**R H L**

**BIBLE**

**DOCTRINE**

**STUDY NOTES**

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**ABOMINATION OF DESOLATION**

**Abomination** \_ 149xs OT.

**tô‛êbah** H8441 - 117xs OT. disgusting (morally); Sacrilege, Idolatrous worship **Gen. 43:32** And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* **an abomination** unto the Egyptians.

**shiqqûts** H8251 – 28xs OT. disgusting, that is, filthy; (First time in Bible **Deut. 29:17** And ye have seen their **abominations**, and their idols, wood and stone, silver and gold, which *were* among them:);

**piggûl** H6292 – 4xs OT.to stink; **Lev 19:7** And if it be eaten at all on the third day, it *is* **abominable**; it shall not be accepted.

**Desolation** = The effect produced.

**ANTIOCHUS EPIPHANES** (167-164 B.C.)

**Daniel 11:31-32** "And arms shall stand on his (Antiochus IV, Epiphanes) part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place **the abomination that makes desolate**. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people (the Maccabees) that do know their God shall be strong, and do exploits."

Antiochus IV, Epiphanes is an **OT type of the anti-Christ**. It was during year 145 B.C. of the Seleucid Era that he, the ruler of Syria, defeated Egypt as foretold in Daniel's prophecies. However, before he removed the spoils of conquest, the powerful Romans compelled him to withdraw. Infuriated at this reversal, Antiochus unleashed his anger against the Jews. In Jerusalem destruction and slaughter prevailed. Antiochus defiled the Jewish Temple by sacrificing a pig on the altar to his god, Zeus Olympus, and removed valuable treasures. I Maccabees 1:62 records this event as occurring on Kislev 25, 145 of the Seleucids, which is equivalent to the Gregorian date of December 13, 167 B.C., a Saturday.

At Modin, three miles north of the Holy City, a Syrian soldier was forcing a Jew to sacrifice on an altar built by the Syrians. Mattathias (Matthew) Maccabaeus, a faithful priest, and his five sons attacked and killed the Syrian. This began the revolt of the Maccabees-- a brilliant, courageous, guerrilla-style holy war. As the small band of rebels grew in number, the Syrian invaders were driven out in exactly three years. The Temple was cleansed and rededicated on Kislev 25, in the year 148 of the Seleucids (I Maccabees 4:52). The Gregorian date is December 8, 164 B.C., a Saturday.

**ANTICHRIST**

**Daniel 9:27** “And he shall confirm the covenant with many for one week: (7 years) and in the midst of the week (after 3 1/2 years) he shall cause the sacrifice and the oblation to cease, and for the **overspreading of abominations he shall make it desolate**, even until the consummation, and that determined shall be poured upon the desolate.” (also see **Daniel 11:36-45**)

**Daniel 12:11** “And from the time that the daily sacrifice shall be taken away, and the **abomination that makes desolate** set up, there shall be a thousand two hundred and ninety days.”

**Matt. 24:15** “When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand).” This is the main sign given to announce the beginning of the last three and one half years of the Tribulation, called the “Tribulation The Great” (see **Daniel 7:8**; **8:9-14**; **II Th. 2:3-5**; **Rev. 13**)

**ABORTION**

The Bible does not give direct laws concerning abortion because it is unthinkable that a person would kill one of their own children.

1. Abortion is wrong. Even the heathen had laws against it.

Middle Assyrian (1450-1250 B.C.)

“If a woman by her own deed has cast that which is within her womb, and a charge has been brought and proven against her, they shall impale her and not bury her.”

2. The Didache (Teachings from the 1st century A.D.) groups abortion and infanticide together with murder.

3. Abortion is murder (**Ex. 20:13**) because life begins at conception (see doctrine of the Origin of the soul).

A. **Isaiah 49:1** "The LORD has called me from the womb; from the bowels of my mother has he made mention of my name."

B **Jeremiah 1:5** "Before I formed thee in the belly I knew thee; and before thou came forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

C. **Judges 13:7** "For the child shall be a Nazarite to God from the womb to the day of his death."

D. **Genesis 2:2** "And on the seventhdayGod endedhis workwhich he had made;"

We can infer this from the statement in that God ceased from his creative work on the seventh day. If each life is an immediate act of creation from God rather than a mediate one through the seminal process, then this statement loses meaning.

Paul taught that the human race is a unity. To the Athenians he said, God has made from one (Adam) all nations of men to dwell on the face of the whole earth (**Acts 17:26**). If each life is a separate creation not passed on mediately from Adam, this unity is called into question. Thus we could conclude solely on the doctrine of the unity of the human race that the original life breathed into Adam is passed on seminally and is present at the time of conception.

4. The fetus (unborn baby) is mentioned three times in the Old Testament (**Ex. 21:22-25**; **Num. 12:12**; **Job 3:11**).

**Ex. 21:22-25** is not very clear. What is the meaning of "If her fruit depart from her" and "no mischief follows?"

View 1. The baby is prematurely born (fruit departs from her) The mother and baby are okay.(no mischief follows).

View 2 The mother had an aborted baby (her fruit departs from her) but the mother is okay (no mischief follows).

5. Some give the argument that since the value of each person is not the same (**Lev. 27, 19:20**; **Ex. 21:30-32**) an unborn baby is less than a human being. The fact that God has a different value for different ages has nothing to do with the issue of abortion. The issue is whether the baby is a human being in the womb. The answer is YES.

**ADOPTION**

**1. Definition:** “Adoption is a definite act of God whereby God sets a goal for the believer.” Andrew Telford. To be Son Placed [huiothesia, son placed], not Son Made.

We do not become children of God by adoption but by the new birth/from above (**John 3:3**, **7**). Adoption is an act of God whereby He will place, at the rapture, all believers (His children) as sons in a place of full privileges.

What adoption in the Bible is not: The placing of a child from one family into another family as their child.

If you believe that adoption is the placing of a child from one family into another family you have a big problem. You would be placing an unbeliever into God’s family. Legally they would be a child but he would not have the nature of the Father. If the child was born again before adoption then there would be need for the adoption.

What adoption in the Bible is: Taking your own child at a certain age and placing them into the place of full privileges as an adult son.

In Roman times, a son would be placed under the authority of a slave that would oversee the child until he reached about 13 years of age. At that time he would be released from the authority of the slave and be placed as an adult in a position with full privileges within the family (**Gal. 3:24-4:7**).

This word adoption is used 5 times in New Testament. (**Eph. 1:5**; **Rom. 8:15**, **23**; **9:4**; **Gal. 4:5**)

**2. Certainty of: Predestination (Eph. 1:5).**

“Having predestinated [aor act part - predetermined] us (i.e., the Church) unto [eis] the adoption of children [huiothesia, son placed] by [dia] Jesus Christ to [eis] himself, (God the Father) according to [kata] the good pleasure [purpose, satisfaction, cf. **Eph. 1:9**, **11**] of his will,”

“Having predestinated us” The “us” means us Christians, it cannot just mean us Gentiles for Paul was a Jew. In **Eph. 1:12-13** Paul does make an distinction between “we” Jews and “you” Gentiles on a different subject.

**3. Adoption in Romans 8**

The chapter is speaking about the goal of our salvation, the redemption of our bodies. This happens at the rapture when believers will be placed as adult sons in heaven with full privileges.

A. Present Manifestation: We have not been adopted yet but we now have the Spirit of adoption. Christians are called sons, [huioi] **Rom. 8:15** “But ye have **received the Spirit of adoption**, whereby we cry, Abba, Father.”

The Proof of our future Adoption: The indwelling of the Holy Spirit is the proof. **Rom. 8:23** “We have the “first-fruits of the Spirit.” The first-fruits are always a sign that there will be a harvest. In **Eph. 2:6** we are seen as already “raised up” and “seated in Heavenly *places*.” **Rom. 8:29** the believer is seen as already “glorified.” In the same sense we can say that we have been adopted because we are in Christ but in reality it has not happened yet.

B. Time: The Rapture, **Rom. 8:23** “And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”

C. Desirability: Hope, **Romans 8:24**. In **Titus 3:13** we have the Blessed hope, **I Peter 1:3** the living hope, and **I John 3:3** the purifying hope. cf. **Rom, 5:5**; **15:4**, **13**; **I Cor. 15:3**.

**4. Adoption in the book of Galatians:**

Adoption is not used as a doctrine but as an illustration (**Gal. 3:23**; **4:9**). It is used as a comparison between what the believer was under the Law, a child (nepios,infant) under bondage to a slave, and what we are now in the NT under Christ, free from the Law and its bondage. We are now adult sons in this comparison.

**Gal. 3:26** "Children [huioi, sons] of God": The Greek word is huioi “sons” not children. Paul draws a contrast between being a child of God in relationship, and a son of God in position. The Old Testament believer under the Law was a child (nepios,infant) of God, **Gal. 4:3**, but in contrast, the New Testament believer, because Christ has come, is not only a child of God; he is also an adult son of God. In **verse 7** he uses "sons [huioi] of Abraham" because Abraham was of promise and not of the OT Law. In **Gal. 4:1** “child” is nepios meaning infant and **verse 3** “children” [nepios ] should also be translated infants i.e., babies.

**5. Israel's Adoption, Romans 9:4:**

“Who are Israelites; to whom *pertains* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises;”

In the OT the nation of Israel was blessed over the Gentiles in a special way as God's privileged (elect) people. (**Ex. 4:22-23**; **Hosea 11:1**). The nation of Israel was adopted but it had nothing to do with their salvation for they were not all saved. What they had was a place of preeminence among the nations.

Hodges “They [Israel] were the sons of God, i.e., the objects of His peculiar favor, selected from the nations of the earth to be the recipients of peculiar blessings, and to stand in a peculiar relation to God.”

**Deut. 7:6-8** “For thou are an holy people unto the Lord thy God: the Lord thy God has chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, has the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.”

**6. In the NT Christians are not called sons except:**

A. By John in **Rev. 21:7** which is after the rapture when the believers are already in Heaven. In **John 1:12** sons should be translated children [tekna].

B. By Paul in **II Cor. 6:18**. The context shows that he is not speaking about adoption. Adoption is about Son placing. All Christians, those that are male and female now, will be sons of God in Heaven.

C. **Rom. 8:14** We are called sons now for we have the Spirit of Adoption but we are now waiting for “the manifestation” of the sons of God (i.e., the son placing). **Rom. 8:19** “For the earnest expectation of the creation waits for the manifestation of the sons of God.” cf. **Eph. 4:30**

D. In Galatians: See number 4 above.

E. In **Hebrews 12:5**, **6**, **7**, I believe that because it is writing to Hebrew Christians the author is using OT language as he does throughout the book.

F. All other places in the NT where Christians are called “sons” it should be translated children. The Greek word tetnon (born ones, children of either sex) is used, not the word huioi (sons).

**ADULTERY**

1. It is prohibited (**Ex. 20:14**; **Deut. 5:18**).

2. By thought it is prohibited (**Matt. 5:28**).

3. It causes damage to the soul (**Prov. 6:32**; **Eph. 4:19**).

4. It is used as an illustration of apostasy (**Jer. 3:8-10**; **Ezek. 16:23**; **23:24-28**).

5. It is outside the framework of marriage and does not give security, direction and purpose (**I Th. 4:3**-**4**; **Heb. 13:4**).

7. It is to accept a cheap substitute instead of the mate God has for you (**Eccl. 9:9**; **I Cor. 7:7**).

8. The wrath of God is upon the adulterer (**Col. 3:5-6**).

9. It was in the OT punishable by death (**Lev. 20:10**).

10. Adulterers will not go to heaven (**Gal. 5:19-21**) of course if an adulterer becomes saved the person is no longer an adulterer in God’s sight. (**I Cor. 6:9-11**)

**AGE**

The word translated age is the Greek "aion." It has been translated "World" instead of "Age" 41 times in the NT.

1. Description and usage of aion, noun / aiōnios, adjective:

A. It can mean an unbroken age, perpetuity of time, or even eternity (**Matt. 25:41**, **46**).

**Matt. 25:41** "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting [aiōnios] fire, prepared for the devil and his angels:"

**Matt. 25:46** "And these shall go away into everlasting [aiōnios] punishment: but the righteous into life eternal." [aiōnios]

B. A shorter period, even that of a human lifetime (**I Cor. 8:13**).

2. Used with the idea of ETERNITY:

A. Eternity (**John 6:51**, **58**; **14:16**; **Heb. 1:8**; **5:6**).

B. Eternity past (**I Cor. 2:7**; **Eph. 3:9**).

C. Eternity future (**Matt. 25:46**; **Eph. 2:7**; **Rev. 22:5**; **20:10**; **14:11**).

**Eph. 2:7** That (the purpose of our regeneration) in the ages [aion] (eternity) to come he might show (display, demonstrate) the exceeding riches of his grace (cf. **Eph. 1:7**) in his kindness toward us through Christ Jesus. (His kindness to us is our salvation, sanctification and glorification.)

3. Used with the idea of the AGES Of TIME:·

A. God planned our salvation "before the ages of time began" (**II Tim. 1:9**; **Titus. 1:2**; **Luke 1:70**; **Acts 3:21**; **I Cor. 2:7**)

**II Tim. 1:9** "Who has saved us, and called *us* with an holy calling, God maintained His holiness (was just) in saving us, **Rom. 3:24-25**) not according to our works, (cf. **Titus 3:5**; **Rom. 11:6**) but according to his own purpose (cf. **Rom. 8:28**; **9:11**; **Eph. 1:11**; **3:11**) and grace, which was given us in Christ Jesus before the world [aiōnios, ages] began, [chronos, time]"

B. It was the Son of God that "framed the ages" (**Heb. 1:2**; **11:3**).

C. God is said to be the "King of the ages" (**I Tim. 1:17**--marg.).

D. During the various ages past, God "kept secret" the "mysteries of the gospel" (**Rom. 16:25**).

**Rom. 16:25** "Now to him that is of power to establish you according to my gospel, and the preaching of (concerning) Jesus Christ, according to the revelation of the mystery, which was kept secret since the world [aiōnios, ages, eternity] began," [chronos, time]

E. The present age is pictured as being "at the end of the age" (PAST) OT. The thought actually being at the juncture, the meeting place of the ages, OT/NT (**Heb. 9:26**).

F. The present age: Go to “World” and see the lusts of the world. It is also found in RHL Bible in **I John 2:15** (NOTE)

(1) Evil (**Gal. 1:4**).

(2) Cares (**Matt. 13:22**; **Mark 4:19**).

(3) Lusts (**Titus 2:12**).

(4) Darkness (**Eph. 2:2**; **6:12**).

(5) Wisdom--philosophy (**I Cor. 2:6-7**).

(6) Believers are not to be "fashioned" like it (**Rom. 12:2**).

G. There are numerous references to the "end of the age" (not world) (**Matt. 13:39**; **24:3**, etc.).

**Matt. 13:39** "The enemy that sowed them is the devil; the harvest is the end of the world; [aion, age] (the end of the Tribulation) and the reapers are the angels."

H. The coming Kingdom Age is sometimes referred to (**Luke 20:35**; **18:30**; **Mark 10:30**; **Heb. 2:5**; **6:5**).

I. The Unpardonable Sin (the national Sin of Israel) will not be forgiven in this age (the age of OT Law) nor the one to come (the NT Church age) but Israel will be forgiven at the Second Coming and enter the Millennium as God's elect (**Matt. 12:31-32**).

Definition: As generally used, the time-ages are small slices of a pie, when put together, which is then called eternity. An age is an indefinite period of time, either past, present, future, to which God definitely relates man.

**ALTAR IN THE LAND OF EGYPT**

**(Isa. 19:19)**

The fulfillment of this prophecy took place in 1 B.C., and is recorded by Josephus (Ant. xiii. 3. 1-3; 6; Wars 7. 10, 3; and Against Apion, 2. 5):

In consequence of wars between the Jews and Syrians, ONIAS IV, the High Priest, fled to Alexandria; where, on account of his active sympathy with the cause of Egypt against Syria, he was welcomed by PTOLEMY PHILOMETOR, and rewarded by being made prince over the Jews in Egypt, (\*1) with the title of Ethnarch and Alabarch. Josephus says:--

"Onias asked permission from Ptolemy and Cleopatra to build a temple in Egypt like that at Jerusalem, and to appoint for it priests and Levites of his own Nation. This he devised, relying chiefly on the prophet Isaiah, who, 600 years before predicted that a temple must be builded in Egypt by a Jew to the supreme God. He therefore wrote to Ptolemy and Cleopatra the following epistle:--

'Having come with the Jews to Leontopolis of the Heliopolite district, and other abodes of my Nation, and finding that many had sacred rites, not as was due, and were thus hostile to each other, which has befallen the Egyptians also through the vanity of their religions, and disagreeing in their services, I found a most convenient place in the fore-mentioned stronghold, abounding with wood and sacred animals. I ask leave, then, clearing away an idol temple, that has fallen down, to build a temple to the supreme God, that the Jews dwelling in Egypt, harmoniously coming together, may minister to thy benefit. For Isaiah the prophet has predicted thus: "There shall be an altar in Egypt to the LORD God"; and he prophesied many other such things concerning the place.'

"The King and Queen replied: 'We have read thy request asking leave to clear away the fallen temple in Leontopolis of the Heliopolite nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the Law we may not seem to have offended against God.'" (Ant. xiii. 6.)

The place of this temple was the identical spot where many centuries before, Israel had light in their dwellings while the rest of Egypt was suffering from a plague of darkness. Here again was light in the darkness, which continued for more than 200 years (about 160 B.C. to A.D. 71), when it was closed by Vespasian.

The Jerusalem Jews were opposed to, and jealous of, this rival temple; and, by changing two letters almost identical in form turned "the city of the sun" (cheres) into "the city of destruction (heres). But the former reading is found in many codices, two early printed editions, and some ancient versions, as well as in the margins of the A.V. and R.V. The Septuagint reading shows that the Hebrew MSS. from which that version was made, read 'ir-ha-zedek = "the city of righteousness."

The "five cities" of **Isa. 19:18** were probably Heliopolis (the city of the sun, where this temple was built), Leontopolis, Daphne, Migdol, and Memphis.

**AMALEKITES**

**(Ex. 17:8-16)**

Amalek = "Wickedness": 35xs OT. The Amalekites (24xs OT)

1. The Amalekites are a symbol of the flesh (**Gal. 5:16**, **19**). Egypt is a symbol the world that Israel left.

2. The Amalekites A descendent of Esau (**Gen. 36:12**) and they lived in the Negev (**Num. 13:29**; **14:25**)

3. First nation after the exodus to offer opposition to Israel (**Ex. 17:8-13**).

4. They fought treacherously against Israel (**Deut. 25:17**).

5. They were to be destroyed (**Ex. 17:14**; **Deut. 25:19**).

6. Israel would have perpetual war with them (**Ex. 17:16** cf. **Gal. 5:16-21**). Israel did have many battles with them (**Num. 14:45**; **Judg. 6:33**; **I Sam. 14:48**; **15:7**; **27:8**).

7. The secret of God's wrath against them (**Ex. 17:16**).

The following is an alternate translation for the word "sworn." Because the hand of Amalek is against the "Throne of the Lord" (guilty of high treason against Jehovah).

8. Balaam refers to Agag in his prophetic oracles (**Num. 22-24**).

9. Gideon’s victories over the Amalekites during the period of the Judges (**Judges 6:3**; **8:14**)

10. Saul's failure to slay all (**I Sam. 15:6-20**). Samuel rebuked him for his rebellion and declared that the Lord had rejected him as king (**I Sam. 15:23**).

11. Haman the Agagite (**Esther 3:1**).

12. They were finally destroyed by King David (**I Sam. 30:1**, **18**; **II Sam 1:10-16**). The flesh (old nature of believers) will finally be destroyed when the Son of David, Jesus comes back in the rapture.

**THE ANGEL OF THE LORD**

1. The "Angel of the Lord" is God the Son before his incarnation appearing in human form (a Christophany or called a Theophany, God appearing in human form).

**John 1:18** No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared [revealed] *him.*

The expression "The Angel of the Lord" does not appear in the NT after the conception of Jesus. It would be better translated "an Angel" eight times in the KJV, for the "the" is not in the Greek (**Matt. 1:20**; **2:13**; **28:2**; **Luke 2:9**; **Acts 5:19**; **8:26**; **12:7**, **23**).

2. In the OT, The Angel of the Lord is Jehovah/God (**Gen. 16:7-13**; **22:11-18** cf. **Gen. 31:11-13** with **Gen. 28:13**; **48:15-16**).

3. The Angel of the Lord is Jesus because He is called Jehovah (**Isa.** **40:3** cf. **Matt. 3:1-4**) and has the same attributes as Jehovah (**I John 4:12**).

A. Life (**John 1:1**).

B. Holiness (**Luke 1:35**).

C. Love (**John 13:1**).

D. Immortality (**Heb. 13:8**).

E. Omniscience (**Matt. 9:4**).

F. Omnipotence (**Matt. 24:30**).

G. Omnipresence (**Matt. 28:20**).

4. The Angel of the Lord saved Israel out of Egypt (**Isa. 63:9**).

5. The Angel of the Lord led Israel through the wilderness (**Ex. 32:34**).

6. Protection of Israel was provided by the Angel of the Lord (**Ps. 34:7**; **35:5-7**; **Isa. 37:36**).

7. The appearances of the Angel of the Lord:

A. Hagar (**Gen. 16:7-11**).

B. Abraham (**Gen. 22:11-15** cf. **Gen 12:7; 14:18-20**).

C. Jacob (**Gen. 32:24-30**)

D. Moses (**Ex. 3:2-10**).

E. Balaam (**Num. 22:22-35**).

F. Joshua (**Josh. 5:5**)

G. Gideon (**Judges 6**).

H. Manoah (**Judges 13**)

I. David (**I Ch. 21**; **II Sam. 24:16**).

J. Elijah (**II Ki. 1:3**, **15**).

K Man in the furnace (**Dan.** **3:16-28**)

L. Zechariah (**Zech. 1:11-12**; **3:5-6**).

8. The Psalmist refers to Him as the deliverer of His people and the antagonist of their enemies (**Ps. 34** and **Ps. 35**). This close relationship to the Covenant People of God, is perhaps the reason He is sometimes called The Angel of the Covenant.

Other designations of the Angel of Jehovah are found in the names The Angel of His Presence, Mine Angel, The Angel of God, all doubtless referring to the same Divine Being.

9. The House of David will be mighty as "The Angel of the Lord" in the Day of the Lord (**Zech.12:8**).

10. The Angel of Jehovah promises to do what only Deity can do.

He promised Hagar that He would make of Ishmael a great nation (**Gen. 21**); to Abraham He said I will bless thee...I will multiply thy seed (**Gen. 22**); and to Moses He said I have come down to deliver them out of the hand of the Egyptians (**Ex. 3**). All of these promises would be meaningless if the Angel who uttered them was less than deity.

11. The Angel of Jehovah is paid Divine Honors.

When in the presence of this Angel, Moses is commanded to take the shoes off his feet, for the place whereon he stood was holy ground (**Ex. 3**). This Angel received the sacrifice of Isaac which Abraham had offered, by the words, Thou have not withheld thy son...from me (**Gen. 22:12**).

12. The Angel of Jehovah claims Deity.

When revealing Himself to Moses at the Burning Bush He said, I am the God of Abraham, The God of Isaac and the God of Jacob. Later He proclaimed Himself to Moses as I Am that I Am, which is clearly an assertion of deity. Manoah and his wife, the parents of Samson, were curious of the identity of the Angel of Jehovah. In reply to their question He answered, My name is Wonderful (R.V.), which is an appellation of deity (**Isa. 9:6**).

**ANNIHILATION**

Annihilation is not a teaching of the Bible.

Annihilationist’s believe that at the resurrection unbelievers will be judged and then put out of existence forever. This approach has rarely been affirmed before the mid-nineteenth century, e.g., by Arnobius (early fourth century A.D.) and Socinius (ca. 1539–1604). The cults, Jehovah’s Witnesses, Seventh-Day Adventists, and Christadelphians, embrace this doctrine. The advocates of this doctrine include LeRoy Froom, Edward Fudge, Michael Green, Philip E. Hughes, John Stott, Steven Travis, and John Wenham.

The unconditional immortality of mankind has generally been universally accepted both in and outside of the church. W. O. E. Oesterley, no friend of the Christian faith, documents the general belief in immortality which predates Plato (ca. 429-347 B.C.), thus minimizing the thinking of most annihilationist’s that Platonian teaching later influenced Christian thought toward an unbiblical view of human immortality.

Question. Would not the joy of the saints be greatly diminished in heaven to know that others are suffering in hell?”

Answer. **Rev. 21:4**. cf. **Isa. 65:17**.

Question. Would it not be unloving and unmerciful for God to allow a person to experience eternal torment. Is it reasonable that the punishment of eternal torment fits the nature of a temporal crime.

Answer. Such logic seemingly fails to take into account that, from a human perspective, the sufferings of Job (**Job 1–2**) were not deserved, but God allowed them or that the sin of Achan (**Josh. 7**) did not seem to deserve death as the consequence, but God demanded it of both him and his family. Remember also the death penalty imposed on the one caught gathering wood on the Sabbath (**Num. 15:32–36**). None of these, apart from divine revelation, seem to square with the character of God as humanlydefined, yet Scripture authenticates them all as true and consistent with God’s perfect being.

OT.

1. The Hebrew word Abad (a verb) means to destroy, to perish. Abaddon (a noun) refers to a corresponding state or condition.

**Ps. 9:5** “Thou have destroyed the wicked, Thou have put out their name for ever and ever.” A closer inspection is needed than the mere mention of one occurrence of a word. It is used with varying applications:

A **Jeremiah 12:17** “I will utterly pluck up and destroy that nation.”

B **II Kings 11:1** “Athaliah...arose and destroyed all the seed royal.”

C. **Esther 8:5** speaks of Haman’s effort to destroy the Jews.

D. **Micah 5:10**, “I will destroy thy chariots.”

2. **Eccl. 9:3-5** “there is one event unto all: (the righteous and the wicked) yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead....For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.”

The above verses surely looks like an argument to prove that man’s existence ends with death, yet, even the believer in the annihilation of the wicked would not be willing to follow the logical conclusion of all theimplications regarding this one event, inasmuch as this Scripture makes it applicable to both the righteous and the wicked. This one Scripture alone proves that the reference is to the death of the body which certainly comes to both the righteous and the wicked, and has no reference to the spirit of man. **Eccl. 12:7** “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (J. B. Rowell). Jesus said that the believer shall never die, **John 11:25-26** “Jesus said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live: **26** And whosoever lives and believes in me shall never die. Believe thou this?”

3. The nearest OT parallel to the lake of fire (**Rev. 21:8**) comes in Daniel’s dream of four beasts (**Dan. 7:9–12**). There the Ancient of Days (whose appearance is partially attributed to Jesus in **Rev. 1**) takes his seat on a throne aflame with fire (**v 9**). A “river of fire” comes out from his presence (**v 10**). The terrible fourth beast is “slain and its body destroyed and thrown into the blazing fire” (**v 11**). This is in specific contrast to the other beasts; who are stripped of authority but are allowed to live for a period of time (**v 12**).

NT.

There are two Greek words “Olethros” and Apollumi that some believe teach annihilation.

These words are used in a temporal sense without the meaning of annihilation, e.g., **Acts 8:20**; **I Cor. 5:5**; **II Peter 3:6**. Therefore, why should the meaning of annihilation be attached to them in an eternal sense?

These words for destruction/ruin are never translated “annihilation” in the NT. They are used in a temporal sense without the meaning of annihilation, e.g., **Acts 8:20**; **I Cor. 5:5**; **II Peter 3:6**. Therefore, why should the meaning of annihilation be attached to them in an eternal sense?

1. Olethros is the Greek word translated *destruction* and occurs 4xs NT. The context show that this cannot mean *annihilation* in any of the Scriptures where this word is found.

A. **I Cor. 5:5** “To deliver such an one unto Satan for the destruction [olethros] of the flesh, that the spirit may be saved in the day of the Lord Jesus.”

B. **I Th. 5:3** “For when they shall say, Peace and safety; then sudden destruction [olethros] comes upon them, as travail upon a woman with child; and they shall not escape.”

C. **I Tim 6:9** “But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction [olethros] and perdition [apoleia].”

D. **II Th. 1:9** “Who shall be punished with everlasting destruction [olethros] from the presence of the Lord, and from the glory of his power” This is not annihilation but separation from the Lord forever. Death means separation. See Doctrine of Death.

2. Apollumi (verb) 92xs NT. This Greek word is translated Lose or Lost 30xs; Perish 25xs; Destroy 19xs etc. which means ruin or loss.

The people of Sodom are said to be (destroyed) but they were not annihilated for they will appear in the day of judgment. (**Luke 17:29**; cf. **Matt. 10:15**)

Apollumi is translated by the following words:

A. **Luke 13:3.** (Perish) Jerusalem 70 A.D.

B. **Matt. 10:6** “(Lost) sheep of the house of Israel.”

C. **Luke 19:10** (Lost) “Jesus came to seek and to save the Lost.”

D. **Luke 15** (Lost) “I have found My sheep which was lost.” and the Prodigal Son, “For this my son was dead, and is alive again; he was lost, and is found.”

E **Heb. 1:11-12** (Perish) **II Peter 3:6** “the world that then was, being overflowed with water, perished.”

F. **Mark 2:22** (Marred) “the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred.”

3. Apoleia (noun) Same as 2 above. 30xS NT.

4. The unsaved are cast into Lake of Fire but are not annihilated

A. **Matt. 25:41**, **46** “And these shall go away into everlasting punishment: [torment] (cf. **I John 4:18**) but the righteous into life eternal.” Everlasting and eternal are the same word in the Greek. Cf. **Rev. 20:10**, **14**; **21:8**.

B. In the parable of the rich man and Lazarus (**Luke 16**), the rich man is in Hades and is suffering, not in the state of soul sleep or annihilated. Since he is being punished for all these years, why would he not be punished forever in the Lake of Fire.

If you say "This is only a parable" then, what truth is it portraying? Isn't it the conscious suffering of the unbeliever and the blessedness of the believer after death.

C. The Beast and False Prophet will be cast into the Lake of Fire (**Rev. 19:20**) and they are still there after 1,000 years. Tormented day and night forever, not annihilation (**Rev. 20:10**).

D. In **Revelation 14:10-11** there are at least four major contextual/exegetical indicators that a conscious, continual experience is in view here, not annihilation.

(1) The torment/basaniz is done in the presence of the holy angels and the Lamb.

(2) The smoke of torment is an eternal phenomenon. Where there is smoke, there must be fire; and where there is fire, there must be fuel. So, eternal smoke demands eternal fuel, i.e., the lost.

(3) Those being tormented have no rest or, in other words, they are in torment. This would not be true if this referred to annihilation.

(4) The torment goes on “day and night,” which would be incompatible with annihilationism.

E. **Jude 13** describes the experience of “black darkness” forever would be utterly unexpected and unnecessary if annihilationism were in view.

F. **Revelation 22:15** The focus of attention here is the New Jerusalem whose occupants have washed their robes (**Rev. 22:14**). Those who have not and are unclean dwell outside, implying a continuing existence, not a non-existence.

G. Both **Dan 12:2** and **John 5:29** point to the ultimate resurrection of the lost. Then, **Rev 20:11–15** describes their judgment by God with the outcome of a “second death” in the lake of fire (cf. **Rev. 21:8**). Just as the first death did not result in annihilation, as evidenced by resurrection, neither will the second death.

5. There are different degrees of punishment. Annihilation would make all punishment the same (**Luke 10:12**, **14**; **12:47-48**).

6. The fire imagery of (*pur*, “fire”), associated with Gehenna, does not picture “annihilation” but conscious, continuous torment in such NT phrases as “lake of fire” (**Rev. 20:10**), “furnace of fire” (**Matt. 13:42**), “unquenchable fire” (**Matt 3:12**), and “fire and brimstone” (**Luke 17:29**)? This fire produces continual “weeping and gnashing of teeth” (**Matt. 8:12**).

**ANOINTED**

OT.

**(1)** Mashach 71xs OT. (H4886) To be set apart, consecrated for a special use: Prophet, **I** **Kings 19:16**; Priest, **Ex. 29:7**; **Num. 3:3**; and Potentate, **I Sam. 16:12-13**; and things. The Tabernacle and all that were in it **Ex. 40:9-10**; **Num. 7:1**, etc. were anointed with oil. The Potentate (king), during the OT., was one who ruled men for God. A prophet was one who spoke for God to men. And a priest was one who spoke for men to God.

King David was anointed three different times as king. (**a**). By Samuel **I Sam. 16:12-13**;(**b**).At Hebron as king of Judah, **II Sam. 2:4** and then later (**c**) he was anointed again at Hebron as king of the northern ten tribes which made him king of all Israel, **II Sam. 5:3**.

**Isa. 61:1** The Spirit of the Lord GOD *is* upon me; because the LORD has anointed [mashach] me to preach good tidings unto the meek [**Luke 4:18**]

**(2)** Mashiach 39xs OT. (H4899) Messiah 2xs **Dan. 9:25-26** cf. **Ps. 2:2** [**Acts 4:25-28**].

**I Ch. 16:22** “*Saying,* Touch not mine anointed, [mashiach] and do my prophets no harm.”

**Isa. 45:1** Thus says the LORD to his anointed, [mashiach] to Cyrus, whose right hand I have holden.

**(3)** Suk 9xs OT.(H5480) Secular use. An Eastern custom **Ruth 3:3** (**Esther 2:12**). Sorrow was shown by not anointing themselves, **II Sam. 14:2**; **Dan. 10:3** and anointing was also for refreshment, cf. David after he knew that his child had died, **II Sam. 12:20**.

Metaphorically, to be anointed with oil expressed spiritual joy and blessings (**Ps. 23:5**; **45:7** [**Heb. 1:9**]; **92:10**; **Isa. 61:3**).

**(4)** Mimshach 1x OT. (H4473) meaning unknown. **Ezek. 28:14** Thou *are* the anointed cherub that covers; and I have set thee *so*: thou were upon the holy mountain of God; thou have walked up and down in the midst of the stones of fire.

**(5)** Yitshar 23xs OT. (H3323) Translated 22xs oil; 1x anointed. **Zech. 4:14** Then said he, These *are* the two anointed ones, (Lit. two sons of oil: meaning that they were anointed) that stand by the Lord of the whole earth.

**NT.**

(1) Christos 569xs NT. (G5547) Christ, The Anointed One.

Jesus was anointed not with oil but with the Holy Spirit, **John 1:32**. He was anointed as (**a**) Prophet: **Luke 4:18 (b)** As a Priest: He offered Himself on the cross as a sacrifice for us and now He is the believers High Priest in Heaven interceding for us **Heb. 2:17**; **3:1**. **(c)** As Potentate: This promise was made to Mary **Luke 1:32** but He will have to wait to fulfill this position until His second coming **Rev. 19:16**.

(2) Chrio 5xs NT. (G5548) Only used in a spiritual sense. **Luke 4:18**; **Acts 4:27**; **10:38**; **II Cor. 1:21**; **Heb. 1:9** [**Ps. 45:7**].

(3) Chrisma 3xs NT. (G5545) Only used in a spiritual sense. **I John 2:20**, **27(2)**.

(4) Epichrio 2xs  (G2025) Jesus anointed the eyes of a blind man, **John 9:6, 11**.

(5) Egchrio 1x NT. (G1472) Used metaphorically **Rev. 3:18** “anoint thine eyes with eye-salve, that thou may see.”

(6) Aleipho 9xs NT. (G218) Only used in a physical sense. To physically refresh a person. As a woman would go to the powder room or a person coming in from out-of-doors would wash his face and comb his hair. **Matt. 6:17**; **Mark 6:13**; **16:1; Luke 7:38**, **46(2)**; **John 11:2**; **12:3**; **James 5:14.**).

When Jesus healed people, the anointing with oil had nothing to do with healing them. The oil was to refresh them, **James 5:14–15**. This was a common practice to do for your guests, **Luke 7:46**.

(7) Murizo 1x NT. (G3462) **Mark 14:8** She (Mary of Bethany) has done what she could: she is come aforehand to anoint my body to the burying.

There are seven passages with reference to the anointing by the Holy Spirit in the NT. four refer to Christ (**Luke 4:18**; **Acts 4:27**; **10:38)** and three to believers **(II Cor. 1:21**; **I John 2:20**, **27**). This anointing is not a separate work of the Holy Spirit outside of our salvation. He came upon the believers at Pentecost and indwelt them. He comes at the moment of salvation since then (see exception below) and promised never to leave **Heb. 13:5**.

Peter was given the privilege to open the door of the kingdom (**Matt. 19:16**), first to the Jews on the day of Pentecost, (**Acts 2**) and then to the Samaritans in **Acts 8:14-27**. Peter opened the last door in **Acts 10**, when he went to Cornelius, a Gentile, and preached to him and those with him, In each of these three instances God showed by the descent of the Holy Spirit upon the hearers, that what Peter was doing upon the earth was ratified in heaven. In the case of the Ephesians, (**Acts 19**) who had only received John's baptism, Peter's presence was not needed. He had already opened all the doors to the Kingdom. They stand wide open so that all who would, might come. Never again was there any need for the keys to the Kingdom.

**ANTHROPOMORPHISM**

Definition: Giving human characteristics to God.

God is Spirit--invisible (**John 4:24**; **I Tim. 1:17**). The Bible describes God as having human physical characteristics in order that we can understand Him.

Eyes (**Deut. 11:12**; **Amos 9:1**).

Feet (**Nahum 1:3**).

Arm, hand (**Isa. 40:10-11**; **51:5, 9**; **52:10**; **53:1**; **Ps. 95:5**; **98:1**).

Finger (**Deut. 9:10**).

Mouth (**Isa. 1:20**).

Ear (**Ps. 11:4**; **Isa. 37:17**; **59:1**).

Nose (**II Sam. 22:7-16**).

**ANTICHRIST**

Anti: He will be a pretender (anti, instead of) Christ and at the same time (anti, against) Christ.

Only John in his epistles employs the term, four times in the singular ([**1 John 2:18**](javascript:%7b%7d);[**2:22**](javascript:%7b%7d); [**4:3**](javascript:%7b%7d); and[**2 John 7**](javascript:%7b%7d)) and once in the plural ([**1 John 2:18**](javascript:%7b%7d)).

OT. He is called: The willful king of [**Dan. 11:36–45**](javascript:%7b%7d) may be identified as an eschatological personage who will appear in the Tribulation period. His career and characteristics are elsewhere described in [**Dan. 7**](javascript:%7b%7d) (the “little horn”), in [**Dan. 9**](javascript:%7b%7d) (“prince that shall come”), in [**2Th. 2**](javascript:%7b%7d) (“man of sin”), and in [**Rev. 13**](javascript:%7b%7d) (“beast…of the sea”). With these defining traits in view, he may be called the Antichrist.

1. Antiochus IV, Epiphanes is an OT type of the anti-Christ.

**Daniel 11:31-32** "And arms shall stand on his (Antiochus IV, Epiphanes) part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that makes desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people (the Maccabees) that do know their God shall be strong, and do exploits."

NT. He is also called:

1. The Beast out of the sea, **Rev. 13:1-10**.

2. Man of Sin, and the “Son of Perdition,” **II Th. 2:3-4**.

Arguments for a Gentile Origin (Thomas Ice)

**First**, Scripture does teach that he will be of Gentile descent. This can first be seen from biblical typology. Most commentators agree that **Daniel 11** speaks of Antiochus Epiphanes, a Gentile, who typifies the future Antichrist. Since Antiochus is a Gentile, then so will be Antichrist.

**Secondly**, biblical imagery supports a Gentile origin of Antichrist. Scripture pictures Antichrist as rising up out of the sea (**Rev. 13:1**; **17:15**). In prophetic literature the sea is an image of the Gentile nations. Thus, Antichrist is seen as a Gentile progeny.

**Thirdly**, the nature of the "Times of the Gentiles" (**Luke 21:24**) supports a Gentile Antichrist.

Fruchtenbaum notes:

It is agreed by all premillennialists that the period known as the Times of the Gentiles does not end until the second coming of Christ. It is further agreed that the Antichrist is the final ruler of the Times of the Gentiles. . . .

If this is so, how then can a Jew be the last ruler at a time when only Gentiles can have the preeminence? To say the Antichrist is to be a Jew would contradict the very nature of the Time of the Gentiles.

Israel’s problem of being under Gentile dominion did not stop with the fall of Babylon. Instead, the vision in **Dan. 2** reveals that Israel would be under the dominion of Persia, Greece, and then Rome, until her ultimate deliverance through Messiah.

**Finally**, the Bible not only teaches that Antichrist will be Gentile, but it also implies that he will be of Roman descent. This is understood from **Daniel 9:27**, where the one cutting a covenant with Israel is said to represent the revived Roman Empire, since it was the Romans who destroyed Jerusalem and the Temple in 70 A.D. The revived Roman empire comes from a second phase of the Roman Empire, i.e., "feet partly of iron and partly of clay" (**Dan. 2:33**, **40- 45**).

**APOSTATES**

1. Definition:

A person that outwardly claims to be a Christian but has never been saved. They have turned against Christ and teaches false doctrine.

We denythat this Holy Spirit-sealed relationship can ever be broken. We deny even the possibility of apostasy. [**John 10:28–29**](javascript:%7b%7d); [**14:1–4**](javascript:%7b%7d); [**Rom. 3:21–26**](javascript:%7b%7d); [**8:29–30**](javascript:%7b%7d), [**35–39**](javascript:%7b%7d); [**2Cor. 4:17**](javascript:%7b%7d); [**Eph. 1:13–14**](javascript:%7b%7d); [**Phil. 1:6**](javascript:%7b%7d)**;** [**3:12**](javascript:%7b%7d); [**Col. 1:21–22**](javascript:%7b%7d); [**2Tim. 1:12**](javascript:%7b%7d); [**Heb. 13:5**](javascript:%7b%7d); [J**ames 1:12**](javascript:%7b%7d); [**1John 2:19**](javascript:%7b%7d); [**3:2**](javascript:%7b%7d)**;** [**5:13–15**](javascript:%7b%7d); [**Jude 24–2529**](javascript:%7b%7d) **30**

While some tend to use “perseverance of the saints” and “eternal security” interchangeably, nuances in the terminology also reveal the differences in the bases of assurance. The Calvinist view of “perseverance of the saints” places the emphasis of assurance on the evidence of the believer’s activity rather than the believer’s faith in the provision of Christ. The danger, of course, is that such thinking can slide inadvertently into a works-oriented basis for security. Consider this example from the popular and prolific John Piper: “It’s true that Paul believed in the eternal security of the elect (‘Those whom [God] justified he also glorified’ [[**Rom 8:30**](javascript:%7b%7d)]). But the only people who are eternally secure are those who ‘make their calling and election sure’ by fighting the good fight of faith and laying hold on eternal life.”[6](https://www.galaxie.com/article/jbtm10-1-05?highlight=Demas" \l "GJBTM10A056) Such reasoning complicates the issue of eternal security and potentially leads to more doubt than assurance by making the works of obedience the basis of eternal security rather than promises of Christ that belong to the believer by faith. There is, to be sure, a tension in Scripture due to its exhortative nature. Steve Horn

2. Their Infiltration:

A. Creep In (**Jude 4**).

B. Enter in (**Acts 20:29**).

C. Bring in (**II Peter 2:1**).

3. Their Identification:

A. Grievous wolves (**Acts 20:29**).

B. Unbelievers (**II Cor. 6:14**).

C. Enemies of the cross (**Phil. 2:20**).

D. Vessels of dishonor (**II Tim. 2:20**).

4. Their Influence:

A. Spare not (**Acts 20:29**).

B. Cause division and offense (**Rom. 16:14**).

C. Unfruitful works (**Eph. 5:11**).

5. The Christian's responsibility:

A. We must examine them (**I John 4:1**).

B. We must expose them (**Eph. 5:11**).

C. We must excommunicate them (**II Cor. 6:14-17**)

6. Their Judgment (**II Peter 2:1-3**). Read the book of Jude.

**APOSTLE**

Definition: One sent forth with highest authority.

1. Called by God the Father and the Son:

The 12 apostles during Jesus earthly ministry (**Matt. 10:1-4**).

The 12 apostles after Christ’s ascension. **Acts 1:24-26** “And they prayed, and said, Thou, Lord, which know the hearts of all *men,* show whether of these two thou have chosen, **25** That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. **26** And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.”

Paul the apostle to the Gentiles: (**Gal. 1:1**) “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;

2. Appointment made by the Holy Spirit (**I Cor. 12:4-11; Eph. 4:11**).

4. They were eye witnesses of the resurrected Christ (**Acts 1:22**; **I Cor. 9:1**; **15:7-9**).

5. They were equipped with special power to authenticate their apostleship (**II Cor. 12:12**; **Acts 2:43**; **5:12) Peter Acts 5:15**; **Paul Acts 28:8-9**; **19:11-12**. See "Healing."

6. They received direct revelation from God and were given the authority to finish the scriptures.

**John 14:17** *Even* the Spirit of <the> truth; whom the world cannot receive, because it sees him not, neither knows him: but ye know him; for he dwells with you, and shall be in you.

"He shall bring things to your remembrance" (**John 14:26** THE GOSPELS & ACTS)

"He shall teach you all things" (**John 14:26** THE EPISTLES)

"He will show you things to come" (**John 16:13** THE REVELATION)

7. They had special authority over all the churches, not just one church as a pastor has today. Their word was to be obeyed (**II Th. 3:14**).

8. The 12 were apostles to Israel and Paul was an apostle to the Gentiles (**Gal. 2:7-10**).

9. Others that exercised apostolic authority were as follows:

A. Barnabas (**Gal. 2:9**).

B. James (**Gal. 1:19**).

C. Titus (**Titus 1:5**).

D. Timothy and Silas under the authority of Paul (**I Th. 1:1**; **2:6**).

10. There have been no apostles since the first century. The apostles and prophets of the NT are in the foundation of the building (**Eph. 2:20**) and are not after that.

11. This was one of the temporary gifts. We do not need apostolic authority today. We have the completed scriptures (**II Tim. 3:16-17**).

12. John was the last apostle. He finished the Scriptures about 100 A.D.

13. They will rule over the 12 Tribes of Israel during the Millennium (**Matt. 19:28**).

**APPEAR, APPEARING, ETC.**

I. APPEAR (The Verb).

There are nine words (or expressions) rendered appear, &c., which are to be distinguished as follows:

1. phaino = to shine forth so as to be seen : having reference to the manner in which a matter presents or shows itself, independently of any observer. Hence the word phenomenon.

2. anaphainomai. Passive of No. I, with ana prefixed = to be shown forth, come to light, come into sight.

3. epiphaino = to shine, show light upon. No. 1 with epi

4. emphanizo = to cause to be manifested or shown plainly and clearly; used of causing that to be seen (or known) which would not otherwise have been cognizable by the unaided eye (or mind). It occurs ten times : **Matt. 27:53**; **John 14:21**, **22. Acts 23:15, 22**; **24:1**; **25:2**, **15. Heb. 9:24**; **11:14**. Cf. the Sept. use for Heb. hodia (**Ex. 33:13**); and for amar (**Est. 2:22**).

5. phaneroo = to bring to light, make manifest. Cf. phaneros = manifest in No. 8 below.

6. optomai = to see with the eye, referring to the thing seen (objectively); thus differing from blepo , which denotes the act of seeing or of using the eye.

7. erchomai = to come. Rendered "appear" only in **Acts 22:30**, where all the critical texts read sunerchomai = "come together".

8. eimi phaneros = to be visible, manifest, or open to sight (phaneros, adj. of No. 5, above, with eimi = to be). So rendered only in **I Tim. 4:15**.

9. apokalupto = to unveil so as to be visible to the eye.

II. APPEARING (The Noun).

1. apokalupsis = unveiling, revelation, manifestation. Hence Eng. "Apocalypse". From apo = from, and kalupto, to cover = uncovering, or unveiling. When used of a person it always denotes that he is visible. Occurs **Luke 2:32**; **Rom. 2:5**; **8:19**; **16:25**; **I Cor. 1:7**; **14:6**, **26. II Cor. 12:1**, **7**; **Gal; 1:12; 2:2**; **Eph. 1:17**; **3:3**; **II Th. 1:7**; **I Peter 1:7**, **13**; **4:31**; **Rev. 1:1**.

2. epiphaneia a shining forth upon. Hence, Eng. epiphany. From No. 3, above.

**ARMINIANISM**

I rejectArminian theology

1. Jacobus Arminius:

Arminianism was formulated in the 17th century and is named for the Dutch Calvinist (!) Jacobus Arminius. He studied under the French Protestant theologian, Theodore Beza, and was a professor of theology at the Leiden University from 1603-1609.

2. Arminian Theology:

Arminianism takes the position that human free will can exist without limiting God’s power or contradicting the Bible. As an alternative to the more rigid belief in predestination held by High Calvinists in Holland and elsewhere, Arminianism focused more on God’s love than on Gods power in speaking of election. Arminius’ followers systematized his theology after his death, issuing what was called a remonstrance (a formal statement of dissent from strict Calvinism) in 1610.

Five Articles of Remonstrantes

(Arminian)

1. Conditional election.

2. Universal atonement.

3. Human inability.

4. Resistible grace.

5. Uncertainty of perseverance.

3. Their condemnation by the Calvinists at the Synod of Dort:

The Arminians were condemned at the Synod of Dort (1618-1619) by the High Calvinists. This synod declared that Christs work was meant only for those elected to salvation, that people believing could not fall from grace, and that Gods election depended on no conditions. Remonstrates were not tolerated at all in Holland until 1630, and then not fully until 1795. They have, however, continued an Arminian tradition in the Netherlands into the late 20th century.

4. Arminianism and John Westley:

The British theologian John Wesley studied and affirmed the work of Arminius in his Methodist movement during the 18th century in England. American Methodists for the most part have leaned toward the theology of the Remonstrate. In popular expression Arminianism has come to mean that no predestination exists and people are free to follow or reject the gospel. Rather than God electing certain ones to believe and enabling them to do so Arminian theology says that God foresaw who would believe and elected them on the basis of their future faith.

**ATONEMENT**

Definition: Atonement [Kaphar] as it is used in the OT means “to cover” in relation to the effect of the Levitical offerings upon the sins of the offeror.

1. The word Atonement [kaphar, to cover] 107xs OT and is translated (atonement) in the KJV 80xs in the OT. 1x atonement in the NT (**Rom. 5:11**). It would be better to translate [katallasso] “Reconciliation” in the NT.

**Rom. 5:10** “For if, when we were enemies, we were reconciled [thoroughly changed in our relationship] to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (His present life in heaven as the believers High Priest interceding for them, **Heb. 7:25**) **11** And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.” [reconciliation]

2. This word, as it is found in the OT is a translators interpretation rather than its actual meaning.

3. The Hebrew word is Kaphar, which means to cover (**Lev. 16**, The Day of Atonement (covering). A feast held on the 10th day of the seventh month Jewish calendar (**Lev. 23**).

4. The sacrifices of the OT did not take away sin (**Heb. 10:1-4**). They were “covered over” until Christ took them away by His one sacrifice.

**Heb.** **10:1-4** For the law having a shadow (cf. **Heb. 8:5**) of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. [complete] **2** For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. **3** But in those *sacrifices there is* a remembrance again *made* of sins every year. **4** For *it is* not possible that the blood of bulls and of goats should take away sins.

5. God overlooked sin (covered them) in the OT (**Acts 17:30**; **Rom. 3:25**) which He did on righteous grounds, knowing that His Son would die for the sin of the world.

**Acts 17:30** “And the times of this ignorance (the worship of false gods by the Gentiles) God winked at; [overlooked](He did not punish them, cf. **Acts 14:16**; **Rom. 3:25**) *but* now commands all men everywhere to repent:”

**Rom. 3:25** “Whom God has set forth [openly, publicly] (cf. **Acts 26:26**; **Gal. 3:1**) *to be* *a* propitiation through faith in [by] his blood, to declare [showing, (proving] his righteousness for the remission [passing over] of sins that are past, (the OT sins) through the forbearance [self-restraint] of God; (He withheld judgment)”

6. The idea of substitution is seen in the act (pictures) of the OT sacrifice but not in the wording. The preposition used with atonement is “over” not “instead of” (**Lev. 16:6**).

7. OT scripture of substitution:

A. A prophecy (**Isa. 53:6**).

B. A type (**Gen. 22:13**).

8. Christ's death was substitutionary and not just the covering of our sins, as the animal sacrifices in the OT. It was:

A. “a ransom for (Gk. anti = instead of ) many” (**Matt. 20:28**; **Mark 10:45**).

B. “made sin for (Gk. huper = on behalf of) us” (**II Cor. 5:21**)

C. "A (anti = instead of) ransom for (huper, on behalf of) all." It could be translated: An instead of ransom on behalf of all. (**I Tim. 2:5-6**)

9. Other words in the OT translated from “Kaphar.”

A. Merciful:

**Deut. 21:8** “Be merciful, [kaphar] O LORD, unto thy people Israel, whom thou have redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.”

B. Forgiveness:

**Jer. 18:23** “Yet, LORD, thou know all their counsel against me to slay *me*: forgive [kaphar] not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.”

C. Pardon:

**II Chron. 30:18** “For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon [kaphar] every one” (see 10 A below).

D. Purge:

**Ps. 65:3** “Iniquities prevail against me: *as for* our transgressions, thou shall purge [kaphar] them always.” (**Ps. 65:3**; **79:9**; **Ezek. 43:20**, **26**; **Prov. 16:6**; **Isa. 6:7**; **22:14**; **27:9**).

E. Reconcile:

**Lev. 6:30** “And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile [kaphar] *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.” (**Lev. 8:15**, **16**, **20**).

F. Disannulled:

**Isa. 28:18** “And your covenant with death shall be disannulled, [kaphar] and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.”

10. Other interesting verses:

ATONEMENT IS BY GRACE

A. Hezekiah's prayer for those that had committed a ceremonial offense (**II Chron. 30:18-19**).

B. He being “full of compassion” forgave “covered” their iniquity (**Ps. 78:38**).

GRACE REJECTED, ATONEMENT WITHHELD

C. Eli's house is judged and will not be purged "covered" with sacrifice (**I Sam. 3:14**).

D. Surely this iniquity shall not be purged “covered” from you until you die (**Isa. 22:14**).

**BAAL IN THE UGARITIC MYTHS**

The Ugaritic myths depict Baal as a mighty warrior-king who controls the elements of the storm. Many of his names and epithets reflect his position and roles, including, among others, "mightiest Baal," "mightiest of warriors," "Haddu, lord of the storm cloud," and "rider of the clouds." The myths speak of Baal appointing a time "for the sounding of his voice in the clouds, for him to release (his) lightnings on the earth." Another text describes Baal in the following manner: "Seven lightning bolts he casts, eight magazines of thunder, he brandishes a spear of lightning." As the controller of the storm, Baal was responsible for agricultural blessing. According to the Legend of Kirtu, Baal provided rain and, consequently, food for all:

A source (of blessing) to the earth was the rain of Baal and to the field(s) the rain of the Most High; a delight to the earth was the rain of Baal and to the field(s) the rain of the Most High, a delight to the wheat in the furrow, (to) the spelt in the tilth. The ploughmen did lift up (their) head(s), they that prepared the corn (did lift up their heads) on high; for the bread had failed (in) their bins, the wine had failed in their skins, the oil had failed in their (cruses).

Baal "fattens gods and men" and "satisfies the multitudes of the earth" When he is dead, the "furrows in the fields are cracked" but when he lives the heavens rain down oil and the ravines flow with honey Baal's quest for kingship is the main theme of the mythological texts. Baal defeats his rival Chaos (Yam), the god of the sea, with the aid of Kothar-wa-Khasis, the god of craftsmanship, who forges special weapons for the storm god. Following Baal's victory, the goddess Anat calls him "our king, mightiest Baal, our judge, over whom there is none." 'O Baal himself boasts, "I alone am he that is king over the gods." With the assistance of the goddess Anat, Baal persuades El, the high god, to allow a royal palace to be built. Baal celebrates his kingship with a feast, a victorious military campaign, and an awesome theophanic display. Seemingly unimpressed, Mot, the god of death and the underworld, challenges Baal's authority and initially defeats him. El and Anat mourn Baal's subjugation to Mot, and then the warlike Anat seeks to avenge his death. She seizes Mot, kills him with a sword, grinds him to dust, and scatters him to the wind. Baal eventually returns from his imprisonment and reestablishes his rule. Seven years later Mot reappears and engages in a violent struggle with Baal. This time Baal emerges victorious and Mot is forced to acknowledge his kingship.

**Baal**

“In compounded proper names ba’al, meaning “master” and used innocently for Jehovah, was sporadically altered to bosheth meaning “shame”—thus Mephibosheth (**II Sam. 4:4**; **9:6**, **10**) for an original Meribabaal (**I Chron. 8:34**; **9:40** ); Jerrubbesheth (**II Sam. 11:21**) for an original Jerubbaal (**Judges 7:1**). Ishbaal (**1 Chron 8:33**; **9:39**) was turned unto Ishbosheth (**II Sam. 2:8**; **3:8**, **14** ). Sometimes El, a divine name, was substituted for Baal. For example, El Berith (**Judges 9:46**) occurs for Baal Berith (**Judges 8:33**).”

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**BAPTISM**

The key word when thinking about baptism, is "Identification." You identify one object with another object.

1. Greek Words:

(1) The VERB baptizō occurs eighty (\*1) times, as follows:

In its absolute form, or followed by a noun in the accusative case. See **Matt. 3:16**; **20:22**, **23. Mark 6:14**; **10:38**, **39**; **16:16**; **Luke 3:12**, **21**; **7:29**; **12:50**; **John 1:25**, **28**; **3:22**, **23, 26; 4:1**-**2**; **10:40**; **Acts 2:41**; **8:12**, **13**, **36**, **38**; **9:18; 10:47**; **16:15**, **33**; **18:8**; **19:4**; **22:16**; **I Cor. 1:14**, **16**, **17**.

With the Dative case (implying element): **Luke 3:16**; **Acts 1:5**; **11:16**.

With “en” denoting

The element, described as being:

Water. **Matt. 3:11**; **Mark 1:8**; **John 1:26**, **31**, **33**.

Holy Spirit [Pneuma hagion] **Matt. 3:11**; **Mark 1:8. Luke 3:16**; **John 1:33**; **Acts 1:5**; **11:16. I Cor. 12:13**(\*).

The name of the Lord, **Acts 10:48**.

The cloud and sea, **I Cor. 10:2** (\*).

The locality, **Matt. 3:6** (\*); **Mark 1:4-5** (\*); **John 3:23**.

With “eis”: **Matt. 28:19**; **Mark 1:9** (\*); **Acts 8:16**; **19:3**, **5**; **Rom. 6:3**; **I Cor. 1:13**, **15**; **10:2** (\*); **I Cor. 12:13** (\*); **Gal. 3:27**.

With “epi”: **Acts 2:38** (with Dative).

With “huper”: **I Cor. 15:29**.

With “hupo”: **Matt. 3:6** (\*), **13-14**; **Mark 1:5, 9** (\*); **Luke 3:7**; **7:30**.

Translated "wash." **Mark 7:4**; **Luke 11:38**.

(2) The NOUNS:

Baptisma. Occurs twenty-two times, as follows:

General: **Matt. 20:22-23**; **Mark 10:38**, **39**; **Luke 12:50**; **Rom. 6:4**; **Eph. 4:5**; **Col. 2:12**; **I Peter 3:21**.

John's baptism: **Matt. 3:7**; **21:25**; **Mark 1:4**; **11:30**; **Luke 3:3**; **7:29**; **20:4**; **Acts 1:22**; **10:37**; **13:24**; **18:25**; **19:3-4**.

Baptismos occurs four times:

Translated "washing" **Matt 7:4**, **8**; **Heb. 9:10**.

Translated "baptisms" **Heb. 6:2**.

(\*) In the five passages thus marked, the verb is followed by two phrases, and therefore appears under two heads. They are : **Matt. 3:6**; **Mark 1:5**, **9**; **I Cor. 10:2**; **12:13**.

2. There are Seven Different Baptisms in the Bible:

(1) Moses (**I Cor. 10:1-2**) Moses was identified as Israel's leader.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; (cf. **Ex. 13:21**; **14:19-29**; **Num. 14:14**) And were all baptized unto [eis] (with reference to) Moses in the cloud and in the sea;"

(2) John’s Baptism, “baptized unto [eis] (with reference to) repentance” (**Matt. 3:1**-**11**a).

The People of Israel identified themselves with the coming King and Kingdom that John preached.

**11**a. I indeed baptize you with water unto [eis] (with reference to) repentance.

(3) Fire (**Matt. 3:11-12**), The unsaved are identified with the fire of judgment.

**11**b. "but he that comes after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize [immerse] you (the believer) with the Holy Ghost, and (the unbeliever) *with* fire: (**Acts 2:3** says "like as of fire." It was not fire. It was not fire on the day of Pentecost.) **12**. Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat (the believer) into [eis] the garner; but [de] he will burn up the chaff (the unbeliever) with unquenchable fire." (At the Lord’s second coming, He will purify Israel by purging out the wicked, **Mal. 3:2-5**; **4:1**.)

(4) Jesus (**Matt. 3:13-17**) Jesus identified himself with His mission:

(a) Israel - He identified with the coming kingdom that John preached.

(b) The Church - Jesus identified himself with His mission - death, burial and resurrection.

**13**. "Then comes Jesus from Galilee to Jordan unto John, to be baptized [immersed] of him. **14** But John forbids [hindered] him, saying, I have need to be baptized [immersed] of thee, and come thou to me? **15** And Jesus answering said unto him, Suffer [Allow] *it to be so* now: for thus it becomes us to fulfill all righteousness. Then he suffered [allowed] him."

How did John’s baptism of Jesus “fulfill all righteousness”? His baptism showed a picture of it, not His death or burial but His resurrection (**Rom. 1:4**). In the OT believers where only declared (Imputed as) Righteous (**Rom. 4**). Because of Christ’s resurrection the NT believers are made righteous (**II Cor. 5:21**)

(5) Cross (**Matt. 20:22-23**) Jesus identified Himself with us and our sins.

**22** "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup *that* I shall drink of, and to be baptized [immersed] with the baptism that I am baptized with? They say unto him, We are able. **23** And he says unto them, Ye shall drink indeed of my cup, and be baptized [immersed] with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father."

(6) Christian (**Rom. 6:1-5**). The believer identifies himself with Christ in death, burial and resurrection.

**Rom. 6:4** "Therefore we are buried with him by baptism [immersion] into death: that like as Christ was raised up from the dead by the glory of the Father, (God’s Glory is demonstrated by His power; cf. **Eph. 1:19**; **Col. 2:12**.) even so we also should walk in newness of life."

(7) Holy Spirit (**Acts 2:1-5**; **10:44-47**; **I Cor. 12:12-13**)

The Holy Spirit identifies the believer with the church (the Body of Christ). This "in Christ" takes place at the moment of salvation.

**I Cor. 12:13** For by one Spirit are we all baptized into [resulting in] one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

3. A. Churches that teach this false doctrine of baptismal regeneration.

Alexander Campbell and his efforts to reform the Church (called the Restoration Movement) held this position. These denominations are, the Christian Church, the Churches of Christ, and the Disciples of Christ. The Mormons, Christadelphians, Lutheran, Church of England, and the Roman Catholic Church largely agree with Campbell.

(1) Church of England; The priest, as prescribed in *The Book of Common Prayer*, prays just prior to baptism:

“Give thy Holy Spirit to this child, that he may be born again, and be made an heir of everlasting salvation.” After baptism, the priest gives thanks that God was pleased “to regenerate this infant with thy Holy Spirit, to receive him for thy own child, and to incorporate him into thy holy Church.”

(2) Lutheran, The small catechism:

" In baptism full salvation has been given unto you; God has become your Father, and you have become His child through this act."

Luther wrote below in 1529:

“Baptism is not merely water, but it is water used according to God’s command and connected with God’s Word. How can water produce such great effects? It is not the water that produces these effects, but the Word of God connected with the water, and our faith which relies on the Word of God connected with the water . When connected with the Word of God [the water] is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Spirit. (IV) “In baptism children themselves believe and have faith of their own. God works this within them through the intercession of the sponsors who bring the child to the font in the faith of the Christian Church.”

(3) The Roman Catholic Church:

The Council of Trent makes it clear "If anyone says that baptism is...not necessary for salvation, let him be anathema."

4. Proof that Baptism does NOT save or help save anyone.

A. Baptism is a work of righteousness (**Matt. 3:14-15** cf. **Titus 3:5**).

B. There is only one way to be saved not two different ways. The people in the OT were saved the same way we are now in the NT, which is by grace through faith plus nothing.

(1) People were saved in the OT without baptism (**Acts 10:43**; **Heb. 11**; **Rom. 4:4**).

(2) People saved during Christ's ministry without baptism (**Mark 2:5**; **Luke 18:9-14**, **42**; **23:39-43**). Jesus did not baptize anyone (**John 4:2**).

(3) People in NT saved without baptism.

a. Cornelius received the Holy Spirit before baptism (**Acts 10:44**). cf. especially **Acts 10:45** where the identical phrase the gift of the Holy Spirit used in **Acts 2:38** occurs). Also **Acts 19:2** indicates Paul’s assumption that the Spirit was given at the moment of faith.

b. Repent and be converted, no mention of baptism (**Acts 3:19**).

Nineteen separate accounts of conversions in the book of Acts and only eight say anything about baptism (**Acts 2**, **8-10, 16**, **18**; **4:4**; **5:14**; **11:21**, **24**; **13:12**, **48**; **14:1**; **16:1**; **17:1-4**, **10-12**, **34**; **19:17-18**).

C. The gospel does not include baptism (**I Cor. 1:14-17** cf. **Rom. 1:16**).

5. 9 Key Passages:

A. **Acts 2:38** ("And be baptized every one of you in the name of Jesus for the remission of sins").

The argument, does baptism save, almost without exception have focused on the interpretation of the preposition "eis" (rendered “for” in the KJV). Those favoring the doctrine of baptismal regeneration understand “eis” as purposive or causative. Greek scholar A. T. Robertson, points out that another valid interpretation is that "eis" also means the basis or ground on which baptism is performed. Both positions find support in the New Testament.

Using The KJV punctuation and “eis” as meaning the basis or ground on which baptism is performed.

(1) This phrase ("And be baptized every one of you in the name of Jesus for the remission of sins") is set off by commas and does not modify the verb “repent.” “Repent,\_\_\_, and you shall receive the gift of the Holy Spirit.” When you repent you receive the Holy Spirit and have your sins remitted, not when you get baptized.

(2) “For the remission of sins”: The word "for" is "eis" in the Greek which means - unto, because of, into, with reference to. It is not the Greek word “hina” that means, “in order to.” Illustration: The man was sent to jail FOR stealing. Because of stealing, not in order to steal. cf. **Matt 12:41** “the people of Nineveh repented because of (eis) Jonah’s preaching.” To say that they repented for, or in order to, the preaching of Jonah is impossible. They heard his message and then repented.

By using the Greek sentence structure, and treating "eis" as meaning purpose or cause, show that this verse does not teach baptism saves. The verse is diagrammed as follows.

Repent (second person plural)

be baptized (third person singular)

everyone [each] (third person singular) of you

for the remission of your (second person plural) sins

The Greek demonstrates perfect agreement between pronoun and verb in the case of both "repent" and "be baptized." This structure illustrates that the command to be baptized is parenthetical and is not directly connected to remission of sins. When Peter commanded the people to repent, he was speaking to the crowd. Then the command to be baptized was directed to each individual. In the "remission of your sins" phrase, Peter again directed his words to the crowd collectively.

B. **Romans 6:3-4** “baptized ‘into’ Jesus Christ.”

This is Water Baptism not Holy Spirit Baptism. Water Baptism is a picture, v. 5 “likeness,” of our union with Christ in death, burial and resurrection. Holy Spirit Baptism is not a picture but the reality of our union.

"unto" is the Greek word "eis" (with reference to) His leadership. cf. **I Cor. 10:2** "Baptized unto or into "eis" Moses. The people were not in some way mysteriously baptized into Moses. Israel recognized his leadership. Water Baptism does not place a person into the body of Christ.

C. **Col. 2:12**

(1) This is a parallel passage with **Rom. 6** (likeness) and **I Peter 3:21** (figure).

(2) You do not receive Christ through baptism: look at **Col. 2:6**, "as you have received Christ walk ye in Him." We do not walk in baptism but in faith (**II Cor. 5:7**).

D. **Mark 16:16** “He that believes and is baptized shall be saved; but he that believes not shall be damned.”

In **John 3:18** a person is condemned because of not believing, and there is no mention of being baptized. An illustration of the relationship between believing and baptism follows: If you take a bus trip the first thing you do is get on the bus then the normal thing that you do is to sit down. You must get on the bus in order to get to your destination but if you do not sit down you will still get there. Salvation and baptism are in close association in the NT but are not connected together.

E. **I Peter 3:21** “Baptism doth now save us”.

(1) A “like figure” as the flood. The flood pictures judgment, but Noah was safe in the ark as it was raised above the flood. Baptism also pictures death and resurrection. We are safe in Jesus. See context--**v. 18**.

(2) What baptism is not. "The putting away of the filth of the flesh" i.e., The putting away of our sins (**Gal. 5:16, 19**; **Rom. 13:14**).

(3) What baptism is. It is an answer or a question of a good conscience toward God (**Heb. 9:14**).

F. **John 3:5** “Born of water”: There is no question that Jesus is speaking about a Spiritual birth accomplished by the Holy Spirit; below there are seven different views of the meaning of water and Spirit:

(1) [False] Water is "John's Baptism" which was practiced by John the Baptist among the Jews; and Jesus here says that this ordinance, was the sign and seal of the renewing of the Holy Spirit. **Matt. 3:5-6** "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins." Washings were also practiced by the Gentiles who wanted to be received as a proselyte into Judaism (**Acts 6:5**). This is not Christian baptism because the Church was not in existence at this time, when Jesus talked to Nicodemus, nor was it yet revealed. The following is quoted from Linda Belleville of Trinity Evangelical Divinity School; Nicodemus’ response is unintelligible. If Jesus were in fact focusing attention on the need for Nicodemus to submit to the Messianic forerunner’s baptism, would this not have been something Nicodemus would have expected to hear? As a Pharisee he would have spurned a call to repentance (**Luke 7:29–30**)—a message common to all the OT prophets, and surely the promise of the outpouring of the Spirit would not only have been familiar but longed for. Yet Nicodemus’ response is not one of refusal marking an attitude of disobedience but one of incredulousness (**v 4**), amazement (**v 7**) and disbelief (**v 12**).

(2) [False] Water is speaking of our natural birth, called a water birth, and Spirit is our supernatural birth.

I reject this interpretation. Calling birth a water birth is a modern term. There are no parallels that exist in either ancient or contemporary writings to support the contention of “water” birth with physical birth. ‘Water’ may be connected with procreation. This conception is quite foreign to us and we find it difficult at first to make sense of it. But Odeberg has gathered an impressive array of passages from Rabbinic, Mandaean, and Hermetic sources to show that terms like ‘water,’ ‘rain,’ ‘dew,’ and ‘drop’ are often used of the male semen.” Leon Morris, The Gospel According to John, p. 216. None of the sources cited use water in conjunction with the concept of regeneration.

(3) [False] Water means baptism which saves or helps to save a person:

This is the false view that many churches teach; Roman Catholic, Greek Orthodox, Lutheran, Church of Christ, Christian Church, Mormon, and most of the other cults. The Roman Catholic Church at the Council of Trent makes it clear "If anyone says that baptism is...not necessary for salvation, let him be anathema." Luther’s small catechism: " In baptism full salvation has been given unto you; God has become your Father, and you have become His child through this act." Vincent a Lutheran in his Word Studies says "Water points definitely to the rite of baptism, and that with a twofold reference - to the past and to the future. Water naturally suggested to Nicodemus the baptism of John, which was then awakening such profound and general interest; and, with this, the symbolical purifications of the Jews, and the Old Testament use of washing as the figure of purifying from sin (**Ezek. 36:25**; **Zech. 13:1**)." There are many things wrong with this view, for one Nicodemus did not think of water as baptism, he was totally confused, read verse nine. Salvation has never been by Baptism but only by Grace through Faith plus Nothing.

(4) [Close to the truth] Calvin and others makes water and Spirit refer to the one act (the cleansing work of the Holy Spirit). **Titus 3:5** "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of [by] the Holy Ghost." The single preposition (ek, out from) and the conjunction (kai, and) form a conceptual unity, not two contrasting entities.

(5) [Close to the truth] Born of water and [kai, even] *of the* Spirit.--Water and Spirit are speaking of the same thing, the working of the Holy Spirit in bringing about a Spiritual birth. In Greek the word kai can be translated "and" or “even.”

(6) [May be true] Water is a symbol of the Word of God. **I Peter 1:23** "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever." The phrase "born again" (anagennao) is a different word in the Greek than [anothen] found in **John 3:3, 5**. **Eph. 5:26** is not about regeneration; "That he might sanctify and cleanse it with the washing of water by the word." It is true that a person must hear God's word in order to be saved, **Rom. 10:13-17**. The Holy Spirit convicts the person through the word that they need salvation which is only through Christ, **John 16:7-11**, and that they must have a new spiritual birth. **I Cor. 4:15** "For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. "Many good men hold to this view. I believe that there is a better answer.

(7) [True] This is the view that I believe: The word water [hudor] is water and the word Spirit should be translated wind. The words "Spirit" and "wind" are the same word [pneuma] in Greek. The single preposition (ek, of, out from) and the conjunction (kai, and) form a conceptual unity, not two contrasting entities. Jesus gives Nicodemus two illustrations from the OT of nature (water and wind) both picturing the Holy Spirit. The word “Spirit” does not have the article “the,” so Jesus is not speaking of the Holy Spirit. Both of the words water and wind picture the Holy Spirit, cf. **verse 12**, that he being a teacher should recognize from the OT (**verse 10**). See **Isa. 44:1-5**; **Ezek. 36:25-27** for illustrations of “water” being the Holy Spirit and making alive. See **Ezek. 37:1-14** for an illustration of the “wind” being the Holy Spirit and making alive, Both occur in contexts that deal with the future restoration of Israel as a nation prior to the establishment of the messianic Kingdom! It is therefore particularly appropriate that Jesus should introduce them in a conversation about entering the kingdom of God.

H. **Acts 22:16** “Wash away thy sins.”

(1) Used figuratively (cf. **Acts 9:17**). Ananias called Saul a brother before he was baptized.

(2) Paul's own testimony (**I Cor. 15:8**). Born again on the road to Damascus when he saw Jesus.

(3) Greek sentence structure: (Participle, Verb - Verb, Participle)

(Aorist Participle, arise; - Verb, be baptized)

and

(Verb, wash away your sins; - Aorist Participle, calling on the name...).

The “wash away your sins” is connected with “calling on the name of the Lord,” not with being baptized. (**Acts 2:21**)

I. **Gal. 3:27** Baptized “into” Christ, have “put on” Christ.

into or unto = with reference to. Greek word “eis.”

put on = endue (imitate). Putting on Christ is NOT salvation. cf. **Rom. 13:14** and **Eph. 4:24** where these passages are written to baptized believers.

5. The Mode of Baptism: Immersion.

Baptizo--dipping, to dip, to cause to dip.

Bapto has two meanings--(l) to dip, (2) to dye.

Baptizo has only one meaning--to immerse and is the one always used in the Bible (**John 3:23**).

The *Didache* does not specifically refer to “triune immersion.” However, it is a very early extra-biblical testimony to the baptismal practice of the apostolic churches.

Concerning baptism, baptize thus: Having first rehearsed all these things, “baptize in the Name of the Father and of the Son and of the Holy Spirit,” in running water; but if thou has no running water, baptize in other water, and if thou canst not in cold, then in warm. But if thou have neither, pour water three times on the head “in the Name of the Father, Son and Holy Spirit.”

Justin Martyr’s (A.D. 110-165) description of baptism even adds the elliptical “in the name of” before each person as in its allusion to **Matt. 28:19**.

Tertullian (A.D. 145-220) states that the candidate for baptism is “thrice immersed.”

He commands them to be baptized into the name of the Father and of the Son and of the Holy Ghost, not into a unipersonal God. And indeed, it is not once only, but three times, at each name, into each separate person, that we are immersed.”

Gregory Nanzianzen (A.D. 330-391) observed,

He, Eunomius, subverted the holy law of baptism which had been handed down from the beginning, from the Lord and the apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate thrice, nor to mention the names of the Trinity, but to immerse only once, into the death of Christ.

The Council of Constantinople in A.D. 381 determined that any bishop who would not use three immersions was to be deposed.

This very brief survey of some of the significant historical evidence makes it clear that the early church understood the Trinitarian thrust of **Matt 28:19** to require triple-action baptism.

Triune immersion suggests that all three persons of the Godhead played a role in the believer’s salvation. While these ministries are not strictly compartmentalized, it is generally true that the Father is the source of salvation, the One who sent the Son (**John 3:16–17**; **6:38**; **Eph. 1:1–14**). The Son, sent to die as the perfect sacrifice for sin, accomplished this salvation (**John 10:17–18**; **Eph. 1:1–14**; **I Cor. 3:11**). The Holy Spirit actualized this salvation in individuals when he applied Christ’s sacrificial death to every believer (**John 3:6**; **Eph. 1:13–14**)..

6. The Subjects of Baptism: Believers

(1) **Matt. 3:11**, Must have Repented.

(2) **Acts 8:36-37**, Must have Believed.

Repentance and Believing are two sides of the same coin.

7.. So called early Church fathers that believed that Baptism saved.

(1) Hermas (A.D. 92-101) said that water baptism is the seal of repentance which “makes Christians into Christians. Asceticism and penal suffering are the school of conversion.” Faith is the fruit of repentance and the baptism which seals it.

(2) Justin Martyr followed on the heels of Hermas and also saw water baptism as the work of regeneration. He said: “Those who are convinced of the truth of our doctrine are exhorted to prayer, fasting and repentance for past sins; Then they are led by us to a place where there is water, and in this way they are regenerated, as we also have been regenerated;"

(3) Irenaeus (d. 200) also linked water baptism with regeneration because of passages like **John 3:5** and **Titus 3:5**.

(4) Cyril of Jerusalem (d. 386) called water baptism the “chariot to heaven.” He believed the only way to get to heaven without water baptism was through martyrdom.

(5) Augustine (d. 430) And at the baptismal font, “We are justified, but righteousness itself grows as we go forward.” And regeneration began at baptism. He actually called it “the saving laver of regeneration.” Here the elect receive the external sign (the water of baptism) and the spiritual reality (regeneration and union with Christ).

**BRIDE PRICE**

Modern people, when reading “bride price” passages in the Law, often jump to the conclusion that to pay for the bride amounts to her having been *sold,* and that this reduces her to the level of a slave. It is my conviction, however, that the God who is neither male nor female but who is the Judge of all the world would not do wrong. It is He who has inspired these passages. When we fathom His intentions, we come to see the justice and realism such passages express. Recognizing the potential for irresponsibility in husbands, these laws provide one of the best means for the woman’s family to discern the sincerity of a potential husband. Only a sincere suitor will place a value on his bride equal to nearly a year’s wages. Her father, in turn, was expected to keep—perhaps to invest—the money for the woman’s future possible needs (cf. **Gen. 31:15**). The man who disregarded commitment and had uncovenanted relations with an unmarried woman was required to “pay money equal to the bride price for virgins” to the girl’s father **Ex. 22:17**). A man who raped a virgin was charged fifty months’ wages (**Deut. 22:29**), and a man who publicly defamed his wife had to pay her father a hundred months’ wages (**Deut. 22:19**). In each case, the money was to ensure proper, future provision for the woman.

It functioned as collateral would in a loan. As such, it was a sort of prepaid alimony, to cover the woman’s needs against the possibility of unjust treatment or release by her husband—as if someone defaulted on a loan. This is based upon **Ex. 21:11**, where a mistreated concubine—a half wife, was to be released “without payment of money.” Although this passage deals with concubines, it would seem to be in harmony with **Gen. 31:15**, which deals with full wives that had been “sold” like concubines (as Laban sold Rachel and Leah): William Luck

**CALVINISM**

The Formula Consensus Helvetica (1675)

Composed in Zürich, A.D. 1675, by John Henry Heidegger, of Zfir-ich, and assisted by Francis Turretin, of Geneva, and Lucas Gernler, of Basle, and designed to condemn and exclude that modified form of Calvinism, which, in the Seventeenth Century, emanated from the theological school at Saumur, represented by Amytaut, Placaeus, and Daillé; entitled “Form of Agreement of the Helvetic Reformed Churches Respecting the Doctrine of Universal Grace, the Doctrines Related to It, and Some Other Points.”

Canon IV: Before the creation of the world, God decreed in Christ Jesus our Lord according to his eternal purpose (**Eph. 3:11**), in which, from the mere good pleasure of his own will, without any prevision of the merit of works or of faith, to the praise of his glorious grace, to elect some out of the human race lying in the same mass of corruption and of common blood, and, therefore, corrupted by sin. He elected a certain and definite number to be led, in time, unto salvation in Christ, their Guarantor and sole Mediator.

I disagree with the Calvin doctrine of election as I also with Arminianism.

“without any prevision of the merit of works or of faith” Faith is not a merit for all through the Bible it is contrasted with works.

All Five points of Calvinism are wrong.

The five points of Calvinism may be more easily remembered if they are associated with the word TULIP:

1. Total depravity:

It is claimed that for people to have free wills they must be able to choose from a neutral disposition, uninfluenced by external factors. This is not true. The natural man will never make the right choice, but when the power of the Holy Spirit brings a person under conviction (**John 16:7-11**) they must be able or why would God convict them to become saved.

The Calvinist says that God regenerates the elect unbeliever and then that person will be convicted sometime in the future and become saved.

Can an unregenerate person become a child of God without believing Christ died for him? NO!

The Calvinist says that God gives the elect faith so that they can believe. This is double talk if faith is a gift then we never did put our faith in Christ but His. But **Rom. 10:17** says that “faith comes by hearing and hearing by the word of God.”

If a believer has God’s faith as a gift in order to get saved then when do we get our own faith to live the Christian life? Why did Jesus pray for Peter that his faith would not fail?

2. Unconditional election:

The orthodox Calvinist view states that all people stand under the judgment of God for their sin but that God sovereignly chooses to elect some to salvation and actively works in their hearts to bring them to Christ. Those who are not elected are left to perish for their sin. The basis of God’s choice is found in his own “good pleasure” (**Eph. 1:9**) and not in the merit or demerit of the individual, thus repudiating any possibility of boasting. God is free from any charge of injustice in that the unelected are justly punished for their sin and not because they were simply not elected.

Read the doctrine of election in this book.

3. Limited atonement:

The first question: Where in the Bible is this teaching that Christ died *only* for the elect? Read **II Peter 2:1**; **I John 2:2**

The second question: Since a person must believe Christ died for him as his substitute or suffer eternal separation from God, how can the one who believes in limited atonement ever present the gospel to anyone, since he is not sure for whom Christ died and therefore certainly should not tell people indiscriminately that He died for them.

4. Irresistible grace:

Calvinism teaches that for a person to choose God, the Holy Spirit must first regenerate his heart and so give him a desire for God. This is part of what the Calvinist means by irresistible (or effectual) grace.

Why does God condemn people for not believing if they cannot believe, **John 3:18**.

5. Perseverance of saints:

We do not hold on to God but He holds us, (**John 10:30-31**).

Other questions that must be answered:

1. If Christ died only for the elect why does the NT have “whosoever” 110 times? (**John 3:16**)

2. Since God is not willing that any should perish, how can His will be different than His purpose? (**II Peter 3:9**)

3. Since God is Love how can He not love the so-called non-elect for love does the best for the person loved? (**John 3:16**)

4. What is the purpose of the conviction of the Holy Spirit if the unbeliever cannot make the decision to believe? (**John 16:8-11**)

5. Why did Jesus tell the multitude to understand what He was saying if they could not understand? (**Matt. 15:10**)

6. How is the Word of God the power of salvation if a person cannot believe? (**Rom. 1:16**)

7. Why did Christ speak in parables so the people would not understand and be saved. (**Matt.13:13**)

8. Why does Satan blind the minds of the unbeliever so the will not be saved if a person cannot make the decision to be saved. (**II Cor. 4:4**)

9. How can faith be a gift when the Bible says “faith comes by hearing”? (**Rom. 10:17**)

10. People do not go to Hell because of their sins but because they have not believed in Christ. Why would they be judged for not believing if they could not believe? (**John 3:18**)

11. Jesus condemned the leaders of the nation because they did not believe, not because they could not believe. (**Matt. 23:38**)

**THE CANON of the OT**

The word “canon” means something with which you use to measure. By using the phrase “canon of scripture,” we mean, the measurement we use to determine what writings are authoritative, i.e., God's word.

The guiding principle in the determining of the Canon of the Old Testament.

There was no formal declaration of the canonicity of a particular book, It was not necessary. Just as the spoken words of the men of God where deemed authoritative, so their written words. Their books were accepted immediately and the growth of the canon was a gradual growth. In this connection check the following references: **Deut. 31:24-26**; **31:10-13**; **17:18-19**; **Ps. 1:2**; **Josh. 24:26**; **I Sam. 10:25**; **II Kings 17:13**.

THE OLD TESTAMENT ARRAIGNMENT

THE JEWISH O.T. CANON--24/22 books in three groups, **Luke. 24:44**.

The First Group: Known as THE LAW (Torah).

The five books ascribed to Moses, called the five-fifths of the Law"

The Second Group: Known as THE PROPHETS (Nebiim) (8)

Former Prophets (4) Latter Prophets (4)

Joshua Isaiah

Judges Jeremiah

Samuel (1 book) Ezekiel

Kings (1 book) 12 Minor Prophets (1 book)

The Third Group: Known as THE WRITINGS (Kethubim) (11)

Poetry books (3) The Five Rolls (5) Remaining books (3)

Esther (M'gilloth) Daniel

Psalms Song of Songs Ezra-Neh. (1 bk.)

Proverbs Ruth Chronicles (1 bk.)

Lamentation

Ecclesiastes

Esther

Later the book of Ruth was joined with the book of Judges and the book of Lamentation was joined with Jeremiah to bring the number of books to 22 to conform to the number of letters in the Hebrew alphabet.

EXPLANATION OF THIS STRANGE GROUPING OF THE O.T. BOOKS

The threefold division rests upon the office of the writer. What is the official status of the author?

1. Moses was in a place by himself as the lawgiver

2. Prophets - distinct order of men universally recognized as such. They were the immediate messengers of God,

A Former prophets - Historical, traced God's hand in the past,

B Latter Prophets - Prophetic, traced God's hand in the future.

3. Writings - Comprised of writings of inspired men who were not commissioned Prophets in the technical and official sense of the word, but they had the prophetic gift to a marked degree. Hence David was a king although he had the gift of prophecy. Daniel was a statesman although he too, to a very pronounced degree, had the gift of prophecy, Ezra was a scribe, Nehemiah a governor, Solomon a king..

THIS GAP BETWEEN GROUP ONE (THE LAW)

AND THE TWO FINAL GROUPS

1. Group One, the books of Moses, were accepted immediately as authoritative.

This was due to two reasons:

A. Moses unique relationship to God (**Num. 12:6-8**).

B. His exalted position as leader of Israel.

The Law had a foundational place among the Jews, and although other books were written from time to time, and received, as inspired, nevertheless the law was kept separate from these books, This amounted to closing the first section of the Old Testament Canon.

2. The Second and Third Groups could not have been finally arranged until after the Captivity at Babylon. This is evident because the sections could not have been finally closed until all books contained in the sections were written, and there are books in each group which were not written until after the return from Captivity.

THE OT CANON WAS CLOSED AROUND 450 B.C.

1. Testimony of Tradition Concerning Ezra.

There is a strong tradition among the Jews, that Ezra and a group of his fellow scribes called "The Great Synagogue," not only founded a school for systematic preserving of the text by most painstaking copy methods, but also arranged in their final form the books which had been written. read, and revered in the centuries since Moses' day (i.e. the second and third groups). The circumstances of the return from Babylon and their experiences as recorded in Ezra-Nehemiah as well as the need for a final weeding out of uninspired books which may have still been in existence following the captivity, make the tradition plausible. Furthermore, the presence of the tradition must be explained, if it is rejected. It cannot be dismissed by a mere wave of the hand.

2. Jesus ben Sirach the writer of the Apocryphal book "Ecclesiasticus" also called "Wisdom of Jesus son of Sirach" about 200 B.C.. He refers to every book of the Law and the Prophets, and most of the Writings. No explanation is given; it is assumed all knew the Canon as a long settled collection. If the question had but recently been settled, or was still under consideration, he would have explained why he accepted the books and arrangement of them he used.

3. Translation of "Ecclesiasticus" from Hebrew to Greek by Jesus' grandson in 132 B.C. In the prologue he mentions the three-fold division two times.

4. The Greek translation of the OT "LXX' "Septuagint."

This translation started around 250 B.C. by order of Ptolemy Philadelphus an Egyptian king. It contains the whole Hebrew canon and must have been in existence and in a fixed order sometime before that date.

5. The New Testament.

The O.T. is referred to many times by synonymous and general terms.

"The Scripture(s)" **Matt. 22:29**; **John 10:35**; **II Peter 1:20**.

"The Law" **John 10:34**; **12:34**.

"The Law, Prophets, and the Psalms" **Luke 24:44**.

"The Law and the Prophets" **Acts 24:14**; **28:23**.

"The Prophets" **Acts 26:27**.

6. The testimony of Jesus Christ. (see 5 above)

EVIDENCE THAT THE JEWISH CANON ARE THE ONLY BOOKS RECEIVED AS INSPIRED BY GOD IN THE OT

1. The book Ecclesiasticus, or Wisdom of Jesus son of Sirach.

(See #2 above) The fact that he mentions so many of the OT books, especially the Minor Prophets, is the strongest kind of inferential testimony that all 24 books were received by him and his fellow Jews, to whom he was writing.

2. Translation of "Ecclesiasticus" from Hebrew to Greek by Jesus' grandson.

(See #3 above)

3. The Septuagint Translation.

The fact that the late copies, which are all that we have, include some of the Apocryphal books, does not prove they were ever received by the Jews, because:

A. There is nothing to disprove that they were later additions to the original translation. Not all of the Apocryphal books were then written.

B. Even if some were in the original translation, it proves nothing. Ptolemy Philadelphus who ordered the translation, was a heathen king, (not a Jew) and a lover of books, thus his motive might well have been the more the better. Certainly he would have no discrimination.

4. Josephus, a Jewish historian, wrote a treatise in defense of the Jews in about 90-100 A.D. in which he said:

"For it is not the case with us (Jews) to have vast numbers of books disagreeing and confliction with one another (as the Greeks had). We have but twenty-two, containing the history of all time, books that are justly believed in. And of these, five are the books of Moses, which comprise the laws and earliest traditions from the creation of mankind down to the time of his (Moses) death. This period falls short but by little of three thousand years. From the death of Moses to the reign of Artaxerxes, King of Persia, the successor of Xerxes, the prophets who succeeded Moses wrote the history of the events that occurred in their own time; in thirteen books. The remaining four documents comprise hymns to God and practical precepts to man. From the days of Artaxerxes to our own time every event has indeed been recorded. But these recent records have not been deemed worthy of equal credit with those which preceded them, because the exact succession of the prophets ceased. But what faith we have placed ion our own writings is evident by our conduct; for though so great an interval of time (i.e. since they were written) has now passed, not a soul has ventured either to add, or to remove, or to alter a syllable. But it is instinctive in all Jews at once from their very birth to regard them as the commands of God, and to abide by them, and, if need be, willingly to die for them."

He gives the number of books as twenty-two instead of twenty-four because the Jews added Ruth to Judges and Lamentations to Jeremiah so the number of books would conform to the number of letters in their alphabet.

**CAPITAL PUNISHMENT**

1. Those that oppose the Death penalty:

A. Show more regard for the criminal than the victim.

B. They weaken justice and encourage murder.

C. They do not base their opposition on scripture, but on a philosophical system that makes a fetish of the idea that the taking of life is wrong.

D. They fail to distinguish between killing and murder, between punishment and the crime.

E. They do not believe the scriptures that teach that it is a deterrent to crime (**Deut. 13:6-11**; **17:12**, **13**; **19:15-21**).

2. List of twenty one offenses where capital punishment is called for in the OT.

A. Murder (**Gen. 9:6**; **Ex. 21:12-14**; **Num. 35:16-31**).

B. Working on the Sabbath (**Ex. 35:2**;[**Num. 15:32-36**](javascript:%7b%7d)).

C. Cursing Father and Mother ([**Ex. 21:15**](javascript:%7b%7d); **Lev. 20:9**; [**Prov. 20:20**](javascript:%7b%7d); [**Matt. 15:4**](javascript:%7b%7d); [**Mark 7:10**](javascript:%7b%7d)).

D. Adultery (**Lev. 20:10**; [**Deut. 22:22**](javascript:%7b%7d)).

E. Incest (**Lev. 20:11-12**).

F. Sodomy (**Lev. 20:13**).

G. Bestiality ([**Ex. 22:19**](javascript:%7b%7d); **Lev. 20:15**).

H. False prophesying (**Deut. 13:1-10**; **18:20**).

I. Idolatry (**Deut. 17:2-7**).

J. Incorrigible juvenile delinquency (**Deut. 17:12**; **21:18-23**).

K. Rape of a betrothed). In the city (**Deut. 22:23-24**). In a field (**Deut. 22:25**).

L. Keeping a dangerous animal and having it not under control and it kills a human being (**Ex. 21:29**).

M. Kidnapping (**Ex. 21:16**;[**Deut. 24:7**](javascript:%7b%7d)).

N. Intruding into a sacred place or office (**Num. 1:51**; **3:10**, **38**; **18:7**).

O. Witchcraft ([**Ex. 22:18**](javascript:%7b%7d); **Lev. 26.27**).

P. False witness on capital offense (**Deut. 19:16-19**).

Q. Offering human sacrifice ([**Lev. 20:2**](javascript:%7b%7d))

R. Sacrificing to false gods ([**Ex. 22:20**](javascript:%7b%7d)).

S. Un-chastity ([**Deut. 22:20-21**](javascript:%7b%7d)).

T. Blasphemy ([**Lev. 24:11-14**](javascript:%7b%7d), **16**, **23**).

U. Homosexuality ([**Lev. 20:13**](javascript:%7b%7d)).

3. Important Scriptures:

A. **Ex. 20:13** "Thou shall not kill.": This word "kill" should be translated "murder." The Hebrew word used for kill in this verse is used 47 times in the OT and means "murder" each time. It is never used of animals, God, angels, or enemies in battle. The NT always translates the 6th commandment with "phoneuo" which is never used in any other sense than murder.

B. **Gen. 9:6** There is nothing in the NT to counteract this (**John 8:1-11**; **Rom. 13:1-7**). The law was done away with (**II Cor. 3:7-11**) but not **Gen. 9:6** which was before the Law was given.

C. **John 8:11** Jesus did not forgive her for there is no indication that she repented. He said that He did not condemn her. Legally He could not condemn her because He did not witness the adultery and all of the witnesses had left. In order to be convicted of a capital crime or any other crime, it took 2 or 3 witnesses (**Deut. 19:15**). He offered all the witnesses the chance to stone her because there was no doubt that she was guilty for she was caught in the act. He did not condone her sin either, saying "go and sin no more."

D. **Rom. 13:4** To use the sword, a large knife with bent blade. Used in literature for cutting the neck of the enemy.

E. **II Peter 2:13** Government is used to punish evil doers.

**CARNALITY**

1. The Greek word sarkikos, is used 11 times in the NT. It is translated “carnal” 9 times and 2 times “fleshly.” Eight times when it is translated “carnal and one time “fleshly” it is speaking about believers that are living by means of the flesh (the old nature) and not the Spirit.

Two times sarkikos meaning has nothing to do with spirituality but has to do with the secular. Translated “Carnal” in **Heb. 7:16** and “Fleshly” in **Rom. 15:27**.

The Greek word sarx is found 151 times in the NT and is translated “carnal” three times, (**Rom. 8:6-7**; **Heb.9:10**) all other times “flesh” or “fleshly.” When not speaking of the actual flesh or a person it can be referring to either a believer or an unbeliever.

2. All believers have an old - carnal - nature (**Rom. 7:14**, sarkikos).

(In **Rom. 7** and **I John 1:8**, “Sin” is used as a synonym for the Christian’s old nature.)

3. Carnality stunts spiritual growth (**I Cor. 3:1-2**, sarkikos).

4. The (sarkikos) believer walks as men, i.e., the unsaved (**I Cor. 3:3-4**).

5. The carnal (sarx) mind is at amity with God (**Rom. 8:7**).

6 Carnality (sarkikos) frustrates the good that we would do (**Rom. 7:14-15**).

7. In the spiritual battle we do not use carnal (sarkikos) weapons (**II Cor. 10:4**).

8. We are to abstain from fleshly (sarkikos) lusts which war against the soul (**I Peter 2:11**).

**CHILD, CHILDREN, ETC.**

There are ten Greek words translated "child" in the N.T., which are to be distinguished as follows:

1. teknon = that which is borne or born (from tikto, to bring forth). Anglo-Saxon = bearn, from beran, to bear. Hence, Scottish bairn. Used of a child by natural descent, whether boy or girl.

2. teknion. Diminutive of teknon (No. 1, above); a term of endearment.

3. huios = a son, or male, having reference to origin and nature, including that of relationship to the father.

4. pais = a child, whether son or daughter (in relation to law); a boy or girl (in relation to age); a servant, or maid (in relation to condition), like the French garcon.

5. paidion. Diminutive of pais (No. 4, above); hence, a young or little child, an infant; also a term of endearment.

6. paidarion. Another diminutive of pais (No. 4, above), a lad; a little boy or girl.

7. nepios. Not old enough to speak (from ne, negative, and epo, to speak).

8. brephos. an embryo, or newly-born babe.

9. korasion = a young girl, or maiden. Diminutive of kore, a girl; like paidion, used as a term of endearment.

10. neaniskos = a young man (always so translated), from the age of twenty to forty.

**CHRIST**

**The Branch**

1. Christ's named the Branch (**Zech. 3:8**; **6:12**).

2. Will come out of Jesse (**Isa. 11:1**).

This verse says out of Jesse, David's father, not David. The Davidic Kingdom lasted until 588 B.C. (Babylon captivity) and there has not been a Jewish king since that time and has been broken down ever since. The tree was cut down but the root was still alive in 5 B.C. Jesus the "Shoot" (**Matt. 2:23**, a Nazarene) came out of the root but was rejected. He will come again as the "Branch." David's Kingdom will be set up in the future.

3. A righteous Branch (**Jer. 23:5**).

4. Shall reign and prosper (**Jer. 33:15**).

5. Shall reign in beauty and glory (**Isa. 4:2**).

6. The root and offspring of David (**Rev. 22:16**).

**CHRIST**

**Deity of**

NT.

1. The Father, Son, and Holy Spirit are mentioned together and given equal status (**Matt. 28:19**; **I Peter 1:2**; **II Cor. 13:14**).

2. Jesus is called God (**II Peter 1:1**; **John 1:1-3**; **Rom. 9:5**; **John 20:28**; **Titus 2:13**; **Heb. 1:8-10**; **I John 5:20**).

Greek grammar rule: When two nouns that are singular and in the same case are joined together with a conjunction, and only one noun has the article "the" then both nouns name the same person.

3. The annunciation by Gabriel to Mary (**Luke 1:30–35**) that He would be the Son of God.

4. He declared Himself to be the Son of God, a statement that was denounced as blasphemy (**Matt. 26:63–66**)

5. Who, being in the form of God, thought it not robbery to be equal with God: (**Phil. 2:6-7**)

6. For in him dwells all the fullness of the Godhead (theottos, Deity) bodily. **Col. 2:9-10**.

OT

1. The Tabernacle

Two objects of furniture, the lamp stand and the mercy-seat, were made entirely of gold. The gold speaks of the Deity of Christ.

2. Scriptures where Jesus is Jehovah:

A. **Isa. 6:1**, **5**; cf. **John 12:41**. Isaiah saw Jehovah "mine eyes have seen the King, the LORD (Jehovah) of hosts."

B. **Isa. 40:3**; cf. **Matt. 3:3** “The voice of him that cries in the wilderness, Prepare ye the way of the LORD,” (Jehovah).

C. **Zech. 12:10**; cf. **John 19:37** "they shall look upon me (Jehovah v. 8) whom they have pierced."

3. Jesus is the everlasting one.

A. **Micah 5:2**; cf. **Matt. 2:5-6** "whose goings forth have been from of old, from everlasting."

B. **Isaiah 9:6** "The everlasting Father" (Father of eternity)

4. His pre-incarnate work (**Col. 1:16**; **John 1:3**).

5. Christ's claims (**John 8:58**; **5:18**; **10:30-33**; **14:7-11**, **23**; **17:5**; **Rev. 1:11**).

6. Divine decrees (**Ps. 2:7-9**; **Ps. 40** and **Ps. 110**).

7. Christophanies (**Josh. 5**).

8. Jesus accepted the worship of man (**Matt. 8:2**; **9:18**; **14:33**; **15:25**; **18:26**; **28:9**, **17**).

9 He forgave sin (**Matt. 9:2-3**).

10. His equality with God. (**Phil. 2:6-7**) The word for *existing* is not the usual Greek verb (to be), but “huparcho”which is found in a form used for both the present and the imperfect participle and carries the meaning of continued existence.

11 Dozens of references can be cited to show the salvation work of God. It is said of Israel “they forgot God their Savior” (**Ps. 106:21**) who is “The Holy One of Israel, your Savior” (**Isa. 43:3**). There are other Old Testament verses that imply the work of Jesus, such as “I, the Lord, am your Savior, and your Redeemer, the Mighty One of Jacob” (**Isa. 49:26**), and “there is no savior besides Me” (**Hosea 13:4**).

12 The Jews believed that He said that He was equal to God (**John 5:18**)

"Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

Napoleon said:

"I think I understand something of human nature, and I tell you that all these heroes of antiquity were men and I am a man. But no one was like Him. Jesus Christ was more than man. Jesus Christ is God."

**CHRONICLES**

**NUMBERS THAT DISAGREE WITH OTHER O.T. BOOKS**

Copied and revised from the Bibliotheca Sacra. J. Barton Payne

Evaluation

I Chronicles of Chron.

**I Chron. 11:11** cf. **II Sam. 23:8**. Scribal

There were 800 slain by Jashobeam, not 300. error

The scribe missed the 5 number and put down the 3 strokes.

In **II Sam. 23:8** he is called the Tachmonite “thou will make me wise” This is a descriptive designation of Jashobeam also called Josheb-basshebeth, one of David’s mighty warriors.

**I Chron. 18:4** cf. **II Sam. 8:4** Correct

David took 7,000 horsemen, not 700

Scribes confusion of the terminal nun for the dotted zain.

**I Chron. 19:18**a cf. **II Sam. 10:18**a. Correct

7,000 Syrians charioteers were slain, not 700.

**I Chron. 19:18**b cf. **II Sam. 10:18**b. Correct

40,000 foot soldiers not horsemen.

**I Chron. 21:5**a cf. **II Sam. 24:9**a. Different

Israel's 1,100,000 troops, or 800,000. objects

**I Chron. 21:5**b cf. **II Sam. 24:9**b. More

Judah's 470,000 troops, or 500,000. Precise

**I Chron. 21:12** cf. **II Sam. 24:13**. Correct

There would be a three year famine, not seven.

Septuagint has 3.

**I Chron. 21:25** cf. **II Sam. 24:24**. Different

Oman paid 600 gold shekels for the whole place objects

and 50 silver shekels for the threshing floor and oxen.

II Chronicles Evaluation Different

**II Chron. 2:2**, **18** cf. **I Kings 5:16**; method

3,600 to supervise the Temple of reckoning

construction or 3,300.

**II Chron. 2:10** cf. **I Kings 5:11**; Different

Sent 20,000 baths (100,000 gal.) of oil to Hiram's woodsmen. objects

Sent 20 kors = 200 baths (1,000 gal.) to the Kings house yearly.

**II Chron. 3:15**..cf. **I Kings 7:15** (**II Kings 25:17** and **Jer. 52:21**) Scribal

Temple pillars were 18 cubits, not 35. error

The numbers 18 and 35 are very similar in Heb.

**II Chron. 4:5** cf. **I Kings 7:26** Scribal

It held 2,000 baths, not 3,000. error

The scribe probably misread 2 stokes for 3.

**II Chron. 8:10** cf. **I Kings 5:16** Different method

250 chief officers for building the Temple or 550. of reckoning

**II Chron. 8:18..**cf. **I Kings 9:28**. Correct or

Not sure if 450 gold talents from Ophir or 420. Scribal error

**II Chron. 9:6** cf. **I Kings 10:16**. Different method

300 gold shekels per shield or 3 minas. of reckoning

**II Chron. 9:25..**cf. **I Kings 4:26**. Correct

There were 4,000 stalls for horses not 40,000.

The scribe misread 4 for 40.

**II Chron. 22:2** cf. **II Kings 8:26** Scribal

Ahaziah was made king at age 22 not 42. error

(**II Chron.** **21:5** His father Jehoram died at age 40)

**II Chron. 36:9** cf. **II Kings 24:8**. Scribal

Jehoiachin was made king at age 18 not 8. error

He reigned only 3 mos. and was very evil.

This sounds like an eighteen year old not 8.

**CHURCH**

I. OT.

The Greek word ekklesia means assembly, or a gathering of called-out ones. It is used seventy times in the Septuagint for the Hebrew kahal (from which latter we have our word call), rendered in Sept. by sunagoge and ekklesia.

1. kahal is used of:

A. Israel as a People called out from the rest of the nations (**Gen. 28:3**);

B. The tribal council of Simeon and Levi, those called out from each tribe (**Gen. 49:6**);

C. An assembly of Israelites called out for worship or any other purpose (**Deut. 18:16**; **31:30**. **Josh. 8:35**; **Judg. 21:8**);

D. Any assembly of worshippers as a congregation (**Ps. 22:22**, **25**).

II. NT.

Greek "Ecclesia" = assembly (Called out ones). Occurs in NT 115 times (36 in plural), and is always translated. "church."

1. Three uses:

A. The nation of Israel, (**Acts 7:38**) the word church is used there but it should be translated "assembly" instead of church.

B. A heathen mob (**Acts 19:32**, **39**, **41**).

C. NT believers.

(1) The Universal Church (**Eph. 1:22-23**; **Col. 1:18**). Some teach falsely that there is only the local Church and that a person must be baptized into that Church to be in the true Body. If that were the case the Ethiopian eunuch (**Acts 8:27**, **36-39**) was a member of what Church? He was not baptized by a pastor of a Church but by Philip a deacon and never saw him again. He went on to Ethiopia where there was no Church. Paul says that he (himself) was part of the Roman Church although he had not been to Rome, **Rom. 12:5**.

(2) The Local (true believers) Church (**I Cor. l:2**).

(3) The Local (true and false believers) Church (**Rev. 2-3**)

2. Definition of Church: Called out ones "which is His body." (**Rom. 12:4-5**; **Eph. 1:22-23**; **Col. 1:18**)

3. Who makes up the Church? All believers since Pentecost (**I Cor. 12:12-13**, **25**, **27**; **Eph. 2:16; 3:6**).

4. The Church began at Pentecost (**Acts 1:5**).

Some wrongly teach:

(1) That it started with Adam and Eve. (see A below)

(2) That the Church started with John the Baptist. He was an OT Prophet. He was not the bride but a friend of the bridegroom, **John 3:29** "He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, rejoices greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

(3) That the Church started in **John 20:22**. "And when he [Jesus] had said this, he breathed on *them*, and says unto them, Receive ye the Holy Ghost" This was a symbolic action in anticipation when Jesus would send the Holy Spirit from the Father after His ascension (**John 15:26**; **16:7**). On the day of Pentecost the Holy Spirit came (**Matt. 3:11**; **Acts 1:5**) and the 120 in the upper room, which included the Disciples, were baptized by Him, placing them into the body of Christ, i.e., the Church (**I Cor. 12:13**). They also received the power of the Holy Spirit on Pentecost (**Acts 1:8**) that gave them the ability to accomplish their mission. **John 20:22** was not the baptism nor did the Disciples receive power of the Holy Spirit. In fact nothing seemed to happen in verse 22.

A. It was a mystery in OT. You will not find the Church or any prophecy of the Church in the OT (**Rom. 16:25**; **Eph. 3:1-11**; **Col. 1:26**). There is confusion if you read what refers to Israel in the past or the future into the present dispensation.

B. Still future during Jesus' ministry, "I will build" (**Matt. 16:18**).

C. Still future after resurrection because the Holy Spirit was not given yet (**Acts 1:5**).

D. Had to be after Christ's ascension (**John 16:7**).

E. Had to be after Christ was glorified (**John 7:39**).

5. The Church is made up of born again Jews and Gentiles (**Eph. 2:15**; **Col. 3:11**; **I Cor.10:32**; **II Cor. 5:17** (a new creation); (**I Cor. 9:20**).

6. The Church is shown as a:

A. Body (**Eph. 1:22-23**; **2:16**; **I Cor. 12:12**; **Col. 1:18**).

B. Building--Temple (**Eph. 2:19-22**; **I Cor. 3:9-17**).

C. Bride (**Eph. 5:22-23**; **II Cor. 11:2**; **Rev. 19:7**; **21:9**).

D. Jews and Gentiles became One New Man, (**Eph. 2:15**)

7. The Church is called out: (notice the four prepositions)

A. From our former way of life (**Rom. 12:1-2**).

B. By the Holy Spirit (**John 16:7-11**).

C To Christ our Lord (**I Cor. 1:9**).

D. For the purpose of bringing glory to God the Father (**I Cor. 10:31**).

8. Church qualified by other terms:

A. Church of God; **Acts 20:28. I Cor. 1:2**; **10:32; 11:16** (pl.), **22**; **15:9. II Cor. 1:1. Gal. 1:13. I Th. 2:14** (pl.). **II Th. 1:4** (pl.). **I Tim. 3:5**, **15** (c. of the living God).

B. Churches of Christ; **Rom. 16:16**.

C. Church in house; **Rom. 16:5**; **1Cor. 16:19**; **Col. 4:15**; **Philem. 2**.

D. Churches of the Gentiles; **Rom. 16:4**.

E. Churches of Galatia; **I Cor. 16:1. Gal. 1:2**; Asia; **I Cor. 16:19**. Macedonia; **II Cor. 8:1**; Judaea; **Gal. 1:22**; the Laodicea’s; **Col. 4:16**. the Thessalonians; **I Th. 1:1**; **II Th. 1:**1.

F. Church of the firstborn (pl.); **Heb. 12:23**.

G. Church in Ephesus, Smyrna, &c**. Rev. 2** and **3**.

H. Churches; **Rev. 22:16**.

9. The Church age ends: When the fullness of the Gentiles comes in (**Rom. 11:25**). At the rapture (**I Th. 4:13-16**).

10. The Church will be in heaven during the tribulation (**Rev. 3:10**; **chapters 4-5**).

11. The uniqueness of the Church:

A. Baptism of Holy Spirit (**I Cor.12:12**) since Peter use of the keys to open up the Jews “the mystery form of the Kingdom” on Pentecost and then open the Samaritans Acts8:14-17, and then the Gentiles **Acts 10:44**. Now the Holy Spirit is given at the moment of salvation. Water Baptism does not join a person to Christ or the Church. **Rom. 6:3** "Baptized into (with reference to) Christ," is publicly recognizing His death and resurrection.

On

B. Indwelling of Holy Spirit·(**John 14:17**; **16:7**).

C. Priesthood of all believers (**Rev. 1:6**).

D. All are full time workers--ambassadors (**II Cor. 5:18-19**).

E. Life is supernatural (**Phil. 4:13**).

F. Scriptures completed. The apostles had the authority to write them and now there are no more apostles (**John 14:26**; **16:13**).

G. Prayer in Jesus' name, (**John 14:13-14**; **16:23-24**). He is our mediator (**I Tim. 2:5**).

**CONSCIENCE**

Conscience [suneidēsis] (with knowledge) 32xs NT.

1. Conscience set the normal standards for both human and Divine relationships (**Acts 24:16** “And herein do I exercise myself, to have always a conscience void of offense toward God, and *toward* men").

2. Conscience operates in the old nature and in the new nature. In the believer and the unbeliever (**Rom. 2:15** "Which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another").

3. The Dispensation of Conscience ended with the judgment of the flood (**Gen. 6-8**) but the unsaved of all dispensations that have not heard of the Law or the Gospel will be judged according to the conscience and sent to Hell, (**Rom. 2:15**).

4 In living the Christian life not only the conscience being based on doctrine but it must be backed up by the witness of the Holy Spirit (**Rom 9:1** “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.”).

5. The believer's conscience must be set by Bible Doctrine or false norms and standards are set which produce legalism (**I Cor. 8:7** "Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.").

6. The Law of Liberty is based on the conscience (**I Cor. 10:25-29** "Whatsoever is sold in the shambles, (market) *that* eat, asking no question for conscience sake: For the earth *is* the Lord’s, and the fullness thereof. If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth *is* the Lord’s, and the fullness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man’s* conscience?").

7. Rejoicing is based on compliance of the conscience (**II Cor. 1:12** "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.").

8. Doctrine must be conveyed and held on the basis of the conscience or otherwise intellectual dishonesty will be the result (**II Cor. 4:2** " But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God." cf. **I Tim. 1:5, 19; 3:9**).

9. Your service must be with a pure conscience (**II Tim. 1:3** "I thank God, whom I serve from *my* fore fathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day" cf. **Heb. 9:14**).

10. It is the basis for patriotism (**Rom. 13:5** "Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.").

11. Conscience is the basis for suffering and enduring mistreatment (**I Peter 2:19** "For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." cf. **I Peter 3:16**).

12. The animal sacrifices of the OT could not make the conscience perfect since they only covered sin and did not take them away (**Heb. 10:1-4** "For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins").

13. It can be defiled when you act against it (**Titus 1:15** " Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled." cf. **II Cor. 8:7**).

14. It can be weak when you do not have it based of the word of God. (**I Cor. 8:7** "Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled" cf. **Rom. 14**)

15. It can be evil. It calls evil good and good evil. (**Heb. 10:22** " Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.").

16. It can be seared. This is the conscience of the apostate. (**I Tim. 4:1-2** " Now the Spirit speaks expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; [demons] Speaking lies in hypocrisy; having their conscience seared with a hot iron").

17. It can and should be good (**Acts 23:1** "And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day." **I Tim. 1:5**; **I Peter 3:16**).

18. It convicts of evil (**John 8:9** "And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.").

**THE COVENANTS**

The word Covenant is used 272xs OT. It’s first use, **Gen. 6:18.**

The first three—Edenic, Adamic, Noahic—are made with all mankind; the next four—Abrahamic, Mosaic, Palestinian, and Davidic—are made totally or primarily with and concerning Israel; the final one, the new covenant, is to be established with Israel upon their *national* repentance, but into its blessings present-day believers in Christ enter as being in the Seed [[1]](#footnote-1)

All of the Covenants are given by Grace and are Everlasting but not the Mosaic Covenant.

**1. Edenic: Genesis 1:28-31**

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 moves upon the earth.

**Gen 1:29** And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

**Gen 1:30** And to every beast of the earth, and to every fowl of the air, and to everything that creeps upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

**Gen 1:31** And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

**2. Adamic: 2:16-17**

**16**  And the LORD God commanded the man, saying, Of every tree of the garden thou may freely eat:

**17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eat thereof thou shall surely die.

**3. Noahic Gen. 6:18**; **9:1**, **9-17:**

**Gen. 6:18 “**But with thee will I establish my **covenant**; and thou shall come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee.”

**9:1.** And God blessed Noah and his sons and said to them, "Be fruitful and multiply, and fill the earth...

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

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

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

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

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

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

**15** And I will remember my **covenant**, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

**16** And the bow shall be in the cloud; and I will look upon it, that I may remember the **everlasting covenant** between God and every living creature of all flesh that *is* upon the earth.

**17** And God said unto Noah, This *is* the token of the **covenant**, which I have established between me and all flesh that *is* upon the earth.

**4. Abrahamic Gen. 12:1-4; 15; 17. To Abraham and his seed.**

His seed to be as the Dust, **Gen.** **13:16**; **28:14**; **Num. 23:10**. As the Stars, **Gen. 15:5**; **22:17**; **26:4**; **Ex. 32:13**. **As the** Sand, **Gen. 22:17**; **32:12**; **Isa. 10:22**; **Hosea 1:10**.

**The Covenant was confirmed to Isaac and his seed. (Gen. 17:19)**

**The Covenant was confirmed to Jacob and his seed**. (**Gen. 28:12-13**)

**The Covenant concerning the Land: Gen. 13:14-17**

**14** And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou are northward, and southward, and eastward, and westward:

**15** For all the land which thou see, to thee will I give it, and to thy seed forever.

**16** And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, dust *then* shall thy seed also be numbered

**17** Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

**The Covenant Ratified: Gen. 15:17-18**

**17** And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. **18** In the same day the LORD made [cut] a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

**The Covenant’s Seal: Gen. 17:9-10**

**9** And God said unto Abraham, Thou shall keep my covenant therefore, thou, and thy seed after thee in their generations. **10** This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

**5. Mosaic: Ex. 19:5**, **6**; **20**; **34. To the nation of Israel.**

**Exodus 19:5, 6** (the only conditional covenant)

"Now when, **if** you will indeed obey My voice, and keep My Covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; And you shall be to me a kingdom of priests and a holy nation."

**6. Palestinian: Deut. 29-30**

**This Covenant** has to do with Israel’s possession of the land of Palestine.[[2]](#footnote-2)

**Deut. 30:3** "So it shall become when all these things have come upon you, the blessing and the curse which I have set before you, (**Deut. 27-28**) and you call them to mind in all nations where the Lord you God has banished you, and you return to the Lord your God and obey Him with all your heart and sour according to all that I command you today, you and your sons, then the Lord you God will restore you from captivity, and have compassion on you and will gather you again from all the peoples where the Lord your God has scattered you."

**Deut. 30:5** And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

**Deut. 30:11** For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

**7. Davidic: II Samuel 7:16**; **Ps. 89:20-37.**

**II Sam. 7:16** And your house and your kingdom will endure before Me forever; you throne shall be established forever.

**Luke 1:32-33** 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 forever; and of his kingdom there shall be no end.

**Acts 15:14-16** Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for his name. **15** And to this agree the words of the prophets; as it is written, **16** After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

**8. New Covenant (Testament):** [diathēkē] 33xs NT, 20xs, Covenant. 13xs Testament.

cf. **Matt. 26:28**; **Mark 14:24**; **Luke 22:20**; **I Cor. 11:25**; **II Cor. 3:6**; **Heb. 7:22** “better”; **8:6** “better”, **8**, **13**; **9:15-18**, **20**; **10:29**; **12:24**; **13:20**.

**A.** The **New Covenant** was made with the Church, **Matthew 26:26-29.**

**Matt. 26:28** For this is my blood of the new testament, which is shed for many for the remission of sins.

**B. The New Covenant is an Eternal Covenant, Heb. 13:20.**

**C.** The **New Covenant** will be made with Israel at Christ’s 2nd coming. **Jer. 31:31–34**; **Rom. 11:26-27**; **Heb. 8:8**; **10:16.**

**Jer. 31:31-34** Behold, the days come, says the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: **32** Not according to the covenant (the Law, **Ex. 20**ff) that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, (**Ex. 32:7-19**) although I was an husband unto them, saith the LORD: **33** But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **34** And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**Heb. 8:8** Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

“In **Romans 11:25-27**, a confirmation of the conclusions reached in the study of Hebrews eight is found. Here the new covenant with the house of Israel is quoted in part and referred to the future national restoration of Israel. If **Romans 11:25**, **26** refer to a future restoration of Israel as a nation, an event distinct from God’s program for the church, then the New Testament itself interprets **Jeremiah 31:31–34** as referring to a future time. In other words, while Hebrews eight does not make any statement on the time of fulfillment of the new covenant with Israel, the Romans passage states this definitely. We may conclude that the New Testament does not ever state that the new covenant with Israel is now being fulfilled, but rather that it specifies that it will be fulfilled at the time of Israel’s restoration as a nation, in that day when “all Israel shall be saved.” John F. Walvoord

**Heb. 10:16-18** This *is* the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them; **17** And their sins and iniquities will I remember no more. **18** Now where remission of these *is, there is* no more offering for sin.

**God is the initiator and mediator of each of His covenants. He is JEHOVAH - The Covenant-Keeping “I AM**”

**COVENANTS, KINDS OF**

There are three kinds:

**1.** Salt: This is not a separate covenant but a quality of some of them. Salt pictures an everlasting covenant, an emblem of perpetuity.

A. **Lev. 2:13**; Every Meal offering (which picture Christ in His life on earth) had to have salt, the covenant of thy God.

B. **Num. 18:19** "All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, (Aaron) and thy sons and thy daughters with thee, by a statute forever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee."

**II Chron. 13:5**. David's kingdom: Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David forever, *even* to him and to his sons by a covenant of salt? cf. **Mark 9:49-50**.

**2** Shoe: Shoes picture the right to walk on his position. **Deut. 25:9** "Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house." **Ruth 4:8** "Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe." cf. Moses, **Ex. 3:5**; **Josh. 1:3** "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." cf. **Josh. 5:15**.

**3** Blood: The Abrahamic covenant was a Blood Covenant. **Gen. 15:18** "In the same day the LORD made [cut] a covenant with Abram."

**Ex. 24:8** "And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the (OT) covenant, which the LORD has made with you concerning all these words."

NT. **Matt. 26:28** "For this is my blood of the New Testament, which is shed for many for the remission of sins."

**CONVERSION**

Definition:

A. The act of a sinner in turning from his sins to Christ.

B. The act of a backslidden saint in turning from his sins to Christ.

1. OT usage: (5xs).

A. Shub: To bring back, to turn back, to refresh (1058xs) (4xs **Ps. 19:7**; **51:13**; **Isa. 1:27**; **6:10**).

B. Haphak: To be turned (94xs) (1x **Isa. 60:5**).

2. NT 9xs Convert[ed]: All the words below are a derivative of the Greek word "strephō" 18xs which means "to turn around." 1x **Matt. 18:3** “Converted.”

3. Noun “epistrophē” 1x (**Acts 15:3**, Conversion)

4. Verb “epistrephō” 39xs (7xs Convert[ed]: **Matt. 13:15**; **Mark 4:12**; **John 12:40**; **Acts 3:19**; **28:27**; **James 5:19-20**).

5. Verb “anastrepho” 11xs. No xs Convert[ed]. ,**Acts 15:16** etc.

6. Verb “apostrephō” 10xs turn away. No xs Convert[ed]: **Rom. 11:26** etc.

7. Physical Implications. The turning about of the body (**Matt. 7:6**; **16:23**; **Acts 6:15**).

8. Spiritual Implications.

A. In reference to the sinner ( OT **Isa. 60:5**,NT **Matt. 18:3**)

Being only the human action of mind and will, conversion in the moral and spiritual sense is not equivalent to salvation, which in all its mighty transformations is ever and only the work of God for the individual who exercises saving faith in Christ.

Conversion is the foremost counterfeit of true salvation. It may indicate nothing more than reformation. It may be the response to an evangelist, not the genuine work of salvation with its accompanying of the new birth, forgiveness. Spiritual conversion takes place when the Holy Spirit does His work of conviction and man responds in repentance and faith towards God.

B. In reference to the Saints (OT. **Ps. 19:7**; **23:3**; **51:12-13**; NT. **Luke 22:32**; **Acts 15:3**; **James 5:19-20**).

**THE CROSS**

The Companion Bible

In the Greek N.T. two words are used for "the cross", on which the Lord was put to death.

(1) The word stauros; (28 times always translated cross in the NT) which denotes and upright pale or stake, to which the criminals were nailed for execution.

(2) The word xulon, (19 times in NT.) translated tree 10 times, (**I Peter 2:24**) staves 5, (**Matt. 26:47**) wood 3, (**I Cor. 3:12**) and stocks once, (**Acts 16:24**), which generally denotes a piece of a dead log of wood or timber, for fuel or for any other purpose.

It is not like "dendron", (26 times and always translated tree) which is used of a living, or green tree, as in **Matt. 21:8**. **Rev. 7:1**, **3**; **8:7**; **9:4**, &c.

As this latter word xulon is used for the former stauros, it shows us that the meaning of each is exactly the same. The verb stauros means to drive stakes (\*1). Our English word "cross" is the translation of the Latin crux; but the Greek stauros no more means a crux than the word "stick" means a "crutch". Homer uses the word stauros of an ordinary pole or stake, or a single piece of timber (\*2). And this is the meaning and usage of the word throughout the Greek classics (\*3).

It never means two pieces of timber placed across one another at any angle, but always of one piece alone. Hence the use of the word xulon (No. 2, above) in connection with the manner of our Lord's death, and rendered "tree" **in Acts 5:30**; **10:39**; **13:29. Gal. 3:13. 1Pet. 2:24**. This is preserved in our old Eng. name rood, or rod. See the Encycl. Brit., 11th (Camb.) ed., vol. 7, p. 505 d.

There is nothing in the Greek of the N.T. even to imply two pieces of timber. The letter chi, C, the initial of the word Christ (Xristos), was originally used for His Name; or Xr. This was superseded by the symbols and , and even the first of these had four equal arms. These crosses were used as symbols of the Babylonian sun-god, Å, and are first seen on a coin of Julius Caesar, 100-44 B.C., and then on a coin struck by Caesar's heir (Augustus), 20 B.C. (\*4).

On the coins of Constantine the most frequent symbol is ; but the same symbol is used without the surrounding circle, and with the four equal arms vertical and horizontal; and this was the symbol specially venerated as the "Solar Wheel". It should be stated that Constantine was a sun-god worshipper, and would not enter the "Church" till some quarter of a century after the legend of his having seen such a cross in the heavens (EUSEBIUS, Vit. Const. I. 37).

The evidence is the same as to the pre-Christian (phallic) symbol in Asia, Africa, and Egypt, whether we consult Nineveh by Sir A. H. Layard (ii. 213), or Manners and Customs of the Ancient Egyptians, by Sir J. Gardner Wilkinson, iii. pp. 24, 26, 43, 44, 46, 52, 82, 136. Dr Schliemann gives the same evidence in his Ilios (1880), recording his discoveries on the site of prehistoric Troy. See pp. 337 ,350, 353, 521, 523. Dr Max Ohnefalsch-Richter gives the same evidence from Cyprus; and these are "the oldest extant Phoenician inscriptions"; see his Kypos, the Bible, and Homer: Oriental Civilization, Art, and Religion in Ancient Times, Plates XIX, XXV, XXVI, XXX, XXXI, XXXII, XL, LVIII, LXIX, &c.

The Catacombs in Rome bear the same testimony: "Christ" is never represented there as "hanging on a cross", and the cross itself is only portrayed in a veiled and hesitating manner. In the Egyptian churches the cross was a pagan symbol of life, borrowed by the Christians, and interpreted in the pagan manner. See the Encycl. Brit. 11th (Camb.) ed., vol. 14, p. 273. In his Letters from Rome Dean Burgon says: "I question whether a cross occurs on any Christian monument of the first four centuries".

In Mrs. Jameson's famous History of our Lord as Exemplified in Works of Art, she says (vol. ii. p. 315): "It must be owned that ancient objects of art, as far as hitherto known, afford no corroboration of the use of the cross in the simple transverse form familiar to us, at any period preceding, or even closely succeeding, the time of Chrysostom"; and Chrysostom wrote half a century after Constantine!

"The Invention of the Cross" by Helena the mother of Constantine (in 326), though it means her finding of the cross, may or may not be true; but the "invention" of it in pre-Christian times, and the "invention" of its use in later times, are truths of which we need to be reminded in the present day. The evidence is thus complete, that the Lord was put to death upon an upright stake, and not on two pieces of timber placed at any angle.

(\*1) There are two compounds of it used: sustauroo = to put any one thus to death with another (**Matt. 27:44. Mark 15:32. John 19:32. Rom. 6:6. Gal. 2:20**); and anastauroo = to raise up and fix upon the stake again (**Heb. 6:6**). Another word used is equally significant: porspegnumi = to fix or fasten anything (Acts 2:23).

(\*2) Iliad xxiv. 453. Odyssey xiv. 11.

(\*3) e.g. Thucydides iv. 90. Xenophon, Anabasis v. 2. 21.

(\*4) Other coins with this symbol were struck by Augustus, also by Hadrian and other Roman emperors. See Early Christian Numismatics, by C. W. King, M.A.

**DARKNESS**

**(There are 6 different darkness)**

1. Natural darkness (**Eph. 4:17-18**).

**Eph. 4:17-18** This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

2. Willful darkness (**John 3:19-20**; **Rom. 1:21**).

**John 3:19** "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 does evil hates the light, neither comes to the light, lest his deeds should be reproved."

3. Judicial darkness (**Jer. 13:16**; **Matt. 13:12-15**; **Isa. 8:22**; **29:9-10**).

**Jer. 13:16** Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

4. Satanic darkness (**II Cor. 4:4**).

**II Cor. 4:4** In whom the god of this world has 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.

5. Eternal darkness (**Jude 13**; **Matt. 25:30**).

**Jude 1:13** Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.

1. Supernatural darkness

**Matt. 27:45** Now from the sixth hour there was darkness over all the land unto the ninth hour.

**DATING OT**

From It’s about time

The OT.

The date of the fall of Jerusalem to the Babylonians is critical for a correct chronology of the O.T. We arrive at this date in the following way.

(1) The time between David's capture of Jerusalem and the destruction of Jerusalem is found **in Ezekiel ch. 4**. Ezekiel is instructed to build a mock city of Jerusalem and then destroy it. He is then to lay on his side for 430 days with each day to be counted as a year. David captured Jerusalem in 1018 B.C. and by adding the 430 year prophecy of Ezekiel to this 1018 B.C. date makes the destruction of it 588 B.C. (1018 - 430 = 588).

(2) The Jewish Talmud corroborates this year stating that there were 17 Jubilees from the time that Israel entered into the land under Joshua until the Babylonian captivity. The Jubilee year was every seventh Sabbath year which comes out mathematically to be separated by 49 years (7 x 7 = 49). The year that Israel entered the land would then be 1421 B.C. (17 x 49 = 833 + 588 = 1421)

The Temple was built 37 years after David captured Jerusalem during the 4th year of Solomon's reign I Kings 6:1. (1018 - 37 = 981 B.C.). This verse also states that this was 480 years after the Exodus which would place the Exodus in 1461 B.C. (981 + 480 = 1461).

(3) The Talmud verifies the destruction of Jerusalem in 588 B.C. by giving the section of the priesthood (Jehoiarib) that was ending their service on the Sabbath when Jerusalem fell.

Exodus 1461 B.C.; Entered the land 1421 B.C.; David captured Jerusalem 1018 B.C.

Temple construction 981 B.C.; Destruction of Jerusalem 588 B.C.

CHART



The dating used in this book is mostly taken from "It's About Time."

Creation (Jewish calendar the 24 hour Day begins in the evening. Sunday evening of March 18th and the day of the 19th (4001 B.C.).

The Flood (2345-2344 B.C.).

The flood began 1056 years after Adam was created, Noah was 600 years old. Methuselah died the year of the flood being 969 years old. The flood lasted for one year. If God told Noah to build the Ark 120 years before the flood then he was 480 years old. When Noah was 480 years old his three children were not married yet, because they were not born yet. Shem was 100 years old two years after the flood, **Gen. 11:10**. It did not take Noah 120 years to build the Ark. In **Gen. 5:32** Shem is mentioned first because he had the birth-right but actually Japheth was born first, **Gen. 10:21**.

Abraham born (2051 B.C.). Called out of Ur when he was 50 years old (2001 B.C.) according to the book of Jasper. Stayed in Harran for 25 years. Entered Canaan being 75 (1976 B.C.). Had Isaac at age 100 (1951 B.C.). Died at the age of 175 (1876 B.C.).

Isaac born (1951 B.C.). Had Esau and Jacob at the age of 60 (1891 B.C.) Died at the age of 180 (1771 B.C.)

Jacob born (1891 B.C.). Married Leah and then 8 days latter Rachel at the age of 82 (1809 B.C.) He was 90 when Joseph was born (1801 B.C.). Went down to Egypt when 130 years old (1761 B.C.). Died after 17 years at the age of 147 (1744 B.C.)

Joseph born (1801 B.C.) Sold into Egypt at 17 (1784 B.C.). Spent 93 years in Egypt and died there being 110 (1691 B.C.).

Moses born (1541 B.C.). Fled into Midian at the age of 40 (1501 B.C.). At 80 he went back to Egypt and led the Exodus out of Egypt (1461 B.C.). Built the Tabernacle and dedication on it April 1, 1460 B.C. After 40 years leading the Children of Israel he died on Mount Nebo being 120 years old (1421 B.C.).

Time in Egypt: **Gen. 15:13** and **Acts 7:6**, in referring to the sojourn in Egypt as 400 years, are using rounded figures. God told Abraham, **Gen. 15:16** "But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full." **Gal. 3:17** gives the time as 430 years. This period began with the birth of Jacob in 1891 B.C. Jacob was 130 years old when he went down to Egypt. (Gen**. 47:9**) The Exodus was in 1461 B.C., 130 + 300 = 430. **Exodus 12:40**. "Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. 41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt."

David's capture of Jerusalem (1018 B.C.) (**II Sam. 5:6-10**).

Both the Septuagint (**II Kings 10:15-19** LXX) and the Jewish historian Josephus state that King David fought with Shalmaneser II in the year that David captured Jerusalem. The Ammonites had enlisted the Syrians to help them fight Israel (**II Sam. 10:15-19**; **I Chron. 19:16-19**). The Syrians enlisted the Syrians on the other side of the river, i.e. the Euphrates, to help. These were the Assyrians of which Shalmaneser II was king (1029-1018 B.C.).

The Assyrian Eponym Canon says that Shalmaneser died in the year that he battled Israel. It also says that this was the same year that David captured Jerusalem, 1018 B.C. Both the Assyrian Eponym Canon and the Assyrian Kings List states that he reigned for twelve years. He died in battle in his twelfth year (1018 B.C.). The following Spring David did not go out to war with his army and sinned with Bathsheba (**II Sam. 11:1**; **I Chron. 20:1**).

David reigned thirty three years in Jerusalem (**I Kings 2:11**) which would be (1018-985 B.C.).

Solomon begins to builds the Temple in his fourth year. (981 B.C.).

Temple destroyed and Judah carried away into captivity by Babylon (588 B.C.).

The NT.

Year of Jesus' birth (5 B.C.).

The shepherds arrived the very night Jesus was born, but when the Wise men arrived (at a house not a stable) Jesus had to be at least 40 days old because Mary took Jesus down to the Temple at that time (**Lev. 12:1-4**, **Luke 2:24**). It would have been dangerous if the Wise men had been there already. He could not have been much more than six months to a year old when the Wise men arrived. Herod died in the spring 4 B.C., so Jesus had to be born before that date. Jesus started His ministry in 26 A.D. when He was about 30 years old (**Luke 3:1**, **23**). When you figure it out remember there is no 0 year, 1 B.C. to 1 A.D. is one year.

The beginning year of Jesus' ministry (26/27 A.D.).

The year that John the Baptist started his ministry was 26 A.D. **Luke 2:1** "Now in the fifteenth year (26 A.D.) of the reign of Tiberius Caesar, (He ruled over the Roman Empire from 11 to 37 A.D. He co-reigned two years with his father.) Pontius Pilate being governor of Judaea, (from 26 to 36 A.D.) and Herod being tetrarch of Galilee, (Herod Antipas ruled from 4 B.C. to 39 A.D.) and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, (ruled north and northeast of the sea of Galilee from 4 B.C. to 34 A.D.) and Lysanias the tetrarch of Abilene," (ruled northwest of Damascus)

**Luke 3:23** "And Jesus himself began to be about thirty years of age, (26 A.D.) being (as was supposed) the son of Joseph, (Joseph was the legal father but not the physical father of Jesus.) which was *the son* (son in law) of Heli."

Jesus was six months younger than John the Baptist. "About thirty years of age." The age of 30 was when one’s ministry began in the OT, **Num. 4:3**.

Jesus attended the Passover in **John 2** and cleansed the Temple. This was in 27:A.D. Read RHL Bible Study NT, **John 2:13** (NOTE).

Day of the Crucifixion (Friday).

**Matt. 21** The entrance into Jerusalem was a Sunday which was the 10th day of the 1st month, (Nisan) by the Jewish calendar and March 31, 30 A.D. our calendar. **Ex. 12:3** "Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb." **Ex. 12:6** "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in [between] the evening." **Lev. 23:5** "In the fourteenth *day* of the first month at even *is* the LORD'S Passover. 6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein." **Lev. 23:10** "..the first-fruits of your harvest unto the priest: **11** And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the Sabbath.." Last Supper on the evening of the 14th. which is the beginning of the 15th. Jewish calendar. He died on Friday afternoon on the 15th. He was in the grave a few minutes on Friday (the 15th) all day Saturday (the 16th) and for a short time on Sunday. The resurrection was on Sunday the 17th.

Three days and three nights (**Matt. 12:39-40**).

The Jews counted any part of a day as a 24 hour day. Jesus did not raise from the grave on the fourth day. Jesus was not in the tomb seventy two hours. He said that He would raise from the dead on the third day (**Matt. 16:21**; **17:23**; **20:19**) He also said after three days (**Mark 8:31**). On the third day and after three days mean the same thing. After the third day, refers to any time after the third day begins. In **Matt. 27:63-64**, it is recorded what the religious leaders reported to Pilate, "Sir, we remember what that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day." They did not say, secure it unto the fourth day but the third. In **Esther 4:16**, Esther was going to go before the king. She asked Mordecai to pray for three days, day and night. She went into the king on the third day, not on the fourth day. It was not literally three days and three nights. In **II Chron. 10:5**, King Rehoboam told the people to come back after three days, but in verse 12 they return on the third day. Two disciples on the road to Emmaus, when talking to Jesus, said "this is the third day" (**Luke 24:21**). The Jews counted their days differently than we do. They began their day at six P.M. until six P.M. They reckoned any part of a 24 hour day as a full 24 hour day and counted the day that they were speaking as day one. Jesus died on Friday afternoon and was put in the tomb before six P.M. when the Jewish Sabbath (Saturday) began. He was in the tomb for part of Friday and then the twenty-four hours on Saturday. He rose sometime after six P.M. of our Saturday, before the sun came up Sunday. Part of Friday, day one; Saturday, day two (twenty-four hours), Sunday-day three, He rose from the grave sometime after six P.M. on Saturday, which is the beginning of Sunday. He rose before the sun came up Sunday morning (day three). cf. **John 20:26** where "after eight days" is the seventh day.

Year of the Crucifixion: (30 A.D.)

It was the Passover of 30 A.D. In this year the Sunday before the crucifixion was on the tenth. No other year close to this year except 33 A.D. meets this criteria. Friday was the 15th. The year 33 does not meet any other criteria that must also be met. Jesus would have been 33 not 30 when He started His ministry, **Luke 3:23**. His ministry would have been 7 years long and not 3 1/2. An early historian named Eusebius claims that Jerusalem was destroyed 40 years after Christ was crucified. Jerusalem was destroyed in 70 A.D. In fact it was 40 years to the day when Rome surrounded Jerusalem.

**DAVIDIC COVENANT**

**(II Sam. 7:12-16)**

1. It was established with David that his seed would set upon his throne (**II Sam. 7:16**) and this promise is eternal (**Isa. 55:3**; **Ezek. 37:25**; **I Kings 8:25**; **Acts 13:34**; **Ps. 89:3-4**, **28-37**).

2. It could not be fulfilled through Solomon for his line was cursed (**Jer. 22:30**; **36:30**; **Matt. 1:11-12**; cf. **Luke 3:31**). Christ came through the line of Nathan, another son of David. This is the line of Mary. Christ has the legal right to be king through Joseph (**Matt. 1:16-21**).

3. This was the last question that the disciples asked the Lord (**Acts 1:6**).

4. It will be fulfilled through Christ (**Luke 1:31-33**; **Isa. 9:6**; **Matt. 1:1; 2:2**).

5. It is not a question of IF but one of HOW and WHEN. It will be established after the Tribulation (**Acts 1:6; 15:14-17**;cf. **Amos 9:11-15**).

6 The NT has 59 references to David and many to the present work of Christ as our High Priest and not one of them connect Christ to the Davidic throne during this present Church age. When Christ comes as King of kings then He will sit upon the throne of David and fulfill the Davidic covenant cf. **Rev. 3:21**.

7 Prophecies that I call GAP Prophecies:

**Isa. 9:6-7** "For unto us a child is born, unto us a son is given: (the first coming of Christ) and (then at the second coming) the government shall be upon his shoulder:"

**Isa. 61:1-2** "To proclaim the acceptable year of the LORD, (the first coming of Christ) and (then at the second coming) the day of vengeance of our God; (and then the setting up of Davidic Kingdom) to comfort all that mourn."

**Luke 1:31-33** "And, behold, thou shall conceive in thy womb, and bring forth a son, and shall call his name JESUS. (the first coming of Christ) **32** He shall be great, and shall be called the Son of the Highest: and the Lord God shall (at the second coming of Christ) give unto him the throne of his father David: **33** And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

**DAVID'S THRONE**

Christ did not establish His kingdom at His first coming. He is not sitting on His throne but on the right hand of His Father's throne (**Heb. 1:3**). The throne of God is not the same as the Throne of David (**Dan. 7:13, 14**; **Isa. 9:6-7**; **Luke 1:31-33**).

1. God's throne is forever, long before David's throne was established (**Ps. 93:1-2**).

2. Since God's throne was established long before David's throne, it was unnecessary for God to promise to establish David's throne forever if they are the same (**II Sam. 7:16**; cf. **Lam. 5:19**).

3. Jesus made a distinction between His Throne and His Father's Throne (**Rev. 3:21**).

4. David's throne was on earth, but God's (the Father’s) throne is in heaven (**Ps. 11:4; 103:19**). Hezekiah was sitting on David's throne. **Jer. 22:2** “And say, Hear the word of the LORD, O king of Judah, (Hezekiah) that sits upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:”

5. Christ came to set up the Davidic throne (**Matt. 2:2**; **Luke 1:31-33**) but because of His rejection by the nation it must wait until He comes as the King of kings (**Rev. 19:16**).

6. Christ's message was "Repent for the Kingdom of Heaven is at hand," i.e., the Davidic Kingdom, until his rejection by Israel, then his message changed (**Matt. 11:28**).

7. The throne of David will be set up after the Tribulation at Christ's second coming (**Acts. 15:16**).

There are many passages that teach that king David will, during the Kingdom/Millennium, be seated on the throne again (**Hosea 3:5**; **Jer. 30:9**; **Ezek. 34:23-24**; **37:24-25**).

The meaning of these various passages show that the new king *will be David*. But the references are about David’s greater Son Jesus Christ. **Rev. 3:21** To him that over-comes (the true believer) 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.

Jehovah of hosts will reign in mount Zion, and in Jerusalem; and before his elders shall be glory. **Isa. 24:23** “Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.”

**The Day of the LORD**

**1. The Day of the LORD:**

There are **twenty places** in the OT where the two Hebrew words (*yom Yahweh*) under consideration are used. They are: [**Isa. 2:12**](javascript:%7b%7d);[**13:6**](javascript:%7b%7d),[**9**](javascript:%7b%7d);[**Jer. 46:10**](javascript:%7b%7d);[**Ezek. 13:5**](javascript:%7b%7d);[**30:2**](javascript:%7b%7d);[**Joel 1:15**](javascript:%7b%7d);[**2:1**](javascript:%7b%7d),[**11**](javascript:%7b%7d),[**31**](javascript:%7b%7d)**;** [**3:15**](javascript:%7b%7d);[**Amos 5:18**](javascript:%7b%7d) **(twice),** [**20**](javascript:%7b%7d)**;** [**Oba. 15**](javascript:%7b%7d)**;** [**Zeph. 1:7**](javascript:%7b%7d)**,** [**14**](javascript:%7b%7d) **(twice);** [**Zech. 14:1**](javascript:%7b%7d)**; and** [**Mal. 4:5**](javascript:%7b%7d)**.**

The Day of the Lord” has concluded that sixteen books of the Old Testament contribute to this theme, including over forty different passages of Scripture containing more than four hundred and fifty verses. The phrase “**that day**” or “**the day**” or “**the great day**” occur more than seventy-five times in the OT. Warren Vanhetloo Central Conservative Baptist Theological Seminary

In the NT the Day of the LORDoccurs 4 times (**Acts 2:20**; **I Th. 1:5**; **2Peter 3:10** and counting **2Th. 2:2**).

Zephaniah chapter 1 phrases like “the day of Yahweh’s sacrifice” (1:8), “on that day” (1:9–10), and “the day of Yahweh’s fury” (1:18), are clearly used as synonyms for the phrase “the day of Yahweh.” In fact the Hebrew word “day” (יוֹם) appears in the singular 20 times in the three chapters of Zephaniah, and every appearance is connected with Zephaniah’s proclamation of the day of the Lord.[[3]](#footnote-3)

**2. The Day of the LORD, is also called**

“The Tribulation, the Great” (**Matt. 24:21**; **Rev. 7:14**), "Daniel's 70th Week" (**Dan. 9:27**), and "The Time of Jacob's Trouble" (**Jer. 30:7**).

**3. The Day of the LORD includes:**

**(1)** The seven year Tribulation, **(2)** the second coming of Christ, **(3)** the Millennium, (**Amos 9:11-15**) and **(4)** the final destruction of the earth after the Millennium (**II Peter 3:10**). The context will determine what part of the Day of the LORD is being prophesied. Hiers notes that on some 60 occasions the day of the Lord is said to be a future time of blessing [[4]](#footnote-4)

**4. Will begin after the Rapture:**

**I Th. 4:17** Christ's shout will raise the believing dead (**John 5:28-29**; **11:43**). "Voice of the archangel," Michael, at this time will stand up for Israel as the Tribulation will now begin (**Dan. 12:1** cf. **Rev. 12:7**). "Trump of God" Not only calling the saints up to the LORD (**I Cor. 15:51-52**), but also announcing that the Judgment of "the Day of the LORD" has arrived.

**II Th. 2:3** *that day shall not come*, except there come *a* [the] falling away [the departure] first, and that man of sin be revealed, the son of perdition;

**5. It will come suddenly:**

**I Th. 5:2** “comes as a thief in the night. **3** For when they (the unsaved) shall say, Peace and safety; then sudden destruction comes upon them, (the unsaved) as travail upon a woman with child; and they (the unsaved) shall not escape.“

**6. Elijah must come before the Day of the LORD:**

**Malachi 4:5** “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.” (He will be on earth during the last half of the Tribulation.)

**7. Will be a Day of Darkness:**

**Amos 5:18**, **20** “Darkness, and not light.”

**Joel 2:31** “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come” (**Acts 2:20** cf. **Joel 3:14**; **Zeph. 1:7-18**).

**8. Will be a Day of Destruction:** There will not be any left on earth except those that believe.

**Isa. 2:12** For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

**Isa. 13:6**, **9** “Howl ye; for the day of the LORD *is* at hand; it shall come as a destruction from the Almighty. **9** cruel both with wrath and fierce anger.” (**Joel 1:15**; **2:11**)

**9. Ominous in nature:**

The Day of the Lord will be a time of judgment is frequently in context ([**Isa. 2:4**](javascript:%7b%7d),[**11–18**](javascript:%7b%7d)**;** [**13:11**](javascript:%7b%7d);[**Joel 3:12**](javascript:%7b%7d);[**Obad. 15**](javascript:%7b%7d)**).** Unusual signs in nature, even supernatural disturbances, are spoken of, both among heavenly bodies ([**Isa. 13:10**](javascript:%7b%7d),[**13**](javascript:%7b%7d);[**Joel 2:10**](javascript:%7b%7d),[**30–31**](javascript:%7b%7d);[**3:15**](javascript:%7b%7d)) and in a shaking of this earth ([**Isa. 2:19**](javascript:%7b%7d),[**21**](javascript:%7b%7d);[**Joel 2:10**](javascript:%7b%7d);[**3:16**](javascript:%7b%7d)). Fear is a natural reaction in the face of such ([**Isa. 2:10**](javascript:%7b%7d)**,** [**19**](javascript:%7b%7d),[**21**](javascript:%7b%7d);[**Joel 2:9**](javascript:%7b%7d)).

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**10. Jerusalem will be the center of contention:**

**Zech. 12:2-3** “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. And in that day (i.e. the Day of the LORD) will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. ”

**11. During the Millennium the Day of the LORD will be a Day of Blessing:**

**Amos 9:11**, **13-14** “In that day will I raise up the tabernacle of David that is fallen, ...**13** the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop sweet wine, and all the hills shall melt.....**14** I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*.” (cf. **Zech. 13:1-3**). Heirs notes that on some 60 occasions the day of the Lord is said to be a future time of blessing [[5]](#footnote-5)

**12 After the Millennium it will be the destruction of the world:**

**II Peter 3:10** “the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up”

**13. Key passages:** **Isa. 2:12**; **3:6, 9**; **4: 11**, **13**; **19**; **34:8**; **Dan. 9**; **Joel,** 5xs; **Zeph.** 7xs; **Zech. 12-14** 1x and “that day” 17xs **Matt. 24**; **I Th. 5:2**; **II Th. 2:2**; **Rev. 6-22.**

**DAYS**

**Mentioned in the New Testament**

1 My day (Christ speaking "Abraham saw my day" **Gen. 22:6-13 (John 8:56**).

2 Man's day (lit.)(**I Cor. 4:3**).

3 Day of redemption (**Eph. 4:30**).

4 Day of our Lord Jesus Christ (**I Cor. 1:8** cf. **v. 7**).

5 Day of our Lord Jesus (**I Cor. 5:5**; **II Cor. 1:14**).

6 Day of Jesus Christ (**Phil. 1:6**).

7 Day of Christ (**Phil. 1:10**; **2:16**; **II Th. 2:12**).

8 Day of the Lord (**I Th. 5:2**; **II Th. 2:2**; **II Peter 3:10**). cf. OT, Day of Jehovah.

9 The day (**Luke 17:30**; **Rom. 2:16**; **13:12**; **I Cor. 3:13**).

10 That day (**Matt. 24:36; 26:29**; **Mark 13:32**; **14:25**; **Luke 10:12**; **17:31**; **21:34**; **I Th. 5:4**; **II Th. 1:10**; **II Tim. 1:12**, **18**; **4:8**).

11. A day (When He shall judge the world, **Acts 17:31**).

12 Last day (**John 6:39**, **40, 44, 54**; **11:24**; **12:48. Last days Acts 2:17**; **II Tim. 3:1**; **Heb. 1:2**; **James 5:3**; **I Peter 1:5**; **II Peter 3:3**).

13 The great day (**Jude 1:6**).

14 The day of judgment (**Matt. 11:22, 24**; **12:36**; **Mark 6:11**; **II Peter 2:9**; **3:7**; **I John 4:17**).

15 His day--God (**Luke 17:24**).

16 Great and notable day of the Lord (**Acts 2:20**).

17 Great day of His wrath (**Rev. 6:17**).

18 Day of wrath and Revelation (**Rom. 2:5**).

19 Great day of God Almighty (**Rev. 16:1**, **4**).

20 Day of God (**II Peter 3:12**).

21 Thy day--Israel's day, when Christ came into Jerusalem to die which was prophesied by Daniel about the Messiah in **Dan. 9:25-26** (**Luke 19:42**).

FIRST COMING

My day Christ speaking "Abraham saw my day" **Gen. 22:6-13 (John 8:56**).

THIS AGE

Man's day (**I Cor. 4:3**).

Last days (**Heb. 1:2**, **9:26**).

RAPTURE

Day of redemption (**Eph. 4:30**).

Day of our Lord Jesus Christ (**I Cor. 1:11**).

Day of our Lord Jesus (**I Cor. 5:5**; **II Cor. 1:14**).

Day of our Jesus Christ (**Phil. 1:6**).

Day of Christ (**Phil. 1:10**; **2:16**).

The day (**Rom. 13:12**).

Last day (**John 6:39**, **40**, **44**, **54**; **11:24**; **I Peter 1:5**)

JUDGMENT SEAT OF CHRIST

The day (**I Cor. 3:13**).

That day (**II Tim. 1:12**, **18**; **4:8**).

TRIBULATION

Day of the Lord (**I Th. 5:2**; **II Th. 2:2**; **II Peter 3:10**).

That day (**Luke 21:34**; **I Th. 5:4**).

Great and notable day of the Lord (**Acts 2:20**).

Great day of His wrath (**Rev. 6:17**).

Great day of God Almighty (**Rev. 16:14**).

JUDGMENT AT END OF TRIBULATION

The day (**Luke 17:30**).

That day (**Luke 17:31**).

SECOND COMING IN GLORY

That day (**Matt. 24:36**; **26:29**; **Mark 13:32**; **14:25**; **II Th. 1:10**).

His day (**Luke 17:24**).

JUDGMENT AT END OF KINGDOM AGE

Day of God (**II Peter 3:12**).

The day of Judgment (**II Peter 3:7**).

FINAL JUDGMENT

Day of wrath and revelation (**Rom. 2:5**).

The day (**Rom. 2:16**).

That day (**Luke 10:12**).

A day (**Acts 17:31**).

The great day (**Jude 1:6**).

The day of judgment (**Matt. 11:22**, **24**; **12:36**; **Mark 6:11**; **II Peter 2:9**; **I John 4:17**).

Last day (**John 12:48**; **James 5:3**).

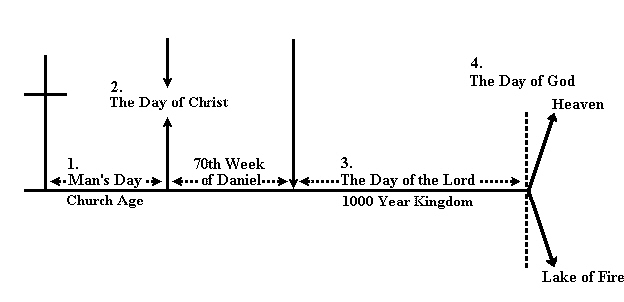
LAST DAYS OF THE CHURCH

Last days (**II Tim. 3:1**; **II Peter 3:3**).

LAST DAYS OF ISRAEL

Last days (**Acts 2:17**). Charts by C. E. Mason.

**Chart # 1**



Many use the four phrases to describe the period of time from the Cross to Eternity. (**Chart # 1** above.)

**(1)** *Man*’*s Day*. This term is the literal interpretation of **I Cor. 4:3**, rendered “man’s judgment” in the King James Version.

**(2)** *The Day of Christ* (**Phil. 2:16**), when Christ comes to the air and catches up the church to heaven, which is the occasion of the evaluation of believers’ works at the judgment seat of Christ.

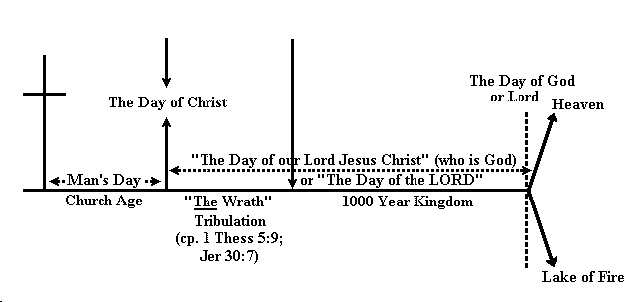
**(3)** *The Day of the Lord* (or Jehovah), the period which begins when Christ comes in judgment to the earth (**II Th. 1:8–9**) and reigns one thousand years with a rod of iron.

**(4)** *The Day of God* (**II Peter 3:12**) at the end of the one thousand years when the heavens and earth will be purified by fire (**II Peter 3:7**).

C. E. Mason believes that the context should determine this. The chart # 2 below is his description of how he views these phrases. I believe that this is the correct one.

“When one refers to the list of the various days previously cited, it is definitely demonstrable that at least eight different phrases from this list of twenty are used to designate the same event, namely, the translation of the church, as follows: day of redemption (**Eph. 4:30**); day of the Lord Jesus (**I Cor. 5:5**; **2 Cor. 1:14**); Day of Jesus Christ (**Phil 1:6**); *that* day (**II Tim 1:12**, **18**; **4:8**); the day (**I Cor. 3:13**; **Rom. 13:12**); Day of the LORD (**I Th. 5:2**); day of our Lord Jesus Christ (**I Cor. 1:8**, cf. **vs. 7** ); day of Christ (**Phil. 1:10**; **2:16**).”

**Chart # 2**



**DEATH**

The key word when thinking of DEATH is SEPARATION. Death never has the meaning of annihilation or cessation of being.

The word DEATH is used seven different ways in Scripture.

1. Spiritual Death - Separation from God but being physically alive.

A. Adam: "Thou shall surely die" (**Gen. 2:16-17**). Adam died spiritually the moment he sinned and he tried to hide from God. (see also physical death)

B. Every person is born spiritually Dead. **Rom. 3:23** “all sinned” **(**aroist tense). **Rom. 5:12**, **15-19**.

C. The Unsaved: View **1** "Leave the (spiritually) dead to bury their own (physically) dead" (**Matt. 8:21-22**). View **2** A son was required to rebury the bones of his father. Normal life and rejoicing resumed the day after secondary burial.” (cf. **Luke 9:60**) "Dead in trespasses and sin" (**Eph. 2:1-5**; **Col. 2:13-14.** The answer, **Eph. 2:12**).

D. The Saved: "is passed from (spiritual) death unto (spiritual) life " (**John 5:24**) The believer, "is passed," has eternal life as a present possession. (cf. **I John 5:11-13**)

E. Believers can "never die" (i.e. no future spiritual death) (**John 11:25**).

2. Physical Death - Separation of Soul and Spirit from the body. When the body dies the soul keeps on living. (cf. **Ezek. 18:4**, where the soul is used for the whole person.)

A. Return to dust (made of the dust of the earth [ădâmâh] **Gen. 2:7**; **3:19**). Adam died (**Gen. 5:2**). The flood (**Gen. 6:17**). Lazarus died (**John 11:11-14**).

B. Physically dead sinners are now in Hades (The rich man died but he was still conscious after death (**Luke 16:19-31**).

C. Physically dead believers spirits of the OT are now in heaven by the resurrection of Christ (**Eph. 4:8**). The NT Believers spirits go directly into Heaven upon physical death. (**II Cor. 5:1**, **8**; **Phil. 1:21-23**).

D. Physically dead (the bodies) are to be resurrected (**I Cor. 15:21-22**).

E. All are subject to death because of Adam's sin (**Rom. 5:12-14**; **Heb. 9:27**).

F. The believers that are alive at the rapture will not die (physical death) (**I Cor. 15:51**; **I Th. 4:13-18**).

G. Believers should not be afraid of death: Paul (**II Tim. 4:6-8**), Peter (**II Peter 1:13-14**; cf. **John 21:18-19**). "O death" (physical, the bodies) "O grave" (Hades, the souls) (**I Cor. 15:54-55**). Cf. **Rom. 14:89.**

3. Eternal Death - Eternal Separation from God in the Lake of Fire forever also called the "Second Death" (**Rev. 21:8**). The ones that die physically without Christ will receive eternal death.

A. "Ye shall die in your sins" (**John 8:24**).

B. At the Second Resurrection all of the unsaved will be raised (their souls out of Hades and their bodies out of the grave which will then be united). They will then be judged and cast into the Lake of Fire for eternity (**Rev. 2:11**; **20:11-15**). The one exception to this is that the Beast and False Prophet are cast alive into hell (**Rev. 19:20**).

4. Operational Death - When faith has no works (**James 2:26**). That kind of faith is not true faith and cannot save.

5. Positional Death - Separation from the old nature (**Rom. 6:2**) and Christians should count themselves as dead to the world. (**Col. 3:3**; **Gal. 2:20**; **6:14**).

6. Temporal Death - Separated from fellowship with God (**I Tim. 5:6**; **I John 1:7**). When a Christian sins, his fellowship is affected with God but not his relationship. He is still a child (saved) of God.

7. Sexual Death - Abraham and Sarah (**Rom. 4:16-21**).

Every person that is born into this world is spiritually dead. This is why you must be born again by God. This new birth is given as a gift to the one who puts their trust in the shed blood of Jesus Christ. At the moment of trust, God gives you His life which is spiritual, eternal, life. You can never lose this life for He has promised never to leave us. God's life is not only quantity but also quality. Are you a true believer in Jesus Christ? If not, trust Christ right now. Ask Him to save you from your sins based on His death as your substitute taking the punishment that you deserve. He paid the full penalty.

**DISPENSATIONS**

(Based on C. I. Scofield)

DEFINITION: (Greek, oikonomia) It is made up of two words (oikos, "house") and (nomos, "law.") (It is the management or administration of a household)

Illustration: When you get married, you manage your house differently than when you were single. When children come into the home your responsibility changes again etc. God has given man different responsibilities at different times down through history.

The various forms of the word dispensation appear in the New Testament twenty times. The verb oikonomeo is used once in **Luke 16:2** where it is translated “stewardship.” The noun oikonomos appears ten times (**Luke 12:42**; **16:1**, **3**, **8**; **Rom. 16:23**; **I Cor. 4:1**, **2**; **Gal. 4:2**; **Titus 1:7**; **I Peter 4:10**) and is usually translated “steward or manager” (but “chamberlain” in **Rom. 16:23**). The noun oikonomia is used nine times (**Luke 16:2**, **3**, **4**; **I Cor. 9:17**; **Eph. 1:10**; **3:2**, **9**; **Col. 1:25**; **I Tim. 1:4**). In these instances it is translated “stewardship, dispensation, administration, edifying.”

A DISPENSATION IS A PERIOD OF RESPONSIBILITY during which man is tested in respect to obedience to some specific revelation of the will of God. Man fails every test and should realize that he cannot obtain righteousness by his own efforts. All that he can do is plead for mercy from God and accept His provision of grace. Ryrie defines a dispensation as "a stewardship, an administration, oversight, or management of others' property. . . . This involves responsibility, accountability, and faithfulness on the part of the steward."

REMEMBER: This is NOT Seven different ways to get to heaven but tests that God gave, is giving, and will give man to show that no matter what the circumstances man is sinful. Salvation has always been by grace through faith plus nothing.

There are seven dispensations (Innocence, Conscience, Human Government, Promise, Law, Grace, (or Church) and Millennium).

Although each Dispensational test (except the Millennium which has not begun) has accomplished its goal, proving man is a sinner, many of the truths of each of the dispensations continue until the end of the dispensation of the Millennium.

Innocence: This Dispensation did not continue after the fall (**Gen. 3**). All are born sinners.

Conscience: This dispensation continues for the heathen (**Rom. 2:14**). They will be judged according to their conscience and the light that they have had since then.

Human Government: It is still ordained by God, (**Rom. 13**) although the test is over history has proven it cannot bring in righteousness.

Promise: Although Abraham and his descendants failed in leaving the land, because the Abrahamic covenant is unconditional, all of God's promises to Abraham are still valid and will be fulfilled by God in the future.

Law: The Law was fulfilled by Jesus Christ and has come to an end, (**Gal. 3:24-25**; **4:1-7**) we still find people trying to keep it to become righteous.

Grace: We are in this period now. We can see that man is a failure in this age of grace, as the majority of humanity is rejecting the gospel.

At least three dispensations are mentioned by Paul. **(1)** In **Ephesians 1:10** he writes of a dispensation of “the fullness of the times,” i.e. the seventh and last dispensation (Millennium). **(2)** In **Ephesians 3:2**, he designates the Dispensation of Grace, which was the emphasis of the content of his preaching. **(3)** In **Colossians 1:25-26** it is implied that other dispensations preceded this present Dispensation of Grace. That would be all the dispensations in the past in which the mystery of Christ was not revealed. Christ in us (i.e. the Church).”

A recent development in dispensational circles is called progressive dispensationalism. Advocates of this view hold that Jesus Christ is now partially fulfilling the Davidic Covenant, seated in heaven on David's throne and ruling over His kingdom as the Messiah and King. I believe, however, that Jesus' present ministry in heaven involves His intercessory work for believers as their great High Priest, and that His messianic rule is not occurring now but will occur in the millennium. Progressive dispensationalists do affirm, however, their belief that Christ will reign over Israel in His thousand-year rule on the earth.

John Nelson Darby did not invent dispensationalism as our critics like to proclaim. Pierre Poiret (1646-1719), discussed seven dispensations in a book called “The Divine Economy,” written in 1687. Another work on dispensations, written by John Edwards and published in 1699, was titled "A Complete History or Survey of all the Dispensations and Methods of Religion."Also Isaac Watts (1674-1748) wrote on dispensational distinctives.

The Scofield Reference Bible written in 1909 (revised in 1917) made dispensational theology widely known for one of the distinctive factors is that it is dispensational. I recommend this Bible.

**1st Dispensation**

**INNOCENCY**

1. Personage: Adam and Eve.

2. Extent: From creation of man to the fall of man.

3. Scripture: **Genesis 1:28** through **Genesis 3**.

4. State of man: Ideal innocent nature, living in a beautiful garden, all of their needs freely supplied, mighty mental faculties, work to employ his time, a companion, forewarned that death would be the consequences of disobedience, fellowship with God.

5. Responsibility: Do not eat of the tree of knowledge of good and evil and recognize God's headship and governmental authority.

6. Failure: Both ate of the tree of Knowledge of Good and Evil.

Satan tempted Eve:

A. To question whether God had spoken at all (**3:1**).

B. To question God's goodness (**3:1**).

C. To question the truthfulness of God's word (**3:4**).

D. To question God's motive and reasonableness (**3:5**).

E. To possess what God forbade (**3:6**).

F. To know what God had not revealed (**3:6**).

G. To be what God had not purposed for them (**3:6**).

7. Judgment:

A. Death (**Gen. 2:17** "dying thou shall die." Death also passed on all that are born (**Rom. 5:12**; **3:23**).

B. Loss of fellowship, blessing, and joy. For the first time fear entered humanity.

C. Sinful nature and acts appeared in man (**Gen. 4** Cain; **Gen. 5** "The Tombstone Chapter;" Paul's experience, **Rom. 7:24**).

D. The curse upon:

(1) Serpent (**Gen. 3:14-15**).

(2) Ground (**Gen. 3:17-18**).

E. The effect upon:

(1) Man (**Gen. 3:17-19**).

(2) Woman (**Gen. 3:15-16**).

8. God's Grace:

A. God's salvation (Grace) He provided the Substitute. He replaced (their works) the fig leaves, (**Gen. 3:7, 21**).

**Rom. 5:8** "But God commends [presenting or introducing] his love toward us, in that, while we were yet sinners, Christ died for us." (Christ is our substitute, **Gal. 3:13** "Christ has redeemed us from the curse of the law, being made a curse for [huper] us: for it is written, Cursed *is* every one that hangs on a tree:)

[huper] (on their behalf as their Substitute, **Rom. 5:8**; **II Cor. 5:21**; **I Peter 2:24-25**; **3:18**)

B. God promised a redeemer (**3:15**).

God said there would be a struggle between Satan and the woman, and their respective offspring or "seed." The "offspring" of the serpent/Satan includes all unbelievers, those whose "father" is the devil (**John 8:44**). The "offspring" of the woman/Israel (**Rev. 12:1-6**) is Christ and those that are in Him. Satan would strike at Christ but it would not be fatal, He arose from the dead (you will strike at his heel), but the Seed, Christ, would deliver a fatal blow (He will crush your head). Satan and all that follow him will be cast into the lake of fire.

C. They were graciously expelled them from the garden so they would not eat of the tree of life and live forever in a sinful state.

**2nd Dispensation**

**CONSCIENCE**

This dispensation gets its name from **Romans 2:15**. The heathen today are under this same responsibility (**Rom. 1:19-23; 2:12-15**). The following examples show that down through history, and even today, people worship a god or gods (religion) but not the true God and therefore we see that the conscience is not a good guide. **Jonah 3:4-10; 4:9-11**; Paul at Lystra, **Acts 14:15-18**, Paul at Athens, **Acts 17:22-34**.

1. Personage: Adam and his children.

2. Extent: From the fall to the flood.

3. Scripture : **Genesis 3:7-8:14**.

4. State of man:

A. No longer innocent (**Gen. 3:22**).

B. No longer allowed in the garden (**Gen. 3:23-24**).

C. Had to win his food (**Gen. 3:17-19**).

D. His mental facilities were dulled and perverted (**6**).

E. Work no longer a pleasure but arduous (**4:11-15**).

5. Responsibility: To see if men guided by their conscience would choose to do good and approach God by means of a sacrifice. The example of the innocent animal, which was provided by God for Adam and Eve to cover themselves, taught them this lesson. This is a wonderful picture of New Testament truth. There is no approach to God accept through the Lamb of God, Jesus Christ.

6. Failure: Cain (**Gen. 4:3-8**) Wide spread evil, imagination, desire, purpose of heart, open violence and corruption (**Gen. 6:5**, **11-12**).

Reason for failure of Conscience is that it may err, it is fallible, it has no enabling force or power to help us do right.

It is NOT a safe guide: (1) Some are good (**I Tim. 1:5**, **19; Acts 23:1**; **24:16**) (2) Some are weak (**I Cor. 8:7**). (3) Some are seared (**I Tim. 4:2**).

7. Judgment: The flood

8. God's Grace: Eight saved from the flood. Not the end of all mankind (**Gen. 6:8**, **9** and **Hebrews 11:7**).

**3rd Dispensation**

**HUMAN GOVERNMENT**

1. Personage: Noah

2. Extent: From flood to the call of Abraham

3. Scripture: **Gen. 8:15-11:26**

4. State of Man:

Man is made responsible to protect the sanctity of human life by the orderly rule of mankind over the individual man and the command of God is now a life for a life. (**Gen. 9:6**) No fear of another universal flood. (**Gen. 8:21**; **9:11**, **15**) Established order in the elements and seasons of nature. (**Gen. 8:22**) Dominion over animals and their flesh. (**Gen. 9:3**, **4**)

5. Responsibility:

Whether man, by social organization, legislation, and law enforcement could make himself acceptable before God and cause righteousness to rule in the earth. They were to be fruitful and multiply, and fill the earth. (**Gen. 9:1-7**)

6. Failure:

Noah began with worship at an alter in **Gen. 8:20** but was soon drunken and unfit to judge and rule (**Gen. 9:20**, **21**). In **Gen. 10** mention is made of many nations and shows how the dispersion of the descendants of Noah was carried out (compare **Deut. 7:8**). **Chapter 11** tells the cause for which it was done. Having gathered together on the plains of Shinar (before the dispersion of **chapter 10**) in deliberate defiance of God's command to scatter and refill the earth, they got the idea of human brotherhood and sought to make a name for themselves and choose their own gods (see **Rom. 1**). For the heathen world there has been no advance in any of the dispensations since the days of Noah, as is clear from (**Rom. 2:12**).

7. Judgment:

Men having lost fellowship with God thought to have strength in union; but God confounded their speech and caused them to scatter as at first commanded (**Gen. 9:1**). Until this present day gentile nations are under the obligation to rule as Noah was commanded, but pride, force, greed, and injustice rule in the affairs of the natural man. Still people think that by purifying politics, etc. general good will be brought in.

8. God's Grace:

Though God scattered man over the earth he did not make an end of man. He chose Abraham and through him a nation, which He sets in contrast with all the other nations of the earth. This nation Israel is dealt with until 588 b.c. when the times of the Gentiles began (**Luke 21:24**) God will put down the Gentile powers and turn to bless and exalt Israel again.

**4th Dispensation**

**PROMISE**

1. Personage: Abraham

2. Extent: The call of Abraham to the giving of the Law at Sinai.

3. Scripture: **Genesis 11:27** to **Exodus 18:27**.

4. State of Man:

In this age a chosen portion of the race of mankind became the recipient of wonderful and gracious promises. These promises are the unconditional expression of Jehovah's own purpose respecting Abraham and his seed through Isaac and Jacob. The formula is "I will." Until now the ages had included all mankind in their regulations. In this fourth age God was selective; He chose out one man, Abraham, and his descendants that He might make a representative test in them.

5. Responsibility:

Whether great material, social, and spiritual promises and prospects would make Abraham and his descendants believe and serve God. They were to remain obediently in the land unto which Jehovah had called Abraham (**Gen. 26:1-4**). Abraham's experience was one of increasing separation unto God.

6. Failure:

Abraham, indeed, believed God and so was justified (**Gen. 15:6**; **Rom. 4:1-4**) and so, no doubt, Isaac and Jacob were justified. Abraham had failure in his life.

A. Ishmael (**Gen. 16:1-6**)

B. Descent into Egypt (**Gen. 12:10**)

C. Descent into Gerar (**Gen. 20:1**)

D. Deception regarding Sarai (**Gen. 20:2**)

ISAAC'S FAILURES: Same as Nos. 3 and 4 of Abraham (**Gen. 26:6-7**)

JACOB'S FAILURES:

A. Unbelief as to the promise made respecting him to his mother (**Gen. 25:23**) led him to steal the blessing (**Gen. 27**).

B. Unbelief as to God's care and provisions led to bargaining with Him in the face of the promises (**Gen. 28:13-15**; cf. **verse 20**).

THE NATION'S (ISRAEL) FAILURE:

Abraham went down to Egypt during a famine (**Gen. 12:10**) and God told Isaac not to go down to Egypt during a famine (**Gen. 26:1-4)** but allowed Jacob to go giving him a promise (**Gen. 46:3**).

7. Judgment: Their bondage in Egypt (**Ex. 1-11**).

8. God's Grace:

A. Israel was preserved in Egypt (**Ex. 3:2; Gen. 15:17**).

B. Moses, a deliverer was provided (**Ex. 3:6-10**).

C. Passover protection was provided for the guilty (**Ex. 12**).

D. God's divine power wrought deliverance (**Ex. 14-15**).

E. Their material (**Ex. 12:35-36**) and physical needs were supplied (**Ex. 15:23-27**).

F. Victory over new enemies was given (**Ex. 17**).

G. They were born on eagles wings (**Ex. 19:4**).

**5th Dispensation**

**LAW**

The Law did not change the provisions, nor abrogate the promise of God as given in the Abrahamic Covenant. It was not given as a way TO life (a rival means of justification--**Acts 15:10**, **11; Gal. 2:16**, **21**; **3:3-9**, **14**, **17**, **21**, **24**, **25**) but a way OF life for a people already in the covenant of Abraham and sheltered by blood sacrifices (Passover lamb). Its purpose was to make clear the purity and holiness which should characterize the life of a people with whom the law of the nation was at the same time the law of God (**Ex. 19:5**, **6**).

1. Personage: Moses

2. Extent: From the giving of the Law at Sinai to Christ's death, fulfilling that Law, and laying the foundation for the church.

A. It did not exist from Adam to Moses (**Rom. 5:13, 14**).

B. It was given by Moses (**John 1:17**).

C. It ruled only till the Seed (Christ) came (**Gal. 3:19**).

3. Scripture: **Exodus 19:1** to **Acts.**

4. State of Man:

The children of Israel were formed into a nation under the strict law of God (**Num. 1-2**) with provision made for the Gentiles within its borders. (**Ex. 12:48**, **49**).

5. Responsibility:

For Israel to do all of the Law (**James 2:10**). Whether man limited to his own efforts with detailed regulations governing his conduct in relation to God and his fellowman covering his moral, social and religious activities, is able to lead a holy life. "It is evident then that God's purpose in giving the Law, after the race had existed for twenty-five hundred years without it (**John 1:17**; **Gal. 3:17**) was to bring guilty man the knowledge of his sin first, and then of his utter helplessness in view of God's just requirements. It is purely and only a ministration of condemnation and death"

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6. Failure: Israel was a complete failure under this test (**Rom. 10:1-3**; **Acts 15:10**).

7. Judgment:

A. Israel taken into captivity by Assyria (**II Kings 17**).

B. Judah taken into captivity by Babylon (**II Kings 25**).

C. Israel took the responsibility for Christ's death (**Matt. 27:25**).

D. The nation was cast aside and dispersed into all the world in 70 A.D. (**Matt. 23:37-39**).

E. There will be a future national judgment of Israel (The Great Tribulation).

8. God's Grace:

A. God provided sacrifices for her sins of ignorance.

B. God raised up men such as Moses, Joshua, the judges, the kings and the prophets.

C. They are provided with protection in their dispersion.

D. There will be a future restoration and blessing in the millennium.

**6th Dispensation**

**GRACE**

1. Personage: Whosoever.

2. Extent: The Cross to the Rapture.

3. Scripture: Acts - **Revelation 3:22**.

4. State of Man: Man has a sin nature. The believers have been given the Holy Spirit enabling a life of Godliness.

5. Responsibility: To believe all that God has done through Jesus Christ and act on that basis.

6. Failure: The great mass of humanity rejects Christ.

7. Judgment: All unsaved will be left to go through the tribulation period.

8. God's Grace: The deliverance of all believers by the Rapture.

**TRIBULATION**

Strictly speaking the Tribulation period is not a dispensation. This is God's judgment on the nation of Israel (see Dispensation of LAW 7 E) and on the Gentiles for their rebellion and rejection of grace.

1. Personage: The beast and false prophet.

2. Extent: Seventieth week of the prophecy of **Daniel 9** (that period from the rapture of the church to meet the Lord in the air to the second advent of Christ to the earth).

3. Scripture: Portions of the Old Testament prophets and **Rev. 6-19**.

4. State of Man: Judgment

5. Responsibility: To preach the Gospel of the Kingdom (**Matt. 24:14**).

6. Failure: Rejection of the witness of the 144,000, (Repented not, **Rev. 9:20-21**; **16: 9-11**) the worship of the Beast and the following of the false prophet. (**Rev. 13:4**, **11-12**)

7. Judgment:

The purging of the nation of Israel of all apostates (**Dan. 9:24**). Destruction of the harlot system (**Rev. 17** and **18**), the overthrow and judgment of human governments (**Rev. 19:20**) and the overthrow of Gentile powers (**Rev. 19:17-19**).

8. God's Grace:

God will deliver the saints by the visible return of Christ to the earth. The race is not blotted out (the days shortened, the tribulation will last only 7 years) and many will be saved in the tribulation Period (**Rev. 7**; **Matt. 25:31-46**).

**7th Dispensation**

**MILLENNIUM**

1. Personage: Lost mankind. Those born during the millennium that do not receive Christ as their savior.

2. Extent: Return of Christ to the earth until the end of 1,000 year reign.

3. Scripture: Extended portions from the Old Testament **Isa. 2**, **11**; **Amos 9:11**; **Zech. 14:4-21**, and also portions of the New Testament. Particularly **Revelation 20:1-5**, **21:9-22:5**.

4. State of Man: Man now ruled over by Christ personally present. Satan is bound (**Rev. 20:1-5**). Israel head of nations (**Deut. 28:11-13**; **Micah 4:7**; **Zech. 8:22**). Curse removed from earth (**Isa. 11:6-9**).

5. Responsibility: Live righteously under these conditions.

6. Failure: When Satan is loosed for a little season after the 1000 years many will follow him in rebellion against Christ. (**Rev. 20:7-8**; **Ps. 18:44-45**)

7. Judgment: Destruction of rebellious by fire from heaven followed by eternal judgment. (**Rev. 20:9-15**)

8. God's Grace: A new heaven and earth for the redeemed. (**Rev. 21:1-8**)

**DIVORCE**

1. Old Testament Law

A. Monogamy protected

(1) A man after marrying accuses his wife of not being a virgin.

If he cannot prove his accusation he pays a fine to the father and can never get divorced (**Deut. 22:13-19**). (See Brides price)

(2) If there be an illicit union and the woman is betrothed:

If the woman is married, both die, regardless if the man is married or not (**Deut. 22:22**).

(3) If there is a RAPE and the woman is betrothed:

a. In the city, if she does not cry out, both die (**Deut. 22:23-24**).

b. In the country, only the man dies (**Deut. 22:25-27**).

(4) If there is a RAPE and the woman is not married, the man pays a fine to the father and must marry the girl if her father so desires and he can never divorce her (**Ex. 22:16–17**; **Deut. 22:28-29**).

B. Concession - If the man finds an uncleanness in the woman (**Deut. 24:1**, cf. **Matt. 19:8**), he can divorce her and remarry. Once he remarries, he can never return to his first wife. Uncleanness is not referring to moral uncleanness that is taken care of in **Deut. 22:13-14**, **20-21**). This concession is made at the beginning of the marriage (**Deut. 24:5**) "New wife" doesn't mean never married before but new to him.

C. No Jew was to marry a Canaanite, (if she was not converted, cf. Rahab, **Josh. 2**; **Ruth 4:21**: **Matt. 1:5**) and if he did, he was to put her away (**Ex. 34:12-16**; **Deut. 7:2-3**; **Ezra 10:10-11**). This is a commandment of God.

**Mal. 2:16** God hates Divorce**.**

2. Gospels (Jesus' Teaching).

A. There is NO divorce for any reason (**Mark 10:2-12**; **Luke 16:18**)

Jesus contrasted the OT view of marriage with God's view from the beginning of Creation (**Gen. 1:27**; **2:24**). God made them, the first couple, Adam and Eve, distinctly male and female yet fully complementary to each other. A man shall leave his parents, shall be united to his wife, and the two, man and woman, become one flesh. As "one flesh" they form a new unit comprising a sexually intimate, all-encompassing couple just as indissoluble as God's present Creation order. Adam could not divorce Eve for they were one flesh. Eve was from him and he would be leaving himself. He could not marry another for God did not make another for him to marry.

Many see an exception given in **Matt. 5:31-32**; **19:3-9** which is "except for fornication." Mark and Luke were written to the Gentile reader, but Matthew was written primarily to the Jew. In the Jewish culture, engagement was binding, therefore, you had to be divorced in order to break it. (Illustration; Joseph and Mary, **Matt. 1:19**). The Greeks and Romans did not have this custom so Luke and Mark leave out about fornication. Once married there is no divorce.

3. NT Paul's Teaching

A. **Rom. 7:1-4**: Illustration of Law and Grace. No divorce. Married until the other partner dies and then free to remarry.

B. **I Cor. 7:10-11**: No divorce, but if you should get divorced, remain unmarried or be reconciled.

C. **I Cor. 7:12-15**, **39**: The believer cannot leave an unbeliever, but if the unbeliever leaves, let him/her leave.

The believer "is not under bondage in such cases." This verse does not say remarriage.

4. The person was not a Christian when he/she was Divorced and Remarried.

These rules apply alike to the saved and unsaved.

5. The person was a Christian and got divorced and remarried.

You did wrong so confess your sin. You are married to your new partner in God's sight. It is wrong to get divorced so stay married. You never do wrong in order to do right. This principal is found in **I Cor. 7:18-19**.

**DREAMS**

The Hebrew word for dream, *chalom*, occurs sixty-four times in the OT. In the King James Version it is translated *dream* sixty-three times and *dreamer* one time. It appears in fourteen books although it occurs most often in Genesis and Daniel.[[6]](#footnote-6)

In the entire OT (a period of over 4000, years) there are only 17 specific dreams to less than 15 people are recorded. Historical instances of dreams in the Gospels are not found beyond the 6 recorded in Matthew. All these dreams occurred to or for the benefit of incredibly important people as they related to the crucial times in God’s unfolding plan of redemptive history.

1. Dreams in the OT 17xs

Abraham **Gen. 15:12-13**; Abimelech **Gen. 20:4**, **6**; Jacob **Gen. 28:12**; **31:10**; Laban **Gen. 31:24**; Joseph **Gen. 37:5**, **9**; Butler & Baker **Gen. 40:5**; Pharaoh **Gen. 41:1**, **5**; A man tells one to Gideon **Judges 17:20**;Solomon **I Kings 3:5**;Nebuchadnezzar **Dan. 2:1**; **4:5**;Daniel **Dan. 7:1.**

A. Both believers and unbelievers received dreams from God.

Joseph / Pharaoh, Daniel / Nebuchadnezzar etc.

B. Fear is associated with some dreams. (**Gen. 41:8**; **Job 7:14-15**; **Dan. 4:5**)

C. Symbols were used in ten dreams and an interpreter was needed to understand them. (**Gen. 37:5**; **9-10**; **40:5**; **41:1**, **5**; **Dan. 2:1**; **4:5**; **5:1**; **7:1**)

D. Dreams were one of the ways God spoke to the prophets. **(Num. 12:6**)

E. God used dreams to bring men into prominence.

Joseph / Pharaoh, (**Gen. 40-41**) Daniel / Nebuchadnezzar (**Dan. 2**)

F. God used dreams to warn men.

Abimelech (**Gen. 20:3**, **6**) Laban (**Gen. 31:24**)

G. God used dreams to guide and bless men.

(**Gen. 28:12**; **31:11**; **I Kings 3:5**)

H. God used dreams to reveal the future.

Pharaoh (**Gen. 41**) Nebuchadnezzar (**Dan. 2**) Daniel (**Dan. 7**).

I. Warning against false dreamers (prophets) (**Jer. 23:25-32**: **29:8-9**; **Zech. 10:2**, **8**).

J. The test for dreams, whether they were from God. (**Deut. 13:1-5**)

K. Dreams are prophesied in **Joel 2:28** for the millennium.

L. The interpretation of a dream was used for encouragement. (**Judges 7:15**)

M. We do not know what way God used by the phrase “The word of the LORD came to” **Jer. 1:2**; **Hosea 1:1**; **Jonah 1:1**; **Micah 1:1**; **Zeph. 1:1**; **Hag. 1:1**; **Zech. 1:1**.

2. Dreams [onar] in the Gospel of Matthew, 6xs (Remember the Gospels are still the OT. **Gal. 4:4**; **Heb. 9:17**) Joseph (4), (**Matt. 1:20**; **2:13 19**, **22**); The Wise-men (1), (**Matt. 2:12**); Pilate's wife (1), (**Matt. 27:19**).

Does God speak today by dreams? NO, we have the Holy Spirit and the completed Scriptures to guide us. Christ gave authority to the apostles to write the NT Scriptures. (**John 14:26**, **16:13**) Revelation is completed.

God spoke in the OT by dreams, visions, voice etc., but now: (**Hebrews 1:1-2**) "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, Has in these last days spoken unto us by *his* Son, whom he has appointed heir of all things, by whom also he made the worlds."

**John 14:26** But the Comforter, *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."

"All things" This is addressed only to the apostles. The context limits the "all things" to the interpretation and significance of His person, words, and work. cf. **I John 2:20**, **27** where all Christians are meant. It is important to note that, although our Lord did not write a line of Scripture which is preserved for us, He did pre-authenticate the whole New Testament. He did this in this "Upper Room Discourse" when speaking of the coming of the Holy Spirit as follows:

**John 16:13** Howbeit when he, the Spirit of truth, is come, he will guide you (the apostles) into all <the> truth: (all the truth that they did not understand at that time) for he shall not speak of [apo, from the source of] himself; but whatsoever he shall hear, *that* shall he speak: and he will show you (the apostles) things to come.

"He shall bring things to your remembrance" (**John 14:26** THE GOSPELS & ACTS)

"He shall teach you all things" (**John 14:26** THE EPISTLES)

"He will show you things to come" (**John 16:13** THE REVELATION)

**ELDERS, THE TWENTY-FOUR**

**(Rev. 4:4)**

The 24 Elders are representative of all the Believers of the Church age that were raptured up into heaven before the Great Tribulation. They are in Heaven during the tribulation. They are not Angelic beings.

Their song **Rev. 5:9-10** is an objective attestation of redeemed men who join heavenly beings in praising God for Christ's redemptive work, which has made their recent rapture possible, as well as the complete eventual victory and reign of Christ.

If these are angelic being, what precedent do we have for such beings having crowns (the word is "stephanos," literally victor's wreath)? While we recognize that "stephanos" may be used of a holiday emblem, its usual usage in the New Testament is "victor's wreath! How could angels get victor's wreaths? they never fail.

If the church is not raised in **Rev. 4:1** and not until **Rev. 20:4**, what is she doing in heaven in **Rev. 19:7**, **8**, **11**?

In **Ezekiel 1**, **Daniel 7** and **Isaiah 6** we are shown visions of the throne of God with the living creatures and angels present, but not with 24 elders. Why? Because the Church was not formed nor in heaven at the time of their visions.

Thrones? Where have we seen any heavenly beings on heavenly, INDIVIDUAL thrones? This is a position for the co-reigns, not the servants as angels are.

Crowns cannot be given out until after the Rapture, **II Tim. 4:8**. Yet these in **Rev. 4-5** are crowned, showing the Judgment Seat of Christ has ALREADY taken place.

Why 24 Elders? In **I Chronicles 24**, King David divided the Priesthood into twenty-four different families. Each Family served in the Temple before the Lord and they represented the whole Priesthood. In the church age all believers are Priests and the 24 Elders are pictured as representing the whole New Testament Priesthood.

**ELECTION**

**(Chosen)**

“Elect” is used 17xs, “Election” 6xs and “Chosen” 30xs in the Bible.

Greek

1. eklektos "Elect" is used 17xs.

2. ekloē "Election" is used 6xs.

3. ekleg To choose, pick out, select, means, in the Middle Voice, to choose for oneself. (0xs NT.)

4. epilegomai “Chosen, Chose” is used 21xs. In the Middle Voice, signifies to choose, either in addition or in succession to another. It has this meaning in **Acts 15:40**, of Paul’s choice of Silas.

1. The doctrine that God makes choices between individuals, groups of people, nations and even the Angels.

(1) Tribulation saints are called the Elect (**Matt. 24:22**, **31**).

(2) Believers in this Dispensation of Grace are called the Elect (**Rom. 8:33**; **Col. 3:12**; **Titus 1:1**).

(3) Israel is called the Elect nation (**Deut. 7:6**; **14:2**; **Ps. 135:4**; **Isa. 45:4**) but everyone in the nation was not saved. The nation had special privileges above all other nations.

(4) Jerusalem is His Elect city (**I Kings 11:13**, **32**, **36**; **Ps. 132:13**).

(5) Christ is called God’s Elect (**Isa. 42:1**; **I Peter 1:20**; **2:6**).

(6) Angels (the good ones) are called God’s Elect (**I Tim. 5:21**).

The good Angels are called the elect but they never got saved for they never sinned. God made Hell for Satan and the Angels that sinned and not for mankind (**Matt. 25:41**). If He made a choice between the Angels and did not give the evil angels a chance to be saved then He created them to suffer in Hell. This is not the God of the Bible. The good Angels became the elect because they made a choice not to sin and follow Satan. We become the Elect not because God chose some to be saved and all others to be lost but because we made the choice to believe in Jesus Christ being convicted by the ministry of the Holy Spirit upon hearing the gospel.

(7) God has chosen some people and places for special privileges and purpose but not for salvation.

A Moses (**Ps. 106:23**).

B Aaron and his sons were chosen to minister as priests (**Deut. 18:5**).

C Abraham was chosen to head the Hebrew race (**Gen. 12 1-3**).

D Isaac chosen over Ishmael to receive the covenant (**Gen. 17:19; 21:12**).

E Jacob was chosen over Esau. “The elder shall serve the younger” (**Gen. 25:23**).

F David as King (**Ps. 89:3,19-20**) to rule over Israel instead of Saul.

G Jerusalem is His elect city (**I Kings 11:13**, **32**, **36**; **Ps. 132:13**).

H Some (12) were chosen to become Jesus’ disciples but Judas was not a believer (**John 6:7**; **13:18**; **15:16**, **19**).

I Paul was a chosen vessel to go to the Gentiles (**Acts 9:15**).

2. Election is never used for an individual getting to Heaven. The word “elect” when speaking of the Church is always plural. God does not elect some individuals to be saved and all others are lost because they are not chosen.

3. **John 6:44** “No man can come to me, except the Father which has sent me draw him.” God calls all to salvation but not all are chosen (elected) for all do not believe (**Matt. 20:16**; **22:10-14**).

**Matthew 22:10-14** So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. **11** And when the king came in to see the guests, he saw there a man which had not [Gk. ou] on a wedding garment: **12** And he says unto him, Friend, how came thou in hither not [Gk. mē] having a wedding garment? And he was speechless. **13** Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. **14** For many (all) are called, but few *are* chosen. The first “not” [Greek ou] is the fact that he did not have on a garment. The second “not” [Gk. mē] he made a choice not to put it on.

The man made the choice [Gk. mē] of not putting on a wedding garment and had no excuse. He was not chosen because of his choice not to put on the wedding garment.

ILL. Adam and Eve made a choice. God called them (**Gen. 3:9**) and they confessed their sin (**Gen. 3:11-12**) Adam shows his faith (**Gen. 3:20**) and God offered them clothing to cover their shame. (**Gen. 3:21**) They put them on. Cain was called to bring the right offering. If he would he would take his rightful place in the family. He refused God’s Call.

4 **Eph. 1:4** “According as he has chosen us in him before the foundation of the world”. We see that God made a choice to have a Church in the due course of time.

God in eternity past chose to have a Bride for His Son. We become part of the Bride (Church) by believing in the Lord Jesus Christ.

ILL. (A bride for Isaac) Rebecca was given a choice (**Gen. 24**).

5 God the Father has chosen all that are “in Christ” (the Church) to be saved. This choice was made in eternity past (**Eph. 1:4**). The believer is elect because he is in the elect one, Christ (**Isa. 42:1**). Here is an easy way of understanding election. The Father has chosen all seconds, the “in Christ” ones and has rejected all firsts, the “in Adam” ones. Christ is called the second Adam. The believer is a new creation (**II Cor. 5:17**) in the second Adam, Christ (**I Cor. 15:45-47**).

We have examples of God choosing seconds all through the Bible These examples are not God electing people to heaven or hell, but showing a Biblical principle of choosing all seconds and rejecting all firsts.

First man Adam / second man - Christ. Cain the firstborn / Able the second born.

Ishmael the firstborn / Isaac the second born. Esau the firstborn / Jacob the second born.

Zarah the first born / Pharez the second born Manassah the firstborn / Ephraim the second

Saul the first King / King David the second. The Old Testament / The New Testament.

Aaron's Priesthood / Christ's Priesthood. The Old Earth / A New Earth.

The Old Heavens / The New Heavens. The Old body / A New body.

The Old nature / The New nature.

"Behold I make all things New" (**Rev. 21:5**).

6 **I Tim. 4:10** ...who is the Savior of all men, (Availability, Christ died for all, cf. **John 3:16**; **I John 2:1**) specially of those that believe. (Actuality, salvation is for the ones that believe.) Christ died for all so all must have a chance to be saved or Christ’s death for those not elected is meaningless.

7 **Matt. 28:19** “Go ye therefore, and teach all nations”: How can a gospel be preached to all people if there is no universal provision? To say, at one time, that Christ did not die for the non-elect and, at another time, that His death is the ground on which salvation is offered to all men, is a contradiction. The OT clearly affirms that God takes no pleasure in the death of the wicked (**Ezek. 18:23**, **32**) and the NT asserts that God desires all men to be saved and to come to the knowledge of the truth (**I Tim. 2:4**).

8 **II Peter 3:8** “[God] is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” He is longsuffering to “us-ward.” He is writing this to the people addressed in his letter (Church Saints) not to some special group in the future Millennium. There is no second chance after death.

It is not God’s will that anyone should go to Hell. He did not make Hell for people so if people go there it is because they made the choice to follow Satan (as the angels did and became evil) and not God. If God Elects some to be saved why did not God Elect all to be saved? He has the power and compassion to do so. (**John 3:16**)

9 **II Peter 1:10** “Wherefore the rather, brethren, give diligence to make your calling and Election sure: for if ye do these things, ye shall never fall:”

There is no way you can make your Election sure if you had nothing to do about your Election. You make your Election sure by knowing that you have accepted Christ as your savior (**I John 5:13**).

1. **I Peter 1:2** “Elect according to the foreknowledge [pre-determination] of God the Father.” This is if you use “elect” as a noun. Arminius uses this passage as a proof text.

God determined in eternity past that all that places their faith in Christ would be saved and become His elect.

11 The character of God demands that He make it possible for all to be saved.

(1) If God elected some individuals of mankind to be saved and not others, God would not be true to his character. God loves all mankind (**John 3:16**). Since this is true He has to make it possible for all of mankind to be saved and not just some, **I John 2:1-2**. True love seeks to benefit, to the highest degree, the person loved. If God did not choose some individuals to be saved, then He really does not love them.

(2) God's purpose and will must be the same or He would not be true to his character. **I Tim. 2:4**; “Who will have all men to be saved, and to come unto the knowledge of the truth.” **II Peter 3:10**; **Eph. 1:11**.

**ELIJAH'S LETTER**

**(II Chronicles 21:12**, **19)**

It’s About Time

There is a chronological problem concerning the letter from Elijah, ten years after his ascension. The details in order are:

1. 884 B.C. Elijah is told to anoint Hazael, Elisha, and Jehu (**I Kings 19:16-21**). Elisha was anointed immediately when Elijah threw his coat over him, but Jehu and Hazael were not. Elisha became the servant of Elijah at that time.

2. 867 B.C. Elijah ascended in the second year of Ahaziah according to the Sedar Olam, and Josephus. This also fits into the chronological frame of the Bible, (**II Kings 2**). After his ascension, Elijah was seen no more. Elisha received a double portion of the spirit of Elijah.

3. 859 B.C. Elisha commissioned Hazael and Jehu (**II Kings 8:9-9:6**). Remember, God had told Elijah to do this.

4. 858 B.C. A letter came from Elijah giving a warning to Jehoram two years before he died, (**II Chron. 21:12**, **19**).

Question:

How could Elijah write a letter ten years after he left the earth?

Answer:

Elisha wrote the letter but he carried on Elijah's ministry and was representing Elijah. Evidence to support this is the fact that Elisha did the work of Elijah by anointing Jehu and Hazael for Elijah. He actually was his "servant" both physically and spiritually.

**ETERNAL SECURITY**

1. The Power of God. He is able (**John 10:29**; **Rom. 8:38-39**; **4:21**; **8:31**; **Eph. 3:20**; **Phil. 3:21**; **II Tim. 1:12**; **Heb. 2:18**; **7:25**; **Jude 24**).

2. The Love of God. His love will never fail (**John 13:1**; **Rom. 5:8-11**; **8:38-39**).

3. The Prayer of the Son of God. He prayed for all believers, that none would be lost, and His prayer cannot be denied (**John 17:9-12**, **15**, **20**; **Heb. 7:25**).

4. Jesus' Prayer for Peter that his faith would not fail (**Luke 22:32**). God is no respecter of persons. Since He prayed for Peter then all believers must have the same privilege.

5. The Substitutionary Death of Christ. It would be Double Jeopardy if we are ever charged with any sin (**Ex. 12:13**; **Rom. 8:33-34**; **I Peter 3:18**; **2:24**).

6. The Resurrection of Christ. His resurrection life is given to us as a present possession. This life is eternal (**John 3:36**; **5:24**; **10:10**, **28**; **I John 5:12-13**).

7. The Present Advocacy of Christ. He argues for us, never against us (**I John 2:1**; **Rom. 8:34**; **Heb. 9:24**).

8. The Intercession of Christ (**Heb. 7:23-25**).

9. The Regenerating Work of the Holy Spirit. We are NOW the Children of God having His nature (**John 1:13**; **3:36**; **Titus 3:4-6**; **I Peter 1:23**; **II Peter 1:4**; **I John 3:9**).

10. The Indwelling of the Holy Spirit: We are NOW the Temple of God (**John 7:37-39**; **14:16**; **Rom. 5:5; 8:9**; **I Cor. 2:12**; **6:19**; **John 14·16**).

11. The Baptism with the Holy Spirit. The believer is identified with Christ and His body, The Church, i.e., In Christ. This baptism happens at the moment of salvation (**I Cor. 12:13**; **1:30**; **Phil. 3:8-9**; **Rom. 3:22**).

12. The Sealing with the Holy Spirit. Only God has the right to us since He paid for us and sealed us. We will be delivered to the right address (**II Cor. 1:22**; **Eph. 1:13**; **4:30**).

13. The New Covenant was made In His Blood. This is an Unconditional Covenant. (**Matt. 26:28**; **John 6:37**; **10:28**; **5:29)** The believer is SAVED by GRACE but he also STANDS in GRACE (to continue in GRACE) (**Rom. 5:2**; **I Peter 5:12**). Human ability can no more maintain a right standing before God than it can attain a right standing before God.

14. Illustrations of Salvation as a One-time Act:

A. Passover (**Ex. 12**).

B. Serpent in the wilderness (**John 3:14-15**; cf. **Num. 21:5-9**).

C. Jesus speaking with the woman at the well (**John 4:13-14**) Whosoever drinks (present tense, keeps drinking) of this water shall thirst again: But whosoever drinks (aorist tense, one time) of the water that I shall give him shall never thirst.

D. Jesus is the Bread of Life (**John 6:51** “eat” is in the aorist tense).

15. Jesus died for all of our sins past, present and future and not for all sins except one (**Acts 13:39**). If a Christian would turn from faith in Christ, that would be a sin but he still would not be lost. Christ even died for that sin. If you believe you can lose your salvation by turning from Christ then you must believe Christ did not die for all of your sins. Then you have to believe that that person could never be saved again for Christ did not die for that sin and you would have to pay for it or Christ would have to die again. Of course you cannot pay for sin and Christ cannot die again.

16. Greek Prepositions: The word FAITH contains the idea of action. Faith can be a single event or a series of actions. In other words, faith can be either an act or an attitude. Scripture distinguishes between an act of faith and an attitude of faith by using different Greek prepositions. The prepositions “ek” and “dia” with the term faith speak of the act of faith; whereas the words “en” and “eis,” speak of the attitude of faith. Examples of an act of faith using “ek” (out of) and “dia” (through).

**Rom. 3:30** (ek, dia), **Rom. 5:1** (ek), **Gal. 2:16** (dia, ek), **Gal. 3:22** (ek), **Eph. 2:8** (dia), **Phil. 3:9** (dia).

Example of “ek” in contrast with “eis” (**Rom. 1:17**) “from (ek) faith to (eis) faith.” This distinction sees faith as an act, the starting point of salvation, and faith as an attitude or the goal of salvation.

17. Perfect Participle: Completed action in the past with present results.

A. **Eph. 2:8** “For by Grace are ye SAVED.”

B. **John 13:10** “He that is WASHED.”

C. **Gal. 2:20** “I am CRUCIFIED with Christ.”

Saved by grace in the past with the result that I am still saved at the present time, and this salvation is based on what happened when I got saved not what has transpired since then.

18. Promise of the Holy Spirit. There are no conditions attached to this promise.

**Heb. 13:5** “for he has said, I will never leave thee, nor forsake thee.”

19. Salvation is a Gift. **Eph. 2:8**; **Rom. 5:15**; **6:23**; **Rev. 22:17** “the gift of God is Eternal-Life.”

“Gift”: Once a Gift is given it belongs to the receiver not the giver. Since this gift is spiritual in nature there is no way that we can give it back. God will not, take it back and legally cannot take it back. We are eternally saved.

20. The Foreknowledge of God. **Rom.8:29-30.** God knows thebeginning and the end of all things. In His knowledge the believer is already Glorified. The Greek [doxazō]: “This is in the proleptic (futuristic) aorist tense denoting that a future event is certain, absolutely fixed and unchangeable. cf. **Eph. 2:6** The believer is already siting on the right hand side of God’s thrown.

**FAITH/BELIEVE**

1. Synonyms: True, trust, truth, hope, confidence, wait, believe.

2. Old Testament: The word faith, in English, is found only in **Deut. 32:20** and **Hab. 2:3**.

A. Aman - To stay, support (**Judges 11:20**; **Job 4:18**; **Micah·7:5**; **Gen. 15.6**).

B. Batach - To trust, confide (**Deut. 28:52**; **Judges 20:36**) This is the most common word used.

C. Chasah - To flee to a place, to take refuge or shelter used over 30 times, 24 of them in Ps. (**Deut. 32:37**; **Ps. 2:12**; **34:8**; **Judges 9:15**; **Ruth 2:12**).

D. Chool or Cheel - To turn around, twist, twirl. Ultimately means strength (**Job 35:14**; **Isa. 40:31**).

E. Galal - To roll (**Ps. 22:8**).

F. Yachal - To wait with hope (**Isa. 51:5**; **Job 13:15**).

3. New Testament:

1. Pisteuō- Verb, 248xs. to believe, a conviction of joyful trust (**Rom. 1:16**; **4:3**, **5**; **John 1:7**; **12**, **50**; **II Tim. 1:12**). John uses this word believe ninety-nine times in his gospel. Believe is used concerning salvation 115 times in NT.

B. Pistis - Noun, 244xs. Faith, Trust or Confidence (**Matt. 8:10**; **Rom. 4:5**, **9**). Faith is used concerning salvation 35xs in NT.

4. Key Verses:

A. Definition of faith, **Heb. 11:1 “**Now faith is the substance [hupostasis, foundation] of things hoped for, the evidence [elegchos, proof, conviction] of things not seen.”

“Faith” (in Jesus Christ) is the conviction and confidence of the believer for all the past, (the old creation, **11:3**, and the new creation (**II Cor. 5:17**), the present (**Gal. 2:20**), and future (**Mark 11:24**; **John 14:1-2**) as long as we are in this world (We will not need faith in Heaven). Faith must have an object or it is only wishful thinking. Faith is being sure and certain about all unseen hopes and realities that are based upon Gods will and word.

It is the “Substance” [hupostasis]: “to stand under” 5xs NT. 3xs “confidence” **II Cor. 9:4**; **11:17** and **Heb. 2:14.** Translated “person” in **Heb.** **1:3** showing that the foundational truth about Jesus Christ is that He is God. Robertson Word Pictures says “It is common in the papyri in business documents as the basis or guarantee of transactions. “And as this is the essential meaning, we venture to suggest the translation ‘Faith is the *title-deed* of things hoped for’” (Moulton and Milligan, *Vocabulary*, etc.).

It is the “Evidence” [elegchos], proof, conviction: 2xs NT. **II Tim. 3:16** reproof. (the factual basis of evidence and conviction). Many make a difference between faith and trust and say: The Latin “fides“faith” (a believing that) and fiducia “trust” (a believing in) are different. Biblical faith is thus both belief and trust, both objective and subjective, both rationally propositional and existentially personal” Ronald Mayers. I see no difference because the Bible uses both “in” [eis] and “that” [hoti]: **John 3:16** “believe in [eis, in, into] Him has eternal life” and **I John 5:1** “Whosoever believes that [hoti] Jesus is the Christ is born of God.” Faith is faith and is an absolute. You believe or you do not believe. You cannot half believe for that would be doubt. What the difference is the persons understanding of the proposition in which they puts their faith. Gordon H. Clark says “it is impossible to place trust in someone without prior propositional knowledge of that person’s worthiness as an object of trust. In other words, propositions serve as the qualifying factors for the trustworthiness of a given object of faith.

In salvation it takes the working of the Holy Spirit upon our hearing (or reading) the Word to understand (**Rom. 10:14 17**) through our intellect, and then assent to the Gospel that which the Holy Spirit has made clear.

B. How we receive faith, **Rom. 10:17**.

C. An act of faith (salvation) **Rom. 1:17**, leading to an attitude of faith (sanctification) **John 1:12**.

**Rom. 5:12**; **Eph. 2:20**.

D. Victory in our walk, **I John 5:4; II Cor. 5:7**; **Gal. 2:20**.

E. Add to your faith, **II Peter 1:5-9**.

F. Christ the author and finisher of *our* faith, **Heb. 12:2**.

5. The Usage of Faith:

A. In connection with God: (**Heb. 11:6**;cf. **Luke 11:5-10**; **Rom. 4:19-21**;cf. **Gen. 15:4-6**).

B. In connection with Christ: There must be knowledge.

(1) Knowledge of His worth. Who this person is, (**John 9:35-38**; **10:30**; **Phil. 2:6-11**).

(2) Knowledge of His work. What this person has done, (**Matt. 20:28**; **Luke 24**, **27**, **44**).

(3) There must be Trust (**Prov. 3:5-6**).

a. Trust implies an exclusion of all self-effort and self-merit.

b. Trust implies a wholehearted acceptance of the benefit being offered by the one trusted.

Warfield has delineated the nature of faith well in his discussion “On Faith in Its Psychological Aspects.” “Matters of faith, matters of belief are different from matters of knowledge—not as convictions less clear, firm or well-grounded, not as convictions resting on grounds less objectively valid, not as convictions determined rather by desire, will, than by evidence—but as convictions resting on grounds less direct and immediate to the soul, and therefore involving a more prominent element of trust, in a word as convictions grounded in authority, testimony as distinguished from convictions grounded in rational proof. In ‘knowledge’ as the mental response to rational consideration, the movement of the intellect is prominent to the obscuration of all else. In ‘faith,’ on the other hand, as the mental response to testimony, authority, the movement of the sensibility in the form of trust is what is thrust forward to observation. Faith then emerges as the appropriate name of those acts of mental consent in which the element of trust is prominent. Knowledge is seeing; faith, belief, is trusting.”

Justification or salvation is said to be ek [out from] pisteos [faith] **Gal. 3:14**, **22, 24**; **5:5** and dia [through] pisteos [faith], **Rom. 2:22**; **3:25**, **30-31 Gal. 3:8**, **26; Eph. 2:8**; **II Phil. 3:9**; **II Tim. 3:15**; **I Peter 1:5.**

(4) There must be appropriation (**John 1:12**; **5:24**; **11:25-27**). This is believing with the heart (**Rom. 10:9-10**).

(5) Faith or trust is not simply a matter of the intellect, mere mental assent. The rejection of self with its vain effort or fanciful merit brings with it a feeling of humility and a (greater or less) degree of sorrow for one’s sin. Not that we would exhort an unsaved person to feel humble or sorry for his sin, but that genuine faith will—at least with the passing of time—bring some manifestation of self-denial. (Martin O. Massinger)

C. In connection with prayer: (**I John 5:14-15**; **James 1:5-7**; **Mark 11:24**).

D. In connection with works: (**Rom. 4:1-12**; **Gal. 5:6**; **Heb. 11:33-39**; **James 2:14-25**).

FACT - FAITH - FEELINGS (These are always in this order. Faith is always based on fact, not feelings. Do not get these mixed up or all that you have is wishful thinking.

When and from where does Faith come?

"The Calvinist (Reformed Churches) claim that regeneration precedes faith. The Reformed model contends that being dead in sin renders one utterly unable to respond to God in any fashion, including faith in the gospel. Thus, an unsaved man is first regenerated, or in Paul’s terms, made alive, and he lives the remainder of his existence in the realm of spiritual life. At some point, for the first time in his life he becomes aware of true spiritual reality: he fully understands the gospel of Jesus Christ and inevitably believes it. He is then justified and his Christian life begins.

The Arminian position actually agrees with the Reformed position that spiritually dead man is incapable of response to God unless God first enables him to respond. Arminians differ from the Reformed on two points: **1**. Arminians hold that God enables an unbeliever to believe simply by giving him sufficient grace to believe (called prevenient grace), not by regenerating him, and **2**. they hold that every person receives sufficient grace to believe.

The Biblicalist view: Spiritually dead man is capable of believing in the gospel when they are convicted by the Holy Spirit, **John 16:7-11**. “Passages like **Luke 8:12** and **II Cor. 4:4** indicate such a capacity in unbelievers.” Philip F. Congdon, revised.

1. Would a God who ordained the existence of immortal beings without making any provision for them to escape eternal torment be a cruel being?

2. What kind of God would call on mankind to “believe and be saved” when He knows they cannot?

3. Why would Satan blind the minds of the unbeliever if they cannot perceive the truth and accept it? **II Cor. 4:4**.

Some teach that even our faith is not ours but that faith is a gift from God that He gives to a person so that can accept the gift of salvation. If that is true then:

1. **Rom. 10:17** “Faith comes by hearing and hearing by the word of God” would not be true.

2. Some use **Eph. 2:8**. As proof that faith is a gift.

“For by (the principle of) <the> grace [Gk. feminine] are ye saved [perf pass part] through [dia] faith; [Gk. feminine] (Salvation: The basis is grace, the means is faith, and the object is Christ.) and that [touto, Gk. neuter] (salvation) not [ou] of yourselves:(this salvation does not have its source in man) *it* (your salvation) *is* the gift of God.”

The Greek pronoun [touto, that] is neuter (**verse 8**), it's antecedent (meaning) is not “faith” or “grace” which are feminine. The pronoun “that” refers to our salvation which is the subject of this passage. Eadie, commentary of Ephesians says: “If Paul wanted to refer to pistis (“faith”), he could have written the feminine haute, instead of the neuter touto, and his meaning would have been clear. Why would he change the gender if he wanted to refer to pistis (faith)?”

3. To say that God gives a person faith to believe is double talk. A person would not have faith but it would be God’s faith. The person would not be making the decision God would. The only reason a person goes to hell is that they did not believe (make the decision to trust) in God's only begotten Son, **John 3:18**. How could God judge that person for not believing if they cannot believe.

4. If faith is a gift then are there two different kinds of faith? One kind (irresistible faith) to be saved and another (resistible faith) to live the Christian life? The eleven disciples at times had no faith, **Mark 4:40**.

5. Why would the Holy Spirit convict an unsaved person to believe if they cannot believe? (**John 16:7-11**) “he will reprove the world (not just the elect) of sin”. If a person has the ability to reject he must have the ability accept when convicted by the word, **Rom. 1:16**.

6. Why does God say that believers are ambassadors for Christ challenging all people to be reconciled to God (**II Cor. 5:19-20**) if they cannot believe.

1. What kind of relationship is there between God and people who could never choose Him—but are “irresistibly” called? God does not force His love on people. Forced love is not love.

8. The Bible says a person’s good works will not save them and that is true but faith is not a work it is a decision.

**Familiar spirits**

“Familiar spirits” ['ôb, bottle]: 17xs OT.

See **Job 32:19**, where the word bottle is used, and hence perhaps the hollow sound which might be produced by the wind or breath in an empty bottle or skin. The LXX renders the word “ventriloquist”; so that the process called Ob must probably have depended in some degree on the power of producing some peculiar sound which might represent the voice of the dead. This point is alluded to in **Isa. 8:19**, where we read of 'them that have familiar spirits,' together with' wizards that peep and that mutter' (lit. that chirp or squeak, **Isa. 10:14**, and that utter a low sound or speak indistinctly, **Isa. 59:3**). Also in **Isa. 29:4** we read, 'Thou shall be brought down, and shall speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that has a familiar spirit, out of the ground, and thy speech shall whisper (or chirp) out of the dust.' The idea that the dead, if they could speak at all, would be represented as speaking out of the ground, is very old and very natural; see **Gen. 4.10**, 'The voice of thy brother's blood cries unto me from the ground.' See **Lev.19:21**; **20:6**, **27**; **Deut. 18:11**; **II Ki. 21:6**; **23:24**; **I Ch. 10:13**; **II Ch. 33:6**; **Isa. 19:3**. Gridlestone

**Fasting**

**OT** 27xs

The Day of Atonement was the only day that the Law required the people to fast (**Lev 16:29**; **23:29**).

**The nation**

After their defeat by the tribe of Benjamin **Judges 20:26** “Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.”

The nation rebelled against God by asking for a king to rule over them, so Samuel called for a fast, **I Sam. 7:6** “And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.”

**Jezebel calls for a fast**

**I Kings 21:9, 12** “And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: **12** They proclaimed a fast, and set Naboth on high among the people.”

**Ahab’s reaction to Elijah’s Message**

**I Kings 21:27 “**And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.”

**David**

David and the men that were with him at the death of Saul and Jonathan:

**II Sam. 1:11-12** “Then David took hold on his clothes, and rent them; and likewise all the men that *were* with him: **12** And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.” Cf. **I Chron. 10:12.**

David before the death of his child:

**II Sam. 12:** **21-23** “Then said his servants unto him, What thing *is* this that thou hast done? thou did fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread. **22**  And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* GOD will be gracious to me, that the child may live? **23** But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. ”

David prayed for his enemy:

He made the sick man's case his own, pleading and confessing as if his own personal sin had brought on the evil. T of D. **Ps. 35:13** “But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.”

**Jehoshaphat call the nation to fast**

**II Chron. 20:3** “And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah”.

**Ezra**

For safety in traveling to Jerusalem.

**Ezra 8:21** Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. **23** So we fasted and besought our God for this: and he was entreated of us.”

**Nehemiah**

Upon hearing about the terrible condition of Jerusalem.

**Neh. 1:4.** “And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven.”

**Esther**

**Esther 4:16** “Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish.”

**Isaiah**

Asking God to call out against the transgressions of the nation.

**Isa. 58:3-6.** “Wherefore have we fasted, *say they,* and thou see not? *wherefore* have we afflicted our soul, and thou take no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. **4** Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high. **5** Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* will thou call this a fast, and an acceptable day to the LORD? **6** *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?”

**Jehoiakim**

Upon Jeremiah the prophet commanding him, …reading in the book the words of the LORD in the LORD'S house.

**Jer. 36:9** “And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.”

**Joel**

**Joel 1:14-15** “Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD, **15** Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.”

**The heathen religions also practiced fasting.**

**Jonah 3:5.** “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.”

**Zechariah**

The answer to the verse below is NO.

**Zech. 7:5** “Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month,* even those seventy years, did ye at all fast unto me, *even* to me?

During the Kingdom (Millennium) all will be joy.

**Zech. 8:19** “Thus says the LORD of hosts; The fast of the fourth *month,* and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.”

**NT. 32**xs.

nesteia (noun fem.) 8xs. **Matt. 17:21**; **Mark 9:29**; **Luke 2:37**; **Acts 14:23**; **27:9**; **I Cor. 7:5**; **II Cor. 6:5**; **11:27.**

nestis (noun masculine) 2xs. **Matt. 15:32**; **Mark 8:3**

nesteuo (verb) 21xs. **Matt. 4:2**; **6:16-18**; **9:14-15**; **Mark 2:18-20**; **Luke 5:33-35**; **18:12**; **Acts 10:30**; **13:2-3.**

asitos (adjective) 1x **Acts 27:33**

By New Testament times, fasting had been encumbered by additional regulations. Some Jews fasted two days each week throughout the entire year ([**Luke 18:12**](javascript:%7b%7d)). Such weekly fasts were observed on Thursdays and Mondays, because according to tradition, Moses ascended Mount Sinai on Thursday and descended on Monday.

**Matt 6:16-18** “And whenever you fast” is the assumption that fasting would be a part of the religious life of the disciples, but Jesus never commanded the disciples to fast.

**Acts 9:9** Because, the usual word (nesteuo) for religious fasting is not used in this verse, many have concluded that Saul was either unable to eat or did not think about eating because he was suffering from shock. But many consider those three days experienced by Saul as a time of religious fasting.[[7]](#footnote-7) Remember that he was a Pharisee.

**Matt. 9:14-15** says thatJesus and the apostles did not fast. **14** “Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? **15** And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.”

“Some translators have omitted "fastings" from **II Cor. 6:5** and **11:27** is evidently because of a difference of opinion among them as to the meaning of the word, some believing that Paul is speaking of involuntary hunger, and others believing that he refers to voluntary hunger. Dean Alford retains the word "fastings" in each case; and says that it cannot refer to involuntary hunger because in **II Cor. 11:27**, "fastings" are distinguished in the catalogue (of Paul's sufferings) from "hunger and thirst." I think there is no question as to the manuscript authority for the word being included in both the passages mentioned.

It is evident, therefore, that Paul sometimes fasted voluntarily, but it is equally evident that he never imposed fasting upon the churches as a matter of duty. "Let everyone be fully persuaded in his own mind."

The Revised Version is doubtless correct in omitting "fasting" from **Matt. 17: 21**; **Mark 9:29**; **Acts 10: 30** and **I Cor. 7:5.**” WL Pettingill

**Fear**

**OT.**

yirah 316xs H3374

yare 334xs H3372; 23xs H3373

pachad 49xs H6343; 25xs  H6342.

mora 12xs H4172

eymah 17xs H367 Always used in a bad sense.

chul 58xs H2342 1x translated fear **I Chron. 16:30.**

chathath 48xs H2865 dismayed, broken, afraid.

The 3 verses below show the word “Fear” used in a good sense.

**Job 1:1** He was a man “perfect and upright, and one that feared [yare] God, and eschewed evil.”

**Ps. 2:11** “Serve the Lord with fear [yirah], and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.”

**Prov. 1:7** “The fear [yirah] of the LORD *is* the beginning of knowledge:”

Cf. **Mal. 2:5** where three different Hebrew words are used. “My covenant was with him of life and peace; and I gave them to him *for* the fear [mora] wherewith he feared [yare] me, and was afraid [chathath] before my name.”

**NT.**

There are three Greek words in the NT for fear:

(**1**) deilia (noun) cowardice. Always used in a bad sense 1x **II Tim. 1:7.**

deiliao (verb) 1x **John 14:27.**

deilos (adjective) 4xs **Matt. 8:26**; **Mark 4:40**; **Rev. 21:8.**

(**2**) eulabeia (noun) 2xs **Heb. 5:7**; **12:28**.

eulabeomai(verb)2xs **Acts 23:10**; **Heb. 11:7.**

eulabes(adjective)3xs **Luke 2:25**; **Acts 2:5**; **8:2.** Used in a good sense in every verse except **Acts 23:10** “the chief captain, fearing lest Paul should have been pulled in pieces.**”**

Delitzsch says: “We may interpret eulabeia as expressing that religious fear of God and anxiety not to offend Him which manifests itself in voluntary and humble submission to His will. The careful taking hold of and wary handling.

(**3**). phobos, (noun) In fear or alarm, awe, 47xs NT. It is used in both a good and bad sense. 41xs fear”, 3xs “terror”

phobeo (verb) 93xs NT. 92xs fear, afraid, 1x **Eph. 5:33** reverence.

phoberos (adjective) 3xs NT. **Heb. 10: 27, 31: 12:21**.

The Unsaved stand in this protracted state of alarm from having been struck with the awesomeness of death (**Heb. 2:15**), of eternal condemnation (**Heb. 10:31**), and of future earthly judgments (**Rev. 11:11**; **18:10***,* **15**). Charles C. Ryrie

Believers have passed from a state of fear concerning these things that the unsaved fear, into a state of perfect peace about them. Of these matters no Christian is afraid.

Should a Christian be afraid? Yes and no. “He must never be cowardly; he should always be reverent; he need never fear the things of condemnation and judgment; yet he should live always in the protracted state of awe that results from having been struck with God”. Charles C. Ryrie

At the very beginning, shortly after Pentecost, fear was a chief characteristic of the church (**Acts 2:43**). This evidently was not the result of chastisement; for the church was as pure in those days as it ever has been, and she was continuing in teaching, fellowship, breaking of bread, and prayers. One could hardly imagine a more unadulterated service of God, and yet fear came upon every soul because they were struck with the person and power of almighty God. The very purity, no doubt, contributed largely to their clear vision of God. Later on when sin entered the group and God judged it openly, striking down Ananias and Sapphira, we find the church again characterized by fear (**Acts 5:5**). In this case we are clearly told that the feeling of fear was not limited to the church alone but was felt also outside the company of believers (**Acts 5:11**). Again, still later, the record mentions the fear of the Lord as a characteristic of the walk of the churches of Palestine (**Acts 9:31**). The church at Ephesus knew this fear of the Lord, and it was effectual in bringing revival among the believers when they voluntarily collected and burned their books of curious arts (**Acts 19:17**).

In each of these instances the record states that, when the church was walking in the fear of the Lord, souls were saved.

The believers service should be motivated by the realization that someday he must appear before God for examination of the record and settling of accounts (**II Cor. 5:11**).

**FIRST BORN or FIRST BEGOTTEN**

Hebrew:

yalad 497xs. Christ begotten of God, **Ps. 2:7**. Christ born, **Isa. 7:14**; **9:6**.

bekor: Firstborn – 117xs. David/Christ **Ps. 89:27**. In the LXX, prototokos translates bekor.

Greek:

prototokos: 9xs Firstborn/First-begotten 7xs (of Christ, **Rom. 8:29**; **Col. 1:15, 18**; **Heb. 1:6** (First-begotten) **Heb. 12:23**; **Rev. 1:5** (First-begotten) ) **Heb. 11:28** (Firstborn of Egypt). 2xs of Christ’s birth, **Matt. 1:25**; **Luke 2:7**.

monogens: Speaking of Christ (**John 1:14**, **18**; **3:16**, **18**; **I John 4:9**).

gennao: 97xs.

Natural Birth: many times

Spiritual Birth: Speaking of believers (**John 1:13**; **3:3-8**; **I Cor. 4:15**; **Gal. 4:29**; **I Peter 1:3** (anagennao); **I John 2:29**; **3:9**; **4:7**; **5:1**, **18**). Speaking of Christ begotten of God from the dead; (**Acts 13:33**; **Heb. 1:5**; **5:5**; **I John 5:18**).

1. Firstborn can mean: (1) **Time**, (2) **Place** of privilege, prominence, supremacy,

God chose the second born to be the firstborn many times. Able instead of Cain; Isaac / Ishmael; Jacob / Esau; Ephraim / Manasseh etc. See doctrine of Election.

**Gen. 48:20 “**And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.” Cf. **Gen. 41:51-52**; **48:17-20**; **Jer. 31:9**.

2. In the O.T. before the Law, upon the death of the father the first born received: 3 privileges.

A. Potentate – Head of the family.

B. Priest of the family. When the Law was given, God set up the Aaronic priesthood and this was changed. (**Ex. 28:1-3**).

C. Portion of inheritance was double of that of the others heirs.

**Gen. 48:22** “Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.”

**Deut. 21:17** “But he shall acknowledge the son of the hated [*for*] the firstborn, by giving him a double portion of all that he has: for he [*is*] the beginning of his strength; the right of the firstborn [*is*] his.”

3. After the giving of the Law God chose the tribe of Levi to replace the firstborn

**Num. 3:12-13** “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that opens the matrix among the children of Israel: therefore the Levites shall be mine;Because all the firstborn [*are*] mine; [*for*] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I [*am*] the LORD.”Cf. **Num. 3:41**, **43**, **51**.

4. All firstborn of man and of animals belong to God.

**Ex. 13:2** “Sanctify unto me all the firstborn, whatsoever opens the womb among the children of Israel, [*both*] of man and of beast: it [*is*] mine.”Cf. **Ex. 13:15**; **34:20**.

5. The first-born male of every clean animal was to be given up to the priest for sacrifice **(Deut. 12:6**; **Ex. 13:12**; **34:20**; **Num. 18:15–17)**.

But the first-born of unclean animals was either to be redeemed or sold and the price given to the priest (**Lev. 27:11–13, 27**). The first-born of an ass, if not redeemed, was to be put to death (**Ex. 13:13**; **34:20**).[[8]](#footnote-8)

6. The Firstborn can lose his position. Rubin lost his position as firstborn because of sin.

**Gen. 35:22** “And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard [*it*].”

**I Chron. 5:1** “Now the sons of Reuben the firstborn of Israel, (for he *was* the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.”

7. The nation of Israel is called God's firstborn [bekor]

**Ex. 4:22** “And thou shall say unto Pharaoh, Thus says the LORD, Israel [*is*] my son, [*even*] my firstborn:”

**Hosea 11:1** “When Israel [*was*] a child, then I loved him, and called my son out of Egypt.”

8. Death of the firstborn in Egypt

**Ex. 11:5** “And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits upon his throne, even unto the firstborn of the maidservant that [*is*] behind the mill; and all the firstborn of beasts.” Cf. **Ex. 12:12**, **29**.

9. If a man died and had no son, his brother was to go into the widow and bring forth a firstborn in the name of his brother. See the Book of Ruth.

**Deut. 25:6 “**And it shall be, [*that*] the firstborn which she bears shall succeed in the name of his brother [*which is*] dead, that his name be not put out of Israel”.

10. Cannot show favoritism.

**Deut. 21:15-16**). “If a man have two wives, one beloved, and another hated, and they have born him children, [*both*] the beloved and the hated; and [*if*] the firstborn son be hers that was hated:Then it shall be, when he makes his sons to inherit [*that*] which he has, [*that*] he may not make the son of the beloved firstborn before the son of the hated, [*which is indeed*] the firstborn:”

11. Christ the firstborn [prototokos]. The preeminence of, headship, master, cause.

A. Creation.

**Col. 1:15** “Who is the image of the invisible God, the firstborn (prominent) of every creature (all creation):”

B. The Firstborn from the dead.

**Col. 1:18** “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [*things*] he might have the preeminence.”

**Rev. 1:5** And from Jesus Christ, [*who is*] the faithful witness, [*and*] the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

C. The Church of the Firstborn.

**Heb. 12:23** “To the general assembly and church of the firstborn (Christ), which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

D. The Firstborn among many brethren.

**Rom. 8:29** For whom he did foreknow, he also did predestinate [*to be*] conformed to the image of his Son, that he might be the.

The predestination mentioned here is the carrying out the prearranged goal: the conformity of all of those that believe in Christ, in order that He might receive the glory of being the “firstborn among many brethren.” Cf. **Phil. 3:21**, **I John 3:3**.

E. Sent into the world

**Heb. 1:6** “And again, when he brings in the first-begotten into the world, he says, And let all the angels of God worship him.”

**FIRSTFRUITS**

**(Lev. 23:9-14)**

1. Time of the Feast of First-fruits

A. **Lev. 23:1** “on the next day after the Sabbath.” This Sabbath would be the First day of Unleavened Bread (**Lev. 23:7**) which is always on the 15th day of the month Nisan (March/April).

B. Josephus' book 3 X 5 (Antiquities of the Jews) says “But on the second day of unleavened bread, which is the 16th day of the month.” Passover was on the 14th. Unleavened Bread from the 15th to the 21st and the Feast of First-fruits on the 16th.

2. The Ritual (**Deut. 26:1-10**).

The Barley Grain: It was the first of the winter planting to ripen. A sheaf - (Heb. omer, meaning a measure). The Priests reaped one ephah (3/4 bushel) on the morning of the 16th and then the first-fruits were presented to the Lord.

3. Sacrifices at this time:

A. An unblemished male lamb of the first year (**Lev. 5:7**; **12:8**; **14:22**). B. A drink offering of wine.

C. A meat (meal) offering.

An Omer (about 5 pints) was mixed with 3/5 pint of olive oil and a small amount of frankincense. A small amount of the meal offering went on the fire and the rest was given to the Levites.

4. First-fruits prayer (**Deut. 26:3**, **5**, **9-10**). 5. First-fruits song (**Ps. 30**). 6. Israel is God's First-fruits (**Jer. 2:3**). 7. First-fruits of their sons **Ex. 22:29-30** 8. Other Scriptures: (**Ex. 23:19**; **34:26**; **13:2**, **12-15**; **34:19-20**; **Deut. 18:4**; **26:2**;**Num. 15:20-21**; **18:15**, **16**; **3:13**).

9. NT usage: 7 times.

A. **Rom. 16:5**--Epaenetus—first-fruits of Asia. B. **I Cor. 16:15**--Stephanas—first-fruits of Achaia.

C. **Rom. 11:16**--Illustration that God has not cast his people (Israel) away. D. **James 1:18**--Israel saved first.

E. **Rom. 8:23**—First-fruit of the Spirit. F. **Rev. 14:4**--The 144,000 Israelites during the tribulation.

G. **I Cor. 15:20**--Christ's resurrection.

**FLESH**

Definition: The word “flesh” when its meaning is not of the actual body is speaking of the old, carnal, sinful nature with which a person is born.

Greek words:

Sarx, (noun) 151xs NT. Flesh (Literal) 107xs NT. Flesh (Old nature) 40xs; Fleshly 1x ; Carnal 3xs.

Sarkikos, (adj.) 10xs NT. Carnal 9xs; Fleshly 2xs. This word has an ethical or moral connotation. It means “to be characterized by the flesh, something that is willful and blameworthy. i.e., Controlled by the flesh” Charles Ryrie

Sarkinos Flesh 1x. “Made of Flesh” It is weak but without attaching any blame to that condition. Charles Ryrie

The meaning of “flesh” must be determined in each context where it is used.

Paul uses the same phrase to designate two very different things. To be “in the flesh” (**Gal. 2:20**) is to be in the physical body, which can be existence in faith…. Elsewhere Paul says, “I know that no good thing dwells in me, that is, in my flesh” (**Rom. 7:18**). Flesh here cannot be the physical flesh, for the body of flesh is the temple of the Spirit (**I Cor. 6:19**) and a member of Christ (**I Cor. 6:15**), and is to be the means of glorifying God (**I Cor. 6:20**). George Ladd

1. It is passed down from Adam through our parents and received by us at conception (**Ps. 51:5**; **58:3**; **Eph. 2:1**; **Rom. 5:12**).

2. The Old Nature is called:

A. Flesh (**John 3:6**; **Gal. 5:16**).

B. Old man (**Eph. 4:22**; **Col. 3:9**).

C. Carnal (**I Cor. 3:1-3**; **Rom. 7:14**).

D. Heart (**Jer. 17:9**; **Matt. 15:19**; **12:34-35**; **Mark. 7**; **Ps. 58:2-5**).

E. Sin, i.e., sin nature (**Rom. 5:12**; **I John 1:8**).

3. What The Flesh Is:

A. Weak (**Matt. 26:41**).

B. Sinful (**Rom. 8:3**).

C. No good thing (**Rom. 7:18**).

D. Filthy (**II Cor. 7:1**; **I Peter 3:21**).

E. Wicked (**Jer. 17:9**; **Ps. 58:2-5**; **Mark. 7:21-23**).

E. One of our three great enemies: The world, the flesh and the Devil.

4. What The Flesh Cannot Do:

A. Profit (**John 6:63**).

B. Please God (**Rom. 8:8**).

C. Give confidence (**Phil. 3:1**).

D. Glory in God's presence (**I Cor. 1:29**).

E. Make complete (**Gal. 3:3**).

F. Save (**John 1:13**; **3:6**).

G. Understand spiritual things (**I Cor. 1:12**).

5. What The Flesh Does:

A. Wars against the soul (**I Peter 2:11**).

B. Takes occasion against us (**Gal. 5:13**).

C. Lusts against the Spirit (**Gal. 5:17**).

D. Puffs us up (**Col. 2:18**).

E. Produces human good and evil. Both rejected by God.

(1) Asceticism--Re1igion (**Isa. 64:6**).

(2) Lasciviousness--Riot (**Rom. 1**).

6. What Will Happen To Those In The Flesh: They shall die (**Rom. 8:13**).

7. What We Are Not To Do In The Flesh:

A. Walk (**Rom. 8:4-5**).

B. Judge (**John 8:15**).

C. Make provision (**Rom. 13:14**).

D. War (**II Cor. 10:3**; **Eph. 6:12**).

E. Fulfill its Lusts (**Gal. 5:16**).

8. Will not have it in our new body (**I Th. 5:23**; **Phil. 3:21**).

**FLOOD**

The genealogies of Genesis show that the flood at the time of Noah took place in the years 1656 and 1657 A.M. (2345 and 2344 B.C.). However, the text provides more specific information relative to the boarding of the ark, the disembarkment, and a number of events in between. These reveal an interesting design, and are worthy of note.

**Genesis 6:1** is very specific: "In the six hundredth year of Noah's life, in the second month, and on the seventeenth day of that month, that very day all the springs of the great deep broke through, and the windows of heaven opened. It rained on the earth for forty days and forty nights."

Seven days earlier (**Genesis 7:1-4**), Noah was told to board the ark "Jehovah said to Noah, "Come aboard the ark, you and all your household ... for in seven days' I will make it rain on the earth for forty days and nights."

It began to rain on the “the second month, and on the seventeenth day of that month” (lunar month) is Sunday, 14 May; seven days prior is Sunday, 7 May. The rains continued for forty days and nights, ceasing on Friday, 24 June, 2345 B.C., at the time near the summer solstice.

The next date is given in **Genesis 8:4**: “After a hundred and fifty days the water fell, and in the seventh month, on the seventeenth day of that month, the ark came to rest on the mountains of Ararat.” The date was Sunday, 9 October, 2345 B.C. The text continues, “The water fell until the tenth month when, on the first day of the tenth month, the mountain peaks appeared” (**Genesis 8:5**). The tenth month, the first day is Wednesday, 20 December, 2345 B.C., the first day of winter.

Forty days later, chapter 8 continues, Noah opened the window and sent out the raven. Seven days later he sent a dove, but "finding nowhere to perch, it returned ... and putting out his hand he took hold of it and brought it back into the ark with him" (**Genesis 8:8-9**). After another seven days, Noah did the same, and the dove returned with an olive branch. Noah repeated this performance after seven more days, and the dove did not return.

It was “in the six hundred and first year of Noah’s life, in the first month and on the first of the month, that the water dried up from the earth.” This was March 19, at the first day of spring.

In the second month and on the twenty seventh day of the month ... God said to Noah, “Go out of the ark” (**Genesis 8:13-15**). This was Monday, 13 May, 2344 b.c., Which was exactly one solar year (365 days) since the rains began on 14 May, 2345 B.C.

When the data is superimposed on a solar calendar it reveals an interesting design. It shows, for example, that Noah was on the ark 365 days from the time the rains began until he left the ark The rains began on a Sunday, he left the ark on a Sunday, and his activities took place on Sundays. The rains stopped at the time of the longest days of the year, a Friday, and the mountains appeared on a Wednesday, the shortest day of the year. There follows a "calendar of events" displaying the dates involved:

2345 B.C:

The boarding begins 7 May, 2345 B.C. Spring harvest finished (**Genesis. 7:4**)

The rains begin 14 May, 2345 B.C. before the exit (**Genesis 7:12**)

The rains stop 23 June, 2345 B.C. Beginning of summer.

Ark strikes land (**Genesis 8:4**) 9 October, 2345 B.C. End of 150 days of water.

Mountains appear (**Genesis 8:5**) 21 December 2345 B.C. Beginning of Winter

2344 B.C

Raven sent (**Genesis 8:7**) 29 January, 2344 B.C.

Dove sent (**Genesis 8:8**) 5 Feb., 2344 B.C.

Dove sent (**Genesis 8:10**) 12 Feb., 2344 B.C.

Dove sent (**Genesis 8:12**) 19 Feb., 2344 B.C.

Water is gone 19 Feb., 2344 B.C. beginning of spring .

Noah leaves the Ark 13 May, 2344 B.C. 365 days after rains began.

From Its about time

**FLOOD**

**(As an analogy by the Prophets)**

In the time of Noah, although being warned by Noah about the flood, the people did not believe it. It came suddenly, unexpected with overwhelming destruction. **I Th. 5:2** “For yourselves know perfectly that the day of the Lord so comes as a thief in the night. **3** For when they shall say, Peace and safety; then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape.”

**Gen 6:17** And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* everything that *is* in the earth shall die.

**Matt. 24:38** For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, **39** And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

Some of the Prophets used the flood as an analogy of God’s coming judgment with its overwhelming destruction as a warning to Israel and other nations.

**(1)** Death, **Ps. 90:5** “Thou carry them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* grow up”.

**(2)** Ephraim/Israel, **Amos 8:8** “Shall not the land tremble for this, and every one mourn that dwell therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt”; **Amos 9:5**.“And the Lord GOD of hosts *is* he that touches the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.”

**(3)** Egypt coming up against Babylon is to be destroyed. **Jer. 46:7-8** “Who *is* this *that* comes up as a flood, whose waters are moved as the rivers? **8** Egypt rises up like a flood, and *his* waters are moved like the rivers; and he says, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.” God had a different plan.

**(4)** Philistines: The Babylonians coming against the Philistines, **Jer. 47:2**, “Thus says the LORD; Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.”

**(5)** Nineveh to be destroyed. , **Nahum 1:8**. “But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.” The Babylonians destroyed Nineveh in 613 B.C.

**(6)** End time Events:

**A**. Antichrist, **Isa. 59:19** So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

**B**. Antichrist, **Dan. 9:26** “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.”

**C.** Antiochus Epiphanes, (This is a prophecy of double reference. A historical event but also he is a type of Antichrist). **Dan. 11:22** “And with the arms of a flood shall they be over flown from before him, and shall be broken; yea, also the prince of the covenant.”

**D.** Satan/Antichrist, **Rev. 12:15-16** “And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. **16** And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”

**FLOOD, THE SIN OF ?**

(According to ancient writings which are not part of the scriptures: This could be true or not true. I included this so you can see what some thought.

**II Enoch 10:4-5**a

Also known as Slavonic Enoch, this book (dated as early as 100 b.c. but probably best assigned to the turn of the era) describes at the place of torture between the third and fourth heavens.

"This place, Enoch, has been prepared for those who do not glorify God, who practice on the earth the sin which is against nature, which is child corruption in the anus in the manner of Sodom, of witchcraft, enchantments, divinations, insulting, coveting, resentment, fornication, murder--and who steal the souls taking away their possessions."

**II Enoch 34:1-3** God convicts the persons who are idol worshipers and sodomite fornicators, and for this reason He brings down the flood upon them.

"For I know the wickedness of mankind, how they have rejected my commandments and they will not carry the yoke which I have placed on them. But they will cast off my yoke, and they will accept a different yoke. And they will sow worthless seed, not fearing god and not worshipping me, but they began to worship vain gods, and they renounced my uniqueness. And all the world will be reduced to confusion by iniquities and wickedness’s and abominable fornications, that is, friend with friend in the anus, and every other kind of wicked uncleanness which it is disgusting to report, and the worship of (the) evil (one). And that is why I shall bring down the flood onto the earth, and I shall destroy everything, and the earth itself will collapse in great darkness."

**Jubilees 20:5**. "But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that ye become not as Sodom, which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless."

"These things I say unto you, my children, for I have read in the writing of Enoch that ye yourselves also shall depart from the Lord, walking according to all the lawlessness of the Gentiles, and ye shall do according to all the wickedness of Sodom."

**Jubilees 7:20-21**: "And in the twenty-eighth jubilee Noah began to command his grandsons with ordinances and commandments and all of the judgments which he knew. And he bore witness to his sons so that they might do justice and cover the shame of their flesh and bless the one who created them and honor father and mother, and each one love his neighbor and preserve themselves from fornication and pollution and from all injustice. For on account of these three the Flood came upon the earth. For (it was) because of the fornication which the Watchers, apart from the mandate of their authority, fornicated with the daughters of men and took for themselves wives from all whom they chose and made a beginning of impurity."

TESTAMENTS OF THE TWELVE PATRIARCHS

The Testaments of the Twelve Patriarchs purport to be the last words of each of the 12 sons of Jacob (**Gen. 49**). The work is variously dated, from as early as 150 to 40 b.c., with several additions from the Christian era. In the Testament of Naphtali 3:4-5 and 4:1 the sin of Sodom is described as "changed the order of nature" and "wickedness," and is linked to the sin of the Watchers (angels) at the Flood.

The above quotes are not taken from the scriptures and could be true or not true.

**FORGIVENESS**

1. Old Testament words:

A. Kaphar - To cover. 77xs OT. (See Atonement).

B. Nasa - The sin is lifted away from the sinner (**Gen. 50:17**; **Ex. 10:17**; **32:32**, **34:7**; **Num. 14:18**, **19**; **Josh. 24:19-27**; **I Sam. 25:28**; **Ps. 25:18**; **32:1**, **5**; **85:2**; **98:8**; **Isa. 2:9**; **33:24**).

C. Salach - To send away **(Lev. 4:20**, **26**, **31**, **35**; **5:10**, **13**, **16**, **18**; **6:7**; **19:22**; **Num. 15:25-26**, **28**; **30:5**, **8**, **12**).

2. Day of Atonement (**Lev. 16**). The yearly national sins of Israel were forgiven and covered by the blood until Christ's death (**Heb. 10:3-4**).

A. The Lord's lot (**Lev. 16:** **8-** **9**, **15-19**).

B. The live goat (**Lev. 16:** **8**, **20-22**).

(1) The people became identified with the scapegoat.

(2) All the sins were lifted up from the people.

(3) The scape-goat bearing the sins was led away into a land not inhabited (**Heb. 9:11-14**; **John 1:29**).

3. New Testament words:

A. Apolero - To set free, dismiss, send away, release (**Matt. 27:15**; **Mark 6:36**; **Luke 6:37**; **13:12**).

B. Charizomai - To be gracious unto. (**Luke 7:42**; **II Cor. 2:7**, **10**; **12:13**; **Eph. 4:32**; **Col. 2:13-14**; **3:13**).

C. Aphiemi - to send off or away (Salach) (**Matt. 4:11**, **20**, **27**; **5:23**, **40**; **Luke 5:20-21**, **23-24**; **7:47-49**; **Mark 11:25-26**; **Acts 8:22**; **Rom. 4:7**).

D. Aphesis (noun) A sending away (**Matt. 26:28**; **Acts 5:31**; **Col. 1:12-14**; **Heb. 9:22**; **10:18**).

4. The Cost of Forgiveness is borne by the forgiver (**II Cor. 5:21**; **I Peter 2:24**).

5. The Sinner's Forgiveness by God:

A. All sins (past present and future) are forgiven the moment faith is exercised in Christ Jesus. (**Luke 7:48**; **Acts 13:38**; **Eph 1:7**; **Col. 1:14**; **2:13**).

B. The Son of man has power on earth to forgive sins (**Matt. 9:6**; **Mark 2:10**; **Acts 13:38**).

C. Only God can forgive sin. Although the scribes and Pharisees made the following statement in **Luke 5:21** it is a true statement. “Who can forgive sins, but God alone?”

6. The Believer's Forgiveness by God:

A. Sin is forgiven upon confession (**I John 1:9**). This forgiveness has to do with the pollution of sin and not the penalty of sin, for God is now dealing with us as sons, not sinners (**Heb. 12:7**).

B. All sins are forgiven on the righteousness of Christ’s propitiatory sacrifice (**Eph. 1:7**; **I John 1:9**; **Col. 1:14**).

7. The Believer's Forgiveness of Others:

Human forgiveness can do no more than to pass over, waive, or abandon any and all penalty that exists. In such forgiveness the injured party relinquishes all claim to any form of satisfaction which otherwise might be demanded or imposed upon the offender. Such forgiveness, so far as it ever exists, is only a voluntary gratuity in which the offended party relinquishes all claim to compensation.

1. We are to be always willing to forgive because we have been forgiven (**Eph. 4:32**; **Prov. 19:11**).

B. There must be repentance or there is no forgiveness (**Matt. 18:15-17**; **Luke 13:3**; **17:3**).

Many think that if a brother (or anyone) sins against you that you are to forgive them and then you have done your part as a Christian even though they do not repent of the wrong. If you do that and truly forgive them then you cannot bring any charge against them for that wrong in the future.

This is not based on the what the scriptures says. There are four steps that you are to take if a Christian brother sins against you and refuses to repent. If you forgive the person in step one then you cannot do step two, three, or four. You would be disobeying scripture. You would be letting sin in the Church by missing step two through four. After step three you are to treat such a man "as an heathen man and a publican." If you forgive a person that has not repented it does not mean that God has forgiven him.

**Matt. 17:15-17** "Moreover if thy brother shall trespass against thee,

Step 1 go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "But if he will not hear thee, (i.e. he will not repent)

Step 2 then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. "And if he shall neglect to hear them, (i.e. he will not repent)

Step 3 tell it unto the church: but if he neglect to hear the church, (i.e. he will not repent)

Step 4 "let him be unto thee as an heathen man and a publican."

There is a false assumption that when Jesus died for all the sins of the world that God has forgiven the world of its sin. The sins of the word have been paid for but you only have forgiveness if you believe/repent (believe and repent are two different sides of the same coin). There is no scripture that says that He has forgiven the world. Paying the debt for the sin and forgiving one is two different things. Christ's death credit is offered but only applied to the sinner when they accept it by Belief/Repentance.

C. Forgiveness must be unlimited (**Matt. 18:22**; **Luke 17:3**). Halfway forgiveness is no forgiveness (Illustration: David's halfway forgiveness of his son Absalom (**II Sam. 14:24**).

Definition: The forgiveness of God in grace remits the penalty for sins through the sacrifice of Christ, and separates forever in the divine reckoning the sinner from his sins. Divine forgiveness is never extended to the offender as an act of leniency, nor is the penalty waived, since God, being infinitely holy and upholding His government which is founded on undeviating righteousness, cannot make light of sin. Divine forgiveness is therefore extended only when the last demand or penalty against the offender has been satisfied. Since no human being could ever render divine satisfaction for his sins, God, in measureless mercy, has provided all the satisfaction, even divine propitiation, which the sinner could ever need.

**Four “Laws” Principals of Christian Living.**

(1) The Law of LIBERTY towards SELF.

There are many good “indifferent” things that we as Christians are free to do but we will sacrifice our liberty in order to do the best and not to be brought under the power of any of those things.

**I Cor. 6:12** "All [indifferent] things are lawful unto me, but all things are not expedient: all [indifferent] things are lawful for me, but I will not be brought under the power of any."

**Gal. 5:1** "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

**I Peter 2:16** "As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God."

(2) The Law of LOVE towards BELIEVERS.

Some Christians do not have the knowledge of the scriptures as you do so you give up your liberty, because we love them (**John 13:34**), so you will not cast a stumbling block in their way.

**I Cor. 8:7-12** "Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. **8** But meat commends us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. **9** But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. **10** For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; **11** And through thy knowledge shall the weak brother perish, for whom Christ died? **12** But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ"

**Rom. 14:1-3** "Him that is weak in the faith receive ye, *but* not to doubtful disputations. **2** For one believes that he may eat all things: another, who is weak, eats herbs. **3** Let not him that eats despise him that eats not; and let not him which eats not judge him that eats: for God has received him."

(3) The Law of EXPEDIENCE towards UNBELIEVERS.

Many unbelievers set wrong standards for the Christians. We should be willing to give up our liberty in order not to offend them.

**I Cor. 10:23-33** “All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. **24** Let no man seek his own, but every man another's *wealth*. **25** Whatsoever is sold in the shambles (i.e., market) , *that* eat, asking no question for conscience sake: **26** For the earth *is* the Lord's, and the fullness thereof. **27** If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. **28** But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake: for the earth *is* the Lord's, and the fullness thereof: **29** Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? **30** For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? **31** Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. **32** Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: **33** Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.”

(4) The Law of SUPREME SACRIFICE towards GOD.

Under certain circumstances God may ask us to give up our rights in order to serve Him.

**I Cor. 7:7** For I would that all men were even as I myself. (unmarried) But every man has his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

**Rom. 12:1** "present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service."

**THE GENITIVE CASE**.

The Companion Bible

“Of” is usually the sign of the Genitive Case, though it is used also to represent fourteen different Greek words, viz., from, around, away, under, beside, upon, over, in, into, down, through, towards, with, before. Where, however, it represents the Genitive Case of a noun, the Holy Spirit uses it in a variety of different senses, the recognition of which is necessary to an intelligent appreciation of the passage.

These several usages may be conveniently grouped in the following nine classes, it being borne in mind that sometimes a Genitive may belong to more than one class; and also, that a study of the context will prove the surest way of determining to which class a particular Genitive belongs, where, at first sight, it seem difficult to classify.

1. The Genitive of Character.

Here the emphasis is always on the adjectival particle, which appears in the original as a noun in the Genitive Case. **Ps. 2:6**, Heb. "the hill of My holiness" = "My holy hill". **Eph. 2:2**, "Children of disobedience" = "disobedient children". **II Th. 1:7**, Greek "angels of His might" = "His mighty angels".

2. The Genitive of Origin.

This marks the source from which anything has its origin. **Ezek. 1:1**, "Visions of God" = Visions proceeding from God. **Rom. 4:11**, **13**, "Righteousness of faith" = Righteousness coming through faith. **II Cor. 11:26**, "Perils of waters" = Perils occasioned by waters.

3. The Genitive of Possession.

This is, perhaps, the most frequent, and is generally unmistakable; though some occurrences are difficult to identify. It may be said to answer the question "Whose?" **Luke 2:49**, Greek "The business of My Father" = My Father's business. **Rev. 14:12**, "The patience of the saints" = the patience possessed by the saints. **Eph. 6:16**, "The shield of faith" = faith's shield, which is the living Word, Christ, **Gen. 15:1**. **Eph. 6:17**, "The sword of the Spirit" = the Spirit's sword, which is the written Word, the Scriptures.

4. The Genitive of Apposition.

Here the "of" is equivalent to "that is to say", or, "consisting of". G**en. 2:7**, "The breath of life" = the breath, that is to say, life. **John 2:21**, "The temple of His body" = the temple, that is to say, His body. **Rom. 4:11**, "The sign of circumcision" = the sign, that is to say, circumcision. **II Cor. 5:1**, "The house of our tabernacle" = the house, that is to say, our tabernacle. **II Cor. 3:17**, **18**, "The spirit of the Lord" = the spirit, that is to say, the Lord (Christ) Who is the life of the old covenant, as the body without the spirit is dead (**James 2:26**). **I Peter 1:1**, "Sojourners of the Dispersion" = sojourners, that is to say, the Dispersion.

5. The Genitive of Relation.

This is, perhaps, the most interesting of all; and the manner of expressing the particular relation must be gathered from the context. Frequently the "of" is the equivalent to "pertaining to". It may be objective, subjective, or both, e.g. **II Cor. 5:14**, "The love of Christ", which may be the love Christ bears to us (subjective); the love we bear to Christ (objective); or both may be true, and the truth. **Gen. 2:9**, "The tree of life" i.e. the tree which preserved life. **Isa. 55:3**. **Acts 13:34**, "The sure mercies of David" = pertaining, or made, to David. **Matt. 6:28**, "Lilies of the field" = which grow in the field. **Rom. 8:36**, "Sheep of slaughter" = sheep destined for slaughter. **Heb. 11:26**, "Reproach of Christ" = reproach for Christ's sake.

6. The Genitive of Material.

Denoting that of which anything is made, hence the "of" here is equivalent to "made of". **Gen. 6:14**, "An ark of gopher wood". **Ps. 2:9**, "A rod of iron". **Dan. 2:38**, "This head of gold".

7. The Genitive of Contents.

Denoting that with which anything is filled, or which it contains, hence the "of" is equivalent to "filled with", or "containing". **I Sam. 16:20**, "A bottle of wine". **Matt. 10:42**, "A cup of cold water". **Matt. 26:7**, "An alabaster box of very precious ointment". The Genitive of the contents always follows the verb "to fill", while the vessel filled takes the Accusative case, and the filler is put in the Dative case, e.g. **Rom. 15:13**, "Now the God of hope fill you (Accusative case) with all joy and peace (Genitive case) in (or by) believing (Dative case)". **Eph. 5:18**, "Filled with the Spirit" is the Dative case, and therefore = "by the Spirit" --the Filler. Therefore, not "with", which would have required the Genitive case.

8. The Genitive of Partition.

Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in", "part of", or "from among". **Luke 20:35**, Greek "To attain of that world" = to attain a place in that world. **I Cor. 15:9**, "The least of the Apostles" = the least among the Apostles.

Two Genitives depending on one another.

**Acts 5:32**, "We are witnesses of (Genitive of possession) Him of (i.e., in relation to, Genitive of relation) these things". **Acts 20:24**, "The Gospel of (i.e., concerning, Genitive of relation) the grace of (Genitive of origin or possession) God".

**GLORY**

OT Hebrew, kabod [weight] glory, honor, glorious, abundance, riches , splendor, dignity, reputation, reverence.

**II Cor. 4:17** For our light affliction, which is but for a moment, works for us a far more exceeding *and* eternal weight of glory;

**Ps. 16:9** Therefore my heart is glad, and my glory rejoices: my flesh also shall rest in hope.

Quoted in **Acts 2:26** "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:”

The glory of man as superior to the brute; the tongue is that by which he glorifies God, and therefore as associated with the soul, is man’s highest glory.

NT Greek, doxa: a notion, an opinion, judgment, view, estimate, splendor, brightness, resulting in praise and honor.

1. The Glory of God is a manifestation of His Holiness.

A. Who God Is. Essence of God (**Rom. 3:23**; **Deut. 5:24**; **Ps. 21:5**; **Eph. 1:12**; **Isa. 42:8**).

B. Where God Is (**I Tim. 3:16**; **Heb. 2:10**; **I Peter 5:10**; **II Peter 1:3**).

C. What God Has Done. Creation (**I Cor. 15:40**; **Ps. 19:1**; **Isa. 43:7**).

D. What God is Doing. God's grace (**Eph. 1:6**).

E. What God Will Do. The resurrection of the body (**I Cor. 15:43**; **II Th. 2:14**).

F. What God Has. God’s possession (**Eph. 1:18**; **3:16**; **Phil. 4:19**).

G. The Christian Spirit-filled (**Eph. 3:21**; **Col. 1:27**; **I Peter 1:8**; **II Th. 2:14**).

2. Woman to Man. She reflects his glory and her hair is a symbol of it. (**I Cor. 11:7**, **15**).

3. Human Beauty (**I Peter 1:24**).

**GOD**

**(Doctrine)**

PCB

Theism: The doctrine of an extra-mundane, personal God, Creator, Preserver and Governor of the universe. (Chafer)

Trinitarianism: The doctrine of the three-fold personality of God as revealed in the Scriptures.

1. Arguments for the existence of God:

A. Religious Argument - The fact that man universally has a religious instinct proves the existence of God.

B. Cosmological Argument - Law of cause and effect.

C. Teleological Argument - The harmony and design of the universe both telescopically and microscopically show a designer.

D. Ontological Argument - The human mind possesses the idea of a perfect and absolute being so such a being exists.

E. Anthropological or Moral Argument - Man as an intelligent and moral being must have as an author an intelligent and moral being. Such a being must exist because, otherwise, belief in a lie is more productive of virtue than belief in the truth.

2. False Philosophies:

A. Polytheism - Belief in many Gods.

B. Pantheism - God and the Universe are one (All God).

C. Materialism - Only matter exists.

D. Deism - Belief in a God, but God purposely abandoned His creation after He created it. You cannot really know Him.

E. Evolution - (a) Theistic (b) Atheistic.

3. Two things to remember:

A. We cannot fully comprehend God. Our knowledge concerning Him and His ways is necessarily incomplete. Our finite mind is unable to grasp His fullness.

B. Our knowledge of Him can and should go beyond the limits of human reason. This is made possible by the Bible, through which He has revealed Himself to us.

**GOD**

**(Absolute Attributes)**

PCB

1. Spirit Being (**John 4:24**; **Luke 24:39**; **Deut. 4:15-18**)

**Gen. 1:26, 27** " Let us make man in our image, after our own likeness". **Col. 3:10**; **Eph. 4:23-24**; **I Th. 5:23** (Tri-Unity). God is not matter nor dependent upon matter. See 2nd Commandment, Anthropomorphic passages.

A. Life - (**Jer. 10:10**; **I Th. 1:9**; **John 5:26**)

God does not possess life, He is life which is incapable of definition. The life of God is imparted through Christ and by Christ to all who believe (**I Cor. 15:45**; **John 3:16**, **36**; **5:24**; **6:53**; **10:10**; **14:6**; **20:31**; **I John 5:11-12**).

B. Personality - God is a person. He speaks, loves, hates, etc.

Anger (**Isa. 1:14**; **Nahum 1:2**),

Compassion (**Ps. 103:13**),

Comfort (**Isa. 57:6**; **Ezek. 5:13**),

Delight (**Deut. 10:15**),

Displeased (**Zech. 1:15**),

Grief (**Gen. 6:6**; **Ps. 78:40**; cf. **Eph. 4:30**),

Jealousy (**Ex. 20:5**; **Zech. 1:14**; **James 4:5**),

Laugh of derision (**Psalm 2:4**; **37:13**),

Love (**Deut. 10:15**),

Rejoicing (**Ps. 104:31**; **Isa. 62:5**).

He is everywhere written with personal pronouns (**Ps. 5:5**; **11:5**; **139:22**).

God is manifested in visible form in **Ex. 24:9-10**; **33:18**, **23**, cf. **John 1:18** see also **Gen. 18**. They saw manifestations of God, but not God Himself. (Ill. Man sees his face in the mirror and says, I have seen my face, but he has never seen his face.) God the Holy Spirit manifested in **John 1:32**.

2. Infinity (**Ps. 145:3**; **Job. 11:7-9**; **I Kings 8:27**)

God is free from all Limitations. He is absolutely complete apart from anything external to Himself. Infinity characterizes all that God does, His Word of Truth, His love, and His holiness.

A. Self-existence (**Ex. 3:14**; **6:3**; **John 5:26**) God's existence is grounded in Himself.

B. Immutability (**Ps. 102:27**; **Mal. 3:6**; **James 1:17**; **I Sam. 15:2-9**; **Num. 23:19**; **Heb. 6:17**)

God is unchanging and unchangeable. Since God is absolute perfection no change to the better is possible. A change for the worse would be inconsistent. His counsel, purpose and character are always the same.

Objection to Immutability - **Jonah 3:10**

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not."

God remained the same in character, infinitely hating sin and in His purpose to visit sin with judgment. When Nineveh changed its attitude toward sin, God necessarily changed His attitude toward Nineveh.

Objection to Immutability - **Gen. 6:6**

"And it repented the LORD that he had made man on the earth, and it grieved him at his heart."

When man changes, it appears God changes. God always loves righteousness and hates evil. (Ill. The sun hardens the clay and softens wax. The sun doesn't change, but the substance on which it shines is different.

C. Unity - (**Deut. 6:4**; **Isa. 44:6**; **John 5:44**; **17:3**, **I Cor. 8:4**; **I Tim. 1:17**; **2:5**; **Mark 10:18**; **12:29**).

Since God is infinite, there could be only one divine being. There is only one divine essence and is completely free from division into parts. There is a tri-unity of person in the Godhead but one essence.

3. Perfection - (**Matt. 5:48**; **Ps. 18:30**).

In eternity past, there is nothing existing outside or apart from God. He must find and does find, the sufficient object of intellect, affection and will, in Himself. There is a self-knowing, a self-loving, a self-willing, which constitutes His absolute perfection. God does not need the universe, but the universe needs Him.

A. Truth - (**John 17:3**; **I John 5:20**; **John 14:6**).

That perfection of His being by virtue of which He fully answers to the idea of the Godhead, is perfectly reliable in His revelation, and see things as they really are. He is the source of all truth. God is truth, not only in the sense that He is the being who truly knows, but also in the sense that He is the truth that is known.

B. Love - (**I John 4:7-11**; **John 3:16**; **Matt. 5:44-45**; **Rom. 5:8**; **I John 3:1**; **John 17:24**)

That perfection of God by which He is eternally moved to self-communication. Since God is absolutely good in Himself, His love cannot find complete satisfaction in any object that falls short of absolute perfection. He loves His rational creatures for His own sake. He loves in them Himself, His virtues, His works, His gifts. He does not even withdraw His love completely from the sinner because He recognizes even in the sinner His image bearer. The cross was an eternal necessity because of the love of God. Love demands sacrifice. Because God is love, He is capable of suffering.

C. Holiness - (**I John 1:5**; **Ex. 15:11**; **Isa. 6:3**; **Heb. 12:29**).

Holy, sanctify, and saint all have the same root meaning "To Separate." Holiness indicates the fact that God is unchangeably opposed to evil. God is the source and standard of right. Holiness is not a negative attribute. Not just separation from sin, but unto righteousness.

**GOD**

**(Relative Attributes)**

PCB

1. Relation to Time and Space:

A. Eternity - (**Deut. 32:40**; **Ps. 90:2**; **102:27**; **I Cor. 2:7**; **Eph. 1:4**; **I Tim. 6:16**; **Gen. 21:33**; **Hab. 1:12**).

Eternity is infinity in relation to time. It implies that God has always existed and always will exist. He is not subject to time. God sees the past and the Future as well as He sees the present.

B. Immensity - (**I Kings 8:27**).

Immensity is infinity in its relation to space, God is not subject to the limitations of space. He could not be more nor less than He is. If space were defined by boundaries, God would exceed it to infinity.

2. Relation to Creation:

A. Omnipresence - (**Ps. 139:7**; **Jer. 23:23-24**; **Acts 17:27-28**).

God is personally present everywhere at the same time but He is not everywhere in the same sense (**John 14:28**; **20:17**; **Eph. 1:20**; **Rev. 21:2**, **3**, **10, 22-23**; **Isa. 66:1**) God is in some places in a way that He is not in other places (**John 3:13**).

B. Omniscience - (**I John 3:20**; **Job 37:16**; **Ps. 33:13-15**; **147:4-5**; **Acts 15:8**; **139:1-6**; **Matt. 10:29-30**; **Ex. 3:7**).

God is all wise. He knows perfectly and eternally all that is knowable, whether actual or possible. His knowledge is eternal, incomprehensible (**Ps. 139:6**) and wise. God's knowledge is not subject to development, reasoning, regretting or foreboding.

C. Omnipotence - (**Gen. 17:1**; **18:14**; **Isa. 44:24**; **Heb. 1:3**; **Eph. 1:19**; **3:20**; **Matt. 19:26**; **Job 42:2**).

(1) All nature in subjection (**Gen. 1:3**; **Ps. 33:6-9**; **107:25-29**).

(2) All men in subjection (**James 4:12-15**).

(3) All angels in subjection (**Heb. 1**).

(4) Satan is in subjection (**Job 1:12**; **2:6**).

God is infinitely able to do all the things which are the objects of power within the range of His holy character. This is why God can't make a rock so big that He cannot move it. God does not do foolish things.

3. Relation to Moral Beings

A. Veracity and Faithfulness

These attributes correspond to absolute truth (**Rom. 3:4**; **I Cor. 1:9**; **I Th. 5:24**; **Num. 23:19**; **Titus 1:2**; **Heb. 6:18**; **Lam. 3:23**).

These attributes are of the utmost practical significance to the Christian. It is the ground of their confidence, hope and rejoicing. It saves them from the despair to which their own unfaithfulness might easily lead, gives them courage to carry on in spite of their failures and fills their hearts with joyful anticipation, even when they are deeply conscious of the fact that they have forfeited all the blessings of God.

B. Mercy and Goodness (Grace): These attributes correspond to absolute love (**I John 4:10**; **John 3:16**; **Romans 5:8**; **8:32**; **Eph. 2:8-9**) The love of God demands that He deal mercifully with men.

C. Justice and Righteousness: These attributes correspond with absolute holiness. (**Deut. 32:4**; **Romans 3:26**). Perfect holiness demands perfect holiness. There is no mere arbitrariness with God. He must demand holiness and punish sin, so long as He is what He is.(**Col. 1:10**)

With the blending of justice and mercy, we have Grace. Grace is what God is free to do because of the death of Christ.

**GOD**

**(Names in the OT)**

PCB revised

**I.** PRIMARY NAMES OF GOD (There are three primary names for God in the OT).

A. God (Spelled in the OT with a capital “G”, small “o” and small “d”).

There are three Hebrew words that are translated this way in the OT, El, Elah, Elohim.

(**1**) El (250 times) the strong one

(**2**) Eloah (60 times) to swear. This name is singular and “appears only in sacred poetry”[[9]](#footnote-9)

(**3**) Elohim (over 2500 times) the Strong Faithful One. (One time in the KJV, Elohim is translated GOD all capitals instead of “God,” **Deut. 28:58**). Elohim is plural in Hebrew which means three or more.

EL:

He is essentially the Almighty, thought the word is not translated that way, (see below, “Shaddai”). EL is Elohim in all His strength and power. It is rendered “God” as Elohim is, but El is God the Omnipotent. El is the God Who knows all (first occ. **Gen. 14:18**, **22**) and sees all (**Gen. 16:13**) and that performs all things for His people (**Ps. 57:2**); and in Whom all the Divine attributes are concentrated.

Elah (Chaldee):

(corresponding to H433; God: - God, gods. 95xs OT. **Ezra** 43xs ; **Jer.** 1x; **Dan.** 51xs.

Eloah:

Eloah is Elohim, Who is to be worshipped. Eloah is God in connection with His Will rather than His power. The first occurrence associates this name with worship (**Deut. 32:15**, **17**). Hence it is the title used whenever the contrast (latent or expressed) is with false gods or idols. Eloah is essentially “the living God” in contrast to inanimate idols.

Elohim shows:

(**1**) His creating power used 32xs in **Gen. 1**. (**Ps. 19:1**). Elohim is God the Creator putting His omnipotence into operation.

(**2**) His Character (**Isa. 45:22-23**; **Num. 23:19**).

(**3**) His faithfulness:

a. Noah (**Gen. 8:1**).

b. Israel (**Gen. 28:13-15**; **45:1-5; 50:25**)

c. Moses (**Ex. 3:1-6**)

d. David (**II Sam. 23:1-5**)

(**4**) Elohim is plural (i.e., three or more) in form and is used both with singular and plural verbs. I believe that we see in this plural form, the implied doctrine of the tri-unity of God (**Gen. 1:1**, **26**; **3:22**; **11:7**; **Isa. 6: 8**). Although Elohim is plural, God is only one being (**Deut. 6:4**).

Other ways Elohim is Translated:

(**1**) The general term for false gods (279xs OT) using a small “g” (**Ex. 20:3**; **Deut. 13:2**).

(**2**) Moses **Ex.** **7:1** “I have made thee a god to Pharaoh:”

(**3**) Judges or referring to Judges, 7xs OT.

a. Judges of Israel were called Elohim (**Ex. 21:6**; **22:8-9**; **Ps. 82:1**).

b. **Ps. 82:1**, **6** Quoted in **John 10:34**, “ye are gods.”

c. The witch of Endor “I saw gods” (Elohim, i.e., a judge) ascending out of the earth.” (1**Sam. 28:13**) The witch saw the judge Samuel.

(**4**) Angels in **Ps. 8:5** from the LXX Greek translation.

(**5**) **Gen. 3:5** should be translated God, not gods. I doubt that Satan was trying to get Eve to believe in many Gods. Adam and Eve would be like the true God.

**B**. JEHOVAH - Translated by all capitals “GOD/LORD.” The Self-existing One (6823 xs).

(One time in the KJV, GOD all capitals is translated from Elohim instead of Jehovah, **Deut. 28:58**)

Appears to be best explained as coming from Havah - to be.

Possible explanation: Yehi - he will be. Hovi - being, Hah-yah - he was (**Rev. 1:8**).

Jehovah, or Yahweh, is the third-person, singular number, future tense, of the verb havah, “he will be,” or “he will come.” What God told Moses, therefore, was that He, God Himself, was the Corning One. As there is no present tense in the Hebrew language, He could not have said "I am that I am." The meaning of what He did say is, “I will be that Jehovah,” that is, "that Coming One." W L Pettingill

Jehovah is the title of reverential awe, expressing absolute and abiding existence. It was a name so filled with respect and honor that it was not audibly pronounced by the children of Israel.

Think of the name Elohim as His creatorial title and Jehovah as His relationship name. In this regard note that the name Jehovah does not occur until **Gen. 2:4**, (after the creation of man).

(**1**) The covenants are made in the name of Jehovah (**Ex. 19:1-3**, **20:1**; **Jer. 31:31**).

(**2**) Elohim is used almost exclusively in books such as Ecclesiastics, Daniel and Jonah. Jehovah predominates in the strongly theocratic books. (i.e., Samuel, Kings, and Chronicles)

(**3**) The work of redemption in the OT is almost always associated with Jehovah (**Gen. 3:8**, **21**; **Ex. 3:1-10**; **Isa. 53:1**, **5-6**, **10**).

(**4**) Jehovah was to work with Israel in a close relationship (**Ex. 3:14** "And God said unto Moses, I AM THAT I AM: and he said, Thus shall thou say unto the children of Israel, I AM has sent me unto you." cf. **Ex.** **6:3**. Jehovah was with them when they came out of Egypt and stayed with them (Tabernacle, Temple, Spoke through the prophets, etc.).

The Father is Jehovah:

I AM THAT I AM (i.e., I Am Jehovah the eternal one)

The Son is Jehovah:

**Zech. 12:10**. cf. **John 19:37** "they shall look upon me (Jehovah **Zech. 12:8**) whom they have pierced." Jesus is the great, I AM. **John 8:58** Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. cf. **Micah 5:2-3** "from of old, from everlasting." **Isa. 6:1**, **5** cf. **John 12:41** Isaiah saw Jehovah "mine eyes have seen the King, the LORD (Jehovah) of hosts." Jesus' name means "Jehovah Saves."

“It is to be noticed, in connection with this subject, that there are several passages in the O.T. referring to **Jehovah** which are adopted in the N.T. as fulfilled in the Lord Jesus Christ- Thus, in **Joel 2:32**, we read, 'Whosoever shall call on the name of **Jehovah** shall be saved;' but these words are applied to Jesus Christ in **Rom. 10:13**. **St. John** (**chap. 12-41**), after quoting a certain passage from Isaiah, which there refers to **Jehovah**, affirms that it was a vision of the Glory of Christ (see **Isa. 69:10**). In **Isa. 40:3**, the preparation of the way of Jehovah is spoken of, but John the Baptist adopts the passage as referring to the preparation of the way of the Messiah. In **Mal. 3:1**, there seems to be a very important identification of **Jehovah** with the Messiah, for we read, '**Jehovah**, whom ye (profess to) seek, shall suddenly come to his temple, even the angel of the covenant**1** whom ye (profess to) delight in.' In **Rom. 9:33**, and **1 Pet. 2:6-8**, Christ is described as 'a stone of stumbling and a rock of offence,' titles which appear to be given to **Jehovah** in **Isa. 8:13-14** Again, in **Isa. 45:23-25**. Jehovah says, 'Unto me every knee shall bow ... in **Jehovah** shall all the seed of Israel be justified.' But in **Phil. 2:10**, we rend that God 'has highly exalted Christ Jesus, and has given him the name which is above every name, that in the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is LORD (surely **Jehovah**), to the glory of God the Father.'” Gridlestone

The Holy Spirit is Jehovah:

**Isa. 6:8-9** cf. **Acts 28:25** "...Well spoke the Holy Ghost by Isaiah the prophet unto our fathers." Also see **Jer. 31:31-35** cf. **Heb. 10:15-16**.

**C**. ADONAI - Translated “Lord” (Master). Capital “L” small “ord”. Exceptions: Spelled LORD **I Ki. 3:15**; **Ps. 30:8**; **Mal. 1:12** and spelled God in **Hab. 3:19**

ADONAI, is one of the three titles (ADONAI, ADON, and ADONIM), all generally rendered "Lord"; but each has its own peculiar usage and association. They all denote headship in various aspects. They have to do with God as "over-lord."

Adonim is the plural of Adon, never used of man. Adonim carries with it all that Adon does, but in a greater and higher degree; and more especially as owner and proprietor. An Adon may rule others who do not belong to him. Hence (without the article) it is often used of men. But Adonim is the Lord Who rules His own.

The three may be thus briefly distinguished:

Adon is the Lord as overlord or ruler.

Adonim is the Lord as owner.

Adonai is the Lord as blesser.

(**1**) Used of God.

Emphasizes His authority, the relationship between master and slave/servant (**Ex. 4:10**, **13**; **Josh. 5:14**; **7:8**; **Isa. 6:8-11**; **Gen. 15:2**, **8**).

(**2**) Used of man (**Gen. 23:6**; **32:4**).

Relationship between husband and wife (**Gen. 18:12**).

**II**. COMPOUND NAMES WITH EL

**A**. El Elyon - Translated the “Most High” (The Strongest Strong One). The title occurs 36xs.

(**1**) The first occurrence is (**Gen. 14:18-19**). He exercises authority both in heaven and in earth. In **Ps. 83:18**, He is “over all the earth.”

a. In heaven (**Isa. 14:13**, **14**).

b. In earth (**Ps. 91:9-12**, **47;2-4**, **56:2**-**3**).

(**2**) Its use in Daniel (**Dan. 3:26**, **4:17-37**, **5:18-21**) is to show that God is still in control. He comforts the people of God and rebukes the proud kings of Babylon.

(**3**) Christ is El Elyon (**Matt. 28:18**). Christ is the Son of "the Highest" (**Luke 1:35**).

(**4**) He is the Dispenser of God's blessings in the earth; the blessings proceeding from a Priest Who is a King upon His throne (cf. **Gen. 14:18-22** with **Zech. 6:13**; **14:9**).

**B**. El Roi - The Strong One Who Sees. Found once in scriptures (**Gen. 16:13**)

(1) Comfort - He sees the afflictions of His own.

(2) Warning - He sees the hypocrisies of the heart.

**C**. El Shaddai - Translated “Almighty God” (The All Sufficient One).

El - Strong one

Shad - breast (The breasted strong one)

It is God (El), not as the source of strength, but of grace; not as Creator, but as the Giver. Shaddai is the All-bountiful. This title does not refer to His creative power, but to His power to supply all the needs of His people. Its first occurrence is in **Gen. 17:1**, (cf. **Gen. 49:25**; **Job 3:12**; **Ps. 22:9**; **Isa. 28:9**). and is used to show Abraham that He Who called him out to walk alone before Him could supply all his need. Even so it is the title used in **II Cor. 6:18**, where we are called to "come out" in separation from the world.

Two-fold work:

(**1**) Comforts and makes fruitful. (**Gen. 28:3-4**; **35:10-12**; **49:25**; **Num. 24:1-7**; **Ps. 91:1-2**)

(**2**) Since He makes fruitful, He chastens. (**Ruth 1:20**; **Job 31xs**,cf**. John 15**; **Heb. 12:10-11**).

D. El Olam - Translated “Everlasting God”

El - Strong one

Olam -Hidden, secret, concealed (**II Kings 4:27**).

Elolam is used in (**Gen. 21:33**; **Isa. 40:28**).

**III**. COMPOUND NAMES WITH JEHOVAH.

**A**. Jehovah Jireh - The LORD will provide.

Jireh - To see, to see to it, to provide. This title is found in (**Gen. 22:13-14**). Jehovah Jireh provides the necessary sacrifice. The idea of provider occurs often (**Ps. 34:8-10** cf. NT **John 1:29**; **Heb. 4:16**; **Phil. 4:19**).

**B**. Jehovah Nissi - The LORD is my banner

Nissi - conspicuous, to glisten, to gleam, hence the word is used to indicate a banner, ensign or war flag. This title is found in (**Ex. 17:15**). In the battle with the Amalekites, victory was gained when leadership of Jehovah was recognized. (See notes Amalikites).

**C**. Jehovah Shalom - The LORD is peace

Shalom - "The harmony of relationship or a reconciliation based upon the completion of a transaction, the payment of a debt, the giving of satisfaction." Use of Shalom (**Deut. 27:6**) “whole;” (**Dan. 5:26**) “finished;” (**Gen. 15:16**) “full;” (**Ex. 21:34**) “make it good”. It is translated peace (170 times).

This title is found in (**Judges 6:24**). God is revealed as the peace giver. (**Ps. 29:11**; **Isa. 26:2-4**; **57:20**, **21**). Christ is Jehovah Shalom. (**Isa. 9:6**; **John 14:27**; **16:33**; **Col. 1:20**; **Rom. 5:1**; **Phil. 4:7-9**).

**D**. Jehovah Sabaoth - The LORD of hosts (armies).

Sabaoth - means to assemble. This title occurs only in the times of Israel's great need, in times of crisis.

(**1**) Time of the judges (**I Sam. 1:3**, **11; 4:4**).

(**2**) The establishment of the kingdom. (**I Sam. 15:2**, **17:45**; **II Sam. 5:10**, **7:8**).

(**3**) Time of national decay. 62xs Isaiah and 72xs Jeremiah.

(**4**) During restoration (**Hag. 2:2-9**; **Zech. 4:6**).

(**5**) Promises of future national blessing. (**II Sam. 7:26**, **27**; **Isa. 9:7**; **Jer. 31:35**).

**E.** Jehovah Maccaddeshacem - The LORD thy Sanctifier.

Kawdesh - To pronounce clean; to set aside; to consecrate; to hallow.

This title is found in (**Ex. 31:13**) cf. (**Ex. 19:4-6**, **10**, **14**; **25:1-8**; **29:43**; **Lev. 21:23**. He sets his people apart in this age, (**Heb. 10:10**; **Acts 26:18**) and He expects us to live as a people set apart (**John 17:17-19**; **Rom. 6:4**; **Gal. 1:4**).

**F**. Jehovah Raah - The LORD is my Shepherd.

Raah - to tend; to pasture. The title is found in **Ps. 23:1**.

Christ is the:

(**1**) Good Shepherd (**Ps. 22**) who has given self for sheep. (**John 10:11**).

(**2**) Great Shepherd (**Ps. 23**) who has risen again from dead to lead and care for sheep. (**Heb. 13:20**).

(**3**) Chief Shepherd (**Ps. 24**) who is coming in glory to reign and reward His under shepherds. (**I Peter 5:4**).

**G**. Jehovah Tsidkenu - The LORD our Righteousness.

Tsehdek - righteous - This title is found in (**Jer. 23:6**). The Branch of David will be a righteous Branch. Christ is Jehovah Tsidkenu. **Isa. 11:5**, **61:10**; **I Cor. 1:30**; **II Cor. 5:21**).

**H**. Jehovah El Gmolah - Lord God of Recompense.

Gmolah - To give one's just deserts, to requite. This title is found in (**Jer. 51:56**). Judgment belongs to God (**Deut. 32:35**; **Prov. 20:22**; **Rom. 12:17-21**).

**I**. Jehovah Nakeh - The LORD that smites.

Nakeh - to strike. This title is found in (**Ezek. 7:9**).

**J**. Jehovah Shammah - The LORD who is present.

Shamm - there. This title is found in (**Ezek. 48:35**). His character is to have fellowship with man. Christ is Jehovah Shammah (**Matt. 11:28-29**; **28:20**).

**K**. Hua The One who changes not.

Found in (**Ps. 102:27**). Quoted in (**Heb. 1:10-12**). Christ is Hua (**Heb. 13:8**).

**GOD'S NAME ALTERED**

**THE 134 PASSAGES WHERE THE *SOPHERIM*   
ALTERED ‘JEHOVAH” TO “ADONAI”**

**(The Companion Bible appendixes)**

A group called Sopherim arose who were responsible for the assembling, arranging, redaction (arrange for publication), and guarding the integrity of "inspired" writings. Sopherim is often translated "Scribes", but they were much more than that.

The Sopherim (scribes) upgraded from the older script to the more modern "square" script of the Hebrew Old Testament available to us, and also enhanced the beauty of the script itself. They added rubrics (headings and titles) and paragraphing for readability. They checked orthography (spelling), marked sense divisions in the text, and spaced the text in blocks for readability. They also introduced alterations, such as replacing the tetragrammaton (4 consonants of God's name transliterated in our text to JHVH) with the word for Lord (Adonai or Elohim), and substituted the vowels for those names instead of the correct ones, to preserve the integrity of God's name. This resulted in the incorrect pronunciation Jehovah, and the more accurate Yahweh. They disfigured the names of heathen deities, replaced indelicate or unseemly expressions with euphemisms, emended passages which could be misunderstood, and modernized the language.

Early Sopherim functioned from 500 BC to 100 A.D. They labored to complete the Palestinian Canon which was finalized by the rabbinic school of Rabi Akiba. The later Sopherim from 100 A.D. to 500 A.D. were preoccupied with stereotyping the text, that is standardizing it completely, including letter placement, blocking, etc. as if it were committed to a printing plate. The Sopherim were succeeded by the Masoretes whose labored extended from 500 A.D. to the inception of printing presses. The Sopherim left a text that was consonants only (no punctuation or word separation) and blocked the text into paragraphs.

Out of extreme (but mistaken) reverence for the Ineffable Name “Jehovah”, the ancient custodians of the Sacred Text substituted in many places “Adonai.” These, in the A.V. are all printed “Lord.

The official list given in the Massorah (§§ 107-15, Ginsburg's edition) contains the 134.

**Gen. 18:3**, **27**, **30**, **32**; **19:18**; **20:4**. **Ex. 4:10**, **13**; **5:22**; **15:17**; **34:9**, **9**. **Num. 14:17**.

**Josh. 7:8. Judges 6:15**; **13:8**.

**I Kings 3:10**, **15**; **22:6**. **II Kings 7:6**; **19:23**.

**Isa. 3:17**, **18**; **4:4**; **6:1**, **8**, **11**; **7:14**, **10**; **8:7**; **9:8**, **17**; **10:12**; **11:11**; **21:6**, **8**, **16**; **28:2**; **29:13**; **30:20**; **37:24; 38:14**, **16**; **49:14**.

**Ezek. 18:25**, **29**; **21:13**; **33:17**, **29**.

**Amos 5:16**; **7:7**, **8**; **9:1**.

**Zech. 9:4. Micah 1:2. Mal. 1:12, 14**.

**Ps. 2:4**; **16:2**; **22:19**, **30**; **30:8**; **35:3**, **17**, **22**; **37:12**; **38:9**, **15, 22**; **39:7**; **40:17**; **44:23**; **51:15**; **54:4**; **55:9**; **57:9**; **59:11**; **62:12**; **66:18**; **68:11**, **17**, **19**, **22**, **26**, **32**; **73:20**; **77:2**, **7**; **78:65**; **79:12**; **86:3**,4, **5**, **8**, **9**, **12**, **15**; **89:49**, **50**; **90:1**, **17**; **110:5**; **130:2**, **3**, **6**.

**Dan. 1:2**; **9:3**, **4**, **7**, **9**, **15**, **16**, **17**, **19**, **19**, **19**.

**Lam. 1:14**, **15**, **15**; **2:1**, **2, 5**, **7**, **18**, **19**, **20**; **3:31**, **36**, **37**, **58**.

**Ezra 10:3**. **Neh. 1:11**; **4:14**.

**Job 28:28.**

(See Ginsburg's ed. of The Massorah, §§ 107-115.)

To these may be added the following, where “Elohim” was treated in the same way:

Where the A.V. has “LORD.” -- **II Sam. 5:19-25**; **6:9-17**.

Where in A.V. it still appears as “God.” **I Chron. 13:12**; **14:10**, **11**, **14**, **16**; **16:1**; **Ps. 14:1**, **2**, **5**; **53:1**, **2**, **4**, **5**.

**THE GOLDEN RULE**

The difference between what world religious leaders said and what Christ said.

1. Confucius: What you do not want done to yourself, do not do unto others.

2. Zoroaster : That nature alone is good which refrains from doing unto another whatsoever is not good for itself.

[Zoroaster](https://en.wikipedia.org/wiki/Zoroaster) was [a](https://en.wikipedia.org/wiki/Iranian_peoples) [Persian](https://en.wikipedia.org/wiki/Persian_language) prophet. It has a [dualistic cosmology](https://en.wikipedia.org/wiki/Dualism_in_cosmology) of [good and evil](https://en.wikipedia.org/wiki/Good_and_evil) within the framework of a [monotheistic](https://en.wikipedia.org/wiki/Monotheism) [ontology](https://en.wikipedia.org/wiki/Ontology) and an [eschatology](https://en.wikipedia.org/wiki/Eschatology) which predicts the ultimate conquest of evil by good.

3. Hinduism: This is the sum of duty: Do naught unto others which would cause you pain if done to you.

4. Buddhism: Hurt not others in ways that you yourself would find hurtful.

5. Judaism: What is hateful to yourself, do to no other. That is the entire law; all the rest is commentary.

6. [Epictetus](http://en.wikipedia.org/wiki/Epictetus): What thou avoid suffering thyself, seek not to impose on others.

Epictetus was a Greek Stoic philosopher. He was born into slavery at Hierapolis, Phrygia and lived in Rome until his banishment, when he went to Nicopolis in northwestern Greece.

7. Socrates: Do not do to others what would anger you if done to you by others.

Socrates (c. 470 –399 BC)) was a Greek philosopher from Athens who is credited as the founder of Western philosophy and among the first moral philosophers of the ethical tradition of thought.

All of these “great" men said: “DO NOT DO TO OTHERS." The negative.

What Christ said is Positive and based upon Love (**Matt. 7:21**) DO UNTO OTHERS as you would have them do unto you. PCB

In **Eph. 4:32** is what many call the Platinum Rule " And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake has forgiven you.

**GRACE**

Definition Grace is what God is free to do because of the work of Christ on the cross. Grace is the Principal which God uses to save the sinner that believes.

I. Parts of speech: NT.

A. Nouns.

(1) charis: free, undeserved favor; 156 times, rendered "grace" 131 times; "favor" 6 times; "thank", "thankworthy", &c., twelve times; "a pleasure" twice and "acceptable", "benefit", "gift", "gracious", "joy", and "liberality", once each. It is not found in Matthew or Mark. In Luke it occurs eight times, rendered "grace", "gracious", "favor", and "thank". John uses it four times in **John 1:14**, **16**, **17**. It occurs sixteen times in Acts, 110 times in Paul's epistles., sixteen times in those of James, Peter, John, and Jude; and twice in the Revelation, at the beginning and the end of that book of judgment (**Rev.1:4**; **22:21**).

(2) charisma: a gift of grace, a free gift.17xs NT., always of God's gifts. Rendered "gift" except in **Rom. 5:15**, **16**, where it is "free gift".

B. Verbs.

(1) charizomai; give as an act of grace; hence, forgive. 23xs NT. twelve being rendered "forgive". In the Gospels, only in **Luke 7:21** (give), **v. 42** (frankly forgive), **v. 43** (forgive); four times in **Acts** (**Acts 3:14**, granted; **Acts 25:11**, **16**, deliver; **Acts 27:24**, give), and sixteen times in Paul's epistles: rend. forgive, save **Rom. 8:32**. **I Cor. 2:12**. **Gal. 3:18**. **Phil. 1:29**; **2:9**. **Philemon 22**.

(2) charitoo = treat with grace. Only in **Luke 1:28** (highly favored) and **Eph. 1:6** (make accepted).

C. Adjective.

(1) chrestos = useful, serviceable, from chraomai, to use. 7xs NT. **Matt. 11:30** "easy"; **Luke 5.39**; "better"; **Luke 6:35** and **Eph. 4:32** "kind"; **Rom. 2:4**"goodness"; **I Cor. 15:33** "good"; **I Peter 2:3** "gracious".

(2) chrestotes (the noun) 10xs , and is translated "goodness", "kindness" in **Rom. 2:4**; **3:12**; **Eph. 2:7**; **Tit. 34** etc.

2. Three Divine Motives in Grace.

A. That God may share His (LIFE) with us (**John 3:16**).

B. That God may manifest His grace (LOVE) throughout all the ages (**Eph. 2:7**).

C. That good works (LABOR) may result (**Eph. 2:10**).

3. Three Principles Which Cannot Co-Exist with Grace.

A. Any Recognition of Human Guilt.

God must be free to exercise grace without the slightest limitation because of human demerit and sin, for grace would no longer be grace if its benefits are withheld from the sinner in the least degree because of sin. (**John 1:29**; **Isa. 53:6**, defines Grace).

B. Any Recognition of Human Obligation.

Grace cannot remain grace if by its benefits there is created or imposed the slightest obligation for payment or remuneration. Grace is a gift (**Rom. 6:23**; **John 10:28**).

C. Any Recognition of Human Merit.

For grace to be grace, humanity must be stripped of every conceivable merit before God (**Rom. 11:6**; **Eph. 2:1-9**; **Titus 3:5**).

(1) Man is a sinner by nature (**Ps. 51:1**).

Since you were born a sinner you cannot even start to save yourself for we produce after our own kind. (**Gen. 5:3**)

(2) Man is a sinner by choice (**Isa. 53:6**; **Rom. 3:10-12**).

Since we produce after our kind, the sinner always produces sin and can never choose that which is right.

(3) Man is a sinner by pronouncement (**Rom. 3:9**, **19**; **11:32**; **Gal. 3:32**).

Let every sinner believe the truth of God that declares, no unrighteous person will ever get into heaven. (**Gal. 5:21** "shall not inherit the kingdom of God.")

Faith, believe, confession, sanctification, repent, salvation, reckon, and yield are all Grace words.

4. Seven Gracious Works of God for Man.

A. The finished work of Christ (**I Tim. 2:6**; **II Cor. 5:19**, **20**; **I John 2:1-2**).

B The convicting work of the Holy Spirit (**John 16:7-11**).

C. The saving work of God (34 things happen the moment you believe).

D. The keeping work of God (**Jude 24**; **John 10:28-29**, See Eternal Security).

E. The delivering work of God. From the power of sin (**Gal. 5:16**).

F. The work of God in Christian growth (**II Peter 3:18**; **II Cor. 3:18**).

G. The final presenting work of God (**Jude 24**; **I John 3:2**). PCB

**GRACE AS THE RULE OF LIFE**

1. The Christian's total life is to be directed only by the teachings of Grace. (**Titus 2:11-13**)

2. The LAW is not once applied to believers. (**Eph. 2:10**; **Rom. 3:21**; **10:4**; **13:1**; **14:17-19**; **Phil. 1:9-11**, **21**; **4:8-9**; **Gal. 2:3-5**; **5:1**, **5-6**; **6:13-16**; **Acts 15:28**, **29**; **21:25**).

3. The LAW is excluded from the Grace teachings of Christ.

A. You must distinguish between Christ's teachings.

(1) Teaching of the law of Moses (**Luke 10:25-28. Matt. 19:17**).

(2) Teaching of the Kingdom (**Matt. 5-7**).

(3) Teaching of Grace (**John 7:37-39**; **6:29**).

B. What is meant by Christ when He said "Keep my commandments."

(**John 14:15**, **21**; **15:10**; **I John 2:3**; **3:22**, **24**; **5:2**; **Matt. 28:20**; **Rev. 22: l4**)

(1) Christ did not give any commandments of His own when dealing with Jews as such.

(2) Christ did not use this term until the night before His death in the upper room (**John 13-17**).

(3) Christ was anticipating His death (**John 13:1**; **16:11**; **17:31**).

(4) Christ was not addressing Jews as such, but those that were clean through His word (**John 13:10**).

(5) Christ was anticipating the Age of Grace (**John 14:29**; **15:25** "their law").

(6) Christ's commandments are not the Law, or any aspect of the law, but rather constitute "the law of love" and "the perfect law of Liberty" (**John 13:34**; **15:12**; **I John 3:23**; **4:21**; **5:3**; **II John 4:5**; **I Cor. 11:37**; **I Th. 4:2**).

4. The LAW is excluded from the teachings of the Apostles.

A double standard was suffered to exist for a time. (**Acts 15:19-21**) but Paul never countenanced this double standard (**Rom. 1:16**, **17**; **Gal. 1**).

5. The LAW is excluded by direct statement. (**Rom. 6:14**, **15**; **I Cor. 9:20**; **Gal. 4:31**; **5:18**; **Col. 2:15**; **Eph. 2:15**; **John 1:16**, **17**; **II Cor. 3:7-13**)

6. Paul's personal experience is an illustration of life lived under Grace. (**I Cor. 9:19-21**)

7. The Four great Principals of Christian Living.

A. Law of LIBERTY (**I Peter 2:16**; **I Cor. 8:9**) towards Self.

B. Law of LOVE (**John 13:34**) towards Believers.

C. Law of EXPEDIENCE (**I Cor. 10:23-33**) towards Unbelievers.

D. Law of SUPREME SACRIFICE (**I Cor. 7:7**) towards GOD.

**HANUKKAH**

1. Called "Feast of Dedication (**John 10:22-23**).

2. Started on the 25th day of Kislev (Nov. - Dec.) and lasted for eight days.

3. It commemorates three great temple events:

A. Liberation - The defeat of Antiochus Epiphanes in 165 b.c. (**Dan. 11:28-35**) He was a Greek Hellenistic king who ruled the Seleucid Empire from 175 BC until his death in 164 BC. He was a son of King Antiochus III the Great.

B. Renovation - The temple was restored after it was partly destroyed (gates, priests chambers, etc.) when Judas Maccabees drove out the Syrians. They piled the polluted stones into a corner and did not know what to do with them. They decided to wait for Elijah or the Messiah to tell them.

C. Dedication - During the renovation of the Temple, they found a small jar of consecrated oil used for the lamps in the temple. According to tradition, there was only enough for one day but a miracle took place and it lasted for eight days.

There were nine lamps on one lamp base with one of the lamps elevated above the others called (Shammash = servant) and it was used to light the others.

**HEALING**

**(also see Miracles)**

1. It is not a question if God can heal for he has and does heal at times. During this church age healing is the exception rather than the rule.

2. Healing is not in the Atonement.

Christ taking our infirmities and carrying our diseases was accomplished by performing healings during His earthly ministry, not on the cross, **Isa. 53:4** cf. **Matt. 8:16-17**. He did take the ultimate result of our infirmities, death on the cross. We cannot rightly claim to be delivered from disease until death has been abolished in fact as well as by promise. The Lord's people are still dying and will continue to die until the Day of Adoption, to wit, the redemption of our body. Physical healing and death are not in the atonement and are not applied to the church age. Bodily healing is a characteristic of the Kingdom age (i.e., the Millennium), and is usually associated in the Scriptures with the Gospel of the Kingdom. Healing in the Church is not characteristic, but exceptional. The Church is appointed to a ministry of suffering, and its glory is yet to be revealed. Healing belongs to the Kingdom and will not come until the kingdom is manifested. All confusion in this matter would be cleared up if God's people would stop reading Church truth into the Gospel of the Kingdom and remember that the manifestation of the Kingdom is deferred until the Church is completed. As for the sufferings of this present time, we reckon that they are not worthy to be compared with the glory which shall be revealed to us-ward, **Rom. 8:18-23**.

3. **I Peter 2:24** This verse is not about physical healing but the salvation of the sinner. "Healed" is used in the following ways; in **Matt. 13:15** it also is used as salvation, **Luke 4:18** heartaches, **Heb. 12:13** conduct.

4. It is not God's will that all would be healed. Examples: Paul, **II Cor. 12**, Most people die of a sickness.

5. Paul's inability to heal Epaphroditus (**Phil. 2:25-30**), Timothy (**I Tim. 5:23**), and Trophimus (**II Tim. 4:20**) during and after his first Roman imprisonment.

6. All sickness is not caused by Satan but most are the consequence of the fall.

7. For "the prayer of faith" (i.e., knowing God's will) in **James 5:15**, read Footnote # 3 book of James, RHL Study Bible.

8. The gift of healing was one of the temporary gifts of the church, **I Cor. 12:28-29**.

9. God said that if the Children of Israel disobeyed Him, He would send the same diseases upon them as He did to the Egyptian, **Deut. 28:21-22, 27-29**. If they obeyed He would heal all their diseases, **Ex. 15:26**; **Deut. 7:15**; **Ps. 103:3**.

10. Israel had primarily physical blessings, **Deut. 27-28** promised to them, while the Church primarily has spiritual blessings, **Eph. 1:3**.

11. Sickness is one way God has disciplined Christians, **I Cor. 11:30**.

**HEATHENISM**

1. Historical evidence that the heathen know there is a God. Every culture in the world has a god they worship.

2. Biblical evidence that the heathen know there is a God. (**Acts 17:6**, **Col. 1:6**; **I Tim. 3:16**; **Titus 2:11**)

3. Doctrine of divine attributes. He can't be unfair because He is:

A. Immutability

B. Justice

C. Love

4. Unlimited atonement but He does not force you to believe. Since Christ died for all, it must be possible for all to be saved.

**II Cor. 5:14-15**, **19**

**I Timothy 2:6**; **4:10**

**John 3:18**; **3:36**

**I John 2:2**

**Titus 2:11**

**Heb. 2:9**

**II Peter 2:1**

5. God's Sovereignty (His will), but man must receive (volition). Availability and actuality (**II Peter 3:9**).

6. God consciousness in all so that all can know of His existence (**John 1:9**). Gospel hearing with Positive or Negative volition (**Jer. 23:13**; **John 17:17**; **Acts 17:27**).

7. The principle of accountability:

Since man is accountable for his sin he must have the ability to come to God consciousness.

(I did not say come to God for that is only through the conviction of the Holy Spirit.).

8. Why do we have Heathenism? Because of spiritual death and rejection of light (**Rom. 1:18:32**).

**HEAVEN**

1. Christ created Heavens and the earth (**Gen. 1:1**; **Ps. 102:25-27**; **John 1:3**; **Col. 1:16-17**).

There does not seem to be any distinction to be drawn between the singular, ouranos, in **Luke 3:21** and the plural, ouranoi, in **Matthew 3:16** inasmuch as the same incident is described in both places

2. The NT speaks of three Heavens

The first or lower heaven of the atmosphere, the place of the clouds (**Matt. 24:30**; **Mark 14:62**), from which comes rain (**Luke 4:25**), fire (**Luke 9:54**), lightning (**Luke 10:18**), and hail (**Rev. 16:21**), and the place in which the birds fly (**Matt. 6:26**; **Acts 10:12**)

The second or the higher heaven, that place of the stars (**Matt. 24:29**; **Mark 13:25**; **Rev. 6:13**), which area is spoken of as the host of heaven (the stars which Israel worshipped, **Acts 7:42**), and as the powers of the heavens which shall be shaken (**Matt. 24:29**; **Luke 21:26**). It is also the general or universal heaven which with the earth is considered the totality of God’s creation (heaven and earth shall pass away, **Matt. 24:35**).

The third heaven is the dwelling place of God and His angels, for, He is the Father who is in heaven (**Matt. 5:45; 6:1**), whose throne is there (**Rev. 4:2**), and His angels are pictured as the multitude of the heavenly host (**Luke 2:13**, **15**).

3. Christ is in Heaven (**Heb. 4:14**).

4. Christ is preparing a place for us in Heaven (**John 14:3**).

5. Where the third Heaven is (UP), (**Isa. 14:12-14**).

Above the stars.

In the sides of the North.

Above the height of the clouds.

"Mount of the congregation" is another name for the place where the throne of God is located.

**Ps. 82:1; 48:2** cf. **Heb. 12:22**.

**Ps. 75:1-3**, **5** (North).

**Ezekiel 1:4-28** (Whirlwind "came out of the North").

**Job 26:7** (Rift, a void of stars in the North).

The earth is moving 12 miles a second northward.

**Rev. 21:23-27** (Heavenly City).

6. The phrase "Kingdom of heaven" is unique to the Gospel of Matthew, 32xs. This phrase is concerning the Kingdom promised to David, (**II Sam. 7**). The other Gospels say "Kingdom of God."

7. Paul's experiences where he was taken up to the third heaven (**II Cor. 12:1-10**). Paul calls this place Paradise. So great were the revelations that he was given that God gave him a thorn in the flesh to buffet him (**Phil. 1:23**).

**I Cor. 2:9** Is not speaking of Heaven. This verse is speaking about the Christian life. See context **I Cor. 2:10**. O.T. References: **Ps. 49:15**; **73:24**; **16:9-11**.

**HERETICS**

**(Attitude and Actions Towards)**

1. Try them (**I John 4:1**).

2. Mark them. Avoid them (**Rom. 16:17**).

3. Rebuke them (**Titus 1:13**).

4. Withdraw thyself (**II Th. 3:6**).

5. Have no fellowship. Reprove them (**Eph. 5:11**).

6. Receive them not (**II John 10-11**).

7. Have no company with them (**II Th. 3:14**).

8. Reject them (**Titus 3:10**).

9. Be ye separate from them (**II Cor. 6:17**).

**HELL**

1 OT (Sheol 65 times. Translated 31 times grave, 31 times hell and 3 times pit **Num. 16:30**, **33**: and **Job 17:16**.

N.T. (Hades 10 times)

In the OT Sheol as the place of all departed souls (saved and unsaved) and it had two sections. One was a place of torment and the other a place of blessing which was called Abraham's bosom (**Luke 16:26**).

A. **Ps. 16:10** "For thou will not leave my soul in hell (Sheol, Abraham's bosom); neither will thou suffer thine Holy one (the body) to see corruption (in the grave)." This is a prophecy of Christ's resurrection. His Soul out of Sheol and his body out from the grave. [**Acts 2:27**] (cf. **Luke 23:43**)

B. "O death, (physical death) where is thy sting? O grave (not the grave but Hades, where all souls went at death in the OT) where is thy victory?" (**I Cor. 15:55**) In the NT no believer goes to Hades at death.

C.Sheol and the Grave [queber] are not the same. We never read of an individual Sheol as we do with the word queber forty-four times. The body goes to the grave or queber, but we never read of the human body being put in Sheol. We never read of a man digging a Sheol, but of a queber we read this seven times. We read of the living going down to Sheol, but never to the grave where only the dead are carried. We never read of sorrows in the grave, but we do read of sorrows (**II Sam. 22:6; Ps. 18:5**, of pains, **Ps. 116:3**) of Sheol. The word Sheol is never put in the plural; queber, on the other hand, is found in the plural in twenty-nine instances out of the sixty-four times it is used. (H. Bultema)

D. Christ's promise to the thief on the cross. "Today thou shall be with me in Paradise." Paradise is another name for the good section of Hades also called Abraham's bosom. (**Luke 23:42-43**). The cults, Seven Day Adventist and Jehovah Witness put a comma after the word today and teach the false doctrine of soul sleep.

E. The temple veil was torn in two (**Matt. 27:51**; **Heb. 9:8**; **10:19-22**) showing that the way was now open for all priests to be in the very presence of the Father. Before this time, only the High Priest was allowed to be in His presence. Before Christ’s resurrection all believers were in Hades.

F. Christ led "captivity captive" (**Eph. 4:7-10** cf. **Ps. 68:18**). Christ led a victorious procession, the saved souls out of Hades into heaven at His ascension, since this time Hades has only one section, the one for the unsaved dead.

G. Paradise is now in heaven. Paul was caught up into the third heaven calling it Paradise (**II Cor. 12:1-4**).

H. He will bring these saved souls with Him from heaven at the rapture (**I Th. 4:13-18**) to be united with their resurrected bodies.

I. The gates of hell shall not prevail against the church (**Matt. 16:18**). Since the ascension of Christ, no one that is a believer goes into Hades but is at once at death, in Paradise (Heaven).

(1) Absent from the body is to be present with the Lord (**II Cor. 5:8**).

(2) Paul's desire to depart and be with Christ (**Phil. 1:23**) which is far better.

(3) Stephen's welcome into heaven (**Acts 7:56**; **Heb. 8:1**).

2. Gehenna (twelve times)

This is the Lake of Fire - The final destination of the unsaved to be punished forever. At the second resurrection, death (the body in the grave) and Hades (the soul in Hades) of the unsaved are resurrected, united, judged and cast into (Gehenna) the Lake of Fire, **Rev. 20:13-14**.

**Matt. 5:22, 29, 30**; **10:28**; **18:9**; **23:15, 33** (7xs) cf. **Matt. 25:4-11**. **Mark 9:43-47** (3xs); **Luke 12:5** (1x); **James 3:6** (1x).

In **Matt. 5:29**; **18:8-9**; **Mark 9:45**, **47**, Jesus used a form of the aorist passive, with the meaning to be cast or thrown. In two verses (**Matt. 5:30**; **Mark 9:43**) Jesus used with the meaning to go off or to depart. In the five verses the passive focuses on Gods activity of retributive justice, whereas the use of the active voice in the other two verses shifts the focus more on individual moral responsibility. It is also our moral responsibility to enter into heaven. This is indicated in the words to enter into life (**Matt. 18:8-9**; **Mark 9:43**, **45**) and to enter the kingdom of God, **Mark 9:47**).

Gehenna is identified as a place of judgment for the wicked and the frequent mention of fire, darkness, and dread. In early Jewish writings inconsistencies regarding its location and various descriptive details are common. Earlier accounts, before the NT, locate it on earth and identify it with the literal Valley of Hinnom south of Jerusalem. Others locate it in heaven in juxtaposition to Paradise, the place of delight and reward for the righteous, one of their delights being the spectacle of punishment of the wicked in Gehenna.

This valley acquired an evil reputation because of the idolatrous practice of child sacrifices offered to Moloch there during the days of Ahaz and Manasseh, two of the most notorious kings to ever lead Judah, the southern part of the divided monarchy (**II Kings 16:3**; **21:6**). Later, during the reign of Josiah, this faithful king had the valley desecrated in order to prevent a recurrence of this abominable practice. **(II Kings 23:10**,Josiah commanded the high priest and the other priests, and the Levites who kept the door, to remove from the temple everything that had been made for Baal and Asherah, and to burn it in the valley of Kidron.).

Still later the Prophet Jeremiah announced that this valley would become a place of God’s future judgment, where the Lord would recompense the kings of Judah and the people of Jerusalem for their abominable deeds. Hence the valley would no longer be called the Valley of Ben Hinnom, but the Valley of Slaughter (**Jer. 7:30-34**; **19:1-11**). This historical sketch and the negative characteristics associated with this valley, as well as its designation as a site for a future judgment for the enemies of God, lent themselves as an ideal literal basis for the metaphorical expression of an eschatological place of judgment and final abode for the wicked. Hans Scharen

3. Tartarus (one time) (**II Peter 2:4**,cf. **Jude 6**; **Gen. 6:1**). the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews

This is not Hell nor Hades as we commonly think of it, but rather a place of confinement for some angels until they are judged. Henry Thayer wrote that ταρταρώσας “answers to gehenna of the Jews.” This, however, does not seem to be a satisfactory conclusion in light of the fact that ταρταρώσας is used only here in the Bible, and considering that the apostle was familiar with more popular terms that he could have been employed. Presumably, Peter had a reason for selecting the vocabulary that he did. However, extrabiblical sources must be consulted in order to determine the reason behind the apostle’s choice of this rare term.

4 Bottomless Pit [abussos or abyss] 7xs NT. (depthless, deep or bottomless). **Rev. 9:1-2**, **11**; **11:7**; **17:8**; **20:1**, **3.** cf. **Rev. 20:7**.

Location of the Lake of Fire: Unknown. It cannot be in the Earth. The earth will be destroyed, **II Peter 3:10** and to have "fled away" (**Rev. 20:11**). The Beast and False Prophet are cast into the Lake of Fire before the destruction of the Earth and Satan is cast in after it's destruction (**Rev. 19:20**; **20:10**) and the Beast and False Prophet are still there.

**HIGH PLACES**

The Canaanites had High Places (alters on hills and mountains) The erection of altars on the tops of hills, and these were frequently accompanied with some house or shrine for the image of the god, and hence we read of the ‘houses of the high places.’ Cf. **1Ki. 12:31**; **13:32**; **17:29**; **17:32**; **23:19**.before Israel entered the land. God told Israel that they were to destroy all of them (**Num. 33:52**). High Places are referred to in the Bible for the first time in the 5th cycle of discipline (**Lev. 26: 30**) where God said that He would destroy them. Israel was to worship only at the tabernacle (**Deut. 12:2-7, 13-14**) that was located in Shiloh (**Josh. 18:1**; **I Sam. 1:3**; **4:3-4**). It did not take long for Israel to start worshipping the false gods of the Canaanites and of the other nations in the High Places. When the Tabernacle was destroyed (**I Sam. 4:10-11**; **Ps. 78:56-61**) there was not a central location to worship until the Temple was built, so God permitted the use of high places as temporary places of worship (**I Kings 3:2**).

Samuel (**I Sam. 9:12**) went to a High Place for a sacrifice and feast. Solomon made a great sacrifice to the Lord in a high place that was at Gibeon (the Tabernacle was located there, **II Chron. 1:3-5**) located five miles north of Jerusalem, (**I Kings 3:3-5**).

When Solomon’s was old his wives “turned his heart away after other gods” (**I Kings 11:4-5**). The extent of his defection is shown by the fact that he built a “high place” to “Chemosh the god of Moab” and to “Molech the god of Ammon” (**I Kings 11:7**), and similar High Places for *all* of his foreign wives (**I Kings 11:8**). The Lord’s explanation for the division of the kingdom is given in **I Kings 11:9-12**.

**The Divided Kingdom (945 B.C.)**

Of the twenty kings of the Northern Kingdom of Israel there were no godly kings. The people were steeped in idolatry.

Of the twenty kings of the Southern Kingdom of Judah there were only eight that were godly. Of these eight godly kings six of them did not remove the high places: **(1)** Asa (**I Kings 15:14**), **(2)** Joash (**II Kings 12:3**), **(3)** Amaziah (**II Kings 14:4**), **(4)** Azariah [Uzziah] (**II Kings 15:4**), and **(5)** Jotham (**II Kings 15:35)**. **(6)** Jehoshaphat removed the high places **(II Chron. 17:6**) but when the people restored them he did not destroy the rebuilt ones (**I Kings 22:43**; **II Chron. 20:33**).

Hezekiah (**II Kings 18:4**; **II Chron. 31:1**) and Josiah (**II Kings 23:8-9**) were the only kings that destroyed the High Places and had great revivals. These two kings are also the only kings that God said the following about each one: “there was none like him before or after” (**II Kings 18:5**; **23:25**)

**Kings of Judah that built High Places**

Jehoram: “Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit spiritual fornication, adultery and/or harlotry and compelled Judah *thereto*”(**II Ch. 21:11**)

Ahaz “And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.” (**II Kings 16:4**; **II Ch. 28:25**)

Manasseh: “For he (Manasseh) built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.” (**II Ch. 33:3**, **14**)

**The Prophets:**

**Hosea 10:8** “The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.”

**Amos 7:9** “And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.”

**Ezek. 6:6** In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

**Ezek. 16:16** “And of thy garments thou did take, and decked thy high places with different colors, and played the harlot thereupon: *the like things* shall not come, neither shall it be *so.*”

**Ezek. 43:7** “And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.”

**Jer. 3:2** “Lift up thine eyes unto the high places, and see where thou have not been lien with. In the ways have thou sat for them, as the Arabian in the wilderness; and thou have polluted the land with thy whoredoms and with thy wickedness.”

**HOLY SPIRIT**

**(Deity)**

1. Co-equal with the Father and the Son (**II Cor. 13:14**).

2. The third Person of the Tri-unity.

**II Sam. 23:2. I Kings 18:12**; **22:24. II Kings 2:16. II Chron. 18:23. Neh. 9:20**, **30**; **Job 26:13; 33:4**; **Isa. 40:13; 48:16**; **59:19, 21**; **61:1; 63:10, 1-4**; **Ezek. 3:12**, **14**; **11:1**, **24**; **37:1**; **43:5**; **Micah 2:7**; **3:8**; **Zech. 4:6**; **6:8**; **7:12**; **Mal. 2:15**.

3. Called Jehovah in the OT (**Isa. 6:8-9**;cf. **Acts 28:25**) (**Jer. 31:31-35**; cf. **Heb. 10:15-16**). The Father and the Son are also called Jehovah in the OT.

4.His attributes:

Sovereignty (**I Cor. 12:11**).

Omniscience (**I Cor. 2:10-11**).

Omnipotence (**Gen. 1:2**).

Omnipresence (**Ps. 139:7**).

**The Holy Spirit is a Person**

The Holy Spirit is a Person, as distinguished from an influence, emanation, or manifestation. C.I. Scofield “A Mighty Wind.”

**THE HOLY SPIRIT, FIVE SINS AGAINST HIM**

He can be Resisted, Blasphemed, Lied to and Grieved:

1. Resisting the Holy Spirit (unbelievers **Acts 7:51**).

2. Blasphemy (unbelievers **Matt. 12:31**).

3. Lying to (believers **Acts 5:3**).

4. Grieving (believers **Eph. 4:30**).

5. Quenching (believers **I Th. 5:19**).

**HOLY SPIRIT**

**FIVE Works That He Does In The Believer At The Moment Of Salvation**

1. Regeneration by the Holy Spirit (We have our Father's nature.)

A. The washing of regeneration, **Titus 3:5**. (This is not water baptism.)

B. Born of God, **John 1:13**; **3:3**, **7**.

C. Eternal life, **John 17:3** (God is Eternal Life).

D. A new creation, **II Cor. 5:17**.

E. His workmanship, created in Christ Jesus, **Eph. 2:10**.

F. Made the righteousness of God, **II Cor. 5:21**.

2. Baptism of the Holy Spirit (The believer is placed in union with Christ.)

A. Baptized with the Holy Ghost, **Acts 1:5***.*

B. But he that is joined unto the Lord is one spirit, **I Cor. 6:17**.

C. Members of his body, **Eph. 5:30**.

D. In Christ, **Eph. 1:1, 3, 7**.

E. Baptized into Christ **Gal. 3:27**.

F. By one Spirit are we all baptized into one body, **I Cor. 12:13**.

3. Indwelling of the Holy Spirit

For he dwells with you, and shall be in you, **John 14:17**. (Read **Acts 2**:1 (NOTE) Pentecost)

4. Sealing of the Holy Spirit (Sealed WITH not BY the Holy Spirit.) The Holy Spirit is the seal.

A. Ye were sealed with that Holy Spirit of promise, **Eph. 1:13-14**.

B. Sealed unto the day of redemption, **Eph. 4:30**.

C. The Sealing of the Holy Spirit shows the following:

(1) A Finished Transaction, **I Peter 3:18.**

(2) Ownership - It is the Property of the one that seals it, **I Cor. 6:19-20.**

(3) Security - The only one who has the right to open it is the addressee, God.

5. Gives the Believer the Ability (Gift) to serve (This is for the benefit of the Body, i.e., the Church, NOT FOR SELF.)

The Spirit is given to every man to profit withal, **I Cor. 12:7**.

**HOLY SPIRIT**

**(Sustaining Jesus Christ)**

1. Prophesied in OT (**Isa. 11:2-3**; **42:1**; **61:1-2**).

2. Given without measure (**John 3:34**).

3. Empowered Jesus (**Matt. 12:18**, **28**; **Luke 4:11**, **13**, **18**).

4. Guided Jesus (**Matt. 4:1**).

5. Departed from Jesus during last 3 hours (**Matt. 27:46**).

6. Resurrected Jesus (**Rom. 8:11**; **I Peter 3:18**).

**HOLY SPIRIT**

**(Promise of)**

**1.** We are told that all three persons of the Trinity will dwell in the believer in the present age.

**John 14:23** “If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him..

**2.** When He comes into us He will convict the world through us.

**John 16:7-8** “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. **8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:”

**3.** This indwelling presence of God was predicted by Christ that there would be:

**John 7:37–39** “rivers of living water” flowing from within the believer.

**4.** On the day of Pentecost Peter appealed to those who were present to repent, with this promise.

**Acts 2:38** “Repent, \_\_, and ye shall receive the gift of the Holy Spirit”

**5.** The Baptism of by the Holy Spirit is used as a basis for concluding that Cornelius was saved.

**Acts 11:17** “Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?”

**6** The believers in John the Baptist were unsaved because they had not yet received the Spirit of God.

**Acts 19:1–6** “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, **2** He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. **3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. **5** When they heard *this,* they were baptized in the name of the Lord Jesus. **6** And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied.”

**7.** The Holy Spirit is said to be given to believers:

**Rom. 5:5** “And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

**I Cor. 2:12** “Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.”

**II Cor. 5:5** “Now he that has wrought us for the selfsame thing *is* God, who also has given unto us the earnest (down payment) of the Spirit.”

**Rom. 8:9-11** “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, he is none of his. **10** And if [1st class] Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. **11** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.”

**8.** The unsaved are referred to as those “having not the Spirit.”

**Jude 19 “**These be they who separate themselves, sensual, having not the Spirit.”

**9.** The Believers body is considered a Temple of God by God.

**I Cor. 6:19** “Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have of God.” PCB

**HOMOSEXUALITY**

1. It is a sin:

A. OT (**Gen. 13:13**; **Lev. 18:22**; **20:13**; **Deut. 23:17**; **I Kings 14:24**; **15:12**; **22:46**; **II Kings 23:7**; **Isa. 3:9**; **Lam. 4:6**).

B. NT (**Rom. 1:24-27**; **I Cor. 6:9-11**; **I Tim. 1:10**).

In **I Cor. 6:9** "effeminate" means a sodomite, catamite, homosexual (The passive partner). “Abusers of themselves with mankind” (The active partner in homosexual acts). Such do not go to heaven.

2. It is described as the lowest form of depravity it goes against our very nature (**Rom. 1:24-31**).

3. It is not a sickness--God does not send people to hell for a sickness. Some say that they were born this way. This is not true but let assume that it is true for the sake of argument. All are born sinners but God says turn from your sin and trust Christ and be delivered from your sin. There is no excuse **I Cor. 6:11**.

4. It is forbidden and viewed as abominable (**Lev. 18:22**; **20:13**).

5. Israel ostracized them from the Jewish society (**Deut. 23:17**; **I Kings 14:24**; **15:12**; **22:46**).

6. God brought direct judgment showing His disapproval (**Gen. 19:1-24**).

7. A war was once fought over this sodomite issue (**Judges 19:22-23**; **20:5**).

8. Capital punishment is prescribed for such in the OT (**Lev. 20:13**).

9 What is the cure? “Such were some of you but ye are washed” i.e., Born Again (**I Cor. 6:11**).

**HUMAN GOOD**

Definition: Works produced by man outside of Grace.

1. Are the Works of the Flesh (**Gal. 5:19**).

2. Called dead works (**Heb. 6:1**).

3. Not acceptable by God (**Isa. 64:6**).

4. Has no place in God's plan (**II Tim. 1:9**).

5. Cannot save (**Titus 3:5**).

6. Called iniquity (**Matt. 7:22-23**).

7. Will be judged by God:

A. The unbeliever.

(1) at the Great White Throne will be judged for all human good and human evil (**Rev. 20:12**). All of the works of the unsaved are evil in God's sight, **Matt. 7:21-24**.

B. The believer

(1) At the Judgment Seat of Christ (**II Cor. 5:10**) only that which has been done in God's will and in (by means of) the Spirit will receive an award. All else will be wood, hay and stubble (**I Cor. 3:12-15).**

(2) Not being done for God’s glory (**I Cor. 10:31**)

You call only spell GOOD if you put GOD in it. If you remove GOD from GOOD, you only have a ZERO left.

**HYPOSTATIC UNION**

Define: The union of undiminished Deity and true humanity in the person of Jesus Christ forever.

1. Two natures combined in one body (**John 1:1** cf. **v. 14**; **Rom. 9:5**; **Phil. 2:6-4** cf. **I Tim. 3:l6**).

The word nature is found in the following NT passages: **Rom. 2:14**; **Gal. 2:15**; **4:8**; **Eph. 2:3**; **II Peter 1:4**. Nature is seen to be the sum of all the attributes. The human nature always remains human, and the divine nature always remains divine. Christ is therefore both God and man, no less God because of His humanity and no less human because of His deity.

2. He had no sin nature (**Heb. 2:14**; **Rom. 9:3**). Being called the second Adam he had to have the same nature as Adam did when he was created.

3. Attributes of both natures did not interchange.

A. Man: (**John 11:33-38**; **Luke 2:52**).

B. God: (**John 8:58**).

C. Both: (**Matt. 11:2**, **8**; **John 5:25-27**).

**John 6:62** a significant statement occurs: “What then if ye should behold the Son of man ascending where he was before?” The title describes Christ according to His human nature, Son of man, but the predicate of ascending up where He was before could have reference only to the divine nature.

4. This union is eternal (**II Tim. 2:5**; **Rev. 1:12-18**).

Four reasons for this union:

A. Redemption required a kinsman (**Ruth**).

B. Mediator must be equal to both Parties (**Job 9:32-33**).

C. High Priest (**Heb. 7:3**, **5**; **10:5**, **10-14**).

D. Prophecy:

(1) Seed of woman (**Gen. 3:15**; **Gal. 4:4**).

(2) Seed of Abraham (**Gen. 22:18**).

(3) Seed of David (**Ps. 89:26-37**).

(4) Born of a virgin (**Isa. 7:14**)

E. His human nature and body will continual forever. This is demonstrated:

(1) In the resurrection of Christ where His body was raised and prepared for heaven;

(2) in the fact of His ascension which was a bodily ascension into heaven;

(3) in the fact that He will return bodily to the earth, i.e., His 2nd Coming.

(4) His body is a pattern of the body of believers who are raised or translated. In the mind of God we the believer are Glorified all ready, **Rom. 8:30**.

There is every reason, therefore, to believe that the humanity of Christ will continue throughout all eternity to come.

**"IF": THE VARIOUS CONDITIONS CONVEYED BY ITS USE**

**Companion Bible**

1. ean = if haply, if so be that, from ei (No. 2) and an, haply, perchance. The exact condition is shown by the Mood of the verb with which it is used:

A. Followed by the Indicative Mood (with the Present Tense), it expresses the condition simply; without any reference to its being decisive by experience, or by the event, as in **I John 5:15**, elsewhere, and in the Papyri.

B. Followed by the Subjunctive Mood, it expresses a hypothetical but possible condition, contingent on circumstances which the future will show (**John 7:17**).

2. ei = if. Putting the condition simply.

A. Followed by the Indicative Mood, the hypothesis is assumed as an actual fact, the condition being unfulfilled, but no doubt being thrown upon the supposition (**I Cor. 15:16**).

B. Followed by the Optative Mood, it expresses an entire uncertainty; a mere assumption or conjecture of a supposed case (**Acts 17:27. I Peter 3:14**).

C. Followed by the Subjunctive Mood, like No. 1. B; except that this puts the condition with more certainty, and as being more dependent on the event (**I Cor. 14:5**).

For two illustrations, see **Acts 5:38**, **39**. "If this counsel or this work be of men (1. b, a result which remains to be seen) ... but if it is of God (1. a, which I assume to be the case)", &c.

**John 13:17**. "If ye know these things (2. A, which I assume to be the fact) happy are ye if ye do them (1. B, a result which remains to be seen)".

Note four "ifs" in Colossian's, "if ye died with Christ" (**Col.** **2:20**); and "if ye were raised with Christ" (**Col. 3:1**), both of which are No. 2 (assuming the fact to be true); "if any man have a quarrel" (**Col. 3:13**); "if he come to you" (**Col. 4:10**), both of which are No. 1. b, being uncertainties.

One other "if" in Colossians is **Col. 1:23**: "If ye continue in the faith" (eige = if indeed, a form of 2. A), which ye will assuredly do.

**IMAGE of GOD in Man**

The Hebrew words are tselemanddemuth(lit. image and likeness). **Genesis 1:26-27**

The Greek words are eikon (26xs NT). Used in a good sense, **Rom. 8:29**; **I** **Cor. 11:7**; **15:492**; **II Cor.** **3:18**; **4:4**; **Col. 1:15**; **3:10**.) and homōisis (1x NT. used in a good sense, **James 3:9**).

Greek Words, in addition to these, are apaugasma (brightness) and charakter(express image) (**Heb. 1:3**).

A careful study of **Genesis 1:26–27**; **5:1**, **3**; **9:6** will show beyond question that it is impossible to avoid the conclusion that the two Hebrew terms are not referring to two different entities. In short, use reveals the words are used interchangeably. cf. **Rom. 6:5**; **8:3**; **Phil. 2:7**; **Heb. 4:15**; **7:15**.

"Image": This is not the physical part of man for God is spirit, **John 4:24**. This image is the immaterial part of man, the spirit and soul, **I Th. 5:23**. Charles Lee Feinberg says "The image of God constitutes all that differentiates man from the lower creation. It does not refer to corporeality or immortality. It has in mind the will, freedom of choice, self-consciousness, self-transcendence, self-determination, rationality, morality, and spirituality of man. The ability to know and love God must stand forth prominently in any attempt to ascertain precisely what the image of God is."

1. Man in God's Image:

(1) Adam the image of God,

**Gen. 1:26-27** "And God said, Let us make man in our image, [tselem] after our likeness: [demuth] 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 creeps upon the earth. So God created man in his *own* image, [tselem] in the image of God created he him; male and female created he them."

(2) The image from Adam to his posterity

**Gen. 5:1**, **3**. "This *is* the book of the generations of Adam. In the day that God created man, in the likeness [tselem] of God made he him;" **3** "And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, [demuth] after his image; [tselem] and called his name Seth:"

(3) The doctrine of the image relative to homicide.

**Gen. 9:6** " Whoso sheds man's blood, by man shall his blood be shed: for in the image [tselem] of God made he man."

(4) The headship in the family.

**I Cor. 11:7** "For a man indeed ought not to cover *his* head, forasmuch as he is the image [eikon] and glory of God: but the woman is the glory of the man."

(5) Exhortations to the believer to put on the new man.

**Col. 3:10** "And have put on the new *man*, which is renewed in knowledge after the image [eikon] of him that created him:"

(6) The proper use of the tongue.

**James 3:9** “Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude [homoiōsis] of God.”

2. Man, though fallen, is even now in the image of God.

Both moral and intellectual spheres were involved in Adams fall. Man's spirit is cut off from God and the soul is warped so that all decisions that are made are wrong in God’s eyes for they are made and done for the wrong reasons. The unregenerate man is now said to be restricted in understanding, being unable to receive or know the things of God, (**I Cor. 2:14-15**). cf. Read "Human good" and "Soul."

3. In redemption the divine image is restored and then because of our old nature must be perfected in us. We do this by putting on the New Man. This is how we grow in grace. A new divine nature is imparted when we are saved. Salvation is more than a “change of heart.” It is more than a transformation of the old. It is a regeneration or creation of something wholly new which is possessed by us. cf. **John 3:3**, **Eph. 2:10**, **Titus 3:5**. The spiritual man is able to discern all things.

**II Peter 1:4** “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

**Eph. 4:24** “The believer is created anew in righteousness and true holiness”

**I Cor. 2:16** “For who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” Cf. **Phil. 2:5.**

(NOTE) The believer has God's divine nature not His Deity.

(1) **Col. 3:10** And have put on the new *man*, which is renewed in knowledge after the image [eikon] of him that created him:

(2) **II Cor. 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image [eikon] from glory to glory, *even* as by the Spirit of the Lord.

3 The renewal of God's image for the believing sinner was pre-determined.

**Rom 8:29** For whom he did foreknow, he also did predestinate *to be* conformed to the image [eikon] of his Son, that he might be the firstborn among many brethren.

4. Christ in God's Image:

(1) **II Cor. 4:4** “In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image [eikon] of God, should shine unto them.”

(2) **Col. 1:15-17** "Who is the image [eikon] of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

(3) **Heb. 1:2-3** “Has in these last days spoken unto us by *his* Son, whom he has appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image [charakter] of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;”

**James 3:9** “Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude [homoiōsis] of God.”

When these citations are carefully scrutinized, it will be seen from the context in each case that the phraseology is dealing with Christ not so much as the incarnate Savior but as the eternal Son.

**IMMORTALITY**

Greek words:

athanasia, Translated Immortality 3xs.

aphtharsia, Translated Immortality 2xs; Incorruption 4xs; Sincerity 2xs **Eph. 6:24**; **Titus 2:7**.

Immortality does not refer to the soul but to the body, for immortality is not common to man but is to be gained, or awarded. (**Rom. 6:12; 8:11**, “mortal body”; **II Cor. 4:11** ”mortal flesh”; **II Cor. 5:4** “mortality might be swallowed up of life.”)

Key passages:

**I Cor. 15:42** “So also *is* the resurrection of the dead. It is sown in corruption; [phthora] it is raised in incorruption: [aphtharsia].”

**I Cor. 15:50** “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption [phthora] inherit incorruption [aphtharsia].”

**I Cor. 15: 53-54** “For this corruptible [phthartos] must put on incorruption, [aphtharsia] and this mortal *must* put on immortality [athanasia]. So when this corruptible [phthartos] shall have put on incorruption, and this mortal shall have put on immortality, [athanasia] then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

**I Timothy 6:16** speaks of our Lord Jesus Christ as “The King of kings, and Lord of lords Who only [or, Who alone] has immortality [athanasia]”

**II Tim. 1:10** “But is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death, and has brought life and immortality [aphtharsia] to light through the gospel:”

**Acts 2:27** (**Psalm 16:10**); “neither will Thou suffer Thine Holy One to see corruption. [diaphthora] ”

**Rom. 2:7** “To them by patient continuance in well doing seek for [are seeking for]...immortality [aphtharsia, incorruptibility] eternal life.”

**IMPUTATION**

Greek- logizomai, Forty one times in NT. A book-keeping term. To charge to one’s account.

Key Chapter **Rom. 4** where it is used eleven times. Translated counted (2xs), reckoned (3xs), imputed (6xs).

Louw, J. P., & Nida, E. A. (1996, c1989). Greek-English lexicon: To keep records of commercial accounts, involving both debits and credits—‘to put into one’s account, to charge one’s account, to regard as an account.’ ‘to a person who has worked, the wage is not regarded (or ‘not credited to his account’) as a gift but as a debt to be paid’ (or ‘a debt owed to him’)

**Illustrations of Imputed Righteousness (4:1-25)**

**Romans (4:1-25)**

**SINNER SAINT**

**DEBIT CREDIT DEBIT CREDIT**

**ONE NONE NONE GOD'S**

**OR IMPUTED**

**MORE NO RIGHTEOUSNESS**

**SINS RIGHTEOUSNESS**

**PAID IN**

**This debt cannot FULL BY**

**be paid by you CHRIST**

**II Cor. 5:21**

**1 Imputation as it relates to man:**

Adams sin was imputed to all mankind.

**Rom. 5:12** Wherefore, as by one man (Adam) <the> sin (singular, sin not sins) entered into the world, and death by sin; and so death passed upon all men, for that all *have* sinned: (all sinned when Adam sinned)

"All *have* sinned" [missing the mark]. This verse is not talking about our personal sin. The verb "have" is not in the Greek. The Greek "aorist tense" occurs in all three verbs in this verse. So the entire human race is viewed as having sinned in the one act of Adam’s sin (cf. “all *have* sinned,” also in **Rom. 3:23**). All sinned when Adam sinned and God’s penalty for sin was both spiritual and physical death which was passed down to all mankind. (cf. **Rom. 6:23**; **7:13**). Physical death, being an outward, visible experience, is in view in **Rom. 5:12-21**. The natural creation was also affected on account of Adams sin, **Gen. 3:17**; **Rom. 8:20-22**.

The effect of this imputation is death, both in the case of the representative head, the first Adam, and directly from him to every member of the human family. From this penalty of death two great lines of influence flow out:

**Gen. 2:17** "...the tree of the knowledge of good and evil, thou shall not eat of it: for in the day that thou eat thereof thou shall surely die." [dying, thou shall die]

A. Death which is spiritual and follows from one generation to another, i.e., mediate

Everyone when born are Spiritually dead. **Eph. 2:1-2**.

B. Death which is physical and comes directly from Adam to the individual, i.e., immediate.

**Heb. 9:27** “And as it is appointed unto men once to die, but after this the judgment:”

**Rom. 6:11** "Likewise reckon [logizomai] ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

**Gal. 3:6** "Even as Abraham believed God, and it was accounted [logizomai] to him for righteousness." cf**. Rom. 4:3**; **James 2:23**.

**II Tim. 4:16** "At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge." [logizomai]

It is in the nature of imputation that it is related to judgment rather than to experience. Imputation has in view our standing before God as our Judge. Imputation in itself does not influence men to sin or have any real effect upon man’s will or experience, though it may result in a difference in divine blessings. Thus in the case of Christ, imputation of sin does not become an issue until Christ takes our place of judgment on the cross. Then imputation becomes a reality.

**2. Imputation as it relates to Christ in His incarnation:**

In the nature of Christ's position as the Second Adam, He became the Head of a new people. While it was necessary for the purpose of incarnation for Christ to become truly human, it was not necessary in His conception to partake of Adam’s sin. The imputation of sin to Christ at birth is contrary to the evident purpose of God and out of harmony with the program of His life and ministry prior to the cross. Christ is never said to be *in Adam*, while everyone else at birth is so regarded in Scripture. To be *in Christ* is to sever our connection *in Adam*. The two ideas and two positions are at opposite poles.

It was essential to redemptive purpose that the Savior be able to save and be willing to save. All those in Adam fail to meet either of these conditions. If sin had been imputed to Christ at His conception, it would not only have made impossible the union of God and man, but it would have made impossible His substitutionary sacrifice. He would, therefore, be dying for His own sins justly His because of imputation, rather than dying willingly as the sinless One who voluntarily took unto Himself the judgment of sin. It may be concluded, therefore, that the imputation of Adam’s sin to Christ did not take place at the conception and that this is in harmony with all we know of Christ.

**3. Imputation as it relates to the death of Christ:**

**II Cor. 5:19** "To wit, that God was in Christ, reconciling the world unto himself, not imputing [logizomai] their trespasses unto them; and has committed unto us the word of reconciliation."

**II Corinthians 5:21** "For he has made him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in him." God imputed the sins of the world (past, present, and future) unto Christ. The Father was satisfied (propitiated) with Christ's death, **I John 2:1**.

All the world is not pardoned (saved) for the pardon must be received by faith to go into effect. God not only imputed our sins unto Christ but He imputes His Righteousness unto the believer. The believer is Righteous (positional truth) in God's sight so now let us live the righteous life (experiential truth).

**INCENSE**

OT. Hebrew:

qatar: to smoke, that is, turn into fragrance by fire. qeṭoreth: fumigation *-* (sweet) incense, perfume.

NT. Greek:

Thumiama - an aroma. Thumiao - smoking, to burn incense.

OT. The incense that was burnt by the priest upon the Golden alter, picturing Christ, was a symbol of the prayer and praise of Christ to the Father and His intercession for Israel. (**Ps. 141:2**)

NT. Speaks of Christ interceding for us as our mediator (**I Tim. 2:5**) and by extension the believer, being in Christ, interceding for other believers, through Christ.

OT. You had to use God’s formula for compounding the incense (**Ex. 30:34-35**) God would not accept a substitute. **Ex. 30:9** “Ye shall offer no strange incense thereon.” It also must not to be duplicated and used for any other purpose.

NT. We must pray in the name of Jesus and no other (**John 14:13-14**).

OT. The only thing burnt on this alter is incense, there must not be any sacrifice burnt upon this alter (**Ex. 30:9**). This alter is about the sanctified whereas the Brazen Alter is about the sinner. The High priest once a year (the Day of Atonement) put blood on the horns of the Golden Alter (**Ex. 30:10**).

NT. Once we are justified we go on into sanctification and never have to go back and be justified again. We are no longer sinners in God’s sight but saints. Christ died once the Just for the unjust.

OT. The incense was burned upon the golden altar of incense which was immediately in front of the veil which separated *The Holy Place* (outer sanctuary) from *The Holy of Holies* (inner sanctuary) and it could not be burned any place else. (**Ex. 30:6**; **40:5**; **Lev. 16:18**).

NT. There is no veil, it was ripped from top to bottom at the ninth hour, [3 pm] the time that the evenings sacrifice was offered (**Matt. 27:51**).

OT. The smoke that ascended symbolized the divine acceptance (cf. **Gen 8:20-21**; **Ps. 141:2**).

NT. We have Christ’s promise that our prayers will be accepted and answered (**John 16:23-24**).

OT. Only Aaron the High Priest and his sons (the priests) had the right to burn the incense (**Num. 16:40**; **Ex. 30:34-38**). cf. what happened to Korah, Dathan, and Abiram. (**Num. 16:16-35**) and to Uzziah (**II Chron. 26:16-21**)

NT. Christ is our High Priest (**Heb. 7:26**; **8:1**) and all believers are priests (**Rev. 1:6**) we have the right to come before God (**Heb. 4:16**) and make requests (**Rev. 5:8**; **8:3-4**).

OT. It was to be perpetual. Each day, at the morning and evening sacrifice, coals off of the Brazen Alter were brought into the Holy Place and incense was offered (**Ex. 30:7-10**).

NT. Christ is at the right hand of God and ever lives to make intercession for us (**Rom 8:34**; **Heb. 7:25**). cf. how the believer is to pray (**Col. 1:9**;**I Th. 5:17**).

OT. Strange fire was forbidden. The coals had to be from the Brazen Alter where the Burnt offering was sacrificed. cf. The coals offered by Nadab and Abihu (**Lev. 10:1-2**).

NT. Our prayers (a sweet aroma to God) must be based on the sacrifice of Christ and nothing else. We are accepted because Christ sacrifice was accepted (**Rom. 4:25**) by the Father (**Eph. 1:6**).

**INHERITANCE**

1. Christ is heir of all things (**Heb. 1:2**; **Ps. 2:8**).

**Ps. 2:8** Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession

**Heb. 1:2** "Has in these last days spoken unto us by *his* Son, whom he has appointed heir of all things, by whom also he made the worlds;"

2. Heirship is based on Sonship (**Rom. 8:16-17**; **John 1:12**; **Gal. 3:26**; **4:7**). (See **Matt. 21:33-40**; **Mark 10:12-29**).

**Rom. 8:17** “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.”

3. Heirship is based upon the death of another (**Heb. 9:15-17**).

**Heb. 9:15-17** “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator lives.”

4. Heirship from God demands the possession of the life of God (**Titus 3:7**; **I John 5:11-12**).

**Titus 3:7** "That being justified by his grace, we should be made heirs according to the hope of eternal life."

5. Heirship is sharing the destiny of Christ (**Eph. 1:11**). In whom, (Christ). (cf. **Rom. 8:17**).

**Eph. 1:11** “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will:”

6. The sealing of the Holy Spirit is the down payment of our inheritance (**Eph. 1:14**).

**Eph. 1:14** "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

7. The concept of heirship is based on the doctrine of election (**Heb. 9:15-17** “called”). Christ is the elect one (**Isa. 42:1**) and we share His election.

8. The principle of heir-ship emphasizes the doctrine of Eternal Security for it is reserved by God for us (**I Peter 1:4-5**).

**I Peter 1:4**-**5** “To an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

9. Provided on the basis of grace (**Gal. 3:29**).

**Gal. 3:29** “And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

10 Christians are the heritage of God” (**Eph. 1:18**).

**Eph. 1:18** :The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,”

1. The illustration of inheritance is Joshua leading the nation of Israel into the promise land.

12 Our inheritance: **(1)** “The LORD *is* the portion of mine inheritance and of my cup: thou maintain my lot **Ps. 16:5**,cf. **Deut. 18:1-2**. **(2)** It’s being prepared for us, **John 14:2**; **(3)** It’s given by promise not works, **Gal. 3:18**. "For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.”; **(4)** It’s for those who are sanctified (positional sanctification) by faith in Christ, **Acts 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 which are sanctified.” cf. **Acts 26:18**; **(5)** It’s reserved for us, **I Peter 1:4**; **(6)** It’s predestinated **Eph. 1:11** “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will”; **(7)** Our sealing with Holy Spirit is **Eph. 1:13-14** “the earnest of our inheritance until the redemption of the purchased possession”; **(8)** **Col. 1:12** “The Fatherhas made us meet [fit] to be partakers of the inheritance”; **(9)** It’s eternal, **Heb. 9:15** “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.”

**JEALOUCY**

Jealousy should not be viewed only as a sinful attitude, for God is jealous for what is rightfully His. In **Prov. 6:34** the word is used in a context of adultery in which it is said of the offended husband, “Jealousy enrages a man.” There is a sense, then, in which one can be legitimately jealous for what rightfully belongs to him. This is especially true in the marriage relationship. J. Paul Tanner

The Bible uses God’s jealous as an example of a father’s love for his firstborn son (**Ex. 4:22-23; Num. 3:13; Ps. 89:27; Jer. 31:9**) and a husband’s love for his wife (**Ex. 4:22**, **23**; **Deut. 32:6**; **Hosea 1:10**; **Ezek. 16:6**; **Zeph. 3:17**). Jehovah’s jealousy for his wife Israel requires that she offer herself to no one else, just as a man will not share his wife with any other man.”

OT. Heb. Qanna zealous. 34xs OT. H7067.

Qana zealous, jealous, envious. 6xs OT. H7065.

Qinah jealousy, envy, zeal. 43xs H7068.

**God is a Jealous God**

**Ex. 20:5** Thou shall not bow down thyself to them, nor serve them: for I the LORD thy God *am* a **jealous** [qanna] God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;cf. **Deut. 5:9**

**Ex. 34:14** For thou shall worship no other god: for the LORD, whose name *is* **Jealous**, [qanna] *is* a **jealous** God: cf. **Deut. 4:24**; **6:15**

**Deut. 29:20** **The LORD** will not spare him, but then the anger of the LORD and his **jealousy** [qinah] shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

**He is Jealous over His holy Name, Land, and City, i.e., His people**

God is jealous over everything that He owns: In the OT Abraham, Jacob, Moses, David etc. are called God’s servants. He calls Israel before they became a nation (**Ex. 3:7**, **10** “My people” and **Ex. 4:22** “My son, *even* my firstborn”). In **Isa. 51:4** “My Nation”; **Isa. 43:20** “chosen” people; **II Chron. 7:20** “My land” and **Zech. 8:3** city of Zion (Jerusalem); **Isa. 56:7** His “Holy mountain” and “House (temple) of prayer”; **Lev. 20:3** “My sanctuary.”

**Ezek. 39:25** Therefore thus says the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be **jealous** [qana] for my holy name; **Joel 2:18** “jealous [qana] for his land”; **Zech. 1:14** “**jealous** [qinah] for Jerusalem and for Zion with a great **jealousy**”; **Zech. 8:2** Thus says the LORD of hosts; I was **jealous** [qana]for Zion with great **jealousy**, [qinah] and I was **jealous** [qana]for her with great fury.

**God Provoked to Jealousy**

**Deut. 32:16**  They provoked him to **jealousy** [qana] with strange *gods,* with abominations provoked they him to anger. **Deut. 32:21** They have moved me to **jealousy** [qana] with *that which is* not God; they have provoked me to anger with their vanities (idols): and I will move them to **jealousy** [qana] with *those which are* not a people; I will provoke them to anger with a foolish nation.cf. [**Rom. 10:19**]

**I Kings 14:22** Judah provoked him to jealousy [qana]; **Ps. 78:58 “**moved him to jealousy [qana] with their graven images.**”**

**Ezek. 8:3**, **5**, by “the **image of jealousy** [qinah]”; **Ezek. 16:38** “I will give thee blood in fury and jealousy [qinah]

**His jealousy will burn as a fire figuratively and in reality**

**Isa. 26:11** LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, (in the future) and be ashamed for (that they did not understand) *their* **(God’s) envy** (zeal) [qinah]at the people; yea, the fire of thine enemies shall devour them.

**Zeph. 1:18** Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the **fire of** **his jealousy** [qinah]: for he shall make even a speedy riddance of all them that dwell in the land. cf. **Zeph. 3:8** “the **fire of** **my jealousy** [qinah].” **Ezek. 36:5** “the **fire of** **my jealousy** [qinah]” **Ps. 79:5** “How long, LORD? will thou be angry forever? shall thy **jealousy** [qinah]burn like fire?”

**His Jealous anger will Depart from Israel**

**Ezek. 16:42** So will I make my fury toward thee to rest, and **my jealousy** [qinah]. shall depart from thee, and I will be quiet, and will be no more angry.

**Zeal**

**Companion Bible**

**God’s Zeal**

**II Kings 19:31** For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the **zeal** [qinah]of the LORD *of hosts* shall do this. Cf. **Isa. 9:7**; **Isa. 37:32.**

**Isa. 59:17** God “was clad with zeal **[**qinah] as a cloak”: **Isa. 63:15** Asks a question: “where *is* thy **zeal** [qinah].” **Ezek. 5:13** “the LORD have spoken *it* in my **zeal [**qinah]”

**Ps. 69:9** For the **zeal** [qinah]of thine house has eaten me (**Christ**) up; and the reproaches of them that reproached thee are fallen upon me.cf.[**John 2:17**]

**Those that had a Zeal for God**

**Num. 25:11** **Phinehas,** the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, while he was **zealous** [qinah]for my sake among them, that I consumed not the children of Israel in my **jealousy**.

**Num. 25:13** And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was **zealous** [qinah]for his God, and made an atonement for the children of Israel.

**II Kings 10:16** And he (**Jehu**) said, Come with me, and see my **zeal** [qinah]for the LORD. So they made him ride in his chariot.

**I Kings 19:10** And he (**Elijah**) said, I have been **very jealous** [qana]for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away. Cf. **verse14**

**Joshua** had a zeal to protect Moses. **Num 11:29** And Moses said unto him (**Joshua**), **Envy** [qana]thou for my sake? would God that all the LORD'S people were prophets**, *and*** that the LORD would put his spirit upon them!

**Psalms and Poetic Sayings**

**Jealousy, Envy, Zeal**

**Job 5:2** “..and **envy** [qinah]slays the silly one.” **Ps. 37:1** “..neither be thou **envious** [qana]against **(**when you see**)** the workers of iniquity (prosper).” **Ps. 73:3** For I was **envious** [qana]at the foolish, *when* I saw the prosperity of the wicked. **Prov. 3:31** “**Envy** [qana]thou not the oppressor…” **23:17** “Let not thine heart **envy** [qana]sinners:” **24:1** “Be not thou **envious** [qana]against evil men..,” **24:19** “…neither be thou **envious** [qana]at the wicked;”

**Ps. 106:16** They **envied** [qana]Moses also in the camp, *and* Aaron the saint of the LORD.

**Ps. 119:139** My **zeal** [qinah]has consumed me, because mine enemies have forgotten thy words.

**Prov. 6:34** “For **jealousy** [qinah]*is* the rage of a man:.” **Prov. 14:30** “..**envy** [qinah]the rottenness of the bones.”: **Prov. 27:4** “...who *is* able to stand before **envy** [qinah]?” **Song 8:6** “**jealousy** [qinah]*is* cruel as the grave:” (i.e. never satisfied always asking for more)

**Eccl. 4:4** Again, I considered all travail, and every right work, that for this a man is **envied** [qinah]of his neighbor. This *is* also vanity and vexation of spirit.

**Eccl. 9:6** Also their love, and their hatred, and their **envy** [qinah],is now perished; neither have they any more a portion forever in any*thing* that is done under the sun.

**Ezek. 31:9** I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, **envied** [qana]him.

**Man’s** **Envy/Zeal**

**Gen. 26:14** For he (**Isaac**) had possession and the Philistines **envied** [qana]him. **Gen. 30:1** **Rachel envied** [qana]her sister; **Gen. 37:11** And his (**Joseph’s**) brethren **envied** [qana] him.

**II Sam. 21:2** And the king (**Saul**) sought to slay them (the Gibeonites) in his **zeal** [qana]to the children of Israel and Judah.

**Isa. 11:13** The **envy** [qana]also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not **envy** [qinah]Judah, and Judah shall not vex Ephraim.

**Ezek. 35:11** Therefore, *as* I live, says the Lord GOD, I will even do according to thine (Edom’s) anger, and according to thine **envy** [qinah]which thou have used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

**Jealous (Husband)**

The law of the jealousy offering is declared in **Num. 5:11-31**. A man that thought that his wife was unfaithful to him but could not prove it would bring the wife to the priest to decide the question of her guilt or innocence.

**Num. 5:14-15** And the spirit of **jealousy** [qana]come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of **jealousy** come upon him, and he be jealous of his wife, and she be not defiled: **15** Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

**Num. 5:25** Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

**Num. 5:30** Or when the spirit of **jealousy** [qana]comes upon him, and he be **jealous** [qana]over his wife, (but has no reason to be) and shall set the woman before the LORD, and the priest shall execute upon her all this law.

**NT**

Greek Parazeloo a verb 4xs NT. To stimulate alongside, that is, excite to rivalry: - provoke to emulation (jealousy) G3863.

Zelos a noun 17xs NT. Indignation, jealousy, zeal, G2205.

Zeloo a verb 12xs NT. To have warm feelings for or against: - affect, covet, desire, move with envy, be jealous over, (be) zealous (-ly affect). G2206.

In the NT. God is still jealous over Israel and His plan for them will be completed.

**Rom. 10:2** For I bear them (the Jews) record that they have a **zeal** [zelos] of [for] God, but not according to knowledge. **Rom. 10:19** But I say, Did not Israel know? First Moses says, I will provoke you to **jealousy** [parazeloo] by *them that are* no people, *and* by a foolish nation I will anger you. [**Deut. 32:21**]

**Rom. 11:11**, **14** “I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to **jealousy** [parazeloo]. **14** If by any means I may provoke to **emulation** [parazeloo] *them which are* my flesh, and might save some of them.”

The Church as a called out heavenly people have no land or city for Him to be jealous for like He was in the OT with Israel. He does have jealousy for the Church which is seen as the bride of Christ. We are to love and give ourselves only to Him. Paul understood this: **II Cor. 11:2** For I (Paul) am **jealous** (zeloo**)** over you with godly **jealousy** **[**zelos]:for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ. We are not to have fellowship with the world or the religions of it. **I Cor. 10:22** Do we provoke the Lord to **jealousy** [parazeloo]? are we stronger than he? The Church has been bought by Christ who paid the price (**I Cor. 6:19-20**) and we are God’s inheritance; **Eph. 1:18**.

**John 2:17** And his disciples remembered that it was written, The **zeal** [zelos] of thine house has eaten me up. [**Ps. 69:6**]

**Used in a Good way**

**I Cor. 12:31** “**covet earnestly** [zeloo] the best gifts” **I Cor. 14:1 “desire** [zeloo] spiritual *gifts***” I Cor. 14:39**  “brethren, **covet** [zeloo] to prophesy.”

**II Cor. 7:7** “**fervent mind**” **[**zelos]; **7:11**; **9:2 zeal [**zolos];

**Col. 4:3** Epaphras had “a **great zeal** **[**zelos] for you (i.e. the believers at Colosse).”

**Rev. 3:19** “As many as I love, I rebuke and chasten: be **zealous** [zeloo] therefore, and repent.”

**Used in a Bad way**

**Acts 5:17** The Sadducees “were filled with **indignation”** **[**zelos]; **Heb 10:27** “**indignation**” **[**zelos] from God upon the apostates (which was bad for them.).

**Acts 7:9** The “patriarchs, moved with **envy**, [zeloo] sold Joseph.”

**Acts 13:45** The Jews “were filled with **envy**” **[**zelos].

**Acts 17:5** The “Jews which believed not, moved with **envy** [zeloo].

**I Cor. 13:4** “charity **envies** [zeloo] not.”

**Gal. 4:17-18** “They **zealously affect** [zeloo] you, *but* not well; yea, they would exclude you, that ye might **affect** [zeloo] them. **18** “But *it is* good to be **zealously affected** [zeloo] always in *a* good *thing.”*

**Phil. 3:6** Paul had “**zeal** **[**zelos], persecuting the church” (before he was saved).

**James 3:14** “**bitter envying**” **[**zelos]. **James 3:16** “where **envying** **[**zelos]and strife *is,* there *is* confusion and every evil work.” **James 4:2** “**desire to have** **[**zeloo] and cannot obtain:”

Used in lists that Christians should not have **[**zelos].

**Rom 13:13**; **I Cor. 3:3**; **II Cor. 12:20**; **envying** [zelos]; **Gal. 5:20 emulations** [zelos];

**JEHOVAH to ADONAI**

Companion Bible

There are 134 passages where the Sopherim is said to have altered “JEHOVAH TO ADONAI”

Out of extreme (but mistaken) reverence for the Ineffable Name "Jehovah", the ancient custodians of the Sacred Text substituted in many places "Adonai" (see ap 4 Vii 2, Companion Bible). These, in the A.V. and R.V., are all printed "Lord".

The official list given in the Massorah (§§ 107-15, Ginsburg's edition) contains the 134.

* **Gen. 18:3**, **27**, **30**, **32**; **19:18**; **20:4**. **Ex. 4:10**, **13**; **5:22**; **15:17**; **34:9**, **9**.
* **Num. 14:17**. **Josh. 7:8**. **Judges. 6:15**; **13:8**.
* **I Kings 3:10**, **15**; **22:6**. **II Kings 7:6**; **19:23**.
* **Isa. 3:17**, **18**; **4:4; 6:1**, **8, 11; 7:14**, **10**; **8:7**; **9:8**, **17**; **10:12**; **11:11**; **21:6**, **8**, **16**; **28:2**; **29:13**; **30:20**; **37:24**; **38:14**, **16**; **49:14**.
* **Ezek. 18:25**, **29**; **21:13**; **33:17**, **29**. **Amos 5:16**; **7:7**, **8**; **9:1**.
* **Zech. 9:4**. **Micah. 1:2**. **Mal. 1:12, 14**.
* **Ps. 2:4**; **16:2**; **22:19**, **30**; **30:8**; **35:3**, **17**, **22**; **37:12**; **38:9**, **15**, **22**; **39:7; 40:17**; **44:23**; **51:15**; **54:4**; **55:9**; **57:9**; **59:11**; **62:12**; **66:18**; **68:11**, **17**, **19**, **22**, **26**, **32**; **73:20**; **77:2**, **7**; **78:65**; **79:12**; **86:3**, **4**, **5**, **8**, **9**, **12, 15**; **89:49**, **50**; **90:1**, **17**; **110:5**; **130:2**, **3**, **6**.
* **Dan. 1:2**; **9:3**, **4**, **7**, **9**, **15**, **16, 17**, **19**, **19**, **19**.
* **Lam. 1:14**, **15**, **15**; **2:1**, **2**, **5, 7**, **18**, **19**, **20**; **3:31**, **36**, **37**, **58**.
* **Ezra 10:3**. **Neh. 1:11**; **4:14**. **Job 28:28**.

(See Ginsburg's ed. of The Massorah, §§ 107-115.)

To these may be added the following, where "Elohim" was treated in the same way:--

* Where the A.V. has "LORD." --

**II Sam. 5:19-25**.   
**II Sam. 6:9-17**.

* Where in A.V. and R.V. it still appears as “God”.

**I Chron. 13:12**.   
**I Chron. 14:10**, **11**, **14**, **16**.   
**I Chron. 16:1**.

**JOB, THE BOOK OF**

**THE SEPTUAGINT ENDING**

**(The Companion Bible Appendix)**

In the Septuagint translation of the Old Testament into Greek, there is a long subscription. A similar subscription is found in the Arabic Version. It professes to be taken out of "the Syriac book"; but there is nothing to be found of it in the Syriac Version as published in Walton's Polyglot. What authority there is for it is not stated. The last verse of (**Job 42:17**), "And Job died, an old man, and full of days," reads on as follows:

"And it is written that he will rise up again with those whom the Lord raises up.

"This man is described in the Syriac book as dwelling in the land of Ausis, on the borders of Idumea and Arabia; and his name before was Jobab; and having taken an Arabian wife, he begat a son whose name was Ennon. He himself was the son of his father Zara, a son of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraham. And these were the kings who reigned in Edom, which country he also ruled over. First Balak the son of Beor, (\*1) and the name of his city was Dennaba. After Balak, Jobab, who is called Job: and after him, Asom, who was governor out of the country of Thaeman; and after him Adad, the son of Barad, that destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And the friends that came to him were Eliphaz of the sons of Esau, king of the Thaemanites, Baldad sovereign of the Sauchaens, Sophar, king of the Minaeans".

(\*1) So the Sinaitic MS. The Alexandrian MS. reads "Semphor," which is probably the same as "Zippor".

**JOB, THE BOOK OF**

**QUOTATIONS IN THE OTHER BOOKS OF THE BIBLE.**

**(The Companion Bible Appendix)**

The quotations from, and references to, the book of Job in the other books of the Bible show that it was well known and read in the days of David and Solomon and the Prophets, and cannot be referred to as late a period as the 7th -- 4th centuries B.C., as most of the "higher" critics do.

The following table will enable the reader to judge for himself. There are 65 passages referred to: 37 in the Psalms; 18 in Proverbs; 9 in the Prophets; and 1 in the N.T.

JOB. Quoted or referred to in other books.

**3:3-11. Jer. 20:14, 15, 18. 3:16. Ps. 58:8.**

**3:21. Prov. 2:4. 4:3-4. Isa. 35:3.**

**4:8. Prov. 22:8. Hos. 10:13. 5:3. Ps. 37:35**, **36.**

**5:10. Ps. 65:9.**

**5:13. I Cor. 3:19.**

**5:14. Isa. 59:10.**

**5:15. Ps. 35:10.**

**5:17. Ps. 94:12. Prov. 3:11.**

**5:20. Ps. 33:19**; **37:19. Heb. 12:5.**

**5:21. Ps. 31:20.**

**5:25. Ps. 72:16**; **112:2.**

**6:4. Ps. 38:2.**

**7:7. Ps. 78:39. 8:13. Prov. 10:28**

**7:10. Ps. 103:16. 8:22. Ps. 35:26**; **109:29.**

**7:17. Ps. 8:4**; **144:3. 9:34. Ps. 39:10.**

**JOHN THE BAPTIST**

1. He was the fulfillment of **Isa. 40:3-5**.

2. He was called Elijah, but he was not Elijah.

(**Mal. 3:1; 4:5-6** cf. **Matt. 11:10**; **Luke 7:27**; **Mark 1:2**) These prophecies are called adumbrations. It is where the same scripture refers to two different events occurring at different times. The first event is a partial fulfillment of the prophecy with the second event a complete fulfillment.

A. "Are you Elijah? NO!" (**John 1:21**).

B. He came in the power and spirit of Elijah (**Luke 1:17**; cf. **Mal. 4:5-6**).

C. "If you receive it, this is Elijah which was to come" (**Matt. 11:14**) but the nation of Israel did not receive him or his message.

D. "Elijah is already come" (**Matt. 17:9-13**) but they (the nation) missed Him. God would have accepted John's mission and message as Elijah's if the nation would have repented.

E. Elijah is still to come before Christ's second coming (**Matt. 17:11**; **Rev. 11**).

3. His Mission:

A. To call the nation to repentance (**Matt. 3:1-2**).

B. To introduced Jesus Christ as King to Israel (**Matt. 3**, **John 1:6-7**;cf. **Isa. 40:3-5**).

(1) By his preaching. (**John 1:29**, **36**)

(2) By his baptism of Jesus (**Matt. 3:15-17**).

4. His Message: "Repent for the Kingdom of Heaven is at hand" (i.e. The Davidic Kingdom with Jesus as king).

5. His Method: He was rough and gruff, with an ascetic lifestyle. cf. Jesus came preaching meek and mild. Both had the same message but different methods. (**Matt. 11:7**, **18-19**).

6. His Imprisonment and Death (**Matt. 14:1-14**).

7. Jesus' discourse about John (**Matthew 11**).

8. He was a OT believer not a NT believer. (**John 3:29**)

**JONAH'S ECLIPSE**

**(From It’s About Time)**

Jonah preached in Nineveh (763 BC) when Ashur-dan was the Assyrian monarch. Ashur-dan fits into the history of the Hebrew kings in such a way as to insure that he is in fact the king "Pul" mentioned in **II Kings 15:19, 20**. He deported the Transjordan tribes, Reuben, Gad, and the half-tribe of Manasseh, and then took a tribute from Menahem of Israel in 765 B.C. The Talmud tells us that it was after this deportation that the counting of Jubilees stopped. The last Jubilee began in 764 BC which was celebrated by Jeroboam II of Israel and Uzziah of Judah at the same time. The fear of Assyria had forced them to return to the faith of their fathers.

The Assyrians believed that many gods directed human destiny and controlled the sky, the earth, water, storms, and fire. They also believed in good and evil spirits and magic. Their chief god was the sun. The moon too, is a chief deity, as is the god of the weather and the atmosphere, if an eclipse should take place, it would look as though the god had taken his eyes off the people for a moment and certainly would be interpreted as a bad omen.

This was probably the case in 763 B.C. when the sun disappeared from the sky at noon. Even the Hebrews knew about this eclipse, for Amos spoke of it two years later (761 B.C.): "That day -- it is the Lord Yahweh who speaks -- I will make the sun to go down at noon, and darken the earth in broad daylight. I am going to turn your feasts into funerals, all your singing into lamentation; I will have your loins all in sackcloth, your heads all shaved. I will make it a mourning like the mourning for an only son, as long as it lasts it will be a day of bitterness" (**Amos 8:9-10**).

Jonah's preaching came at the time of the conjunction of the new moon, (Monday, June 7, 763 b.c.), at 9:20 a.m. to 12:40 p.m. They would see the trajectory of the shadow over Nineveh at about 11:00 a.m., which would have been seen about 11:30 over Israel. Jonah probably began preaching on the day before.

The people of Nineveh changed their feasting into sorrow and sackcloth when the sun went down at noon, which prompted them to listen to Jonah (**Jonah 3:5**). and then king Ashur-dan humbled himself before God and declared a fast for all men and beasts. The nation of people outside of Nineveh did not repent. In fact, as soon as the eclipse was over, there was unrest and revolt in the land (according to the eponyms) which might well indicate that the rest of the nation was not happy with the decision of the king. They, however, would not have had the benefit of the preaching of Jonah in which to relate to the great vanishing of their beloved sun god from the sky. The people, no doubt, fasted for the full forty days so that they could see if they were going to be destroyed. Perhaps their fasting continued on for a total of 150 days, for their city was destroyed 150 years later in 613 b.c. Ashur-dan had become a believer in the message of the prophet Jonah for a time, but in 755 b.c. he returned to war against Israel. It must have culminated in his death, for his reign ends at that time.

After preaching, Jonah went back to Jeroboam to tell him what had happened at Assyria. This same message of doom, therefore, became a warning to Jeroboam. Forty years later Samaria was destroyed .

**JUDAS**

Judas Iscariot 17xs NT.

1. Judas surname was Iscariot (man of Karioth). meaning the place of his origin, from Kerioth, in southern Judaea (**Matt. 10:4**; **26:14**; **John 6:71**; **12:4**; **13:2**, **26**; **14:22**).

2. He was one of the Apostles. “he (Jesus) called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; ... ...and Judas Iscariot who became a traitor,” (Simon the Canaanite, and Judas Iscariot, who also betrayed him (These three Gospels say this when Jesus names the apostles, **Matt. 10:4**; **Mark 3:19**; **Luke 6:13-16**).

3. Judas was an adversary. “Did I (Jesus) not choose you, the twelve, and one of you is a devil (adversary) He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve” (**John 6:67-71**).

3. Judas was the treasurer of the Lords apostles, (**John 13:29**)

4. Judas was a thief. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein, (**John 12:5-6**)

5. He is called a traitor, denoting a double-crosser, or betrayer, (**Luke 6:16**) The New Testament uses the term traitor of Judas and of evil people in the End Times, (**II Tim. 3:4**).

(1) The OT predicted that someone would betray the Messiah:

“Even My own familiar friend in whom I trusted, Who ate My bread, Has lifted up his heel against Me” (**Ps. 41:9**, cf. **John 13:18**).

(2) Ye are not all clean.

Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.10 Jesus saith to him, He that is washed needs not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean.” (**John 13:9-11**)

(3) He was indwelt by Satan.

Then Satan entered Judas, surnamed Iscariot, who was numbered among the twelve. So he went his way and conferred with the chief priests and captains, how he might betray Him to them. And they were glad, and agreed to give him money. So he promised and sought opportunity to betray Him to them in the absence of the multitude, (**Luke 22:36**).

(4) Judas betrayed Him for money.

"Then one of the twelve, called Judas Iscariot, went to the chief priests and said, What are you willing to give me If I deliver Him to you? And they counted out to him thirty pieces of silver (30 shekels, the standard price of a slave **Ex. 21:32**). So from that time he sought opportunity to betray Him (**Matt. 26:14-16**).

(5) Satan entered him the second time.

“Jesus answered, It is he to whom I shall give a piece of bread when I have dipped it. And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. Now after the piece of bread, Satan entered him. Then Jesus said to him, What you do, do quickly” (**John 13:26-27**)

(6) Judas leads the men to arrest Jesus.

And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, come thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus says unto them, I am he. And Judas also, which betrayed him, stood with them, (**John 18:2-50**).

(7) Betrayed Jesus with a kiss. (**Luke 22:47-48**)

(8) Judas' remorse and suicide.

Judas was remorseful, admitted he betrayed innocent blood, threw the 30 pieces of silver the leaders paid him into the temple, then hanged himself (**Matt. 27:3-5**). He had no faith and never did. “Now this man purchased a field with the reward of iniquity; (**Zech. 11:13**) and falling headlong, he burst asunder in the midst, and all his bowels gushed out," (**Acts 1:18**).

6. The Apostles replaced Judas. For it is written in the book of **Psalms** **69:25** "Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take. (**Acts 1:20**) "That he may take part of this ministry and apostleship, from which Judas by transgression fell...” And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles,” (**Acts 1:26**)

7. Judas went to his own place, i.e., a place of his own choosing, (**Acts 1:25**).

Others refer them to the purchase of the field, made by the thirty pieces of silver for which he had sold our Lord. So he abandoned the ministry and apostolate, that he might go to his own place, viz. that which he had purchased. (**Acts 1:18)**

8. He is called the son of perdition. Judas is a man identified with eternal destruction, or whose destiny is the Lake of Fire, “none of them is lost, but the son of perdition; that the scripture might be fulfilled.” (**John 17:12**).

9. “Woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born” (**Matt. 26:24**). No one made him betray Jesus it was his free choice but God knows the beginning from the end.

**JUDGE**

**Companion Bible**

1. krino = to judge, used of a legal or other decision; generally translated "judge", sometimes "determine", "conclude", &c.

2. anakrino, No. 1 with ana prefixed = to examine; translated, with a negative, "ask no question" in **I Cor. 10:25, 27**.

3. apokrinomai. Middle of No. 1 with apo prefixed = to give forth a decision for oneself; hence to answer. According to Hebrew idiom, which prevails in both Testaments, it is often combined with the word "said" in the expression "answered and said", and receives it meaning from the context. It thus frequently occurs when no question had been asked : e.g. in **Matt. 11:25**, "answered and said" means "prayed and said"; **Matt. 22:1**, "taught"; in **Mark 9:5**, "exclaimed"; **12:35**, "asked"; **Luke 13:14**, "burst forth"; **John 1:49**, "confessed"; **5:19**, "declared". The word occurs so frequently (more than 240 times), always translated "answer", that it has not been deemed necessary to call attention to it in the notes.

4. diakrino. No. 1 with dia prefixed = to discriminate, make a difference; hence to doubt. It is translated "stagger at" in **Rom. 4:20**.

5. enkrino = No. 1 with en prefixed = to adjudge to a particular position. Occurs only in **II Cor. 10:12**, translated "make of the number".

6. epikrino. No. 1 with epi prefixed = to pronounce sentence upon. Occurs only in **Luke 23:24**.

7. katakrino. No. 1 with kata prefixed = to give sentence against, to condemn. Occurs 19xs, translated "condemn", except in **Mark 16:16** and **Rom. 14:23**.

8. sunkrino. No. 1 with sun prefixed = to put together, in order to judge, hence to compare. Occurs only in **I Cor. 2:13**. **II Cor. 10:12**.

9. hupokrinomai. Middle of No. 1 with prefixed = to answer (like No. 3), and so to act on the stage; hence to feign. Occurs only in **Luke 20:20**. The nouns hupokrisis and hupokrites, which we have anglicized into "hypocrisy" and "hypocrite", are always so translated, save in **Gal. 2:13**, and **James 5:12**.

**JUDGING**

1. When, Who and What are Christians to judge?

A. We are to judge sin in our own life and confess that sin. (**I Cor. 11:32**; **I John 1:9**)

B. We are to Judge outward acts of sin that other believers do and try to restore them. (**I Cor. 5**; **Gal. 6:1**; **II Th. 3:6-15**)

C. We are to judge what the preacher preaches whether true or false. This judgment has to be based on sound Bible doctrine. (**Matt. 7:15-20**; **I Cor. 14:29**; **Gal. 1:8-9**; **I Th. 5:20-21**; **I John 4:1**)

D. We are to Judge those that are to be put into an official position of the Church to see if they qualify as to their spiritual life and spiritual abilities. (**Acts 6:3**; **I Tim. 3:1-12**; **Titus 1:5-9**)

E. We are to judge Christians that sin against us. We are to go to them, and if they will not hear us then we are to take two or three others as witnesses with us, **Deut. 19:15**, and then if the person refuses to hear us, we are to take it before the church. (**Matt. 18:15-29**)

F. A dispute between two believers should not be brought before the unsaved. The church should judge such matters with one of the least esteemed members appointed as judge. (**I Cor. 6:4-8**)

2. Doesn't **Matt. 7:1-2** tell us not to Judge others? NO, read the context, this verse says that hypocrites are not to judge, see **vv. 3-5**. We should not apply to others any judgment which we would be unwilling to have others apply to us.

3. When, Who and What are Christians not to Judge?

1. We are not to Judge others when we are walking by means of the flesh instead of the Spirit. (**John 8:15** cf. **Gal. 6:1**)

B. We are not to judge the results of our own ministry or that of another Christian. (**I Cor. 4:1**)

C. We are not to judge a weak Christian. This is about weak Christians not sinful ones. (**Rom. 14:1-10**)

D. We are not to let another Christian judge us about our Christian liberty from the law. (**Col. 2:16**)

E. We are not to judge the motives of others, for only God can do that. (**I Cor. 4:5**)

**JUDGMENT of the NATIONS**

**(Matthew. 25:31-46)**

This judgment should be called "The Judgment of the GENTILES" rather than the "Judgment of the Nations," because NATIONS do not have souls (**v. 46**). It is, rather, the judgment of the Gentiles AS INDIVIDUALS (**v. 32**), at the end of the 70th week ( The Tribulation) when Christ RETURNS TO EARTH (v. 31).

Two kinds of GENTILES are here seen: (1) Sheep (believers); (2) Goats (unbelievers). The WORKS of the "sheep" ARE AN EVIDENCE OF THEIR FAITH in the message of "the brethren." The ignoring of "the brethren" by the "goats" is the evidence of that group's UNBELIEF in their message.

"The Brethren" are converted Jews witnessing to the Coming King and Kingdom, being Christ's brethren, by flesh (Jews) and by the Spirit (believers).

Obviously, the usual interpretation is wrong, for if ALL MEN are divided between "sheep" and "goats," no one would be left to be the "brethren." Also this judgment OPENS THE MILLENNIUM, whereas the Great White Throne Judgment closes it. There is NO RESURRECTION here, this judgment is of LIVING men BEFORE the 1OOO year reign of Christ, while the judgment of the Great White Throne is of the UNBELIEVING DEAD AFTER the 1OOO year reign (**Rev. 21:11-15**). PCB

**JUDGMENTS**

**(There are 7 different Judgments)**

There are 7 basic judgments in the Bible.

1. The Cross (**I John 2:2**).

The sins of the world were placed on Jesus and judged.

2. The Believer's Sin (**I Cor. 11:31-32**; **I John 1:9**).

This judgment is a self-judgment that should take place every time you sin or realize that you have sinned.

3. The Judgment Seat of Christ (**I Cor. 3:11-15**; **4:2-5**; **II Cor. 5:10**; **Rom. 14:10**).

This takes place in heaven after the Rapture. The believers of the Church age will be judged to see what rewards each one receives.

4. The Judgment of the Nations (Gentiles) (**Matt. 25:31-46**).

This takes place on the earth at the end of the tribulation when the Gentiles believers and the unbelievers that live through the tribulation period will be judged. The sheep (believers) will go into the millennium and the goats (unbelievers) will go into hell.

5. The Antichrist and the False Prophet (**Rev. 19:20**).

They are Judged at the end of the tribulation and cast alive into the Lake of Fire.

6. Satan and the Angels that followed him (**Rev. 20:10**).

After the millennium they will be cast into the Lake of Fire.

7. The Great White Throne Judgment (**Rev. 20:11-15**).

This takes place at the second resurrection when all the unsaved are raised. This judgment is to see how much punishment each one receives for eternity in the Lake of Fire.

The Judgment of the Jews (**Matt. 24:45-51**; **25:1-13**; **25:14-30**) is not a judgment where they stand before the Lord but the second coming where the unbelievers will be destroyed at His coming..

This takes place on the earth at the end of the tribulation when the Jewish believers and unbelievers that live through the Tribulation period will be judged. This judgment is seen by three parables that Jesus taught: (1) The Servants; the Jews judged about their LOYALTY (**Matt. 24:45-51**). The Evil servant was "appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth." (2) The 10 Virgins; the Jews judged about their LOVE (**Matt. 25:1-13**). The Five Foolish Virgins were not allowed to enter the Marriage supper, i.e. the Millennium, The Bridegroom said "I know you not." (3) The Talents; the Jews judged about their LABOR (**Matt. 25:14-30**). The Unprofitable Servant was cast into outer darkness.

**JUSTIFICATION**

1. Justification and Righteousness have the Same Root.

2. OT words:

A. Tsaddio - To Declare Righteous (**Deut. 25:1**; **Ex. 23:7**; **Isa. 5:23**).

B. Tsedeq Righteous, Justice (**Job 8:6**).

C. Tsadaq To be Right, Just (**Dan. 12:3**).

3. N.T. Words:

A. dikaios = just, righteous. From dike, right. Occurs eighty times; forty translated "righteous"; thirty-three "just"; five times "right"; and thrice "meet". In two places (**Rom. 3:8. Heb. 2:2**) "just" is the rendering of endikos. No other word in N.T. for "just", or "righteous". (cf. **Matt. 1:19**; **I John 1:9**; **John 5:30**; **Rom. 7:12**; **Phil. 4:8**; **Col. 4:1**).

B. dikaioo is to set forth as righteous, to justify, i.e. To declare one Just or Justified (**Matt. 11:19**; **Luke 7:29**; **18:14**; **Acts 13:39**; **Rom. 3:20**). Occurs forty times, of which fifteen are in Romans. Always rendered "justify", except **Rom. 6:7** ("freed"), and **Rev. 22:11** ("be righteous"). The participle is translated "justifier" in **Rom. 3:26**.

C. dikaiosune = righteousness. Occurs ninety-two times, of which thirty-six are in Romans. Always translated "righteousness". Other words to which the same translation is given are dikaioma (see below), and euthutes, which latter occ. only in **Heb. 1:8**.

D. dikaioma is a righteous ordinance, a decree (of acquittal). Rendered "righteousness" in **Rom. 2:26**; **5:18**; **8:4. Rev. 19:8**; and "ordinance" in **Luke 1:6. Heb. 9:1**, **10**: "judgment", **Rom. 1:32**. **Rev. 15:4** : "justification", **Rom. 5:16**.

E. dikaiosis = justification. Occurs only in **Rom. 4:25**; **5:18.** The only other word rendered "justification" is dikaioma (see D), in **Rom. 5:16**.

4. Justification is a Legal Term.

The word justification does not mean to make righteous. It means to declare righteous. This word has nothing to do with how the man who has been vindicated was declared righteous. It is a term that has to do with our standing rather than our state, our relationship rather than our conduct. We are sinful, therefore, before God can pronounce us righteous, the sin problem must be taken care of. This is what Christ did on the cross. To add anything to faith in the requirements for justification is to take all credit away from Christ for what He has done.

5. Six Aspects of Justification:

A. The Source - God (**Acts 13:39**; **Rom. 4:5**; **8:30**, **33**; **I Cor. 1:30**).

B. The Principle - Grace (**Rom. 3:24**; **Titus 3:7**; **Eph. 2:8**).

C. The Grounds - The Blood (death) of Jesus Christ (**Rom. 5:9**).

See the doctrine of Propitiation (**Rom. 3:25**; **I John 2:1-2**) and Reconciliation. (**II Cor. 5:18**)

D. The Evidence - Christ's Resurrection (**Rom. 4:25**).

He was raised “on account of” our justification. His blood was sufficient.

E. The Means - Faith: (**Rom. 3:24**; **5:1**; **Gal. 3:8**).

Faith (trust, believe) is the acceptance of God's method of Justification. Faith appropriates what Grace provides. Faith must always have an object and that object is Christ.

F. The Demonstration - Works (**James 2:21**, **24**).

Works can be seen by man (faith cannot) and shows that the believer has been Justified.

When Paul writes of Abraham being justified apart from works (**Rom. 4:1–5**), he takes his quotation from **Genesis 15** and when James refers to the patriarch being justified by works through the offering up of Isaac (**James 2:21**) James has in mind events which are recorded in **Genesis 22** and which took place some twenty years after the events in **Genesis 15**. James, however, is not ignorant of the earlier incident and explains that in the testing of Abraham’s faith through the offering of Isaac “the scripture was fulfilled which says, Abraham believed God, and it was imputed unto him for righteousness” (**James 2:23**). The later experience demonstrates the reality of the faith which twenty years earlier had laid hold of the God who justifies.[[10]](#footnote-10)

6. Extent of Justification:

Justified from all things (**Acts 13:39**).

7. Time of Justification:

The moment we believe (**Acts 13:39**).

8. Results of Justification:

A. Freedom from incrimination (**Rom. 8:1**, **33**, **35**; **John. 3:18**).

B. Peace with God (**Rom**. **5:1**).

C. Made heirs and assured of future glorification (**Titus 3:7**; **Rom. 8:17**, **30**).

D. Saved from God's wrath (**Rom. 5:9**; **John. 5:24**; **I Cor. 3:13**).

9. Definition:

Justification is the act of God whereby He declares righteous the one who believes on Jesus Christ.

**JUSTIFICATION**

**(Roman Catholic Doctrine)**

The false teaching of Rome.

Q. What is justification?

A. It is a grace which makes us friends of God.

Q. Can a sinner merit this justifying grace?

A. No, he cannot; because all the good works which the sinner performs whilst he is in a state of mortal sin, are dead works. which have no merit sufficient to justify.

Q. Is it an article of the Catholic faith that the sinner, in mortal sin, cannot merit the grace of justification?

A. Yes; it is decreed in the seventh chap. of the sixth sess. of the Council of Trent that neither faith, nor good works, preceding justification, can merit the grace of justification.

Q. How then is the sinner justified!

A. He is justified gratuitously by the pure mercy of God, not on account of his own or any human merit. but purely through the merits of Jesus Christ; for Jesus Christ is our only mediator of redemption, who alone, by his passion and death, has reconciled us to his Father.

Q. Must we then conclude. that the sinner cannot, by good works. obtain the grace of justification?

A. The sinner may obtain the grace of justification by good works proceeding from a broken and penitent heart, because these are necessary predispositions and conditions, but no works of his own can ever MERIT the grace of justification. . . .

Q. What is that which gives their value to good works?

A. Sanctifying grace, which is within us.

Q. Is this sanctifying grace our own, or is it from God?

A. It is the pure gift of God's liberality to us.

Q. How does St. Paul express himself on this subject? (Rom. chap. v.3.)

A. "The charity of God," he says, "is poured forth in our hearts by the Holy Ghost, who is given to us."

Q. What are the effects of sanctifying grace?

A. It makes us the friends and children of God.

**Justification, The Council of Trent**

Roman Catholic opposition to Luther came to a head in the Council of Trent which began its first session in 1545. The Council’s final statement on justification was handed down in January of 1547.

Is Trent still valid? Absolutely! Vatican II, Catholicism's highest authority, "proposes again the decrees of...the Council of Trent." In honor of the 450th anniversary of Trent (12/13/95), Pope John Paul II declared that's its conclusions maintain all their value." Catholicism stands firm.

The Council of Trent damned the Reformers with more than 100 "anathemas" for believing what True Christians still affirm about justification THROUGH faith in Christ alone.

"If anyone says that the sacraments of the New Law [Catholic rituals] are not necessary for salvation but...that without them...men obtain from God through faith alone the grace of justification...let him be anathema"

"If anyone says that baptism is...not necessary for salvation, let him be anathema."

"If anyone says that in the Mass a true and real sacrifice is not offered to God...[but] a mere commemoration of the sacrifice consummated on the cross [and] not a propitiatory one...let him be anathema"'

The Catholic church teaches that Jesus paid for your original sin. When you are baptized you are washed from that sin. You then enter a state of grace (The Holy Spirit enters into you) this enables the baptized person to live a righteous life in order to be justified before God. Grace is also received through the other sacraments. This is a totally false works religious system and God’s curse is upon it. (Gal. 1:6-9)

1. THE PAPACY IS A HOAX. Peter never claimed to be pope. He was never in Rome. He knew that Jesus Christ, not himself was the "Rock" It is written "Call no one on earth your Father; for one is your Father, who is in heaven." **Matt. 23:9**

2. MARYOLATRY IS A HOAX. It is written of Christ. "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." **Acts 4:12**

3. PURGATORY IS A HOAX. It is a money-making scheme. It is written, "The blood of Jesus Christ, his Son, cleanses us from ALL SINS." **I John 1:7**

4. THE MASS IS A HOAX. The "Wafer-God" is a blasphemous fraud. It is written, "But Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God." **Heb.10:12**

5. THE ROSARY IS A HOAX. It Is written. "But in praying, do not multiply words as the Gentiles (heathen) do; for they think that by saying a great deal they will be heard." **Matt. 6:7**

6. THE CONFESSIONAL IS A HOAX. It is unchristian, indecent and immoral. It is written, "There is one Mediator between God and men, himself man Christ Jesus." **I Tim. 2:5**

7. "MIRACULOUS MEDALS" ARE A HOAX. So are images, crucifixes, "Bleeding Hearts," Holy Water" and similar heathen inventions. It is written, "Thou shall not make unto thee any graven images." **Ex. 20:4**

8. I AM AN AMERICAN CITIZEN, and refuse to be the subject of a deluded Italian Prince. It is written, "No man can serve two masters." **Matt 6:21**

9. I AM A CHRISTIAN. It is impossible to be a true Christian and a true Romanist. It is written, "This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines precepts of men." **Matt. 15:8-9**

**KJV BIBLE**

**The History of the English Translation of the Bible**

**The Wycliffe Bible (1380)**

The OT and NT in hand written manuscript form. He used the Latin Vulgate in OT. He did not know Hebrew or Greek.

(NOTE) The History of the English translation of the Bible continues with the Textus Receptus. The Textus Receptus had the greatest influence on the translation of the KJV of the Bible into English.

**The Textus Receptus**

**Erasmus'Greek New Testament (1514 A.D.)**

The Greek New Testament was printed for the first time by Erasmus. He was born in Holland about 1466. He was considered a Dutch humanist, but he also was an ordained priest of the Roman Catholic Church. He was known as one of the greatest scholars of his day.

It is hard to give a true assessment of his life for those that are for the Textus Receptus say good things and the opponents blast him.

He was eager for church reform, and made attacks on its clerical abuse and on lay ignorance, but remained all his life within the Roman Catholic Church.

His position on the Reformation was widely denounced, especially by Martin Luther, who had first looked on Erasmus as an ally. Erasmus was finally brought into open conflict with Luther and attacked his position on predestination in *On the Freedom of the Will.* As a humanist he deplored the religious warfare of the time because of the rancorous, intolerant atmosphere and cultural decline that it induced.

His detractors say that he based his Greek New Testament from five or six Greek manuscripts, the oldest of which dated to the twelfth century. His supporters say he also used other manuscripts. With four revisions, his first edition did not mean very much anyway. Erasmus' Greek New Testament came to be known (much later) as the Textus Receptus or the "Received Texts." Translating from Byzantine Greek MSS, this work contains the major underpinnings of the King James Translation.

For many years he was editor for the printer Johannes in Basel. Erasmus was approached by Johan Froben who was trying to seize the economic opportunity in producing a Bible prior to the publishing of the Complutensian Polyglot Bible. Erasmus took up the challenge and began work on his translation in the fall of 1515. Erasmus used six Greek manuscripts to compile his initial work. Another problem that confronted Erasmus is that he did not have a complete copy of the book of Revelation. In order to fill in the gap he back translated out of Jerome's Latin Vulgate the missing six verses. Erasmus had an admiration for Jerome and to see this you have no further to look than Erasmus' own book on the Life of Saint Jerome. Jerome was his favorite Church father.

Between the years 1516 and 1535 Erasmus published five editions of the Greek New Testament. In the first edition (1516) the text was preceded by a dedication to Pope Leo X, an exhortation to the reader, a discussion of the method used, and a defense of this method. Then came the Greek New Testament text accompanied by Erasmus' own Latin translation, and then this was followed by Erasmus' notes, giving his comments on the text. In his 2nd edition (1519) Erasmus revised both his Greek text and his own Latin translation. His substitution in John 1:1 of *sermo* (speech) for *verbum* (word), the rendering of the Latin Vulgate, aroused much controversy. The 3rd edition (1522) is chiefly known for the inclusion of I John 5:7, which had been omitted in the previous editions. The 4th edition (1527) contained the Greek text, the Latin Vulgate, and Erasmus' Latin translation in three parallel columns. The 5th edition (1535) omitted the Vulgate, thus resuming the practice of printing the Greek text and the version of Erasmus side by side.

There were threeeditors of the Erasmus' Textus Receptus: Stephanus, Beza, and Elzevir.

**Robert Stephanus**

**His Four Editions of the Textus Receptus (1546-1551)**

After the death of Erasmus in 1536 French printer and scholar Robert Stephanus (1503-59) printed four editions of the Greek New Testament: 1546, 1549, 1550, and 1551 respectively. These activities aroused the opposition of the Roman Catholic Church, so much so that in 1550 he was compelled to leave Paris and settle in Geneva, where he became a Protestant, embracing the Reformed faith.

Stephanus' first two editions (1546 and 1549) were pocket size (large pockets) printed with type cast at the expense of the King of France. In text they were a compound of the Complutensian and Erasmian editions. Stephanus' 4th edition the text was for the first time divided into verses. it is interesting to note that he was inspired to do this while riding on horseback from Insbruck to Paris.

Stephanus' 3rd edition was the most important one. It was so well accepted that Calvin used it as the basis for his French text of 1551, the scholars that produced the Geneva Bible used it also as the basis for the first edition of 1560. Theodora Beza used it for his 1565 and finally it underlies both the King James of 1611 and the London Polyglot.

In the margin of this edition Stephanus entered variant readings taken from the Complutensian edition and also 14 manuscripts, one of which is thought to have been *Codex D.* In text the 3rd and 4th editions of Stephanus agreed closely with the 5th edition of Erasmus, which was gaining acceptance everywhere as the providentially appointed text.

**Theodore Beza's Ten Editions of the New Testament**

Theodore Beza (1519-1605), Calvin's disciple and successor at Geneva, was renowned for his ten editions of the Greek New Testament nine published during his lifetime and one after his death. Four of Beza's Greek New Testaments are independent folio editions, but the six others are smaller reprints. The folio editions contain Beza's critical notes, printed not at the end of the volume, as with Erasmus, but under the text. The dates of these folio editions are usually given as 1565, 1582, 1588-9, and 1598 respectively.

In his edition of 1582 (which Beza calls his *third* edition) Beza listed the textual materials employed by him. They included the variant readings collected by Robert Stephanus, the Syriac version published in 1569 by Tremellius, and also the Arabic New Testament version in a Latin translation prepared by Francis Junius. Beza also mentioned two of his own manuscripts. One of these was *D*, the famous *Codex Bezae* containing the Gospels and Acts. The other was *D2*, *Codex Claromontanus,* a manuscript of the Pauline Epistles, which Beza had obtained from the monastery of Clermont in Northern France. But in spite of this collection of materials, Beza in his text rarely departs from the 4th edition of Stephanus, only 38 times according to Reuss (1872).

In his notes Beza defended the readings of his text which he deemed doctrinally important. For example, he upheld the genuineness of Mark 16:9-20 against the adverse testimony of Jerome. And in I Tim. 3:16 Beza defends the reading *God* *was manifest in the flesh.* "The concept itself," he declares, "demands that we receive this as referring to the very person of Christ." And concerning I John 5:7 Beza says, "It seems to me that this clause ought by all means to be retained."

On the other hand, Beza confesses doubt concerning some other passages in his text. In **Luke 2:14** Beza places *good will toward men* in his text but disputes it in his notes. "Nevertheless, following the authority of Origen, Chrysostom, the Old (Vulgate) translation, and finally the sense itself, I should prefer to read *(men) of good will."* In regard also to (**John 7:53-8:11**) Beza confides, "As far as I am concerned, I do not hide the fact that to me a passage which those ancient writers reject is justly suspect." Also Beza neither defends nor rejects the conclusion of the Lord's Prayer (**Matt. 6:13**) but simply observes, "This clause is not written in the Vulgate edition nor had been included in a second old copy (*D?*)."

**Bonaventure Elzevir, Editions**

Elzevir, born in 1583, was a Dutch printer and bookseller. In 1624 he published his first edition of the New Testament and in 1633 his 2nd edition. His texts followed Beza's editions mainly but also included readings from Erasmus, the Complutensian, and the Latin Vulgate. In the preface to the 2nd edition the phrase *Textus Receptus* made its first appearance. "You have therefore the text now received by all in which we give nothing changed or corrupt."

The Textus Receptus really was the text received by all. Its reign had begun and was to continue unbroken for 200 years. In England Stephanus' 3rd edition was the form of the Textus Receptus generally preferred, on the European continent Elzevir's 2nd edition.

**The Tyndale Bible (1525 - 1535)**

OT and NT incomplete. First printed English scripture.

Tyndale studied the Scriptures and began to endorse the doctrines of the reformation, views which were considered heretical. The open declaration of his sentiments in the house of Walsh, disputes with Roman Catholic officials, and especially his preaching, stirred up conflict. He left there and went to London (about Oct., 1523), where he began to preach, and made many friends among the laity, but none among ecclesiastics.

With support from Sir Humphrey Monmouth and others, he began his effort to translate the Bible into common English. Because his translation was not authorized by the Church, and contained notes and commentary promoting his Reformation views, he was forbidden to work in England, Tyndale went to Germany to continue his translation work there. He translated and printed in English the New Testament and half the Old Testament between 1525 and 1535. He worked from the Greek and Hebrew original texts when knowledge of those languages in England was rare. His pocket-sized Bible translations were smuggled into England, and then ruthlessly sought out by the Church, confiscated and destroyed. Condemned as a heretic, Tyndale was strangled and burned outside Brussels in 1536.

**Cloverdale's Bible (1535)**

First complete printed English Bible. Licensed by the Church. He used Swiss, German, Latin Vulgate and Tyndale.

**The Matthew's Bible (1537)**

John Rogers did most of the work on this Bible. It was based largely on Tyndale's previous work, Rogers also used Cloverdale's work as well. This might well be considered an updated Tyndale Bible. Approved by the RC Church.

**Theodore Beza's Greek Translation (1556)**

This work of the Greek New Testament differs in 49 passages from R. Stephanus' 1550 (third) edition. Theodore Beza is one of the four Greek New Testament translators who's work later became known as the Textus Receptus.

**Cloverdale's Great Bible (1566)**

Called Great because of its size. The text was verified by the Hebrew and Greek text. This was the second revision of the Tyndale Bible. The first Authorized Bible by the king of England. The Great Bible was revised in 1568 and printed as the Bishop's Bible.

**The Geneva Bible (1560)**

This was the third revision of the Tyndale Bible. The first Bible to omit the Apocrypha. The first to be divided into verses and use italicized words. Queen Elizabeth gave consent for its distribution.

This was the first Bible brought to America, and the first version to add numbered verses to each chapter. It was the Bible of the Pilgrims and the Puritans, and is the version quoted thousands of times in William Shakespeare's plays. Due to violent oppression of Protestants in England; Myles Coverdale, John Foxe, and other Church leaders fled to Geneva, Switzerland. There, with the support of John Calvin and John Knox, they produced an English "Study Bible" (with extensive marginal notes and study aids) in 1560 so accurate and popular among Christians that it continued to be the best-selling version until the introduction of the 1611 King James version! Possession of one of these Bibles in England at the time meant almost certain death.

**The Bishop's Bible (1568**)

The fourth revision of the Tyndale Bible. It was stiff and formal.

While the Geneva version of the English Bible, first issued in 1560, was winning popular favor, the leaders of the church were disturbed by the strong Calvinist character of its notes and yet aware of its superiority to the Great Bible of 1539, which was still that of the church. Accordingly, Archbishop Parker revived a project of his predecessor, Cranmer, for a revision of the Bishops. The work, which consisted of a revision of the Great Bible, was parceled out among eight bishops and several other scholars. Owing to the lack of consultation, the result was uneven in spite of Parker's labors as editor. The changes in the text were chiefly influenced by the Geneva Bible; in the New Testament some more independent changes were made. With the royal and ecclesiastical authority behind it, upon its publication in 1568 it rapidly displaced the Great Bible in the churches. in the homes of the people, however, the Geneva Bible remained the favorite, its publication continuing forty-two years after the last edition of the Bishops' Bible in 1602.

**King James Bible (1611)**

This Bible translation was Authorized by King James I of England. There have been seven revisions of the KJV 1611 Bible, (1613, 1644, 1664, 1701, 1769, 1850 and 1870). There are no copies in existence of the original 1611 Bible.

Erasmus'Greek New Testament (1514 A.D.) translated from Byzantine Greek MSS, became known as the Textus Receptus or the "Received Text." This work contains the major underpinnings of the King James Translation.

(NOTE) The *Byzantine text-type*, found in the vast majority of later Greek manuscripts. Over 90 percent of all 5,600 Greek New Testament manuscripts are of the Byzantine text-type. The Byzantine text-type is "*fuller*" or "*longer*" than other text-types, and this is taken as evidence of a later origin. The reason that we have so many manuscripts of the Byzantine text-type is because the Byzantine Empire remained Greek speaking and Orthodox Christian until Islamic Turks overran its capital Constantinople in 1456. Constantinople is now called Istanbul and is the capital of modem day Turkey.

It was not until 1550 that the next great edition of the Textus Receptus was published. This was the work of Robert Stephanus (Estienne), whose third edition became one of the two "standard" texts of the TR. Stephanus included the variants of over a dozen manuscripts -- including Codices Bezae (D) and Regius (L) -- in the margin. In his fourth edition (1551), he also added the verse numbers which are still used in all modern editions. The Stephanus edition became the standard *Textus Receptus* of Britain, although of course it was not yet known by that name.

Stephanus's editions were followed by those of Theodore de Bèza (1519-1605), the Protestant reformer who succeeded Calvin. These were by no means great advances over what had gone before; although Beza had access to the codex which bears his name, as well as the codex Claromontanus, he seems to have made little if any use of them. Beza's editions, published between 1565 and 1611, are remembered more for the sake of their editor (and the fact that they were used by the translators of the King James Bible) than for their text.

The next great edition of the *Textus Receptus* is the Elzevir text. First published in 1624, with minor changes for the edition of 1633, it had the usual minor variants from Stephanus (of which Scrivener counted 287), but nothing substantial; the Elzevirs were printers, not critics.

The Elzevir text, which became the primary Textus Receptus edition on the continent, was the last version to be significant for its text.

The KJV translators also based their work from the Bishop's Bible, the Geneva Bible, the Douay Rheims, Stephanus' advancements of Erasmus' Textus Receptus, and Beza's advancement of Stephanus' work.

There are no punctuation marks in the Greek Manuscripts so the translators put them in where they thought best. They added italicized words where there are no Greek words to try to make the text make better sense. The punctuation and italicized words are not part of God's Word.

**The Revision of the KJV in 1769**

In 1769 the Oxford University Press published an edition of the King James version in which many small changes were made. These changes were of five kinds: **1**. Greater and more regular use of italics; **2**. minor changes in the text; **3**. the adoption of modern spelling; **4**. changes in the marginal notes and references; and, **5**. correction of printers' errors. This edition soon came to be known as "The Oxford Standard" edition, because it was widely accepted as a standard text by commentators and other publishers. The editions of the King James version published in our century generally reproduce this Oxford edition of 1769, with or without the marginal notes.

**Marginal Changers in KJV in 1769**

In the first edition of the King James version, marginal notes indicating various renderings or readings appeared in 775 places in the New Testament. Of these notes, 34 evidently referred to various readings of the Greek manuscripts. They appear in the following places: **Matt. 1:11**; **7:14**; **24:31**; **26:26**; **Mark 7:3**, **9:16**; **Luke 2:38**, **10:22**, **17:36**; **John 18:13**; **Acts 13:18**, **25:6**; **Rom. 5:17**, **7:6**, **8:11**; **I Cor. 15:31**; **Gal. 4:15**, **17**; **Eph. 6:9; I Tim. 6:5**; **Heb. 4:2**; **9:2**; **James 2:18**; **I Peter 1:4**; **2:21**; **II Peter 2:2**, **11**, **18**; **II John 1:8**; **Rev. 3:14**; **6:8**; **13:1**, **5**; **17:5**.

The editors of the 1769 edition left all of the original marginal readings and renderings unchanged, but added 87 more notes, of which 17 referred to various readings of the Greek manuscripts.

It is too bad that the marginal notes are not printed in the KJV now.

**The Revision of the KJV in 1870**

In 1870 the Church of England commissioned a revision of the original 1611 King James Version based upon the weight of newly discovered Greek manuscripts. Indeed, there were over 30,000 textual changes made in the New Testament alone, 5,000 of them directly resulting from the Greek manuscript discoveries. Thus, in reality the King James Version used today has itself departed from much of the Textus Receptus.

**Inspiration and the KJV**

I believe the King James Bible, as a good translation of the preserved Word of God. I can hold it up and say “this is the inspired Word of God.” I can say that about any accurate translation of the Scriptures from the right Hebrew and Greek texts into any language.

But I do not believe in double inspiration. I don’t believe the KJV is given by inspiration in the way that the original writings of Scripture were. I believe it has derived its inspiration from the text upon which it was based. The King James Bible is an accurate and beautiful translation of the preserved Manuscripts/Scriptures and as such is the inspired Word of God--inspiredonly in a secondary sense, not directly*.*

The King James Bible is called the "AV" or Authorized Version. This implies that God Authorized this particular Bible, but not any of the others. But, that is not what "Authorized Version" means. It means simply that King James I in 1604 "Authorized" a group of men to work on a new translation. Nothing more, nothing less.

The King in July of 1604 appointed a translating committee of 54 men. These men were not only the best linguists and scholars in the kingdom but in the world. Much of their work on the King James Bible formed the basis for our linguistic studies of today.

The translators were organized into six groups and met respectively at Westminster, Cambridge, and Oxford.

The translators of the KJV did not call their translation perfect but said "*some imperfections and blemishes.*"

Below is the text copied from the Original Preface of the King James Bible:

*No cause therefore why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some imperfections and blemishes may be noted in the setting forth of it.*

*Therefore as S. Augustine saith, that variety of Translations is profitable for the finding out of the sense of the Scriptures: [S. Aug. 2. de doctr. Christian. cap. 14.]*

*For is the kingdom of God to become words or syllables?*

This text taken from the King James Preface seems to explain it all.

*For by this means it cometh to pass, that whatsoever is sound already the same will shine as gold more brightly, being rubbed and polished; also, if anything be halting, or superfluous, or not so agreeable to the original, the same may be corrected, and the truth set in place. And what can the King command to be done, that will bring him more true honor than this?*

The Translators also included the deutero canonical books (Apocrypha) in the KJV which poses another problem for those that espouse that King James I was a born again Christian. Excuses are made to explain this problem, however some very damaging evidence shows that the excuses have no credibility.

King James I stated:

"As for the Scriptures, no man doubts, I will believe them; but even for the Apocrypha, I hold them in the same account that the ancients did:

Is not this the king that persecuted the Pilgrims and would not let them leave England.

The King James Version is the work of man alone. The translators were human beings doing human work. They were not inspired in any theological sense of the word. There was nothing supernatural about what they translated (Hebrew and Greek words into English) or the act of their translating. They themselves would have been astonished that some today would claim direct "inspiration" for their translation!

I don’t believe this is merely a semantics game; it is an important distinction. The King James Bible is a good translation of the Word of God. It is no more than that, and it is no less than that. The King James Version is the Word of God because it translates the text that was given by inspiration of the Holy Spirit.

The key New Testament passage on the inspiration of Scripture is **II Timothy 3:15-17**. Verse 16 says,

“All Scripture is given by inspiration of God...”

This refers to the original giving of the Word of God. Inspiration does not refer to the process of transcribing or translating the Bible, but to the process whereby God gave the right words to the men who wrote the Bible.

This process of inspiration is also described in **II Peter 1:20-21**:

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost.”

This passage does not describe either the copying of Scripture texts or the making of translations. The Scriptures which Timothy and others read are called "scripture," because they were faithful to the original, not because these copies were given by inspiration.

Verbal inspiration (the very words) applies only to the original Scriptures. The Masoretic Text, Hebrew and the Greek manuscripts that are the preserved Word of God. Every translation that accurately carries over these preserved words into English is the preserved inspired word of God but as in all translations there are miner discrepancies. We should recognize the limitations of man in the light of the perfection of God.

Dr. Robert L. Sumner, cult expert and editor of The Biblical Evangelist, has pointed out that "no fundamentalist before mid-1950 ever claimed inerrancy for a translation."

The insignificant discrepancies in the King James are well known. I say insignificant discrepancies, because they are just that. There are no discrepancies which will lead the reader astray from understanding God's Word. (Examples: **Ruth 3:14**, He or She; **Ps. 74:8** Synagogues or Congregations; **Acts 12:4** Easter or Passover; **Acts 19:37** Churches or Temples)

(**Ruth**, **3:15**)

"and she went into the city."

"and he went into the city."

Years ago two publishers of the KJV, Cambridge and Oxford, used a different word in the book of **Ruth, 3:15**. One printed "she went into the city" the other one printed, "he went into the city." They have now corrected that error, it is she not he. Check your King James Bible and see which word it has.

(**Acts 12:4**) Easter or Passover

"intending after Easter [pascha] to bring him forth to the people."

The Greek word "pascha" cannot be rightly translated by the English word "Easter. The word pascha is translated the other twenty-eight times it is found in the KJV New Testament as Passover. God did not lead Luke to write down the wrong Greek word.

(**Acts 19:37**)

"For ye have brought hither these men, which are neither robbers of churches, [hieron] nor yet blasphemers of your goddess."

In this verse the Greek word "hierosulous" [robbers of Temples] is used and it cannot be translated "churches." The Greek text would have to use “ecclēsia,” which, here is not the case. The Textus Receptus and all of the Greek manuscripts, read "hieron."

If the King James Version is preserved and inerrant, in the sense that some try to give it then there is a problem since “hieron,” in its first-century context, must be translated: “temples,” and only the word "ecclesia" can be translated as “churches.” If a person believes the KJV iscorrect as "churches" rather than "temples" then they are saying that the manuscripts are wrong and they do not have any inspiration or preservation. They have denied the very Word of God that they are trying to defend.

Peter Ruckman, (he has radical views also on many doctrines) faced with this real problem of the KJV English being at variance with its own Greek text, forces his own private interpretation on the use of the word “churches,” and concludes, “Mistakes in the A.V. 1611 are advanced revelation!” The “advanced revelation,” however, is actually Ruckman's own historical interpretation about the use of the word “churches.” This is the little game of making up the rules as you go to fit your-own advantage! Such a tactic is at total variance to well-established, solid rules of Biblical interpretation. Why, whoever heard of such a thing as translation problems in the KJV being the correction of its own Greek text before Peter Ruckman stepped on the scene! This is Ruckmanism! Such an idea is completely foreign to any born again Bibleteacher or preacher before Ruckman.

**Preservation and the KJV**

It is the doctrine of Preservation that guarantees that the God would watch over the inspired Scriptures to preserve them for future generations and forever (**Ps. 12:6-7**; **100:5**; **Matt. 5:18,** etc.). This is the process whereby God preserved the Hebrew and Greek texts.

God chose to inspire and preserve His Book in the Hebrew and Greek languages, and I am satisfied that He knew what He was doing. It is wrong to say that the English language has become a *better* vehicle for God’s Revelation. English is an excellent vehicle but not a better vehicle. Do you see the difference? I believe it is an important one.

God did not make a mistake and we did not have to wait until the 1611 before we could have the Word of God because it was not in English. This is why we have pastors who study Hebrew and Greek. Some say that the English KJV has now superseded everything that came before. The KJV is a good translation, but it is a translation. Some would charge that to say such a thing detracts from the KJV. No, the truth never detracts from anything. We want to honor first that which God has honored, and that is the Hebrew and Greek Manuscripts. We honor translations but only in a secondary sense.

We must be careful in saying that the King James Bible or any other Bible is the "preserved Word of God."

If the KJV is the preserved word of God where was the preserved Word of God prior to 1611? What did the churches do from the time of the apostles until the 17th century? If you say, they used the Hebrew and Greek manuscripts, you are right. They are still the preserved Word of God, so what we do not need is a new one. No one taught that the KJV took the place of the OT and NT manuscripts at an earlier date than about fifty years ago.

(**Psalm 12: 6-7**).

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shall keep them, O LORD, thou shall preserve them from this generation forever.”

It should be noted, that this Psalm has nothing whatever to do with preservation of the King James Bible. This can easily be proven by noticing the last few words of **verse seven**, “thou shall preserve them from this generation forever.” Now, the King James Bible was not written until over 2600 years after verse seven was given. This proves that verse seven can have nothing whatever to do with the King James Bible. Verse seven refers only to the preservation of the words of David, and the other words of God recorded in Hebrew in the Old Testament. This promise of preservation can refer only to the Old Testament Scriptures in Hebrew. God has preserved the Old Testament in Hebrew across the centuries.

It is proper, instead, to claim that the manuscripts form the "preserved Word of God," rather than the KJV translation.

When accurately translated into English or any other language, the historical accuracy and truth of the preserved Word of God passes over only in a secondary sense into the translation.

**Inerrancy and the KJV**

Inerrancy refers to the fact that the Bible contains no errors. When a Christian refers to the infallibility of the Bible, he is or should be speaking of the Greek and Hebrew texts, not a translation. He is or should be saying that the Greek and Hebrew texts are inerrant.

Example of **Psalm 74: 8**.

"They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land."

The word “synagogue” is used to translate the word “moade” which is properly translated as "congregation," (as it is 150 other times in the KJV) but which the King James translates it as "synagogue" in this verse although Jewish synagogues did not appear until 600 years after this Psalm was written.

This is a minor error but God does not commit errors not even a tiny little insignificant one, but men do.

The original manuscripts have been faithfully copied down through the centuries. It does not take any skill to copy what is in front of you, just persistence and patience. A translation is different, you must know the Hebrew or Greek and chose what you believe is the best word to express the true meaning of the original.

If I change a word in a manuscript then I am changing God’s Word and I would be a heretic. If I change a word in a translation and this change is true to the manuscripts, then I have made God's word (if I have done a good job) clearer to understand. Just about every preacher and teacher change the wording in the KJV, and every other translation, every time they give a message.

**The LXX and its use in the Bible**

The Old Testament was translated into Greek (250 B.C.) which is know as the Septuagint. It is sometimes designated "LXX" which is the Roman numeral for "70." It was believed that 70 to 72 translators worked to translate the Hebrew Old Testament in Greek. Ptolemy II Philadelphus, King of Egypt (287-47 BC) wanted a copy for his library in Alexander.

The Septuagint which has many errors was often used by New Testament writers when they quoted from the Old Testament. Every Old Testament quotation in the book of Hebrews is from the LXX. Mark quotes the Old Testament from the LXX 13 of the 14 times in his gospel.

Even in a bad translation like the LXX there are some translations in it that are good. This is not an recommendation or approval of all the modern translation, I am just stating a fact.

In the 1950s and since, when all of the different translations came out I believe that many Christians over reacted thinking that they had to preserve the Bible. God did a good job before and He will keep doing it. All that we have to do is preach it. Treat the Bible as you would a 38 Smith and Westen. You do not have to explain it, just point and shoot. If they get hit they will know it.

**The KJV only**

What does a person mean when they say "the KJV only?"

If they mean that translation is a good English translation, I wholly agree. If they mean that the KJV translation is the inspired, inherent Word of God (in the strictest sense) and preserved for the English speaking people then I do not agree. If a new translation came out that was based on the manuscripts and they did a good job then that would also be the Word of God. Copied from the internet ?.

**THE (MOSAIC) LA****W**

1. Period of the Law.

A. Not from Adam to Moses (**Rom. 5:13-14**).

B. It was from Moses to Christ (**John 1:17**; **Ex. 19:1**; **Gal. 3:17**).

C. It ended with the death and resurrection of Christ.

(1) Abolished (**Eph. 2:15-16**).

(2) Until the seed (Christ) should come (**Gal. 3:19, 24-25**). and deliver them that were under the Law by His death and resurrection.

(3) End of the law (**Rom. 10:4**).

(4) Tables of stone done away and nailed to the cross (**Col. 2:14**).

2. To whom the Law was given.

A. To Israel alone, but provision for Gentiles within its borders. (**Ex.19:3**; **Lev. 26:46**; **Rom. 9:4**; **3:19**; **Ex. 12:48-49**).

B. Not given to Gentiles (**Deut. 4:8**; **Ps. 147:19-20**; **Rom. 2:12-14**).

C. Not given to the Christian (**Acts 15:5-11**, **24**; **Rom. 6:14**; **Gal. 2:19**).

3. What the Law is:

A. Spiritual (**Rom. 7:14** “For we know that the law is spiritual: but I am carnal, sold under sin.”

B. Holy, just, and good (**Rom. 7:12**). "the commandment holy, (in its character) and just, (in its requirements) and good." (in its aim)

C. Weak and beggarly elements for it could not save because of man’s sinful nature (**Rom. 8:3**; **Gal. 4:9-10**).

D. Ministration of condemnation and death and lost its Glory (**II Cor. 3:7-9**).

E. Covenant of works (**Gal. 2:15-16**; **3:2**, **5**, **10**; **Deut. 27:26**; **Ex. 19:5-6**; **Deut. 11:27**).

F. Yoke of bondage (**Gal. 5:1**; **Acts 15:10-11**).

G. A curse because it was not observed continually in all things (**Gal. 3:10**, **13**);

4. What the Law requires.

A. The full, continual, and actual doing of all its demands (**Gal. 3:10**).

(1) No exceptions "everyone."

(2) Never ending "that continues not."

(3) Complete obedience "in all things."

(4) Actual fulfillment "to do them."

(5) Failure it brings a curse "cursed."

B. Not the assent of faith, but the doing of the commandments (**Gal. 3:12**).

C. One point broken, guilty of all (**James 2:10**).

5. What the Law cannot do.

A. It cannot justify (**Gal. 2:16**; **3:10**; **Acts 13:39**; **Titus 3:5**; **Rom. 3:20, 28**; **Eph. 2:3-10**; **Phil. 3:9**).

Justification by Grace is not lawlessness; it is granted through due process of law (propitiation); the law is satisfied; its demands are met. Because Israel sought it not by faith, but by works, they attained not to the law of righteousness (**Rom. 9:31-32**).

B. It cannot rehabilitate the flesh (**Rom. 7:15-25**).

Though the desire of the renewed "mind" or "inward man" **v. 22** is to do the law, the weakness of the flesh does not permit (**v. 23, 25**) it (**Rom. 8:2**). This, though showing that the law is good, makes clear that it does not rehabilitate the flesh.

C. It cannot give “the blessings.”

(1) Illustration of Abraham (**Gal. 3:13-14** and **Rom. 4:2-4**).

(2) Illustration of David (**Rom. 4:5-8**).

D. It cannot give life (**Gal. 3:21**).

E. It cannot give the Spirit (**Gal. 3:2**).

F. It cannot work miracles (**Gal. 3:5**).

6. Law and Grace cannot be mixed (**Gal. 3:18**; **5:2-4**; **Rom. 4:13-16**; **3:21-31**; **11:6**).

7. The effects of the Law (upon the unbeliever).

A. It causes the offense - sin - to abound (**Rom. 5:20**).

B. By the law is the knowledge of sin (**Rom. 3:20**).

C. The law "stops the mouth" and proves "all the world guilty before God" (**Rom. 3:19**).

D. The effect on the carnal or natural mind. It is not subject to the law nor can indeed be subject to it. (**Rom. 8:7**).

E. It works wrath (not piety, calmness, patience) because transgressions are made manifest by it and wrath on the part of the disillusioned legalist ensues (**Rom. 4:15**).

F. The law is the strength of sin, not the strength of holiness (**I Cor. 15:56**) because it frustrates the aspirations due to failure.

G. It puts one under a curse, it does not make one a victor over sin's power (**Gal. 3:10, 13**).

H. It holds fast, because he is guilty before it and under its sentence (**Gal. 3:23**).

8. The effects of the Law (upon the believer that puts himself under the Law and does not realize the power of the Holy Spirit).

A. Without the Law sin is "dead" unrecognized (**Rom. 7:8**).

B. Paul, not having (the consciousness of) the Law, ("without the law once") "was alive" (under the false sense of living a righteous life). But "when the commandment came," "sin revived" and "death" resulted (**Rom. 7:9**).

C. The Law causes sin to become "exceeding sinful" (**Rom. 7:13**).

D. Sin by the commandment deceived (making one believe that by his own power he can comply with it) and "slays" (**Rom. 7:11**).

E. See 7 H

9. The believer and the Law.

A. The Law is not a rule of life for the believer (**Gal. 3:24-25**, "no longer under the pedagogue").

B. It is specifically and conclusively declared that the Christian is not under law. (**Rom. 6:14-15**; **II Cor. 9:20**; **Gal. 4:21**; **5:18**; **Col. 2:14**; **Eph. 2:15**; **John 1:16-17**; **II Cor. 3:7-13**) Under law means under the system. (Ten Commandments, ceremonial, and social laws).

C. The Christian does not go to Mount Sinai for condemnation before the Law, but to Christ whose blood brings the "better" things of grace (**Heb. 12:18-21**).

D. "By the Law": The Christian is dead to the Law. The Law condemns and brings about a sentence of death. It slays the believer in his substitute, the Lord Jesus, and so death removes him beyond the jurisdiction of the Law (**Rom. 7:4**; **Gal. 2:19**). The Law, having slain the old man, has accomplished its ministration of condemnation and death and has nothing to do with the new man who lives by faith (**Gal. 2:20**).

E. The believer is delivered from the Law (having died to that which he was held) to the end that he might serve in newness of spirit (**Rom. 7:6**).

F. It is foolish for one to try to perfect himself by the effort of the flesh according to the law, if he has begun in the Spirit whom he has received by the hearing of faith (**Gal. 3:3**).

G. The righteousness of the Law (that manner of life that is satisfactory to the demands of the Law) is fulfilled IN the Christian NOT BY the Christian (**Rom. 8:4**).

H. The Law cannot do what Christ has done (**Rom. 8:3**).

I. All the Law is fulfilled in "the Law of Love" which is the "Law of Christ." (**John 13:34-37**; **15:12-14**; **Rom. 5:5**; **13:8-10**; **II Cor. 5:14-20**; **Gal. 5:14**; **I John 2:6-8; 3:23**; **4:19-21**; **II John 5:6**).

J. The Apostle Paul is careful to show that he is not without law toward God but that he is within law to Christ (**I Cor. 9:21**, en-lawed to Christ).

People many times believe that a Christian must be under the Law of Moses or else be absolutely lawless or ungoverned. There is a third ground of relationship to God. To be en-lawed to Christ (to be under the teachings of Grace as a rule of life).

K. The Law is not made void, by faith, but is rather established by faith. The sinner establishes the law by confessing his guilt and acknowledging the justice of the law in condemning him. Christ established the law by suffering the penalty for the believer (**Rom. 3:31**). The law did what it was supposed to do, condemn and slay.

10. Teachers of the Law do not understand what they are teaching. (**I Tim. 1:7-10**).

11. God’s answer to the Law.

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (**Gal. 4:4-5**). Unknown

**LEAVEN**

Leaven is used 36xs in the Bible. It is always a picture of evil. It puffs up and corrupts.

1. Old Testament:

Its first occurrence in **Ex. 12:15** significantly marks it as something to be “put away.”" There is no dispute as to the meaning of the word, which is sour or fermenting dough. The difference lies in its interpretation. This can be gathered only from its usage by the Holy Spirit.

**Ex. 12:15** Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

A. Could not be in the house during Passover (**Deut. 16:3-4**; **Ex. 12:34**; **13:3**)

B. Could not be used in an offering to the Lord upon the altar (**Lev. 2:11**; **6:17**; **10:12**).

**Lev 2:11** No meat [meal] offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

C. Was used with the Thank Offering (**Lev. 7:12-13**). In **v. 12**, unleavened cakes were used which pictured Christ, our peace WITH God. (cf. **Amos 4:5**). Leavened bread was used along with the unleavened cakes showing the believer having the peace OF God.

**Lev 7:12** If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

**Lev 7:13** Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

In two cases only, in which the offering was not to be burned, were offerings to be made of leavened bread:

**(1)** This offering with which the thank offering was accompanied, and which was to be the priest’s **Lev.7:13-14**. **(2)** The two loaves of first-fruits at Pentecost **Lev. 23:17**. See D below.

D. Was used during Feast of Weeks (Pentecost) (**Lev. 23:16-17**). Two loaves with leaven picturing the church (Jews and Gentiles) saved from sin, but still have sin in us (**I John 1:8**).

**Lev 23:16-17** Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. **17** Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the first-fruits unto the LORD.

**I John 1:8** If we say that we have no sin, we deceive ourselves, and the truth is not in us.

E. Could not be used in the meal offering (**Lev. 2:11**). This offering pictures Jesus during his earthly life. He had no sin in Him and He committed no sin.

F. In **Amos 4:4-5** it is either the language or Figure of Irony; or, it shows that the "thanksgiving with leaven" is symbolical of the sin which is ever present even in the worshippers of God.

**Amos 4:4-5** Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after three years: **5** And offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free offerings: for this likes you, O ye children of Israel, says the Lord GOD

2. New Testament:

A. Leaven is used by metaphor for false doctrine (**Matt. 16:6**, **12**).

**Matt. 16:6** Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

**Matt. 16:12** Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

B. The Pharisees, Sadducees and Herodians each had their own corrupt philosophy.

(1) The Pharisees - Legalism (**Gal. 5:6-9**).

**Gal. 5:6-9** For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love. **7** Ye did run well; who did hinder you that ye should not obey the truth? **8** This persuasion *comes* not of him that calls you. **9** A little leaven leavens the whole lump.

(2) The Sadducees - Rationalism (**Acts. 23:8**; **Matt. 22:23**).

**Acts 23:8** For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

**Matt. 22:23** The same day came to him the Sadducees, which say that there is no resurrection, and asked him.

(3) The Herodians - Secularism (Worldliness) (**Mark 8:15**; **Luke 23:12**).

C. Leaven is a symbol of the activities and characteristics of the flesh.

(1) Self-glorifying (**I Cor. 5:6**).

**I Cor. 5:6** “Your glorying *is* not good. Know ye not that a little leaven leavens the whole lump?”

(2) Malice and wickedness (**I Cor. 5:8**).

**I Cor. 5:8** “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.”

(3) Hypocrisy (**Luke 12:1)**

**Luke 12:1** He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.” cf. **Matt. 23:2-3**; **15:7-8**).

D. Leaven in the parable in **Matt. 13:33** is false doctrine that has permeated the true teaching about Christ in the church. They have corrupted everything about Christ.

(1) Jesus was a Prophet, with His ministry on earth (2) a Priest on the cross and now in Heaven, and (3) as Potentate in His future coming.

Thus in every instance it is associated with, and symbolical of, only that which is evil.

**LEVIATHAN**

In Canaanite (Ugaritic) mythology there is the story of Storm's (Baal) victory over Chaos (Sea) (Heb. yam) and river (Heb. nahar) at creation, **Ps. 24:1-2**. Chaos is not only known as the Sea but the monster in the sea. Also called Leviathan, Ancient Serpent, Crooked Serpent and the Dragon with seven heads that is in the Sea and also called in the Bible, Rahab 5xs OT. **Ps. 87:4**; **89:10**; **Isa. 51:9;** **Job. 26:12** proud; **Isa. 30:7** strength. The forces of Chaos typified by the sea [yam] and rivers [nahar] have been brought under control by Baal and order is established. (cf. **Gen. 1-2**) (See Baal in the Ugaritic Myths.)

Although the prose accounts of Creation and the Exodus in Scripture avoid the use of mythic imagery for the sake of emphasizing the historical nature of the events, the poetic accounts make no apology for the use of this potent device for sacred ends. Canaanite mythic imagery was the most impressive means in that ancient cultural to display the sovereignty and transcendence of Jehovah, along with His superiority over Baal and all other earthly contenders. Although the Hebrews did not borrow the theology of Canaan, they did borrow its imagery.

**Job 3:8** "Let them (The Enchanters) curse it (Job's birthday.) that curse the day, who are ready to raise up [opening the eyes; to wake] their mourning. [Leviathan]"

The Enchanters claimed to make a day unfortunate (to curse it) by raising Leviathan, a seven-headed sea monster of ancient Near Eastern mythology. When aroused, the dragon would cause an eclipse by swallowing the sun or moon.

**Job 26:7-14**. Although the term "Leviathan" is not present in this passage, synonymous designations are. 7 "He stretches out the north over the empty place, *and* hangs the earth upon nothing. **8** He binds up the waters in his thick clouds; and the cloud is not rent under them. **9** He holds back the face of his throne, (moon) *and* spreads his cloud upon it. **10** He has compassed the waters with bounds, until the day and night come to an end. **11** The pillars of heaven tremble and are astonished at his reproof. **12** He divides the Sea with his power, and by his understanding he smites through the proud. [**Rahab**] **13** By his spirit [wind] he has garnished the heavens; his hand has formed [wounded] the **Crooked Serpent**. **14** Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" In this passage Job, in recounting the creative acts of Almighty God, labels the monster, or the personification of **Chaos** at the time of Creation with three names: the **Sea** (**v. 12**), **Rahab** (**v. 12**), and the **Crooked (Fleeing) Serpent** (**v. 13**).

**Job 26:12-13** The name Rahab, meaning "boisterous, proud one" is an apt term for the personified raging Sea, has not yet been found mentioned in any extra-biblical text, Canaanite or otherwise. The fact that **Rahab** and "**the Crooked Serpent**" are mentioned in parallel verses here , and in that **Rahab** is mentioned parallel to "**the Dragon**" in **Isaiah 51:9**, suggests that Rahab may simply be an alternative name for Leviathan, who is likewise called "the Crooked Serpent" and "the Dragon" in **Isaiah 27:1**.

**Psalm 89:9-10, 25** also mentions this boisterous **Rahab**, crushed at Creation. **9** "Thou rule the raging of the **Sea**: when the waves thereof arise, thou still them. **10** Thou have broken **Rahab** in pieces, as one that is slain; thou have scattered thine enemies with thy strong arm. **25** I will set his hand also in the sea [**yam**], and his right hand in the rivers [**nahab**].

The psalmist and prophets were poets and are using poetic language. The **raging sea** of **verse 9** and **Rahab** (the seven headed sea and river monster) of **verse 10** are seen as one and the same in Canaanite mythology and they are the enemy of Baal. The psalmist is showing that it is Jehovah not Baal that has the power over the **sea** [**yam**], the **rivers** [**nahab**], and **Rahab** that represents His enemies.

**Psalm. 24:1-2**  “The earth is the LORD’S, and the fullness thereof; the world, and they that dwell therein. **2** For he has founded it upon the seas [**yam**] and established it upon the floods” [**nahar**].

David is using Canaanite imagery in showing God work of creation involved the overcoming of chaos, symbolized by the sea [yam] and floods [nahar, rivers] or the rivers within the sea.

**Psalm 104:26** "There go the ships: *there is* that **Leviathan**, *whom* thou have made to play (mock) therein."

**Psalm 74:13** Thou did divide the sea by thy strength: thou brake the heads of the **dragons** in the waters.

**14** Thou brake the heads of **leviathan** in pieces, *and* gave him *to be* meat to the people inhabiting the wilderness.

"The heads of the Dragon" would be in synonymous parallel with "the heads of Leviathan" in **verse14**. And it should be noted that the psalmist gave to this mighty Dragon/Leviathan more than one head, for according to the Ugaritic mythology mentioned above, this primeval Dragon had seven heads. Anat boasts, "Surely I lifted up the Dragon ... I destroyed the Crooked Serpent, the Tyrant with the seven heads." This Psalm has a double entendre with reference to this Dragon/Leviathan: It speaks of both Jehovah's great enemy **Chaos**, conquered at Creation, as well as Jehovah's great enemy Pharaoh, conquered at the dividing of the Red Sea.

**Isaiah 30:7** "For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength [**Rahab**] *is* to sit still."

The term "Rahab," a name for the cosmic enemy of God, is applied to Egypt, the earthly enemy of God. This provides the backdrop for naming Egypt as Rahab in **Psalm 87:4**, "I will mention **Rahab** (i.e. Egypt) and Babylon among those who know Me."

**Isaiah 51:9** "Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Are thou not it that has cut **Rahab**, and **wounded the Dragon**?"

**Ezekiel 29:3** "Speak, and say, Thus says the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the **great Dragon** that lies in the midst of his rivers, which has said, My river *is* mine own, and I have made *it* for myself."

**Isaiah 27:1** "In that day the LORD with his sore and great and strong sword shall punish **Leviathan** the **piercing serpent**, even **Leviathan** that **Crooked Serpent**; and he shall slay the **Dragon** that *is* in the **sea**."

The immediate referent of Leviathan is Babylon, the earthly enemy of Jehovah. But as the near and far contexts intimate, this enemy functions typologically, so that the principal focus of this prophecy is the end times and the enemy is Satan.

**Zech. 10:11** “And he shall pass **through the sea** with affliction (upon them), and **shall smite the waves** in the **sea**, and all the deeps of the **river shall dry** up: and the **pride of Assyria** shall be brought down, and the **scepter of Egypt shall depart away**.”

**Jer. 51:34** “**Nebuchadnezzar** the king of Babylon has devoured me, he has crushed me, he has made me an empty vessel, he **has swallowed me up like a dragon**, he has filled his belly with my delicacies, he has cast me out.”

**Daniel 7:3** “And four great [huge] beasts came up from the sea [yam], diverse one from another.”

**Daniel 7:7** After this (the three beasts) I saw in the night visions, and behold a fourth beast (Rome), dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and **it had ten horns**.

**Daniel 7:20** And of the ten horns that *were* in his head, and *of* the other (little horn) which came up, (Antichrist) and before whom three fell; even *of* that horn that had eyes, and a mouth that spoke very great things, whose look *was* more stout than his fellows.

**Daniel 7:24** And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another (the little Horn, **v 8**) shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

**NT.**

The seven headed Beast of the OT (the enemy of God) is found in the NT in **Rev. 12**, **13**, **17**.

Daniel counts 4 beasts (4 heads). In his vision he starts with Babylon. In Revelation John starts with Egypt and then Assyria and then with Daniel’s four beasts. This makes Rome the sixth beast. All of these world powers have one thing in common they had conquered the nation of Israel.

**Revelation 12:3** “And there appeared another wonder [sign] in heaven; and behold a **great red dragon**, having seven heads and ten horns, and seven crowns [diadems] upon his heads. (The Roman world power empowered by Satan, **Dan. 7:7-8**, **24**.)”

**Revelation 12:7-17**

**Rev 12:7** And there was war in heaven: Michael and his angels fought against **the dragon**; and the **dragon** fought and his angels,

**Rev 12:8** And prevailed not; neither was their place found any more in heaven.

**Rev 12:9** And the **great dragon** was cast out, that **old serpent,** called **the Devil,** and **Satan,** which deceives the whole world: he was cast out into the earth, and his angels were cast out with him.

**Revelation** **20:2** “And he laid hold on the **dragon**, that **old serpent**, which is the **Devil**, and Satan, and bound him a thousand years.”

**Rev 12:13** And when **the dragon** saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child.*

**Rev 12:14** And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished **for a time, and times, and half a time**, from the face of **the serpent**.

**Rev 12:15** And the **serpent** cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

**Rev 12:16** And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which **the dragon** cast out of his mouth.

**Rev 12:17** And the **dragon** was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

**Revelation 13**

**Revelation 13:1** “And I stood upon the sand of the sea, and saw a **beast** rise up **out of the sea**, having **seven heads** and **ten horns [powers]**, and upon his **horns ten crowns [kings]**, and upon his heads the name of blasphemy.

Why did John say the ten crowns [kings] were upon the Dragons heads (plural)? **Daniel 7:7** tells us that the ten kings are on the Roman beast, **Rev. 13:2** gives the answer. Rome took on the qualities of the other three beasts of Daniel.

**Rev 13:2** And the beast which I saw was like unto **a leopard (Greece)** , and his feet were as *the feet* of **a bear (Media / Persia)** , and his mouth as the mouth of **a lion (Babylon)**: (cf. **Dan. 7**) and the **dragon** (The Dragon of **Rev. 12:3**)gave him his power, and his seat, and great authority.

**Rev. 13:3** And I saw one of his heads (the sixth head) as it were wounded to death (Rome 476 AD); and his deadly wound was healed (2009 Oct. 3rd): and all the world wondered after the beast.”

On 2009 Oct 3rd the heads of 23 countries meet in the Charlemagne building in Brussels Belgium and signed papers of federation. The world has not wondered yet but it will when the ten kings and the Little Horn show their heads.

**Revelation 17**

**Rev. 17:3 “**So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a **scarlet colored beast**, (**Rev 12:3**) full of names of blasphemy, having **seven heads** and **ten horns**.”

**Rev 17:7** And the angel said unto me, Wherefore did thou marvel? I will tell thee the mystery of the woman, and of **the beast** that carries her, which has the **seven heads** and **ten horns**.

**Rev 17:8** The beast that thou saw was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

**Rev 17:9** And here *is* the mind which has wisdom. The **seven heads** are seven mountains, on which the woman sits.

**Rev 17:10** And there are seven kings: **five are fallen**, and one is **(Rome)**, *and* the other is not yet come; and when he come, he must continue a short space.

Five are fallen; Egypt, Assyria, Babylon, Media/Persia, Greece. One is; Rome is the sixth. One (the seventh) is to come. This is the revived form of the Roman Empire (the feet made of iron and clay of the image that Nebuchadnezzar in **Dan. 2**) The ten horns -kings-upon the seventh head, i.e., the EU.

This has to be the revived Roman empire because **Dan. 7:13-14** says that Jesus receives His Kingdom during the fourth kingdom (Rome). In **Dan. 2:34** the Stone strikes the image in the feet made of iron and clay. **Dan. 2:34** “Thou saw till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.”

**Rev 17:11** And the beast that was, and is not, even he is the eighth (the beast of **Rev. 13:1** Anti-Christ), and is of the seven, and goes into perdition.

**Rev 17:12** And the **ten horns** which thou saw **are ten kings**, which have **received no kingdom as yet**; but receive power as kings one hour with the beast.

The ten kings were future to John’s time and are future to our time. There is no time during the Roman empire that ten kings ruled at the same time. We cannot know if the ten kings will be a council ruling many countries or if the revived Roman Empire will consist in its final form of ten nations.

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**Rev. 17**:**11** And the **beast** that was, and is not, even he (Antichrist) is the eighth, (world power) and is of the seven, (world powers) and goes into perdition.

“Which was and is not” This refers to the wounding of the Antichrist in **Rev. 13:3**, **12**, **14**. The words “is not” refer to the physical death of the beast, followed by his ascent from the abyss (**Rev. 17:8**), which refers to his return to life (**Rev. 13:14**) and is the same as his reappearance as the eighth king. (Gregory H. Harris)

**Rev. 17:12** And the **ten horns** which thou saw are **ten kings**, (the future ten rulers (kings) of the European Union, **Dan 2:31–35**, **40–45**; **7:7–8, 19–24**; **Rev 13:1–2**; **17:3**, **7**, **12–16**) which have received no kingdom as yet; but receive power [exousia] as kings one hour (one period of time, Daniel's 70th week, 7 years) with the **beast**.

Daniel sees the beast – Rome - with ten horns (**Dan. 7:7**) but John says the ten kings of Rome were in the future when he wrote Revelation. Rome had a slow decline occurring over a period of four centuries, culminating on Sept. 4, 476, when Romulus Augustus, the last Emperor of the Western Roman Empire, was deposed by Odoacer, a Germanic chieftain. Both Daniel and the Revelation of John overlook Rome’s fall and treat it as continuing until the second coming of Christ. **Dan. 2:35** show Rome in a different form “iron and clay.”

**LIFE**

There are three principal words translated “LIFE”. Their shades of meaning are to be distinguished as follows : --

(1) zoe: life in all its manifestations; from the life of God down to the lowest vegetable. It is life in activity, and thus especially is the opposite of death. It involves resurrection life and eternal life; and hence, as such, is the "gift of God" (**Rom. 6:23. 1John 5:12**). For the same reason its verb zao is frequently used of, and put for, resurrection life (**Matt. 9:18. Mark 16:11. Luke 24:5**, **23. John 11:25**, **26. Acts 1:3; 9:41; 25:19. Rom. 6:10; 14:9. II Cor. 13:4. Rev. 1:18**; **2:8; 13:14**; **20:4**, **5**).

(2) bios: life, as lived, manner of life; life as led, &c.; zoe being life as one experiences it; bios as others see it. This is used therefore, only of mankind, who not only live but lead lives. Hence the differences between ZO-ology and BIO-graphy. Zoe is life in its principle; bios is life in its manifestations (**Luke 8:14**). Bios is also put by Fig. Metonymy (of Adjunct.), , for livelihood, or that which supports animal life (**Luke 8:43**). It occurs eleven times (**Mark 12:44. Luke 8:14**, **43**; **15:12, 30**; **21:4. I Tim. 2:2. II Tim. 2:4. I Peter 4:3. I John 2:16**; **3:17**).

(3) psuche: the breath of animal life; one of the manifestations of zoe, common to all living animals. In one passage (**Isa. 10:18**, the Heb. nepesh), Gr. psuche) is applied to vegetable life. It is used of the living individual as such. For its various renderings and usages, see . PCB

**LIVING CREATURES, THE FOUR**

**(Rev. 4:6)**

In **Ezek. 1**, we find the same beings that John described in this chapter. **(1)** Four living creatures, **Ezek. 1:5**; **Rev. 4:6**. **(2)** Four faces, like those of a man, a lion, an ox or calf, and a flying eagle, **Ezek. 1:10**; **Rev. 4:7**. **(3)** They are full of eyes, **Ezek. 1:18**; **Rev. 4:8**. **(4)** In each case they are winged. There is one minor difference in the wings: John sees six wings, **Rev. 4:8**, while Ezekiel mentions four wings and a pair of hands under one of the wings, making six members, **Ezek. 1:6**, **8**. The seraphim that Isaiah saw had six wings, **Isa. 6:2**.

We are not left in doubt about the identity of the beings. Ezekiel describes certain beings that he beheld the second time and he says: "And the likeness of their faces *was* the same faces which I saw by the river Chebar, their appearances and themselves," **Ezek. 10:22**. He also says that these are the "living being I saw by the river Chebar," **Ezek. 10:15**. Again, he affirms the same thing, and says: "I knew that they *were* the cherubim," **Ezek. 10:20**. Isaiah, on the other hand, declares that the figures he saw were seraphim (burning ones). Isaiah was not giving a proper name to them but describing their appearance **Isa. 6:2**.

The forms seen by these prophets are probably symbolical of their nature and work. These angelic intelligences represent the courage of the lion, strength of the ox, intellect of the man, and the swiftness of the eagle. Perhaps the easiest and shortest way for us to get at the true explanation of this remarkable manifestation, is to go back to the OT., so much of which was copied exactly from heavenly things. The standard of each tribe of Israel took the color of the stone which represented it in the high priest's breastplate, and that there was wrought upon each a particular figure--a lion for Judah, a young ox for Ephraim, a man for Reuben, and an eagle for Dan. These were the representative tribes, and all the rest were marshaled under these four standards (**Num. 2**);--Judah, on the east, with Issachar and Zebulon; Reuben on the south, with Simeon and Gad; Ephraim on the west, with Manasseh and Benjamin; and Dan on the north, with Asher and Naphtali. In the center of this quadrangular encampment was the tabernacle of God, with four divisions, Levites (The Workers and the Worshipers) forming an inner encampment around it. It was thus that Israel was marched through the wilderness, under the four banners of the lion, the young ox, the man, and the flying eagle. These in the outer circle were the Warriors that protected and guarded the tabernacle of God. See RHL Bible, Chart10.

They are also pictured in the four Gospels: Matthew shows Jesus as a King, the Lion of tribe of Judah; Mark as a Ox, a faithful Servant; Luke as a man, the perfect Man; and Jesus’ Deity in John, the flying Eagle.

Without ceasing they minister to the glory of God. They are full of eyes, seeing all things, their wings are always moving in tireless activity. They continually cry, "Holy, holy, holy, Lord God Almighty."

When man sinned it was cherubim who guarded the way to the tree of life, **Gen. 3:24**, and they also celebrate his redemption and the triumph of the reign of Christ. They are always represented as being very near the throne of God. In the tabernacle cherubim hovered over the mercy seat and were figured upon the curtains **Ex 25:20**; **Heb. 9:5**; **Ex. 36:8**. The Almighty is addressed elsewhere as the One who dwells between the cherubim, **I Sam. 4:4**; **II Sam. 6:2**; **II Kings 19:15**; **I Ch. 13:6**; **Ps. 80:1**; **99:1**; **Isa. 37:16**. The brightness of the glory of the Lord is represented as attending them in **Ezek. 1:28** and in the vision of John they are "in the midst of and around the throne." In **Rev. 5:6**, the Lamb stands "in the midst of the throne and of the four living beings." In some way the cherubim are immediately about the throne of God, **Ezek. 1:26**; **Rev. 4:6**.

**“LORD'S PRAYER”**

**ITS USE AND ITS ABUSE**

Philadelphia College of Bible

**(Matthew 6:9-13)**

**THE CHRISTOLOGICAL OR RELATIONAL ARGUMENT**

**NOT FOR CHRIST'S USE**

1. NOT the "Lord's Prayer"

Christ did not pray it. He never prayed to be forgiven of sin. He never prayed WITH sinners. He never said "Our Father" always "MY Father" as distinct from "Your Father" (**John 20:17**). His prayer, the true LORD'S prayer, is **John 17**, where He prays FOR us (NOT WITH US) as our Great High Priest.

2. The prayer is not the "Lord's Prayer," but the "Disciple's prayer" "After this manner PRAY YE".

3. The prayer was not for unbelievers but only for disciples (believers) who could properly say "our Father" because born again.

**THE CONTEXTUAL ARGUMENT**

**NOT FOR REPETITION NOR PUBLIC USE**

1. THE CONTEXT (**vv. 5-6**) is WARNING against ABUSES of PUBLIC prayer and instructing disciples in the use of private prayer ("in secret" "shut the door").

2. The CONTEXT (**vv. 7-8**) is warning against the "Vain repetitions" of a FORM PRAYER, the very thing that not only Roman Catholics, but hosts of Protestants, persist in perpetuating, CONTRARY TO OUR LORD'S EXPRESS COMMAND, by constantly having this prayer repeated not only in private but in general public gatherings. There is danger of PAGAN PRAYING as though people will be "heard for much speaking," Christ never intended it as a ROTE prayer and most certainly not as a ritual prayer.

3. The prayer should not be used in public because, by so doing, we Christians encourage unregenerate sinners, who compose part of every audience, to call God "Father" and think they are being heard by Him, when He is NOT THEIR Father, and He is not hearing them (**John 14:6**). We thus help lull them into spiritual lethargy instead of severely warning them they have no approach to God until they accept the person and work of Christ.

4. It was NEVER INTENDED FOR A FORM PRAYER, but as a MODEL OF PROPER PRINCIPLES OF PRAYING. Christ did not say "Pray these set words" but "AFTER this MANNER pray ye." He was teaching basic principles of praying, such as:

A. ONLY the regenerate can pray "Father"

B MEMBERS OF A FAMILY OF FAITH,-say "OUR FATHER."

C. Our Father is HOLY; we should therefore reverence Him and hallow Him by holy living.

D. We should long for the Millennial Day when He shall reign supreme, and anticipate that Day by absolute submission NOW, so that IN US His will shall be done on earth as in heaven TODAY!

E. We should recognize that EVERY PROVISION COMES FROM HIM whether material (food) or spiritual (food).

F. We need DAILY recognition of this fact and daily prayer for that provision. In faith we state our daily expectancy (**James 1:17**).

G. We should CONFESS OUR SINS to the Father (**I John 1:9**) so that we may receive His forgiveness, knowing God cannot forgive us if we hold un-forgiveness against our brother. Forgiveness here is not that of a sinner coming to God for salvation , but that of a CHILD of God seeking restored fellowship (**Matt. 18:21-35**).

H. We need and plead, and cannot do without, the mercy of His protection against THE EVIL ONE. We plead the thought of **I Cor. l0:13**, that He will not permit us "to be tempted above that we are able."

**THE TEXTUAL ARGUMENT**

**WHICH PRAYER?**

The Gloria (**v. 13**b) "For thine is the kingdom" has no place in the early and most authoritative tests and should be omitted. (cf. **Luke 11:4**). It was an unwarranted addition following the custom of the Roman church in earlier days of putting a Gloria at the close of many prayers. Strangely TODAY ROME now OMITS it!

**THE TRANSITIONAL ARGUMENT**

**NOT IN CHRIST'S NAME!**

Not for use of believers NOW in this church age because of the omission of our Savior's Name: He said "Hitherto have ye asked nothing IN MY name; ASK (in my name) and ye shall receive" (**John 16:23-24**).

How could such an omission be harmonized with our Lord's own instruction for praying in this church age?

Plainly He was instructing ANTICIPATORS OF HIS KINGDOM, envisioned in the prayer as the NEXT thing in God's program as respecting the earth--"Thy Kingdom come!" Church-age believers are not looking for the King, but the Bridegroom; they are not praying for the Kingdom to come, but for the CHURCH to be completed so their Lord may come to rapture them to heaven. ONLY AFTER THAT AND AFTER MANY INTERVENING EVENTS will our Lord then return to earth as King and set up His Kingdom - not coming TO US, but BRINGING US BACK WITH HIM TO REIGN (**Rev. 20:6**; **3:21**; **2:26-28**; **I Cor. 6:2**a).

The prayer is proper instruction to the DISCIPLES OF JESUS' EARTHLY MINISTRY who were anticipating the Kingdom THEN offered but which, because of Israel's non-repentance, was POSTPONED (**Matt. 21:21**b**-46**); and thus the PRAYER WILL BE TAKEN UP AGAIN AFTER THE RAPTURE by those believers (Jews and Gentile, **Rev. 7**) who shall be ANTICIPATING THE RETURN TO EARTH OF THE KING TO SET UP HIS KINGDOM (**Matt. 23:37-39**; **25:31-33**).

Inevitably, therefore, the teaching of the prayer--if put against the backdrop of the Great Tribulation (cf. **Matt. 24**) HAS A STRONG DISPENSATIONAL FLAVOR

**THE DISPENSATIONAL ARGUMENT**

**NOT FOR THIS CHURCH AGE**

1. "Our Father IN HEAVEN" will be quite significant when Antichrist takes over and breaks loose his wrath upon the EARTH (**Matt. 24:21-22**); their only hope in that awful period will be from their Father in HEAVEN! It will be HIS move (**Acts 1:7**).

2. "THY NAME HALLOWED BE" they will say and might well add: Hallowed even if need be by our martyrdom, rather than receive the Mark of the Beast and blaspheme Thy Holy Name! (**II Th. 2:4**; **Rev. 13:4-5**, **15**)

3. "THY KINGDOM COME thy will BE DONE ON EARTH" Oh, how they will long for this while under the cruel reign of Satan's Monster, the Man of Sin! The Kingdom cannot come, except the KING come back again.

4. Note the TENSE of the phrase: "THY KINGDOM COME." It is not "be coming" (gradually) but "come!" (that is, come suddenly, catastrophically, and have it done with--**II Th. 1:6-10**; **2:8**).

5. "Give us THIS day our DAILY bread." How earnestly the believers of that period of awful suffering will pray for their daily bread. See **Rev. 13:16**, **17**, where only those who have "the mark of the beast" will be allowed to buy or sell. (**Matt. 25:35**, **43** etc.)

6. "And forgive us as we forgive" (**v. 12**). This petition envisions how difficult it will be for tribulation saints not to hold bitterness against those who are seeking their very lives (**Rev. 13:7, 15**), but rather forgive them (**Matt. 5:43**, **44** cp. **Rom. 12:19-21**).

7. "Deliver us from THE EVIL ONE" (**v. 13**). How subtle Satan will be in that Day and how the tribulation saints will need protection from the Evil One (**Matt. 24:23-24**; **Rev. 12:9**, **11-12**; **13:7-10**, **13-14**, **18**).

IN THE LIGHT OF THESE ARGUMENTS--I do not believe it best to use the prayer, where I have the choice in the matter, lest I help perpetuate PREVALENT ERRORS WHICH NEED TO BE CORRECTED. Where I have no opportunity to explain my preference and position to those in charge of a church at which I am asked to preach, I quote it as I would any Scripture, knowing that "all Scripture is given by inspiration of God and is holy and profitable." where I am not presiding, but simply part of the group" I remain reverently silent.

CERTAINLY IT IS NOT wrong to quote the prayer, but I believe it is better not to quote it Where you have a choice in the matter. It is more profitable if we make a PRACTICAL distinction between the INTERPRETATION of a passage and its APPLICATION. (There is ONLY ONE interpretation and I believe it is to anticipators of the Kingdom then; there may be MANY SPIRITUAL APPLICATIONS to us of this age but they are applications of a SECONDARY nature.)

**LORD'S SUPPER**

**I Cor. 11:23**

Philadelphia College of Bible

FALSE--ROMAN CATHOLIC VIEW--Transubstantiation (the Holy Sacrifice of the Mass). Transubstantiation--changing (transition of) substance (body). "The Romanist view is that the bread and wine are changed by priestly consecration into the very body and blood of Christ; and that, by a physical partaking of the elements, the communicant receives saving grace from God." (Though under appearance and taste of bread and wine they insist a miracle transforms it into Christ's body and blood.)

REPLY-- "At the institution of the Supper, it is not conceivable that Christ should hold His body in His own hands, and then break it to the disciples, There are not two bodies there. After Christ's ascension, the Lord's Supper made evident not a real presence, but a real absence, of Christ as the Son of God made man--that is, a real absence of His body. Therefore, the Supper, reminding us of His absent body, is to be observed in the church "till he come" (**I Cor. 11:26**)."

FALSE--LUTHERAN AND HIGH CHURCH VIEW--consubstantiation (literally con "with" the substance, "body"). This view is that the communicant, in partaking of the consecrated elements, eats the veritable body and drinks the veritable blood of Christ spiritually present in, with, and under the bread and wine, although the elements themselves do not cease to be material bread and wine.

"Occam held that everything which is omnipresent must occupy the same space as other things, else it could not be ubiquitous (everywhere). Hence consubstantiation involved no miracle. Christ's body was in the bread and wine NATURALLY, and was NOT BROUGHT INTO the elements BY the priest. It brought a blessing, not because of Christ's presence, but because of God's promise that this particular presence of the body of Christ should bring blessings to the faithful partaker." "Faith does not belong to the SUBSTANCE of the Eucharist; hence it is not the faith of him who partakes that makes the bread a communication of the body of Christ; nor on account of unbelief in him who partakes does the bread cease to be a communication of the body of Christ, although the partaking would be to his own condemnation." (Lutheran theologians generally deplore the term "consubstantiation" but it is the usual term in Church History.)

FALSE--CALVIN'S VIEW--Spiritual Reception by Believers. Calvin differed from Luther in that although he agreed Christ was spiritually present in the Lord's Supper, he nevertheless held that Christ is received only by the believer. He differed from Zwingli, in holding that Christ is truly, though spiritually, received, He stands in a mediate position between Luther and Zwingli.

REPLY-- Every Believer has Christ dwelling in them in the person of the Holy Spirit. We now have all of Christ that we will ever have and need.

THE CORRECT VIEW: ZWINGLI'S VIEW--Symbolic Memorial Feast. Zwingli held that the purpose of the Lord's supper was to remember His death--in spiritual submission. God intended the bread and wine simply as powerful symbolic reminders of our Lord's death. There is no sacramental or sacerdotal significance to them. One is not benefited by partaking unless and until his faith lays hold upon the great truths which the symbols picture. Thus the benefit is in spiritual communion with Christ; there is danger and discipline in coming to the table with unprepared hearts for that fellowship. Fundamentalists accept this viewpoint.

Just because I believe in Zwingli's view does not mean that I believe in many of his other doctrines.

**MAN**

**OT Names**

1. ADAM - Earthly, of the earth.

A. Formed Adam from the dust of the ground "Adamah" (**Gen. 2:7**).

B. Red or ruddy - Edom, Esau (**Gen. 25:30**). Sardius--Ruby (**Ex. 28:17**; **Ezek. 28:13**). Blood (Heb. root is dam).

C. Used mostly in contrast with God.

(1) **Ex. 33:20**, No man (adam) shall see me and live.

(2) **Mal. 3:8**, Will a man (adam) rob God?

(3) Son of Man (57xs Ezek.), **Ps. 8:4**; **Job 25:6**.

What does it mean for Jesus to be man and also the son of man, to be God and also the Son of God? cf. Adam (**Luke 3:38**) Angels (**Job 1:6**; **2:1**; **Gen. 6:2**) Believers (**Rom. 8:14**).

(4) Like a Man (adam) (**Dan. 10:16-18**; **Ezek. 1:5**, **8**, **10**; **10:8**, **14**).

What Dan. and Ezek. saw in a vision, John saw in reality (**John 1:14**).

(5) Translation problem: Should ADAM be translated or left as a personal noun? (**Hosea 6:7** cf. **Job 31:33**)

2. ISH - A being, Person, Immaterial.

A. It may be from the root similar to the English "is" (**Dan. 9:21**; **12:6**, **7**)

B. Used for Adam and Eve (**Gen. 2:23**) Relationship between two. The same yet different.

C. Contrasted with Adam:(**Ps. 62:9**; **Isa. 2:9**; **5:15**; **31:8**)

Low: children of Adam; high: children of Ish **(Ps. 49:2**).

D. Used with qualifying nouns (man -ish- of words). Moses said that he was not eloquent (**Ex. 4:10**).

Man of Israel, man of God, man of understanding, man of sorrows. "The LORD is a man of war (**Ex. 15:3**)."

E. Used in the sense of Each or Everyone (**Joel 2:7**).

Cherubim on the mercy seat (**Ex. 25:20**).

The tabernacle curtains coupled together (**Ex. 26:3**) "Ishah" literally a woman to her sister (cf. **Lev. 18:18**).

F. A diminutive form (Ishon) apple or pupil of the eye. Literally "a little man" The reflection as seen in the eye (**Deut. 32:10**; **Prov. 7:2**, **9**)

G. Christophenes (**Josh. 5:13**; **Dan. 10:5**)

3. ENOSH - Man as Insignificant, Incurable.

Seth's son Enos (**Gen. 4:26**). 7xs OT. Proper noun 6xs Enos, **Gen. 5:6**,**7**,**9**,**10**,**11**. 1x Enosh **I Ch. 1:1.**

Man as a masculine noun 45xs.

Always used in a bad sense (**Isa. 5:22**; **45:14**; **Judg. 18:25**). Morally - depraved, and physically - frail, weak. It is from 'anash, to be sick, wretched, weak, and denotes inability, for strength, physically; and for good, morally (cf. **II Sam. 12:15. Job 34:6. Jer. 15:18**; **17:9**; **30:12**, **15. Micah 1:9**).

A. Parallel to Adam (**Isa. 13:12**; **Job 25:6**; **Ps. 8:4**).

B. Contrast to God (**Job. 4:17**; **9:2**; **Isa. 7:13**).

C. Used of Christ (**Dan. 7:14**; cf. **Rev. 5:6**).

4. GIBBOR - Man as Mighty, Noble.

A. A mighty man of strength (**I Sam. 16:18**; **Gen. 6:4**; **Ex. 10:11**; **12:37**).

B. Mighty man's weakness:

(1) Overcome by wine (**Jer. 23:9**).

(2) Overcome by death (**Ps. 89:48**).

C. Contrasted with:

(1) God (**Job 22:2**; **Ps. 34:8**; **37:23**).

(2) Contrasted with Adam (**Jer. 17:5**, **7**).

(3) Contrast with Enosh (**Job 4:17**; **10:5**).

D. Messiah - "A virgin shall compass a man" (**Jer. 31:22**).

**MAN, NT Greek names for**

Sometimes the word "man" is added in translating the Masc. Gender of Adjectives or Nouns, in which case it is not one of the words given below.

1. anthropos = an individual of the Genus Homo; a human being as distinct from animals. , for "the Son of man".

2. aner = an adult male person. Lat. Vir. an honorable title (as distinct from mere "man", No. 1); hence, used of a husband.

3. tis = some one, a certain one.

4. arren = a male; of the male sex. Translated male 6xs, man 3xs.

5. arsen = The same as No. 4; being the old Ionic form, as No. 4 is the later Attic form.

6. teleios = one who has reached maturity as to age or qualification, or by initiation. Rendered "man" in **I Cor. 14:20**. cf. **I Cor. 2:6** "them that are perfect."

**THE MASSORAH**

**(Companion Appendix)**

All the oldest and best manuscripts of the Hebrew Bible contain on every page, beside the Text (which is arranged in two or more columns), a varying number of lines of smaller writing, distributed between the upper and lower margins. This smaller writing is called the Massorah Magna or Great Massorah, while that in the side margins between the columns is called the Massorah Parva or Small Massorah.

The word Massorah is from the root masar, to deliver something into the hand of another, so as to commit it to his trust. Hence the name is given to the small writing referred to, because it contains information necessary to those who trust the Sacred Text was committed, so that they might transcribe it, and hand it down correctly.

The Text itself had been fixed before the Massorites were put in charge of it. This had been the work of the Sopherim (from saphar, to count, or number). Their work, under Ezra and Nehemiah, was to set the Text in order after the return from Babylon; and we read of it in **Neh. 8:8** (\*1) (cp. **Ezra 7:6**, **11**). The men of "the Great Synagogue" completed the work. This work lasted about 110 years, from Nehemiah to Simon the first, 410 - 300 B.C.

The Sopherim were the authorized revisers of the Sacred Text; and, their work being completed, the Massorites were the authorized custodians of it. Their work was to preserve it. The Massorah is called "A Fence to the Scriptures," because it locked all words and letters in their places. It does not contain notes or comments as such, but facts and phenomena. It records the number of times the several letters occur in the various books of the Bible; the number of words, and the middle word; the number of verses, and the middle verse; the number of expressions and combinations of words, &c. All this, not from a perverted ingenuity, but for the set purpose of safeguarding the Sacred Text, and preventing the loss of misplacement of a single letter or word.

This Massorah is not contained in the margins of any one MS. No MS. contains the whole, or even the same part. It is spread over many MSS., and Dr. C. D. Ginsburg has been the first and only scholar who has set himself to collect and collate the whole, copying it from every available MS. in the libraries of many countries. He has published it in three large folio volumes, and only a small number of copies has been printed. These are obtainable only by the original subscribers.

When the Hebrew Text was printed, only the large type in the columns was regarded, and the small type of the Massorah was left, unheeded, in the MSS. from which the Text was taken. When translators came to the printed Hebrew Text, they were necessarily destitute of the information contained in the Massorah; so that the Revisers as well as the Translators of the Authorized Version carried out their work without any idea of the treasures contained in the Massorah; and therefore, without giving a hint of it to their readers.

A vast number of the Massoretic notes concern only the orthography, and matters that pertain to the Concordance. But many of those affect the sense, or throw any additional light on the Sacred Text.

Dr. Ginsburg's Introduction the Hebrew Bible, of which only a limited edition was printed; also a small pamphlet on The Massorah published by the King's Printers.

(\*1) The Talmud explains that "the book" meant the original text; "distinctly" means explaining it by giving the Chaldee paraphrase; "gave the sense" means the division of words, &c. according to the sense; and "caused them to understand the reading" means to give the traditional pronunciation of the words (which were then without vowel points). The Companion Bible

**MIRACLES**

**The Decrease and Cessation of Miracles in the N.T.**

God can and does work miracles according to His own will but in this time of church history He does not use men to perform them.

1. The primary purpose of miracles by the Apostles were to authenticate their message.

A. Christ's ministry (**John 10:38**).

B. Paul's ministry (**II Cor. 12:12**).

2. The dividing line was Paul's first Roman imprisonment.

A. Books written before his imprisonment mention many miracles.

James, Gal., I and II Th., I and II Cor., Romans, and the book of Acts.

B. Books written during and after his first imprisonment do not mention any miracles.

Paul's letters; Eph., Phil., Col., Phile., I and II Tim., and Titus. Also the writings of Jude, Peter and John. The book of Hebrews mentions miracles but in the past tense, **Heb. 2:3-4**.

3. Paul's inability to heal during and after his first Roman imprisonment.

A. Epaphroditus (**Phil. 2:25-30**).

B. Timothy (**I Tim. 5:23**).

C. Trophimus (**II Tim. 4:20**).

4. **Heb. 2:3-4** connect miracles to Jesus and those that heard Him, the apostles, and not to the generation being written to. (See my note in Hebrews.)

**MYSTERY**

1. Definition:

Mystery [mustērion] 27xs NT. It is a "Sacred Secret": In the ancient Babylonian cults, this word "Mystery" meant sacred secrets of their religion that were only revealed to the initiated. Edrwes says, a secret imparted only to the initiated, what is unknown until it is revealed, whether it be easy or hard to understand.

2. It is used in the NT of truth that was unknown and unknowable until revealed by God by revelation through Christ and/or the apostles (**Eph. 3:3-4**; **Col. 2:2**). The term “mystery” never occurs in the OT. The Greek word "mustērion" occurs in the Septuagint of the OT only in Daniel, where it is found several times as the translation of raza, “a secret,” in reference to the king’s dream, the meaning of which was revealed to Daniel.

3. It was decreed in eternity past (**I Cor. 2:7**).

4. It has been kept secret since the world began, ….But now is made manifest (**Rom. 16:25-26**)

5. It is the pastor's duty to teach it (**I** **Cor. 4:1-2**; **Eph. 3:8-9**; **6:19**; **I Tim. 3:9**).

6. Mystery Doctrine:

A. Paul received by revelation the mystery of the Christ (**Eph. 3:3-4**, **9**;**Col. 2:2**; **4:3**)

B. The mystery of His will (**Eph. 1:9**) the answer is in **verse 10**

C. Holding the mystery of the faith in a pure conscience (**I Tim. 3:9**)

D. The Church (**Eph.** **5:28-32**). That the Gentiles were to be saved is not the "mystery," but the "mystery" was that Jews and Gentiles would be united in one new body "the Church."

E. Indwelling of Christ (**Col. 1:25-27**). OT saints did not have indwelling of the Holy Spirit, but His power came upon them for service. In the NT, the Holy Spirit is in every believer at the moment of salvation. He said, "He would never leave us nor forsake us," (**Heb. 13:5**).

F. Godliness (**I Tim. 3:16**) The truth concerning the first coming of Christ, God manifest in the flesh (**John 1:14**; **14:9**).

G. Progress of the Church (**Rev. 1:20**) The seven churches of **chap. 2-3** each show by their character the course of history that Christendom has and will take from Pentecost to the rapture.

H. Rapture (**I Cor. 15:51-57**) The catching away of the church (the body of Christ), to become Christ's bride, into heaven before the tribulation. **Rev. 3:10** The gospels that speak of the coming of Christ is the Second Coming not the Rapture.

I. Blindness in part of Israel (**Rom. 11:25**). Because of Israel's rejection of Christ they (the nation), are blinded in part until the fullness of the gentiles, i.e. the church is completed.

J. Mystery form of the Kingdom (**Matt. 13:11**; **Mark 4:11**; **Luke 8:10**;). This is not the Davidic Kingdom, for that was prophesied in the OT. This is the period from the King's rejection by the Jewish nation until the King's return (2nd. coming). (cf. **Col. 1:13-14**; **4:11**)

K. The mystery of God should be finished (**Rev. 10:7**) The "mystery of God" probably refers to previously unrevealed details of God's plans for humanity that He was about to make known. Specifically it refers to what will take place so the kingdom of the world becomes the kingdom of Christ (**Rev. 11:15**). Constable

7. Other NT Mysteries.

A. “Mystery of <the> iniquity”: (**II Th. 2:7-8**) The mystery is not that lawlessness was already working, but the mystery is that it was working toward an end-its consummation in the Lawless One and that this one was to be destroyed at a fixed time.

B. Mystery Babylon (**Rev. 17:5**, **7**) Not the country of Babylon, but the false religious system of Rome (**Rev. 17:18**) during the great tribulation that the ten Kings shall destroy and then the beast (Anti-Christ) shall be worshipped as God (**II Th. 2:4**). The mystery is finished (the aorist passive of *teleo*) in the sense that God would then have no more to reveal about these kingdom plans beyond what He revealed to John. He had revealed His plans for the future kingdom to His servants the prophets in former times, but only partially (cf. **Heb. 1:1-2**). "His servants the prophets" is a common description of the OT prophets in particular (**Jer.7:25**; **25:4**; **Amos 3:7**).

**NEGATIVES IN THE NEW TESTAMENT**

(The Companion Bible)

1. In the Greek there are two principal negatives used in the NT, "ou" and "mē" all others being combinations of one or other of these with other particles.

A. ou = no, not; expressing full and direct negation, independently and absolutely; not depending on any condition expressed or implied (before a vowel ouk ; before an aspirated vowel ouch).

(a) ouchi, a strengthened form, often used in questions.

B. mē = no, not; expressing conditional negation, depending on feeling, or on some idea, conception, or hypothesis.

2. The difference between ou and mē.

ou is objective.   
mē is subjective.

ou denies a matter of fact.   
mē denies a matter of feeling.

ou denies absolutely.   
mē denies conditionally.

ou negatives and affirmation.   
mē negatives a supposition, and prohibits or forbids.

ou is generally used with the Indicative Mood.   
mē with the other moods of the verb.

For the difference, see **John 3:18**: "He that believes on Him is not (ou) condemned: but he that believes not (mē, supposing such a case) is condemned already, because he hath not (mē) believed (according to the supposition made). See also **Matt. 22:29**: "Ye do err, not (mē) knowing the Scriptures". Had the negative here been "ou" it would imply the fact that they did not know, because of not possessing them. But it is "mē", implying the feeling; they did not wish to know. The same distinctions apply to all the compounds of ou and mē respectively. Cf. **Matt. 22:11-12.**

3. Double negatives "ou mē" do not make a positive as in English.

The two negatives when combined lose their distinctive meanings, and form the strongest and most emphatic asseveration;

A. Whenever it was used by a human being in the NT the result always belied it, and the speaker never made it good :--

**Matt. 16:22**. Peter said, "This shall not be unto Thee". (But it was)

**Matt. 26:35**. Peter said, "I will not deny Thee". (But he did)

**John 11:56**. Some said, "What think ye, that He will not come to the feast?" (But He did)

**John 13:8**. Peter said, "Thou shall never wash my feet". (But He did)

**John 20:25**. Thomas said, "Except I shall see ... I will not believe". (But he did)

B. When the Lord used this solemn asseveration it was always absolutely true, and was, or will yet be made good. It is variously rendered, as a simple negative (as above); no, not, by no means, in no wise, or in no case, &c.

This expression was used by our Lord on forty-five separate occasions (omitting the parallel passages).

**Matt. 5:18**, **20**, **26**; **10:23**, **42**; **13:14**; **15:6**; **16:28** (**Mark 9:1**; **Luke 9:27**); **18:3** (**Luke 18:17**); **23:39**; **24:2** (omitted by all, but retained in **Mark 13:2**), **21**, **34** (**Mark 13:30. Luke 21:32**), **35** (**Mark 13:31**. **Luke 21:3-4: 22 3**); **25:9** (added by all); **26:29** (**Mark 14:25. Luke 22:18**).

**Mark 9:41**; **13:2** (omitted in **Matt. 24:2**); **16:18**.

**Luke 6:37**; **8:17** (added by most); **10:19; 12:59; 13:35; 18:7, 30**; **21:18**; **22:16**, **34** (omitted by all, retained in **John 13:38**), **67**, **68**.

**John 4:14, 48; 6:35, 37; 8:12, 51, 52; 10:5, 28; 11:28; 13:38** (omitted in **Luke 22:34**,); **16:7** (added by some).

C. The double negative “ou mē” is used once by an angel (**Luke 1:15**).

D. Paul fourteen times: three in (**Acts 13:41**; **28:26**), and eleven times in his Epistles (**Rom. 4:8. I Cor. 8:13. Gal. 4:30**; **5:16. I Th. 4:15**; **5:3. Heb. 8:11, 12**; **10:17**; **13:5**).

Take special note of **Heb. 13:5** where there are 5 negatives.

E. Peter twice: (**I Peter 2:6. II Peter 1:10**).

F. John sixteen times in the Apocalypse (one being added in all the critical texts, **Rev. 9:6**): **Rev. 2:11**; **3:3**, **5**, **12**; **9:6**; **15:4**; **18:7**, **14**, **21**, **22**, **23**; **21:25**, **27.**

The occurrences are thus eighty-four in all.

**THE NEW COVENANT**

**(Jeremiah 31)**

This covenant is based on the shed blood of Christ, **Matt. 26:28** “this is My blood of the New covenant, which is poured out for many for forgiveness of sins”

**Heb. 7:21–22**…with an oath through the One [God] who said to Him, “The Lord has sworn and will not change His mind, Thou are a priest forever”; so much the more also Jesus has become the guarantee of a better covenant

**Heb. 8:6–7** But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant [the Mosaic Covenant] had been faultless, there would have been no occasion sought for a second [the New Covenant].

The New Covenant will be made with the nation a Israel at the second coming of Christ. In the context preceding this prophecy of **Jeremiah 31**, they had been informed that the people would be regathered to their land (**Jer. 30:1-3**). This would occur after the time of Israel’s greatest suffering known as “Jacob’s trouble” (**Jer. 30:7**), when all their enemies have been destroyed (**Jer. 30:16**), and their homeland rebuilt (**Jer. 30:17**, **18**).

1. All Israel will someday accept the New Covenant, **Jer. 31:31**. This will happen at the second coming. cf. **Rom. 11:26 “**All Israel shall be saved.”

2. This covenant will not be like the Mosaic Covenant that the Jewish fathers broke, **Jer. 31:32**.

3. God will put the law in their hearts, **Jer.** **31:33**.

4. I “will be their God, and they shall be my people.” **Jer.** **31:33**.

5. All Israel will know Him, **Jer.** **31:34**.

6. I will forgive their iniquity, and I will remember their sin no more. **Jer.** **31:34**

7. Israel will always be a distinct nation before God forever, **Jer.** **31:35–37**.

8. God also calls it an everlasting covenant, **Jer.** **32:40.**

**(1) Isa.** **55:3 “**Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David;”

**(2) Isa. 59:21 “**And as for Me, this is my covenant with them, says my Lord: My Spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring, says the Lord from now and forever.”

**(3) Isa. 61:8 “**And I will faithfully give them their recompense, And I will make an everlasting covenant with them.”

**(4) Ezek. 16:60-62 “**Nevertheless, I will remember My Covenant with you in the days of your youth, and I will establish an everlasting covenant with you….Thus I will establish My covenant with you and you shall know that I am the Lord.”

**(5) Ezek. 37:26-27 “**And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be my people.”

**Ezek. 36:24-28**

1. **Ezek. 36:24** “For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.”

2. **Ezek. 36:25** “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.”

3. **Ezek.** **36:27** “The Lord will place His Spirit within them and they will obey Him. “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.”

4. **Ezek.** **36:28** Israel will *“*live in the land that I gave to your forefathers; so you will be My people, and I will be your God.*”*

**OTHER, ANOTHER**

Companion Bible

1. allos = another of the same kind (denoting numerical distinction). The second of two where there may be more: (160xs NT. e.g. **Matt. 10:23**; **25:16**, **17**, **20**; **27:42, 61**; **28:1**; **John 18:15-16**; **20:2-4**; **Rev. 17:10**).

2. heteros = another of a different kind (usually denoting generic distinction). The “other” of two, where there are only two: (99xs NT., e.g. **Matt. 6:24**; **11:3**; **Luke 5:7**; **7:41**; **14:31**; **16:13**, **18**; **17:34**, **35**; **18:10**; **23:40**).

3. loipos = the remaining one. Pl. = those who are left. (41xs NT., **Matt. 22:6** "the remnant;" **Matt. 25:11**; **27:49** etc.)

4. tines = certain ones, some others (**II Cor. 3:1**).

5. kakeinos = and that one there. 23xs NT. Contraction of kai ekeinos, only translated “other” in **Matt. 23:23** and **Luke 11:42**.

6. allotrios = not one's own, belonging to another, or others (**Heb. 9:25**). Hence a foreigner or a stranger. (14xs NT.). See **Luke 16:12.**

**PARABLES OF JESUS**

1. The Two Houses...................................... Matthew 7:24-27; Luke 6:47-49

2. The New Cloth and New Wineskins........ Matthew 9:16-17

3. The Sower................................................ Matthew 13:5-8 ;Mark 4:3-8; Luke 8:5-8

4. The Weeds............................................... Matthew 13:24-30

5. The Mustard Seed................................... Matthew 13:31-32; Mark 4:30-32; Luke 13:18-19

6. The Yeast................................................ Matthew 13:33; Luke 13:20-21

7. The Hidden Treasure.............................. Matthew 13:44

8. The Pearl of Great Price......................... Matthew 13:45-46

9. The Fishing Net....................................... Matthew 13:47-50

10. The Unforgiving Servant......................... Matthew 18:23-35

11. The Workers in the Vineyard................. Matthew 20:1-16

12. The Two Sons.......................................... Matthew 21:28-32

13.The Wicked Vine-growers....................... Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19

14. The Marriage of the King's Son............. Matthew 22:1-14

15. The Two Servants.................................... Matthew 24:45-51; Luke 12:42-48

16. The 10 Virgins......................................... Matthew 25:1-13

17. The Talents.............................................. Matthew 25:14-30

18. The Seed Growing Secretly..................... Matthew 4:26-29

19. The Doorkeeper....................................... Matthew 13:34-37

20. The Rude Children.................................. Luke 7:31-35

21. The Two Debtors..................................... Luke 7:41-43

22. The Good Samaritan............................... Luke 10:25-37

23. The Friend at Midnight........................... Luke 11:5-8

24. The Rich Fool.......................................... Luke 12:16-21

25. The Barren Fig Tree................................ Luke 13:6-9

26. The Great Supper.................................... Luke 14:15-24

27. The Unfinished Tower and the King's Rash War..... Luke 14:28-33

28. The Lost Sheep........................................ Matthew 18:12-14; Luke 15:4-7

29. The Lost Coin.......................................... Luke 15:8-10

30. The Prodigal Son..................................... Luke 15:11-32

31. The Shrewd Manager.............................. Luke 16:1-9

32. The Servant's Reward............................. Luke 17:7-10

33. The Unjust Judge.................................... Luke 18:1-8

34. The Pharisee and the Tax-gatherer......... Luke 18:4-14

35. The Pounds............................................. Luke 19:1-27 PCB

**Parenthesis in Scripture**

Dr. H. A. Ironside, *The Great Parenthesis*, shows a number of instances of parentheses in God’s program:

**(1)** The interval between the “acceptable year of the Lord” and the “day of vengeance of our God” **(**[**Isa. 61:2**](javascript:%7b%7d)-a parenthesis already extending more than nineteen hundred years. (cf. **Luke 4:18-19**)

**(2)** The interval between the Roman empire as symbolized by the legs of iron of the great image of [**Daniel 2**](javascript:%7b%7d) and the feet of ten toes. *Confer* also [**Daniel 7:23–27**](javascript:%7b%7d); [**8:24**](javascript:%7b%7d), [**25**](javascript:%7b%7d).

**(3)** The same interval is found between [**Daniel 11:35**](javascript:%7b%7d) and [**Daniel 11:36**](javascript:%7b%7d).

**(4)** A great parenthesis occurs between [**Hosea 3:4**](javascript:%7b%7d) and verse [**5**](javascript:%7b%7d), and again between [**Hosea 5:15**](javascript:%7b%7d) and [**6:1**](javascript:%7b%7d).

**(5)** A great parenthesis occurs also between [**Psalm 22:22**](javascript:%7b%7d) and [**22:23**](javascript:%7b%7d) and between [**Psalm 110:1**](javascript:%7b%7d) and [**110:2**](javascript:%7b%7d).

**(6)** Peter in quoting [**Psalm 34:12–16**](javascript:%7b%7d) stops in the middle of a verse to distinguish God’s present work and His future dealing with sin ([**1 Pet. 3:10–12**](javascript:%7b%7d)).

**(7)** The great prophecy of [**Matthew 24**](javascript:%7b%7d) becomes intelligible only if the present age be considered a parenthesis between [**Daniel 9:26**](javascript:%7b%7d) and [**9:27**](javascript:%7b%7d).

**(8)** [**Acts 15:13–21**](javascript:%7b%7d) indicates that the apostles fully understood that during the present age the Old Testament prophecies would not be fulfilled, but would have fulfillment “after this” when God “will build again the tabernacle of David” ([**Acts 15:13**](javascript:%7b%7d)).

**(9)** Israel’s yearly schedule of feasts showed a wide separation between the feasts prefiguring the death and resurrection of Christ and Pentecost, and the feasts speaking of Israel’s regathering and blessing.

**(10)** [**Romans 9–11**](javascript:%7b%7d)definitely provide for the parenthesis, particularly the figure of the olive tree in chapter [**11**](javascript:%7b%7d).

**(11)** The revelation of the Church as one body requires a parenthesis between God’s past dealings and His future dealings with the nation Israel.

**(12)** The consummation of the present parenthesis is of such a nature that it resumes the interrupted events of Daniel’s last week.

**PERFECT**

**(Adjective and Verb)**

teleios = that which has reached its end. From telos, end. Lat. finis, nothing beyond; hence perfect, in the sense of initiated, **I Cor. 2:6**; **Phil. 3:15**.

teleioo = to make a full end, consummate. **Phil. 3:12**.

epiteleo = to finish, or bring through to an end, **Gal. 3:3**.

akribos = accurately, precisely, exactly, assiduously, **Luke 1:3**.

akribeia = accuracy, preciseness, exactness, **Acts 22:3**.

artios = fitting like a joint = perfect adaptation for given uses, only in **II Tim. 3:17**.

pleroo = to fulfill, accomplish.

katartizo = to arrange or set in order, adjust, &c. It occurs 13xs, and is rendered "mend" (**Matt. 4:21. Mark 1:19**); "prepare" (**Heb. 10:5**); "frame" (**Heb. 11:3**); "restore" (**Gal. 6:1**); "make perfect" (**Heb. 13:21**. **I Peter 5:10**. All the texts read "will perfect"); "perfected" (**Matt. 21:16**. **I Th. 3:10**); "fit" (**Rom. 9:22**). Passive "be perfect" (**Luke 6:40**. **II Cor. 13:11**); "be perfectly joined together" (**I Cor. 1:10**).

exartizo = to equip, fit out (as a vessel for sea); i.e., ready for every emergency (**Acts 21:5**; **II Tim. 3:17**).

hexis = habitude (as the result of long practice or habit). only in **Heb. 5:14**.

**Teleios**

The Master's Seminary. (1993; 2002). *Master's Seminary Journal Volume 4* (4:191). Master's Seminary.

“No other use of teleios in Paul can possibly mean “perfection” in the sense of the absence of all imperfection. In fact, the meaning of “perfection” in Greek philosophers—that of a “perfect” man—is absent from the NT. Utopian perfection was a philosophical notion, not a NT idea, for this word.

Elsewhere in Paul the adjective is figurative and refers almost exclusively to a grown man (cf. **1 Cor. 2:6**; **14:20**; **Phil. 3:15**; **Eph. 4:13**; **Col. 1:28**; cf. also **Heb. 5:14**). One other time, in **Col. 4:12**, it means “mature” in the OT sense of wholeness and obedience to God’s will, and picks up on his ambition for every man as stated in **Col. 1:28**. So six out of the other seven times Paul uses the word, it means “mature.” The remaining use is in **Rom. 12:1** where its meaning is “complete.”

Another reason for this meaning is the consistent sense of the teleios/nepios antithesis in Paul, the NT, and all Greek literature. Whenever in the proximity of nepios, as it is in **1 Cor. 13:10–11**, teleios always carries the connotation of adulthood versus childhood (**1 Cor. 2:6** and **3:1**; **14:20**; **Eph 3:13–14**; cf. **Heb. 5:13–14**). In **1 Cor. 2:6** Paul speaks of imparting wisdom to τοῖς τελείοις (tois teleiois, “the mature”), but he encounters an obstacle because, according to **1 Cor. 3:**1, his readers are nēpiois (“infants”). In **1 Cor 14:20** his command to the Corinthians is to be children (νηπιάζετε [nēpiazete]) in malice, but adults (τέλειοι [teleioi]) in understanding. In **Eph. 4:13–14**, his goal is for all members of Christ’s body to attain to the unity of the faith and of the full knowledge of the Son of God, i.e., to a τέλειος ἀνήρ (teleios anēr, “mature man”), so that they be no longer νήπιοι (nēpioi, “children”). The writer of Hebrews echoes this antithesis in **Heb.** **5:13–14** when he compares elementary teaching to milk that is suitable for a nēpios (“child” or “infant”) with solid food that is suitable for teleion (“the mature”).”

**PHARAOH OF THE EXODUS**

From Its About Time

“The date of the exodus is 1461 B.C. This date falls within the timeframe of the eighteenth dynasty in Egypt (1550-1334 B.C.).

According to the Sothic and lunar dating of this dynasty, and the highest numbered regnal years attested to on the monuments:

1. Hatshepsut (1494-1473 B.C.) would have been Moses' stepmother, (**Ex. 2:1-10**),

2. Thutmose III (1473-1462 B.C.) ruled as sole regent, but in co-regencies with Thutmose II and Hatshepsut from 1513 to 1473 B.C. and he would have been the pharaoh of the oppression.

3. Amenhotep II, the son of Thutmose III, would have been the pharaoh of the exodus. His dates of rule are from 1462 to 1438 B.C. The exodus took place in Amenhotep's second year as Pharaoh (1461 B.C.).

If Amenhotep II had been a firstborn son, then he would have died in the tenth plague as well as his firstborn son for all the firstborn in the land of Egypt were to die, no exceptions, but the Israelites were spared from the disaster by the blood of the lamb sprinkled on the doorpost, Amenhotep II could not have been the firstborn son of Thutmose III in light of Scripture, and there appears to be extra-biblical evidence for this factor at the present time.

An interesting source of information helps to confirm that Thutmose III lost his crown prince. The crown prince, Amenemhat, whose mummy was found buried in the cliffs of Deir el-Bahri, appears to be the son of Thutmose III and would have died before becoming pharaoh. His coffin bore the title: "King, Lord of Two Lands, Amenemhat." The X-ray of his mummy gave an age of less than two years at death. Among the Egyptians, pharaoh was a representative of the gods on earth, who lived in the world of the gods. The living pharaoh was counted as Horus, the state god of Egypt, and the deceased ruler was considered to be Osiris, the lord of the netherworld and of after-life therein.

There is also evidence that Thutmose IV was not the first born son of Amenhotep II which follows:

The Sphinx Stela was found in a shrine connected with the great Sphinx at Gizeh, which recorded a dream appearance of the god Harmakhis, who solemnly promised the throne to Thutmose IV, the son of Amenhotep II, when he was only one of the princes in the royal family during the reign of his father.

This elevation to kingship was, according to the Egyptian deity's instructions, to be followed by the pious undertaking of removing all the desert sand that had drifted against the recumbent figure of the sphinx and rendered his chapel, which was located between his gigantic paws, inaccessible to the worshipping public.

The Sphinx Stela is a huge red granite tablet, standing between the paws of the Great Sphinx, made from one of the architraves of the neighboring (so-called) Temple of the Sphinx. It is eleven feet ten inches high and seven feet two inches wide. The lower third of the face has flaked off, so that over half the inscription is lost. The stela was discovered in 1818. The introduction to the inscription is dated to the first year of Thutmose IV and identifies the monarch

Year 1, third month of the first season, day 19, under the majesty of Horus: Mighty- Bull Begetting- Radiance; Favorite of the Two Goddesses: Enduring- in- Kingship- like- Atum: Golden Horus: Mighty- of- Sword, Repelling- the- Nine- Bows; King of Upper and Lower Egypt; Menkheprure , Son of Re: [Thutmose IV, Shining] in Diadems; beloved of \_\_\_, given life, stability, satisfaction, like Re, forever. ...

(Menkheprure 'Dhutmose is the Prenomen and Nomen of Thutmose IV. The most important portion of the inscription is the vision which follows).

One of those days it came to pass that the king's son, Thutmose, came, coursing at the time of midday, and he rested in the shadow of this great god. A vision of sleep seized him at the hour (when) the sun was in the zenith, and he found the majesty of this revered god speaking with his own mouth, as a father speaks with his son, saying: "Behold thou me! See thou me! my son Thutmose. I am thy father, Harmakhis- Khepri- Re- Atum, who will give to thee my kingdom on earth at the head of the living. Thou shall wear the white crown and the red crown upon the throne of Keb, the hereditary prince. The land shall be thine in its length and breadth, that which the eye of the All-Lord shines upon. The food of the Two Lands shall be thine, the great tribute of all countries. the duration of a long period of years. My face is thine, my desire is toward thee. Thou shall be to me a protector for) my manner is as I were ailing in all my limbs \_\_\_. The sand of this desert upon which I am: has reached me; turn to me, to have that done which I desired, knowing that thou art my son, my protector; come hither, behold, I am with thee, I am thy leader. When he had finished this speech, the king's son awoke hearing this\_\_\_ \_\_; he understood the words of this god, and he kept silent in his heart."

This inscription seems to imply that Thutmose IV at the time of the vision was not the eldest son or crown prince and that he had an older brother who was next in line for the throne. His older brother would have died on Passover night. The text, written in hieroglyphics, clearly states: "he understood the words of this god, and he kept silent in his heart.”

**POWER**

**Companion Bible**

1. dunamis = 120xs NT. Inherent power; the power of reproducing itself: from which we have English dynamics, dynamo, cf. **Acts 1:8** etc..

2. kratos = 12xs NT. translates as “power” 6xs, “dominion” 4xs, **I Peter 4:11**; **5:11**; **Jude 25**; **Rev. 1:6**. “strength” 1x **Luke 1:51**, and “mighty” **Eph. 1:19**. Kratos is strength (as exerted); power put forth with effect and in government: from which we have the English theocracy, government by God; aristocracy, government by the best; democracy, government by the people. The Greek enkrateia = mastery over one’s self = self control, or having one's self reined in (from krateia, a rein). This (i.e. enkrateia) is the only word rendered “temperance”, and 3xs **Acts 24:25**; **Gal. 5:23**; **II Peter 1:6**.

3. ischus = 11xs NT. strength (as an endowment), physical strength possessed, **Mark 12:30, 33**; **Luke 10:27**; **Eph. 1:19**; **6:10**; **II Th. 1:9**; **I Peter 4:11**; **II Peter 2:11** **Rev. 5:12**; **17:12**; **18:2**.

4. energeia = 8xs NT. energy; strength put forth from within in effectual operations. It is used only of superhuman power. Of God, 7xs Translated in **Eph. 1:19**; **Phil. 3:21**; **Col. 1:29**; “working;” in **Eph. 3:7**; **4:16** “effectual working;” and **Col. 2:12**; “operation.” 1x of the Devil, **II Th. 2:9** “working”.

5. exousia = 103xs NT. Authority. or, delegated power; the liberty and right to put forth power, **John 1:12**. **Eph. 1:21** etc..

6. arche = beginning; then, the chief rule or ruler, **Luke 12:11** (magistrates); Translated power 1x time, **Luke 20:20**.

**Eph. 1:19** And what *is* the exceeding [huperballo] greatness [megethos] of his power [dunamis] to us-ward who believe, according to the working [energeia] of his mighty [kratos] power, [ischus] **Read Eph. 1:19** (NOTE) “Power” RHL Bible.

**PRAYER, FOUR WAYS GOD ANSWERS**

1. Direct answer. (**I Kings 18:37**)

2. Different answer. (**Num. 21:7-8**; David’s desire to build the temple **II Sam. 7:2-4, 11-14**)

3. Delayed answer. (**Matt. 15:21-28**; **9:18-26**; Abraham's desire for a son.)

4. Denial of answer. (Job; God’s eternal plan will be worked out. He says Trust Me. **Rom. 8:28**)

**PRAYER, HINDRANCE TO**

The unsaved can pray to God, although God is not their father, but they can for knowledge to know Him.

The Phariseesmade the following statement not believers, **John 9:31** “Now we know that God hears not sinners: (**Job 27:9**; **35:13**; **Prov. 1:28-29**; **Isa.** **1:15)** but if any man be a worshipper of God, and does his will, him he hears.”

**Acts 10:1-4** Cornelius’ prayer. “There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band,* *A* devout *man,* and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.”

The saved will have hindrance to their prayers for the following reasons:

1. Unconfessed sin.

**Ps. 66:18-20 “**If I regard iniquity in my heart, the Lord will not hear *me:* *But* verily God hath heard *me;* he hath attended to the voice of my prayer. Blessed *be* God, which has not turned away my prayer, nor his mercy from me.”

**Isa. 59:1-3** “Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness.”

2. Attitude towards the Word of God.

**Prov. 1:28-29** “Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD:”

**Prov. 28:9** “He that turns away his ear from hearing the law, even his prayer *shall be* abomination (*disgusting* (morally), that is, (as noun) an *abhorrence*).”

3. Approbation. Believing that God must answer your prayers because of your goodness and all that you have done. God blesses us because He is good.

**Heb. 4:16**. “Let us therefore come boldly unto the throne of grace, **that we may obtain mercy**, and **find grace** to help in time of need.”

**Isa. 38:1-6** “In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus says the LORD, Set thine house in order: for thou shall die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah **wept sore**. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus says the LORD, the God of David thy father, I have heard thy prayer, **I have seen thy tears**: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.”

Be careful what you pray for, **Ps. 106:15** “And he gave them their request; but sent leanness into their soul.”

4. Lack of compassion on the poor.

**Prov. 21:13** “Whoso stops his ears at the cry of the poor, he also shall cry himself, but shall not be heard.”

**James 2:15-16** “If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?”

**I John 3:17** “But whoso has this world's good, and sees his brother have need, and shuts up his bowels *of compassion* from him, how dwells the love of God in him?”

**Ex. 22:25** “If thou lend money to *any of* my people *that is* poor by thee, thou shall not be to him as an usurer, neither shall thou lay upon him usury.”

**Luke 14:13** “But when thou make a feast, call the poor, the maimed, the lame, the blind”

5. Not having companionship with your mate.

**I Peter 3:7** “Likewise, ye husbands, dwell with *them* according to knowledge, [ginosko, knowledge gained by experience] giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered”

6. Disrespect for authority. (Not having the proper hair length)

**I Cor. 11:4-5** “Every man praying or prophesying, having *his* head covered, dishonors his head. But every woman that prays or prophesies with *her* head uncovered dishonors her head: for that is even all one as if she were shaven. ”

7. Doubting that He will answer you.

**James 1:6-7** “But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.”

**Mark 11:23-24** “For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he says shall come to pass; he shall have whatsoever he says. Therefore I say unto you, What things whatsoever ye desire, when ye pray, believe that ye receive *them,* and ye shall have *them.*”

8. Selfish prayers

**James 4:3** “Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.”

9. Being a Dumb Dumb.

Not knowing God's will, willful ignorance.

**I John 5:14-15** “And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

**Eph. 5:17-18** “Wherefore be ye not unwise, but understanding what the will of the Lord *is.* And be not drunk with wine, wherein is excess; but be filled with the Spirit;”

Being dumb (i.e.,, Not knowing God's will for His eternal plan is greater than we can ever know. is not a hindrance for then the Holy Spirit prays for us (**Rom. 8:26**).

When do we, or do we say? “not my will but thy will be done” or, “if it be thy will.” When we are “dumb” and pleading with God, but not trying to usurp our authority over God, i.e. Abraham pleading with God for Lots life. **Gen. 18:30-32**, “O Lord don’t be angry” is basically saying the same thing. Jesus prayed (**Matt. 26:39**) “let this cup pass from me: nevertheless not as I will, but as thou *will*.” R. B. Thieme Jr.

**PRAYERS OF JESUS**

There are 27 prayers of Jesus recorded in the NT.

(1) Prior to Bethlehem--**Heb.10:5**, **7**

(2) His Baptism--**Luke 3:21-22**

(3) Before His first preaching tour of Galilee--**Mark 1:35-39**

(4) After the healing of a leper--**Luke 5:12-16**

(5) Before choosing the twelve--**Luke 6:12-13**

(6) After being rejected by certain cities in Galilee--**Matt. 11:25**

(7) Prior to the feeding of the 5000--**John 6:11**

(8) Praying after the feeding of the 5000--**Matt. 14:22**, **23**

(9) As He healed a deaf and dumb man--**Mark 7:32-37**

(10) Prior to the feeding of the 4000-**Mark 8:6**

(11) Before Peter's great confession--**Luke 9:18**; **Matt. 16:14-17**

(12) During His Transfiguration--**Luke 9:28-35**

(13) After hearing the report of the seventy--**Luke 10:17-19**, **21**

(14) Before reciting the Model Prayer--**Luke 11:1**; **Matt. 6:9-13**

(15) At the gravesite of Lazarus--**John 11:41-42**

(16). Over little children--**Mark 10:13-16**

(17) In the Temple on Palm Sunday--**John 12:20-28**

(18) Over Jerusalem--**Matt. 23:37-39**; **Luke 19:41-44**

(19) In the Upper Room--**Matt. 26:26-28**

(20) For Peter--**Luke 22:31-34**

(21) His Great High Priestly Prayer--**John 17**

(22) In Gethsemane--**Mark 14:32-34**; **Matt. 26:39-46**

(23) On the Cross-**Luke 23:34**; **Matt. 27:46**; **John 19:30**; **Luke 23:46**

(24) At His Resurrection--**Heb. 2:12-13**; **John 20:17**

(25) At Emmaus--**Luke 24:13-35**

(26) At the Ascension--**Luke 24:50-53**

(27) Today for the believer--**Rom. 8:34**; **I John 2:1**; **Heb. 7:25**; **9:24**. PCB

**PRAYER**

**Positive Requirements for Answers**

1. You must be Saved.

**I John 3:22-23** And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. **23** And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

2. You know God’s Will.

**I John 5:14-15** "And this is the confidence that we have in him, that, if we ask any thing according to his will, he hears us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

3. Pray in Jesus’ Name*.*

**John 16:23-24** “And in that day (after the ascension) ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. **24** Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.”

**John 14:13-14** "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. **14** If ye shall ask any thing in my name, I will do it."

4. You are Walking in fellowship with Christ.

**John 15:17** “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

5. You have Faith that He will answer.

**James 1:6-7** “But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.”

**PREACH (Greek words)**

**Companion Bible**

kerusso = to proclaim (as a herald), from kerux, a herald; without reference to the matter proclaimed (which is contained in No. 4); and without including the idea of teaching.

kerux = a herald.

kerugma = that which is proclaimed.

evangelizo = to announce a joyful message; having to regard to the matter announced (not the manner, which is contained in No. 1).

katangello = to bring word down to anyone, bring it home by setting it forth.

diangello = to make known (through an intervening space); report further (by spreading it far and wide).

laleo = to talk or to use the voice, without references to the words spoken (See **Mark 2:2**).

dialegomai = to speak to and fro (alternately), converse, discuss (see **Acts 20:7, 9**). Hence Eng. dialogue.

akoe = hearing. Put by Fig. Metonymy (of subject) for what is heard.

logos = the word (spoken, as a means or instrument, not as a product); the expression (both of sayings and of longer speeches); hence, an account, as in **Matt. 12:36**; **18:23**; **Luke 16:2**; **Acts 19:40**; **Rom. 9:28**; **14:12**; **Phil. 4:17**; **Heb. 13:17**; **I Peter 4:5**. cf. the difference between logos and rhema.

**PREDESTINATION**

“Predestination”: [proorizō] 6xs NT. To determine before.

Predestination has nothing to do with what will happen to you or what you will do as an individual today or next week. There is not one verse in the Bible that says a person is predestined to heaven or hell. It is what God has determined to do.

**(1)** Determined before” that Jesus would die;

**Acts 4:28** For to do whatsoever thy hand and thy counsel determined before [proorizō] to be done.

**(2-3)** God determined that believers would be made in the image of Christ and would be glorified.

Predestination is based on foreknowledge.

**Rom. 8:29-30** For whom he did foreknow, he also did predestinate [proorizō] *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.

**(4)** God determined that it would be His Son that would die for the sins of the world.

**I Cor. 2:7** But we speak the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained [proorizō] before the world unto our glory:

**(5)** God determinedthat the Church will get to its destination, Heaven. This is when the Church’s adoption (son placing) takes place, **Rom. 8:23**.

**Eph. 1:5** Having predestinated [proorizō] us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

**(6)** Predestinated that the Church would have an inheritance.

**Eph. 1:11** “In whom also we have obtained an inheritance, being predestinated [proorizō] according to the purpose of him who works all things after the counsel of his own will:”

**PREPOSITIONS.**

Companion Bible Appendix

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.

They might be exhibited in groups, or according to the Cases (\*1) of the Noun which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences (\*2). But we have given them below in their alphabetical order, so that they may be more readily found by the reader.

They are eighteen in number, and may thus be defined :--

1. ana governs only one case (the Accusative), and denotes up, upon, formed from ano (as kata is from kato, which ana stands in direct antithesis). In relation to vertical lines it denotes the top. With numerals it is used as a distributive (**Matt. 20:9**, **10. Luke 9:3. John 2:6**); also adverbially (**Rev. 21:21**).

2. anti governs only one case (the Genitive), and denotes over against, or opposite. Hence it is used as instead of or in the place of (e.g. **Matt. 2:22. Luke 11:11**); and denotes equivalence (**Matt. 20:28. Heb. 12:16. I Peter 3:9**), while huper (No. xvii, below) denotes in the interest of, or on behalf of (**Luke 6:28. John 17:19**).

3. amphi is used only in composition in the N.T. and is rare in Classical Greek. It denotes about, or around. Used of a solid, it denotes both sides.

4. apo governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with ek (No. vii, below), which denotes a line drawn from the center; while para denotes a line drawn as a tangent, thus --



Hence, it is used of motion away from a place (e.g. **Matt. 3:16**; **8:1. Acts 15:38**); marking the distance which separates the two places, or the interval of time between two events (e.g. **Matt. 19:4. Acts 20:18**). It also marks the origin or source whence anything comes such as birth, descent, residence (e.g. **Matt. 2:1**; **15:1; 21:11. Acts 10:23**; **17:13**), or of information (e.g. **Matt. 7:16**). Apo may consequently be used of deliverance or passing away from any state or condition (e.g. **Matt. 1:21**; **14:2. Mark 5:34. Acts 13:8**; **14:15. Heb. 6:1**. It would thus differ from hupo (No. xvii, below), which would imply a cause of immediate and active, while apo would imply a cause of virtually passive, and more remote.

5. dia governs two cases (the Genitive and Accusative).

With the Genitive it has the general sense of through, as though dividing a surface into two by an intersecting line. It includes the idea of proceeding from and passing out (e.g. **Mark 11:16. I Cor. 3:15. I Tim. 2:15. I Peter 3:20**). Cp. diameter. In a temporal sense; after an interval (**Matt. 26:61**. **Mark 2:1**. **Gal. 2:1**). From the ideas of space and time dia (with the Gen.) denotes any cause by means of which an action passes to its accomplishment (e.g. **Matt. 1.22. John 1:3. Acts 3:18. I Cor. 16:3. II Cor. 9:13**); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

With the Accusative it has the sense of on account of, or because of (e.g. **Matt. 27:18. Mark 2:27. Rev. 4:11**), indicating both the exciting cause (**Acts 12:20. Rom. 4:25. 1Cor. 11:10**), the impulsive cause (e.g. **John 12:9. Rom. 4:23; 15:15. Heb. 2:9**), or the prospective cause (**Rom. 6:19**; **8:11**; **14:15. Heb. 5:3**).

6. eis governs only one case (the Accusative). Euclid uses eis when a line is drawn to meet another line, at a certain point. Hence, it denotes motion to or unto an object, with the purpose of reaching or touching it (e.g. **Matt. 2:11**; **3:10. Luke 8:14. Acts 16:10**). From this comes the idea of the object toward which such motion is directed (e.g. **Matt. 18:20, 30. I Cor. 12:13. Gal. 3:27**); and for, or with respect to which such action or movement is made. In contrast with eis, pros (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by eis (e.g. **John 6:35. Rom. 5:1. Eph. 4:12**). It is the opposite of ek (No. vii, below).

With the idea of locality it conveys the sense, in the presence of (e.g.

With the Accusative, it denotes the place whither such action extends (e.g. **Matt. 8:8. Mark 4:32. James 2:3**).

7. ek governs only one case (the Genitive), and denotes motion from the interior. See under apo (No. iv, above, and diagram there). It is used of time, place, and origin. It means out from as distinguished from apo (No. iv, above), which means off, or away from. Ek marks the more immediate origin, while apo marks the more remote origin; of expressing the intermediate meanings.

8. en governs only one case (the Dative), and denotes being or remaining within, with the primary idea of rest and continuance. It has regard to place and space (e.g. **Matt. 10:16. Luke 5:16**), or sphere of action (e.g. **Matt. 14:2. Rom. 1:5, 8; 6:4**). It is also used for the efficient cause as emanating from within, and hence has sometimes the force of by, denoting the instrument, with, passing on to union and fellowship; en denoting inclusion, and sun (No. xvi, below) denoting conjunction. En denotes also continuance in time (**Matt. 2:1; 27:40. John 11:10**). 2. with plural = among.

9. epi governs three cases (the Genitive, Dative, and Accusative), and denotes superposition.

With the Genitive it denotes upon, as proceeding or springing from, and answers to the question "Where?" (e.g. **Matt. 9:2; 10:27. Mark 8:4. Luke 22:30. John 6:21**).

With the idea of locality it conveys the sense, in the presence of (e.g. **Matt. 28:14. Mark 13:9. Acts 24:19. 1Cor. 6:1**).

With the idea of time, it looks backward and upward, e.g. "in the days of" (**Matt. 1:11. Heb. 1:2**).

With the idea of place, it denotes dignity and power (e.g. **Matt. 23:2. Acts 12:21. Rom. 9:5. Rev. 2:26**).

With the Dative it implies actual superposition, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. **Mark 6:25**, **28, 39**), or moral (e.g. **Matt. 18:13. Mark 3:5**). Both senses occur in **I Th. 3:7**.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. **Eph. 2:16**), and sometimes including the result (e.g. **II Tim. 2:14**).

With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. **II Cor. 3:15. I Tim. 5:5**).

Hence, it denotes any extended motion downward (**Matt. 13:2**; **18:12**; **19:28; 27:45**) from heaven to earth (**Mark 4:20. Acts 11:15. II Cor. 12:9**).

Compared with pros (No. xv, below), pros marks the motion, the direction to be taken, while epi (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. **Matt. 25:21**; **27:43. Heb. 6:1. I Peter 1:13**).

For the difference between eis (No. vi, above) and epi (with the Acc.) see **Rom. 9:21**, "one vessel unto (eis) honor", and **v. 23**, "riches of glory on (epi) the vessels of mercy".

10. kata governs two cases (the Genitive and the Accusative), and denotes two motions, vertical and horizontal.

With the Genitive it denotes vertical motion, the opposite of ana (No. i, above), descent, or detraction from a higher place or plane (e.g. **Matt. 8:32. Mark 5:13**); and direction to, or against (e.g. **Mark 9:40. John 18:29. Acts 25:27. II Cor. 13:8**).

With the Accusative it denotes horizontal motion, along which the action proceeds (e.g. **Luke 8:30**; **10:33**. **Acts 5:15**; **8:26**. **Phil. 3:14**). Sometimes it includes the purpose or intention (e.g. **II Tim. 1:1**; **4:3. Tit. 1:1**). In this connection eis (No. vi, above. **II Tim. 4:14**) marks the more immediate purpose, pros (No. xv. 3. **Eph. 4:12**. Philem. 5) the ultimate purpose, and kata (No. xv. 2) the destination of the motion (e.g. **Matt. 27:15. Heb. 3:8**) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. **Matt. 16:27**; **23:3**; **25:15**; **Luke 2:22**).

11. meta governs two cases (the Genitive and the Accusative), and denotes association and companionship with. It thus differs from sun (No. xvi, below), which denotes proximity to and hence conjunction or coherence.

Compare **Eph. 6:23** (meta) with **Eph. 4:31** (sun); and **I Th. 3:13** (meta) with **Col. 3:3** (sun).

Hence meta, with the Genitive, denotes among, amid (e.g. **Matt. 26:58. Mark 1:13. Rev. 21:3**), or in company with (e.g. **Matt. 9:15. John 11:31. II Th. 1:7. Rev. 14:13**). It refers specially to the mental disposition with which an action is performed (e.g. **Matt. 12:30. Mark 3:5. Luke 1:39; 9:49. John 8:28. II Cor. 7:15**).

With the Accusative it means after, always in connection with time (e.g. **Matt. 17:1; 26:32. John 13:7. Heb. 4:7; 7:28**).

12. para governs three cases (Gen., Dat., and Acc.), and the uniform meaning is beside, or alongside of. See apo, No. iv, above, and cp. diagram there.

With **the Genitive it denotes from beside, implying the source from which anything proceeds (e.g. Matt. 2:4; 21:42. Luke 2:1; 6:19. Acts 26:10. Phil. 4:18**).

As distinguished from hupo (No. xviii, below) it denotes the general sense of motion, while hupo marks the special sense or efficient cause of such motion.

As distinguished from apo (No. iv, above) it marks the motion from a person (e.g. **Matt. 2:16**), while apo may imply motion from a place (e.g. **Matt. 2:1**).

With the Dative it denotes rest beside, and at a person, place, or thing, expressing rest and position there (e.g. **John 19:25. Acts 9:43**); laid up with or in store with (e.g. **Matt. 6:1. Luke 1:30**), or proximity to (e.g. **Matt. 22:25. Col. 4:16**).

Hence it implies in the power of (**Matt. 19:26. Luke 1:37**); in the judgment of (e.g. **Rom. 2:12**; **II Pet. 2:11**).

With the Accusative it denotes motion to a place so as to be alongside it (e.g. **Matt. 15:29**; **Mark 4:1**).

Hence, beside and beyond, and so against (e.g. **Acts 18:13. Rom. 1:25, 26; 4:18. I Cor. 3:11; Gal. 1:8**); and beside, i.e. more or less than (e.g. **Luke 3:13; 13:2. Rom. 14:5. II Cor. 11:24**). Compare pros, No. xv, below.

13. peri governs two cases (Genitive and Accusative), and denotes around, or about, like a completed circle. Hence concerning. It marks the object about which the action of the verb takes place.

With the Genitive it means as concerning, or, as regards, but always with the primary idea, and marking the central point of the activity (e.g. **Matt. 4:6. Luke 24:19, 27, 44**).

With the Accusative it denotes the extension of such activity, hence, around (e.g. **Mark 9:42. Luke 13:8. Acts 28:7. Phil. 2:23**).

14. pro governs only one case (the Genitive), and denotes the position as being in sight or, before one, in place (e.g. **Luke 7:27; 9:52. James 5:9**); time (e.g. **Matt. 5:12. John 17:24. Acts 21:38**); or superiority (e.g. **James 5:12. I Peter 4:8**).

15. pros governs three cases (the Genitive, Dative and Accusative), and denotes to, or, toward, implying motion onward. Its general meaning with the three cases is the motive -- as in consideration of (with the Genitive); in addition to anything -- as an act (with the Dative); with a view to anything -- as an end (with the Accusative).

Compared with para (No. xii, above), pros denotes only direction and tendency, whereas para denotes both motion and change of place of some object.

With the Genitive only occurrence is **Acts 27:34**.

With the Dative it occurs five times : **Luke 19:37. John 18:16**; **20:12**, **13. Rev. 1:13**.

With the Accusative, see e.g. **Matt. 2:12**; **3:10**; **21:34**; **26:57. Mark 5:11**; **11:1**; **14:54. Luke 7:7. Acts 6:1. I Th. 3:6**.

16. sun governs only one case (the Dative). See under meta (No. xi, above) (e.g. **Luke 23:11**. **Rom. 6:8).**

17. huper governs two cases (the Genitive and Accusative), and denotes above, or over with respect to the upper plane of a solid. Latin, super.

With the Genitive it is used in its relative rather than its absolute sense.

In the place of (e.g. **John 11:50**; **18:14. Rom. 5:6. I Tim. 2:6. Philem. 13. I Peter 3:18**.).

In the interests of (e.g. **II Th. 2:1**).

In behalf of (e.g. **Matt. 5:44. Acts 9:16**).

For the purpose of (e.g. **John 11:4. Rom. 15:8. II Cor. 12:19. Phil. 2:13**).

With the Genitive huper is connected with peri being the apex of the triangle, or the fixed point of the compass, whereas peri (see No. xiii, above) is the circle described around it. Hence huper has regard to feeling and implies the pleading a case on behalf of another, whereas peri implies the mere description of the circumstances of the case (e.g. **I Peter 3:18. Jude 9**).

With the Accusative it denotes beyond, in excess of measure, honor, number, or time (e.g. **Matt. 10:24. II Cor. 1:8. Eph. 1:22. Phil. 2:9. Philem. 16**).

18. hupo governs two cases (the Genitive and Accusative), denotes the underside of a solid, and is thus the opposite of huper (see No. xvii, above).

With the Genitive it describes the motion from beneath; with Dative (not used in the N.T.), position beneath; and with the Accusative, motion or extension underneath.

With the Genitive, hupo is used to mark the efficient or instrumental agent, from under whose hand or power the action of the verb proceeds (e.g. **Matt. 1:22**; **2:16. Luke 14:8**).

With the Accusative, it denotes the place whither such action extends (e.g. **Matt. 8:8. Mark 4:32. James 2:3**).

Hence it implies moral or legal subjection (e.g. **Matt. 8:0. Rom. 6:14**; **7:14**; **16:20. I Tim. 6:1**).

(\*1) The Cases governed by the Prepositions stand in the following proportion : Genitive, 17; Accusative, 19; and Dative, 15, according to Helbing (Schanz's Beitrage, No. 16 (1904), p. 11.

(\*2) On p. 98 of his Grammar of the N.T. Greek, Professor J. H. Moulton gives a list as follows :-- If en represents unity, the order of the frequency of the other Prepositions work out thus : eis, -64; ek, -34; epi, -32; pros, -25; dia, -24; apo, -24; kata, -17; meta, -17; peri, -12; hupo, -08; para, -07; huper, -054; sun, -048; pro, -018; anti, -008; and ana, -0045.

**Promises, God’s**

I. The Character of the Promiser,-“He is *faithful* that promised” (**Heb. 10:23**).

II. The Power of the Promiser,-“Being fully persuaded that, what he had promised, He was *able to perform*” (**Rom. 4:21**).

God promised Joshua 31xs that He would give Israel the land of Canaan. In Joshua chapter 1 9xs

III. Our Attitude toward the Promiser and His promises:

1. She (Sarah) *judged Him faithful who had promised*, **Heb. 11:11**. Cf. **Gen. 18:9-15**.

2. He (Abraham) *staggered not* at the promise of God, **Rom. 4:20**.

“Fully persuaded”: Abraham did question God at first, but after hearing His promise he never doubted again, [**Gen. 17:17-21**]. “fully persuaded” [plērophoreō, to make full]

3. We are to have confidence that “all the promises of God in him are yea, and in him amen,” **II Cor. 1:20**.

4. We are to *patiently endure* until we ”*obtain* the promise,” **Heb. 6:15**. Cf. **Heb. 11:17**.

5. We are willing, if God asks it, *to die* in faith “not having *received* the promises, but having *seen* them afar off, and *were persuaded* of them, and *embraced* them,” **Heb. 11:13**.

6. We believe, and testify that God’s promises are “exceeding *great and precious* promises,” **II Peter 1:4**.

7. We believe, and testify as to the past that ”*there failed not one word* of all His good promise,” **1 Kings 8:56**.

8. We believe, and confess, concerning the present, that “The Lord is not slack concerning His promise,” **II Peter 3:9**.

9. We believe, and preach, regarding the future, that “we shall receive the *crown of life, which the Lord has promised* to them that love Him,” **James 1:12**.

10.God promised Israel that He would be given them a New Testament.**Jer. 31:31-34**

11. Finally, as Christians, we reverently *remind the Promise*, of His promises,-“Thou *have promised*.”

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**PROPHETS OT**

**Preaching Against Sin**

Bribery (Business): **Micah 3:11**; **6:11; 7:3**.

Corruption (Religious): **Amos 2:4**, **6, 8**; **4:4**; **Zeph. 3:2**; **Zech. 7:11**; **Jer. 2:8**, **13**; **3:1**; **5:31**; **7:18**; **17:2**; **19:4-5**.

Divorce: **Mal. 2:16**.

Drunkenness: **Amos 6:4**; **Hosea 4:11**; **7:5**; **Isa. 5:11**; **28:1-7**.

False Prophets: **Ezek.13:2**, **16**, **23**; **22:28**.

Formalism: **Mal. 6:6-7**.

Hypocrites: **Isa. 1:10-15**; **29:13**; **58:1-5**.

Idolatry: **Hosea 4:12**; **8:4**; **13:2**; **Isa. 2:8**; **48:5**; **Micah 1:7**; **5:13-14**; **Zeph.1:4-5**; **Hab. 2:18-19**; **Ezek. 5:11**; **6:3-6**; **8:3**, **5**, **10**; **14:3**; **18:15**; **36:18**.

Immorality: (Leaders) **Zeph. 3:3**; **Jer. 2:33**; **3:8; 5:7-8**; **7:9**; **Ezek. 18:11**; **22:10-11**.

Injustice: **Amos 5:7**, **10**; **6:12**; **Hab. 1:4**; **2:1011, 15**; **Hosea 4:2**; **7:1**; **Jer. 7:5**; **Zech. 7:9**; **Mal. 2:9**.

Intermarriage: **Mal. 2:11**.

Poor: **Amos 4:1**; **5:11; Hab. 1:4**; **Isa. 3:14-15**; **10:2**; **Jer. 5:28**; **7:6**; **Micah 2:2, 8-9**; **Ezek. 18:12**, **16**; **22:29**; **Zeph. 3:1**; **Mal. 3:5**; **Zech. 7:10**.

Prostitution: **Hosea 4:11**, **18**.

Rebellion: **Amos 2:8**; **8:5**; **Zeph. 3:1**, **4**; **Hosea 9:15**; **13:6**; **Hab. 1:4**; **Isa. 1:5**; **57:4**.

Stealing: **Hosea 4:2**; **7:1**; **Hab. 2:8**.

Violence: (Blood Shed) **Hosea 4:2**; **6:8-9**; **Micah 6:122**; **7:2**; **Ezek. 22:3-4**; **Isa. 5:7**; **59:7**; **Hab. 1:2; 2:12**, **17**; **Zech. 8:7**.

Widows and Orphans: **Isa. 1:23**; **10:2**; **Ezek. 18:12**, **16**; **22:10-11**.

**Prophecy, Types of**

Six Different ways to understand prophecy:

1. Near View:

Fulfillment close at hand, within a day or several years.

2. Far View:

Fulfillment is not until many years.

3. Gap:

A far view of prophecy is seen, but also an even further view is there but unseen. Where a passage seems to prophecy one event, but the second part of the prophecy turns out to be a different event. **Isa. 61:1-2** speaks of the coming of Christ. The first part of the prophecy is about His first coming and the second part of the prophecy is about His second coming (cf. **Luke 4:17-21**). It is like climbing a mountain and trying to get to the top. You see a peak and get to what seems to be its top and then you see another higher peak in the distance and realize that you have further to go to get to the top, cf. **Micah 5:2-3**; **Isa. 9:6**-7.

4. Adumbration: also called (Law of Double Reference).

A near view is given, but the SAME prophecy has a far view with a fuller fulfillment. **Isa. 7:14-15**, cf. **Matt:1:21-23**. See the four hidden prophecies NOTE in my RHL Bible. Definition of Adumbration: an imperfect representation of a thing.

5. Historical:

The NT applies an historical event of the OT as a prophecy fulfilled in the NT. cf. **Hosea 11:1** with **Matt. 2:15**.

6. Application:

Applying OT prophecies about Israel to the Church by the NT writers. cf. **Rom. 9:25** with **Hosea 2:23; I Cor. 9:9** and **I Tim. 5:18** with **Deut. 25:4**.

The people would know if the Prophets were truly from God (**Deut. 13:1; 18:15-22**) by the following signs, These signs were at least five in number.

(1) He would be of their own brethren, that is, not a foreigner.

(2) He would always speak in Jehovah’s name, that is, he would never introduce a message in the name of a heathen god.

(3) He would certify himself further by the use of predictive statements which could be tested by fulfillment in his own generation. **Jer. 28** provides one example of this, as does Elijah’s prediction of the drought and of its termination.

(4) He would be able to perform miracles of power of which the Old Testament provides many examples. This and the preceding sign constituted supernatural evidence of authentic divine commission.

(5) He would speak nothing contradictory to the previous Mosaic legislation, that is, one prophet would never contradict another.

**PROPHECY, UNDERSTANDING**

**FOUR WAYS OF READING JONAH**

(or any Scripture) C. E. Mason Jr., Revised

**I. Historically or Literally**

(i.e. to accept the document at its face value)

1. The text of Jonah is obviously unadorned. No man would write a story about how disgracefully he acted just to be writing a story of strange adventure. It is a simple record of fact.

2. Jonah was an accredited prophet of the northern kingdom under Jeroboam II: whose prophecy concerning the enlargement of that kingdom had been literally fulfilled (**II Kings 14:24-27**; **Deut. 18:21-22**).

3. The actions of Jonah are psychologically in accord with the circumstances. cf. **Jonah 1:2-3**; **4:2**, (A misled patriot, unwilling to prolong existence of his country's worst enemy, Assyria.)

Jonah a prophet from Gath-hepher (few miles north of Nazareth) preached in the Northern kingdom of Israel (**II Kings 14:25-26**) during the reign of Jeroboam II (King 40 years, 800-760 B.C.) He was sent to Nineveh in 763 B.C. when Ashur-dan III (king of Assyria 18 years, 773-755 B.C.) was the Assyrian monarch. Ashur-dan fits into the history of the Hebrew kings in such a way as to insure that he is in fact the king "Pul" mentioned in **II Kings 15:19-20**. He defeated the Transjordan tribes, Reuben, Gad, and the half-tribe of Manasseh, of Israel in 765 B.C. and deported then to Assyria in 764 B.C. The Talmud tells us that it was after this deportation that the counting of Jubilees stopped. The last Jubilee was held in 764 B.C. which was celebrated by Jeroboam II of Israel and Uzziah of Judah at the same time. The fear of Assyria had forced them to return to the faith of their fathers.

4. There is no good reason why the story should not be received at face value, The only excuse one could possibly have for rejecting the story is unbelief in the ability of God to perform a miracle, Unbelief in God's power is no reason, just an excuse. It is inexcusable in a Christian, who to be saved had to believe in two miracles; the resurrection of Christ (**Rom.10:9**) and God's ability to rise us from death in trespasses and sins unto life (**Eph. 2:5**). A God who cannot work miracles for the welfare of His children is not a God at all. If God cannot do what I cannot do, why should I Worship Him.

5. The old objection which unbelief has insisted upon in rejecting the story is no longer tangible; for, that a whale could not swallow a man. Of course, strictly speaking, it never was tenable, because the Bible does not say that Jonah was swallowed by a whale, Only an unnecessary and unfortunate translation of the Greek word in **Matt. 12:40** has given the universal concept that what swallowed Jonah was a whale. The word used in Hebrew or Greek means "sea monster" or "great fish." It might have been a great shark, or it might have been something quite different from any fish that men have ever known, for God may have created a new creature just for this occasion. The text of **Jonah 1:17** would permit this: "The Lord prepared a great fish."

6. Finally, it is reassuring to hear the One who is the truth and who cannot lie saying: "For as Jonah was three day's and three nights in the sea monsters belly, so shall the Son of Man be three days and three nights in the heart of the earth" **Matt. 12:40**, thus not only authenticating the Old Testament account of Jonah's experiences, but making these very historical, literal details the sign to unbelieving Israel. In other words, He is saying that if they really believed the story of Jonah (the story of what a miracle-working God can do) they would have no difficulty in believing HIS claims as substantiated by His resurrection. If the story of Jonah is not true, Jesus did not rise from the dead, The two are indissoluble linked together. Thus in the final analysis, the soul issue is: who is Christ? Is He trustworthy? My whole soul answers: Yes, Lord, I believe! Does yours?

**II. Typically or Christologically**

We have already anticipated this second way of reading Jonah in paragraph I above. Every Scripture, either directly or by contrast or allusion, pictures Christ or truths related to Christ's person or work. If we do not see Christ upon every page of OUR Old Testament we are not reading it rightly, "The testimony of Jesus is the spirit of prophecy." How rich is the typical significance of Jonah!

1. Jonah, this Jew pictures another Jew who was cast by Gentiles into the depths of death, where all waves and billows passed over Him. He was drowned beneath the waters of wrath upon your sin and mine (**Ps. 42:7**; **Jonah 2:3**). Jonah, to all intents and purposes, was dead as far as the Gentile sailors were concerned as soon as he hit the water.

2. But just as Jonah's body was miraculously preserved and resuscitated after three days, so neither did "God's Holy One, (Jesus) see corruption" (**Ps. 16:10**).

3. Further, Jonah's spirit - it appears clear to me - actually was separated from his body like our Lord's spirit descended into sheol or hades - that is, the unseen world where the spirits of both believing and unbelieving dead went after death before our Lord's resurrection. In chapter 2 verse 1, we read that Jonah prayed out of the belly of the great fish, but in verse 2 it does not say, "I am crying unto the Lord" - present tense - but it describes a previous prayer which he had made by saying "I cried unto the Lord, out of the belly of sheol cried I, and thou heard my voice!" So the prayer of Jonah in the fish is a prayer of thanksgiving in which he records the fact that a previous prayer which he had made from the heart of sheol had been answered by Jehovah, the proof of which and occasion for which is that his sprit had been permitted to return to his body in the fish's belly "Yet you have brought up my life from corruption" (v. 6). Thus Jonah is a complete type of Christ in the words of **Ps. 16:8-10** as God did not leave Christ's soul in sheol, for which He praised God, so God did not leave Jonah's soul in sheol, for which he praised God (Jonah **2:6**, **9**). No wander our Lord gave Jonah the prophet as a sign! A perfect type! (**Matt. 12:40**)

4. The storm was stilled by Jonah's death (**Jonah l:15-16**). So by the death of another Jew (Jesus) the storm of wrath was stilled and Gentiles gave thanks (**II Cor. 5:19**).

5. Jonah was cast from the fish. So the great enemy, death, could not hold the Prince of life. It could swallow Him but could not destroy Him, **Acts 2:24; 3:15**.

6. Jonah goes and preaches to Gentiles with great results. So Christ, upon resurrection, went and preached to the Gentiles peace, with a multitude of Gentiles as a harvest (**Eph. 2:17**; **Acts 19:18**).

**III. Dispensational or Interpretational**

1. To what age is it addressed?

This is important because although all Scripture is FOR our admonition and profit, not all Scripture is addressed directly TO us in direct and primary application. "Distinguish the ages and the Scriptures agree," is the sound advice of Augustine which has been disastrously overlooked by many interpreters.

This Scripture is addressed to the age of Law, and reveals God's attitude toward Gentiles who though in this age of Law, are not "under Law." On the one hand we see that "the heathen" were held responsible for sins as deliberate rebellion against the true God - with the necessary judgments of God pronounced against it: on the other hand, we see the mercy and grace of God accepting it and recognizing genuine repentance, even though it did not follow the exact details of God's particular and distinctive revelation of the Law and Temple ceremony of that age.

This should give us light on God's dealing with those in any age who are not directly responsible for the revelation of that age by reason of the fact, that they have never heard it.

(1) They are responsible for their sin and conscious of it,

(2) Judgment on their sin is a divine necessity - unless,

(3) By genuine repentance, God is given the moral opportunity to further exercise gracious forbearance.

It is significant that the nation eventually returned to sin, and in accordance with Naham's prophecy, was utterly destroyed, all the more severely because of the added light concerning the true God that Jonah's ministry had given. This establishes four more principles:

(4) Judgment is executed according to the amount of light and spiritual opportunities.

(5) There is a cumulative effect of either national sin or righteousness.

(6) Although God judges each generation as a unit,

(7) NATIONS MUST BE judged "in this life, in the world now; individuals may be judged after death, but not nations.

2. Are there any dispensational lessons in the passages before us - any illustrations of God's dispensational dealings. We have a beautifully detailed illustration in this book,

JONAH PICTURES ISRAEL:

(1) Jonah typifies Israel, out of proper relationship to God because of disobedience in carrying out the divine commission to witness to Gentiles concerning the One True God, Jehovah, and His purpose in judging sin.

(2) Yet, though part, of the nation is fast asleep in indifference, there is a portion (pictured by Jonah awakened) who witnessed to the true God, despite this fact that disobedience had brought them to the place where they were, (Daniel, etc.)

(3) The world's unrest blamed on the Jew (storm), (lot falls on him) and representative Gentiles (Rome) casts her to her supposed death in the agitated sea of nations (**Isa. 60:5**).

(4) However, God miraculously preserves Israel, and she is murder proof and suicide-proof. No nation has been able to destroy the racial identity of the Jew nor has Israel been able to hide her identity by intermarriage with the Gentiles, Jonah said "Cast me forth;" Israel said "His blood be upon us and our children" - practically suicide, but Israel still persists.

(5) In Jonah's deep distress he repented, Israel will repent in her hour of trial during the day of Jacob's trouble, the Great Tribulation, **Zech. 12:8-10**, "They shall look on Him whom they have pierced.

(6) Jonah called upon God and was heard. Israel will call upon God and be heard, **Hosea 6:1-3**.

(7) Jonah was called forth from apparent death. Israel will be nationally revived. (**Ezek. 37**).

(8) Jonah was recommissioned of God and preached to the Gentiles of judgment with tremendous results. So shall Israel be restored as witnesses and preach with glorious results (**Rev. 7**).

**IV. Spiritually or Morally**

Are there any spiritual lessons by way of application?

1. **Jonah l:1**; "The word of the Lord came to Jonah." Have you heard God calling?

2. **Jonah 1:2**; "Arise, go, cry against it." A great commission indeed. But we have a greater commission, not Nineveh - all the world! (**Mark 16:15**).

3. **Jonah 1:9**; "But Jonah went down to Joppa," A Great Disobedience to a Great Commission with its inevitable spiritual results, "Down!" (**Jonah 1:3**) "Down, into the sides of the ship" (**Jonah 1:5**b). "Down, to the bottom of mountains’" (**Jonah 2:6**).

4. **Jonah 1:4**; "The Lord sent out a great wind into the sea," (God often sends trouble to chasten (child train) wayward believes (**Heb. 12:5-11**).

5. **Jonah 1:5**; "But Jonah, was fast asleep--and the shipmaster came and said" 'What meanest thou, 0 sleeper? arise, and call upon thy God'" THE world goes on AMID stress AND TROUBLE under GOD'S WRATH, and yet so MANY CHRISTIANS are asleep Offering no WARNING, OFFERING no REMEDY. WHAT a shame that; it OFTEN TAKES someone OUTSIDE the CHURCH (NEWSPAPER, magazine, men, etc.) to POINT out the fact THAT the CHURCH is not ACCOMPLISHING WHAT it should.

6. **Jonah 1:5-6**; picture of the need of man, and of his ineffectual efforts to save himself.

(1) Man's need of salvation:

The sailors realized their need in the midst of the tempest, God uses the afflictions of life to awaken a sense of need. Sometimes He has to back up a hearse to the front door to make some families listen to Him. God's discipline lead us to sing

"Sweet are Thy messengers -

Send grief and pain,"

(2) The natural man's reaction is always "I must do something."

(a) They attempted to save themselves by throwing the cargo over board. Likewise many people attempt to save themselves by reformation - giving up this habit, throwing that habit overboard, But the storm persisted.

(b) Attempted to row ashore, using all their strength, Man makes the mistake of thinking that good works will get them safely to the shore: working hard in the church pulling together. "But they could not for the sea wrought and was tempestuous,"

(3) The only way of deliverance.

The sailors finally believed the message of the prophet of God and gave evidence of their faith in an act of faith (**Jonah 1:15**). So, when people believe the message of the messenger of God and prove their faith by laying hold on the Jew whose death and resurrection are essential, the storm ceases and they give praise to God,

And so on.....

**PROPITIATION**

1. NT. Used eight times in the Greek.

A. Hilasmos 2xs NT. (noun, masculine) He that propitiates (**I John 2:2; 4:10**).

B. Hilasterion 2xs NT. (noun, neuter) To be the propitiatory, i.e., the place of propitiation (**Heb. 9:5** Mercy-seat; **Rom. 3:25**, The cross.

C. Hilaskomai 2xs NT. (verb) To be propitiated (**Luke 18:13; Heb. 2:17**).

D. Hileos 2xs NT. (adjective) To be propitious (**Matt. 16:22; Heb. 8:12**).

2. Dictionary meaning: To appease, calm, pacify, soothe, and quiet.

Bible meaning: Jesus Christ has appeased the wrath of God which is revealed from heaven against all unrighteousness and ungodliness of men (**Rom 1:18**), but Propitiation has to do with much more than that. By His death He satisfied God's righteousness and justice. God demands the death of the sinner, and if what Christ did only appeased God He has lowered His standard.

3. Jesus is the one whom propitiates [hilasmos] the Father. (**I John 2:2; 4:10**).

**I John 2:2** “And he is the propitiation [hilasmos] for our sins: and not for ours only, but also for *the sins of* the whole world.”

**I John 4:10** “Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation [hilasmos] for our sins.”

Jesus, because of His act of “propitiation” (having satisfied the justice of God by His sacrificial death on the cross) made it possible for the forgiveness of sins for the whole world. The propitiation is complete, final, and sufficient for all sin of all people.

4. Jesus is the Mercy Seat [hilasterion] the place of propitiation (**Rom. 3:25**).

(**Rom. 3:25**) “Whom God has set forth *to be* a propitiation [hilasterion] through faith in [by] his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God”

The OT Mercy Seat (**Heb. 9:1-15**). The LXX (a Greek translation of the OT) translates the Mercy Seat by “hilasterion.” Mercy seat occur 27xs in the KJV; 1x in the NT and 26xs in the OT.

**Heb. 9:5** “And over it (the Ark) the cherubim of glory shadowing the mercy-seat [hilasterion]”

A. The Ark of the Covenant was a box of Acacia wood covered with gold (**Ex. 25:11**) 3-3/4 feet by 2-1/4 feet. It contained (**Deut. 10:1-5**) the two tables of the law, the pot of manna and Aaron's rod that budded (**Heb. 9:4**).

B. The lid of the Ark was of pure gold and was called "Kapporeth" (the place of covering). This was the Mercy seat, for there the sacrificial blood was sprinkled (**Lev. 16:13-14**). The golden lid of the Ark (**Ex. 25:11**) was a divine mercy seat because in divine righteousness it covered the broken law from the eyes of the Cherubim, the protectors of the glory of God (**Ex. 25:18-20**; **Ezek. 1:13-14, 27-28**), when sprinkled with blood shed for the worshiper's sins (**Lev. 16:14**).

C. When a righteous God and a ruined sinner meet on a blood sprinkled platform, all is settled forever (**Ex. 25:22**; **Lev. 16:2**; **Num. 7:8-9**). Christ is the Mercy seat [hilasterion] (**Heb. 9:5**), the throne of Grace (**Heb. 4:16**) the place of meeting and communion through His own precious blood (**Heb. 1:3**). What would have been for an individual a judgment seat, becomes for the believer a mercy seat, a throne of Grace.

6. The prayer of the Publican:

(**Luke 18:13**) “Be merciful [hilaskomai, propitiated] unto me THE sinner.” i.e., The sinner that had offered up the sacrifice in the temple.

There is no propitiation without the right sacrifice. A life for life. Cf. **Gen. 3** Adam and Eve; **Gen. 4** Cain and Able.

7. Jesus is the High Priest.

(**Heb. 2:17**) “Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful [eleemon] (2xs NT. **Matt. 5:7**) and faithful high priest in things *pertaining* to God, to make reconciliation [hilaskomai, propitiation] for the sins of the people.”

“Reconciliation”: Instead of translating the Greek word they interpreted it. Here the Greek word is "hilaskomai" and would be better translated “propitiation.” He Reconciles the sinner not their sins. In 1611 they used the words reconciliation and atonement as synonyms, cf. **Rom.5:10-11**. When you think of these two words (“Reconciliation” and “Propitiation”) make this distinction: From the cross, Reconciliation reaches down to man while Propitiation reaches up to God the Father. Propitiation has to do with the satisfaction of God's righteousness and justice. God demands the death of the sinner and Christ satisfied (Propitiated) the Father's Justice. Reconciliation is the downward (man-ward) aspect of Christ's death. By the death of Christ on our behalf we are thoroughly changed (Reconciled) in our relationship to God. cf. **Rom.** **3:25**; **II Cor. 5:18-20**; **I John 2:2**. Read **Col. 1:20** (NOTE) "Reconcile."

8. Peter’s rebuke of Jesus:

(**Matt. 16:22**) “Then Peter took him, and began to rebuke him, saying, Be it far [hileos, propitious] from thee, Lord: this shall not be unto thee.” i.e., May there be propitiation for thee, Lord.

9. The quotation from **Jer. 31:34** in **Heb. 8:12**:

(**Heb. 8:12**) “For I will be merciful [hileos, propitious] to their unrighteousness, and their sins and their iniquities will I remember no more.” i.e., I will be propitiated in respect to their sins and iniquities.

10. Definition: Propitiation is that God-ward aspect of Christ's death, which satisfies the justice of God and opens the way for God to meet in Christ, God's mercy-seat, every sinner that believes. PCB

**PSALMS.**

**The Companion Bible**

**I. THE TITLE OF THE BOOK.**

The name given to the Book of Psalms as a whole by the Jews is Tehillim; but it is not recognized by this name in the Book itself. Our English name “Psalms" is a transliteration of the Greek Title of the Septuagint, "Psalmoi" (\*1), which means "songs"; while the word "Psalter" is from the Greek Psalterion, a harp, or other stringed instrument. There is no correspondence between the Greek and the Hebrew in these cases. Only once does a Psalm bear this word in its title, and that is **Ps. 145** (sing. Tehillah).

Tehillim is invariably rendered "praises". It is a verbal noun from the root halal, to make a jubilant sound. To make ellell means to rejoice. Cp. German hallen and English halloo, yell. Tehillim has, therefore, a wide meaning, and includes all that is worthy of praise or celebration; and, especially the works and ways of Jehovah.

Hence, in this book, we have these Divine works and ways set forth as they relate to the Divine counsels of God **(1)** as to Man, **(2)** as to Israel, **(3)** as to the Sanctuary, **(4)** as to the Earth, and **(5)** as to the Word of Jehovah. See the Structure of the separate Books of the Psalms, p. 720. In those Structures light is thrown upon the "ways" of God. The need for this instruction is seen from the meaning of halal, which in the Hithpael and Hithpolel means to praise of boast of one's self, hence to be foolish. Cp. **1Kings 20:11**; **Job 12:17**; **Isa. 44:25** (mad); **Prov. 20:14** (\*2). This instruction is given concerning God's ways and works exhibited in the Word of God from the beginning to the end.

(\*1) The word occurs seven times in the NT (**Luke 20:42**; **24:44. Acts 1:20**; **13:33. 1Cor. 14:26. Eph. 5:19. Col. 3:16**), four referring to the Book of Psalms, and the last three to Psalms in general.

(\*2) As it is foolish to the glory in any object except in Jehovah (**Jer. 4:2**; **9:23**, **24**), so to boast of oneself is to be foolish in this case (**Ps. 49:6. Prov. 27:1**. See **Ps. 5:5; 73:3; 75:4**; and cp. **Ps. 44:8**).

**II. THE QUOTATIONS FROM THE PSALMS IN THE NEW TESTAMENT.**

**(i) THE FORMULAS USED IN DIRECT QUOTATIONS.**

"As it is written"; or "It is written" : **Matt. 4:6** (\*1) (**Ps. 91:11**). **John 2:17** (**Ps. 69:9**); **John 6:31** (**Ps.** **78:24**, **25**). **Acts 13:33** (**Ps. 2:7**). **Rom. 3:4** (**Ps. 51:4**). **II Cor. 4:13** (**Ps. 116:10**).

"David", or "in David" (\*2) : **Matt. 21:43** (**Ps.** **110:1**). **Acts 2:25** (**Ps.** **16:8**), **Acts 2:34** (**Ps.** **110:1**). **Rom. 4:6** (**Ps.** **32:1, 2**); **Rom. 11:9, 10** (**Ps.** **69:22**, **23**). **Heb. 4:7** (**Ps. 95:7**).

"He (God) says", "said", or "spoke" : **Acts 13:35** (**Ps. 16:10**). **Eph. 4:8** (**Ps. 68:18**). **Heb. 1:10-12** (**Ps. 102:25-27**); **Heb. 4:3** (**Ps. 95:11**); **Heb. 5:5** (**Ps. 2:4**); **Heb. 5:6** (**Ps. 110:4**).

"He (God) limits" : **Heb. 4:7** (**Ps. 95:7**).   
"He (God) testifies" : **Heb. 7:17** (**Ps. 110:4**).   
"In the Scriptures" : **Matt. 21:42** (**Ps**. **118:2**, **3**).   
"In their law" (\*3) : **John 15:25** (**Ps. 35:10; 69:4**).   
"In your law" (\*3) : **John 10:34** (**Ps. 82:6**).   
"One in a certain place testified" : **Heb. 2:6** (**Ps. 8:4; 144:3**).   
"Spoken by (or through) the prophet" : **Matt. 13:35** (**Ps. 78:2**).   
"The Book of Psalms" : **Acts 1:20** (**Ps. 69:25**).   
"The mouth of David" (\*4) : **Acts 1:16** (**Ps. 41:9**); **Acts 4:25, 26** (**Ps. 2:1**, **2**).   
"The scripture" : **John** **7:42** (**Ps. 132:11**); **John** **13:18** (**Ps. 41:9**); **John** **19:24** (**Ps. 22:18**), **John** **19:28** (**Ps.** **69:21**), **John** **19:36** (**Ps. 34:20**), **John** **19:37** (**Ps. 22:16, 17**).   
"The second Psalm": **Acts 13:33** (**Ps. 2:7**).

(\*1) This (with **Ps. 91:13**) was Satan's quotation, mutilated by significant suppression and omission.

(\*2) In David. The Fig. Ellipsis, i.e. "in [the Psalm] of David"; or "in [the person] of David".

(\*3) "Law" is used by Fig. Metonymy (of the Part) for the whole of the OT.

(\*4) David's “mouth”, but not David's words.

**(ii) THE ADAPTATION OF WORDS OF THE PSALMS, WITHOUT A SPECIFIC QUOTATION, OR REFERENCE TO FULFILLMENT.**

2:7 (Heb. 1:5). 40:6-8 (Heb. 10:5-7). 106:20 (Rom. 1:23).

2:9 (Rev. 2:27). 41:9 (Mark 14:18). (\*1) 110:1 (Mark 16:19. 1Cor. 15:25, 27. Col. 3:1. Eph. 1:20, 22).

4:4 (Eph. 4:26). 48:2 (Matt. 5:35). 110:4 (Heb. 5:10).

6:8 (Matt. 7:32). 50:14 (Heb. 13:15). 116:10 (II Cor. 4:13).

8:2 (Matt. 21:16). 55:22 (1Pet. 5:7). 116:11 (Rom. 3:4).

8:6 (I Cor. 15:25, 27. Eph. 1:20, 22). 56:4, 11 (Heb. 13:6). 118:6 (Heb. 13:6). See 27:1, above.

9:8 (Acts 17:31). 69:9 (John 2:17). 118:22 (Acts 4:11. Matt. 21:42. 1Pet. 2:4, 7).

19:4 (Rom. 10:18). 69:21, 27 (Matt. 27:34, 38. Mark 15:36). 118:26 (Matt. 21:9).

22:1 (Matt. 27:46. Mark 15:34). 74:2 (Acts 20:28). 125:5 (Gal. 6:16).

22:8 (Matt. 27:43). The chief priests. 78:24, 25 (John 6:31). 143:2 (Gal. 2:16).

22:21 (II Tim. 4:17). 79:6 (II Th. 1:8). 146:6 (Acts 14:15).

24:1 (I Cor. 10:26, 28). 89:27, 37 (Rev. 1:5; 3:14).

27:1 (Heb. 13:6). See 118:6, below. 91:13 (Luke 10:19).

34:8 (I Pet. 2:3). 102:25-27 (Heb. 1:10-12).

(\*1) John (13:18; 19:28, 29) uses the formula "that it might be fulfilled" because of the object of his Gospel (20:31).

**III. QUOTATIONS AS BEING THE DIRECT FULFILLMENT OF PROPHECIES IN THE PSALMS.**

22:18 (John 19:23, 24). 41:9 (John 13:18. Acts 1:16). 97:7 (Heb. 1:6).

34:20 (John 19:36). 69:4 (John 15:25). 109:3 (John 15:25).

35:19 (John 15:25). 78:2 (Matt. 13:35). 119:161 (John 15:25).

**IV. QUOTATIONS AS BEING THE DIRECT UTTERANCES OF THE FATHER, THE SON, AND THE HOLY SPIRIT, RESPECTIVELY.**

THE FATHER. THE SON. THE HOLY SPIRIT.

2:7 (Heb. 1:5, 6. Acts 13:33). 18:2 (Heb. 2:13). 41:9 (Acts 1:16).

45:6, 7 (Heb. 1:8, 9). 22:1 (Matt. 27:46. Mark 15:34). 95:7-11 (Heb. 3:7-11).

89:26, 27 (Heb. 1:5). 22:22, 25 (Heb. 2:12).

97:7 (Heb. 1:6). 40:6-8 (Heb. 10:5-7, 8, 9).

102:25-27 (Heb. 1:10-12). 45:6 (Heb. 1:8).

104:4 (Heb. 1:7).

110:1 (Heb. 1:13).

**V. DIVINE TITLES APPLIED DIRECTLY TO CHRIST IN THE NEW TESTAMENT.**

Ps. 9:8 (Acts 17:31). Ps.45:6 (Heb. 1:8). Ps.97:7 (Heb. 1:6).

Ps.96:13 (Acts 17:31). Ps.62:12 (Matt. 16:27). Ps.102:25-27 (Heb. 1:10-12).

Ps.98:9 (Acts 17:31). Ps.74:2 (I Peter 1:19). Ps.104:4 (Heb. 1:7).

Ps.34:8 (I Peter 2:3).

**VI. THE BEATITUDES IN THE PSALMS.**

The word rendered “blessed” in the “Beatitudes” is not always “barak,” to bless; but 'ashrey, happinesses. Its first occurrence is **Deut. 33:29**. It is the plural of majesty or accumulation, and means “O the happiness’s”, or, “O the great happiness”, or “O How happy”.

'Ashrey occurs twenty-six times in the book of Psalms. It is translated "blessed" nineteen times, and "happy" seven times. In the list below, these latter are marked with an asterisk (\*).

The following is the complete list:

Ps. 1:1, 2:12; 32:1, 2; 33:12; 34:8; 40:4; 41:1; 65:4; 84:4, 5, 12; 89:15; 94:12; 106:3; 112:1; 119:1, 2; 127:5\*; 128:1, 2\*; 127:8\*, 9\*; 144:15\*, 15\*; 146:5\*.

The word is distributed in the five books of the Psalms as follows : Book I, eight times; Book II, once; Book III, four times; Book IV, twice; Book V, eleven times; making twenty-six in all.

**VII. THE ACROSTIC PSALMS.**

There are nine examples of Acrostics in the Book of Psalms, while eleven other Acrostic Scriptures are found in the Old Testament (\*1).

Psalms 9 and 10 are linked together by an Acrostic which, like "the times of trouble" (the great tribulation), of which the two Psalms treat, is purposely broken, and is irregular and out of joint. This Acrostic tells us that the subject of the two Psalms is one, and that they are to be connected together.

Psalm 25. Here, again, the Acrostic is designedly incomplete, a proof of its genuineness instead of its "corruption". No writer would or could omit a letter from carelessness. The Psalm has the same phenomena as Psalm 34, where the same letter w (Vau = V) is omitted, and the same letter p (Pe = P) is duplicated, in the word Padah, "redeem:. The last verse is thus, in each case, made to stand out prominently by itself.

Psalm 34. See under ii, above.

Psalm 37. In this Psalm the series is perfect and complete. Every letter has two verses of two lines each, except three : vv. 7 (d, Daleth = D), 20 (k, Kaph = K), and 34 (q, Koph = K).

Psalm 111. In this Psalm the series is complete. The Psalm has twenty-two lines, each line commencing with the successive letters of the alphabet.

Psalm 112 is formed on the model of Psalm 111, the two Psalms forming a pair (\*2); Psalm 111 being occupied with Jehovah, and Psalm 112 with the man that reveres Jehovah. See the notes there.

Psalm 119. This Psalm consists of twenty-two groups, consisting of eight verses each. The eight verses in each group begin with the same letter. For example : the first eight verses begin with a (Aleph = A, the eight verses of the second group with b (Beth = B), and so through the whole Psalm of 176 verses (8 x 22. ).

It is impossible to reproduce this (or any of the other alphabetical Acrostics), seeing that the Hebrew and English alphabets do not correspond, either in equivalents, order, or number of the letters. It so happens that in the group beginning with T (vv. 65-72), each verse in the AV. does begin with T, except vv. 67 and 71. These can be readily conformed by changing "Before" to "Till" in v. 67; and "It is" to "Tis" in v. 71.

The first two letters being the same in both alphabets can be thus presented :

Ah! the happiness’s of the perfect in the way,   
Such as walk by the Law of Jehovah.   
Ah! the happiness’s of the keepers of His testimonies,   
Who seek Him with their whole heart.   
Assuredly they have not worked iniquity :   
In His ways they have ever walked.   
As to Thy commandments -- Thou hast commanded us,   
That we should diligently keep them.   
Ah Lord, that my ways were prepared   
To keep Thy statutes;   
Ashamed, then, should I never be,   
While I have respect unto all Thy commandments.   
All my heart shall praise Thee in uprightness,   
While I learn the judgments of Thy righteousness.   
All Thy statutes also I will keep :   
Leave me not utterly.

By what means shall a young man cleanse his way?   
By taking heed thereto according to Thy word.   
By every means my heart hath sought Thee :   
Let me not err from Thy commandments.   
Besides, I have laid up Thy Word in my heart,   
That I might not sin against Thee.   
Blessed are Thou, O Jehovah :   
Teach me Thy statutes.   
By my lips have I recounted   
All the judgments of Thy mouth.   
By walking in Thy mandates' way,   
I found joy beyond all wealth.   
By Thy precepts shall I guide my musings,   
And shall pore over Thy paths.   
By Thy statutes shall I be delighted :   
Thy Word I shall not forget.

Psalm 145. In this Psalm the Acrostic is perfect, with the exception of the letter n (Nun = N), which should come between vv. 13 and 14. See note there. Through the infirmity of some transcriber, the verse was probably omitted by him. It must have been in the more ancient manuscripts, because it is preserved in the ancient Versions : viz. the Sept., Syr., Arabic, Ethiopic, and Vulgate. One Heb. Codex is know witch contains it, as follows :

"The LORD is faithful in all His words,   
And holy in all His works."

Moreover, the Structure of the Psalm shows that it originally had its proper place in the Psalm. Ps. 145:13, 14.

For the other Acrostic in the Psalms Ps. 96:11.

(\*1) There are five in the Book of Esther, each giving the Divine names in the form of an Acrostic.   
One other Divine name in Ps. 96:11.   
One perfect Acrostic in Prov. 31:10-31.   
In the Book of Lamentations, each of the first four chapters is characterized by an Acrostic.

(\*2) With the further peculiarity that the first three verses in each Psalm consist of two portions : the last two, of three portions.

**VIII. THE AUTHORS NAMED IN THE PSALMS**

The Psalms bearing the name of "DAVID" are seventy-three in all : thirty-seven in Book I (3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41); eighteen Psalms in Book II (51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70); one in Book III (Ps. 86); two in Book IV (101 and 103); and fifteen in Book V (108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145).

By "Asaph", twelve Psalms : one being in Book II (Ps. 50), and eleven in Book III (73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83).

By "the sons of Korah", eleven Psalms : seven being in Book II (42, 44, 45, 46, 47, 48, 49); and four in Book III (84, 85, 87, 88), as set out in The Companion Bible. In Ps. 46 and 88 it is repeated as the subscription of Ps. 45 and 87, and is not the super-scription of 46 and 88 as in all the Versions.

For, or of "Solomon", two Psalms : one in Book II (Ps. 72), and one in Book V (Ps. 127).

"By Heman the Ezrahite", one in Book III (Ps. 88).

By "Ethan the Ezrahite", one in Book III (Ps. 89).

By "Moses the man of God", one in Book IV (Ps. 90).

**IX. THE DISPENSATIONAL CHARACTER OF THE PSALMS.**

In reading the Book of Psalms, we must constantly bear in mind the character of the Dispensation to which they belong. The word "Dispensation" means "administration" : and God's principles of administration varied according as man was in a Dispensation of innocence, or mankind was "without Law", or Israel was "under Law", or as we are under grace in this present Dispensation.

God’s principles of administration have varied with each of these : and in the future they will vary yet more : in the coming Dispensation of judgment, and in the Dispensation of millennial glory by which it will be followed. If we read what pertains to one Dispensation into another which is administered on different lines, we shall have only confusion. Unless they be rightly divided, we shall not find "the truth" (**II Tim. 2:15**).

Much of what we read in the Psalms is truth for all time : but, some things are peculiar to that Dispensation of Law, and are neither suitable nor appropriate for the present Dispensation of grace. That is why many readers stumble when they judge "the imprecatory Psalms" from the standpoint of grace. Those Psalms were appropriate for the past Dispensation of works, as they will be for the coming Dispensation of judgment; but they are not appropriate for the present Dispensation, in which God's administration is on the principles of grace (according to **Matt. 5:44-48**). It was true, in the former Dispensation of Law, that "when the wicked man turns away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive" (**Ezek. 18:27**). But that is not the way of salvation now. The Scriptures for this present Dispensation are written and contained in the Pauline Epistles (fulfilling the promise of the Lord in **John 16:13**; (and these declare with one voice that we are not saved by works, but by grave (**Rom. 3:23**, **24**; **11:6**. **Eph. 2:3-9**. **Titus 3:5-8**).

Even so with the "imprecatory Psalms", and similar expressions in other Psalms: they were true and appropriate for that Dispensation, but are equally inappropriate for this. Companion Bible

**X. THE DISTRIBUTION OF THE DIVINE TITLES IN THE FIVE BOOKS.**

It may conduce to the completeness of the study of the usage of the Divine Titles, in relation to the Dispensational character of the five Books of the Psalms, if we give a connected list. They are given under the Structure of each Book separately. A comparison of these numbers will show that they correspond with the subject of each Book as exhibited in the Structure prefixed to each Book. When "God" is used, the thought is of the Creator and His creatures. When "Jehovah" is used, it speaks of a Covenant God, in covenant relation with His own People.

THE GENESIS BOOK. (Psalms 1-41),

Jehovah occurs 279 times, Elohim only forty-eight (nine of them connected with Jehovah).

THE EXODUS BOOK. (Psalms 42-72), p. 720.

Jehovah occurs only thirty-seven times, Elohim occurs 262 times (twice in connection with Jehovah). El occurs fourteen times, and Jah once.

THE LEVITICUS BOOK. (Psalms 73-89).

In the First Selection (A1) Jehovah occurs only fifteen times, while Elohim occurs sixty-five times (twice with Jehovah).

In the Second Selection (A2) Jehovah occurs fifty times, while Elohim occurs only 28 times (four of which are connected with Jehovah). El occurs five times.

THE NUMBERS BOOK. (Psalms 90-106).

Jehovah occurs 126 times, and Elohim only thirty-one times (in ten of which it is combined with Jehovah). El occurs six times.

THE DEUTERONOMY BOOK. (Psalms 107-150).

Jehovah occurs 293 times, while Elohim occurs only forty-one times (in four of which it is combined with Jehovah). Jah occurs thirteen times. El occurs ten times. Eloah twice.

**XI. THE PRAYER BOOK VERSION OF THE PSALMS.**

The Authorized Version of the Bible of 1611 was preceded by several other Versions made into the English tongue.

The earliest was that by John Wycliffe, about A.D. 1380. This existed only in MS. until 1831, when the N.T. was printed for the first time, followed by the O.T. in 1848. The complete Bible was not published till 1850.

Tyndale's Version. The N.T. was published in 1525, and the Pentateuch in 1530.

Coverdale's Version followed in 1535, and was the first complete printed English Bible.

Matthew's Bible (largely based on Tyndale) was published under this assumed name in 1537 by John Rogers.

The Great Bible followed in 1539. It was Coverdale's Version revised by himself, and was in large folio, which gave it its name. In 1540 Cranmer wrote a preface; and hence this and subsequent editions (\*1) became known as "Cranmer's Bible". It was from this Version that the Psalms and other portions of Scripture were taken, and used in the Prayer Book, from the edition of 1552 to the last revision in 1662.

When the AV was published in 1611, it was “authorized (or appointed) to be read in churches” (hence its name), instead of the Versions which had preceded it, and which were thenceforth superseded. Extracts from it, such as the opening sentences, and the Epistles and Gospels, were at the same time substituted for those previously in use (\*2). But it was found that, from the use of the Psalms in Public Worship, people had become so accustomed to the older Version (many being able to sing or say them from memory), that when the last revision of the Prayer Book was made in 1662 the Psalter was retained, it being deemed unwise to make a change which would be so revolutionary.

This is why the Prayer Book Version differs from the Bible Version. This is also the reason why a change in "the names and order" of the Books of the Bible to the order of the Hebrew Canon is likewise now impossible. The translators of the Septuagint arbitrarily adopted a different order, and gave the books different names. This was followed by the Vulgate and all subsequent Versions (\*1). No change in these respects would now be tolerated.

In comparing the two Versions, regard must be had:

To the NUMBERS OF THE VERSES, as these are not the same in each, and differ sometimes in the numeration. For example, Ps. 19:14 in AV is 19:14, 15 in the Prayer Book Version; and Ps. 18:1, 2 in AV is 18:1 in the Prayer Book Version. The reference to the Psalms in The Companion Bible and its Appendixes is always to the AV, not to the Prayer Book Version.

As to OBSOLETE WORDS in the Prayer Book Version, the following is a list of the more important, which will show the extent of the changes made in 1611:

Abjects, worthless persons, 35:15.   
after (prep), according to, 90:15.   
apace, swiftly, 58:6.   
at large, loose, without restraint, 118:5.   
brawn, muscle, boar's flesh, 119:70.   
cast their heads, consult, conspire, 83:5.   
certify, to make certain, 39:5 (v. 4 in AV); to show knowledge, 19:2.   
comfortable, consoling, 54:6.   
conversation, mode of life, 50:23.   
darling, favorite, AS dear-ling, 22:20; 35:17.   
discovereth, strippeth of leaves, 29:8 (v. 9 in AV).   
dragons, serpents, 74:14 (v. 13 in AV).   
due, appointed, 9:9.   
ensue, pursue, 34:14.   
eschew, avoid, shun, 34:14.   
fain, glad, 71:21 (v. 23 in AV).   
fie, Lat. phy, an expression of disgust, 35:21; 40:18.   
flittings, wanderings, 56:8.   
froward, perverse, 18:26; 58:3; 64:2.   
glory, tongue (which gives glory), 16:10.   
graven, dig, digged, 7:16.   
ground, bottom, 68:26.   
harnessed, armed, root = made of iron, 78:10.   
health, salvation, 51:14; 67:2; 119:123.   
hell, grave, 49:14, 15.   
hold of, hold to, 31:7.   
holpen, helped, 22:5; 86:17.   
horn, head, 75:5, 6, 12; 89:18.   
inditing, dictating, 45:1.   
inquisition, search, inquiry, 9:12.   
knappeth, snappeth, 46:9.   
laud (Lat.), praise, 135:1.   
lay to, apply, 119:126.   
learn, teach, 25:4, 8; 119:66.   
leasing, falsehood, 4:2; 5:6.   
lien, lain, 68:13.   
lighten, enlighten, 13:3; 34:5.   
make thou all his bed, nurse, 41:3.   
minished, lessened, 12:1; 107:39.   
mistake, take wrongly, 56:5.   
nethermost, lowest, 86:13.   
noisome, noxious, 91:3.   
ordereth, arranges, 40:6.   
pate, crown of the head, 7:17.   
pit, grave, 6:5; 9:15; 69:16.   
poor, oppressed, 34:6; 69:30.   
ports, gates, 9:14.   
potsherd, broken pottery, 22:15.   
prevent, precede, anticipate, 18:18; 21:3; 119:148, &c.   
quick, living, alive, 55:16.   
quicken, make alive, 119:25, &c.   
refrain, restrain, 76:12.   
reins, kidneys, 7:10, &c.   
require, ask, 27:4; 38:16.   
room, place, 18:36; 31:9.   
runagates, rebels, 68:6.   
set by, esteem highly, 15:4.   
set in, put in the way of, 38:17.   
shawms, wind instruments, 98:7.   
simple, undesigning, artless, 72:4, 13.   
simpleness, artlessness, guilelessness, 69:5.   
still, silent, 62:1.   
stomach, pride, 101:7.   
stool, seat, 94:20.   
strange, foreign, 18:45; 114:1.   
tell, count, 22:17; 56:8.   
thereafter, according, 90:11.   
thievish, given to theft, 10:8.   
treadings, footsteps, 73:2.   
tush, an expression of impatience, like pish, or tut, 10:6, &c.   
unto, in comparison with, 16:2.   
vengeance, vindication or avengement, 79:11.   
water-pipes, cataracts or torrents, 42:9.   
weights (upon the), scales; i.e. when weighed, 62:9.   
whet, sharpen, 7:13.   
wholesome, saving, 20:6; 28:9.   
within, within doors, 45:14.   
wont, accustomed, 119:156.   
worship, worthy of honor, 3:3.

(\*1) The other Versions published between this and the AV were The Geneva Bible in 1557-60; and Archbishop Parker's in 1568, known as the Bishops' Bible; the Rhemish NT in 1582; and the Douai Bible in 1610, both the latter being of Roman Catholic origin.

(\*2) Except the "comfortable words" in the Communion Service, which appear to be original translations and not wholly from any preceding Version, and have never been changed. Companion Bible

**THE PSALM-TITLES**

The Companion Bible Appendix

From what is written in the preceding , it will be seen that, though the words "Psalm-Titles" are used here in this Appendix in their ordinary traditional sense, our understanding of them must be seriously modified; all the words used in them, and explained below, occur in the sub-scription of the preceding Psalm, and belong to that Psalm. It is there we have placed them in The Companion Bible, and it is in those Psalms that we have to look for their elucidation and find the key to the meaning of the words. (\*1)

Commentators who revered the Word of God have struggled to find some logical, spiritual, or mystical meaning in these "titles"; while modern critics do not seem able to rise beyond musical instruments and terminology, or "catch-words" of popular songs or tunes.

The Teaching, which is deep and grand beyond all conception, they fritter down to some commonplace reference; while the Text, which is clear, they mystify with their puerile guesses and vain imaginations. We look for something more worthy of this work of the Holy Spirit of God; something more worthy indeed of the Bible, regarding it merely as a literary production. We look for something more dignified than a "tom-tom" or a "catch-word", and we shall find it.

The words used in these subscriptions (which no commentator of any repute regards as other than integral parts of Holy Writ, being numbered, and forming as they do the first verse of each Psalm in the Hebrew text, and actually quoted as Scripture in the N.T.) refer to momentous truths, and not to musical terms; to teaching, and not to tunes; to instruction, and not to instruments; to sense, and not to sound. They are for those who have a heart for music, and not merely an ear for music; they are for the Enoch’s who walk with God, and not for the Tubal-Cains who handle the harp and the organ. They pertain to the things of the Spirit, and not to "things made with hands".

We shall present these words and expressions in the spelling, and in the order in which the Bible reader will look for them in this Appendix, viz. in alphabetical order. We may first note here that thirty-four Psalms have no title at all, and are without superscription or subscription : viz. Psalms 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150.

The words in the superscriptions and subscriptions are as follows, and are given in the spelling of the A.V. to which English readers are accustomed.

**I. AIJELETH-SHAHAR** (The Day-Dawn).

This title, which in the versions has stood in the superscription of Ps. 22, now finds its proper place and stands (in The Companion Bible) as the subscription to Ps. 21. The meaning given both in A.V. and R.V. is "the hind of the morning". The Jewish commentators, Rashi (A.D. 1040-1145, Troyes) and Kimchi (A.D. 1160-1232, Narbonne) render it "a hind fair as the morning". Luther rendered it "the hind early chased". The Targum has it "the morning sacrifice". The moment we regard it in the light of Psalm 21 instead of Psalm 22, a new field of inquiry presents itself.

The expression is a Figure of speech common in the East, and frequently met with in Arabian poetry. It is used of the Day-Dawn, in which the beams of light from the rising sun are seen shooting up (like horns) above the horizon before the sun actually appears. It is used in Psalm 21 of the rays of Messiah's coming glory, and tells of the dawn of His approaching coronation which is the one great subject of Psalm 21. See the Structure and notes.

It is the same DAY-DAWN that forms the theme of David's "last words". See the notes on 2Sam. 23:1-5 and Ps. 72, with the Structures and notes there; and compare II Peter 1:19.

**II. AL ALAMOTH** (relating to maidens).

There is no dispute or question as to the meaning of these words : 'Al = relating to, or concerning, or connected with. 'Al has a wide range of meaning, and we may select the one which lends itself best to the context. As to 'Alamoth (fem. pl.), there is a consensus of opinion that it can mean only damsels or maidens. 'Almah occurs (in sing. and pl.) seven times in the Heb. OT, and is rendered "virgin" in Gen. 24:43. Song 1:3; 6:8. Isa. 7:14; "maid" in Ex. 2:8. Prov. 30:19; and "damsel" in Ps. 68:25. The proper word for virgin is bethulah (Gen. 24:16, &c.), while 'almah denotes a young woman of marriageable age, still under the care of others. Every bethulah is an 'almah, but not every 'almah is, necessarily a bethulah. (\*2)

In the plural, therefore, 'alamoth can mean only maidens. There is no need to think about music, or to restrict the use of the word here to "a maidens' choir", standing, as it now must stand, as the sub-scription to Ps. 45, and not as the superscription of Ps. 46. There is no connection between "maidens" and Ps. 46, but there are many points in the subject-matter of Ps. 45 which link it on to that Psalm. There are references to the "king's daughter", and "honorable women" (v. 9). It is a "daughter" that is addressed as the bride (v. 10). There is the "daughter of Tyre" (v. 12); "the king's daughter" (v. 13); and "the virgins her companions" (v. 14).

There are special reasons, therefore, in the subject-matter of Ps. 45, which connect it with that Psalm; and make it very appropriate that, even if the Psalms were intended to be sung by maidens, such singing need not be connected with the Temple or its services. There was processional singing in the open air. And in 1Chron. 15 we have just the occasion for the use of the word in this connection. In the procession in which the Ark was carried up from the house of Obededom to Zion three bodies of singers are mentioned :

the Levites (vv. 16-19),

the maidens (v. 20); and

the Sheminith or men-singers (see No. XIX) who brought up the rear of the procession (v. 21).

This is the very order which is mentioned in Ps. 68 :

the singers going before (I Chron. 15:16-19);

the players on instruments following after (v. 22); in the midst, "the damsels (the 'Alamoth) playing with timbrels" (v. 20).

Ps. 68 begins with the words of Num. 10:35, which prescribes the formula for the setting forth of the Ark. The "goings" of Ps. 68:24 refer to the great going up of the Ark to Zion. The company of those who published the word of Jehovah (v. 11) is fem. plural, and the reference is not to Ex. 15:20 or I Sam. 18:6, but to 1Chron. 15:20. From all this it is clear that this Psalm (68) must be carried back to as early a date as 951-950 B.C., instead of being assigned to the later dates of 537 B.C. or 167 B.C. as demanded by modern criticism.

**III. AL-TASCHITH** = Destroy not.

There are four Psalms which have this subscription, viz. 56, 57, 58, and 74 (not Psalms 57, 58, 59, and 75, which in all the versions have is as the superscription). The first three are David's, the fourth is by Asaph. Two by David (56 and 57) are each connected with crisis in his life, while the third belongs to a peculiar time of trouble. There is no dispute as to the meaning of the word.

It is rendered by A.V. and R.V. as "Destroy not". It is a cry of distress, a cry at a crisis. But this cry is found, in the Psalms to which we have placed it, as a subscription, and not in the others where it has formerly stood as a superscription.

Such a cry had been made by Moses at a great crisis (Ex. 32:11-14, cp. Deut. 9:25), and by David (II Sam. 24:16-17) where we have the same Heb. word (shahath). David acted on the injunction of Deut. 4:30, 31; the reason being "for Jehovah thy God is a MERCIFUL God, He will not forsake thee, neither DESTROY thee". This is why Ps. 56 and 57 begin "Be merciful".

For further references to this subscription compare Ps. 56:1, 9, 10, 11; 57:1-3, 6, 7; 58:3, 6, 7, 11, and 74:1-3, 10, 11, 18-20, 22, 23. Ps. 74 is prophetic of the latter days (spoken of in Deut. 4:30) when "Destroy not" will be an appeal suited to "the day of Jacob's trouble".

David was a prophet (Acts 2:30), and spoke of things yet future; why should not some Psalms speak prophetically and proleptically of Zion before it was built, and of the Exile before it took place, instead of being styled "post-Exilic" by the modern critics?

**IV. GITTITH** = Winepresses (relating to the Autumn Feast of Tabernacles).

There are three Psalms which have this word in the subscription. They are 7, 80, and 83 (not 8, 81, and 84, over which they have hitherto stood as the superscription).

There is no doubt about Gittith meaning winepresses; from Gath (Judges 6:11. Neh. 13:15. Isa. 63:2. Lam. 1:15), not the "vat" which receives the juice from the "press" (which is yekeb, Num. 18:27, 30. Deut. 15:14, &c.). The word speaks of the autumn, just as Shoshannim, No. XX below (lilies), speaks of the spring. Hence Shoshannim (flowers) is associated with the Spring Festival (the Passover), as Gittoth (fruit) is associated with the Autumn Festival (Tabernacles). The Passover told of Jehovah's goodness in Divine redemption; the Feast of Tabernacles told of Jehovah's goodness in Divine keeping. A study of the three Gittith Psalms (7, 80, and 83) in this connection will yield instruction and profit, and remove all the perplexity involved in associating the word with the subject-matter of Ps. 8, 81, and 84, with which it has no connection.

There will be no longer need to be troubled with such guesses as "Gittite instruments", or "Gittite guards", or "Levites of Gath-rimmon", which are as meaningless as they are irrelevant. See further under Shoshannim (No. XX, below).

**V. HIGGAION.**

As this word occurs in the Text.

**VI. JEDUTHUN.**

JEDUTHUN was one of the three directors (or the "chief Musicians") or the Temple worship (I Chron. 16:41, 42; 25:1-6; II Chron. 5:12; 35:15). The three sons of Aaron were thus represented by the three men whose names occur in this category. JEDUTHUN was a descendant of MERARI (I Chron. 26:10); while ASAPH was a descendant of GERSHOM; and HEMAN of KOHATH.

JEDUTHUN seems to have had another name, "ETHAN" (1Chron. 15:17, 19, compared with 16:41, 42; 25:1, 3, 6, and II Chron. 35:15). That there was an "Ethan", a Merarite, is seen from I Chron. 6:44; 15:17. Since he is associated with those two men, it is going out of one's way to create a difficulty by supposing Jeduthun to be "a musical instrument", or the "name of a tune" (R.V. marg) or of a "measure". In II Chron. 35:15 he is called "the king's seer"; and in I Chron. 25:1 it was the duty of these three men "to prophesy" and "to confess, and to praise Jehovah" (v. 3). This was according to the king's order (v. 6).

There are three Psalms connected with JEDUTHUN (38, 61, and 76), and they will be found to fulfill these conditions. By comparing these Psalms as set out in The Companion Bible, the confusion, caused by two of these Psalms appearing to have the names of two different authors, vanishes. The subscription of each Psalm now stands "To the chief Musician -- Jeduthun."

**VII. JONATH-ELEM-RECHOKIM** = The Dove in the distant Terebinths.

There is only one Psalm with this subscription, i.e. Ps. 55 (not Ps. 56, over which it hitherto stood in other Bibles and Versions as the superscription or title). There is general agreement that this Title means "Relating to the dove in the distant terebinths (or oaks)". David is the "dove". He is far away in the distant woods, moaning over the trouble that has come upon him through the rebellion of Absalom, recorded in II Sam. 15-19.

There is no reference to a dove in Ps. 56, but there is in Ps. 55:6. In v. 2 he says, "I mourn in my complaint, and moan" (R.V.). In Isa. 38:14, Hezekiah, in trouble equally great, says, "I did moan as a dove" (the same word as in Ps. 55:17 (R.V.). Cp. Ezek. 7:16, where we have it again). David speaks further concerning this moaning in Ps. 55:4-8; also in vv. 16, 17. The desertion of Ahithophel at this crisis is alluded to in vv. 12-14. All Psalms of, or "relating to David", refer to the true David; so we may compare David's desertion with Christ's betrayal, and the end of Ahithophel (2Sam. 17:23) with the end of Judas Iscariot (Matt. 27:5-8. Acts 1:18, 19).

**VIII. LEANNOTH.**

See No. x, below.

**IX. MAHALATH** (The great Dancing).

This word stands in The Companion Bible as the subscription of Ps. 52, and not in the superscription or title of Ps. 53, as in all other Bibles and Versions.

The Septuagint translators could make nothing of the words (there being no vowel points); so they simply transliterated the word, spelling it maeleth, which has no meaning whatever. AQUILA, a reviser of the Sept. (about A.D. 160), supplied different vowels, and read the Hebrew as though it meant choreia, dancing. He must have taken the Hebrew Mecholoth to mean dancing (or, by the plural of majesty, the great dancing). SYMMACHUS, another reviser of the Sept. (about A.D. 193-211), follows AQUILA.

This rendering, which takes the Hebrew as being Mecholoth (instead of Mahalath), at once connects Ps. 52 with 1Sam. 18:6, 7, the occasion being celebrated and known afterwards, as "the great dancing". Twice, later in David's life, this event is referred to as a landmark in David's history (1Sam. 21:11; 29:5). If we read Ps. 52, we shall note the references to Doeg's mischievous tongue (in vv. 1-4); to David's assertion (I Sam. 17:37) in v. 5; to David's words, "all this assembly shall know" (I Sam. 17:47); in vv. 6, 7 "the righteous also shall see and fear". The victory is ascribed to God in v. 9, as it is in I Sam. 17:37. When we read these remarkable references, we shall not heed the modern critics' talk about "catchwords of an older song", or the "name of a tune called 'Sickness'", or "the name of a choir at Abel-meholah".

**X. MAHALATH LEANNOTH** (The great Dancing and Shouting).

These words are found as the subscription to Ps. 87 in The Companion Bible (not as the super-scription or title to Ps. 88 over which it stands in all other Bibles and Versions). As Mecholoth means dancing (see No. IX above), so all are agreed that Leannoth means shoutings (and, with the pl. or majesty, the great shouting). (Cp. Ex. 15:20, 21; 32:17, 18. Num. 21:17. I Sam. 18:6, 7. Ezra 3:11). So that the combined words "The Great Shouting and Dancing" give us the subject-matter of Ps. 87.

We have only to read the Psalm in the light of 1Sam. 6:14, 15 to see the obvious connection with David's bringing the Ark to Zion. In v. 2 there is a distinct allusion to the other places where the Ark had found a temporary dwelling, Shiloh (I Sam. 1:3; 2:14; 3:21. Ps. 78:60); Beth-shemesh (1Sam. 6:13); Kirjath-jearim (1Sam. 7:1); Gibeah (II Sam. 6:3, 4); the house of Obed-edom (vv. 10-12). But none of these was the dwelling-place Jehovah had chosen. Hence, Zion is celebrated as "the Mount Zion which He loved".

**XI. MASCHIL**.. (Public.)

This word is found in the superscription proper of thirteen Psalms (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142). Unlike the "Michtam" Psalms (which are all by David, see No. XII below), these are by various authors.

* Six are by David (32, 52, 53, 54, 55, and 142).
* Three are by the sons of Korah (42, 44, and 45).
* Two are by Asaph (74 and 78).
* One is by Heman the Ezrahite (88).
* One is by Ethan the Ezrahite (89).

Maschil is from sakal, to look at, scrutinize, to look well into anything (I Sam. 18:30); hence the noun will mean understanding arising from deep consideration (Prov. 13:15. Neh. 8:8). The Sept. rendering is suneseos = understanding and eis sunesin = for understanding. It is the O.E. verb to skill.

The first of these Psalms (32) gives the basis of all true instruction and understanding. In v. 8 it is given:

"I will instruct thee   
And teach thee in the way thou should go ...   
Be not as the horse, or as the mule, which have no understanding".

Or Ps. 44:1,

"We have heard", &c.; or 45:10, "Hearken, O daughter, and incline thine ear", &c.

The idea "to play skillfully" seems trivial in comparison with such "instruction" as this.

**XII. MICHTAM** (Engraven).

This word is found (in all Versions of the Bible) in the superscription of six Psalms (16, 56, 57, 58, 59, 60). All are by David. The last five form a group by themselves. See the Structure of "the Exodus Book" (or the Second Book) of the Psalms, where, in Group F1-F5, God's People speak to Him as Israel's Redeemer; and His work as telling of His death and resurrection.

The word Michtam is from Katam, to cut in, or engrave, as in **Jer. 2:22**, "thine iniquity is graven before me" (not "marked", as in A.V. and R.V.). The Sept. renders it stelographia = a sculptured writing. Hence, stele = a sepulchral monument, on account of the inscription graven on it. The word, therefore, points to a graven and therefore a permanent writing; graven on account of its importance (cp. Job. 19:24). What that importance is can be gathered only from the Michtam Psalms themselves.

The A.V. and R.V. derive the word from Kethem gold, either from its being precious, or hidden away. This meaning is not far out; but it lacks the raison d'etre for this importance, which the other derivation gives in connecting with death and resurrection.

The Michtam Psalms are all pervaded by the common characteristic of being Personal, Direct, and more or less Private. This reference is to David's Son and David's Lord; and especially to His death and resurrection; or to a deliverance from imminent danger, or death; or even from the grave itself. See Ps. 16:10, 11; 56:13; 57:3; 58:10, 11; 59:16; 60:5, 12. It is David who "being a prophet" (Acts 2:25-31), knew that God "would raise up Messiah to sit on his throne". Hence this is the truth engraven in the first of these Michtam Psalms (16).

**XIII. MUTH-LABBEN** (The Death of the Champion).

This, in The Companion Bible, stands now as the sub-scription of Ps. 8, and not as the super-scription or title of Ps. 9, as in other Bibles and Versions. All are agreed that muth can mean only death. As to the other word labben, the matter is not so simple. For ben means son, but there is nothing about a "son" in either Psalm (8 or 9) : and, as it must relate (like the other Titles) to subject-matter, and not to the name of a "song", or a "tune", or a "musical instrument", there must be another explanation of ben. Now ben may be beyn, written what is called "defective", i.e. without the full sign for its vowel (which is very often found in Hebrew).

In that case it would mean the separator, and thus be related to bayin = "between" which is the dual form of this word in the designation of Goliath in I Sam. 17:4, 23, "the man between [the two hosts" of Israel and the Philistines], or "the duellist". Hence, labben ("for the son") may be read labbeyn, "for the duellist" or "the champion", or "the one standing between". Indeed, this is exactly how the words are given in the ancient Jewish commentary called the Targum : "To praise; relating to the death of the man who went between the camps". That is to say, the champion, as he is called in I Sam. 17:4, 23.

Read in this light, Psalm 8 stands out with quite a new signification, seeing it relates to "the death of the champion", Goliath of Gath. We may compare with this Ps. 144, which in the Sept. version has this remarkable title, "by David, concerning Goliath" : in v. 3 or which Psalm we have the very words of Ps. 8:4. And in v. 10 the words, "Who delivereth David His servant from the hateful sword": i.e. of Goliath.

**XIV. NEGINAH.**

**See "Neginoth", No. XV below, of which it is the singular.**

**XV. NEGINOTH** (Smitings).

This word, in The Companion Bible, stands in the sub-scriptions of eight Psalms, i.e. 3, 5, 53, 54, 60 (sing.), 66, 75, and Hab. 3. (Not in the super-scriptions of Ps. 4, 6, 54, 55, 61 (sing. with 'al instead of Beth), 67, and 76). "Neginoth" is from nagan, to strike, or smite. Hence it has hitherto been associated with the striking of the strings of some musical instrument! But why should the striking be connected with strings? Is there no other kind of smiting known? Why may it not refer to the stroke of affliction, or the smiting with words? Indeed, it is so associated in Lam. 3:63 : "I am he whom they smite [with their words]".

In all these Neginoth Psalms there is the note of deliverance from personal smitings. See 3:2; 5:6; 53:1; 54:3; 60:3, 5, 11; 66:10-12; 75:4, 5. We have the verb again in 77:7, "I call to remembrance my song", or my stroke of affliction. So in Isa. 38:20, "We will sing, or make songs", or, we will make songs concerning my stroke, or afflictions. In Hab. 3:19 we may, in the same way, understand it as "relating to my smitings", i.e. those referred to in v. 16.

**XVI. NEHILOTH** (Inheritances, or The Great Inheritance).

This word is found in The Companion Bible in the sub-scription to Ps. 4 (not in the super-scription of Ps. 5 as in other Bibles and Versions). The word is Nehiloth, which has been taken from halal, to bore; but, even then, human imagination does not seem able to rise higher than the boring of holes to make a flute!

The Sept. has "concerning her that inherits". AQUILA in his revision (A.D. 160) has "Division of Inheritances". SYMMACHUS (A.D. 193-211) has "Allotments"; while the Latin Versions have similar renderings. This shows that they must have had before them the consonants N, H, L, TH, with the vowel-points NehaLoTH which gives the intelligible meaning, inheritances, or the great inheritance. In Ps. 4 this reference is quite clear. Jehovah was the inheritance of His People (Ps. 16:5; cp. 73:26; 119:57; 142:5. Jer. 10:16. Lam. 3:24). Hence, in Ps. 4:6, the question is asked, "Who will show us [what] good [is]"? And the answer which follows is "Thou". For, joy in Jehovah is greater than joy in harvest. The same truth is seen in Ps. 144. See notes on vv. 11-15-, with the true answer in v. -15.

**XVII. PSALM** (Heb. Mizmor).

This word is used in the super-scriptions forty-four times in all (Ps. 3, 4, 5, 6, 8, 9, 12, 13, 15. 19. 20. 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 100, 101, 109, 110, 139, 140, 141, 143. Of these, twenty-one are in Book I, seven in Book II, seven in Book III, three in Book IV, and six in Book V.

Mizmor means, and is invariably rendered, "a Psalm", and occurs nowhere but in the Psalm-Titles. It differs from Shir (see below), which is "a Song" : i.e. for singing, whereas Mizmor may be for meditation, &c. Mizmor is joined with Shir in thirteen Psalms (30, 65, 67, 68, 75, 76, 87, 92, preceding it; and 48, 66, 83, 88, 108, following it).

**XVIII. SELAH**. See HEBREW WORDS IN THE TEXT OF THE PSALMS

**XIX. SHEMINITH**. (The Eighth Division.)

This word occurs in the sub-scription of two Psalms (5 and 11 in The Companion Bible); not in the super-scription of Psalms 6 and 12, as in other Bibles and Versions. There is a general agreement that it means "the eighth", and in its thirty-one occurrences it is always so rendered, except in I Chron. 15:21 and in these two sub-scriptions (Ps. 5 and 11), where it is transliterated "Sheminith". The A.V. puts "the eighth" in the margin in all three cases. The R.V. puts "the eighth" only in the case of the two Psalms.

Though it is agreed that the word means "eighth", it is not agreed as to what "the eighth" refers to. It varies between "the eighth mode", "the eighth (or octave) below" (i.e. the bass), "the eighth day", or year, or "an instrument with eight strings". The latter is out of the question, because, in I Chron. 15:21, those with harps are set "over the Sheminith" (as others are set "over the 'Alamoth"), and we cannot speak of certain "instruments" being "set" over others. Moreover, the Sheminith are additional to Neginoth in the sub-scription to Ps. 5.

1Chron. 15:21 helps us to the solution. The 'Alamoth being maidens (v. 20), it would seem obvious that the Sheminith must be men (v. 21). But what class of men? The Talmud (\*4) suggests a class of true Israelites, i.e. those circumcised on the eighth day, and thus distinguished from all other Jews or Gentiles; for other nations who practice circumcision always do so on a later day (\*5), never on the eighth day.

As all others in the procession were, in this sense, Sheminith, and the Sheminith are distinguished from these as well as the 'Alamoth, Dr. Thirtle concludes that it must refer, as well, to a division in that procession. Everything points to divisional order in such processions (cp. Ex. 25:14. Num. 4:15; 7:9. So also in 1Chron. 24:1; 26:1, 12). The definite article seems conclusive. In I Chron. 15:21 the Sheminith were to lead (R.V.), not "to excel" (as in A.V.). This is its general meaning (see I Chron. 23:4. II Chron. 34:12. Ezra 3:8,9), where it is rendered "set forward".

An examination of Ps. 5 and 11 show us that there is special emphasis on "righteous worshippers" as distinct from others. Cp. 5:7, 11 with 11:1 and 7, and see the Structures of those Psalms.

**XX. SHIGGAION** (A crying aloud).

This word occurs only in the super-scription of Ps. 7, and in the super-scription of the prayer in Hab. 3:1, where it is in its right place. The scope of the Psalm guides Dr. Thirtle to the choice of sha'ag, to cry aloud, in trouble, danger, or pain, and to discard shagah, which means to wander, or go astray. There is nothing in the Psalm to agree with the latter, and everything that points to the loud cry of David when he was in danger of being torn in pieces, and to the loud cries (pl.) or Habakkuk : of pain in v. 16 and of praise in v. 18.

**XXI. SHOSHANNIM** (Lilies, or, The Spring Festival, Passover).

This word is found in the sub-scription of two Ps., i.e. 44 and 68, not in the super-scription of Pss. 45 and 69, as it stands in other Bibles and Versions. We have already seen under "GITTITH" (No. IV above) that, as the spring and autumn were appropriately represented by flowers and fruit respectively, so lilies and winepresses were singled out from each.

The Passover and Feast of Tabernacles divided the year into two fairly equal parts; the former being the spring festival and the latter the autumn. Israel is symbolized again and again by the vine (\*6), and Dr. Thirtle refers us to II Esdras 5:23-28 (R.V.) for the use of the lily. It is the prayer of Esdras :

"O Lord That bearest rule of all the woods of the earth, and of all the trees thereof, Thou hast chosen Thy ONE VINE; and of all the lands of the world Thou hast chosen the ONE COUNTRY; and of all the flowers of the world, ONE LILY ...; and among all its peoples Thou hast gotten the ONE PEOPLE ... : now, O Lord, why hast Thou give this ONE PEOPLE over unto many", &c.

Lilies and pomegranates (spring flowers and autumn fruits) were everywhere seen in the Temple (I Kings 7:20-22), and the knops (or knobs) of flowers of Ex. 25:31-34 were doubtless the same globe-like pomegranates and lilies. The Sept. has "globes" and lilies. Cp. Ex. 28:33, 34; 39:25, 26, where the "bell"-like flower is doubtless meant.

In the Jewish Prayer Book, at the Feast of Purim, Israel is spoken of as "the lily of Jacob"; and at the Feast of Dedication (Chanucha) God is praised for delivering "the standard of the lilies" (i.e., of Israel). The Hebrew shekel had, on one side, sometimes a lamb (Passover), and, on the other side, a wine-bowl (Tabernacles). The half-shekel had a triple lily and a wine-bowl:

**HEBREW WORDS  
IN  
THE TEXT OF THE PSALMS**

The Companion Bible Appendix

Certain Hebrew words are retained in the body of the text of the Psalms, being transliterated instead of translated. Not forming any part of the title, super-scription or sub-scription, they are considered here in a separate Appendix. They are two in number, i.e., HIGGAION and SELAH, and we preserve the spelling of the A.V. for the sake of convenience.

I. HIGGAION = SOLILOQUY.

The word is found in three Psalms : viz. **Ps. 9:16**; **19:14**; **92:3**.

* In 9:16 it is transliterated "Higgaion".
* In 19:14 it is translated "meditation"; and
* In 92:3 it is rendered "solemn sound".

The word occurs also in **Lam. 3:62**, where it is rendered in the A.V. "device", and in the R.V. "imagination". It is derived from hagah, and means to soliloquize, to speak to one's self; hence, to meditate (Josh. 1:8. So **Ps. 77:12** and **Ps. 143:5**). As a noun, it would mean a meditation, or a speaking in premeditated words; and therefore worthy of memory or repetition. If the three Psalms be read in the light of this word, we shall note the subjects which are so worthy of our meditation, and not think about music.

* In **Ps. 9:16** it is the judgment of Jehovah.
* In **Ps. 19:14** it is the words and the work of Jehovah.
* In **Ps. 92:2**, **3** it is the loving kindness and faithfulness of Jehovah.

II. SELAH.

This word may be from one of two roots; from salah = to pause; or from salal = to lift up. There is no need to descend to the guesses as to musical terms. A reference to (Col. 1) will lead us to connect it with subject-matter, not with music; and with truth, not with tunes. Some say it occurs always at the beginning of a strophe; others, always at the end. But this is a question of fact, and not of argument. The outstanding fact is that in four cases it comes in the middle of a verse, i.e. **Ps. 55:19**; **57:3**; and **Hab. 3:3**, **9**.

This is fatal to both theories, but yet it helps us to, and agrees with, the right conclusion, that both are the two halves of one truth. Selah does connect the end of one strophe with the beginning of the next; and, indeed, in four cases it connects the end of one Psalm with the beginning of the next, thus uniting the two Psalms (see Ps. 3 with 4; 9 with 10; 24 with 25, and 46 with 47). Selah, therefore, neither ends nor begins a passage, but it CONNECTS the two passages between which it is placed.

An examination of each occurrence will show what this connection is. It is neither the pausing on one subject; nor the passing on from one subject to another : but it is the connecting of the two subjects together.

* Sometimes it is the Structures which are connected.
* Sometimes it is synthetic, and adds a development of thought by connecting a prayer with that which forms the basis of it.
* Sometimes it is antithetic, and adds a contrast.
* Or it connects a cause with an effect, or an effect with a cause.

It is a thought-link, which bids us look back at what has been said, and mark its connection with what is to follow; or to some additional consequent teaching. Thus, if it be derived from salah, to pause, it is not the instruments of music which are to pause while the voices continue to sing; but it is our hearts which are to pause and to note the connection of precious truths.

If it be derived from salal, to lift up, then, it is not the instruments which are to lift up their sound in a louder degree, but our hearts which are to be lifted up to consider more solemnly the two truths which are about to be connected. These connections, showing the importance and object of each "Selah", are given in the notes on each occurrence of the word. The phenomena connected with "Selah" may be thus stated :

* The word occurs seventy-four times in the Bible, and all are in the Old Testament.
* Of these, seventy-one are in the Book of Psalms, and three are in the model Psalm, "the prayer of Habakkuk," ch. 3.
* The use of the word is confined to thirty-nine Psalms of the 150. In sixteen of these thirty-nine it occurs once (7, 20, 21, 44, 47, 48, 50, 54, 60, 61, 75, 81, 82, 83, 85, and 143) : of these thirty-nine Psalms, thirty-one are in Psalms handed over to "the chief Musician".
* In fifteen Psalms it occurs twice (4, 9, 24, 39, 49, 52, 55, 57, 59, 62, 67, 76, 84, 87, and 88).
* In seven Psalms it occurs thrice (3, 32, 46, 66, 68, 77, and 140).
* In one Psalm it occurs four times, viz. Ps. 89.
* It is distributed over the five Books of the Psalms as follows :
* Book I (1-41), seventeen times in nine Psalms.
* Book II (42-72), thirty times in seventeen Psalms.
* Book III (73-89), twenty times in eleven Psalms.
* Book IV (90-150), four times in two Psalms.

**THE FEAST OF PURIM**

The feast of Purim was instituted by the aged Mordecai, Esther's cousin, to celebrate the deliverance of the Jews from Haman's plot to exterminate them during the reign of the Median king, Ahasuerus (Astyages king of the Medes, 576-541 b.c.) (**Esther 9:20-28**). The word 'Purim' is derived from the Akkadian word puru meaning 'lots' and is so called after lots were cast by Haman in order to determine the day and the month in which the slaughter of Jews in the Babylonian-Median world was to take place. The lot fell on the Babylonian/Hebrew calendar's date of Adar 13 in the twelfth year of the reign of Ahasuerus (**Esther 3:7**, **13**). This is the date in which the scarlet thread of Messianic hope for Israel could have been eliminated forever. Behind Haman's plot was Satan's hatred for the chosen race and the Messianic seed. Had Haman succeeded, there would have been no Christ.

However, the providence of God intervened in human history to save the Hebrew race from the targeted destruction in spite of Ahasuerus' assent to Haman who accused the Jews of rebellion and promised the king $ 3,000,000 in monetary gain and in spite of the irrevocable nature of Medo-Persian law.

Aware of divine design and control in history, Mordecai encouraged Esther, Ahasuerus' Jewish wife, to confront the king with Haman's conspiracy. He pointed out her favorable position with the Median monarch, and her access to him. In his speech, he uttered the most famous line of the book "Who Knows whether thou art come to the kingdom for such a time as this?" (**Esther 4:14**) Through Esther's interaction and the course of events, two unusual situations arose for Haman:

(1) He found himself heaping honors on Mordecai, his enemy (**Esther 6:6-1**).

(2) His life is ended on the gallows which he had made for Mordecai (**Esther 7:10**).

The problem of Haman's edict still remained. Issued in the king's name and under his seal, it could not be revoked. In answer to Esther's further plea the king authorized a second decree permitting the Jews to defend themselves against the attack (**Esther 8:3-14**). When the appointed day arrived, February 23, 562 b.c., a Saturday/Sabbath (Gregorian calendar), the Jews rid themselves of their enemies. God had marvelously preserved his precious people. Mordecai became the vizier of the king.

The feast of Purim was celebrated on Adar 14, and in Hasmonean times, it became known as the "Day of Mordecai" (2 Maccabees 15:35). The Jews of Shushan celebrated their deliverance on Adar 15 (**Esther 9:18**) and this day became known as Shushan Purim.

In present-day Israel, Purim is celebrated in Jerusalem on Adar 15, but in Tel Aviv on Adar 14. It is a time when children dress in costumes and use musical instruments to act out the events in the book of Esther. In a leap year, Purim is celebrated in the second month of Adar, known as Veadar. According to Talmudic tradition, the original Biblical Purim occurred in a leap year. That is affirmed by CHRI's computer calendar conversion program which indicated February 24-25, 562 B.C., a leap year, as the date of the original feast.

**RANSOM**

O.T.

1. Pidyom - (5xs OT) The ransom for a life, **Ex. 21: 30**; **Num. 3:49(2)**, **51**;**Ps. 49:8**.

2. Padah – (59xs OT) The redemption price of a slave, **Ex. 13:13(3)**, **15**; **21:8**; **Lev**. **19:20**, etc.

3. gâ'al - (104xs OT) The redemption price of land, **Lev. 25:24**.

4. mechı̂yr (15xs OT) The price of a captive, **Isa. 45:13**,

N.T.

1. Lutron - (2xs NT) **Matt. 20:28** and **Mark 10:45**, where it is used of Christ’s gift of Himself as “a ransom for many (i.e. all).” Read (NOTE) **Matt. 22:14** “Many.”

2. Antilutron, (1x NT) a substitutionary ransom. **I Tim. 2:6** “Who gave himself an (instead of) ransom for all.”

**RAPTURE**

1. “Caught up” [harpazō]: To snatch away, take by force 13xs NT. **Matt 11:12**; **3:19**; **John 6:15**; **10:12**, **28-29**; **Acts 8:39**; **23:10**; **I Cor. 12:2**, **4**; **I Th. 4:17**; **Jude 1:23**; **Rev. 12:5**.

**I Th. 4:17** Then we (Paul includes himself. i.e., the Church) which are alive *and* remain shall be **caught up** [harpazō, raptured] together with them in *the* clouds, to meet the Lord in *the* air: and so shall we ever with the Lord.

1. The Rapture is imminent, i.e., the next prophesied event on God’s prophetic timetable that we know of.

2. The Church saints are the only ones that are raptured (Those that are “in Christ,” **I Th. 4:13-18**). The Old Testament and Tribulation saints will be resurrected at the second coming, **Dan. 12:2**.

3. The Rapture was a Mystery in the OT, **I Cor. 15:51**.

4. The Rapture will take place before the Tribulation (Pretribulation).

A. The church is uniformly exhorted to look for the coming of the Lord, (**Titus 2:13**) while believers in the tribulation are directed to look for signs. **Matt. 24:15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

B. The church of Philadelphia was promised deliverance from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth (**Rev. 3:10**).

C. The church is not appointed to wrath (**Rom. 5:9**; **I Th. 1:9-10**; **5:9**). The church therefore cannot enter the great day of wrath (**Rev. 6:17**)

D. The Holy Spirit as the Restrainer must be taken out of the world before the lawless one, who dominates the tribulation period, can be revealed. When the Restrainer leaves, the Church also leaves (**II Th. 2:6-8**; **Heb. 13:5**).

E. The phrase in **II Th. 2:3** “Except the falling away come first”, if translated literally is, “except the departure come first” (before antichrist is revealed) would plainly show the necessity of the rapture taking place before the beginning of the tribulation.

F. The 144,000 (**Rev. 7:1-7**) and the Remnant of Israel that go to Petra would be part of the Church if the Rapture took place in, near the end, or at the end of the seventieth week of Daniel.

G. Daniel’s seventy sevens: (**Dan. 9:24-27**)

(a) A mid-tribulation rapture or any Rapture during this period destroys the unity of Daniel’s seventieth week and confuses Israel’s program with that of the church.

(b) The seventieth seven is a period of seven years that lies between the rapture of the church and His glorious revelation at His second coming to earth. The seventieth seven pertains to Israel and Jerusalem (**v. 24**).

(c) The seventieth seven provides the chronological framework for the great events of **Rev. 6-18**, a section describing the tribulation period where the Church is not mentioned.

(d) The seventieth seven commences with the effecting of a firm covenant or treaty between the coming ruler of **Dan. 9**:**26** (i.e., the Antichrist) and the Jewish people, (the many of **Dan. 9:27**) not the Church.

(e) In the middle of the seventieth seven, the Antichrist will reverse his friendly policy toward Israel, (not the Church) will break the treaty made with Israel, and will put an end to sacrifice and offering, presumably in the rebuilt Jewish temple.

(f) The end of the final seven-year period will bring to completion the entire series of the seventy sevens, will mark the termination of the period of human government, will see the destruction of the desolator, and will usher in the rest of the great blessings promised to Israel in **Dan. 9:24**. For the destruction of the desolator (the Antichrist or beast), see also **Dan. 11:45**; **Rev. 19:20**.

H. The outline of Revelation found in **Rev. 1:19** shows that the Church does not go into the seven year period of Daniels seventieth seven (i.e., the Tribulation). John was to write about the vision that he saw in chapter one then about the church in chapters two and three. He then is ordered to write about what will happen after the church. He does this beginning with chapter four.

**Rev. 1:19** “Write the things which thou have seen, (the vision, chap. 1) and the things which are, (the church age, chapters 2-3) and the things which shall be hereafter;”

“Hereafter” After the Church age: The Rapture, the Church is in Heaven (4-5); Tribulation (6-19), Second coming, (19), Millennium (20) The Great White Throne Judgment (20), Eternity (21)

5.Three Greek words that are used for the coming of Christ.

A. Parousia, meaning “presence,” occurs 24xs, 16xs of which refer to our Lord’s return. In 8xs of the 16 it is used in connection with the coming of the Lord in judgment (**Matt. 24:3**, **27**, **37**, **39**; **I Th. 5:13**; **II Th. 2:8**; **II Peter 1:16**; **3:4**), while the remaining 8xs describe that aspect of His return connected with rewards, commonly called the Rapture (**I Cor. 15:23**; **I Th. 2:19**; **4:15**; **5:23**; **II Th. 2:1**; **James 5:7**, **8**; **I John 2:28**).

When the Greek word “parousia” is used with the phrase "Son of man" the 2nd coming is in view. When "parousia" is used with the phrase "Lord" or the "Lord Jesus Christ" then the Rapture is meant.

B. Apokalupsis, meaning “revelation,” or “manifestation,” occurs 18xs, 4xs of which describe the second advent. 3xs it is used apparently of the Rapture if thy knew of it (**I Cor. 1:7; I Peter 1:7**, **13**), and 1x in connection with the judgment aspect (**II Th. 1:7**, cf. **Rom. 2:5**; **8:19**).

C. Epiphaneia, meaning “appearing,” occurs 6xs, 1x referring to the Lord’s first coming (**II Tim 1:10**), and 5xs to His second advent. Of these 5xs, 3xs references are to the first aspect (**I Tim. 6:14**; **II Tim. 4:8**; **Titus 2:13**), and the remaining 2xs to the second, or judgment, aspect (**II Th. 2:8**; **II Tim. 4:1**).

According to Strong’s Concordance, three Greek words—parousia (coming or presence), apokalupsis (revelation), and epiphaneia (manifestation)—are used in the N T to designate Christ’s second coming or advent. The first of these words, parousia, is used in **I Th. 4:17** referring to the coming of the Lord at the rapture. It is also used in **II Th. 2:8** in referring to the destruction of the man of sin, or lawless one, which, as all agree, occurs at the second advent following the great tribulation. The second word, apokalupsis, is used of the church in **I Cor. 1:7** where it is said that “we are waiting for the revelation of our Lord Jesus Christ.” It is also used of the second advent itself in **II Th. 1:6–7**. The third word, epiphaneia, is used of the second advent in **II Th. 2:8** where it refers to the brightness of Christ’s coming when He destroys the man of sin. It is also applied to the manifestation or appearing of the Lord as the expectation and hope of the church (**I Tim 6:14**; **Titus 2:13–14**).

**The Rapture of the Church** **The Second Coming of Christ**

Before the Tribulation After the Tribulation

(Revelation 3:10) (Matthew 24:29-31)

The Blessed Hope of the Church The only hope of the Jews

(Titus 2:13) (Romans 11:26)

Christ returns in the air Christ returns to the earth

([1 Thessalonians 4:17](javascript:%7b%7d)) (Zechariah 14:4-5)

The Rapture concerns the church – “In Christ” The Second Coming concerns Israel and the

([1 Thessalonians 4:14, 16](javascript:%7b%7d)) Gentile nations

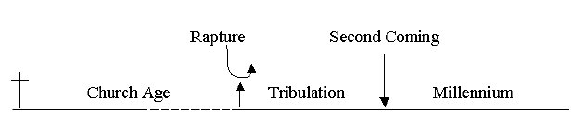
([Zechariah 12:2-9](javascript:%7b%7d))

The Rapture brings comfort The Second Coming brings Judgment

([1 Thessalonians 4:18](javascript:%7b%7d)) (Revelation 19:15)

The Rapture changes the bodies of believers The Second Coming changes the hearts of the Jews

([1 Corinthians 15:51-53](javascript:%7b%7d))(Ezekiel 36:26; [Zechariah 12:10](javascript:%7b%7d))



**Rebellion**

Rebellion 9xs OT: **Deut. 13:27**; **Josh. 22:22**; **I Sam. 15:23**; **Ezra 4:19**; **Neh. 9:17**; **Job 34:37**; **Prov. 17:11**; **Jer. 28:16**; **29:32**.

Rebel 14xs.OT: **Num. 14:9**; **Josh. 1:18**; **22:16**, **18**, **19**, **29**; **I Sam. 12:14**, **15**; **Neh. 2:19**; **6:6**; **Job 24:13**; **Isa. 1:20**.

**Satan and the Angels:**

The major conflict of all creation is between the will of God and the will of the creature. This began with the original rebellion of Satan against God outlined in the five “I will’s” of **Isaiah 14**, summarized in the ambitious goal, “I will be like the Most High” (**Isa. 14:14**). This original act of rebellion against God on the part of Satan was extended to the human race in the Garden of Eden.[[11]](#footnote-11)

This all was done during the 6 days of creation.

**Col. 1:16** “For by him were all things created, that *are* in <the> heaven[s], and *that are* in earth, visible and invisible, (Satan and all angels) whether *they be* thrones, or dominions, [governments] or principalities, [first or high rulers] or powers: [authorities] all things were created by him, and for him:”

**Rev. 12:4** “And his (the Red Dragon, i.e., Satan) tail drew the third part of the stars (i.e., the rebellious angels) of heaven, and did cast them to the earth:” (This will be done in the middleof the Tribulation)

**God hates Rebellion:**

King Saul’s rebellion is a good example of this:

**I Sam. 15:22** “And Samuel said, Has the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams (**Prov. 21:3 Hosea 6:6**). **23** **For rebellion *is as* the sin of witchcraft**, and stubbornness *is as* iniquity and idolatry. Because thou have rejected the word of the LORD, he has also rejected thee from *being* king.”

**God’s Purposed will for your life:**

**Eph. 1:9** “Having made known unto us the mystery of his will, according to **his good pleasure which he has purposed in himself:**”

**Eph. 1:11** “In whom also we have obtained an inheritance, being predestinated according to the purpose of him **who works all things after the counsel of his own will**:”

God’s Purposed will is for the believer is to trust God in any and all circumstances that we find ourselves under authorized authority.

**Joseph’s life: Gen. 45:7-8** “And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. **8** So now *it was* not **you *that* sent me hither, but God**:”

**Gen. 50:20** “But as for you, **ye thought evil against me; *but* God meant it unto good**, to bring to pass, as *it is* this day, to save much people alive.” cf. **Rom. 8:28**

**Man: Submitting to God:** Rebellion is not an option.

**Duet. 11:27-28** “A blessing, if ye obey the commandments of the LORD your God, which I command you this day: **28** And a curse, if ye will not obey the commandments of the LORD your God, but turn aside [rebel] out of the way which I command you this day, to go after other gods, which ye have not known.”

**Man to man:** Rebellion is not an option.

**Eph. 5:21** “**Submitting yourselves [hupotassō]** one to another [mutually] in the fear of God.”

**Phil. 2:3** “Let nothing be done through strife [electioneering, selfish purposes] or vainglory; [empty pride, self conceit] but in lowliness [humility] of mind let each esteem [count] other better [to hold higher] than themselves.”

**Marriage:** Christian wives are to submit to their husbands**.**”Rebellion is not an option.

**Eph. 5:22** “Wives, **submit yourselves [hupotassō]** unto your own husbands, as unto the Lord.”

[**Eph. 5:24**](javascript:%7b%7d)“Therefore as the church is **subject [hupotassō, under rank] unto Christ**, so *let* the wives *be* to their own husbands in everything.”

“Everything”: She is to submit to everything pertaining to the family and household. She is responsible only to God for her spiritual life. There are inalienable rights such as worshipping, witnessing, Bible reading, meditating and service that all Christians have. The wife must believe that it is the will of God and do not do these things just to get their own way.

In the OT the husband could cancel a vow made by his wife if he objected to it when he first heard about it, but he could not cancel it later on by changing his mind, **Num. 30:6-8**.

[**Col. 3:18**](javascript:%7b%7d) **“**Wives, **submit yourselves [hupotassō, under rank]** unto your own husbands, as it is fit [right] in the Lord.”

It is her duty to recognize her husband’s headship because of creation, and because God says it.

**I Cor. 11:3** “But I would have know, that the head (authority) of every man is Christ; **and the head (authority) of the woman *is* the man**; and the head (authority) of Christ *is* God (the Father)”

**I Cor. 11:7-9** “For a man indeed ought not to cover *his* head, (i.e. the symbol of his authority) forasmuch as he the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; (in creation) but the woman of the man. (in creation cf. **Gen. 2:22**) 9 Neither was the man created for the woman; but the woman for the (need of) man.” cf. **I Tim. 2:12-14**

**I Peter 3:1-2** “Likewise, ye wives, ***be* in subjection [hupotassō, under rank]** to your own husbands; that, [hina, in order that] if [1st class] any obey not [refused to be persuaded of] the word, (the word of God) they also may without *the* word (a word from the wife) be won [won over] by the conversation [behavior] of the wives;” 2 While they behold your chaste [pure, modest,] conversation [behavior] *coupled* with fear. [reverence, respect]” cf. **Eph. 5:33.**

**I Peter 3:5-6** For after this manner in the old time the holy women also, who trusted [hope, confident expectations] in God, adorned themselves, *being* **in subjection [to arrange under rank]** unto their own husbands: Even as Sara obeyed Abraham, calling him lord: **(Gen. 18:12**) whose daughters ye are, as long as [if] ye do well, and *are* not afraid with any amazement [not fearing any terror]

**Titus 2:5** “...**obedient [hupotassō, under rank, subordinate]** to their own husbands that the word of God be not blasphemed. [to speak evil of]”

**Children:** They are to submit to their Parents. Rebellion is not an option.

**Eph. 6:1-2** “Children, [tekna] **obey [hupakouō, to hear under]** your parents in the Lord: for this is right. [dikaios] (the righteous thing to do) **2** Honor [fix a value for] thy father and mother; (which is the first commandment with promise;)” [**Ex. 20:12**]

“Children obey” **[hupakouō, to hear under]**: This Greek word is “stronger than the expression as to wives, ‘submitting,’ or ‘being subject.’” JFB.

The Greek word [hupakouō, to hear under] denotes a slave as an under-rower in a war galley ship. Children should obey because they are under the higher authority of the parents (it does not matter if the parents are saved or unsaved). The act of the child must also be done in the right attitude knowing that it is the right (the righteous) thing to do. The act without the right attitude is sin not only for children but for all Christians.

It brings pleasure to God. **Col. 3:20** “Children, obey [hupakouō, to hear under] *your* parents in all things: for this is well pleasing unto the Lord.”

The parents have a great responsibility in training their children but the child has even a greater one, to obey, **Prov. 1:8**; **6:20**. cf. disobedience of **Rom. 1:30**; **II Tim. 3:2.** Read **Heb. 12:11** RHL Study Bible (NOTE) “chastening.” Jesus was in subjection [hupotassō] to His parents, **Luke 1:51**.

**Government:** We are to submit to our Government.Rebellion is not an option.

**King David is an excellence example of this:**

In **I Sam. 15:28** “And Samuel said unto him, The LORD has rent the kingdom of Israel from thee this day, and has given it to a neighbor of thine, *that is* better than thou. ”

In **I Sam. 16:12-13** “Samuel anointed David as king. When Saul found out the David was to replace him David did not rebel and try to take over the kingdom by force but ran from him. He did not rebel but ran from king Saul for about 10 or 12 years. He had patience and waited for God to make it possible for him to ascend the throne.”

**Israel’s asking for a king is also an excellence example of this:**

**I Sam. 8:5-7** “They said to him, “**Look, you are old, and your sons don’t follow your ways**. So now appoint over us a king to lead us, just like all the other nations have.”6 But this request displeased Samuel, for they said, “Give us a king to lead us.” So Samuel prayed to the LORD. 7 The LORD said to Samuel, “Do everything the people request of you. For it is not you that they have rejected, but **it is me that they have rejected as their king.**”

**I Sam. 12:17** “Is this not the time of the wheat harvest? I will call on the LORD so that he makes it thunder and rain. **Realize and see what a great sin you have committed before the LORD by asking for a king for yourselves.”**

If a Christian rebels against constituted government (which all are ordained by God) they are not doing this by the Spirit’s leading, but by the flesh (i.e. the old nature).

The clearest New Testament text on the relationship between the Christian and civil government is [**Romans 13:1–7**](javascript:%7b%7d). While it is not the only passage that discusses the issue, it is a coherent and carefully constructed argument on this topic. Paul reasons that God is firmly in control of human history, and that no one comes to a place of leadership without God’s permission. Civil government is not a human invention, but of divine origin. Therefore, Christians are to submit to those in authority. Rulers then are established by God (v. [1](javascript:%7b%7d)) as His servants (v. [4](javascript:%7b%7d)). They have a special dignity, but are also in a position that puts them under God. Paul D. Feinberg *MSJ* 10:1 (Spring 99) p. 89

**Rom. 13:1** “Let every soul be **subject [hupotassō] unto the higher powers**. [exousia] (the governing authorities) For there is no power [exousia] **but [except] of God**: the powers [exousia] **that be are ordained** [perfect tense] **of [under] God**.”

**Prov. 8:15-16** “**By me kings reign**, and princes decree justice. **16** By me princes rule, and nobles, even all the judges of the earth.”

**I Tim. 2:1-2** “I **exhort therefore**, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; **For kings, and *for* all that are in authority**”

The Christian is to pray for those that are in authority. If we are to pray for them we should not be trying to overthrow that same authority.

**I Peter 2:13-17** “**Submit yourselves [hupotassō, under rank]** to every ordinance of man [made by man]: (not to avoid punishment but) for the Lord's sake whether *it be to* the king, as supreme; **14** Or unto governors, as unto them that are sent by him for the punishment of evildoers, and *for* the praise of them that do well. **15** For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: **16** As free, and not using *your* liberty for [as] a cloak of maliciousness, but as the servants [doulos] of God. **17** Honor set a value, a price] all *men*. (because they are made in the image of God) Love the brotherhood. Fear God. **Honor the king**.”

If we are to **Honor the king** we cannot at the same time be rebelling against him.

**Titus 3:1** Put them in mind to **be subject [hupotassō, under rank]** to principalities [arche, first in rank] *and* powers, [exousia, authorities] to obey magistrates, to be ready to every good work,

If you keep the laws of the land, the government, either good or bad, will honor you. You only break the law if a law is in opposition to God's word, **Acts 4:19**; **5:29**; **Gen. 3:17**; **I Sam. 15:24**; **Mark 7:7**; **Rev. 14:8**. “

**You may ask what about the wise men:**

**“**[**Matt 2:8**](javascript:%7b%7d)**:**Herod commands the Magi:“Report to me, so that I too may go and worship him.” The response to this command of the king is found in **Matt.** [**2:12**](javascript:%7b%7d): “Having been warned in a dream not to go back to Herod, they returned to their country by another route.”

The Magi did not do what the king commanded them to do. They were not resisting an abstract law, but one directed specifically at them. Although from distant lands, they would appear to have been under Herod’s jurisdiction while in his territory.

Under normal circumstances it may be assumed that the Magi would have obeyed the king. To return and give a report to the magistrate at his request would be a good and proper thing. But on this occasion, divine revelation directed otherwise.

The kind of revelation that led to the action of disobedience by the Magi does not continue today, since God’s special revelation ceased with the completion of Scripture. As a consequence, this example cannot apply directly to the circumstances of the present day.” Palmer Robertson.

**What the State is Forbidden to Be or Do:**

“First, the State is forbidden of God to deny the right of its people to worship God according to the dictates of their conscience and the will of God, so long as they do not infringe upon the rights of others.

Second, God forbids the State to engage in religious performance; that is to say, to be God’s religious arm, to be the religion, to be the spiritual worker in the world.

Third, God forbids the State to require worship, to require for itself that which belongs to God alone. The State must not deify itself.” Paul E. Fryhling, “The Christian and the State,” Christian Heritage, January, 1964, p. 28.

Fourth, When it requires the taking of innocent life (**Ex. 1:15–21**).

Fifth, When it prohibits the propagation of the gospel (**Acts 4:17–20**).

**Slaves:** Christian slaves are to submit to their masters. Rebellion is not an option.

[**Titus 2:9**](javascript:%7b%7d) **“***Exhort* **servants [bond-slaves] to be obedient [hupotassō]** unto their own masters, [despotēs, dictators] *and* to please *them* well in all *things*; not answering again;” [speaking against, talking back]

**Eph. 6:5-7** “**Servants, [doulos, slaves] be obedient** **[hupakouō, to hear under]** to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; **6** Not with eye-service, (not only when the boss is watching you) as men-pleasers; but as the servants [doulos] of Christ, doing the will of God from the heart; **7** With good will doing service, as to the Lord, and not to men:”

**Col. 3:22** “**Servants, [doulos] obey [hupakouō**, **to hear under]** in all things *your* masters according to the flesh; not with eye-service, (not just when they are looking) as men-pleasers; but in singleness [simple, without folds] of heart, fearing God:”

**I Peter 2:18** “Servants, [house-slaves, domestics] ***be* subject [hupotassō]** to *your* masters [despotais, supreme authority] with all fear; [respect] (because of their rank) not only to the good and gentle, I but also to the froward. [crooked, perverse]”

**Church:** Christians are to submit to their spiritual leaders. Rebellion is not an option.

**Heb. 13:17** “**Obey [peithō, be persuaded]** them that have the rule over [lead, are the guides of] you, and **submit [hupeiko, to yield]** yourselves: for they watch for your souls, as they that must give account, that they may do it (the pastors accounting to God for you) with joy, and not with grief: [groanings] for that *is* unprofitable for you.”

[**I Cor. 16:15-16**](javascript:%7b%7d) **“**I beseech you, brethren, (ye know the house of Stephen, that it is the first-fruits of Achaia, and that they have addicted [determined, devoted] themselves to the ministry of the saints,) **16** That ye **submit [hupotassō] yourselves** unto such, and to everyone that helps with *us*, and labors.”

**Christian prophets to submit to other Christian prophets** ([**I Cor. 14:32**](javascript:%7b%7d))

This would be only in affect during the early Church.

“Subject” [hupotassō, under rank] Middle voice, (i.e., to put themselves) under rank to the government. **Rom. 13:1**; **I Tim. 2:1-7**; **I Peter 2:13**.cf. **Acts 5:29**. “This same term is used of Christian wives in **Tit. 2:5** and Christian slaves in **Tit. 2:9**. It is also used of all Christians in **Eph. 5:21**. It is basically an attitude of life for Christians in all areas.”

**RECONCILIATION**

1. OT usage. Incorrectly translated each time (9xs).

A. **Lev. 6:30**; **8:15**; **16:20**; **Ezekiel 45:15**, **11**, **20**; **Dan. 9:24** (should be “covering” or “to cover” Hebrew = Kaphar).

B. **I Samuel 29:4** (should be “made himself pleasing”).

C. **II Chron. 29:24** (should be “made an offering”).

2. NT usage 14xs in the NT.

A. Allasso, to change, to make other (allos) than it is. **Acts 6:14**; **Rom 1:23**; **I Cor. 15:51-52**; **Gal. 4:20**; **Heb. 1:12.** Always rendered “change.”

B. Katallasso - To change thoroughly (**Rom. 5:10-11**; **I Cor. 7:11**; **II Cor. 5:18-20**; **Rom. 11:15**).Here is the proper meaning of the Greek word, as clothed in its correspondent Latin dress, viz. re-united or re-connected to God. Emphasized by the last clause, “having been reconciled” (re-connected). Vital union restored by re-connection. **Rom. 11:15**, “the reconciling”. The meaning is unmistakable; the re-connection of “a world” is the antithesis to the “casting away” of Israel. **I Cor. 7:10-11**, “be reconciled”; i.e. connected again with her husband. Here also the antithesis is plain.

**II Cor. 5:18-20**. These verses paraphrased read, -- “... God, Who re-connected (or re-united) us again to Himself, by means of Christ, and having given to us the ministry of the re-connection (re-uniting) a world to Himself, not reckoning (imputing) their transgressions to them; and having laid upon us (the responsibility or burden of) the message of the re-connection. On Christ's behalf therefore we are ambassadors ... be ye re-connected (united again) to God.”

We see here, revealed in simple majesty, the sovereign grace of God in providing by virtue of “the precious blood of Christ” a means whereby the rebellious creature can be restored to the favor of the justly alienated Creator. It is not an entreaty to “forgive” and “forget” everything on man's side, but a command to return to God by means of the new connection, and by that means alone, viz. the new and living Way which God Himself provided through the death and resurrection of His Son (**Acts 17:30-31**; **Heb. 10:19-20**).

C. Apokatallasso - a stronger form of B above. The preposition apo indicating that whatever is intended by B is done completely, to the fullest. Only in **Eph. 2:16**; **Col. 1:20-21**.

D. Diallassomai, dia and allasso, to be changed or altered mutually (the force of dia) from one condition to another. **Matt. 5:24**, where is found the basic explanation of the meaning usually understood by "be reconciled", &c.; i.e., the change of feelings and relationships of estranged relatives; a mutual change of feelings between equals (a man and his "brother").

E. **Hebrews 2:17**, the Greek word is “hilaskomai” and would be better translated "Propitiation." He Reconciles the sinner not their sins. (Companion Bible appendix)

3. It is used of human relationships:

A. To right a wrong (**Matt. 5:24**). The Greek word diallasso is used and this is the only place it is found in the NT. This Greek word denotes mutual concession after mutual hostility an idea absent from katallasso.

B. To bring a husband and wife back together after a divorce (**I Cor. 7:11**).

4 It is used of Divine relationships:

A. It is never used of God. He is immutable (**Heb. 13:8**; **James 1:17**).

B. It is used of the world (**Col. 1:20**; **II Cor. 5:19**).

By the death of Christ on behalf of the world, the world is thoroughly changed in its relationship to God. The world is so altered in its position respecting the holy judgments of God through the cross of Christ, that He is NOT NOW imputing their sin unto them. There seems to be a change in God, but God is dealing with the world in the light of what Christ has done for the world.

C. It is used of a group - the Gentiles (**Rom. 11:15**).

5. The believer is thoroughly changed in:

A. Position - Now in Christ (**Eph. 2:16**).

B. Purpose -The believer has a new purpose in life. To walk and glorify God (**I Cor. 10:31**). The work of the ministry of the word (**II Cor. 5:18-20**).

C. Praise - We now have real joy and praise (**Rom. 5:10-11**).

DEFINITION: Reconciliation is that work of God through Christ which effects in the believing sinner a thorough change towards God. PCB

**REDEMPTION**

**(also see Ransom)**

Definition - To buy out of the slave market of sin and set free. Redemption is the act of Deity in which Jesus Christ pays the whole demand of the Law for the sinner; the Father receives him as a son and heir; and the Holy Spirit delivers him from bondage to indwelling sin unto freedom.

(1) Agorazo, 31 times. Translated To buy, bought, and redeemed; Used 6 times for our salvation. **I Cor. 6:20**; **7:23**; **II Peter 2:1**; **Rev. 5:9**; **14:3-4**. This word means "to purchase in the market;" and, while it is used to express the general theme of redemption, its technical meaning implies only the purchase of the slave, but does not necessarily convey the thought of his release from slavery.

**I Cor. 6:20** "For ye are bought [agorazo] with a price: therefore glorify God in your body, and in your spirit, which are God's."

**I Cor. 7:23** "Ye are bought [agorazo] with a price; be not ye the servants of men."

(2) Exagorázo, 4 times. **Gal. 3:13**; **4:5**; **Eph. 5:16**; **Col. 4:5**. The word ek, meaning *out of*, or *out from*, is combined with agorazo and thus indicates that the slave is purchased out of the market.

**Gal. 3:13** "Christ has redeemed [exagorazo] us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangs on a tree:"

(3) Lutroo, to loose, 3 times. **Luke 24:21**; **Titus 2:14**; **I Peter 1:18**. A redemption which pays the price, but does not of necessity release the slave.

**Titus 2:14** "Who gave himself for us, that he might redeem [lutroo] us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

**I Peter 1:18-19** "Forasmuch as ye know that ye were not redeemed [lutroo] with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:"

(4) Lutrosis, 3 times. **Luke 1:68**; **2:38**; **Heb. 9:12**.

**Heb. 9:12** “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.”

(5) Apolutrosis, to set free, 10 times. **Luke 21:28**; **Rom. 3:24**; **8:23** “our bodies”; **I Cor. 1:30**; **Eph. 1:7**, **14**; **4:30**; **Col. 1:14**; **Heb. 9:15**; **11:35** “physical deliverance.” A redemption which is unto abiding freedom. He sets the sinner free and makes him His child.

**Rom. 3:24** Being justified freely by his grace through the redemption [apolutrosis] that is in Christ Jesus:

**Rom. 8:23** And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption [apolutrosis] of our body.

**Eph. 1:7** “In whom we have redemption [apolutrosis] through his blood, the forgiveness of sins, according to the riches of his grace;”

(6) Eleutheroo, 7 times. Translated “make free” six times,. **John 8:32**, **36**; **Rom. 6:18**, **22**; **8:2**; **Gal. 5:1**. and translated “deliver” once in **Rom. 8:21**, The creation is to be delivered.

**John 8:36** “If the Son therefore shall make you free, [eleutheroo] ye shall be free [eleutheroo] indeed.”

**Rom. 6:22** “But now being made free [eleutheroo] from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.”

**Rom 8:2** “For the law of the Spirit of life in Christ Jesus has made me free [eleutheroo] from the law of sin and death.”

**Gal. 5:1** “Stand fast therefore in the liberty wherewith Christ has made us free [eleutheroo], and be not entangled again with the yoke of bondage.” PCB

#### REGENERATION

#### The Meaning of: The English word “regeneration” is the translation of “palingenesia”, from “palin” (again) and “genesis” (birth). It means simply a new birth, a new beginning, a new order.

It is used 2 times in the NT. **Matt. 19:28**; **Titus 3:5**.

1. **Matt. 19:28** “Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel”.

**A.** The Abrahamic covenant will be fulfilled concerning his descendants, for Israel will experience a re-birth at that time (**Ezek. 37:1-3** The [hand](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3027|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) of the [LORD](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3068|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) [was](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1961|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) [on](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5921|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) me, and he [brought](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3318|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) me [out](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3318|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) by the [Spirit](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H7307|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) of the [LORD](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3068|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) and [placed](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5117|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) me in the [midst](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H8432|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) of the [valley](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1237|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net), and [it](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1931|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) was [full](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H4392|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net) of [bones](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H6106|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.1|modid:net). 2 He made me [walk](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5674|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) [all](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5439|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) [around](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5439|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) [among](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5921|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) them. I [realized](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H2009|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) there were a [great](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3966|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) [many](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H7227|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) bones [in](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5921|_STRONG2_H6440|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) the [valley](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1237|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) and [they were](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H2009|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) [very](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3966|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net) [dry](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3002|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.2|modid:net). 2 He [said](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H559|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) [to](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H413|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) me, “[Son](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1121|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) of [man](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H120|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net), can [these](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H428|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) [bones](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H6106|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) [live](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H2421|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net)?” I [said](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H559|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) to him, “[Sovereign](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H136|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) [LORD](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3068|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net), [you](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H859|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net) [know](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3045|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:26.37.3|modid:net).” 13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, says the LORD.

**B.** The Davidic Covenant will be fulfilled. **Rom. 11:25-26**).

It is that time still future when Christ shall rule in Jerusalem on the throne of David (**II Sam. 7:10**, **16**;**Luke 1:32-33**; **2:11**), Satan will be incarcerated (**Rev. 20:2**), Israel will be spiritually re-born (**Isa. 66:8**; **Ezek. 37:3-5**, **10, 14**; **Matt. 24:8**; **Rom. 11:1-2**, **26**), peace, prosperity, social justice and equality will prevail **Isa. 42:1-5**; **Micah 4:1-7**). This is the golden age, the utopia for which man has sought in vain. It is God’s coming great society, the Theocracy in the earth. Cf. **Ps. 89:3-4** I have made a covenant with my chosen, I have sworn unto David my servant, **4** Thy seed will I establish forever, and build up thy throne to all generations. Selah.

**C.** The prophets wrote of this time; “And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (**Isa. 2:4**; **Micah 4:3**). The coming kingdom of Christ on earth is the day of the earth’s regeneration, “the times of restitution (restoration R.V.) of all things” (**Acts 3:21**).

The kingdom of Christ on earth at His second coming will be a time of world-wide subjection to the authority of Christ, when sin, sorrow, sickness, suffering and strife will not touch earth’s inhabitants. In that day God shall renew His creation. “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. 11:6**), and “the earth shall be full of the knowledge of the LORD, as the waters cover the sea” (**Isa. 11:9**).

2. **Titus 3:5** “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of *regeneration*, and renewing of [by] the Holy Ghost”

The difference between our Lord’s use of the word (**Matt. 19:28** #1) and Paul’s use of it is obvious. Paul used it in referring to the regeneration of the individual man, his being born again into God’s new order. This new order is the Church, the Body of Christ (**Eph. 1:22-23**), not an organization, but a spiritual organism. No effort on man’s part can bring him into God’s order, for regeneration is “Not of works, lest any man should boast” (**Eph. 2:9**).

Definition: Regeneration is an act of God whereby He bestows upon the believing sinner new life. This life is God’s own life, the imparting of His own nature. God Himself is the Source and Bestower of His life, so that believers are said to be “partakers of the Divine nature” (**II Peter 1:4**), “created in Christ Jesus” (**Eph. 2:10**), “born of God” (**John 1:13**), “born again” (**John 3:3**, **7**), “a new creation” (**II Cor. 5:17**). PCB

**REPENTANCE**

1. The word "Repent" in English means "to be sorry again" but in the NT this word is translated from two different words in the Greek.

(1) "metamellomai" means to be sorry, have remorse. 6xs NT. **Matt. 21:29**, **32**; **27:3**; **2 Cor. 7:4**;

**Heb. 7:21**.

It is from meta = after, and melo = to be an object of care. To regret; to have after care or annoyances at the consequences of an act of sin rather than a deep regret at the cause from want of not knowing better. Hence it is never used in the Imperative.

(2) "metanoeō" (verb) 34xs and "metanoia" (noun) 24xs means a change of mind. 58xs NT.

Repentance is from two Greek words (meta) after and (vous) thought.

Twenty-five of the fifty-eight uses of the primary NT terms for repentance (metanoe and metanoia) occur in Luke-Acts. On the other hand, there is not even one use of either term in John's Gospel. This is especially surprising since John uses those terms twelve times in Revelation. Matthew and Mark use those terms eight and four times respectively.

2. In **II Cor. 7:8-10** both words are used:

**v. 8** For though I made you sorry with a letter, I do not repent, [metamellomai] (feel sorrow now) though I did repent: [metamellomai] (felt sorrow before) for I perceive that the same epistle has made you sorry, though it were but for a season. **9** Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: [metanoia, a change of mind] for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. **10** For godly sorrow (sorrow produced by the conviction of the Holy Spirit) works repentance [metanoia, a change of mind] to salvation not to be repented of: [ametameletos, not to be made sorry again] but the sorrow of the world (sorrow produced only by human emotions) works death.

3. **Verse 10** above shows that Godly sorrow is not repentance but that it leads a person to repentance (a change of mind).

4. A person will perish and not go to heaven unless they repent. **Luke 13:3** “I tell you, Nay: but, except ye repent [metanoeō], ye shall all likewise perish.” **5** “I tell you, Nay: but, except ye repent [metanoeō], ye shall all likewise perish.”

5. It is God's will that all come to repentance, (a change of mind) **II Peter 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 should perish, but that all should come to repentance [metanoia].”

6. Repent, was the message of John the Baptist and Jesus (**Matt. 3:2; 4:17**) "Repent ye: [metanoeō] (change your minds) for the kingdom of heaven is at hand." (i.e., The kingdom on earth which was promised in the OT by the prophets.) In the preaching of John and Jesus to the Jewish nation, the word "repent" had a national meaning and if received by Israel would have led to the national hope of Israel, the Davidic kingdom with Christ upon the throne. In the book of Matthew, Christ preached "repent" until He was rejected in **Matt. 11-12**. He did not preach repent after that time but changed His message in **Matt. 11:28** "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Peter's message of repentance on the day of Pentecost **Acts 2:38** and later in **Acts 3:19** still had the national hope of Israel in view.

7. John's Baptism: **Matt. 3:11** "I indeed baptize you with (in) water unto (with reference to, because of) repentance [metanoia]: (a change of mind)"

8. When you use the word "repent" you do not have to use the word "believe." There are 115 NT passages that condition salvation on *believing*, and fully 35 passages condition salvation on *faith*, which latter word in this use of it is an exact synonym of the former. These portions of Scripture, totaling about 150 in all, include practically all that the New Testament declares on the matter of the human responsibility in salvation; yet each one of these texts omits any reference to repentance as a separate act. True repentance (a complete change of mind) is the negative side of a coin with "faith" the positive side of the same coin. If you flip the coin it does not matter which side comes up. If it is "repent" you have changed your mind, if the "believe side" then you now believe something you did not believe before, you have changed your mind. The Gospel of John was written so people would believe and be saved. The word "believe" is used 99 times in John but the word "repent" is not once mentioned. Both words are used in **Mark 1:15**.

9. Both words are used in:

**Mark 1:15** “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ”

**Acts 20:21** "repentance (a change of mind) toward God, and faith toward our Lord Jesus Christ."

**Heb. 6:1** "repentance (a change of mind) away from dead works and of faith toward God."

Then how are the few passages such as “repent ye, and believe the gospel” to be explained?

The difficulty is solved if you remember:

(1) The objects of metanoia and faith differ. Metanoia relates primarily to sin, whereas faith relates to Christ.

(2) Repentance is seen to be a change of mind. A change of mind regarding God’s grace and saving purpose must doubtless both precede and accompany saving faith. However, some have such a change of mind without exercising faith in Christ. For the resident of Detroit the twofold command, “Leave Detroit and go to Jerusalem,” is all embraced in the single command, “Go to Jerusalem.” No resident of Detroit could go to Jerusalem without leaving Detroit. Just so the twofold command to repent and believe is all embraced in the single command to believe.

10. Judas repented, [metamellomai] was sorry for himself because of the evil consequences of his act, but he did not change his mind about Jesus Christ.

**Matt. 27:3** "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,"

11. Metamellomai is used of God (**Heb. 7:21**).

12. If someone sins against you and then repents you are to forgive them.

**Luke 17:3-4** “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, [metanoeō, change of mind] forgive him. **4** And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; [metanoeō, change of mind] thou shall forgive him.” If you believe that they are truly sure they are sincere. **Matt. 3:8** [metanoia]

13. Other passages: (**Matt. 21:29-32**; **Luke 16:30**; **Acts 2:38**; **3:19**; **17:30**; **26:20**; **Rev. 9:20-21**; **16:9-11**).

14. Repentance always brings God's grace.

OT Examples of Repentance (feeling sorry) and the results:

(1) The preaching of Jonah caused the people of Nineveh to repent, **Matt. 12:41**; **Luke 11:32**.

(2) King Ahab, **I Kings 21:27-29**. His repentance was only temporary. He never turned from the false gods. God's grace was given not in salvation but in that judgment was withheld temporary.

(3) King Jehoahaz, **II Kings 13:1-5, 22-24**.

(4) King Manasseh, **II Chron. 33:11-16**.

(5) David, **Ps. 51**.

**REST**

**NT.** Usedmetaphorically 31xs

Anapauo, verb 12xs  to refresh; take or give ease.

Anapausis, noun 5xs intermission, to rest.

Anesis, noun. 5xs a loosening, relaxing, relief. 3xs rest; 1x “liberty” (Acts 24:23); 1x “eased” (II Cor. 8:13).

Eirene, noun. 90xs peace. 1x quietness, (Acts 24:2); 1x rest, (Acts 9:31).

Epanapauomai, verb. 2xs to cause to rest upon anything, to settle upon. (Luke 10:6; Rom. 2:17)

Episkenoo, verb. 1x to fix a tent or habitation. (II Cor. 12:9).

Kataskenoo, verb. 4xs to pitch one’s tent, to dwell.

Katapausis, noun. 9xs putting to rest, a resting place.

Katapauo, verb. 4xs  restrain, to cause, rest

Koimesis, verb 1x to repose, recline (John 11:13)

Sabbatismos, noun 1x a Sabbath rest. (Heb. 4:9)

**1.** We have the rest of salvation.

**a.** From the fear of the unknown and Hell.

**Heb. 4:1** “Let us therefore fear, lest, a promise being left *us* of entering into his rest, [katapausis] any of you should seem to come short of it.”

**b.** By trusting Christ instead of trying (working) to get to Heaven.

**Matt. 11:28-29** “Come unto me, all *ye* that labor and are heavy laden, and I will give you rest [anapauo]: **29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest [anapausis] unto your souls.”

**Heb. 4:3-5** “For we which have believed do enter into rest, [katapausis] as he said, (David, Ps. 95) As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. **4** For he spoke in a certain place of the seventh *day* on this wise, And God did rest [katapauo] the seventh day from all his works. (Gen. 2:2) **5** And in this *place* again, If they shall enter into my rest [katapausis].”

**Heb. 4:8-10** “For if Jesus [Joshua] had given them rest, [katapauo] then would he not afterward have spoken of another day. **9** There remains therefore a rest [sabbatismos] to the people of God. **10** For he that is entered into his rest [katapausis], he also has ceased [katapauo] from his own works, as God *did* from his.”

**2.** Who will not have the rest of salvation.

**Heb. 3:11** “So I swear in my wrath, They shall not enter into my rest [katapausis].”

Israel would not go into the land of promise (Num. 14:23)

**Heb. 3:18** “And to whom swear he that they should not enter into his rest, [katapausis] but to them that believed not?”

**Heb. 4:11** “Let us labor [spoudazo, hasten] therefore to enter into that rest [katapausis], lest any man fall after the same example of unbelief.”

**3.** If the message of peace (salvation) is rejected. The seventy were sent out two by two by the Prince of peace. (“son of peace’ is a Hebraism meaning, one that is inclined to peace)

**Luke 10:6** “And if the son of peace be there, your peace shall rest upon it [epanapauomai]: if not, it shall turn [turn back] to you again.”

**4.** Many are fooled by resting (trusting) in the wrong thing or person in order to get to Heaven.

**Rom. 2:17** “Behold, thou are called a Jew, and rest in [epanapauomai] the law, and make thy boast of God,”

**5.** Physical death is seen as resting in sleep but this is not soul sleep for the soul never dies. For the Christian being absent from the body is present with the Lord.

**John 11:13** “Howbeit Jesus spoke of his death: but they thought that he had spoken of taking of rest [koimesis] in sleep.”

**Acts 2:26** “Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest **[**kataskenoo] in hope:”

**6.** Rest is seen as a place.

**Acts 7:49** “ Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? says the Lord: or what *is* the place of my rest **[**katapausis**]**”

**7.** There is a rest from trials and troubles.

**Acts 9:31** “Then had the churches rest [eirene, peace] throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.”

**8.** There is a rest during testings and trials.

**II Th. 1:7** “And to you who are troubled rest [anesis] with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,”

**I Peter 4:14** “If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God rests [anapauo] upon you: on their part he is evil spoken of, but on your part he is glorified.”

1. There is a rest when we are weary and troubled and have no rest.

**II Cor. 7:5** “For, when we were come into Macedonia, our flesh had no rest [anesis], but we were troubled on every side; without *were* fightings, within *were* fears.”

(the answer is)

**II Cor. 12:9** “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest [episkenoo] upon me.”

**10.** There is the rest (the refreshment of our spirit) when we have oneness of fellowship with other believers.

**I Cor. 16:18** “For they have refreshed [anapauo] my spirit and yours: therefore acknowledge ye them that are such.”

**II Cor. 2:13** “I had no rest [anesis] in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.”

**II Cor. 7:13** “Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed [anapauo] by you all.”

**Philem. 1:7** For we have great joy and consolation in thy love, because the bowels of the saints are refreshed [anapauo] by thee, brother.

**Philem. 1:20** Yea, brother, let me have joy of thee in the Lord: refresh [anapauo] my bowels in the Lord.

**11.** There is rest for the believers that are killed during the Tribulation.

**Rev 6:11** “And white robes were given unto every one of them; and it was said unto them, that they should rest [anapauo] yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were,* should be fulfilled.”

**Rev 14:13** “And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, says the Spirit, that they may rest [anapauo] from their labors;and their works do follow them.”

**12.** There is no need of rest for the Angelic beings

**Rev. 4:8** “And the four beasts [living creatures] had each of them six wings about *him;* and *they were* full of eyes within: and they rest [anapausis], not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

**13.** Demons have no rest if they are not in an entity while they are on the earth.

**Matt. 12:43** “When the unclean spirit is gone out of a man, he walks through dry places, seeking rest [anapausis], and finds none.

**Luke 11:24** “When the unclean spirit is gone out of a man, he walks through dry places, seeking rest [anapausis]; and finding none, he says, I will return unto my house whence I came out.”

**14.** There will be no rest in Hell.

**Rev. 14:11** “And the smoke of their torment ascends up for ever and ever: and they have no rest [anapausis] day nor night, who worship the beast and his image, and whosoever receive the mark of his name.”

**RESURRECTION**

1. Christ's Resurrection Was Pre-announced. He and the Bible would be found false if He had not risen from the dead.

A. Pictured in the OT.

(1) Abraham/Isaac (**Gen 22,** cf. **Heb. 11:19**)

(2) Jonah (cf. **Matt. 12:39-40**)

(3) Feast of First Fruits (**Lev. 23: 10-11**) cf. **I Cor. 15:20-23** "But now is Christ risen from the dead, *and* become the first-fruits of them that slept."

B. Prophets of the OT.

(1) **Psalm 16:10**, "For thou will not leave my soul in hell; [sheol] neither will thou suffer thine Holy One (the body) to see corruption."

(2) **Psalm 22:22-24** "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. **23** Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. **24** For he has not despised nor abhorred the affliction of the afflicted; neither has he hid his face from him; but when he cried unto him, he heard."

C. Promised by Christ (I will rise again)

(1) **Matt. 16:21**, "From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (cf. **Matt. 17:23**; **20:19**; **27:63-64**; **Luke 24:7, 21**. Even Pilate was told that Jesus said that he would raise from the dead. **Matt. 27:62-63** "*They* came ..unto Pilate, **63** Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

(2) **John 5:25**, Jesus said "I am the resurrection." This statement would be false if He did not raise from the dead.

2 It is the Proof of our Justification. His resurrection proves that His sacrifice on the cross was accepted by the Father.

**Rom. 4:25** "Who was delivered for (on account of) our offences, and was raised again for (on account of) our justification." cf. **I Cor. 15:12-20**

3 His resurrection is the positive proof of His Deity,

**Rom. 1:4** "And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from (out from) the dead:"

4. Christ's resurrection is the first-fruits unto God and is the proof of our future resurrection.

**I Cor. 15:20-23**, "But now is Christ risen from the dead, *and* become the first-fruits 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 first-fruits; afterward they that are Christ’s at his coming."

5 The Prayers of Christ would not have been answered if He did not arise from the dead.

**Hebrews 5:7**, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from (out from) death, and was heard in that he feared;"

**Ps. 22:24**, "For he has not despised nor abhorred the affliction of the afflicted; neither has he hid his face from him; but when he cried unto him, he heard."

6 There would be no Salvation for His resurrection is part of the Gospel.

**I Cor. 15:3-4**, "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:"

**Romans 10:9-10**, "That if thou shall confess with thy mouth the Lord Jesus, and shall believe in thine heart that God has raised him from the dead, thou shall be saved. 10 For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation."

7 We have Eternal life because He is risen from the dead. I live because He lives.

**Gal. 2:20**, "I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

8 OT passages, **Dan. 12:2**; **Ps. 16:10**f; **49:14**f.; **Job. 19:25-27**; **Isa. 26:19**.

9 There will be two resurrections.

A. The “resurrection of life” is the first resurrection. There are three stages to this resurrection, Christ the first-fruits (**I Cor. 15:23**) and then all the saved which will occur in two stages **(1)** The church at the Rapture, (**I Th. 4:17; I Cor. 15:51**) and **(2)** The OT. and Tribulation saints at the Lord’s second coming (**Dan. 12:2**; **Rev. 20:4-5**) at the end of the Tribulation.

B. The "resurrection of damnation" (**John 5:29**) is the second resurrection and is all of the lost of all the ages, those who are condemned (**John 3:18**), and occurs at the end of the Millennium (**Rev. 20:11-15**).

10 There are eleven appearances recorded of Jesus after His resurrection. Paul mentions six of them in **I Cor. 15:5-8**. He was seen by at least 517 people.

11 Date of the Resurrection. The 17th day of Nison Hebrew calendar, April 7, 30 A.D. ours.

**REWARDS, Judgment Seat of Christ**

1. Rewards will be given to the Church believers at the Judgment Seat (bema) of Christ (**II Cor. 5:10**, **Rom. 14:10**). This is one of eight Judgments mentioned in the NT.

Judgment Seat Greek, “Bema” This word was taken from the Isthmian games where the contestants would compete for the prize under the careful scrutiny of judges who would make sure that every rule of the contest was obeyed (**II Tim 2:5**). The bema was a stand on which the judges (cf. Pilate in judging Jesus, **John 19:13**) stood to observe and evaluate the actions of the contestants. If any athlete broke a rule, one or more of the judges would point to him and cry, “Adokimos!” [Disqualified] (**I Cor. 9:27**). And thus he missed the prize (victor’s wreath, stephanos) regardless of the place he finished in the race or contest. The victor of a given event who participated according to the rules was led by the judge to the platform called the *Bema*. There the laurel wreath was placed on his head as a symbol of victory (**I Cor. 9:25**).

2. Rewards will be given to the Church saints after the Rapture in Heaven (**II Tim. 4:8**; **Rev. 22:12**).

Every believer that dies will have to wait until the Bema Seat to receive their rewards. When a believer dies they do not go to their reward. They do go to their inheritance because they are His children, **Rom. 8:17**; **I Peter 1:4**. Rewards are received because of works.

**I Cor. 4:5** “Judge nothing before the time, until the Lord come, who will make manifest the counsels of the hearts” **Rev. 22:12** "And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be." Christians that die before the Rapture cannot be judged before those that are raptured because the results of their works have not ended.

3. OT and Tribulation believers will be raised and judged for their rewards at the second coming of Christ, not at the Rapture (**Dan. 12:1-2**; **Matt. 25:14-30**)

**Daniel 12:1-2** says in that the resurrection of the OT saints is after the Tribulation.

This parable of the talents in **Matt. 25:14-30** is about Israel not the Church. Do not read Church truth into the Gospels. The servant thought that his master might not come back. If he did return he could return the talent to his master without loss from any poor investment. But if he failed to return, the servant wanted to be able to keep the talent for himself. He did not want to invest the talent where it would be recorded that the talent belonged to the master. The one with the five and other with two talents were believers. This wicked servant was never a believer. In the OT the nation of Israel is seen as a unit, saved and unsaved. God as the husband and the nation His wife. God called His son out of Egypt, saved and unsaved, **Hosea 11:1**. Every Israelite was a servant, saved and unsaved., **Isa. 45:5**. This parable is not the Judgment seat of Christ as seen in the NT, **II Cor. 5:10**. OT saints will be judged at the second coming. The unprofitable servant was cast into hell, **verse 30**. At the Judgment seat of Christ no one goes to hades. (cf. **Luke 19:11-27**)

4. Our works as Christians will be judged to see if they were good [agathos] or bad, [kakos] some manuscripts have [phaulos, worthless]. (i.e., **II Cor. 5:10**. cf. **I Cor. 3:10-15**.)

This judgment is not about our sins, Christ’s death has fully paid for all the Christian’s sins—past, present, and future. The believer’s sins, even his unconfessed sins, will not in any way be judicially charged against him at the judgment seat of Christ. (**John 3:18; 5:24**; **Rom. 8:1**)

The good works will be that which we did for God's glory, gold, silver, precious stones of which temples are built. The worthless works will be what we did for our own glory, i.e., to build our own houses which are made out of wood, hay, and stubble. (**I Cor. 3:13-14**) All that was done through the energy of the flesh will be regarded as worthless for reward, while all that was done in the power of the Holy Spirit will be graciously rewarded.

Paul in **I Cor. 9:24-27** picture the believer as a competitor in a spiritual contest. As the victorious Grecian athlete appeared before the bema to receive his perishable award, so the Christian will appear before Christ’s to receive his imperishable award.

The entry fee has been paid in full by Christ, but now:

(1) You must be spiritually fit in order to run the race, i.e., saved with no unconfessed sins.

(2) You must start the race. (**Matt. 28:19**; **Acts 1:8**)

The starting gun is fired as soon as you become saved, but some stand around and do not start running. You do not compete against other Christians but to finish the course that God has laid out for you. A new race starts each day.

(3) You must understand and not break the rules when running.

The rule book is God's word, (**II Tim. 3:16-17**).

(4) You should be at the finish line when the race ends (**Phil. 3:14**; **II Tim. 4:7**; **Heb. 6:10-11**).

The race will end either by death or by the Rapture.

5. Some will fall short of the full reward (**I Cor. 3:14**; **II John 8**).

Because:

(1) They broke the rules.

(2) They ran the race in their own strength, i.e., by the flesh not the Spirit.

(3) They ran for their own glory not God’s.

(4) They fell short of the goal when the race was ended.

6. The judgment will not be punitive. The judge of the Olympics bestowed rewards to the victors. He did not whip the losers.

God’s justice has already been fully and forever satisfied at the Cross in relation to the believer’s sins. If God were to punish the believer judicially for his sins for which Christ has already rendered payment, He would be requiring two payments for sin and would therefore be unjust. Such a concept erroneously disparages the all-sufficiency of Christ’s death on the cross. Hebrews 10 removes any question in regard to the finality of payment for sin. **Heb. 10 12** “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.” The writer then applies this truth to Christians: “For by one offering he has perfected forever them that are sanctified” (**Heb**. **10:14**). His conclusion is stated in **Heb. 10:17–18**: “And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.” Therefore, the idea that the judgment seat of Christ is a place where punishment will be meted out for the believer’s sins must be rejected. (Samuel L. Hoyt) But it might be a place of shame **I John 2:28** "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

7. Crowns (symbolically) are given as rewards.

I believe our rewards will be the glory that we gave Him will be reflected in our new bodies (**I Cor. 15:40-43**; **Dan 12:2-3**) and the position of responsibility that each one will hold in His Kingdom. We will rule with Christ (**Matt. 19:28**; **Rev. 2:26-27**; **5:10**.

8. We are not to let anyone take our reward (crown).

**Rev. 3:11** Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

How can another person take your crown? If you will not the will of God He will get someone else to do it.

**Col. 2:18** "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,"

9 Type of rewards (crowns):

(1) Rejoicing - People that you have led to the Lord (**I Th. 2:19**).

(2) Righteousness - for loving His appearing (**II Tim. 4:8**).

(3) Life - Enduring temptation/testing (**James 1:12**; **Rev. 2:10**).

(4) Glory - for being a good shepherd (**I Peter 5:4**).

10 They will be victory crowns (stephanos) not diadems.

They will be made as of gold and will never fade away. They will be glorious crowns (**I Peter 5:4**). The crowns will be incorruptible (**I Cor. 9:25**). They are seen being worn by the 24 Elders in Heaven who represents the Church (**Rev. 4:4**). I believe that all believers will receive some crowns. All of the 24 Elders are wearing crowns. Compare the Judgment of the Gentiles (**Matt. 25:31-46**) they were rewarded for giving a glass of water to those in need, **v. 37**.

11 Christ made many statements that rewards will be given to those that follow Him.

**Matt. 5:12** “Great is your reward in heaven,” said Jesus. Again He appealed: “Lay up for yourselves treasure in heaven.” He promised: “Then he shall reward every man according to his works.” And again: “Thou shall be recompensed at the resurrection of the just.” (**Luke 14:14**) To the rich young ruler He promised, “Thou shall have treasure in heaven.” (**Matt. 19:21**)

12 We will cast them before the throne (**Rev. 4:10-11**).

13 Jesus wore a victory crown (stephanos) on the cross.

The Romans put it on Him as a diadem in mockery but He wore it to victory over sin, the devil, and Death (**John 19:2-3**). The Father saw Him as crowned with Honor and Glory, (**Heb. 2:9**). Jesus is seen wearing a victory crown and in his hand a sharp sickle (**Rev. 14:14**). He is seen at His second coming with many kingly (diadem) crowns as King of Kings (**Rev. 19:12**).

**RICHES**

69xs NT.

Plousios (adjective) 28xs

Ploutos (noun masculine) 22xs

Plouteo (verb) 12xs

Plousios (adverb) 4xs

Ploutizo (verb) 3xs

Riches in itself are not wrong: Job, Abraham and others were very rich and still righteous. It’s the attitude that a person has about riches that can be and is, most of the time, wrong. **I Tim. 6:10** says “For the love of money is a root of all evil.” **Luke 12:21** “So *is* he that lays up treasure for himself, and is not rich toward God.” Cf. **Matt. 19:23-24**; **Luke 1:53** **6:24**; **12:24** etc.

Riches are “Deceitful” (**Matt. 13:22**; **Mark 4:19**) and “corrupt” (**James 5:2**). They choke out God’s word so many do not get saved because of them (**Luke 8:14**; **I Cor. 1:26)**. Paul wrote Timothy (**I Tim. 6:17**) to “charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who gives us richly all things to enjoy”. The riches of this world will not last very long as God counts time **(Rev. 18:17)** “For in one hour so great riches is come to naught.”

Jesus told His disciples (**Mark 10:24 25**) “How hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

He wants the unsaved to know that the“Riches of His goodness and forbearance and longsuffering will lead them to repentance” (**Rom. 2:4**) Hewill save themif they will put their faith in Christ.

As Christians God wants us to know that all true riches are (**Eph. 3:8**) “in Christ”: The riches of His (**Eph. 1:7**; **2:7**) “grace,” **(Rom. 9:23**; **Eph. 3:16)** “glory,” (**Rom. 11:33**) “wisdom and knowledge”and for us to have the “full assurance of understanding” (**Col. 2:2**).

God’s riches can come in strange ways. Who would ever think that God would take the fall of Israel to give riches to the Gentiles. (**Rom. 11:12**) “Now if the fall of them (Israel) *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?” This was a mystery in the OT **(Col. 1:27**) “Riches of the glory of this mystery among the Gentiles; …”Christ in you (Gentiles) the hope of glory.” We are the “riches of the glory of his inheritance” (**Eph. 1:18**).

We became rich because of Christ’s great grace (**II Cor. 8:9**) “though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”

As a believer you can count on God to “supply all your need according to his riches in glory” (**Phil. 4: 19**) **a**nd because of His grace to us we should be rich in our liberality to others in need (**II Cor. 8:2**).

In our witness for Christ we should never be discouraged, but count as Moses did“The reproach of Christ are greater riches than the treasures in Egypt” (**Heb. 11:26**).

In Heaven, we will realize all these truths to the fullest and will with a loud voice say (**Rev. 5:12**) “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.”

The Rich Man and Lazarus (**Luke 16:19- 31**) a parable. See RHL Bible

The Rich ruler and Jesus (**Luke 18:18-24**)

**ROMAN CATHOLIC INVENTIONS**

1. Presbyters first called priests by Lucian 2nd c.

2. Sacerdotal mass instituted by Cyprian 3rd. c.

3. Prayers for the dead A.D. 300

4. Making the sign of the cross A.D. 300

5. Wax candles A.D. 320

6. Veneration of angels and dead saints and use of images A.D. 375

7. Mass became a daily ritual A.D. 394

8. Beginning of the exaltation of Mary, the term “Mother of God”

first applied to her by the Council of Ephesus A.D. 431

9. Priests began to wear special clothing A.D. 500

10. Extreme Unction A.D. 526

11. Gregory I took the power of a Pope but not the name A.D. 590

12. The doctrine of Purgatory by Gregory I A.D. 593

13. Latin used in worship A.D. 600

14. Prayers offered to Mary, dead saints and angels A.D. 600

15. First man to be proclaimed Pope was Boniface III A.D. 610

16. Kissing the Pope's feet A.D. 709

17. Temporal power of Popes, conferred by Pepin, King of the Franks A.D. 750

18. Veneration of the cross, images and relics authorized A.D. 786

19. Holy water, mixed with a pinch of salt and blessed by a priest A.D. 850

20. Veneration of St. Joseph A.D. 890

21. College of Cardinals begun A.D. 927

22. Baptism of bells instituted by Pope John XIII A.D. 965

23. Canonization of dead saints, first by Pope John XV A.D. 995

24. Fasting on Fridays and Lent A.D. 998

25. The mass developed gradually as a sacrifice, attendance made obligatory in 11th c.

26. Celibacy of priests declared A.D. 1079

27. The rosary adopted from pagans by Peter the Hermit A.D. 1090

28. The Inquisition instituted by Council of Verona A.D. 1184

29. Sale of Indulgences A.D. 1190

30. Seven Sacraments, defined by Peter Lombard 12th c.

31. Transubstantiation, defined by Pope Innocent III A.D. 1215

32. Auricular confession of sins to a priest instead of God,

instituted by Pope Innocent III A.D. 1215

33. Adoration of the wafer (Host), decreed by Pope Honorius III A.D. 1220

34. Scapular invented by Simon Stock of England A.D. 1251

35. The cup forbidden to the laity at communion by Council of Constance A.D. 1414

36. Purgatory proclaimed a dogma (Council of Florence) A.D. 1439

37. Tradition declared of equal authority with the Bible by the Council of Trent A.D. 1545

38. Apocryphal books added to the Bible by the Council of Trent A.D. 1546

39. Immaculate Conception of Mary proclaimed by Pope Pius IX A.D. 1854

40. Syllabus of Errors proclaimed by Pope Pius IX and ratified by the Vatican

Council; condemned freedom of religion, conscience, speech, press and scientific discoveries which are disapproved by the Church; asserted by

Pope's temporal authority over all civil rulers A.D. 1864

41. Infallibility of the Pope in matters of faith and morals proclaimed

by the Vatican Council A.D. 1870

42. Assumption of Mary proclaimed by Pope Pius XI A.D. 1950

43. Mary proclaimed Mother of the Church by Pope Paul VI A.D. 1965

**SABBATH**

1. OLD TESTAMENT

A. It was God's rest (**Gen. 2:2**) not mans. Sabbath could not have been given to Adam before he sinned, because as yet he had not labored.

B. The Sabbath is not mentioned in connection with Noah, Abraham, Isaac, Jacob nor Joseph. (**Duet. 5:2-3**)Job's famous checklist (**Job 31**) of righteous acts does not mention the Sabbath.

C. After **Gen. 2:2** the Sabbath is not mentioned again in the Bible until it was given to Israel during their journey out of Egypt in 1461 B.C. in connection with the manna (**Ex. 16:23-30**).

D. The Sabbath was given to Israel for a sign showing God's special care for them. Since it was given to Israel, the Gentiles could not have had the Sabbath or it would have been no special sign to Israel. (**Ezek. 20:12, 20**) “Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them. (**Neh. 9:14**) "And made known unto them (the Jewish nation) thy (God's) holy Sabbath."

E. To break the Sabbath meant death: (**Lev. 23:30**) “And whatsoever soul *it be* that does any work in that same day, the same soul will I destroy from among his people.” (**Num. 15:32-36**) “And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. **33** And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. **34** And they put him in ward, because it was not declared what should be done to him. **35** And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. **36** And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.”

F. It was incorporated in the Law given to Israel (**Ex. 20:8-11**).

G. The Sabbath was not a day of worship established by God, but a day of rest for Israel (**Lev. 16:31**). Every day was a day of worship for the Jews. In the temple they had a morning and evening sacrifice every day of the week. The Jews (not God) established the synagogue during the Babylonian captivity. After the temple was destroyed in 588 B.C., they would meet in their synagogues for prayer and reading of the scriptures but since there were no sacrifices there was no real worship. No one can approach God except through sacrifice. Under the OT law, there was only one place for sacrifice, the Tabernacle (**Lev. 17:3-4**) and then the Temple (**Deut. 12:13-26**).

H. Israel's Sabbaths

(1) Weekly Sabbath - the 7th day (**Ex. 20:8-10**).

(2) Monthly Sabbath - called the "new moon" the first day of every month (**Amos 8:5**).

(3) Sabbath year - every 7th year (**Lev. 25:1-7**) One of the reasons that Judah went into the Babylonian captivity is that they did not keep the Sabbath year. (**II Chron. 36:21**).

(4) Year of Jubilee – 7x7 every 49 years (**Lev. 25:8-12**).

(5) Some feast days were Sabbaths (**Lev. 23**).

Unleavened Bread, 1st and 7th day, **v. 7-8**

Pentecost, **v. 21**

Trumpets, 1st and 7th day, **vv. 24-25**

Atonement, **vv. 27-31**

Tabernacles, 1st and 8th day, **vv. 35-36**. cf. **Num. 29:35**.

2. GOSPELS:

A. The Law, which the Sabbath was a part, was abolished with Christ's death.

(1) Abolished (**Eph. 2:15-16**).

(2) Until the seed (Christ) should come (**Gal. 3:19**, **24-25**).

(3) End of the law (**Rom. 10:4**).

(4) Tables of stone done away (**II Cor. 3:6-18**).

B. Christ did many of his miracles on the Sabbath and had confrontation with the Pharisees that had distorted it with their rules and regulations. It was not wrong to meet your needs or to do good on the Sabbath (**Matt. 12:1-14**).

C. Jesus' saying in **Mark 2:27**, "The Sabbath was made for man, not man for the Sabbath." Jesus was speaking to the Jews not to the Gentiles. The Sabbath and the Law were never given to the Gentiles. This verse does not say when it was given. All that it says is that the Sabbath was to help man, not to be a burden to him, a day of rest after working six days.

D. The Lord arose and appeared to the disciples in the upper room on the FIRST day of the week (**John. 20:19-24**) and then He waited a full week before He appeared again to them (when He convince Thomas, **John 20:25-29**). It is unthinkable that, after the wonderful fact of our Lord's resurrection, the disciples should not have met with one another day by day. Thus by waiting a full week until the next FIRST day our Lord seems to have underlined deliberately that day. The Holy Spirit was also given on the FIRST day of the week at Pentecost.

3. NEW TESTAMENT

A. It is significant to note (**Acts 20**) that although Paul was in Troas seven days (**v. 6**), neither he nor the local brethren made any move to meet for the breaking of bread (a church meeting, **I Cor. 11:17-34**) until the FIRST day of the week (**v. 7**). This would indicate the custom at Troas and by implication, the custom of the other churches (cf. **II Cor. 16:2**).

B. The argument of some that early Christians kept the SEVENTH day is based upon attendance at synagogue services by Paul and others (**Acts 17:2**) ignores the fact that the missionaries took their message to people WHEREVER THEY GATHERED: to schools, homes, market places, lecture halls, court rooms, the temple, or gathering places for scholars (**Acts 16:13**, **44**; **17:1**, **17**, **19**, **22**; **18:4, 7**; **19:9**; **20:8-9**; **21:26**, **34**; **13:35**; **25:6**, **23**; **28:7**, **30**). Their purpose was to witness in every possible way (**I Cor. 9:19-22**). However, the issue at stake is "WHEN did Christians gather" not to whom and on what days did Christians witness, for they did this constantly.

C. The argument by the Seventh Day Adventist and others that the church kept the SEVENTH day until an edict of the Council of Laodicea (4th century A.D.) caused a change to the FIRST day "the mark of the beast" is historical fiction. The edict was not issued to change the day Christians gathered to the FIRST day. On the contrary, the edict was issued to affirm that the FIRST day was the only official day that the church kept, and to declare heretical those who still persisted in retaining the SEVENTH day. In A.D. 321, Constantine declared an edict that Sunday was a day of rest and should be free from work.

The Epistle of Barnabas (about 100 A.D.), the Epistle of Ignatius (107 A.D.), the writings of Justin Martyr (145 150 A.D.) and Irenaeus (155-202 A.D.), all affirm the FIRST day.

This church council had no authority to tell any church on what day it should worship. The church can hold a worship service any day, time or place it wants (Rom. 14) but the early church did gather on the First day not the seventh. Every day is Holy and we worship in spirit and in truth. We do not reject the Seventh Day Adventist because they worship on Saturday but because they preach a false gospel.

D. The Lord's Day was not selected to take the place of the Sabbath, but as the day to celebrate our Lord's resurrection which emphasized His victory over sin, accomplished by His death on the cross. It was a NEW day for a NEW people belonging to a NEW creation (**II Cor. 5:17**). Its characteristic is not "rest," but "joy" (**Matt. 28:9** margin) and "service" for the Lord (**Matt. 28:10**). All is in contrast with the Sabbath.

E. Jesus is shown as an example of the believer's rest (**Heb. 3:18-4:11**). The Sabbath was an OT type (shadow) of Christ. (**Col. 2:17**) Christ is the believers Sabbath the anti-type (substance) in the NT. We rest in Jesus.

F. No one can judge a Christian for not keeping it (**Col. 2:16-17**) “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath *days*: **Col. 2:17** Which are a shadow of things to come; but the body *is* of Christ.”

G. “At the Council of Jerusalem, Gentile believers were to abide by a number of rules laid down by the apostles, but the Sabbath command is not one of them ([**Acts 15:28-29**](javascript:%7b%7d)).

Jesus mentions thirteen moral sins that arise from the sinful heart, and Sabbath breaking is not one of them ([**Mark 7:21-22**](javascript:%7b%7d)).

Paul lists twenty sins in [**Rom. 1:29-32**](javascript:%7b%7d) and Sabbath breaking is not included among them.

Paul lists ten sins that bar one’s entrance into the Kingdom of God and Sabbath breaking is absent from the list ([**I Cor. 6:9-10**](javascript:%7b%7d)).

Paul lists fifteen sins that also bars one’s entrance into the Kingdom of God and Sabbath breaking is not among them ([**Gal. 5:19-21**](javascript:%7b%7d)).

Paul lists eighteen sins and Sabbath breaking is not one of them ([**II Tim. 3:1-4**](javascript:%7b%7d)).

A total of thirteen sins are mentioned that bar one’s entrance into the holy city, New Jerusalem, and Sabbath breaking is not one of them ([**Rev 21:8**](javascript:%7b%7d); [**22:15**](javascript:%7b%7d)).” Tony Costa

4. MILLENNIUM

The Sabbath will be reestablished during the Millennium (**Ezek. 44:24**; **46:3**; **Isa. 66:22-23**).

Unknown

**Sabbath Year**

Sabbath years were observed by the Hebrews every seven years. The observation began in the seventh month of the seventh year and ended in the first month of the eighth year. The Sabbath year rest did not follow the Nisan to Nisan year cycle which fixed the dates for regnal years and for legal transactions. Rather, the Sabbath year rest was based on the harvest cycle, even though the Sabbath 'year' began in Nisan. Grain was planted in the ninth month of the sixth year and harvested--in the first month of the seventh year. This is actually the sixth year crop and was harvested in the early part of the seventh year. There was no plowing and planting in the seventh year; therefore, there was no seventh year harvest in the early part of the eighth year (Deuteronomy 31:10). The Sabbath year ended in Nisan 1 of the eighth year and in the seventh month of the eighth year, plowing and planting resumed for the ninth year crop. (Leviticus 23:34-43)

**SACRIFICES O.T.**

**Numbers 28-29** describes the sacrificial offerings required on eight specific occasions:

(1) There was a daily sacrifice required morning (1 lamb) and evening; (1 lamb) =Two lambs as a continual burnt offering.

(2) The Sabbath day sacrifice; Two lambs.

(3) The sacrifice on the first day of each month; Two bulls, one ram, seven lambs, one goat.

(4) The sacrifice of the seven day Feast of Unleavened Bread; Each day; Two bulls, one ram, seven lambs, one goat.

(5) The sacrifice of the Feast of Pentecost (Weeks); Two bulls, one ram, seven lambs, and one goat.

(6) The sacrifice of the first day of the seventh month (Trumpets); One bull, one ram, seven lambs, and one goat.

(7) The sacrifice of the tenth day of the seventh month (The Day of Atonement); 1 bull for a Sin offering for the High Priest) 2 rams, (1 for a Burnt offering for the people and 1 for a Burnt offering for the High Priest) seven lambs, 2 goats (For the people, 1 the Lords lot that died and one the scapegoat that was led away into the wilderness (**Lev. 16**).

(8) The sacrifices of the fifteenth to the twenty-first day of the seventh month (The Feast of Tabernacles).

Day one; Thirteen bulls, two rams, fourteen lambs, and one goat.

Day two; Twelve bulls, two rams, fourteen lambs, and one goat.

Day three; Eleven bulls, two rams, fourteen lambs, and one goat.

Day four; Ten bulls, two rams, fourteen lambs, one and goat.

Day five; Nine bulls, two rams, fourteen lambs, and one goat.

Day six; Eight bulls, two rams, fourteen lambs, and one goat.

Day seven; Seven bulls, two rams, fourteen lambs, and one goat.

Day after the Feast; one bull, one ram, seven lambs, and one goat.

It should be noted that these figures are cumulative. On the Sabbath, both the daily sacrifice of two lambs and the Sabbath sacrifice of two lambs were offered (**Num. 28:10**). On the first day of the seventh month, the daily sacrifice of two lambs, the usual first-day sacrifice of two bulls, one ram, seven lambs, and the special first-of-the-seventh-month sacrifice of one bull, one ram and seven lambs were offered.

All the sacrifices are for a sweet smell unto the LORD except the goat offerings which is always a sin offering and the High Priests sin offering of a Bull on the day of Atonement for himself.

**SALVATION / SAVE**

1. The Greek word soteria (noun) is in the NT 48xs. It is translated Salvation 46xs; Deliver once (**Acts 7:25**), and Health once (**Acts 27:34**). The Greek word sozo (verb) 110 occurrences; translates as “save” 93xs, “make whole” nine times, “heal” three times, “be whole” twice, and translated miscellaneously three times.

2 It is a free gift (**Rom 3:24**; **6:23**).

3. By grace not works (**Rom. 4:1-4**; **Eph. 2:8-9**; **Titus 3:5-6**).

4. Salvation is for all for Christ died for all (**II Cor. 5:15**; **I Tim. 2:6**; **4:10**; **II Peter 2:1**; **I John 2:1**).

5. It is God’s will that all would be saved (**Matt. 23:37**; **II Peter 3:9**).

6. Salvation is for all because we are to preach to all (**Matt. 11:28**; **28:19**).

7. The invitation of salvation is to whosoever will 110xs NT (**John 3:15-16**; **4:13-14**; **11:26**; **12:46**; **Acts 2:21**; **10:43**; **Rom. 10:11**, **Rev. 22:17**).

8. Salvation is having the Christ's life living in you in the person of the Holy Spirit (**Rom. 8:9-11**).

9. Salvation is instantaneous at the moment of faith in Christ, it is not a process, (**John 3:36**; **5:24**).

10. The word Salvation and Saved are used not only of the soul but also:

Saved (delivered) in the physical sense, (**Matt. 24:13**).

Saved from physical death, (**II Cor. 7:10**; **Phil. l:19**).

Saved (deliverance) from prison, (**Phil. 2:12**).

Saved from false doctrine, (**I Tim. 4:16**).

Saved from the curse of the law (**Gal 3:13**).

Saved from the wrath of God (**I Th. 5:9**; **John 3:36**).

Saved from death and from destruction (**II Th. 1:9**), etc.

11. There has been and always will be only one way of Salvation. Saved By Grace Through Faith Plus Nothing.

A. Before the Law, Abraham - **Gen. 15:6**; **Rom. 4:1-4**.

B. During the Law, David - **Ps. 32:1-2**; quoted in **Rom. 4:7-8**

“Blessed *are* they whose iniquities are forgiven, and whose sins are covered. **2** Blessed *is* the man to whom the Lord will not [me ou] (double negative) impute sin.”

The ground on which David was acquitted, it appears from the remainder of this psalm is that he simply acknowledged his guilt and cast himself in faith upon the mercy of God.

C. During this age of Grace, **Eph. 2:8-9**; **Acts 16:31**.

12. Salvation is used in three tenses:

A. Past: We have been saved from the Penalty of sin. (Justification)

B. Present: We are being saved from the Power and Pollution of sin. (Sanctification)

C. Prospective: We will be saved from the Presence of sin. (Glorification)

**Rom. 5:10** For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

**Rom. 13:11** This also, knowing the time, that *it is* already time to awake out of sleep; for now our salvation *is* nearer than when we believed.

**I Peter 1:9** Receiving the end of your faith, *even* the salvation of *your* souls.

Sam Jones (Born in 1847) says Salvation is being:

**(1)** Saved from the Guilt of Sin. **(2)** Saved from the Love of Sin and, **(3)** Saved from the Dominion of Sin.

3. Salvation gathers into one conception at least twelve doctrines: Redemption, Reconciliation, Propitiation, Conviction, Repentance, Faith, Regeneration, Forgiveness, Justification, Sanctification, Preservation, and Glorification.

**SANCTIFICATION / HOLY, SAINT**

**Definition** Sanctification is the setting apart of a person or thing, usually with respect to God. Cf. **Ex. 13:2**, **12**. Christ declared that He sanctified Himself, (**John 17:19**) though His personal holiness was not thereby altered in the least.

Those individuals (all Believers) who are holy or sanctified take a distinct place in God’s plan. The term *saint* never indicates personal character or worthiness. It occurs fifty times in the Old Testament with respect to Israel and sixty-two times in the New Testament relative to believers. Ralph Rogers Hawthorne *BSac* 101:404 (Oct 44) p. 431.

NT.

Holy / Saint [hagios] adjective 229xs NT.

Sanctify, Sanctified [hagiazō] verb 29xs NT. 2xs Hallowed, **Matt. 9:6**; **Luke 11:2**. 1x Holy **Rev. 22:11**.

Sanctification [hagiasmos] noun masc. 10xs NT. 5xs Sanctification. 5xs Holiness.

Holiness [hagiōsunē] noun fem. 3xs NT. **Rom. 1:4**; **II Cor. 7:1**; **I Th. 3:13**.

Sanctity [hagiotēs] noun fem. 1x NT. **Heb. 12:1**.

Three tense:

**(1)** Past tense: Positional sanctification (our Standing): The Believer have been set apart from our sins.

This is used as a synonym for Salvation.

I have been set apart [sanctified] from my Sins, i.e., Salvation.

The Book of Hebrews uses this synonym for Salvation every time.

**Heb. 10:14** [For](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1063|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv) [by one](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3391|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv) [offering](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G4376|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv) [he has perfected](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5048|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv) [for](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1519|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv)[ever](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1336|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv) [them that are sanctified](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G37|_STRONG2_|_STRONG3_|_NOLINK_|verse:58.10.14|modid:kjv) (saved).

**I Cor. 6:11** [And](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [such](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5023|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [were](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2258|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [some of you](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5100|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv)[: but](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G235|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [ye are washed](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G628|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv)[, but](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G235|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [ye are sanctified](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G37|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) (set apart)[, but](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G235|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [ye are justified](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1344|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [in](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1722|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [the name](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3686|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [of the Lord](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2962|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [Jesus](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2424|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv)[, and](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [by](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1722|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [the Spirit](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G4151|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [of our](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2257|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv) [God](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2316|_STRONG2_|_STRONG3_|_NOLINK_|verse:46.6.11|modid:kjv).

**(2)** Present tense: Experiential sanctification (our State, Condition).

**II Tim. 2:21** “[If](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1437|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [a man](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5100|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [therefore](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3767|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [purge](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1571|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [himself](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1438|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [from](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G575|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [these](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5130|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv)[, he shall be](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2071|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [a vessel](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G4632|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [unto](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1519|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [honor](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5092|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv)[, sanctified](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G37|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) (set apart) [, and](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [meet](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2173|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [for the master’s use](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1203|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv)[,](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2090|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [[](file:///C:\Users\James\Documents\RHL%20Bible\_NOLINK_|_IGNORE_|verse:55.2.21|modid:kjv)[*and*](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2090|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv)[]](file:///C:\Users\James\Documents\RHL%20Bible\_NOLINK_|_IGNORE_|verse:55.2.21|modid:kjv) [prepared](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2090|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [unto](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1519|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [every](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3956|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [good](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G18|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv) [work](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2041|_STRONG2_|_STRONG3_|_NOLINK_|verse:55.2.21|modid:kjv).”

Those whom Peter speaks of as sanctified in **I Peter 1:2** “[Elect](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1588|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv) [according](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2596|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv) [to the foreknowledge](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G4268|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv) [of God](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2316|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv) [the Father](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3962|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv)[**, through**](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1722|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv)[**sanctification**](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G38|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv)[**of the Spirit**](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G4151|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv)[,”](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1519|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.1.2|modid:kjv) are still exhorted to be sanctified **I Peter 1:15–16**: “But as he which has called you is holy, so be ye holy in all manner of conversation; because it is written, **Be ye holy, for I am holy**.” **I Peter 2:1** “[Wherefore](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3767|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [laying aside](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G659|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [all](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3956|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [malice](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2549|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv)[, and](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [all](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3956|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [guile](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G1388|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv)[, and](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [hypocrisies](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5272|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv)[, and](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [envies](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G5355|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv)[, and](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2532|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [all](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G3956|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv) [evil speaking](file:///C:\Users\James\Documents\RHL%20Bible\_STRONG_G2636|_STRONG2_|_STRONG3_|_NOLINK_|verse:60.2.1|modid:kjv),” This shows that sanctification and holiness do not describe sinless perfection in the believer.

“Sanctification is to open the door for the power of the Holy Spirit to provide for the believer moment-by-moment victory over sin.” John F. Walvoord

This term "sanctification" must relate to (**Heb. 12:10** “**For they *(fathers)* verily for a few days chastened *us* after their own pleasure; but he (God) for *our* profit, that *we* might be partakers of his holiness.)** and is connected to "discipline." God disciplines believers for holiness. The goal of salvation is Christlikeness.

This is not positional (instantaneous) sanctification, but experiential (progressive) sanctification. The gospel presents salvation and the Christian life in two tension-filled ways. In one sense it is a finished, free, once-for-all gift from God (indicative), but it is also a life of faith, obedience, service, and worship (imperative). Many believers emphasize one aspect to the exclusion of the other (Augustine vs. Pelagius; Calvin vs. Arminius). Believers' relationship with God begins at a point in time, a point of conviction, culminating in repentance and faith, but it must also move through time to a culmination at death or the Rapture; faithfulness, righteousness, perseverance are important, crucial evidences of a true salvation.

Compare the following texts on sanctification.

|  |  |
| --- | --- |
| **Positional (indicative)** | **Progressive (imperative)** |
| Acts 26:18 Rom. 15:16 1Cor.1:2-3; 6:11 2Th. 2:13 Heb. 2:11; Heb. 10:10; Heb.10:14; Heb. 13:12 1Pet. 1:2 | Rom. 6:19 2Cor. 7:1 Eph. 1:4; 2:10 1Th. 3:13; 4:3-4; 1Th. 4:7; 5:2 1Tim. 2:15 2Tim. 2:21 Heb. 12:14 1Pet. 1:15-16 |

Utley

**(3)** Future tense: The believer is “yet” to be separated from the presence of sin when presented faultless in glory.**SATAN**

The OT mentions him by name 19xs. (1x **I Chron. 21:1**; 14xs **Job 1:6–12**; **2:1–7**; 1x **Ps. 109:6**; 3xs **Zech. 3:1–2**). His existence is exposed by every NT writer; nineteen of them use one of his names; eight imply his existence by the mention of demons. The Lord speaks of him twenty-five times.

1. Names of:

A. Satan (66 times, enemy, adversary).

B. Devil (34 times, accuser, slanderer).

C. Lucifer (**Isa. 14:12-16** son of the morning).

D. Tempter (**Matt. 4:3**).

E. Beelzebub (**Matt. 12:24**, Lord of the house or filth).

F. Wicked one (**Matt. 13:19**, **38**).

G. Father of lies (**John 8:44**).

H. Prince of this world (**John 12:31**).

I. God of this age (**II Cor. 4:4**).

J. Power of the air (**Eph. 2:2**).

K. Ruler of darkness (**Eph. 6:12**).

L. Abaddon (Heb. destruction (**Rev. 9:11**).

M. Angel of bottomless pit. **Rev. 9:11**)

N. Apollyon (Greek) destroyer.

O. Great red dragon (**Rev. 12:3**, **9**).

P. Old serpent (**Rev. 12:9**).

2. Satan before His Fall. An anointed cherub (**Ezek. 28:12-15**)

3. Satan’s Rebellion. (**Isa. 14:12-14**; **Luke 10:18**; **I Tim. 3:6**)

4. Satan’s Activity.

A. Tempts (**Gen. 3**).

B. Harms (**Job 1:6-11**).

C. Hinders prayer (**Dan. 10:12-13**).

D. Blinds the unsaved from the gospel (**II Cor. 4:3-4**).

E. Roaring Lion seeking whom he may devour (**I Peter 5:8**).

F. Transforms himself into an Angel of Light. (**II Cor. 11:14**)

G. Accuses the believer (**Rev. 12**).

5. Satan’s Army. (**Dan. 10:13**; **Jude 9**; **Matt. 12:24**; **Rev. 12:4**)

6. Satan’s Doom. (**Gen. 3:15**; **Isa. 14:15-17**)

7. Satan Defeated. (**Matt. 4:1-11**; **Luke 22:31-32**; **Col. 2:15**; **Heb. 2:14**; **I John 3:8**; **4:4**)

8. Satan Judged. (**Matt. 25:41**; **Rev. 20:1-10**)

9. Satan Defeated by the Christian.

A. The whole armor of God (**Eph. 6:10-18**).

B. Resist the devil (by faith draw close to God) and he will flee (**James 4:7**; **I John 2:14**; **4:4**; **5:4**).

10. Satan's Counterfeits: The Christian should be aware of Satan's methods (**Eph. 6:11**) and Satan's devices (**II Cor. 2:11**).

A. Doctrine (**I Tim. 4:1**).

B. Communion (**I Cor. 10:20**).

C. Ministers (**II Cor. 11:13-14**).

D. Children (Tares **Matt. 13**; **II Cor. 4:3-4**).

E. Spirituality (Legalism, **Gal.**).

F. Righteousness (Ritualism, **Matt. 23**).

G. Power (**II Tim. 3:8-10**).

H. Antichrist (**II Th. 2:3-4**).

I. Harlot (**Rev. 17**) cf. Bride (**II Cor. 11:2**).

J. Five foolish virgins cf. Five wise virgins. (**Matt. 25**)

K. Unholy Babylon (**Rev. 17:5**; **18:2**, **10, 21**) cf. Holy Jerusalem (**Rev. 21:10**) .

L. Evil Trinity (Satan, Antichrist, and false prophet) cf. Holy Trinity. (**Matt. 12:18**)

**THE SCAPEGOAT**

**Leviticus 16**

“THE SCAPEGOAT”: It is significant that the high priest finished making atonement for the most holy place, the Tent of Meeting, and the altar before he brought forward the live goat (Scapegoat) on whose head he was to lay both hands and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them symbolically on the goat’s head. The effect of the people’s sin on the sanctuary had been cleansed by the blood of the other goat in the sprinkling ceremony and now the sending forth of the live goat into the desert (as a part of the sin offering) made atonement (a covering) in cleansing the Israelites from their sins.

The identification of the live goat as a ”scapegoat“ (**Lev. 16:8**, **10**, **26**) needs clarification since the Hebrew word is found only in these verses in the OT. It has been translated in at least four ways:

**Lev. 16:8**, And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. **10** “But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness,” **26** “And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp”

1 A reference to the goat itself—an ”escape goat“ or “goat of departure.”

2. A proper name, Azazel, referring to the powers of evil, or to a desert demon, or even to Satan, so that the sins of Israel were sent back to their ultimate evil source. In **v. 8** the name appears in parallelism to the name of the Lord. As a fallen angel Azazel is often mentioned in the book of Enoch (6:6 onwards), but probably the author got his conception from **Lev. 16**. The meaning of the ritual must be that sin in a symbolical way was removed from human society and brought to the region of death (**Micah 7:19**). It is not implied that a sacrifice was presented to the demon or that Satan is the final sin bearer which is the false teaching of the Seventh Day Adventist.

**Lev. 17:7** And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute forever unto them throughout their generations.

3. A term meaning “rocky precipice“ (or some similar place), from which the goat was pushed over backward to kill it. This was a later Jewish practice of pushing the goat over a rocky precipice which was undoubtedly on innovation, in no wise sanctioned by the law of Moses, and not even introduced at the time the Septuagint translation was made, as its rendering of **Lev. 16:26** shows.

4. An abstract term: The word Azazel, which only occurs in **Leviticus 16**, is by universal consent derived from a root which means “wholly to put aside,” or, “wholly to go away,” “entire removal, ” or the like.

A survey of scholarly opinion merely reinforces the uncertainty of the exact etymology and usage of this term. However, the significance of the goat’s function in bearing away the people’s sin into the wilderness is clearly set forth. The N.T. makes it very clear that Christ is the sin bearer. (**II Cor. 5:21**; **Gal. 1:4**; **Heb. 1:3**; **9:28**; **I Peter 2:24**) (The Bible Knowledge Commentary, revised)

I accept number four as the correct answer. PCB

**SEALING WITH THE HOLY SPIRIT**

Being sealed with the Holy Spirit 3xs NT. **II Cor. 1:22**; **Eph. 1:13-14**; **4:30**. **II Cor. 1:22** and **Eph. 1:14** indicate a connection between being sealed with the Holy Spirit and receiving an earnest payment [pledge] of one’s spiritual inheritance. The earnest payment is also mentioned in **II Cor. 5:5**.

**II Cor. 1:22** Who has also sealed us, and given the earnest of the Spirit in our hearts.

1. The meaning of a seal.

A. Inaccessible and Security

(1) God’s sealing transgressions in a bag (parallel to His covering iniquity (**Job 14:17**).

(2) God told John to: “Seal up those things which the seven thunders uttered, and write them not.” (**Rev. 10:4**)

(3) Some sealed themselves so as not to learn the Law (**Isa. 8:16**, LXX)

(4) Darius sealed the lions den so that no one could let him out (**Dan. 6:17**).

(5) Darius’ signet ring was used by Haman to seal his decrees against the Jews, thus putting royal authority behind the decrees (**Esther. 3:10**; cf. **8:8**, **10**)

(6) Solomon's bride is call a sealed fountain (**Song of Sol. 4:12**).

(7) Pilate sealed the tomb of Jesus so the corpse would not be stolen (**Matt. 27:62-65**).

(8) Satan will be sealed in the abyss doing the Millennium (**Rev. 20:1-3**).

(9) A book can be sealed so its contents cannot be known (**Dan. 12:4:9**; **Isa. 29:11**; **Rev. 5:1**; **10:4** cf. **Rev. 22:10**).

B. Who can open a seal and not sin?

(1) God can open a seal if it does not violate His Character. Pilate sealed the tomb officially by a governmental edict but God opened it.

(2) Man can open a seal if he has the authority from God.

We are to obey the government (**Rom. 13**).

We are to obey other people’s rights. People have the right to privacy and ownership.

C. Authorization or Certification

(1) Pharaoh gave Joseph his royal seal, authorizing him to enact his policies (**Gen. 41:42-44**).

(2) Jezebel placed King Ahab’s seal on her letters concerning Naboth (**I Kings 21:8**)

(3) Darius’ signet ring was used by Haman to seal his decrees against the Jews, thus putting royal authority behind the decrees (**Esther. 3:10**; cf. **8:8**, **10**)

(4) A deed of sale (**Jer. 32:9-12**, **44**).

(5) A covenant with God (**Neh. 9:38-10:1**).

(6) Paul taking a gentile offering to the poor Jews in Jerusalem (**Rom. 15:28**).

(7) Abraham's circumcision was a sign and a seal (Certification) of the righteousness he already had by faith (**Rom. 4:11**).

**Rom. 4:11** “And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:”

(8) The believer by believing God's word has set his seal (Certified) to this, that God is true, **John 3:33**.

**John 3:33** “He that has received his testimony has set to his seal that God is true.”

(9) The Father's seal (Certification) of His Son and His work (**John 6:27**).

**John 6:27** “Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed”

(10) The firm foundation, God's word, is sealed (**II Tim. 2:19**).

**II Tim. 2:19** “Nevertheless the foundation of God stands sure, having this seal, The Lord knows them that are his. And, Let every one that names the name of Christ depart from iniquity.”

1. Ownership and Protection.

Those who belong to God:

OT saints (**Ezek. 9:3-4**).

The Church (**Eph. 1:13-14**)

The 144,000 in the Tribulation (**Rev. 7:2-4**; **14:1**).

All believers during the Tribulation (**Rev. 9:4**).

2. The Sealing By and Of the Holy Spirit during the Church age.

A. **Eph. 1:13-14**

(1) The Holy Spirit is the means of the believers sealing.

(2) The Holy Spirit is the seal.

(3) The sealing takes place at the time of salvation.

(4) The seal is the pledge of God that the transaction will be completed, cf. **II Cor. 5:5**.

**II Cor. 5:5** Now he that has wrought us for the selfsame thing *is* God, who also has given unto us the earnest of the Spirit.

B. The sealing is permanent "until the day of redemption," i.e., The Rapture, **Eph. 4:30**.

**Eph. 4:30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

C. **II Cor. 1:22** The Holy Spirit is the pledge, cf. **Eph. 1:14**. “the earnest of our inheritance.”

**SECOND COMING**

1. Purpose: To establish His Kingdom upon the earth.

At His first coming He came to be the king of Israel (**Matt.2:2**) but being rejected (**Matt. 27:11**, **29**, **37**; **John 1:11**; **19:15**, **21**) by them so He rejected them and did not establish the kingdom at that time. (See Matt. outline)

1 OT Promises

A. Regather Israel from all nations, **Deut. 30:3-5**; **Isa. 11:12**; **14:1**; **65:9**, **22**; **Jer. 23:7-8**; **30:3**; **Ezek. 37:21**; **Amos. 9:15**; **Zech. 8:13**, **23**.

B. Shall choose Jerusalem again, **Zech. 2:10-12**.

Reign in Mt. Zion, **Micah 4:7**.

C. Upon the throne of David, **Isa. 9:7**; **Jer. 30:9**.

D. Israel shall seek David their king, **Hosea 3:4-5**.

E. A king shall reign and prosper, **Jer. 23:5-6**.

F. Ruling with a rod of iron, **Ps. 2:6**, **9**.

G. Judge the world with righteousness and the people with His truth, **Ps. 96:13**; **Isa. 60:1-3**.

H. Israel and Judah will not be two nations any more, **Isa. 11:13**; **Ezek. 37:11-22**.

I. The Sun of righteousness will arise with healing in his wings. **Mal. 4:1-2**.

J. Will defeat the Gentile nations, **Zech. 14:1-5**.

K. Given a kingdom over all nations. The name "son of man" is used here first, **Dan. 7:13-14**; **Zech. 14:1**.

2 NT Prophecies:

A. Give Jesus the throne of His father David, **Luke 1:31-33**.

B. Immediately after the Tribulation, **Matt. 24:29-30**.

C. Coming as the King of Kings, **Rev. 19:11-16**.

3. Three Greek words are used for the second Coming and or the Rapture.

A. "Parousia" meaning (appearance, presence). When the Greek word "parousia" is used with the phrase "Son of man" Christ's Return to the earth (the 2nd coming) is in view (**Matt. 24:39** etc.). When "parousia" is used with the phrase "Lord" or the "Lord Jesus Christ" (**I Th. 2:19**; **3:13**; **4:15**; **5:23**; **II Th. 2:1**, etc.) then the Rapture is meant.

B. "Apokalupsis" meaning (Unveil, Reveal). This is the name for the book of Revelation. It is used for Christ's Return to the earth, i.e. the second coming (**Luke 17:30**; **II Th. 1:7**; **I Peter 4:13**). It is also used for the Rapture (**I Cor. 1:7**; **Col. 3:4**; **I Peter 1:7**, **13**). This word speaks of the future manifestation of the glory of Christ. At the Rapture the Church will see Him as He is (**I John 3:2**). When He Returns to earth at His second coming He will come in power and majesty.

C. "Epiphaneia" meaning (To bring forth into the light, Appearing). It is used for Christ's Return to the earth, ie. the second coming (**II Th. 2:8**; translated, brightness.). It is also used for the Rapture (**I Tim. 6:14**; **II Tim. 4:1**, **8**; **Titus 2:13**). This word speaks of the future manifestation of the glory of Christ.

**SERMON ON THE MOUNT**

**(Matthew 5:2 - 7:27)**

John the Baptist announced as about to be offered, and OUR LORD OFFERED directly (and through his apostles) THE LONG-PROMISED MESSIANIC KINGDOM--announced to David and covenanted in **II Sam. 7** through Nathan, and affirmed through all the prophets, as one which is to be SET UP ON EARTH A LITERAL, EARTHLY KINGDOM, founded indeed on spiritual and righteous bases, but not to be confused with the traditional conception of Christendom that what Christ asked was merely the privilege of ruling over the hearts of men "the spiritual kingdom" idea. Certainly, He intended to rule over the hearts of all who received His claims, as He has in every age, but the kingdom spoken of here is to be set up ON EARTH with Jerusalem as the capital (**Matt. 5:35**). It is the THRONE OF DAVID, as historic as the English throne (See **Luke 1:30-33**; **Mark 11:7-10**; **John 1:49**, etc.)

This then, is the KING'S INAUGURAL ADDRESS OR MANIFESTO, stating to those THEN anticipating this kingdom the PRINCIPLES upon which He will govern His kingdom, when it is set up on earth and the CHARACTER of the citizens who will compose that kingdom.

During the period of the King's rejection by Israel (for His claims WERE REFUSED and the kingdom put in abeyance), the moral applications of this sermon are accepted by all who acknowledge the King's right to rule, but the PRECISE DETAILS must necessarily await the days IMMEDIATELY BEFORE, and ENTERING INTO, the actual establishment of the Kingdom on earth, when the Lord Jesus Christ returns in glory (cf. **Rev. 19:11-20:6**). PCB

**SERVANT**

**NT**

I.

A. diakonos is a servant as seen in activity (cf. dioko, to pursue). It occurs eight times in the Gospels (not in Luke); is twice translated "minister" (**Matt. 20:26**; **Mark 10:43**); six times “servant”. The other twenty-two times are in Paul's epistles; translated "minister", except in **Rom. 16:1** ("servant"), and **Phil. 1:1**; **I Tim. 3:8**, **12** ("deacon"). It is not found in Acts where the institution of the so-called deacon is recorded.

B. doulos = slave, bond-servant. Seventy-three times in the Gospels, three in Acts, thirty in Paul’s epistles, five in the epistles of James, I and II Peter, and Jude, and fourteen in the Rev. It is translated :servant”, except in **I Cor. 12:13**; **Gal. 3:28**; **Eph. 6:8**; **Col. 3:11**; **Rev. 6:15**; **13:16**; **19:18**, where the rendering is "bond" or "bondman." The fem. doule in **Luke 1:38**, **48**; **Acts 2:18**; translated "handmaiden;" doulon, "servant," only in **Rom. 6:19**.

C. huperetes means an under-rower, and is used, generally, for one in a subordinate capacity. It is translation "officer" eleven times, "minister" five times, and "servant" four times.

D. leitourgos = one who serves an office. In the OT LXX. used of the priests and Levites. In NT, of God's ministers, except **Phil. 2:25** (of Epaphroditus). It occurs five times.

E. misthios and misthotos mean hired servants (from misthos, pay). **Luke 15:17**, **19**. **Mark 1:20**; **John 10:12-13**.

F. oiketes is a household servant (oikos, a house), and is so rendered in **Acts 10:7**. Translated "servant", **Luke 16:13**; **Rom. 14:4**; **I Peter 2:18**.

G. pais means a boy, and then, like Latin puer, French garcon, and Eng. boy, it means a servant. Rendered "servant" eleven times, and should also be so translated in **Acts 3:13**, **26**; **4:27**, **30**.

H. therapon is an attendant, one who performs services voluntarily, whether freeman or slave, only in **Heb. 3:5**.

II.

A. diakonia is the service rendered by a diakonos. Once in the Gospels (Luke 10:40); eight times in Acts; twenty-four times in Paul's epistles, and once in the Rev. rendered "ministry," "ministration," In **Acts 11:29**, "relief," the result of service, and **Rom. 11:13** (office).

B. douleia. Five times, "bondage".

C. latreia. Five times, "service," or "divine service."

D. leitourgia. Six times; translated "ministration" (**Luke 1:23**), "service" (**II Cor. 9:12**; **Phil. 2:17**, **30**), and "ministry" (**Heb. 8:6**; **9:21**). From this comes Eng. "liturgy."

III.

A. diakoneo. Thirty-seven times, and is translated "serve", "minister", &c. and twice "use the office of a deacon" **I Tim. 3:10**, **13**).

B. douleuo = to serve as a bondman. Twenty-five times; "serve", "do service", except **John 8:33**; **Acts 7:7**; **Gal. 4:9**, **25**; "be in bondage."

C. douloo is to enslave. Eight times, twice in the active sense, **Acts 7:6**; **I Cor. 9:19**; elsewhere in the passive **Rom. 6:18**, **22**; **I Cor. 7:15**; **Gal. 4:2**; **Titus 2:3**; **II Peter 2:19**.

D. hupereteo. Only in **Acts 13:36**; **20:34**; **24:23**.

E. latreuo. Twenty-one times, always referring to the worship of God, except in **Acts 7:24**. Translated "serve", or "do the service", seventeen times, and "worship" four times.

F. leitourgeo. Three times; "minister," **Acts 13:2**; **Rom. 15:27**; **Heb. 10:11**. PCB

**Seven, The number**

Seven is the number of completeness. Major Sevens are divided into 6 and 1 or 4 and 3.

**Creation 6** days and 1 day of Rest **6+1+7**

**Ex. 20:11** For *in* six days the LORD made heaven and earth, the sea, and all that in them *is,* and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

**Week is seven days: Work 6 days Rest 1 day**, **6+1+7**

**Ex 20:9** Six days shall thou labor, and do all thy work: **10**  But the seventh day *is* the Sabbath of the LORD thy God: *in it* thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:

**Hebrew servant: Work 6 years and goes free the seventh year. 6+1+7**

**Ex. 21:2** If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

**The Sabbath year:** Work the land six years and let it rest the seventh year. 6+1+7**.**

**Lev 25:3** Six years thou shall sow thy field, and six years thou shall prune thy vineyard, and gather in the fruit thereof; **4** But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shall neither sow thy field, nor prune thy vineyard.

**The Year of Jubilee:**

**Lev. 25:8** And thou shall number **seven Sabbaths** of years unto thee, **seven times seven years**; and the space of the seven Sabbaths of years shall be unto thee forty and nine years**.**

**Moses waited six days on the mount and then God spoke on the seventh day. 6+1=7**

**Ex. 24:16** And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

**How many times do you forgive someone**

**Matt. 18** 7 Seven times no, 70 x 7.

**What the LORD hates: 6+1=7**

**Prov. 6:16** These **six *things*** does the LORD hate: yea, **seven** *are* an abomination unto him:

**When God wanted to show Redemption He used 7 Feasts**

Seven Feasts of Jehovah. Divided between 4 and 3=7.

**(1)** Feast of Passover:the 14th day of the first month, **Lev. 23:4.**

**(2)** Feast of Unleavened Bread: the 15th day of the same month

**(3)** Feast of First-fruits:on the morrow after the Sabbath, **Lev. 9-13.**

**(4)** Feast of Pentecost: Even unto the morrow after the seventh Sabbath shall ye number fifty days;

**(5)** Feast of Trumpets: In the seventh month, in the first *day* of the month **Lev. 23:23-25**

**(6)** Feast of Atonement: 10th day of the seventh month. **Lev. 23:26-32.**

**(7)** Feast of Tabernacles:15th day of the seventh month. **Lev. 23:34-44**

**When God wanted to show the future history of the Jews**

**Dan. 9** 7x70 =**490**. There are 7 more years to go in Jewish history.

**Dan. 9:24** Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

The furnace heated 7xs hotter.

**Dan. 3:19** Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spoke, and commanded that they should heat the furnace one **seven times** more than it was wont to be heated.

**When Christ wanted to show** the **Mystery form of the Kingdom, He gave 7 parables.**

**Matt. 13** From the Kings rejection to the Kings return. Divided 4 and 3.

**First Parable The Sower (13:1-9).**

**Second Parable The Tares (13:24-30).**

**Third Parable The Mustard Seed (13:31-32).**

**Forth Parable The Leaven (13:33-35).**

**Matt. 13:36** Then Jesus **sent the multitude away**, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

**Fifth Parable The Hidden Treasure (13:44)**

**Sixth Parable A Pearl of Great Price (13:45-46)**

**Seventh Parable A Net Cast Into The Sea (13:47-52)**

**In the book of the Revelation the number Seven is used 54 times.**

**When Christ wanted to show the history of the Church (Christendom) He used 7 Churches that represented the course of the Church from Apostle age to the Tribulation.**

**Rev. 1:4** seven churches and also seven Spirits; **11** seven churches; **12-13** golden candlesticks; **16** stars; cf. **Rev.** **1:20**; **2:1**; **3:1**; **4:5**;

**Rev 5:6** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, **stood a Lamb** as it had been slain, having **seven horns** and **seven eyes**, which are the **seven Spirits of God** sent forth into all the earth.

**Rev. 6: Seven** seals **6+1.**

**Rev. 8:2** S**even trumpets 4+3.**  And I saw the seven angels which stood before God; and to them were given **seven trumpets**.

The **first four** judgments are seen to affect the natural world and men only indirectly. The **last three** are called the "**Woe**" **judgments**.

**Rev. 10:3-4** And cried with a loud voice, as *when* a lion roars: and when he had cried, **seven thunders** uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **4** Seal up those things which the **seven thunders** uttered, and write them not. And when the **seven thunders** had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the **seven thunders** uttered, and write them not.

**Rev 12:3** And there appeared another wonder in heaven; and behold a great red dragon, having **seven heads** and ten horns, and **seven crowns** upon his heads.

**Rev. 15:1** And I saw another sign in heaven, great and marvelous, **seven angels** having **the last seven plagues**; for in them is filled up the wrath of God.

**Rev 15:6-8** And the seven angels came out of the temple, having the **seven plagues**, clothed in pure and white linen, and having their breasts girded with golden girdles. **7** And one of the four beasts gave unto the **seven angels** **seven golden vials** full of the wrath of God, who lives for ever and ever. **8** And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the **seven plagues** of the **seven angels** were fulfilled.

**Rev. 15:7** And one of the four beasts gave unto the **seven angels** **seven golden vials** (bowls) full of the wrath of God, who lives for ever and ever.

**Rev. 17:1**, **3**, **7**, **9-11 Seven heads**, mountains, kings.

**Rev. 21:9** And there came unto me one of the **seven angels** which had the **seven vials** full of the **seven last plagues**, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

**THE SEVEN SEALED BOOK**

**(Rev. 5:1)**

This book has been called the "title deed of the world." When a person brought land they made a copy of the deed. They sealed one and put in a jar for safe keeping with only the owner having the right to open it. . The other copy was left with the owner or as in Jer. he put both copies in for safe keeping (**Jer. 32:10-14**). Jesus has the right to open this seven sealed book not because He created the world but because He paid for it by His own blood on the cross. Christ created the world and gave it to Adam. Adam by sinning let the devil take control. Since man sold the world into the power of Satan, Christ as a man, had to buy it back in order to have the right to open this seven sealed book.

The 7 seals once opened show the whole 7 year Tribulation period. (**Rev**. **6:1-11**, **18**) The first 6 seals are an overview of the seven year Tribulation period. The first four seals are the first 3 1/2 years called "the beginning of sorrows" in **Matt. 24:8** and seals five and six the last 3 1\2 years. The 7th seal reveals details of the last 3 1\2 year period which is "The Tribulation The Great." The scroll is then turned over and on the back is written the names of the 7 actors of good and evil, the witnesses that participate in the 7 year period (**Rev. 11:19** - **14:20**). Next listed on the back of the scroll is the supplementary details, (**Rev. 15-22**) i.e. The Bowl judgments upon the Beast, second coming of Christ, the Great White Throne Judgment of all the unbelievers, Millennium, The Heavenly New Jerusalem etc.

**SHEOL**

Contrast between Sheol[Place of departed spirits] and Queber [grave]

Sheol is used sixty-five times, but never in the plural.

Queber [grave] is used sixty-four times, and is found in the plural twenty-nine times.

We read of the living going down to Sheol, but never to the grave [queber] where only the dead are carried.

We never read of sorrows in the grave, [queber] but we do read of sorrows (**II Sam. 22:6**; **Ps. 18:5**, of pains, **Ps. 116:3**) of Sheol.

We never read of a man digging a Sheol, but of a queber we read this seven times.

We never read of the human body being put in Sheol .

We read of the living going down to Sheol, but never to the grave where only the dead are carried.

**SIN**

1 Greek words for sin:

A. hamartia - (noun) To miss the mark. (174xs NT.)

hamartanō (verb) (43xs NT. 3xs trans. Trespass)

hamartōlos (adj.) Devoted to sin, a sinner (47xs NT.)

B. Anomia - (Iniquity) Lawless, without law. (1x NT.) **I Tim. 1:9**.

C. Plane - (Error) Wandering from the path. (7xs NT.)

D. Paraptoma - (Trespass) To fall beside. (23xs NT.)

E. Aition - (No Fault) (4xs NT. )

F. Parabaino - (To go aside)

Parabasis – (falling short, transgression) (7xs NT.)

G. Asebeia - (Ungodly, Impiety). (13xs NT.)

2. The Fact of Sin:

A. Nature proclaims it (**Rom. 8:21-22**).

B. Human conscience acknowledges it. (**Gen. 3:7**; **Rom. 2:15**)

C. Human experience testifies to it. (**Rom. 7:24)**

D. God's word asserts it (**Rom. 3:23**).

E. Christ's death declares it (**I John 4:10**).

3. The Origin of Sin:

A. False: - Manichean (215 A.D.) Opposing forces, good and evil, light and darkness, physical and spiritual.

B. False: - God is the author of sin (**Isa. 45:7** cf. **James 1:13**).

Ans. Evil is not necessarily a sinful word. **Isa. 45:7** is about the evil consequences of sin.

Note: All sin is evil but all evil is not sin. (Evil can be used for the consequences of sin) All righteousness is good but all good is not righteousness. (Human Good is not acceptable to God).

C. Sin is the abuse of moral freedom (**Isa. 53:6**). This is the Biblical View.

4. The First Sin:

A. Satan (**Isa. 14:12-14**; **Ezek. 28:1-19**).

B. Human (**Gen. 2:16-17**, **3:1-7**).

5. There are two causes for sin among fallen humans: Satan (**Luke 22:31**; **Eph. 4:27**; **6:11**, **12**), and man’s own sinful nature (**Mark 7:20–23**; **Jas. 1:13–15**).

6. Gods Purpose for Allowing Evil:

God wants you to make the right choices of right living. It is the purpose of God to secure a company of beings for His eternal glory who are possessed of that virtue which is the result of a free-choice victory over evil. Indeed He will have wrought in them by His own power both to will and to do of His good pleasure; but as certainly as the choice of evil on man’s part becomes the ground of guilt and judgment which God does not share, so certainly the choice of good on the part of those who are saved is ever the ground of Gods commendation and reward, and they will stand before Him eternally identified as those who by their own choice elected to walk with Him. But it should be observed, man cannot make choice between good and evil unless evil exists. (Lewis Sperry Chafer)

7. The Definition of Sin:

Sin includes all thoughts, words and deeds, done consciously or unconsciously, revealed or unrevealed, which is not in conformity with the character of God.

A. Thoughts (**Rom. 2:15-16**; **II Cor. 10:5**).

B. Words (**Matt. 12:36**).

C. Deeds (**Rom. 2:6**).

8. All Sin is Against God (**Ps. 51:4**; **Luke 15:18**).

9. The judgment of Sin will Ultimately bring praise and glory to God (**Ps. 76:10**) but do not get the idea that our sin does not matter (**Rom. 5:20**; **3:5-8**).

10. God Hates Sin (**Prov. 6:16-19**; **8:13**) and is so pure that even the angels cover themselves from His Glory (**Isa. 6:1-5**).

11. What God does with the Person's Sin When He Believes:

A. Removed as far as the East is from the West (**Ps. 103:12**).

B. Remembers no more (**Jer. 31:34**).

C. Behind His back (**Isa. 38:17**).

D. Blotted out (**Isa. 44:22**).

E. Deepest Sea (**Micah 7:19**).

**SLAVERY**

OT.

First mention of slaves. **Gen. 9:25** And he said, Cursed *be* Canaan; a servant of servants shall he be unto his brethren.

**Gen. 14:14** And when Abram heard that his brother was taken captive, he armed his trained servants*,* [slaves] born in his own house, three hundred and eighteen, and pursued *them* unto Dan.

**Gen. 15:13-14** Then the LORD [said](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H559|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) to [Abram](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H87|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net), “[Know](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3045|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) [for certain](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3045|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) [that](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3588|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) your [descendants](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H2233|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) will [be](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1961|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) [strangers](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1616|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) in a [foreign](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3808|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) [country](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H776|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net). They will be [enslaved](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5647|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) and [oppressed](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H6031|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) for [four](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H702|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) [hundred](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3967|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net) [years](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H8141|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.13|modid:net). 14 [But](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1571|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) [I](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H595|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) will [execute judgment on](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1777|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) the [nation](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1471|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) [that](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H834|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) they will [serve](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5647|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net). [Afterward](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H310|_STRONG2_H3651|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) they will [come out](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H3318|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) with [many](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H1419|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net) [possessions](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H7399|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:1.15.14|modid:net). Net Bible

1. Obtaining Slaves:

(1) By Capture. Prisoners of war, were commonly reduced to slavery (**Gen. 14:21**), claimed by the king of Sodom; **Num. 31:9**; **Deut. 20:14**; **21:10**ff. Most had been captured in wartime (**Num. 31:26**; **Deut. 21:10**) or purchased from slave markets (**Lev. 25:44**). Hosea bought his wife back again from a slave market.

(2) By purchase. Slaves could readily be bought from other owners or general merchants (cf. **Gen. 17:12-13**, **27**; **Eccl. 2:7**). The law allowed Hebrews to buy foreign slaves from foreigners at home or abroad (**Lev. 25:44**f).

(3) By Birth. Children 'born in the house' of slave-parents became 'house-born slaves'; such are mentioned in Scripture from patriarchal times onward (**Gen. 15:3**; **17:12-13**, **27**; **Gal. 4:30**)

(4) As Restitution. If a convicted thief could not make restitution and pay his fines and damages, funds towards this could be raised by selling him as a slave (**Ex. 22:3**).

(5) By Default on debts. Debtors who went bankrupt were often forced to sell their children as slaves, or their children would be confiscated as slaves by the creditor (**II Kings 4:1**; **Neh. 5:5**, **8**).

(6) Self-sale. Selling oneself voluntarily into slavery, i.e. dependence on another, to escape poverty, was widely known (**Lev. 25:39-43**, **47**ff.).

(7) Kidnapping a person and make the person a slave was an offense punishable by death, (**Ex. 21:16**; **Deut. 24:7**).

2. Rights of Jewish slaves:

Slaves were regarded as property (**Lev. 25:45**) but they were carefully protected by Jewish law:

(1) They could not be oppressed **(Ex. 21:26–27**; **Lev. 25:39–43**, **53**; **Deut. 23:15-16**).

(2) They had the right to Sabbath rest (**Ex. 20:10**) and to attend national festivals (**Deut.** **16:11**).

(3) Female slaves were the subject of further specific law and custom. A chief wife's servant-maids might bear children to their master for the childless wife (**Gen. 16**).

(4) A Hebrew girl sold as a slave (**Ex. 21:7-11**) her marital status was carefully safeguarded: she might marry her master (and be redeemed if rejected), or his son, or become a properly maintained concubine, but would go free if the master failed to implement whichever of the three possibilities he had agreed to.

(5) Hebrew slaves could not be kept in slavery for more than six years (**Deut. 15:18**).

(6) The masters must give them a good start when their slavery ended (**Deut. 15:13-14** “And when thou send him out free from thee, thou shall not let him go away empty: Thou shall furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God has blessed thee thou shall give unto him.”

(7) A slave that wanted to stay with his master could do so permanently. He could also keep his family (**Ex. 21:6**; **Deut. 15:16**f.).

Foreign slaves could be enslaved permanently and handed on with other family property (**Lev. 25:44-46**).

In Roman society a slave could be used and disposed of in whatever way the owner may wish.

**NT.**

Slavery was a fact of life (**I Cor.** 7:**20-22**; **Eph. 6:5-6, 8**; **Col. 3:22**; **Peter 2:18**;) but the NT laid down the doctrinal foundations that would finally bring slavery to an end (**Gal. 3:28; Phile. 1:16-17.**).

**I Cor. 7:20-22** Let every man abide in the same calling wherein he was called. **21** Are thou called *being* a servant? [slave] care not for it: but if thou may be made free, use *it* rather. **22** For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

**Col. 3:22-23** Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers but in singleness of heart, **fearing God;** in singleness of your heart, as unto Christ;

**Eph. 6:5-6,** “Servants, be obedient...**with fear** and **trembling.”** Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

**I Peter 2:18** “Servants, *be* subject to *your* masters with **all fear**; not only to the good and gentle, but also

to the froward.”

**Tit. 2:9** “*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again.”

**Jesus did not change the customs of the world but He changed the believers of the world. He also changed OT Law to the NT. Grace.**

**Eph. 8** Knowing that whatsoever good thing any man does, the same shall he receive of the Lord, whether *he be* **bond or free**.

**Gal. 3:28 “**There [is](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1762|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [neither](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G3756|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [Jew](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G2453|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [nor](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G3761|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [Greek](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1672|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net), there [is](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1762|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [neither](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G3756|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [slave](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1401|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [nor](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G3761|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [free](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1658|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net), there [is](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1762|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [neither](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G3756|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [male](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G730|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [nor](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G2532|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [female](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G2338|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [for](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1063|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [all](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G3956|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) of [you](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G4771|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [are](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1510|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [one](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1520|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [in](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G1722|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [Christ](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G5547|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net) [Jesus](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_G2424|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:48.3.28|modid:net).”

**Phile. 15-17** For perhaps he therefore departed for a season, that thou should receive him forever; **16** Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself.

**Son of God etc., the Expression**

(The following has been adapted from S. Herbert Bess)

When the word “Son” is used as in the phrase “Son of God” indicates nature or character it is to be taken in the sense not strictly literal, that is to say, the term when applied to Jesus does not allow for any thought of his having been brought into existence, of his beginning.

We are dealing then with a Semitic idiom, we can test ourselves for accuracy in the understanding of it as applied to Christ, by observing how the Jews responded or reacted when Jesus taught concerning his relation as Son to the Father. They understood that when Jesus said God was his Father he was making himself equal with God and sought to kill him for it (**John 5:18**). At another time when Jesus spoke concerning the Father and Son relationship they accused him of **blasphemy and would have stoned him, because with such terminology Jesus made himself God (John** **10:28–36**). Now the enemies of Jesus did not respond this way because they misunderstood his terminology, but because they understood him perfectly well. They knew that when Jesus said he was the Son of God he was claiming to be of the nature of God and equal with God. It was on this basis that they demanded his death in the trial before his crucifixion (**John 19:7**; **Luke 22:70**; **Mark 14:61–64**). We are to understand the expression “Son of God” when applied to Jesus just as his enemies did.

**OT usage:**

I. Showing membership in a profession or a guild:

1. Sons of the prophets (bn-hannbîîm, **I Kings 20:35**; **II Kings 2:3**ff) refer to men belonging to a prophetic band. Likewise, Amos’ assertion (**Amos 7:14**) that he had not been a prophet or the son of a prophet meant that he had not been a member of such a professional group, but God called him to the prophetic office while he was pursuing another line of work.

2. Sons of oil (bn hayykhr, **Zech. 4:14**) are ones anointed with oil, in this case members holding the priestly office.

3. Son of the perfumers (ben-haraqqaîm, **Neh. 3:8**), a member of the perfumers’ trade.

4. Son of the goldsmiths (ben-harepî, **Neh. 3:31**), a goldsmith.

5. Sons of the gate-keepers (**Ezra 2:42**) are simply gate-keepers.

6. Sons of the troop (**II Chron. 25:13**) are men of the army.

Non-biblical texts from ancient times make use of the word in the same idiomatic way. The Code of Hammurabi, para. 188, uses the expression “son of an artisan” to refer to a member of the artisan class.

II. Showing participation in a state or condition:

1. Sons of the exile (bn hagôlah, **Ezra 4:1**; **6:19**; etc.) were Jews who had lived in exile but were now returned to the homeland. The expression is equivalent to exiles.

2. Son of a foreign country (ben-nkr, **Gen. 17:12**, **27**; **Ex. 12:43**) is a foreigner. The term is translated “stranger” in the KJV.

3. Sons of pledges (**II Kings 14:14**) are hostages, and the term is so translated in KJV.

4. Sons of affliction (**Prov. 31:5**) are afflicted ones.

5. Sons of passing away (bne hlop, **Prov. 31:8**), are orphans. The KJV failed to catch the sense of this construction.

6. Son, or sons, of death (**I Sam. 20:31**, **Ps 79:11**) refer to those who are condemned to die.

III. Showing a certain character:

1. Son of valor (ben-ayil, **I Sam. 14:52**) is simply a brave man. KJV translates the expression “valiant man.”

2. Son of wise ones (**Isa. 19:11**) refers to one of the wise men.

3. Sons of rebellion (**Num. 17:25**; **17:10** in English Bible) is properly translated in KJV as “rebels.”

4. Son, or sons, of wickedness (**Ps. 89:23**; **II Sam. 3:34**; **7:10** ) are wicked people.

5. Son of murder (**II Kings 6:32**) denotes a murderer.

6. Sons of foolishness (**Job 30:8**) refer to senseless people.

7. Sons of no name (**Job 30:8**), translated in KJV as “children of base men,” means a disreputable brood.

8. Son of smiting (**Deut. 25:2**) signifies a person who deserves to be beaten.

9. Son, or sons, of worthlessness (**I Sam. 25:17**; **Deut. 13:14**, English Bible, **v. 13**) may be translated “worthless fellow,” or “base fellow.” The KJV has virtually left the term untranslated when rendering it “son of Belial.”

10. Sons of tumult (**Jer. 48:45**) are tumultuous people.

The expression “son of man” clearly exhibits the use of the word “son” to show the possession of a certain nature. **Num. 23:19** reads: “God is not a man, that he should lie; neither the son of man, that he should repent.” This part of the verse might be paraphrased as follows: “God is not like a man, who frequently lies; nor does he possess the nature of man, who by reason of his own limitations must often change his mind.” In **Ps. 8:4** (**Hebrew, 5**) man and son of man are put in parallel to each other and obviously are used as synonyms. The same is true in **Ps. 80:17** (**18**), and in **Job 25:6** and **35:8**. In **Job 16:21** the phrase “son of man” is translated simply as “man” in the KJV. The term “son of man” is used frequently in Ezekiel as addressed to the prophet (**Ezek. 2:1**, **3**; **3:1**, **3**, **4**, **10**; **4:16**; etc.) and means something like “O man,” or “mortal man.” The term puts the emphasis on the nature of man.

**NT usage:**

1. Barnabas (**Acts 4:36**) was so named because the word literally means “son of consolation.” He was called that because he was a consoling person.

2. Sons of thunder was the appellative applied by Jesus to James and John (**Mark 3:17**) because it signified something outstanding about their character.

3. Son of peace (**Luke 10:6**) refers to a peaceful person.

4. Sons of Abraham (**Gal. 3:7**) are those like him in the exercise of faith.

5. Sons of disobedience (**Eph. 2:2**) are those characterized by disobedience.

6. Son of perdition (**John 17:12**; **II Th. 2:3**) is the lost one.

7. Adam is called a *son of* God (**Luke 3:38**)

8. Jesus is called or calls Himself the Son of God 45 times in the NT.

**THE SOPHERIM**

**THE FIFTEEN EXTRAORDINARY POINTS**

The Companion Bible Appendix

The Sopherim is the name by which the scribes are designated in Jewish literature.

There are fifteen words which present an abnormal appearance in the printed Hebrew Bibles. These are of the utmost importance, as they represent the most ancient result of Textual Criticism on the part of the Sopherim.

Ten of these words are in the Pentateuch, and five occur in the Prophets and Hagiographa.

Some are without effect as to translation or interpretation; others are more important.

The following is the list. (For further information see Dr. Ginsburg's Introduction to the Hebrew Bible, pp. 318-34) :

Gen. 16:5; 18:9; 19:33, 35; 33:4; 37:12.

Num. 3:39; 9:10; 21:30; 29:15.

Deut. 29:29.

II Sam. 19:29.

Isa. 44:9.

Ezek. 41:20; 46:22.

Ps. 27:13.

**SOUL**

Hebrew - Nephesh. Greek - Psuche.

The word Nephesh occurs 754 times in the Hebrew OT. It is translated “soul” 472 times, while in the other 282 places it is represented by forty-four different words or phrases. The English word “soul” is in every occurrence the rendering of the Hebrew Nephesh, except in **Job 30:15** and **Isa. 57:16**. Though, with these two exceptions, the English word “soul” always represents the Hebrew Nephesh, Nephesh is not always translated “soul.” Companion appendixes

**I.** In the OT the word soul (nephesh) is used in many different ways.

A.. Used as the whole being, life of man or beast (**Gen. 2:7** became a living soul, i.e. person).

1. Translated: Persons (**Gen. 14:21**), Man (**Lev. 24:17**), Any (**Deut. 24:7**), The puffing forth of the soul (**Job 11:20**), Body (**Haggai 2:13**) etc.

2. The first occurrence of Nephesh is in **Gen. 1:20**, "the moving creature that has life [nephesh]". Beast (**Lev. 24:18**).The blood is (represents) the life [soul] of the beast. (**Lev. 17:11**, **14**). When the blood is shed, the animal life leaves the body. When the soul leaves the body the body dies. (**Gen. 35:18**). Translated living creature in **Gen. 1:21**, **24**.

B. Used in the Old Testament as the center of desire, the mind, and its normal condition is to work through a body. (The soul is not the brain but uses the brain).

Appetite (**Prov. 23:2**)

Desire (**Eccl. 6:9**)

Greed (**Isa. 56:11**)

Lust (**Ex. 15:9**)

Pleasure (**Ps. 105:22**)

Will (**Deut. 21:14**)

Mind and Heart (**Gen. 23:8**; **II Kings 9:15**)

C. Used of God. He is Spirit Being and He does not have a body. **Amos 6:8** “The Lord GOD has sworn by himself, [nephesh] says the LORD the God of hosts, I abhor the excellency of Jacob”

**II.** In the NT the word soul (psuche) is mostly used in a narrow way indicating the immaterial part of man.

A. The soul is the immaterial part of man and although it is combined with the body, it is separate from the body.

1. Man can kill the body but not the soul (**Matt. 10:28**).

2. Body, soul, and spirit are different from each other (**I Th. 5:23**).

(a) Body - World consciousness

(b) Soul - Self consciousness

(c) Spirit - God consciousness

3. The soul and the human Spirit are different from each other (**Heb. 4:12**).

4. Man is a spirit being possessing a soul that is living in a body.

**III.** The soul of the believer at death: There is no soul sleep. The word soul is not used with sleep anywhere in the Bible

A. **II Cor. 5:6-8**, when absent from the body, is to be present (our soul) with the Lord.

B. **Matt. 22:32** “God is not the God of the dead but of the *living*.” Abraham, Isaac, Jacob and all believers are alive.

C. **Phil. 1:21-23** “To die is gain” and “to be with Christ which is far better:” These verses would not make sense (there would be no gain) if the soul of the believer at death was not with the Lord. Being in the grave knowing nothing would not be “far better.”

D. **II Cor. 4:16-18** "though our outward man perish, yet the inward man (the soul) is renewed day by day. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

E. **I Th. 4:13-17**, We are told that God will bring with Jesus from Heaven those who have fallen asleep in Him. Then he states, those who are alive will not precede those who have fallen asleep. The Lord from heaven will come down with a trumpet call and the dead in Christ will rise first. And then those who are alive will be caught up together with them in the air with the Lord forever.

F. **II Peter 1:13-14** “Yea, I think it meet, as long as I am in this tabernacle, (body) to stir you up by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, (body) even as our Lord Jesus Christ has showed me.”

G. Hell [hades] is not the grave (**Luke 16:19-31**).

(**Luke 23:43**) “And Jesus said unto him, Verily I say unto thee, Today shall thou be with me in paradise.” Jesus' body and the thief's body were in the grave on Saturday but they (their souls) were in paradise. Out of all of the translation I know only two that put a coma after the word “today.” They are the Jehovah Witnesses “New World Translation” and the Seventh Day Adventist’s “The Clear Bible.”

H. **John 11:25-26** “Jesus said unto her, "I am the resurrection, and the life: he that believes in me, though he were dead, [die] yet shall he live: And whosoever lives and believes in me shall never die.” The body dies but not his soul nor his spirit.

I. **I Tim. 6:16** “Who (Jesus) only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom *be* honor and power everlasting. Amen.

The word “immortality” is always used of the body, never of the spirit or soul. Jesus’ body did not see corruption, **Acts 2:31**; **13:37**. We will receive immortal bodies at the Rapture/Resurrection, **I Cor. 15:42**.

J. **Rev. 6:9-10** “And when he had opened the fifth seal, I saw under the altar the souls of them that (their bodies) were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

K. Other Scriptures: **Mark 5:39**; **John 11:11**.

IV. The soul of the unbeliever at death:

At death the body goes into the grave and the soul into Hades. (**Luke 16:23**) The body will be resurrected at the second resurrection, united with the soul, judged at the Great White Throne, and will be thrown into the Lake of Fire. (**Rev. 20:13-14**).

V. Parts of the soul:

A. Self consciousness Mirror of the soul (You can know self.)

B. Mentality Thinker of the soul

C. Volition Decider of the soul

D. Emotion Appreciator of the soul

E. Conscience Convictor of the soul

F. Sin nature Distorter of the soul

VI. Origin of the soul:

A. Pre-existence:

FALSE The soul and spirit of man have existed eternally. Life is a reincarnation. Hindus, Theosophists, Plato 425 B.C., Philo, Origon 200 A.D., Mormons.

ANS. This theory makes man a God. God is eternal, not man.

B. Creation:

FALSE The soul is created directly by God whenever a person begins to live. Only the body is propagated by human means (**Eccl. 12:7**). Romanism holds this theory.

ANS. This theory does not explain original sin (**Isa. 57:16**; **Heb. 12:9**; **Jer. 1:5**).

C. Denial:

FALSE The belief that the soul is the body .

ANS. See all of the above I through IV. This view is held by the Seventh Day Adventist, Jehovah Witnesses, Worldwide Church of God, and other cults.

D. Traducian: This is the one that I believe.

Both the immaterial and material parts of man are propagated by human generations. This concurs with the fact that God finished His work of creation on the 6th day. (**Gen. 46:26**; **Heb.7:10**; **Gen. 2:2**) Adam was to bring forth after his kind and he was body, soul and spirit. Man is born sinful for God does not create sinful people. (**Ps. 51:9**).

**SOUL SLEEP**

The false teaching of the JW’s and Seventh Day Adventists and other cults that when a person dies they cease to exist until the resurrection.

They say that man is a soul, he does not possess a soul, **Gen 2:7** And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Soul would be better translated “person.” The OT uses the word soul as the total person. **Ezek. 18:4** says “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die.” Read **verse 21** “But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.” These verses are speaking about physical life and death. Abraham was a righteous man but he died.

They quote **Eccl. 9:5** and say see the dead know nothing. **Eccl. 9:5-6** “For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. **6** Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any*thing* that is done under the sun.” The last phrase of verse 6 says “neither have they any more a portion forever in any*thing* that is done under the sun” They completely misunderstand the book of Ecclesiastes, Solomon is speaking from man’s wisdom “under the sun” not God’s wisdom which is from above (**I Cor. 2:13**) Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. **I Cor. 3:19** “For the wisdom of this world is foolishness with God…” **James 3:15** “This wisdom descends not from above, but *is* earthly, sensual, devilish”

OT Forty-nine times death is called sleep. **I Kings 2:10** “So David slept with his fathers, and was buried in the city of David.” **Dan. 12:2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

NT. Fourteen times death is called sleep [koimao]. The body dies, i.e., life leaves the body but the soul lives on.. Unbelievers in the NT are not called asleep when they die.

**Matt. 27:52-53**; “And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

**John 11:11** “These things said he: and after that he says unto them, Our friend Lazarus sleeps; but I go, that I may awake him out of sleep.” Cf. **John 11:11**; **Acts 7:60**; **13:36**; **Rom. 7:39** dead [asleep]; **I Cor. 11:30**; **15:6**, **18**, **20**, **51**; **I Th. 4:13-14**; **5:10**; **II Peter 3:4**.

1. God is the God of the living not the dead.

**Matt. 22:32** “I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” Cf. **Ex. 3:6** Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

The believer has Eternal life, i.e., God’s life, born again. He [his soul and new nature] cannot die spiritually.

**John 11:25-26** "I am the resurrection, and the life: he that believes in me, though he were dead, [he die] yet shall he live: And whosoever lives and believes in me shall never die."

**Mark 5:39** "Why make ye this ado, and weep? the damsel is not dead, but sleeps."

2. The Christian who is absent from his body is present with the Lord in the NT.

**II Cor. 5:6-8** “Therefore *we are* always confident, knowing that, while we are at home in the body, we are absent from the Lord:**7** (For we walk by faith, not by sight:) **8** We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.”

**Luke 23:43** And Jesus said unto him, Verily I say unto thee, Today shall thou be with me in paradise.

The JW’s bible (Watchtower) and the Seventh Day Adventist (the Clear bible) put a comma after the word today. **II Cor. 5:6-8** says differently.

3**.** Before the NT when the believer's body died the soul went to Abraham's bosom,

**Luke 16:19-31** The rich man in Hades. This is a parable.

4. The term “sleep” is used with reference only to the body. The body sleeps, but the spirit is released to go to its destined place.

**Eccl. 12:7** “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”

**Luke 8:52–55** “And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleeps. **53** And they laughed him to scorn, knowing that she was dead. **54** And he put them all out, and took her by the hand, and called, saying, Maid, arise. **55** And her spirit came again, and she arose straightway: and he commanded to give her meat.”

**Acts 7:59-60** “And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.”

5. The believer cannot be separated from the love of God. If at death you ceased to exist you would not be.

**Rom 8:38**-**39** 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.

6. The souls of the slain tribulation saints in heaven before the resurrection.

**Rev 6:9-10** And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: **10** And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

7. Man can kill the body but not the soul.

**Matt. 10:28** And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

8. Moses and Elijah are alive for they were with Christ on the mount of Transfiguration.

**Matt. 17:3** “And, behold, there appeared unto them Moses and Elijah talking with him.”

9. For the Christian to die is better than to live. This from the believers point of view. Paul believed that is was God’s will that he remained alive at that time.

**Phil. 1:21-23** For to me to live *is* Christ, and to die *is* gain. **22** But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not. **23** For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

10. A person consists of three parts Body, Soul, and Spirit.

**I Th. 5:23** “And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

**Heb. 4:12** “For the word of God *is* quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and (body parts) of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.”

11. Peter said that he was to put off this tabernacle (body) soon.

**II Peter 1:13-14** "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ has showed me."

**SPIRITUALITY**

1. Spirituality is not:

(1) Service

(2) Separation

(3) Spiritual gifts

(4) Sensation

Don't put the cart before the horse, spiritual people do spiritual things not the other way around. You do not become spiritual by doing. Spirituality is not personality or morality but they will be affected.

2. Spirituality is having no unconfessed sin, **I John 1:9** and Presenting (yielding) yourself to God (**Rom. 6:13; 12:1-2**). The result will be your filling with the Holy Spirit. (**Eph. 5:18**)

The above is not the Baptism of the Holy Spirit which every Christian has the moment of salvation (The placing of the believer into the body of Christ). When you empty self of self (yield to Him) the Holy Spirit then has free access in (fills) your life.

3. The following 6 words are synonyms of a Spiritual believer, They will be:

(1) Abiding in Christ (**I John 2:6**, **27-28**)

(2) Walking by means of the Spirit (**Gal. 5:16**, **25** )

a. Worthily (**Eph. 4:1**)

b. In Love (**Eph. 5:2**)

c. In the Light (**Eph. 5:8**; **I John 1:7**)

d. Circumspectly (**Eph. 5:15**)

(3) Putting on Christ (**Rom. 13:14**)

(4) Putting on the New Man (**Col. 3:10**)

(5) Imitators of God (**Eph. 5:1**)

(6) Filled with Spirit (**Eph. 5:18**)

4. Spirituality Glorifies Christ (**John 7:39**; **16:14**; **I Cor. 6:19-20**)

5. Both spirituality and carnality are absolutes. (**I John 3:9**)

6. Spirituality is commanded. (**Eph. 5:18**)

7. Spiritual production depends on the Holy Spirit: (**I Cor. 3:12**)

(1) Perception of truth (**John 14:26**)

(2) Witnessing (**Acts 1:8**)

(3) Guidance (**Rom. 8:14**)

(4) Worship (**Phil. 3:3**)

(5) Assurance (**Rom. 8:14**; **Gal. 4:5-6**)

(6) Prayer (**Eph. 6:18**)

(7) Restoration of sinning saints (**Gal. 6:1**)

(8) Character of the believer (**Gal. 5:22-23**)

8. Spirituality is not subject to the Law of Moses (**Gal. 5:18**, **23**)

**Submission**

Hupotasso means “to be under ranked, make subject to, make subordinate to,” 40xs NT.

In the passive voice “be subject to,” always implying a relationship of submission to an authority. It is used in the NT of the submission of:

In the middle voice the word means “subject oneself to,” or “submit voluntarily.” In the Greek world it did not mean to obey someone or to do the will of another person, but rather “to lose or surrender one’s own rights or will.” Though the Septuagint does not use ὑποτάσσω frequently, when that verb does appear in the middle voice it means “to subject oneself” (e.g., to decrees of men, **Dan 6:13**, or to God, **Ps 36:7**). In the New Testament this form of ὑποτάσσω consistently denotes voluntary subordination (e.g., of Jesus to His parents, **Luke 2:51**).

Jesus’ submission to the authority of His parents (**Luke 2:51**);

Demons being subject to the disciples (**Luke 10:17**);

Citizens being subject to government authorities (**Rom. 13:1**, **5**; **Titus 3:1**; **I Peter 2:13**);

The universe being subject to Christ (**I Cor. 15:27**; **Eph. 1:22**);

Unseen spiritual powers being subject to Christ (**I Peter 3:22**);

Church members being subject to church leaders (**I Peter 5:5**);

Wives being subject to their husbands (**Eph. 5:21–24**; **Col. 3:18**; **Titus 2:5**; **I Peter 3:5**);

The church being subject to Christ (**Eph. 5:24**);

Servants being subject to their masters (**Titus 2:9**; **I Peter 2:18**);

Christians being subject to God (**Heb. 12:9**; **James 4:7**).

**SUBSTITUTION**

N.T.

There are two Greek prepositions are involved in the doctrine of substitution: 239

**(1)** huper (translated *for*, *in behalf of*), which word is broad in its scope and may mean no more than that a thing accomplished becomes a benefit to others. In this respect it would be declared by this word that Christ’s death became a benefit to a greater or less degree to those for whom He died. This word is, however, at times invested with the most absolute substitutionary meaning.

**Heb. 2:9**  But [de] we see [pres act ind] Jesus, (we do not see man triumphant, but we do see the man Jesus triumphant) who was made a little lower [perf pass part - a little time lower] [**Ps. 8:5**] than the angels [aggelos] (His incarnation) for [dia] the suffering of death, crowned [perf pass part - stephanos] with glory and honor; that [hopos, so that] he by the grace of God should taste [aor midd subj] death for [huper, on behalf of] every [pantos, each] man. (death had defeated man, but Jesus has conquered death) **Rom. 15:28**

**Titus 2:14** Who gave [aor act ind] himself for [huper, has the sense of “anti” instead of] us, that [hina] he might redeem [aor mid subj - lutroo, liberate by payment] us from [apo] all iniquity, [anomia] (all sin: original and actual, past, present, and future) and purify [aor act subj] unto himself a peculiar [possession] people, (believers are God's possession. **I Cor. 6:19-20; I Peter 2:9**) zealous of good [kalos] works. (cf. **Eph. 2:10** “created unto good works”)

**I Peter 2:21** For [gar] even hereunto [eis] were ye called: [aor pass ind] because [hoti] Christ also suffered [aor act ind] for [huper, on behalf of] us, leaving [pres act part - leaving behind] us (on His departure to the Father) an example, [to copy writing] that [hina] ye should follow [aor act subj - epakoloutheo, to accompany,close upon] (4xs **Mark 16:20; I Tim. 5:10, 24**) his steps: Forasmuch then as Christ has suffered [aor act part - pascho] (a synonym for – died. See **I Peter 3:18**) for [huper, on behalf of] us *in* *the* flesh, (referring back to Christ suffering death in **I Peter** **3:18**) arm [aor mid imper - hoplizo, weapon] yourselves likewise with the same mind: [ennoia, thinking] (2xs **Heb. 4:12** “intents”) for [hoti] he (i.e. the believer. Gill says: The Arabic version reads, "that ye no longer should live.") that has suffered [aor act part] in *the* flesh has ceased [perf pass ind – pauo,been made to cease] *from* sin [hamartia];

**I Peter 3:18** For [hoti] Christ also (as an example for us to follow, **I Peter 2:21**) has once [hapax, once for all] (in contrast of the OT sacrifices) suffered [aor act ind - pascho]) for [peri, concerning] sins, [hamartia, to miss the mark] (The LXX uses this phrase “for sins” for the sin offering, **Lev 5:7**; **6:30**) *the* just (the just one Christ) for [huper] *the* unjust, (all mankind, cf. **Isa. 53:11-12**) that [hina, in order that] he might bring [aor act subj] us to <the> God, (cf. **Eph. 2:18**) being put to death [perf pass part - thanatoo] *in* the <truly> flesh, but [de] quickened [aor pass part – zoopoieo, made alive] *by* the Spirit: (There is no “the” before “just” and “unjust” this is about their moral character.)

**I Peter 4:1** Forasmuch then as Christ has suffered [aor act part - pascho] (a synonym for – died. See **I Peter 3:18**) for [huper, on behalf of] us *in* *the* flesh, (referring back to Christ suffering death in **I Peter** **3:18**) arm [aor mid imper - hoplizo, weapon] yourselves likewise with the same mind: [ennoia, thinking] (2xs **Heb. 4:12** “intents”) for [hoti] he (i.e. the believer. Gill says: The Arabic version reads, "that ye no longer should live.") that has suffered [aor act part] in *the* flesh has ceased [perf pass ind – pauo,been made to cease] *from* sin [hamartia];

**(2)** Anti (also translated *for*, *instead of*, *against*), which word conveys the thought of complete substitution of one thing or person in the place of another

**Matt. 20:28** Even as the Son of man came [aor act ind] not [ou] to be ministered unto, [aor pass infin - diakoneo] but [alla] to minister, [aor act infin - diakoneo] and to give [aor act infin] his life a ransom for [anti, instead of] (cf. **Mark 10:45**) many. (Greatness in the Lord’s kingdom does not come through ruler-ship or authority, but through sacrificial service.)

**Mark 10:45** For [gar] even the Son of man came [aor act ind] not [ou] to be ministered [served] unto, [aor pass infin] but [alla] to minister, [aor act infin - diakonos] (cf. **Phil. 2:6-8**, He became a servant) and to give [aor act infin] his life a ransom [lutron] for [anti, instead of, in the place of] many. [polus] (cf. **Matt. 20:28**)

**I Tim. 2:6** Who gave [aor act part] himself a ransom [antilutron, an instead of ransom] for [huper, on behalf of] all, *to be* testified in due [his own] time. [kairos]

**(3)** Substitution may be either *absolute* or *conditional*, and in the case of Christ’s death for the sinner it was both *absolute* and *conditional*. Mr. Marshall Randles in his book on *Substitution*, page 10, states this twofold aspect of truth thus: “Substitution may be absolute in some respects, and conditional in others, e.g., a philanthropist may pay the ransom price of an enslaved family so that the children shall be unconditionally freed, and the parents only on condition of their suitable acknowledging the kindness. Similarly, the substitution of Christ was partly absolute, and partly conditional in proportion to man’s capacity of choice and responsibility. His death availed for the rescue of infants from race guilt; their justification, like their condemnation, being independent of their knowledge and will, and irrespective of any condition, which might render the benefit contingent. But for the further benefit of saving men who have personally and voluntarily sinned, the death of Christ avails potentially, taking effect in their complete salvation if they accept Him with true faith.” Lewis Sperry Chafer, revised

**SUFFERING**

1. Ways of suffering.

(1) Physically

(2) Psychologically

(3) Emotionally

(4) From Others

(5) Privation

(6) Justice

2. Place of Suffering

In Time (Because of Sin)

(1) The Unbeliever**, Gen. 3**

(2) The Believer, **Rom. 8:23-25**.

(3) Creation, **Rom. 8:18-22**.

(4) God

A. The Father, **Gen. 6:6**.

B. The Son (Christ), **Ps. 22**; **Isa. 53**; **Heb. 2:18**; I Peter 2:21; **3:18**.

C. The Holy Spirit, **Eph. 4:30**; **Rom. 8:26-27**.

In Eternity

The unbeliever in the Lake of Fire, **Rev. 20:10**, **15**; **21:8**.

5. Reasons why Believers Suffer

(1) The Spiritual Conflict between God and Satan, **Job 1**; **Isa. 14**; **I Peter 5:8**.

(2) So we can Comfort Others, **II Cor 1:4**.

(3) To Illustrate a Doctrine, **Ezek. 24**; **Hosea 1**.

(4) To Test our Faith, **Gen. 22**; **I Peter 1:7-8**.

(5) To Magnify Christ in our lives, **II Cor. 4:8-11**.

(6) To Display God’s Grace, **II Cor. 12:1-10**.

(7) To Display God's Power, **II Cor. 12:7-10**.

(8) That God may be Glorified, **John 11:4**, **15**.

(9) Because Other Believers suffer we Suffer with them, **I Cor. 12:12**, **15**, **26**.

(10) So we may Learn Obedience, **Heb. 5:8**.

(11) Because God loves us He Disciplines us, **Heb. 12:3-15**.

6. Suffering is a gift. **Phil. 1:29** “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;”

7. We the Church are the Body of Christ since He suffered we suffer as His body, **Col. 1:24** "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:**"**

8. We should rejoice in suffering. The apostles did, **Acts 5:41**; **I Peter 3:14**.

R. B. Thieme. Jr.

**The Talmud**

Charles Lee Feinberg

The word means a “teaching,” an “inference,” or a “doctrine,” and as such is used to cover the collection of works embodying what is known as the Oral Law. This vast literature has profoundly affected the Jewish people, and accounts for much of their belief (it was not in written form at first) reflected in the age of Christ’s earthly ministry. This literature is called by the Jews “the Torah by mouth” in contrast to the Written Law, “the Torah in writing.” It comprises the work of some four to five hundred rabbis over a period of more than 800 years, some say 1, 000 years, from 400 B.C. to 600 A.D.

How did the Talmud come into being? The interpretation of the rabbis on the Old Testament was handed down orally through the centuries. This stream of oral teaching grew broader and increased in volume as the centuries came and went. Finally, it began to exceed the powers of memory, and there was but one course left, to commit it to writing. There had been a standing prohibition against reduction of the material to writing, lest all further interpretation be stifled, but necessity decreed otherwise. The combined opinions handed down through the years were put in written form about 200 A.D. by Rabbi Judah the Prince. The work is known as the Mishnah, “teaching,” or “repetition.” Oral Law could be retained only by constant repetition, hence the name.

Whence comes its authority? It is the definite conviction of orthodox Judaism that all the laws were orally given to Moses at Sinai. But the Talmud consists of more than the Mishnah. The supplement to the Mishnah (there are a Palestinian and a Babylonian) is called “Gemara”—”supplement” or “complement,” that is, to the Mishnah. The aim of the Gemara is to interpret the Mishnah, to give the source of the teaching, the reasons for it, the explanations of obscure passages and real or seeming contradictions, and then to expand its contents by adapting it to the changing circumstances of life. Thus the Talmud consists, as to form, of Mishnah and Gemara. As to contents it comprises Halachah and Haggadah. The first deals with civil, criminal, and religious laws—it is legal to the core; the Haggadah contains non-legal Biblical exposition, homilies, narratives, legends, parables, ethical maxims, and general folklore. These two strands are not separated in the text, but are closely interwoven throughout.

**TEN COMMANDMENTS**

**EXODUS 20:2-17**.

(The Companion Bible appendix)

The Ten Commandments have been divided in various ways. The table below exhibits the principal differences.

Commands. English Jewish Massoretic. Greek Roman

(Reformed). (Talmud). (Origen). Lutheran.

I. v. 2- 3 2 3-6 3 3-6

II. v. 4-6 3-6 7 4-6 7

III. v. 7 7 8-11 7 8-11

IV. v. 8-11 8-11 12 8-11 12

V. v. 12 12 13 12 13

VI. v. 13 13 14 13 14

VII. v. 14 14 15 14 15

VIII. v. 15 15 16 15 16

IX. v. 16 16 17- 16 17-

X. v. 17 17 -17 17 -17

The difference between the Roman Catholic and Lutheran is this: that the Roman Catholic makes Commandment 9 protect the wife, while the Lutheran makes it protect the house. The Massoretic divisions agree with the Roman Catholic. The English Reformed division agrees with the Jewish and Talmudical division in including v. 2, but differs in including v. 3 in Commandment 1 instead of in Commandment 2. The Structure proves this to be correct.

It is interesting to note here, that Christ put His seal upon each one of the ten, in the following passages :--

(1) **Matt. 22:37**. (2) **John 4:24**. (3) **Matt. 5:34**. (4) **Mark 2:27**, and **Luke 13:14-16**.

(5) **Matt. 15:4-6**; **19:19**, **and Mark 7:10. (6) Matt. 5:21. (7) Matt. 5:28; 19:9, 18.**

**(8) Matt. 15:19. (9) Matt. 12:34-37**. (10) **Matt. 5:28**.

The Sabbath is the only one that is not mentioned in the Church epistles. See BDSN (Sabbath).

**Territorial spirits**

Believing in territorial spirits is the false teaching of the charismatic movement. They claim that demons have geographical territories with explicitly defined boundaries over which they preside. Those who promote the notion of territorial spirits suggest the need for "warfare prayer" or "strategic-level intercession" in which one contends with “an even more ominous concentration of demonic power; namely, territorial spirits.” This frequently involves both the naming of the territorial powers that influence a specific geographical area as well as aggressive prayer against these demonic spirits in order to lessen their grip on the region and prepare the way for more effective evangelism. They believe if they can name the demon they have power over them. There is a marked difference stands between the nature of Daniel's prayer and what is presently termed “strategic-level intercession.” Daniel never sought the names of these cosmic powers nor did he employ their names in his intercession, a practice more in keeping with occultic arts. Also Daniel did not engage in aggressive prayer against such powers with the expectation of “binding” or “evicting” them. The prophet did not pray against cosmic powers but for the people of God and the fulfillment of God's redemptive purposes (cf. **Eph. 6:18-20**). Apparently Daniel's focus in prayer was not on the celestial warfare in the heavenlies, but on the promises of God (**Dan. 10:12**; **cf. Jer. 25:11**; **29:10**) and their fulfillment on the terrestrial scene.

**Dan. 10** teaches that there are national demons that try to influence the social-political affairs of man. Concerning the archangel Michael, for example, the emphases is the protective role of Michael in relation to the people of God rather than with respect to a given territory. Michael remained the guardian angel of the people of God, whether Israel was in the Promised Land or was dispersed in exile among the nations. And in view of the parallel between Michael and the angelic princes of Persia and Greece, one can conclude that the same correspondence exists for the latter, that is, the “princes” are over the people and the rulers of Persia and Greece and not over some geographical territory with well-defined boundaries.

**TITHE**

The meaning of tithe is 10%.

Mentioned 40xs Bible, 32xs OT. 3xs Gospels **Matt. 23:23**; **Luke 11:42**; **18:12**. 5xs **Heb. 7:5-9**.

The First-fruits, Tithe and the Offerings were not the same.

First fruit offerings were the "perquisite of the priests" (**Num. 18:11**; **Deut. 18:4**). In other words, the Temple priests received part of their wages in the form of edible provisions or commodities, e.g., wool; first-fruit offerings were one means of this support.

Tithing was different from the giving of the first-fruits. The portion of an individual's first fruits was at the discretion of the giver--the amount could vary--while the amount of a tithe could not.

Free will Offerings were gifts of the people that went into the Temple treasury.

**Luke 21:1**-**4** And he looked up, and saw the rich men casting their gifts into the treasury. **2** And he saw also a certain poor widow casting in thither two mites. **3** And he said, Of a truth I say unto you, that this poor widow has cast in more than they all: **4** For all these have of their abundance cast in unto the offerings of God: but she of her penury [poverty] has cast in all the living that she had.

There was a yearly Temple tax.

Jesus and Peter paid this Tax in **Matt. 17:24-27**. This was a tax to be paid for the support of the temple. The Mosaic Law obliged every male among the Jews to pay half a shekel yearly; **Ex. 30:13.**

Before the OT Law.

1. From Adam to Abraham there is no mention of anyone giving a Tithe.

2 In Job's famous "checklist" of his righteous acts in **Job 31** there is no mention of a Tithe. Job lived before the Law about the time of Abraham.

3. Abraham:

The First mention of a Tithe in the Bible is that Abraham freely gave a tithe of the spoils of war to Melchizedek. This was before the Law. There is no scripture that says that God demanded Abraham to give it.

**Gen. 14:20** "And blessed be the most high God, [El Elyon] which has delivered thine enemies into thy hand. And he (Abraham) gave him tithes of all.” This was all the spoils of war which rightly belonged to him by the rights of war (**Heb.7:4**). Later under the OT the spoils of war were not included in the Levitical tithing Law.

Abraham did not give out of his own personal wealth and no place is it said that he tithed beside this one time.

“The payment of tithes was no novel practice, having been performed for centuries by both biblical figures and pagans alike. It is well attested that the was present in the very earliest of cultures—Roman, Greek, Carthaginian, Cretan, Silician, Phoenician, Chinese, Babylonian, Akkadian, and Egyptian—stretching back to the earliest written records of the human race.” Landsell, *Sacred Tenth*, 1:1–38; Arthur Babbs, *The Law of the Tithe As Set Forth in the Old Testament.*

: 4. Jacob

Jacob bargained with God that "IF" God would bless him he would give a tithe of all. The implication is that he was not tithing and was not obligated to tithe. God did not chastise him for not paying a Tithe.

**Gen. 28:20-22** "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, **21** So that I come again to my father's house in peace; then shall the LORD be my God: **22** And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shall give me I will surely give the tenth unto thee."

How and to whom did Jacob pay his tithe if he did pay it. He had no place to pay it, no Temple, or Church. He most likely followed what was written later under the Law, He and his family and others that he invited ate it rejoicing in the Lord.

**Deut**. **12:6-7** "And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: 7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God has blessed thee."

The conclusion from what we know about Adam to Moses is that there were no obligation placed upon man before the Law to Tithe.

During the OT Law.

1. The only time the tithe has ever been demanded was under the Law and it was Holy and belonged unto Jehovah.

**Lev. 27:30-33** "And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD."

2. The tithe was not given for the work or worship of God. It was an income tax that went to support the Levites and priests and the poor. The Tithe did not go to pay any costs of the Temple.

**Num. 18:24** "But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance."

3. The tithe that went to the Levites could not be redeemed. You could not give money as part of your Tithe. They would not accept it for they could not according to the Law.

**Lev. 27:31** "And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof."

4. The Tithe was not man's choice of what to give.

**Lev. 27:32** "And concerning the tithe of the herd, or of the flock, *even* of whatsoever passes under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

5 The Levites gave a tithe of the tithe that they received from the people to Aaron the Priest and his sons for their support.

**Num. 18:28** "Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest."

6. During the seventh year (Sabbath year and the year of jubilee) no one gave a tithe of the field, or orchard for they did not sow or reap their fields, vineyard, and trees the Sabbath year.

**Lev. 25:4-5** But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the LORD: thou shall neither sow thy field, nor prune thy vineyard. That which grows of its own accord of thy harvest thou shall not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.

**Lev. 25:11-12** A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which grows of itself in it, nor gather *the grapes* in it of thy vine undressed.**12**: For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

7. There were 2 tithes demanded for Israel to give in the OT Law. If the Christian is to Tithe, which Tithe should he give or should you give both like Israel?

(1). The yearly tithe went to support the Levites. **Num. 18:21**, **23-24**.

(2). The tithe (a second one) was for having a feast where God appointed. This Tithe could be turned into money if they lived far from Jerusalem.

**Deut. 14:22-26** "Thou shall truly tithe all the increase of thy seed, that the field brings forth year by year. **23** And thou shall eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou may learn to fear the LORD thy God always. **24** And if the way be too long for thee, so that thou are not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God has blessed thee: **25** Then shall thou turn *it* into money, and bind up the money in thine hand, and shall go unto the place which the LORD thy God shall choose: **26** And thou shall bestow that money for whatsoever thy soul lusts after, for oxen, or for sheep, or for wine, or for strong [fermented] drink, or for whatsoever thy soul desires: and thou shall eat there before the LORD thy God, and thou shall rejoice, thou, and thine household."

(3). The family kept the second yearly tithe of the 3rd year at home and had a feast. This Tithe is not a third 10% for that year, but the second Tithe. This tithe went to feed the Levites, the poor, the fatherless, and widows that live in your town. You invited them to the feast.

**Deut. 14:27-29** “And the Levite that *is* within thy gates; thou shall not forsake him; for he has no part nor inheritance with thee. **28** At the end of three years thou shall bring forth all the tithe of thine increase the same year, and shall lay *it* up within thy gates: (i.e. at home in the town where you lived) **29** And the Levite, (because he has no part nor inheritance with thee,) and the stranger, [foreigner] and the fatherless, and the widow, which *are* within thy gates, (your home town) shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.” (**Deut. 26:12**)

8. God would NOT accept money for the first Tithe, i.e. the one that went to the Levites, it had to be grain, fruit and animals.

**Lev. 27:30-31** "And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD. **31** And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

9 The Tithe was not based on the value (profit) of that which was given.

**Lev. 27:33-32** And concerning the tithe of the herd, or of the flock, *even* of whatsoever passes under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

10 Those that were exempt from tithing.

Those that were not in the agriculture or animal business were not required to tithe. The Tithe was not based on what they produced, or by how much profit they made but what God did by blessing them. God made this promise to Israel before they entered the land.

**Deut. 28:4** "Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep."

**Deut**. **28:11** "And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD swore unto thy fathers to give thee."

11 Where the Tithe was stored.

There were 48 Levitical cities that were given to the Levites. Ten of the were for the Priest. What the Levites received from the people they stored 90% of the tithe in storehouses in these cities for their own use. **Num. 35:1-5**, **Josh**. **21**. Israel was to give the tithe of their cattle and crops. They also give to the Levites the first-fruits of their ground meal, fruit, wine, oil,. And the Levites were to give a tithe 10% from all of that and take it to the storeroom where articles of the Sanctuary are kept. (i.e., the Temple in Jerusalem )

**Neh. 10:37-11:1** "And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. **38** And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. **39** For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God. **11:1** And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities."

12 Will a man Rob God? Who was Robbing God? Malachi was addressing the Levites of Israel, and all the people.

**Mal 3:8-10** Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. 9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation. **10** Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, says the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*.

This text is God's rebuke against the Levites. They were to give one tenth of all the tithe that came in to them to the ministering priests. The Levites were the ones that were robbing God and not obeying the Covenant that God made with Israel. It was not all the Israelites that were robbing God. Chapters 2 and 3 make it clear that this was directed against the Levites which caused the whole nation to come under God's curse. When the offending Levites would start paying tithe to the ministering priests, then God would open the storehouse for them to receive blessings.

13. The Gentiles did not Tithe because they were never under the law. The Law was not given to Gentiles but given only to Israel.

**Deut. 4:8** "And what nation *is there so* great, that has statutes and judgments *so* righteous as all this law, which I set before you this day?"

**Ps. 147:19-20** "He showed his word unto Jacob, his statutes and his judgments unto Israel. **20** He has not dealt so with any nation: and *as for his* judgments, they have not known them." (cf. **Rom. 2:14**)

NT Gospels (which was still under the OT Law). **Heb. 9:16-17**.

(1). A Pharisee brags to God that he tithed. This was his duty to do under the Law. You cannot brag about something that you are supposed to do. This was a Jew under the Law.

**Luke 18:11-12** "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

(2). Jesus condemns the Pharisees as hypocrites for although they tithed (which they were supposed to do under the Law) because they did not have judgment, mercy, and faith:

**Matt**. **23:23** "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (cf. **Luke 11:42**) In **Matt. 23** the Law was still in force, they were supposed to tithe. This is not a passage that teaches tithing; it's a passage that calls attention to the misplaced priorities of tithes.

**Matt**. **22:21** "Give to Caesar what is Caesars, and to God what is God's."

The context is one in which the religious leaders hoped to get an incriminating response from him.

Jesus said to give “to God what is God's." Jesus means the Tithe but he is talking to Jews and this was said when the OT was still in force, **Gal. 4:4**. The NT did not and could not start until Christ died, **Heb. 9:16-17**.

3. Judgment of the Nations (i.e. the Gentiles)

The Sheep and the Goats are (will be after the Tribulation) judged by what they gave to help the Jews on the physical level not the spiritual.

**Matt. 25:34-5** Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: **35** For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

There is no mention that their good works included giving a Tithe or being faithful in giving a Tithe. These are Gentiles that are not under the Law.

4. When people cast their money into the treasury it was their gifts not their tithe. The people did not take their Tithe to the Temple. (See section During the OT Law. #7)

**Luke 21:1-4** "And he looked up, and saw the rich men casting their gifts into the treasury. **2** And he saw also a certain poor widow casting in thither two mites. **3** And he said, Of a truth I say unto you, that this poor widow has cast in more than they all: **4** For all these have of their abundance cast in unto the offerings of God: but she of her penury has cast in all the living that she had."

NEW TESTAMENT (The NT did not begin until Christ Died, **Heb. 9:16-17**)

When the NT came in the Old went out. Christ is now our High Priest and all believers are Priests. **Heb. 7:12** "For when there is a change of the priesthood, there must also be a change of the law." The Law was abolished which included the Tithe.

“There are three Greek words in the New Testament that convey the thought of stewardship. These are, παιδαγωγός, a slave charged with the training and discipline of children; ἐπίτροπος, a slave having oversight of his master’s estate; and οἰκόνομος, a slave who handles his master’s pecuniary affairs. These combine to picture the believer under grace as a love-slave, dispensing his Master’s goods. Such a relationship implies that the steward, himself, owns nothing; all that he has is his Master’s Lewis Sperry Chafer *Systematic Theology*, VII, 294.

The Book of Acts, i.e. the Church.

1. There is not one reference to the Tithe in the Book of Acts.

All the giving mentioned in the book of Acts is not for the Church but is for the needs of the poor, providing for missionaries, and the ones that teaches us. There is no mention of the Tithe.

2. The first time giving is mentioned in the NT it was a free will offering.

They gave this offering to the Poor believers. **Acts 4:32-35** "And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. **33** And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. **34** Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, **35** And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need."

3. Ananias, with Sapphira, **Acts 5:1-11**.

They died because they lied about the amount that they gave.

**Acts 5:4** "Whiles it remained, was it not thine own? (it did not belong to God) and after it was sold, was it not in thine own power? [exousia, authority] (to give any amount that you wanted) why have thou conceived this thing in thine heart? thou have not lied unto men, but unto God."

4. Dispute entered the Church over how the free will offerings of chapter 4 and 5 were being distributed to the poor. There is nothing about the Tithe.

**Acts 6:1** "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecian (Jews) against the Hebrew (Jews), because their widows were neglected in the daily ministration."

5 Barnabas and Saul provide help for the brothers living in Judea.

Barnabas and Saul were ministering in Antioch, "...some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.) The disciples, each according to his own ability, decided to provide help for the brothers living in Judea. This they did, sending their gift to the elders by Barnabas and Saul." (**Acts 11:27-30**) There is no mention of the Tithe.

The Epistles, i.e., the Church.

1. There is not one scripture.

No NT Epistle even indicates that the Christian is required to give the tithe or that the Christians gave a Tithe.

Some would say that the principal of tithing is in the OT Law so you should Tithe. You cannot demand that a person tithe based on what you consider a principle. This could be the starting point of the Christians giving. I said “could be” not that it must be.

2. Abraham's giving a Tithe is mentioned in the Book of Hebrews.

The writer of Heb. gives Abraham's tithe to Melchisedec as proof that Jesus' priesthood of the NT is greater than the Levitical priesthood of the OT. It has nothing to do with the Church and Church giving. Abraham did not give this tithe out of his income but “gave the tenth of the spoils” of war.

**Heb**. **7:1-6** For this, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; **2** To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; **3** Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abides a priest continually. **4** Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. **5** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: **6** But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

3. Offering for poor Believers.

(1) It is the Churches responsibility. No mention of the Tithe. Their giving was to help each other.

**Act 4:32** “And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.”

**Acts 6:1** “And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians (Jews) against the Hebrews (Jews), because their widows were neglected in the daily ministration.”

**Rom**. **15:26** "For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem."

The giving found also in **I Cor. 16** and **II Cor. 8-10** has nothing to do with the tithe, it was a free will offering for the Jewish Christians of Jerusalem that were suffering physical needs.

(2) It is the individuals responsibility. There is no mention of the Tithe.

**Eph. 4:28** "Let him that stole steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give to him that needs."

4. Missionary Giving: No mention of the Tithe.

**Phil. 4:14** "Notwithstanding ye have well done, that ye did communicate [give] with my affliction.

5. Supporting those that teach us. No mention of the Tithe.

**I Cor. 9:14** "...those who preach the gospel should receive their living from the gospel."

**Gal. 6:6** "Let him that is taught in the word communicate [give] unto him that teaches in all good things."

This is not giving just to the teachers of the local Church but to anyone that teaches you.

**I Tim. 5:17-18** "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. **18** For the scripture says, Thou shall not muzzle the ox that treads out the corn. And, The laborer *is* worthy of his reward."

6 Challenges for people to give in the Epistles. No mention of the Tithe.

(1) The Rich,

**I Tim 6:18** "That they (the rich) do good, that they be rich in good works, ready to distribute, willing to communicate [give];"

(2) Jewish Christians.

**Heb. 13:16** "But to do good and to communicate [give] forget not: for with such sacrifices God is well pleased."

7. Tithing is Law not Grace.

Most that preach that you owe the Tithe to the Lord also say that you do all things by Grace. This is a great contradiction. If we owe the Tithe to God and rob Him if we do not give it then it is a debt and cannot be by Grace.

8 The early Church Fathers in their writings did not teach that tithing was a Christian obligation.

9 True NT Giving.

Although the giving in **I Cor. 16** and **II Cor. 8-10** is an offering for the poor, I believe that, what is said there is the principle of Christian giving for it is giving according to Grace. The Tithe is not Grace, it is Law.

How much should a Christian give? No set amount or percentage of income is dictated, rather: **II Cor. 8:12-15** "For if there be first a willing mind, *it is* accepted according to that a man has, *and* not according to that he has not. **13** For *I mean* not that other men be eased, and ye burdened: **14** But by an equality, [that] now at this time your abundance [may be a supply] for their want, that their abundance also may be [a supply] for your want: that there may be equality: **15** As it is written, He that [had gathered] much had nothing over; and he that [had gathered] little had no lack."

(1). As *God* has Prospered you.

**I Cor. 16:2** "Upon the first *day* of the week let every one of you lay by him in store, as *God* has prospered him, that there be no gatherings when I come.

This offering was not laid up in the Church but "by him." He was to bring it to the Sunday service so that when Paul got there they would not have to go and get it. Paul was in a hurry and wanted no delays.

(2). As you Purpose in your heart.

“Love ever lives,

And while it lives, it gives;

For this is love’s prerogative,

To give, and give, and give.”

(3). Not of Necessity, i.e., not because you have to.

(4). To be done Cheerfully.

**II Cor. 9:7** Every man according as he purposes in his heart, *so let him give*; not grudgingly, or of necessity: for God loves a cheerful [hilaros] giver.

The Greek word hilaros does not mean ‘hilarious,’ in the sense of boisterous joy. This Greek word is akin to the word for propitiation, the mercy seat, **Heb. 9:5**. The kind of a giver which the Lord loves is one who gives in the spirit of the true meaning of hilaros. ‘The Lord loves a giver who, having been saved, turns back to Him [God's Mercy seat, Jesus] in grateful acknowledgment of what He has done for us, and gives out of a glad thankfulness that our hearts have been made like unto His when we were made partakers of the divine nature.” “Giving with a Difference,” *Revelation*, 19:3 (March, 1949), p. 97.

(5). We should give Liberally.

**II Cor. 9:13** "for *your* liberal distribution unto them, and unto all *men*"

**TONGUES (1 of 4 pages)**

1. The word "Tongue" when found in the Bible should be translated, Languages or Foreign Languages unless it is speaking about the actual tongue. It was never ecstatic noises that are practiced today by the charismatics.

2. In **I Cor. 14** the word "unknown," found 6 times in the KJV, is not in the Greek and should be left out. The Foreign Language was known by the person spoken too but it was not learned by the person speaking. In Acts 2 the people heard the disciples speak in 16 different foreign "Gentile" languages.

3. The words "divers kind," "diversities," and "kind" found in the following I Cor. passages are translated from the same Greek word meaning Nation, Race, Offspring etc., not ecstatic noises.

**I Cor. 12:10** To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers **kinds** of tongues; (Different National Languages) to another the interpretation of tongues: (Languages)

**I Cor. 12:28** And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, **diversities** of tongues. (Different National Languages)

**I Cor. 14:10** There are, it may be, so many **kinds** (Different Nations) of voices in the world, and none of them is without signification.

4. All Spiritual gifts were received by the sovereign act of God (**I Cor. 12:11**, **18**) and not to be sought after by an individual. The CHURCH was to seek out people with the best spiritual gifts. (**I Cor. 12:31**)

5. It was one of the Temporary sign gifts of the early church along with Apostles, prophets, miracles, healings etc. (**I Cor. 13**) See **Mark 16:16-17** for other sign gifts. We no longer need to prove the message by signs since the scriptures have been completed.

6. "Tongues" were one of the least gifts of importance given to the early church. (**I Cor. 12:28**)

7. "Tongues" were not a sign that a person received a so called second blessing or was baptized by the Holy Spirit. All believers are baptized (placed in the body of Christ) the moment of salvation. (**I Cor. 12:12-13**)

8. "Tongues" were not a sign of a persons' spirituality. (**I Cor. 12:11**, compare vv. **15-16** with v. **21**) The carnal believers of Corinth were exercising spiritual gifts, and because they were not filled with the Holy Spirit, were nonproductive. (**I Cor. 13**)

9. "Tongues" were not given for the purpose of speaking to God. Chapters 12-14 was written because of the misuse of the gift of Languages. All that **I Cor. 14:2** says is that if you speak in a foreign language and no one understands you all that you are doing is speaking to God since He understands all languages

(**I Corinthians 14:2**)

"For he that speaks in an *unknown* tongue (Foreign language) speaks not unto men, but unto God: for no man understands him; howbeit in the spirit he speaks mysteries."

10. Doing this gift in private would be useless since no one would hear you. Spiritual gifts were never used for the benefit of self but for the benefit of the Church. (**I Cor. 12:7**)

11. The person with the gift was in control of the gift, the gift did not control the person. (**I Cor. 14:32**) It was not the Holy Spirit overpowering the person so they had to speak. Some of the gifted people were misusing their gift of languages and the Holy Spirit does not do wrong. **I Cor. 14** was written to regulate this gift because of this misuse in the church service.

12. "Tongues" were a sign to the UNbeliever NOT to the believer. (**I Cor. 14:22**) Its use in Corinth was for the evangelism of the unsaved but many were misusing it in the church service.

13. "Tongues" were to cease.

(**I Cor. 13:8-10**)

Charity never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that (the scriptures) which is perfect (completed) is come, then that which is in part shall be done away.

Since the Scriptures are completed we do not need the sign gifts.

14. "Tongues" were the fulfillment of the prophecy of **Isaiah 28:11-12**. God had spoken time after time to Israel and they would not listen, so some day He would speak to them in Gentile languages. God did this on the day of Pentecost. (**Acts 2**)

15. "Tongues" were a sign that judgment was coming if they would not repent. In **Lev. 26** God gives the 5 cycles of discipline that He would bring upon the nation of Israel if they did not walk in His ways. Each disciplinary action by God would increase in severity until finally they would be cast out of the land (the 5th cycle) into a nation that they could not understand their language.

The Northern Kingdom was warned by Isaiah that they would be cast out into Assyria. This happened in 723 B.C.

**Isaiah 28:11-12** For with stammering lips and another tongue [language] will he speak to this people. **12** To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

A prophecy of the second coming of Christ when the nation repents.

(**Isaiah 33:19**)

19 Thou shall not see a fierce people, a people of a deeper speech than thou can perceive; of a stammering tongue, *that thou canst* not understand.

Judah was warned by Jeremiah that if they did not repent they would be cast out into a nation that they could not understand their language, Babylon. The nation was taken into captivity in 588 B.C.

(**Jer. 5:15**, **19**)

**15**. Lo, I will bring a nation upon you from far, O house of Israel, says the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou know not, neither understand what they say.

**19**. And it shall come to pass, when ye shall say, Wherefore does the LORD our God all these things unto us? then shall thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

Moses prophesied in **Deut. 28**, that Israel would be cast out of the land (the 5th cycle of discipline). The Romans fulfilled this prophecy in 70 A.D.

(**Deut. 28:49-50**, **64-65**)

**49** The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flies; a nation whose tongue (language) thou shall not understand; **50** A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young:

**64** And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shall serve other gods, which neither thou nor thy fathers have known, even wood and stone. 65. And among these nations shall thou find no ease

16. Since Israel was cast out of the land (the 5th cycle of discipline) in 70 A.D., the sign to the Jewish nation was fulfilled and now there is no need for it.

17. Unbelieving Jews were always present when "tongues" were spoken in the book of Acts.

(a) The unsaved crowd on the day of Pentecost **Acts 2**.

(b) Cornelius a Gentile spoke in "tongues" **Acts 10:44-46**. Peter was saved but unbelieving that God would save the Gentiles. The same thing happened to Cornelius that happened on Pentecost proving to Peter that God saved the Gentiles the same way He saved the Jew and that both Jew and Gentile were one in Christ - The Church.

(c) The disciples of John the Baptist in **Acts 19:1-7** were not saved, knowing only about John's baptism, Paul preached to them and they received the Holy Spirit. They spoke in "tongues" to show the truth that there is only one body (the church) not two.

18. The author of Hebrews, writing to the second generation after the cross, said:

(**Hebrews 2:3-4**)

**3** How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

The verb "was confirmed" (**v. 3**) is the Greek aorist which is equivalent to our simple past. The confirmation was a past event and so also was the corroborative witness which God provided in the form of miracles and gifts of the Holy Spirit (**v. 4**). This is evident because the Greek present tense participle "bearing witness" describes action contemporaneous with that of the main verb, "was confirmed" Thus, when the author of Hebrews wrote, both the eyewitness testimony and the miraculous corroboration were past events. The verb tenses do not indicate that these things were still occurring.

In the early days of the New Testament church, while it was in process of laying its foundations, God used eyewitnesses (the Apostles) who worked miracles to authenticate the message. After those foundations were firmly planted, and after the New Testament Scriptures were produced and placed in circulation as the sure Word of God, then the apostolic office passed away, and with it the miraculous events which had served as apostolic credentials.

19. The source of the modern tongues movement is not the Holy Spirit. Its source is of the following:

(a) Most of it is probably psychologically produced. People want to feel or see something and walk by sight rather than walk by faith. Back in the 1800's, many started to shake believing this was the work of the Holy Spirit and if you did not have the same experience you were not spiritual. The Holy Rollers came out of that false experience. The Tongues movement is the same kind of emotional experience based on a desire to feel something and have a sense of being spiritual.

(b) Some Fake it. People have told me that they have faked it so that people would stop trying to get them to speak in "tongues." Others did it so they would not be considered inferior to the ones that spoke in "tongues" and be accepted.

(c) Some "tongues" are produced by demons. The scripture (**I John 4:1**) tells us to try the Spirits to see they are from God. The modern tongues movement does not pass the test of scripture. It is easy to prove that modern day tongues are false. Find two or more people that claim to have the gift of interpretation of tongues and let them listen to a person that claims to speak in tongues and let them separately write down the interpretation and then you compare what each wrote down as the interpretation. They should be exactly the same if God gave it to them.

Many Roman Catholics, Mormons, etc. speak in "tongues" (ecstatic noises) and these people are not saved therefore their speaking is not by the Holy Spirit, but they are accepted as Christians by many charismatics. This is one reason why the Charismatic Movement is dangerous, many do not care about doctrine as long as you have an experience. The movement is ecumenical and is doctrinally unsound.

**TRIUNITY** (1 of 4 pages)

1. The doctrine that God is the conjunction of plurality and unity-one Essence subsisting in three Person. Quoting McGrath “The doctrine of the Trinity can be regarded as the outcome of a process of sustained and critical reflection on the pattern of divine activity revealed in Scripture, and continued in Christian experience. This is not to say that Scripture contains a doctrine of the Trinity; rather, Scripture bears witness to a God who demands to be understood in a Trinitarian manner.”

These three are so described in Scripture that we are compelled to conceive of them as distinct persons.

A. Father and Son are Persons distinct from each other:

Christ distinguishes the Father as "another", **John 5:32**, **37**.

Father and Son are distinguished as the "begetter" and the "begotten", **Ps. 2:7**; **John 1:14**; **3:16** and as the "sender" and the "sent", **John 10:36**; **Gal. 4:4**.

B. The Father and Son are distinct from the Holy Spirit

Christ distinguishes Himself from both, **John 14:16-17**.

Spirit proceeds from the Father, **John 15:26**.

Spirit is sent by Father and Son, **John 14:26**; **15:26**.

C. The Holy Spirit is separate from the Father, **Isa. 48:16**.

2. The God of Creation:

God [Elohim] is plural and the verb “created” is singular.

**Gen. 1:1** "In the beginning God [Elohim] created the heaven and the earth." cf. **Gen. 3:22**; **48:15**.

God is one but more than one. (cf. **Gen.** **1:26**; **2:24**; **3:22**; **11:7**; **Deut. 6:4**) Elohim is not the only way in which God’s plurality is presented. For example: **Psalm 149:2**, “Let Israel rejoice in him that made him” (literally makers”); **Ecclesiastes 12:1**, “Remember now thy Creator (lit. “creators”); and Isaiah 54:5, “For thy Maker is thine husband (lit. “makers, husbands”).

A. **Prov. 3:19** “The LORD [Jehovah] by wisdom has founded the earth; by understanding has he established the heavens." cf. **Job. 38:1**; **Ps. 33:6**.

B. The work of the Holy Spirit in creation, **Gen. 1:2** "And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters."

C. The Son created all that was made, **John 1:3**; **Col. 1:16-17**.

3. Holy, Holy, Holy, the Seraphims [shining ones] praising God, **Isa. 6:4**.

4. Benediction

In the NT all three names are used.

**II Cor. 13:14** “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.”

In the OT God gives a benediction to Aaron, having three divisions, to bless the people:

**Num. 6:24–27**: "The LORD bless you and keep you: the LORD make his face to shine upon you, and be gracious to you: The LORD lift up his countenance upon you, and give you peace. So shall they put my name upon the people of Israel, and I will bless them."

5. Jesus' baptism, where the three persons of the Godhead are acting together.

**Matt. 3:16-17** "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

6. There are three major names for God in the OT:

A. LORD/GOD - Jehovah. B. God - Elohim. C. Lord - Adonai.

7. Adam was made in the image and likeness of God. Man is a tri-unity consisting of a body, soul, and spirit.

**I Th. 5:23** “And the very God of peace sanctify you wholly; and *I pray God* your whole <the> spirit and <the> soul and <the> body be preserved blameless unto the coming of our Lord Jesus Christ.”

8. In the NT each one the Father, the Son, and the Holy Spirit are called God.

**A. The Father is called God: Eph. 1:3** "Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly *places* in Christ:" **Matt. 5:48** "Be ye therefore perfect, even as your Father which is in heaven is perfect."

B. The Son is called God (**John 1:1**), the true God (**I John 5:20**), the blessed God (**Rom. 9:5**), the great God (**Titus 2:13**). Read (CHRIST, Deity of).

C. The Holy Spirit is called God (**Acts 5:39**), and Lord (**II Cor. 3:18**) cf. **Matt. 28:19**.

According to the Scriptures, it is possible to sin against the Holy Spirit (**Isa 63:10**; **Acts 5:1-4**); grieve Him (**Eph. 4:30**); reverence Him (**Ps. 51:11**); and obey Him (**Acts 10:19–21**).

The Holy Spirits work; (1) In creation (**Gen. 1:2**); (2) in empowering (**Zech. 4:6**); (3) His teaching ministry (**John 16:13**); (4) His guidance (**Isa. 48:16**; **Rom. 8:14**); (5) His comforting (**John 14:26**); (6) His prayer (**Rom. 8:26**); (7) His work of convincing the world of sin, righteousness, and judgment (John 16:8); (8) His restraint of sin (**Isa. 59:19**); (9) His authoritative commands (**Acts 8:29**; **13:2**; 16:7) (10) His resurrection of Jesus (**Rom. 8:11**).

The believer is indwelt by the Holy Spirit, i.e., God, **I Cor. 3:16**; **6:19**; **Eph. 2:22**.

9. In the OT the Father, Jesus and The Holy Spirit are called Jehovah:

A. The Father:

B. The Son:

**Isa. 6:1, 5** Isaiah saw Jehovah "mine eyes have seen the King, the LORD [Jehovah] of hosts." cf. **John 12:41**.

**Isa. 40:3** "The voice of him that cries in the wilderness, Prepare ye the way of the LORD," [Jehovah] cf. **Matt. 3:3**.

**Zech. 12:10** "they shall look upon me (Jehovah v. 8) whom they have pierced." cf. **John 19:37**

C. The Holy Spirit:

A comparison of **Isa. 6:8–9** and **Acts 28:25** will reveal that the Jehovah of Isaiah is the Holy Spirit of Acts and also compare **Jer. 31:31–34** with **Heb. 10:15**.

D. Jehovah is distinguished from Jehovah, **Gen. 19:24**.

10. Each Person of the Godhead have the same attributes.

The Son possesses the attributes of God:

Life (**John 14:6**); Love (**I John 3:16**); Holiness (**John 6:69**); Eternity (**John. 1:1**); Omnipotence (**Matt. 28:20**) Omniscience (**Matt. 9:4**) Omnipotence (**Matt. 27:18**); Self-existence (**John 5:26**).

The Holy Spirit possesses the attributes of God:

Life (**Rom. 8:2**); Truth (**John 16:13**); Love (**Rom. 15:30**); Eternity (**Heb. 9:14**); Holiness (**Eph. 4:30**); Omniscience (**I Cor. 12:11**); Omnipresence (**Ps. 139:7**).

11. The baptismal formula:

**Matt. 28:19** “in the name [singular] of the Father, and of the Son, and of the Holy Spirit.”

12. The great commission of **Matt. 28:20**, (“Go ye therefore into all the world”) involves the three persons of the Triunity. Before they teach all nations “to obey everything” that Jesus commanded the disciples are first themselves to tarry in Jerusalem to “wait for the gift my Father promised” (**Acts 1:4**), the manifestation of the Spirit, **Acts 2**.

13. The salvation of man:

God is called our Savior (**I Tim. 2:3**; **4:10**; **Titus 2:10**)

A. The Father is the source of salvation, the One who sent the Son (**John 3:16–17**; **6:38**; **Eph. 1:1–**

**14**).

B. The Son, sent to die as the perfect sacrifice for sin, accomplished this salvation (**John 10:17–18**; **Eph. 1:1–14**; **I Cor. 3:11**).

C. The Holy Spirit actualized this salvation in individuals when he applied Christ’s sacrificial death to every believer (**John 3:6**; **Eph. 1:13–14**).

14. **Hebrews 1:3** it is stated that the Son is “the express image” of the ”*person*” of the Father. While the word used here may signify any specific identity such as an essence or person, it does serve to assert the distinction which exists between two Persons of the Godhead and the equality of them. cf. **John 6:46**, **10:30**; **14:9**; **17:22**; **I John 5:7**.

15. Two errors:

The Sabellian error:

Sabcllius (c. A.D. 250) held that Father, Son, and Holy Spirit are mere developments or revelations to creatures, in time, of the otherwise concealed Godhead. They are forms or manifestations of God (denial of the Deity of Jesus Christ and of the Holy Spirit).

The Arian error

Arius (c. A.D. 300) held that Father is the only divine Being absolutely without beginning. The Son and the Holy Spirit, through whom God creates and recreates, were themselves created out of nothing before the world was. Christ is called God because He ranks next to Him. He is of similar substance (homoiousian) to the Father, but not of the same substance (homoiousian). Thus He is not really divine or human. "

**TRUST OT**

**PCB**

In the Old Testament there are seven Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe."

batah = to confide in, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, every passage except those given below.

hasah = to flee for refuge to, take shelter in. This is the word rendered "trust" in thirty-seven passages, **Deut. 32:37**; **Judges 9:15**; **Ruth 2:12**; **II Sam. 22:3, 31**; **Ps. 2:12**; **5:11**; **7:1**; **11:1**; **16:1**; **17:7**; **18:2**, **30**; **25:20**; **31:1**, **19**; **34:8**, **22**; **36:7**; **37:40**; **57:1**; **61:4**; **64:10**; **71:1**; **73:28**; **91:4**; **118:8**, **9**; **141:8**; **144:2**; **Prov. 30:5**; **Isa. 14:32**; **30:2**, **3**; **57:13**; **Nah. 1:7**; **Zeph. 3:12**.

'aman = to put faith in; hence, to stay or rest on. Rendered "trust" in six passages, **Judges 11:20**; **Job 4:18**; **12:20**; **15:15**, **31**; **Mic. 7:5**.

hul = to tarry, or wait for, once: **Job 35:14**.

galal = to roll on, or devolve, once: **Ps. 22:8**.

yahal = to wait on, or for, with confidence, twice: **Job 13:15**; **Isa. 51:5**.

rehaz = to rely on, once, **Dan. 3:28**.

**TULIP**

The five points of Calvinism may be more easily remembered if they are associated with the word tulip:

1. Total inability (Total depravity of all human beings resulting from Adams sin.

(A person cannot even make a decision when convicted by the Holy Spirit)

2. Unconditional election,

(God chooses some individuals to go to heaven and all others go to hell)

3. Limited atonement,

(Christ died only for the elect)

4. Irresistible grace,

(The elected individual will be saved no matter what).

5. Perseverance of the saints.

(You will be faithful all the way to the end).

I reject all five points. Read my doctrine “Election.”

**THE UNPARDONABLE SIN**

(Matthew 12:31-32)

C. E. Mason

"Whosoever speaks blasphemy against the Holy Spirit it shall not be forgiven him" this is called the UnpardonABLE Sin. It is NOT MERELY A REJECTION OF CHRIST, or CONTINUED rejection of Him. There is not a line of Scripture to indicate that, in this Church Age, IF a persistent rejecter of Christ SHOULD repent, God would not save him. Hence persistent rejection of Jesus Christ is not an unpardonABLE sin but that sin becomes an unpardoned sin, should the rejector die in that state, because his death would remove all further opportunity of salvation (**Heb. 9:27**). God was willing, but the rejector wasn't.

This scene is something DIFFERENT: First, it is not sin against Christ, but against the Holy Spirit. Second, it is a deliberate PERVERSION of KNOWN truth into a lie. (In this case, the mighty works of Christ were known to have been done by the power of the Holy Spirit. But they affirmed that Satan did them.) This is not mere unbelief but vicious apostasy with its corresponding judgment of judicial blinding from God (**Matt. 13:11-16**). This judgment was of such great severity, for the GREATEST light was available. God manifest in the flesh was present on earth among them.

THIS SIN WAS COMMITTED by these blaspheming RELIGIOUS LEADERS who later persuaded the people to demand Christ's crucifixion (**Matt. 27:20**; **Luke. 23:23**). Our Lord says that neither in that AGE (not "world")--the AGE OF THE LAW in which the sin was committed--nor "in the AGE TO COME" (i.e. in the future age, this Church Age), could this sin be forgiven. These blasphemers as INDIVIDUALS were eternally doomed and as a result of the tragic decision of Israel's LEADERS, the nation followed their counsel and crucified Messiah, resulting in the NATION being set aside through disobedience. But the blindness is only "in part" not upon all (**Rom. 11:25**). Hence, those INDIVIDUALS who had not committed the Unpardonable Sin were then and later eligible to repent and repudiate the sin of the nation's officials, and believe the claims of Christ for their own salvation (**Matt. 11:28-30**; **13:16**; **Acts 2:36-40**; **3:17-26**; **4:4**). Israel as a nation will be saved but not in that age (Law) or this age (church) but in the beginning of the Millennial age. (**Rom. 11**)

**VINE (as a picture of Israel)**

**OT.**

The Vine is used in the OT about 23 times as a picture of Israel either as being judged or blessed by God.

**1.** The vine in the OT signifies national Israel, and does not make a distinction between the believers and the unbeliever.

At the Exodus, God brought a “vine out of Egypt” and planted it in the land of Canaan.

**Ps. 80:8** “Thou have brought a vine out of Egypt: thou have cast out the heathen, and planted it.”

**Ps. 80:14** “Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine.”

**2.** **Jer. 2:21** Israel is seen as a “noble vine and a right seed that became the degenerate branches of a foreign vine.” Israel went into idolatry worshipping the Canaanite gods.

**3** The phrase “every man under his vine and under his fig tree” is used four times in the OT and pictures Israel’s being obedient, having fellowship, prosperity, and being blessed by God.

**I Kings 4:25** “And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.”

**Micah 4:4** “But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts has spoken it.”

**Haggai 2:19** “Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, have not brought forth: from this day will I bless *you*.”

**II Kings 18:31** “Hearken not to Hezekiah: for thus says the king of Assyria, Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:”

**4**  God’s promise to a godly husband.

**Ps. 128:3** “Thy wife *shall be* as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.”

**5.** When Israel was sinning, God viewed the Vine as:

**A.** Sodom and Gomorrah:

**Deut. 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:”

**B.** Producing wild sour, rotten grapes:

**Isa. 5:1-7** This is called “The Song of the Vineyard.” It pictures a vineyard planted on excellent soil with everything it needed. The farmer did everything to make it produce the best fruit. The nation produced wild sour, rotten grapes for which it would suffer discipline.

**6.** Judgment upon those that would harm the Vine.

**A.** God accuses Israel’s leadership of spoiling His vineyard (Israel) when they oppressed the people.

**Isa. 3:14-15** “The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor *is* in your houses. What mean ye *that* ye beat my people to pieces, and grind the faces of the poor? says the Lord GOD of hosts.”

**B.** God accuses the Vine of hurting themselves.

**Hosea 10:1** “Israel *is* an empty vine, he brings forth fruit unto himself: according to the multitude of his fruit he has increased the altars; according to the goodness of his land they have made goodly images.”

**7.** Judgment upon the Vine for their sin.

**A.** It shall be thoroughly gleaned.

**Jer. 6:9** “Thus says the LORD of hosts, They (the Babylonians) shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.”

**B.** There shall be no grapes.

**Jer. 8:13** “I will surely consume them, says the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.”

**C.** Given to the fire for fuel.

**Ezek. 15:2-6** “Son of man, What is the vine tree more than any tree, *or than* a branch which is among the trees of the forest? (3) Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon? (4) Behold, it is cast into the fire for fuel; the fire devourers both the ends of it, and the midst of it is burned. Is it meet [fit] for *any* work? (5) Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire has devoured it, and it is burned? (6) Therefore thus says the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.”

**D.** Laid waste.

**Joel 1:7** He has laid my vine waste, and barked my fig tree: he has made it clean bare, and cast *it* away; the branches thereof are made white.

**E.** Dried up.

**Joel 1:12** “The vine is dried up, and the fig tree languishes; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.”

**8.** When Israel turns back to God:

**Joel 2:22** “Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree bears her fruit, the fig tree and the vine do yield their strength.”

**9.** The Vines Future Blessings.

**A.** Shall blossom and bud.

**Isa. 27:2-6** “In that day sing ye unto her, A vineyard of red wine. I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.”

**B.** It shall grow and her scent wonderful.

**Hosea 14:7** “They that dwell under his shadow shall return; they shall revive *as* the corn, and grow as the vine: the scent thereof *shall be* as the wine of Lebanon.”

**C.** Will have peace and be prosperous.

**Isa. 25:6** “And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”

**Isa 27:2-4** “In that day sing ye unto her, A vineyard of red wine. 3 I the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. 4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together.”

**Zech. 3:10** “In that day, (the Millennium) says the LORD of hosts, shall ye call every man his neighbor under the vine and under the fig tree.”

**Zech. 8:12** “For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.”

**Mal 3:11** “And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, says the LORD of hosts.”

**10.** The vine represents king Jehoiakim and Zedekiah, and their judgment by God.

**Ezek. 17:6-8** “And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine and brought forth branches, and shot forth sprigs. (7) There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. (8) It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.”

**Ezek. 19:10** “Thy mother *is* like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.”

**11.** The Vine and its fruit (Wine).

Wine and joy are associated together.

**Ps. 104:15** “wine that makes glad the heart of man..”

**Judges 9:13** “Shall I leave my new wine, which cheers God and men, and go to wave over the trees?”

**12.** Warning about Wine drinking.

The fruit of the vine was not to be used excessively, (to become drunk). In the OT a drunkard was put to death (**Deut. 21:20-21**).

**NT.**

**1.** Gospels:

**Matt. 26:29** “I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

**Luke 22:16** “I shall never again eat it until it is fulfilled in the kingdom of God.”

**Matt. 8:11** “many shall come from east and west, and recline at the table with Abraham, and Isaac, and Jacob, in the kingdom of heaven.”

**Matt. 21:33-46** Jesus spoke a parable against the chief priests and Pharisees**.**

**John 15** Jesus spoke a parable of the true vine and the branches. Read RHL Bible (NOTE)

**2.** Tribulation:

**Rev 14:18-19** “And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.” And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

**WALK**

**(Conduct your life)**

**PCB**

1.Greek, peripateo: Lit, to walk. Figuratively, live/conduct your life.

poreuomai: Lit. to go. Figuratively, live/conduct your life.

anastrophe: means behavior, way of life 16 times.

politeuomai/politeuma: Translated “Conversation” and means to live as a citizen, 2 times.

tropos: To turn. Figuratively deportment or character. 1 time.

“The Christian walk is not a set of rules to be obeyed, nor a list of prohibitions to be avoided; but the outworking of a loving desire to please God” (TBKC). In **I Th. 4:1** the word "walk" [peripateo] emphasis our actions, and the words “please God” emphasis the motives. The Greek word [dei] means "must" walk. The Grace of God teaches us to walk, **Tit. 2:11-13** and the Love of God compels us to walk, **I John 3:1-3**. **Gen. 5:22** "Enoch walked with God"; The LXX has “Enoch pleased [peripateo] God.” In **Hebrews 11:5** the LXX is quoted. cf. **Eph. 4:1** "I therefore, the prisoner of the Lord, beseech you that ye walk worthy [worthily] of the vocation wherewith ye are called." **I John 2:6** We are to walk "even as He (Jesus) walked"; **Gal. 5:16** "Walk in (by means of) the Spirit". **Rom. 8:8** "So then they that are in the flesh cannot please [aresko] God."

2. Our walk [anastrophe] is by Grace, **II Cor. 1:12**.

3. We are to walk [peripateo]:

A. In the Newness of life, **Rom. 6:4**.

B. Honestly, **Rom. 13:13**; **I Th. 4:12**; (**I Peter 2:12**, [anastrophe].)

C. “As God has distributed to every man, as the Lord has called every one, so let him walk.” **I Cor. 7:17**

D. By sacrificing our Christian liberty for other believers, **Rom. 14:15**.

E. By Faith, **I Cor. 5:17**

F. Followers of godly examples, **II Cor. 12:18**; **Phil. 3:17**.

G. By means of the Spirit, **Gal. 5:16**

H. In good works, **Eph. 2:10**.

I. Worthily, **Eph. 4:1l**; **Col. 1:10**; **I Th. 2:12**.

J. In Love, **Eph. 5:2**.

K. In the Light, **Eph. 5:8**; **I John 1:7**; while it is day, **John 12:35**.

L. Circumspectly, **Eph. 5:15**.

M. In Christ, **Col. 2:16**.

N. In Wisdom, **Col. 4:5**; in Meekness of Wisdom, **James 3:13** [anastrophe].

O. Pleasing God, **I Th. 4:1**

P. As He (Christ) walked, **I John 2:6**.

Q. In Truth. **II John 1:4** **III John 1:3-4**.

R. In His Commandments, **II John 1:6**.

S. As citizens of Heaven, **Phil. 1:27** [politeuomai] and **Phil.**  **3:20** [politeuoma].

T. As Examples to believers, **I Tim. 4:12** [anastrophe]

U. Without Covetousness, **Heb. 13:5** [tropos]

V. Considering the end result of the way we live, **Heb. 13:7** [anastrophe].

W. In Holiness, **I Peter 1:5** [anastrophe] and **I Peter 3:11** in Holiness and Godliness [anastrophe].

X. That the world cannot find fault, **I Peter 3:16** [anastrophe].

4. We are not to walk [peripateo]:

1. After the Flesh, **Rom: 8:1**, **4**; **II Cor. 10:2-3**.

B. As the unsaved.

(a) As Men, **I Cor. 1:33**.

(b) As Gentiles, **Eph. 4:17**.

C. As you used to walk before your salvation, **Eph. 2:2**; (**I Peter 4:3**, poreuomai); (**Gal. 1:13**; **Eph. 2:3**, anastrophe).

D. In Craftiness, **II Cor. 4:2**.

E. In Darkness, **John 8:12**; **I John 1:6**; **2:11**

F. After Strange Doctrines, **Heb. 13:9**

G. By Sight, **II Cor. 5:17**.

5. The Christian Wife is to walk [anastrophe].

In a winsome quietness (**I Peter 3:1**) and chaste way (**I Peter 3:2**) to win her unsaved husband.

6 We are to put off [anastrophe]:

The old man, **Eph. 4:22**.

7. We are to withdraw [peripateo]:

From every brother that walks disorderly, **II Th. 3:6**, **11**.

8. Our future walk [peripateo]:

A. The promise of the Church’s future walk with Christ, **Rev. 3:4**.

B. The future walk of the saved nations with Christ, **Rev. 21:24**.

9. How the Apostates walk [poreuomai]:

**II Peter 2:10**; **3:3**; **Jude 11**, **16**, **18**;(**II Peter 2:7** [anastrophe]).

10. Satan is walking about as a roaring lion, **I Peter 5:8**. [peripateo]

**Wills of GOD, THE 5**

1. His Purposed will: This is what He has decreed in eternity past and what will happen in time and eternity. He knows the beginning and the end of everyone and everything, (**Eph. 1:9**, **11**; **Rom. 9:11**).

2. His Perfect will: This is what He wants you to do and that you should do, (**Rom. 12:1-2**).

3. His Perceptive will: The Christian can know and should know His Perfect Will, (**Eph. 5:17**).

4. His Permissive will: He will permit you, at times, to do your own will instead of His Perfect Will (**Ps. 106:15**a).

5. His Punitive will: If you choose His Permissible Will than He will give you His Punitive Will if there is no repentance, (**Ps. 106:15**b).

**Israel's Request for a King** (**I Sam. 8-12**)

**1. God’s Purposed will**: This is what He has decreed in eternity past and what will happen.

**2. God's Perfect will**. Obey Samuel as God’s ordained Judge (**I Sam. 8:1-4**).Free choice is possible:

**3. God's Perceptive will**: They should have known His Perfect Will.

**4. God's Permissive**. He allowed Israel's rebellion for requesting a king. (**I Sam. 8:5-8**) God gave them Saul as king. (**I Sam. 8:21-12:15**).

God gave them a chance to repent. This is Grace, (**I Sam. 8:9-18**) but Israel refused to repent, (**I Sam. 8:19-20**)

**5.** **God's Punitive will.** God brought judgment. He destroyed their crops **I Sam. 12:16-18**a.

Israel repents, (**I Sam. 12:18b-19**). Israel is back in **God's perfect will**. God warns them to obey (**I Sam.** **12:20-24**). This is not God's 2nd best. When there is repentance you start all over again Brand New and hopefully more mature. Unknown

**WITCHCRAFT**

1. List of Names. (**Deut. 18:10-11**)

A. Divination (kosaim, kesamim) a general term

B. Observer of times (meonain) to foretell by the clouds, planets, etc.

C. Enchanter (menachesh) a diviner, by means of serpents, or by inspecting the entrails of beasts, the flight of birds, etc.

D. Witch (mecashsheph) one who used magical fumigations, etc.

E. Charmer (chover chaver), one who uses spells, or a peculiar conjunction of words, or tying knots, etc.

F. Consulter with familiar spirits (shoel) to converse with spirit beings.

G. Wizard (yidoni) a male witch.

H. Necromancer (doresh el hammaithim) one who seeks enquiries of the dead.

2. Warning against.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? (**Isa. 8:19**; **29:4**)

3. Punishment of: "Thou shall not suffer a witch to live." (**Ex. 22:18**)

Other OT verses: **Ex. 7:11**; **Lev. 19:26**, **31**; **20:26-27**; **I Sam. 15:23**; **28:3**, **7**, **9**; **II Kings 21:6**; **I Chron. 10:13**; **II Chron. 33:6**; **Isa. 47:13**; **Jer. 14:14**; **Ezek. 21:21-22**; **Dan. 2:2**; **Mal. 3:5**.

4. NT passages:

Periergos curious arts **Acts 19:19** “Many of them also which used curious arts [periergos] brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.”

Pharmakeus **Rev. 21:8** sorceries.

Pharmakeia **Rev 9:21**; **18:23**; **Gal. 5:20** witchcraft.

Pharmakos **Rev. 22:15** sorcerers.

Mageuo **Acts 8:9**; **13:6**, **8** “sorceries.” Translated Wise men **Matt. 2:1**, **7**, **16**.

**WORLD, EARTH**

**PCB**

There are four Greek words which are translated world or earth and it is most important that they should be, in each occurrence, carefully distinguished.

1. kosmos: 187xs NT. every time “world” except 1x **I Peter 3:3** “adorning”**.**

The world as created, ordered, and arranged. This is where we get our word cosmetics. It is used in the LXX for the Heb. word “adey” rendered "ornament." **Ex. 33:4-6**; **Isa. 49:18**; **Jer. 4:30**; **Ezek. 7:20**, &c. The Septuagint does not use kosmos in this sense of creation as we might expect to find it, in **Genesis 1:1**, we find instead a duality—”the heavens and the earth.” To be sure, kosmos is employed in connection with the creation story (**Gen. 2:1**), but only in the sense of “host” or of “order.”

A. The universe, **Acts 17:24**.

B. The earth, **John 1:9**.

C. The inhabitants of the earth, the human race.

**John 1:10-11** “He was in the world, [kosmos] and the world [kosmos] was made by [dia] him, and the world [kosmos] (mankind) knew him not. **11** He came unto his own, (His own - neuter, plural - world which He had created) and his own (His own - masculine plural - people), received him not.”

D. The ungodly of the world are seen as a group under the domination of Satan, **Eph. 2.2**.

The “world” (kosmos), as an entity is hostile to God (**I John 2:15**) and we should not love it. It is always a seductive influence which Christians should continually resist (cf. **John 15:18-19; James 4:4**).

World "All the floating mass of thoughts, opinions, maxims, speculations, hopes, impulses, aims, aspirations, at any time current in the world, which it may be impossible to seize and accurately define, but which constitutes a most real and effective power, being the moral, or immoral atmosphere which at every moment of our lives we inhale, again inevitably to exhale." (Trench)

**I John 5:19** “ the whole world lies in wickedness.” We are to treat the world as Paul did, **Gal. 6:14** “by whom the world is crucified unto me, and I unto the world.”

2. aion: (age) 128xs NT. Is translated “world” 41 times. See AGE.

3. oikoumene: (the inhabited earth). 15xs NT. 14xs world; 1x earth **Luke 21:26.**

The world as inhabited. It is from the verb oikeo = to dwell. It is used of the habitable world, as distinct from the kosmos (No. 1 above, which = the world as created). Hence it is used in a more limited and special sense of the Roman Empire, which was then predominant, **Luke 2:1; 4:5; 21:26**. It is sometimes put by the Fig. Metonymy (of the Adjunct), for the inhabitants (**Acts 17:6, 31**; **Heb. 2:5-6**, &c).

4. ge: Land, as distinct from water; or earth as distinct from heaven; or region or territory, used of one special land, or country, as distinct from other countries, in which peoples dwell, each on its own soil. **Matt. 2:6** "the land of Judah;" **Matt. 5:18** "heaven and earth."

**PAROUSIA**

Bullinger

This word furnishes us with an excellent and useful example, showing the necessity of discriminating between its different usages.

Many take it as a proper noun, and speak of *“The Parousia”* as though it always refers to one separate and distinct act, viz., the coming of the Lord as revealed in **1 Thess. 4**.

The next step is that, when they find that this same word is used of the coming of Christ in **Matt.24**., “immediately after the Tribulation of those days,” there is no alternative but to interpret **I Thess. 4**. as being after the Tribulation.

Thus, trouble and confusion is created; and the loss of the blessed hope and waiting for God’s Son from heaven is shrouded in darkness.

But all is made clear, the moment we discriminate between the various *usages* of the word *parousia.* There is no dispute about the meaning of the word. All are agreed that its only meaning is *presence;* and when translated c*oming* it always denotes the actual *presence* of the person who thus comes.

From our *Greek and English Lexicon and Concordance,* page 977, we find that parousiva (parousia) occurs twenty-four times; and that it is rendered twice *presence,* and twenty-two times c*oming.*

Our object, now, is to find out how the Holy Spirit uses it; and whether the teaching of some is correct, who tell us that it refers always to the coming of Christ *for* his Saints *before*the Tribulation, and not the coming of Christ with His saints, *after* the Tribulation.

No one can help us in making this discovery; neither do we need any help beyond collecting all the data, and looking closely at every passage, and noting the different usages.

Having got our complete lists of twenty-four Texts, we read each (with its context, of course), and we find that:

(*a*)*Six* times it is used of the *presence* of INDIVIDUALS, and that it is always their personal, bodily *presence.* **1 Cor16:17**, Stephanus. **2 Cor. 7:6**, **7**, Titus. **2 Cor. 10:10**, and **Phil. 1:26**; **2:12**, Paul.

(*b*) *Six* times it is used of Christ’s *presence* in the air, when He comes forth thither to meet His raptured saints, before the Great Tribulation (**1 Thess. 2:19**; **3:13**; **4:15,** **5:23**; **2 Thess. 2:1**; **I John 2:28**). We note that all but one of these six are in the Epistles to the Thessalonians.

(*c*) E*leven* times it is used of Christ’s *presence* on earth, when *with* His Church He comes unto the earth, in the Day of the Lord, “Immediately after the Tribulation of those days” (**Matt. 24:3**, **27**, **37**, **39**. **1 Cor. 15:23**; **2 Thess. 2:8**; **Jas. 5:7**, **8**; **2 Pet. 1:16**; **3:4**, **12**).

(*d*) *Once* it is used of the *presence* of “that lawless one,” who shall be destroyed by the glorious advent of Christ (**2 Thess. 2:9**).

Here are all the usages; and we see, at once, that it is not correct to speak of “The *Parousia”* as though it related only to Christ; or to His coming as being one single act; or to one part only of that coming.

We note that there is one chapter (**2 Thess. 2**) where the word is used of *three* distinct acts of being present:

There is the *presence* of Christ in the air *before* the Tribulation (**2 Thess. 2:1**) and our gathering together unto Him there;

There is the *presence* of the Lawless one on the earth *during* the Tribulation (**2 Thess. 2:9**); And there is the *presence of* the Lord on the earth, in all His glory, by which the Lawless one will be destroyed. This will be *after* the Tribulation (**2 Thess. 2:8**).

If we are not careful to distinguish these various usages of the word *Parousia,* we shall only create confusion in the Word, and trouble in our own minds. We shall find ourselves taking a passage which speaks of the Lord’s *presence* on earth *after* the Tribulation, and interpreting it of His *presence* in the air *before* the Tribulation; and, if we thus take the word *Parousia* as being used of the latter, then we shall interpret **1 Thess. 4** by **Matt. 24**., and not only take the Church through the Tribulation, but we shall, defer the realization of the Rapture of **1 Thess. 4** until *after* the Tribulation, and take all the blessedness out of it. We shall give a flat contradiction to **1 Thess. 5:4**, which categorically assures us that “the Day of the Lord shall not overtake us as a thief; “and plunge ourselves into that very “darkness” which the same word declares that we are “not in.”

Thomas Ice, Ph.D. (revised)

**Special filling of the Holy Spirit**

OT.

This special filling is temporary and has its background in the Old Testament. Here are a few references:

1. Skilled men to work on tabernacle [Exodus 31:3–5](javascript:%7b%7d) (Ex. [35:31–35](javascript:%7b%7d)).
2. The 70 men to help Moses [Numbers 11:17](javascript:%7b%7d), [25–26](javascript:%7b%7d).
3. Joshua [Numbers 27:18](javascript:%7b%7d); [Deuteronomy 34:9](javascript:%7b%7d).
4. Saul 1Samuel 11:6; 19:23.

5. David 1Samuel [16:13](javascript:%7b%7d).

6. Judges 3:10.

7. Gideon Judges 6:34.

8. Samson Judges 13:25; 14:6, 19; 15:14.

9. Ezekiel, Ezekiel 11:5

10. [Azariah](file:///C:\Users\jmoor\AppData\Roaming\Microsoft\Word\_STRONG_H5838|_STRONG2_|_STRONG3_|_STRONG4_|_STRONG5_|_STRONG6_|_NOLINK_|verse:14.15.1|modid:net) a Prophet II Ch. 15:1

These are the passages that give us to understand that the Holy Spirit empowers men to do a specific divine task. When the task was complete, this special filling was withdrawn. Such filling was not the normal experience of the Old Testament saint’s daily life.

NT.

In the New Testament, we see the same type of filling for a special service. Special filling emphasizes the event of filling (we find the verb aorist 8 times), rather than a state of fullness. Luke indicates this by the Greek phrase “*filled with the Holy Spirit”* (πίμπλημι πνεύματος ἀγίου)**:**

|  |  |  |  |
| --- | --- | --- | --- |
| 1. [Luke 1:15](javascript:%7b%7d), | John the Baptist | 5. [Acts 4:8](javascript:%7b%7d), | Peter |
| 2. [Luke 1:41](javascript:%7b%7d), | Elizabeth | 6. [Acts 4:31](javascript:%7b%7d), | They all |
| 3. [Luke 1:67](javascript:%7b%7d), | Zacharias | 7. [Acts 9:17](javascript:%7b%7d), | Paul |
| 4 [Acts 2:4](javascript:%7b%7d), | They all | 8. [Acts 13:9](javascript:%7b%7d), | Paul |

The verb always occurs in the **aorist tense** (emphasizing an event, not a state) and in the passive voice (the subject or person is acted upon).

* **Nature of** the filling: It is an instantaneous filling that gives power or ability to the believer and mostly deals with prophetic utterance.
* **Condition of** the filling: No conditions are mentioned, but rather the recipients were filled by the Spirit as a sovereign work of God and man’s human will is not a factor in these cases (**passive voice** of the verbs).
* **Repetition of** the filling: Peter was filled with the Spirit at Pentecost ([**Acts 2:4**](javascript:%7b%7d)) but was filled again in [**Acts 4:31**](javascript:%7b%7d). This context does not indicate that Peter had lost the initial filling because of unconfessed sin, but that the empowerment of the Spirit was needed again for a new task. The same could be said about Paul ([**Acts 9:17**](javascript:%7b%7d) and [**13:9**](javascript:%7b%7d)).
* **Purpose of** the filling: Each filling was used for special prophetic activity. It is also used for boldness in their witness of the Word of God. It was a special enablement to do a specific task.
* **Duration of** the filling: The filling lasts as long as it takes to accomplish the given task. This can be seen from Peter ([**Acts 2:4**](javascript:%7b%7d);[**4:31**](javascript:%7b%7d)**)** and Paul **(**[**Acts 9:17**](javascript:%7b%7d)**;** [**13:9**](javascript:%7b%7d)). In no instance is there an indication that sovereign fillings lasted only until there was personal sin in one’s life.
* **Scope of** the filling: In every instance, the special filling of the Holy Spirit is a sovereign work of God by which men are empowered by the Spirit for a divine task. There are no conditions and no one is ever commanded to seek it. Some conclude that, since the fillings produced prophetic utterances that only occurred in the first century, there are no such sovereign fillings by the Holy Spirit today.

**Coin Equivalents**

|  |  |
| --- | --- |
| ***Coin Equivalents*** | |
| **10 gerahs** | **1 beqa** |
| **2 beqas** | **1 shekel** |
| **60 (50 in Phoenician system) Shekels** | **1 mina** |
| **60 minas** | **1 kikar (talent)** |

Oded Borowski

**1. Kesitah** 3xs OT ([**Gen. 33:19**](javascript:%7b%7d); [**Josh. 24:32**](javascript:%7b%7d); [**Job 42:11**](javascript:%7b%7d). Very little is known about this weight.

**2. Gerah**: 6xs OT. **Lev. 27:25**; **Num. 3:47**; **18:16**; **Ezek. 45:12**; and [**Ex. 30:13**](javascript:%7b%7d) **“**This they shall give, every one that passes among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) a half shekel shall be the offering of the LORD.”

**3. Beqa:** 2xs OT. Which was half of a shekel, **[Ex. 38:26](javascript:%7b%7d)** and in [**Gen. 24:22**](javascript:%7b%7d), where Abraham’s servant meets Rebekah, who offers to water his camels and when the camels had done drinking, the man took a gold ring weighing a beqa, and two bracelets for her arms weighing ten gold shekels.

**4. Shekel:** 34xs OT. The shekel is the most frequently mentioned unit in the Bible. The Israelite shekel probably weighed about 11.4 gm or 0.4 oz, making its weight roughly equivalent to an American half dollar.

**Num. 7:43** His offering was one silver charger of the weight of a hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

**2Ki. 7:1** Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, Tomorrow about this time shall a measure of fine flour be sold for a **shekel**, and two measures of barley for a **shekel**, in the gate of Samaria.

**5. Mina (maneh):** 1x OT([**1Ki. 10:16–17**](javascript:%7b%7d)) King Solomon made “200 shields of beaten gold—600 shekels of gold to each shield—and 300 shields of beaten gold—three **minas** of gold to each shield”

**6. Kikar (****talent):** 12xs OT.A talent

**2Sam. 12:30** And he took their king's crown from off his head, the weight whereof *was* a **talent** of gold with the precious stones: and it was *set* on a talent of pure gold shall he make it, with all these vessels. The common talent weighed sixty pounds, but the sacred talent was double, and weighed one hundred and twenty pounds, head. And he brought forth the spoil of the city in great abundance.

A crown of 1 talent does not make any sense at all, no one could put it on their head. I have no answer to this verse and I do not like guesses. K&D has: The Hebrew talent (equal to 3000 shekels) was 83 1/2 Dresden pounds. But the strongest man could hardly have borne a crown of this weight upon his head for however short a time; and David could scarcely have placed it upon his own head. We must therefore assume that the account of the weight is not founded upon actual weighing, but simply upon an approximative estimate, which is somewhat too high. Cf. **1Ch. 20:2**.

**Ex. 25:31** And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same…. **39** *Of* a **talent** of pure gold shall he make it, with all these vessels.

**7. Pim**:1x NT. [**1Sam. 13:**](javascript:%7b%7d)**19-21** “Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: **20** But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. **21** Yet they had a **file** [**pim**] for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.”

“This Hebrew word, which has never been found in other Semitic literature, is [פִּים **pim**] (**1 Sam 13:21**). Because of the context the King James translators took this word to mean “a file,” used by blacksmiths to sharpen hoes and other agricultural tools. In the first part of the 20th century, however, archaeologists discovered at various places in Palestine ancient sets of weights used for business transactions, each bearing a Hebrew word. One of these, weighing almost two and two-thirds ounces, is marked פים (i.e., a third of a shekel) and so translators now know this was the amount that the blacksmiths charged for sharpening various tools.” Bruce M. Metzger. Revised

**Clean And Unclean**

Joe M. Sprinkle Revised

Ritual cleanness and uncleanness (associated with the Heb. Roots *ṭāher* and *ṭāmeʾ*) represents a major theme of the Pentateuch. Purity rules describe the rituals, varying according to the “severity” of the impurity contracted, for ceremonial uncleanness due to skin disease, bodily discharges, touching unclean things, and eating unclean foods.

**1. How Uncleanness Was Contracted.**

According to the laws of the Pentateuch, the Israelite was to regard most things as “clean,” but a person or thing could contract uncleanness in a variety of ways.

Several broad categories are found in [**Num. 5:2**](javascript:%7b%7d): Anyone with a skin disease, or having a discharge of bodily fluids, or touching something unclean such as a dead body was unclean.

**2. Discharge of bodily fluids.** Bodily discharge refers primarily to natural and unnatural genital flows, but not to open wounds from accidents.

Childbirth, via its association with the discharge of the bloody placenta from the vagina, rendered a woman unclean for forty days for a male child, eighty days for a female child ([**Lev. 12:1–8**](javascript:%7b%7d)).

Menstruation rendered a woman unclean for seven days (**Lev.** [**15:19–24**](javascript:%7b%7d); cf. [**Ezek. 36:17**](javascript:%7b%7d)) and any unnatural genital flow of blood rendered her unclean until seven days after that flow of blood ceases (**Lev.** [**15:25–30**](javascript:%7b%7d)).

**Matt. 9:20** And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him,* and touched the hem of his garment:

Ordinary marital intercourse rendered the couple unclean until evening (**Lev.** [**15:18**](javascript:%7b%7d); cf. [**Ex. 19:15**](javascript:%7b%7d)), while inadvertent intercourse with a menstruating woman rendered the man unclean for seven days ([**Lev. 15:24**](javascript:%7b%7d)), and deliberate intercourse with such a woman, a practice Ezekiel lists as a sin ([**Ezek. 18:6**](javascript:%7b%7d);[**22:10**](javascript:%7b%7d)), made both subject to divine “cutting off ” ([**Lev. 20:18**](javascript:%7b%7d)).

**3. Priests** were required to marry virgins, since any women previously sexually active (the immoral, divorced, for the high priests even a widow) brought with them elevated levels of sexual impurity ([**Lev. 21:7**](javascript:%7b%7d),[**14**](javascript:%7b%7d)). Whereas elsewhere the penalty for non-adulterous sexual immorality was (possible) marriage ([**Ex. 22:16–17**](javascript:%7b%7d)[[**Heb. 15–16**](javascript:%7b%7d)]), a priest’s daughter who brought elevated sexual impurity into her father’s house through sexual immorality was subject to being “burned” ([**Lev. 21:9**](javascript:%7b%7d)).

A priest was not to be involved in the burial of any corpse except that of an immediate relative (mother, father, son, daughter, brother; [**Lev. 21:10–12**](javascript:%7b%7d)), since touching the corpse would lead to defilement and exclusion from his duties in the sanctuary. Some close relatives were excluded: he could not bury in-laws nor a non-virgin sister, since in both cases others could take that responsibility, and in the case of a non-virgin sister her sexual impurity heightened her corpse contamination ([**Lev. 1:3–4**](javascript:%7b%7d)), and the High Priest was not to be in the same room as a corpse even for a close relative ([**Lev. 21:11–12**](javascript:%7b%7d)). Isaiah reminds priests and Levites not to touch what is “unclean” ([**Isa. 52:11**](javascript:%7b%7d)). Nazirites, who like priests were holy, were to avoid corpse contamination, not even being allowed to bury a parent ([**Num. 6:6–7**](javascript:%7b%7d)).

**4.** **Touching unclean things**. Uncleanness conveyed by touch usually lasted until evening, though touching a human corpse made one unclean for seven days ([**Num. 19:11**](javascript:%7b%7d)). Touching the carcasses of unclean animals ([**Lev. 5:1–3**](javascript:%7b%7d);[**7:19**](javascript:%7b%7d)[**21**](javascript:%7b%7d);[**11:24–28**](javascript:%7b%7d),[**44**](javascript:%7b%7d)), or the unwashed person, contaminated chair, or bedding of a menstruating woman or of a man with an unnatural genital flow conveyed uncleanness until evening ([**Lev. 15:4–11**](javascript:%7b%7d),[**19–24**](javascript:%7b%7d)). An unclean man could transfer uncleanness onto a clay pot by touch (**Lev.** [**15:12**](javascript:%7b%7d)) and onto a person by spitting (**Lev.** [**15:7**](javascript:%7b%7d)). Objects touching a carcass became impure (**Lev.** [**15:32**](javascript:%7b%7d)), though certain objects—springs, cisterns, plant seeds—were immune from impurity by touch (**Lev.** [**11:36–38**](javascript:%7b%7d)). The contents of an unclean vessel and anything touched by water from an unclean vessel were rendered ritually unclean (**Lev.** [**11:33–34**](javascript:%7b%7d)). Hosea states that “mourner’s bread,” that is, food contaminated by being in the house with a corpse, defiles **(**[**Hos. 9:4**](javascript:%7b%7d)), and Haggai affirms that man contaminated by a corpse transmits uncleanness via touch ([**Hag. 2:13**](javascript:%7b%7d)).

**5. The purification** **(sin) offering** (*ḥaṭṭāʾt*), itself used as a purifying agent, ironically could also convey impurity by touch. The carcass of the Day of Atonement *ḥaṭṭāʾt* had to be burned, and its handler evidently became ceremonially unclean since he had to wash his clothes and body before returning to the camp ([**Lev. 16:27–28**](javascript:%7b%7d)). Similarly, vessels in which the *ḥaṭṭāʾt* was cooked evidently also became unclean since they must be broken if earthenware and scoured if copper ([**Lev. 6:21**](javascript:%7b%7d)). The ashes of the red heifer *ḥaṭṭāʾt*-offering also conveyed uncleanness on its handlers, so that it had to be taken outside the camp, and both the priest conducting the sacrifice and the one who burned it into ashes were unclean, as was the one who applied the ashes, and hence all these had to bathe and wait until evening to return to a state of purity ([**Num. 19:3**](javascript:%7b%7d), [**7–8**](javascript:%7b%7d),[**10**](javascript:%7b%7d),[**21**](javascript:%7b%7d)**).** [**Lev. 7:7**](javascript:%7b%7d) suggests that the guilt/reparation (*ʾās̆ām*) offering was disposed of in the same way as the *ḥaṭṭāʾt* offering, and so probably likewise conveyed uncleanness. The bodies of clean animals properly slaughtered for the well-being (peace) offering (*zebaḥ s̆ēlāmîm*) and other offerings did not convey uncleanness at first, though it was best to eat the sacrifice on the day of the sacrifice, and by the third day any sacrificial carcass must be burned ([**Ex. 12:10**](javascript:%7b%7d);[**29:34**](javascript:%7b%7d);[**Lev 7:17**](javascript:%7b%7d),[**31–32**](javascript:%7b%7d);[**19:6**](javascript:%7b%7d)), perhaps related to carcass uncleanness.

**6.** **Unclean animals and food***.* Animals were either “clean” or “unclean,” a distinction first made in the account of Noah’s flood ([**Gen. 7:2**](javascript:%7b%7d)), but elaborated in detail in [**Lev. 11**](javascript:%7b%7d) and [**Deut. 14**](javascript:%7b%7d). Some among the unclean animals are designated *s̆eqeṣ* “cultic abomination,” or *tôʿēboâ* “abomination, abhorrence.” These transmitted an especially loathsome form of uncleanness ([**Lev. 11:10**](javascript:%7b%7d),[**11**](javascript:%7b%7d),[**12**](javascript:%7b%7d),[**13**](javascript:%7b%7d),[**20**](javascript:%7b%7d),[**23**](javascript:%7b%7d),[**41**](javascript:%7b%7d);[**Deut. 14:3**](javascript:%7b%7d)). Eating an unclean animal rendered a person unclean, in this case till evening, whether it be flesh from an inherently unclean animal, flesh of a clean animal rendered unclean by death from natural causes ([**Lev. 11:39–40**](javascript:%7b%7d);[**17:15**](javascript:%7b%7d)), or any food rendered unclean by contact with something else unclean (cf. [**Hag. 2:10–13**](javascript:%7b%7d)).

**7. Nazirites** like Samson were to take special care to avoid eating anything unclean ([**Judg. 13:4**](javascript:%7b%7d),[**7**](javascript:%7b%7d),[**13**](javascript:%7b%7d); compare [**Num. 6:5–8**](javascript:%7b%7d)). Pious Israelites such as Daniel would refuse to defile (*gāʾal*) themselves by eating non-“kosher” foods ([**Dan. 1:8**](javascript:%7b%7d)), whereas eating unclean food such as swine and mice was an act of impiety condemned by Isaiah ([**Isa. 65:4**](javascript:%7b%7d);[**66:17**](javascript:%7b%7d)).

**Remnant**

The Bible speaks that the nation Israelites a small group will be saved and enter the Millennium and be the greatest of all nations forever. I am using this word in that sense.

The word Remnant [śârı̂yd] is found in the OT 27 xs. The NT **Rom.** **9:27** [kataleimma] 1x. **Rev. 12:17** [loipoi] 1xs.

Used 12xs in Isaiah and the first time in **Isa. 1:9** “Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” In the near view this verse refers to the terrible judgment of the Assyrian exiles of God's people from the Promised Land. In the far view this is speaking of the Tribulation. Quoted in N.T. [**Rom. 9:29**]

**Isa. 4:2-3** “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. **3** And it shall come to pass, that he that is left in Zion, and he that remains [remnant] in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:” cf. **Isa. 10:20-22**; **11:11**, **16** etc. **Micah** 5xs **2:12**; **4:7**; **5:3**, **7-8**; **7:18**, Zephaniah 4xs etc.

**Isa. 11:11** And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

**Isa. 28:5** In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue [remnant] of his people,

**Joel 2:32** And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant [śârı̂yd] whom the LORD shall call.

**Micah 2:12**  I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men. See **Micah 4:7**;  **5:3**, **5**, **7**, **8**.

**Zeph. 3:13** The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

**Zech. 8:12** For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*

NT 2xs. Rom. 1x and Rev. 1x. Romans tells us that there is a remnant and then when in the end times and Rev. shows us where in the end times.

**Rom****. 9:27** Esaias also cries concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant [kataleimma] shall be saved:

**Rev. 12:17** And the dragon was wroth with the woman, and went to make war with the remnant [loipoi] of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The following verses use the word “Remnant”but they are not about Israelin the end times **Matt. 22:6**; **Rev. 11:5**, **13**; **19:21**.

**Millennium**

The future 1,000 year reign of Christ after the Tribulation. **Rev. 20**.

He will rule on David’s throne. **Isa. 9:7**.

He will not be only a King but a Priest upon the throne of David. **Ps. 110:4**.

He will be exulted. **Zech. 8:3**.

He will judge the nations. **Isa 2:4**.

He will be the King:

Of Righteousness **Isa. 32:1**.

Of Kings. **Rev. 19:16**

Of all the earth. **Zech.14:9**.

Many of them that are born in the millennium will fake their allegiance **2Sam. 22:45**; **Ps. 18:43-45**;

“Thou have made me the head of the nations”. It is the coming kingdom which is described in **verse 44**. “As soon as they hear of me they shall obey me, the strangers (Those born in the Millennium) shall submit themselves unto me.” The marginal reading is suggestive, “they shall yield feigned obedience born during the Millennium unto Me,” which tells us that the obedience of many during the kingdom reign of our Lord will not be whole-hearted (not saved). therefore the revolt at the end of the thousand years (**Rev. 20:1-15**).

**Songs**

**1.** The song of Creation. **Job 38:7 “**When the morning stars sang together, and all the sons of God shouted for joy”?

morning stars — especially beautiful. The creation morn is appropriately associated with these, it being the commencement of this world’s day. The stars are figuratively said to sing God’s praises, as in **Ps. 19:1**; **148:3.** They are symbols of the angels, bearing the same relation to our earth, as angels do to us. Therefore they answer to “sons of God,” or angels, in the parallel. See on **Job 25:5**. JFB

**2.** The song of Moses. **Ex. 15:1-19**. cf. **Deut. 32:1-43**.It begins with Redemption, and ends with glory.

**3.** The song of the well. **Num. 21:17**, **18**. At Beer (lit. Well) God provided water for the people by instructing them to dig wells. This proved to be another occasion of great rejoicing as God provided for His needy people.

**4.** The song of Deborah and Barak. **Judg. 5:1-3**, **12**. **2** Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. 3  Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

**5.** **1Sam. 2:1-10**. And Hannah prayed, and said, My heart rejoices in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation. **2** *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God. etc.

**6.** The song of David. **2Sam. 22:1-51**. A psalm of thanksgiving for God’s powerful deliverance and manifold blessings. JFB

**7.** The song of Mary. **Luke 1:46-55**. A Song of Praise: The Magnificat.

**8.** The song of Zacharias. **Luke 1:67-79**. This is the second major song of praise in Luke: the "Benedictus." This title also comes from the first word in the Latin version, translated "blessed" (Gr. *eulogetos*). The first part of the song praises God for messianic deliverance (**Luke 1:68-75**), and the second part rejoices in John's significant role in this deliverance (**Luke 1:76-79**). Constable

**9.** The song of the angels. **Luke 2:13-14**. “And suddenly there was with the angel a multitude of the heavenly host praising God, and saying Glory to God in the highest, and on earth peace, good will toward men.”

**10.** The song of Simeon **Luke 2:34** And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken

**11.** They sung a new song, one of Redemption. **Rev. 5:9-10** And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou were slain, and have redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **10** And have made us unto our God kings and priests: and we shall reign on the earth.

**12. Rev 14:3** A new song. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

“They sing;that is to say, the heavenly inhabitants. *The four living beings;* viz. those of **Rev. 4:9**, where see an explanation of the positions occupied, and of the nature and signification of the "living beings and the elders." The "new song," which can only be understood by the hundred and forty-four thousand, is (as explained by **Rev. 4:4)** a song of victory won by those who have been tried in the world and subjected to temptations.” Pulpit

**13.** The song of Moses and the Lamb. **Rev. 15:2–4** “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God. saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. **4** Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”

**The Branch (Christ)**

Michael Barrett revised

This is one of the most significant of messianic titles, occurring in five passages: [**Isa. 4:2**](javascript:%7b%7d); [**Jer. 23:5**](javascript:%7b%7d); [**33:15**](javascript:%7b%7d); and [**Zech. 3:8**](javascript:%7b%7d);[**6:12**](javascript:%7b%7d). Its import is augmented not only by the imagery suggested by the word itself, but also by the specific contexts that heap up important information about the identity and mission of the Branch. At first consideration, this does not appear to be a particularly flattering expression. This common noun is based on a root verb that means to sprout or bud. It refers to a new shoot that buds on a stump or in unexpected and unwanted places.

The Messiah is a “Branch” vividly testifies to God’s faithful fulfilling of the covenant promise. This title has a special link to the Seed promise that reached its Old Testament climax in the covenant promise to David. Remember that in the Davidic covenant, God promised that David’s Seed would sit forever on the throne, ruling a universal and everlasting kingdom ([**2Sam. 7**](javascript:%7b%7d)). When the Seed finally came, there was no king at all from David’s family, and there had not been for hundreds of years. From every natural perspective, it appeared that David’s dynasty was defunct and the promise *passé*. But from the stump of David’s fallen kingdom, there appeared a new green shoot of life. There was life in the promise; the Ideal King had arrived. Summed up in the title “Branch” is Paul’s declaration, “For all the promises of God in him (that is in Christ) are yea, and in him Amen” ([**2Cor. 1:20**](javascript:%7b%7d)). The title “Branch” discloses the real humanity of Messiah by linking His lineage to David.

**The Branch as God**

[**Isaiah 4:2**](javascript:%7b%7d) is the first messianic reference: “In that day shall the branch of the LORD be beautiful and glorious.” Although the Authorized Version does not capitalize the word, I believe that it is used here as a title of Messiah. The temporal statement “in that day” that begins the verse marks this as a Day of the Lord. (the Millennium) the term “branch,” and that Jehovah is the unique name of the one true and living God, the full expression “Branch of the Lord” declares the Messiah to be the God / Man.

## **The Branch as King**

[**Jer. 23:5**](javascript:%7b%7d);[**33:15**](javascript:%7b%7d) constitute a single context; these texts say virtually the same thing. Like Isaiah, Jeremiah sets this text within the framework of the Day of the Lord. But the Scripture in one way or another weds blessings—whether spiritual, historical, or eschatological —to Christ. The saving of Judah and safety of Israel that Jeremiah foresees are possible only because of the Branch. Jeremiah, more explicitly than Isaiah or Zechariah, links the Branch title directly to David: “I will raise unto David a righteous Branch” i.e., a King (**Jer.** [**23:5**](javascript:%7b%7d)); “will I cause the Branch of righteousness to grow up unto David” (**Jer.** [**33:15**](javascript:%7b%7d)).

**The Branch as Servant**

[**Zech. 3:8**](javascript:%7b%7d) identifies the Branch as the servant of the Lord. Traditionally, interpreters have paralleled Zechariah’s naming of the Branch as servant with Mark’s presentation of Christ as the Servant of the Lord.

## **The Branch as Man**

[**Zechariah 6:12**](javascript:%7b%7d) is the last reference to the messianic Branch: “Behold the man whose name is The BRANCH.” Traditionally, interpreters have paralleled Zechariah’s identification of the Branch as man with Luke’s presentation of Christ as the Son of Man. The particular focus of this text is the uniting of the offices of priest and king in the person of the Branch. Remember the important dichotomy between these two mediatorial offices. It is an inviolable messianic clue that whenever these two offices are united in a single person, it must be referring to Christ.

This is one of the most significant of messianic titles, occurring in five passages: [**Isa. 4:2**](javascript:%7b%7d); [**Jer. 23:5**](javascript:%7b%7d); [**33:15**](javascript:%7b%7d); and [**Zech. 3:8**](javascript:%7b%7d);[**6:12**](javascript:%7b%7d). Its import is augmented not only by the imagery suggested by the word itself, but also by the specific contexts that heap up important information about the identity and mission of the Branch. At first consideration, this does not appear to be a particularly flattering expression. This common noun is based on a root verb that means to sprout or bud. It refers to a new shoot that buds on a stump or in unexpected and unwanted places.

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**Wine and Strong Drink**

**Old** **Testament**

**yayin:** wine 140 x**s** OT. wine (as fermented); by implication intoxication:

**Gen 9:21** And he drank of the **wine**, and was drunken; and he was uncovered within his tent.

**tı̂yrôsh:** New wine 38x**s** OT. fresh grape juice (as just squeezed out); by implication (rarely) fermented

wine: - (new, sweet wine. )

**Gen. 27:28** Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and **wine**:

**Shekar:** 23xs OT. Iintensely alcoholic liquor: Strong drink, 1x drunkard.

**Ps. 69:12** They that sit in the gate speak against me; and I *was* the song of the **drunkards**.

**Prov. 20:1**  Wine *is* a mocker, **strong drink** *is* raging: and whosoever is deceived thereby is not wise.

**‛âsı̂ys:** 5xs OT (fresh grape juice new, sweet wine.)

**Isa 49:26** And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with **sweet wine**: and all flesh shall know that I the LORD am thy Savior and thy Redeemer, the mighty One of Jacob.

**Chamar:** 6xs OT. A general name for wine.

**Dan. 5:1** Belshazzar the king made a great feast to a thousand of his lords, and drank **wine** before the thousand.

**Sobe:** 3xs OT. drink, drunken, wine.

**Isa 1:22** Thy silver is become dross, thy **wine** mixed with water:

The Talmud says 3 parts water to 1 part wine used for the Passover.

**NT Testament**

**Gleukos** 1xs NT. **Acts 2:13** Others mocking said, These men are full of **new wine**.

**Oinos:** 33xs NT.A general name for wine.

**Paroinos:** 2xs NT.

**1Tim 3:3** **Not given to wine**, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

**Drunkenness is a sin:**

**1.** Death penalty for (**Deut. 21:20-21**)

**2.** Commanded not to be (**Eph. 5:18**.)

**3.** Produced by the flesh (**Gal. 5:19-21**)

**Faith of or in Christ**

[**Rom. 3:22**](javascript:%7b%7d) Even the righteousness of God *which is* by **faith of** [in] **Jesus** Christ unto all and upon all them that believe: for there is no difference:

Intermediate agency (dia) is faith and objective genitive, “in Jesus Christ,” not subjective “of Jesus Christ,” The objective nature of faith in Christ is shown in **Gal. 2:16** by the addition eis Christon Iēsoun episteusamen (we believed in Christ), by tēs eis Christon pisteōs humōn (of your faith in Christ) in **Col. 2:5**, by en pistei tēi en Christōi Iēsou (in faith that in Christ Jesus) in **1Tim. 3:13**, as well as here by the added words “unto all them that believe” (eis pantas tous pisteuontas) in Jesus, Paul means. RWP

[**Gal. 2:**](javascript:%7b%7d)**16** Knowing that a man is not justified by the works of the law, but by the **faith of** [in] **Jesus** Christ, even we (Jews) have believed in Jesus Christ, that we might be justified by the **faith of** [in] **Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified.

justified by the faith of Christ — that is, by Christ, the object of our faith, as the ground of our justification. JFB

[**Gal. 2:20**](javascript:%7b%7d) I am crucified with Christ: nevertheless, I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the **faith of** [in] **the Son** of God, who loved me, and gave himself for me.

Which is in the Son of God (tēi tou huiou tou theou). The objective genitive, not the faith of the Son of God. RWP

**Gal.** [**3:22**](javascript:%7b%7d) But the scripture hath concluded all under sin, that the promise by **faith of** [in] **Jesus** Christ might be given to them that believe.

to them that believe — to them that have “the faith of (in) Jesus Christ” just spoken of. JFB

[**Eph. 3:12**](javascript:%7b%7d)In whom we have boldness and access with confidence by the **faith of** [in] **him.**

**Clearly objective genitive** autou (in him). RWP

**Phil. 3:9** And be found in him, not having mine own righteousness, which is of the law, but that which is through the **faith of** [in] **Christ**, the righteousness which is of God by faith:

**The objective genitive** Christou, not subjective, as in **Gal. 2:16**, **20**; **Rom. 3:22**. Explained further by epi tēi pistei (on the basis of faith) as in **Acts 3:16**. Ibid

**James 2:1** My brethren, have not the **faith of** [in] **our Lord** Jesus Christ, *the Lord* of glory, with respect of persons.

**Clearly objective genitive**, not subjective (faith of), but “faith in our Lord Jesus Christ,” like **(Mark 11:22),** “have faith in God.” See the same objective genitive with **pistis** in **Acts 3:6; Gal. 2:16**; **Rom. 3:22**; **Rev. 14:12**. Note also the same combination as in **Jas. 1:1** “our Lord Jesus Christ” (there on a par with God). Ibid

**Rev. 2:13** I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou hold fast my name, and hast not denied **my** [thy] **faith**, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

My faith Objective genitive, “thy faith in me.” Ibid

**Rev. 14:12** Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of [in] Jesus. Ibid

The faith of Jesus. “The faith in Jesus” (objective genitive) as in **Rev. 2:13**; **Mark 11:22**; **Jas. 2:1.** Ibid

**Sexual** **Pureness**

A distinctive of the sexual mandates of the Bible is their fiercely protective nature. All that might tear at the fabric of Eden’s paradigm is roundly condemned—adultery, fornication, incest, bestiality, or any other form of sexual activity outside of heterosexual marriage.

The severe punishment appointed for the woman was not only for the sin of fornication**, but for misrepresenting herself, both to the father and the bridegroom, as a virgin**. Just as Israel’s honor was at stake in the vindication of an innocent woman (**Deut.** **22:**[**19**](javascript:%7b%7d)), so too an evil act brought discredit and disgrace on all Israel. To maintain the purity of the covenant community of God, the people were to *purge out the evil* (cf. **Deut.** **[22:21](javascript:%7b%7d))** from their midst.

Concerning sexual relations outside of the bond of betrothal or marriage, Hebrew uses certain verbs to describe the violation. First is זָנָה, which means literally “to commit illicit intercourse,” especially of women. It is used of a married woman who is unfaithful to her husband ([**Hos. 1:2**](javascript:%7b%7d)), or of a betrothed woman who, according to the law, already belongs to her husband ([**Gen. 38:24**](javascript:%7b%7d)). The verb used for men who commit adultery is נָאַף. It is the term used in the seventh commandment forbidding adultery ([**Ex**](javascript:%7b%7d)**. 20:14**; cf. [**Deut. 5:18**](javascript:%7b%7d)). According to [**Lev. 20:10**](javascript:%7b%7d), the man who commits adultery with another man’s wife shall be put to death.

**Coming now to the New Testament**, Paul makes a strong case in his letters against *porneia* (“sexual immorality, literally, “fornication”; see [**Rom. 13:13**](javascript:%7b%7d),[**Gal. 5:19**](javascript:%7b%7d),[**1Th. 4:3-5**](javascript:%7b%7d)), he is concerned about other areas of sexuality as well. He warns against “youthful passion” *(neoterikas epithvmia*. [**2Tim. 2:22**](javascript:%7b%7d)), “evil passion” (*kaka epithvmia*, [**Eph. 5:5**](javascript:%7b%7d)), “lustful passion” (*pathos epithymias*, [**1Th. 4:5**](javascript:%7b%7d)), and “desire” (*pathos*. [**Col. 3:5**](javascript:%7b%7d); basically equivalent in the context of this passage to “lustful passion”). He also condemns “uncleanness” (akatharsia, [**Rom. 4:20**](javascript:%7b%7d), **2Cor.** [**12:21**](javascript:%7b%7d),[**Gal. 5:19**](javascript:%7b%7d),[**Eph. 5:5**](javascript:%7b%7d),[**Col. 3:5**](javascript:%7b%7d)) and “licentiousness” (*aselgeia*, [**Rom. 13:13**](javascript:%7b%7d),[**2Cor. 12:21**](javascript:%7b%7d),[**Gal. 5:19**](javascript:%7b%7d)).

“The NT is characterized by an unconditional repudiation of all extra-marital and unnatural intercourse.” The principle Greek verbs used for illicit heterosexual relations are πορνεύω and μοιχεύω. In the LXX, πορνεύω is used generally for זָנָה, commit fornication, while οιχεύω normally represents נָאַף, commit adultery. The verb πορνεύω can refer generally to any sexual immorality, or specifically to the practice of prostitution. In the teachings of Jesus, fornication (πορνεία) is one of the many “evil things” (τὰ πονηρά) that arise from the heart of a man and defile him ([**Mark 7:21–23**](javascript:%7b%7d); cf. [**Matt 15:19–20**](javascript:%7b%7d)). In Paul’s writings, the terms related to πορνεύω denote “any kind of illegitimate sexual intercourse.” Paul uses these terms mostly in **1 Corinthians**, where he denounces incest (**1Cor.** [**5:1**](javascript:%7b%7d)), the joining of oneself to a harlot (**1Cor.** [**6:16**](javascript:%7b%7d)), and all sexual immorality in general (**1Cor.** [**6:13**](javascript:%7b%7d),[**18**](javascript:%7b%7d)). No immorality should be named among believers, which is “proper among saints” ([**Eph**. **5:3**](javascript:%7b%7d)). God’s will for believers is that they “abstain from sexual immorality” ([**1Th. 4:3**](javascript:%7b%7d)). Fornicators are one category of the unrighteous who will not inherit the kingdom of God (**1Cor.** [**6:9**](javascript:%7b%7d); cf. [**Gal**. **5:19**](javascript:%7b%7d), [**21**](javascript:%7b%7d)). According to the writer of Hebrews, fornicators will bear the judgment of God ([**Heb. 13:4**](javascript:%7b%7d)). Kenneth M. Gardoski revised

**The Blood of Christ**

**(What it is and what it is not and what it accomplishes)**

**NT 35**x**s**

**Matt. 27:4** Saying, I have sinned in that I have betrayed the **innocent blood**. And they said, What *is that* to us? see thou *to that*.

**Matt. 27:24** When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of **the blood** of this just person: (**Jesus**) see ye *to it.*

**Matt. 27:25** Then answered all the people, and said, **His blood** *be* **on u**s, and **on our children**.

**John 19:34** But one of the soldiers with a spear **pierced his side**, and forthwith came there out **blood** and water.

**Acts 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he (i.e., **the Son of God who became the Son of Man**) has **purchased with his own blood**.

**Rom. 5:9** Much more then, being now **justified by his blood**, we shall be **saved from wrath** through him.

**Rom. 3:25** Whom God has set forth *to be* **a propitiation** through faith in **his blood**, to declare his righteousness for the **remission of sins** that are past, through the forbearance of God;

**Eph. 1:7** In whom we have **redemption through his blood**, the **forgiveness of sins**, according to the riches of his grace;

**Eph. 2:13** But now in Christ Jesus ye who sometimes were far off are **made nigh by the blood** of Christ.

**Col. 1:14** In whom we have **redemption through his blood**, *even* the **forgiveness of sins**:

**Col. 1:20** And, having **made** **peace through the blood** of his cross, by him **to reconcile** all things unto himself; by him, *I say,* whether *they be* things in earth, or things in heaven.

**Heb. 9:12** Neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having **obtained eternal redemption** *for us.*

**Heb. 9:14** How much more shall **the blood of Christ**, who through the eternal Spirit offered himself without spot to God, **purge your conscience** from dead works to serve the living God?

**Heb. 9:20** Saying, This *is* **the blood** of the testament which God **has enjoined unto you**.

**Heb. 10:19** Having therefore, brethren, **boldness to enter** into the holiest by **the blood of Jesus**,

**Heb. 10:29** Of how much sorer punishment, suppose ye, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the **(Christ’s) blood of the covenant**, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of grace?

**Heb. 12:24** And to Jesus the mediator of the new covenant, and to the (**Christ’s**) **blood** of sprinkling, that **speaks better things** than *that of* Abel.

**Heb 13:12** Wherefore Jesus also, that he might **sanctify the people** with **his own blood**, suffered without the gate.

**1Peter 1:2** Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the **blood of Jesus Christ**: Grace unto you, and peace, be multiplied.

**1Peter 1:19** But with the **precious blood of Christ**, as of a lamb **without blemish** and **without spot:**

**1John 1:7** 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 **cleanses us from all sin**.

**1John 5:6** This is he that came by water and **blood**, ***even* Jesus Christ**; not by water only, but by water and **blood**. And it is the Spirit that bears witness, because the Spirit is truth.

**Rev. 1:5** And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and **washed us from our sins** in **his own blood**.

**Rev. 5:9** And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and **has redeemed us** to God **by thy blood** out of every kindred, and tongue, and people, and nation;

**Rev. 7:14** And I said unto him, Sir, thou know. And he said to me, These are they which came out of great tribulation, and have **washed their robes**, and made them white **in the** **blood of the Lamb**.

**Rev. 12:11** And they **overcame him** (**Satan**) by the **blood of the Lamb**, and by the word of their testimony; and they loved not their lives unto the death.

**Rev. 19:13** And he **(Jesus)** *was* clothed with a vesture dipped in **blood**: and his name is called The Word of God.

**The next Eight verses are Jesus’ sayings but not His real Blood**

**1. Matt. 26:28** For this (**cup**) is **my blood** of the New Testament, which is shed for many for the **remission of sins**.

**2. Mark 14:24** And he said unto them, This (**cup**) is **my blood** of the New Testament, which is **shed for many**. (i.e., **all**, this is a figure of speech)

**3. Luke 22:20** Likewise also the cup after supper, saying, **This cup** *is* the New Testament in **my** **blood**, which is **shed for you**.

**4. John 6:53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and **drink** **his blood**, ye have **no life in you**.

**5. John 6:54** Whoso eats my flesh, and **drinks my blood**, has **eternal life**; and **I will raise him up** at the last day.

**6. John 6:55** For my flesh is meat indeed, and **my blood** is **drink indeed**.

**7. John 6:56** He that eats my flesh, and **drinks** **my blood**, dwells **in me**, and **I in him**.

**8. 1Cor. 10:16 The cup of blessing** which we bless, is it not **the communion of the blood of Christ**? The bread which we break, is it not the communion of the body of Christ?

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**The Feast of Tabernacles**

**Norman Hillyer Revised**

The first characteristic, joy, was naturally appropriate to a ‘feast of ingathering’. The year’s toil had with the Lord’s blessing reaped its reward, and the people could truly be ‘altogether joyful’. All were to join in—not only the family and the rest of the household, but ‘the Levite, the sojourner, the fatherless and the widow who are within your towns’. Funeral eulogies and fasting were forbidden for the week.

The Feast of Tabernacles was the most popular of all the festive occasions in Israel. It was celebrated at the time of year when it was no hardship to obey the injunction attached to this festival, ‘You shall rejoice in your feast’. All the crops had been safely stored, the fruits brought in, and the vintage completed.

But it was far more than merely the harvest thanksgiving, ‘the Feast of Ingathering’. The festival had other significant titles. As ‘the Feast of Booths’ it looked back to Israel’s dwelling in the wilderness in the forty years after the Exodus from Egypt. As emphatically ‘*the* Feast’ *par excellence*, and ‘the Feast of the Lord’, [**Lev. 23:39**](javascript:%7b%7d). it looked forward to the final joyful harvest, when Israel’s mission on earth should be completed by gathering all the nations of the world to the Lord, as prophesied by **(Zech.** [**14:16**](javascript:%7b%7d)). Josephus describes it as ‘the holiest and greatest feast’, and in similar fashion Philo, and the Rabbis throughout the Mishnah, distinguish it from all the other religious celebrations.

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Celebrations began after the regular afternoon sacrifice and went on throughout the following night. Flutes were played, and so were harps, lyres, and cymbals. Whoever could play a musical, instrument did so, and whoever could sing sang. Others stamped their feet, slapped their thighs, clapped their hands, leaped or danced, each one to the best of his ability, while songs and hymns of praise were being recited. No wonder the Mishnah declares: ‘He who has not seen the rejoicing (at the Feast of Tabernacles) has never seen rejoicing in his life,’

But days of rejoicing were yet to be days of sacrifice. More sacrifices were offered at the Feast of Tabernacles than at any other time in the year. No Israelite was to appear before the Lord empty-handed. Every man was bidden to give as he was able, according to the blessing of the Lord his God, and to welcome as guests the poor, the stranger, the Levite, and the homeless, for the Lord’s sake.

**The second** characteristic of this feast would remind the people of Israel, if not of their dispersion, yet of their being strangers and pilgrims in the earth. For seven days all that were Israelites-born were to dwell in booths. They were commanded to do this so that ‘your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt’

Harvest-time was a highly appropriate season at which to remind the Israelites of the wonderful providence which had fed and sheltered them in the wilderness, where they had no land to call their own, and where there was neither harvest nor vintage. The transition from nomadic to agricultural life had greatly enriched the meaning of the Feast of Tabernacles. The festival booths recalled Israel’s long and weary wanderings in contrast with the plenty and comfort of settled possession. Yet at the same time the booths reminded them that God’s people were still to regard themselves as sojourners and pilgrims, for they were but passing through the present world on their way to their heavenly home with the Lord.

The Mishnah tractate *Sukkah* specifies the size and constitution of the festive booths with considerable care evidently to safeguard the law. A booth of three walls and a roof was to be constructed from the intertwined boughs of living trees, and solely for the purpose of the festival. No branch was valid which was withered, taken from an idolatrous grove, or, adds the Mishnah solemnly, ‘got by robbery’. These booths, and not their houses, were to be the regular dwellings of all Israel during the week. Except in very heavy rain, defined in the Mishnah as heavy enough to spoil the porridge,[23](https://www.galaxie.com/article/tynbul21-1-02?highlight=%22Feast%20of%20Tabernacles%20%22" \l "GTYNBUL21A0223) they were to eat, sleep, pray, and study in the booths. Only those absent on some pious duty, the sick and their attendants, women, slaves, and infants who were still depending on their mothers were excused. Every worshipper carried an *ethrog*, a citrus fruit, in his left hand, and in his right the *lulab*, or palm, tied together with myrtle and willow. This was to fulfil the command to ‘take the fruit of goodly trees, branches of palm trees, and boughs of leafy trees, and willows of the brook’ The *ethrog* was to exemplify the fruits of the good land which the Lord had given them. It may well be that the *lulab* bundle was intended to remind Israel of the stages of the wilderness journey. The palm branches would recall the valleys and plains, the ‘boughs of leafy trees’ (interpreted by the Rabbis as myrtle) the bushes on the mountain heights, and the willow those water-courses from which God had given his people drink. The *lulab*, ‘three handbreadths in length and long enough to shake’, was used in the Temple on each of the seven festive days, even small boys, if old enough to shake it, being bound to carry one. There are many representations in the Jewish catacombs of pilgrims carrying the *lulab* and *ethrog*. Apparently the larger the sheaf and the heavier the citron, the greater the devotion. Some of the Pharisees appear to be almost bowed down by the branches they were carrying.

Another characteristic of the Feast of Tabernacles concerned its unusual offerings, which were remarkable in a number of ways. First, the sacrifices at this feast were far more numerous than at any other festival, amounting to twice the number of lambs and rams, and five times as many bullocks as enjoined even for the Passover. On each of the seven days at Tabernacles, ‘one kid of the goats’ was offered as a sin-offering, and two rams and fourteen lambs as a burnt-offering. In addition to these, no less than seventy bullocks were sacrificed over the seven days, beginning with thirteen on the first day and diminishing by one each day until on the seventh day seven were offered. All twenty-four orders of the priesthood—over seven thousand priests, together with some ten thousand Levites were engaged during the seven days of Tabernacles.

Theunusual feature was that the number of the burnt-sacrifices, each kind by itself or all of them together, is always divisible by the sacred number *seven*. We have for the week 70 bullocks, 14 rams, and 98 (14 x7) lambs, or altogether 182 animals (26 x 7). To these must be added 336 (48 x 7) tenths of ephahs of flour for the cereal-offering.

Seven as a number signifying completion, fulfilment, perfection, appears so frequently in Scripture from the creation narrative onwards as to need no further comment. The Feast of Tabernacles marked the culmination both of the agricultural and of the liturgical year, and thus, as foreshadowed in [**Zech. 14**](javascript:%7b%7d), symbolized the final harvest and the culmination of history. This interpretation was taken up by the early Church.

**The third** peculiarity of these sacrifices—that of the daily reduction in the number of bullocks offered—is not really explained in the Talmud. But the point is made that these sacrifices were to atone, not for Israel, but for all the nations of the world: ‘There were seventy bullocks, to correspond to the number of the seventy nations in the world.’ The missionary obligation had been imposed upon Israel’s religion from the beginning in the divine promise that in Abraham (‘father of many nations’) all the families of the earth would find blessing ([**Gen. 12:3**](javascript:%7b%7d)).

The dispersion of Israel was construed as an act of providence for the benefit of the world, a sowing of seed over all lands, from which the Word of God would everywhere spring up. The Septuagint may have been so called for the same reason: the ‘seventy’ translation offered the Word of God to all the nations of the world.

At the same time, however, the Rabbis were careful to draw attention to the significance of the eighth day of the feast. God had said, ‘

**On the eighth day** there shall be an assembly for yourselves’ ([**Num. 29:35**](javascript:%7b%7d)). The situation was like a king who made feast for seven days and invited all the citizens. When the feast was over, he said to his friend, ‘Now that we have both done our duty towards the citizens, let us revel in a feast for ‘ourselves.’ In similar vein the Mishnah declared that though praises were offered to the Lord by others, Israel’s praises were more pleasing to Him than all the rest.

During the night the priests were kept busy. The altar of burnt-offering had to be cleansed, and the following day’s sacrifices and offerings examined. While the morning sacrifice was being prepared, one priest headed an enthusiastic procession to the Pool of Siloam. There he drew water into a golden flagon, capable of holding three *log* (just over two pints).

This ceremony of the water-drawing was highly popular with the crowds, though its precise origin and first significance are uncertain.[**1Samuel 7:6**](javascript:%7b%7d) refers to a libation of water as a religious rite. [I**saiah 12:3**](javascript:%7b%7d), so far from suggesting the ceremony, may refer to it. At all events, by the later days of the Temple it had become a prominent part of the ceremony.

As the wine and water were poured into the bowls, the Temple music began, and the Hallel ([Ps. 113-118](javascript:%7b%7d)) was sung to the accompaniment of flutes. When the choir chanted the opening and closing words of [**Psalm 118**](javascript:%7b%7d), ‘O give thanks to the Lord’, and again at verse,*‘Hosanna*, save us, we beseech thee, O Lord!’ all the worshippers shook their *lulabs* (palm branch that is carried and waved) to the four points of the compass, in acknowledgment that their God, whose gifts were being praised, was to be found everywhere.

The water-pouring ceremony was considered by the Rabbis to be connected with the dispensation of rain, the annual fall of which would be determined by God at that feast. ‘Offer waters before me on the Feast of Sukkoth that the rains of the year may be blessed to you.’ The theme was also spiritualized. Prayers for rain were associated with the resurrection of the dead a thought not explained by the fact that rain revives nature, for that function would usually be assigned to the dew. But the main application of the water-pouring, according to the **Midrash,** was in line with our Lord’s own interpretation in [**John 7**](javascript:%7b%7d), and referred to the future outpouring of the Holy Spirit, as predicted—probably in allusion to this very rite—by Isaiah. Thus the **Talmud explains**: ‘Why is the name of it called, The drawing out of water? Because of the pouring out of the Holy Spirit, according to what is said (**Isa.** [**12:3**](javascript:%7b%7d)): “With joy you will draw water from the wells of salvation.”‘ Hence both the feast and the peculiar joy are alike designated as those of ‘the drawing out of water’, for, according to the Midrash, ‘the Holy Spirit does not rest where there is idleness, or sadness, or ribaldry, or frivolity, or empty speech, but only where there is joy’.

The reason for using wine in the ceremony is not discussed by the Rabbis, and wine has never been a ritual part of the later celebration of the feast, though as a concomitant of ‘rejoicing’ it has always been freely used.

Another ceremony took place at the close of the festive sacrifices. On each of the first six days of the feast the priests formed in procession and made a circuit of the altar, chanting ‘Hosanna, save us, we beseech thee, O Lord! O Lord, we beseech thee, give us success!’ But on the seventh day the priests circled the altar seven times, plainly recalling how the walls of Jericho had fallen in similar circumstances, and anticipating that, by the direct intervention of God, the walls of heathenism would fall before the Lord, and the land lie open for his people to go in and possess it. The custom is at least as old as 2 Maccabees ([10:8](javascript:%7b%7d)).

Its great antiquity is shown by the book of Jubilees (16:20-31) ascribing its beginning to Abraham, which suggests that its true origin had long been forgotten. It was also on the seventh day that the *lulabs* were stripped of their leaves by being beaten on the ground. This action could be in imitation of a storm, *i.e.,* a call for rain, or provide a symbol of resurrection—an admonition to the deity to produce new leaves (new life).

Before the destruction of Jerusalem in AD 70, Temple and Altar dedication was a prominent feature of the Feast of Tabernacles. Josephus considers that it was no accident that this festival was chosen by Solomon as the occasion for the dedication of the original Temple, when the glory of the Lord filled the House ([**1Ki. 8**](javascript:%7b%7d)**)**. Just as the first-fruits of the land had been offered at the local sanctuaries, so now those offerings would be brought to the Temple. It would naturally follow that the dedication of the place of offering would be made when the whole harvest was finished. After the Exile the Feast of Tabernacles still had this characteristic feature. When the Temple was rebuilt, Joshua the High Priest and Zerubbabel the governor of Judaea together erected an altar to the Lord, and kept the Feast of Tabernacles ([**Ezar 3:3**](javascript:%7b%7d)). The prophet Haggai spoke his words of encouragement to Joshua and Zerubbabel on the 21st day of the seventh month, *i.e*., on the seventh day of the Feast of Tabernacles, and passed on the divine promise, ‘I will fill this house with splendor’.

One item is not included in the Mishnah tractate *Sukkah*, which describes the Feast of Tabernacles, probably because by the time the Mishnah was at last put into writing anything uncomfortably close to pagan practice was censored. Several other Jewish and Gentile sources, however, reveal that the men of Israel celebrating the feast wore crowns of leaves upon their heads. The Book of Jubilees (dated 135-96 BC) says that worshippers set wreaths upon their heads. Jewish priests wore crowns of ivy according to Tacitus, and crowns of flowers according to a fresco at Dura-Europos.

At the close of the first day of the feast the worshippers descended to the Court of the Women, where great preparations had been made. Four huge golden candelabra were there—according to the Talmud 75 feet high and reaching over the height of the walls. Four golden bowls topped the candelabra. Energetic young priests, in charge of pitchers of oil with a capacity of some eleven or twelve gallons, climbed up and down ladders to keep the bowls filled. Worn-out breeches and girdles from the priestly wardrobe had been torn up into strips and plaited into wicks for the lamps for the illumination of the festival. The wicks were placed in the bowls, over the brims of which their burning end hung down from spouts. It was claimed that there was no courtyard in Jerusalem which was not lit up by the blazing light, and we can well believe it.

‘Men of piety and good deeds’ danced before the people, juggling with four or even eight flaming torches in their hands, throwing them up and catching them one after the other.

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