

A DISPENSATIONALIST EXAMINES TULIP
Can a Dispensationalist believe the Reformed Doctrine of Predestination?
By
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As an aerospace systems engineer, it was essential to learn quite a bit (not a pun) about a lot of things so that the particulars could be put together in a complimentary fashion. As true for any aerospace system so also it is true for the most important study of the infallible revelation by the Creator God of the universe. It is not enough to get your theology from a translation (although most of us do) we must also learn a bit about the original language. This, however, is not enough until we learn how to interpret the information. But this is not enough, because we now need to know how to prepare and deliver God's Message to men. Finally, we need to learn how to Systematize and defend this information. To this end my books were written.

My Greek language study was started by, and continues with Dr. Duane Dunham, formerly with the Western Conservative Baptist Seminary (WCBTS), and is now retired.

Hebrew and Apologetic studies were with Dr. Fred Howe. Hermeneutics was taught by Dr. Earl Radmacher and Dr. Stanley A. Ellisen. English Bible was taught by Dr. Stanley A. Ellisen, using his magnum text "BIBLE WORKBOOK, An Interpretive Outline of the Whole Bible." Finally, Homiletics was taught by Dr. Milton Jones. All these men were teachers at the WCBTS.

Whatever Systematic Theology I have was picked up inductively through teachers and preachers, through books such as L.S. Chafer's 8 vol. set "Systematic Theology", and through my own personal exegetical studies of the Bible texts.

The Sermon materials found inside were constructed using the Homiletical System Pioneered by **Arthur B. Whiting and Milton Jones** from information by (Plymouth) Brethren writers and **particularly Dr. Graham Scroggie**. It is a completely expository method. This system is described and illustrated in one of my books; "Exegetical Homiletics".

This book was suggested by an email sent from my Seminary Greek Professor, Dr. Duane Dunham on the TULIP issue.

From: Duane Dunham [mailto:duane@canby.com]
Sent: Wednesday, January 21, 2015 12:50 PM
To: swede@thecfbc.com;
Subject: Divine Election!

Difficult, complex doctrine, but you can get a FREE CD message from John MacArthur, just for asking for the offer, "Answering the Key questions about Election!" Great price, eh?? And I promise you, it will be FILLED with Scripture, not a lot of philosophizing, but sound theology. He emphasizes both God's sovereignty and man's responsibility. Gotta have both to be biblical! "Grace To You" is his program, access gty.org, and voila! I went to school with John, played football with him on Saturdays, and love his kind of sound preaching that TEACHES the Word. Our homiletics prof at Talbot Seminary used to tell us, "Preach when you teach; teach when you preach." John does it well.

Note what John MacArthur says to start off this gty.org offering:

"I understand all those hard questions" (I receive from my worldwide Q&A series). "They're equally hard for me. And they're equally hard for you. To say I believe in the doctrine of election does not solve all the problems, **it simply admits to what the Bible teaches**. I cannot resolve all the problems, I have all the same questions that everybody else has. I don't think you're going to in this life get perhaps the final answer to all of those dilemmas but becoming content and committed to and faithful to what the Scripture says about the doctrine of election is the issue."

This short book doesn't and can't expose the entire subject of the Predestination problem. It is presented to Bible students as a converted sinner's **Alarm to the Converted**. May the reader approach this subject with an open mind.

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1.0 INTRODUCTION

1.1 The Book's Beginnings.

This book started out with an Email from my Greek Professor and longtime friend (46 years), Dr. Duane Dunham Th.D.

While still employed by Kappa Systems Inc., as a consulting program Engineer, I worked from our home in Portland, OR. There, I was fortunate enough to have Duane Dunham for first year Greek. He left for Grace Seminary to get his Doctorate in Fall of 1970.

At that time, having a generous salary, I made more money than our beloved President Dr. Earl Radmacher, who went to Heaven's Glory to be with his LORD Jesus in Nov. 2014).

God has lead me from the start of my Discipleship in 1964 to go between my Missile Warning and Space activities, back and forth, to Christian Activities. Here's the Email that was a response to Dr. Dunham's Email.

Dear Duane:

I'm a 5 pointer.

But do I believe in the free will of humanity? Yea Verily. But, Except for the Sovereign Grace that makes us alive upon hearing the Gospel, I'd be of most men – The Most Miserable.

Unsaved humanity also has free will, and, but for God's electing grace all of us would freely choose "The Broad Way". Free will for a natural child of Adam is controlled by the God of this world, Satan: Eph 3:2.

They can only choose rebellion against God due to their being born "In ADAM". No room for Pelagianism¹ here.

Swede

In the fall of 1964, our family returned from a Summer Quarter at the University of Washington, Seattle, WA., to our trailer and wanigan at the LIAHO trailer park seven Miles South of Clear AF Station, AK, Where I was employed by RCA Service Co. as their Site Program Engineer.

In Late Sept. of 1964 I was baptized in a small lake that was partially frozen. There by God's Grace a brand new Church, The Maranatha Baptist Church, was being started. We held our first meeting at Anderson, AK, in September of 1964. We later moved to the Pastor/Missionary's Home a trailer and large garage, where we met. Having no books but a New Schofield Reference Bible. My Pastor loaned me two of his books. These were two books I devoured; One was a book by Dr. M.R. Dehan, titled "Signs Of The Times". This was my Introduction to Eschatology

The second book was written in 1932 by Loraine Boettner, Titled "*The Reformed Doctrine of Predestination*". This book was my introduction to Systematic Theology – Christology, Anthropology, Soteriology, and Theology Proper. Within a month from my baptism I preached my first sermon. The Pastor was preaching at another Mission Church. Guess what preacher-boy Carlson preached on? The Rapture of the Church! There was one Church of God family, meeting with us and they were not enamored with the subject matter. It was a badly delivered, Topical Message, but It may have been OK for a baby Christian.

My Pastor, Vernon Crouse, loaned me some Dr. R. B. (Bob) Theme tapes which stirred me to the Quick. I just had to learn Greek and Hebrew. God provided a way. Rev. Milton Jones from Western Conservative Baptist Seminary, Portland, OR, preached a series of meetings at our

Church. These messages impressed me with his Thematic Delivery. After leaving Alaska in June of 1965, because of the influence of Bob Theme, our family motored to Dallas, Texas, where I was interviewed by the then President Dr. John Walvoord. He told me I'd have to put my wife to work (We had 3 kids) so that was a discouragement. Later, on a trip to Clear, AK., I stopped off in Portland, OR., Where the Rev, soon to be Doctor, Milton Jones put me up for a couple of days, so I could interview with some of the staff members (and see the WCBS Graduation Ceremonies. There their Homiletics Award Winner, Dick Lindeman, preached using the text, 2 Cor 8 & 9 (a section). He had developed a Theme for this passage: **Holy Living Produces Holy Giving**. Mr. Lindeman's exegesis of this passage was not available. Note that the verb "produces" or its substantive form "production" is not used in this outline. See Figure 01.

From the Theme the Outline becomes:

Text: 2 Cor 8-9

Theme: Holy Living Produces Holy Giving

I. Examples of Holy Living

- A. The Macedonians
- B. The Lord Jesus
- C. The Nation Israel

II. Experiences of Holy Giving

- A. The Macedonians
- B. The Lord Jesus

Draw lines to show how Theme is expanded in outline

Note that Alliteration was used as one means of Order.

Figure 01 Dick Lindeman's The WCBTS Homiletics Award Winner's Theme and Outline Message at His Graduation.

I took this outline down from his message on my tape recorder and constructed it later for my book: "EXEGETICAL HOMILETICS".

We moved ourselves to Portland in August of 1969, and took up residence at 4023 E. Yamhill, a short bike-ride from the Seminary, starting school the Fall Semester of 1969. God provided the consulting job, the moving expenses, and helped us purchase a house with no payments until December of 1969. (the last 4.5% money in town) Our Realtor was President Dr. Earl Radmcher's Brother, Donald. Our tuition was partly paid by local Churches in the area. I worked from 8 to 20 hrs./week for my Company, Kappa Systems, Inc. in Colorado Springs, CO.

AND THEN THE FUN BEGAN!

2.0 TOTAL INABILITY (DEPRAVITY - ORIGINAL SIN)

Total Depravity does not mean that every man is as bad as he can be, but that he possesses an evil nature passed down from his father ADAM. We are born with his nature that is acted out by sins against God. We are all born with this nature. (Please see Fig. 02) This is why the second birth is necessary.

2.1 Born Once Die Twice, Born Twice Die Once. At the second birth we are created anew in Christ Jesus by the Holy Spirit. Eph 2:10 **For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.** The believer and the unbeliever are going to be judged by their works; not their sins (acts of sin produced by our Adamic Natures).

Joh 3:3 **Jesus answered** and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

Joh 3:7 Marvel not that I said unto thee, Ye must be **born again**.

1Pe 1:23 Being **born again**, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Eph 2:8 For by grace are you {V-PAI 2P} being saved {V-PPPtcpl. NP} **through faith; and that not of yourselves: it is the gift of God:** {So faith is a gift from God)

9 **Not of works**, lest any man should boast.

10 **For we are his workmanship, created in Christ Jesus unto good works,** which God hath before ordained that we should walk in them.

Eph 3:9 And to make all men see what is the **fellowship of the mystery, which from the beginning of the world hath been hid in God**, who created all things by Jesus Christ:

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

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:**

Col 3:10 And **have put on the new man, which is renewed in knowledge after the image of him that created him:**

Oh, reader. In spite of years of church-i-anity, is it possible that you've been living in a state of unreality with respect to the New Birth? If you can't remember a time when you truly, as a repentant sinner, asked the LORD Jesus to be your Saviour from Sins. Why not NOW? 1 Cor 15:1-8.

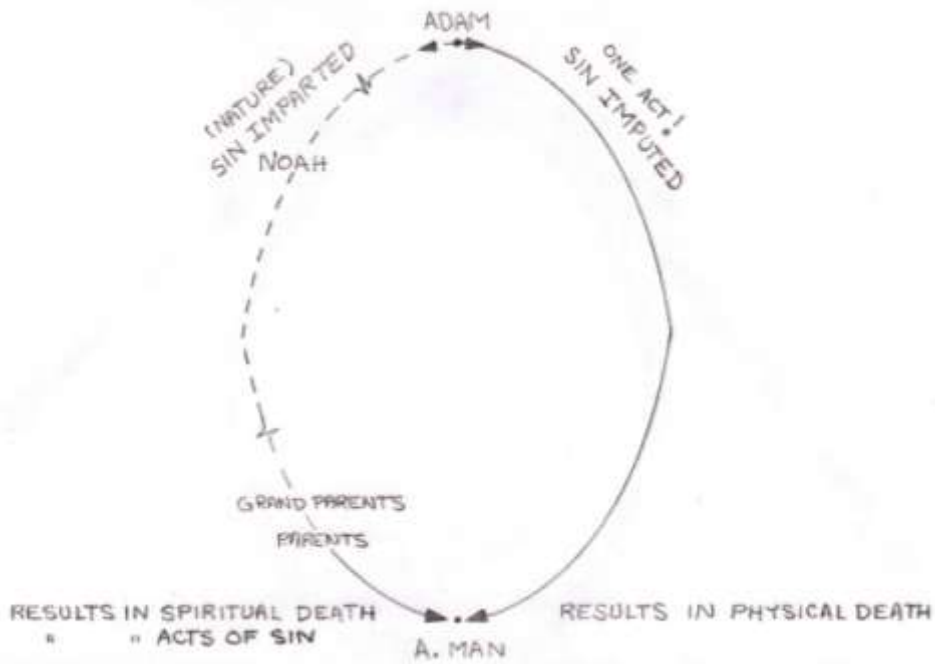


Figure 02 How Sin Is Transmitted In Men

2.2 The Great Snatch

At the Fall of Man in Eden’s Garden not only was man affected (perhaps INFECTED would be a better term) but as the following verses indicate, the whole of creation suffers in pain together until the now. To remove ourselves from the Total Inability **We need the second Birth.**

Born once die twice. Born twice die once. Or at this late date of the prophetic Word, it’s quite possible that some of us may not die but be changed at the (Grk. Harpazw) Church’s Catching Away.

- 1 Th 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as (like) others who have no hope.
- 14 For (1st Class Condition) since we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him.
- 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. {Prevent: Old English Word. Properly, to **come before, or, precede**}
- 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump(et) of God: and **the dead in Christ shall rise first:**
- 17 Then **we which are alive and remain shall be caught up** (Grk ἀρπαγησόμεθα < {V-2FPI-1P} > 726 ἀρπαζω harpazw: to snatch out or away) **together with them in the clouds, to meet the Lord in the air:** and so shall we ever be with the Lord.
- 18 **Wherefore comfort one another with these words.** {comfort: or, exhort}

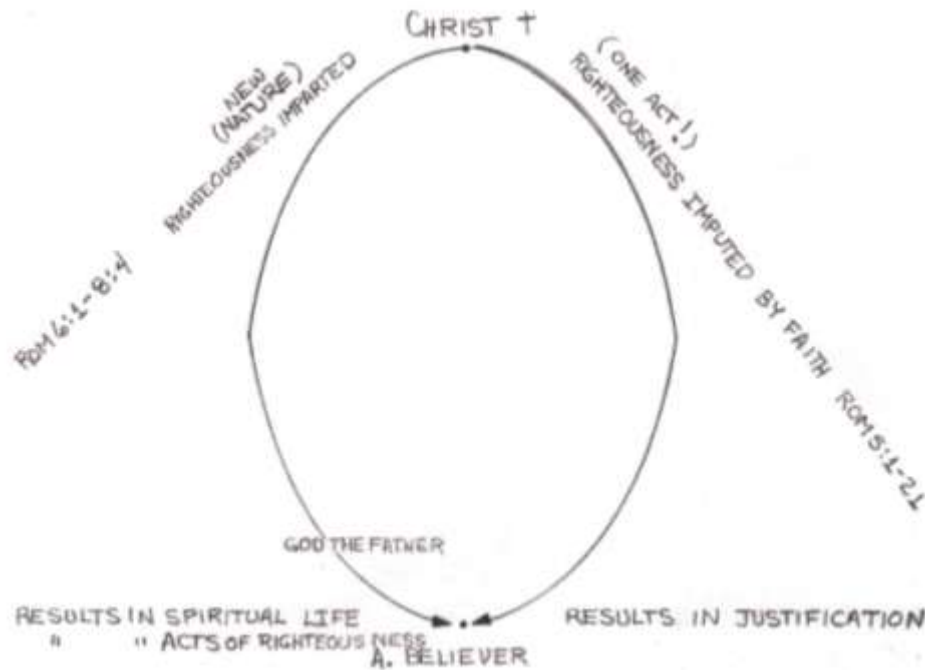


Figure 03 How Righteousness Is Transmitted To Men

Reader Please note: There is no comfort in going through The Tribulation Period of 7 years, also called the day of Jacob’s Trouble, Jer 30:7. This is for the Nation Israel and the remaining “Left Behinders”. Also see Rev 4:2-19:21. The Church is caught away in Rev 4:1. She’s no longer on earth but is with our Savior in Heaven. She remains there until Rev 19:14. Our LORD’S Second

Coming to earth occurs, seven or so, years later ON THE MT. OF OLIVES from where He ascended.

Zec 14:4 And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Acts 1:6 When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.**

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath Day's Journey.

We might sing a chorus of "Onward Christian Soldiers" at this point in our reading!

Finally, The Scriptures that outline the Fall of man and the result to man and to God's Creation.

Gen 2:17, 3: 3,15, Ge 5:20, Ge 5:27, Ge 5:31, Ge 7:21, Ge 7:22: Jer 17:9; Rom 1-2, 3:23; Eph 2:1b: It even affected the whole creation. Rom 8:19-21.

3.0 UNCONDITIONAL ELECTION (GOD'S ELECTION)

When God quickens us from our deadness, Eph 2:1 He puts in us a Holy “Want To” choose God. This verse in context reads:

- Eph 2:1** *And you hath He quickened, who were dead in trespasses and sins;*
 2 *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:*
 3 *Among whom also we all had our conversation (Life) in times past in^a the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
 4 *But God, who is rich in mercy, for His great love wherewith He loved us, {Please note that Love comes before Grace. Jn 3:16 NEC}*
 5 *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*
 6 *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: {The Christian’s New Position – Seated in the heavenlies With Christ. NEC}*
 7 *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*
 8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:*
 9 *Not of works, lest any man should boast.*
 10 *For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

Christ, below, is speaking to His Apostles, with reference to Israel and their Discipled converts during the Tribulation. God’s Election has to do with His Attributes (As do the other four points).}

Mt 24:22 And except those days should be shortened, there should no flesh be saved: **but for the elect’s sake those days shall be shortened.**

Mt 24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, **if (it shall be) possible (1st Class Cond., assumed true for the sake of argument), (they shall) deceive the very elect.**

{Note: the Protasis and Apodosis² needs to have the Future Active Indicative of εἰμι - I am, supplied in the appropriate Person and Number. This verb substitution comes from the verb πλανησαι (V-AAN) shall deceive by lies. And the first verb that dictates the time aspect of the whole sentence, namely Future, εγερθησονται (V-FPI-3P: There

^a The ‘we’ refers only to Believers. Do you think that only Christians were born with the ADAMIC (SIN) NATURE?

1Jo 5:19 And **we know that we (believers) are of God, and the whole world lieth (V-PPI 3P > κειμαι in the wicked one, i.e., Satan.)**

(2749 κειμαι keimai ki’-mahee

2) metaph.

2a) to be (by God’s intent) set, i.e. destined, appointed

2b) of laws, to be made, laid down

2c) lies in the power of the evil one, i.e. is held in subjection by the devil.)

2Co 4:4 In whom **the god of this world (age) hath blinded {V=AAI 3S} the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

shall arise Under the power (Passive Voice) of some other agent – Namely Satan, the arch deceiver).}

- Mt 24:31 And **He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.** (Note: This already has happened viz. 1948, and is still happening! NEC)
- Mr 13:20 And except that the Lord had shortened those days, no flesh should be saved: but **for the elect's sake, whom He hath chosen, he hath shortened the days.** (Note: This refers to the day of Jacob's trouble that occurs post-rapture. See Timeline, etc., on Fig. 01.
- Mr 13:22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect.
- Mr 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
- Lu 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

From a Systematic look at God, in Scripture, we see that God has/is the following Attributes and Essence.

I. Personality.

1. Omniscience. Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;
2. Sensibility. Jer 31:3
 - a. Holiness. Ex 3:5; Lev 19:2; 1Sam 2:2; Job 15:15; Ps 22:3, 47:8, 111:9; Isa 6:3, 57:15; 1 Jo 1:5; Rev 6:10, 15:4.
 - b. Justice. 1 Chr 19:7; Job 4:17, Ps 19:9, 89:14; Is 45:21; Acts 17:31; Rom 2:12-16, 3:26; 1 Co 11:31-32
 - c. Love. Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13
 - d. Goodness. Eph 2:4-5
 - i. Mercy. Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16
 - ii. Grace. Lu 2:40; Joh 1:14, 16, 17; Ac 4:33, 20:32; Rom 1:17, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1, 14, 15, 11:5-6, 12:3,6, 16:20, 24; 1 Co 1:3-4, 15:10, 18:23; 2 Co 1:12, 6:1, 8:9, 9:8, 12:9, 13:14; Gal 1:3, 6; 2:21, 5:4, 6:18; Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; Php 1:7, 4:23; Col 1:2, 3:16; 4:18, 1 Th 1:1, 5:28; 2 Th 1:2, 1:12, 2:16, 3:18; 1 Ti 1:2, 14, 6:21; 2 Ti 1:2, 9, 2:1, Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 4:16, 10:29, 12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 4:10, 5:5, 10, 12; 2 Pe 1:2, 3:18; 2 Joh 1:3; Jude 1:4; Rev 1:4, 22:21
 - e. Truth. Gen 15:13-14; Ex 12:41; Num 23:19; Ps 12:6; But Jer 18:7-8; Joh 14:6; Ro 3:4; Heb 10:23
 - f. Rationality. Gen 1:4, 10, 12, 18, 21, 25 (good), 31 (very good); Mal 1:2-4; Ro 9:13 (love-hate)
3. Will Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5; Col 4:12; 1 Th 4:3; 2 Ti 1:1; Heb 10:36; 1 Pe 2:15, 3:17, 4:2, 19; 1 Joh 2:17.
 - a. Freedom. Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17.
 - b. Omnipotence. Gen 1; Ex 9:16, 15:6, 32:11; De 4:37, 9:29; 2 Ki 17:36; 1 Ch 29:12; Neh 1:10; Job 26:12, 14, 36:22, 37:23; Ps 21:13, 66:3,7, 106:8, 147:5; Isa 40:26, 50:2; Jer 10:12, 27:5, 32:17, 51:15; Mat 6:13, 9:6, 8, 10:1, 22:29, 24:30, 28:18 – Joh 17:2; Rom 1:16, 20, 9:17, 22; 2 Co 6:18, 13:4; Php 3:10; Col 2:10; 1 Ti 6:16; Heb 1:3; 1 Pe 1:5, Jude 1:25; Rev 1:8, 4:8, 4:11, 5:12-13, 7:12, 11:17, 12:10, 15:3, 8, 16:14, 19:1, 15, 21:22.

II. Constitutional Attributes – These are predicables^a of His Essential Being. They are not communicated to other beings. These are peculiar to God and are absent in all other creatures.

1. Simplicity. Whatever is God, is not compounded. The fact of the trinity does not predicate 3 Essences. It rather predicates one Essence and **the one Essence is simple in itself.**

a

predicables: capable of being asserted. to proclaim publicly, preach, predicate.

- a. Invisible. as opposed to physical. Joh 1:14 not being an exception because the God-Man Jesus was fully God and fully man – men couldn't see His Essence as God, but only His acts seemingly from His manhood. Joh 1:18; Rom 1:20; Col 1:15-16; 1 Tim 1:17; Heb 11:27.
- b. The attributes of God are not detached portions of His Being, which when compounded compose God. His essence is in every attribute, and each attribute sets forth some fact related to His un-compounded Essence.
2. Unity. God is one essence. Deu 6:4 (The Shema), 32:39; Isa 44:6; 1 Co 8:4. "The unity of God is a predicable. It does not determine what God is in Himself. It only has to do with His mode of existence. See The Trinity
3. Infinity. The only idea we have of infinity, comes from a deep understanding of the Mathematics and to some extent the physics of our Universe in which we live. The Mathematician has long since used the concept of infinity in Summations, Integrations, and various Geometries (e.g., Projective Geometry). Although physicists have recently decided on a finite Universe, the mathematician is not so sure that Planck was right in actuality. What we can measure is not extent; it has to do with intent and ability. What we're able to measure is not all there is. Because God exists hyper-dimensionally to and with us, and He created the 4 dimensions in which we exist, then He being the first cause is infinite. Psm 147:5. For valid mathematical representations of the infinite, see Appendix A- A Warning About The Use Of The Checking Principle³. For example how can the Spirit of Christ dwell in us and we seated with Christ in the heavenlies? Answer. See Differential Geometry illustration in Appendix A.
4. Eternity. "The eternity of God is involved in His Self-Existence. He is uncaused; therefore He must be without beginning. He transcends the whole chain of causes and effects. Therefore He can never cease to be." Deu 33:27; Joh 17:3; Rom 1:20; 2 Co 5:1; Eph 3:11; 1 Tim 1:17; Tit 1:2; Heb 5:9, 9:14, 15; 1 Joh 5:11, 13, 20; Rev 4:10, 5:13, 14, 22:13. See also Ex 3:14 The "I AM" of Scripture and Joh 8:24, 28, **58**; 14:6, 11, 20.
5. Immutability. "As defined by the New Standard Dictionary (1913 ed.) is the state or quality of being that which is not capable or susceptible of change, either by increase or decrease, by development or self-evolution; unchangeable; invariable; permanent; as, God is immutable." Heb 6:18; Jas 1:17
6. Omnipresence or Immensity. Gen 3:8; Ex 33:14, Deu 4:37; Psm 103:22
7. Sovereignty Power, Authority. Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ)

From these attributes come the election process – Foreknowledge through Glorification of a believer, Rom 8:29-30.

Here in Romans 8 is written God's Revelation of His Election Process.

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 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**.

After all Who can withstand The Will Of GOD??? Now Paul (Saul) needed more "encouragement" than many of us, but he still was unable to withstand the Will of God. Acts 9:1-22.

1Co 1:1 **Paul, called to be an apostle of Jesus Christ through the will of God**, and Sosthenes our brother,

2Co 1:1 **Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints () which are in all Achaia:**

2Co 8:5 And this they did, not as we hoped, **but first gave their own selves to the Lord, and unto us by the will of God.**

Ga 1:4 Who gave himself for our sins, **that he might deliver us** from this present evil world, **according to the will of God and our Father:**

Eph 1:1 **Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:**

Col 1:1 **Paul, an apostle of Jesus Christ by the will of God,** and Timothy, our brother,

2Ti 1:1 **Paul, an apostle of Jesus Christ by the will of God,** according to the promise of life which is in Christ Jesus,

We are not lost because of our sins (**acts of Sins**) but because we are totally depraved (**SIN - The Adamic Nature**) As 1 John 2:1-2 shows below, in Limited Atonement, and Rom 6:7-21

{All these things, Foreknowledge, Predestination, Calling, Justification, Glorification, Election were done in Eternity Past. The time aspect means these WILL BE COMPLETED BY GOD in Time. }

Rom 6:7 For he that is dead is freed from sin (**Nature**).

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto (*with respect to or for*) sin (**Acts – which all men have committed**) once: but in that he liveth, he liveth unto God.

11 Likewise **reckon ye also yourselves to be dead indeed unto sin (Nature)**, but alive unto God through Jesus Christ our Lord.

12 Let not sin (**Nature**) therefore reign (*as a King*) in your mortal body, that ye should obey it in the lusts thereof.

13 **Neither yield ye your members as instruments of unrighteousness unto sin (Acts):** but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 **For sin (Nature) shall not have dominion over you (Believers only): for ye are not under the law, but under grace.**

15 What then? shall we sin (**acts**) because we are not under the law, but under grace? God forbid.

16 **Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (Nature) unto death, or of obedience unto righteousness?**

17 **But God be thanked, that ye were the servants of sin (Nature), but ye have obeyed from the heart that form of doctrine which was delivered you.**

18 **Being then made free from sin (Nature), ye became the servants of righteousness.**

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants (**Nature**) to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 **For when ye were the servants of sin (Nature), ye were free from righteousness.**

21 **What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.**

{Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest 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 eatest thereof thou shalt surely die. {The pair did not die Physically for nine- hundred and thirty years later, but they both died Spiritually that day, having eaten the fruit.}

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: **for dust thou art, and unto dust shalt thou return.**}

Gen 3:3 And Adam lived an hundred and thirty years, and **begat a son in his own likeness, after his image;** and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

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

Rom 6, Continued

Rom 6:22 But now being made free from sin (Nature), and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 **For the wages of sin (Nature) is death; but the gift of God is eternal life through Jesus Christ our Lord.**

•
•
•

Rom 7:5 For when we **were in the flesh (Nature)**, the motions of sins (**Acts**), which were by the law, **did work in our members to bring forth fruit unto death.**

6 **But now we are delivered from the law, that being dead wherein we were held (Nature); that we should serve in newness of spirit,** and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin (**Nature/Acts**), but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin (**Nature**) was dead.

- 9 For I was alive without the law once: but when the commandment came, sin (**Nature**), revived, and I died.
- 10 And the commandment, which was ordained to life, I found to be unto death.
- 11 For sin (**Nature**), taking occasion by the commandment, deceived me, and by it slew me.
- 12 Wherefore the law is holy, and the commandment holy, and just, and good.

{The results of the Law With Respect to Knowledge of the Nature that produces sins}

- 13 Was then that which is good made death unto me? God forbid. But sin (**Nature**), that it might appear sin (**Nature**), working death in me by that which is good; that sin (**Nature**) by the commandment might become exceeding sinful.

- 14 **For we know that the law is spiritual: but I am carnal** (Grk. σαρκικός <4559>), **sold** (Grk. 4097 πιπρασκω piprasko pip-ras'-ko; a reduplicated and prolonged form of πρᾶω prao prah'-o, (which occurs only as an alternate in certain tenses), contracted from περᾶω perao (to traverse, from the base of 4008); TDNT-6:160,846; {See TDNT 632} v AV-sell 9; 9 In Rom 7:14.

1) to sell

1a) of price, one into slavery

1b) of the master to whom one is sold as a slave

2) metaph.

2a) sold under sin, entirely under the control of the love of sinning

2b) of one bribed to give himself up wholly to another's will)

under sin (αμαρτιαν {AFS: Sin – **The Nature**, usually, in Rom 6-7} <266>)

- 1Co 6:20 For ye are bought <59> with a price: therefore glorify God in your body, and in your spirit, which are God's.
- 1Co 7:23 Ye are bought <59> with a price; be not ye the servants of men.
- 1Co 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy <59>, as though they possessed not;
- 2Pe 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought <59> them, and bring upon themselves swift destruction.
- Re 3:18 I counsel thee to buy <59> of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
- Re 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed <59> us to God by thy blood out of every kindred, and tongue, and people, and nation;
- Re 13:17 And that no man might buy <59> or sell, save he that had the mark, or the name of the beast, or the number of his name.
- Re 14:3 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 <59> from the earth.
- Re 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed <59> from among men, being the firstfruits unto God and to the Lamb.
- Re 18:11 And the merchants of the earth shall weep and mourn over her; for no man buyeth <59> their merchandise any more:

59 αγοράζω agorazo ag-or-ad'-zo from 58; TDNT-1:124,19; {See TDNT 17} v AV-buy 28, redeem 3; 31

1) to be in the market place, to attend it {#Mt 13:44,46 21:12 Mr 11:15 Lu 19:45}

2) to do business there, buy or sell {see the Pauline, Petrine and Johnine (Rev) lists above. }

3) of idle people: to haunt the market place, lounge there

Ga 3:13 **Christ hath redeemed <1805> us** from the curse of the law, **being made a curse for us**: for it is written, Cursed is every one that hangeth on a tree:

1805. : redeem, buy out of the slave market (of sin-Acts-“The soul that sinneth it shall die”.)
(Acts of sin - Like 1 John 2:2)) Redeem.

Ga 4:5 **To redeem <1805> them that were under the law, that we** might receive the adoption of sons.⁴ See Appendix A.

Rom 7:15 (cont. from above)

- 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
- 16 If then I do that which I would not, I consent unto the law that it is good.
- 17 Now then it is no more I that do it , but sin (**Nature**), that dwelleth in me.

Col 3:12 Put on therefore, as the **elect of God**, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

- 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
- 14 And above all these things put on charity, which is the bond of perfectness.
- 15 And let the peace of God rule in your hearts, to the which also **ye are called in one body**; and be ye thankful.
-

God not only has saved all who He has chosen (Elected) but **He also has chosen the Means by which He saves: The Gospel as defined in 1 Cor 15:1-58**. This is the reason for all missionary, evangelistic, and discipleship training, and activities. HOW ARE WE DOING?

4.0 LIMITED ATONEMENT (PARTICULAR REDEMPTION)

4.1 The difference Between Sin (The Adamic Nature) And Sins (Acts).

A Definition:

“God’s Atonement is sufficient for all but only effective for the elect.”

To expand on this definition we must look carefully at the difference between Sin (The Total Depravity of Man) and Sins (The acts of sin (Sins)) i.e., thinking or doing what has and will affect (infect) every Natural son of Adam. Rom 3:23, and covers the propensity and activity of all Men (Except Jesus, The virgin born Son of God).

The Scriptures are quite clear on the fact that no human will be judged for his Sins – no matter how heinous.

1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (A Defense Attorney) with the Father, Jesus Christ the righteous:

2 And he is the propitiation (satisfaction) for our sins: and **not for ours only** {ours: i.e., Believers}, **but also for the sins of the whole world.** See Appendix C.

Well then for what will every man be judged?

Here in Romans 6:17-23 is found a partial? answer:

17 But God be thanked, that ye were the servants of sin {The Nature}, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin {The Nature}, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin {The Nature}, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? {Absolutely NONE} for the end of those things is death.

22 But now being made free from sin {The Nature}, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the **wages of sin** {The Nature} **is death**; but **the gift of God is eternal life through Jesus Christ our Lord.**

To learn more about this question, let us consider the Figure 02, below, which places the Judgments of God that will be accomplished by Jesus, The Son Of God. John 5:20-27. This picture shows us the approximate times of the judgments but we must look further to see the charges to be leveled at each of these judgments.

Please note, below, **the unsaved: at the Great White Throne Judgment.**

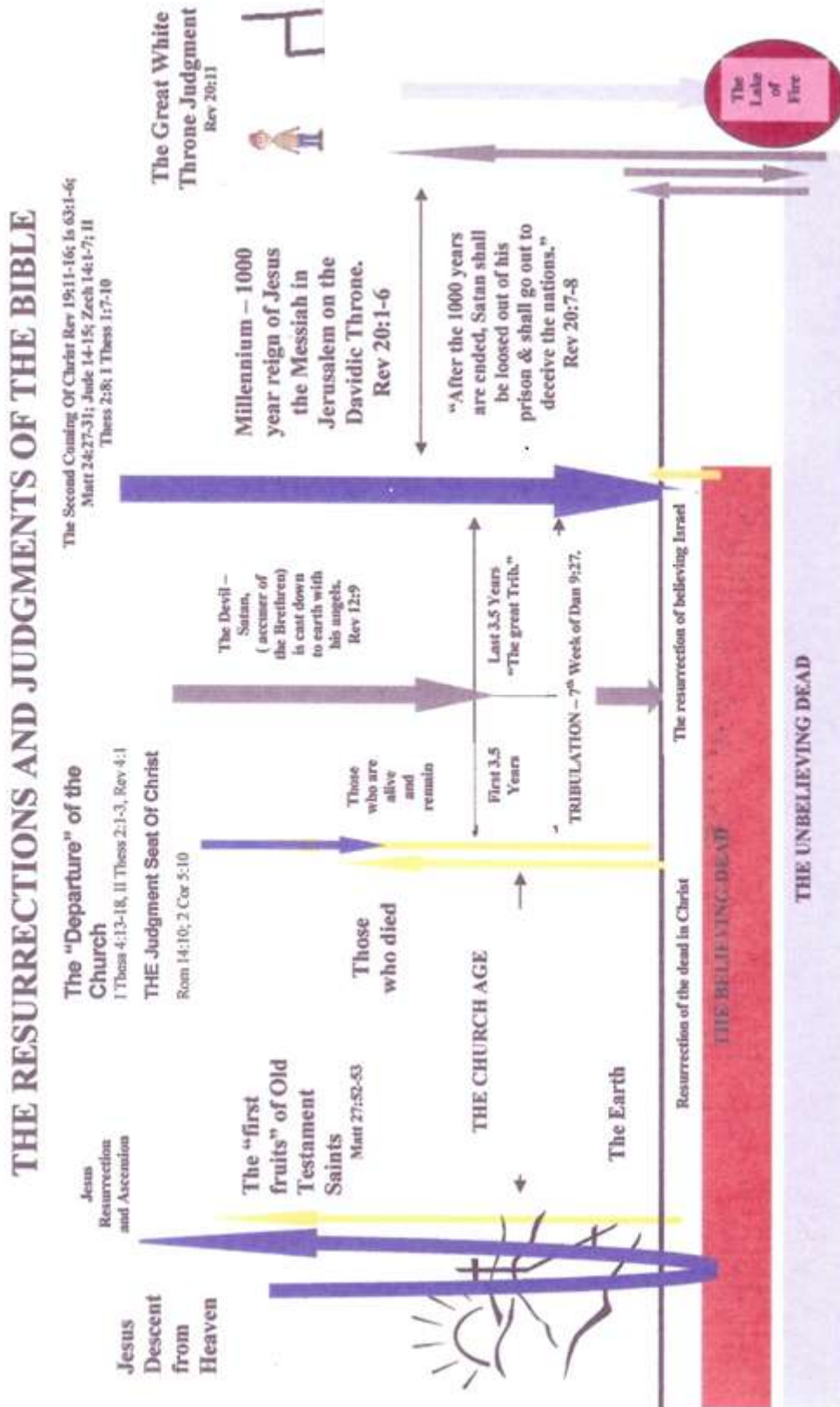


Figure 04 The Resurrections And The Judgments By God.

The next item is to determine for what all men will be judged. Please Observe Fig. 05.

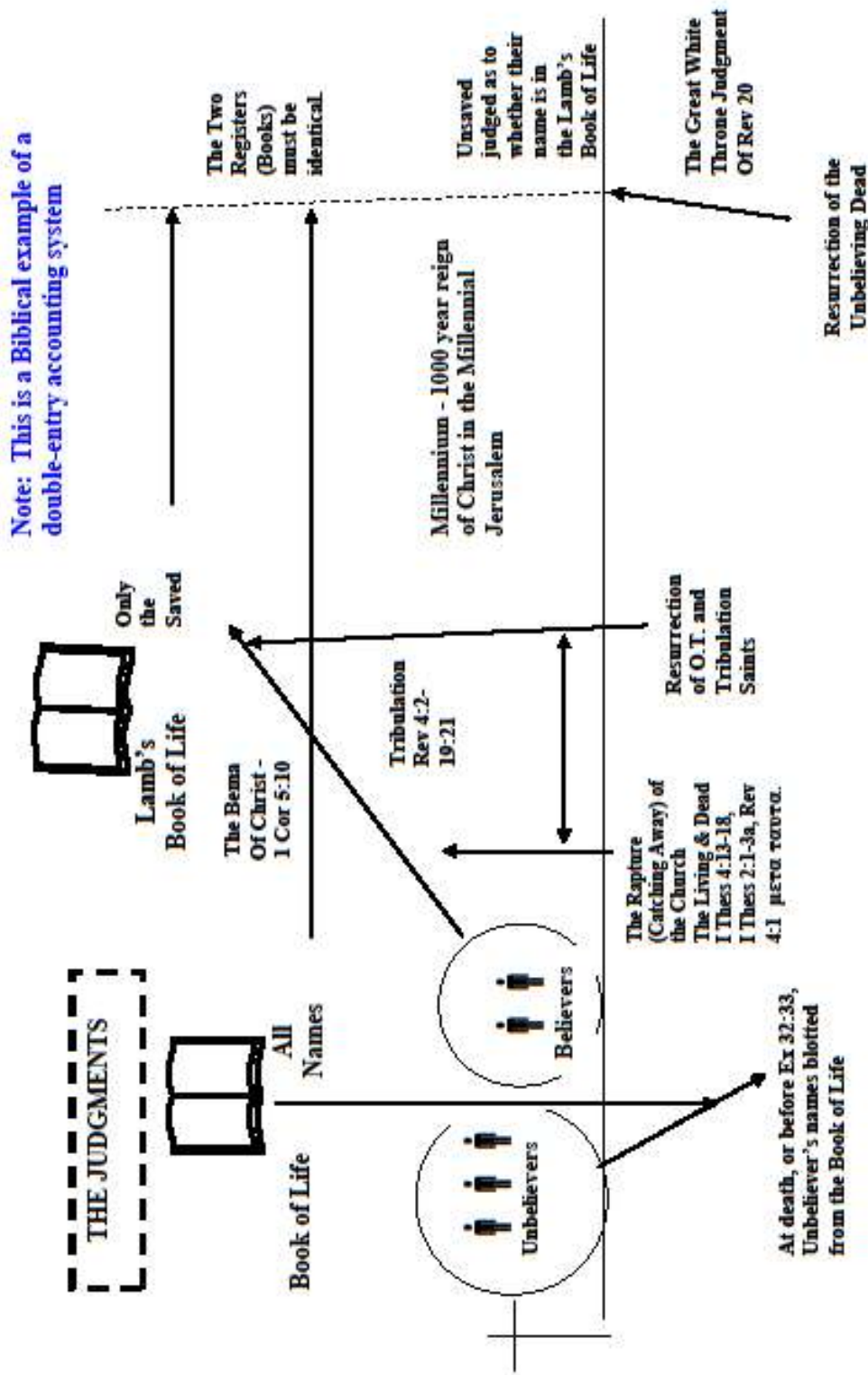


Figure 05 The Major Judgments Of The Bible.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, **according to their works.**

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

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

15 And since none (of the ones gathered for judgment at the great white throne) was found having been written in the book of life, [each] was cast (API 3S) into the

lake of fire. {2nd Class – Conditional Sentence - Church Believers are judged at the Judgment Seat of Christ.}

So, how about these Church age believers?

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for **we shall all stand before the judgment seat (Grk. βηματι) of Christ.**

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Like Phil 2:

12 So then every one of us shall give account of himself to God.

2 Cor 5:6 Therefore we are always confident, knowing that, whilst 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.

9 Wherefore **we labour**, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the **things done in (by) his body**, according to that he hath done, whether it be good or bad. {Works are the Judgment Criterion}

1 Cor 3:9-16 nails it down:

1 Cor 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; **{Only Work done under control by the Holy Spirit is acceptable to God. Work done in the energy of the flesh-as Carnal, 1 Cor 3:1-4. For the rewards program, see Fig 01.03, below.}**

13 **Every man's work** shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and **the fire shall try every man's work** of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved; yet so as by fire.**

16 ¶ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

But what work is accepted and what rejected?

1 Cor 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal (*Grk. σαρκινοις, sarkinois: The carnality of a baby christian*), even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal (*σαρκικοί, sarkikoi: The carnality of Christians who is old enough but refuse to grow, walking by means of the flesh*): for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

Works done in the energy of the flesh (Carnal Christian) will be burned.

Work done by means (In dependence on and filled completely by) the Holy Spirit will be accepted and rewarded. Eph 5:17-20 {Note Eph 5:18. the word filled might better be “filled completely”}, Col 3:15-17.

A BELIEVER'S CROWNS

The Soul Winner's Crown

1Th 2:19 For what *is* our hope, or joy, or **crown of rejoicing**? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? {rejoicing: or, glorying?}

The Martyrs Crown

Jas 1:12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the **crown of life**, which the Lord hath promised to them that love him.

Re 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee **a crown of life**.

The Pastoral Crown

Php 4:1¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

The Elder's Crown

1Pe 5:4 And when the chief Shepherd shall appear, ye shall receive a **crown of glory** that fadeth not away.

The Crown For Watchful Believers

2Ti 4:8 Henceforth there is laid up for me **a crown of righteousness**, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The Restriction On Crown Winner's

2Ti 2:5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but **we an incorruptible**.

An Additional Restriction On The Watchful Believer's Crown.

Re 3:10-11 10 Because thou hast kept the word of my patience, (which teaches patient endurance in expectation of His coming (Re 1:9)) I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Figure 06 A BELIEVER'S CROWNS.

4.2 Spiritually Controlled.

(by the Holy Spirit) - Eph 5:17-20 with Col 3:16-17.

These two passages are termed “Comparative Cross References”. This means because of their contexts, they are equivalent terms. “The Control by the Holy Spirit” is equivalent to “Let the Word of Christ Dwell in us Richly”. Each is then followed by the result of each term. We cannot be Controlled by the Holy Spirit UNLESS The Word of Christ Dwells in Us Richly! Notice the comparisons:

Eph 5:17 Wherefore be ye not unwise, but understanding **what the will of the Lord is.**

18 And be not drunk with wine, wherein is excess; but **keep on being controlled by the Holy Spirit;**

19 **Speaking to each other in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;**

20 **Giving thanks** always for all things unto God and the Father **in the name of our Lord Jesus Christ;**

Col 3:16 **Let the word of Christ dwell in you richly** in all wisdom; teaching and **admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**

17 And whatsoever ye do in word or deed, do all **in the name of the Lord Jesus, giving thanks** to God and the Father by him.

To “keep on being filled completely” or “keep on being controlled,” by the Holy Spirit are equivalent statement as far as practice goes. They both require the confession of all sins {the outworking of the Sin Nature; 1 John 1:9}. Finally the equivalence classes of being completely filled with letting the word of Christ dwell in you richly, along with Psm 119:11 are requirements for this complete filling. How are we doing???

- Is it possible to ignore the Word of God and be controlled by the Holy Spirit?
- Is it possible to neglect Hiding the Word of God in our Hearts and still be controlled by the Holy Spirit?

Psm 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Please see Fig. 07 below, for a pictorial on the two natures of man and the fleshy carrier.

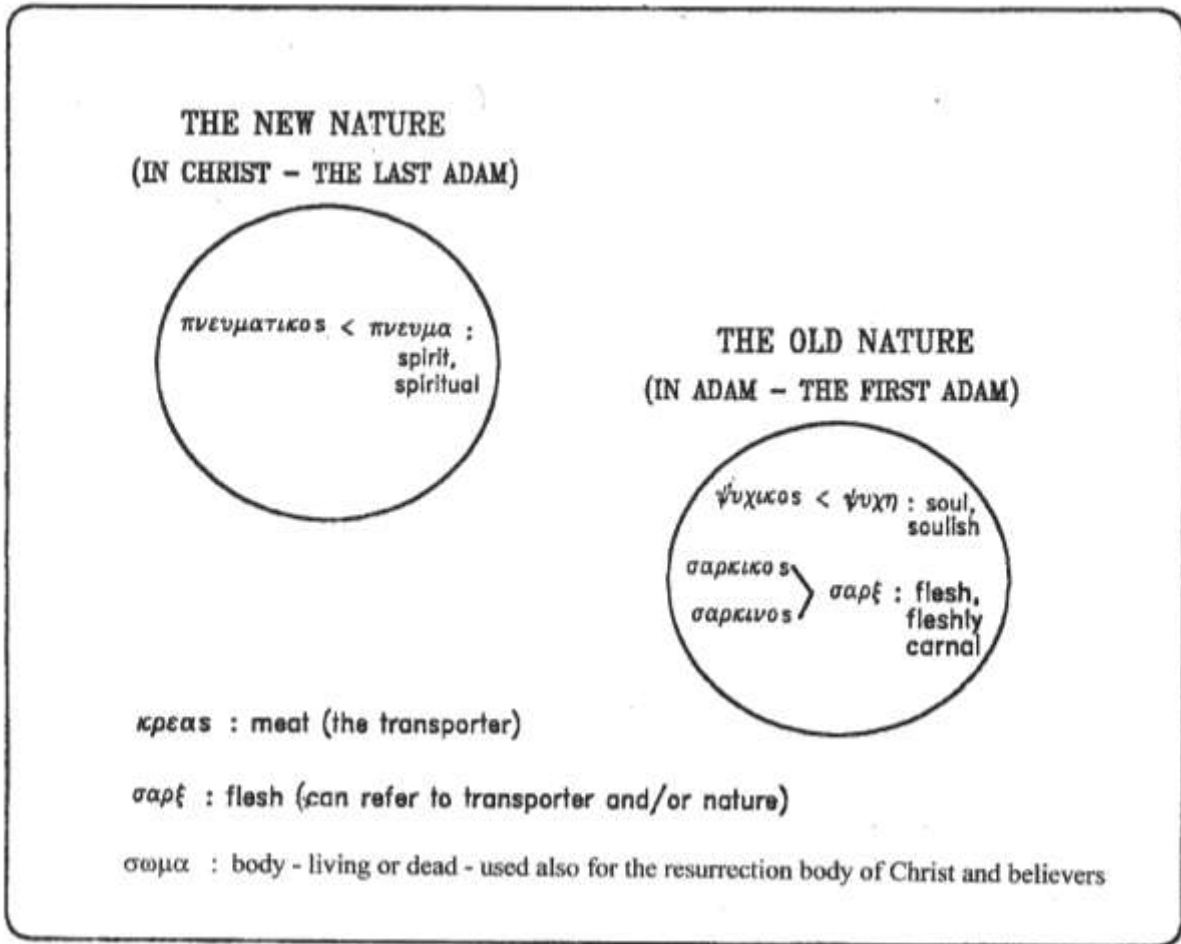


Figure 07 The Transporter And The Believer's Two Natures. Error! Bookmark not defined.

4.3 Why Do Some Groups Of Christians Reject The LIMITED ATONEMENT?

Rejection of a limited Atonement comes from a complete misunderstanding (among other verses) and ignorance of the Greek text of:

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

2 Pet 3:9 ου <3756> βραδυνει <1019> (5719) ο <3588> κυριος <2962> της <3588> επαγγελιας <1860> ως <5613> τινες <5100> βραδυτητα <1022> ηγουνται <2233> (5736) αλλα <235> μακροθυμει <3114> (5719) εις <1519> **ημας {1PP AP} }<1473>** μη <3361> βουλομενος <1014> (5740) **τινας {Enclitic Indefinite P AMP} }<5100>** απολεσθαι <622> (5641) αλλα <235> **παντας {AMP} }<3956>** εις <1519> μετανοιαν <3341> χωρησαι <5562> (5658)

The bolded words in the Greek and English text are those which have been misinterpreted either due to ignorance of Greek or due to Malfeasance by such interpreters. The words in parenthesis **(of us) are** used because of the Greek Rule Of Concord.⁵

The addressees of the letter (the Us'ns) are found in 2 Pet 1:1

2 Pet 1:1 Simon Peter, a servant and an apostle of Jesus Christ, **to them that have obtained** *{2AAPtcpl DMP; in a once (for al)l transaction}* **like precious faith with us** through the righteousness of God and our Saviour Jesus Christ:
{Notice that Peter sees faith as a gift (obtained), Likewise Paul in Rom 5:15-18, 6:23; Eph 2:1-10}

2 Pet 3:9 is far from being a verse for the will of God being the salvation of all mankind; it is in fact a declaration of the Perseverance of the Saints. After all, can a DEAD man raise himself? See Eph 2:1-10. Having believed, we were created anew, in and for Christ Jesus, by the Holy Spirit (The "Fertilize'or" of Gen 1:2).

5.0 IRRESISTIBLE GRACE (EFFECTUAL CALLING)

We've seen in our study, so-far, that God, indeed, makes elect unbelievers alive so they can believe the Gospel; Eph 2:1-10.

The Apostle Peter discusses calling and election in the passage below.

- 2 Pet 1:1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- 2 **Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,**
- 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
- 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.**
- 5 And beside this, **giving all diligence, add to your faith virtue; and to virtue knowledge;**
- 6 And to **knowledge temperance; and to temperance patience; and to patience godliness;**
- 7 And to **godliness brotherly kindness; and to brotherly kindness Love (Grk. AGAPH – whivh only God can give – It's a Fruit of The Holy Spirit).**
- 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- 9 **But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.**
- 10 Wherefore the rather, brethren, **give diligence to make your calling and election sure:** for if ye do these things, **ye shall never Stumble** (*or Fall down from a position of prominence to a position of shame in the Church - NEC*):
- {The fall here is not the loss of one's salvation but a fall back to carnal activities.
- As James says:
- Jas 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
- Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.}
- 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
- John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
- 13 **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**
- John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin {266 ἁμαρτία hamartia ham-ar-tee'-ah - Acts of Sin – collectively as a singular noun} of the world.
- John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again (i.e., from above),** he cannot see the kingdom of God.
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water (from the womb) and of the Spirit (the second birth), he cannot enter into the kingdom of God.

- 6 That which is born (from the Womb) of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born again.
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: **so is every one that is born of the Spirit.**
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? *{Or we might rephrase for more modern ears: What? Are you a so-called Believer and you don't know this? NEC}*
- John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- 15 That **whosoever believeth in him** should not perish, but **have eternal life.**
- 16 For God so loved the world, that he gave his only begotten Son, that **whosoever believeth in him should not perish, but have everlasting life.**
- 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 18 **He that believeth on him is not condemned:** but **he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.** (Note: that in the foreknowledge of God, he is already condemned, therefore cannot be saved)
- 19 And this is the condemnation, that light is come into the world, and **men loved darkness rather than light, because their deeds were evil.**
- 20 **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**
- 21 **But he that is practicing {V-PAPtcl.} the truth comes {V-PMI-3S} to the light, that his deeds may be made manifest, that they have been done {V-Pf.P Ptcpl.} by God.**
- John 3:36 **He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth (Grk. μένει {V-PAI 3S} > 3306 μένω meno men'-o
1c) in reference to state or condition
1c1) to remain as one, not to become another or different)
on him.**
- John 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- 21 For as the Father raiseth up the dead, and quickeneth them; **even so the Son quickeneth whom he will.**
- 22 For the Father judgeth no man, but **hath committed all judgment unto the Son:**
- 23 **That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.**
- 24 Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but has been passed {Grk μεταβηκεν: Perfect Active Indicative 3S. Has Passed and will stay passed forever!} from death** (The result of the SIN Nature – see Figure 02, above.) **unto life.**
- 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 **And hath given him authority to execute judgment also, because he is the Son of man.** *{Notice here we have a Judge who although peerless is also a peer.}*

You'll notice that the U.S. Constitution allows for a Judge and Jury of our peers. Hhhmmmmnnn, I wonder where they obtained that concept???

LOVE - CHARITY - Greek ΑΓΑΠΗ; AGAPE
Aspects of Love (Grk. αγάπη) include the following items:

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

From I Cor 13 4-7 LOVE is:

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

Figure 08 Aspects of Love [AGAPE] (Grk. αγάπη)

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

^b στοργος storgos: *familial love*, does not appear in the New Testament, but does appear with the alpha-privative as astorgos, *without familial love*. 794 αστοργος astorgos as '-tor-gos.

Ro 1:31 Without understanding, covenantbreakers, without natural affection <794>, implacable, unmerciful:

2Ti 3:3 Without natural affection <794>, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

6.0 PERSEVERANCE OF THE SAINTS

6.1 An Opening Statement.

We have already uncovered some relevant texts for the perseverance of the Saints, but we need to reiterate those and explore the Bible for further information.

- Rom 8:31 What shall **we** then say to these things? Since (1st class Condition) God be for **us**, who can be against **us**?
- 32 He that spared not His own Son, but delivered Him up for **us all**, how shall He not with him also freely give **us** all things?
- 33 Who shall lay any thing to the charge of God's **elect**? It is God Who keeps on justifying {V-PAPtcl.}.

6.1.1 The Present Court Scene In Heaven.

Notice the Court scene in Heaven where Satan keeps on bringing charges on us, but The LORD Jesus, our Advocate [Defense Attorney} is pleading our case. He always wins – He's Never Lost A Case! 1 John 2:1-2. Now either we have universal salvation, which is false due to (among others) Rev 20:11-15 – the Great White Throne Judgment where all are judged for their works. These, having not their names written in the Book of Life, will be cast into the lake of fire. See figures 01 and 02. By the way, The LORD Jesus mentioned Hell more often than he did Heaven.

- Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, Who is risen again, Who is even at the right hand of God, **Who also makes intercession for us.**
- 35 Who shall separate **us** from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 As it is written, For thy sake **we** are killed all the day long; **we** are accounted as sheep for the slaughter.
- 37 Nay, in all these things **we** are more than conquerors through him Who loved **us**.
- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- 39 Nor height, nor depth, nor any other creature, shall be able to separate **us** from the love of God, which is in Christ Jesus our Lord.

Some would say that the perseverance of the Saints is an Unbiblical Doctrine and cite 1 Cor 9:27. Here, an early 20th century Author Harry Rimmer gives us a jewel from the N.T. of the 1st Century.

VOICES FROM THE SILENT CENTURIES

by

Harry Rimmer, D.D., Sc.D., LL.D.
 President, Research Science Bureau, Inc.
 Fellow American Geographical Society
 Fourth edition 1942

Pg. 73-74

“Strange as it may seem, however, there are some who do not care to rest in the security of the finished work of Christ, and these reject the provisions of the doctrine of Grace; contending that we are safe only as long as we are able to keep ourselves. This school of thought would have us saved one day and lost the next, losing sight of the gracious promise of Jesus, " I GIVE unto them eternal life, and they SHALL NEVER PERISH." Pressed for some verse of Scripture on which to base their unhappy doctrine, they generally refer to 1 Corinthians 9:27. Here Paul writes, " But I keep my body under, and bring it into subjection: lest by any means, when I have preached to others I myself should be a 'castaway.' "

“This implies, according to these mistaken friends, that Paul was afraid that he would be lost after he had been saved and serving!”

“This erroneous idea would never have been rooted if we had possessed the knowledge when the New Testament was rendered into the English, that has since come to us from archeology. The whole matter turns on the meaning of the word Paul uses here, ADOKIMOS. This Koine word was lost to the world for ages, and is just recovered from the ostraca. It was a common household word in the days of Paul, and was applied to a certain pottery vessel in sad condition. Remembering that all the utensils of household service were pottery, it is easy to understand how often such would be cracked or broken. This accounts in large measure for the ubiquity of these shards that litter every ancient site. A woman, busy about the hearth stone with a pottery cooking vessel in her hand, in careless haste might bump the pot against the stones and crack it so that it would no longer hold water.”

“Did she then throw away this leaky vessel? You know she did not! Just step to your own pantry and see how many tea cups there are on that shelf, with a handle broken off, or an unsightly crack marring the smooth surface of the porcelain! Never forget that we are dealing with FOLKS in these old discoveries, and that human nature has not changed one iota in two thousand years! So the ancient housekeeper, having a cracked pot that was no longer fit for boiling water, PUT IT ON THE SHELF. Perhaps she hoped to use it again as a receptacle for beans or wheat, perhaps she was just thrifty, but when a pot was cracked and laid on the shelf, it was called ADOKIMOS ! Was it lost? No ! It was just laid aside.”

“So Paul, contemplating the effects of sin in the Christian life, states in terms that his readers could most appreciate, "I strive to live so that I may not be PUT ON THE SHELF!" To how many Living men would that phrase be aptly applied! Do we not all of us know men who have been used of God in His service, who allowed the flesh to gain the ascendancy? Where are those men today? In the language of Paul, which is strangely reminiscent of the slang of this age, "they are on the shelf." So Paul writes of his ministry, and says, "I do not want to be a cracked pot!" (Adokimos.)”

Dr. Rimmer's comments should encourage all of us who are Christians to get into the original languages of Scripture. To 2Ti 2:15 *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (handling) the word of truth.* So Eph 4:14 *That we*

henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight^a (deception) of men, and cunning craftiness, whereby they lie in wait to deceive.

Finally:

John 10:28 (AV) And I give unto them **eternal life**; and **they shall never perish**, neither shall any man snatch^b them out of my hand.

29 (AV) My Father, which gave them to Me, is greater than all; and no man is able to snatch them out of My Father's hand.

30 (AV) I and my Father are one.

6.2 Various Points Of A TULIP.

Most objections to, and attacks on, Calvinism focus on the "five points of Calvinism," also called the doctrines of grace, and remembered by the [mnemonic](#) "TULIP." The five points are popularly said to summarize the [Canons of Dort](#); however, there is no historical relationship between them, and some scholars argue that their language distorts the meaning of the Canons, Calvin's theology, and the theology of 17th-century Calvinistic orthodoxy, particularly in the language of total depravity and limited atonement. The five points were popularized in the 1963 booklet *The Five Points of Calvinism Defined, Defended, Documented* by David N. Steele and Curtis C. Thomas. The origins of the five points and the acronym are uncertain, but the acronym was used by [Cleland Boyd McAfee](#) as early as circa 1905. An early printed appearance of the T-U-L-I-P acronym is in Loraine Boettner's 1932 book, *The Reformed Doctrine of Predestination*. The acronym was very cautiously if ever used by Calvinist apologists and theologians before the booklet by Steele and Thomas. More recently, theologians have sought to reformulate the TULIP acronym to more accurately reflect the Canons of Dort rather than the Scriptures.

The central assertion of these points is that God saves every person upon whom he has mercy, and that his efforts are not frustrated by the unrighteousness or inability of humans.

- "[Total depravity](#)," also called "total inability," asserts that as a consequence of the [fall of man into sin](#), every person is enslaved to sin. People are not by nature inclined to love God but rather to serve their own interests and to reject the rule of God. Thus, all people by their own faculties are morally unable to choose to follow God and be saved because they are unwilling to do so out of the necessity of their own natures. (The term "total" inability in this context refers to sin affecting every part of a person, not that every person is as evil as they could be). This doctrine is derived from [Augustine's](#) explanation of [Original Sin](#). Which was a result of the Scriptural writings on SIN. While the phrases "totally depraved" and "utterly perverse" were used by Calvin, what was meant was the inability to save oneself from sin rather than being absent of goodness. Phrases like "total depravity" cannot be found in the Canons of Dort, and the Canons as well as later Reformed orthodox theologians arguably offer a more moderate view of the nature of

^a Slight of men comes from κυβητα kubeia koo-bi'-ah : This word used only once in the N. T.

1) dice playing

2) metaph. (Here) the deception of men, because dice players sometimes cheated and defrauded their fellow players

^b 726 ἀρπάζω harpazo har-pad'-zo from a derivative of 138; v; TDNT-1:472,80; {See TDNT 98 }

AV-catch up 4, take by force 3, catch away 2, pluck 2, catch 1, pull 1; 13

1) to seize, carry off by force

2) to seize on, claim for one's self eagerly

3) to snatch out or away 1 Thes 4:17 – the Great Snatch.

fallen humanity than Calvin. **We should, rather, prefer the rendition by the Scriptures. See Figure 02, above.**

- "[Unconditional election](#)" asserts that God has chosen from eternity those whom he will bring to himself **not** based on foreseen virtue, merit, or faith in those people; rather, His choice is unconditionally grounded in His mercy alone. God has chosen from eternity to extend mercy to those He has chosen and to withhold mercy from those not chosen. Those chosen receive salvation through Christ alone. Those not chosen receive the just wrath that is warranted for their sin (Sin Nature) which is against God.
- "[Limited atonement](#)," also called "particular redemption" or "definite atonement", asserts that Jesus's [substitutionary atonement](#) was definite and certain in its purpose and in what it accomplished. This implies that only the sins of the elect were [atoned](#) for by Jesus's death. {This is where we disagree. Christ died for the sins (Acts) of the whole world. He did NOT die for the Sin Nature, the Old man in Adam. } Calvinists do not believe, however, that the atonement is limited in its value or power, but rather that the atonement is limited in the sense that it is intended for some and not all. **Some Calvinists have summarized this as "The atonement is sufficient for all and efficient for the elect."** See 1 John 2:1-2.in Appendix C. All Calvinists would affirm that the blood of Christ was sufficient to pay for every single human being *if* it were God's intention to save every single human being. **But Calvinists are also quick to point out that Jesus did not spill a drop of blood in vain (Galatians 2:21), and therefore, we can only be sure that His blood sufficed for those for whom it was intended, however many (Matthew 26:28) or few (Matthew 7:14) that may be.**^a Some Calvinists also teach that the atonement accomplished certain benefits for all mankind, albeit, not their eternal salvation. The doctrine is driven by the Calvinistic concept of the sovereignty of God in salvation and their understanding of the nature of the atonement. At the Synod of Dort, both sides agreed that the atonement of Christ's death was sufficient to pay for all sin^b and that it was only efficacious for some (it only actually saved some). The controversy centered on whether this limited efficacy was based on God's election (the view of the Synod and of later Reformed theologians) or on the choice of each person and God's foreknowledge of that choice (the view of Arminius).
- "[Irresistible grace](#)," also called "efficacious grace", asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. This means that when God sovereignly purposes to save someone, that individual certainly will be saved. The doctrine holds that this purposeful influence of God's [Holy Spirit](#) cannot be resisted, but that the Holy Spirit, "graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ." This is not to deny the fact that the Spirit's outward call (through the proclamation of the Gospel) can be, and often is, rejected by sinners; rather, it's that inward call which cannot be rejected.

^a This statement directly contradicts a literal translation of 1 Jo 2:2 – Sins of the Whole World.

^b Here the conversation gets non-theological and is where many resort to Red Herring arguments. However, we must insist that the Biblical approach is that Acts of Sin are covered, whereas, The Sin Nature, our heredity from Adam is NOT Covered. The fact that Mankind exists in Adam's family until we die would make every one lost. What we need is to be "Born Again" into a different family (God's Family), retaining the old family baggage until we check-out, but having provision via proper "Reckoning" to put off the old man and instead allow the Holy Spirit to control us (Eph 5:17-18; Col 3:16), thus allowing work to be done that will Glorify Christ.

- "[Perseverance of the saints](#)" (or perseverance of God with the saints) (the word "saints" is used to refer to all who are set apart by God, and not of those who are exceptionally [holy](#), [canonized](#), or in heaven) asserts that since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with (1 John 2:19), or, if they are saved but not presently walking in the Spirit, they will be divinely chastened (Hebrews 12:5–11) and will repent (1 John 3:6–9, and 2 Pet 3:9)

7.0 THE BEREAN CALL-Has God Already Chosen Who's Going to Heaven?

This is a classic example of the Berean Call Pontificating on Reformed Theology using Red Herring Arguments to explain Scripture. In the main, these gentlemen may be read and heard with much good information. This is, however, one that I fear even Christian PASTORS will swallow and dismiss as “something I already believed”. “After all, isn’t it, ‘who-so-ever will’ may come”. {Actually it is, ‘Who-so-ever will shall come’!}

- [Dave & Tom](#)

Featured Date:

2012-01-28

Link: [1903a](#)

Body:

Search the Scriptures Daily Program #1903a:

Gary: Welcome to *Search the Scriptures Daily*, a radio ministry of The Berean Call with Dave Hunt and T. A. McMahon. I’m Gary Carmichael. We’re glad to have you along. Coming up in today’s program in Our Understanding the Scriptures segment, Dave and Tom will resume their exploration of the Gospel of John, and, “Can a Servant Be Greater Than His Lord?” In Religion in the News, “Orthodox Church Rebels Over Rasputin.” We’ll take a look at that story and examine the question, “How Many Raptures Will There Be”? We hope you can stay with us. Our ministry, The Berean Call, offers many teaching materials, including books, tracts, audio and videotapes and copies of our weekly broadcast on tape or compact disc. You may also subscribe to our monthly newsletter, which we offer free of charge. We’ll let you know how to order later in the program.

Now, this week’s Cover Article. We continue with our series of discussions based on Dave Hunt’s book from Harvest House with the 91st Installment of *In Defense of the Faith*, and, along with Dave Hunt, here is T. A. McMahon:

Tom: Thanks, Gary. You’re listening to *Search the Scriptures Daily*, a program in which we encourage everyone who desires to know God’s truth to look to God’s Word for all that is essential for salvation and living one’s life in a way that is pleasing to Him. If you are a first-time listener to the program, we’ve been going through Dave Hunt’s book, *In Defense of the Faith*, and we are in chapter 11, Dave, one more chapter to go, moving right along—compared to what, I don’t know, but anyway, Dave’s book, *In Defense of the Faith*—I think it’s a fantastic book. I’m a little biased, a little prejudiced here, but throughout the book you will find questions that Dave has been asked over his many years of ministry, and they are difficult questions. But again, Dave, we mentioned, I think, last week, the name of the program is *Search the Scriptures Daily*—if there’s a question too tough for God’s Word to answer, well then, it’s not God’s Word, simple as that.

Dave: That’s right.

Tom: So, we are going to begin with a question—and, Dave, you can’t remember who these are from.

Dave: It's probably in my files somewhere, but you know what my files look like.

Tom: Yeah. Well, this question goes: "I have a friend who turned his back on God after his third year in a conservative evangelical seminary. He was taught that God has already decided who will be saved and who will spend eternity in hell; who will have good things happen to him in life, and who will have bad. Can you help me to help him?"

Dave, they can pick up some strange things in seminaries, although conservative evangelical—you would think, Oh, no, that can't happen.

Dave: Well, I think he's misidentified the seminary. It would be a *Calvinist* seminary. ^a This is what Calvinism teaches. So these people would have to be Calvinists. You could find it at some places that we have thought were evangelical seminaries, non-Calvinist. It could be a Calvinist professor that slipped in, or it could be—there's a number of them that are really turning more and more Calvinistic. This really plays into the hands of the atheists, and you can see why it would cause him to renounce his faith: "You want me to believe that a God who doesn't love everyone, and who has predestined some people to go to hell, and there is nothing they can do about it?" That's the attitude that this young man took, and I think it's reasonable.

Tom: So their fate has already been set before time and eternity.

Dave: Yeah. We've mentioned this in the past, Tom, this is what the atheist would say: "If your God can't stop all sin and suffering, he is too weak to be God. If he can, and he doesn't, he's a monster." And I would agree with that analysis. But Calvinism teaches that God could save everyone, He could cause everyone to believe the gospel, but He simply doesn't love everyone, and He doesn't want everyone to be saved. You and I, we are told that we are to do good to all, we are to love our enemies, forgive those that persecute us, and so forth. Jesus said, "That you may by so doing demonstrate that you are the children of your Father which is in heaven." So, I would assume, then, that our Father which is in heaven loves everybody, is willing to forgive everyone, and wants to save everyone. And this is what the Bible teaches.

Tom: Yeah, but Dave, they would say—because we've heard this a lot, and we've been addressing these issues, at least for the last two and a half years—and they would say, "Who are you, Dave Hunt, to question God? His ways are so far above your ways, His thoughts are so far above your thoughts—why would you even presume to question God?"

^a The start of their Red Herring Argument: "He was taught that **God has already decided (The word is foreknown) who will be saved and who will spend eternity in hell; who will have good things happen to him in life, and who will have bad (things happen to him in life).**" The Red text is a start on their Red Herring argument. The word "**decided**" is a word that is NOT Taught in any good Seminary because it connotes perhaps a whimsical reasoning by God!

Dave: Yeah. Well, that’s a good question. [Chuckling] The Calvinist—actually, John Calvin himself, said it in his *Institutes* that we can’t judge God by our standards. So, in other words, if love—the Bible says “God is love.” But if God’s love actually hates certain people, then we can’t question that. No, that’s not true. Of course, the clay can’t say to the potter, “Why have you made me thus?” God could send us all to hell if He wanted to, but the Bible very clearly says “**He is not willing that any should perish.**”

ED Note:

Here a common misapplication of Scripture based on a mis-understanding of the Law of Concord in the Greek Language.

2Pe 3:9 ¶ ου {PRT-N} βραδυνει {V-PAI-3S} ο {T-NSM} κυριος {N-NSM} της {T-GSF} επαγγελιας {N-GSF} ως {ADV} τινες {X-NPM} βραδυτητα {N-ASF} ηγουνται {V-PNI-3P} αλλα {CONJ} μακροθυμει {V-PAI-3S} εις {PREP} ημας {P-1AP} μη {PRT-N} βουλομενος {V-PNP-NSM} τινας {X-APM} απολεσθαι {V-2AMN} αλλα {CONJ} παντας {A-APM} εις {PREP} μετανοιαν {N-ASF} χωρησαι {V-AAN}

2Pe 3:9 The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to ~~you-ward~~ us, not wishing that any (*of us*) should perish, but that all (*of us*) should come to repentance.

We might (or should) ask, ‘who is the 1st personal pronoun ‘us’ (the antecedent to τινας {X-APM}: *any*; and παντας {A-APM}: *all*) referring to? In the letter context it is the addressees. Who are these (including of course Peter)? From 2 Pet 1:1 (see below) Only Believers! God is not willing that any believers should perish but ALL of these should come to repentance. Notice this is in complete agreement with Rom 8:28-39.

2 Pet 1:1 σιμων <4613> {N-NSM} πετρος <4074> {N-NSM} δουλός <1401> {N-NSM} και <2532> {CONJ} αποστολος <652> {N-NSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} τοις <3588> {T-DPM} ισοτιμον <2472> {A-ASF} ημιν <1473> {P-1DP} λαχουσιν <2975> (5631) {V-2AAP-DPM} πιστιν <4102> {N-ASF} εν <1722> {PREP} δικαιοσυνη <1343> {N-DSF} του <3588> {T-GSM} θεου <2316> {N-GSM} ημων <1473> {P-1GP} και <2532> {CONJ} σωτηρος <4990> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM}

Notice the Granville-Sharp Rule in vs. 1, ““When the copulative και connects two nouns of the same case, if the article ο, η, τό, or any of its cases precedes the first of the said noun or participle, **the later noun always refers to the same person that is expressed or described by the first noun or participle**; it denotes a further description of the first named person.” As examples, please refer to 2 Pet 2:30, Tit 2:13”^a

Additionally, notice that the addressees are: “**them that who have obtained {3} like precious faith with us in the righteousness of {4} our God and the even our Saviour Jesus Christ:**

2Pet 1:1 {1} Simon Peter, a {2} servant and apostle of Jesus Christ, **to them that who have obtained {3} like precious faith with us in the righteousness of our God and the even our Saviour Jesus Christ:**

{1} Many ancient authorities read Symeon; See Ac 15:14. 2) Gr bondservant; 3) Gr an equally precious 4) Or our God and Saviour; Compare 2 Pe 1:11; 2:20; 3:18; Tit 2:13}

^a

N. Carlson, *AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT (and LXX)*, pg. 447.

Tom: Dave, you're not imposing your standards here or your understanding, you're just trying to understand what God's Word says. I mean, that's the gist here.

Dave: But furthermore, Tom, my standards ought to be God's standards, because Romans, chapter 2 says, "He has written his law in every conscience." Isaiah 1:18, says, "Come now, let us reason together." On what basis will God reason with me, if I can't understand His standards and if He has not made His standards known to me?

I fear that most folks would not understand that God's standards are Perfection. If they were less than perfection, men might attain an imperfect standard and so assume they might go to heaven by their good works. What the creation reveals is His eternal Power and Godhead. This is why even primitive tribes almost always worship some kind of supreme being(s). They also retain traditions passed down that (as I. Velokovsky, shows^a and as presented by G. H. Pember M.A.^b and Dr. Chuck Missler^c) relate their present position (physical) to the 'gods'. Among other things that the ancients and the modern primitive tribes share in common are a 'global flood', and angelic-like beings that are often given titles like 'gods'. These two concepts are possibly presented in the Bible in several places; viz. Gen 6, combined, Jude 6&7, and 2 Pet **02:04**; and the [apocryphal](#) book of Enoch Chapter 6 (excerpts from 'The Book Of Noah'; that presents a Jewish interpretation of the Gen 6 account dated prior to 64 BC.

To quote Pember on these matters: " Again; the expression 'sons of God (Elohim)' occurs but 4 other {besides Gen 6:2}^d times in other parts of the Old Testament", and is in each case indisputably used of angelic beings."

And again Pember writes: For the term sons of Elohim, the mighty Creator, seems to be confined to those who were directly created by the Divine hand, and not born of other beings of their own order. Hence in Luke's genealogy of our Lord, Adam is called a son of God^e. And so also Christ is said to give to them that receive Him power {authority} to become the sons of God.^f

1Ch 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

Ps 9:10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Ps 46:10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

Ps 8:3 ¶ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Ps 8:4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Ps 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

^a I. Velokovsky, *Ages In Chaos*.

^b G. H. Pember M.A., *EARTH'S EARLIEST AGES*, Fleming H. Revell Company, USA

^c Chuck Missler, *ALIEN ENCOUNTERS - The Secret Behind The UFO Phenomena*,

^d Gen 6:2 , Gen 6:4, Job 1:6, Job 2:1, Job 38:7

^e Luke 3:38.

^f John 1:12, and for example, Ro 8:14, Ro 8:19, Php 2:15, 1Jo 3:1, 1Jo 3:2

Ps 8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Ps 83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

Note also Is 40:25-31.

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

Ro 1:19 ¶ Because that which may be known of God is manifest in them; for God hath shewed it unto them. {in them: or, to them}

Ro 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: {so...: or, that they may be}

Ro 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Ro 1:22 Professing themselves to be wise, they became fools,

Ro 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Ro 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Ro 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. {more: or, rather}

He *has* put His law in our hearts. So, the way we judge one another, in fact, it says so in Romans, chapter 2: “They accuse or excuse one another on the basis of the understanding that God has given all mankind.” Well then, I think that I can understand who God is and what He wants for mankind, and on that basis—revealed in conscience and in His Word—that I say this is not the God of the Bible.

For example, **Jeremiah:9:24** But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. says, “Let him that glorieth, glory in this, that he understandeth and knoweth me. I am the LORD that exercise lovingkindness on the earth.” In fact, He revealed Himself to Moses—Exodus, chapters 33 and 34: Moses said, “Show me your glory. God said, I will cause all my goodness to pass before you. I will reveal my goodness to you and I will be merciful to whom I will be merciful, I will be gracious to whom I will be gracious, and so forth. Forgiving and longsuffering...” and then it’s almost reluctantly that God says, “But I will by no means clear the guilty.”

So God tells us that His love reaches all. He tells us to do good to all, and, in fact, Psalm 145, I think it is, says that His tender mercies are over all His works. But you cannot violate His justice. God *is* love, the Bible says, but He’s not going to forgive people on an unrighteous basis. So He offers pardon, salvation, to all who will accept it on His terms. The Bible is very clear on this.

So, what he learned in seminary is not biblical. It’s Calvinism—it comes from Augustine, it comes from John Calvin, and tragically, we have Calvinists today,

Tom, and I won't name them, but some of the leading evangelicals—household names among evangelicals—are Calvinists, and they argue something like this: "Well, of course God loves everyone. He shows His love to all mankind by giving them sunshine and rain, and so forth." Now I don't think to give sunshine and rain to someone that you have already predestined to be tormented in hell, in the lake of fire forever—I don't think you could call that kindness. You couldn't call that love. I don't know how anyone with any common sense could call that love, and that's not what the Bible depicts of God's love, and that's not what we're supposed to do. James tells us—he says, "If someone comes into your company of believers, he's naked, he's destitute of food and clothing, and so forth, and you say, Oh, be warmed and filled! but you don't give him the things that are needed, what is the point?" And yet, not only doesn't God help people who are going to hell, not only doesn't He give them—the Calvinist says He could give them Irresistible Grace, He could save everybody, He could cause everybody to believe, He could elect them all—but not only doesn't God do that, but He *predestines* them.

Or here is a person who is naked, destitute, they've got no food, no clothing, no place to live, and so forth, you not only mock them by saying, "Depart in peace, be warmed and filled!" but you *predestine* them to continue to be naked and starving. That is the God of Calvinism! I am sorry, but then the Calvinist, as you said, hides behind this: "Well, who are you to judge God?" We don't judge God. We *know* God's standards, we *know* His love because He has revealed it to us, and this is completely out of character for God as He has revealed Himself in His Word.

Tom: Dave, you know, I mentioned earlier that we've been looking at—that you've been looking at it for quite a while, and you've done incredible research here, but for me, I've had two and a half years, and I'm looking at this—the teachings of Calvinism, and so on, so I have a pretty good understanding about what they teach, what they promote, but again, the name of the program is *Search the Scriptures Daily*. Dave, I read the Bible, I go through...I do Bible studies, I read the Bible to my kids, and I find it stunning. Now this mentioned...this questioner talked about a seminary, and there are lots of brilliant evangelicals out there who believe this. Now, here's the rub for me. These brilliant evangelicals who are into this, I don't know how they understand things when they read through the Bible. For example, you just mentioned Romans, and I'm looking at Romans, chapter 1, verse 20. Dave, it talks about God's invisible attributes are obvious to those.

Dave: Mm-hmm. Through the creation.

Tom: Through the creation, but then it says "they are without excuse." Now Dave, reconcile that for me, if you will. How can somebody be predestined to hell by God before creation ever took place, on the one hand, and how can they be without excuse on the other hand?

Dave: Well, Tom, the Calvinist would say we're all guilty, and we have rejected God's offer, even though that's **the way He created usa**, like Adam and Eve in the garden were without excuse. They disobeyed God, and yet the Calvinist would say God *caused* them to disobey Him, because, you see, for a Calvinist, nothing can happen that is not according to God's will and His eternal decree—so that you cannot violate God's sovereignty. Everything that man does, including his sin, his wickedness, his worst thoughts, must be under the control of God. God must be behind it all. God must be the cause of it and it must be according to God's will. Otherwise you would be violating God's will.

Well, but wait a minute! People violate God's will all the time! They disobey God continually. The world does not obey the Ten Commandments. Isn't that breaking God's law? Is that not going against God's will? In Isaiah, chapter 1, it says, "God says"—and He is *mourning* the fact, "I have raised children; they have rebelled against me." He talks about the Jews being rebellious, disobedient, rejecting Him, all through the wilderness.

Well, you have to say, "Wait a minute! God must have caused them to do that because they couldn't do anything that God didn't cause them to do, because He is sovereign." Well, I think God was sovereign when Satan rebelled, God was sovereign when Adam and Eve rebelled. The fact that his subjects in a kingdom disobey the king does not mean he is no longer sovereign. The problem is we don't obey God, and He has given us the power of choice so that the human experience is not a puppet show. So, we have the power of choice so we can love God from our hearts.

Tom: Dave, this comes back to the idea—just this one word, "excuse."^a In other words, if God has given me everything that I need to come to Him—He's given

a

God created Adam and Eve. We all were procreated by 'natural' means, in Adam, with his fallen nature.

b

Adam and Eve (apart from Jesus The Messiah) were the only humans who had a 'Free Will'. All the rest of us, in Adam, only inherited Adam's Fallen will. As Romans 1:19-31 states it. "They are without excuse!" You two should realize that Men were created partially to resolve the angelic conflict.

c

A complete "red Herring" argument. There is a vast difference between what God wills and what He allows.

a

"Excuse is another word taken from the text to attempt to illumine their point that God would be unfair. Rom 8 asks this very question in verse 31. "What shall we then say to these things? You tom & Dave answer this with "I think God is Unfair!" For the Biblical answer read verse 31b "Since God be for us, who can be against us?"

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 ¶ For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 ¶ What shall we then say to these things? Since God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

me the witness of creation, and so on, and I reject that. Well, then I don't have an excuse. But at least I have an *option* here, and that's my point with this. If the word is "excuse," then there is an option. You can either receive—accept—what God has demonstrated in terms of His witness of creation, or you can reject it. And if I reject it, I am without excuse.

Dave: But the Calvinist says you were *predestined* to reject; you were *predestined* to rebel.

Tom: Okay, but Dave! Then how does "excuse" fit in here? That's my point. Can you say that I am without excuse if I was predestined to do something? And that's my point reading down through—as I go through the Scriptures, I find thought after thought that runs so contrary...

Dave: Of course, of course!

Tom: ...and you don't have to be brilliant, I mean, I can read and I can understand a few things.

Dave: Of course, but Tom, the Calvinist would say, "But you had the *opportunity* to believe." But on the other hand, he says, "You are *unable* to believe, and God has *predestined* you not to believe, but nevertheless, it's your fault."

Tom: But that's a contradiction.

Dave: It is, Tom, a contradiction, but this is the way the Calvinist reasons. Now he has an idea, a philosophy...for example, let me try to explain how it comes about.

Tom: Okay.

Dave: You don't get this teaching directly from the Word of God, but you get it by *reasoning*. And then, from the reasoning, you go to the Bible, and you say, "Well then, this is what it must mean."

I'll give you an example: The Calvinist reasons—let's say John Owen would talk like this: "You mean to say that Christ died for everybody? Then some of Christ's blood was shed for people who will be in hell. In fact, Spurgeon said, Well then, some of Christ's blood was shed even for people who were already in hell before He died on the cross. Now that's not reasonable!"

So, they began by reasoning that way. "Well then, if that's the case, then it must not mean that God so loved the world that He gave his only begotten Son that whosoever believeth.... It must mean that Christ came and died only for certain

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

people, for the elect, the ones that He had predestined to heaven—so His blood was only shed for those.”

Now, the Bible doesn't say His blood was only shed for those, and the foundation of the sacrifice of Christ, the foundation for our understanding of the gospel, is in the Old Testament. Paul says, “This is the gospel of God that he promised before by his prophets.” And even the Calvinist would acknowledge that the Passover, the Levitical sacrifices, and so forth, are a picture of the sacrifice of Christ. Well, the Passover was for every Jew. All they had to do was slay the lamb and sprinkle its blood on the doorpost lintel and roast it and eat it. The Levitical sacrifices were for all of Israel. The sacrifices in the Tabernacle were for all of Israel. The Day of Atonement was for all of Israel. All of Israel passed through the Red Sea. All of Israel was delivered from Egypt.

But Christ makes it very clear in John, chapter 3. He says, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in him should not perish but have everlasting life.” If you go back to Numbers 21, you have the story. There was a rebellion, and because of the rebellion God sent fiery serpents, it says, among them, and they bit the people and the people are dying. So they come to Moses, verse 7, **Numbers:21:7** Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people., and they confess, “We have sinned, we have spoken against the Lord, pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. The Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole:...” It was made out of brass. “And it shall come to pass that *everyone that is bitten* , when he looketh upon it shall live.”

Now that's pretty clear. The bite, of course, is a type of sin. Sin has bitten these people, and they are dying—the wages of sin is death—and it very clearly says, “Everyone who has been bitten....” In other words, Christ Jesus came into the world to save sinners. If you are not a sinner, you do not qualify for salvation! If you hadn't been bitten, you wouldn't need the rescue from the venom, and so forth. “Everyone who has been bitten, when he looks upon the serpent shall live.” Okay, now that is very clear. I don't think any Calvinist would dare to say that the serpent was lifted up on the pole only for a select few, only for certain elect, only for an elect group among the Jews. All right? You could never, ever establish that from the Old Testament.

Well then, listen to what Jesus said: **John:3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:; “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:” It's amazing! The serpent—Jesus—we don't understand it, Tom. I certainly do not understand it, but He became the very thing that had bitten us. God made *Him* to be sin for us—He who knew no sin, and you have the picture in the serpent. The serpent was the one that bit them—this was the very sin that bit them. Well, it was because of *their* sin, but this was a picture of what their sin had done. It had separated them from God and brought eternal death, judgment, upon them. So, Christ, when He is lifted up on the Cross, He's like that serpent. He is the very sin itself. He takes sin for us. He takes the judgment

that God required for sin for us. And, whosoever looks to Him will live. So, “as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in him should not perish but have everlasting life.”

Tom: Dave, I remember an interview you had with two pastors. These were Calvinist pastors, and you asked them a simple question. What about the first verse that most children learn: “For God so loved the world”? God so loved the world, not the elect, God so loved the *world* that whosoever should believe on him.... And you said, “What’s wrong with that? Are you going to tell these children that they’ve got it wrong?”

And they said, “Yes, they got it wrong.” Unbelievable!

Dave: Because they don’t understand the original Greek. The word there is *cosmos*, and on and on it goes. Well anyway, Tom, it’s a tragedy, and many people are embracing this idea. Not only this, I presume, young man who had this problem, I think this is a teaching that, well, John Wesley said, “It’s repugnant to the human conscience. It would turn people away from God.” I believe that God loves everybody. He wants everyone in heaven. **He’s not willing that any should perish**^a. First Timothy 2:4,5: **“He would have all men to come to the knowledge of the truth.”** The Calvinist says, “No, no, that means all *kinds* of men, aborigines, and Europeans, and rich and poor. No, that is not what it says. He wants *all* to come to the knowledge of the truth. He does not want anyone to perish.

Tom, if you could save every person in this earth, wouldn’t you do it?

Tom: Absolutely.

Dave: I surely would. And Paul, in Romans, chapter 9, said he was even willing to go to hell **if** it would save his brethren the Jews.

Tom: But I couldn’t coerce them, I couldn’t force them.

Dave: That’s right, but God is not willing? No, the Bible says that He is willing that all go to heaven; He *wants* all to go to heaven. The Calvinist says, “No, for His good pleasure, He predestined certain ones to hell, and they have no chance—there is nothing they can do about it.”

I don’t believe that that’s the God of the Bible, and that’s why I titled that book that I just wrote on Calvinism, *What Love Is This?*, and you came up with the subtitle: *Calvinism’s Misrepresentation of God*. I believe it is a misrepresentation of the God of the Bible, who is Love and who gave His Son to pay the penalty for the sins of the world so that all could be saved.

a

We’ve already pointed out the Grammatical (Greek) error in the normal English translation of this verse from 2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to **us-ward**, not willing that any (of us) should perish, but that all (of us) should come to repentance. This verse is specifically addresses to believers in Christ Jesus, The LORD of Glory.

Tom, I began by saying how they reason this out because you couldn't have some of Christ's blood shed for people who would be in hell. But you can't divide Christ's blood up and say some was shed for this person, this drop for that person—all of the blood of Christ had to be shed to pay for Adam's sin. This is the Lamb of God! Behold, the Lamb of God that bears away the sin of the world. So the penalty for sin, the rebellion of all mankind, had to be paid for, for *anyone* to be forgiven. So you can't divide Christ's blood up and say, "Well some of His blood would be shed in vain." That people are in hell, for whom Christ died, is their fault. They rejected the salvation God offered.

Tom: Dave, I don't understand it. My assumption—simple-minded assumption—is, when Christ's blood is shed, it means that He died. It is an indication—there is life in the blood. No blood, He is dead.

Dave: There couldn't have been any blood left in His veins, okay? Whether it was even one person that He died for.

But Tom and Dave, read on . . .

John 3:16 For God so loved the world, that he gave his only begotten Son, that **whosoever believeth in him** should not perish, but **have everlasting life.**

John 3:17 For God sent not his Son into the world to condemn the world; **but that the world through him might be saved.**

John 3:18 He that believeth on him is not condemned: **but he that believeth not is condemned already,** because he hath not believed in the name of the only begotten Son of God.

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.**

John 3:20 **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.** {reprov'd: or, discovered}

John 3:21 **But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

But Tom & Dave, how is a man to do Truth? Answ. Only by Being Born Again as our LORD indicates in John 3:3-16. This also squares with the Pauline Gospel in 1 Cor 15. Our works in order to bring Praise to God must be done by the ministry of the Holy Spirit through a Spirit Controlled believer. Eph 5:17-18 with Col 3:16-17.

APPENDIX A – An Extensive Quote From Adolph Deissmann.

Taken From His Magnum Book
“LIGHT FROM THE ANCIENT EAST”

Translated by

Lionel R. M. Strachan

Through the courtesy of the:

Baker Book House, Grand Rapids, Michigan, 1965.

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{All my Students should have this book. NEC}

A1.0 INTRODUCTION

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to *diligence in faith* (= belief), *virtue*, knowledge, temperance, patience, *godliness*, brotherly kindness, and love.¹

8. The correspondences we have noted so far relate only to isolated details of the popular religion and popular morality of the world contemporary with the apostolic texts. The cumulative effect even of such details should be sufficiently remarkable, but there are besides in the New Testament whole groups of thought, the peculiar strength and beauty of which we can only appreciate from the vantage-ground of the ancient world. Recent discoveries have made it possible to reconstruct large portions of Hellenistic popular law, which was previously known only in miserable fragments, and this gives us an uncommonly valuable means of judging some of the figurative religious language of Primitive Christianity. It has of course long been known, and monographs have been written to prove, that St. Paul was strongly influenced by legal ideas²; but the fact was not sufficiently

1 Inscription :	2 Peter :
<p>ἄνδρα ἀγαθὸν γενόμενον καὶ διενέκωντα πίστει καὶ ἀρετῇ καὶ δ[ικ]αιοσύνῃ καὶ εὐσεβείᾳ καὶ . . . τὴν πλείστ[η]ν εἰσ- ενηνεγμένον σπουδῇν.</p>	<p>σπουδῇν πᾶσαν παρεισενέγκαντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετῇν, ἐν δὲ τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν, etc.</p>

Cf. also the remarks on the beginning of 2 Peter in *Bibelstudien*, p. 277 ff.; *Bible Studies*, p. 360 ff.

² In view of the importance of this point I offer the following statement of the literature of the subject, as far as it is known to me :—

- John Selden [1584–1654], *De synedriis et praefecturis juridicis veterum Ebraeorum*, Liber II, Londini, 1653, c. XII., § iii., p. 523 (cited by Schramm, p. 398);
- Daniel Schraderus, *Exercitatio juridica de jurisprudentia Pauli Apostoli*, Halle/Magdeburg, 1695 (cf. Eger, *Rechtsgeschichtliches zum N.T.*, p. 27);
- Johannes Samuel Stryck (Strickius), *De Pauli jurisprudentia* (title uncertain), Halle 1695, 1743 (cf. Schramm, p. 398, and Winer-Schmiedel § 3, 1 [p. 18]);
- Joh. Henricus Schramm, *De stupenda Pauli Apostoli eruditione*, Herborn, 1710 (I use the edition printed together with his commentary on Titus, Lugd. Bat., 1763);
- Johannes Ortwin Westenberg, *Paulus Tarsensis Jurisconsultus*, Franeker, 1722, also Baruthi 1738 (cf. my *Bibelstudien*, p. 103; *Bible Studies*, p. 107 f.), and in his *Opuscula Academica* I, Leipzig, 1794;
- Gg. Wh. Kirchmaier (title not known to me, cf. Winer-Schmiedel, § 3, 1 [p. 18]), Wittenberg, 1730;

A2.0 The Sacral Manumission Of A Slave During The 1st Century A.D.

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accounted for by comparisons either with Roman or with Jewish law, the latter, so far as the Diaspora was concerned, being probably for the most part a dead letter. We now receive help of a far different order from the law that was alive in the popular consciousness up and down the Hellenistic area in which the New Testament originated. A few examples will confirm this statement.¹

The stupendous force of dogmatic tradition, and the fact that the word *slave*² with its satellites has been translated *servant*, to the total effacement of its ancient significance, in our Bibles, have brought it about that one of the most original and at the same time most popular appraisals of the work of Christ by St. Paul and his school has been, I think, only vaguely understood among us.³ I refer to the metaphor of our redemption by Christ from the slavery of sin, the law, idols, men, and death⁴—a metaphor influenced

C. F. Freiesleben (cf. Winer-Schmiedel, *ibid.*), Leipzig, 1840;

My *Bibelstudien* (1895) and *Neue Bibelstudien* (1897);

A. Halmel, *Über römisches Recht im Galaterbrief*, Essen, 1895;

Fr. Sieffert, *Das Recht im N.T.*, Göttingen, 1900;

(Th. Mommsen, "Die Rechtsverhältnisse des Apostels Paulus," *Zeitschrift für neutestamentliche Wissenschaft* 2 (1901) p. 81 ff.);

Max Conrat [Cohn], "Das Erbrecht im Galaterbrief," *Zeitschr. f. neutest. Wiss.* 5 (1904), p. 204 ff.;

My *Licht vom Osten*, 1908;

William Duncan Ferguson, *The Legal Terms Common to the Macedonian Inscriptions and the New Testament*, Chicago, 1913;

W. S. Muntz, *Rome, St. Paul and the Early Church: The Influence of Roman Law on St. Paul's Teaching and Phraseology and on the Development of the Church*, London, 1913 (which I know only from the bibliography in the *Theologische Literatur-Zeitung*, 1913, col. 799);

The important works by Otto Eger already mentioned at p. 119, n. 1 above.

¹ Here Otto Eger (cf. p. 119, n. 1 above) has continued working most helpfully; I refer especially, for instance, to his luminous exposition of 1 Cor. iii. 9 ff. by the aid of ancient building law (*Rechtsgeschichtliches zum N.T.*, p. 37 ff.).

² In Luther's Bible the word "slave" (*Shlave*) does not occur once, although its equivalent is used times without number in the original (Old and New Testament). *Knecht*, the word used by Luther, is for modern Germans no longer the same as "slave." [The R.V. rendering, "bondservant," in text and margin, has helped to correct the misapprehensions of English readers. "Slave" does occur in the A.V., but only twice: Jer. ii. 14, Rev. xviii. 13. Tr.]

³ Similarly the mistranslation of *διαθήκη* as "covenant" instead of "testament" has interfered with the right understanding of another great group of ideas. The blame in this case does not fall on Luther.

⁴ Cf. my *Paulus*, p. 100 ff., ²p. 134 ff.; *St. Paul*, p. 149 ff., ²p. 172 ff.

by the customs and technical formulae of sacred manumissions in antiquity.¹ I should like to illustrate a little more particularly this instance of St. Paul's having been influenced by the popular law of the world in which he lived.²

Inscriptions at Delphi have been the principal means of enlightening us concerning the nature and ritual of manumission with a religious object in ancient times.³ The French archaeologists have discovered and published a large number of records of manumission relating to several different centuries,⁴ and particularly to that one which gave rise to

¹ Johannes Weiss, *Die Christliche Freiheit nach der Verkündigung des Apostels Paulus*, Göttingen, 1902, has the merit of bringing St. Paul's idea of freedom into connexion with ancient thought on the subject. But I think the author has gone to too high a bookshelf: the inscriptions, to be found among the folios at the bottom of the bookcase, are here more instructive than the philosophers on the higher shelves, just as we saw in the case of the lists of vices, p. 320 ff. above. I agree in thinking that St. Paul was influenced by popular philosophy, but I would lay stress on the mediation, mentioned by Weiss, of popular culture, into which a great deal of philosophy had percolated.

² Since the earlier editions of this book the subject has become fairly well known and has been made use of in religious literature of the practical order (e.g. by Gottfried Traub, *Gott und wir*, Heilbronn, 1912, p. 42 ff.; and by Harrington C. Lees [who became Archbishop of Melbourne, Australia, in 1921. TR.], *Christ and His Slaves*, being Devotional Studies from the Egyptian Papyri, London, 1911).

³ The pioneer works were Ernestus Curtius, *Anecdota Delphica*, Berolini, 1843, pp. 10-47, 56-75, and P. Foucart, *Mémoire sur l'affranchissement des esclaves par forme de vente à une divinité d'après les inscriptions de Delphes* (Archives des missions scientifiques, deuxième série, t. III., Paris, 1866, pp. 375-424; also separately, Paris, 1867). Cf. also Ludwig Mitteis, *Reichsrecht und Volksrecht in den östlichen Provinzen des römischen Kaiserreichs*, Leipzig, 1891, p. 374 ff. (a short account, but containing everything that is essential), and E. Schürer, *Geschichte des jüdischen Volkes*, III.² p. 53 f., ⁴p. 93 f. There is much material on the subject of manumission customs in Gualterus Rensch, *De manumissionum titulis apud Thessalos*, Diss. Phil. Halenses, XVIII. 2, Halis Saxonum, 1908. Add to these A. B. Drachmann, *De manumissione seruorum apud Graecos qualem ex inscriptionibus cognoscimus*, *Nordisk Tidskrift for Filologi*, Ny Raekke, vol. 8 (Copenhagen, 1887/88), pp. 1-74; and especially A. Calderini, *La manomissione e la condizione dei liberti in Grecia*, Milano, 1908. Other literature in Dittenberger, *Sylloge*² 3, p. 352 ff.

⁴ Including two records of the manumission of Jewish slaves between 170 and 157 B.C., probably prisoners from the Maccabean wars (cf. Schürer, III.² p. 27, ⁴p. 55 f.), and a manumission by Judaeus, a Jew, who sells his slave Amyntas to Apollo, 119 B.C. (Juster, *Les Juifs*, II. p. 327). This Judaeus is most probably identical with one of the two Jewish slaves manumitted some forty years before.

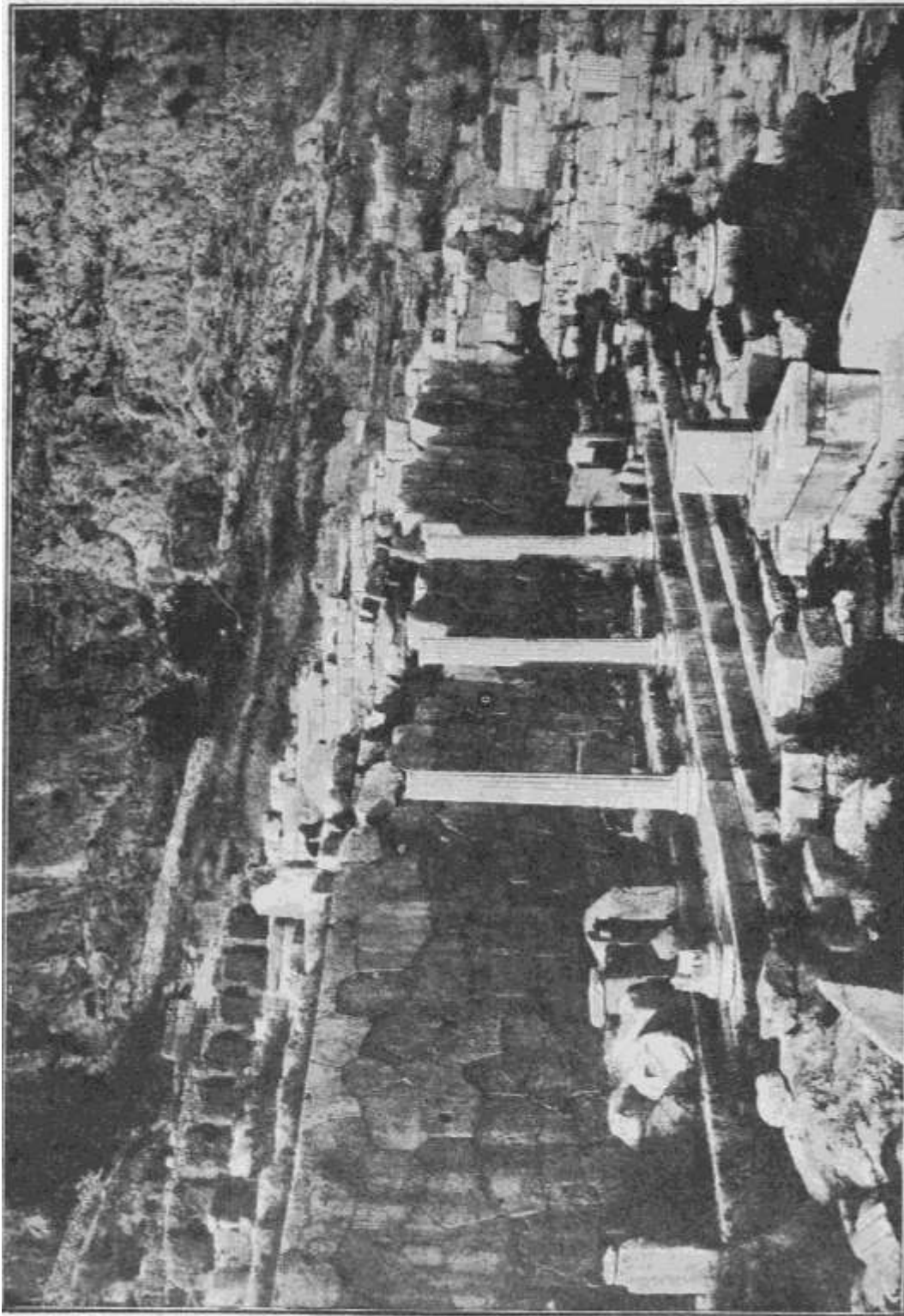


Figure A53 Retaining wall of the Temple of Apollo at Delphi, with numerous ancient records of manumissions

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the New Testament. After two thousand years the records stand to-day almost uninjured on the polygonal retaining-wall of the temple of Apollo (Fig. 59), the blocks of which seem, despite their bulk, to have collectively the effect of a poem in stone. Climbing greenery and blue blossoms greet you from the joints of the stone if you read the texts in springtime.¹

But these are not records of something peculiar to Delphi. Manumission on religious grounds was practised all about Parnassus and probably throughout ancient Greece, and it even made its way into Jewish and Christian ecclesiastical custom. As examples from places outside Delphi I may refer to inscriptions at Phycus in Aetolia² (sale to Athene, 2nd cent. B.C.), at Amphissa³ (sale to Asclepius, Imperial period), and also in Cos⁴ (sale to Adrastia and Nemesis [?], 2nd or 1st cent. B.C.). Ernst Curtius⁵ has collected records from Naupactus (sale to Dionysus), Chaeronia, Tithora, and Coronia (sale to Serapis), Chalia (sale to Apollo Nesiotes), Elatia and Stiris (sale to Asclepius), Daulis (sale to Athene Polias). Th. Macridy has published records from Notion.⁶ We find this sacred kind of manumission among Jews⁷ "in the house of prayer" in two stone records from Panticapaeum,⁸ the first of which can be certainly dated 81 A.D.; and there is a record⁹ of great interest from Gorgippia, 41 A.D., referring to the cult of "the Most High God."

¹ On 22 and 23 May, 1906, I was able to see these highly important remains of ancient civilisation *in situ* (Fig. 59). The topographical remarks below (p. 329) are the result of my own observation on 12 May, 1906.

² Bulletin de Correspondance Hellénique, 22 (1898) p. 355.

³ Dittenberger, *Sylloge*,² No. 844.

⁴ Paton and Hicks, No. 29; and now Herzog, *Koische Forschungen und Funde*, p. 39 f. This is not a record of manumission, but manumission of a sacred character is mentioned in it. Cf. p. 327, n. 6.

⁵ Cf. p. 320, n. 3 above.

⁶ Jahreshefte des Österreichischen Archäologischen Institutes in Wien, 8 (1905) p. 155 ff. (Pointed out to me by Theodor Wiegand, postcard, Miletus, c. 26 May, 1908; and by Baron F. Hiller von Gaertringen, postcard, Berlin W., 4 June, 1908.)

⁷ Abundant material bearing on the subject in Juster II. p. 80 ff. Note-worthy also is the document, Oxyrhynchus Papyri No. 1205, (291 A.D.), in which the synagogue pays the redemption-money.

⁸ *Inscriptiones Antiquae Orae Septentrionalis Ponti Euxini*, ed. Latyshev, Vol. II. Nos. 52 and 53.

⁹ *Ibid.* No. 400.

These Jewish and Judaeo-pagan records¹ are of great importance in our problem, as sure proofs of the influence of the pagan rite on Jewish Hellenism² in the time of the apostle Paul. Finally, it has long been recognised by experts that "manumission in the church"³ was nothing but a Christianised form of the old Greek custom.

But between the Greek usage and the practice of the early Church there stands St. Paul, who made the ancient custom the basis of one of his profoundest contemplations about the Christ.

What was this custom? Among the various ways in which the manumission of a slave could take place by ancient law⁴ we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him.

The rite takes place before witnesses; a record is taken, and often perpetuated on stone.

The usual form of these documents must have been extremely well known, because they are so numerous. It is like this⁵ :—

Date. "N.N. sold to the Pythian Apollo a male slave named X.Y. at a price of — minae, for freedom (or on condition that he shall be free, etc.)." Then follow any special arrangements and the names of the witnesses.

¹ See Schürer, III.² p. 53 f., ⁴ p. 93 f.

² For a similar process in another field cf. the prayers for vengeance from Rheneia (Appendix I. below, p. 413), which exhibit a secularisation of the Jewish ritual for the expiation of an unexplained murder.

³ *Manumissio in ecclesia*, cf. Curtius, p. 26 f.; Mitteis, p. 375; and the Jewish manumission "in the house of prayer," p. 321 above.

⁴ Cf. Mitteis, p. 372 ff. The *redemptio servi suis nummis* is discussed by Lothar von Seuffert, *Der Loskauf von Sklaven mit ihrem Geld*, Festschrift für die juristische Fakultät in Giessen, Giessen, 1907, pp. 1-20.

⁵ The texts are so numerous that individual quotation is unnecessary.

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Another form, which occurs less frequently, is "sale to the god as trustee." An inscription¹ of 200-199 B.C. on the polygonal wall at Delphi may serve as an example:—

Date. ἐπρίατο ὁ Ἀπόλλων
ὁ Πύθιος παρὰ Σωσιβίου
Ἀμφισσείος ἐπ' ἐλευθερίας
σῶμ[α]² γυναικίον, αἰ ὄνομα
Νικάια, τὸ γένος Ῥωμαίαν, τιμᾶς
ἀργυρίου μνᾶν τριῶν καὶ
ἡμιμναίου. προαποδότας³ κατὰ
τὸν νόμον Εὐμναστος
Ἀμφισσεύς. τὰν τιμᾶν
ἀπέχει.⁴ τὰν δὲ ὠνὰν
ἐπίστεινε⁵ Νικάια τῶν
Ἀπόλλωνι ἐπ' ἐλευθερίας.

Date. Apollo the Pythian
bought from Sosibius of Am-
phissa, for freedom, a female
slave,² whose name is Nicaea,
by race a Roman, with a price
of three minae of silver and a
half-mina. Former seller³ ac-
cording to the law: Eumnastus
of Amphissa. The price he
hath received.⁴ The purchase,⁵
however, Nicaea hath com-
mitted⁶ unto Apollo, for free-
dom.

Names of witnesses, etc., follow.

St. Paul is alluding to the custom referred to in these records when he speaks of our being made free by Christ. By nature we are slaves of sin,⁷ of men,⁸ of death⁹; the Jew is furthermore a slave of the law,¹⁰ the heathen a slave of his gods.¹¹ We become free men by the fact that Christ buys us. And He has done so:—

"Ye were bought with a price,"

¹ Dittenberger, *Sylloge*,² No. 845.

² For σῶμα = "slave" see above, p. 165, n. 2; also n. 7 below.

³ [προαποδότης, "previous vendor" (Liddell and Scott,⁶ 1901, wrongly "previous traitor"; but see Addenda), in inscriptions and papyri = προπωλητής; often coupled with βεβαιωτής, "surety." Sosibius had bought Nicaea of Eumnastus, who thus became the warrantor of Sosibius' rightful ownership. Tr.]

⁴ For this ἀπέχει see p. 110 ff. above.

⁵ Janell, *Ausgewählte Inschriften*, p. 107, wrongly translates "purchase money."

⁶ On this trusteeship cf. Josef Partsch † 1925, *Griechische Bürgerschaftsrecht I*, Leipzig, 1911, p. 362 f.

⁷ Rom. vi. 17, 20, 6, 19; Titus iii. 3. The passage in Rom. vi. 6, "that the body of sin might be destroyed," is ambiguous, since "body" (σῶμα) may also mean "slave"; similarly in Rom. viii. 23, ἀπολύτρωσις τοῦ σώματος.

⁸ 1 Cor. vii. 23.

⁹ Rom. viii. 20 f.

¹⁰ Gal. iv. 1-7, v. 1.

¹¹ Gal. iv. 8, 9.

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says St. Paul in two places,¹ using the very formula of the records, "with a price."² Again,

"For freedom did Christ set us free,³ . . . ye were called for freedom"⁴

—in these words of St. Paul we have literally the other formula of the records.⁵

In numerous records of manumission the nature of the newly obtained liberty is illustrated by the enfranchised person's being expressly allowed henceforth to

"do the things that he will."⁶

St. Paul, therefore, is referring to the danger of a relapse

¹ 1 Cor. vi. 20, vii. 23, τιμῆς ἠγοράσθητε. [*ἀγοράζειν* is used of the purchase of slaves in the will of Attalus III., 133 B.C., Dittenberger, *Orientalis Graeci Inscriptiones Selectae*, No. 338₂₃. For τιμῆς, "price," in the sale of a slave, cf. also 1 Clem. iv. 2.] The repetition of this brief but expressive and exceedingly popular saying leads us to imagine that it was a favourite watchword also in the apostle's spoken sermons. Cf. also Gal. iv. 5, "to redeem them that were under the law" (*ἐξαγοράσει*).

² τιμῆς (τιμᾶς) is quite a stereotyped expression in the records, of course with the addition of a definite sum. But τιμῆς can also be used absolutely, as shown by the great document containing royal ordinances of Euergetes II., 118 B.C., The Tebtunis Papyri, No. 5185, 184, 20, cf. the editorial note p. 50 f. The Vulgate *pretio magno* and Luther's translation "dearly bought" can hardly be right. St. Paul is not emphasising the amount of the price, but the fact that the redemption has taken place. Cf. Lietzmann on 1 Cor. vii. 23: he translates quite justifiably "bought for ready money." See also Wilcken on the Gradenwitz Papyrus No. 1 (*Griechische Papyri der Sammlung Gradenwitz*, edited by Gerhard Plaumann, Heidelberg, 1914, p. 14).

³ Gal. v. 1, τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν.

⁴ Gal. v. 13, ἐπ' ἐλευθερίᾳ ἐκλήθητε.

⁵ ἐπ' ἐλευθερίᾳ, cf. Curtius, pp. 17, 32. The formula is common at Delphi, Naupactus, and Tithora. Rensch, p. 100, refers to G. Foucart, *De libertorum condicione apud Athenienses, Lutetiae Parisiorum*, 1896, p. 14 f. How very much the formula was alive in the popular consciousness is shown by a letter (Berliner Griechische Urkunden, No. 1141₂₄ π., Alexandria, 17th year of Augustus) to which my attention was called by Schubart (letter, Steglitz, 31 July, 1909). It is a remarkable letter, extremely valuable for the N.T., and was written by a freedman apparently to his patron: ὡς δοῦλος ἐπ' ἐλευθερίᾳ θέλει ἀρέσαι [scil. τῷ κυρίῳ, cf. 1 Cor. vii. 32: πᾶς ἀρέσῃ τῷ κυρίῳ], οὕτω καὶ γὰρ τὴν φιλίαν σου θέλων ἀμεμπτον ἐμαυτὸν ἐτήρησα [cf. 1 Thess. v. 23, ἀμέμπτως τηρηθείη], "as a slave for (the sake of) freedom desires to please (his lord), so have I also, desiring thy friendship, kept myself blameless."

⁶ ποιῶν ὃ κα θέλῃ, cf. Curtius, pp. 17, 39, and especially Mitteis, *Reichsrecht und Volksrecht*, p. 390. The φ θέλει in 1 Cor. vii. 39 originated probably in the formularies of bills of divorcement; see the material collected in H. H. H. H. H., *Die jüdische Ehescheidung*, 2. Teil, p. 20 ff. (35. Jahresbericht der Landesrabbinerschule in Budapest, Budapest, 1912).

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into servitude when he points to the possible result of the conflict between flesh and spirit with these words ¹:—

“that ye may not do the things that ye would.”

Numerous manumissions, again, expressly forbid, sometimes under heavy penalties, that the enfranchised shall ever “*be made a slave*” ² again. We now see how wicked is the intention of those ³

“who . . . spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.”

And we understand warnings like this ⁴ in the letters:—

“For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage,”

and the still more moving exhortation ⁵:—

“Ye were bought with a price, become not slaves of men.”

Christians cannot become slaves of men because they have become “*slaves of Christ*” ⁶ by purchase, and have entered

¹ Gal. v. 17, *ἵνα μὴ ᾖ ἐὰν θέλητε ταῦτα ποιῆτε*. Note the context; “under the law” (v. 18) also points to slavery.

² *καταδουλίσειν* or *-εσθαι*, and similar formulae, cf. Curtius, p. 43. The prohibition of re-enslavement was hard to kill. It was known to St. John Chrysostom (p. 327 below); it goes over into medieval Christian law, and is found, for instance, in a formulary of manumission of the Byzantine period (published by Giannino Ferrari, *Formulari Notarili inediti dell' Età Bizantina*, Estratto dal Bullettino dell' Istituto Storico Italiano n. 33, Roma, 1912, p. 24); similarly, under pain of the curses of the 318 Fathers of Nicaea, anathema and heavy fines, in the Codex Vaticanus Palatinus Graecus No. 367 (a formulary of the 8th [?] cent. A.D.; Calderini, p. 448 f.); and even in a decree of Frederick the Great: “With regard unto this present case I call to mind how that His late Majesty my Father hath many years since decreed that, when a born serf hath served his country for a considerable time in the wars, the same shall on his dismissal, provided he hath established himself in a town as a burgess, in addition receive his freedom without payment of any redemption-money therefor to his former lord, nor shall he again be able to be reclaimed by the latter to the slavery of serfdom” (Gustav Mendelssohn Bartholdy, *Der König Friedrich d. Gr. in seinen Briefen und Erlässen*, Ebenhausen, 1912, p. 264).

³ Gal. ii. 4, *κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν*.

⁴ Gal. v. 1.

⁵ 1 Cor. vii. 23. The allusion is to moral slavery to human lusts and desires. Christians should be slaves of the brethren.

⁶ The expression *δοῦλος Χριστοῦ* is so common in St. Paul that there is no need to give instances. It is not a consequence of the metaphor of manumission, but older; it suggested the metaphor, however, and fits in admirably with it.

A3.0 The Change Of Masters.

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into the "slavery of God" or "of righteousness."¹ But, as in every other case of purchase by a god, the slave of Christ is at the same time free: indeed, he is "the Lord's (*i.e.* Christ's) freedman,"² even when in the outward meaning of the word he is the slave of a human lord. When, further, in numerous documents the pious obligation of *παραμονή*, or remaining in the household of his former lord, is imposed upon the enfranchised slave³:—

"let him remain with N.N." (his former master),

or when we hear occasionally⁴:—

"let Cintus abide with Euphronius . . . behaving decently,"

we are reminded of expressions in St. Paul, *e.g.*

"let him abide with God,"⁵

and especially of this one:—

"that which is decent, and attending upon the Lord without distraction."⁶

If this last example is not fully parallel to the pagan formulae because the reference in St. Paul is to the new master, it corresponds nevertheless to the Jewish formulae of manu-

¹ Rom. vi. 22, 18. The *ἀπό*, "from," used in these two passages (and in Rom. viii. 2, 21) after *ἐλευθερώω* is also a technical use of language; *e.g.* in the documents of manumission in Heuzey and Daumet, *Missions archéologiques de Macédoine*, Paris, 1876, p. 432 ff., we have *ἀπελευθερωθέντος ἀπὸ ε.γ. Στράτωνος* (the master at the time of manumission).

² *ἀπελευθερος κυρίου*, 1 Cor. vii. 22. So also Curtius, p. 24, is of opinion that the expression "freedman of the god Aesculapius" (*libertus numinis Aesculapii*) in a Latin inscription possibly originated in a sacred manumission. On St. Paul's expression see more below, p. 382.

³ *παραμεινάτω* and similar formulae, cf. Curtius, p. 39 f.; Mitteis, *Reichsrecht und Volksrecht*, p. 386 f.; Rensch, p. 107 ff. A good example is the inscription from Delphi, 173-2 B.C., Dittenberger, *Sylloge*,² No. 850, *παραμεινάτω δὲ παρὰ Ἀμύνταν Σωτήριχος ἔτη ὀκτὼ ἀνεγκλήτως*, "but let Soterichus abide with Amyntas eight years, blamelessly."

⁴ *Inscriptions recueillies à Delphes, publiées par C. Wescher, P. Foucart*, Paris, 1863, p. 65, No. 66, *παραμεινάτω [δὲ] Κίντος παρὰ Εὐφρόνιον . . . εὐσχημονίζων*.

⁵ 1 Cor. vii. 24 (in close proximity to the principal passage, "ye were bought with a price"), *μενέτω παρὰ θεῷ*.

⁶ 1 Cor. vii. 35 (cf. also "blamelessly" in the inscription quoted in note 3 above), *τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως*.

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mission from Panticapaeum,¹ which lay on the enfranchised slave the obligation to be loyal to the synagogue.²

These parallels do not exhaust the cases in which the apostle took his stand on this custom of the ancient world. All that St. Paul and St. John³ have to say about *freedom* has this background; but, most important of all, the frequently misunderstood conception of *redemption*,⁴ *i.e.* *buying-off* and hence *deliverance* (from sin, the law, etc.), belongs, as St. Chrysostom knew and pointed out,⁵ to the same complex of ideas. An inscription of Cos, already referred to, uses this very word—a rare one—to describe sacral manumission.⁶

St. Paul's predilection for this whole group of images would be most beautifully accounted for if we knew him to have been previously acquainted with the Greek form of our Lord's deeply significant saying about the *ransom*.⁷ And we have no reason to doubt that he was.⁸ But when anybody heard the Greek word *λύτρον*, "ransom," in the first century, it was natural for him to think of the purchase-money for manumitting slaves. Three documents⁹ from Oxyrhynchus

¹ Page 321 above.

² On the technical terms there used cf. p. 102 above.

³ Cf. especially John viii. 36, "if the Son shall make you free, ye shall be free indeed," a beautiful saying, quite in the character of St. Paul. The word *ἐλευθερώω*, which is here used, is found in innumerable documents of manumission, and in the Epistle of Aristean 27 and 37.—The metaphor has been taken up also by other apostles, and in some cases further elaborated.

⁴ *ἀπολύτρωσις*. This rare word occurs seven times in St. Paul! Cf. also Epistle of Aristean 12 and 33.

⁵ On Romans iii. 24, *καὶ οὐχ ἀπλῶς εἶπε λυτρώσεως, ἀλλ' ἀπολυτρώσεως, ὡς μᾶλλον ἤμῃς ἐπαγγελθεῖν πάλιν εἰς τὴν αὐτὴν δουλείαν*, "and he said not simply 'ransoming' (*lytrosis*) but 'ransoming away' (*apolytrosis*), so that we come not again into the same slavery" (cf. R. C. Trench, *Synonyms of the New Testament*, 7th ed., London, 1871, p. 273). With this sentence from St. Chrysostom cf. the provisions in the records, as mentioned above, against reducing the man to slavery again. In Theophylact, a late writer, we find the old apostolic metaphor already varnished over (Trench, p. 274). Much material is given by Joseph Wirtz, *Die Lehre von der Apolytrosis*. Untersucht nach den heiligen Schriften und den griechischen Schriftstellern bis auf Origenes einschliesslich, Trier, 1906. Later ecclesiastical speculation generally inclined to the view that redemption from the slavery of Satan was meant.

⁶ Paton and Hicks, No. 29 (= Herzog, p. 39 f.). It is called first *ἀπελευθέρωσις*, and then *ἀπολύτρωσις*: those who perform the *ἀπελευθέρωσις* are not to make formal record of the *ἀπολύτρωσις* until the priests have reported that the necessary sacrifice has been made. See p. 321, n. 4.

⁷ Mark x. 45 = Matt. xx. 28, *λύτρον ἀντὶ πολλῶν*, "a ransom for many."

⁸ 1 Tim. ii. 6 certainly sounds like an echo.

⁹ The Oxyrhynchus Papyri Nos. 48, 49, and 722.

relating to manumissions in the years 86, 100, and 91 or 107 A.D. make use of the word. "Under Zeus, Ge (= Earth), Helios (= Sun) for a ransom,"¹ is the phrase used in the first two documents, and it is not impossible that all three adumbrate traces of sacral manumission.²

I refrain from entering into a criticism here of the remarkable obscurations and complications which this whole circle of ancient popular metaphors has undergone at the hands of modern dogmatic exegesis. I would rather point out that St. Paul, in expanding and adapting to the Greek world³ the Master's old saying about ransom, was admirably meeting the requirements and the intellectual capacity of the lower classes. For the poor saints of Corinth, among whom there

¹ ὑπὸ Δία Γῆν Ἡλίον ἐπὶ λύτροις. The plural λύτρα is most usual. The singular λύτρον for a slave's redemption-money is found, however, several times (together with the plural λύτρα) in inscriptions from Thessaly, cf. Rensch, p. 101 f. —On λύτρον (λύτρα) cf. also Mitteis, *Reichsrecht und Volksrecht*, p. 388, and Steinleitner, *Die Beicht*, pp. 36, 37 f., 59, 111. I give here only one example, a remarkable inscription on a votive relief from Kóres (Keures) near Koula in Asia Minor (Fig. 60), printed in Buresch, *Aus Lydien*, p. 197: Γαλλικῶ Ἀσκληπιᾶς κώμης Κερυζέων παιδίσχη Διογένου λύτρον. "To Gallicus [= the god Men], Asclepias of the village of Ceryza, maidservant (cf. p. 200, n. 7 above) of Liogenes (Diogenes?), presents this ransom." The word here probably means that Asclepias was releasing herself from a vow. Wiegand, who published the first picture of the stone in the *Athenische Mitteilungen*, 1904, p. 318, informed me (postcard, Miletus, c. 26 May, 1908) that the original now belongs to the collection of the Lyceum Hosianum at Braunsberg. To the kindness of a venerable colleague at Braunsberg, W. Weissbrodt (now alas! no more), who actually offered to send me the stone for inspection at Berlin, I owe the photograph (received 13 Feb. 1910) from which Fig. 60 has been made. By it Buresch's reading required some correction. [W. M. Calder, *Classical Review* 38 (Feb.-March, 1924), p. 30, remarks that the inscription had been correctly transcribed by W. H. Buckler, *Annual of the British School at Athens* 1914-16, p. 181 ff., who explains Γαλλικῶ as a feminine proper name, like Καλλιστώ, Ἰερώ, etc., and clears away an unwarranted epithet of the god Men. Thus: Γαλλικῶ Ἀσκληπιᾶς [= Ἀσκληπιᾶς] κώμης Κερυζέων παιδίσχη (Διογένου) λύτρον, "Galliko, female slave of the Asklepiian village of the Keryzeis, (dedicates this as) ransom of Diogenes." Τη.]

² Cf. Mitteis, *Hermes*, 34 (1899) p. 104, and U. Wilcken's remark there on a Christian document of manumission of the year 354 A.D. containing the formula "free under earth and heaven according to [κατ', not κατ] the service due to God the compassionate."

³ It is a matter of great importance how gospel conceptions were expanded and adapted to the world, when we try to understand Christianity as a world-religion. The most important example is the expansion of the originally Palestinian word "the Christ" (= the Messiah) into "Christ" as the world-wide name of God. Further details will be found in a small work by me, *Die Urgeschichte des Christentums im Lichte der Sprachforschung*, Tübingen, 1910.



Figure A60. Lytron (“ransom”) Inscription from Kóres (Keures), near Koula in Asia Minor. Imperial Period.

Now in the Lyceum Hosianum at Braunsberg. Photograph kindly obtained by the late W. Weissbrodt.

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were certainly some slaves,¹ he could not have found a more popular illustration² of the past and present work of the Lord. A Christian slave of Corinth going up the path to the Acrocorinthus about Eastertide, when St. Paul's letter arrived,³ would see towards the north-west the snowy peak of Parnassus rising clearer and clearer before him, and everyone knew that within the circuit of that commanding summit lay the shrines at which Apollo or Serapis or Asclepius the Healer *bought slaves with a price, for freedom*. Then in the evening assembly was read the letter lately received from Ephesus, and straightway the new Healer was present in spirit with His worshippers, giving them freedom from another slavery, *redeeming with a price* the bondmen of sin and the law—and that price no pious fiction, first received by Him out of the hard-earned denarii of the slave, but paid by Himself with the redemption-money of His daily new self-sacrifice, rousing up *for freedom* those who languished in slavery.

It is an extremely remarkable fact that St. Paul, who was so strongly influenced by the idea and the formulae of manumission as practised in antiquity, should have himself found a place afterwards in the formularies of manumission of the Christian period. A Byzantine formulary that we have already had occasion to mention⁴ adorns itself with the words⁵:

"Since, however, the most mighty-voiced Paul cries clearly, 'there is no bond, but free,' behold, thee also, my household-servant bought with money, . . . thee will I make free from this day forth."

Moreover the other Christian book of formularies⁶ which we have mentioned cites the apostle as an authority:

¹ Cf. 1 Cor. vii. 21 and the various names of slaves in 1 Cor.

² Used occasionally also by Epictetus, *Diatribae* (Schenkl) I. 19, ἐμὲ ὁ Ζεὺς ἐλευθέρων ἀφήκεν (cf. P. Feine, *Theologie des N.T.*,² Leipzig, 1911, p. 489).

³ The assumption is rendered probable by 1 Cor. xvi. 8 and v. 7, 8.

⁴ P. 325, n. 2 above.

⁵ Ferrari, p. 23: ἐπεὶ δὲ ὁ μεγαλοφρονάτατος Παῦλος διαφανῶς βοᾷ: "οὐκ ἔστι δοῦλος ἀλλὰ ἐλεύθερος" [Gal. iii. 28 is meant], ἴδου καὶ σὺ τὸν ἀργυρώνητόν μου οἰκέτην . . . ἐλευθερώ σε ἀπὸ τῆν σήμερον ἡμέραν.

⁶ Calderini, p. 448 f. (cf. p. 320, n. 3 above): ὡς φησὶν ὁ ἀπόστολος ἀδελφοὺς Χριστὸς ἡμᾶς ἐξηγόρασεν [Gal. iii. 13] τῆ ταμίῳ αὐτοῦ [probably a corruption of ταμίῳ αὐτοῦ αἵματι: cf. 1 Peter i. 19], τοῖσιν καὶ σὺ ἔσαι ἀπὸ τοῦ νῦν ἐλεύθερος, παντελεύθερος, Ῥωμαῖος πολίτης.

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"As saith the apostle, Christ hath redeemed us brethren with His precious (blood), therefore also be thou from now free, free altogether, a Roman citizen. . . ."

This formulary completes the circle yet more surely; the Master Himself as the great Liberator imparts to the act its real consecration: the text not only mentions Christ in this quotation, but gives Him quite a great position in the first part, such as had once, under the same sky, belonged to Zeus, Ge, and Helios.¹

The question how this ancient metaphor of St. Paul's from the practice of manumission is to be interpreted in detail, I will merely mention. The chief point to examine is whether St. Paul regards redemption through Christ merely as a single summary act performed once for all in the past,² or (which seems to me probable) also as an act of liberation experienced anew, in each single case of conversion, by every person newly incorporated in Christ.³ Further it may be asked whether the *price* is a necessary link in the chain of thought, or merely a pictorial detail of no ulterior significance. It is clear from 1 Peter i. 18, 19 that at a very early period the *price* was understood to be the Blood of Christ. The union of the idea of manumission with the idea of sacrifice was made easier for the ancient Christians by the fact that sacral manumission, e.g. at Cos, was not complete without sacrifice.⁴ Finally should be pointed out the affinity between the idea of *redemption* (manumission) and the idea of *forgiveness* (remission) of our trespasses which was established for the ancients by the legal procedure they were accustomed to. In cases of non-payment of a money debt the system of personal execution⁵ allowed not only arrest but even *slavery for debt*.⁶

The series of Gospel and Primitive Christian metaphors

¹ The formula *ὁὸ Δία, Ἐἷν, Ἡλιον* occurs fairly frequently; cf. p. 328, n. 1, 2 above.

² Cf. Gal. iii. 13.

³ Cf. *redemption in Christ*, Col. i. 14; Eph. i. 7; Rom. iii. 24 (like *manumissio in ecclesia*, p. 322, n. 3 above).

⁴ Cf. the inscription, p. 321, n. 4 above.

⁵ Cf. p. 270 above.

⁶ Cf. L. Mitteis, *Reichsrecht und Volksrecht*, pp. 358 f., 445 ff., and his observation on the Reinach Papyrus No. 7 (see p. 270, n. 1 above).

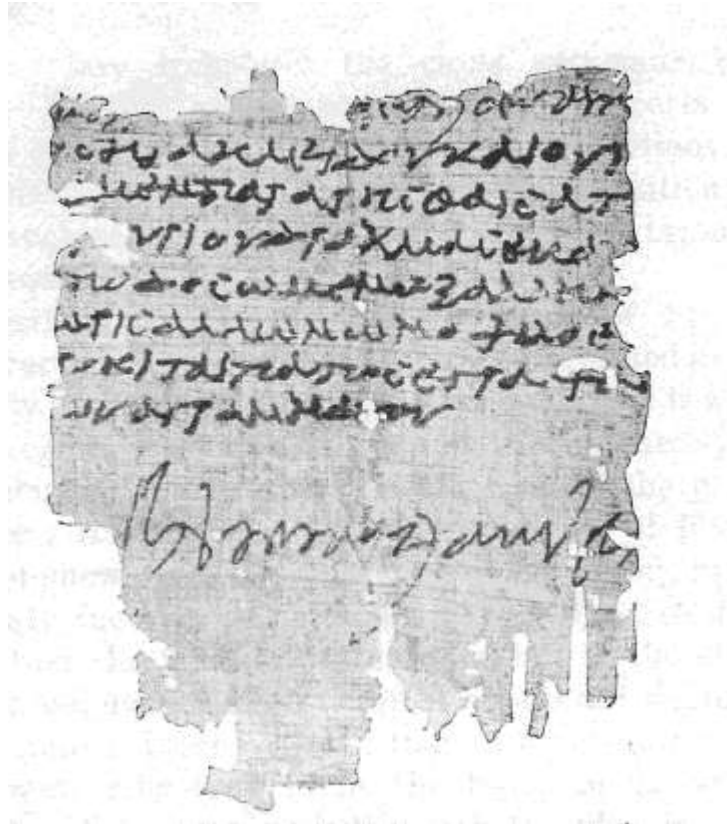


Figure A61. Note of Hand for 100 Silver Drachmae, 1st Cent. A.D.
Papyrus from the Fayûm. Now in the Berlin Museum. By permission of the Directors of the State Museums.

A4.0 Debt And Forgiveness (or Remission).

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to which we have thus alluded—metaphors connected with *debt and forgiveness (or remission)*—are likewise taken from the legal practice of antiquity, and might receive many an illustration from the new texts. I have pointed out elsewhere that the word *ὀφειλή*, “debt,” supposed to be peculiar to the New Testament, is quite current in the papyri.¹ So too there are plenty of original documents on papyrus to teach us the nature of an ancient *acknowledgment of debt*.² A large number of ancient notes of hand have been published among the Berliner Griechische Urkunden, and probably every other collection of papyri contains some specimens. A stereotyped formula in these documents is the promise to pay back the borrowed money, “I will repay”³; and they all are in the debtor’s own hand,⁴ or, if he could not write, in the handwriting of another acting for him with the express remark, “I have written for him.” Thus, for instance, in a very vulgar note of hand for 100 silver drachmae written in the Fayûm⁵ in the first century A.D. for two people who could not write by one Papyrus, who was himself not much of a writer, we have (Figure 61⁶):—

<p>[ἀς καὶ ἀ]ποδόσωμε^{sic} — — [. . . χ]ωρὶς ἄλλων ὧν ὀφίλο[. . .]^{sic} — — Πάπος ἔγραψα ἱ[πὲρ αὐτ]ω^{sic} ἀγραμμάτων.</p>	<p>. . . . which we will also repay beside⁷ any other that we may owe I Papus wrote for him [<i>sic</i>; <i>it should be them</i>], who is not able to write.</p>
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It now becomes clear that St. Paul, who had playfully given the Philippians a sort of receipt,⁸ is in the letter to

¹ *Neue Bibelstudien*, p. 48; *Bible Studies*, p. 221.

² Cf. Mitteis, *Reichsrecht und Volksrecht*, pp. 484, 493 f.; Gradenwitz, *Einführung*, I. p. 109 ff. One technical expression, among others, for a memorandum of debt is the word *χειρόγραφον*, “hand-writing,” “a writing by hand,” which is also used for other private contracts.

³ Generally ἀποδόσω.

⁴ Hence the technical name, “hand-writing,” “writing by hand” [cf. English “note of hand”]. See *Neue Bibelstudien*, p. 67; *Bible Studies*, p. 247.

⁵ Berliner Griechische Urkunden, No. 664. Wilcken recommends me, as a better example, the Oxyrhynchus Papyrus No. 269 (57 A.D.).

⁶ I am indebted for the photograph to the kindness of W. Schubart.

⁷ Or “apart from” (W. H. P. Hatch, letter, New York, 2 Dec., 1911).

⁸ Phil. iv. 18; cf. p. 112 above.

A5.0 Legalese From Ancient Customs And Pauline Usage.

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Philemon (18 f.) humorously writing him a sort of acknowledgment of debt ¹ :—

<p>εἰ δέ τι ἠδίκησέν σε ἢ ὀφεί- λει, τοῦτο ἐμοὶ ἐλλόγα.² ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω.³</p>	<p>“ If he hath wronged thee or oweth thee ought, put that on mine account.² I Paul have written it with mine own hand, I will repay ³ it.”</p>
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The parallelism between the legal formulae and the letters of St. Paul becomes still clearer when we observe that the ancient note of hand generally took the form of a *letter* acknowledging the debt.⁴

Some ancient customs connected with the law of debt must be at the root of the celebrated passage in Col. ii. 14 where the technical expression “*handwriting*” (= bond) is employed in a religious sense and brought into a remarkable connexion with the *cross*. Christ, says the apostle, has forgiven us all the debts incurred by our trespasses. Then, with a piling-up of cognate metaphors,⁵ the writer continues :—

<p>ἐξαλείψας τὸ καθ’ ἡμῶν χει- ρόγραφον . . . καὶ αὐτὸ ἤρκεν ἐκ τοῦ μέσον, προσηλώσας αὐτὸ τῷ σταυρῷ.</p>	<p>“ Having blotted out the handwriting . . . that was against us . . . and He hath taken it out of the way, nailing it to the cross.”</p>
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“ The handwriting nailed to the cross ”—does that simply

¹ Eger, *Rechtsgeschichtliches zum N.T.*, p. 44, shows that legally this is not a case of agency or guarantee (Hugo Grotius and Schraderus had considered it, from the point of view of Roman law, a *constitutum debiti alieni*), but a private “intercession,” a releasing adoption of the debt such that the old debtor is acquitted of his debt and another takes his place as debtor [something of the kind was the idea before me in previous editions]. Hans Reichel, *Neue Zürcher Zeitung*, No. 1731, 9 Nov., 1919, considers it a kind of novation (replacement of an existing debt by a new one, resting on a new basis).

² On this technical word, see p. 84 above. *ἔλλογα* has arisen by confusion of the -άν and -εῖν types of inflexion (Blass-Debrunner, § 90, ²p. 50).

³ On this word, which is much stronger than ἀποδώσω, cf. Gradenwitz, *Einführung*, I. p. 85; also Moulton and Milligan, *The Expositor*, August 1908, p. 191 f.

⁴ Eger is quite right in pointing out (p. 45) that, by adding “albeit I do not say to thee how thou owest unto me even thine own self besides,” Paul does away with the legal and business character of what he has just written.

⁵ Such piled-up metaphors, not admirable in point of style, but not ineffective in a popular sermon, often occur in St. Paul. Cf. my *Paulus*, p. 103. ²p. 138; *St. Paul*, pp. 153 f., ²p. 176.

A6.0 Legalese Again, For Cancelling A Bond Or Debt With The Pauline Usage.

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mean "it is crucified," *i.e.* dead, ineffective? That would be possible. But probably the image is a much livelier one¹: there must be an allusion to some custom which is not yet known to us.² If we are unable to point to the source of "the bond nailed to the cross," it may at least be allowed in passing to refer to "*the cross on the bond.*" We have learnt from the new texts that it was generally customary to cancel a bond (or other document) by crossing it out with the Greek cross-letter Chi (X).³ In the splendid Florentine papyrus,⁴

¹ It was at least a right instinct for the technical something that led many commentators to conjecture that bonds were cancelled in antiquity by perforation with a nail. As far as I know, nail perforations have been found hitherto only on inscribed leaden rolls, *e.g.* the leaden tablet from Hadrumetum (*Bibelstudien*, frontispiece and p. 26; not given in *Bible Studies*); but the nails were not meant to annul the text. [On the use of nails in magic cf. Richard Wünsch, *Antikes Zaubergefäß aus Pergamon*, *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts*, Ergänzungsheft 6, Berlin, 1905, p. 43 f.; and Franz Boll, *Griechischer Liebeszauber aus Ägypten*, *Sitzungsberichte der Heidelberger Akademie der Wissenschaften*, Heidelberg, 1910, p. 3 f.] Moreover, as Erich Haupt very rightly points out in his note on the passage (Meyer's *Kommentar*, 8/9^{b.7}, Göttingen, 1902, p. 96), the main point with St. Paul is not the nailing in itself, but the nailing to the cross.

² A. H. Sayce, *The Nation*, Supplement, Nov. 12, 1910, p. 296, thinks that a parallel may be produced: "Slips of wood on which the household accounts were kept have been found in Theban tombs of the second century, with the previous week's accounts similarly 'blotted out.' The holes in the slips suggest that they may have been suspended on pegs or nails when not wanted for use, and so explain the reference to 'nailing to the cross' (Col. ii. 14), to which Professor Deissmann is unable to find a parallel." Merely from this hint I am not able to judge the nature of the facts; but at present the parallel is not very convincing to me. For the rest cf. the detailed investigation by Franz Josef Dölger, *Die Sonne der Gerechtigkeit und der Schwarze*, Münster i. W., 1918 (*Liturgiegeschichtliche Forschungen*, Part 2), p. 129 ff. [Professor Sayce, writing on 16 and 18 July, 1923, kindly stated that the rectangular tablets of various sizes, all in Greek, of the 2nd cent. A.D., were in his own collection of Egyptian antiquities. He had published one or two many years ago, but could not remember where. He thought there might be similar tablets or "boards" in the British Museum; but Sir F. G. Kenyon, writing on 1 Aug., 1923, knew nothing of them, and could only refer to perforated wooden tablets for school use, *e.g.* one containing lines from the *Hecate* of Callimachus, in the Rainer collection at Vienna, and a grammatical tablet, British Museum, Add. MS. 37516. Tr.]

³ A correspondent, Dr. R. Kluge (Charlottenburg, 9 June, 1910), suggested that a connexion between *cross* (substantive) and *cross out* was only possible in German. But that is not so [not to mention other modern languages, such as English: *e.g.*, "his (the tailor's) book uncross'd," Shakespeare, *Cymbeline* III. iii. 26. Tr.] The letter Chi was identified with the shape of the cross in antiquity, and plays a great part in graphic representations.

⁴ No. 61₀₁; p. 269 f. above.

of the year 85 A.D., of which use has been made before (Figure 50), the governor of Egypt gives this order in the course of a trial:—

“ Let the handwriting be crossed out.”¹

The same technical word, *χιάζω*, “ I cross out,” occurs in other similar contexts in papyri of New Testament age,² but the Florentine passage is especially valuable as showing that the custom of crossing out (which has endured down to our own day) was not a mere private one, but also official. We have moreover recovered the originals of a number of “ crossed-out ”³ I.O.U.’s: there are several at Berlin,⁴ some at Heidelberg,⁵ and in other collections. The subject is perhaps not without some bearing on the origin of later allegorical and mystical trifling with the cross-letter Chi among Christians.

Starting once more from the I.O.U. formulae of the Epistle to Philemon we can touch on yet another conception of Hellenistic law which was early applied metaphorically within the Christian range of religious ideas, viz. the conception of agency. Here also the new texts have opened up quite new views.

“ Roman law, as is generally and according to the sources in the Corpus Juris rightly taught, gave on principle no recognition to direct agency, *i.e.* acting in the name and at the expense of the principal, in whose person arise the rights and duties resulting from the business. Certain exceptions, especially direct agency in the acquisition of property, were

¹ *καὶ ἐκ[ε]λευσε τὸ χειρ[ό]γραφον χιασθῆναι*: the last two lines in the facsimile (Fig. 50).

² Grenfell and Hunt, *The Oxyrhynchus Papyri*, Part II. p. 243, quote it as occurring in Nos. 362₁₅ (75 A.D.), 363₈ (77-79 A.D.); they admit it in a restored reading, No. 266₁₅ (96 A.D.).

³ Of course the simple Chi is often somewhat altered, and no doubt other forms of erasure will be discovered.

⁴ *Berliner Griechische Urkunden*, Nos. 101 (114 A.D.), 272 (138-139 A.D.), 179 (*t. Antoninus Pius*). This last has been reproduced in facsimile and explained by Gradenwitz, *Einführung in die Papyruskunde*, I. frontispiece and p. 95 ff. [but see Wilcken, *Deutsche Lit.-Ztg.* 21 (1900) col. 2469]. It exhibits a whole network of Chi-strokes, like the Heidelberg specimens (see next note) and the London Papyrus No. 336.

⁵ Nos. 8c, and 26, unpublished.

A7.0 Onesimus, And Paul's Use Of Agency, When Request To Philemon, His Owner.

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gradually acknowledged, 'but the most important department of private law, that of obligatory contracts, remained entirely closed to direct agency.' " In these words Leopold Wenger¹ sketched what was known of agency in antiquity before the papyri came to enlighten us. Afterwards he himself in a very informing monograph on *Die Stellvertretung im Rechte der Papyri*² worked up the material so far accessible in the newly discovered legal documents of Hellenistic and Roman Egypt, explaining from the original records, which are sometimes wonderfully well preserved, the facts concerning agency in public law, agency in actions, and agency in private law. It follows that the idea of agency must certainly have been one of the best-known elements of popular law in Egypt, and from many other analogies we may perhaps assume that Egypt, whose bundles of documents have been re-discovered, is here also only the paradigm for the other portions of the former Empire of Alexander, whose records, so far as they relate to actions and private law, have almost entirely disappeared.

The supposition is perhaps confirmed by the use which St. Paul, the man of Asia Minor, makes of the idea of agency, which had certainly become dear to him also through his Jewish education.³ The wish expressed (Philemon 13) that Onesimus, the slave who has run away from his master Philemon at Colossae, and is now with St. Paul, might serve the apostle in his captivity as the agent⁴ of Philemon, would be, if there is really a legal allusion here at all, explainable even on Roman principles—the slave represents his master.⁵ But when St. Paul, after speaking of his convert Onesimus in verse 10 as his *child*, goes on to put himself in his place financially in terms of the adoption of a debt, this is best

¹ *Papyrusforschung und Rechtswissenschaft*, Graz, 1903, p. 26 f. At the end he is citing Josef Hupka, *Die Vollmacht*, Leipzig, 1900, p. 7.

² Leipzig, 1906.

³ On agency in the religious contemplation and speculation of Judaism cf. Ferdinand Weber, *Jüdische Theologie auf Grund des Talmud und verwandter Schriften*,² pp. 292 ff., 326 ff., 361. Here again one can see how closely the "Semitic" may come in contact with the Hellenistic in matters of culture.

⁴ That is the meaning of *ὑπὲρ σοῦ* in Philemon 13, just as in so many papyri the scribe representing an illiterate debtor writes *ὑπὲρ αὐτοῦ*, "for him," "as his agent," e.g. p. 166, n. 6 above, letter 6, and p. 331.

⁵ Cf. Wenger, *Die Stellvertretung*, p. 157 ff.

A8.0 Agency A Form Of Advocacy, Especially In Johanine Writings.

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understood as a father's agency for his son, according to the Greek law and Hellenistic law of the papyri.¹

Altogether, therefore, the idea of agency, which is employed in several important statements of St. Paul about the past and present work of Christ, cannot be regarded as a foreign body inside Hellenistic Primitive Christianity, but must be reckoned one of the many thoroughly popular means to make things plain which the earliest propaganda adopted. More important than single passages on the vicarious work of Jesus in the past is the general view taken of His vicarious present activity. This view, hinted at in the gospels,² was probably started by St. Paul³; it grew to full maturity and attained classical formulation⁴ in the Johannine writings. Christ is our Paraclete,⁵ *i.e.* advocate, our representative in the trial, our intercessor, comforter. Again the new texts help us to understand what a thoroughly popular conception was covered by this primitive and deeply expressive element of our religious vocabulary. The work of the advocate in the Hellenistic world has been illustrated by Mitteis,⁶ Gradenwitz,⁷ and Wenger⁸ with so many speaking examples, notably the reports of actual cases, which have lost nothing of their freshness and colour, that it has become simply tangibly clear.⁹ It should be specially pointed out that the

¹ Cf. Wenger, *Die Stellvertretung*, pp. 169 f., 235.

² Mark xiii. 11; cf. Matt. x. 19 f.; Luke xii. 11 f., xxi. 14 f.

³ As it happens, St. Paul has not used the word Paraclete in his letters; but the idea is clearly there in Rom. viii. 26-34.

⁴ John xiv. 16, 26, xv. 26, xvi. 7; (1 John ii. 1).

⁵ A new instance of the use of the word in Greek, which is phonetically remarkable, occurs in a fragment of a mime in the British Museum, No. 1984 (2nd cent. A.D., Fayûm?), published by A. Körte, *Archiv für Papyrusforschung* 6, p. 1 ff., and Plate 1. One of the characters, *A*, says: *πάτερ Ἴων, οὐ χρῶμαί σοι οὔτε κριτῆ [οὔτε] παρακλήτω*, and is then corrected by *A*: *παρακλήτω*. (*A*: "Father Ion, I need thee not, neither as judge [nor] as paraclete." *A*: "Paraclete!").—I here recall the memory of a promising young theologian, Berthold Löhr, of Elberfeld, who just before the outbreak of the Great War had begun an extensive work on the concept *παράκλητος*, and who laid down his life for his country in 1915. The passage quoted from the mime was one of the latest joys in his life as a scholar.

⁶ *Reichsrecht und Volksrecht*, pp. 150, 189 ff. ⁷ *Einführung*, I. p. 152 ff.

⁸ *Die Stellvertretung*, pp. 123 ff., 150 ff.

⁹ For Asia cf. Dio Chrysostom, *Or.* 35, 15 (von Arnim, p. 335 f.).—The popularity of this particular word is perhaps best shown by the fact that it has gone over as a borrowed word (*perahlit*) into Hebrew and Aramaic. It is used as a name of power in an Abyssinian magical text (W. H. Worrell, *Zeitschrift für Assyriologie* 24, p. 94).

A9.0 Covenant, Or Is It A Unilateral Enactment, A Will Or Testament?

διαθήκη

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Pauline formula "through Christ," so often wrongly explained, but recognised by Adolph Schettler¹ in its true character and relative unambiguity, is in many passages intelligible only if we start from the thought of the Paraclete.²

Much more might be said about the background of the New Testament figurative language, but I am not aiming here at completeness of statement. I am content to have shown by some examples³ the importance of the whole subject. Perhaps the most necessary investigation still waiting to be made is that relating to the word *διαθήκη*, which so many scholars translate unhesitatingly "covenant." Now as the new texts help us generally to reconstruct Hellenistic family law and the law of inheritance, so in particular our knowledge of Hellenistic wills has been wonderfully increased by a number of originals on stone or papyrus. There is ample material to back me in the statement that no one in the Mediterranean world in the first century A.D. would have thought of finding in the word *διαθήκη* the idea of "covenant." St. Paul would not, and in fact did not. To St. Paul the word meant what it meant in his Greek Old Testament⁴, "a unilateral enactment," in particular "a will or testament." This one point concerns more than the merely superficial question whether we are to

¹ *Die paulinische Formel "Durch Christus,"* Tübingen, 1907.

² Cf. p. 121, n. 16 above, and Schettler, p. 28 f.

³ I have given other examples elsewhere already; cf. the notes on *νόθεος* (adoption), *Neue Bibelstudien*, p. 66 f., *Bible Studies*, p. 239; on *επίκλησις* and *arrha*, *Bibelstudien*, p. 100 f., *Neue Bibelstudien*, p. 56, *Bible Studies*, pp. 108 f., 183 f., 230 (also Moulton and Milligan, *The Expositor*, Sept. 1908, p. 280); on *ἀγγελία*, *B. St.*, p. 81 f., *B. Studies*, p. 86 f.; *ἀγίασμα*, *B. St.*, p. 87 f., *B. Studies*, p. 92 f.; *γέγραπται*, *B. St.*, p. 109 f., *N. B. St.*, p. 77 f., *B. Studies*, pp. 112 f., 249 f.; *δικαίος*, *B. St.*, p. 112 f., *B. Studies*, p. 115 f. (also Moulton and Milligan, *The Expositor*, Dec. 1908, p. 565 f.); *εἰς τὸ ὄνομα*, p. 123 above; *ἑσπεῖος*, *B. St.*, pp. 117 f., 143, *B. Studies*, pp. 121, 146; *πράκτωρ*, *B. St.*, p. 152, *B. Studies*, p. 154; *προσβόλεως*, *B. St.*, p. 153 ff., *N. B. St.*, p. 60 ff., *B. Studies*, pp. 154 f., 233 f.; *εἰς δόξαν*, *N. B. St.*, p. 55 f., *B. Studies*, p. 228 f.; *ἀκατάγνωτος*, *N. B. St.*, p. 28 f., *B. Studies*, p. 200; *ἀπόκριμα*, *N. B. St.*, p. 85, *B. Studies*, p. 257 (also Moulton and Milligan, *The Expositor*, Aug. 1908, p. 187); *ἐμμένω*, *N. B. St.*, p. 76 f., *B. Studies*, p. 248 f.; *τὸ ἐπιβάλλον μέρος*, *N. B. St.*, p. 57, *B. Studies*, p. 230; *ἐπίσκοπος*, *N. B. St.*, p. 57 f., *B. Studies*, pp. 156, 230 f.; *πᾶγμα*, *N. B. St.*, p. 60, *B. Studies*, p. 233; *ἐκ συμφώνου*, *N. B. St.*, p. 82 f., *B. Studies*, p. 255; *τήρησις*, *N. B. St.*, p. 95, *B. Studies*, p. 267; *χωρίζομαι*, *N. B. St.*, p. 67, *B. Studies*, p. 247. Several new examples are given in Chapters II. and III. of this book. Note also the works of Otto Eger and the new examples in Moulton and Milligan's "Vocabulary."

⁴ [Jer. xxxi (xxxviii.) 31 ff. Tr.]

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{Note his comparison between Augustinian and Pelagian Theology. NEC}

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write "New Testament" or "New Covenant" on the title-page of the sacred volume; it becomes ultimately the great question of all religious history: a religion of grace, or a religion of works? It involves the alternative, was Pauline Christianity Augustinian or Pelagian?¹

9. Closely connected with the lower classes by the ties of popular language and non-literary culture, by the realism of keen-sighted religious imagery, by popular morality and popular law, Primitive Christianity displays moreover in one group of its most characteristic utterances a tone that might be interpreted as one of protest against the upper classes, and which certainly has that effect, although it arose less from conscious political or social antipathies than from the passionate determination of the monotheistic cult of Christ to tolerate no compromises. I mean the strongly pronounced tone of protest against the worship of the Caesar.² In so far as the religious adoration of the sovereign is the crown and summit of the culture of the ruling classes,³

¹ See the hints in my little sketch, *Die Hellenisierung des semitischen Monotheismus*, Leipzig, 1903, p. 175 [15]. Future investigators will find matter of great importance in Eduard Riggenbach's "Der Begriff der ΔΙΑΘΗΚΗ im Hebräerbrief" in *Theologische Studien Theodor Zahn zum 10. Oktober 1908* dargebracht, Leipzig, 1908, pp. 289-316. Cf. also Moulton and Milligan, *The Expositor*, Dec. 1908, pp. 563, 565. Frederick Owen Norton's "Lexicographical and Historical Study of ΔΙΑΘΗΚΗ from the earliest times to the end of the classical period," Chicago, 1908, does not get far enough to deal with the period of the Greek Bible. Since then much valuable work has been done on the problem: Franz Dibelius, *Das Abendmahl*, Leipzig, 1911, especially p. 76 ff.; Joh. Behm, *Der Begriff διαθήκη im N.T.*, Leipzig, 1912; Ernst Lohmeyer, *Diatheke*, Leipzig, 1913 (a Berlin University Prize Essay of 1909); Mittels, *Grundzüge*, p. 234 ff.; O. Eger, *Zeitschrift f. die neutestamentliche Wissenschaft* 18 (1917), p. 98 ff., and *Rechtsgeschichtliches* p. 31 ff.

² H. A. A. Kennedy's "Apostolic Preaching and Emperor Worship," *The Expositor*, April 1909, pp. 289-307, takes a similar view. His article was written before the publication of this book (letter, Toronto, 13 October, 1908), and appeared in the *Expositor*, April 1909. Cf. also Otto Weinreich, *Lykische Zwölfgötter-Reliefs* (Sitzungsberichte der Heidelberger Akademie der Wissenschaften, phil.-hist. Klasse, 1913, 5. Abhandlung), Heidelberg, 1913, pp. 13, 31; the writings of Wilhelm Weber; and especially E. Lohmeyer, *Christuskult und Kaiserkult*, Tübingen, 1919; for a later period: Erich Becker, "Protest gegen den Kaiserkult," offprint from F. J. Dölger's *Konstantin der Grosse*, Rom-Freiburg, 1913. The newly published texts, especially papyri, contain much fresh material. [Cf. article "Caesarism" by Principal James Iverach in vol. iii. of the *Encyclopaedia of Religion and Ethics*, edited by James Hastings and John A. Selbie, 1911. Tr.]

³ Cf. the brief but comprehensive account of emperor worship by U. von Wilamowitz-Moellendorf, "Geschichte der griechischen Religion," in the

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the Primitive Christian abhorrence of emperor worship does form an upper line of demarcation, and in course of time it unites here and there with those political and social instincts of the oppressed which had long been present in Judaism.

Politically the earliest Christianity was comparatively indifferent,¹ not as Christianity, but as a movement among the humble classes, whose lot had undoubtedly been on the whole improved by the Imperium. The fire of national hatred of the foreigner which smouldered in Palestine remained practically confined to this area, and seems to have gained no hold among the disciples of Jesus at the outset. Their opponents were none other than His opponents, viz. the leaders of the nation itself, and the expectation of the coming kingdom of God is much more of a polemic against the Scribes and Pharisees than against the Romans.

St. Paul, too, in spite of occasional conflicts with Roman officials on his journeys, had probably in his own person more often experienced the blessings than the burdensome constraint of State organisation. In what was to him personally the most momentous legal affair of his life he asserted his rights as a citizen² and appealed to the Caesar. He sees no theoretical difficulties in all the small political questions that affect the humble individual: to respect and pray for the powers in authority is as natural to him as the payment of tribute and custom.³ It is no right view of the subject to say that Paul was indifferent to political problems because of his religious expectations of a coming end; if

Jahrbuch des Freien Deutschen Hochstifts, 1904, Frankfurt am Main, p. 23 ff. (cf. Wilcken, *Grundzüge* p. 117). More recent than the works mentioned at p. 290 above: H. Heinen, *Zur Begründung des römischen Kaiserkultes*, *Klio* 11 (1911) p. 129 ff.; P. Riewald, *De imperatorum Romanorum cum ceteris dis et comparatione et aequatione* (Dissertationes philologicae Halenses, 20, pars 3), Halle, 1912.

¹ Heinrich Weinel, in his otherwise excellent work, *Die Stellung des Urchristentums zum Staat*, Tübingen, 1908, exaggerates the political antipathies of the earliest Christianity.

² Acts xxii. 27. On the whole subject cf. Theodor Mommsen, "Die Rechtsverhältnisse des Apostels Paulus," *Zeitschrift für die neutestamentliche Wissenschaft*, 2 (1901) p. 81 ff. On appealing to Caesar cf. the important remarks of O. Eger, *Rechtsgeschichtliches*, pp. 20 ff., 24 ff., where new texts bearing on the right of appeal in the Imperial period are made use of.

³ The first book of Wilcken's *Griechische Ostraka*, with its evidence of 218 different kinds of dues payable in Egypt, is a splendid commentary on Rom. xiii. 7.

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anything, those expectations were calculated to make him interested in politics. The fact is that political interest and political activity were on the whole remote from the class to which he belonged. The comparatively marked indifference of St. Paul to politics is not specifically connected with Primitive Christianity, its causes are secular and social.

All the more sensitive, however, was Primitive Christianity in its own most special field, the religious, on which all its passion was concentrated. The deification of the Caesars was an abomination to Christianity from the beginning. It is very probable that this antipathy was inherited by the daughter from monotheistic Judaism.¹ In those words of quiet delicacy in which Jesus names both the Caesar and God, we see already the place reserved for God which belongs to Him alone.² Two generations later the Book of the Revelation, coming from the classical land of emperor worship, gives most powerful voice to the religious contrast, which by that time was heightened by the political resentment of the oppressed. This access of passion would be historically unintelligible were it not for the years that lie between the calm dignity of Jesus and the volcanic ardour of the Apocalypse. With the lapse of time, the religious antithesis must have been felt more and more acutely until at length imprinted on the Christian conscience in indelible characters.

And so it really was. If it has not been seen before, that is because the literary sources of the Imperial age are particularly deficient on the point. The new texts, however—some of which are themselves direct evidence of the cult of the Caesar—enable us to judge of the feelings aroused by exhibitions of the cult of the sovereign even at the time of St. Paul's mission in the minds of those who had nothing but their God in Christ and their conscience.

It must not be supposed that St. Paul and his fellow-believers went through the world blindfolded, unaffected by what was then moving the minds of men in great cities. These pages, I think, have already shown by many examples

¹ Cf. Tacitus, *Hist.* v. 5, on the Jews: non regibus haec adulatio, non Caesaribus honor. Abundant material on Judaism and the cult of the Caesars in Juster, I. p. 339 ff.

² Cf. p. 214 above.

{And So it really is!" NEC}

APPENDIX B - A Glossary Of Terms For Bible Introduction

A GLOSSARY OF TERMS FOR BIBLE INTRODUCTION

ACCADIAN	Pertaining to the Mesopotamian Valley between the Tigris and Euphrates Rivers and between the Kingdom of Aram in the north and the Kingdom of Sumer in the south.
ACCESSION YEAR SYSTEM	That system of dating the accession of kings in the Old Testament by reckoning it as beginning with the month Nisan following the particular king's accession (as employed by Judah).
ACCROSTIC	A form of Hebrew poetry in which the letters of the 1st words of each line form a word or sequence (as in the alphabetic arrangements of Psalm 119 or The Song of Solomon).
ALLEGORICAL INTERPRETATION	That method of Bible interpretation, innovated by the Alexandrian Fathers from the Greeks, which sees the histories and statements of the Bible as allegories which must be interpreted as having a primary meaning deeper than the obvious literal sense, with perhaps several levels of meaning. e.g. (Origen defined 3 levels). Historically, this method was used to resolve the conflicts between the scriptures and such things as the Greek philosophical traditions.
ANACHRONISMS	A chronological error or the recording of an event out of its chronological order.
ANCIENT MANUSCRIPTS	The most ancient texts of the books of the Bible extant today, not the original autographs themselves.
ANIMISM	The belief in a spirit world distinct from matter, and the concept that inanimate objects possess life and personality.
ANGELOLOGY	The doctrine of the Bible concerning angels and the non-god spirit world.
ANTHROPOLOGY	The doctrine of man concerning his physical and spiritual makeup, his origin, condition or state, and future estate.
ANTI-CHRIST	Adjectivally the word signifies that which is opposed to Christ, and nominally or specifically, the term designates that prophesied person in the end-time who will fulfill the place of a counterfeit Christ in presuming to take the kingdom under the power of Satan.
ANTILOGAMENA	Those books of the Bible which were contested as being canonical by some of the early church Fathers: 5 in the O.T., Esther, Song of Solomon, Proverbs, Ecclesiastes, and Ezekiel; and 7 in the N.T., Heb., James, II Peter, II & III John, Jude, and Revelation.
APOCALYPTIC	Apocalyptic literature is largely visionary and concerns a bright Messianic future in which the problems of sins and suffering will be resolved in triumph for the saints and destruction for the wicked.
APOCRYPHA	The non-canonical books later added to the Bible after the canon was established as complete and which do not measure up to the canonical standard, about 14 concerning O. T. and intertestamental times, and an unnumbered group concerning the N. T. times. The term signifies "hidden" or spurious.
APOLOGETICS	That branch of Biblical science which deals with the defense and confirmation of the claims of the Bible.
APOSTASY	The term signifies a "departure", and has come to mean a defection from the faith generally, although not exclusively. See II Thess 2:1-6

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ARAMAIC

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The northern class of Semitic people of Aram or Syria; the language of Chaldea and of the Palestine Jews after the captivity to the time of Christ.

ARCHEOLOGY

That branch of science which seeks to recover and analyze the remains of ancient civilizations for the purpose of reconstructing their history.

ATONEMENT

An O. T. term meaning to "cover," which is used theologically to designate the overall sacrificial work of Christ on the cross. The term itself is quite inadequate as such and is used Biblically only in the O.T.

AUTHENTICITY

The quality of a writing which suggests it to be genuine and therefore authoritative concerning that of which it speaks.

BAAL

The Phoenician and Canaanite term of god or lord and the name of the chief male god of the Phoenicians, son of El the father of the Canaanite pantheon of gods.

BALAAMISM

Balaamism was the philosophy pursued by the pagan prophet Balaam of exploiting his prophetic gift for selfish ends and of seeking to corrupt the people of God whom he could not curse.

BAPTISM

The act of dipping or immersing by which a re-identification is accomplished, utilized in intertestamental times for proselyting, and adopted by John and Jesus as a mark of identification. Taken from the word baptidzo in the dyers' trade and used metaphorically to signify a change of identification.

BEHISTUN STONE

An inscription on a Persian mountain from the time of Darius of the 6th century B.C. which, because it was given in 3 languages, enabled Sir Henry Rawlinson to decipher the Babylonian language.

BIBLE

The term designation for the whole Scriptures derived from biblios a papyrus writing material which came to signify a book. The first word of the N. T. is biblos. Scripture began to be called Biblia in the 2nd century A.D.

BIBLE INTRODUCTION

That area of Bible science which deals with the introductory matters of determining the canon, true texts, and the historical features of authorship, dating, and settings.

BIBLICAL THEOLOGY

The theological science of the Scriptures which seeks to organize the various phases of revelation according to their progressive setting forth by author or historical setting; i.e., the theology of Moses and the Pentateuch.

BRONZE AGE

The age in which bronze came into use for metalurgy, being about 3200 to 2200 B.C. (Albright)

CANON

That group of books contained in the Bible which are reckoned Scripture because they conform to the standard of divine inspiration. The term comes from the Gr. kanon, meaning a measuring rule, and metaphorically a standard or rule of conduct or judgment. The canonical books are not such because designated so by men, but because they bear the marks of divine authority or inspiration.

CHRISTOLOGY

The doctrine of the Bible concerning the Person and Work of Christ.

CODE OF HAMMURABI

A code of laws developed or collected by Hammurabi (king of Babylonia about 1700 B.C.) on a stone pillar, many of which laws

	dated a millenium earlier. The code contained 282 laws, many of which parallel Moses' laws as given by God.
COSMOGONY	The science which treats of the creation or development of the world and the universe.
COVENANT	A working agreement or contract between two parties by which certain provisions are guaranteed upon conditions either already met or yet required. The Old and New Testaments are so called because they constitute, generally, God's working agreement with men in the old and new dispensations. The O. T. includes several covenants all of which have a general relationship to the Abrahamic covenant.
CRITICISM	The term (from Gr. krino, to judge) means to discriminate between 2 or more things to arrive at a correct appreciation of anyone thing. Biblical criticism is that theological science which seeks to determine the exact original text and to recover exactitude in authorship, dates, and historical settings. TEXTUAL CRITICISM deals with the problem of determining the exact text (lower criticism), and HISTORICAL CRITICISM (higher criticism) concerns itself with ascertaining the historical relationships and the validity of the claims the documents make for themselves. DESTRUCTIVE CRITICISM operates in the area of higher criticism but proceeds on the assumptions of naturalism and evolution in reckoning with the development of the text.
CUNEIFORM	A wedge-shaped script engraved on clay tablets by the ancient Babylonians and Canaanites.
DAGON	An early Babylonian and Canaanite god, in the form of a fish with a human body, which became the national god of the Philistines.
DEISM	A belief in God emphasizing His transcendence and which grounds itself in the testimony of reason rather than that of Scripture. While recognizing the obligation to worship God, it denies supernaturalism as well as the deity and atoning work of Christ.
DELPHI INSCRIPTION	An inscription found at Delphi across from Corinth which dates the arrival of Gallio in Corinth as 51 A.D.
DIATESSARON	A so-called Harmony of the Gospels assembled by Tatian about 170 A.D. in Syriac, giving a compendium of the four Gospels in a single narrative without striving for completeness in including all the details.
DIDACHE	A document from about the turn of the 1st century, called The Teaching Of The Twelve, which emphasized the teachings of Jesus as opposed to the actions of Jesus, as such.
DISPENSATION	Historically, this method was used to resolve the conflicts between the scriptures and such things as the Greek philosophical traditions.
DISPENSATIONALISM	A premillennial interpretation of the whole body of Scripture which bases itself on a consistent grammatical historical interpretation of the Scripture and thereby takes seriously the distinction between God's program for Israel and the Church. It distinguishes itself from covenant theology also in that it has a broader perspective in being theologically-centered rather than primarily soteriologically-centered.
DOCETISM	An early heretical belief that Christ was only a phantom Who seemed to have a human body, as taught by Marcion and some of

the Gnostics. They stressed the evil of matter and the impossibility of Christ actually becoming flesh, using the "appearance" theory to explain the life of Christ.

DOCUMENTARY HYPOTHESIS	The theory that seeks to explain the original composition of the Biblical texts by assuming that the texts are a composite of two or more documents which were used in its composition, based on a naturalistic and evolutionary concept of development.
ECCLESIOLOGY	The doctrine of the Bible concerning the church.
EPICUREANS	The ancient adherents of the philosophy of Epicurus who sought meaning and fulfillment in life through pleasure and fleshly satisfaction.
EPISTEMOLOGY	The science of knowledge, dealing with its nature, ground, limits, validity, and criteria.
ESSENES	An ascetic religious community of Palestine which existed as a religious order, living monastically and abstaining from marriage. They recruited their members by adoption and maintained a communal society.
ETIOLOGY	The science of causes or reasons for experiences or phenomenon.
EVOLUTION	The theory of spontaneous and progressive development or organization from chaos to order and from simplicity to complexity; biologically, the derivation of all forms of life by circumstantial modifications from a simple or rudimentary form.
EXORCISM	The practice of expelling evil spirits or demons.
FATHERS	Early Christian writers and teachers through the 1st 7 centuries who enunciated the great doctrines of the Church and who became a sort of court of appeals for later interpreters.
FIGURE OF SPEECH	A word or expression used in a different sense from that normally belonging to it for the purpose of explaining or emphasizing some particular feature or point by analogy.
FORM CRITICISM	A critical method of studying the four Gospels, investigating the "forms" or circumstantial moulds in which they were developed, assuming their development in the early church from oral and written recollections.
FUNDAMENTALISM	The doctrinal position often called 'I conservative theology' which takes seriously the doctrine of the verbal, plenary inspiration of the Scriptures. Properly, its fundamentals pertain to Scripture rather than mere creeds, as such.
GEMARA	The 2nd part of the Talmud which is a commentary and explanation of the 1st part, the Mishna, or oral laws of the Jews. Written in Aramaic and completed in A.D. 500, it contains comments on the law of the sages of many generations.
GILGAMESH EPIC	An early Babylonian document of 12 tablets from the time of Ashurbanipal devoted to the mythical King Gilgamesh of Babylon and depicting much ancient history with parallels to Genesis, albeit polytheistic.
GNOSTICISM	An early Christian heresy which confused the doctrine of the Person of Christ as His being neither true God nor man, and confused the doctrine of salvation through knowledge (or gnosis) which was a mystic knowledge acquired only by initiates.
GREAT SYNAGOGUE	A supposed institution in the early inter-testamental period, made up of 120 members including Ezra, which was formed for the

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HAGGADAH	purpose of administering the law. It is generally assumed to be the forerunner of the Sanhedrin.	The 2nd section of the Midrash which gives an interpretation and explanation of the Old Testament in a popular and homiletical style.
HAGIOGRAPHA	The Greek name to designate the 3rd section of the Hebrew Old Testament (Holy writings, Kethubhim) which included 11 books in 3 sections: 3 poetical; Psalms, Proverbs, Job; 5 rolls; Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; and 3 historical Daniel, Ezra-Nehemiah, and Chronicles.	
HALAKAH	The first section of the Midrash which gives an exposition of the Hebrew law including judgments of the Rabbis on cases not covered by the law.	
HAMARTIOLOGY	The doctrine of the Bible concerning sin.	
HAMMURABI, Code of	(see Code of Hammurabi).	
HASIDIM	A group of dedicated religious Jews called "The Rious" in the time of Antiochus Epiphanes (c. 168 B.C.) who preferred death to the violation of their religious laws and who were perhaps the predecessors of the Pharisees (separatists).	
HEBRAISTS	The Jewish people of inter-testamental and apostolic times who retained not only their Judaism in religion but also the Use of the Hebrew or Aramaic in language and customs, resenting the growth of Hellenism.	
HELLENISTS	The Jewish people of inter-testamental and apostolic times who embraced the Graeco-Roman culture but retained the Jewish faith.	
HERMENEUTICS	The science or art of interpretation, especially of the, Scriptures, involving the development and application of proper principles of interpretation.	
HERODIANS	A party of the Jews who gave strong allegiance to Herod, politically, and became opposed to Christ religiously, as well as to the Pharisees.	
HIEROGLYPHICS	Picture writing (sacred carving) (characters or words) which carry hidden meanings.	
HITTITES	A people of Palestine during and after the Joshua invasion who had migrated from Asia Minor where a powerful kingdom., of Aryan stock, existed from c. 1600-1200 B.C., which conquered Babylon in 1550B.C.	
HOMILETICS	The science and art of sermon building and delivery.	
HOMOLOGOMENA	The designation for those books of the canon which were undisputed as being canonical, numbering 34 in the O.T. and 20 in the N.T.	
HUMANISM	A study of the humanities or the works of men in literature, art, and society as opposed to mere scholastics. It also came to designate a philosophy of life and thinking that is man-centered both in its basis of logic and its desired objectives.	
HURRIANS	Known in the Bible as the "Horites" (Gen. 14: 6), they were a dominant ethnic group of c. 2400-1800 B.C. in the Middle East, which civilization was uncovered in the recently discovered Nuzu tablets. Of non-Semitic origin, they lived in the region south of the Caucasus, east of the Tigris.	

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IDEALISM	The term, meaning "foreign rulers!", designated the shepherd kings of Egypt from dynasties 13 to 17 (c. 1750 to 1550 B.C.) of predominantly Semitic origin, distinguished for their horses, chariots and implements of war.	That philosophical system of thinking which seeks to explain life and the universe as the realization of a progressive evolution of an ideal (as opposed to realism or mechanism).
IDUMEAN	The Greek name for the Edomites in intertestamental and apostolic times when the mixed race of Edomites occupied southern Judea around Hebron. They ceased to exist after the fall of Jerusalem in A.D. 70.	
IMPRECATORY Psalms INCARNATION	Psalms invoking a curse upon sinners.	A term designating the hypostatic union of the divine and human natures of Christ by which the Son of God was manifested in human flesh, without the diminution of either His Godhood or His Manhood.
INERRENCY	The quality of inspiration of the Scripture which maintains that the Scriptures are totally inerrent in all areas of truth on which they touch by virtue of an inerrent Divine Author who superintended the writing of the whole.	
INSCRIPTIONS	A writing or engraving in a public place or object (such as on monuments, pillars, coins, etc.) for preservation or public inspection;	
INSPIRATION	Signifies the "in-breathing" of God into men by which they were prepared and qualified to receive and communicate God's word, and the quality of the Scriptures themselves as being "God-breathed" (theopneustos), and thus trustworthy and authoritative.	
IRON AGE	The last of the classified ages of man, relating to his stages of progressive use of metal (stone, bronze, iron), beginning c. 1200 B.C.	
ISAGOGICS	The Biblical science of Bible Introduction dealing with the literary history of the books, their inspiration, authorship, historical settings of the compositions, and related areas.	
JOSEPHUS	A Jewish historian of apostolic times (c. 37-100 A.D.) who wrote The Antiquities of the Jews, The Wars of the Jews, etc.	
JUDAISM	A term signifying the religion of the Jews but more specifically designating the Jewish religious system as developed from the intertestamental period by the rabbis and continued through our day as Orthodox Judaism. Their central thrust is the unity, transcendence, and Fatherhood of God.	
JUDAIZERS	An early heretical party of the church, stemming from t4e converted Pharisee group, which maintained the necessity of believers to comply with the Mosaic ritual for genuine salvation.	
KENOSIS	A term signifying the "self-emptying" of Christ in His incarnation, not implying the subtraction of deity but the addition of humanity. It signified His self-limitation relative to His glory and divine prerogatives during His earthly sojourn.	
KENOSIS THEORY	A heretical doctrine which misconceived the self-emptying of Christ to mean that the human limitation on His knowledge limited Him to the current ideas of His environment and therefore rendered	

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	His sayings subject to error in various scientific respects. See Phil 2:5-8.	
KERYGMA	A term signifying the preaching or proclamation of the works of Jesus in the early church as a corollary to the Didache which signified His teachings. Often the kerygma meant simply the gospel message.	
KETHUBIM	Hebrew term for the Holy Writings or Hagiographa (11 books of the O.T.).	
KINGDOM OF GOD	A term used interchangeably with "Kingdom of Heaven" in the Gospels as derived from Daniel 2:44, designating the rule, realm, and the authority of God both in its universal or individual application and in its spiritual and physical spheres.	
KOINE GREEK	The "common" or Alexandrian Greek developed through the conquests of Alexander from the older classical Greek and used by the common populace of apostolic times.	
LIBERALISM	A "modernist" eclectic of Christianity and scientism by which the Bible is interpreted on the basis of the presuppositions of rationalism which rejects its supernatural character and emphasizes its application in terms of social needs and progress.	
LITERAL INTERPRETATION	That method of interpretation which interprets the language of Scripture in its grammatical-historical sense, recognizing the normal, usual, customary meanings of words and sentences and interpreting proper figures of speech as they are indicated in their particular settings.	
MACCABEES	A Jewish family of valiant patriots (sons of the priest of Modine, Mattathias) who revolted against the Syrian rule of Antiochus Epiphanes and delivered Israel to independence c. 165 B.C.	
MARI TABLETS	Tablets found at the town of Mari on the Euphrates (Tel Hariri) dating to the 2nd century B.C. and confirming archeological the Biblical data concerning Abraham's origin in Harran and Nahor.	
MASSORETES	A class of Jewish O.T. scholars of the 5th to the 10th centuries A.D. who by use of the "Massorah" (handed down notations concerning the Hebrew texts), compiled and arranged the O;T. text with fixed vowel signs and accents to preserve proper pronunciations for the O.T. Hebrew which was becoming a dead language.	
MEGILLOTH	Hebrew term for the 5 rolls of the O. T. including The Song of Solomon (read at Passover), Ruth, (read at Pentecost), Ecclesiastes (read at Tabernacles), Esther (read at Purim), and Lamentations (read at the anniversary of the Destruction of Jerusalem).	
MIDRASH	A Jewish commentary on the O.T. including the Halakah and the Haggadah (both the law and remainder of O.T.) giving interpretations with a popular flavor.	
MIRACLE	A miracle is an extraordinary event, wrought in the physical realm, by the direct agency of God, for a God-ordained purpose, usually for	
the authentication of revelation.		
MISHNAH	The first part of the Jewish Talmud which gives the "oral law," (prior to the Gemara which gives the commentaries and interpretations of the rabbis) as developed from 300 B.C. to A.D. 500.	

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MONERGISM	An ancient monument found in Transjordan in the land of Moab, written by King Mesha of Moab c. 890 B.C. after his successful revolt from Israel, using an alphabetic language similar to Hebrew. An Augustinian Doctrine That Salvation is performed by God, Alone. No works of men can be or are involved. See SYNERGISM, below.	
NATURALISM	The doctrinal position that maintains that the universe and all phenomena can be explained in terms of natural causes; also the position that God's revelation in nature is adequate to the religious needs of man.	
NAZIRITE	Signified a person of either sex who separated him or herself by a vow to a peculiar kind of service for God in the Levitical economy.	
NEO-ORTHODOXY	That modern doctrinal reaction to liberalism which stresses the transcendence of God (as the wholly "Other"), contends for the concept of dialectical theology in rejection of the idea of propositional revelation, and emphasizes an "existential experience" (crisis theology) by which an individual confronts God and the Living Word in a crucial, decisive relationship by a passionate commitment to the truth. While embracing the liberal's naturalistic view of Scripture, it declares the purpose of Scripture is to provoke an existential encounter and to reveal the immutability of Divine election (almost to the point of universalism). Its return to orthodoxy consists primarily in its return to the Reformers' emphasis on the Sovereign grace of God.	
NESTORIANISM	The doctrine, initiated by Nestorius, Patriarch of Constantinople in the 5th century, that denied the hypostatic union of Christ's human and divine natures and emphasized the humanity of the Man Jesus almost to the point of denying His deity as God.	
NICENE	Pertaining to the council of Nicaea of A.D. 325 and the confession of faith there adopted by the church.	
NICOLAITANISM	An unscriptural concept of the clergy which violates the priesthood of the believer by positing a clergy-priesthood system.	
NUZI TABLETS	Documents of Patriarchal times found c. 1925 at Nuzu, a Hurrian center, which sheds much light on the background of Genesis as to historical events.	
ORAL GOSPEL	The common narrative of the life and ministry of Christ which circulated during the 1st 20 years after the resurrection among believers and was committed to memory in a virtually stereotyped form before written down (such as that spoken of by Luke in 1:4).	
ORDINANCE	In the O.T. a statute or ritual prescribed by God, and in the N.T. one of two symbolic Christian ceremonies which were instituted by Christ, viz., baptism, a once-for-all symbolic portrayal of the believer's identification with Christ in Death and resurrection, and The Lord's Supper, a symbolic enacting of the believer's daily feeding on Christ and partaking of the virtues of His death. It also portrays the Holy Spirits Filling of the believer as that believer submits to the will of God (Eph 5:18 - Many fillings, One baptism) Theologically, an ordinance is an outward symbol, divinely appointed to represent some great spiritual truth of the gospel, making its obligation universal and perpetual.	

N. Carlson	The 5 Points Of Calvinism	The CFBC
ORTHODOXY	That body of normative Christian doctrines as expressed in the Scripture and as generally embraced by the church historically.	
PARABLE	A parable is a fictitious story, true to life, designed for the pedagogical purpose of teaching some spiritual truth by analogy, relative to the Kingdom of God.	
PARALLELISM	That peculiar feature of Hebrew poetry which emphasizes the rhythm of thought or sense, rather than the rhythm of words or sounds. This is accomplished by repetition, contrast, development, etc.	
PAROUSIA	A term signifying the 2nd coming and "presence" of Christ, involving both His coming for His church and His return to the earth generally.	
PESHITTA	An early version of the O.T. in Syriac, dating from the 2nd or 3rd centuries A.D. and taken from the Hebrew O.T. and the Septuagint versions. (A Syrian parallel to the Latin Vulgate).	
PHARISEES	An inter-testamental and apostolic period religious sect of (Judaism which laid excessive emphasis on Traditions and ceremonial observances, emphasized separation from the world, and centered the religion around the synagogue.	
PNEUMATOLOGY	The doctrine of the Holy Spirit as expressed in the Scriptures.	
PRAGMATISM	The philosophical doctrine that makes practical results the sole test for truth.	
PROPHECY	A message from God to men through a prophet of the Lord. It may be either the "foretelling" of the future or simply the "forthtelling" of a specific message from the Lord.	
PSEUDEPIGRAPHA	Spurious writings concerning O.T. and N.T. events written by pseudo authors under the guise of a prominent Bible author, mostly between 200 B.C. and A.D. 200.	
PTOLEMIES	Rulers of Egypt who descended from Ptolemy Soter and who ruled Egypt from the death of Alexander the Great to the time of Cleopatra, c. 30 B.C.	
Q or QUELLE	A term to signify a supposed, written, Greek document which the documentary hypothesis assumes to have been used by the Gospel writers as a common source in their compositions.	
QUMRAN DOCUMENTS	The Dead Sea Scrolls of the O.T. and inter-testamental literature, found at Qumran in the wilderness cliffs of the Dead Sea in 1947 and which give many confirmations relating to the O.T. texts and historical references to the time of the Essenes in the time of Christ and John the Baptist.	
RAS SHAMRA TABLETS	Ancient documents from the age of Moses discovered c. 1929 at Ugarit on the North Syrian coast, showing the alphabetic dialect of the Canaanites and the sensual paganism of the time.	
REMNANT	A term signifying that faithful group of any era of the O.T., the "little flock" of the N.T., and those that will be saved and faithful during the tribulation period of Revelation.	
REVELATION	A term designating 1) the act of God in manifesting Himself and His works, and 2) the specific record of His self-revelation as inscripturated in the Bible. The term signifies an unveiling of that which is otherwise unknown and unknowable apart from revelation.	

SADDUCEES	A religious sect of Judaism at the time of Christ of the aristocratic class who rejected the traditions of the elders, which the Pharisees held, as well as the doctrine of resurrection, angels, and future life which they could not find expressly taught by Moses. Their religious sphere was the temple.
SAMARITAN PENTATEUCH	The Hebrew O.T. Pentateuch, written in Samaritan letters c. 430 B.C. and recovered in 1616, in substantial agreement with the Hebrew Massoretic text.
SATRAP	A ruling officer in the Persian Empire who governed a province called a "satrapy," Palestine being the 5th Persian Satrapy.
SCHOLASTICISM	A method of explaining the doctrines of the Bible, as developed in medieval times, by the use of philosophical concepts with a view to reconciling faith and reason.
SCROLLS	See "Hagiographa."
SELEUCIDS	The rulers of Syria from the time of the division of the Alexandrian Empire of Greece.
SEPTUAGINT	The Greek translation of the O.T. accomplished in Alexandria, beginning c. 280 B.C. under the patronage of Ptolemy II, supposedly by 72 Jewish scribes, and used widely in Palestine during the time of Christ.
SHEKINAH	A term signifying the "dwelling" of God's presence, 1st localized in the O.T. in the pillar of cloud and departing the temple in Ezek. 10:18, and reappearing in the Person of Christ, as God localized.
SOTERIOLOGY	The doctrine of salvation as declared and elucidated in the Bible.
STOICISM	A pantheistic religious system, as initiated by Zeno in the 4th century B.C. and popularized by Seneca in apostolic times, which regarded all events as inevitable, passionate expression futile, pleasure or pain a matter of indifference, and resignation to circumstances the only answer to the problems of life.
SYNAGOGUE	A religious, social, and educational Jewish center which was developed during the time of Babylonian exile as a substitute for temple worship and continued as a place of community gathering for worship and Torah study.
SYNCRETICISM	A philosophical method of appropriating and amalgamating useful elements from various systems into a pre-determined pattern to blend and unite them against a common opponent.
SYNERGISM	A term which signifies a "working together," or cooperative effort. Relative to the doctrine of salvation it signified the Pelagian view (Opposing Augustine's Monergism) that salvation is achieved by a cooperative effort of God and man. See e.g., Eph 2:1-10.
SYNOPTICS	The 1st three Gospels, Matthew, Mark, and Luke, called "Synoptics," (which means to "see together" or to take a common view of) because of the similarity of the materials presented in the 3 Gospels.
SYSTEMATIC THEOLOGY	Theology is the study and science of God and His relations with His universe. Systematic theology is a thematic arrangement of that study incorporating into its system all related facts and truths from all credible sources available, nature, Scripture, and logic.

N. Carlson TABLE OF NATIONS	The 5 Points Of Calvinism	The CFBC
TALMUD	The table of genealogies recorded in Genesis 10 where all the nations of the world are traced from the 3 sons of Noah --Shem, Ham, and Japheth.	
	A Jewish compendium of Israel's civil and religious laws, which are not treated in the Pentateuch, with comments, opinions, and judgments of Jewish teachers from the period c. 300 B.C. to A.D. 500. It is composed of 2 parts, the Mishna (oral laws themselves) and the Gemara (the commentaries). Two Talmuds were written, the Babylonian, with its Gemara by Babylonian commentators, and the Jerusalem with its Gemara by Palestinian commentators.	
TARGUMS	A group of translations or paraphrases of the O.T. in Aramaic, preserved orally from about the time of Ezra to Christ, and reduced to writing between the 1st and 10th centuries.	
TATIAN'S DIATESSERON	See "Diatesseron."	
TEL EL AMARNA	Clay tablets, discovered at Tel-el-Amarna, Egypt in 1887, of official documents sent from Palestinian governors to Egyptian Pharaohs Amenhotep III and IV around 1400 B...C., requesting aid against foreign invaders, and written in the Canaanite dialect.	
TESTAMENT	A term transliterated from the Latin "testamentum" meaning covenant, and denoting the 2 sections of the Scriptures (from the time of Tertullian), which 2 testaments are theologically distinguished by the annulling of the Mosaic covenant and the commencing of a new order, at the death of Christ and the instituting of a new High Priest in man's relations with God.	
TEXTUAL CRITICISM	The science or discipline of theological study which examines the extant ancient Biblical texts with a view to determining the most exact original texts (often called "lower criticism"). See Criticism.	
TEXTUS RECEPTUS	The "Received Text," a publication of the Greek N.T. in 1633 in Holland, based mainly on French texts of Stephanus and Beza, and prefaced as "received by all" by the Elzevir Brothers publishers in this 2nd edition.	
THEISM	Christian and Judaic theism is that philosophical system which accepts both the transcendency and immanency of God, Creator and Sustainer of the universe, with Personality and infinite attributes.	
THEOLOGY	An organized science of the facts and truths of God and His relations to His universe.	
TORAH	The Mosaic Pentateuch of the O.T. ~ transliterated from the Hebrew root tarah, meaning "to teach," especially from a divine source.	
TRINITY	A designation for the One God, Father, Son, and Holy Spirit, signifying that within the one essence of the Godhead there are three Persons, which are neither three Gods nor three parts of God, but a Trinity in Unity, three Personalities in one essence, without human or physical analogy.	
TYPE	A type is an O.T. illustration which, while having a place and purpose in Biblical history, also is divinely appointed to foreshadow some N.T. truth, relative to God's Kingdom.	
UGARITIC	See "Ras Shamra Tablets."	

N. Carlson	The 5 Points Of Calvinism	The CFBC
UNCIAL WRITING	The early method of writing manuscripts with all capital letters, each formed separately, which method was in vogue from the 4th to the 10th centuries A.D.	
UNIFORMITARIANISM	The theory of science that the development and growth of the universe to its present state can be explained by natural processes observable and operating today, in contradistinction to "catastrophism" which recognizes the interposition of certain catastrophes to account in part for present phenomena.	
UNIVERSALISM	The doctrine of the ultimate salvation or bliss of all men whether following a period of punishment or apart from such.	
VERBAL, PLENARY INSPJRATION	That view of inspiration which recognizes that the Bible is divinely inspired (and therefore inerrant and authoritative) in every word (verbal) and in every part (plenary, or completely). It is distinguished from the view of "verbal dictation" in that it recognizes that God spoke to and through individual personalities, utilizing their different backgrounds and styles to express God's word in human language without error.	
VICARIOUS	A term transliterated from the Latin, signifying "substitutionary," as in the vicarious sacrifice of Christ for the sins of men.	
VULGATE	The name given to Jerome's translation of the Bible (c. 400) by the Council of Trent in 1545~ which translation was made at the request of Pope Damasus to supply a unified and reliable text in the language of the common people.	
WADI	An oriental term for a riverbed or brookbed which is usually dry except in the rainy season.	
WESTERN TEXT	One of four classes of texts, proposed by Westcott and Hort, which class originated in Syria in the 2nd century and was carried to the West and used by the Latin Fathers. It consists of a group of texts looked on with suspicion because of the evident free departures from the true texts where greater force and definity was desired.	
WISDOM	A term used in the O.T. to signify human skills, abilities, or judgments, which mayor may not be God-given, and in the N.T. as both a human intellectual capacity and a revelation of God's Person, program, or will, incarnated in the Person of Christ.	
WISDOM LITERATURE	The O.T. books of Job, Proverbs, and Ecclesiastes, dealing with philosophical and practical wisdom.	
YAHWEH	The Hebrew tetragrammaton traditionally translated "Jehovah," a name unique to Israel, suggesting His covenant relation with them as the faithful and immutable God Who keeps covenants ("He who is what He is" from the root, Hayah).	
ZEALOTS	A militant, loyalist party of the Jews in the 1st century who considered violence justifiable in the interest of Jewish independence, similar to the Pharisees in doctrinal concepts, but extreme in their nationalistic spirit.	
ZIGGURATS	Ancient terraced towers of Babylonia and Syria, erected as sacred shrines, and successors in a sense to the Tower of Babel.	
ZOROASTRIANISM	An Iranian religion developed from about the 6th century B.C. and named after Zoroaster. Dualistic, it emphasized the need to fight for the good, meek, and noble as against the cruel, in view of a	

APPENDIX C - FELLOWSHIP WITH GOD - THE MECHANISM
1 John 2:1-2
By Rev. Norman E. Carlson

C01 FELLOWSHIP WITH GOD - THE MECHANISM

Text: I John 1:1 through I John 1:2

Theme: The Efficient Advocate Is The Sufficient Substitute For Sins

Introduction: Poor Old Joe (See next page for introduction.)**I. The Program Of The Efficient Advocate I Jn 2:1-2****A. The Peculiarities Of The Efficient Advocate (Characteristics)**

1. A Definition Of An Advocate:
2. The Identification Of The Advocate:
3. The Qualifications Of The Advocate:

B. The Provisions Of The Efficient Advocate (For Believers)

1. The Identification Of The Efficient Advocate With The Body:
2. The Identification Of The Believer With The Body
3. The Act Of Our Efficient Advocate In Heaven

C. The Purpose Of The Efficient Advocate

Jesus Christ Uses The Word Of God To Command Us To Not Start Sinning

D. The Plan Of The Efficient Advocate

John is writing to disciples who he assumes are anxious to fulfill their calling.

1. Assurance Of Acceptance By God Is Built On Knowledge Of God (Through the WORD)
2. Knowledge And Assurance Gained Causes Us To Rely More And More On Jesus Christ For Our Life

Our study on the book of Romans (Thursday Night at 7PM) will provide God's Plan for our life.

II. The Strategy Of The Sufficient Substitute**I Jn 2:1-2****A. The Peculiarities Of The Sufficient Substitute**

1. Jesus The Christ's Sacrifice Of Himself Is Sufficient For The Sins Of The Whole World
It's only Efficient for those who believe in Him - that He bore their sins.
2. Biblical Salvation Is Always In A Person - And Always Through His Word!

B. The Provisions Of The Sufficient Substitute

1. Provides The Means For Separating An Unbeliever From Their Sins (When They Believe)
2. The Provision Is Complete - God Does Nothing Halfway!

C. The Purpose Of The Sufficient Substitute

1. God Might Prove His Love Concern And Fairness To A Fallen Race.
2. Unbelievers Might Trust Jesus Christ As Their Sin Bearer. They then will be freed/delivered from the penalty of Sin (The Nature-The Old Man in ADAM)

D. The Plan Of The Sufficient Substitute

Knowledge of God the Living Word through the Written Word should cause those who hear the message of full free salvation, to trust Jesus Christ as their Savior/Sinbearer.

Conclusion: POOR OLD JOE

Introduction: “Poor Ole Joe”

Once upon a time lived a man by the name of Joseph McConnell. Joe, I’ll call him, was accused of Murder. The penalty for conviction was DEATH by hanging..The news of the crime and the defendant spread far and wide. It became obvious that the court would have a hard time getting an impartial jury. (The News-Media had already convicted him.) Joe was trying to decide which attorney to enlist to defend him, when the ‘jailor’ gave him a letter, addressed to him from an Attorney at Law whose letterhead portrayed him as “The World’s Greatest Defense Attorney”. The letter read as follows:

To: Mr Joseph McConnell

Dear Sir:

I understand you need a defense Attorney for your upcoming trial. Be advised that I am willing to be your defense Counsel for the price of \$20,000.00 Cash. I am the World’s greatest defense Attorney. I personally have NEVER LOST A CASE! If you are willing to engage my services, a retainer of the \$20, 000.00, mentioned above should be sent to the return address on the envelop you received. This will secure for you my services. Rest easy in my hands.

C. U. Noosetter – Attorney at Law.

(Humility was not the greatest of this man’s virtues.)

With this news Joe became hopeful. He had the jailor send for a representative from his place of banking who secured a bank draft for \$20,000.00 payable to **C. U. Noosetter** – Attorney at Law. This was shipped immediately to Mr. **Noosetter**

Time **slipped** by. The time of the trial was approaching; but no news from the lawyer. Finally, Joe was able to make a phone call to C.U. N. The attorney assured him that he was in control of the situation and Joe should relax until the trial date. Joe felt better (again).

At last the trial date came. The Jailor and the court Bailiff marched 'ole' shackled Joe into a filled courtroom. There was no one sitting near where the bailiff seated him. In a few moments the Judge entered the courtroom. As everyone was standing in respect to the Judge, Joe glances around the room to see if he might spot anyone who looked like a Defense counsel, but no one appeared to be ‘his man’.

The Judge asked Joe “Where was his defense Attorney? Joe replied that “He was supposed to be here.”

At this point some loud noises erupted from the rear of the courtroom. Everyone looked around. A little wizened up man with threadbare apparel was being escorted to a seat next to Joe McConnell. When the man announced to the judges question that he was Mr. McConnell’s defense attorney. **The Crowd GASPED!** Joe asked the man if he was the famous lawyer C. U. Noosetter. The man said no, he wasn’t but that Nr. Noosetter had engaged him to defend a Mr. Joseph McConnell. Under the man’s arm was a set of Law books that he began to read from one, thumbing through until he came to CAPITAL OFFENCES...Joe began to shake – FEARFULLY! Joe asked the man why Mr. Noosetter wouldn’t personally defend him. The man laughed! He told Joe that Mr. Noosetter had never personally set foot in a courtroom because he didn’t want to lose his perfect record of” never personally losing a court case.”

Joe GASPED!

Joe asked the man if he had ever defended a person accused of murder? The man said, “no, but that he had gotten a man accused of drunken driving, off with only 30 days in jail! **Joe began to mumble to himself.**

Like Joe McConnell many people go through life thinking that they are in good hands without asking about the qualifications and record of the system or individual to whom they were entrusting their final destiny. Today we should look at the qualifications and record of Jesus Christ: **The Efficient Advocate Who is the Sufficient Substitute for SINS.**

- 1 ¶ (ASV) My little children, these things write I unto you that ye may not sin. And if any man sin, we have an *{I}* Advocate with the Father, Jesus Christ the righteous: *{I}* Or *Comforter*; Joh 14:16; Or *Helper*; Gr *Paraclete* (ASV)
- 1 ¶ (AV) My <3450> little children <5040>, these things <5023> write I <1125> (5719) unto you <5213>, that <3363> <0> ye sin <264> (5632) not <3363>. And <2532> if <1437> any man <5100> sin <264> (5632), we have <2192> (5719) an advocate <3875> with <4314> the Father <3962>, Jesus <2424> Christ <5547> the righteous <1342>: (AV)
- 1 ¶ (BYZ) τεκνια <5040> *{N-VPN}* μου <1473> *{P-IGS}* ταυτα <3778> *{D-APN}* γραφω <1125> (5719) *{V-PAI-IS}* υμιν <4771> *{P-2DP}* ινα <2443> *{CONJ}* μη <3361> *{PRT-N}* αμαρτητε <264> (5632) *{V-2AAS-2P}* και <2532> *{CONJ}* εαν <1437> *{COND}* τις <5100> *{X-NSM}* αμαρτη <264> (5632) *{V-2AAS-3S}* παρακλητον <3875> *{N-ASM}* εχομεν <2192> (5719) *{V-PAI-IP}* προς <4314> *{PREP}* τον <3588> *{T-ASM}* πατερα <3962> *{N-ASM}* ιησουν <2424> *{N-ASM}* χριστον <5547> *{N-ASM}* δικαιον <1342> *{A-ASM}* (BYZ)
- 1 ¶ (BYZa) Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρτητε. Καὶ ἐάν τις ἀμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν χριστὸν δίκαιον: (BYZa)
- 1 ¶ (Darby) My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron with the Father, Jesus Christ *the* righteous; (Darby)
- 1 ¶ (ESV) My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. (ESV)
- 1 ¶ (HCSB) My little children, I am writing you these things so that you may not sin. But if anyone does sin, we have an advocate *{Joh 14:26}* with the Father--Jesus Christ the righteous One. (HCSB)
- 1 ¶ (NKJV) My <3450> little children <5040>, these things <5023> I write <1125> (5719) to you <5213>, so that <3363> <0> you may <264> <0> not <3363> sin <264> (5632). And <2532> if <1437> anyone <5100> sins <264> (5632), we have <2192> (5719) an Advocate <3875> with <4314> the Father <3962>, Jesus <2424> Christ <5547> the righteous <1342>. (NKJV)
- 1 ¶ (Tischendorf) τεκνια μου ταυτα γραφω υμιν ινα μη αμαρτητε και εαν τις αμαρτη παρακλητον εχομεν προς τον πατερα ιησουν χριστον δικαιον (Tischendorf)
- 1 (TR) τεκνια <5040> *{N-VPN}* μου <1473> *{P-IGS}* ταυτα <3778> *{D-APN}* γραφω <1125> (5719) *{V-PAI-IS}* υμιν <4771> *{P-2DP}* ινα <2443> *{CONJ}* μη <3361> *{PRT-N}* αμαρτητε <264> (5632) *{V-2AAS-2P}* και <2532> *{CONJ}* εαν <1437> *{COND}* τις <5100> *{X-NSM}* αμαρτη <264> (5632) *{V-2AAS-3S}* παρακλητον <3875> *{N-ASM}* εχομεν <2192> (5719) *{V-PAI-IP}* προς <4314> *{PREP}* τον <3588> *{T-ASM}* πατερα <3962> *{N-ASM}* ιησουν <2424> *{N-ASM}* χριστον <5547> *{N-ASM}* δικαιον <1342> *{A-ASM}* (TR)
- 1 (WH) τεκνια <5040> *{N-VPN}* μου <1473> *{P-IGS}* ταυτα <3778> *{D-APN}* γραφω <1125> (5719) *{V-PAI-IS}* υμιν <4771> *{P-2DP}* ινα <2443> *{CONJ}* μη <3361> *{PRT-N}* αμαρτητε <264> (5632) *{V-2AAS-2P}* και <2532> *{CONJ}* εαν <1437> *{COND}* τις <5100> *{X-NSM}* αμαρτη <264> (5632) *{V-2AAS-3S}* παρακλητον <3875> *{N-ASM}* εχομεν <2192> (5719) *{V-PAI-IP}* προς <4314> *{PREP}* τον <3588> *{T-ASM}* πατερα <3962> *{N-ASM}* ιησουν <2424> *{N-ASM}* χριστον <5547> *{N-ASM}* δικαιον <1342> *{A-ASM}* (WH)

1 ¶ (Williams) My dear children, I am writing you this so that you may not sin; yet if anyone ever sins, we have One who pleads our case with the Father, Jesus Christ, One who is righteous. (Williams)

C03 1 Jn 2:1 - Word Study

264 αμαρτανω hamartano *ham-ar-tan'-o* perhaps from 1 (as a negative particle) and the base of 3313; TDNT-1:267,44; v

AV-sin 38, trespass 3, offend 1, for your faults 1; 43

- 1) to be without a share in
- 2) to miss the mark
- 3) to err, be mistaken
- 4) to miss or wander from the path of uprightness and honour, to do or go wrong
- 5) to wander from the law of God, violate God's law, sin

1125 γραφω grapho *graf'-o* a root word; TDNT-1:742,128; v

AV-write 206, writing 1, describe 1, vr write 1; 209

- 1) to write, with reference to the form of the letters
 - 1a) to delineate (or form) letters on a tablet, parchment, paper, or other material
- 2) to write, with reference to the contents of the writing
 - 2a) to express in written characters
 - 2b) to commit to writing (things not to be forgotten), write down, record
 - 2c) used of those things which stand written in the sacred books (of the OT)
 - 2d) to write to one, i.e. by writing (in a written epistle) to give information, directions
- 3) to fill with writing
- 4) to draw up in writing, compose

1342 δικαιοσ dikaios *dik'-ah-yos* from 1349; TDNT-2:182,168; adj

AV-righteous 41, just 33, right 5, meet 2; 81

- 1) righteous, observing divine laws
 - 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God
 - 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - 1a2) innocent, faultless, guiltless
 - 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
 - 1a3a) only Christ truly
 - 1a4) approved of or acceptable of God
 - 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

1437 εαν ean *eh-an'* from 1487 and 302; ; conj

AV-if 200, whosoever + 3769 14, whatsoever + 3739 16, though 14, misc 32; 276

- 1) if, in case

1473 εγω ego *eg-o'* a primary pronoun of the first person I (only expressed when emphatic); TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my

2192 εχω echo *ekh'-o* including an alternate form σχεω *scheo skheh'-o*, used in certain tenses only), a primary verb; TDNT-2:816,286; v

AV-have 613, be 22, need + **5532** 12, misc 63, vr have 2; 712

1) to have, i.e. to hold

1a) to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2) to have i.e. own, possess

2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc.

2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship

3) to hold one's self or find one's self so and so, to be in such or such a condition

4) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to

4a) to be closely joined to a person or a thing

2424 Ἰησοῦς Iesous *ee-ay-sooce'* of Hebrew origin **03091** יֵשׁוּעַ; TDNT-3:284,360; n pr m

AV-Jesus 972, Jesus (Joshua) 2, Jesus (Justus) 1; 975

Jesus =" Jehovah is salvation"

1) Jesus, the Son of God, the Savior of mankind, God incarnate

2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ

3) Joshua was the famous captain of the Israelites, Moses' successor (Acts 7:45, Hebrews 4:8)

4) Jesus, son of Eliezer, one of the ancestors of Christ (Luke 3:29)

5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Colossians 4:11)

2443 ἵνα hina *hin'-ah* probably from the same as the former part of **1438** (through the demonstrative idea, cf **3588**); TDNT-3:323,366; conj

AV-that 486, to 76, misc 8; 570

1) that, in order that, so that

2532 καί kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

3361 μή me *may* a primary particle of qualified negation (whereas **3756** expresses an absolute denial); ; particle

AV-not 486, no 44, that not 21, God forbid + **1096** 15, lest 14, neither 7, no man + **5100** 6, but 3, none 3, not translated 51, misc 23; 673

1) no, not lest

3363 ἵνα μή hina me *hin'-ah may* from **2443** and **3361**; ; conj particle

AV-that not 45, lest 43, that ... no 6, that nothing + **5100** 1, albeit not 1, so that not 1; 97

1) lest, that ... not

3450 μου mou *moo* genitive of **1473**, the simpler form of **1700**; ; pron

AV-my 501, me 52, mine 19, I 11, mine own 4; 587

1) I, me, my, of me

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3778 ουτος houtos *hoo'-tos* including nominative masculine plural ουτοι houtoi *hoo'-toy*, nominative feminine singular αυτη haute *how'-tay* and nominative feminine plural αυται hautai *how'-tahee* from the article **3588** and **846**; ; pron

AV-this 157, these 59, he 31, the same 28, this man 25, she 12, they 10, misc 34; 356

1) this, these, etc.

3875 παρακλητος parakletos *par-ak'-lay-tos* a root word; TDNT-5:800,782; n m

AV-comforter 4, advocate 1; 5

1) summoned, called to one's side, esp. called to one's aid

1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate

1b) one who pleads another's cause with one, an intercessor

1b1) of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of our sins

1c) in the widest sense, a helper, succourer, aider, assistant

1c1) of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

3962 πατηρ pater *pat-ayr'* apparently a root word; TDNT-5:945,805; n m

AV-Father 267, father 150, parent 1; 418

1) generator or male ancestor

1a) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents

1b) a more remote ancestor, the founder of a family or tribe, progenitor of a people, forefather: so Abraham is called, Jacob and David

1b1) fathers i.e. ancestors, forefathers, founders of a nation

1c) one advanced in years, a senior

2) metaph.

2a) the originator and transmitter of anything

2a1) the authors of a family or society of persons animated by the same spirit as himself

2a2) one who has infused his own spirit into others, who actuates and governs their minds

2b) one who stands in a father's place and looks after another in a paternal way

2c) a title of honour

2c1) teachers, as those to whom pupils trace back the knowledge and training they have received

2c2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others

3) God is called the Father

3a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler

- 3b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector
 3b1) of spiritual beings and of all men
 3c) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge of sinners, but revere him as their reconciled and loving Father
 3d) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature
 3d1) by Jesus Christ himself
 3d2) by the apostles

4314 προς *pros pros* a strengthened form of **4253**; TDNT-6:720,942; prep
 AV-unto 340, to 203, with 43, for 25, against 24, among 20, at 11, not tr 6, misc 53, vr to 1; 726
 1) to the advantage of
 2) at, near, by
 3) to, towards, with, with regard to

4771 συ *su soo* the person pronoun of the second person singular; ; pron
 AV-thou 178; 178
 1) you

5023 ταυτα *tauta tow'-tah* or τα αυτα nominative or accusative case neuter plural of **3778**; ; pron
 AV-these things 158, these 26, thus 17, that 7, these words 7, this 6, afterwards + **3326** 4, misc 22; 247
 1) these

5040 τεκνιον *teknion tek-nee'-on* diminutive of **5043**; TDNT-5:636,759; n n
 AV-little children 9; 9
 1) a little child
 2) in the NT used as a term of kindly address by teachers to their disciples

5100 τις *tis tis* an enclitic indefinite pronoun; ; pron
 AV-certain 104, some 73, any man 55, any 37, one 34, man 34, anything 24, a 9, certain man 7, something 6, somewhat 6, ought 5, some man 4, certain thing 2, nothing + **3756** 2, divers 2, he 2, thing 1, another 2, not tr 17, misc 22; 448
 1) a certain, a certain one
 2) some, some time, a while

5213 υμιν *humin hoo-min'* irregular dative case of **5210**; ; pron
 AV-you 598, ye 13, your 6, not tr 2, misc 3; 622
 1) you

5547 Χριστος *Christos khris-tos'* from **5548**; TDNT-9:493,1322; adj
 AV-Christ 569; 569
 Christ =" anointed"
 1) Christ was the Messiah, the Son of God
 2) anointed

TVM: Second Aorist **5780**, Active **5784**, Subjunctive **5792**, Count: 449

TVM: Present 5774, Active 5784, Indicative 5791, Count: 3014

(barnes)

FIRST JOHN CHAPTER II.

ANALYSIS OF THE CHAPTER.

THE *subjects* which are introduced into this chapter are the following:

I. A statement of the apostle that the great object which he had in writing to them was that they should not sin; and yet if they sinned, and were conscious that they were guilty before God, they should not despair, for they had an Advocate with the Father who had made propitiation for the sins of the world, 1 John 2:1,2. This is properly a continuation of what he had said in the close of the previous chapter, and should not have been separated from that.

II. The evidence that we know God, or that we are his true friends, is to be found in the fact that we keep his commandments, 1 John 2:3-6.

III. The apostle says that what he had been saying was no new commandment, but was what they had always heard concerning the nature of the gospel; but though in this respect the law of love which he meant particularly to enforce was no new commandment, none which they had not heard before, yet in another respect it was a new commandment, for it was one which in its peculiarity was originated by the Saviour, and which he meant to make the characteristic of his religion, 1 John 2:7-11. A large part of the epistle is taken up in explaining and enforcing this commandment requiring love to the brethren.

IV. The apostle specifies 1 John 2:12-14 various reasons why he had written to them — reasons derived from the peculiar character of different classes among them — little children, fathers, young men.

V. Each of these classes he solemnly commands not to love the world, or the things that are in the world, for that which constitutes the peculiarity of the "world" as such is not of the Father, and all "that there is in the world is soon to pass away," 1 John 2:15-17.

VI. He calls their attention to the fact that the closing dispensation of the world had come, 1 John 2:18-20. The evidence of this was, that antichrist had appeared.

VII. He calls their attention to the characteristics of the antichrist. The essential thing would be that antichrist would deny that Jesus was the Christ, involving a practical denial of both the Father and the Son. Persons of this character were abroad, and they were in great danger of being seduced by their arts from the way of truth and duty, 1 John 2:21-26.

VIII. The apostle, in the close of the chapter, 1 John 2:27-29, expresses the belief that they would not be seduced, but that they had an anointing from above which would keep them from the arts of those who would lead them astray, he earnestly exhorts them to abide in God the Saviour, that when he should appear they might have confidence and not be ashamed at his coming.

Verse 1. *My little children.* (Greek). This is such language as an aged apostle would be likely to use when addressing a church, and its use in this epistle may be regarded as one evidence that John had reached an advanced period of life when he wrote the epistle.

These things write I unto you. To wit, the things stated in chapter one.

That ye sin not. To keep you from sin, or to induce you to lead a holy life.

And if any man sin. As all are liable, with hearts as corrupt as ours, and amidst the temptations of a world like this, to do. This, of course, does not imply that it is *proper* or *right* to sin, or that

Christians should have no concern about it; but the meaning is, that all are liable to sin, and when we are conscious of sin the mind should not yield to despondency and despair. It might be supposed, perhaps, that if one sinned after baptism, or after being converted, there could be no forgiveness. The apostle designs to guard against any such supposition, and to show that the atonement made by the Redeemer had respect to all kinds of sin, and that under the deepest consciousness of guilt and of personal unworthiness, we may feel that we have an advocate on high.

We have an advocate with the Father. God only can forgive sin; and though we have no claim on him, yet there is one with him who can plead our cause, and on whom we can rely to manage our interests there. The word rendered *advocate* ((Greek) or — *paraclete*) is elsewhere applied to the Holy Spirit, and is in every other place where it occurs in the New Testament rendered *comforter*, John 14:16,26; John 15:26 16:7. On the meaning of the word, **See Barnes "John 14:16"**. As used with reference to the Holy Spirit (John 14:16, *et al.*) it is employed in the more general sense of helper, or aid; and the particular manner in which the Holy Spirit aids us may be seen stated in **See Barnes "Joh 14:16"**. As usual here with reference to the Lord Jesus, it is employed in the more limited sense of the word advocate, as the word is frequently used in the Greek writers to denote an advocate in court; that is, one whom we *call to our aid*; or *to stand by us*, to defend our suit. Where it is applied to the Lord Jesus, the language is evidently figurative, since there can be no *literal* pleading for us in heaven; but it is expressive of the great truth that he has undertaken our cause with God, and that he performs for us all that we expect of an advocate and counsellor. It is not to be supposed, however, that he manages our cause in the same way, or on the same principles on which an advocate in a human tribunal does. An advocate in court is employed to *defend* his client. He does not begin by admitting his guilt, or in any way basing his plea on the conceded fact that he is guilty; his proper business is to show that he is not guilty, or, if he be proved to be so, to see that no injustice shall be done him. The proper business of an advocate in a human court, therefore, embraces two things:

(1.) To show that his client is not guilty in the form and manner charged on him. This he may do in one of two ways, either

(a.) by showing that he did not do the act charged on him, as when he is charged with murder, and can prove an alibi, or show that he was not present at the time the murder was committed; or

(b.) by proving that he had a *right* to do the deed — as, if he is charged with murder, he may admit the fact of the killing, but may show that it was in self-defence.

(2.) In case his client is convicted, his office is to see that no injustice is done to him in the sentence; to stand by him still; to avail himself of all that the law allows in his favour, or to state any circumstance of age, or sex, or former service, or bodily health, which would in any way mitigate the sentence. The advocacy of the Lord Jesus in our behalf, however, is wholly different from this, though the same general object is pursued and sought, the good of those for whom he becomes an advocate. The nature of his advocacy may be stated in the following particulars:

(1.) He admits the guilt of those for whom he becomes the advocate, to the full extent charged on them by the law of God, and by their own consciences. He does not attempt to hide or conceal it. He makes no apology for it. He neither attempts to deny *the fact*, nor to show that they had a *right* to do as they have done. He could not do this, for it would not be true; and any plea before the throne of God which should be based on a denial of our guilt would be fatal to our cause.

(2.) As our advocate, he undertakes to be security that no wrong shall be done to the universe if we are not punished as we deserve; that is, if we are pardoned, and treated as if we had not sinned. This he does by pleading what he has done in behalf of men; that is, by the plea that his sufferings and death in behalf of sinners have done as much to honour the law, and to maintain the truth and justice of God, and to prevent the extension of apostasy, as if the offenders

themselves had suffered the full penalty of the law. If sinners are punished in hell, there will be some object to be accomplished by it; and the simple account of the atonement by Christ is, that his death will secure all the good results to the universe which would be secured by the punishment of the offender himself. It has done as much to maintain the honour of the law, and to impress the universe with the truth that sin cannot be committed with impunity. If all the good results can be secured by substituted sufferings which there would be by the punishment of the offender himself, then it is clear that the guilty may be acquitted and saved. Why should they not be? The Saviour, as our advocate, undertakes to be security that this shall be.

(3.) As our advocate, he becomes a *surety* for our good behaviour; gives a pledge to justice that we will obey the laws of God, and that he will keep us in the paths of obedience and truth; that, if pardoned, we will not continue to rebel. This pledge or surety can be given in no human court of justice. No man, advocate or friend, can give security when one is pardoned who has been convicted of stealing a horse, that he will not steal a horse again; when one who has been guilty of murder is pardoned, that he will never be guilty of it again; when one who has been guilty of forgery is pardoned, that he will not be guilty of it again. If he *could* do this, the subject of pardon would be attended with much fewer difficulties than it is now. But the Lord Jesus becomes such a pledge or surety for us, (Hebrews 7:22,) and hence he becomes such an advocate with the Father as we need.

Jesus Christ the righteous. One who is eminently righteous himself, and who possesses the means of rendering others righteous. It is an appropriate feeling when we come before God in his name, that we come pleading the merits of one who is eminently righteous, and on account of whose righteousness we may be justified and saved.

{b} "little children" "My children"

{a} "advocate" Romans 8:34 Hebrews 7:25

(EclecticNotes) The author's names of these notes always follows their notes.

A list of abbreviations and the names are contained in Appendix D, "The List of Eclectic Note Abbreviations."

My little children, these things write I We come now immediately to this, the apostle distinguishing between what he has written and what he is now going to write: "My children," he says, "these things write I unto you that ye may not sin." It is the power of this revelation of God in Christ which is indeed to be power against sin for the future, yet he contemplates the possibility of a Christian sinning "If any one sin," he says. We might think perhaps, that he would rather say, "when any one sins"; but he does not, for he will not put it as if it were necessary that one should sin, whatever the facts as to ourselves which we have to acknowledge. With the Spirit of God in us, is there not abundant power against all commission of sin, whatever it may be? We are witness to ourselves that we are responsible for every act of this kind. We can never say that we were left in helplessness to do this. Not to condemn ourselves would be to dishonour God; so that he puts it conditionally altogether, "If any one sin"; but what then? What is the remedy? That we confess our sins, so as to be forgiven? That will come in due place, but he cannot begin with that. The first and fundamental necessity here is Christ. It is Christ in whose hands are the basin and the towel. It is Christ who says: "Except I wash thee, thou hast no part with me." Our necessary recourse, therefore, is first of all to Christ Himself. No cleansing of ourselves can there be, no accomplishment of anything in this way, until we have our feet in His hands, and back even of this the apostle goes here. "If any one sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins." Thus, whatever the

repentance needed, whatever the need of the confession of what we have done, the thing that the apostle would remind any one of who is conscious of wrong done is that "we have an Advocate with the Father." It is not, if any one repents, we have an Advocate; but, "if any one sin." How would it be with us if Christ held us not still in that embrace with which at first He received us? If He did not hold us fast to God, how surely indeed should we drift away! The word "Advocate," "Paraclete," is the same as that used by the Lord Himself with regard to the Holy Spirit, and in the same sentence He speaks of Himself in the same character. "I will pray the Father," He says, "and He shall send you another Advocate," even the Spirit of God. Thus we are intended to compare these. The Spirit is now the Advocate on earth, in place of Him who has gone from earth. Christ is the Advocate with the Father, the One ascended to Him and in His presence for us. If we think of the Spirit as the epistle to the Romans speaks of Him, we shall understand this term "Advocate" with more clearness. The apostle there tells us that "we know not what to pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." That does not mean that the whole prayer to which He leads us is such a groaning, but that there is something in the prayer to which He leads incapable of being uttered even by the person who prays. He cannot realize just what he needs. He knows not what to pray for as he should. The Spirit not only brings him into the consciousness of needs which can be expressed, and are expressed, but adds to them, after all, as from Himself, that which is an intercession according to God: something which He who searches the hearts knows the mind of the Spirit, while to the person who prays it is but an unintelligible groan. How beautiful it is to see thus the Spirit becoming our Advocate, going beyond even all that we are capable of, in order that our prayers may be complete and according to His mind who is to answer them! In this ways although this does not cover all that is meant by the word, we can yet understand how the Spirit becomes an Advocate for us, how He takes up our cause and pleads it before God. we can see here that as to Christ, His advocacy has the same meaning. He is an Advocate with the Father, suited entirely to all that is in the Father's heart. He is Jesus Christ the righteous, One who can never abate, therefore, that which is due to the character of God — to His glory. On the other hand, He is One completely for us, and having title to be for us by the propitiation which He has made for our sins. Thus, we are completely provided. But notice that it is with the Father also that He is Advocate. The apostle does not say, with God, but with One in definite known relationship to the people whose cause Christ has taken up; and this is the character of the epistle before us all the way through,.

Thus we have, as uniformly in Scripture, a living Person for all our necessities, not something to be done or gone through by us, but One who has undertaken our cause and in whose hands we are. There follows, as the corollary of this, that as we are in His hands, so, practically, the blessing lies for us in allowing ourselves to be in His hands — in realising this in the way in which the thirteenth chapter of the gospel presents Him to us. He is there the girded Servant of our need, with the basin and the towel. The absolute necessity for us is that He should wash us. Except He wash, we have no part with Him. Communion is necessarily interrupted if we are not washed according to that which is His thought, Clean as He would have us, and thus He becomes our resource entirely. We cannot wash ourselves. We are not to set ourselves right first, in order to come to Him. We come as we are, not washed, but to be washed, surrendering ourselves into His blessed hands that He may show us all that is amiss with us — the secret roots and principles which have led to failure, as well as the failure itself. And the first thing for us is to realize this nearness to Him, to allow no distance, and, on the other hand, to realize that there must be the absolute putting ourselves into His hands, not dictating to Him as to what He is going to set right, but letting Him search us out, letting Him put His hand upon that which needs to be set right, not content with partial cleansing, but with that perfect one which alone can be according to His mind. Thus, there is perfect grace, but perfect holiness. The presence of the Lord is that by which alone we escape from the defilement of evil — that having to do with Him which is indeed a

daily necessity for us. All this we have had indeed before us in the Gospel, as has been said, but we can realize by it that what has been already stated — that "if we confess our sins, He is faithful and righteous to forgive us our sins," — while it is a principle that always applies, yet at the same time it is not the proper remedy for failure, whatever the failure may be. Christ Himself is the remedy; but we need Him that the confession of our sins even, which will surely follow, may be according to His mind; that we may see in His light what sin is, what our sins are, and find in the grace of His presence that which is indeed ability to pour out all our hearts before Him. Then we shall find that there is indeed a forgiveness governmentally most necessary for communion, and for which we must have been with Him. But the first point, and in a true sense the whole matter, is to have had our feet really in His hands, With the understanding how thoroughly He is for us, and that He alone is capable of even making us aware of the failure, as in Him alone is the grace that meets it.

FWG NB 7.225ff

these things write I unto you That which he wrote according to the revelation of the nature of God, which he had received from Him who was the life from heaven, was in order that they should not sin. But to say this is to suppose that they might sin. Not that it is necessary they should do so; for the presence of sin in the flesh by no means obliges us to walk after the flesh. But if it should take place, there is provision made by grace, in order that grace may act, and that we may be neither condemned, nor brought again under the law. We have an Advocate with the Father, One who carries on our cause for us on high. Now this is not in order to obtain righteousness, nor again to wash our sins away. All that has been done. Divine righteousness has placed us in the light, even as God Himself is in the light. But communion is interrupted, if even levity of thought finds place in our heart; for it is of the flesh, and the flesh has no communion with God. When communion is interrupted, when we have sinned (not when we have repented; for it is His intercession that leads to repentance), Christ intercedes for us. Righteousness is always present — our righteousness — "Jesus Christ the Righteous."

JND Syn 5.430f

that ye sin not. The two first verses (of chapter two) connect themselves as a kind of supplement to the preceding chapter. He had put before them this privilege of fellowship with the Father and the Son, which must be in the light; and there was this perfect remedy, the blood of Christ, which presents us clean in the light. Now he says, "These things write I unto you, that ye sin not." The object of all this was that they should not sin. "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." It is not exactly the same thing as in Hebrews, where we find a priest with God, because there the question is of the possibility of our coming to God. There it is making good the truth that we can go to God, and it has that character throughout. But all through the Gospel and Epistle of John he speaks of more than merely going to God as a public worshipper. Here we are much more intimate with Him. It is a different thing that I can go and worship before God and approach Him, or that I am in intimate fellowship with Him. We get into relationship with Him. Whenever he speaks of grace, he speaks of the Father and Son, and when of light he speaks of God. In John 8, where they are all convicted of sin, it is God. "Before Abraham was, I am." When he gets to grace, He speaks of being a good Shepherd, who gives His life for the sheep, and whose voice the sheep know. He says there is as much intimacy between you and Me as between Me and My Father. There is the perfect revelation of love in an intimate relationship like that.

Advocacy here is connected with the Father. Where communion is interrupted, it is restored: we do not cease to be sons and to be accepted. It is not a question here of whether as a sinner I can come to God or not, but of the loss of this intimacy which the least idle word destroys. And this makes it still further plain that accepted persons are spoken of here. It is not a question now of

God's accepting. Not even priesthood has to do with that, still less advocacy with the Father. It supposes that we are naughty children, and that the freedom of this intimacy is destroyed, and Christ takes the place of Advocate to restore it. Grace works, but there is never any mitigation of sin in itself; it is no allowance of evil.

The ground is thus laid in this remarkable manner. There are two things to consider; our standing in the presence of God, and, on the other hand, the evil which is inconsistent with it. Christ has met both. "We have an Advocate with the Father, Jesus Christ the righteous." This never changes. The place which we have with God abides there, because Christ, the righteous One, is there. The perfectly accepted Person is in the presence of God, and God is honoured about the failure. "And he is the propitiation for our sins." So that the advocacy of Christ with the Father is founded upon this acceptance, first of His Person, and then of His work for us. We are accepted in the Beloved, and this never changes, because the righteous One always appears in the presence of God for us. And yet the Lord does not allow anything contrary to Himself. Sin is not passed over. "We have an advocate." And yet if He is the Advocate for these persons who have failed, it is because He is the propitiation for their sins. There is perfect acceptance. Having met all requirements about sin on the cross, we are put in the presence of God in the acceptance of Christ Himself.

JND CW 28.211f

if any man sin When, in our weakness, we have fallen into sin, "we have an advocate with the Father, Jesus Christ the righteous." Grace has provided for the evil, though there can be no communion with God in it.

JND CW 28.207

if any man sin "If any man sin, we have an advocate with the Father." The intercession of Christ is looked at more particularly in this connection, as the result of that grace which lifts us up when we have fallen, although that intercession also serves to keep us from falling. Has sin shewn itself in our walk? Far from undergoing the misfortune of remaining under the effect of our sin, we experience through the intercession of Jesus that gracious help, which sets us again before God, perhaps broken-hearted, still before God to whom we confess our sin. Our confession of sin is made to God, not to Jesus in order that He may intercede. His intercession in our behalf always goes on; it precedes us in our return to God. Therefore John does not say, If any man repent, we have an advocate; but he says, "If any man sin," for repentance in us in itself the result of the intercession of Jesus.

The forgiveness of God restores our soul to the enjoyment of His communion. This effect of the grace of God to us answers to the sprinkling of water upon defiled persons under the law. We have been sprinkled by blood once, and it is on that account that the sprinkling of water can avail to cleanse us. "An advocate" is a defender, one who takes up our cause, and exercises for us the office of protector. The care of the Roman patricians for their clients would give an idea of this office. By granting us a defender God has shewn that He cannot pass over sin with indifference. His fellowship and sin cannot go together.

JND CW 28.308

we have an advocate with the Father "With the Father." John does not say with God, because he is treating of our communion, and not of the mediation which maintains us in the presence of God. This latter subject belongs more especially to the Epistle to the Hebrews. "Jesus Christ the righteous." The basis of our standing before God is not altered by our fall. Righteousness abides before God, the righteous One is there for us. But there is more.

JND CW 28.308f

Chapter 2, verses 1 & 2 These two verses properly belong to the first chapter; they are its necessary supplement. Though there is the connecting particle in the beginning of the third verse, it leads to a new subject — the application of the truth that is in the first chapter, in ways of the greatest importance and of deep interest, to guard souls from self-deception and error. These verses remain untouched at present. But we have ample matter for our searching into the word, and the meditation of our souls, in the two verses immediately before us.

WKE 44

Chapter 2 We have seen how the love of God is introduced in chapter 2; His Being, as such, is introduced only in speaking of the love of God, the word of God, the will of God. So that it is a different thing from Himself in His nature, though the first is closely connected with it, so far as revealed in us, and communicated to us. Appearing before God is quite a different thing — there He is judicially viewed as righteous.

In 1 John 2 we have some interesting points not noted. The Father's things in contrast with the world, of which Satan is the prince — brings out the way in which we live in them ...

JND N&C 5.291f

Chapter 2 Verses 1, 2 are the third general truth. In these two verses John sets forth the means whereby we can remain in communion with Him who is light. He consequently presents the advocacy of Jesus. Although in our present state we are not altogether beyond sin, for it is still in our nature and, alas! shews itself too often in our conduct, yet grace provides the means for maintaining us in communion with God or for restoring us when it is disturbed. It reconciles our weakness with the perfect position in which we are set to enjoy fellowship with God. Jesus Christ the righteous intercedes for us.

JND CW 28.308

(Gill)

INTRODUCTION TO 1 JOHN 2

In this chapter the apostle comforts the saints under a sense of sin; urges them to an observance of the commandments of God, in imitation of Christ, particularly to the new commandment of brotherly love, and gives his reasons for it; dehorts them from the love of the world, and the things of it; cautions them against false teachers and antichrists, and exhorts them to abide in Christ, and persevere in the faith of him. He first declares that the end of his writing was to prevent their sinning; but supposing any should fall into sin through infirmity, he comforts them with the consideration of the advocacy of Christ, and of his being the propitiation for the sins both of Jews and Gentiles, 1 John 2:1,2, and whereas some persons might boast of their knowledge of Christ, and neglect his commands, he observes, that the keeping of them is the best evidence of true knowledge, and of the sincerity of their love to God, and of their being in Christ; and that such who show no regard to them are liars, and the truth is not in them; and such that profess to be in Christ and abide in him, ought to walk as they have him for an example, 1 John 2:3-6, and instances in a particular commandment, to love one another, which on different accounts is called an old and a new commandment, and which has been verified both in Christ and his people; for which a reason is given in the latter, the darkness being past, and the true light shining, 1 John 2:7,8, upon which some propositions are founded, as that he that professes to be in the light, and hates his brother, is in darkness to this very moment; and that he that loves his brother is evidently in the light, nor will he easily give or take offence; and that he that hates his brother is not only in darkness, but walks in it, being blinded by it, and so knows not whither he is going, 1 John 2:9-11, and this commandment of love the apostle writes to the saints, as distinguished into the several classes of fathers, young men, and children; and urges it on them

from the consideration of the blessings of grace peculiar to them; as ancient knowledge to fathers, strength and victory to young men, knowledge of the Father, and remission of sins, to children, 1 John 2:12-14, and then he dissuades from the love of worldly things, seeing the love of them is not consistent with the love of God; and seeing the things that are in it are vain and sinful, and are not of God, but of the world; and since the world and its lust pass away, when he that does the will of God abides for ever, 1 John 2:15-17, he next observes unto them, that there were many antichrists in the world; which was an evidence of its being the last time; and these he describes as schismatics and apostates from the Christian churches, 1 John 2:18,19, but as for the saints he writes to, they were of another character, they were truly Christians, having an anointing from the Holy One, by which they knew all things; nor did the apostle write to them as ignorant, but as knowing persons, and able to distinguish between truth and error, 1 John 2:20,21, and then he goes on with his description of antichristian liars, showing that they were such who denied Jesus to be the Messiah, and the relation that is between the Father and the Son, 1 John 2:22,23, and closes the chapter with an exhortation to perseverance in the doctrine of Christ; since it was what they had heard from the beginning, and since by so doing they would continue in the Father and in the Son, and besides had the promise of eternal life, 1 John 2:24,25, and indeed this was the main thing in view in writing to them concerning seducers, to preserve them from them, though indeed this was in a great measure needless, since the anointing they had received abode in them; and taught them all things, and according as they regarded its teaching they would abide in Christ, 1 John 2:26,27, to which he exhorts them from the consideration of that boldness and confidence it would give them at his appearance, who they must know is righteous, and so that everyone that doth righteousness is born of him, 1 John 2:28,29.

Ver. 1. **My little children, &c.**] The apostle may address the saints under this character, on account of their regeneration by the Spirit and grace of God, in which they were as newborn babes; and on account of his being the instrument of their conversion, and so was their spiritual father, and therefore calls them his own children; and he might the rather use such a way of speaking, because of his advanced age, being now in his old age, and John the elder in age as well as in office; as well as to show his paternal affection for them, and care of them, and that what he had wrote, or should write, was not from any disrespect, but from pure love to them; and it might serve to put them in mind of their weakness in faith, in knowledge, and spiritual strength, that they might not entertain high notions of themselves, as if they were perfect and without infirmities; and it is easy to observe, that this is one of Christ's expressions, John 13:33, from whose lips the apostle took it, whose words and phrases he greatly delighted in, as he seems to do in this, by his frequent use of it; see 1 John 2:18,28 3:7,18 4:4 5:21.

These things write I unto you; concerning the purity and holiness of God, who is light itself; concerning fellowship with him, which no one that lives in sin can have; concerning pardon and cleansing from sin by the blood of Christ, and concerning sin being in them, and they not without it. The Ethiopic version reads, "we write," as in 1 John 1:4;

that ye sin not; not that he thought they could be entirely without it, either without the being of it, or the commission of it, in thought, word, or deed, for this would be to suppose that which is contrary to his own words, in 1 John 1:8,10; but he suggests that the end of his writing on these subjects was, that they might not live in sin, and indulge themselves in a vicious course of living, give up themselves to it, and walk in it, and work it with all greediness: and nothing could be more suitably adapted to such an end than the consideration of the holiness of God, who calls by his grace; and of the necessity of light and grace and holiness in men to communion with him; and of the pardoning grace of God and cleansing blood of Christ, which, when savingly applied, sets men against sin, and makes them zealous of good works; and of the indwelling of sin in the saints, which puts them upon their guard against it:

and if any man sin; as every man does, even everyone that is in the light, and walks in it, and has fellowship with God; everyone that believes in Christ, and is justified through his righteousness, and pardoned by his blood; everyone of the little children; for the apostle is not speaking of mankind in general who sin, for Christ is not an advocate for all that sin, but of these in particular; hence the Arabic version renders it, "if any of you sin"; and this, with the following, he says not to encourage in sin, but to comfort under a sense of it:

we have an advocate with the Father, Jesus Christ the righteous; Christ is an advocate, not for just or righteous persons, for as he came not to call these to repentance, nor to die for them, so such have no need of an advocate, nor is he one for them; but as he came to call sinners, and to save them, and died for them, the just for the unjust, so he is an advocate, and makes intercession for transgressors; and not for all men, though they have all sinned; not for the world, or those so called in distinction from the persons given him by his Father, for these he prays not; but for all the elect, and whatsoever charges are brought against them he answers to them, and for them; and for all that believe in him, be they weak or strong, even for the apostles as well as others; for they were not without sin, were men of like passions as others, and carried about with them a body of sin, and had their daily infirmities, and so needed an advocate as others; and hence John says, "we have an advocate," &c. but then Christ is not an advocate for sin, though for sinners; he does not vindicate the commission of sin, or plead for the performance of it; he is no patron of iniquity; nor does he deny that his clients have sinned, or affirm that their actions are not sins; he allows in court all their sins, with all their aggravated circumstances; nor does he go about to excuse or extenuate them; but he is an advocate for the non-imputation of them, and for the application of pardon to them: he pleads in their favour, that these sins have been laid upon him, and he has bore them; that his blood has been shed for the remission of them, and that he has made full satisfaction for them; and therefore in justice they ought not to be laid to their charge; but that the forgiveness of them should be applied unto them, for the relief and comfort of their burdened and distressed consciences: and for this he is an advocate for his poor sinning people "with the Father"; who being the first Person, and the Son the advocate, and the Spirit sustaining a like character, is only mentioned; and he being God against whom sin is committed, and to whom the satisfaction is made; and the rather, as he is the Father of Christ, and of those for whom he is an advocate; seeing it may be concluded that his pleadings will be with success, since he is not only related to him, and has an interest in him himself, but the persons also, whose patron he is, are related to him, and have a share in his paternal affection and care: moreover, this phrase, as it expresses the distinct personality of Christ from the Father, so his being with him in heaven at his right hand, and nearness to him; where he discharges this office of his, partly by appearing in person for his people in the presence of God; and partly by carrying in and presenting their confessions of sin, and their prayers for the fresh discoveries and applications of pardoning grace, which he offers up to his Father with the sweet incense of his mediation; and chiefly by pleading the virtue of his blood, righteousness, and sacrifice, which are carried within the vail, and are always in sight, and call aloud for peace and pardon; as also by answering and removing the charges and accusations of the court adversary, the accuser of the brethren, the devil; as well as by the declarations of his will, demanding in point of justice, in consideration of his sufferings and death, that such and such blessings be bestowed upon his people, as pardon, righteousness, grace, and supplies of grace, and at last glory; and by applying these benefits to their souls as a "comforter," which the word here used also signifies, and is so rendered, John 14:16,26 15:26 16:7; and by the Arabic version here. Now the saints have but one advocate, and that is enough for them; the apostle does not say we have advocates, but "an advocate"; not angels, nor saints departed, but Jesus Christ only, who is the one Mediator between God and man, 1 Timothy 2:5: and he is a continual one, he ever lives to make intercession; his blood is always speaking, and he always pleading; and therefore it is said "we have," not we have had, or we shall have an advocate and he is a prevalent one, he is always heard, he thoroughly pleads the

cause he undertakes, and ever carries it; which is owing to the dignity of his person, his interest with his Father, and the virtue and value of his sacrifice: and he every way fit for such a work, for he is "righteous"; not only in his natures, both divine and human, but in his office, as Mediator, which he faithfully and righteously performs; he is a very proper person to plead for guilty persons, which he could not do if he himself was guilty; but he is so holy and righteous that nothing can be objected to him by God; and it need not be doubted by men that he will act the faithful part to them, and righteously serve them and their cause; and it is moreover his righteousness which he has wrought out, and is imputed to them, that carries the cause for them; and therefore this character of Christ fitly added, as is also the following. The Jews *{i}* have adopted the word in the text into their language, but have applied it to a different purpose, to alms deeds, repentance, and good works. Much more agreeably Philo the Jew *{k}* speaks of the son of perfect virtue, παρακλητω, "as an advocate" for the forgiveness of sins, and for a supply of everlasting good things.

{i} Pirke Abot, c. 4. sect. 11. T. Bab. Sabbat, fol. 32. 1. T. Bab. Bava Bathra, fol. 10. 1.

{k} De Vita Mosis, l. iii. p. 673.

(JFB)

CHAPTER 2

1 John 2:1-29. The Advocacy Of Christ Is Our Antidote To Sin{s} *{And Provides An Escape From The Domination By The Sin Nature}*. While Walking In The Light; For To Know God, We Must Keep His Commandments And Love The Brethren, And Not Love The World, Nor Give Heed To Antichrists, Against Whom Our Safety Is Through The Inward Anointing Of God To Abide In God: So At Christ's Coming We Shall Not Be Ashamed.

1. (1 John 5:18.)

My little children — The diminutive expresses the tender affection of an aged pastor and spiritual father. *My own dear children*, that is, sons and daughters (see **JFB on "1Jo 2:12"**).

these things — (1 John 1:6-10). My purpose in writing what I have just written is not that you should abuse them as giving a license to sin but, on the contrary, "in order that ye may not sin at all" (the *Greek* aorist, implying the absence not only of the habit, but of *single acts* of sin *ALFORD*). In order to "walk in the light" (1 John 1:5,7), the first step is *confession of sin* (1 John 1:9), the next (1 John 2:1) is that we should *forsake all sin*. The divine purpose has for its aim, either to prevent the commission of, or to destroy sin *BENGEL*.

And, etc. — connected with the former; *Furthermore*, "if any man sin," let him, while loathing and condemning it, not fear to go at once to God, the Judge, confessing it, for "we have an Advocate with Him." He is speaking of a BELIEVER'S *occasional* sins of infirmity through Satan's fraud and malice. The use of "we" immediately afterwards implies that *we all* are *liable* to this, though not necessarily constrained to sin.

we have an advocate — Advocacy is God's family blessing; other blessings He grants to good and bad alike, but justification, sanctification, continued intercession, and peace, He grants to His children alone.

advocate — *Greek*, "*paraclete*," the same term as is applied to the Holy Ghost, as the "other Comforter"; showing the unity of the Second and Third Persons of the Trinity. Christ is the Intercessor *for us* above; and, in His absence, here below the Holy Ghost is the other Intercessor *in us*. Christ's *advocacy* is inseparable from the Holy Spirit's *comfort* and working in us, as the spirit of intercessory prayer.

righteous — As our "advocate," Christ is not a mere suppliant petitioner. He pleads for us on the ground of *justice*, or *righteousness*, as well as mercy. Though He can say nothing good *of* us, He can say much *for* us. It is His *righteousness*, or obedience to the law, and endurance of its full penalty for us, on which He grounds His claim for our acquittal. The sense therefore is, "in that He is *righteous*"; in contrast to our *sin* ("if any man *sin*"). The Father, by raising Him from the dead, and setting Him at His own right, has once for all accepted Christ's claim for us. Therefore the accuser's charges against God's children are vain. "The righteousness of Christ stands on our side; for God's righteousness is, in Jesus Christ, ours" *LUTHER*.

MHC)

INTRODUCTION TO 1 JOHN CHAPTER 2

Here the apostle encourages against sins of infirmity (1 John 2:1-2), shows the true knowledge and love of God (1 John 2:3-6), renews the precept of fraternal love (1 John 2:7-11), addresses the several ages of Christians (1 John 2:12-14), warns against worldly love (1 John 2:15-17), against seducers (1 John 2:18-19), shows the security of true Christians (1 John 2:20-27), and advises to abide in Christ, 1 John 2:28-29.

Ver. 1.

These verses relate to the concluding subject of the foregoing chapter, in which the apostle proceeds upon the supposition of the real Christian's sin. And here he gives them both dissuasion and support.

I. Dissuasion. He would leave no room for sin:

"*My little children, these things write I unto you, that you sin not*, 1 John 2:1. The design or purport of this letter, the design of what I have just said concerning communion with God and the overthrow of it by an irreligious course, is to dissuade and drive you from sin."

See the familiar affectionate compellation with which he introduces his admonition: *My little children*, children as having perhaps been begotten by his gospel, *little children* as being much beneath him in age and experience, *my little children*, as being dear to him in the bonds of the gospel. Certainly the gospel most prevailed where and when such ministerial love most abounded. Or perhaps the judicious reader will find reason to think that the apostle's meaning in this dissuasion or caution is this, or amounts to this reading: *These things write I unto you, not that you sin*. And so the words will look back to what he had said before concerning the assured pardon of sin: *God is faithful and just to forgive us our sins, &c.*, 1 John 1:9. And so the words are a preclusion of all abuse of such favour and indulgence.

"Though sins will be forgiven to penitent confessors, yet this I write, not to encourage you in sin, but upon another account."

Or this clause will look forward to what the apostle is going to say about the Advocate for sinners: and so it is a prolepsis, a prevention of like mistake or abuse:

"*These things write I unto you, not that you sin*, but that you may see your remedy for sin."

And so the following particle (as the learned know) may be rendered adversatively: *But, if a man sin*, he may know his help and cure. And so we see,

II. The believer's support and relief in case of sin: *And (or but) if any man sin* (any of us, or of our foresaid communion), *we have we an Advocate with the Father, &c.*, 1 John 2:1. Believers themselves, those that are advanced to a happy gospel-state, have yet their sins. There is a great distinction therefore between the sinners that are in the world. There are Christianized (such as are instated in the sacred saving privileges of Christ's mystical or spiritual body) and unchristianized, converted and unconverted sinners. There are some who, though they really sin,

yet, in comparison with others, are said *not to sin*, as 1 John 3:9. Believers, as they have an atonement applied unto them at their entrance into a state of pardon and justification, so they have an Advocate in heaven still to continue to them that state, and procure their continued forgiveness. And this must be the support, satisfaction, and refuge of believers (or real Christians) in or upon their sins: *We have an Advocate*. The original name is sometimes given to the Holy Ghost, and then it is rendered, *the Comforter*. He acts within us; he puts pleas and arguments into our hearts and mouths; and so is our advocate, by teaching us to intercede for ourselves. But here is an advocate without us, in heaven and with the Father. The proper office and business of an advocate is with the judge; with him he pleads the client's cause. The Judge with whom our advocate pleads is the Father, his Father and ours. He who was our Judge in the legal court (the court of the violated law) is our Father in the gospel court, the court of heaven and of grace. His throne or tribunal is the mercy-seat. And he that is our Father is also our Judge, the supreme arbitrator of our state and circumstances, either for life or death, for time or eternity. *You have come — to God, the Judge of all*, Hebrews 12:23. That believers may be encouraged to hope that their cause will go well, as their Judge is represented to them in the relation of a Father, so their advocate is recommended to them upon these considerations: —

1. By his person and personal names. *It is Jesus Christ the Son of the Father*, one anointed by the Father for the whole office of mediation, the whole work of salvation, and consequently for that of the intercessor or advocate.
2. By his qualification for the office. *It is Jesus Christ the righteous*, the righteous one in the court and sight of the Judge. This is not so necessary in another advocate. Another advocate (or an advocate in another court) may be an unjust person himself, and yet may have a just cause (and the cause of a just person in that case) to plead, and may accordingly carry his cause. But here the clients are guilty; their innocence and legal righteousness cannot be pleaded; their sin must be confessed or supposed. It is the advocate's own righteousness that he must plead for the criminals. He has been righteous to the death, righteous for them; he has brought in everlasting righteousness. This the Judge will not deny. Upon this score he pleads, that the clients' sins may not be imputed to them.
3. By the plea he has to make, the ground and basis of his advocacy: *And he is the propitiation for our sins*, 1 John 2:2. He is the expiatory victim, the propitiatory sacrifice that has been offered to the Judge for all our offences against his majesty, and law, and government. In vain do the professors of Rome distinguish between an advocate of redemption and an advocate of intercession, or a mediator of such different service. The Mediator of intercession, the Advocate for us, is the Mediator of redemption, the propitiation for our sins. It is his propitiation that he pleads. And we might be apt to suppose that his blood had lost its value and efficacy if no mention had been made of it in heaven since the time it was shed. But now we see it is of esteem there, since it is continually represented in the intercession of the great advocate (the attorney-general) for the church of God. *He ever lives to make intercession for those that come to God through him*.
4. By the extent of his plea, the latitude of his propitiation. It is not confined to one nation; and not particularly to the ancient Israel of God: *He is the propitiation for our sins; and not for ours only* (not only for the sins of us Jews, us that are Abraham's seed according to the flesh), *but also for those of the whole world* (1 John 2:2); not only for the past, or us present believers, but for the sins of all who shall hereafter believe on him or come to God through him. The extent and intent of the Mediator's death reach to all tribes, nations, and countries. As he is the only, so he is the universal atonement and propitiation for all that are saved and brought home to God, and to his favour and forgiveness.

(Poole)

1 JOHN CHAPTER 2

1 John 2:1,2 Christ is our advocate with the Father, and a propitiation for the sins of the whole world.

1 John 2:3-6 Rightly to know God is to keep his commandments,

1 John 2:7-11 the chief of which is, to love one another.

1 John 2:12-14 The apostle addresseth Christians of all ages severally,

1 John 2:15-17 and warneth them against an inordinate love of this world,

1 John 2:18,19 and against deceivers, who were many.

1 John 2:20-28 He showeth the means they had of knowing the truth,

and of distinguishing false teachers; and pointeth

out their obligation to abide in the truth which they

had been taught,

1 John 2:29 he that doeth righteousness is born of God.

Ver. 1. He endeavours in this to steer them a middle course, that they might neither presume to sin, nor despair if they did; and bespeaks them with a compellation, importing both authority and love; well becoming him as then an aged person, an apostle, their teacher, and who was their most affectionate spiritual father. And lets them know, the first design of what he was now writing (had hitherto written, and was further to write) was: That they might to their uttermost avoid sinning at all: but adds, if, through human frailty, they did sin,

we have an Advocate with the Father, Jesus Christ the righteous; implying our need of Christ for renewed as well as first pardon; and not of his death only, but continual intercession; and represents the advantages Christ hath for success in his interposing for us, in respect both of his relation to God as his Father, (which is put indefinitely,

the Father, that the consideration might not be excluded of his being our Father also), and his righteousness, by which he could not but be acceptable to him.

(RWP)

My little children (τεκνια μου). Tender tone with this diminutive of τεκνον (child), again in 2:12; 3:18, but παιδια in 2:14. John is now an old man and regards his readers as his little children. That attitude is illustrated in the story of his visit to the robber to win him to Christ.

That ye may not sin (ινα μη αμαρτητε). Purpose (negative) clause with ινα μη and the second aorist (ingressive, commit sin) active subjunctive of αμαρτανω, to sin. John has no patience with professional perfectionists (1:8-10), but he has still less with loose-livers like some of the Gnostics who went to all sorts of excesses without shame.

If any man sin (εαν τις αμαρτη). Third-class condition with εαν and second aorist (ingressive) active subjunctive again, "if one commit sin."

We have (εχομεν). Present active indicative of εχω in the apodosis, a present reality like εχομεν in 2 Corinthians 5:1.

An advocate (παρακλητον). See on John 14:16,26; 15:26; 16:7 for this word, nowhere else in the N.T. The Holy Spirit is God's Advocate on earth with men, while Christ is man's Advocate

with the Father (the idea, but not the word, in Romans 8:31-39; Hebrews 7:25). As δικαίος (righteous) Jesus is qualified to plead our case and to enter the Father's presence (Hebrews 2:18).

(Trapp)

Ver. 1. **That ye sin not]** Presuming upon an easy and speedy pardon. The worst sort of Papists will say, When we have sinned, we must confess; and when we have confessed, we must sin again, that we may confess again; so making account of confessing, as drunkards do of vomiting. But we have not so learned Christ. If his word dwell richly in us, it will teach us to deny ungodliness, &c.; to forsake as well as confess sin, and not after confession, to turn again to folly, or (as those that are dog sick) to their former vomit. With confession of sin must be joined confusion of sin, Proverbs 28:13. We may not do as those Philistines, that confessed their error and yet sent away the ark of God, 1 Samuel 6:3. Nor as Saul, "I have sinned, yet honour me before the people," 1 Samuel 15:30. Nor yet as those perverse Israelites, "We have sinned, we will go up"; though God had flatly forbidden them at that time to go up against the Amorites; and for their presumptuous attempt brought them back by weeping cross, Deuteronomy 1:41-43, &c. Sin confessed must be, 1. Disallowed in our judgments. 2. Disavowed and declined in our wills and affections. 3. Cast out of our practice; Ephraim shall say, "What have I to do any more with idols?" Hosea 14:8. He shall pollute the images that he had once perfumed: he shall angrily say unto them, Get you hence, Isaiah 30:22.

And if any man sin] Being taken before he is aware, Galatians 6:1. *{See Trapp on "Ga 6:1"}*

We have an advocate] Who appears for us in heaven, and pleads our cause effectually. See Hebrews 9:24.

Jesus Christ the righteous] Or else he could not go to the Father for us. *{See Trapp on "Joh 16:10"}*

(TSK)

1 He comforts them against the sins of infirmity. 3 Rightly to know God is to keep his commandments; 9 to love our brethren; 15 and not to love the world. 18 We must beware of seducers; 20 from whose deceits the godly are safe, preserved by

perseverance in faith, and holiness of life.

* little.

12,13 3:7,18 4:4 5:21 John 13:33 21:5 1 Corinthians 4:14,15 Galatians 4:19

* these.

1:3,4 1 Timothy 3:14

* that.

Psalms 4:4 Ezekiel 3:21 John 5:14 8:11 Romans 6:1,2,15 1 Corinthians 15:34 Ephesians 4:26
Titus 2:11-13 1 Peter 1:15-19 4:1-3

* And if.

1:8-10

* we have.

Romans 8:34 1 Timothy 2:5 Hebrews 7:24,25 9:24

* Father.

Luke 10:22 John 5:19-26,36 6:27 10:15 14:6 Ephesians 2:18 James 1:27 3:9

* the righteous.

29 3:5 Zec 9:9 2Co 5:21 Heb 7:26 1Pe 2:22 3:18

- 2 (ASV) and he is the propitiation for our sins; and not for ours only, but also for the whole world. (ASV)
- 2 (AV) And <2532> he <846> is <2076> (5748) the propitiation <2434> for <4012> our <2257> sins <266>: and <1161> not <3756> for <4012> ours <2251> only <3440>, but <235> also <2532> for <4012> *the sins of* the whole <3650> world <2889>. (AV)
- 2 (BYZ) και <2532> {CONJ} αυτος <846> {P-NSM} ιλασμος <2434> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} περι <4012> {PREP} των <3588> {T-GPF} αμαρτιων <266> {N-GPF} ημων <1473> {P-IGP} ου <3756> {PRT-N} περι <4012> {PREP} των <3588> {T-GPF} ημετερων <2251> {S-IPGPF} δε <1161> {CONJ} μονον <3440> {ADV} αλλα <235> {CONJ} και <2532> {CONJ} περι <4012> {PREP} ολου <3650> {A-GSM} του <3588> {T-GSM} κοσμου <2889> {N-GSM} (BYZ)
- 2 (BYZa) και αυτος ιλασμος εστιν περι των αμαρτιων ημων: ου περι των ημετερων δε μονον, αλλα και περι ολου του κοσμου. (BYZa)
- 2 (Darby) and *he* is the propitiation for our sins; but not for ours alone, but also for the whole world. (Darby)
- 2 (ESV) He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (ESV)
- 2 (HCSB) He Himself is the propitiation {*Ro 3:25 Heb 2:17 1Jo 4:10*} {*The word propitiation has to do with the removal of divine wrath. Jesus' death is the means that turns God's wrath from the sinner; see 2Co 5:21.*} for our sins, and not only for ours, but also for those of the whole world. {*Mt 26:13 28:19-20 Mr 14:9 Ro 1:8*} (HCSB)
- 2 (NKJV) And <2532> He Himself <846> is <2076> (5748) the propitiation <2434> for <4012> our <2257> sins <266>, and <1161> not <3756> for <4012> ours <2251> only <3440> but <235> also <2532> for <4012> the whole <3650> world <2889>. (NKJV)
- 2 (Tischendorf) και αυτος ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου (Tischendorf)
- 2 (TR) και <2532> {CONJ} αυτος <846> {P-NSM} ιλασμος <2434> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} περι <4012> {PREP} των <3588> {T-GPF} αμαρτιων <266> {N-GPF} ημων <1473> {P-IGP} ου <3756> {PRT-N} περι <4012> {PREP} των <3588> {T-GPF} ημετερων <2251> {S-IPGPF} δε <1161> {CONJ} μονον <3440> {ADV} αλλα <235> {CONJ} και <2532> {CONJ} περι <4012> {PREP} ολου <3650> {A-GSM} του <3588> {T-GSM} κοσμου <2889> {N-GSM} (TR)
- 2 (WH) και <2532> {CONJ} αυτος <846> {P-NSM} ιλασμος <2434> {N-NSM} εστιν <1510> (5719) {V-PAI-3S} περι <4012> {PREP} των <3588> {T-GPF} αμαρτιων <266> {N-GPF} ημων <1473> {P-IGP} ου <3756> {PRT-N} περι <4012> {PREP} των <3588> {T-GPF} ημετερων <2251> {S-IPGPF} δε <1161> {CONJ} μονον <3440> {ADV} αλλα <235> {CONJ} και <2532> {CONJ} περι <4012> {PREP} ολου <3650> {A-GSM} του <3588> {T-GSM} κοσμου <2889> {N-GSM} (WH)
- 2 (Williams) And He is Himself the atoning sacrifice for our sins; and not for ours alone, but also for the whole world. (Williams)

235 *αλλα* *alla al-lah'* neuter plural of **243**; ; conj

AV-but 573, yea 15, yet 11, nevertheless 10, howbeit 9, nay 4, therefore 3, save 2, not tr 2, misc 8; 637

- 1) but
 - 1a) nevertheless, notwithstanding
 - 1b) an objection
 - 1c) an exception
 - 1d) a restriction
 - 1e) nay, rather, yea, moreover
 - 1f) forms a transition to the cardinal matter
-

266 *αμαρτια* *hamartia ham-ar-tee'-ah* from **264**; TDNT-1:267,44; n f

AV-sin 172, sinful 1, offense 1; 174

- 1) equivalent to **264**
 - 1a) to be without a share in
 - 1b) to miss the mark
 - 1c) to err, be mistaken
 - 1d) to miss or wander from the path of uprightness and honour, to do or go wrong
 - 1e) to wander from the law of God, violate God's law, sin
- 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act
- 3) collectively, the complex or aggregate of sins committed either by a single person or by many

For Synonyms see entry **5879**

846 *αυτος* *autos ow-tos'* from the particle *au perhaps akin to the base of 109 through the idea of a baffling wind* (backward); ; pron

AV-him 1952, his 1084, their 318, he 253, her 242, they 121, same 80, himself 58, misc 1679; 5787

- 1) himself, herself, themselves, itself
 - 2) he, she, it
 - 3) the same
-

1161 *δε* *de deh* a primary particle (adversative or continuative); ; conj

AV-but 1237, and 934, now 166, then 132, also 18, yet 16, yea 13, so 13, moreover 13, nevertheless 11, for 4, even 3, misc 10, not tr 300; 2870

- 1) but, moreover, and, etc.
-

1473 *εγω* *ego eg-o'* a primary pronoun of the first person I (only expressed when emphatic);

TDNT-2:343,196; pron

AV-I 365, my 2, me 2, not tr 1; 370

- 1) I, me, my
-

1510 *ειμι* *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; TDNT-2:398,206; v

AV-I am + **1473** 74, am 55, it is I + **1473** 6, be 2, I was + **1473** 1, have been 1, not tr 7; 146

- 1) to be, to exist, to happen, to be present
-

2076 *εστι* *esti es-tee'* third person singular present indicative of **1510**; ; v

AV-is 744, are 51, was 29, be 25, have 11, not tr 15, misc 25, vr is 1; 900

1) third person singular of "to be"

Used in phrase <**3739**> <**2076**> (**5748**) in:

Mr 3:17 7:11,34 12:42 15:15 Eph 6:17 Col 1:24 Heb 7:2 Re 21:8,17

These are listed under number **3603**.

2251 ημετερος hemeteros *hay-met'-er-os* from **2349**; ; pron

AV-our 8, your 1; 9

1) our, your

2257 ημων hemon *hay-mone'* genitive case plural of **1473**; ; pron

AV-our 313, us 82, we 12, not tr 1, misc 2; 410

1) our, we, us

2434 ιλασμος hilasmos *hil-as-mos'* a root word; TDNT-3:301,362; n m

AV-propitiation 2; 2

1) an appeasing, propitiating

2) the means of appeasing, a propitiation

2532 και kai *kahee* apparently, a primary particle, having a copulative and sometimes also a cumulative force; ; conj

AV-and 8173, also 514, even 108, both 43, then 20, so 18, likewise 13, not tr. 350, misc 31, vr and 1; 9251

1) and, also, even, indeed, but

2889 κοσμος kosmos *kos'-mos* probably from the base of **2865**; TDNT-3:868,459; n m

AV-world 186, adorning 1; 187

1) an apt and harmonious arrangement or constitution, order, government

2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Peter 3:3

3) the world, the universe

4) the circle of the earth, the earth

5) the inhabitants of the earth, men, the human family

6) the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ

7) world affairs, the aggregate of things earthly

7a) the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ

8) any aggregate or general collection of particulars of any sort

8a) the Gentiles as contrasted to the Jews (Romans 11:12 etc)

8b) of believers only, John 1:29; 3:16; 3:17; 6:33; 12:47 1 Corinthians 4:9; 2 Corinthians 5:19

For Synonyms see entry **5921**

3440 μονον monon *mon'-on* from **3441**; ; adv n

AV-only 62, alone 3, but 1; 66

1) only, alone, but

3588 ο ho *ho* including the feminine η he *hay*, and the neuter το to *to* in all their inflections, the definite article; ; article

AV-which 413, who 79, the things 11, the son 8, misc 32; 543

1) this, that, these, etc.

Only significant renderings other than "the" counted

3650 ολος holos *hol'-os* a primary word; TDNT-5:174,682; adj

AV-all 65, whole 43, every whit 2, altogether 1, throughout + **1223** 1; 112

1) all, whole, completely

3756 ου ou *oo* also (before a vowel) ουκ ouk *ook* and (before an aspirate) ουχ ouch *ookh* a primary word, the absolute negative cf **3361** adverb; ; particle

AV-not 1210, no 147, cannot + **1410** 57, misc 123; 1537

1) no, not; in direct questions expecting an affirmative answer

4012 περι peri *per-ee'* from the base of **4008**; TDNT-6:53,827; prep

AV-of 148, for 61, concerning 40, about 31, as touching 5, touching 6, whereof + **3739** 3, not tr 4, misc 33; 331

1) about, concerning, on account of, because of, around, near

TVM: Present **5774**, Active **5784**, Indicative **5791**, Count: 3014

TVM: Present **5774**, Not Stated **5799**, Indicative **5791**, Count: 1617

(barnes)

Verse 2. *And he is the propitiation for our sins.* The word rendered propitiation ((Greek)) occurs nowhere else in the New Testament, except in 1 John 4:10 of this epistle; though words of the same derivation, and having the same essential meaning, frequently, occur. The corresponding word (Greek) (*hilasterion*) occurs in Romans 3:25, rendered *propitiation* — "whom God hath set forth to be a propitiation through faith in his blood"; and in Hebrews 9:5, rendered *mercy-seat* — "shadowing the *mercy-seat*." The verb (Greek) (*hilaskomai*) occurs also in Luke 18:3 — "God *be merciful* to me a sinner"; and Hebrews 2:17 — "*to make reconciliation* for the sins of the people." For the idea expressed by these words, **See Barnes "Ro 3:25"**. The proper meaning of the word is that of reconciling, appeasing, turning away anger, rendering propitious or favourable. The idea is, that there is anger or wrath, or that something has been done to offend, and that it is needful to turn away that wrath, or to appease. This may be done by a sacrifice, by songs, by services rendered, or by bloody offerings. So the word is often used in Homer. — *Passow*. We have similar words in common use, as when we say of one that he has been offended, and that something must be done to appease him, or to turn away his wrath. This is commonly done with us by making restitution; or by an acknowledgment; or by yielding the point in controversy; or by an expression of regret; or by different conduct in time to come. But this idea must not be applied too literally to God; nor should it be explained away. The essential thoughts in regard to him, as implied in this word, are,

- (1,) that his will has been disregarded, and his law violated, and that he has reason to be offended with us;
- (2,) that in that condition he cannot, consistently with his perfections, and the good of the universe, treat us as if we had not done it;
- (3,) that it is proper that, in some way, he should show his displeasure at our conduct, either by punishing us, or by something that shall answer the same purpose; and,
- (4,) that the means of propitiation come in here, and accomplish this end, and make it proper that he should treat us as if we had not sinned; that is, he is reconciled, or appeased, and his anger is turned away. This is done, it is supposed, by, the death of the Lord Jesus, accomplishing, in most important respects, what would be accomplished by the punishment of the offender himself. In regard to this, in order to a proper understanding of what is accomplished, it is necessary to observe two things — what is *not* done, and what *is*.

I. There are certain things which do *not* enter into the idea of propitiation. They are such as these:

- (a.) That it does not change the fact that the wrong was done. That is a fact which cannot be denied, and he who undertakes to make a propitiation for sin does not deny it.
- (b.) It does not change God; it does not make him a different being from what he was before; it does not *buy him over* to a willingness to show mercy; it does not change an inexorable being to one who is compassionate and kind.
- (c.) The offering that is made to secure reconciliation does not necessarily produce reconciliation in fact. It prepares the way for it on the part of God, but whether they for whom it is made will be disposed to accept it is another question. When two men are alienated from each other, you may go to B and say to him that all obstacles to reconciliation on the part of A are removed, and that he is disposed to be at peace, but whether B will be willing to be at peace is quite another matter. The mere fact that his adversary is disposed to be at peace, determines nothing in regard to his disposition in the matter. So in regard to the controversy between man

and God. It may be true that all obstacles to reconciliation on the part of God are taken away, and still it may be quite a separate question whether man will be willing to lay aside his opposition, and embrace the terms of mercy. In itself considered, one does not necessarily determine the other, or throw any light on it.

II. The amount, then, in regard to the propitiation made for sin is, that it removes all obstacles to reconciliation on the part of God; it does whatever is necessary to be done to maintain the honour of his law, his justice, and his truth; it makes it consistent for him to offer pardon — that is, it removes whatever there was that made it necessary to inflict punishment, and thus, so far as the word can be applied to God, it appeases him, or turns away his anger, or renders him propitious. This it does, not in respect to producing any *change* in God, but in respect to the fact that it removes whatever there was in the nature of the case that prevented the free and full offer of pardon. The idea of the apostle in the passage before us is, that when we sin we may be assured that this has been done, and that pardon may now be freely extended to us.

And not for our's only. Not only for the sins of us who are Christians, for the apostle was writing to such. The idea which he intends to convey seems to be, that when we come before God we should take the most liberal and large views of the atonement; we should feel that the most ample provision has been made for our pardon, and that in no respect is there any limit as to the sufficiency of that work to remove all sin. It is sufficient for us; sufficient for all the world.

But also for the sins of the whole world. The phrase "*the sins of*" is not in the original, but is not improperly supplied, for the connexion demands it. This is one of the expressions occurring in the New Testament which demonstrate that the atonement was made for all men, and which cannot be reconciled with any other opinion, if he had died only for a part of the race, this language could not have been used. The phrase, "the whole world," is one which naturally embraces all men; is such as would be used if it be supposed that the apostle *meant* to teach that Christ died for all men; and is such as cannot be explained on any other supposition. If he died only for the elect, it is not true that he is the "propitiation for the sins of the whole world" in any proper sense, nor would it be possible then to assign a sense in which it could be true. This passage, interpreted in its plain and obvious meaning, teaches the following things:

(1.) That the atonement in its own nature is adapted to all men, or that it is as much fitted to one individual, or One class, as another;

(2,) that it is *sufficient in merit for all*; that is, that if any more should be saved than actually will be, there would be no need of any additional suffering in order to save them;

(3,) that it has no *special* adaptedness to one person or class more than another; that is, that in its own nature it did not render the salvation of one more easy than that of another. It so magnified the law, so honoured God, so fully expressed the Divine sense of the evil of sin in respect to all men, that the offer of salvation might be made as freely to one as to another, and that any and all might take shelter under it and be safe. Whether, however, God might not, for wise reasons, resolve that its benefits should be applied to a part only, is another question, and one which does not affect the inquiry about the intrinsic nature of the atonement. On the evidence that the atonement was made for all, **See Barnes "2Co 5:14"**, and **See Barnes "Heb 2:9"**.

{a} "propitiation" Romans 3:25

(EclecticNotes) The author's names of these notes always follows their notes.

A list of abbreviations and the names are contained in Appendix D, "The List of Eclectic Note Abbreviations."

he is the propitiation Therefore, neither the righteousness nor the value of the propitiation for sin being changed, grace acts (one may say, acts necessarily) in virtue of that righteousness, and of that blood which is before God — acts, on the intercession of Christ who never forgets us, in order to bring us back to communion by means of repentance. Thus, while yet on earth, before Peter had committed the sin, He prayed for him; at the given moment He looks on him, and Peter repents and weeps bitterly for his offence. Afterwards the Lord does all that is necessary to make Peter judge the root itself of the sin; but all is grace. It is the same in our case. Divine righteousness abides — the immutable foundation of our relationships with God, established on the blood of Christ. When communion, which exists only in the light, is interrupted, the intercession of Christ, available by virtue of His blood (for propitiation for the sin has also been made), restores the soul that it may still again enjoy communion with God according to the light, into which righteousness has introduced it.* This propitiation is made for the whole world, not for the Jews only, nor to the exclusion of any one at all; but for the whole world, God in His moral nature having been fully glorified by the death of Christ.

*{*Here the subject is communion, and hence actual failure is spoken of; in the Hebrews, we have seen, it is access to God and we are "perfected for ever," and priesthood is for mercy and help, not for sins, save the great act of atonement.}*

JND Syn 5.430f

he is the propitiation But there is another thing to which your attention is drawn. The Advocate here is Jesus Christ the righteous. That is very significant. More than that; "and He is the propitiation." Notice the double ground. First, the advocacy is founded upon His being the righteous One. We had no righteousness; He is the righteous one, and from God made to us, not only wisdom, but righteousness. Secondly, He is the propitiation for our sins, and sent by God the Father for this very end. He bore all that was necessary to expiate our sins in divine judgement once for all. But as Advocate He meets the Christian's sin that interrupted his enjoyment of communion with the Father and with the Son. This has nothing at all to do with His suffering once in divine judgement (for all that is finished on the cross), but everything to do with restoring communion with the Father and the Son when interrupted, as is easily done. O how sad, beloved brethren, when we slight that communion, so as not to feel these interruptions, to which any levity of word or deed in our folly exposes us! But "we have an Advocate with the Father, Jesus Christ the righteous."

Christ is above in all His grace. Righteousness remains in all its undiminished worth; and so does the propitiation through His blood. It is the joy and boast of the Christian that nothing touches either the risen Christ or the efficacy of His work on the cross for us. If the earth is blind and deaf, heaven never forgets what these are for God's glory and our purification. Only here we have another thing to observe. The apostle says that the propitiation of Christ is not for our sins only. It is also "for the whole world." Now we never find the propitiation for sins, except definitely for those that believe, as of old; now for those that are God's children. Christ is a propitiation in a general way for the whole world, but only "for our sins." There is a marked distinction, when he speaks of the whole world. This makes the putting in of "the sins" objectionable, when the world is in question. It is going beyond Scripture. If the Lord had been the propitiation for the sins of the whole world the whole world would get its fruit and go to heaven. If He bore their sins in the way He bore ours, what has God against them? He is the

propitiation for our sins; He has annulled them for ever, blotting them out with His blood were it thus for the world, it would stand clear . . .

Propitiation is not merely a question of God's children. God Himself had to be glorified as to sin, apart from our salvation His nature in love vindicated as to His worst enemies. We may see the instruction afforded on the two truths by the type on the Day of Atonement (Lev. 16). On that day there were two goats for the people of Israel. One of those goats was Jehovah's lot; the other was the people's lot. Now it was only in the people's lot that all their sins were confessed. This was not the case with the first goat; and it was sacrificed. In this there appears a marked difference. As to our goat, Jehovah's lot, it was for His glory, tarnished in this world by sin, by His grace, to satisfy the exigencies of His nature. He must needs be glorified about sin. But this did not as yet take up definitely the burden of the sinner. For his remission the sins must be confessed distinctly and positively; and so Aaron did, laying both his hands on the head of the live or second goat, the people's lot. The first goat was killed, and its blood brought into the sanctuary as every where, within and without. Here is the propitiation in a typical way, which so far makes it stand good for the whole world, that the glad tidings might be preached to every sinner

The doctrine is here and elsewhere. The type of it helps to illustrate the marked difference. The sacrifice of Christ has perfectly glorified God's nature, so that He can rise supremely and send forth glad tidings to every creature. But there is something more needed for sinners to be saved. "Christ bore their sins in His body on the tree." This is never said about "the world"; there is always a sufficiently careful guard. But because God has been perfectly glorified as to sin in the sacrifice of Christ, He can by His servants, as it were, beseech and entreat even His enemies: Be reconciled to God. God's love is the spring. Christ's death is the way and basis for the gospel. It does not necessarily save every creature, but declares God is glorified in Christ. If there were not a soul converted, God would be glorified in that sweet savour of Christ.

But it is well to note that the difference is great between the two. If God left all to man, not one could have been saved. It is by grace that we are saved. To the elect He gives faith; and there is where the propitiation for our sins comes in. None with the fear of God thinks all are to be saved, or denies that grace makes the difference between a believer and an unbeliever. The day of Atonement bore witness that the first thing was to glorify His own nature; and this apart from effacing the sins of His people. It was of still higher moment that His truth should be vindicated, His holiness and His righteousness, His love and His majesty in Christ's cross. Therein as nowhere else good and evil came to issue, for the judgement and defeat of evil, and for the triumph of good, for the reconciliation not only of all believers to God, but of all things (not of all persons), and for new heavens and a new earth throughout eternity. The basis of this was laid in what the slain goat (Jehovah's lot) typified. But in order to extricate the people from their sins, He would show them His great mercy; and so they are in the second place taken up definitely, and their sins laid on the live goat, which carried them away into a land of forgetfulness, that they might be remembered no more. It is the distinction of propitiation and substitution.

Here we read that our Lord is the propitiation for our sins, "and not for ours only, but also for the whole world." Particular care is taken not to identify God's children and the world. Hence it is not said "for (the sins of) the whole world." There the translators were rash. (The Revisers give the difference correctly.) There is the danger of adding to Scripture, and the duty of believing Scripture only. Man's addition makes the difficulty; adhering to God's word solves it, while it says enough to proclaim divine mercy to the whole world. There God's nature and love are vindicated. That He is a Saviour God appears to all men. He sends the message of grace to every creature. He charges all men everywhere to repent. But in order to be saved, first is the effectual call of the sinner according to the divine counsel; secondly, the working of the Holy Ghost in the

heart of the believer in receiving Christ. This is not the case with "the whole world"; and it is vain to deny that which is a fact. But here we have the Scripture that explains it.

When you believe in our Lord Jesus, we too can say, following the word, He bore your sins away; but we are not entitled to say so to the unbeliever, nor to "the whole world." Faith only is entitled to speak thus.

The fact is that this type is only a particular witness to the great principle of Scripture, dogmatically laid down in the clearest terms of the New Testament. Take the distinction between "redemption" Ephesians 1:7 and "purchase" 2 Peter 2:1: the true key, which opens the Calvinistic and Arminian dilemma. For they both confound the two truths, so that each is partially right, and partially wrong. The Lord by His death "bought" all creation, and every man of course, "false teachers" and all. It is at their everlasting peril that they deny His rights and rise up against their Sovereign Master. But none are "redeemed" save those who have through faith in His blood the forgiveness of their trespasses. Hence the Calvinist is as right in holding particular redemption, as the Arminian in maintaining universal purchase. But they are both in error when they fail to distinguish purchase and redemption. By His death on the cross the Lord added to His creator rights, and made every creature His by that infinite purchase. All are His, and not their own, as the believer only and fully acknowledges. But redemption delivers from Satan and sins; and this is nowhere the portion save by faith.

Take again another form of the truth in He 2:9,10. Christ by God's grace tasted death for every thing *υπερ παντος*, including of course every man (compare vers. 7, 8). All were purchased. But the language quite differs from ver. 10, where we hear of God, in bringing "many sons" to glory, perfecting the Leader of their salvation through sufferings. When the two distinct truths are confused, not only precision is lost, but the truth suffers from the heart's lack of enlargement through knowing universal purchase, and from evaporating into vagueness through ignorance of the speciality of redemption.

WK E 63-67

he is the propitiation "He is the propitiation for our sins, and not for ours only, but also for the whole world." This blood-shedding is put upon the mercy-seat, in virtue of which we can go and preach the gospel to every creature. It does not mean that all are reconciled, but that the testimony of God's mercy went out not to Jews only, but to every creature in the world. Through this blood we can stand in His presence; but there failure comes to be the question for the conscience of the saint, and then the advocacy of Christ applies.

JND CW 28.213

he is the propitiation "He is the propitiation for our sins." Thus all that is necessary, as an answer to God for us sinners, is found in Jesus. He, who in His own Person is righteousness itself and who, when here below, made propitiation for our sins, is in the presence of God; and He intervenes for us by an intercession founded upon righteousness and propitiation, this double basis of our salvation. Otherwise it would be impossible for God to look upon a creature who has sinned. The words, "He is the propitiation for our sins, and not for ours only, but also for the whole world," appear to be spoken to souls who have not yet peace. Are they addressed to Christians? Yes, it is to Christians that John writes these things; only in speaking thus he has no particular state of soul in view.

John gives us in this Epistle an expose of great principles which he lays down absolutely, leaving aside all details of application. Doubtless experience brings in various modifications; still they in no wise affect the original force of these principles. For instance, I say, Our meeting room is open to every one, anybody may enter it. But here is a man who cannot enter because he is lame. Will the exception to be made in his case alter what I have said? No. So is it also with divine

things. If we only possessed the great principles of the truth of God in the measure of their application to man, we should never really possess them at all. It is indispensable to discern this absolute way of setting forth the truth of God in order to understand the Epistle of John. "Not for ours only." Ours are the sins of us, Jews. Such I believe to be the sense of this word "ours," according to a passage in his third Epistle (v. 8), in which John identifies himself with the Jews.

This verse 2 concludes the exposition of the general truths which constitute the Epistle. In what follows we shall find a development of experimental proofs of these truths, with a view to shew what are the evidences of the reality of divine life in the saints. Two proofs are adduced, namely, love and righteousness. But before considering these, John presents another practical feature, namely, obedience, which also proceeds from the divine life in us, and which is necessary to our intercourse with God.

JND CW 309

he is the propitiation It is added that "He is the propitiation for our sins," and then, after John's manner entirely, "Not for ours only, but also for the whole world." There is not as in our version, "the sins of the whole world." Nevertheless, we need not hesitate to speak of this, as it is surely implied. When the apostle says: "Not for ours only," he necessarily infers that it is for the sins of others also.

This does not mean that they are put away. He is a propitiation, as is said in Romans, "through faith, by His blood." It is for believers, therefore, that all this becomes effectual, and only for these. Yet so thoroughly sufficient is the perfect Sacrifice that has been offered, and so plainly is it available for every soul that honestly desires it that we can say: "For the sins of the whole world," without the least trouble or question. Beautiful it is to realize that it is just in John's Gospel, where the deepest things of divine grace are told out, that there is the fullest going out in heart to all. The end and the provision are for all. The sin of rejection is upon him who rejects, and he shall never be able to say that there was not a remedy, or that he was not able to avail himself of the remedy.

FWG NB 7.227f

and not for ours only, I think John, like Peter, was still much attached to the Jewish cradle of Christianity; thus in 1 John 2: 2, "our sins: and not for ours only, but also for the whole world." Paul himself does this very often, as in Galatians 3, where he uses "we" (Jews) "you" (Gentiles) "we" (Christians). I think it is rather a question of believing Gentiles than of unbelieving, but it may well be that they did not wish to take anything from their relations. The apostles considered the Jews (even the unbelieving ones) as brethren, not in the Christian sense, but in the national. Paul does this in his preaching. The Gentiles were only Gentiles, and it may be that Diotrephes would not receive labourers from among the Gentiles; and that these labourers were to be received (it was their title — amongst Christians, Jews by race) just because they would not receive anything from the Gentiles, their relations, unbelievers or otherwise.

JND Letter 1861 (Darby Disk)

of the whole world The infinite preciousness of Christ's body and blood, offered up for us on the Holy Cross, a sacrifice that *infinitely* exceeds the object (our souls) for which it was offered up.

Thomas Merton, Journals, 1.156

(Gill)

Ver. 2. **And he is the propitiation for our sins, &c.]** For the sins of us who now believe, and are Jews:

and not for ours only; but for the sins of Old Testament saints, and of those who shall hereafter believe in Christ, and of the Gentiles also, signified in the next clause:

but also for the sins of the whole world; the Syriac version renders it, "not for us only, but also for the whole world"; that is, not for the Jews only, for John was a Jew, and so were those he wrote unto, but for the Gentiles also. Nothing is more common in Jewish writings than to call the Gentiles אַמְלַע, "the world"; and בְּלוּעָה לֵךְ, "the whole world"; and בְּלוּעָה תּוֹמוֹא, "the nations of the world" {l}; see Gill on "John 12:19"; and the word "world" is so used in Scripture; see John 3:16 4:42 Romans 11:12,15; and stands opposed to a notion the Jews have of the Gentiles, that הָרַפֵּךְ וְהֵל וְיֵא, "there is no propitiation for them" {m}: and it is easy to observe, that when this phrase is not used of the Gentiles, it is to be understood in a limited and restrained sense; as when they say {n},

“it happened to a certain high priest, that when he went out of the sanctuary, אַמְלַע יְלוּכ, "the whole world" went after him”;

which could only design the people in the temple. And elsewhere {o} it is said,

“אַמְלַע יְלוּכ, "the whole world" has left the Misna, and gone after the "Gemara””;

which at most can only intend the Jews; and indeed only a majority of their doctors, who were conversant with these writings: and in another place {p},

“אַמְלַע יְלוּכ, "the whole world" fell on their faces, but Raf did not fall on his face”;

where it means no more than the congregation. Once more, it is said {q}, when

“R. Simeon ben Gamaliel entered (the synagogue), אַמְלַע יְלוּכ, "the whole world" stood up before him”;

that is, the people in the synagogue: to which may be added {r},

“when a great man makes a mourning, אַמְלַע יְלוּכ, "the whole world" come to honour him”;

i.e. a great number of persons attend the funeral pomp: and so these phrases, אַמְלַע יְלוּכ, "the whole world" is not divided, or does not dissent {s}; יְרַבֵּס אַמְלַע יְלוּכ, "the whole world" are of opinion {t}, are frequently met with in the Talmud, by which, an agreement among the Rabbins, in certain points, is designed; yea, sometimes the phrase, "all the men of the world" {u}, only intend the inhabitants of a city where a synagogue was, and, at most, only the Jews: and so this phrase, "all the world," or "the whole world," in Scripture, unless when it signifies the whole universe, or the habitable earth, is always used in a limited sense, either for the Roman empire, or the churches of Christ in the world, or believers, or the present inhabitants of the world, or a part of them only, Luke 2:1 Romans 1:8 3:19 Colossians 1:6 Revelation 3:10 12:9 13:3; and so it is in this epistle, 1 John 5:19; where the whole world lying in wickedness is manifestly distinguished from the saints, who are of God, and belong not to the world; and therefore cannot be understood of all the individuals in the world; and the like distinction is in this text itself, for "the sins of the whole world" are opposed to "our sins," the sins of the apostle and others to whom he joins himself; who therefore belonged not to, nor were a part of the whole world, for whose sins Christ is a propitiation as for theirs: so that this passage cannot furnish out any argument for universal redemption; for besides these things, it may be further observed, that for whose sins Christ is a propitiation, their sins are atoned for and pardoned, and their persons justified from all sin, and so shall certainly be glorified, which is not true of the whole world, and every man and woman in it; moreover, Christ is a propitiation through faith in his blood, the benefit of his propitiatory sacrifice is only received and enjoyed through faith; so that in the event it appears that Christ is a propitiation only for believers, a character which does not agree

with all mankind; add to this, that for whom Christ is a propitiation he is also an advocate, 1 John 2:1; but he is not an advocate for every individual person in the world; yea, there is a world he will not pray for John 17:9, and consequently is not a propitiation for them. Once more, the design of the apostle in these words is to comfort his "little children" with the advocacy and propitiatory sacrifice of Christ, who might fall into sin through weakness and inadvertency; but what comfort would it yield to a distressed mind, to be told that Christ was a propitiation not only for the sins of the apostles and other saints, but for the sins of every individual in the world, even of these that are in hell? Would it not be natural for persons in such circumstances to argue rather against, than for themselves, and conclude that seeing persons might be damned notwithstanding the propitiatory sacrifice of Christ, that this might, and would be their case. In what sense Christ is a propitiation, **see Gill on "Ro 3:25"**. The Jews have no notion of the Messiah as a propitiation or atonement; sometimes they say *{w}* repentance atones for all sin; sometimes the death of the righteous *{x}*; sometimes incense *{y}*; sometimes the priests' garments *{z}*; sometimes it is the day of atonement *{a}*; and indeed they are in the utmost puzzle about atonement; and they even confess in their prayers *{b}*, that they have now neither altar nor priest to atone for them; **see Gill on "1Jo 4:10"**.

{l} Jarchi in Isa. liii. 5.

{m} T. Hieros. Nazir, fol. 57. 3. Vid. T. Bab. Succa, fol. 55. 2.

{n} T. Bab. Yoma, fol. 71. 2.

{o} T. Bab. Bava Metzia, fol. 33. 2.

{p} T. Bab. Megilla, fol. 22. 2.

{q} T. Bab. Horayot, fol. 13. 2.

{r} Piske Toseph. Megilla, art. 104.

{s} T. Bab. Cetubot, fol. 90. 2. & Kiddushin, fol. 47. 2. & 49. 1. & 65. 2. & Gittin, fol. 8. 1. & 60. 2.

{t} T. Bab. Kiddushin, fol. 48. 1.

{u} Maimon. Hilch. Tephilla, c. 11. sect. 16.

{w} Zohar in Lev. fol. 29. 1.

{x} Ib. fol. 24. 1. T. Hieros. Yoma, fol. 38. 2.

{y} T. Bab. Zebachim, fol. 88. 2. & Erachin, fol. 16. 1.

{z} T. Bab. Zebachim, ib. T. Hieros. Yoma, fol. 44. 2.

{a} T. Bab. Yoma, fol. 87. 1. & T. Hieros. Yoma, fol. 45. 2, 3.

{b} Seder Tephillot, fol. 41. 1. Ed. Amsterd.

2. And he — *Greek*, "And Himself." He is our all-prevailing Advocate, because He is *Himself* "the propitiation"; *abstract*, as in 1 Corinthians 1:30: He is to us *all that is needed for propitiation* "in behalf of our sins"; *the propitiatory sacrifice*, provided by the Father's love, removing the estrangement, and appeasing the righteous wrath, on God's part, against the sinner. "There is no incongruity that a father should be *offended* with that son whom he loveth, and at that time offended with him when he *loveth* him" *BISHOP PEARSON*. **The only other place in the New Testament where *Greek* "propitiation" occurs, is 1 John 4:10; it answers in the Septuagint to Hebrew, "caphar," to effect an atonement or reconciliation with God;** and in Ezekiel 44:29, to the *sin offering*. In Romans 3:25, *Greek*, it is "propitiatory," that is, the mercy seat, or lid of the ark whereon God, represented by the Shekinah glory above it, met His people, represented by the high priest who sprinkled the blood of the sacrifice on it.

and — *Greek*, "yet."

ours — believers: not *Jews*, in contrast to Gentiles; for he is not writing to Jews (1 John 5:21).

also for the sins of the whole world — Christ's "advocacy" is limited to *believers* (1 John 2:1 1 John 1:7): His *propitiation* extends as widely as *sin* extends: see **JFB on "2Pe 2:1"**, "denying the Lord that *bought* them." "The whole world" cannot be restricted to the *believing* portion of the world (compare 1 John 4:14; and "the whole world," 1 John 5:19). "Thou, too, art part of the world, so that thine heart cannot deceive itself and think, The Lord died for Peter and Paul, but not for me" *LUTHER*.

(Poole)

Ver. 2. **And he is the propitiation for our sins:** the adding of these words, shows that our Lord grounds his intercession for pardon of sin unto penitent believers, upon his having made atonement for them before; and therefore that he doth not herein merely supplicate for favour, but (which is the proper business of an advocate) plead law and right; agreeably to what is said above, 1 John 1:9.

And not for ours only, but also for the sins of the whole world; nor is his undertaking herein limited to any select persons among believers, but he must be understood to be an Advocate for all, for whom he is effectually a Propitiation, i.e. for all that truly believe in him, {*Romans 3:25*} all the world over.

(RWP)

And he (και αυτος). He himself in his own person, both priest and sacrifice (Hebrews 9:14).

The propitiation (ιλασμος). Late substantive from ιλασκομαι (Luke 18:13; Hebrews 2:17), in LXX, Philo, Plutarch, in N.T. only here and 1 John 4:10. Christ himself is the means of propitiation for (περι concerning) our sins. See ιλαστηριον in Romans 3:15.

For the whole world (περι ολου του κοσμου). It is possible to supply the ellipsis here of των αμαρτιων (the sins of) as we have it in Hebrews 7:27, but a simpler way is just to regard "the whole world" as a mass of sin (5:19). At any rate, the propitiation by Christ provides for salvation for all (Hebrews 2:9) if they will only be reconciled with God (2 Corinthians 5:19-21).

(Spurgeon_Sermon_Texts)

Exposition on 1Jo 1:1-2:6 {See *Spurgeon_Sermons No. 2905, "Fellowship with the Father and the Son" 2906 @@ "Exposition"}*}

Exposition on 1Jo 2:1-3:2 {See *Spurgeon_Sermons No. 3004, "Christian's Manifestation, The" 3005 @@ "Exposition"}*}

Exposition on 1Jo 2 {See *Spurgeon_Sermons No. 2943, "Restraining Prayer" 2944 @@ "Exposition"}*}

Exposition on 1Jo 2 {See *Spurgeon_Sermons No. 3266, "Priesthood of Believers, The" 3268 @@ "Exposition"}*}

Exposition on Ps 130:1-8 1Jo 1:1-2:2 {See *Spurgeon_Sermons No. 3269, "Frail Leaf, A" 3271 @@ "Exposition"}*}

(ThemeIndex)

Propitiation {See *Themes on 3128*} {See *"Jos 7:26"*} {See *"1Jo 4:10"*}

Sins, Our Deliverance from {See *Themes on 3359*} {See *"Ps 103:12"*} {See *"1Jo 4:10"*}

Salvation, Possible to all Men {See *Themes on 3119*} {See *"Ps 67:2"*} {See *"Jude 1:3"*}

Universal Opportunity {See *Themes on 4189*} {See *"Mr 16:15"*} {See *"Re 22:17"*}

(Trapp)

Ver. 2. **He is the propitiation**] Heb. Copher; he coffers up, as it were, and covers our sins, Psalms 78:38. {See *Trapp on "Ro 3:25"*} The Hebrew word כָּפַר used for covering and propitiating of sin, is {See *Genesis 6:14*} used of the pitch or plaster whereby the wood of the ark was so fastened that no water could get in.

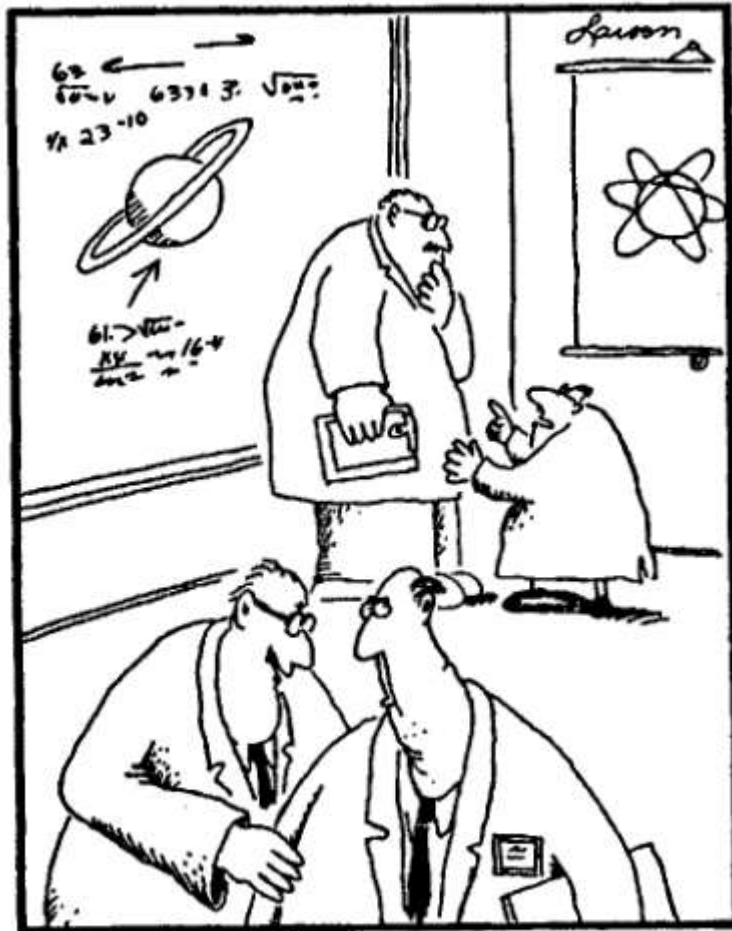
But also for the sins of the whole world] That is, of all the faithful^a, both of Jews and Gentiles, that *mundus ex mundo*, that world of whom the world is not worthy, Hebrews 11:38.

Here I must part company with Mr. Trapp and those who hold this view. Because all final judgments are made according to Works (not Sins), 1 Jo 2:2 states quite clearly that the Lord Jesus died for the sins of the whole world. The world's salvation problem is SIN, The Adamic Nature. To have Everlasting Life all us humans need to be Born Again John 3: Created anew in Christ Jesus by the quickening of God whereby we receive the gift of Faith, by which we are able to believe God's offer of salvation through the vicarious sacrifice of His Son for the remission of sins.

All this because our **Efficient Advocate is the Sufficient Substitute for SINS!**

^a As already mentioned The Christ died for the SINS (Acts) of the Whole World. Judgment for all will be according to Works, not Sins. Christ's sacrificial death was not to atone for the Sin Nature, The Old Man, in Adam. For this we need the New Birth.

APPENDIX D - A WARNING ABOUT THE USE OF THE (Hermeneutical) CHECKING PRINCIPLE



"There goes Williams again... trying to win support for his Little Bang theory!"

THE CHECKING PRINCIPLE

USE ACCREDITED SECULAR SOURCES

A Warning About The Use Of The Checking Principle

By Norman Carlson

**"In words as fashions the same rule will hold,
Alike fantastic if too new or old:
Be not the first by whome the new are tried,
Nor yet the last to lay the old aside."
-Alexander Pope**

D00. A TRIBUTE TO GOD'S NATURAL REVELATION

Ps 19:1 The heavens declare the glory of God; and the firmament sheweth his handiwork.

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

The following analogies from the realm of natural revelation might serve to show the reasonableness of problems facing many "theologians" concerning problems like the sovereignty of God vs the free will of man; the infinite creator in the person of Jesus Christ in the form of a finite man, the concept of the indwelling Holy Spirit - how can Christ be said to be in the Christian and yet still be our Heavenly advocate. Some basic considerations here might prove beneficial to both theologians and those skilled in the natural sciences. The information shared, below, **does NOT constitute a proof** or even reveal how God performs His marvelous works. They do, however, indicate the plausibility of such work as the natural Revelation suggests.

1. Do not jump to conclusions. We often times do this because of inadequate knowledge. Often we try to solve the problem before the problem has been defined.
2. Often, most men must admit that problems which seemed to exist were really not problems but were the results of insufficient data, or the wrong presuppositions to start with. Having dabbled some in the fields of natural and special revelation and applying the principle of induction first to myself and then to close associates, my observations have disclosed a natural bent in all men toward viewing facts with illogical predispositions. (Biases)

Therefore consider carefully the following analogies, which may help to illustrate certain doctrines of scripture (special revelation) from the disciplines of mathematics (natural revelation).

D01. Some Essentials To A Scientific Approach

The geometry first taught in school systems today varies little from the geometry of the Greek geometers and which bears the name of one of the formulators, Euclid, Euclidian geometry as in other geometries, (Note that there have been developed, many other geometrical systems) or for that matter, any science, two parts of the system are clearly distinguishable the first may be called initial propositions; the second is the process of inference from these initial propositions. This method is (or should be) pursued whether the subject pursued is physics, mathematics, history, or theology. "i.e., In any branch of mathematics these same two parts can be distinguished for there, too, are initial propositions and inferences drawn from them. But in a branch of mathematics the initial propositions are not statements of observed or recorded facts; indeed, they are not statements of physical fact at all. It is true that they may have been suggested by observed facts, but, nevertheless, the initial propositions of mathematics are, in

essence, propositions about ideas or concepts whose full connexion with physically existing reality is a matter of secondary importance to the mathematician^a."

To early geometry study, up until the time of Poncelet (metrical geometry development work published in 1822), the points and lines of geometry were considered to be points and lines of physical space. At that time mathematicians began to see that point and line were really more abstract and general than did their predecessors. As an illustration it should be well known to any High, School graduate, that the multiplication of two "real" numbers with like signs produce a positive "real" product. Conversely if we are given a positive real number, grade school techniques will allow us to find the two factors (by taking the "square root"). If however, we are asked to take the square root of a number with a negative sign we are in for a little trouble since there exists no real number such that multiplication by itself will yield a negative number. You might be thinking "who cares about such curiosities", or "why such a long illustration", or "if such things (numbers) aren't part of our physical universe why mess with them?" The answer is that without such concepts you would need to begin doing your cooking, lighting, washing, heating, shaving, etc, without benefit of the electrical power that we have grown so accustomed to. Modern man does not turn his back on certain devices merely because they are not explainable in terms of real points and or lines of physical space. Modern man doesn't necessarily need even a demonstration of the functionality of some new process that may not be explainable in terms of physical space. He often accepts things without either explanation or reason.

It may occur to ask that "Since the initial propositions of a mathematical science are very abstract, is it open for the mathematician to lay down just any set of initial propositions and thus start a new branch of mathematics? The answer is that even apart from the question of whether such an arbitrarily founded "science" would be fruitful; the mathematician is restricted by one very important condition on the initial propositions which prevent such a completely arbitrary set being chosen. The initial conditions must be self-consistent: i.e., they must not lead to contradictions. To do this the mathematician must prove (verify) what is called an existence theorem. This is done by finding a set or collection of factors for which his initial propositions are true. He must then know of at least one particular instance of the general concepts with which his science deals.

^a An Introduction to Projective Geometry, C,W, O'Hara, D.R. Ward, Oxford

D02. The Sovereignty Of God vs The Free Will Of Man - From Projective Geometry**An Example From Projective Geometry**

We turn now to one of the "most" consistent of all fields of mathematics, that of projective geometry. Some things to consider in this discipline are the basic Assumption (Called Primitives) of the existence of three "things" called:

- (a) point,
- (b), line,
- (c) incidence.

These terms are not defined but are used in the statements of the initial propositions. Every science starts out this way. Projective geometry has these three primitives which it unashamedly puts forward without attempting to define them. (The Trinitarian Christian theistic system is another example of such a science.)

Gen. 1:1 "In the beginning God created the heavens and the earth", .

Gen 1:2b "And the Spirit of God brooded (*fertilized*) over the face of the waters", .

John 1:1 "In the beginning was the Word and the Word was with God , and the Word was God".

John 1:10 "He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that (or who) believe on his name:"

Realizing of course that the modern mathematician states his mathematical statements as exactly as possible, it is however, commonly accepted, that the statement of the so-called parallel postulate of Euclidian geometry by the way it was used, ignored anything but finite points on either of the two lines.

You may then state the postulate as you like but contrary to the hope of the Italian geometer Saccheri (1667-1733), the parallel postulate cannot be deduced from the other postulates of Euclidean geometry. The postulate may be formally stated as:

P-1 "Given a line and an external point (one not lying on that line), there is exactly one line which passes through the given point and is parallel to the given line." Or in simpler language the statement:

Two lines are parallel if they lie in the same plane but do not intersect.

We may be able to state such a thing, but not on the basis of the other "earlier" postulates of the Euclidian Geometrical System. These postulates referenced are primitives of the Euclidean system, but, we cannot deduce such a statement (i.e., the Parallel Postulate) from these simpler concepts (Primitives).

In order to prove that a particular postulate is independent of the others you have to show that there exists a mathematical system in which all of the other postulates are satisfied but in which this particular one is not.

^a

Euclides ab omne naevo vindicatus by Gerlamo Saccheri

If we shift gears from Euclidean to the simpler but more general projective geometry we find that it is ^a easy to verify the parallel postulate as independent of the others. In Projective Geometry all coplanar lines intersect (parallel or not). The quantifying statement regarding parallel lines is that two lines are parallel if and only if they are (a) coplanar, and (b) intersect in a point on what is called the "ideal line" at infinity.

Modern man talks a good game but cannot stand the press of logic.

- a. He accepts the infinite without being able to either see or hear or feel it. He must do it "scientifically" or be stuck as was Saccheri.
- b. He **must** either **see or hear or feel it**. He must do it "scientifically" or be stuck as was Saccheri, above, on the horns of an historical comedy.
- c. He accepts concepts if they are able to explain the facts in a consistent manner regardless of the abstractness of a procedure.
- d. He desires not (and this is very important) that such an assumption will yield consistent results. e.g. he doesn't desire to see a point or a line but is merely content to set a dot for a point or a "straight mark" for a line. He knows full well that such finite representations actually mask some very important properties of the concepts represented by, say, that dot.

The theologian is caught in the same trap when studying certain Biblical truths contained in the Word of God. The one that perhaps plagues more individuals than any other is the Biblical dilemma of the sovereignty of God versus the free will of man.

The Christians have been polarized into one of two camps on this issue. The example from Projective Geometry can illustrate the problem. Looking at Figure 1, assume that line A represents the sovereignty of God while line B represents the free will of man. In a finite distance these lines do not cross and so have no points in common. The solution of the dilemma is obvious if we allow ourselves the ability to look at both doctrines from a point "P" at infinity, i.e., from God's viewpoint. Try as we might, it may be as difficult for the Calvinist to see how a dead man can by his own choice become alive (Eph. 2:5), as it is for an Arminian to see how God can righteously allow men who are foreknown to be lost, to be born into the world.

I would suggest that a solution might involve.

1. Making sure our theology is based squarely on the Word of God (in the original languages)^d.
2. Do the work necessary to translate every passage of scripture having to do with Soteriology especially the areas of man's choice and God's electing grace.

Try to look at any conflicts that arise from Point P of Figure 1. (Eph. 2:6). That is, Make a vigorous attempt to look at this from God's perspective. Rom 9:22 What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering **the vessels of wrath fitted to destruction**:

2675 καταρτιζω katartizo *kat-ar-tid'-zo* †^e (used only once, in the N. T., i.e., a Hapex-Legomena)

^a

Coplaner Lines: Lines that lay in the same plane

^d

N. Carlson, Hermeneutics, An Antidote For 21st Century Cult Phenomena,
Section 3.1.1 The prospective principle of "The Priority Of The Original Language."

^e

†: Means all references in the document, e.g., the New Testament, have been given.

from 2596 and a derivative of 739; TDNT-1:475,80; v

AV-perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1;

13

1) to render, i.e. to fit, sound, complete

1a) to mend (what has been broken or rent), to repair 1a1) to complete

1b) to fit out, equip, put in order, arrange, adjust 1b1) to fit or frame for one's self, prepare

1c) ethically: to strengthen, perfect, complete, make one what he ought to be

5772 Tense-Perfect

See 5778 Completed action in past time.

Voice-Passive

See 5786 Done by someone else! Not that man himself!!! God? or Satan? or false teachers? "Who-'done'- it."

Mood - Participle

See 5796

I note that this word, καταρτιζω, is used for the Holy Spirit fitting men for the work of the ministry.

Eph 4:12 For the perfecting (Greek καταρτισμον- AMS > καταρτισμος)of the saints, for the work of the ministry, for the edifying of the body of Christ:

2677 καταρτισμος katartismos *kat-ar-tis-mos'* The noun form of the verb καταρτιζω, used in Rom 9:22, above.

from 2675; TDNT-1:475,80; n m

AV-perfecting 1; 1

1) complete furnishing, **equipping**

Eph 4:12 ATR

For the perfecting (προς τον καταρτισμον). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though καταρτισις in #2Co 13:9, both from καταρτιζω, to mend (#Mt 4:21; #Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (εις οικοδομην). See #2:21. This is the ultimate goal in all these varied gifts, "building up."

Rom 9:22 ATR

Willing (θελων). Concessive use of the participle, "although willing," not causal, "because willing" as is shown by "with much long-suffering" (εν πολλη μακροθυμια, in much long-suffering).

His power (το δυνατον αυτου). Neuter singular of the verbal adjective rather than the substantive δυναμιν.

Endured (ηνεγκεν). Constativ second aorist active indicative of the old defective verb φερω, to bear.

Vessels of wrath (σκευη οργης). The words occur in #Jer 50:25 (LXX #Jer 27:22), but not in the sense here (objective genitive like τεκνα οργης, #Eph 2:3, the objects of God's wrath).

Fitted (κατηρτισμενα). Perfect passive participle of καταρτιζω, old verb to equip (see #Mt 4:21; 2Co 13:11), state of readiness. Paul does not say here that God did it or that they did it. That they are responsible may be seen from #1Th 2:15.

Unto destruction (εις απωλειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

Rom 9:22 W. Newell

22 What if GOD, willing to show His wrath, and to make His power known, endureth with much longsuffering vessels of wrath fitted unto destruction:

23 and that He might make known the riches of His glory upon vessels of mercy, which he afore

24 prepared unto glory, even us, whom He also called, not from the Jews only, but also from the Gentiles?

Verse 22: What if GOD—the greatness of the Creator and the nothingness of the creature! God's will is supreme and right, even to His being willing to show publicly His wrath—both at the day of judgment, and on through eternity. His holiness and righteousness will be exhibited to all creatures in His visitation of wrath upon the wicked:

And to make His power known—Job in astonishing words describes God's power as seen in creation and providence, but adds:

**"Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?"
(#Job 26:14.)**

But the day is coming when His power will be publicly exhibited in overwhelming and eternal visitation upon the vessels of wrath. Let us ponder this great passage:

What if GOD, willing to show His wrath, and to make His power known, endured with much longsuffering vessels of wrath fitted unto destruction? (Ro 9:22) Here we find:

1. That certain were fitted unto destruction. It is not said that God so fitted them.¹ But in Chapter Two we find those who "despise the goodness and forbearance and longsuffering of God, not knowing that the goodness of God was meant to lead them to repentance." Of such it is said that they "treasure up for themselves wrath in the day of wrath."
2. God had, we next read here, in their earth-life dealt with these with much longsuffering. They never learned however, as Peter urged, to "account that the longsuffering of our Lord is salvation" (#2Pe 3:15). This longsuffering is the enduring on earth of ungrateful rebels by a God surrounded in Heaven by the glad, obedient hosts of light!
3. They thus became vessels of wrath: those in and through whom God could publicly and justly display His holy indignation against sin and godlessness, —for a warning to all ages and creatures to come.
4. Thus these came to that destruction unto which their sin had duly fitted them. Now this "destruction" is not at all that cessation of 'being, of which we hear so much from Satan's false prophets in these days. But it is, according to #2Th 1:7,9, an eternal visitation of Divine anger "in flaming fire" from the very presence of the Lord Himself! It not only involves the final withdrawal of all mercy and long-suffering, but the eternal infliction of Divine punishment upon the bodies of the damned.

5. The terribleness of this is seen in the fact that this "destruction," this visitation of punishment upon the persons of the lost, will be made the occasion of God's exhibiting publicly both His holy wrath against sin, and also His power in the punishment of it. His hatred of sin is absolute, —and these will be made to experience it; His power is infinite, and these will be compelled to be an example of it.
6. In the words What if GOD—should proceed thus? all creature-questionings are stilled into awful silence, if not today, some day!

Nevertheless, we must let certain Scriptures lie just as they are, whether or not they consort with our conceptions, or whether we find ourselves able to "reconcile" them with our "theological system" or not. We quote a few of these Scriptures:

"The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies" (#Ps 58:3).

"Jehovah hath made everything for its own end; Yea, even the wicked for the day of evil" (#Prov 16:4).

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall . . . die in his sin, and his righteous deeds which he hath done shall not be remembered (#Ezek 3:20).

"Because they had not executed Mine ordinances, but had rejected My statutes, . . . I gave them statutes that were not good, and ordinances wherein they should not live" (#Ezek 20:24,25).

However, even in these passages, solemnly terrible as they are, we must separate God's actions from man's responsibility. God is not the author of evil; He tempteth no man; "He would have all men to be saved and come to the knowledge of the truth." (Ref Job 1:6-12) Our question is; who are the 'all men'? Clearly, all men refers to the set of all saved men. But what about those who inexorably will be lost.

1Pe 2: 6 (AV) Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 (AV) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 (AV) And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. <5087> (API 3PL).

5087 τιθημι tithemi *tith'-ay-mee* a prolonged form of a primary θεω theo *teh'-o* (which is used only as alternate in certain tenses); TDNT-8:152,1176; v

AV-lay 28, put 18, lay down 12, make 10, appoint 6, kneel down + 1119 + 3588 5, misc 17; 96

1) to set, put, place

1a) to place or lay

1b) to put down, lay down

1b1) to bend down

1b2) to lay off or aside, to wear or carry no longer

1b3) to lay by, lay aside money

1c) to set on (serve) something to eat or drink

1d) to set forth, something to be explained by discourse

2) to make

2a) to make (or set) for one's self or for one's use

3) to set, fix establish

3a) to set forth

3b) to establish, ordain

5681 Tense-Aorist See 5777 Point action in past time; i.e., In the divine counsel - eternity past.

Voice-Passive See 5786 Done by someone else! Not that man himself!!!

Mood - Indicative See 5791 Mood of reality.

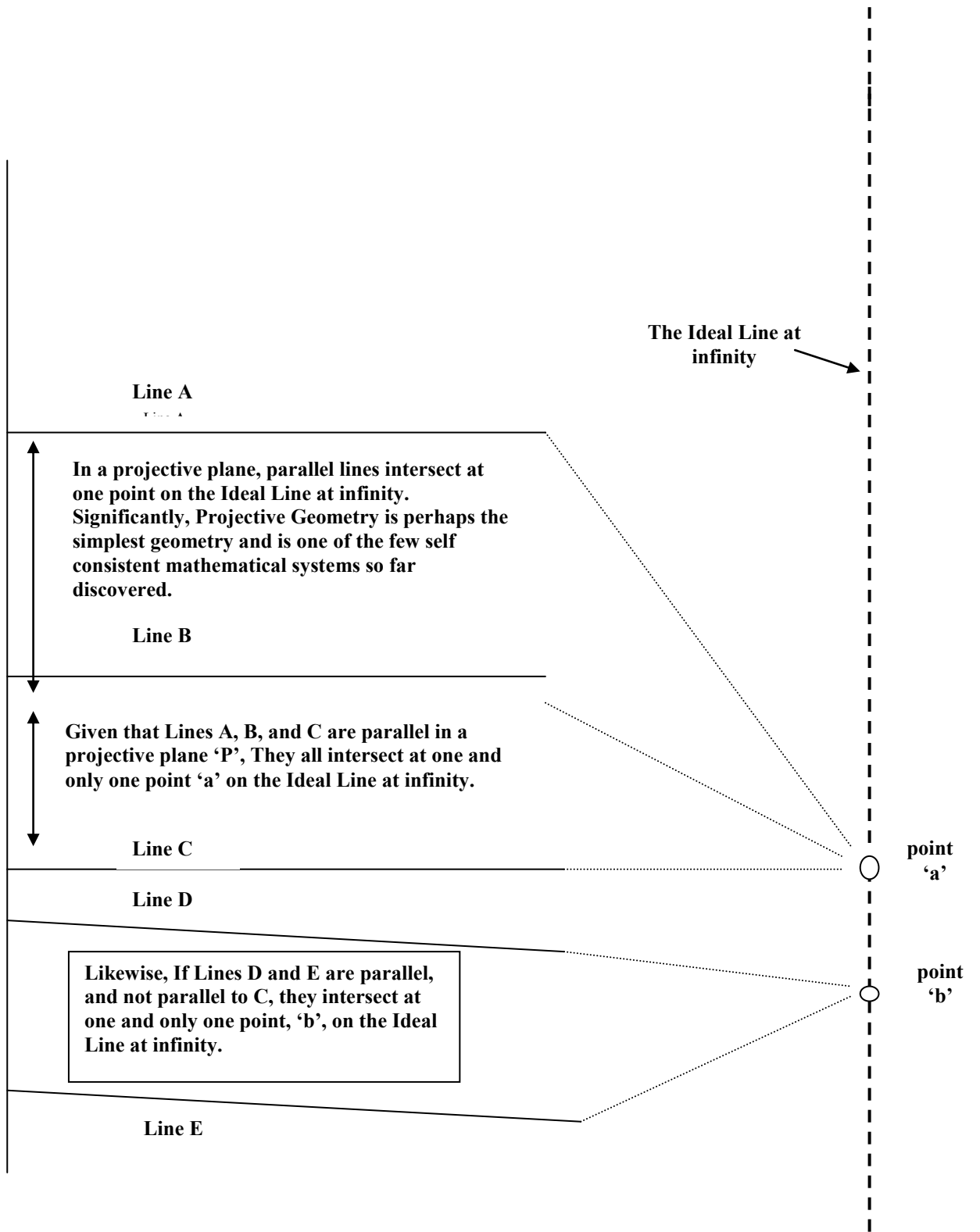


Figure D01. An Analogy From Projective Geometry

D03. The Infinite Creator In The Person Of Jesus Christ - From Point Set Topology**An Example From Algebraic (Point Set) Topology**

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

In a study of Mathematical Analysis^{af} and Point Set Topology^g the following concepts were suggested..

From Tom Apostol's book, the subject of open and closed sets. A set, S , of points is called: an open set if every point in the set is an interior point - The point " x " is called an interior point of " S " if there exists some neighborhood " N " around " S " all of whose points belong to " S ", and A set, S , of points is called a closed set if every point in " S " includes its endpoints (called " a " and " b " in figure 2, below). An illustration of an open set is shown in figure 2, below.

Assumptions: (see Figure D02)

- (1) All statements made in this exercise have been established in the mathematical literature referenced or stated without proof.
- (2) There exist (at least) two points: " a " and " b " where the "value" of " a " (written simply a) is less than ($<$) the value of " b " (written simply b); where for our exercise " a " and " b " are real numbers.
Examples: $-1, 0, 1, -\frac{1}{2}, \frac{1}{2}, \pi = 3.14159 \dots$, are real numbers.
- (3) There exists a line " L " between points " a " and " b " with at least one point " x ", whose value is written x , between " a ", and " b ". (a is less than b - this may be written in short form $a < x < b$).
- (4) There exists a set of points " S " that includes at least the three points " a ", " b ", and " x " that lays on the line " L ".
- (5) We assume that the theory of real (including rational and irrational) numbers: "Rational numbers may be represented as those real numbers that may be expressed as the quotient of two integers (not zero). e.g., $1/1, 1/2, 1/4, \dots$; Irrational numbers may be defined as those real numbers that are not rational numbers. e.g., $\pi, \sqrt{2}, e, \dots, 1/\pi, 1/\sqrt{2}, 1/e$, where e is the number $2.718281828 \dots$, , ,
- (6) A rational number plus or minus, divided by, or multiplied by a rational number is a rational number.
- (7) An irrational number plus or minus, divided by, or multiplied by a rational number is an irrational number.
- (8) An irrational number plus or minus, divided by, or multiplied by an irrational number (not that irrational number itself) is an irrational number.
- (9) (a) The results of the so-called Bolzano Weierstrass Theorem for point sets. e.g.,
(i) Definition: " x " is called an accumulation point of " S ", provided every neighborhood " N " of " x " ($x-h < x < x+h$, where h is an arbitrary real number) contains at least one point of " S " distinct from " S ". (ii) Theorem: If " x " is an accumulation point of " S ", then every neighborhood $N(x)$ contains infinitely many points of " S "!

^f Tom M. Apostol, Mathematical Analysis, Addison Wesley Publishing Company, INC., 1957

^g Donald W. Kahn, Topology, Dover Publications. INC., 1975, 1995

- (iii) Theorem (Bolzano-Weierstrass). If a bounded set S in E_1 contains infinitely many points, then there is at least one point in E_1 which is an accumulation point of S .
- (b) The results of the so-called Bolzano Weierstrass Theorem for point sets. i.e., If “ x ” is an accumulation point of “ S ” then every Neighborhood (“ N ”) of “ x ”, $N(x)$, contains infinitely many points of “ S ”.

(10) etc., . . .

We can establish the fact that the number of points “ x ” having values x , rational numbers between any two points “ a ” and “ b ” having values (numbers) a and b . is countably infinite. However, the number of irrational numbers x with the corresponding points “ x ”, between “ a ” and “ b ”, are uncountably infinite!

The upshot of this exercise is to establish that given any two arbitrary points, “ a ” and “ b ” having values a and b (numbers) between these points/numbers, on a line, there are uncountably many points “ x ” having values x , between “ a ” and “ b ” having values a and b (numbers) between these points/numbers. This crudely will show the compactness of space. Given this concept, then, as our starting position, It is quite within reason for the great Infinite “I AM”, the creator of the universe to be as compact as a Fetus in Mary’s womb and yet having intrinsically all the attributes and powers including immensity of God! The fact that the God-Man Jesus was wondered at by his disciples when he quieted the storm on the sea of Galilee when they exclaimed; “Matt 4:41 *And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*”

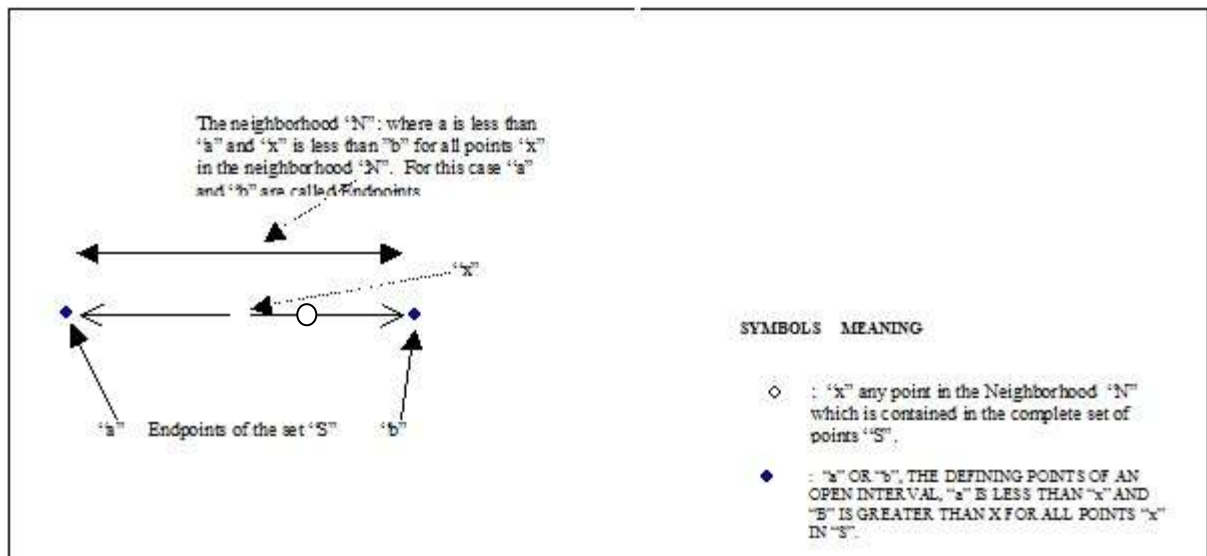


Figure D02. An Analogy From Point-Set/Algebraic Topology

D03. An Argument For The Closeness Of God - From Differential Geometry

From the discipline of Differential Geometry the following information was derived in the Spring quarter of 1961, by myself under the suggestion of Dr. Carl Allendoerfer, Chairman of the Department of Mathematics at the University of Washington, Seattle, Wn (And President Of The American Mathematical Society).

In Figure 3, below, suppose at point “a” there exists a two dimensional worm by the name of Quest, Quest for short. Quest is infinitely small, and knows only length and width (not height). He lives on the plane whose origin is “a”, and whose coordinates are u and v . This plane also exists as a plane in the XYZ coordinate geometry, on a three dimensional sphere. Since Quest is VERY small, is it possible for him to find a shorter route from point “a” to “b” than the “planar” geodesic S , which, on the figure below is a “great circle”? This is intuitively obvious to you and me, for we would respond that “Of course there is, if we’re super moles. The “line” M is obviously shorter. But our man Quest knows nothing of height so he responds “beats me.” Differential geometry is concerned, at least in part, with the solution of such problems. For our man Quest, he can experience only travel in the (u,v) plane. He cannot experience travel in the w direction. He can, however, with his ingenuity, conceive mathematically of a trip from “a” to “b”, without going along the geodesic S (the “great circle”) but instead traveling the much shorter route, M . He does this by solving his problem using a portion of mathematics called Tensor Analysis. He can even give us an equation of the path length he’ll travel if he can determine the curvature of the geodesic he lives on.

Now let us take this illustration in four or more dimensions. The same mathematics may be expanded to 4 or more dimensions. We normally call the 4th dimension time. From our mathematical theory we developed, we also need to be able to measure the curvature of the 4 dimensions in which we are immersed. In 1961 when this analogy was made, a measuring method for determining the curvature of our space was beyond the reach of science. However, even in those days, relativistic effects were known and were being instrumented. And oh, by the way, the man who put the theory together Dr. Albert Einstein, was himself, at least in his early days, an atheist. Up until this class in Differential Geometry, I was an average math student. My math GPA was only about 2.8 out of 4.0. However, a personal friend of my wife’s family (lived next door), Dr. Carl Allendoerfer, seemed to (and did) take a personal interest in our class. I as always had to study very hard, but that quarter I got the 2nd highest grade in the class (which included several graduate students). Figures 3 and 4, below, were the real results of that class for me since I was able to take the two dimensional worm analogy and transfer it to me, a real 3 dimensional worm. The concepts shown on Figure 4 spoke to me as follows. How is it possible that Christ could really dwell in me or anyone else the way the Bible claims. Just as I was coming up with the answer stated, below, I was being introduced to Jesus while working in the engineering computer room at the Boeing Airplane Company in Renton Washington. The concepts being investigated are possibilities only, but are at least well within the realm of available mathematics.

I am the 3 dimensional worm of Figure 4. My quest is to find out if there was a way to determine if there was a way I could devise, to go from point “a” of that figure to point “b” that exists in at least one higher dimension (let’s assume we’re talking of Heaven). As it turns out, WE CAN! The Mathematics works out so that we don’t need to express the relationship in terms of the 4th or higher dimension but the problem may be solved in terms of the three dimensions (length, width, & height) that we are familiar with! This was an astounding discovery for me. The implication was that heaven (where we are seated with the Lord Jesus), may be an infinitesimally short distance. It also provides a possible

explanation of how we can be indwelt by the Lord Jesus Christ while He is in Heaven as the believer's defense attorney.

Phil 3:20 For our conversation citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21..Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

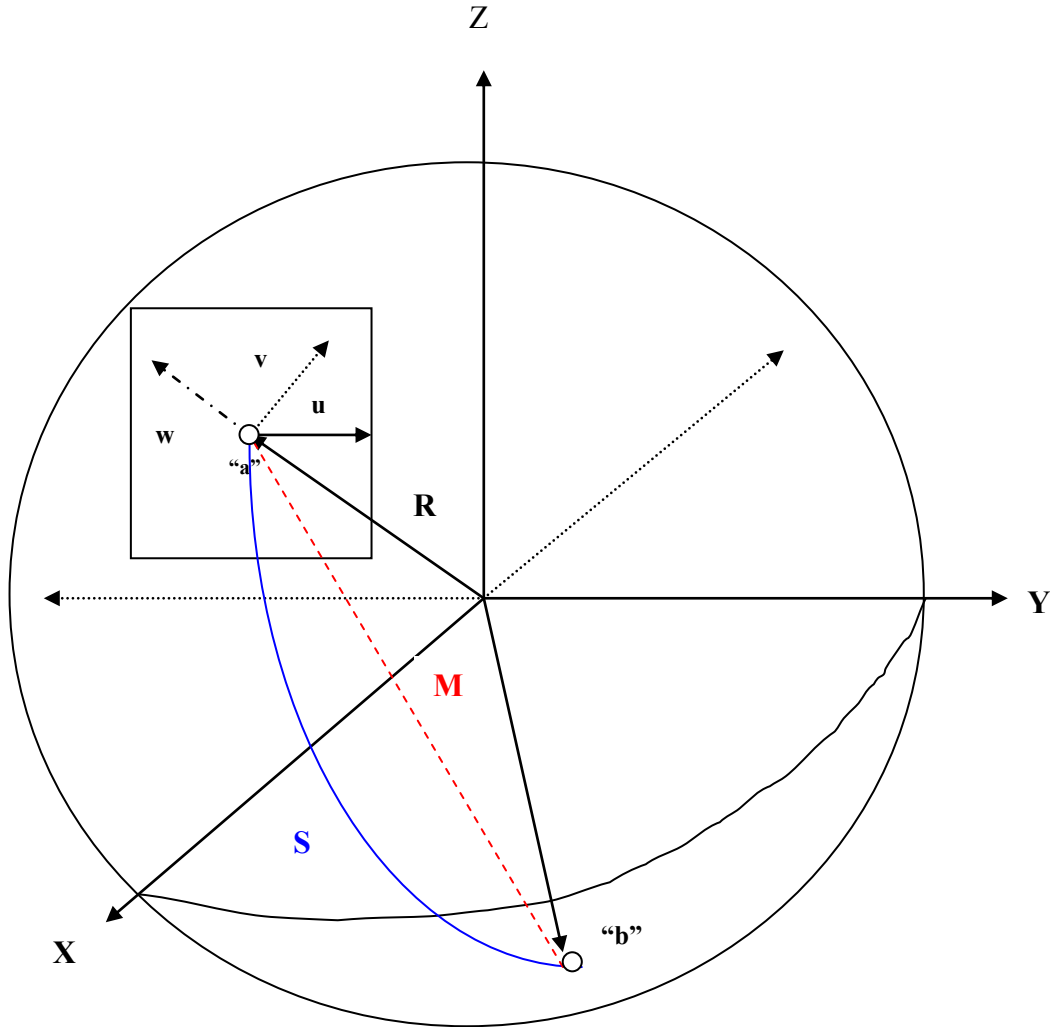


Figure D03. The Life Of A Two Dimensional Worm In A 3 Dimensional Space

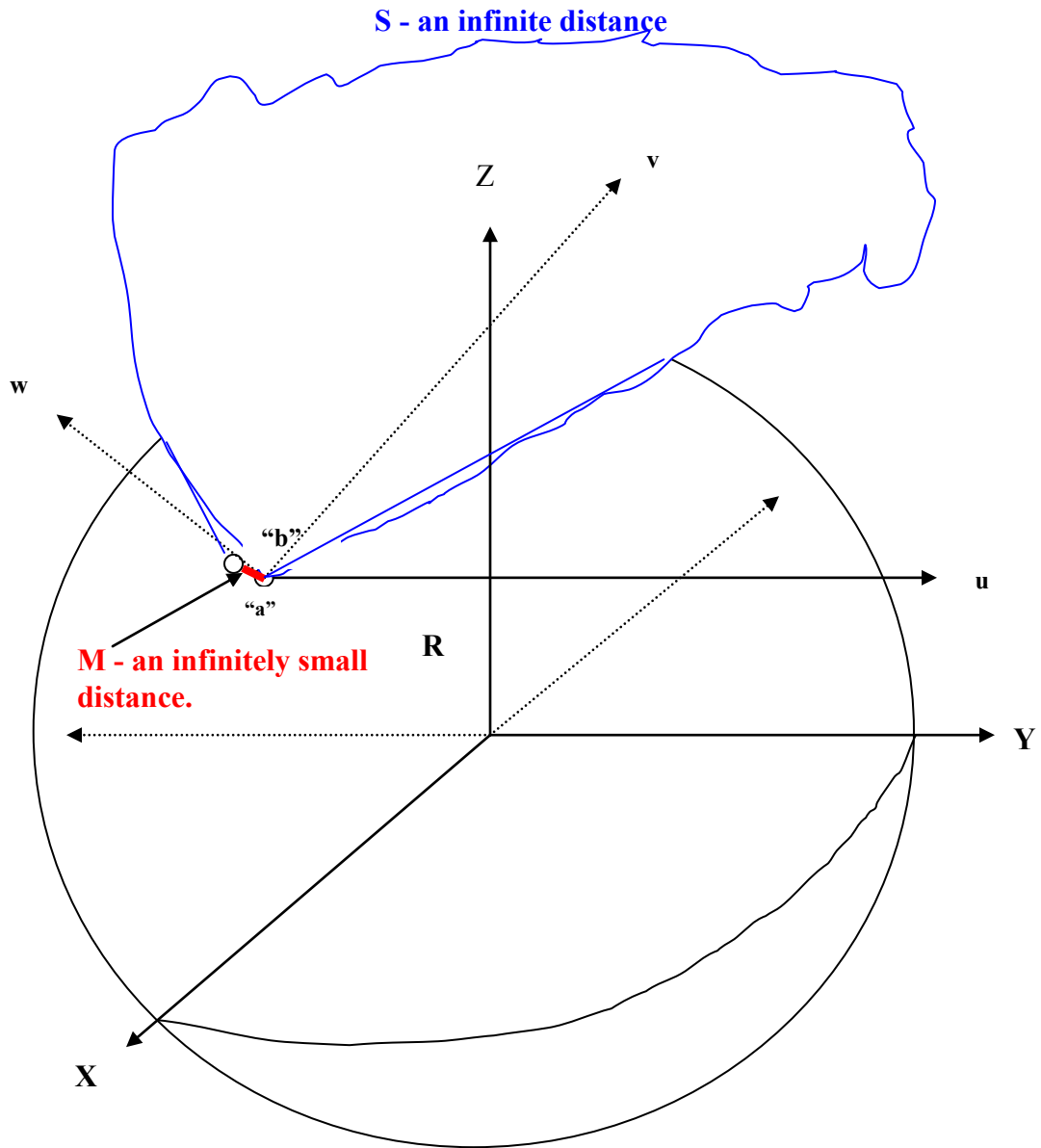


Figure D04. The Life Of A Three Dimensional Worm In An “n” Dimensional Space.

*Job 25:6 How much less man, that is a worm? and the son of man, which is a worm?
 Ps 22:6 But I am a worm, and no man; a reproach of men, and despised of the people.*

**APPENDIX E - ONLINE BIBLE FOR ABBREVIATIONS FOR BIBLES,
WITH COMMENTARIES AND BOOKS.**

] ABN - An Biobla Naofa - Apacrafa (Irish) <2010/01/09>
] AKJV - American King James Version <2010/06/20>
] ANT - Antoniadēs 1904/1912 Patriarchal Edition Greek New Testament <2011/06/09>
] APC - 1769 AV Apocrypha <2011/02/11>
] ASV - 1901 American Standard Version <2009/04/10>
] AV - 1769 Authorized Version <2014/08/03>
] AVRLE - 1769 Authorized Version Red Letter Edition <2005/11/08>
] BBE - The Bible in Basic English <2006/02/27>
] BHc - Biblical Hebrew Consonantal Text <2010/01/09>
] BHcm - Biblical Hebrew Consonantal Morphological Text <2010/01/09>
] BHvp - Biblical Hebrew Text with vowel points <2010/01/09>
] BHvpm - Biblical Hebrew Morphological Text with vowel points <2010/01/09>
] BYZ - 1991 Byzantine Majority Greek Text <2010/05/21>
] BYZa - Byzantine Text with Accents <2010/01/09>
] Calvin_Bible - Calvin's Partial Bible Translation and Comments <2004/06/20>
] CEVAus - 1995 Contemporary English Version <2011/02/18>
] Darby - 1890 Darby Bible <2010/01/11>
] Diaglot - 1865 Diaglot NT <2007/10/09>
] Douay - 1899 Douay Rheims American Edition <2011/05/28>
] DouayApc - 1899 Douay Rheims Apocrypha <2010/01/11>
] EMTV - English Majority Text Version <2005/04/18>
] ERV - 1885 English Revised Version <2009/01/23>
] ESV - English Standard Version <2006/06/19>
] GenevaBible - 1599 Geneva Bible with Modern Spellings <2008/02/13>
] GNBE - 1976 Good News Bible (British Edition) <2010/01/11>
] GWV - God's Word to the Nations <2004/06/15>
] HCSB - 2003 Holman Christian Standard Bible <2006/01/02>
] IGNT - Interlinear Greek New Testament <2010/01/11>
] Jasher - Apocrophal Book of Jasher <2010/01/11>
] JB2000 - 2000 Jubilee Bible - Russell Stendal <2011/05/09>
] KJ21 - 21st Century King James Version (KJ21) <2006/04/18>
] KJV_2011 - The Twenty-Eleven King James New Testament <2011/02/05>
] Koran - Koran (Yusufali Edition) by William Brown <2010/01/11>
] Leeser - 1853 Leeser Old Testament <2005/01/12>
] LO - Living Oracles <2010/06/07>
] LXX - Septuagint by Brenton <2010/05/21>
] LXXAPC - LXX Apocrypha <2010/01/11>
] LXXM - LXX Morphologically Parsed and Keyed to Strongs <2010/01/11>
] Message - The Message Bible by Eugene Peterson - 2002 <2006/06/06>
] Murdock - 1851 James Murdock New Testament <2010/01/11>
] NKJV - New King James Version <2011/04/18>
] Noyes - 1869 Noyes Translation (Job - Re) <2005/01/11>
] NTApC - New Testament Apocrypha <2006/06/01>
] Peshitta - 1905 Syriac Peshitta New Testament <2010/01/11>
] Philips - Philips New Testament (1972) <2010/08/26>
] Phonics - Phonetic Bible for Learning English - Dawn Wallace <2002/04/29>
] Pickthal - Qur'an by Pickthal <2010/01/11>
] RAPC - 1973 Revised Standard Version Apocrypha <2010/01/11>
] RSV - 1947 Revised Standard Version <2011/02/18>
] RWebster - Revised Webster Bible by Larry Pierce <2005/04/21>
] Shakir - Qur'an by Shakir <2010/01/11>
] Tischendorf - 1872 Tischendorf Greek NT <2010/01/11>
] TR - TR 1550 - Textus Receptus Text <2010/05/22>
] TRC - Tyndale (Rogers, Coverdale) Bible <2006/02/11>
] VULGATE - Jerome's 405 A.D., Latin Vulgate <2005/07/03>
] VulgateApc - Jerome's Latin Apocrypha <2010/01/11>
] WEB - World English Bible <2008/05/22>
] Webster - 1833 Webster Bible <1999/09/10>
] Wey - 1912 Weymouth New Testament <2011/08/19>
] WH - 1881 Westcott Hort Greek Text <2010/06/11>
] WHa - 1881 Westcott Hort Greek Text with Accents (Gal-Jude only) <2010/01/11>
] Williams - 1936 Williams New Testament <2006/11/12>
] WNT - Wuest New Testament: An Expanded Translation <2009/03/22>
] WTNT - The New Testament by Willam Tyndale <2006/02/11>
] YLT - Young's Literal Translation of the Bible <2011/09/23>
] Yusufali - Qur'an by Yusufali <2010/01/11>

EO2. BIBLE COMMENTARY ABBREVIATIONS

| Notes - Notes <2015/03/01>
 | Abbott - Abbott's Illustrated New Testament <2007/02/25>
 | ABNC - An Biobla Naofa - Commentary <2008/06/13>
 | Alexander - PS, ISA and ACTS by J.A. Alexander <2004/08/10>
 | Augustine_Homilies - St. Augustin - Homilies, Tracates, & Expositions <2000/06/29>
 | barnes - Barnes Notes <2010/07/14>
 | Basil_Homilies - St. Basil's Homilies on Genesis 1 <2000/06/09>
 | Bengel_Philemon - Bengel's commentary on Philemon <2000/07/01>
 | Bonar_Leviticus - A commentary on Leviticus by Andrew Bonar <2004/04/19>
 | Bonar_Revelation - The Revelation of Jesus Christ <2007/11/22>
 | BRINK_Mt - The Gospel According to Matthew - G. v.d. Brink <2009/11/04>
 | Broadus - Matthew <2004/12/28>
 | Calvin - Calvin's Commentaries <2011/06/10>
 | Clarke - Adam Clarke's Commentary <2010/01/10>
 | EclecticNotes - Eclectic Notes on the Bible <2011/05/26>
 | ExpositorBible - Expositor's Bible Commentary <2006/08/21>
 | Family - Family New Testament Notes <2006/07/19>
 | FourFoldGospel - The Four Fold Gospel <2010/09/03>
 | Geneva - 1599 Geneva Bible Footnotes <2002/01/13>
 | Gill - John Gill's Expositor <2011/01/23>
 | Gill_SongOfSolomon - SONG OF SOLOMON By John Gill <2002/10/09>
 | Hodge - Commentaries by Charles Hodge <2004/06/25>
 | JFB - Jamieson, Fausset, Brown Commentary <2008/01/27>
 | Johnson_GospelOfJohn - BW Johnson Commentary on the Gospel of John <2002/11/19>
 | Koning_CommentaryRomans - Commentary on Romans by M.G. de Koning <2005/12/12>
 | K_D - Keil and Delitzsch Old Testament Commentary <2010/07/16>
 | Leupold - Exposition of Genesis - H. C. Leupold D.D. <2004/08/29>
 | Lightfoot - Lightfoot NT Commentaries <2006/08/18>
 | Luther_Galatians - Luther's Commentary on Galatians <2000/06/09>
 | Maclaren - EXPOSITIONS OF HOLY SCRIPTURE <2003/09/01>
 | Meyer_OurDailyHomily - Our Daily Homily by F. B. Meyer <2008/04/30>
 | MHC - Revised Matthew Henry Commentary <2011/12/05>
 | MHCC - Matthew Henry's Concise Commentary (Updated) <2011/12/13>
 | NASXREFS - New American Standard Cross References <2000/08/15>
 | Newell - Newell on Romans <2002/01/13>
 | Newell_Romans - Newell on Romans <2002/01/13>
 | Pink - Pink's Gleanings <2008/02/26>
 | Pink_Hebrews - Pink on Hebrews <2002/10/02>
 | PNT - Peoples New Testament Notes <2003/05/07>
 | Poole - Matthew Poole's Commentary <2011/02/28>
 | PuritanNotes - Candlish; Bunyan; Ryle & Hodge <2003/02/22>
 | QT_Diary - Quite Time Diary <2011/09/02>
 | RWP - Robertson's NT Word Pictures <2009/07/02>
 | Scofield - Scofield Notes on the Bible <2008/05/16>
 | Sermon_Outlines - Various Sermon Outlines <2000/06/29>
 | Spurgeon_Matthew - Spurgeon's Commentary on Matthew <2007/07/06>
 | Spurgeon_SermonTexts - Spurgeon Sermon Text Index <2010/11/20>
 | Spurgeon_Treasury - Treasury of David <2011/06/02>
 | SysMrk - System Annotated Text Control File <2015/03/01>
 | ThemeIndex - Online Bible Verse Theme Index <2013/06/01>
 | Trapp - John Trapp's Commentary <2011/11/14>
 | Trench - Parables and Miracles by our Lord <2005/07/27>
 | Trench_Parables - Parables and Miracles by our Lord <2005/07/27>
 | TSK - Treasury of Scripture Knowledge <2013/05/19>
 | Victorinus_Revelation - Victorinus - Commentary on Revelation <2000/06/09>
 | Vincent_NTWordStudies - Word Studies in the New Testament <2005/01/25>

E03. BOOKS ON THE BIBLE

AbbrevListDct - Abbreviation List <2011/12/06>
 ABN_DC - An Biobla Naofa - Greagach <2008/06/13>
 ABN_DC_C - An Biobla Naofa - Greagach <2008/06/13>
 ABN_I - An Biobla Naofa - Reamhra <2008/06/17>
 AiG_EvolutionExposed - Evolution Exposed <2007/02/04>
 AiG_NewAnswersBook - The New Answers Book <2007/05/05>
 AiG_NewAnswersBook2 - The New Answers Book 2 <2009/02/03>
 AiG_Old_EarthCreationismOnTrial - Old Earth Creationism on Trial <2009/03/10>
 AiG_OneBlood - One Blood <2001/07/10>
 AiG_Quotes - Revised Quote Book <2000/08/15>
 AiG_Tracts - Modern Tracts <2005/01/15>
 AiG_WarOfWorldViews - War of World Views <2007/01/29>
 AlbertTheGreat_CleavingToGod - On Cleaving to God <2001/04/12>
 Alford_TheDead - State of the Dead <2004/09/18>
 Alleine_Alarm - An Alarm to The Unconverted - Rev. Joseph Alleine <2010/09/07>
 Amtract_Dictionary - American Tract Society Bible Dictionary <2001/03/03>
 AnimalDictionary - The Scripture Alphabet of Animals <2000/06/25>
 ArchaicWords - Word Dictionary for Archaic Words <2003/01/28>
 Arminius - The Works of J. Arminius <2004/06/30>
 Arminius_TheWorksOf - The Works of J. Arminius <2006/02/17>
 Athanasius_Incarnation - The Incarnation of the Word <2000/07/03>
 Augustine_CityOfGod - The City of God <2006/10/29>
 Augustine_CityOfGodChrDoctr - Augustin's City of God and Christian Doctrine <2007/11/27>
 Augustine_Confessions - Confessions <2003/04/02>
 Augustine_HolyTrinityDoctrMorialTreatis - On the Holy Trinity-Doctrinal & Morial Treatises <2007/11/27>
 Augustine_LifeWorkConfessionsLetters - Augustine's Life and Work, Confessions, Letters <2005/12/15>
 Augustine_ManichaeansDonatists - Writings Against the Manichaeans & the Donatists <2007/11/27>
 Bagster_DailyLight - Daily Light on the Daily Path <2008/11/30>
 Barnabas_Epistle - The Epistle of Barnabas <2000/07/02>
 Barnes_Atonement - The Atonement <2003/11/23>
 Bavinck_DogmaticThoughtNed - Recent Dogmatic Thought in the Netherlands <2006/02/20>
 Bavinck_Revelation - The Philosophy of Revelation - Dr. H. Bavinck <2006/02/20>
 Baxter_ReformedPastor - The Reformed Pastor <2000/06/26>
 Baxter_Sermons - Sermons <2000/06/25>
 Bezae_Acts - Acts (Codex Bezae) <2004/12/29>
 Bellett_Moral_Glory - Moral Glory <2006/12/02>
 Berkhof_ChristianDoctrine - Summary of Christian Doctrine <2003/01/22>
 Berkhof_NTIntroduction - NT Introduction <2003/01/08>
 Blunt_UndesignedCoincidences - Undesigned Coincidences in the Bible <2006/08/26>
 Boettner_Inspiration - Inspiration of Scripture <2004/06/28>
 Boettner_ReformedFaith - The Reformed Faith <2009/03/21>
 Bonar_Peace - God's Way of Peace <2000/06/26>
 Boston_Sermons - Sermons <2000/06/26>

Boston_TheCrook - The Crook in the Lot <2004/06/02>
Bounds_OnPrayer - The Complete Works of E. M. Bounds <2011/01/08>
Brenzl_HolyGhost - When the Holy Ghost is Come <2003/02/07>
Brooks_CanaanLife - Canaan Life <2010/03/15>
BrotherLawrence_Practice - The Practice of the Presence <2000/07/02>
Bruce_TheTwelve - Training of the Twelve <2000/06/15>
Bullinger_Appendices - The Appendices to the Companion Bible <2007/07/28>
Bullinger_HowToEnjoyTheBible - How to Enjoy the Bible <2010/09/21>
Bullinger_WitnessOfTheStars - Witness of the Stars <2004/03/06>
Bunyan_BadMan - The Life and Death of Mr. Badman <2003/11/08>
Bunyan_Christ - Life and Work of Christ <2003/02/19>
Bunyan_Grace - Grace Abounding <2000/10/27>
Bunyan_HolyWar - The Holy War <2000/10/27>
Bunyan_Pharisee - The Pharisee and the Publican <2002/06/22>
Bunyan_Pilgrim - Pilgrim's Progress <2000/10/28>
Bunyan_Sacrifice - Acceptable Sacrifice <2001/12/12>
Bunyan_SighsFromHell - A Few Sighs from Hell <2001/02/10>
Calvin_Bibliography - Latin and French Bibliography of John Calvin <2005/07/27>
Calvin_Institutes - Institutes of the Christian Religion <2001/01/10>
Calvin_Introductions - Calvin's Book Introductions <2002/07/19>
Carey_Obligations - Obligations of Christians <2003/06/05>
Carroll_Trail - Trail of Blood <2004/08/19>
CatechismForBoysAndGirls - A Catechism For Boys and Girls <2005/09/26>
Chafer_Satan - Satan <2004/08/18>
Chambers_Utmost - My Utmost for His Highest (Revised) <2008/07/19>
Chesterton_Divorce - The Superstition of Divorce <2001/09/05>
Chesterton_Heretics - Heretics <2004/07/07>
Chesterton_Orthodoxy - Orthodoxy <2000/08/15>
Chesterton_Plan - The Plan of This Book <2003/01/22>
Chesterton_WhatsWrong - What's Wrong with the World <2000/07/03>
Childs_BaptistChurchHistory - Baptist Church History <2000/11/18>
Chiniquy_FiftyYears - Fifty Years in the Church of Rome <2000/06/26>
Christiaanse_Biblestudies - Biblestudies, Lectures and Tracts <2005/12/13>
CJBLIB - Complete Jewish Bible Library <2006/03/13>
Clarke_ChristianTheology - Christian Theology <2004/07/18>
Clarke_ClavisBiblica - Clavis Biblica <2002/11/06>
Clarke_Indexes - Indexes <2000/07/02>
Clement_1 - 1 Clement <2000/11/14>
Clement_2 - 2 Clement <2000/11/14>
Coates_Genesis - Genesis <2006/12/04>
Coates_Leviticus - Leviticus <2006/12/04>
Cohen_Talmud - Everyman's Talmud <2005/08/20>
Cole_Doctrine - Definitions of Doctrine <2010/01/11>

Cole_Election - The Biblical Doctrine of Election <2005/01/29>
 Concise_Dictionary - Concise Bible Dictionary <2005/01/03>
 CondensedBiblicalCyclopedia - Condensed Biblical Cyclopedia <2002/10/30>
 Conybeare_StPaul - The Life and Epistles of St Paul <2004/09/07>
 Crisp_ChristAloneExalted - Christ Alone Exalted <2006/01/01>
 Dabney_FivePoints - The Five Points of Calvinism <2000/09/12>
 Darby_Synopsis - Synopsis of the Books of the Bible <2003/04/03>
 Denham_Smith_Green_Pastures - Green Pastures <2006/12/04>
 DictionaryOfTheology - Dictionary of Theology <2002/11/01>
 Easton - Easton's Revised Bible Dictionary <2010/01/11>
 Edersheim_LifeOfJesus - Life and Times of Jesus the Messiah <2000/07/16>
 Edersheim_OTHistory - The Bible History of Old Testament <2001/01/10>
 Edersheim_Sketches - Sketches of Jewish Social Life <2003/11/08>
 Edersheim_Temple - The Temple <2000/10/15>
 Edwards_FreedomOfTheWill - Freedom of the Will <2000/06/26>
 Edwards_ReligiousAffections - Religious Affections <2000/06/25>
 Edwards_Sermons - Sermons <2000/07/04>
 Engelsma_Amillennialism - The Defense of (Reformed) Amillennialism <2005/02/01>
 Enoch - Book of Enoch <2002/07/18>
 Eusebius_ChurchHistory - Church History <2003/01/21>
 Eusebius_Writings - The Writing of Eusebius <2000/07/02>
 Fairbain_Typology - Typology of Scripture <2004/09/17>
 Fausset - Fausset's Bible Dictionary <2003/06/27>
 Finney_Justification - Justification by Faith <2000/07/12>
 Finney_Lectures - Some Lectures <2000/07/12>
 Finney_LecturesOutline - Series of Lectures in Outline Form <2000/07/12>
 Finney_LecturesToChristians - Lectures to Professing Christians <2000/07/12>
 Finney_Memoirs - Memoirs of Revival <2000/07/12>
 Finney_PastoralTheology - Lectures on Pastoral Theology <2000/07/12>
 Finney_Power - Power from on High <2000/07/12>
 Finney_RevivalFire - Revival Fire <2000/07/12>
 Finney_RevivalLectures - Revival Lectures <2000/07/12>
 Finney_SermonsOnGospel - Sermons on Gospel Themes <2000/07/12>
 Finney_SermonsOnImportantSubjects - Sermons on Important Subjects <2000/07/12>
 Finney_SermonsSelected - Some Selected Sermons <2000/07/12>
 Finney_SystematicTheology - Systematic Theology <2000/06/17>
 Fox_Autobiography - An Autobiography <2000/08/05>
 Fox_BookOfMartyrs - Fox's Book of Martyrs <2000/06/20>
 Gaebelein_WorkOfChrist - Work of Christ <2003/02/07>
 Gentle_ProvTopics - Proverbs by Topics <2005/04/18>
 Gibbon_DeclineAndFall - Decline and Fall of the Roman Empire <2000/07/20>
 Gill_CauseOfGod - The Cause of God and Truth <2002/02/11>
 Gill_Divinity - Body of Divinity <2000/09/13>

Gill_Prefaces - Prefaces to John Gill's Works <2002/10/02>
Gill_Sermons - Sermons <2002/10/07>
Gill_Trinity - The Doctrine of the Trinity <2000/07/20>
Gill_Vowels - Hebrew Vowels Points <2000/04/17>
Goodwin_Sermons - Sermons <2000/07/03>
Grant_Divine_Movement - A Divine Movement and Our Path With God Today. <2006/12/04>
GreekIndex - Greek Index on Greek-English Lexicon <2002/07/19>
Griffin_Sermons - Sermons <2000/07/04>
Guthrie_ChristiansGreatInterest - Christian's Great Interest <2000/07/02>
Ham_Evangelism - Why Won't They Listen <2001/07/10>
Ham_TheLie - The Lie <2001/07/11>
Hannigan_IWant - I Want the Earth <2001/07/11>
Harris_Addresses - Briefs, or Addresses in Outline <2000/07/13>
Hassell_History - History of the Church of God <2002/05/25>
HeidelbergCatechism - Heidelberg Catcechism <2005/06/10>
Hislop_Dictionary - Definitions and Symbols from: The Two Babylons <2000/06/26>
Hislop_TwoBabylons - The Two Babylons <2000/06/26>
Hitchcock_BibleNames - Hitchcock's Bible Names Dictionary <2000/06/15>
Hodge_Essays - Essays and Reviews <2003/01/20>
Hodge_SystematicTheology - Systematic Theology <2003/01/27>
Hodge_Theology - Outlines of Theology <2006/12/27>
Hoste_Bishops - Bishops <2006/12/04>
Hymnal - Hymnal for the Online Bible with Words and Music <2007/03/13>
ISBE - International Standard Bible Encyclopaedia <2006/11/04>
Ivimey_EnglishBaptists - A History of the English Baptist <2000/12/12>
JB - Jubilee Bible 2000 Proper Names Dictionary <2011/03/21>
Jerome_Prefaces - Prefaces to the Vulgate <2000/07/13>
Josephus - Revised Works of Josephus <2010/01/11>
Jowett_Calvary - The School of Calvary <2000/07/02>
Jukes_Law_of_Offerings - Law of Offerings <2006/12/04>
Kempis_Imitate - Imitations of Christ <2001/04/17>
Kingsley_TheologiaGermanica - Theologia Germanica <2000/07/01>
Klopsch_ManyThoughts - Many Thoughts of Many Minds <2000/08/15>
KoranIndex - Koran Topical Material <1999/09/13>
LatinDct - Latin Vulgate Dictionary <2002/09/23>
Law_DivineKnowledge - The Way to Divine Knowledge <2000/08/04>
Law_Errors - A Demonstration Of The Errors Of A Late Book <2000/08/04>
Law_HolyLife - A Serious Call To A Devout And Holy Life <2000/08/04>
Law_Justification - Of Justification By Faith And Works <2000/08/04>
Law_Regeneration - The Grounds And Reasons Of Christian Regeneration <2000/08/04>
Law_SpiritOfLove - The Spirit Of Love <2000/08/04>
Law_SpiritOfPrayer - The Spirit Of Prayer <2000/08/04>
Law_TheLaw - An Appeal To All Who Doubt <2000/08/04>
Lightfoot_Didache - The Didache <2000/07/02>

LivingOracles_Preface - Living Oracles Translation <2000/07/02>
LondonConfession - The 1689 London Baptist Confession of Faith <2011/06/12>
Louis_JewishLegends - The Legends of the Jews <2000/12/25>
Luther_LargeCatechism - Large Catechism <2000/06/16>
Luther_Romans - Romans <2000/07/02>
MacDonald_Works - Life and Works <2000/07/07>
Machen_DeityOfChrist - The Deity of Christ <2004/08/19>
Machen_Faith - Christian Faith in the Modern World <2004/08/19>
Machen_Liberalism - Christianity & Liberalism <2000/07/02>
Machen_VirginBirth - The Virgin Birth of Christ <2004/07/07>
Mackintosh_Works - Selected Works <2001/06/02>
Maclaren_Sermons - Sermons <2000/07/04>
Manton_Sermons - Sermons <2000/07/04>
MapEng - Maps & Charts <2001/07/11>
Mauro_70Weeks - The Seventy Weeks and the Great Tribulation <2000/05/01>
Mauro_Evolution - Evolution at the Bar <2000/12/23>
Mauro_Gospel - The Gospel of the Kingdom <2002/04/10>
Mauro_Hope - The Hope of Israel <2000/12/23>
McAfee_KJVBible - A Study of the King James Version <2004/12/29>
McAfee_KJVStudy - Study of KJV Bible <2003/04/20>
McCheyne_Sermons - Sermons <2000/07/05>
McGarvey_BibleLands - Bible Lands <2003/01/08>
McGarvey_GuideToBibleStudy - A Guide to Bible Study <2000/07/01>
McGarvey_Jonah - Jesus and Jonah <2004/01/08>
McGarvey_SacredHistory - Class Notes on Sacred History <2000/07/01>
McGuffy_Primer - Eclectic Reader Primer <2001/07/11>
McGuffy_Reader1 - First Eclectic Reader <2001/07/11>
McGuffy_Reader2 - Second Eclectic Reader <2011/03/17>
McGuffy_Reader3 - Third Eclectic Reader <2001/07/11>
McGuffy_Reader4 - Fourth Eclectic Reader <2001/07/11>
McGuffy_Reader5 - Fifth Eclectic Reader <2001/07/11>
McGuffy_Reader6 - Sixth Eclectic Reader <2001/07/11>
McIntosh_Deuteronomy - Deuteronomy <2006/12/04>
McIntosh_Exodus - Exodus <2006/12/04>
Meyer_Holiness - The Way into Holiness <2000/06/26>
Meyer_SecretOfGuidance - The Secret of Guidance <2003/01/21>
MHC_Prefaces - Note Prefaces <2001/02/03>
Mink_Atonement - Atonement Sufficiency Examined <2002/12/08>
Moody_Heaven - Heaven <2002/11/06>
Moody_Power - The Secret Power <2002/02/17>
Moody_PreailingPrayer - Prevailing Prayer: What hinders it? <2004/04/25>
Moody_TenCommandments - 10 Commandments <2003/06/01>
Moody_WayToGod - Way To God <2002/11/06>

| Morris_Science - Questions & Answers on the Bible and Science <2001/02/03>
| Morris_YoungEarth - The Young Earth <2002/01/13>
| Moule_OutlinesOfChristianDoctrine - Outline of Christian Doctrine <2004/02/28>
| Murray_DeeperChristianLife - The Deeper Christian Life <2000/06/26>
| Murray_DivineHealing - Divine Healing <2002/11/08>
| Murray_Indwelling - The Master's Indwelling <2004/08/18>
| Murray_Intercession - Helps to Intercession <2002/11/09>
| Murray_LordsTable - The Lord's Table <2002/12/08>
| Murray_Obedience - School of Obedience <2000/06/25>
| Murray_Prayer - Studies on Prayer <2002/12/08>
| Murray_SchoolOfPrayer - With Christ in the School of Prayer <2005/02/28>
| Murray_Surrender - Absolute Surrender <2000/06/20>
| Murray_TrueVine - The True Vine <2000/06/26>
| Murray_TwoCovenants - The Two Covenants <2000/06/26>
| Murray_WorkingForGod - Working for God <2000/09/21>
| Naves - Nave's Topical Bible <2005/11/25>
| Need_Marriage - Essays on Marriage <2004/07/18>
| Ness_Antidote - Antidote to Arminianism <2007/10/28>
| Newton_Commentaries - Daniel and Revelation Commentary <2000/10/24>
| Nisbett_70AD - The Prophecy of the Destruction of Jerusalem <2006/12/30>
| Noe_OnlyDefense - The Only Defense <2003/02/15>
| Ogden_Articles - Revelation Articles <2002/10/26>
| OLB_BiblePrefaces - Bible Prefaces <2011/03/21>
| OLB_Catechism - Catechisms and Confessions of Faith <2010/01/11>
| Oliphant_JoanOfArc - Jeanne d'Arc Her Life and Death <2000/06/16>
| Ontario_English - English Words often Misused <2002/08/15>
| Ontario_History - History of Canada <2001/07/11>
| Ontario_Primer - Ontario Reader Primer <2001/07/11>
| Ontario_Reader1 - Ontario Reader 1 <2001/07/11>
| Ontario_Reader2 - Ontario Reader 2 <2001/07/11>
| Ontario_Reader3 - Ontario Reader 3 <2001/07/11>
| Ontario_Reader4 - Ontario Reader 4 <2001/07/11>
| Ontario_Reader5 - Ontario Reader 5 <2001/07/11>
| Ontario_Reader5Gage - Ontario Reader 5 by Gage <2001/07/11>
| Origen_Prayer - On Prayer <2001/04/11>
| Overduin_ExperimentalHoliness - Experiential holiness in the early modern period <2006/02/06>
| Owen_Christologia - Christologia <2000/06/23>
| Owen_CommunionWithGod - Communion with God <2000/06/23>
| Owen_Conscience - Cases of Conscience <2000/06/23>
| Owen_DutyOfPastor - Duty of a Pastor <2000/06/23>
| Owen_Faith - Evidences of the Faith of God's Elect <2000/06/23>
| Owen_GloryOfChrist - The Glory of Christ <2000/06/23>
| Owen_GospelCharity - Gospel Charity <2000/06/23>

Owen_Justification - Justification by Faith <2000/06/23>
Owen_MortificationOfBelievers - Mortification of Sin in Believers <2000/06/23>
Owen_Psalm130 - Exposition on Psalm 130 <2000/06/23>
Owen_Remarriage - On Remarriage after Divorce <2000/06/23>
Owen_Sermons - Sermons <2000/06/23>
Owen_Sin - The Enticement of Indwelling Sin <2000/06/23>
Owen_Temptation - Temptation <2000/06/23>
Owen_Trinity - Doctrine of the Trinity <2000/06/23>
Owen_TwoShortCatechism - Two Short Catechism <2000/06/23>
Owen_Vindication - A Vindication of Some Passages <2000/06/23>
Owen_WorshipOfGod - Worship of God <2000/06/23>
Parker_Facts - Creation Facts of Life <2010/01/11>
Philo - Complete Work <2000/10/05>
Philpot_Sermons - Sermons <2002/04/06>
Pierce_Chronology - Essays on Chronology <2004/09/01>
Pink_AttributesOfGod - The Attributes of God <2001/02/26>
Pink_Beatitudes - The Beatitudes <2000/09/14>
Pink_Comfort - Comfort for Christians <2001/07/02>
Pink_David - The Life of David <2006/02/09>
Pink_Dispensationalism - Dispensationalism <2000/08/29>
Pink_DivineHealing - Divine Healing; Is it Spiritual? <2000/07/28>
Pink_DoctrineOfRevelation - The Doctrine of Revelation <2001/01/26>
Pink_Election - The Doctrine of Election <2000/09/19>
Pink_EternalPunishment - Eternal Punishment <2000/09/23>
Pink_EternalSecurity - Eternal Security <2000/08/13>
Pink_Faith - Saving Faith <2010/01/11>
Pink_Gleanings - Gleanings in Paul <2000/08/15>
Pink_Godhead - Gleanings in the Godhead <2001/01/26>
Pink_HolySpirit - The Holy Spirit <2001/03/18>
Pink_Inspiration - The Divine Inspiration of the Bible <2001/03/14>
Pink_Interpretation - Interpretation of the Scriptures <2000/08/30>
Pink_Justification - The Doctrine of Justification <2000/09/04>
Pink_LawAndSaint - The Law and the Saint <2000/10/14>
Pink_LifeOfFaith - The Life of Faith <2001/03/19>
Pink_LordsPrayer - The Lord's Prayer <2000/12/16>
Pink_Matthew13 - The Prophetic Parable of Mt 13 <2001/01/07>
Pink_Profitting - Profiting from the Word of God <2001/03/09>
Pink_Regeneration - Regeneration or the New Birth <2001/01/13>
Pink_Sabbath - The Christian Sabbath <2001/01/12>
Pink_Sanctification - The Doctrine of Sanctification <2001/02/05>
Pink_SatisfactionOfChrist - Satisfaction of Christ <2001/04/27>
Pink_SermonOnMount - An Exposition of the Sermon on the Mount <2002/07/03>
Pink_SevenSayings - Seven Sayings from the Cross <2000/11/11>

Pink_SevenSayings - Seven Sayings from the Cross <2000/11/11>
Pink_Sovereignty - Sovereignty of God <2010/01/11>
Pink_SpiritualGrowth - Spiritual Growth <2000/08/27>
Pink_SpiritualImpotence - Man's Spiritual Impotence <2001/06/30>
Pink_TenCommandments - Ten Commandments <2001/01/01>
Pink_Tithing - Tithing <2000/07/27>
Pink_TotalDepravity - The Total Depravity of Man <2000/09/12>
Pink_WhyFourGospels - Why Four Gospels <2000/06/20>
PNT_Prefaces - People's NT Book Introductions <2000/08/15>
Pontier_Worship - Don't Call it Worship Unless... <2002/06/27>
Porter_Acts17_11 - Bible Studies by Acts 17:11 <2000/07/01>
Preston_Time - Can God Tell Time? <2008/02/09>
Pritchard_Archaeology - Archaeology of Old Testament <2004/09/09>
Psalter - 1650 Scottish Psalter <2001/01/13>
Queensland_Reader5 - Queensland Fifth Reader <2001/07/11>
Ramsay_LettersToSevenChurches - The Letters to the Seven Churches <2003/06/01>
Ramsay_Paul - Paul the Traveler & Roman Citizen <2004/07/22>
Reid_BloodOfJesus - The Blood of Jesus <2001/01/18>
Robertson_ChurchHistory - Sketches of Church History <2000/06/26>
Robertson_Prefaces - Word Pictures' Prefaces <2000/08/15>
RuleBenedict - The Rule of St Benedict <2007/05/12>
Russell_Parousia - The Parousia <2001/09/22>
Ryle_DutiesOfParents - The Duties of Parents <2001/10/05>
Ryle_Holiness - Holiness <2004/04/19>
Ryle_PracticalReligion - Practical Religion <2003/02/08>
Ryle_Sermons - Tracts and Sermons <2003/02/11>
Ryle_Warnings - Warnings to the Churches <2003/02/11>
Sanders_SoulWinning - The Divine Art of Soul Winning <2000/07/01>
SBD - 2006 Smith's Revised Bible Dictionary <2006/07/03>
Schaff_History - History of the Christian Church <2004/12/29>
Scott_Our_Bible - Our Bible <2006/12/04>
Secker_Professor - Nonsuch Professor <2004/12/29>
ShaffHerzog - Shaff/Herzog Encyclopedia of Biblical Terms <2001/12/02>
Shedd_DoctrineOnHell - The Doctrine on Hell <2004/08/19>
Shedd_Homiletics - Homiletics <2004/08/17>
Shedd_NaturalMan - Sermons to the Natural Man <2004/08/19>
Shedd_PastoralTheology - Pastoral Theology <2004/08/17>
Sheldon_InHisSteps - In His Steps <2000/07/02>
ShepherdOfHermas - The Shepherd of Hermas <2000/11/17>
ShorterCatechism - Shorter Catechism With Explanations By Matthew Henry <2011/03/02>
Simmons_Fallacies - Unmasking Pre-Trib Fallacies <2001/06/05>
Snaddon_LordsSupper - Preparation for the Lord's Supper <2004/01/27>
Snipes_The_Gospel - What Has The Gospel To Do With Me? <2006/08/19>
Spurgeon_AdviceForSeekers - Advice For Seekers by CH Spurgeon <2005/05/29>

Spurgeon_Autobiography - Selections from Spurgeon's Autobiography <2001/05/30>
 Spurgeon_Catechism - Spurgeon's Baptist Catechism <2011/06/05>
 Spurgeon_Commentaries - Commenting on Commentaries <2000/10/12>
 Spurgeon_DeathOfTheChristian - Death of the Christian <2000/06/26>
 Spurgeon_FaithsChequeBook - Faiths Cheque Book - C. H. Spurgeon <2006/10/30>
 Spurgeon_FarmSermons - Farm Sermons <2001/04/24>
 Spurgeon_Fight - The Greatest Fight in the World <2001/05/30>
 Spurgeon_Grace - All of Grace <2000/07/02>
 Spurgeon_Hymnal - Our Own Hymn Book <2011/02/06>
 Spurgeon_JohnPloughmansTalk - John Ploughman's Talk <2001/04/06>
 Spurgeon_LecturesToMyStudents - Lectures to My Students <2000/06/17>
 Spurgeon_MorningEvening - Morning and Evening (Updated English) <2010/07/02>
 Spurgeon_Sermons - Spurgeons Sermons (In Modern English) <2011/12/12>
 Spurgeon_SoulWinner - The Soul Winner - C.H. Spurgeon <2005/01/17>
 Spurgeon_TillHeComes - Till He Comes <2001/03/29>
 Spurgeon_WicketGate - Around the Wicket Gate <2001/04/24>
 Stevens_AD70 - What Happened in AD 70 <2004/07/24>
 Sunday_Sermons - Sermons <2002/10/24>
 SysDct - Combined System Dictionary (SBD AbbrevListDct Amtract_Dictionary Concise_Dictionary CondensedBiblica
 SysLib - Combined System Library <2015/03/22>
 Taylor_Revelation - Commentary on Revelation <2004/12/25>
 TDNT - Theological Dictionary Of The New Testament <2011/10/27>
 Tertullian_Prayer - On Prayer <2000/07/01>
 Themes - Online Bible Verse Themes <2013/06/01>
 Thompson_Owen - The Life of Dr. John Owen <2000/06/23>
 Thompson_PrimitiveTeacher - The Primitive Teacher <2002/03/20>
 Topics - Primary English Topics <2002/07/02>
 Torrey_RevivalSermons - Revival Sermons <2001/07/17>
 Torrey_Topics - New Topical Text Book <2010/01/11>
 Torrey_VestPocketCompanion - Vest Pocket Companion <2000/07/01>
 Torrey_WordOfGod - Ten Reasons Why I believe the Bible is the Word of God <2001/07/05>
 TpcEng - Primary English Topics <2011/08/30>
 Trapp_Prefaces - Preface and Index to John Trapp's Commentary <2004/02/19>
 Travers_Strange - Strange Fire <2001/06/24>
 Tyler_Tabernacle - Tabernacle of Israel <2002/08/03>
 Venema_Premillennialism - Evaluating Premillennialism <2005/02/25>
 Warburton_Mercies - The Mercies of a Covenant God <2005/01/03>
 Warfield_SelectedWorks - Selected Works <2004/04/25>
 Watson_Beatitudes - Beatitudes: Exposition of Mt 5:1-12 <2001/12/16>
 Watson_Divinity - The Body of Divinity <2004/07/21>
 Watson_Sermons - Sermons <2000/06/26>
 Wesley_Sermons - Sermons <2000/06/17>
 Wesley-Token - A Token for Children <2011/06/19>
 WestminsterConfession - The Westminster Confession of Faith <2001/08/15>
 Weymouth_Preface - Weymouth NT <2000/07/01>
 Whitefield_Sermons - Sermons <2000/06/25>
 Whyte_Prayer - Lord Teach Us To Pray <2003/01/28>
 Wigglesworth_Faith - Faith that Prevails <2002/06/11>
 Wight_MannersAndCustoms - Manners and Customs of Bible Lands <2000/06/26>
 Wilson_Archaeology - The ABC's of Biblical Archaeology <2002/10/02>
 Windridge_ThoughtsOnPrayer - Thoughts on Prayer <2004/08/19>
 Wylie_HistoryOfProtestantism - The History of Protestantism <2000/06/26>
 Wylie_Papacy - Papacy <2001/01/25>

E04. The List of Eclectic Note Abbreviations.

The writers of the Eclectic Notes for the Online Bible are almost exclusively (Plymouth) Brethren writers. For more information about Brethren writers please see “BRETHREN WRITERS, A Checklist, With an Introductory Essay and Additional Lists, By Arnold D. Ehlbert, Forward By Wilbur M. Smith; Baker Book House, Grand Rapids, Michigan.

FWG	F.W. Grant
JND	John Nelson Darby
WK	William Kelley

¹ Pelagianism is the belief that [original sin](#) did not taint [human nature](#) and that mortal [will](#) is still capable of choosing [good](#) or [evil](#) without special [Divine aid](#). Pelagius taught that the human will, as created with its abilities by God, was sufficient to live a sinless life, although he believed that God's grace assisted every good work. Pelagianism has come to be identified with the view, (whether Pelagius agreed or not), that human beings can earn salvation by their own efforts. This theological theory is named after [Pelagius](#) (354 - 420 or 440), although he denied, at least at some point in his life, many of the doctrines associated with his name.

² NEC, "All The Conditional Sentences (Clauses) In The Greek New Testament", Section 1.0 Conditional Clauses, Create Space/AMAZON, 2013. ISBN-13: 973-1492962519, 524 Pgs. \$39.95.

Or:

NEC, "An Exegetical Greek Grammar Of The New Testament (and LXX)", Section 31.13 Conditional Clauses – An Introduction, Create Space/AMAZON, 2014, ISBN-13: 978-1497597037, 608 Pgs. \$39.95.

³ N. Carlson, "HERMENEUTICS, An antidote to 21st Century Cult Phenomena, 2014, CreateSpace/AMAZON Publishers",

⁴ This adoption procedure was illustrated in the film Ben Hur. There Charlton Heston played Judah Ben (Son of) Hur. It was taken from [Lew Wallace's](#) 1880 novel [Ben-Hur: A Tale of the Christ](#). Judah Ben Hur's adoption took place under law by a high Roman Government Official adopting Heston as his son. .

{The following is courtesy of Wikipedia}

"Lewis "Lew" Wallace (April 10, 1827 – February 15, 1905) was an American lawyer, [Union](#) general in the [American Civil War](#), [governor](#) of the [New Mexico Territory](#), politician, diplomat, and author from [Indiana](#). Among his novels and biographies, Wallace is best known for his historical adventure story, [Ben-Hur: A Tale of the Christ](#) (1880), a bestselling novel that has been called "the most influential Christian book of the nineteenth century."

Wallace's military career included service in the [Mexican-American War](#) and the American Civil War. He was appointed Indiana's [adjutant general](#) and commanded the [11th Indiana Infantry Regiment](#). Wallace, who attained the rank of major general, participated in the [battle of Fort Donelson](#), the [battle of Shiloh](#), and the [battle of Monocacy](#). He also served on the military commission for the trials of the [Lincoln assassination conspirators](#), and presided over the military investigation of [Henry Wirz](#), a Confederate commandant of the [Andersonville prison camp](#).

Wallace resigned from the U.S. Army in November 1865 and briefly served as a major general in the Mexican army, before returning to the United States. Wallace was appointed [governor](#) of the [New Mexico Territory](#) (1878–81) and served as U.S. minister to the [Ottoman Empire](#) (1881–85). Wallace retired to his home in [Crawfordsville, Indiana](#), where he continued to write until his death in 1905."

⁵ NEC, "An Exegetical Grammar of the New Testament and (LXX)", CreateSpace/AMAZON, 608 Pgs. ISBN-13:978-1497597037, 2014, \$39.95, Section: 04.12 Concord And Inflectional Forms

"In the grammatical device called concord (or agreement) certain words are required to have forms (indicated by inflections) which correspond in specified ways with the forms of other words to which they are grammatically related."