹרֵב.

1 Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of God, unto Horeb חֹרֵב.

ב וַיֵּרָא מֵאֵף יְהוָה אֵלָיו, בְּלֶבֶת-אֵשׁ--מִתּוֹךְ הַסִּיָּה; וַיֵּרָא, וַהֲגִה הַסִּיָּה
 בַּעַר בְּאֵשׁ, וַהֲסִיָּה, אֵינֶנּוּ אֶכְל.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, **behold**, the bush burned with fire, and the bush was not consumed.

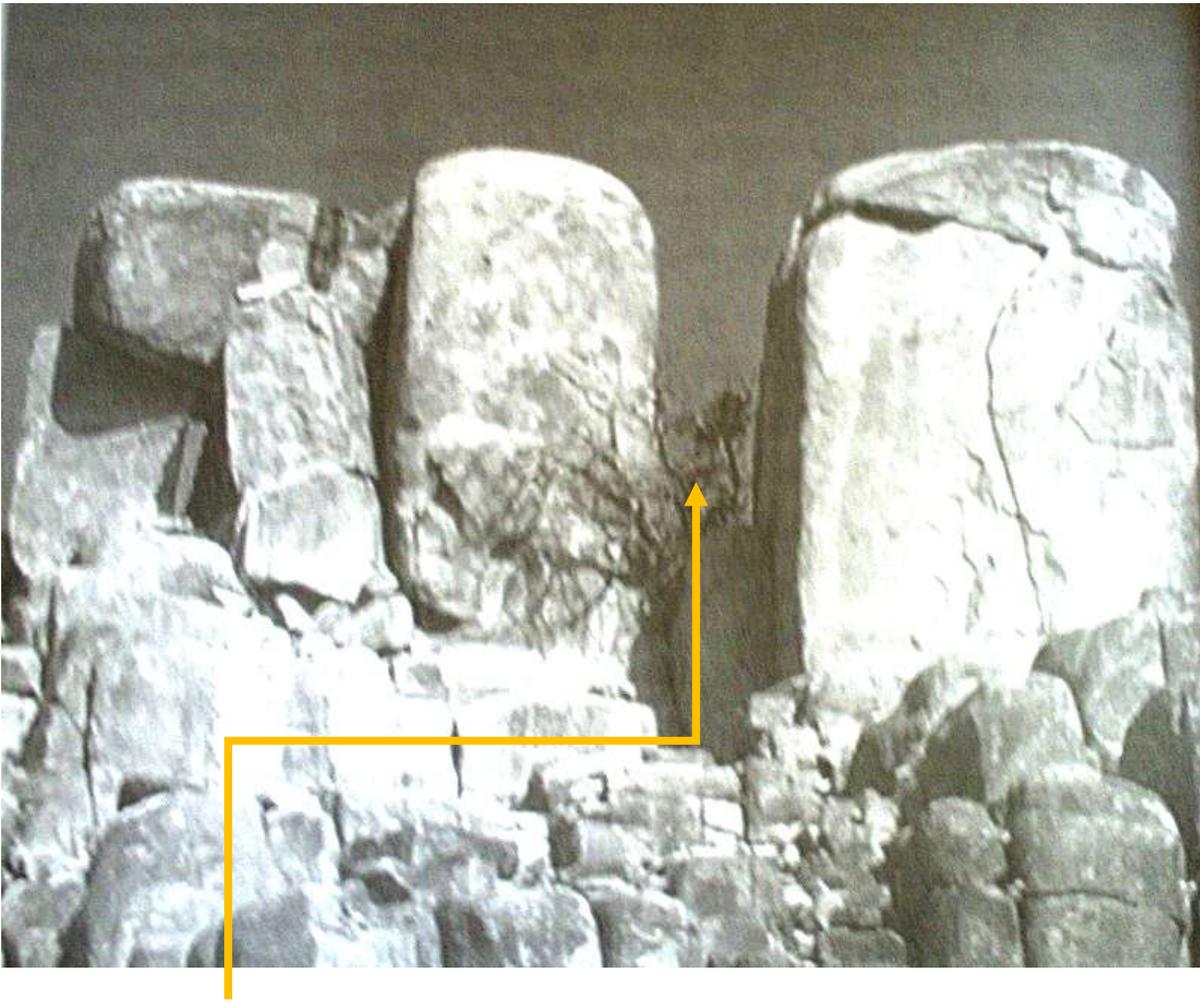


Figure 03.02.19. Almond Tree Growing Between Rocks Near Jabel Al-Lawz, Arabia.

Notice the pickup truck!



Figure 03.02.20. Part Of Flat Plain Below Mt. Jabel Al-Lawz (Horeb), To Left Of Picture, In Arabia.

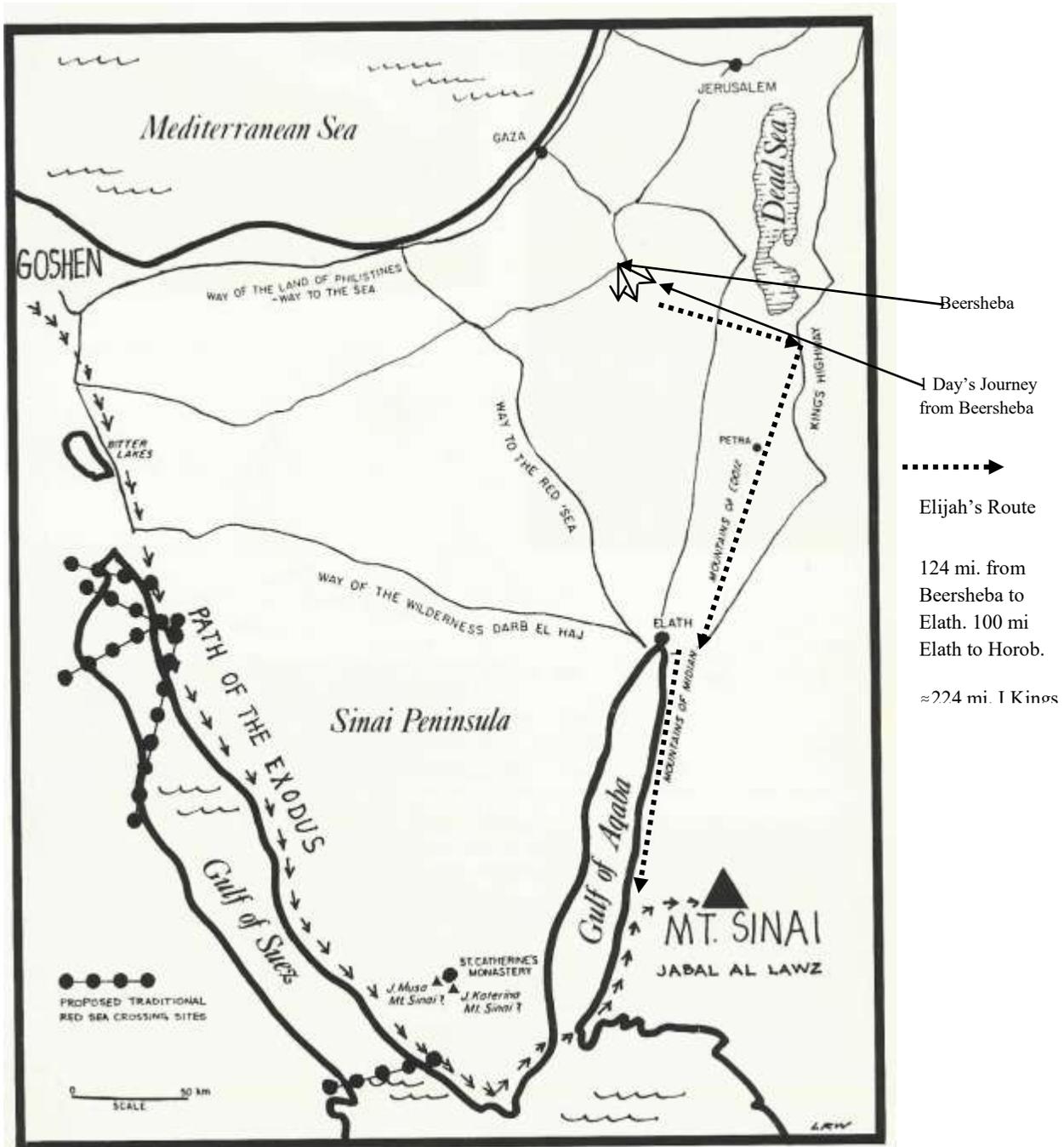


Figure 03.02.21. A Proposed Route Of The Exodus To Arabia.
Map Courtesy of Dr. Bob Cornuke. “The Mountain Of Moses” JABAL AL LAWZ.

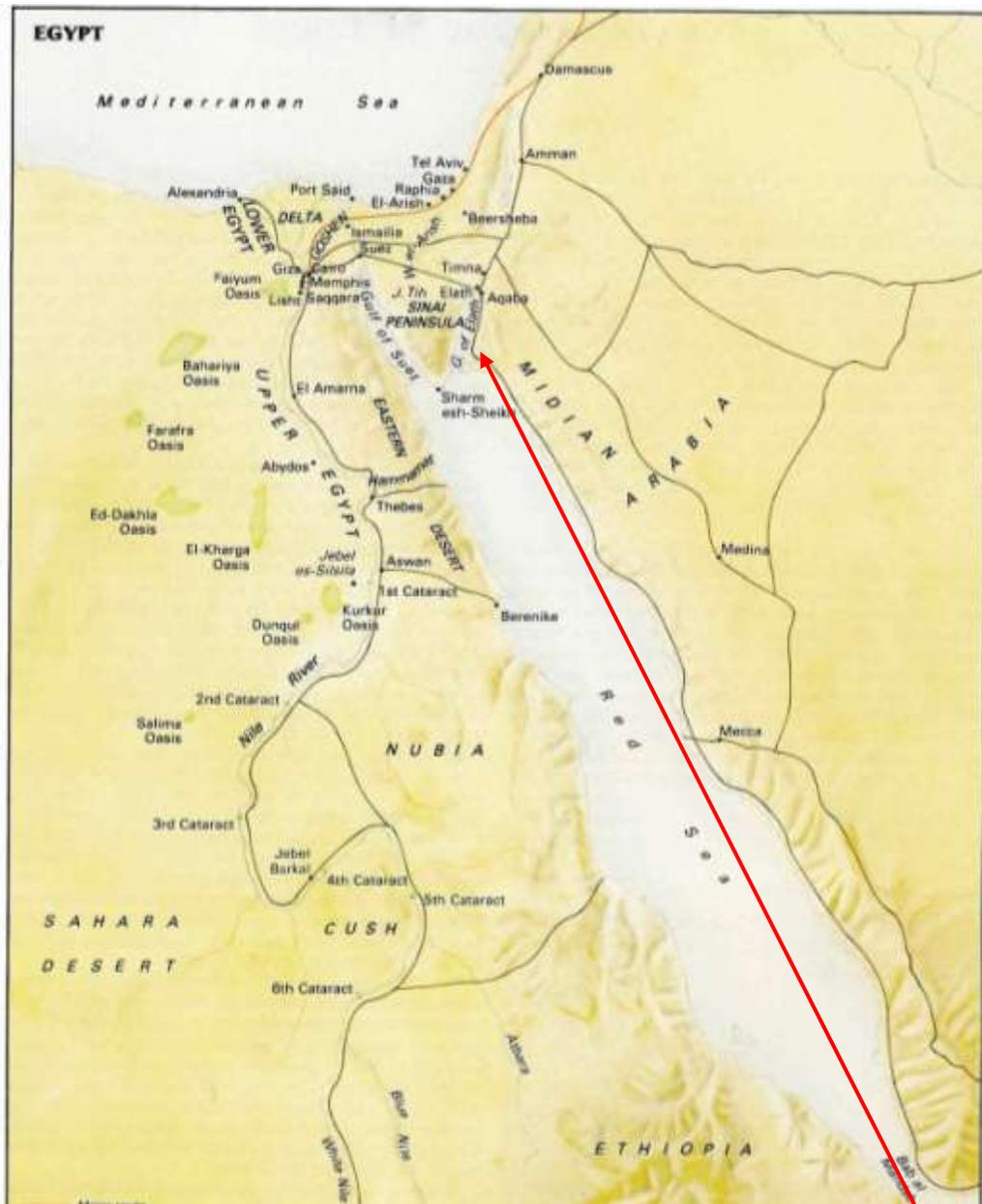


Figure 03.02.22. A Map Showing The Extent Of Midian In Arabia With Jabal Al Lawz.

2.3.3.3.2 Grieving, Quenching The Holy Spirit.

The passages describing these assaults on the Ministry of the Holy Spirit, by believers are shown below.

2.3.3.3.2.1 Grieving The Holy Spirit.

Eph 4:30 And grieve {*Grk.* <3076> > *λυπέω lupeo loo-peh'-o*; *to grieve*} not the holy Spirit of God, by whom you are sealed unto the day of redemption.

{ <3076> *λυπέω lupeo loo-peh'-o* from 3077; v; TDNT-4:313,540; {See TDNT 454 }

AV-be sorrowful 6, grieve 6, make sorry 6, be sorry 3, sorrow 3, cause grief 1, be in heaviness 1; 26

1) to make sorrowful

2) to affect with sadness, cause grief, to throw into sorrow

3) to grieve, offend

4) to make one uneasy, cause him a scruple

Barnes Notes has:

This is addressed to Christians, and it proves that it is possible for them to grieve the Holy Spirit. The word here used — *λυπειτε*, means, properly, to afflict with sorrow; to make sad or sorrowful. It is rendered, to make sorry, or sorrowful, #Mt 14:9 17:23 18:31 19:22 26:22,37 Mr 14:19 Joh 16:20 2Co 2:2 6:10 7:8,9,11 1Th 4:13. It is rendered grieved, #Mr 10:22 Joh 21:17 Ro 14:15 2Co 2:4,5 Eph 4:30; and once, “in heaviness,” #1Pe 1:6. The verb does not elsewhere occur in the New Testament. The common meaning is, to treat others so as to cause grief. We are not to suppose that the Holy Spirit literally endures grief, or pain, at the conduct of men. The language is such as is fitted to describe what men endure, and is applied to him to denote that kind of conduct which is fitted to cause grief; and the meaning here is, “do not pursue such a course as is fitted, in its own nature, to pain the benevolent heart of a holy being. Do not act towards the Holy Spirit in a manner which would produce pain in the bosom of a friend who loves you. There is a course of conduct which will drive that Spirit from the mind as if he were grieved and pained — as a course of ingratitude and sin would pain the heart of an earthly friend, and cause him to leave you.” If asked what that conduct is, we may reply,

2. Open and gross sins. They are particularly referred to here; and the meaning of Paul is, that theft, falsehood, anger, and kindred vices, would grieve the Holy Spirit, and cause him to depart.
2. Anger, in all its forms. Nothing is more fitted to drive away all serious and tender impressions from the mind than the indulgence of anger.
3. Licentious thoughts and desires. The Spirit of God is pure, and he dwells not in a soul that is filled with corrupt imaginings.
4. Ingratitude. We feel ingratitude more than almost anything else; and why should we suppose that the Holy Spirit would not feel it also?
5. Neglect. The Spirit of God is grieved by that. Often he prompts us to pray; he disposes the mind to seriousness, to the perusal of the Bible, to tenderness and penitence. We

neglect those favoured moments of our piety, and lose those happy seasons for becoming like God.

6. Resistance. Christians often resist the Holy Ghost. He would lead them to be dead to the world; yet they drive on their plans of gain. He would teach them the folly of fashion and vanity; yet they deck themselves in the gayest apparel. He would keep them from the splendid party, the theatre, and the ballroom; yet they go there. All that is needful for a Christian to do, in order to be eminent in piety, is to yield to the gentle influences which would draw him to prayer and to heaven.

John Nelson Darby retorts: (JND Syn 4/425f)

Grieve not the holy Spirit The redemption of the creature has not yet taken place, but ye have been sealed unto that day: respect and cherish this mighty and holy guest who graciously dwells in you. Let all bitterness and malice therefore cease even in word, and let meekness and kindness reign in you according to the pattern you have in the ways of God in Christ towards you. Be imitators of God: beautiful and magnificent privilege! but which flows naturally from the truth that we are made partakers of His nature, and that His Spirit dwells in us.

These are the two great subjective principles of the Christian — the having put off the old man and put on the new, and the Holy Ghost's dwelling in him. Nor can anything be more blessed than the pattern of life here given to the Christian, founded on our being a new creation. It is perfect subjectively and objectively. First, subjectively, the truth in Jesus is the having put off the old man and put on the new, which has God for its pattern. It is created after God in the perfection of His moral character. But this is not all. The Holy Spirit of God by which we are sealed to the day of redemption dwells in us: we are not to grieve Him. These are the two elements of our state, the new man created after God, and the presence of the Holy Spirit of God; and He is emphatically here called the Spirit of God, as in connection with God's character.

Charles Hodge indicates:

Thus in #1Co 6:19, Paul says, "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" Reverence, therefore, for the Holy Spirit who dwells in others, and for that same Spirit as dwelling in ourselves, should prevent our ever giving utterance to a corrupting thought. The Spirit, says the apostle, is grieved. Not only is his holiness offended, but his love is wounded. If anything can add to the guilt of such conduct, it is its ingratitude, for it is by him, as the apostle adds, We are sealed unto the day of redemption. His indwelling certifies that we are the children of God, and secures our final salvation. See #Eph 1:13. To grieve Him, therefore, is to wound Him on whom our salvation depends. Though He will not finally withdraw from those in whom He (in-) dwells, yet when grieved He withholds the manifestations of His presence. And a disregard for those manifestations is proof that we have not the Spirit of Christ and are none of His.

{ Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, this one is not His. 1st Class – "Now if any man has not the Spirit of Christ (Subjective Genitive; *the (Holy) Spirit that Christ gives or sends*), he

is **NOT His**. The believer has the Spirit (Holy) of Christ, the unbeliever doesn't. 'Folks, it don't git much plainer than this.'^a NEC}

Jamieson Fausset and Brown (JFB) add:

30. Grieve not — A condescension to human modes of thought most touching. Compare "vexed His Holy Spirit" (#Isa 63:10 Ps 78:40); "fretted me" (#Eze 16:43: implying His tender love to us); and of hardened unbelievers, "resist the Holy Ghost" (#Ac 7:51). This verse refers to believers, who grieve the Spirit by inconsistencies such as in the context are spoken of, corrupt or worthless conversation, etc.

Whereby ye are sealed — rather, "wherein (or 'in whom') ye were sealed." As in #Eph 1:13, believers are said to be sealed "in" Christ, so here "in the Holy Spirit," who is one with Christ, and who reveals Christ in the soul: the Greek implies that the sealing was **done already once for all**. It is the Father "BY" whom believers, as well as the Son Himself, were sealed (#Joh 6:27). The Spirit is represented as Himself the seal (#Eph 1:13, for the image employed, see JFB on "Eph 1:13"). Here the Spirit is the element IN which the believer is sealed, His gracious influences being the seal itself.

Unto — kept safely against the day of redemption, namely, of the completion of redemption in the deliverance of the body as well as the soul from all sin and sorrow (#Eph 1:14 Lu 21:28 Ro 8:23).

Finally, A. T. Robertson (ATRP) states:

Grieve not the Holy Spirit of God (μη λυπειτε το πνευμα το αγιον του θεου). "Cease grieving" or "do not have the habit of grieving." Who of us has not sometimes grieved the Holy Spirit?

In whom (εν ω). Not "in which."

Ye were sealed (εσφραγισθητε). See #Eph 1:13 for this verb, and #Eph 1:14 for απολυτρωσεως, the day when final redemption is realized.

2.3.3.3.2.2 Quenching The Holy Spirit.

1Th 5:19 Quench{<4570> σβέννυμι sbennumi sben'-noo-mee {PAImp 2P}} not the Spirit.

<4570> σβέννυμι sbennumi sben'-noo-mee a prolonged form of an apparently primary verb; v; TDNT-7:165,1009; {See TDNT 704 }

AV-quench 7, go out 1; 8

1) to extinguish, quench

1a) of fire or things on fire

1a1) to be quenched, to go out

1b) metaph. to quench, to suppress, stifle

1b1) of divine influence

^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.

John F. Walvoord writes:

“(Quenching the Holy Spirit) MAY BE SIMPLY DEFINED AS BEING UNYIELDED TO Him, or saying “NO.” The issue is, therefore, the question of willingness to do His will.”

Barnes Notes says:

“Anything that will tend to damp the ardour of piety in the soul; to chill our feelings; to render us cold and lifeless in the service of God, may be regarded as "quenching the Spirit." Neglect of cultivating the Christian graces, or of prayer, of the Bible, of the sanctuary, of a careful watchfulness over the heart, will do it. **Worldliness, vanity, levity, ambition, pride, the love of dress, or indulgence in an improper train of thought, will do it.** It is a great rule in religion that all the piety which there is in the soul is the fair result of culture. A man has no more religion than he intends to have; he has no graces of the Spirit which he does not seek; he has no deadness to the world which is not the object of his sincere desire, and which he does not aim to have. **Any one, if he will, may make elevated attainments in the divine life; or he may make his religion merely a religion of form, and know little of its power and its consolations.**”

A.T. Robertson writes:

“Quench not the spirit (το πνευμα μη σβεννυτε). μη with the present imperative means to stop doing it or not to have the habit of doing it. It is a bold figure. Some of them were trying to put out the fire of the Holy Spirit, probably the special gifts of the Holy Spirit as verse #1Th 5:20 means. But even so the exercise of these special gifts {#1Co 12:1-14:39 2Co 12:2-4 Ro 12:6-9 } was to be decently {ευσχημονως, #1Th 4:12 } and in order (κατα ταξιν, #1Co 14:40) and for edification (προς οικοδομην, #1Co 14:26). Today, as then, there are two extremes about spiritual gifts (cold indifference or wild excess). It is not hard to put out the fire of spiritual fervor and power.”

We recommend one of our books that lays bare the Spirituals = Gifts + Fruit of the Holy Spirit. ^a

For those looking for a time chart of the Dispensations please see below, Figure 03.02.23.

^a *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.

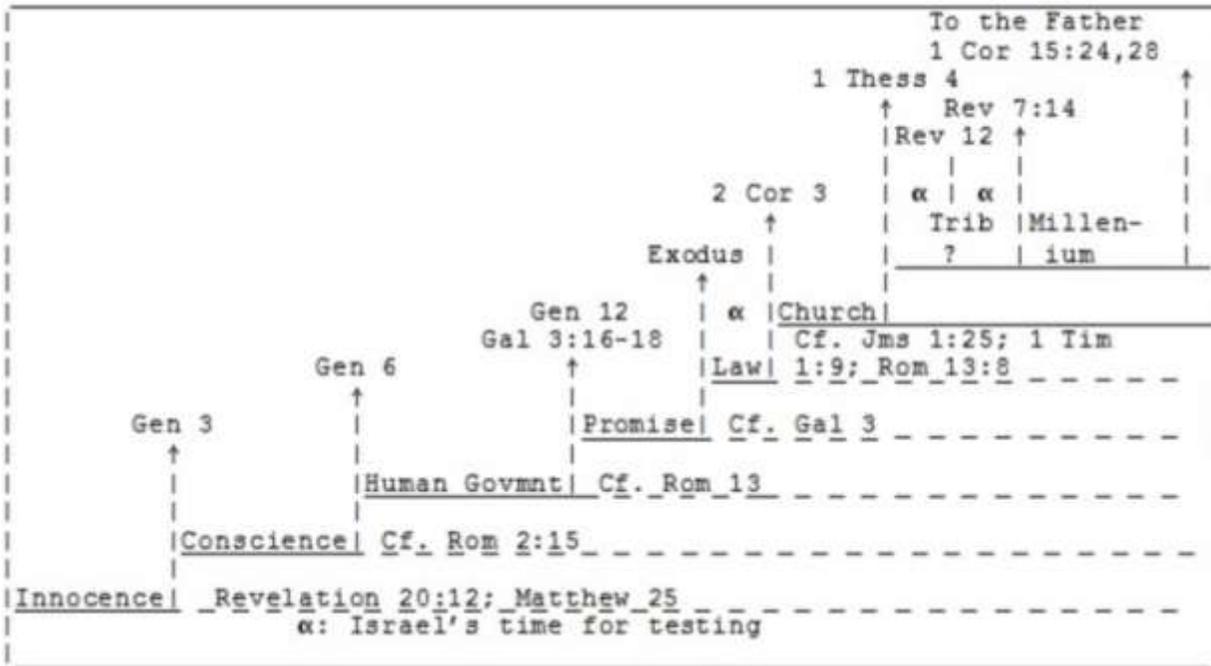


Figure 03.02.23. Distinguishable Dispensations

By N. Carlson

2.3.3.4 The Elective Decrees.

The Elective Decrees by God Were all done in eternity past. To understand them, a Born-Again one must attempt to ferrite out from the Divine Mind, contained in Scripture, exactly of what these decrees consist. Various authors have different (in each man's bias) ways to present them with and ordering them with this bias. I've been looking at this subject for 52 years and of course have my own bias. Having read many authors on this subject, I propose the list of Elective Decrees, and their ordering. i.e., my own and some of those groups that have different orderings, and sometimes why they take this stand.

Because our God is infinite in intelligence, knowledge, Power, and all other attributes, He is able to do anything His attributes allow. Although, God Is NOT Lonely, He evidently decided to Create. The order of this creation and the reason for them may be determined by observation of a few Bible Passages.

2. The Creation Of The Angels and Satan.

- Ezk 28:13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. {sardius: or, ruby } {beryl: or, chrysolite } {emerald: or, chrysoprase }
- 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
- 15 Thou wast perfect in thy ways **from the day that thou wast created**, till iniquity was found in thee.
- 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
- 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
- 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
- 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. {a terror: Heb. terrors }

2. The Creation Of The Heavens And The Earth; Gen 1:1, Jo 1:1-5.

3. The Creation Of Man Gen 1:26-28, 2:7; with the Fall of Lucifer (Satan) (Isa 14:12ff),

- Is 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! {O Lucifer: or, O day star }
- 13 For thou hast said in thine heart, **I will** ascend into heaven, **I will** exalt my throne above the stars of God: **I will** sit also upon the mount of the congregation, in the sides of the north:
- 14 **I will** ascend above the heights of the clouds; **I will** be like the most High.
- 15 Yet thou shalt be brought down to hell, to the sides of the pit.
- 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
- 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? {opened ... : or, did not let his prisoners loose homeward? }
- 18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

It appears God created man to resolve the Angelic Conflict.

For a larger treatment about this topic please refer to **APPENDIX C - The Doctrine Of The Decrees Of God**

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.
(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 - THE VIRGIN OF IS 7:14

THE VIRGIN OF IS 7:14

By Norman E. Carlson

A very significant word--just a consonantal letter in Hebrew--is left out. It is "THE" virgin, in Isa. 7:14 which KJV mysteriously omits. Also in Mt. 1:23 it is omitted, although the Greek correctly includes the article--as did the LXX of Isaiah. We also need to note that in the inspired quote by Matthew, a Greek term for 'virgin'--parthenos--is used, as in LXX. So those who want it to mean 'young woman' and not virgin are stuck trying to explain the LXX and Matthew uses of Ἰδοῦ, ἡ παρθένοσ Behold, TheVirgin. . .

The following quote from my Greek Professor at the Western Conservative Baptist Seminary on the missing article in several English Translations.

“I (Dr. Duane Dunham Th.D.) was talking to a Portland Rabbi about this passage, and he also misquoted it, leaving out the "ha"--article--which I corrected for him. :-) We all know there is a huge difference in 'a' virgin and 'the' virgin.”

הִנֵּה הָעַלְמָה vs. LXX ἰδοῦ ἡ παρθενοσ Both expressions are better translated “Behold (*a sign of prophecy to come*) The Virgin” . .

Vs. mat 1:23 ἰδοῦ <3708> (5640) {V-2AMM-2S} ἡ <3588> {T-NSF} παρθενοσ <3933> {N-NSF}

23 Behold, **THE** virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

This is a note that I wrote to one of my Hermeneutics/Greek/Hebrew Classes.

Dear folks:

Last week in class I mentioned the word Behold in Isa 7:14.

The attachment and the Info below might satisfy the statement concerning Language axiom Number 9:

By one expression, one thought (and only one) is conveyed.

When we combine this with the first perspective principle of interpretation:

3.1 The principle of the Priority of the Original Language.

Is 7:13 And he said, **Hear ye now, O house of David**; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; **Behold, the virgin** {Heb. הִנֵּה הָעַלְמָה ‘almah} shall conceive, and bear a son, and shall call his name Immanuel. {The word Behold in Scripture is usually a sign for the prophecy that follows. NEC}

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Behold (Heb. הִנֵּה: Hinnēh; occurs in the O.T. as the sign for a prophetic statement. usually not co-temporal as with Isaiah 7:15-8:3. Note also, the name for the son of the Prophetess was to be Mahershalalhashbaz. {Mahershalalhashbaz: Heb. In making speed to the spoil he hasteneth the prey, or, Make speed, etc } The feature of this name is described in vs, 8:4.

Incidentally, ‘almah’ is only used in the O.T. in the following verses:

Ge 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin <05959> cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

Ex 2:8 And Pharaoh's daughter said to her, Go. And the maid <05959> went and called the child's mother.

Ps 68:25 The singers went before, the players on instruments followed after; among them were the damsels <05959> playing with timbrels.

Pr 30:19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid <05959>. {midst: Heb. heart}

So 1:3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins <05959> love thee.

So 6:8 There are threescore queens, and fourscore concubines, and virgins <05959> without number.

*Isa 7:14 Therefore the Lord himself shall give you a sign; **Behold, THE & virgin <05959> shall conceive**, and bear a son, and shall call his name Immanuel. {shall call: or, thou, O virgin, shalt call}*

In all these ‘almah’ refers only to a young girl, a maiden, virgin.

In those days it was not unusual for a young woman/girl to be a virgin!

Notice the passage in Is 8:1-4. In particular vs. 8:3, where his wife, the prophetess, not a virgin hence, cannot be tied to 7:14,

Notice how the Liberal RSV translates

(RSV) Is 7: 14 Therefore the Lord himself will give you a sign. Behold, **a young woman** shall conceive and bear a son, and shall call his name Immanuel.

Because those liberal’ scholars who translated the Bible were opposed to predictive prophecy, that they purposely translated Is 7:14 ‘almah to mean young woman and refused the Behold, words to attempt to make that prophecy to refer to Isaiah’s wife in chapter 8. Of course the Wife of the prophet was not a virgin.

But note their use of bathuwlāh this is the word many liberal ‘scholars’ claims to mean Virgin!!!

Although many times it does in fact mean virgin as we see in the list, below, but not always.

e.g. *Joe 1:8 Lament like a virgin <01330> girded with sackcloth for the husband of her youth.*

בתולה <01330>. bathuwlah

De 22:23 If a damsel that is a virgin <01330> be betrothed unto an husband, and a man find her in the city, and lie with her;

De 22:28 If a man find a damsel that is a virgin <01330>, which is not betrothed, and lay hold on her, and lie with her, and they be found;

De 32:25 The sword without, and terror within, shall destroy both the young man and the virgin <01330>, the suckling also with the man of gray hairs. {within: Heb. from the chambers} {destroy: Heb. bereave}

Jud 19:24 Behold, here is my daughter a maiden <01330>, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing. {so vile...: Heb. the matter of this folly}

Jud 21:12 And they found among the inhabitants of Jabeshgilead four hundred young virgins <01330>, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan. {young...: Heb. young women virgins}

2Sa 13:2 And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin <01330>; and Amnon thought it hard for him to do any thing to her. {Amnon thought...: Heb. it was marvellous, or, hidden in the eyes of Amnon}

2Sa 13:18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins <01330> apparelled. Then his servant brought her out, and bolted the door after her.

1Ki 1:2 Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin <01330>: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. {Let there...: Heb. Let them seek} {a young...: Heb. a damsel, a virgin} {cherish...: Heb. be a cherisher unto him}

2Ki 19:21 This is the word that the LORD hath spoken concerning him; The virgin <01330> the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

2Ch 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden <01330>, old man, or him that stooped for age: he gave them all into his hand.

Es 2:2 Then said the king's servants that ministered unto him, Let there be fair young virgins <01330> sought for the king:

Es 2:3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins <01330> unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women; and let their things for purification be given them. {unto the...: Heb. unto the hand} {Hege: also called, Hegai}

Es 2:17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins <01330>; so that he set the royal crown upon her

head, and made her queen instead of Vashti. {favour: or, kindness} {in his....: Heb. before him}

Es 2:19 And when the virgins <01330> were gathered together the second time, then Mordecai sat in the king's gate.

Job 31:1 I made a covenant with mine eyes; why then should I think upon a maid <01330>?

Ps 45:14 She shall be brought unto the king in raiment of needlework: the virgins <01330> her companions that follow her shall be brought unto thee.

Ps 78:63 The fire consumed their young men; and their maidens <01330> were not given to marriage. {given....: Heb. praised}

Ps 148:12 Both young men, and maidens <01330>; old men, and children:

Isa 23:4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins <01330>.

Isa 23:12 And he said, Thou shalt no more rejoice, O thou oppressed virgin <01330>, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

Isa 37:22 This is the word which the LORD hath spoken concerning him; The virgin <01330>, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

Isa 47:1 Come down, and sit in the dust, O virgin <01330> daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

Isa 62:5 For as a young man marrieth a virgin <01330>, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. {as the....: Heb. with the joy of the bridegroom}

Jer 2:32 Can a maid <01330> forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Jer 14:17 Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin <01330> daughter of my people is broken with a great breach, with a very grievous blow.

Jer 18:13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin <01330> of Israel hath done a very horrible thing.

Jer 31:4 Again I will build thee, and thou shalt be built, O virgin <01330> of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. {tabrets: or, timbrels}

Jer 31:13 Then shall the virgin <01330> rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Jer 31:21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin <01330> of Israel, turn again to these thy cities.

Jer 46:11 Go up into Gilead, and take balm, O virgin <01330>, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured. {thou shalt....: Heb. no cure shall be unto thee}

- Jer 51:22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid <01330>;*
- La 1:4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins <01330> are afflicted, and she is in bitterness.*
- La 1:15 The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin <01330>, the daughter of Judah, as in a winepress. {the virgin...: or, the winepress of the virgin, etc}*
- La 1:18 The LORD is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins <01330> and my young men are gone into captivity. {commandment: Heb. mouth}*
- La 2:10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins <01330> of Jerusalem hang down their heads to the ground.*
- La 2:13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin <01330> daughter of Zion? for thy breach is great like the sea: who can heal thee?*
- La 2:21 The young and the old lie on the ground in the streets: my virgins <01330> and my young men are fallen by the sword; thou hast slain them in the day of thine anger; thou hast killed, and not pitied.*
- La 5:11 They ravished the women in Zion, and the maids <01330> in the cities of Judah.*
- Eze 9:6 Slay utterly old and young, both maids <01330>, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. {utterly: Heb. to destruction}*
- Eze 44:22 Neither shall they take for their wives a widow, nor her that is put away: but they shall take maidens <01330> of the seed of the house of Israel, or a widow that had a priest before. {put...: Heb. thrust forth} {that had...: Heb. from a priest}*
- Joe 1:8 Lament like a virgin <01330> girded with sackcloth for the husband of her youth.***
- Am 5:2 The virgin <01330> of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.*
- Am 8:13 In that day shall the fair virgins <01330> and young men faint for thirst.*
- Zec 9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids <01330>. {cheerful: or, grow, or, speak}*

To dispel their abysmal hypothesis one must only show a real counter-example. Like a Philosophical or Mathematical proof.

(AV 1769) Joe 1:8 Lament like a virgin <01330> girded with sackcloth for the husband of her youth. Notice that the KJV translators also used virgin, here; even though the simile pictures an old lady! And also notice she had a husband in her youth. Both conditions indicate she was not a virgin (Even though the AV and the RSV translate <01330> virgin. It would be better translated Woman.

(RSV) *Joe 1:8 ¶ Lament like a virgin <01330> girded with sackcloth for the bridegroom of her youth.* Notice here that the 'scholars' were consistant with their heretical views!!!

**APPENDIX B - 358 Prophecies Of Jesus, The Messiah,
The Son Of God, The Son Of Man.**

358 Prophecies Of Jesus, The Messiah, The Son Of God, The Son Of Man.

This was originally a Table down loaded from a website (I'm not sure if this was the website; there are several out there with this title.)

<http://www.accordingtothescriptures.org/prophecy/353prophecies.html>. From which it was provided by the courtesy of John Hooper UK

358 Prophecies Fulfilled in Jesus Christ

"Lo, I come: in the volume of the book it is written of me" (Psalm 40:7).

"The testimony of Jesus is the spirit of prophecy" (Rev 19:10).

"...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Jesus Christ, Lk 24:44).

"For had ye believed Moses, ye would have believed me: for he wrote of me." (Jesus Christ, Jo 5:46).

"To Him give all the prophets witness" (Ac 10:43).

O.T. Scripture	Prophecy	N.T. Fulfillment
1. Gen. 3:15	Seed of a woman (virgin birth)	Gal 4:4-5, Mat 1:18
2. Gen. 3:15	He will bruise Satan's head	Heb 2:14, 1Jo 3:8
3. Gen. 3:15	Christ's heel would be bruised with nails on the cross	Mat 27:35, Lk 24:39-40
4. Gen 4:1	With an Appositive use, Eve thought her son Cain was JaHoVah, as promised in 3:15, but she was 4000 years or so too early. "Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man, the LORD." Mt 1:1-16 the lineage of Joseph for Kingship fom Abraham through David, etc.; Lu 3:23-38, the lineage of Mary from ADAM & EVE.	
5. Gen. 5:24 , 2Ki 3:1	The bodily ascension to heaven illustrated {Gen 5:23-24; 2Ki 2:10-3:1} Mk 16:19 , Rev. 12:5 ; Ac 1:9.	
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.	<u>Gen. 49:10</u>	<u>The time of His coming</u>	<u>Lk 2:1-7; Gal 4:4</u>
19.	Gen. 49:10	The Seed of Judah	Lk 3:33
20.	Gen. 49:10	Called Shiloh or One Sent	Jo 17:3
21.	Gen. 49:10	Messiah to come before Judah lost identity	Jo 11:47-52
22.	Gen. 49:10	Unto Him shall the obedience of the people be	Jo 10:16
23.	Ex. 3:13-15	The Great "I AM"	Jo 4:26, 8:58
24.	Ex. 12:3-6	The Lamb presented to Israel 4 days before Passover	Mk 11:7-11
25.	Ex. 12:5	A Lamb without blemish	Heb 9:14; 1Pe 1:19
26.	Ex. 12:13	The blood of the Lamb saves from wrath	Ro 5:8
27.	Ex. 12:21-27	Christ is our Passover	1Co 5:7
28.	Ex. 12:46	Not a bone of the Lamb to be broken	Jo 19:31-36
29.	Ex. 15:2	His exaltation predicted as Yeshua	Ac 7:55, 56
30.	Ex. 15:11	His Character-Holiness	Lk 1:35; Ac 4:27
31.	Ex. 17:6	The Spiritual Rock of Israel	1Co 10:4
32.	Ex. 33:19	His Character-Merciful	Lk 1:72
33.	Lev. 1:2-9	His sacrifice a sweet smelling savor unto God	Eph 5:2
34.	Lev. 14:11	The leper cleansed-Sign to priesthood	Lk 5:12-14; Ac 6:7
35.	Lev. 16:15-17	Prefigures Christ's once-for-all death	Heb 9:7-14
36.	Lev. 16:27	Suffering outside the Camp	Mat 27:33; Heb. 13:11, 12
37.	Lev. 17:11	The Blood-the life of the flesh	Mat 26:28; Mk 10:45
38.	Lev. 17:11	It is the blood that makes atonement	Rom. 3:23-24; 1Jo 1:7
39.	Lev. 23:36-37	The Drink-offering: "If any man thirst"	Jo 7:37
40.	Num. 9:12	Not a bone of Him broken	Jo 19:31-36
41.	Num. 21:9	The serpent on a pole-Christ lifted up	Jo 3:14-18, 12:32
42.	Num 23:19, Da 7:13	The Son of Man - 85 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	Lk 23:34, 35
90.	Psa. 22:18	They parted His garments	Jo 19:23, 24
91.	Psa. 22:20, 21	He committed Himself to God	Lk 23:46
92.	Psa. 22:20, 21	Satanic power bruising the Redeemer's heel	Heb 2:14
93.	Psa. 22:22	His Resurrection declared	Jo 20:17
94.	Psa. 22:27-28	He shall be the governor of the nations	Col 1:16
95.	Psa. 22:31	"It is finished"	Jo 19:30, Heb. 10:10, 12, 14, 18
96.	Psa. 23:1	"I am the Good Shepherd"	Jo 10:11, 1Pe 2:25
97.	Psa. 24:3	His exaltation predicted	Ac 1:11; Ph 2:9
98.	Psa. 30:3	His resurrection predicted	Ac 2:32
99.	Psa. 31:5	"Into thy hands I commit my spirit"	Lk 23:46
100.	Psa. 31:11	His acquaintances fled from Him	Mk 14:50
101.	Psa. 31:13	They took counsel to put Him to death	Mt. 27:1, Jo 11:53
102.	Psa. 31:14, 15	"He trusted in God, let Him deliver him"	Mat 27:43
103.	Psa. 34:20	Not a bone of Him broken	Jo 19:31-36
104.	Psa. 35:11	False witnesses rose up against Him	Mat 26:59
105.	Psa. 35:19	He was hated without a cause	Jo 15:25
106.	Psa. 38:11	His friends stood afar off	Lk 23:49
107.	Psa. 38:12	Enemies try to entangle Him by craft	Mk 14:1, Mt. 22:15
108.	Psa. 38:12-13	Silent before His accusers	Mat 27:12-14
109.	Psa. 38:20	He went about doing good	Ac 10:38
110.	Psa. 40:2-5	The joy of His resurrection predicted	Jo 20:20
111.	Psa. 40:6-8	His delight-the will of the Father	Jo 4:34, Heb. 10:5-10
112.	Psa. 40:9	He was to preach the Righteousness in Israel	Mat 4:17
113.	Psa. 40:14	Confronted by adversaries in the Garden	Jo 18:4-6
114.	Psa. 41:9	Betrayed by a familiar friend	Jo 13:18
115.	Psa. 45:2	Words of Grace come from His lips	Jo 1:17, Lk 4:22
116.	Psa. 45:6	To own the title, God or Elohim	Heb 1:8
117.	Psa. 45:7	A special anointing by the Holy Spirit	Mt. 3:16; Heb. 1:9
118.	Psa. 45:7, 8	Called the Christ (Messiah or Anointed)	Lk 2:11
119.	Psa. 45:17	His name remembered forever	Eph 1:20-21, Heb. 1:8
120.	Psa. 55:12-14	Betrayed by a friend, not an enemy	Jo 13:18
121.	Psa. 55:15	Unrepentant death of the Betrayer	Mat 27:3-5; Ac 1:16-19
122.	Psa. 68:18	To give gifts to men	Eph 4:7-16
123.	Psa. 68:18	Ascended into Heaven	Lk 24:51
124.	Psa. 69:4	Hated without a cause	Jo 15:25
125.	Psa. 69:8	A stranger to own brethren	Jo 1:11, 7:5
126.	Psa. 69:9	Zealous for the Lord's House	Jo 2:17

127.	Psa. 69:14-20	Messiah's anguish of soul before crucifixion	Mat 26:36-45
128.	Psa. 69:20	"My soul is exceeding sorrowful."	Mat 26:38
129.	Psa. 69:21	Given vinegar in thirst	Mat 27:34
130.	Psa. 69:26	The Saviour given and smitten by God	Jo 17:4; 18:11
131.	Psa. 72:10, 11	Great persons were to visit Him	Mat 2:1-11
132.	Psa. 72:16	The corn of wheat to fall into the Ground	Jo 12:24-25
133.	Psa. 72:17	Belief on His name will produce offspring	Jo 1:12, 13
134.	Psa. 72:17	All nations shall be blessed by Him	Gal 3:8
135.	Psa. 72:17	All nations shall call Him blessed	Jo 12:13, Rev. 5:8-12
136.	Psa. 78:1-2	He would teach in parables	Mat 13:34-35
137.	Psa. 78:2b	To speak the Wisdom of God with authority	Mat 7:29
138.	Psa. 80:17	The Man of God's right hand	Mk 14:61-62
139.	Psa. 88	The Suffering and Reproach of Calvary	Mat 27:26-50
140.	Psa. 88:8	They stood afar off and watched	Lk 23:49
141.	Psa. 89:27	Firstborn	Col 1:15, 18
142.	Psa. 89:27	Emmanuel to be higher than earthly kings	Lk 1:32, 33
143.	Psa. 89:35-37	David's Seed, throne, kingdom endure forever	Lk 1:32, 33
144.	Psa. 89:36-37	His character-Faithfulness	Rev 1:5, 19:11
145.	Psa. 90:2	He is from everlasting (Micah 5:2)	Jo 1:1
146.	Psa. 91:11, 12	Identified as Messianic; used to tempt Christ	Lk 4:10, 11
147.	Psa. 97:9	His exaltation predicted	Ac 1:11; Eph 1:20
148.	Psa. 100:5	His character-Goodness	Mat 19:16, 17
149.	Psa. 102:1-11	The Suffering and Reproach of Calvary	Jo 19:16-30
150.	Psa. 102:25-27	Messiah is the Preexistent Son	Heb 1:10-12
151.	Psa. 109:25	Ridiculed	Mat 27:39
152.	Psa. 110:1	Son of David	Mat 22:42-43
153.	151. Psa. 110:1	To ascend to the right-hand of the Father	Mk 16:19
154.	152. Psa. 110:1	David's son called Lord	Mat 22:44, 45
155.	Psa. 110:4	A priest after Melchizedek's order	Heb 6:20
156.	Psa. 112:4	His character-Compassionate, Gracious, et al	Mat 9:36
157.	Psa. 118:17, 18	Messiah's Resurrection assured	Lk 24:5-7; 1Cor. 15:20
158.	Psa. 118:22, 23	The rejected stone is Head of the corner	Mat 21:42, 43
159.	Psa. 118:26a	The Blessed One presented to Israel	Mat 21:9
160.	Psa. 118:26b	To come while Temple standing	Mat 21:12-15
161.	Psa. 132:11	The Seed of David (the fruit of His Body)	Lk 1:32, Act 2:30
162.	Psa. 129:3	He was scourged	Mat 27:26
163.	Psa. 138:1-6	The supremacy of David's Seed amazes kings	Mat 2:2-6
164.	Psa. 147:3, 6	The earthly ministry of Christ described	Lk 4:18
165.	Prov. 1:23	He will send the Spirit of God	Jo 16:7
166.	Prov. 8:23	Foreordained from everlasting	Rev. 13:8, 1Pe 1:19-20
167.	Song. 5:16	The altogether lovely One	Jo 1:17
168.	Isa. 2:3	He shall teach all nations	Jo 4:25
169.	Isa. 2:4	He shall judge among the nations	Jo 5:22
170.	Isa. 6:1	When Isaiah saw His glory	Jo 12:40-41
171.	Isa. 6:8	The One Sent by God	Jo 12:38-45
172.	Isa. 6:9-10	Parables fall on deaf ears	Mat 13:13-15
173.	Isa. 6:9-12	Blinded to Christ and deaf to His words	Ac 28:23-29
174.	Isa. 7:14	To be born of a virgin	Lk 1:35
175.	173. Isa. 7:14	Called Emmanuel	Matt 1:18-23, 1Tim. 3:16
176.	Isa. 8:8	To be Emmanuel-God with us	Mat 28:20
177.	Isa. 8:14	A stone of stumbling, a Rock of offense	1Pe 2:8
178.	Isa. 9:1, 2	His ministry to begin in Galilee	Mat 4:12-17
179.	Isa. 9:6	A child [03206 יָלֵד] 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, שָׁר-שָׁלוֹם Sar Shalom	Jo 16:33
187.	185. Isa. 9:7	To establish an everlasting kingdom	Lk 1:32-33
188.	186. Isa. 9:7	His Character-Just	Jo 5:30
189.	187. Isa. 9:7	No end to his Government, Throne, and Peace	Lk 1:32-33
190.	188. Isa. 11:1	Called a Nazarene-the Branch, Netzer	Mat 2:23
191.	189. Isa. 11:1	A rod out of Jesse-Son of Jesse	Lk 3:23, 32
192.	190. Isa. 11:2	Anointed One by the Spirit	Mat 3:16, 17, Ac 10:38
193.	191. Isa. 11:2	His Character-Wisdom, Knowledge, et al	Col 2:3
194.	192. Isa. 11:3	He would know their thoughts	Lk 6:8, Jo 2:25
195.	193. Isa. 11:4	Judge in righteousness	Ac 17:31
196.	194. Isa. 11:4	Judges with the sword of His mouth	Rev. 2:16, 19:11, 15
197.	195. Isa. 11:5	Character: Righteous & Faithful	Rev. 19:11
198.	196. Isa. 11:10	The Gentiles seek Him	Jo 12:18-21
199.	Isa. 12:2		

Behold, God (is) my Savior. is a literal translation. The fact that Jesus is my Savior, Jesus Grk. Ἰησοῦς, LXX Jos 1:1 = Ἰησοῦς DMS > Ἰησοῦς Iesous; which in Hebrew is: Heb. יהושוע Yehowshuwa' = Joshua or: Jehovah is Salvation.

Behold, God is my salvation.

I will trust /Him/ and not be afraid.

Because Yah, the LORD^a,
is my strength and my song,

He has become my salvation." {#Ex 15:2 Ps 118:14 }

ב הַנְּהָ אֵל יְשׁוּעָתִי

אֶבְטַח, וְלֹא אֶפְחָד:

כִּי-עָזִי וְזַמְרָת יְהוָה יְהוָה,

יְהוָה-לִי לִישׁוּעָה.

Note: יְשׁוּעָה = 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

^a Yah is the shortened name of Y^cHoVaH.

“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	Mat 28:18; Rev 3:7
201.	Isa. 25:8	The Resurrection predicted	1Co 15:54
202.	Isa. 26:19	His power of Resurrection predicted	Mat 27:50-54
203.	Isa. 28:16	The Messiah is the precious corner stone	Ac 4:11, 12
204.	Isa. 28:16	The Sure Foundation	1Co 3:11, Mt. 16:18
205.	Isa. 29:13	He indicated hypocritical obedience to His Word	Mat 15:7-9
206.	Isa. 29:14	The wise are confounded by the Word	1Co 1:18-31
207.	Isa. 32:2	A Refuge-A man shall be a hiding place	Mat 23:37
208.	Isa. 35:4	He will come and save you	Mat 1:21
209.	Isa. 35:5-6	To have a ministry of miracles	Mat 11:2-6
210.	Isa. 40:3, 4	Preceded by forerunner	Jo 1:23
211.	Isa. 40:9	"Behold your God."	Jo 1:36; 19:14
212.	Isa. 40:10.	He will come to reward	Rev 22:12
213.	Isa. 40:11	A shepherd-compassionate life-giver	Jo 10:10-18
214.	Isa. 42:1-4	The Servant-as a faithful, patient redeemer	Mat 12:18-21
215.	213. Isa. 42:2	Meek and lowly	Mat 11:28-30
216.	214. Isa. 42:3	He brings hope for the hopeless	Jo 4
217.	Isa. 42:4	The nations shall wait on His teachings	Jo 12:20-26
218.	Isa. 42:6	The Light (salvation) of the Gentiles	Lk 2:32
219.	Isa. 42:1, 6	His is a worldwide compassion	Mat 28:19, 20
220.	Isa. 42:7	Blind eyes opened.	Jo 9:25-38
221.	Isa. 43:11	He is the only Saviour.	Ac 4:12
222.	Isa. 44:3	He will send the Spirit of God	Jo 16:7, 13
223.	Isa. 45:21-25	He is Lord and Saviour	Ph 3:20, Titus 2:13
224.	Isa. 45:23	He will be the Judge	Jo 5:22; Ro 14:11
225.	Isa. 46:9, 10	Declares things not yet done	Jo 13:19
226.	Isa. 48:12	The First and the Last	Jo 1:30, Rev 1:8, 17
227.	Isa. 48:16, 17	He came as a Teacher	Jo 3:2
228.	Isa. 49:1	Called from the womb-His humanity	Mat 1:18
229.	Isa. 49:5	A Servant from the womb.	Lk 1:31, Ph 2:7
230.	Isa. 49:6	He will restore Israel	Ac 3:19-21, 15:16-17
231.	Isa. 49:6	He is Salvation for Israel	Lk 2:29-32
232.	Isa. 49:6	He is the Light of the Gentiles	Jo 8:12, Ac 13:47
233.	Isa. 49:6	He is Salvation unto the ends of the earth	Ac 15:7-18
234.	Isa. 49:7	He is despised of the Nation	Jo 1:11, 8:48-49, 19:14-15
235.	Isa. 50:3	Heaven is clothed in black at His humiliation	Lk 23:44, 45
236.	Isa. 50:4	He is a learned counselor for the weary	Mat 7:29, 11:28, 29
237.	Isa. 50:5	The Servant bound willingly to obedience	Mat 26:39
238.	Isa. 50:6a	"I gave my back to the smiters."	Mat 27:26
239.	Isa. 50:6b	He was smitten on the cheeks	Mat 26:67
240.	Isa. 50:6c	He was spat upon	Mat 27:30
241.	Isa. 52:7	Published good tidings upon mountains	Mat 5:12, 15:29, 28:16
242.	Isa. 52:13	The Servant exalted	Ac 1:8-11; Eph. 1:19-22, Php. 2:5-9
243.	Isa. 52:14	The Servant shockingly abused	Lk 18:31-34; Mt. 26:67, 68
244.	Isa. 52:15	Nations startled by message of the Servant	Lk 18:31-34; Mt. 26:67, 68
245.	Isa. 52:15	His blood shed sprinkles nations	Heb 9:13-14, Rev. 1:5
246.	Isa. 53:1	His people would not believe Him	Jo 12:37-38
247.	Isa. 53:2	Appearance of an ordinary man	Ph 2:6-8
248.	Isa. 53:3a	Despised	Lk 4:28-29
249.	Isa. 53:3b	Rejected	Mat 27:21-23

250.	Isa. 53:3c	Great sorrow and grief	Mat 26:37-38, Lk 19:41, Heb. 4:15
251.	Isa. 53:3d	Men hide from being associated with Him	Mk 14:50-52
252.	Isa. 53:4a	He would have a healing ministry	Mat 8:16-17
253.	Isa. 53:4b	Thought to be cursed by God	Mat 26:66, 27:41-43
254.	Isa. 53:5a	Bears penalty for mankind's iniquities	2Cor. 5:21, Heb. 2:9
255.	Isa. 53:5b	His sacrifice provides peace between man and God	Col 1:20
256.	Isa. 53:5c	His sacrifice would heal man of sin	1Pe 2:24
257.	Isa. 53:6a	He would be the sin-bearer for all mankind	1Jo 2:2, 4:10
258.	Isa. 53:6b	God's will that He bear sin for all mankind	Gal 1:4
259.	Isa. 53:7a	Oppressed and afflicted	Mat 27:27-31
260.	Isa. 53:7b	Silent before his accusers	Mat 27:12-14
261.	Isa. 53:7c	Sacrificial lamb	Jo 1:29, 1Pe 1:18-19
262.	Isa. 53:8a	Confined and persecuted	Mat 26:47-27:31
263.	Isa. 53:8b	He would be judged	Jo 18:13-22
264.	Isa. 53:8c	Killed	Mat 27:35
265.	Isa. 53:8d	Dies for the sins of the world	1Jo 2:2
266.	Isa. 53:9a	Buried in a rich man's grave	Mat 27:57
267.	Isa. 53:9b	Innocent and had done no violence	Lk 23:41, Jo 18:38
268.	Isa. 53:9c	No deceit in his mouth	1Pe 2:22
269.	Isa. 53:10a	God's will that He die for mankind	Jo 18:11
270.	Isa. 53:10b	An offering for sin	Mat 20:28, Gal 3:13
271.	Isa. 53:10c	Resurrected and live forever	Ro 6:9
272.	Isa. 53:10d	He would prosper	Jo 17:1-5
273.	Isa. 53:11a	God fully satisfied with His suffering	Jo 12:27
274.	Isa. 53:11b	God's servant would justify man	Ro 5:8-9, 18-19
275.	Isa. 53:11c	The sin-bearer for all mankind	Heb 9:28
276.	Isa. 53:12a	Exalted by God because of his sacrifice	Mat 28:18
277.	Isa. 53:12b	He would give up his life to save mankind	Lk 23:46
278.	Isa. 53:12c	Numbered with the transgressors	Mk 15:27-28
279.	Isa. 53:12d	Sin-bearer for all mankind	1Pe 2:24
280.	Isa. 53:12e	Intercede to God in behalf of mankind	Lk 23:34, Rom. 8:34
281.	Isa. 55:3	Resurrected by God	Ac 13:34
282.	Isa. 55:4a	A witness	Jo 18:37
283.	Isa. 55:4b	He is a leader and commander	Heb 2:10
284.	Isa. 55:5	God would glorify Him	Ac 3:13
285.	Isa. 59:16a	Intercessor between man and God	Mat 10:32
286.	Isa. 59:16b	He would come to provide salvation	Jo 6:40
287.	Isa. 59:20	He would come to Zion as their Redeemer	Lk 2:38
288.	Isa. 60:1-3	He would shew light to the Gentiles	Ac 26:23
289.	Isa. 61:1a	The Spirit of God upon him	Mat 3:16-17
290.	Isa. 61:1b	The Messiah would preach the good news	Lk 4:16-21
291.	Isa. 61:1c	Provide freedom from the bondage of sin	Jo 8:31-36
292.	Isa. 61:1-2a	Proclaim a period of grace	Gal 4:4-5
293.	<u>Jer. 11:21</u>	<u>Conspiracy to kill Jesus</u>	<u>Jo 7:1, Mat 21:28</u>
294.	Jer. 23:5-6	Descendant of David	Lk 3:23-31
295.	Jer. 23:5-6	The Messiah would be both God and Man	Jo 13:13, 1Ti 3:16
296.	Jer. 31:22	Born of a virgin	Mat 1:18-20
297.	Jer. 31:31	The Messiah would be the new covenant	Mat 26:28
298.	Jer. 33:14-15	Descendant of David	Lk 3:23-31
299.	Eze.34:23-24	Descendant of David	Mat 1:1
300.	Eze.37:24-25	Descendant of David	Lk 1:31-33
301.	Dan. 2:44-45	The Stone that shall break the kingdoms	Mat 21:44
302.	Dan. 7:13-14a	He would ascend into heaven	Ac 1:9-11

303.	Dan. 7:13-14b	Highly exalted	Eph 1:20-22
304.	Dan. 7:13-14c	His dominion would be everlasting	Lk 1:31-33
305.	Dan. 9:24a	To make an end to sins	Gal 1:3-5
306.	Dan. 9:24a	To make reconciliation for iniquity	Ro 5:10, 2Cor. 5:18-21
307.	Dan. 9:24b	He would be holy	Lk 1:35
308.	Dan. 9:25	His announcement	Jo 12:12-13
309.	Dan. 9:26a	Cut off	Mat 16:21, 21:38-39
310.	Dan. 9:26b	Die for the sins of the world	Heb 2:9
311.	Dan. 9:26c	Killed before the destruction of the temple	Mat 27:50-51
312.	Dan. 10:5-6	Messiah in a glorified state	Rev 1:13-16
313.	Hos. 11:1	He would be called out of Egypt	Mat 2:15
314.	Hos. 13:14	He would defeat death	1Co 15:55-57
315.	Joel 2:32	Offer salvation to all mankind	Ro 10:9-13
316.	Jonah 1:17	Death and resurrection of Christ	Mat 12:40, 16:4
317.	Mic. 5:2a	Born in Bethlehem	Mat 2:1-6
318.	Mic. 5:2b	Ruler in Israel	Lk 1:33
319.	Mic. 5:2c	From everlasting	Jo 8:58
320.	Hag. 2:6-9	He would visit the second Temple	Lk 2:27-32
321.	Hag. 2:23	Descendant of Zerubbabel	Lk 2:27-32
322.	Zech. 3:8	God's servant	Jo 17:4
323.	Zech. 6:11-12	His Name is Joshua -Yehoshua	
324.	Zech. 6:12-13	Priest and King	Heb 8:1
325.	Zech. 9:9a	Greeted with rejoicing in Jerusalem	Mat 21:8-10
326.	Zech. 9:9b	Beheld as King	Jo 12:12-13
327.	Zech. 9:9c	The Messiah would be just	Jo 5:30
328.	Zech. 9:9d	The Messiah would bring salvation	Lk 19:10
329.	Zech. 9:9e	The Messiah would be humble	Mat 11:29
330.	Zech. 9:9f	Presented to Jerusalem riding on a donkey	Mat 21:6-9
331.	Zech. 10:4	The cornerstone	Eph 2:20
332.	Zech. 11:4-6a	At His coming, Israel to have unfit leaders	Mat 23:1-4
333.	Zech. 11:4-6b	Rejection causes God to remove His protection	Lk 19:41-44
334.	Zech. 11:4-6c	Rejected in favor of another king	Jo 19:13-15
335.	Zech. 11:7	Ministry to "poor," the believing remnant	Mat 9:35-36
336.	Zech. 11:8a	Unbelief forces Messiah to reject them	Mat 23:33
337.	Zech. 11:8b	Despised	Mat 27:20
338.	Zech. 11:9	Stops ministering to those who rejected Him	Mat 13:10-11
339.	Zech. 11:10-11a	Rejection causes God to remove protection	Lk 19:41-44
340.	Zech. 11:10-11b	The Messiah would be God	Jo 14:7
341.	Zech. 11:12-13a	Betrayed for thirty pieces of silver	Mat 26:14-15
342.	Zech. 11:12-13b	Rejected	Mat 26:14-15
343.	Zech. 11:12-13c	Thirty pieces of silver cast in the house of the Lord	Mat 27:3-5
344.	Zech. 11:12-13d	The Messiah would be God	Jo 12:45
345.	Zech. 12:10a	The Messiah's body would be pierced	Jo 19:34-37
346.	Zech. 12:10b	The Messiah would be both God and man	Jo 10:30
347.	Zech. 12:10c	The Messiah would be rejected	Jo 1:11
348.	Zech. 13:7a	God's will He die for mankind	Jo 18:11
349.	Zech. 13:7b	A violent death	Mk 14:27
350.	Zech. 13:7c	Both God and man	Jo 14:9
351.	Zech. 13:7d	Israel scattered as a result of rejecting Him	Mat 26:31-56
352.	Zech. 14:4	He would return to the Mt. of Olives	Ac 1:11-12
353.	Mal. 3:1a	Messenger to prepare the way for Messiah	Mk 1:1-8
354.	Mal. 3:1b	Sudden appearance at the temple	Mk 11:15-16
355.	Mal. 3:1c	Messenger of the new covenant	Lk 4:43
356.	Mal. 3:6	The God who changes not	Heb 13:8

357.	Mal. 4:5	Forerunner in spirit of Elijah	Mt. 3:1-3, 11:10-14, 17:11-13
358.	Mal. 4:6	Forerunner would turn many to righteousness	Lk 1:16-17

APPENDIX C - The Doctrine Of The Decrees Of God

I. The Divine Decrees in General.

A. The Doctrine Of The Decrees In Theology.

Reformed theology stresses the sovereignty of God in virtue of which He has sovereignly determined from all eternity whatsoever will come to pass, and works His sovereign will in His entire creation, both natural and spiritual, according to His pre-determined plan. It is in full agreement with Paul when he says that God “worketh all things after the counsel of His will,” Eph. 1:11. For that reason it is but natural that, in passing from the discussion of the Being of God to that of the works of God, it should begin with a study of the divine decrees. This is the only proper theological method. A theological discussion of the works of God should take its starting point in God, both in the work of creation and in that of redemption or recreation. It is only as issuing from, and as related to, God that the works of God come into consideration as a part of theology.

In spite of this fact, however, Reformed theology stands practically alone in its emphasis on the doctrine of the decrees. Lutheran theology is less theological and more anthropological. It does not consistently take its starting point in God and consider all things as divinely pre-determined, but reveals a tendency to consider things from below rather than from above. And in so far as it does believe in pre-determination, it is inclined to limit this to the good that is in the world, and more particularly to the blessings of salvation. It is a striking fact that many Lutheran theologians are silent, or all but silent, respecting the doctrine of the decrees of God in general and discuss only the doctrine of pre-destination, and regard this as *conditional* rather than absolute. In the doctrine of predestination Lutheran theology shows strong affinity with Arminianism. Krauth (an influential leader of the Lutheran Church in our country) even says: “The views of Arminius himself, in regard to the five points, were formed under Lutheran influences, and do not differ essentially from those of the Lutheran Church; but on many points in the developed system now known as Arminianism, the Lutheran Church has no affinity whatever with it, and on these points would sympathize far more with Calvinism, though she has never believed that in order to escape from Pelagianism, it is necessary to run into the doctrine of absolute predestination. The ‘Formula of Concord’ touches the five points almost purely on their practical sides, and on them arrays itself against Calvinism, rather by the negation of the inferences which result logically from that system, than by express condemnation of its fundamental theory in its abstract form.”[*The Conservative Reformation and Its Theology*, pp. 127f.] In so far as Lutheran theologians include the doctrine of predestination in their system, they generally consider it in connection with Soteriology.

Naturally, Arminian theology does not place the doctrine of the decrees in the foreground. That of the decrees in general is usually conspicuous by its absence. Pope brings in the doctrine of predestination only in passing, and Miley introduces it as an issue for discussion. Raymond discusses only the doctrine of election, and Watson devotes considerable space to this in considering the extent of the atonement. One and all reject the doctrine of absolute predestination, and substitute for it a conditional predestination. Modern liberal theology does not concern itself with the doctrine of predestination, since it is fundamentally anthropological. In the “theology of crisis” it is again recognized, but in a form that is neither Scriptural nor historical. In spite of its appeal to the Reformers, it departs widely from the doctrine of predestination, as it was taught by Luther and Calvin.

B. Scriptural Names For The Divine Decrees.

From the purely immanent works of God (*opera ad intra*) we must distinguish those which bear directly on the creatures (*opera ad extra*). Some theologians, in order to avoid misunderstanding, prefer to speak of *opera immanentia* and *opera exeuntia*, and subdivide the former into two classes, *opera immanentia per se*, which are the *opera personalia* (generation, filiation, spiration), and *opera immanentia donec exeunt*, which are *opera essentialia*, that is, works of the triune God, in distinction from works of any one of the persons of the Godhead, but are immanent in God, until they are realized in the works of creation, providence, and redemption. The divine decrees constitute this class of divine works. They are not described in the abstract in Scripture, but are placed before us in their historical realization. Scripture uses several terms for the eternal decree of God.

1. Old Testament Terms.

There are some terms which stress the intellectual element in the decree, such as *'etsah* from *ya'ats*, to counsel, to give advice, Job 38:2; Isa. 14:26; 46:11; *sod* from *yasad*, to sit together in deliberation (niphil), Jer. 23:18,22; and *mezimmah* from *zamam*, to meditate, to have in mind, to purpose, Jer. 4:28; 51:12; Prov. 30:32. Besides these there are terms which emphasize the volitional element, such as *chaphets*, inclination, will, good pleasure, Isa. 53:10; and *ratson*, to please, to be delighted, and thus denoting delight, good pleasure, or sovereign will, Ps. 51:19; Isa. 49:8.

2. New Testament Terms.

The New Testament also contains a number of significant terms. The most general word is *boule*, designating the decree in general, but also pointing to the fact that the purpose of God is based on counsel and deliberation, Acts 2:23; 4:28; Heb. 6:17. Another rather general word is *thelema*, which, as applied to the counsel of God, stresses the volitional rather than the deliberative element, Eph. 1:11. The word *eudokia* emphasizes more particularly the freedom of the purpose of God, and the delight with which it is accompanied, though this idea is not always present, Matt. 11:26; Luke 2:14; Eph. 1:5,9. Other words are used more especially to designate that part of the divine decree that pertains in a very special sense to God's moral creatures, and is known as predestination. These terms will be considered in connection with the discussion of that subject.

C. The Nature Of The Divine Decrees.

The decree of God may be defined with the Westminster Shorter Catechism as "*His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.*"

1. The Divine Decree Is One.

Though we often speak of the decrees of God in the plural, yet in its own nature the divine decree is but a single act of God. This is already suggested by the fact that the Bible speaks of it as a *prothesis*, a purpose or counsel. It follows also from the very nature of God. His knowledge is all immediate and simultaneous rather than successive like ours, and His comprehension of it is always complete. And the decree that is founded on it is also a single, all-comprehensive, and simultaneous act. As an eternal and immutable decree it could not be otherwise. There is, therefore, no series of decrees in God, but simply one comprehensive plan, embracing all that comes to pass. Our finite comprehension, however, constrains us to make distinctions, and this accounts for the fact that we often speak of the decrees of God in the plural. This manner of speaking is

perfectly legitimate, provided we do not lose sight of the unity of the divine decree, and of the inseparable connection of the various decrees as we conceive of them.

2. The Relation Of The Decree To The Knowledge Of God.

The decree of God bears the closest relation to the divine knowledge. There is in God, as we have seen, a necessary knowledge, including all possible causes and results. This knowledge furnishes the material for the decree; it is the perfect fountain out of which God drew the thoughts which He desired to objectify. Out of this knowledge of all things possible He chose, by an act of His perfect will, led by wise considerations, what He wanted to bring to realization, and thus formed His eternal purpose. The decree of God is, in turn, the foundation of His free knowledge or *scientia libera*. It is the knowledge of things as they are realized in the course of history. **While the necessary knowledge of God logically precedes the decree, His free knowledge logically follows it. This must be maintained over against all those who believe in a conditional predestination (such as Semi-Pelagians and Arminians), since they make the pre-determinations of God dependent on His foreknowledge.** Some of the words used to denote the divine decree point to an element of deliberation in the purpose of God. **It would be a mistake, however, to infer from this that the plan of God is the result of any deliberation which implies short-sightedness or hesitation, for it is simply an indication of the fact that there is no blind decree in God, but only an intelligent and deliberate purpose.**

3. The Decree Relates To Both God And Man.

The decree has reference, first of all, to the works of God. It is limited, however, to God's *opera ad extra* or transitive acts, and does not pertain to the essential Being of God, nor to the immanent activities within the Divine Being which result in the trinitarian distinctions. God did not decree to be holy and righteous, nor to exist as three persons in one essence or to generate the Son. These things are as they are *necessarily*, and are not dependent on the optional will of God. That which is essential to the inner Being of God can form no part of the contents of the decree. This includes only the *opera ad extra* or *exeuntia*. But while the decree pertains primarily to the acts of God Himself, it is not limited to these, but also embraces the actions of His free creatures. And the fact that they are included in the decree renders them absolutely certain, though they are not all effectuated in the same manner. In the case of some things God decided, not merely that they would come to pass, but that He Himself would bring them to pass, either immediately, as in the work of creation, or through the mediation of secondary causes, which are continually energized by His power. He Himself assumes the responsibility for their coming to pass. There are other things, however, which God included in His decree and thereby rendered certain, but which He did not decide to effectuate Himself, as the sinful acts of His rational creatures. The decree, in so far as it pertains to these acts, is generally called God's permissive decree. This name does not imply that the futurition of these acts is not certain to God, but simply that He permits them to come to pass by the free agency of His rational creatures. God assumes no responsibility for these sinful acts whatsoever.

4. The Decree To Act Is Not The Act Itself.

The decrees are an internal manifestation and exercise of the divine attributes, rendering the futurition of things certain but this exercise of the intelligent volition of God should not be confounded with the realization of its objects in creation, providence, and redemption. The decree to create is not creation itself, nor is the decree to justify

justification itself. A distinction must be made between the decree and its execution. God's so ordering the universe that man will pursue a certain course of action, is also quite a different thing from His commanding him to do so. The decrees are not addressed to man, and are not of the nature of a statute law; neither do they impose compulsion or obligation on the wills of men.

D. The Characteristics Of The Divine Decree.

1. It Is Founded In Divine Wisdom.

The word "counsel," which is one of the terms by which the decree is designated, suggests careful deliberation and consultation. It may contain a suggestion of an intercommunion between the three persons of the Godhead. In speaking of God's revelation of the mystery that was formerly hid in Him, Paul says that this was "to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord," Eph. 3:10,11. The wisdom of the decree also follows from the wisdom displayed in the realization of the eternal purpose of God. The poet sings in Ps. 104:24, "O Jehovah, how manifold are thy works! In wisdom hast thou made them all." The same idea is expressed in Prov. 3:19, "Jehovah by wisdom founded the earth; by understanding He established the heavens." Cf. also Jer. 10:12; 51:15.

The wisdom of the counsel of the Lord can also be inferred from the fact that it stands fast forever, Ps. 33:11; Prov. 19:21. There may be a great deal in the decree that passes human understanding and is inexplicable to the finite mind, but it contains nothing that is irrational or arbitrary. God formed his determination with wise insight and knowledge.

2. It Is Eternal.

The divine decree is eternal in the sense that it lies entirely in eternity. In a certain sense it can be said that all the acts of God are eternal, since there is no succession of moments in the Divine Being. But some of them terminate in time, as, for instance, creation and justification. Hence we do not call them eternal but temporal acts of God. The decree, however, while it relates to things outside of God, remains in itself an act within the Divine Being, and is therefore eternal in the strictest sense of the word. Therefore it also partakes of the simultaneousness and the successionlessness of the eternal, Acts 15:18; Eph. 1:4; II Tim. 1:9. The eternity of the decree also implies that the order in which the different elements in it stand to each other may not be regarded as temporal, but only as logical. There is a real chronological order in the events as effectuated, but not in the decree respecting them.

3. It Is Efficacious.

This does not mean that God has determined to bring to pass Himself by a direct application of His power all things which are included in His decree, but only that what He has decreed will certainly come to pass; that nothing can thwart His purpose. Says Dr. A. A. Hodge: "The decree itself provides in every case that the event shall be effected by causes acting in a manner perfectly consistent with the nature of the event in question. Thus in the case of every free act of a moral agent the decree provides at the same time — (a) That the agent shall be a free agent. (b) That his antecedents and all the antecedents of the act in question shall be what they are. (c) That all the present *conditions* of the act shall be what they are. (d) That the act shall be perfectly spontaneous and free on the part

of the agent. (e) That it shall be certainly future. Ps. 33:11; Prov. 19:21; Isa. 46:10.”[*Outlines of Theology*, p. 203.]

4. It Is Immutable.

Man may and often does alter his plans for various reasons. It may be that in making his plan he lacked seriousness of purpose, that he did not fully realize what the plan involved, or that he is wanting the power to carry it out. But in God nothing of the kind is conceivable. He is not deficient in knowledge, veracity, or power. Therefore He need not change His decree because of a mistake of ignorance, nor because of inability to carry it out. And He will not change it, because He is the immutable God and because He is faithful and true. Job 23:13,14; Ps. 33:11; Isa. 46:10; Luke 22:22; Acts 2:23.

5. It Is Unconditional Or Absolute.

This means that it is not dependent in any of its particulars on anything that is not part and parcel of the decree itself. The various elements in the decree are indeed mutually dependent but nothing in the plan is conditioned by anything that is not in the decree. The execution of the plan may require means or be dependent on certain conditions, but then these means or conditions have also been determined in the decree. God did not simply decree to save sinners without determining the means to effectuate the decree. The means leading to the pre-determined end were also decreed, Acts 2:23; Eph. 2:8; I Pet. 1:2. The absolute character of the decree follows from its eternity, its immutability, and its exclusive dependence on the good pleasure of God. It is denied by all Semi-Pelagians and Arminians.

6. It Is Universal Or All-Comprehensive.

The decree includes whatsoever comes to pass in the world, whether it be in the physical or in the moral realm, whether it be good or evil, Eph. 1:11. It includes: (a) the good actions of men, Eph. 21:0; (b) their wicked acts, Prov. 16:4; Acts 2:23; 4:27,28; (c) contingent events, Gen. 45:8; 50:20; Prov. 16:33; (d) the means as well as the end, Ps. 119:89-91; II Thess. 2:13; Eph. 1:4; (e) the duration of man’s life, Job 14:5; Ps. 39:4, and the place of his habitation, Acts 17:26.

7. With Reference To Sin It Is Permissive.

It is customary to speak of the decree of God respecting moral evil as permissive. By His decree God rendered the sinful actions of man infallibly certain without deciding to effectuate them by acting immediately upon and in the finite will. This means that God does not positively work in man “both to will and to do,” when man goes contrary to His revealed will. It should be carefully noted, however, that this permissive decree does not imply a passive permission of something which is not under the control of the divine will. It is a decree which renders the future sinful act absolutely certain, but in which God determines (a) not to hinder the sinful self-determination of the finite will; and (b) to regulate and control the result of this sinful self-determination. Ps. 78:29; 106:15; Acts 14:16; 17:30.

E. Objections To The Doctrine Of The Decrees.

As was said in the preceding, only Reformed theology does full justice to the doctrine of the decrees. Lutheran theologians do not, as a rule, construe it theologically but soteriologically, for the purpose of showing how believers can derive comfort from it. Pelagians and Socinians reject it as unscriptural; and Semi-Pelagians and Arminians

show it scant favor: some ignoring it altogether; others stating it only to combat it; and still others maintaining only a decree conditioned by the foreknowledge of God. The objections raised to it are, in the main, always the same.

1. It Is Inconsistent With The Moral Freedom Of Man.

Man is a free agent with the power of rational self-determination. He can reflect upon, and in an intelligent way choose, certain ends, and can also determine his action with respect to them. The decree of God however, carries with it necessity. God has decreed to effectuate all things or, if He has not decreed that, He has at least determined that they must come to pass. He has decided the course of man's life for him.[Cf. Watson, *Theological Institutes*, Part II, Chap. XXVIII; Miley, *Systematic Theology* II, pp. 271 ff.] In answer to this objection it may be said that the Bible certainly does not proceed on the assumption that the divine decree is inconsistent with the free agency of man. It clearly reveals that God has decreed the free acts of man, but also that the actors are none the less free and therefore responsible for their acts, Gen. 50:19,20; Acts 2:23; 4:27,28. It was determined that the Jews should bring about the crucifixion of Jesus; yet they were perfectly free in their wicked course of action, and were held responsible for this crime. There is not a single indication in Scripture that the inspired writers are conscious of a contradiction in connection with these matters. They never make an attempt to harmonize the two. This may well restrain us from assuming a contradiction here, even if we cannot reconcile both truths.

Moreover, it should be borne in mind that God has not decreed *to effectuate by His own direct action* whatsoever must come to pass. The divine decree only brings certainty into the events, but does not imply that God will actively effectuate them, so that the question really resolves itself into this, whether previous certainty is consistent with free agency. Now experience teaches us that we can be reasonably certain as to the course a man of character will pursue under certain circumstances, without infringing in the least on his freedom. The prophet Jeremiah predicted that the Chaldeans would take Jerusalem. He knew the coming event as a certainty, and yet the Chaldeans freely followed their own desires in fulfilling the prediction. Such certainty is indeed inconsistent with the Pelagian liberty of indifference, according to which the will of man is not determined in any way, but is entirely indeterminate, so that in every volition it can decide in opposition, not only to all outward inducements, but also to all inward considerations and judgments, inclinations and desires, and even to the whole character and inner state of man. But it is now generally recognized that such freedom of the will is a psychological fiction. However, the decree is not necessarily inconsistent with human freedom in the sense of rational self-determination, according to which man freely acts in harmony with his previous thoughts and judgments, his inclinations and desires, and his whole character. This freedom also has its laws, and the better we are acquainted with them, the more sure we can be of what a free agent will do under certain circumstances. God Himself has established these laws. Naturally, we must guard against all determinism, materialistic, pantheistic, and rationalistic, in our conception of freedom in the sense of rational self-determination.

The decree is no more inconsistent with free agency than foreknowledge is, and yet the objectors, who are generally of the Semi-Pelagian or Arminian type, profess to believe in divine foreknowledge. By His foreknowledge God *knows* from all eternity the *certain futurity* of all events. It is based on His foreordination, by which He determined their future certainty. The Arminian will of course, say that he does not believe in a foreknowledge based on a decree which renders things certain, but in a foreknowledge of facts and events which are contingent on the free will of man, and therefore

indeterminate. Now such a foreknowledge of the free actions of man may be possible, if man even in his freedom acts in harmony with divinely established laws, which again bring in the element of certainty; but it would seem to be impossible to foreknow events which are entirely dependent on the chance decision of an unprincipled will, which can at any time, irrespective of the state of the soul, of existing conditions, and of the motives that present themselves to the mind, turn in different directions. Such events can only be foreknown as bare possibilities.

2. It Takes Away All Motives For Human Exertion.

This objection is to the effect that people will naturally say that, if all things are bound to happen as God has determined them, they need not concern themselves about the future and need not make any efforts to obtain salvation. But this is hardly correct. In the case of people who speak after that fashion this is generally the mere excuse of indolence and disobedience. The divine decrees are not addressed to men as a rule of action, and cannot be such a rule, since their contents become known only through, and therefore after, their realization. There is a rule of action, however, embodied in the law and in the gospel, and this puts men under obligation to employ the means which God has ordained.

This objection also ignores the logical relation, determined by God's decree, between the means and the end to be obtained. The decree includes not only the various issues of human life, but also the free human actions which are logically prior to, and are destined to bring about, the results. It was absolutely certain that all those who were in the vessel with Paul (Acts 27) were to be saved, but it was equally certain that, in order to secure this end, the sailors had to remain aboard. And since the decree establishes an interrelation between means and ends, and ends are decreed only as the result of means, they encourage effort instead of discouraging it. Firm belief in the fact that, according to the divine decrees, success will be the reward of toil, is an inducement to courageous and persevering efforts. On the very basis of the decree Scripture urges us to be diligent in using the appointed means, Phil. 2:13; Eph. 2:10.

3. It Makes God The Author Of Sin.

This, if true, would naturally be an insuperable objection, for God cannot be the author of sin. This follows equally from Scripture, Ps. 92:15; Eccl. 7:29; Jas. 1:13; I John 1:5, from the law of God which prohibits all sin, and from the holiness of God. But the charge is not true; the decree merely makes God the author of free moral beings, who are themselves the authors of sin. God decrees to sustain their free agency, to regulate the circumstances of their life, and to permit that free agency to exert itself in a multitude of acts, of which some are sinful. For good and holy reasons He renders these sinful acts certain, but He does not decree to work evil desires or choices efficiently in man. The decree respecting sin is not an efficient but a permissive decree, or a decree to permit, in distinction from a decree to produce, sin by divine efficiency. No difficulty attaches to such a decree which does not also attach to a *mere* passive permission of what He could very well prevent, such as the Arminians, who generally raise this objection, assume. The problem of God's relation to sin remains a mystery for us, which we are not able to solve. It may be said, however, that His decree to permit sin, while it renders the entrance of sin into the world certain, does not mean that He takes delight in it; but only that He deemed it wise, for the purpose of His self-revelation, to permit moral evil, however abhorrent it may be to His nature.

4. The Possible Ordering Of The Divine Decrees.

Although as we indicated above; “There Is No Scriptural Ordering Of God’s Decree(s).” We will, however list a possible ordering based upon man’s Bias and understanding of certain logical necessities.

In dealing with the order of the divine decrees McLaughlin addresses Lapsarianism as a whole and covers Supra-lapsarianism, Sub-lapsarianism, Infra-lapsarianism and Arminian Lapsarianism and their order of divine decrees:

The differences in the four schools of thought regarding Lapsarianism (The Fall of man) can be seen in the table below:

Table 01. Lapsarianism As Seen By Various Schools Of Thought.

Supra-lapsarianism:

Elect some

Provide Salvation

Create

Permit Fall

Save the Elect

Sub-lapsarianism

Create

Permit Fall

Elect

Provide Salvation

Save the Elect

****Infra-lapsarianism***

Create

Permit Fall

Provide Salvation

Elect

Save the Elect

* Drs. John Walvoord and L.S. Chafer hold to the order of Infra-lapsarianism above but others view Infra-lapsarianism as follows:

Infra-lapsarianism

Create

Permit Fall

Elect

Provide Salvation

Save the Elect

Arminian Lapsarianism

Create

Permit Fall

Provide Salvation

Salvation by Works

Election in time

APPENDIX D - The GOSPEL Of WEALTH
BY ANDREW CARNEGIE.

NORTH AMERICAN REVIEW

No. CCCXCI

JUNE, 1889.

**The GOSPEL Of WEALTH
BY ANDREW CARNEGIE.**

The problem of our age is the proper administration of wealth, so that the ties of brotherhood may still bind together the rich and poor in harmonious relationship. The conditions of human life have not only been changed, but revolutionized, within the past few hundred years. In former days there was little difference between the dwelling, dress, food, and environment of the chief and those of his retainers. The Indians are to-day where civilized man then was. When visiting the Sioux, I was led to the wigwam of the chief. It was just like the others in external appearance, and even within the difference was trifling between it and those of the poorest of his braves. The contrast between the palace of the millionaire and the cottage of the laborer with us to-day measures the change which has come with civilization.

This change, however, is not to be deplored, but welcomed as highly beneficial. It is well, nay, essential for the progress of the race, that the houses of some should be homes for all that is highest and best in literature and the arts, and for all the refinements of civilization, rather than that none should be so. Much better this great irregularity than universal squalor. Without wealth there can be no Mæcenæ. The "good old times" were not good old times. Neither master nor servant was as well situated then as to-day. A relapse to old conditions would be disastrous to both--not the least so to him who serves--and would sweep away civilization with it. But whether the change be for good or ill, it is upon us, beyond our power to alter, and there fore to be accepted and made the best of. It is a waste of time to criticise the inevitable.

It is easy to see how the change has come. One illustration will serve for almost every phase of the cause. In the manufacture of products we have the whole story. It applies to all combinations of human industry, as stimulated and enlarged by the inventions of this scientific age. Formerly articles were manufactured at the domestic hearth or in small shops which formed part of the household. The master and his apprentices worked side by side, the latter living with the master, and therefore subject to the same conditions. When these apprentices rose to be masters, there was little or no change in their mode of life, and they, in turn, educated in the same routine succeeding apprentices. There was, substantially social equality, and even political equality, for those engaged in industrial pursuits had then little or no political voice in the State.

But the inevitable result of such a mode of manufacture was crude articles at high prices. To-day the world obtains commodities of excellent quality at prices which even the generation preceding this would have deemed incredible. In the commercial world similar causes have produced similar results, and the race is benefited thereby. The poor enjoy what the rich could not before afford. What were the luxuries have become the necessaries of life. The laborer has now more comforts than the landlord had a few generations ago. The farmer has more luxuries than the landlord had, and is more richly

clad and better housed. The landlord has books and pictures rarer, and appointments more artistic, than the King could then obtain.

The price we pay for this salutary change is, no doubt, great. We assemble thousands of operatives in the factory, in the mine, and in the counting-house, of whom the employer can know little or nothing, and to whom the employer is little better than a myth. All intercourse between them is at an end. Rigid Castes are formed, and, as usual, mutual ignorance breeds mutual distrust. Each Caste is without sympathy for the other, and ready to credit anything disparaging in regard to it. Under the law of competition, the employer of thousands is forced into the strictest economies, among which the rates paid to labor figure prominently, and often there is friction between the employer and the employed, between capital and labor, between rich and poor. Human society loses homogeneity.

The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is also great; but the advantage of this law are also greater still, for it is to this law that we owe our wonderful material development, which brings improved conditions in its train. But, whether the law be benign or not, we must say of it, as we say of the change in the conditions of men to which we have referred : It is here; we cannot evade it; no substitutes for it have been found; and while the law may be sometimes hard for the individual, it is best for the race, because it insures the survival of the fittest in every department. We accept and welcome therefore, as conditions to which we must accommodate ourselves, great inequality of environment, the concentration of business, industrial and commercial, in the hands of a few, and the law of competition between these, as being not only beneficial, but essential for the future progress of the race. Having accepted these, it follows that there must be great scope for the exercise of special ability in the merchant and in the manufacturer who has to conduct affairs upon a great scale. That this talent for organization and management is rare among men is proved by the fact that it invariably secures for its possessor enormous rewards, no matter where or under what laws or conditions. The experienced in affairs always rate the MAN whose services can be obtained as a partner as not only the first consideration, but such as to render the question of his capital scarcely worth considering, for such men soon create capital; while, without the special talent required, capital soon takes wings. Such men become interested in firms or corporations using millions ; and estimating only simple interest to be made upon the capital invested, it is inevitable that their income must exceed their expenditures, and that they must accumulate wealth. Nor is there any middle ground which such men can occupy, because the great manufacturing or commercial concern which does not earn at least interest upon its capital soon becomes bankrupt. It, must either go forward or fall behind : to stand still is impossible. It is a condition essential for its successful operation that it should be thus far profitable, and even that, in addition to interest on capital, it should make profit. It is a law, as certain as any of the others named, that men possessed of this peculiar talent for affair, under the free play of economic forces, must, of necessity, soon be in receipt of more revenue than can be judiciously expended upon themselves; and this law is as beneficial for the race as the others.

Objections to the foundations upon which society is based are not in order, because the condition of the race is better with these than it has been with any others which have been tried. Of the effect of any new substitutes proposed we cannot be sure. The Socialist or Anarchist who seeks to overturn present conditions is to be regarded as attacking the foundation upon which civilization itself rests, for civilization took its start from the day that the capable, industrious workman said to his incompetent and lazy fellow, "If thou dost not sow, thou shalt not reap," and thus ended primitive Communism by separating the drones from the bees. One who studies this subject will soon be brought face to face with the conclusion that upon the sacredness of property civilization itself depends--the right of the laborer to his hundred dollars in the savings bank, and equally the legal right of the millionaire to his millions. To these who propose to substitute Communism for this intense Individualism the answer, therefore, is: The race has tried that. All progress from that barbarous day to the present time has resulted from its displacement. Not evil, but good, has come to the race from the accumulation of wealth by those who have the ability and energy that produce it. But even if we admit for a moment that it might be better for the race to discard its present foundation, Individualism,--that it is a nobler ideal that man should labor, not for himself alone, but in and for a brotherhood of his fellows, and share with them all in common, realizing Swedenborg's idea of Heaven, where, as he says, the angels derive their happiness, not from laboring for self, but for each other,--even admit all this, and a sufficient answer is, This is not evolution, but revolution. It necessitates the changing of human nature itself a work of aeons, even if it were good to change it, which we cannot know. It is not practicable in our day or in our age. Even if desirable theoretically, it belongs to another and long-succeeding sociological stratum. Our duty is with what is practicable now ; with the next step possible in our day and generation. It is criminal to waste our energies in endeavoring to uproot, when all we can profitably or possibly accomplish is to bend the universal tree of humanity a little in the direction most favorable to the production of good fruit under existing circumstances. We might as well urge the destruction of the highest existing type of man because he failed to reach our ideal as favor the destruction of Individualism, Private Property, the Law of Accumulation of Wealth, and the Law of Competition ; for these are the highest results of human experience, the soil in which society so far has produced the best fruit. Unequally or unjustly, perhaps, as these laws sometimes operate, and imperfect as they appear to the Idealist, they are, nevertheless, like the highest type of man, the best and most valuable of all that humanity has yet accomplished.

We start, then, with a condition of affairs under which the best interests of the race are promoted, but which inevitably gives wealth to the few. Thus far, accepting conditions as they exist, the situation can be surveyed and pronounced good. The question then arises, --and, if the foregoing be correct, it is the only question with which we have to deal, --What is the proper mode of administering wealth after the laws upon which civilization is founded have thrown it into the hands of the few ? And it is of this great question that I believe I offer the true solution. It will be understood that *fortunes* are here spoken of, not moderate sums saved by many years of effort, the returns on which are required for the comfortable maintenance and education of families. This is not *wealth*, but only *competence* which it should be the aim of all to acquire.

There are but three modes in which surplus wealth can be disposed of. It can be left to the families of the decedents; or it can be bequeathed for public purposes; or, finally, it can be administered during their lives by its possessors. Under the first and second modes most of the wealth of the world that has reached the few has hitherto been applied. Let us in turn consider each of these modes. The first is the most injudicious. In monarchical countries, the estates and the greatest portion of the wealth are left to the first son, that the vanity of the parent may be gratified by the thought that his name and title are to descend to succeeding generations unimpaired. The condition of this class in Europe to-day teaches the futility of such hopes or ambitions. The successors have become impoverished through their follies or from the fall in the value of land. Even in Great Britain the strict law of entail has been found inadequate to maintain the status of an hereditary class. Its soil is rapidly passing into the hands of the stranger. Under republican institutions the division of property among the children is much fairer, but the question which forces itself upon thoughtful men in all lands is: Why should men leave great fortunes to their children? If this is done from affection, is it not misguided affection? Observation teaches that, generally speaking, it is not well for the children that they should be so burdened. Neither is it well for the state. Beyond providing for the wife and daughters moderate sources of income, and very moderate allowances indeed, if any, for the sons, men may well hesitate, for it is no longer questionable that great sons bequeathed oftener work more for the injury than for the good of the recipients. Wise men will soon conclude that, for the best interests of the members of their families and of the state, such bequests are an improper use of their means.

It is not suggested that men who have failed to educate their sons to earn a livelihood shall cast them adrift in poverty. If any man has seen fit to rear his sons with a view to their living idle lives, or, what is highly commendable, has instilled in them the sentiment that they are in a position to labor for public ends without reference to pecuniary considerations, then, of course, the duty of the parent is to see that such are provided for *in moderation*. There are instances of millionaires' sons unspoiled by wealth, who, being rich, still perform great services in the community. Such are the very salt of the earth, as valuable as, unfortunately, they are rare; still it is not the exception, but the rule, that men must regard, and, looking at the usual result of enormous sums conferred upon legatees, the thoughtful man must shortly say, "I would as soon leave to my son a curse as the almighty dollar," and admit to himself that it is not the welfare of the children, but family pride, which inspires these enormous legacies.

As to the second mode, that of leaving wealth at death for public uses, it may be said that this is only a means for the disposal of wealth, provided a man is content to wait until he is dead before it becomes of much good in the world. Knowledge of the results of legacies bequeathed is not calculated to inspire the brightest hopes of much posthumous good being accomplished. The cases are not few in which the real object sought by the testator is not attained, nor are they few in which his real wishes are thwarted. In many cases the bequests are so used as to become only monuments of his folly. It is well to remember that it requires the exercise of not less ability than that which acquired the wealth to use it so as to be really beneficial to the community. Besides this, it may fairly be said that no man is to be extolled for doing what he cannot help doing, nor is he to be thanked by the community to which he only leaves wealth at

death. Men who leave vast sums in this way may fairly be thought men who would not have left it at all, had they been able to take it with them. The memories of such cannot be held in grateful remembrance, for there is no grace in their gifts. It is not to be wondered at that such bequests seem so generally to lack the blessing. -

The growing disposition to tax more and more heavily large estates left at death is a cheering indication of the growth of a salutary change in public opinion. The State of Pennsylvania now takes--subject to some exceptions--one-tenth of the property left by its citizens. The budget presented in the British Parliament the other day proposes to increase the death-duties ; and, most significant of all, the new tax is to be a graduated one. Of all forms of taxation, this seems the wisest. Men who continue hoarding great sums all their lives, the proper use of which for - public ends would work good to the community, should be made to feel that the community, in the form of the state, cannot thus be deprived of its proper share. By taxing estates heavily at death the state marks its condemnation of the selfish millionaire's unworthy life.

It is desirable ;that nations should go much further in this direction. Indeed, it is difficult to set bounds to the share of a rich man's estate which should go at his death to the public through the agency of the state, and by all means such taxes should be graduated, beginning at nothing upon moderate sums to dependents, and increasing rapidly as the amounts swell, until of the millionaire's hoard, as of Shylock's, at least

" _____ The other half

Comes to the privy coffer of the state."

This policy would work powerfully to induce the rich man to attend to the administration of wealth during his life, which is the end that society should always have in view, as being that by far most fruitful for the people. Nor need it be feared that this policy would sap the root of enterprise and render men less anxious to accumulate, for to the class whose ambition it is to leave great fortunes and be talked about after their death, it will attract even more attention, and, indeed, be a somewhat nobler ambition to have enormous sums paid over to the state from their fortunes.

There remains, then, only one mode of using great fortunes; but in this we have the true antidote for the temporary unequal distribution of wealth, the reconciliation of the rich and the poor--a reign of harmony--another ideal, differing, indeed, from that of the Communist in requiring only the further evolution of existing conditions, not the total overthrow of our civilization. It is founded upon the present most intense individualism, and the race is projected to put it in practice by degree whenever it pleases. Under its sway we shall have an ideal state, in which the surplus wealth of the few will become, in the best sense the property of the many, because administered for the common good, and this wealth, passing through the hands of the few, can be made a much more potent force for the elevation of our race than if it had been distributed in small sums to the people themselves. Even the poorest can be made to see this, and to agree that great sums gathered by some of their fellow-citizens and spent for public purposes, from which the masses reap the principal benefit, are more valuable to them than if scattered among them through the course of many years in trifling amounts.

If we consider what results flow from the Cooper Institute, for instance, to the best portion of the race in New York not possessed of means, and compare these with those which would have arisen for the good of the masses from an equal sum distributed by Mr. Cooper in his lifetime in the form of wages, which is the highest form of distribution, being for work done and not for charity, we can form some estimate of the possibilities for the improvement of the race which lie embedded in the present law of the accumulation of wealth. Much of this sum if distributed in small quantities among the people, would have been wasted in the indulgence of appetite, some of it in excess, and it may be doubted whether even the part put to the best use, that of adding to the comforts of the home, would have yielded results for the race, as a race, at all comparable to those which are flowing and are to flow from the Cooper Institute from generation to generation. Let the advocate of violent or radical change ponder well this thought.

We might even go so far as to take another instance, that of Mr. Tilden's bequest of five millions of dollars for a free library in the city of New York, but in referring to this one cannot help saying involuntarily, how much better if Mr. Tilden had devoted the last years of his own life to the proper administration of this immense sum; in which case neither legal contest nor any other cause of delay could have interfered with his aims. But let us assume that Mr. Tilden's millions finally become the means of giving to this city a noble public library, where the treasures of the world contained in books will be open to all forever, without money and without price. Considering the good of that part of the race which congregates in and around Manhattan Island, would its permanent benefit have been better promoted had these millions been allowed to circulate in small sums through the hands of the masses? Even the most strenuous advocate of Communism must entertain a doubt upon this subject. Most of those who think will probably entertain no doubt whatever.

Poor and restricted are our opportunities in this life; narrow our horizon; our best work most imperfect; but rich men should be thankful for one inestimable boon. They have it in their power during their lives to busy themselves in organizing benefactions from which the masses of their fellows will derive lasting advantage, and thus dignify their own lives. The highest life is probably to be reached, not by such imitation of the life of Christ as Count Tolstoi gives us, but, while animated by Christ's spirit, by recognizing the changed conditions of this age, and adopting modes of expressing this spirit suitable to the changed conditions under which we live; still laboring for the good of our fellows, which was the essence of his life and teaching, but laboring in a different manner.

This, then, is held to be the duty of the man of Wealth: First, to set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and after doing so to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the community--the man of wealth thus becoming the mere agent and trustee for his

poorer brethren, bringing to their service his superior wisdom, experience and ability to administer, doing for them better than they would or could do for themselves.

We are met here with the difficulty of determining what are moderate sums to leave to members of the family; what is modest, unostentatious living; what is the test of extravagance. There must be different standards for different conditions. The answer is that it is as impossible to name exact amounts or actions as it is to define good manners, good taste, or the rules of propriety ; but, nevertheless, these are verities, well known although undefinable. Public sentiment is quick to know and to feel what offends these. So in the case of wealth. The rule in regard to good taste in the dress of men or women applies here. Whatever makes one conspicuous offends the canon. If any family be chiefly known for display, for extravagance in home, table, equipage, for enormous sums ostentatiously spent in any form upon itself, if these be its chief distinctions, we have no difficulty in estimating its nature or culture. So likewise in regard to the use or abuse of its surplus wealth, or to generous, freehanded cooperation in good public uses, or to unabated efforts to accumulate and hoard to the last, whether they administer or bequeath. The verdict rests with the best and most enlightened public sentiment. The community will surely judge and its judgments will not often be wrong.

The best uses to which surplus wealth can be put have already been indicated. These who would administer wisely must, indeed, be wise, for one of the serious obstacles to the improvement of our race is indiscriminate charity. It were better for mankind that the millions of the rich were thrown in to the sea than so spent as to encourage the slothful, the drunken, the unworthy. Of every thousand dollars spent in so called charity to-day, it is probable that \$950 is unwisely spent; so spent, indeed as to produce the very evils which it proposes to mitigate or cure. A well-known writer of philosophic books admitted the other day that he had given a quarter of a dollar to a man who approached him as he was coming to visit the house of his friend. He knew nothing of the habits of this beggar; knew not the use that would be made of this money, although he had every reason to suspect that it would be spent improperly. This man professed to be a disciple of Herbert Spencer; yet the quarter-dollar given that night will probably work more injury than all the money which its thoughtless donor will ever be able to give in true charity will do good. He only gratified his own feelings, saved himself from annoyance,-- and this was probably one of the most selfish and very worst actions of his life, for in all respects he is most worthy.

In bestowing charity, the main consideration should be to help those who will help themselves; to provide part of the means by which those who desire to improve may do so; to give those who desire to use the aids by which they may rise; to assist, but rarely or never to do all. Neither the individual nor the race is improved by alms-giving. Those worthy of assistance, except in rare cases, seldom require assistance. The really valuable men of the race never do, except in cases of accident or sudden change. Every one has, of course, cases of individuals brought to his own knowledge where temporary assistance can do genuine good, and these he will not overlook. But the amount which can be wisely given by the individual for individuals is necessarily limited by his lack of knowledge of the circumstances connected with each. He is the only true reformer who is as careful and as anxious not to aid the unworthy as he is to aid the worthy, and,

perhaps, even more so, for in alms-giving more injury is probably done by rewarding vice than by relieving virtue.

The rich man is thus almost restricted to following the examples of Peter Cooper, Enoch Pratt of Baltimore, Mr. Pratt of Brooklyn, Senator Stanford, and others, who know that the best means of benefiting the community is to place within its reach the ladders upon which the aspiring can rise--parks, and means of recreation, by which men are helped in body and mind; works of art, certain to give pleasure and improve the public taste, and public institutions of various kinds, which will improve the general condition of the people ;--in this manner returning their surplus wealth to the mass of their fellows in the forms best calculated to do them lasting good. -

Thus is the problem of Rich and Poor to be solved. The laws of accumulation will be left free ; the laws of distribution free. Individualism will continue, but the millionaire will be but a trustee for the poor; intrusted for a season with a great part of the increased wealth of the community, but administering it for the community far better than it could or would have done for itself. The best minds will thus have reached a stage in the development of the race iii which it is clearly seen that there is no mode of disposing of surplus wealth creditable to thoughtful and earnest men into whose hands it flows save by using it year by year for the general good. This day already dawns. But a little while, and although, without incurring the pity of their fellows, men may die sharers in great business enterprises from which their capital cannot be or has not been withdrawn, and is left chiefly at death for public uses, yet the man who dies leaving behind many millions of available wealth, which was his to administer during life, will pass away " unwept, unhonored, and unsung," no matter to what uses he leaves the dross which he cannot take with him. Of such as these the public verdict will then be : "The man who dies thus rich dies disgraced."

Such, in my opinion, is the true Gospel concerning Wealth, obedience to which is destined some day to solve the problem of the Rich and the Poor, and to bring ' Peace on earth, among men Good-Will."

Prepared in HTML by : Robert Bannister (rbannis1@cc.swarthmore.edu) on 6/27/95. Not responsible for errors.

ENDNOTES

¹ 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.

² 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.

³ In Western philosophy, the concept of *tabula rasa* can be traced back to the writings of Aristotle who writes in his treatise "Περὶ Ψυχῆς" (*De Anima* or *On the Soul*) of the "unscrubbed tablet." In one of the more well-known passages of this treatise he writes that:

Have not we already disposed of the difficulty about interaction involving a common element, when we said that mind is in a sense potentially whatever is thinkable, though actually it is nothing until it has thought?

What it thinks must be in it just as characters may be said to be on a writing-tablet on which as yet nothing stands written: this is exactly what happens with mind.

This idea was further developed in Ancient Greek philosophy by the Stoic school. Stoic epistemology emphasizes that the mind starts blank, but acquires knowledge as the outside world is impressed upon it.^[3]

The doxographer Aetius summarizes this view as "When a man is born, the Stoics say, he has the commanding part of his soul like a sheet of paper ready for writing upon."^[4] Diogenes Laërtius attributes a similar belief to the Stoic Zeno of Citium when he writes in Lives and Opinions of Eminent Philosophers that:

Perception, again, is an impression produced on the mind, its name being appropriately borrowed from impressions on wax made by a seal; and perception they divide into, comprehensible and incomprehensible: Comprehensible, which they call the criterion of facts, and which is produced by a real object, and is, therefore, at the same time conformable to that object; Incomprehensible, which has no relation to any real object, or else, if it has any such relation, does not correspond to it, being but a vague and indistinct representation.

1. Smith, Sir William (1898). Cornish, F. Warre, ed. *A Concise Dictionary of Greek and Roman Antiquities*. London: Spottiswoode and Co. pp. 608–9.
2. Aristotle, *De Anima*, 429b29-430a1.

This endnote, was courtesy of Wikipedia

⁴ Andrew Carnegie, Born November 25, 1835 Dunfermline, Fife, Scotland; Died: August 11, 1919 (aged 83), Lenox, Massachusetts, United States, was a Scottish-American industrialist who led the expansion of the American steel industry in the late 19th century, and is often identified as one of the richest people and Americans ever. He built a leadership role as a philanthropist for the United States and the British Empire. During the last 18 years of his life, he gave away to charities, foundations, and universities about \$350 million^[5] (in 2015 share of GDP, \$78.6 billion) – almost 90 percent of his fortune. His 1889 article proclaiming "The Gospel of Wealth", see Appendix D, called on the rich to use their wealth to improve society, and it stimulated a wave of philanthropy.

Known for: Founding and leading the Carnegie Steel Company; Founding the Carnegie Corporation of New York, Carnegie Endowment for International Peace, Carnegie Institution for Science, Carnegie Mellon University, Carnegie Trust for the Universities of Scotland and the Carnegie Hero Fund; Net worth: US \$309 billion in 2007 dollars,

⁵ John Davison Rockefeller, Born: July 8, 1839, Richford, New York, U.S.; Died May 23, 1937 (aged 97; Known for: Oil industry business magnate and philanthropist; Founding and leading the Standard Oil Company; Founding the University of Chicago, Rockefeller University, Central Philippine University, General Education Board and Rockefeller Foundation; Net worth: US \$392 billion (in 2016 dollars; inflation-adjusted) in 1913, according to Forbes.

⁶ Engram (neuropsychology) The term engram was coined by the little-known but influential memory researcher Richard Semon.

Karl S. Lashley's search for the engram found that it could not exist in any specific part of the rat's brain, but that memory was widely distributed throughout the cortex. One possible explanation for Lashley's failure to locate the engram is that many types of memory (e.g. visual-spatial, smell, etc.) are used in the processing of complex tasks, such as rats running mazes. The consensus view in neuroscience is that the sorts of memory involved in complex tasks are likely to be distributed among a variety of neural systems,

yet certain types of knowledge may be processed and contained in specific regions of the brain.^[4] Overall, the mechanisms of memory are poorly understood. Such brain parts as the cerebellum, striatum, cerebral cortex, hippocampus, and amygdala are thought to play an important role in memory. For example, the hippocampus is believed to be involved in spatial and declarative learning, as well as consolidating short-term into long-term memory.

In Lashley's experiments (1929, 1950), rats were trained to run a maze. Tissue was removed from their cerebral cortices before re-introducing them to the maze, to see how their memory was affected. Increasingly, the amount of tissue removed degraded memory, but more remarkably, *where* the tissue was removed from made no difference.

Later, Richard F. Thompson sought the engram in the cerebellum, rather than the cerebral cortex. He used classical conditioning of the eyelid response in rabbits in search of the engram. He puffed air upon the cornea of the eye and paired it with a tone. (This puff normally causes an automatic blinking response. After a number of experiences associating it with a tone, the rabbits became conditioned to blink when they heard the tone even without a puff.) The experiment monitored several brain regions, trying to locate the engram.

One region that Thompson's group studied was the lateral interpositus nucleus (LIP). When it was deactivated chemically, the rabbits lost the conditioning; when re-activated, they responded again, demonstrating that the LIP is a key element of the engram for this response.^[5]

This approach, targeting the cerebellum, though successful, examines only basic, automatic responses, which almost all animals possess, especially as defense mechanisms.

Studies have shown that declarative memories move between the limbic system, deep within the brain, and the outer, cortical regions. These are distinct from the mechanisms of the more primitive cerebellum, which dominates in the blinking response and receives the input of auditory information directly. It does not need to "reach out" to other brain structures for assistance in forming some memories of simple association.

An MIT study found that behavior based on high-level cognition, such as the expression of a specific memory, can be generated in a mammal by highly specific physical activation of a specific small subpopulation of brain cells. By reactivating these cells by physical means in mice, such as shining light on neurons affected by optogenetics, a long-term fear-related memory appears to be recalled.

Another study used optogenetics and chemogenetics to control neuronal activity in animals encoding and recalling the memory of a spatial context to investigate how the brain determines the lifetime of memories. The results found by the researchers have defined a role for specific hippocampal inhibitory cells (somatostatin expressing cells) in restricting the number of neurons involved in the storage of spatial information and limiting the duration of the associated memory.

In 2016, an MIT study found that memory loss in early stages of Alzheimer's disease could be reversed by strengthening specific memory engram cell connections in the brains of Alzheimer mouse models. Although a truly scientific reality, our famous science fiction author L. Ron Hubbard (The name of a squash) developed his Dianetics and methods for elimination of these Engrams, as a false application of interrogational psychology, using only an interrogator, an armband hooked up to a high voltage, (and hopefully) very low amperage generator, and an interrogatee with full pockets of cash.

In a comment about Squash, Dr. Strong of Princeton U., responded to a student's question "Isn't there a shorter course of study", whereupon Strong replied, "it depends what you want to be" An Oak tree reaches maturity in 100 years, a squash only takes 3 months.

2. Eugene Van Ness Goetchius, THE LANGUAGE OF THE NEW TESTAMENT, 1965, Charles Scribner's Sons, Excellent beginning Greek grammar. It is weak because it confounds form with function regarding case vs inflectional forms (5 case system). It is strong in that it presents a morphological language treatment and all language examples are from New Testament. It comes with a workbook. This is the book We gave to our students in the 70's & 80's, before I wrote my own.

7 Enoch [Chapter 46]

1 And there I saw One who had a head of days,
And His head was white like wool,

And with Him was another being whose countenance had the appearance of a man,
And his face was full of graciousness, like one of the holy angels.

2 And I asked the angel who went with me and showed me all the hidden things,
concerning **that**

3 **Son of Man**, who He was, and whence He was, (and) why He went with the Head of Days?

And He answered and said unto me:

This is **the Son of Man** who hath righteousness,

With whom dwelleth righteousness,

And who revealeth all the treasures of that which is hidden,

Because **the LORD of Spirits** hath chosen Him,

And whose lot hath the pre-eminence before **the LORD of Spirits** in uprightness for ever.

4 And **this Son of Man** whom thou hast seen

Shall raise up the kings and the mighty from their seats,

[And the strong from their thrones]

And shall loosen the reins of the strong,

And break the teeth of the sinners.

5 [And He shall put down the kings from their thrones and kingdoms]

Because they do not extol and praise Him,

Nor humbly acknowledge whence the kingdom was bestowed upon them.

6 And He shall put down the countenance of the strong,

And shall fill them with shame.

And darkness shall be their dwelling,

And worms shall be their bed,

And they shall have no hope of rising from their beds,

Because they do not extol the **name of the LORD of Spirits**.

8 AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Second Edition 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs. . Section 02.10 The Stative Verbs.pg. 106

9 Johnston Cheney in his book, "**The Life Of Christ In Stereo**", solves the split genealogy dilemma writing.
"ARE THE GENEALOGIES CONFUSED?"

The first charge advanced by Caughlan (a Skeptic) is that the genealogies of Jesus, given by Matthew and Luke, are confused beyond explanation in the two lists of names traced back through Joseph. He supposes that both Evangelists trace the genealogy of Joseph. Some of the names are alike, although most are different. The solution to this seeming discrepancy is quite simple as shown in this combination, and it only involves a change in the punctuation of one sentence to make the solution apparent. The crucial passage in question is Luke 3:23:

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

It is to be noted that there is nothing sacred about traditional punctuation, for it was not part of the original text. With a change of two commas in punctuation and a proper recognition of the emphatic words in the original text, the verse is rendered thus:

Now Jesus, beginning His ministry at about thirty years of age, being a son supposedly of Joseph, was Himself descended from Hell.

Luke's point here is that Jesus was descended "from Heli" through Mary, not through Joseph. This explains the differing genealogies in Matthew and Luke. Matthew traces the genealogy of Joseph to establish Jesus' legal right to the throne. He purposely does this through Joseph to Solomon and David, for **the kingly line had to come through Solomon, not Nathan** the progenitor of Mary. Luke, on the other hand, emphasizes the true humanity of Jesus, and therefore, traces His physical descent through Mary to Adam.

Thus, the seeming discrepancies of the genealogies are seen to be non-existent and the purpose of each Gospel is fulfilled."

10 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, 521 Pgs.

11 IBID ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT -

12 AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, 2015, Create Space/AMAZON Publishers, ISBN-13:978-1497597037, N. Carlson. 608 Pgs. Sections 21.08 and 24.09.

13 **The Complete Green Letters**, © 1975, 1976, 1977, 1983 by Zondervan, Formerly published in 5 smaller books. titled "The Green Letters", "The Principle Of Position", "The Ground Of Growth" and "Abide Above".

ISBN 0-310-33051-3, by Miles J. Stanford, 332 pgs.

As Others have commented: "Not I But Christ"! That brief phrase reflects our dependency on Jesus for everything that the Christian life is about; from right standing with God, to spiritual growth, to personal well being, to practical service. In four words, it captures the essence and sweep of The Complete Green Letters

The language of The Complete Green Letters may have a classic flavor, but the remarkable insight and spiritual penetration are thoroughly and refreshingly contemporary, Drawing from the spiritual heritage of the Keswick Convention(s) these beloved writings by Miles J. Stanfor comment powerfully on the nature of spirituality.

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14 VOICES FROM THE SILENT CENTURIES, a quote from Harry RimmerPg. 73-74

"Strange as it may seem, however, there are some who do not care to rest in the security of the finished work of Christ, and these reject the provisions of the doctrine of Grace; contending that we are safe only as long as we are able to keep ourselves. This school of thought would have us saved one day and lost the next, losing sight of the gracious promise of Jesus, " I GIVE unto them eternal life, and they SHALL NEVER PERISH." Pressed for some verse of Scripture on which to base their **unhappy doctrine**, they generally refer to I Corinthians 9:27. Here Paul writes, " But I keep my body under, and bring it into subjection: lest by any means, when I have preached to others I myself should be a 'castaway.' " This implies, according to these mistaken friends, that Paul was afraid that he would be lost after he had been saved and serving!

This erroneous idea would never have been rooted if we had possessed the knowledge when the New Testament was rendered into the English, that has since come to us from archeology. The whole matter turns on the meaning of the word Paul uses here, ADOKIMOS. This Koine word was lost to the world for ages, and is just recovered from the ostraca. It was a common household word in the days of Paul, and was applied to a certain pottery vessel in sad condition. Remembering that all the utensils of household service were pottery, it is easy to understand how often such would be cracked or broken. This accounts in large measure for the ubiquity of these shards that litter every ancient site. A woman, busy about the hearth stone with a pottery cooking vessel in her hand, in careless haste might bump the pot against the stones and crack it so that it would no longer hold water.

Did she then throw away this leaky vessel? You know she did not! Just step to your own pantry and see how many tea cups there are on that shelf, with a handle broken off, or an unsightly crack marring the smooth surface of the porcelain! Never forget that we are dealing with FOLKS in these old discoveries, and that human nature has not changed one iota in two thousand years! So the ancient housekeeper, having a cracked pot that was no longer fit for boiling water, PUT IT ON THE SHELF. Perhaps she hoped to use it again as a receptacle for beans or wheat, perhaps she was just thrifty, but when a pot was cracked and laid on the shelf, it was called ADOKIMOS ! Was it lost? No !. It was just laid aside."

So Paul, contemplating the effects of sin in the Christian life., states in terms that his readers could most appreciate, "I strive to live so that I may not be PUT ON THE SHELF!" To how many Living men would that phrase be aptly applied! Do we not all of us know men who have been used of God in His service, who allowed the flesh to gain the ascendancy? Where are those men today? In the language of Paul, which is strangely reminiscent of the slang of this age, "they are on the shelf." So Paul writes of his ministry, and says, "I do not want to be a cracked pot!" (Adokimos.)