

A SYSTEMATIC THEOLOGY

Vol. I Prolegomena, Bibliology and Theology Proper

By Rev. Norman E. Carlson

The Cover

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

It was first used on an unpublished appologetic book titled “Bible Codes”, which is still used by our school but has not been published because of the excessive borrowing from Dr.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

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

<p><u>This little light of mine,</u> I'm gonna let it shine This little light of mine, I'm gonna let it shine This little light of mine, I'm gonna let it shine Let it shine, Let it shine, Let it shine.</p> <p>Hide it under a bushel? No! I'm gonna let it shine Hide it under a bushel? No! I'm gonna let it shine Hide it under a bushel? No! I'm gonna let it shine Let it shine, Let it shine, Let it shine.</p> <p>Don't let Satan blow it out, I'm gonna let it shine Don't let Satan blow it out, I'm gonna let it shine Don't let Satan blow it out, I'm gonna let it shine Let it shine, Let it shine, Let it shine.</p>	<p>I'm gonna shine til Jesus comes I'm gonna let it shine I'm gonna shine til Jesus comes I'm gonna let it shine I'm gonna shine til Jesus comes I'm gonna let it shine Let it shine, Let it shine, Let it shine.</p> <p>I'm gonna shine for ever more I'm gonna let it shine I'm gonna shine for ever more I'm gonna let it shine I'm gonna shine for ever more I'm gonna let it shine Let it shine, Let it shine, Let it shine.</p> <p style="text-align: center;">.</p>
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ISBN-13: 978-1540550873
ISBN-10: 1540550877

PREFACE

This book is an expanded version of the original 1 volume book¹ which was never published but was used to acquaint students with this great subject. Suggestions for the use of that workbook were to accumulate and identify materials that were identified during their studies of Greek, Hebrew, Hermeneutics, Homiletics, Creation Science, and of course Systematic Theology. The facts and principles developed during these studies were/are to be placed in the appropriate places in their own personal copy of AN EXPERIMENTAL WORKBOOK FOR THE INDUCTIVE PRODUCTION OF A SYSTEMATIC THEOLOGY. This workbook was presented as a tool for the systematic theology aspect of the various classroom courses taught by the author. Classes covering the materials for the course have been taught in the author's home and in or in cooperation with local churches and institutions of higher learning. There are many men and ladies, authors, teachers, and books, who have encouraged me through the years. The materials are theirs and those from whom they learned. My special thanks go to my first pastor, Vernon Crouse and his wife Francis. They taught us, exercised us and were a continual source of example to my family while we were at Clear Alaska, 1964-1965. To the Seminary staff at the Western Conservative Baptist Seminary in Portland Oregon who provided most of the information through the ministry of the Holy Spirit, I'd like to express my great appreciation. To Drs. Radmacher and Ellison (Hermeneutics), Dr. Milton Jones (Homiletics), Dr. F. R. Howe (Hebrew and Apologetics), and to Dr. Duane Dunham (New Testament Greek). Ya'll have my thanks and appreciation for allowing me to learn at your feet (I was always in awe of these great teachers of God's Truth). Rev. Erwin Ericson of Colorado Springs was my theology teacher. Miles Stanford of Colorado Springs was a great encouragement in the Christian Life truths, who kept me on the dispensational track. I'd like also to thank the previous students of the various Greek, Hebrew, Hermeneutics and Homiletics classes for your diligence and correction of my errors in preparation and presentation. *"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."* (Acts 17:11)

Also, Thanks and my gratitude go to Theologian, Composer, Musician extraordinaire, Kurt Kaiser, for Lyrics (Songs - Eph 5:17) used as illustrations for the Attributes of God.

Finally, I'd like to thank my wife Pat who has encouraged me in these pursuits and for my four children who were without their dad several years while growing up.

(I was employed by various companies as a Systems Engineer on the BMEWS, and the PAVE PAWS RADAR Systems programs.)



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INTRODUCTION

The Twenty-First Century church^a is plagued with a problem that is directly related to Jesus Christ's command in Matthew 28:19-20. The problem is two-fold. The first part has to do with discipling men and the second is like unto it; namely, teaching these disciples to observe our LORD's commands^b. (1 John 3:23-24)

The lack of taught disciples in the church is in part the fault of well meaning Christians, who, seeing the great commission, attempt to carry it out apart from God's ordered plan, i.e. through Christ's local church (1 Timothy 3:15). Because of this we see a profusion of sincere, dedicated believers enlisted in various para-church groups. Although much of the work done by these groups is commendable, the work itself is built on a rather shaky foundation, leaving out or deprecating their most important service responsibility, that of being a member of (organism not organization) and contributing to (as believer priests) the corporate worship and building up of the local church. The result of such splintering often leaves the local assembly without it's natural (spiritual) leaders and it's most gifted individuals.

Another reason for the lack of taught disciples is the common but unbiblical procedure of 'one man leadership' within the local churches. There are occasions, especially in church planting where, at first, all teaching will of necessity be done by one man (or the evangelistic team). A cursory reading of the pastoral epistles, 1 Corinthians 12-14, Ephesians 4, and Acts 20:17ff reveal the requirements of plurality in the New Testament offices. A pastor who ignores the command to train men for the "work of the ministry" has failed his God given responsibility according to Paul's pattern found in Ephesians 4:11-16. Moreover, he is making his own position much more difficult by quenching (resisting - 1 Thessalonians 5:19) and/or grieving (sinning against - Ephesians 4:30) the Holy Spirit. He does this by NOT training and exercising other men, perhaps as gifted by God, from sharing in the corporate church teaching ministry.

^a A local assembly of born-again believers meeting together for the corporate worship of God and mutual edification through the exercise of the fruit and gifts of the Holy Spirit, observing the New Testament ordinances of Water Baptism and the Lord's Supper, whose leaders are clearly specified in the New Testament to include Elders (plural), and Deacons (plural). Radmacher, in his book "The Nature of the Church", shows with clarity and detail, the distinction and similarities between the local church and the universal church of which every Christian is a part.

^b We must be extremely careful to distinguish the difference between the commands which are directly applicable to the Church age and those applicable to another dispensation!

The heart attitude of the pastors of God's choosing (in a local church) should be as The Apostle Peter wrote: "*to be shepherds of God's flock that is under your (plural) care, serving as overseers - not because you (plural) must, but because you (plural) are willing, as God wants you (plural) to be; not greedy for money, but eager to serve; not lording it over those entrusted to you (plural), but, being examples (plural) to the flock(singular). And when the Chief Shepherd appears, you (plural) will receive the crown of glory that will never fade away.*" (1 Peter 5:2-4 NIV) "*And the things which you heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.*" (2 Timothy 2:2-3 NAS)

Unfortunately, because of our traditional backgrounds and training, we so often fall short of actually putting into practice the Principles contained in God's Word. Because of the Churches failure to carry out these aspects of the Great Commission, we see a proliferation of Bible Institutes and Bible Colleges whose end it seems is to train our young people to do the things we (in the local Church) have failed to teach them. Pastors often talk about a shared ministry, but few actually have the character to practice what they know to be true. Meanwhile they remove the incentive for solid Christian experience and growth by depriving the other gifted individuals in their local churches of the benefit of their training and knowledge. It is almost as if some pastors are afraid that by training and exercising others in their local churches, those individuals might even be more used than these pastors in God's Harvest Field. This, if it is secretly your problem, should be confessed right now, so that whether or not you decide to use the remainder of these books in training your people, at least you may begin in some measure to fulfill the neglected aspects of the Great Commission in your own ministry. Several men that I have known are doing this discipling in their local churches. John MacArthur Jr., pastor (one of many) at the Grace Community Bible Church said (in 1979) that he had personally trained 45 elders (by 1979) in subjects like Greek, Hermeneutics and Theology, and that these men became "full time" elders in his church.

Billy Graham, when asked what he would do if he were the pastor of a local church, made the following response. "I think one of the first things I would do would be to gather a small group of 8 or 10 men around me that would meet a few hours a week and pay the price! It would cost them something in time and effort. I would share with them everything I had, over a period of a couple of years. Then I would actually have a group of ministers among the *laymen* (Italics mine not his) who in turn would take 8 or 10 or 12 more and teach them. I know one or two churches that are doing that and it is revolutionizing their churches. Christ, I think, set the pattern. He spent most of His time with 12 men. He didn't spend it with the crowds. In fact, every time He had a great crowd it seems to me that there weren't too many results. The great results, it seems to me, came in His personal interviews, and in the time He spent with the 12."

Don Baker, Senior Pastor of the Hinson Memorial Baptist Church, Portland, Oregon, delivered a memorable address to a 10 June 1975 seminary graduation class. In that address he stated "Place

your people above your program. We are here to build people not programs. A man who ignores the needs of the flock to build his own reputation is not worthy of the name 'Pastor'."

These books (i.e. Systematic Theology) and the rest of those books used by the CFBC with associated materials are an attempt to provide training tools specifically for use in the local church. The intent of the course of studies using all these materials is to provide background and experience in the areas of:

- **Hermeneutics** (the art and science of interpreting God's Word),
- **The Complete Bible Outline Series** (Which covers every book of the Bible, replete with Introduction, Outline, Text (ASV), Questions, for every book of the Bible. >3000 pages)
- **New Testament Greek Exegesis** (So that many salient points may be expanded, or often unnoticeable points may be unlocked from the Greek New Testament) ,
- **N.T. & O.T. Textual Criticism** (so that textual problems can be faced with confidence),
- **Old Testament Hebrew Exegesis** (So that many salient points may be expanded, or often unnoticeable points may be unlocked from the Hebrew/Aramaic Old Testament),
- **Apologetics** (so that the opponents of the faith can be faced with confidence),
- **Homiletics** (the art and science of preparing and delivering God's Word, in Church, Sunday School, or Street Corner),
- **Creation Science** (In which various concepts are developed as we attempt to establish a logical frame for discussion with unbelievers, especially those with an Evolutionary Background.)
- **Systematic Theology** (the queen of sciences).

Contained in these volumes on Systematic Theology are aspects of learning that are also contained the 8 volumes of Chafers Systematic Theology^a (**which every student should purchase at their earliest opportunity.**) My original 1 Volume workbook was provided so that when the student translates from the Bible (Hebrew O.T. and Greek N.T.), the principles extracted from these passages (and from our English Bible reading) may be used and transcribed in the appropriate section(s) in that workbook (Inductively). Of course this original workbook will be provided at no charge (as are the rest of our textbooks to all registered students of the Colorado Free Bible College (CFBC). Here, at the end of the student's course of study the student will be able to translate and at least do an elementary exegesis of a New Testament passage, extract the eternal truths (principles) and prepare an exegetically correct message for use in teaching in the Sunday School, Church, or the street corner.

^a *A Scientist is a person learned in science. Science is defined (in part) as: a branch of study which is concerned with observation and classification of facts.*

The building of your own inductive Systematic Theology is perhaps the area of greatest importance, "*So that we be no more children, tossed to and fro and carried about with every wind of doctrine, by the slight of men and cunning craftiness by which they lie in wait to deceive.*" (Ephesians 4:14)

SYSTEMATIC THEOLOGY - A DEFINITION

Systematic Theology has been defined in various ways through the past centuries. Chafer¹, I, Pages 6 and 7, provides several examples. These definitions, however, contain a common thread which seems best stated by Dr. A. H. Strong²: **(Systematic)"Theology is the science of God and of the relations between God and the universe"**. Chafer provides a longer, more explicit definition. **"Systematic Theology...(is) the collecting, scientifically arranging, comparing, exhibiting, and defending of all facts from any and every source concerning God and His works"**. He goes on to describe its form. "It is *Thetic* in that it follows a humanly devised thesis form and presents and verifies truth as *truth*". One or the other of these definitions should be committed to memory. We understand that Systematic Theologians are first of all Scientists³ in the true sense of the word. Therefore, as students of theology we must develop at least the following mental disciplines.

- (1) We must be able to (or to desire to) distinguish fact from fiction (comparing) in as many sciences as possible (all facts from any and every source). e.g. Is it possible that errors may be present in the evolutionary hypothesis dating methods? We could check the saturation percentage of C14 in the upper atmosphere (Cook Page 3)⁴ or reflect on the production of extinct Po 214 *pleochroic halos*(Gentry)⁵. We don't have to be physical scientists to do this investigation, but we must have our "ear to the ground" to pick up on some of the information coming from our physical science community. A publication that is perhaps the best overall book on the Facts of Creation is Walt Brown's Masterpiece "IN THE BEGINNING, Compelling Evidence For Creation And The Flood."
- (2) We must be informational *ferrets*⁶. We must search out information from many areas of science and collect (collecting) this information in an ordered fashion (arranging).
- (3) We must provide a means by which our labors may be exhibited to others (exhibiting) for the glory of God. It may be that this exhibition may be in a clearly presented "APOLOGIA" (defense) of the Christian Faith (Acts 17)⁷. It may be that you will be used to clearly explain some of the more difficult passages of scripture in the area of Eschatology (II Pet 3:16, etc.).
- (4) We must learn to be a defender (defending) of the truth of the facts discovered (Phil 1:7, 16; 1Peter 3:15⁸). e.g. We should learn to be able to perform "what if" arguments without becoming so emotionally involved that we are unable to answer detractors with facts that show either a reasoned faith or a faithful reason.

- (5) We must understand the concept of being a polemicist^a for Jesus the Messiah, against any and all false theories contrary to the Scriptures. Such arguments are available in works like “The Truth About Islam”.⁹
- (6) Last and most important we must strive to be **excellent** in our lives and in the exegesis¹⁰
^{11 12} of the Bible, the Word of God (I Tim 3:15-16, I Tim 4:11-16, II Tim 2:15-16,...).
Note also Col 2:5-7 and Col 3:12-17.

^a **polemicist** - a writer or a verbalist who argues in opposition to others (especially in theology)

SYSTEMATIC THEOLOGY - A METHODOLOGY

The purpose of this book is to provide an organized repository of collected materials about God and His Creation. The majority of material came as direct input from the Bible. This biblical input is expected to include pages of direct translational materials, word studies, exegetical notes, and homiletical principals, themes and outlines, to supplement the major headings of the Systematic Theology outlines given in the tables of contents.

Additionally, for our students, many theological principles should come from the students reading of the English bible (see ENGLISH BIBLE STUDY TEXT EVALUATION FORM in your workbook). This outline is used by the courtesy of KREGEL Publications and is provided for student use only. It was constructed from the outline contained in Volume 8 of Chafer. The headings follow the subject material contained in Volumes 1 through 7. As you will note (after you obtain your own copy of Chafer), the outline is not an exact replica of his work, but includes other areas not included in that magnificent set. You should purchase this set (Reference 1) at your earliest convenience to aid in your study. What we are starting here is a lifetime of study for the purpose of understanding and knowing God.

For those reading this @@@@ volume series, we hope you will be encouraged by our approach and be better Apologists and maybe even Polemists.

VOLUME I - PROLEGOMENA, BIBLIOLOGY AND THEOLOGY PROPER

1. PROLEGOMENA^a

We make no apology for our use of and maximizing of Scripture in these Volumes. We must use the Bible as first principle for our discussions, whereas other's, although many with great success, have filled their volumes with their own words (some very good, some not so good, and not a few heretical and corrupt). It is not enough to give lists of references (which are not God Breathed), but we and our students must be given, eyeball-to-actual text interactions, in order to accomplish God's work in all our hearts.

Job 32:8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

2Ti 3:16 All scripture is God Breathed {*exhalation, not inspiration. NEC*}, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be mature, thoroughly furnished unto all good works.

Heb 4: 12 For the word of God is alive, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor (a critic) of the thoughts and intents of the heart.

1.1 The Word Theology.

The word Theology comes from the attachment of two Greek words: θεός (God), and λόγος (Word, Speech, or Expression) into Θεο-λογία - Theo-logia, which we anglicize into Theology.

<2316> θεός theos theh'-os of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; n m; TDNT-3:65,322; {See TDNT 305 }

AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
- 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

<3056> λόγος logos log'-os from 3004; n m; TDNT-4:69,505; {See TDNT 431 }

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech
 - 1a) a word, uttered by a living voice, embodies a conception or idea
 - 1b) what someone has said
 - 1b1) a word
 - 1b2) the sayings of God

^a Prolegomena: Prefatory remarks; specifically: a formal essay or critical discussion serving to introduce and interpret an extended work

- 1b3) decree, mandate or order
- 1b4) of the moral precepts given by God
- 1b5) Old Testament prophecy given by the prophets
- 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
- 1c) discourse
 - 1c1) the act of speaking, speech
 - 1c2) the faculty of speech, skill and practice in speaking
 - 1c3) a kind or style of speaking
 - 1c4) a continuous speaking discourse-instruction
- 1d) doctrine, teaching
- 1e) anything reported in speech; a narration, narrative
- 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
- 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
 - 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
 - 2b) account, i.e. regard, consideration
 - 2c) account, i.e. reckoning, score
 - 2d) account, i.e. answer or explanation in reference to judgment
 - 2e) relation, i.e. with whom as judge we stand in relation
 - 2e1) reason would
 - 2f) reason, cause, ground

In John's writings, the WORD, the Logos denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God the Father, his ministry in creation and government of the universe, for, Col 1:17, 'by Him all things ('are glued' together). He is the cause of all the world's life both physical and ethical. Who for the procurement of man's salvation, He put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

This term Logos was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word, Logos, was well suited to John's purpose in John 1. See Gill on "Joh 1:1".

The word, Theology, has many meanings to many Peoples, Religions, and Persuasions. What we shall attempt here is to present what we feel is a Biblical and Scientific evaluation of God, His relations to men, angels, and His created and well maintained universe. Christian Theologians are prone to break Theology into 'pieces-parts'. These basic parts are identified, below.

1.1.1 Natural Theology

This term, natural' designates a Theology that is based solely on the facts concerning God and His universe that are revealed by nature. Examples of available resources are¹³.

1.1.2 Revealed Theology

This Theology is limited to only those items concerning God and His relations to His created system, that are revealed in the the Holy Scriptures.

1.1.3 Theology Proper

This Theology is a scientific study of the Bible which determines the Person of God, The Father, The Son, and The Holy Spirit, without reference to the Works of each member of the Trinity.

1.1.4 Historical Theology

This Theology traces the historical development of teaching (doctrine), and also treats the sectarian variations and heretical departures from Biblical truth that have occurred during the Christian Era.

1.1.5 Dogmatic Theology

Theology that is held and believed with certainty.

1.1.6 Speculative Theology

This Theology is that which is held (and belived) in the abstract, apart from its practical import. It is theology as founded upon, or influenced by, speculation or metaphysical philosophy. Or as Roy Wood Sellars, in his "The Next Step in Religion" States "*The truth is, that these theological speculations carry us nowhere.*" And the MESON 2000 Conference Summary concludes; "*and finally, as if to close the circle, at the end of the millennium many theoreticians have again turned to theological speculations which are not amenable to experimental confirmation.*"

1.1.7 Old Testament Theology

Theology that is restricted to the Old Testament, the Hebrew and Aramaic, and LXX (Septuigint) O.T. Scriptures.

1.1.8 New Testament Theology

Theology that is restricted to the New Testament, the Greek and possibly the Aramaic, Syriac - Peshita of the New Testament.

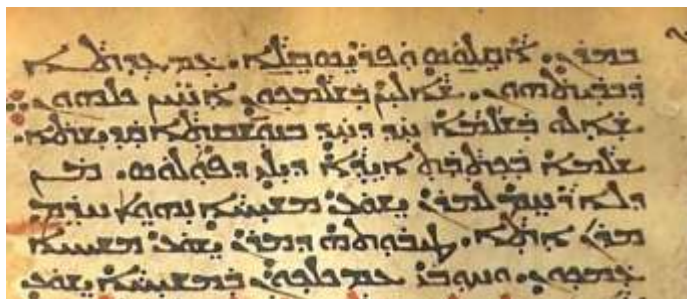


Figure 01.01.01. Page From A Pashitta (Syriac/Aramaic New Testament Manuscript.



Figure 01.01.02. A Breakdown Of Mat 28:1 In Syriac To Aramaic To Greek And Hebrew.

1.1.9 Pauline, Johannine, Petrine Theologies

These Theologies are restricted to only those books attributed to each author.

1.1.10 Practical Theology

This Theology is the emphasis and application of the Scriptures to men. {I wonder if there may be an “Impactical Theology”???

1.1.11 Biblical Theology

Biblical Theology aims to investigate truth about God and His universe in its Ordered development and historical environment as set forth in each book of the Bible. It expounds the doctrinal and ethical content of the Bible. It does not substitute for Doctrinal or Ethical Theology but is their historical counterpart.¹⁴

1.1.12 Systematic or Thetic Theology

Systematic Theology is a science that follows a humanly devised schema to order the doctrinal developments that purports to incorporate into its system all the truth about God and His universe from any and every source. Of course this is humanly speaking, an impossible task. However, we presume that this must not be done in one's early life in Christ, but ideally should be done more at the end of one's life so-as to incorporate as much and many of the developments and discoveries available at that time.

1.2 The Students Of Theology.

Such a (student) scientist is properly called a Theologian (Grk. Θεολόγος from the two Greek words Θεός: God; and λόγος: word, saying, speech.).

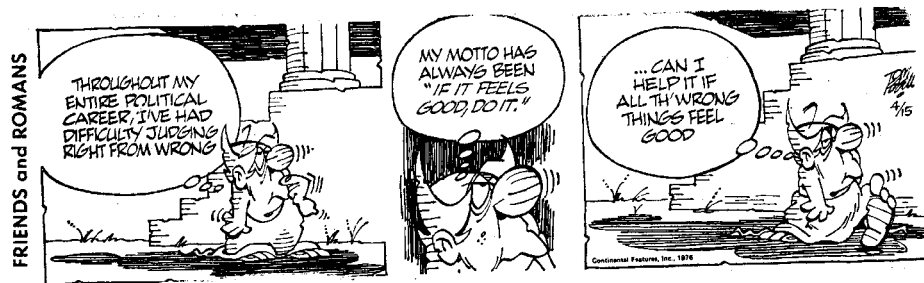
1.2.1 The Essential Requirements For A Qualified Theologian.

The essential requirements for a Systematic Theologian (ST) include a well developed intellect (Not genius but developed by use, with the following requirements.

1.2.1.1 Regeneration -

It is imperative for a Systematic Theologian to be a born from above, regenerated Christian Believer. (Jo 3:3-18, Eph 2:1-10, 4:24; Col 3:10.) As we'll see below, The natural man (the man in Adam only) receives not the things of the Spirit of God, neither can he know them, because they are (only) discerned by means of the (Holy) Spirit. 1 Cor 2:14

Figure



01.01.03. Symptoms Of The Unregenerate Man (or Carnal Christian) – Jer 17:9.



Figure 01.01.04. The NATURAL Reaction Of The Degenerate To The Regenerate;
Jer 17:9-10.

1.2.1.2 Spirity Control

(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.
- 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.

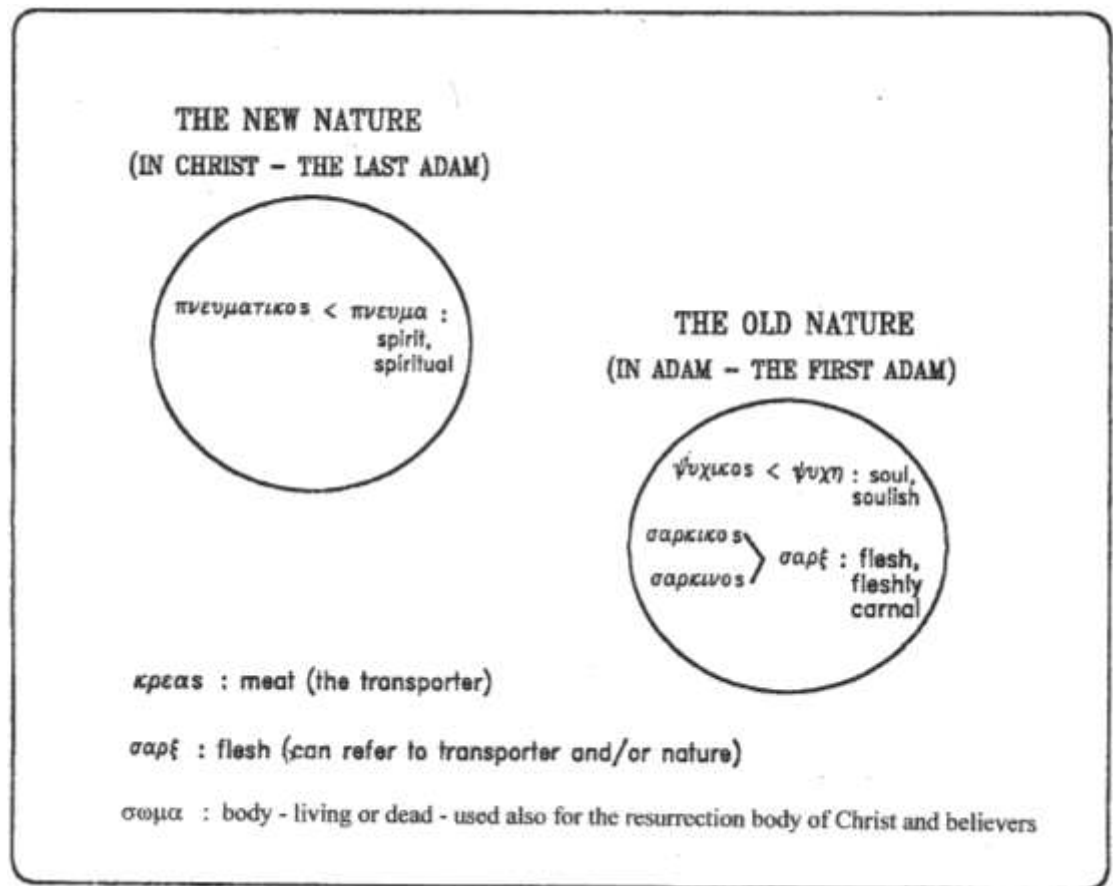


Figure 01.01.05 The Transporter And The Believer's Two Natures.

1.2.1.3 Spiritual Gift(s)

Every Born Again one has been given a set of Spiritual Gifts by the God of all Grace. Each set is unique to each recipient. They are given for the specific purpose:

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ:

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

14 {In order} **That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine**, with the **sleight** {Grk. κυβεια: {N-DFS} the die, plural dice: here; the picture is of shaking dice with someone who has 'loaded' them; our adversary, Satan.} of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

And all this – For the Glory of God!

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

Table 01.01.01 Examples Of Spiritual Gifts.

Examples Of Spiritual Gifts	
B e c a u s e o f a b	1. Prophets (forthtelling) Ro 12:6, 1 Co 12:10, 13:2.
	2. Pastor/Teachers Eph 4:11.
	3. Knowledge 2 Pe 3:2, 1 Co 12:8.
	4. Wisdom Eph 3:5, 1 Co 12:8.
	5. Teaching Eph 4:11, Mt 28:19
	6. Evangelism Eph 4:11
	7. Exhortation 1 Th 3:2, Rom 12:8.
	8. Discernment of Spirits (or the doctrines they are teaching) Ac 16:18, 1 Co 12:10, 1 Jo 4:1.

use of the teaching of spiritual gifts in the past, it is necessary to include in our short synopsis the Table, below. The three descriptive columns are titled:

- 1. THE TRUE; the actual gift(s) given by the Holy Spirit.**
- 2. The SOULISH COUNTERFEIT;** in which the Natural powers function independently of the Holy Spirit. In this state they are under influence of Satan and/or demonic forces.
- 3. The SATANIC COUNTERFEIT; here the** Natural powers, consciously or unconsciously, are under direct influence or control by evil spirits, e.g. Satanic cults. We have descriptions of such happenings from the experiences of Missionaries to pagan lands. e.g., A China Inland Missionary to the Szechwaneze people, Isobel Kuhn; the “Inn Of The Sixth Happiness”, lady. In her book “Nests Above The Abyss”, Chapter 6, The Prey of the Terrible, she describes a spirit séance in which two women and a man are calling down spirits (evil ones) and a group of dancers become demon possessed. Some cry out with voices different from their own: “Worship God”, and “He has a Son named Jesus – and two daughters”, & etc. As the story goes, these folks (in 1923) had never heard the name Jesus before but had been given this name by the demonic spirits who possessed them. As Mrs.

Kuhn describes the next 14 years of this Satanic Conspiracy:

I have been asked why did Satan introduce the name of Jesus to these people? I feel it was because he saw that the gospel was inevitably going to reach them, and so he tried to make the name of Jesus and the outward forms of Christianity (the Ten Commandments, etc.) familiar to them under a system which was really worship of himself. We see that he had succeeded in his subtlety up to this point in the story.

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

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

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

There are areas of gifts which have fulfilled their intended use. The gift of tongues and their interpretation were given IAW Isa 28:11-12; Deu 28:49; With 1 Cor 14:21-21. They were given as a sign to the Jews. The ceasing of three particular gifts including tongues and prophecy, had to do with the advent of the completed N. T. Canon. 1 Cor 13:8-12¹⁵

An additional book that may help to make plain this problem brought about by the so-called Charismatic Movement, and its solution, is "The CHARISMATICS, A Doctrinal Perspective, by Dr. John F. MacArthur. Another book writtem by the author is "THE SPIRITUALS - A Fact Book, By Rev. Norman E. Carlson and Dr. Galen Currah."

Table 01.01.02. Table Of Spiritual Gifts

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

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

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

A Systematic Theologian must have at least the Spiritual Gifts of Wisdom and Knowledge. Knowledge is the Gift by which the Holy Spirit Gives spiritual understanding for those who are exercised for learning in many fields, but especially Biblical Knowledge.

1.2.1.4 No Substitute For Hard Work.

Pr 13:4, 18:9; Mat 20:1-16, 21:28-32; Mk 13:34-37; Lk 19:12-27; 2 Th 3:10; Col 3:16, 23; 2 Ti 2:15, 3:16-17.

Men having a lazy streak are not candidates to be a ST, Men, like Bagsley, below, have no business in most phases of Christian ministries especially that of a ST.



Figure 01.01.06. Bagsley Needs Reminder By Skywriters

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

1.2.1.5 Natural Gifts

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

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

1.2.1.6 Knowledge.

By knowledge, we mean learning in many fields and specialized learning in the field of Bible, the original languages, Greek, Hebrew, a minimum, and familiarity with the linguistic forms of those countries that touch on the Nation Israel and The Church. Without this knowledge base one cannot hope to plumb the depths of meaning of God’s Revelation to man. Further that ST must have available vast sources of Biblical, Encyclopedic, and Secular (Scientific) material.

1.2.1.7 Skill.

Skillful in argumentation, in logic, in writing, is also required by a Systematic Theologian.

1.2.1.8 Time!

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

Time is the missing ingredient in the course of Systematic Theology (ST). In order to learn and understand all the elements mentioned above, one needs time. Time to reflect on the matchless views provided, of our Great God, as given in the Scripture, and the Universe He Created. I’ve been at this all my life and I hardly know anything about our main subject. You ask, “Then how can you write a Systematic Theology”? My answer is simple, (like me). The reasons are:

1. Our School needs a Systematic Theology that is more than a student’s workbook.^a

^a N. Carlson, An Experimental Workbook For The Inductive Production Of A Systematic Theology, 480 pages + 1 Appendix 14 pgs, for a total of 494 pages..

2. I must write this ST set to provide our students with a free text in which to study Systematic Theology. Our Classes are free, and likewise, our textbooks. We even furnish a free UBS 4th Edition Greek New Testament (Iin an 8.5”x11” Notebook insert for our students, and for those not able to purchase themselves a SW copy.of The ONLINE BIBLE (OLB). (OLB at reduced price, for those having money.)
3. My life is getting to the end of the road. I firmly believe that I’ll die before this version is completed or better and more firmly that the Harpadzw (catching away) of the Church will take place in my physical lifetime. But even so, If I’m no longer here, arrangements have been made to distribute my books to a Christian outreach, a Church, or to the Jewish Believers, during the Day of Jacob’s Trouble (Jer 30:7ff), the 7 year Tribulation of Rev 4:2-20:3:

1.2.2 A Qualified Theologian Must Believe The Following Truths.

1.2.2.1 Revelation, Inspiration, Illumination, With A Pattern of Evidence.

These four items will be commented on, below. You can tell a Cult by their ignorance of these items because through these items are contained all the treasures of Heaven contained (today) in a Book, the Bible, written originally in Greek, Hebrew and Aramaic. The understanding of which takes much training and hard work. The cults on the other hand usually ignore the Bible and often by their “prophets” steal portions that seemingly prove their own holy books existence. Some cults, one in particular, put out their own ‘translation’ that attacks the person of God. ^a One subject not covered here is Natural Revelation. This will be covered in Soteriology. Although, this subject is covered in the Bible, it has more to do with: “What about those who’ve never heard?”.

1.2.2.1.1 Revelation (Special).

By (Special) Revelation we mean “the information obtained from God which could not (under any circumstances) be obtained by any other means (new truth). Matt 13:10-17, 34-35; Gal 1:12, etc.”

1.2.2.1.1.1 The Inspiration And Authority Of The Scripture As Contained In The Original Languages Of The Scripture.

Inspiration, (Grk θεόπνευστος theopneustos: God Breathed, 2 Ti 3:16) is that influence of the Holy Spirit upon the Scripture writers (2 Pet 1:21) which made their writings the record of a progressive Divine revelation, sufficient when taken together and interpreted by the same Holy Spirit who inspired them, to lead every honest inquirer^b to Christ and to salvation and maturity. I Pet 1:23, John 17:17, Rom 10:17, etc.,

^a HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs. section 3.1 pg 48ff.

^b The significant question that should be asked, here”; What constitutes an honest inquirer? One who is willing to evaluate the Facts and Claims of Scripture, willing to accept this new subject inspite of previous bias’ and concepts previously held that were contrary to the Biblical concepts of God, Sin and Sins, Salvations by the LORD Jesus’ sacrificial death on the tree and His resurrection in bodily form and ascension into Heaven.

2 Pet 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were being carried along (moved)^a (*Grk. 5342 φέρω: carried along like a ship by waves^b.*) by the Holy Spirit.

The O.T. was originally written in Hebrew, with sections (EZRA NEAMIAH) and Daniel 2:4-7:27, written in (a Gentile Language) Aramaic. The N.T. was originally written in Greek, with possible exception of Matthew's Gospel. The Patriarchs have written on this very subject:

Around 180 Irenaeus of Lyons wrote that:

Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome and laying the foundation of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards John, the disciple of the LORD, who also had leaned upon his breast, did himself publish a Gospel during his residence at Ephesus in Asia. (*Against Heresies* 3:1:1)

Fifty years earlier Papias, bishop of Hieropolis in Asia Minor, wrote, "Matthew compiled the sayings [of the LORD] in the Aramaic language, and everyone translated them as well as he could" (*Explanation of the Sayings of the LORD* [cited by Eusebius in *History of the Church* 3:39]).

Sometime after 244 the Scripture scholar Origen wrote, "Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism and published in the Hebrew language" (*Commentaries on Matthew* [cited by Eusebius in *History of the Church* 6:25]).

Eusebius himself declared that "Matthew had begun by preaching to the Hebrews, and when he made up his mind to go to others too, he committed his own Gospel to writing in his native tongue [Aramaic], so that for those with whom he was no longer present the gap left by his departure was filled by what he wrote" (*History of the Church* 3:24 [inter 300-325]).

1.2.2.1.1.2 Inspiration Of The Bible.

By Inspiration of the Bible we mean "That influence of the Holy Spirit upon the Scripture writers (II Pet 1:21) which made their writings the record of a progressive Devine revelation, sufficient when taken together and interpreted by the same Holy Spirit who inspired them, to lead every honest inquirer to Christ and to salvation and maturity. I Pet 1:23, John 17:17, Rom 10:17, etc.,"

This Inspiration we understand that it is composed of two parts:

1.2.2.1.1.2.1 Verbal Inspiration.

^a Historic Present Passive Participle.

^b Liddell and Scott Greek-English Lexicon For The Study Of The Greek Bible.

By Verbal Inspiration we mean “That **Inspiration extends to the very words of Scripture.** Matt 5:18, Lk 21:33. As Chafer explains, “. . . in the **original writings**, the Spirit guided in the choice of the words used. However, the human authorship was respected to the extent that the writers' characteristics are preserved and their style and vocabulary are employed, but without the intrusion of error.”¹⁶”

1.2.2.1.1.2.2 Plenary Inspiration.

By Plenary Inspiration we mean that **the accuracy which verbal inspiration assures, is extended to every portion of the Bible, so that it is, as a whole and in all its constituent parts, infallible and inerrant as to truth, and final as to Divine authority.** Once again Chafer continues: “. . . is meant the accuracy which verbal inspiration secures, is extended to every portion of the Bible so that it is in all its parts . . . infallible as to truth and final as to Divine authority. . . . This teaching preserves the **dual authorship** in a perfect balance, ascribing to each that consideration which is accorded it in the Bible.”

1.2.2.1.1.2.3 A Pattern Of Evidence For Biblical Inspiration.

We need to show here, that the Bible contains internally the proofs of its own inspiration from many of its books/witnesses. We shall separate this task into the two testaments.

1.2.2.1.1.2.3.1 A Pattern Of Evidence For Old Testament Inspiration.

Most everyone acquainted with the Old Testament can bring up internal examples which show the O.T. itself bears witness to its own inspiration. Such verses as shown below are representative but are not exhaustive. They do, however, indicate a strong case for the Old Testament inspiration by internal evidence.

And God said, Let there be light: and there was light. (Genesis 1:3)

10 And Moses said unto the LORD, O my LORD, I [am] not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I [am] slow of speech, and of a slow tongue. 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:10-12)

And the LORD said unto Moses, Write this [for] a memorial in a book, and rehearse [it] in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (Exodus 17:14)

And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, [so] I will be with thee. (Joshua 3:7)

And the LORD said, Judah shall go up: behold, I have delivered the land into his hand. (Judges 1:2)

Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. (1 Samuel 10:22)

And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? (Job 1:8)

Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. (Isaiah 1:2)

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. (Isaiah 1:10)

For the LORD spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, (Isaiah 8:11)

Then the word of the LORD came unto me, saying, (Jeremiah 1:4)

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: (Daniel 2:19-20)

The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. (Hosea 1:1)

The word of the LORD that came to Joel the son of Pethuel. (Joel 1:1)

The vision of Obadiah. Thus saith the LORD GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle. (Obadiah 1:1)

And the LORD answered me, and said, Write the vision, and make [it] plain upon tables, that he may run that readeth it. (Habakkuk 2:2)

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built. 3 Then came the word of the LORD by Haggai the prophet, saying, (Haggai 1:1-3)

1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, 2 The LORD hath been sore displeased with your fathers. 3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. (Zechariah 1:1-3)

1 The burden of the word of the LORD to Israel by Malachi. 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? [Was] not Esau Jacob's brother? saith the LORD: yet I loved Jacob, (Malachi 1:1-2)

1.2.2.1.1.2.3.2 A Pattern Of Evidence For New Testament Inspiration.

The inspiration evidence of the New Testament is not, unfortunately, so widely understood.

1 The Promise of Revelation

This has, primarily, to do with authorization to receive Revelation. John 16:12-13

2 The Reception of Revelation

The reception of Revelation is bound up with the person sent. John 13:20

3 The Authorization of Revelation

The Revelation sent by God and received by men (Apostles) is authorized by God through the words of the Apostles. John 17:20

4 A Partial Fulfillment of John 16:12-13

The Church now revealed to New Testament saints. Eph 3:2-9 (not previously revealed to O.T. saints)

5 The Authoritative Equality of the O.T. and the Apostle's Writings

Peter sets the O.T. Scriptures on equal footing with the writings of the Apostles.
II Pet 3:2

6 The Ultimate Source of Paul's' Revelations

Paul didn't get his information through (intermediate agency) or from men as their ultimate source, but through the direct agency and by direct Revelation through Jesus Christ. Gal 1:1, 1:12

7 The Form of Pauls' Revelations

Pauls' Revelations came in word form. I Cor 2:9-13. Notice that no “angelic” or “heavenly” language was given that Paul needed to have the gift of interpretation to receive.

8 The Hiatus of New Revelation

No more Revelation will be given until the LORD's return - or at least the mystery revealed here is the most important. Col 1:24-27 (vs 25 - πληρωσαι PAInf > πληρωω : fill, make full, fill to the full) is used here metaphorically and refers to the revelation of the church as the “capstone” [of a building] of revelation.), Heb 1:2

9 Peter Equates Pauls' Writings with the Rest of Scripture

II Pet 3:16

10 Paul's Writings are the Word of God

Paul called his own words the Word of God. I Thess 2:13

1.2.2.1.1.2.3.3 Some Revealed Purposes Of The Word Of God

1 Faith a Product

Faith is a product of the Word of God. Rom 10:17

2 The New Birth

We are born again by the Word of God. I Pet 1:23, Rom 10:17

3 The Believer's Sanctification

The believer is sanctified by the Word of God. John 17:17, II Tim 3:16-17

Through the ministry of the Trinity 1 Cor 12:4-6.

4 The Basis of Judgement of Unbelievers

The Judgement of unbelievers will rest on their works (Rev 20:12c), all of which were done in the energy of the flesh. None will apply. Because they exist(ed) only in the Old man - Adam) there is nothing they have that satisfies a Just God.. This judgment occurs at a singular place in Scripture; Rev 20:11-15.

Ro 20:15:

27-Rev 20:15 And <2532> whosoever <1536> was <2147> <0> not <3756> found <2147> (5681) written <1125> (5772) in <1722> the book <976> of life <2222> was cast <906> (5681) into <1519> the lake <3041> of fire <4442>.

2nd Class - 15 And since none (of the ones gathered for judgment at the great white throne) was found having been written in the book of life, [each] was cast (API 3S) into the lake of fire.

In this example we disagree with A. T. Robertson, who marked this as a 1st Class Condition. Dr. Paul Wright, a Graduate of DTS, in private correspondence in circa 1969, suggested the 2nd Class because of the 'hard; οὐχ, and the enclitic indefinite pronoun τις, with the verb: εὐρέθη-API-3S > εὐρίσκω: find.^a

5. The Basis of Judgement of Believers.

The Judgment of believers occurs at various times according to Scriptures. These Judgments are based upon a believer's works, One such example is the Bema (Judgment Seat) of Christ for believers from the "Church" age.. (Every believer is judged for his/her works (like unbelievers) which suggests that God is always fair. Other Believer's Judgments may be seen on Figure 01.01.07.

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

1Co 3:10 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;

^a ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 524 Pgs.

- 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and **the fire shall try every man's work of what sort it is.** {it shall be: Gr. it is }
- 14 **If any man's work abide which he hath built thereupon, he shall receive a reward.**
- 15 **If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**
- 2Co 5:10 For we must all appear before the judgment seat of Christ; **that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.**

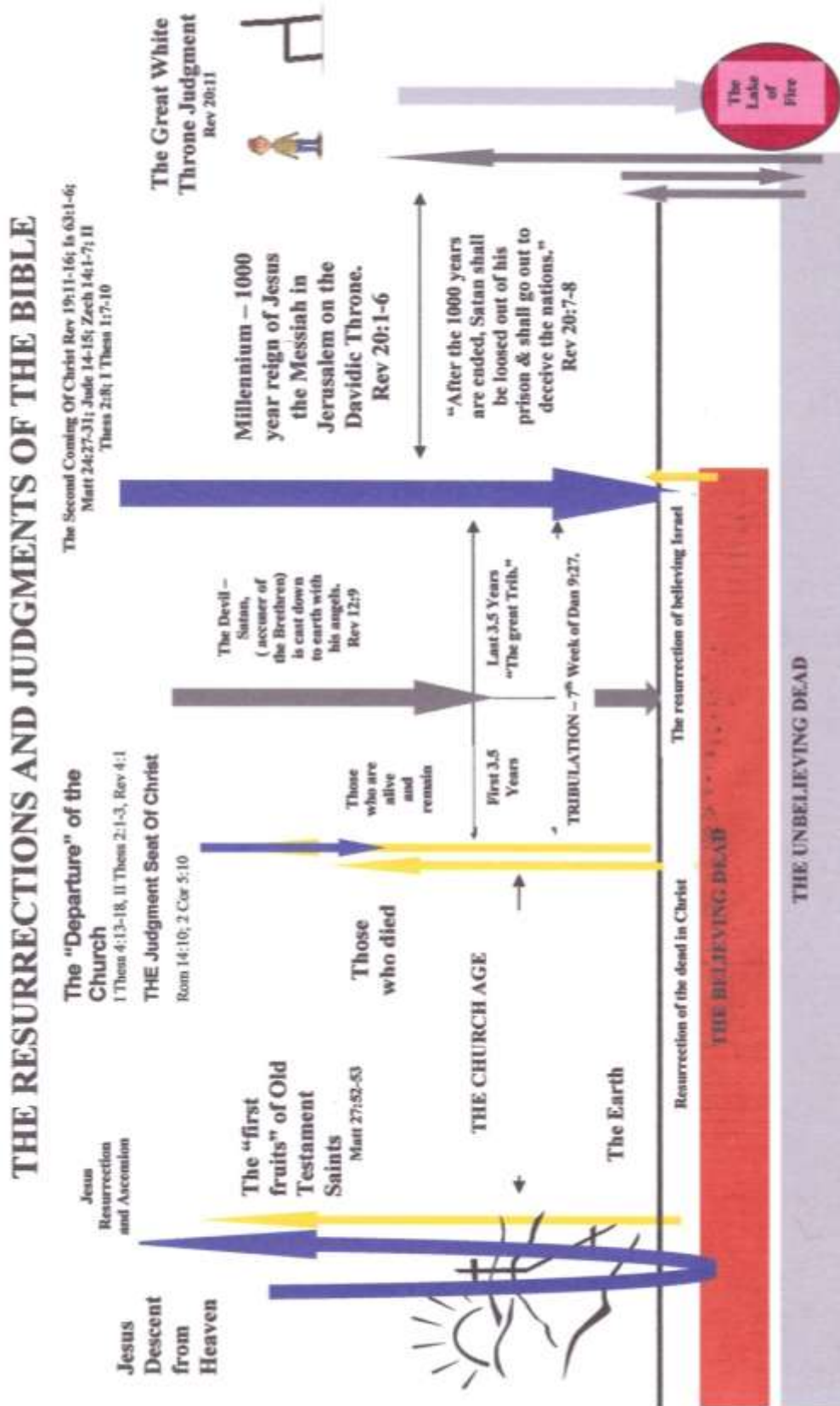


Figure 01.01.07. The Resurrections And Judgments Of The Bible..

1.2.2.1.1.3 Illumination.

By Illumination we mean “the quickening of regenerate man's understanding by the Holy Spirit, so that he may comprehend truth already revealed. (old or new truth made clear)

1.2.2.1.1.4 The 4 Types Of Men.

The Bible Lists 4 categories of men. These may be found in the book of 1 Corinthians. and are determined from the better Greek Texts. The Bible speaks of 4 kinds of men. The Natural Man (Unsaved - Unregenerate Man) I Cor 2:14, and 3 types of the regenerate (Born Again) Men These concepts are displayed in

1.2.2.1.1.4.1 The Natural - Unregenerate Man.

The unregenerate (the Natural) man not only does not welcome (as a guest) the Word of God, but he is not able to understand the spiritual things (words) because they can only be understood by means of the Holy Spirit's leading.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

1 Cor 2:14 But **the natural man** receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1.2.2.1.1.4.2 The Carnal (Baby - Young In The Faith) Christian.

1 Cor 3:1 And I, **brethren**, could not speak unto you as unto spiritual, but as unto carnal,{**σαρκινους**} 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.

1 Cor 3:1 καγω {P-1NS-K } αδελφοι {N-VPM } ουκ {PRT-N } ηδυνηθην {V-AOI-1S-ATT } λαλησαι {V-AAN } υμιν {P-2DP } ως {ADV } πνευματικοις {A-DPM } αλλ {CONJ } ως {ADV } **σαρκινοις** {A-DPM } ως {ADV } νηπιουσ {A-DPM } εν {PREP } χριστω {N-DSM }

2 γαλα {N-ASN } υμας {P-2AP } εποτισα {V-AAI-1S } ου {PRT-N } βρωμα {N-ASN } ουπω {ADV-N } γαρ {CONJ } εδυνασθε {V-INI-2P } αλλ {CONJ } ουδε {CONJ-N } [ετι] {ADV } νυν {ADV } δυνασθε {V-PNI-2P }

1.2.2.1.1.4.3 The Carnal (Old Enough But Still Ignorant) Christian.

This carnality is of a Christian old enough but **one who refuses to grow**; by continually grieving^a or quenching^b the work of the Holy Spirit in one's life. It is represented by the Greek word **σαρκικοί <4559>**.

1 Cor 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal {**σαρκικοί <4559>** *A grown up - old enough but walking by means of the flesh*}, and walk as men? {divisions: or, factions } {as men: Gr. according to man? }

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not **carnal {σαρκικοί <4559>}** ?

1 Cor 3:3 ετι <2089> {ADV } γαρ <1063> {CONJ } **σαρκικοί <4559>** {A-NPM } εστε <1510> (5719) {V-PAI-2P } οπου <3699> {ADV } γαρ <1063> {CONJ } εν <1722> {PREP } υμιν <4771> {P-2DP } ζηλος <2205> {N-NSM } και <2532> {CONJ } ερις <2054> {N-NSF } ουχι <3780> {PRT-I } **σαρκικοί <4559>** {A-NPM } εστε <1510> (5719) {V-PAI-2P } και <2532> {CONJ } κατα <2596> {PREP } ανθρωπον <444> {N-ASM } περιπατειτε <4043> (5719) {V-PAI-2P } [UBS 4th Ed.]

4 οταν <3752> {CONJ } γαρ <1063> {CONJ } λεγη <3004> (5725) {V-PAS-3S } τις <5100> {X-NSM } εγω <1473> {P-1NS } μεν <3303> {PRT } ειμι <1510> (5719) {V-PAI-1S } πανλου <3972> {N-GSM } ετερος <2087> {A-NSM } δε <1161> {CONJ } εγω <1473> {P-1NS } απολλω <625> {N-GSM } ουχι <3780> {PRT-I } **σαρκικοί <4559>** {A-NPM } εστε <1510> (5719) {V-PAI-2P }

1.2.2.1.1.4.4 The Spirit Controlled Man.

1 Cor 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but **which the Holy Ghost teacheth; comparing spiritual things with spiritual (words).**

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 **But he that is spiritual judgeth all things**, yet he himself is judged of no man. {judgeth: or, discerneth } {judged: or, discerned }

16 For who hath known the mind of the LORD, that He shall instruct him? **But we have the mind of Christ.**

1.2.2.1.1.4.5 Spiritually Controlled (The Command)

^a 3076 λυπέω lupeo loo-peh'-o; to grieve, offend The Holy Spirit. . Eph 4:30

^b σβέννυμι sbennumi sben'-noo-mee; Metaph. to quench, to suppress, stifle, influence of the Holy Spirit. 1 Thes 5:19.

This command to be controlled by the Holy Spirit, is the Will of God for every Christian. This is the first order of business in the Christian life. - 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 “Letting 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.

So then some questions for every believer:

- 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.

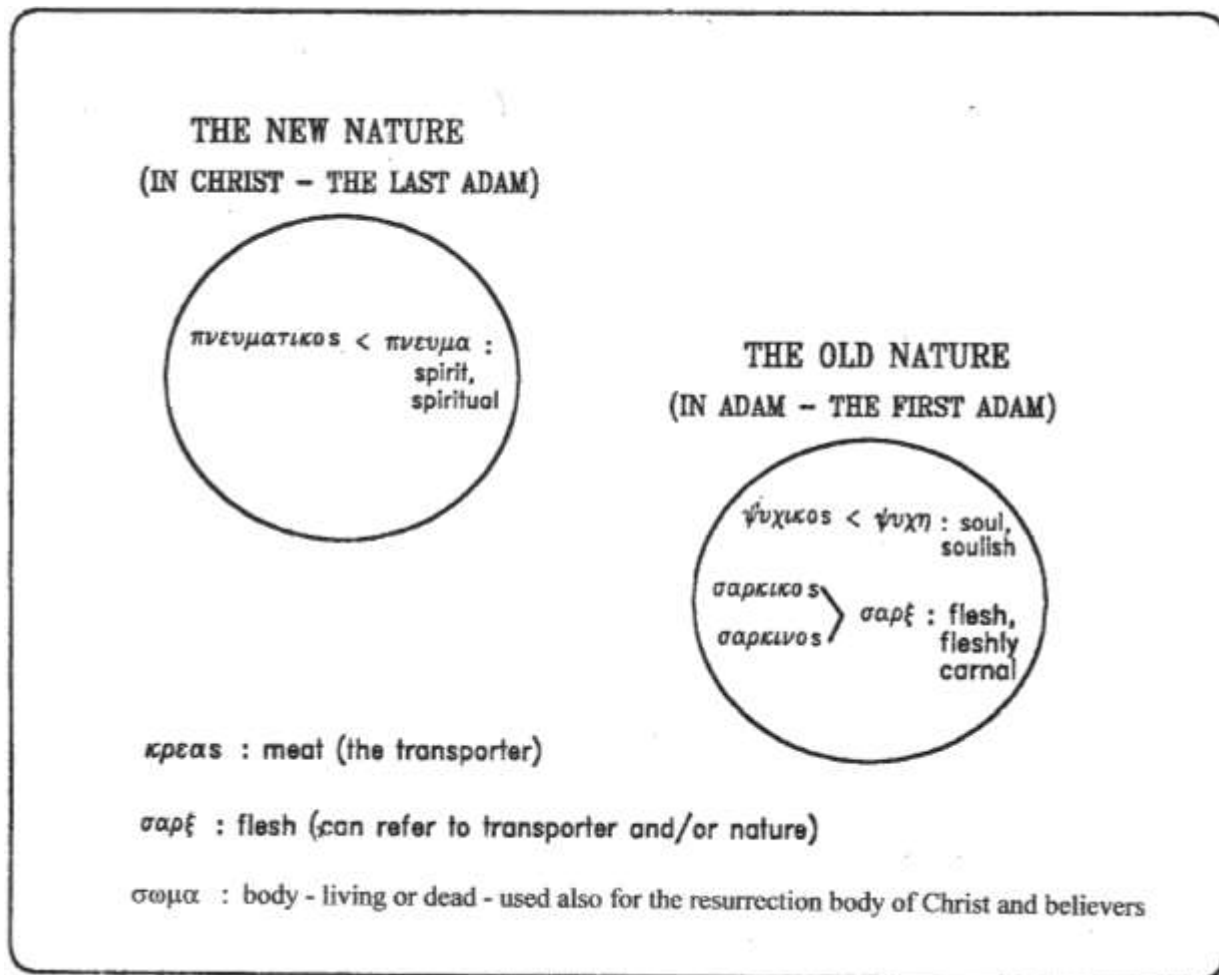


Figure 01.01.08. The Transporter And The Believer's Two Natures.^a

^a From: *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

1.2.2.1.2 The Laws Of Methodology Are Essential To Systematic Theology (ST) .

As in any other science, the Systematic Theologian must give his works an orderly layout. His work must be laid-out in a fashion predictable from other works of the same sort. There must be a cohesive flow to such a work, and should be well referenced and indexed so that others may peruse his work easily. This work is laid out (as are all my other books) with each section numbered by a U.S. Government numbering scheme I used on over 250 books publications and reports written under contract with various Government Defense contractors. Each section is listed in the Table of Contents(TC). The result is, a larger TC, but a much easier job of finding items of interest. Further, as every preacher and listener will attest, the use of illustrations helps to provide greater understanding, and sell the message. (Windows to let the light in)¹⁷ For this reason, a liberal use of Figures and Tables have been used to:

1) ~~Attract the eye~~, and 2) Convince the mind.

1.2.2.1.3 Our Finite Limitations Should Be Recognized. .

We as finite human beings must realize that our feeble attempts to understand the infinite mind of God must be fraught with error, confusion, and consternation. The unaided (by the Holy Spirit) will bring frustration a-plenty to such a one. Only by means of help from the Holy Spirit is a believer to make sense of the plan and purpose of God, in this world and the next..

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man. {judgeth: or, discerneth } {judged: or, discerned }

16 For who hath known the mind of the LORD, that he may instruct him? But we have the mind of Christ. {may: Gr. shall }

Joh 16:13 Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of himself; but whatsoever He shall hear, that shall He speak: and **He will shew you things to come.**

1.2.2.1.4 The Holy Spirit's Illumination Is Necessary.

Illumination is the quickening of regenerate man's understanding so that he may comprehend truth already revealed. (old or new truth made clear) The unregenerate man not only does not welcome (as a guest) the Word of God, but he is not able to understand the spiritual things (words) because they can only be understood by means of the Holy Spirit's leading. I Cor 2:14

II Pet 1:15-21 is often used as a section on the inspiration of Scripture, however, its primary significance is for the interpretation (as well as origination) of Scripture

2 Pet 1:15 Moreover I will endeavour that ye may be able after my decease to **have these things always in remembrance.**

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our LORD Jesus Christ, but were eyewitnesses of His majesty.

- 17 For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased.
- 18 And this voice which came from heaven we heard, when we were with him in the holy mount. Mat 17:1-9.
- 19 We have also a **more sure word of prophecy**; whereunto **ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts**:
- 20 Knowing this first, that no prophecy of the scripture is {comes or springs^a} of any private {one's own} interpretation {ἐπιλύσεως: Ablative of source or origin, Fem., Sing. > ἐπιλυσις † solution, interpretation, here, origination or disclosure^b}.
- 21 For { γαρ: For - introduces causal clause - which gives the reason or the ground for the assertion contained in the previous context i.e. the reader's interpretation of Scripture^c} the prophecy came not in old time by the will of man: but holy men of God spake {ἐλάλησαν: A.A.I.3Pl > λαλεω I speak - refers to the actual words} [as they were] moved {φερόμενοι: P.P.Ptcpl.N.M.Sing. > φερω I bear, carry; here, carried along like a ship on the sea} by the Holy Ghost {Spirit}. (2 Peter 1:15-21)

The Born Again Believer has the Holy Spirit to illumine him.

1.2.2.1.5 A Very Patient Study Program Is Required.

Such study is for every Christian a Requirement, but is especially required for the Theologian.

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing {<3718>. ὀρθοτομέω orthotomeo or-thot-om-eh'-o; from a compound of 3717 and the base of 5114, to **make a straight cut**, i.e. (figuratively) to dissect (expound) correctly (the divine message): — rightly divide.>} the word of truth.

I would propose that one such cut would be to separate the Dispensations of God so that items, commands, etc. from one Dispensation are not indiscriminately applied to another or other Dispensations. <3622> οἰκονομία oikonomia oy-kon-om-ee'-ah; from 3623; administration (of a household or estate); specifically, a (religious) "economy": — dispensation, stewardship. The following is a complete list of occurrences

Lu 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy **stewardship** <3622>; for thou mayest be no longer steward.

^a Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.

^b Archibald Thomas Robertson, WORD PICTURES IN THE NEW TESTAMENT - Volume VI - The General Epistles and the Revelation of John, 1933, Broadman Press, Ex.

^c Dana & Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1955, The Macmillan Company, Ex.

- Lu 16:3 Then the steward said within himself, What shall I do? for my LORD taketh away from me the **stewardship** <3622>: I cannot dig; to beg I am ashamed.
- Lu 16:4 I am resolved what to do, that, when I am put out of the **stewardship** <3622>, they may receive me into their houses.
- 1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a **dispensation** <3622> of the gospel is committed unto me.
- Eph 1:10 That in the **dispensation** <3622> of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: {heaven: Gr. the heavens }
- Eph 3:2 If ye have heard of the **dispensation** <3622> of the grace of God which is given me to you-ward:
- Col 1:25 Whereof I am made a minister, according to the **dispensation** <3622> of God which is given to me for you, to fulfil the word of God;
- 26 Even **the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:**
- 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory:** {in: or, among }

These illustrate the difference between man's stewardship - administration - economy, and as Paul points out, the dispensation - administration - economy, of God for the ages, dispensations. See Figure 01.02.03. Distinguishable Dispensations.

1.2.2.1.6 A Solid Faith Is Required.

It is doubtful, yeah impossible, for an unbeliever or carnal Christian to make much real headway in a ST study. Such study by necessity must avail oneself of vast quantities of books, Charts, Pictures, and personal facilities such as a strong computer background. This is because the gathering of an exponentially increasing fact base would be almost impossible without the computer. There are few, (I don't know anyone) people smart enough to keep in their mind all aspects of a thorough ST study. All the areas one must draw from are exponentially growing and increasing in complexity. It takes a well intentioned, well disciplined Holy Spirit Controlled mind to undertake such a study.

1.2.2.1.7 A Systematic Theology Should Be Unabridged.

As is true in any science, a good work of Systematic Theology should contain every important item from the various disciplines germane to that study. As an example of abridgment, a few years ago we moved from a house in Colorado Springs. I have a physical library of over 4000 Volumes. Being poor, we couldn't hire professional movers but instead our family and friends and friends of friends moved us. My copy of Liddell and Scott's Greek-English Lexicon, did not make the move. Later when writing a paper containing the word Apostasia (Grk. <646> ἀποστασία apostasia, I had already purchased an abridged version. So I turned to this word and found the 'abridger' had removed the most and important basic meaning of this word. They substituted later meanings more in-tune to later theologians. Their substitution was: *defection, revolt, apostasy*. The 'abridger' had the audacity to include the transliterated word as its meaning! Such so-called scholarship in abridgment should not be allowed. The Basic meaning of this word in the 1st century AD, was "Departure". Thus the AV of 2Th 2:3a reads: Let no man deceive you by any means: for that day shall not come, except there

come a falling away first, The two Greek words used translated in the AV “a falling away” is The definite article η {T-NSF }, and our word αποστασια {N-NSF }. Here as elsewhere in the N.T., should be translated “**the departure**”. The departure from what must be determined by context. The near context suggests (demands) the departure specified in 2 Th 2:1 . . **and by our being gathered together up unto Him.** (i.e., the Rapture). Our AV translation used a theological assumption made by translators who were using their own theological bias to provide an important translation of The Holy Scriptures to men. WHAT A TRAVESTY! They turn the very Word of God into something that is no longer the Word of God, and are no better than the ‘spiritualizers/allegorists of the past generations.

1.2.2.2 Existing Attitudes Toward The Scriptures.

The 21st Century’s general attitude about the Scripture, of people from the Christian Church is at best fragmented, and at worst disbelieved either in part or in the whole. Of course God always preserves a faithful remnant, Mt 22:6; Ro 9:27, Ro 11:5; Re 11:13, Re 12:17, Re 19:21. The time has come when in many mainline ‘christian’ churches, one becomes a member of that ‘group’ with nothing more than a sophisticated ‘grunt’. It’s doubtful if even the leaders of such ‘groups’ are born again. Although predicted in the Book (The Holy Bible) these folks, so carelessly dismiss, although apparently engaged in outward acts of charity, etc., they have as the old expression says, “put the cart before the horse”

Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for **without me ye can do nothing**.

Eph 2:8 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.

Here we could take up the subjects of Rationalism, Mysticism, Romanism, Protestant Orthodoxy, The Christian and other Cults¹⁸, as does L.S. Chafer, but I feel that more than enough coverage has been given to these issues in my other writings¹⁹.

1.2.2.3 The Major Divisions Of Systematic Theology.

These Divisions have been cast in concrete by many theologians of old. Unfortunately, I may be termed by many of those as being a ‘Half-Cast’ theologian (pardon the pun). Fortunately, I’ve developed one new Heading that I think many of these folks have failed to exploit. This is the subject of Worship. This item is a Critical Portion of any Christian’s existence under God’s Rule!

1.2.2.3.1 Bibliology.

Bibliology, is that study that examines and states the facts about the Holy Scriptures in their original languages and comparatively in translations. Translations are subject to the

bias' of the translators of the times of the translations. These translations, by Godly men, in some cases, fail to adequately translate the nuances of the original languages because of their lack of knowledge about the History, Culture, Nuances of Language and Grammar, and the Place Setting of the book being translated. Examples are listed in these pages that indicate such failures.

1.2.2.3.2 Theology Proper.

In Theology Proper, The Persons of the Godhead are examined, e.g., Names, Attributes, etc., apart from their works. Since no mortal man, save one, has seen God the Father:

Joh 1:18 No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him.

they have, however, heard Him: (The passage from Daniel is possibly God the Son.)

Da 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

Mt 3:17 And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

Mr 1:11 And there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased.

Joh 12:28 Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

1.2.2.3.3 Angelology.

Angelology is the study and compilation of the Biblical (and even some extra-Biblical) facts about God's created Angels, the fallen ones, the good ones, and the demons which emanate from the Nephilim^a.

1.2.2.3.4 Anthropology.

In Anthropology we shall examine and compile the Biblical (and sometimes extra-Biblical illustrations) Doctrine of man. As Gen 1:26-30 reveals:

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

27 So God created man in his own image, in the image of God created he him; male and female created he them.

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

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

^a See AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs. Act 1. Section 1.1 and Section 2.0.1.1.3.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
{life: Heb. a living soul }

Notice that vs. 29-30 indicates that all animal life on earth were vegetarians! The flesh eating land animals didn't happen until after the fall of man Gen 3:6 ff.

1.2.2.3.5 Soteriology.

The doctrine of salvation (Soteriology) teaches and is the only way a man can receive the solution for the Sin/Sins problem, that is salvation which results in everlasting life in Heaven, with God. All men have everlasting life once we are conceived (or in the foreknowledge of God. The only thing we have any control over (by faith in Jesus the Son of God) is where we spend eternity; Heaven or Hell. Of course, this faith comes not by the so-called free-will of man, but by God's quickening of man's dead spirit.

Eph 2:1 And **you hath he quickened**, who were dead in trespasses and sins; {Have you heard of a dead man giving himself new life???

- 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 (manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills }
- 4 But God, who is rich in mercy, for his great love wherewith he loved us,
- 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
{by ... : or, by whose grace }
- 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
- 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
- 8 For by grace are ye saved^a 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.**

1.2.2.3.6 Ecclesiology.

This subject is the study and compilation from Biblical Texts (and from all pertinent available sources) of information about the Dispensation of the Church of our LORD Jesus. It includes such things as The Universal Church, The Local Church, The Body Of Christ, Its Origination, Its Organization, Its Discipline, Its Officers, Its Meetings, Its Functions in Society, and its differentiation from every other dispensation of God, etc.

1.2.2.3.7 Eschatology.

This subject is better known today than it was 400, 300, 200, or even 100 years ago. This may be seen in Daniels Prophecy of end-time events:

Dan 12:4 But thou, O Daniel, shut up the words, **and seal the book, even to the time of the end:** many shall run to and fro, and **knowledge shall be increased.**

^a Here two verbs together εστε <1510> (5719) {V-PAI-2P } are you being, σεσωσμενοι <4982> (5772) {V-RPP-NPM } (and) have been (forever) Saved . . .

Eschatology (Study of the Bible's many Prophetic passages and their fulfillments are a major portion of this study. This has the effect of solidifying a believer's faith in the veracity of the Word of God. This is because of the sheer numbers of fulfilled prophecies, confidence is gained in the Scriptures themselves, and therefore confidence is obtained that hither-to unfulfilled prophecies shall also be fulfilled. Many Christian Denominations, Churches, and believers have failed in their understanding of prophecy because their leaders have attended Seminaries, Bible Colleges, etc. that have a bias against the study of the prophetic Word of God, or they interpret the Prophetic Word with an allegorical interpretive scheme^a. to unload their bias' toward the study of Prophecy because those Seminaries, Bible Colleges, etc. have taught that, for instance, "you can't really understand the book of the Revelation (as some term it 'Revelations') Of Jesus Christ, because the symbols are too hard to understand." Yet, It is the only book of the Bible that promises a blessing to those who read, hear, and obey the things written in it.

Re 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Re 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Let me illustrate.

Years ago, during the 'Cold War', when a Systems Engineer, I was on a trip to BMEWS Site 2, Clear AFS, AK., to emplace a new Operational Program into the Missile Impact Predictor (MIP) Computer. While there, I walked into the office of the Base Chaplin (a Lutheran). He was a nice looking young fellow and we quickly took up a conversation about spiritual things. He questioned me about a Medical dispensary attendant who had tried to get the Chaplin to "speak in tongues". He wondered what that was all about. I explained that the so-called Pentecostal movement was alive with these kinds of folks. That the movement itself was based on rather shaky ground. Then I asked him if he had studied Spiritual Gifts in Seminary? He said very little. Then I asked him about prophecy. "What do you know about the Book of Revelation? He said we neglected it because it was so complicated.

This, from a graduate of a Lutheran Seminary - A Reformed approach to Scripture; at least some of It!

1.2.2.3.8 Christology.

The Doctrine of The Christ - Messiah - The Anointed by God, God's Son, The Savior of all those who believe is the subject of Christology. Although much about His Person is contained in Theology Proper, His works are contained in Soteriology, The main source we must develop are His Works from the entire Biblical account.

1.2.2.3.9 Pneumatology.

The Person and attributes of the Holy Spirit are produced in Theology Proper. However, like Christology, The Work of The Holy Spirit requires a full review of all relevant passages of His Person and Work from the Bible.

1.2.2.3.10 Worship

^a As do, for example, folks from the Reformed School of Theology, etc. . . .

Worship is a subject usually left out of most Systematic Theologies. To be complete we have given it a separate major Division Heading. It is an unfortunate thing that most of us know little about the true Worship of God. Hopefully, this subject will open windows to explore those things that **we, as responsible Christians must undertake for the Glory of God.**

1.2.2.3.11 Doctrinal Summarization.

"An analysis of each major doctrine in its individual character including various important tenets which, because of their independent character, do not appear even in an unabridged treatment of Systematic Theology". (Chafer, Vol. I, Page 16)

We have, therefore, an opportunity to examine areas of doctrinal uncertainty and by the Grace of God, perhaps, contribute to those areas.

1.2.2.3.12 Conclusion.

Chafer wrote that:

"The study of Systematic Theology has its limitations because of the incapacities of our finite minds: yet its study is both profitable and necessary for all who would be filled with the knowledge of God and His will, and who, because of that knowledge, would {could, should} walk worthy of the LORD. Human thought has no objective comparable to the Person of God. As John Dick has said (Lectures on Theology, pg. 6): "To know this mighty Being, as He may be known, is the noblest aim of the human understanding; to love Him, the most worthy exercise of our affection; and to serve Him, the most honorable and delightful purpose to which we can devote our time and talents."

The rest of Dr. Dick's Statements can be read in L.S. Chafer's Systematic Theology Vol. I, page 16-17.

2. BIBLIOLOGY

This Subject covers many aspects of the Holy Scriptures. It is an essential portion of our Knowledge of God and His works with men and His created universe. It also provides much information about God's Heavenly realm and His creation of Angels and their relations with men.

2.1 Introduction To Bibliology.

The person or persons involved in Systematic Theology (ST) must be a confirmed Biblicist as well as a scientist. At least such one(s) should have good knowledge of the scientific methodology. This is necessary because many arguments require the use of logical proofs to sustain or disprove any such truth claim(s).

2.1.1 The Supernatural Origin Of The Bible.

The Bible (Grk. βιβλος biblos bib'-los; properly, the inner bark of the papyrus plant, i.e. (by implication) a sheet or scroll of writing: — book.) is a collection (66 in our english translations) of individual books written by 40 or so authors that span the time of man's short sojourn on planet earth. It claims internally to have been written under the influence of the Holy Spirit of God, In fact, the Hebrew, Aramaic, and Greek Scriptures are said to be God Exhaled. The Bible is truly The Book By God.

2Ti 3:16 All scripture is God breathed (Grk. θεόπνευστος: God exhaled), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be mature, thoroughly furnished unto all good works (every good work. Sing.).

Of course these are but a small sample of the Bible claims to have originated from God. Both Testaments bear witness that the Bibles origins are from God. And moreover are declared to be The Word of God.

Our LORD Jesus, The Messiah, chastised the Religious Leaders of His day for their attempts to substitute their commandments of men for the Word of God.

Mat 7:13 Making the Word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Here are a small token of verses declaring the Bible to be the Word of God:

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the Word of God:

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God;

1Th 2:13 For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard from us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe.

1Ti 4:5 For it is sanctified by the Word of God and prayer.

Heb 4:12 For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a critic of the thoughts and intents of the heart.

Finally, we must introduce the Living Word of God, our LORD Jesus, The Messiah, the Only Begotten Son of God.

Joh 1:1 In the beginning was The Word, and The Word was **with** God, and **the Word was God.**

2 The same was in the beginning **with** God.

3 **All things were made by Him; and without Him was not any thing made that was made.**

4 In Him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or, did not admit, or, receive }

Joh 5:23 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 from death 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.**

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by **The Word of God, Who lives and abides for ever.**

Rev 13:11 And I saw heaven opened, and behold a white horse; and He that sat upon him was called **Faithful and True**, and in righteousness He doth judge and make war.

12 His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

13 And He was clothed with a vesture dipped in blood: and his name is called **The Word of God.**

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.

16 And He hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

2.1.1.2 The Bible And Monotheism.

Although we've opened our investigation with the revelation of the Spirit of God and The Son of God, who is The Living Word of God, We must continue our exploration to determine if the Bible reveals a single (monotheistic) God.

Deu 6:4 Hear, O Israel: The LORD our God is **one LORD:**

As Barnes Notes describes this verse - The Shema:

“These words form the beginning of what is termed the “Shema” (“Hear”) in the Jewish Services, and belong to the daily morning and evening office. They may be called “the creed of the Jews.”

This weighty text contains far more than a mere declaration of the unity of God as against polytheism; or of the sole authority of the revelation that He had made to Israel as against other pretended manifestations of His will and attributes. It asserts that the LORD God of Israel is absolutely God, and none other. He, and He alone, is Jehovah (Yahweh) the absolute, uncaused God; the One who had, by His election of them, made Himself known to Israel.”

Even the Word of God, Jesus the Only Begotten Son of God, claims this monotheism.

Mr 12:29 And Jesus answered him, The first of all the commandments is,

ד שְׁמַע, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

Hear, O Israel; **The LORD our God is one LORD:**

Ga 3:20 Now a mediator is not a mediator of one, but **God is one.**

One God {#De 4:35 6:4 32:39 2Sa 7:22 1Ch 17:20 Ps 83:18 86:10 Isa 43:10 44:6 45:18
Mr 12:29 1Co 8:4 Eph 4:6 1Ti 2:5 1Jo 5:7 }

Finally, we have actually uncovered the Bible's Unity in Diversity of the Godhead.

1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit:
and these three are one.

2.1.1.3 The Doctrine Of The Trinity.

The Trinity is mentioned in the New Testament by name in:

Mt 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son,
and of the Holy Spirit: {teach ... : or, make disciples, or, Christians of all nations }

Lu 1:35 And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of
the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee
shall be called the Son of God.

Lu 3:22 And the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from
heaven, which said, Thou art My beloved Son; in Thee I am well pleased.

1Co 12:4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same LORD. {administrations: or,
ministries }

6 And there are diversities of operations, but it is the same God Who worketh all in all.

^aII. The Relationship Of Spiritual Gifts To The Trinity vs. 4-6

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

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

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

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

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

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

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

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

And there are diversities of operations, but it is the same God ~~which~~ **who** worketh

(**ἐνεργῶν PApTcpl NMS > ἐνεργῶ**: to be operative, be at work, put forth power **Here, To keep on**
working) **all in all.**

Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba,
Father.^b

^a THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.

^b THE NAMES, TITLES, AND ATTRIBUTES OF GOD: A Compilation From Many Sources, 2016 Create Space/AMAZON Publishers, ISBN-13: 978-1519476470, ISBN-10: 1519476477, BISAC: Religion / Christian

1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit:
and **these three are one.**

2.1.1.3.1 God The Father.

In the Hebrew Scriptures The Father God is unknown except indirectly as in Psm 2 where the text says “Kiss the Son”. However in the New Testament God the Father is referenced Directly or indirectly in 244 verses as shown in:

Mt 5:16, 5:45, 5:48, 6:1, 6:4, 6:6, 6:8, 6:9, 6:14, 6:15, 6:18, 6:26, 6:32, 7:11, 7:21, 10:20, 10:29, 10:32, 10:33, 11:25, 11:26, 11:27, 12:50, 13:43, 15:13, 16:17, 16:27, 18:10, 18:14, 18:19, 18:35, 20:23, 23:9, 24:36, 25:34, 26:29, 26:39, 26:42, 26:53, 28:19;

Mr 8:38, 11:25, 11:26, 13:32, 14:36, 15:21;

Lu 2:49, 6:36, 9:26, 9:42, 10:21, 10:22, 11:2, 11:13, 12:30, 12:32, 22:29, 22:42, 23:34, 23:46, 24:49;

Joh 1:14, 1:18, 2:16, 3:35, 4:21, 4:23, 4:53, 5:17, 5:18, 5:19, 5:20, 5:21, 5:22, 5:23, 5:26, 5:30, 5:36, 5:37, 5:43, 5:45, 6:27, 6:32, 6:37, 6:39, 6:44, 6:45, 6:46, 6:57, 6:65, 8:16, 8:18, 8:19, 8:27, 8:28, 8:29, 8:38, 8:42, 8:49, 8:54, 10:15, 10:17, 10:18, 10:25, 10:29, 10:30, 10:32, 10:36, 10:37, 10:38, 11:41, 12:26, 12:2, 12:28, 12:49, 12:50, 13:1, 13:3, 14:2, 14:6, 14:7, 14:8, 14:9, 14:10, 14:11, 14:12, 14:13, 14:16, 14:20, 14:21, 14:23, 14:24, 14:26, 14:28, 14:31, 15:1, 15:8, 15:9, 15:10, 15:15, 15:16, 15:23, 15:24, 15:26, 16:3, 16:10, 16:15, 16:16, 16:17, 16:23, 16:25, 16:26, 16:27, 16:28, 16:32, 17:1, 17:5, 17:11, 17:21, 17:24, 17:25, 18:11, 20:17, 20:21;

Ac 1:4,, 1:7, 2:33;

Ro 1:7, 6:4, 8:15, 15:6;

1Co 1:3, 8:6, 12:6, 15:24;

2Co 1:2, 1:3, 6:18, 11:31;

Ga 1:1, 1:3, 1:4, 4:2, 4:6;

Eph 1:2, 1:3, 1:17, 2:18, 3:14, 4:6, 5:20, 5:31, 6:23;

Php 1:2, 2:11, 4:20;

Col 1:2, 1:3, 1:12, 1:19, 2:2, 3:17;

1Th 1:1, 1:3, 3:11, 3:13;

2Th 1:1, 1:2, 2:16;

1Ti 1:2;

2Ti 1:2;

Tit 1:4;

Phm 1:3;

Heb 1:5, 12:7, 12:9;

Jas 1:17, 1:27, 3:9;

1Pe 1:2, 1:3, 1:17;

2Pe 1:17;

1Jo 1:2, 1:3, 2:1, 2:13, 2:15, 2:16, 2:22, 2:23, 2:24, 3:1, 4:14, 5:7;

2Jo 1:3, 1:4, 1:9;

Jude 1:1;

Re 1:6, 2:27, 3:5, 3:21, 14:1

God The Father as revealed in the New Testament in the first example, above.

Mt 5:16 Let your light so shine before men, that they may see your good works, and glorify your
Father Who is in heaven.

Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.^a {Note: the Trinity in this verse.}

2.1.1.3.2 God The Son.

The Bible provides for unity in diversity as we have seen above. In John 1:1 we see The Word, God the Son, in the beginning, already existed (Imperfect active indicative 3S). This is also borne out by Psm 2. The Son of God, The Messiah (Christ) of God, The Angel of the LORD, appears all over the Old Testament. God the Son in 'Type' occurs in all three portions of the Old Testament; The Law, The Prophets, and The Writings. See Figure 01.02.01.

Psm 2:11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss **the Son**, lest he be angry, and ye perish from the way, when His wrath is kindled but a little. **Blessed are all they that put their trust in Him.**

Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.^b {Note: the Trinity in this verse.}

Col 1:12 Giving thanks unto **the Father**, Who hath made us meet to be partakers of the inheritance of the saints in light:

13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son:** {his ... : Gr. the Son of His love }

God the Father turned the power on - 1 Cor 12:6

14 In whom {that is The Son} **we have redemption through His blood**, even the forgiveness of sins:

15 **Who is the image of the invisible God**, the firstborn of every creature {or 'all creation'}:

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:**

As Barnes notes on this verse Col 1:16:

Verse 16. For by him were all things created. This is one of the reasons why he is called "the image of God," and the "firstborn." He makes God known to us by his creative power, and by the same power in creation shows that he is exalted over all things as the Son of God. The phrase which is here used by the apostle is universal. He does not declare that he created all things in the spiritual kingdom of God, or that he arranged the events of the gospel dispensation, as Socinians suppose, (see Crellius;) but that everything was created by him. A similar form of expression occurs in #Joh 1:3^c. See Barnes "Joh 1:3". There could not possibly be a more explicit declaration, that the universe was created by Christ, than this. As if the simple declaration in the most comprehensive terms were not enough, the apostle goes into a specification of things existing in heaven and earth, and so varies the statement, as if to prevent the possibility of mistake.

^a THE NAMES, TITLES, AND ATTRIBUTES OF GOD: A Compilation From Many Sources, 2016 Create Space/AMAZON Publishers, ISBN-13: 978-1519476470, ISBN-10: 1519476477, BISAC: Religion / Christian Theology / Systematic, Norman E. Carlson, 146 pages.

^b THE NAMES, TITLES, AND ATTRIBUTES OF GOD: A Compilation From Many Sources, 2016 Create Space/AMAZON Publishers, ISBN-13: 978-1519476470, ISBN-10: 1519476477, BISAC: Religion / Christian Theology / Systematic, Norman E. Carlson, 146 pages.

^c "by Him were all" Joh 1:3 All things were made by Him; and without Him was not any thing made that was made.

That are in heaven. The division of the universe into "heaven and earth" is natural and obvious, for it is the one that is apparent. See #Ge 1:1. Heaven, then, according to this division, will embrace all the universe, except the earth; and will include the heavenly bodies and their inhabitants, the distant worlds, as well as heaven, more strictly so called, where God resides. The declaration then is, that all things that were in the worlds above us were the work of his creative power.

And that are in earth. All the animals, plants, minerals, waters, hidden fires, etc. Everything which the earth contains.

Visible and invisible. We see but a small part of the universe. The angels we cannot see. The inhabitants of distant worlds we cannot see. Nay, there are multitudes of worlds which, even with the best instruments, we cannot see. Yet all these things are said to have been created by Christ.

Whether they be thrones. Whether those invisible things be thrones. The reference is to the ranks of angels, called here thrones, dominions, etc. See Barnes "Eph 1:21". The word "thrones" does not occur in the parallel place in Ephesians; but there can be no doubt that the reference is to an order of angelic beings, as those to whom dominion and power were entrusted. The other orders enumerated here are also mentioned in #Eph 1:21.

All things were created by him. The repetition, and the varied statement here, are designed to express the truth with emphasis, and so that there could not be the possibility of mistake or misapprehension. See Barnes "Joh 1:1"; See Barnes "Joh 1:2"; See Barnes "Joh 1:3". The importance of the doctrine, and the fact that it was probably denied by false teachers, or that they held philosophical opinions that tended to its practical denial, are the reasons why the apostle dwells so particularly on this point.

And for him.^a For his glory; for such purposes as he designed. There was a reference to himself in the work of creation, just as when a man builds a house it is with reference to some important purposes which he contemplates, pertaining to himself. The universe was built by the Creator to be his own property; to be the theatre on which he would accomplish his purposes, and display his perfections. Particularly the earth was made by the Son of God to be the place where he would become incarnate, and exhibit the wonders of redeeming love. There could not be a more positive declaration than this, that the universe was created by Christ; and, if so, he is Divine. The work of creation is the exertion of the highest power of which we can form a conception, and is often appealed to in the Scriptures by God to prove that he is Divine, in contradistinction from idols. If, therefore, this passage be understood literally, it settles the question about the divinity of Christ. Accordingly, Unitarians have endeavoured to show that the creation here referred to is a moral creation; that it refers to the arrangement of affairs in the Christian church, or to the kingdom of God on earth, and not to the creation of the material universe. This interpretation has been adopted even by Grotius, who supposes that it refers to the arrangement by which all things are fitted up in the new creation, and by which angels and men are reconciled. By the "things in heaven and in earth" some Unitarian expositors have understood the Jews and the Gentiles, who are reconciled by the gospel; others, by the "things in heaven" understand the angels, and by the "things on earth" men, who are brought into harmony by the gospel plan of salvation. But the objections to this interpretation are insuperable.

(1.) The word created is not used in this sense properly, and cannot be. That it may mean to arrange, to order, is true; but it is not used in the sense of reconciling, or of bringing discordant things into harmony. To the great mass of men, who have no theory to support, it would be understood in its natural and obvious sense, as denoting the literal creation.

(2.) The assertion is, that the "creative" power of Christ was exerted on "all things." It is not in reference to angels only, or to men, or to Jews, or to Gentiles; it is in relation to "everything in heaven and in earth"; that is, to the whole universe. Why should so universal a declaration be supposed to denote merely the intelligent creation?

^a "by Him and for Him" Ro 11:36 For of Him, and through Him, and to Him, are all things: to Him be glory for ever. Amen.

(3.) With what propriety, or in what tolerable sense, can the expression, "things in heaven and things in earth," be applied to the Jews and Gentiles? In what sense can it be said that they are "visible and invisible?" And, if the language could be thus used, how can the fact that Christ is the means of reconciling them be a reason why he should be called "the image of the invisible God?"

(4.) If it be understood of a moral creation, of a renovation of things, of a change of nature, how can this be applied to the angels? Has Christ created them anew? Has he changed their nature and character? Good angels cannot need a spiritual renovation; and Christ did not come to convert fallen angels, and to bring them into harmony with the rest of the universe.

(5.) The phrase here employed, of "creating all things in heaven and in earth," is never used elsewhere to denote a moral or spiritual creation. It appropriately expresses the creation of the universe. It is language strikingly similar to that used by Moses, #Ge 1:1; and it would be so understood by the great mass of mankind. If this be so, then Christ is Divine, and we can see in this great work a good reason why he is called "the image of the invisible God," and why he is at the head of the universe — the firstborn of the creation. It is because, through him, God is made known to us in the work of creation; and because, being the great Agent in that work, there is a propriety that he should occupy this position at the head of all things.

Well Pilgrim, who do you think was the creator of the universe?

2.1.1.3.3 God The Holy Spirit.

The Holy Spirit of God is revealed in the second verse of Genesis.

Gen 1:1 In the beginning God {<0430 אֱלֹהִים 'elohiym el-o-heem' [n m p;]: God; here this name suggests the Plural of Majesty, not plural gods. } created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved [Heb. רָחַץ rachap: Piel Participle; brooded or **fertilized**]

מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם upon the face of the waters.

In the Book of John the purpose of the Holy Spirit is defined for this Dispensation.

Jo 14:15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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

Jo 14:25 These things have I spoken unto you, being yet present with you.

26 But **the Comforter**, Who is **the Holy Ghost**, Whom the Father will send in My Name, **He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. {The promise of Revelation.}**

Jo 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, I will send Him unto you.

8 And when He is come, **He will reprove (convict) the world of sin, and of righteousness, and of judgment:**

9 Of Sin^a, because they believe not on Me;

10 Of righteousness, because I *am* going to my Father, and ye see Me no more;

11 Of judgment, because the prince of this world has been judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

^a Here I take Sin (singular) as the source of all acts of sin, namely the old man in Adam, our old Nature.

- 13 Howbeit when He, **the Spirit of truth**, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.
- 14 He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.
- 15 All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.^a

The Reference To The Holy Spirit In The New Testament Occurs 300 Times In 267 Verses.

Mt 1:18, 1:20, 3:11, 3:16, 4:1, 10:20, 12:18, 12:28, 12:31, 12:32, 22:43, 27:50, 28:19;

Mr 1:8, 1:10, 1:12, 2:8, 3:29, 8:12, 12:36, 13:11;

Lu 1:15, 1:17, 1:35, 1:41, 1:67, 2:25, 2:26, 2:27, 2:40, 3:16, 3:22, 4:1 +1, 4:14, 4:18, 10:21, 11:13, 12:10, 12:12, 23:46;

Joh 1:32, 1:33 +1, 3:5, 3:6 +2, 3:8, 3:34, 4:23, 4:24 +1, 6:63 +1, 7:39 +1, 11:33, 13:21, 14:17 +5, 14:26 +3, 15:26 +2, 16:13 +6, 19:30, 20:22;

Ac 1:2, 1:5, 1:8, 1:16, 2:4, 2:17, 2:18, 2:33, 2:38, 4:8, 4:31, 5:3, 5:9, 5:16, 5:32, 6:3, 6:5, 6:10, 7:51, 7:55, 8:15, 8:17, 8:18, 8:19, 8:29, 8:39, 9:17, 9:31, 10:19, 10:38, 10:44, 10:45, 10:47, 11:12, 11:15, 11:16, 11:24, 11:28, 13:2, 13:4, 13:9, 13:52, 15:8, 15:28, 16:6, 16:7, 17:16, 18:5, 19:2 +1, 19:6, 19:21, 20:22, 20:23, 20:28, 21:4, 21:11, 23:8, 28:25;

Ro 1:4, 2:29, 5:5, 7:6, 8:1, 8:2, 8:4, 8:5 +1, 8:6, 8:9 +2, 8:10, 8:11 +2, 8:13, 8:14, 8:15, 8:16, 8:23, 8:26, 8:27, 9:1, 11:8, 12:11, 14:17, 15:13, 15:16, 15:19, 15:30 ;

1Co 2:4, 2:10 +1, 2:11, 2:12, 2:13, 2:14, 3:16, 4:21, 5:3, 6:11, 6:17, 6:19, 7:40, 12:3, 12:4, 12:7, 12:8 +1, 12:9, 12:11, 12:13 +1, 14:2, 14:12 indirectly, 14:15 +1, 14:16, 15:45,

2Co 1:22, 3:3, 3:6 +1, 3:8, 3:17 +1, 3:18, 4:13, 5:5, 6:6, 12:18, 13:14;

Ga 3:2, 3:3, 3:5, 3:14, 4:6, 4:29, 5:5, 5:16, 5:17 +1, 5:18, 5:22, 5:25, 6:1, Ga 6:8 +1;

Eph 1:13, 1:17, 2:18, 2:22, 3:5, 3:16, 4:3, 4:4 4:30, 5:9, 5:18, 6:17, 6:18;

Php 1:19, 1:27 indirectly, 2:1, 3:3;

Col 1:8, 2:5;

1Th 1:5, 1:6, 4:8, 5:19;

2Th 2:13;

1Ti 3:16; 4:1;

2Ti 1:7, 1:14, 4:22;

Tit 3:5;

Heb 2:4, 3:7, 6:4, 9:8, 9:14, 10:15, 10:29;

1Pe 1:2, 1:11, 1:12, 1:22, 3:18, 3:4 Indirectly, 4:6, 4:14;

2Pe 1:21;

1Jo 3:24, 4:1 Indirectly, 4:2, 4:6, 4:13, 5:6 +1, 5:7, 5:8;

Jude 1:19, 1:20;

Re 1:10, 2:7, 2:11, 2:17, 2:29, 3:1, 3:6, 3:13, 3:22, 4:2, 4:5, 5:6, 11:11, 14:13, 17:3, 19:10 Indirectly, 21:10, 22:17.

^a THE NAMES, TITLES, AND ATTRIBUTES OF GOD: A Compilation From Many Sources, 2016 Create Space/AMAZON Publishers, ISBN-13: 978-1519476470, ISBN-10: 1519476477, BISAC: Religion / Christian Theology / Systematic, Norman E. Carlson, 146 pages.

2.1.1.4 Sin (Hamartiology).

Hamartiology, or, “whatever is wrong with this world”? Sin (the old Man in Adam) and Sins (those acts which emanate from that ‘old man’) have permeated the whole of creation so that:

- Ro 8:22 For we know that the whole creation groaneth and travaileth in pain together until now. {the ... : or, every creature }
- 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

2.1.1.5 The Bible’s Cure Of Evil.

Another ‘big’ word, Soteriology, comes from the; Greek: σωτηρία *sōtēria* "salvation" from σωτήρ *sōtēr* "savior, preserver" and λόγος *logos* "study" or "word"), and is the study of religious doctrines of **salvation**. This is the cure for the individual’s Sin/Sins problem.

Eph 2:8 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.

The complete cure for all Sin/sins is in the future: The new Heavens and the new earth.

Re 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle^a of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. {all things: or, these things }

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

2.1.1.3.6 The Extent Of Bible Revelation.

The Bible is as far-reaching as the infinity of the Mathematician or as microscopic in its descriptions as the biologist’s electron microscope. It is (from God’s perspective) the complete and accurate history of our heavens, earth, angels, and men. He is complete in His revelation of Himself, composed of three persons, the Father, Son, and Holy Spirit.

^a Jo 1: 14 And the Word was made flesh, and dwelt {4637. *σκηνώω skenoo skay-no’-o; from 4636; to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specifically) to reside (as God did in the Tabernacle of old, a symbol of protection and communion): — dwell.*} among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

2.1.1.3.7 Biblical Ethics.

As a definition of ethic, pl. ethics, Merriam Webster has:

- 1: plural but sing or plural in constr : the discipline dealing with what is good and bad and with moral duty and obligation
- 2:
 - a: a set of moral principles : a theory or system of moral values <the present-day materialistic ethic> <an old-fashioned work ethic> —often used in plural but singular or plural in construction <an elaborate ethics> <Christian ethics>
 - b: plural but sing or plural in constr: the principles of conduct governing an individual or a group <professional ethics>
 - c: a guiding philosophy
 - d: a consciousness of moral importance <forge a conservation ethic>
- 3: plural: a set of moral issues or aspects (as rightness) <debated; the ethics of human cloning>.

A further guidance in this subject has been provided by Dr./Professor: Stephen T. Hague, Faith Theological Seminary, 529 Walker Avenue, Baltimore, MD, USA in his “Doctoral Course Description TH 910 Biblical Ethics” He writes:

“The purpose of this course is to examine the theoretical issues in developing a biblical view of Christian ethics followed by actual work on case studies in current ethical problems facing the church in modern culture. **This will include exegetical and theological studies which will provide a framework for discussing individual ethical issues such as the social responsibility of Christians, racial reconciliation, modern technology, abortion and reproductive ethics, the Christian views of war, government, politics, and other issues** The General Curriculum Objectives of this Course To get a foundational understanding of the history and concepts of ethics, focusing on biblical ethics.”²⁰

Thus, the study of Biblical Ethics involves the student’s ability to do Exegetical work in Bible, Theological studies, and, studies, or has studied, the history and concepts of Biblical ethics. It is tacitly assumed that the student of Biblical ethics is a born again believer in the LORD Jesus and is walking under control of the Holy Spirit.

2.1.1.3.8 The Continuity Of The Bible.

It is traditional Christian belief that there are about 40 authors who wrote the Bible. The Apostle Paul is thought to write the most books in the Bible, 13 epistles in all followed by Moses, who wrote the first 5 books.

2.1.1.3.9 Prophecy Given And Fulfilled.

Appendix B, contains 358 O.T. prophecies with N.T. fulfillments, concerning the Messiah, The LORD Jesus.

2.1.1.3.10 Types And Antitypes.

Crabb defines a type as "a species of emblem by which one object is made to represent another mystically; it is, therefore, only employed in religious matters,

particularly in relation to the coming, the office(s), and the death of our Savior." Virkler has a like presentation of types²¹.

2.1.1.3.10.1 A Type Is Real, Not Fictitious.

The Valid Type is a real person or a real thing, not an allegorical illusion. Because a type is a figure of speech like a parable, the type must be real not imaginary. As Ramm states:^a

"(1). The general relationship which the Old Testament (OT) sustains to the New, is the very basis for such study. The strong Prophetic element in the OT establishes a real and vital nexus^b between the two testaments. . . The reason for this is two-fold: typological interpretation is based on the unity of the testaments {Scripture}. . . is really a philosophy of history. It is the special Christian perspective on a very special segment of human history.

(2). Our LORD's own use of the OT is His invitation to find him in the OT. In Luke 24:25-44 Christ teaches the disciples about Himself, beginning at Moses and following through all the Scriptures. Luke 24:44 mentions the divisions of the Jewish canon (Moses, Prophets, Psalms) thus making the references as wide as the OT canon." {These are displayed in Figure 01.02.01.}

Bullinger writes:²²

TYPE.

A figure or ensample of something future and more or less prophetic, called tile" .Antiiy-pe,"

Type. Greek, -rlnros (typos). The verb τυπτειν (tuptein), to strike, make an impress. Hence Type means primarily I[blow; then, the impress or mark left by a blow; then, a mark, print, or impress of any kind.

In the New Testament the word occurs in several of these senses.

It is rendered ;-

1. A print or mark (John xx. 25).^c
2. Figure (Acts vii. 43. Rom. v. 14).
3. Form (Rom. vi. 17).
4. Fashion (Acts vii. 44).
5. Manner (Acts xxiii. 25).
6. Pattern (Tit. ii. 7. Heb. viii. 5).
7. Ensampler (1 Cor. x. 11. Phil. 111. 17. 1 Thess. i. 7).^d 2 Thess. iii. 1 Pet. v. 3
8. Example (1 Cor. x. 6. 1 Tim. iv. 12).

The Greeks used it of the symptoms of a disease. Galen wrote a medical work entitled περι των τυπων, concerning symptoms. In a Legal sense it was used of what we technically cite as a "case."

^a Bernard Ramm, Protestant Biblical Interpretation, A Textbook of Hermeneutics for Conservative Protestants, © 1956 and published by The W> A. WILDE COMPANY, Boston, Lib. congr. No: 56-11809.

^b Latin *nexus* a binding, joining, fastening, equivalent to *nect (ere)* to bind, fasten, tie + *-tus* suffix of v. action, with *tt> s*

^c The second occurrence in this verse is' read τοπος, the place, by Lachmann, Tischendorf, Tregelles (margin).

It will thus be seen that the special and technical sense which has been given to it by Theologians is not exactly equivalent to any of these usages : the nearest being Rom. v. 14, where Adam is spoken of as a type of the Coming One.

The theological use of the word agrees more with what in the New Testament is called σκία (skia), a shadow (Heb. x. i. Co!l. ii. 17).

There is, therefore, not much profit in following out what have been called types by men. **Many are merely illustrations; and it would be better so to call them; inasmuch as they did not and do not of themselves teach the truths, but only illustrate those truths** which are elsewhere clearly revealed. We should never have called them types but for such subsequent revelation; **and therefore they are only illustrations so far as their teaching agrees with clear revelation afterward made.** “

Such Scriptures as John 5:39-44 invites men to search the Scriptures. Paul uses the sacrificial language of the OT when he writes of Christ's death in Eph 5:2 which shows Christ is in the various OT offerings. He also teaches in Hebrews that the Tabernacle which was, is now realized in a present Heavenly Tabernacle in which Christ is the Minister of the Sanctuary; Heb 9:9-11, 23-24; so that the LORD, the Messiah is found in the OT teachings of the Tabernacle.

Paul also shows us, in 1 Co 10:4 that the Messiah was in the wilderness wanderings, represented by the cloud by day and the fire by night.

Lk 11:30 For as Jonas was a sign (<4592> σημεῖον semeion say-mi'-on) unto the Ninevites, so shall also the Son of man be to this generation.

4592 σημεῖον semeion say-mi'-on from a presumed derivative of the base of 4591; n n; TDNT-7:200,1015; {See TDNT 707 }

AV-sign 50, miracle 23, wonder 3, token 1; 77

1) a sign, mark, token

1a) that by which a person or a thing is distinguished from others and is known

1b) a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature

1b1) of signs portending remarkable events soon to happen

1b2) of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's

τύπος has many meanings. Among the most common being image, pattern or model, and type. In the last sense it means a person or thing prefiguring a future person or thing, e.g., Adam as a type of Christ,

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

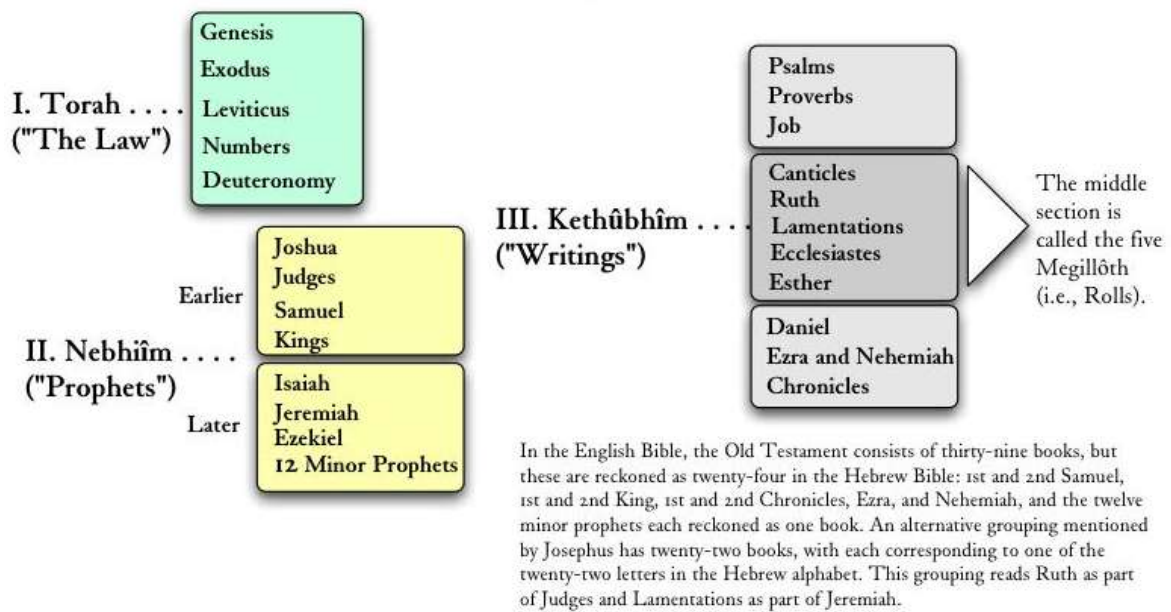


Figure 01.02.01. The Three Portions Of The Hebrew Scriptures.

This figure courtesy of Dr. Wheeler's Website; Carson-Newman University, Jefferson City, TN.

2.1.1.3.10.2 Type – Antitype – Shadow – Example.

This category of a figure of speech is often misidentified. This usually happens to those unfamiliar with that figure of speech. The desire to find Christ in every passage of the Old Testament, requires "Spiritualization" and downright Allegorization of much of the O.T. It is therefore of supreme importance that the Bible student keep in mind the following rules and examples for "Type" recognition.

2.1.1.3.10.2.1 Type.

"A type as a species of emblem by which one object is made to represent another mystically; it is, therefore, only employed in religious matters, particularly in relation to the coming, the office(s), and the death of our Savior."^a

- 1 A Type is real, not fictitious.
- 2 A Type is no ordinary fact or incident of history.
- 3 A Type must have notable points of resemblance or analogy between type and antitype. There must also be points of dissimilarity; otherwise we would have an identity.

Examples of the Scriptural use of words to describe these concepts are shown below. The list of New Testament Scriptures, are exhaustive for <5179> τύπος *tupos*. Heb 8:5, also contains the words <4639> σκιά *skee'-ah*; {apparently a primary word; "shade" or a shadow (literally or figuratively [darkness of error or an adumbration])} shadow; and <5262> ὑπόδειγμα *hupodeigma* hoop-od'-igue-mah; from 5263; an exhibit for imitation or warning (figuratively, specimen, adumbration): example, pattern.

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

It'll be up to the student to decide whether a real TYPE/ANTITYPE relationship actually exists.

- Joh 20:25 The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print <5179> of the nails, and put my finger into the print <5179> of the nails, and thrust my hand into his side, I will not believe.
- Ac 7:43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures <5179> which ye made to worship them: and I will carry you away beyond Babylon.
- Ac 7:44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion <5179> that he had seen. {speaking: or, who spake}
- Ac 23:25 And he wrote a letter after this manner <5179>:
- Ro 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure <5179> of him that was to come.
- Ro 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form <5179> of doctrine which was delivered you. {which ... : Gr. whereto ye were delivered}
- 1Co 10:6 Now these things were our examples <5179>, to the intent we should not lust after evil things, as they also lusted. {our ... : Gr. our figures}
- 1Co 10:11 Now all these things happened unto them for examples <5179>: and they are written for our admonition, upon whom the ends of the world are come. {examples: or, types}
- Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example <5179>.
- 1Th 1:7 So that ye were ensamples <5179> to all that believe in Macedonia and Achaia.
- 2Th 3:9 Not because we have not power, but to make ourselves an example <5179> unto you to follow us.
- 1Ti 4:12 Let no man despise thy youth; but be thou an example <5179> of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
- Tit 2:7 In all things showing thyself a pattern <5179> of good works: in doctrine showing uncorruptness, gravity, sincerity,
- Heb 8:5 Who serve unto the example <5262 and shadow<5179> of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern <5179> shewed to thee in the mount.
- 1Pe 5:3 Neither as being lords over God's heritage, but being examples <5179> to the flock. {being lords over: or, overruling}

<5179> τυπος tupos too'-pos from 5180; TDNT-8:246,1193; {See TDNT 800} n m

AV-ensample 5, print 2, figure 2, example 2, pattern 2, fashion 1, manner 1, form 1; 16

1) the mark of a stroke or blow, print

2) a figure formed by a blow or impression

2a) of a figure or image

2b) of the image of the gods

3) form

3a) the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter

4) an example

4a) in the technical sense, the pattern in conformity to which a thing must be made

4b) in an ethical sense, a dissuasive example, a pattern of warning

- 4b1) of ruinous events which serve as admonitions or warnings to others
- 4c) an example to be imitated
 - 4c1) of men worthy of imitation
- 4d) in a doctrinal sense
 - 4d1) of a type i.e. a person or thing prefiguring a future (Messianic) person or thing

For Synonyms see entry 5919

2.1.1.3.10.2.2 AntiType.

<499>. ἀντίτυπον antitupon an-teet'-oo-pon;, as used in 1Pe 3:21, is by Thayer and many others thought to correspond to τύπος as its counterpart, in the sense which the English word antitype suggests. By Cremer it is rather given the meaning “image”

- 1 Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
- 19 By which also he went and preached unto the spirits in prison;
- 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
- 21 The like figure <499> whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

- 1 The AntiType (which is another species of an Emblem) is real. A Person, Thing, Place, Office, etc.
- 2 There must be evidence that the type was designed and appointed by God to represent the thing typified – the AntiType.

The word antitype; <499>ἀντίτυπος antitupos; occurs only twice in the New Testament.

- Heb 9:24 For Christ is not entered into the holy places made with hands, which are the figures <499> of the true; but into heaven itself, now to appear in the presence of God for us:
- 1Pe 3:21 The like figure <499> whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

<499>ἀντίτυπος antitupos an-teet'-oo-pon neuter of a compound of 473 and 5179; TDNT-8:246,1193; {See TDNT 800} adj

AV-figure 1, like figure whereinto 1, 2

- 1) a thing formed after some pattern
- 2) a thing resembling another, its counterpart
 - 2a) something in the Messianic times which answers to the type, as baptism corresponds to the deluge (#1Pe 3:21)

2.1.1.3.10.2.3 Shadow (skia).

The following is an exhaustive list of verses containing the Greek word <4639> σκιά skia skee'-ah; shadow. Notice Heb 8:5 also contains the word <5179> τύπος tupos;

type, and <5262> ὑπόδειγμα hupodeigma hoop-od'-igue-mah; from <5263>; an exhibit for imitation or warning (figuratively, specimen, adumbration): example, pattern.

- Mt 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow <4639> of death light is sprung up.
- Mr 4:32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow <4639> of it.
- Lu 1:79 To give light to them that sit in darkness and in the shadow <4639> of death, to guide our feet into the way of peace.
- Ac 5:15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow <4639> of Peter passing by might overshadow some of them. {into ... : or, in every street}
- Col 2:17 Which are a shadow <4639> of things to come; but the body is of Christ.
- Heb 8:5 Who serve unto the example <5262 and shadow<5179> of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern <5179> shewed to thee in the mount.
- Heb 10:1 For the law having a shadow <4639> of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

<4639> σκιά skia skee'-ah apparently a primary word; TDNT-7:394,1044; {See TDNT 718} n
f

AV-shadow 7; 7

1) shadow

1a) shade caused by the interception of light

1b) an image cast by an object and representing the form of that object

1c) a sketch, outline, adumbration^a

2.1.1.3.10.2.4 Example: <5262> ὑπόδειγμα hupodeigma hoop-od'-igue-mah (hupodeigma).

The following is an exhaustive list of verses containing the word Example; 5262 ὑπόδειγμα hupodeigma hoop-od'-igue-mah. Notice Heb 8:5 also contains the word <5179> τύπος tupos; type, and <4639> σκιά skia skee'-ah; {apparently a primary word; "shade" or a shadow (literally or figuratively [darkness of error or an adumbration])} shadow.

Joh 13:15 For I have given you an example <5262>, that ye should do as I have done to you.

Heb 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example <5262> of unbelief. {unbelief: or, disobedience }

^a adumbration, adumbrate

1. To give a sketchy outline of.

2. To prefigure indistinctly; foreshadow.

3. To disclose partially or guardedly.

4. To overshadow; shadow or obscure.

[Latin adumbrāre, adumbrāt-, to represent in outline : ad-, ad- + umbra, shadow.]

Heb 8:5 Who serve unto the example <5262> and shadow<5179> of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern <5179> shewed to thee in the mount.

Heb 9:23 It was therefore necessary that the patterns <5262> of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Jas 5:10 Take, my brethren, the prophets, who have spoken in the name of the LORD, for an example <5262> of suffering affliction, and of patience.

2Pe 2:6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample <5262> unto those that after should live ungodly;

5262 ὑπόδειγμα hupodeigma hoop-od'-igue-mah from 5263; n n; TDNT-2:32,141; {See TDNT 172 }

AV-example 4, pattern 1, ensample 1; 6

- 1) a sign suggestive of anything, delineation of a thing, representation, figure, copy
 - 2) an example: for imitation
 - 2a) of the thing to be imitated
 - 2b) for a warning, of a thing to be shunned
-

2.1.1.3.10.3 A Type Is No Ordinary Fact Or Incident Of History.

As seen above, a type must be a physical that is, real, representative of its antitype. Because the words chosen to express such identities (shown above), we must carefully scrutinize those texts for the Important resemblances (like a parable)²³

2.1.1.3.10.4 A Type Must Have Notable Points Of Resemblance.

A Type must have notable points of resemblance or analogy between type and antitype. There must also be points of dissimilarity; otherwise we would have an identity. e.g. In Table 3., below, we see represented, Adam (a type) as representative of humanity contrasted with Christ.

Likewise Jonah as the type of the GREATEST prophet, Jesus. 2 Ki 14:25 - Mt 12:39, Lk 11:29 - 3 days & 3 nights in the fish's belly.

2.1.1.3.10.5 Biblical Evidence For The Type.

There must be evidence that the type was designed and appointed by God to represent the thing typified.

Note: We won't go wrong if N. T. examples are used! See Table 01.02.01., below.

Table 01.02.01 Adam As A Type Of Christ With Contrast

New Testament Reference	Type	Antitype
Rom 5:14-20	Adam	Jesus Christ
1 Cor 15:42-54	Natural Body	Spiritual Body
“	Flesh-Bones-Blood	Flesh-Bones-No Blood
“	Natural	Spiritual
“	Dishonor	Honor
“	Living Soul	Life giving Spirit
“	Earthly	Heavenly
“	Image of Earthly	Image of Heavenly
“	Corruption	Incorruption
? For the student	? For the student	? For the student
? For the student	? For the student	? For the student
? For the student	? For the student	? For the student

For the student:

In your spare time you might try to expand the Table, above and include any reasonable types you find in the New Testament. Please do not use Pink as a source unless you can prove the validity of his choices. Dr. Pink, a Reformed Theologian, is known for his excessive ‘spiritualizing. Remember the rules for finding a valid type.

2.1.1.3.11 Other Figures Of Speech.

According to E. W. Bullinger²⁴, “Jehovah has been pleased to give us the revelation of His mind and will in words. It is therefore absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combinations.

All language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentence3s are thrown into, and used in, new forms, or *figures*.”

Bullinger presents in Bible Texts, 496 separate figures of speech! His mighty book of 1152 pages catalogues each of these figures and presents Biblical examples for each. His book must be used by every serious Bible student, and should be acquired at your first ability to do so.

What we’ve included above on types, could be done for 496 different figures of speech. However, It’s better to acquire a copy of Bullinger’s “FIGURES OF SPEECH Used In The Bible”.

2.1.1.4 The Bible As Literature.

The Bible contains Poetry of the highest order, excellent prose, history of the world, fulfilled prophecy, and future prophecy some fulfilled in our lifetimes (ref. Israel 1948, Jerusalem, 1967, the rise of Islam Rev 17 with Dan) some yet to be fulfilled, The Book of Job (Hebrew: **איוב** *Iyov*) is one of the Writings (**Ketuvim**) of the **Hebrew Bible**, and the first poetic book in the Christian **Old Testament**.²⁵ It probably was the very first book written in the Bible, because Job was a Patriarch who lived at the time of Abraham. Addressing the theme of **God's justice in the face of human suffering**— or more simply, **"Why do the righteous suffer?"**²⁶— it is a rich theological work setting out a variety of perspectives. It has been widely and often extravagantly praised for its literary qualities, with **Alfred, Lord Tennyson** calling it **"the greatest poem of ancient and modern times"**.²⁷ Or to quote Stanley A. Ellisen: “

“The work is a poetic drama with a prose prologue (Chapters 1 and 2) and epilogue (42:7-17). It is the first of the poetic books. **It also may be the first Bible book written.**”

Scottish essayist and historian Thomas Carlyle (1795-1881 writes: “greatest thing ever written with pen”

Martin Luther “more magnificent and sublime than any other book of Scripture.”

Moorehead “Noblest poem in existence” Rev. Robert Moorehead died Mar 1877 aged 77 years, for 48 years Minister of Loughaghery, Ire.

Theodore H. Robinson “supreme literary masterpiece of the Hebrew genius.”

Stanley Ellisen “This book touches a vast area of human thought: *philosophic, scientific, prophetic, rhetoric, historic, literary, providential, spiritual concepts - including the spirit world.*” (Ref. Job 01:6-12).²⁸

Finally, the book of Job gives a unique glimpse into the relation of Satan (and his minions - some of the Sons of God) to God and his (their) enmity towards men, **along with their identification as the “Sons of God in Gen 6.”**²⁹

The Bible, as a compendium of human genius, has been read by more people than any other book in the history of man. The Bible being written by humans, who in general were not geniuses, was God Breathed as the writers were carried along by the Holy Spirit: 2Ti 3:16; 2Pe 1:21.

2.1.1.4.1 Hebrew Poetry.

The genius of Hebrew poetry lies not in verbal rhythm but in conceptual or thought rhythm. The mechanics usually involves couplets or triplets of clauses which express parallel thoughts. This is known as parallelism. Many moods and functions are served by the literary device of parallelism. The basic structures are:

1. **Synonymous parallelism.** (Connecting word--"and").
The second line repeats or restates the first line with equivalent expressions (Ps 1:2). Saying similar things in different ways (see Language Axiom 6, 11)³⁰.
2. **Antithetic parallelism.** (Connecting word--"but" or "than").
The second line contrasts the first for emphasis (Ps 1:6, most verses in Pr 10-15).

3. **Synthetic. parallelism.** (No particular connecting word.)

The second line completes or develops the first. Put together or built up (Ps 23:1

- The LORD is my shepherd + I shall not want).

The poetic rhythm is introduced by the demand of the first line for a type of satisfaction in the second or third. It is concerned with the thought rather than the mechanics or sound.

2.1.1.4.2 New Testament Hymns And Poetry.

The N.T. is repleat with translated hebrew Psalms, Hymns, and also others have been written that grace the Greek N.T. Some of these are:

Table 01.02.02. Hymns Contained In The New Testamen.

Joh 1:1-18, *	Col. 1:15-20,*
1Co 4:8;	Col 3:1-4, *
2Co 7:3;	1Ti 3:16*
Rom 6:3-8;	2Th 1:5;
Eph. 2:14-16,*	Heb. 1:3,*
Php. 2:6-11,*	

1Ti 3:16 - A New Testament Gospel Hymn

¹⁶ And without controversy great is the mystery of godliness:

~~God~~ Who was manifest in the flesh,

justified in the Spirit,

seen of angels,

preached unto the Gentiles,

believed on in the world,

received up into glory.

¹⁶ και ομολογουμενωσ μεγα εστιν το της ευσεβειας μυστηριον

~~θεος~~ ΟΣ εμφανερωθη εν σαρκι

εδικαιωθη εν πνευματι

ωφθη αγγελιοις

εκηρυχθη εν εθνεσιν

επιστευθη εν κοσμω

ανεληφθη εν δοξη

1 Ti 1:17 - A New Testament Doxology.

Now to the King {#Ps 47:7 }

eternal, {#Ps 90:2 }

immortal, {#1Co 9:25 }

invisible,

the only {Other mss add wise } God, {#Joh 5:44 1Co 8:6 Eph 4:6 1Ti 2:5 6:15 Jude 25 }

be honor {#2Pe 1:17 Re 5:12 }

and glory {#Mr 10:37 }

and forever

and ever.

Amen. {#Php 4:20 1Ti 6:16 Re 22:21 }

Τῷ δὲ βασιλεῖ
τῶν αἰώνων,
ἀφθάρτῳ,
ἀοράτῳ,
μόνῳ σοφῷ θεῷ,
τιμὴ
καὶ δόξα
εἰς τοὺς αἰῶνας
τῶν αἰώνων.
Ἀμήν.

Table 01.02.02. The Eight (Kings) Kingdoms Of Rev. 17

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

An Important Note: "Eusebius, from the third and fourth century was curator of the Library at Caesarea. He was a renowned scholar both then and today. He wrote, "The hill called Zion and Jerusalem, the building there, that is to say, the temple, the Holy of Holies, the Altar, and whatever else was there

dedicated to the glory of God have been utterly removed or shaken, in fulfillment of the word.” He further notes only a few lines later that sadly, after the ruin of Zion (City of David), the very stones from “the temple itself and from its ancient sanctuary were scavenged from the temple site in Zion and used for the construction of “idol temples and of theatres for the populous.” Ancient Hecateus of Abdera also testified that the temple was not only in Zion, but located “nearly in the very center of the City of David.” Quote Courtesy of Dr. Bob Cornuke, “THE TEMPLE”.^a

2.1.1.5. The Bible And Science.

This topic of Bible and Science need not to be an oppositional conflict. Only the evolutionary theory has caused the conflict. There are more valid arguments for a young earth than there are for an old one.

Scientific proof must consist of at least four items;

1. The Process Must Be OBSERVABLE.
2. The Process Must Be REPEATABLE.
3. The Process Results Must ACCUMULATE.
4. The Process Must Be TESTABLE (Subject To Falsification)

Statements illustrating the futility of claiming the ‘evolutionary hypothesis’ to be a scientific fact, are given by those adherents to, or fellow travelers with that hypothesis in this author’s book.³¹

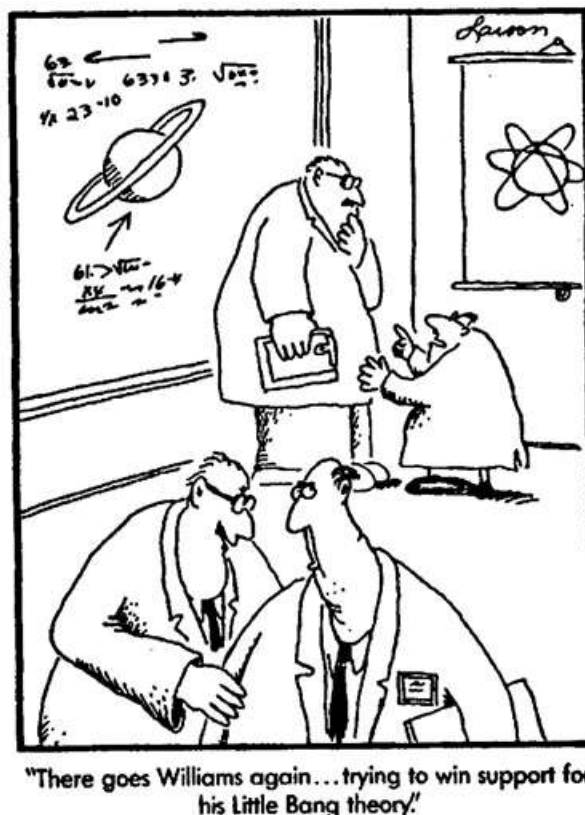


Figure 01.02.03. Is It A Big Or A Little Bang Theory?

^a The Eusebian ‘Gospel’ Canon may be found in Nestles “NOVUM TESTAMENTUM GRAECE” 26th edition, Pages 34-37.

On the other hand, (as Tevye says)^a The Bible, although from the human frame was written by 40, or so, authors, stand the scrutiny of the skeptics as to its Historical Accuracy, the accuracy of its Fulfilled Prophecies, and its lack of Internal Contradictions.

Its major message to fallen man through the ages is **“Believe what God has said!”**

2.1.1.5.1 Biblical Creation And Science.

As was mentioned above, The Bible is an internally non-contradictory Book that provides the answers to the human questions of **“Why are we Here?”**, **“What’s the Purpose of Life?”**, **“Is there anything for me After this Life?”**. Biblical Creation shows that all of us humans are part of one human family whose father Adam fell into sin and was removed from his original abode, and became the father of a sinful race. The Bible shows that in every one of God’s planned ages, God provided enough information for man to obtain eternal life. (**Believe What God Said**). Each Age was designed by God, to exhibit man’s sinfulness and total depravity. Each of these ages ends in a Judgment of God on earth’s inhabitants, at that end.

On the other hand, Science cannot solve the existence problems^b which are solved by the Bible, but instead they explore the physical universe, discovering things or processes to make our life on this planet more tolerable. To be a scientist is an admirable occupation, It involves much learning (like the Biblicist). The areas which true science explores are as wide as the expanse of the Heavens, (and how to go there), and the exploration of a single cell with its complete energy factory and DNA. Science has brought us Vaccines to ward off diseases, Drugs to cure or alleviate diseases, Cars, Trains, Planes, and rocket ships to propel us to far places much faster than walking or horseback, New agriculture methods that allow for increased crop yields with more efficient use of water and human effort. these and many other discoveries, breakthroughs, inventions (electricity-electric generation - lights, appliances, etc.). Finally, Science has brought us the ability to destroy all of mankind with atomic and thermo-nuclear weapons. Science cannot bring peace to man’s sinful nature. War will be with us until the Prince of Peace comes with His heavenly kingdom (Rev 21:1-8).

2.1.1.6 The Bible And Temporal Power.

Many of us were employed during the cold war and still are employed today in Radar defense operations that are employed to identify and eliminate identified threat missiles and warplanes. This according to Rom 13 is a Christian’s duty and responsibility.

Ro 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the **powers that be are ordained of God.** {ordained: or, ordered }

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

^a Tevye's Monologue (Fiddler on the Roof)

^b But they try, and try, and try. ‘Boy,’ are they trying.

- 4 For **he is the minister of God to thee for good**. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for **he is the minister of God**, a revenger to execute wrath upon him that doeth evil.
- 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- 6 For for this cause pay ye tribute also: for **they are God's ministers**, attending continually upon this very thing.
- 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

So as sinners, we get what we deserve; however, many of us at times may have gotten more (in leaders) than we deserve. Paul lived under the rule of Rome which was in Paul's time, against Christianity. Even so, it was God's will that they (we) submit to those who rule over us, from Nero to Hitler, Stalin, Obama, etc.

2.1.1.7 The Bible's Enduring Freshness.

Due to the Bible's Superintending by the Holy Spirit, the Bible becomes new every time we pick it up. The human writer's were writing with their own experience, language, mannerisms, but all superintended by the Holy Spirit. The Bible in a good English translation has benefitted millions of Christians for 700 years. But when one desires to plumb the depths of the original languages, one discovers things hidden from most English only users. Probably one of the reasons why many Christians are discouraged in their walk with Christ is because of the "Dumbing Down" of Bible College and Seminary Programs with the elimination or cutting down of Greek Hebrew and Aramaic studies for Pastors and Christian Workers. When these institutions do this they produce "Dumb Priests of God" who proceed to "dumb-down" the congregations they serve and cause the elimination of constructive work for Christ. Rev 3:15-21:

Rev 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

- 16 So then **because thou art lukewarm**, and neither cold nor hot, **I am about to spue thee out of my mouth**.
- 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
- 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
- 19 **As many as I love, I rebuke and chasten: be zealous therefore, and repent.**
- 20 Behold, I stand at the door {**the Church door - He's no longer inside**}, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.
- 21 To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne.
- 22 **He that hath an ear, let him hear what the Spirit saith unto the Churches.**

2.1.1.8 General Divisions Of The Bible.

The message of the Bible is complete, being composed by God's superintending presence, with human scribes! Thus, it incorporates every line into a perfect whole. Note: The Bible originally had no chapters or verses, these were brought in by the Centuries so that easier reference could be made. Note: unlike at least one other so-called holy book (The Qura'n) The Bible contains no Abrogations but only cessation of practices of prior

ages.^{a32} Because the Qur'an has only one age, such abrogations make the **Allah** of such abrogations, **a somewhat capricious god**.

Historically, The original manuscripts did not contain the chapter and verse divisions in the numbered form familiar to modern readers. In antiquity Hebrew texts were divided into paragraphs (parashot) that were identified by two letters of the Hebrew alphabet. Pe indicated an "open" paragraph that began on a new line, while Samekh indicated a "closed" paragraph that began on the same line after a small space.³³ The earliest known copies of the Book of Isaiah from the Dead Sea Scrolls used parashot divisions, although they differ slightly from the Masoretic divisions.³⁴ (This is different from the use of consecutive letters of the Hebrew alphabet to structure certain poetic compositions, known as acrostics, such as several of the Psalms and most of the Book of Lamentations.)

The Hebrew Bible was also divided into some larger sections. In Israel the Torah (its first five books) were divided into 154 sections so that they could be read through aloud in weekly worship over the course of three years. In Babylonia it was divided into 53 or 54 sections (Parashat ha-Shavua) so it could be read through in one year.²⁶ The New Testament was divided into topical sections known as *kephalaia* by the fourth century. Eusebius of Caesarea divided the gospels into parts that he listed in tables or *canons*. Neither of these systems corresponds with modern chapter divisions.³⁵ (See fuller discussions below.)

Chapter divisions, with titles, are also found in the 9th century Tours manuscript, Paris Bibliothèque Nationale MS Lat. 3, the so-called Bible of Rorigo.³⁶

Archbishop Stephen Langton and Cardinal Hugo de Sancto Caro developed different schemas for systematic division of the Bible in the early 13th century. It is the system of Archbishop Langton on which the modern chapter divisions are based.³⁷³⁸³⁹

While chapter divisions have become nearly universal, editions of the Bible have sometimes been published without them. Such editions, which typically use thematic or literary criteria to divide the biblical books instead, include John Locke's *Paraphrase and Notes on the Epistles of St. Paul* (1707),⁴⁰ Alexander Campbell's *The Sacred Writings* (1826),⁴¹ Richard Moulton's *The Modern Reader's Bible* (1907),⁴² Ernest Sutherland Bates' *The Bible Designed to Be Read as Living Literature* (1936),⁴³ and The Books of the Bible (2007) from the International Bible Society (Biblica).

2.1.1.8.1 The Divisions Of The Bible.

Since at least 916 A. D., the Tanakh has contained an extensive system of multiple levels of section, paragraph, and phrasal divisions that were indicated in Masoretic vocalization and cantillation markings. One of the most frequent of these was a special type of punctuation, the *sof passuq*, symbol for a full stop or sentence break, resembling the colon (:) of English and Latin orthography. With the advent of the printing press and the translation of the Bible into English, Old Testament versifications were made that correspond predominantly with the existing Hebrew full stops, with a few isolated

^a The abolition or [repeal](#) of a law, institution, custom etc. Cf. [Obrogation](#)

- [abrogatio](#), the Latin term for legal annulment under Roman law
- [Abrogation of Old Covenant laws](#), the ending or setting aside of Old Testament stipulations for the New Testament
- Canceling of effects, To nullify; make void

exceptions. Most attribute these to Rabbi Isaac Nathan ben Kalonymus's work for the first Hebrew Bible concordance around 1440.

The first person to divide New Testament chapters into verses was Italian Dominican biblical scholar Santi Pagnini (1470–1541), but his system was never widely adopted.⁴⁴ His verse divisions in the New Testament were far longer than those known today.⁴⁵ Robert Estienne created an alternate numbering in his 1551 edition of the Greek New Testament⁴⁶ which was also used in his 1553 publication of the Bible in French. Estienne's system of division was widely adopted, and it is this system which is found in almost all modern Bibles. Estienne produced a 1555 Vulgate that is the first Bible to include the verse numbers integrated into the text. Before this work, they were printed in the margins.³⁷

The first English New Testament to use the verse divisions was a 1557 translation by a (c. 1524–1579). The first Bible in English to use both chapters and verses was the Geneva Bible published shortly afterwards in 1560. These verse divisions soon gained acceptance as a standard way to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages. (Nevertheless, some Bibles have removed the verse numbering, including the ones noted above that also removed chapter numbers; a recent example of an edition that removed only verses, not chapters, is *The Message: The Bible in Contemporary Language* by Eugene H. Peterson.)⁴⁷

2.1.1.8.2 The Structure Of The Bible.

The Hebrew/Aramaic Bible was structured differently than our normal English translations, in particular the Old Testament. [The Law: Gen; Ex; Lev; Num; Deut]; [The Prophets: Jos; Jud; 1 & 2 Samuel; 1 & 2 Kings; Isaiah; Jeremiah; Ezekiel; Hosea; Joel; Amos; Obadiah; Jona; Micha; Nahum; Habakkuk; Zephaniah; Haggai; Zacaharia; Malachi]; [The Writings: Psalms; Job; Proverbia; Ruth; Canticum Canticorum (Song of Solomon); Ecclesiastes; Threni (Lamentations of Jeremiah); Esther; Daniel, Ezra-Nehemia; 1 & 2 Chronicles].

The Greek New testament is structured book-wise, the same as it appears in most English translations: i.e., Mat; Mrk; ; ; ; Revelation.

2.1.1.8.2.1 The Structure Of The Old Testament.

The Structure of the Old Testament is as follows.

[The Law: Genesis; Exodus; Leviticus; Numbers; Deuteronomy];

[The Prophets: Josua; Judges; 1 & 2 Samuel; 1 & 2 Kings; Isaiah; Jeremiah; Ezekiel; Hosea; Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zacaharia; Malachi];

[The Writings: Psalms; Job; Proverbia; Ruth; Canticum Canticorum (Song of Solomon); Ecclesiastes; Threni (Lamentations of Jeremiah); Esther; Daniel, Ezra-Nehemia; 1 & 2 Chronicles].

And of course the Hebrew Bible reads from back to front; the writing goes from right to left.

2.1.1.8.2.1.1 Hebrew Bible Representation and Reading Of The Text.

GENESIS. בראשית

1 וּבְרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וַיְהִי עֶרְבַּיִם וַיְהִי קֹדֶם וַיִּבְרָא אֱלֹהִים אֶת הַמָּקוֹם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר: וַיֹּאמֶר אֱלֹהִים אֶת־הָאֹר וַיִּבְרָא אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיִּהְיֶה עֶרֶב וַיִּהְיֶה קֹדֶם יוֹם אֶחָד: וַיֹּאמֶר אֱלֹהִים יְהִי רִקְעַת בְּתוֹךְ הַשָּׁמַיִם וַיְהִי מִבְדִּיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הַרְקֵק וַיִּבְרָא בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרִקְעַת וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרִקְעַת וַיִּהְיֶה: וַיִּקְרָא אֱלֹהִים לָרִקְעַת שָׁמַיִם וַיִּהְיֶה עֶרֶב וַיִּהְיֶה קֹדֶם יוֹם שֵׁנִי: וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה וַיִּהְיֶה: וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלַמְּקוֹה הַמַּיִם קָרָא יָמִים וַיִּבְרָא אֱלֹהִים בְּרִשְׁוֹם: וַיֹּאמֶר אֱלֹהִים תִּדְשֵׂא הָאָרֶץ דִּשְׂא עֵשֶׂב מִזֶּרַע וְרֹעַ עֵץ פֶּרִי עֵשֶׂה פֶּרִי לַמִּינִי אֲשֶׁר וְרֹעִיבֻ עַל־הָאָרֶץ וַיִּהְיֶה: וַיַּתְּצֵא הָאָרֶץ דִּשְׂא עֵשֶׂב מִזֶּרַע וְרֹעַ עֵץ פֶּרִי עֵשֶׂה פֶּרִי לַמִּינִי וַיִּהְיֶה: וַיִּבְרָא אֱלֹהִים בְּרִשְׁוֹם: וַיִּהְיֶה עֶרֶב וַיִּהְיֶה קֹדֶם יוֹם שְׁלִישִׁי: וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרִקְעַת הַשָּׁמַיִם לַהֲבִדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַיְהִי לַאֲחַת וּלְמֵעַד יוֹמִים וְלַיְלִמִּים וְשָׁנִים: וַיְהִי לַמְּאֹרֶת בְּרִקְעַת הַשָּׁמַיִם לְהַאִיר עַל־הָאָרֶץ וַיִּהְיֶה: וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹרֶת הַגָּדֹל לְמַשְׁלֵת הַיּוֹם וְאֶת־הַמְּאֹרֶת הַקָּטָן לְמַשְׁלֵת הַלַּיְלָה וְאֶת הַבּוֹקִים: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרִקְעַת הַשָּׁמַיִם לְהַאִיר עַל־הָאָרֶץ: וַיִּלְמַשְׁלֵל בַּיּוֹם וּבַלַּיְלָה וַיִּבְרָא בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

Cp 1, 1 * mlt MSS 3 maj: Orig Bp̄n̄n̄ vel Bp̄n̄n̄, --ae0; Samar Barall 10 * Var^{ka} ולמק 11 * 6b = דשא עשב 14 * 6 השמים 15 * 28 קארות 16 * 4 etc ἀρχή, 1 A.

Cp 1, 1 * prps ברא 6 * ins ויהי ex 7: cf 6 et 9. 11. 15. 24. 30 7 * dl ויהי et ins אלהים ברא cf 4. 10. 12 etc et 6 ad 8 9 * 1 prb מקוה = 6 συνταγμα (cf 10 מקוה המים) 11 * 6 + וברא היבשה (10 מקוה המים) 12 * 12 et 3 MSS am̄ae29 16 * dl 2.

Figure 01.02.04. Genesis 1. (or בְּרֵאשִׁית B^eRēSHiTh: "In Beginning".)⁴⁸

2.1.1.8.2.1.2 Qere and Ketiv Readings..

In the Hebrew Bible, the scribes did not alter any text they felt had been copied incorrectly. Rather, they noted in the margin what they thought the written text should be. The written variation (in text) is called a kethiv and the marginal note is called the q^rê. The Qere and Ketiv, from the Aramaic *qere* or *q're*, קרי ("[what is] read") and *ketiv*, or *ketib*, *kethib*, *kethibh*,

kethiv, כְּתִיב, ("[what is] written"), refer to a small number of differences between what is written in the consonantal text of the Hebrew Bible, as preserved by scribal tradition, and what is read. In such situations, the **Qere** is the technical orthographic device used to indicate the pronunciation of the words in the Masoretic text of the Hebrew Bible (Tanakh), while the **Ketiv** indicates their original written form, as inherited from tradition.

2.1.1.8.2.1.3 The Masoretic Tradition.

Torah scrolls for use in public reading in synagogues contain only the Hebrew consonantal text, handed down by tradition (with only a very limited and ambiguous indication of vowels by means of *matres lectionis*). However, in the Masoretic codices of the 9th-10th centuries, and most subsequent manuscripts and published editions of the Tanakh, intended for personal study, the pure consonantal text is annotated with vowel points and other diacritic symbols invented by the Masoretes to indicate how it should be read, besides marginal notes serving various functions.

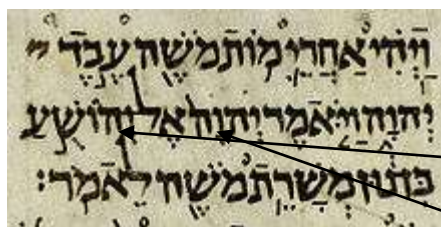
Though the basic consonantal text written in the Hebrew alphabet was never altered, sometimes the Masoretes preferred a different reading of a word than that found in the pre-Masoretic consonantal text. The *qere/ketiv* represent an attempt by the Masoretic scribes to show, without changing the received consonantal text, that in their opinion or by tradition a different reading of the text is to be preferred. That preferred Masoretic reading is known as the *Qere* (Aramaic קרי "to be read"), while the pre-Masoretic consonantal spelling is known as the *Ketiv* (Aramaic כתב "(what is) written"). In such cases, **the vowel diacritics of the qere** (their alternate, but preferred reading or correction) would be placed in the main text, added around the consonantal letters of the *ketiv* (the masoretically-disapproved variant to be substituted — even if it contains a completely different number of letters), with a special sign indicating that there was a marginal note for this word.

The Aleppo Codex is a medieval manuscript of the Hebrew Bible (Tanakh), associated with Rabbi Aaron Ben Asher. The Masoretic scholars wrote it **in the early 10th century**, probably in Tiberias, Israel. It is in book form and contains the vowel points and grammar points (*nikkudot*) that specify the pronunciation of the ancient Hebrew letters to preserve the chanting tradition. It is perhaps the most historically important Hebrew manuscript in existence. Of its original 487 pages, 193 disappeared between 1947 and 1958.

<http://www.aleppocodex.org>

Photograph by Ardon Bar Hama. (C) 2007 The Yad Yitzhak Ben Zvi Institute.

Uploaded by [Daniel.baranek](#) on 2 June 2007 (upload date)



1 Now it came to pass after the death of Moses the servant of the LORD, that the LORD spoke unto Joshua Yehoshua' the son of Nun, Moses' minister, saying:

Joshua 1:1 (LXX)

Jos 1:1 και εγενετο μετα την τελευτην μωυση ειπεν **κυριος** τω ιησοι {DMS <2424>} υιω ναυη τω υπουργω μωυση λεγων

<2424> 'Ιησοῦς Iesous ee-ay-sooce'; of Hebrew origin [03091]; Jesus (i.e. Jehoshua), the name of our LORD.

2.1.1.8.2.2 The Structure Of The New Testament.

The New Testament is structured as a collection of individually written books (Codicies) or rolls (as expressed in the New Testament by βιβλία. 2 Tim 4:13 The books, especially the parchments, τὰ βιβλία, μάλιστα τὰς μεμβράνας, could have been papyrus and parchment rolls) . Likewise as Jack Finegan writes: “the rolling up of a βιβλιον provides

a vivid figure of speech when, in Rev 6:14, the sky is described as split apart “like a scroll (βιβλίον) when it is rolled up.”⁴⁹ ἐλίσσόμενον: Pres. Passive Participle <1507> εἰλίσσω heilisso hi-lis’-so †

These books were first written in Greek, with the possible exception of Matthews Gospel account which may have been written in Aramaic (The lingua Franca of Israel in that day) and very early, translated into Greek.

2.1.1.8.2.3 A Sample Text From The New Testament.

The following figure is a photocopy of Ephesians Chapter 1, verses 1-11. It is a portion from a 2nd Century manuscript ρ⁴⁶ from the University of Michigan Library. This one is a portion of the “Chester Beatty Biblical collection.

A Table by and through the courtesy of Wikipedia shows the contents, the identification of the Scripture portions, and the location of these portions, is produced below.

The Chester Beatty Biblical Papyri ρ⁴⁶ is a second Century manuscript

ρ⁴⁶ contains most of the [Pauline epistles](#), though with some folios missing. It contains (in order) "the last eight chapters of [Romans](#); all of [Hebrews](#); virtually all of [1–2 Corinthians](#); all of [Ephesians](#), [Galatians](#), [Philippians](#), [Colossians](#); and two chapters of [1 Thessalonians](#). All of the leaves have lost some lines at the bottom through [deterioration](#)."

Table 01.02.03. The Chester Beatty Papyri ρ⁴⁶ Contents, And Locations.

Folio	Contents	Location
1–7	Romans 1:1–5:17	Missing
8	Rom 5:17–6:14	CB
9-10	Rom 6:14–8:15	Missing
11–15	Rom 8:15–11:35	CB
16–17	Rom 11:35–14:8	Mich.
18 (fragment)	Rom 14:9–15:11	CB
19–28	Rom 15:11–Hebrews 8:8	Mich.
29	Heb 8:9–9:10	CB
30	Heb 9:10–26	Mich.
31–39	Heb 9:26–1 Corinthians 2:3	CB
40	1 Cor 2:3–3:5	Mich.
41–69	1 Cor 3:6–2 Corinthians 9:7	CB
70–85	2 Cor 9:7–end, Ephesians, Galatians 1:1–6:10	Mich.
86–94	Gal 6:10–end, Philippians, Colossians, 1 Thessalonians 1:1–2:3	CB
95–96	1 Thess 2:3–5:5	Missing
97 (fragment)	1 Thess 5:5, 23–28	CB

98–104	Thought to be 1 Thess 5:28–2 Thessalonians, and possibly Philemon; 1–2 Timothy, and Titus were probably not included.	Missing
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ΡΛΙΣ

ΠΡΟΕΦΕΟΙΟΥΣ

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΥΣΤΟΥ ΔΙΑΘΕΛΗΜΑΤΟΣ
 ΘΥ ΤΟΙΣ ΑΓΙΟΙΣ ΘΟΥΣΙΝ ΚΑΙ ΠΙΣΤΗΣ ΕΝ ΧΡΩ
 ΙΗΥ ΧΑΡΙΟΥ ΜΕΙΝ ΚΑΙ ΕΙΡΗΝΗΜΑΤΟΣ ΘΥ ΠΡΟ
 ΜΩΝ ΚΑΙ ΚΥΙΗΥ ΧΡΥ ΘΕΥΧΟΓΗ ΕΑΝΩΑΣ
 ΕΝ ΠΑΣΕΣ ΕΥΛΟΓΙΑ ΠΝΕΥΜΑΤΙΚΗ ΕΝ ΤΟΙΣ
 ΕΠΟΥΡΑΝΙΟΙΣ ΕΝ ΧΡΩ ΚΑΘΩΣ ΕΞΕΦΕΞΑΤΟ
 ΗΜΑΣ ΕΝ ΑΥΤΩ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΙΝΟΥ ΕΙΝΑΙ
 ΗΜΑΣ ΑΓΙΟΥΣ ΚΑΙ ΑΛΩΜΟΥΣ ΚΙΣ ΕΝΩΤΗ
 ΟΝ ΑΥΤΟΥ ΘΥ ΜΑΓΑΤΗ ΠΡΟ ΟΡΙΣΑΣ ΗΜΑΣ ΕΙΣ
 ΥΙΟΘΕΣΙΑΝ ΙΗΥ ΧΡΥ ΕΙΣ ΑΥΤΟΝ ΚΑΤΑ ΤΗΝ
 ΕΥΔΟΚΙΑΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ ΕΙΣ ΤΗΝ
 ΗΟΝ ΔΟΞΗΝ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ Η ΕΧΑΡΙ
 ΣΤΩΣ ΕΝ ΗΜΑΣ ΕΝ ΤΩ ΗΓΑΤΗ ΜΕΝΩ ΕΝΩ
 ΕΧΟΜΕΝ ΤΗΝ ΑΠΟΛΥΤΡΩΣΙΝ ΔΙΑ ΤΟΥ ΑΙΜΑΤΟΣ
 ΑΥΤΟΥ ΤΗΝ ΑΦΕΣΙΝ ΤΩΝ ΠΑΡΟΠΤΩΤΩΝ
 ΚΑΤΑ ΤΟ ΠΛΟΥΤΟΣ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ Η ΕΠΕ
 ΡΙΣΤΕΥΣΕΝ ΕΙΣ ΗΜΑΣ ΕΝ ΠΑΣΗ ΟΟΦΙΑ ΧΑΙ
 ΦΡΟΝΗ ΕΙΣ ΤΩ ΟΡΙΣΑΣ ΗΜΑΣ ΕΝ ΤΩ ΜΕΡΙ
 ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΚΑΤΑ ΤΗΝ ΕΥΔΟΚΙΑΝ ΑΥΤΟΥ
 ΗΝ ΤΗ ΠΡΟ ΟΡΙΣΑΣ ΑΥΤΟΥ ΕΙΣ ΤΟΙΣ ΑΓΙΟΙΣ
 ΤΩΝ ΜΕΡΙΣ ΤΩΝ ΑΓΙΩΝ ΜΕΛΩΝ
 ΕΑΝΘΑΤΤΑΤΗ ΤΩΝ ΑΓΙΩΝ ΧΕΙΡΩΝ
 ΡΑΝΘΟΙΟ ΚΑΙ ΤΩΝ ΑΓΙΩΝ ΧΕΙΡΩΝ
 ΔΕ ΤΩΝ ΑΓΙΩΝ ΧΕΙΡΩΝ

Figure 01.02.05. ⁴⁶ A Leaf From The Chester Beatty Papyri Eph 1:1-11 Second Century.

The Horizontal lines over certain letter combinations were a space saving methodology called a *nomina sacra* - sacred names.⁵⁰ In a Nomina Sacrum the contraction is usually a well known name for God. See Table below for examples.

Table 01.02.04. *Nomina Sacra* - Sacred Names.

Nomen Sacrum (Nom)	Expanded Word (Nom)	(Gen)	(Dat)	(Acc)
$\overline{\Theta C^a}$	${}^b\overline{\Theta EOC^c}$	$\overline{\Theta Y^d}$		$\overline{\Theta W^e}$	$\overline{\Theta N^f}$
\overline{KC}	\overline{KYPIOC}	$\overline{KY^g}$		\overline{KW}	\overline{KN}
\overline{YC}	\overline{YIOC}	\overline{Y}			
$\overline{IC^h}$	$\overline{IH\S OYC}$	$\overline{IY^i}$ or $\overline{IHY^k}$		\overline{IY} or $\overline{IHY^l}$	$\overline{IN^j}$
$\overline{XC^m}$	$\overline{XPICTOC}$	$\overline{XPY^n}$		$\overline{XPW^o}$	\overline{XPN}

Table continued on next page.

^a \wp^{66} , Page 1, line 1, John 1:1.

^b \wp^{75} Papyrus Bodmer XV, John 1:18

^c The Capital Greek letter Σ , used in most Greek grammars does not appear in the earlier Greek manuscripts of the New Testament. Instead, the Uncial character C replaces Σ

^d \wp^{46} , University of Michigan Library - Ann Arbor, Eph 1:2,3

^e The Greek Capital letter Ω used by our modern grammars, is written as the Uncial letter W in the older Greek (papyri) New Testament versions

^f \wp^{75} Papyrus Bodmer XV, Luke 24:53, John 1:1,2

^g \wp^{46} , University of Michigan Library - Ann Arbor, Eph 1:2,3

^h \wp^{66} Page 34, John 6:10, 11

ⁱ \wp^{60} , Folio 13, *recto*, John 18:32

^j \wp^{66} Page 131, John 18:33

^k \wp^{46} , University of Michigan Library - Ann Arbor, Eph 1:1,2,3,5

^l \wp^{46} , University of Michigan Library - Ann Arbor, Eph 1:1,10

^m \wp^{75} Papyrus Bodmer XV, John 1:25

ⁿ \wp^{46} , University of Michigan Library - Ann Arbor, Eph 1:1,2,3,5

^o \wp^{46} , University of Michigan Library - Ann Arbor, Eph 1:1,10

Cont. from previous page

ΠNA^a

ΠNEY_μA^b

ΠNC^c

CTC CTAYPOC = 4716. σταυρός: stauros = Tree (usually but erroneously translated ‘cross’). meaning changed when the stauros = torture stake began to be represented by **The Cross of Tammuz**

Tammuz is the false messiah of the religion created by Semiramis (possibly the Whore mentioned in Revelation). YHWH has commanded us (His people) to “come out of her” and cease prostituting the worship of the ONE true God to others (even the Messiah). The symbol of “the son of Baal” in the pagan religion of Babylon was a cross. It is called The Cross of Tammuz. This cross was worn on the head dresses. See Appendix C - **The Sign Of The Mystic Tau**, for more details.

2.1.1.9 Created Beings And Their Relationships.

The created beings of the Bible are ‘legion’ They include Angels, Adam, and all those who in their time have believed what God had said or had - written, for that time period involved. The major 2 prophecies given in Genesis were and have been applicable for all time. Gen 3:15, Gen 4:1^d,

2.1.1.9.1 The Angels.

Angels were created by God in eternity past for the purpose of the Glory of God. A great number of these, with Lucifer (The covering Cherub) fell into pride and caused great controversy in heaven. To resolve and prove that beings should and would willingly give Glory to God, God Created the heavens and the earth, all plant life, land and sea animals, and ADAM (man). In Gen 3:15 after the fall of ADAM, we find recorded the first

prophecy of the savior, followed by Gen 4:1 which identifies the savior as יהוה LORD.

Unfortunately, after the fall of ADAM, Gen 6:1-8 records that these sons of God (fallen angels, procreated with women and produced offspring who were giants in size and were called Nephilim. On the death of these halfings, their spirits disembodied, became the demons. All this is discussed in detail in my book “AS IT WAS IN THE DAYS OF NOAH.”⁵¹

Angels according to Scripture have ‘spiritual bodies and have been known to resemble the form of a man. The good angels have in fact been observed throughout the Bible.

^a ⲡ⁷⁵ Papyrus Bodmer XV, John 1:32, 33

^b The Capital Greek letter M, used in most Greek grammars does not appear in the earlier Greek manuscripts (papyri) of the New Testament. Instead, the character μ replaces M.

^c ⲡ⁴⁶, Chester Beatty Biblical Papyrus II, Rom 15:30

^d Ge 4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said,

I have gotten a man, the LORD יהוה. Note JeHoVaH is an appositive!

The evil angels along with their boss, Lucifer alias Satan will be ‘kicked out’ of heaven in the middle of the Tribulation, The day of Jacob’s trouble.

Rev 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: **for the accuser of our brethren is cast down, which accused them before our God day and night.**

Note the court scene in heaven about which is written:

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

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The courtroom scene here is in Heaven with God the Father as Judge, God the Son as the believer’s Defense Attorney, and our Adversary Satan as the prosecuting attorney. This scene takes place until the middle of the Tribulation when Satan and all his minions are cast down to earth. You talk about having a devil of a time, well, all believers (The 144,000 Jews and their converts will need a special protective curtain for this the last half of the Tribulation. i.e. they were sealed in their foreheads(Rev 7:3-8)

Further, because Satan isn’t omnipresent, the often heard talk about “Satan made me do it”, or “I’ve battled Satan”, is at best a figure of speech, and usually more a lie. All extra-fleshly evil activity on earth is performed by evil angels or demons.⁵² Satan’s minions, but not Satan Himself.

2.1.1.9.2 The Gentiles.

Heb. <01471> גוֹי gowy, Pl. גוֹיִם gowyim. Gentile Sing. Gentiles Pl. or Nation/Nations.

Grk. <1484> ἔθνος ethnos eth’-nos; probably from 1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually by implication, pagan): — Gentile, heathen, nation, people.

As stated before, men at all times have a sin nature and only by being born again are we able to obtain the new spiritual nature. Being born again has always been the result of what God has stated or had written or orally passed along. Until the time of Abraham everyone was a Gentile. After the time of Abraham through the legal sons of Abraham; Isaac, Jacob, etc. the Jewish nation was born. Of course Ishmael the other ‘son’ of Abraham, the son by the mistress Hagar the Egyptian, became the father of the Arab nations. These nations have been a constant thorn in the flesh to Israel through the ages. The Ishmaelites are also gentiles.

From Noah came 3 sons Shem Ham and Japheth. Ham’s and Japheth’s were all gentiles, as well as those descendents of Shem not in the righteous line of Abraham.

2.1.1.9.3 The Jews

The Jews are defined as the descendents of Abraham through Isaac, and then to Jacob. Esau, Jacob’s brother was not considered in the Jewish line. Only the 12 sons of Jacob were in the Jewish line, Gen 35:22-26.

2.1.1.9.4 The Christians

Christianity did not exist until the Pentecost Experience, when the Holy Spirit began to indwell each believer. He was promised in Mat 16:18, Joh 14:16-17, and This permanent indwelling began on the day of Pentecost, Acts 2:1-15.

2.1.1.10 The Time Periods Of The Bible

Living as we do in the 21st Century, it is hard for some to consider the languages related in the Bible. Many I fear, run together the times and seasons of the Biblical text, without considering that ‘things were different then’. The Bible describes in detail each ‘age’ germane to that portion of a book, book, or group of books being considered. Of course all must be read in context. The *“I’ll just let the Bible fall open, blindly place my finger onto a place in a page and that will be God’s will for me, today”*, routine will not provide divine guidance except for the simple minded. Such capricious attitudes if taken to extreme could yield, e.g., Ge 6:17, Ge 20:7, 2Ch 25:4, Ps 82:7, Pr 15:10, Jer 16:6, Jer 28:16, Eze 18:4, Eze 18:20, . .

2.1.1.10.1 Divisions Related To Humanity

The divisions of the Bible related to man start on the 6th creation day, in Gen 1:26 and continues through Rev 22:21. Such divisions as may be found are all related to man in his salvatory conditions. That is, saved or unsaved.

Throughout all man’s existence on earth, angels are termed “watchers” (Dan 4:10, 14, 17)^a, and guardians and/or destroyers, for good or for evil.

2.1.1.10.1.1 The First Period - Creation Of Adam To The Fall - Gen 3:15.

(0 Yrs. Ending with the Fall)

^a See Vol. 2, Angelology; and/or “As It Was In The Days Of Noah.”

The Age of Innocence.

2.1.1.10.1.2 The Second Period - Adam To Noah

(1656 Yrs. Ending with the Flood)

The Period of Conscience.

This period encompasses approximately 1656 years^a, The reason for the flood of Noah, I've already suggested in one of my books.^b The major reason was the sin of some of the fallen angels who procreated with the daughters of men as described in Gen 6:1-8 with 1 Pet 3:19-20, 2 Pet 2:4-6 and Jude 6-7. This was a Satanic attack to corrupt the human gene pool so-as-to make the Advent of our Savior impossible.

Many scholars have objected to this LITERAL Interpretation because they have come up with the theory of the sethites (the righteous ones) vs. the Cainites (the unrighteous ones to try to explain the dilemma of the Sons of God vs. the daughters of men. As we've shown the Sons of God were created beings, and apart from Adam always refer to angels in the Hebrew Scriptures.

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

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

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

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

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

2.1.1.10.1.3 The Third Period - Noah To Abraham

Noah leaves the Ark 2293 BC Birth of Abraham 2001BC Abraham died 1826BC

(The Period of the Patriarchs

This period from the time of the Flood until the end of Abraham's life Covered 2293-1826 = 467 Years. During this time period, the continents shifted See Peleg, who lived from 1758 to 1997 from creation time.^c or 2192BC to 1953BC.

PELEG – The Divider

In his days was the earth divided

^a Dr. Walt Brown, Ph.D., "In The Beginning, Compelling Evidence For Creation And The Flood." Fig 148, pg 272.

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

^c IBID, Dr. Walt Brown, Ph.D., Fig 148, pg 272.

Ge 10:25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. {Peleg: that is Division}

Ge 11:16 And Eber lived four and thirty years, and begat Paleg: {Peleg: Gr. Phalec}

Ge 11:17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

Ge 11:18 And Peleg lived thirty years, and begat Reu:

Ge 11:19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

1Ch 1:19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan. {Peleg: that is, division}

1Ch 1:25 Eber, Peleg, Reu,

יֵט וְלִעֶבֶר יָלֵד, שְׁנֵי בָנִים: שֵׁם הָאֶחָד פֶּלֶג, כִּי בַיָּמָיו נִפְלְגָה

הָאָרֶץ, וְשֵׁם אֶחָיו, יֶקְטָן.

פֶּלֶג Noun M S : Peleg (son of Eber): Divison, also Gen 11:17, 18, 19: 1 Ch

1:19. 25; פֶּלֶג Gen 11:16: Paleg - -- 06389. Peleg peh' leg; the same as 06388; earthquake; Peleg, a son of Shem: — Peleg. Greek 5317.

נִפְלְגָה Niphef Perf. 3FS > 06385. palag paw-lag'; a primitive root; to split (literally or figuratively): — divide. V.

And one New Testament occurrence:

Lu 3:35 the son of Serug, the son of Reu, the son of Peleg Grk. φαλεγ <5317> {N-PRI}, the son of Eber, the son of Shelah,

2.1.1.10.1.3.1 More Biblical Evidence For The Land Division Post Flood.

Gen 10:32 These are the families of the sons of Noah, after their generations, in their nations: and by these **were the nations divided in the earth after the flood.**

Gen 11:01 And the whole earth was of one language, and of one speech. {language: Heb. lip.} {speech: Heb. words}

02 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. {from...: or, eastward}

03 And they said one to another, **Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.** {they said...: Heb. a man said to his neighbour} {burn...: Heb. burn them to a burning}

04 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

- 05 And the LORD came down to see the city and the tower, which the children of men builded.
- 06 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 07 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- 08 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.
- 09 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: **and from thence did the LORD scatter them abroad upon the face of all the earth.** {Babel: that is, Confusion}

Pangaea



Figure 01.02.06. Map Of Pangaea With Modern Continents Outlined

The following description of Pangaea was obtained through the courtesy of Wikipedia.

Pangaea, **Pangæa**, or **Pangea** (/pænˈdʒiːə/ pan-**JEE**-ə;)⁵³ was a supercontinent that existed during the late Paleozoic and early Mesozoic eras, forming about 300 million years ago⁵⁴ and beginning to rift around 200 million years ago, before the component continents were separated into their current configurations.⁵⁵ The single global ocean which surrounded Pangaea is accordingly named Panthalassa.

The name *Pangaea* is derived from Ancient Greek, *pan* (πᾶν) meaning "entire," and *Gaia* (Γαῖα) meaning "Earth." The name was coined during a 1927 symposium discussing Alfred Wegener's theory of continental drift. In his book *The Origin of Continents and Oceans* (*Die Entstehung der Kontinente und Ozeane*), first published in 1915, he postulated that all the continents had at one time formed a single supercontinent which he called the "*Urkontinent*", before later breaking up and drifting to their present locations.⁵⁶

Of course these dates were made by those holding a uniformitarian (Evolutionary - Old Earth) position. Unfortunately for them, the very concept of God Creating in 7 days (Yom) and because of the debasing sins of the Nephilim with women to wipe out a pure human strain for the

generation of Jesus, The Messiah, The Son of God; and then the actual physical separation of the continents (Pangia) during the days of Peleg; cannot be held by them.

2.1.1.10.1.4 The Fourth Period - Birth of Abraham To Birth Of Moses

(2001BC to 1576BC = 425Yrs - Jews And Gentiles)

This period that probably included the person of Job, and established the Jewish line of the 12 tribes of Israel.

2.1.1.10.1.5 The Fifth Period - Moses To The First Advent.

(1576BC - 6BC = 1570 Yrs. - Gentiles - Jews under the Law)

During this period the Exodus from Egypt is completed along with the establishment of Israel 'In The Land'. During this Exodus the Law was given to Moses upon Mt. Horeb in Arabia (Jabel Al-Lawz)^a, and the Tabernacle was constructed. During this period The Temple of Solomon was raised in Jerusalem. In this period the Government was split between Judah and Israel. This was also the times of the Major and Minor Prophets of Israel/Judah.

^a also called Mt. Sinai which was mis-located by Katherine the wife of Constantine in the 4th Century

2.1.1.10.1.6 The Sixth Period - 1st Advent To The Harpadzw (Catching Away) Of The Church-The Rapture Of The Church.

(2100+ Yrs - Jews, Gentiles, Christians)

We've all lived during and hopefully through this period. The later portion of this period is described in Rev 3:14-22. In fact this phrase: "He that hath an ear, let him hear what the Spirit saith unto the churches." occurs 7 times in Re 2:7, 2:11, 2:17, 2:29, 3:6, 3:13, and 3:22. From Rev 4:1 and until 11:11^a the (Holy) Spirit seems absent from the earth^b, then in 14:13 He speaks from Heaven. In 17:3 an angel carries John away (in the Spirit) into the wilderness: where he sees a woman (The Scarlet Harlot). Then in 19:10 the statement: "the testimony of Jesus is the spirit of prophecy." In Rev 21:10 (after the Millenium), one of the 7 (Bowel = vial) angels, carries John away "in the spirit", actually, by means of the (Holy) Spirit", ev with the instrumental of manner.

And finally comes the sentence: "Re 22:17 And the Spirit and the Bride say, Come." Followed by: "And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

2.1.1.10.1.7 The Seventh Period - The Day Of Jacob's Trouble - Israel.

(7 Yrs. Jews, Gentiles)

The Rapture has just occurred, Israel is back in the land, the world is under domination of AntiChrist. In the middle of this muddle (31/2 years, Rev 12:7-10. Satan, the accuser of the brethren, along with his evil angelic hoard, is cast out of Heaven down to earth. At this point, the powers of evil are maximized on the earth. However, the believers on earth "overcame him (Satan) by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death. (For many of these will be killed by the AntiChrist's beheading program Rev 20:4.) This period will end with the 2cnd advent of Messiah Jesus, The KING of Kings and LORD of lords. He will come as a judgment on the unbelieving world accompanied by His Saints clothed in the white righteousness's of the Saints.

2.1.1.10.1.8 The Eighth Period - Millennium Rev 20.

(1000 Yrs - Jews, Gentiles, Christians)

This literal period is described in Rev 20:2-9. like all other ages/periods, this one, ruled by Messiah Jesus, the Son of God, ends in man's failure and judgment by God.

2.1.1.10.1.9 The Ninth Period - The New Heavens And The New Earth Rev 21:1- 22:10.

This period although Biblically described is actually a portion of eternity future. There will be no more sin. all who enter in will be there to glorify God. It will be perfect environment. This is not an earthly age but is mentioned only to complete our Bible study.

^a Where the (Holy) Spirit of Life (as in Gen 1:2) from God gives life to God's two witnesses, who were slain by the 'beast' and lay in the street of Jerusalem for 3 ½ days.

^b (ASV) 2 Th 2: 7 For the mystery of lawlessness doth already work: {1} only there is one that restraineth now, until he be taken out of the way. {1} Or only until he that now restraineth be taken etc }

2.1.1.10.2 The Definition Of A Dispensation:

The definition of a Dispensation must include the meaning of the New Testament word <3622> οἰκονομία oikonomia oy-kon-om-ee'-ah; from 3623; administration (of a household or estate); specifically, a (religious) "economy": — dispensation, stewardship.

"A Dispensation is a Distinguishable Way of Administering Things in the Outworking of God's Purpose."⁷

(in its definition notice that it is - "an administration of God . . . ", - it is also not a time period, but may relate to time) See Volume VIII, The Doctrinal Summary for Dispensation by Earl D. Radmacher.

We would classify the Dispensations by the time periods, above, except for one exception. Time period 5 and 7 (Israel-Law) are combined together into one Dispensation which we title "The Dispensation Of The Law-Israel As A Nation". We now list the 7 Dispensations of Man on earth.

1. The Dispensation Of Innocence.
2. The Dispensation Of Conscience.
3. The Dispensation Of Human (Civil) Government.
4. The Dispensation Of The Promise (Patriarchs).
5. The Dispensation Of The Law-Israel As A Nation).
6. The Dispensation Of The Church.
7. The Dispensation Of The Millennial Kingdom.

See Figure 01.02.05. Distinguishable Dispensations

⁷ See Volume VII, the doctrinal summary for Dispensation by Radmacher.

				To the Father	↑
				1 Cor 15:24,28	
			1 Thess 4 Re	↓19:14	
				↑ Rev ↑:14	
				Rev 12	
			2 Cor 3	α α	
				Trib ↓	
			Exodus	<u>↓</u> Millennium	
			Gen 12	α Church	
			Gal 3:16-18	Cf. Jms 1:25; 1 Tim	
			Gen 6	<u>Law</u> <u>1:9-10</u> ; <u>Rom 13:8</u>	
			Gen 3	<u>Promise</u> <u>Cf.</u> <u>Gal 3</u>	
Pre-					
Genesis 3			<u>Human Govmnt</u>	<u>Cf.</u> <u>Rom 13</u>	
			<u>Conscience</u>	<u>Cf.</u> <u>Rom 2:15</u>	
Innocence			<u>Revelation 20:12</u> ;	<u>Matthew 25</u>	

Note: α: Israel's time for testing

Figure 01.02.07. Distinguishable Dispensations.

By N. Carlson

2.1.1.10.2.1 A Simple Definition Of Dispensational Theology.

Dispensational Theology can be defined very simply as **A system of theology which attempts to develop the Bible's philosophy of history on the basis of the sovereign rule of God.** It represents the whole of Scripture and history as being covered by several dispensations (economies) of God's rule.

2.1.1.10.2.2 The History Of Dispensational Theology.

Dispensational Theology did not exist as a developed system of thought in the early Church, although early Church leaders did recognize some of the biblical principles which are basic to Dispensational Theology. For example, Clement of Alexandria (150-220 A.D.) recognized four dispensations of God's rule. Augustine (354-430 A.D.) noted the fact that God has employed several distinct ways of working in the world as He executes His plan for history. Augustine used the term dispensation when referring to these different ways. It must be said, however, that these Church leaders did not develop these recognized principles into a system of thought. They were not Dispensational Theologians.

The first person on record to develop a genuine dispensational scheme in a systematic fashion was the French philosopher Pierre Poiret (1646-1719). In his work entitled “The Divine Economy: or An Universal System of the Works and Purposes of God Towards Men Demonstrated”. Poiret developed a scheme of seven

dispensations covering the scope of Scriptures and history. This work was published in Holland in 1687.

In 1699 John Edwards (1639-1716) published a well- developed dispensational scheme in his book entitled *A Complete History or Survey of All the Dispensations*. Isaac Watts (1674-1748 A.D.), the famous hymn writer and theologian, presented a system of six dispensations in an essay named "The Harmony of all the Religions which God ever Prescribed to Men and all his Dispensations towards them."

During the 19th century the Plymouth Brethren, including one of their key leaders, John Nelson Darby (1800-1882), played a very significant role in developing, systematizing, and spreading Dispensational Theology.

Dispensationalism has been developed and promoted even further during the 20th century through the Scofield Reference Bible. This work, which was published originally in 1909, was primarily the work of Congregationalist pastor and Bible teacher C. I. Scofield. Scofield had been taught the Scriptures and Dispensationalism initially by the famous Presbyterian pastor and Bible teacher, Dr. James H. Brookes. He produced the reference notes for the Bible after years of personal Bible study and months of intensive work in the libraries of the leading universities of Europe. The impact of the Scofield Reference Bible is indicated by two facts. It was the first publication of Oxford University Press of New York to attain a sale of one million copies. In addition, in recognition of this work, Scofield was elected to membership in the Societe Academique d'Histoire Internationale, the most influential of European literary societies.

The rise of Bible and prophecy conferences and the Bible school movement since the late 1800s has also been a great aid to the spread of Dispensational Theology. Most Bible colleges and institutes, such as Philadelphia College of Bible, have consistently been dispensational in their teaching. On the seminary level the same has been true of Dallas Theological Seminary.

A very significant treatment of Dispensational Theology^a in the latter half of the 20th century is the book entitled *Dispensationalism Today* by Charles C. Ryrie.

2.1.1.10.2.3 The Meaning Of The Word Dispensation.

The Greek word which is translated dispensation in the New Testament is *oikonomia*, from which the English word economy is derived. The New Testament word is a combination of two words – *oikos*, which means house, and *nemo*, which means to dispense, manage, or hold sway. Thus, the word literally means house dispensing or house managing. It relates primarily to household administration.

The English word dispensation sometimes refers to the system by which things are administered and the divine administration or conduct of the world. Theologically it is A

^a See Also Clarence Larkin, "DISPENSATIONAL TRUTH"© 1918; Erich Sauer, "FROM ETEWRNITY TO ETERNITY", © 1972, Wm. B. Eerdmans; publishing Company, Grand Rapids, MI; Tim Lahaye & Thomas Ice, "CHARTING THE END TIMES, A Visual Guide To Understanding Prophecy", © 2001 Pre-Trib. Research Center, Publishede by Harvest House Publishers.

religious order or system, conceived as divinely instituted, or **as a stage in a progressive revelation**, expressly adapted to the needs of a particular nation or period of time.

The English word economy in its theological usage refers to The method of the divine government of the world, or of a specific department or portion of that government.

2.1.1.10.2.4 The Usage Of The Word For Dispensation In The New Testament.

The word *oikonomia* appears nine times in the New Testament. In six of these appearances (Lk. 16:2-4; 1 Cor. 9:17; Eph. 3:2; Col. 1:25) it is translated stewardship or dispensation and refers to a responsible office or ministry entrusted to one's care by a higher authority. In the other three appearances (Eph. 1:10; 3:9; 1 Tim. 1:4) it is translated dispensation, fellowship, and edifying in the King James Version and administration in the New American Standard Bible. In these three passages it refers to a particular way of God's administering His rule over the world. Ephesians 1:10 is of special interest, for it appears to refer to the particular way that God will administer His rule in the coming Millennium (the Millennial Dispensation). Ephesians 3:9 and 1 Timothy 1:4 refer to the particular way that God administers His rule now (the present dispensation).

2.1.1.10.2.5 Definition Of The Term Dispensation As It Relates To Dispensational Theology.

In light of the usage of the word for dispensation in the New Testament, the term dispensation as it relates to Dispensational Theology could be defined as “**A particular way of God's administering His rule over the world as He progressively works out His purpose for world history**”.

2.1.1.10.2.6 Essential Characteristics Of Each Dispensation.

In order for each dispensation to be distinct from all other dispensations, it must have three essential characteristics. First, it must have **a particular way of God's administering His rule**. Each dispensation is characterized by a unique ruling factor or combination of ruling factors. Second, **it must involve a particular responsibility for man**. Each dispensation makes man responsible to obey God in accordance with its unique ruling factor or combination of factors. Third, **it must be characterized by divine revelation which had not been given before**. In order for man to know God's new way of ruling and his new responsibility, he must have these things revealed to him. Each new dispensation requires new revelation from God. For example, Paul indicated that the present dispensation is definitely related to new revelation which God gave to the apostles and New Testament prophets (Eph. 3:2-10).

2.1.1.10.2.7 Secondary Characteristics Of Each Dispensation.

The fact that each new dispensation involves a newly revealed responsibility for man indicates that each dispensation also has three secondary characteristics. First, **each dispensation applies a test to man**. The nature of the test is whether or not man will

perfectly obey God's rule by fulfilling the responsibility which is characteristic of that dispensation. **Second, each dispensation demonstrates the failure of man to obey the particular rule of God which characterizes that dispensation. Third, each dispensation involves divine judgment because of man's failure.**

2.1.1.10.2.8 Some Important Considerations.

In order to understand the approach of Dispensational Theology to the Bible's philosophy of history, several important points of clarification must be taken into consideration.

First, the different dispensations are different ways of God's administering His rule over the world. **They are not different ways of salvation.** Throughout history God has employed several dispensations but only one way of salvation. **Salvation has always been by the grace of God through faith in the Word of God^a**, and God has based salvation on the work of Jesus Christ.^b

Second, **a dispensation is not an age of history**, even though a dispensation may cover the same time period as an age. A dispensation is a particular way of God's administering His rule, but **an age is a particular period of time.**

Third, a dispensation may involve a particular way of God's administering His rule over all of mankind or over only one segment of mankind. For example, the Dispensation of Human Government was over all of mankind, but the Dispensation of the Mosaic Law was over only the nation of Israel.

Fourth, a new dispensation may continue or discontinue some ruling factors of previous dispensations, but **it will have at least one new ruling factor never introduced before.** Dispensational Theologians normally name each new dispensation after the new ruling factor or factors.

Fifth, each new dispensation demands new revelation. God must reveal His new way of ruling and man's new responsibility near the beginning of each dispensation. **Since Dispensational Theology recognizes several successive dispensations, it has a strong concept of progressive revelation.**

2.1.1.10.2.9 Concluding Remarks.

Numerous things in the Bible indicate that God has employed different dispensations or ways of administering His rule throughout history. For example, before the Noahic Flood God did not institute capital punishment for murderers (Gen. 4:9-15), but He did institute it after the flood (Gen. 9:5-6). Between the giving of the Mosaic Law and the death of Christ, God commanded that adulterers in Israel be put to death (Lev. 20:10; Dt. 22:22; Jn. 8:5), but since the death of Christ God does not so command (1 Cor. 6:9-11). While the Mosaic Law was in effect, God required Jews to worship on Saturday (Ex. 20:8-11), but since the death of Christ God does not so require a particular day, but most

^a Ps 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for **thou hast magnified thy word above all thy name.**

^b The belief that God would provide a saviour was essential part of God's salvation plan, from Gen 3:15, 4:1, . . . & on.

Christians Worship on Christ's Resurrection day, Sunday; (SonDay) (Rom. 14:4-9; Col. 2:13-17). God's people today do not offer animal sacrifices for sins, but people before Christ's death were required to do so.

2.1.1.10.2.10 References.

The preceding (between the two horizontal line) is mostly from "What on Earth is God Doing," Renald E. Showers, Loizeaux Brothers, Neptune, New Jersey 07753, © 1973. This book is available for under \$7.00 from Amazon.com. Dr. Showers' book is highly recommended and is complete with scripture references for each of the events above. {This editor has included a Figure of Distinguishable Dispensations and a Table Of Contents. NEC}

2.1.2.1 The Covenants.

A covenant from a Theological/Biblical perspective, may be defined as (1) The promises of God as revealed in the Scriptures, either unilateral (I will . . .) or conditional (If you will . . ., then I will . . .). It is a formal agreement to bind Oneself (Jehovah) in the case of a unilateral covenant, or to bind both parties to the terms of such a conditional agreement. The covenant so entered needs ratification by one party, if unilateral; or both parties, if conditional. The covenants are broken down into Theological Covenants (1) - (3), below, and Biblical Covenants (4) - (12), below. Further, these may be broken down as conditional and unconditional covenants, which are really the heart of the Reformed vs Dispensational controversy. These are listed below. As an exercise, Please complete all entries in Table 01.02.03. The Covenants.

2.1.2.1.1 The Covenant Of Redemption.

- a) The place and time of the Covenant - (in Heaven (?) - in eternity (past?) . . .)
- b) The promises of the Covenant
 - i) The Father (the *originator*) gives the Son.
 - ii) The Son (the *executor*) offers Himself, spotless (and unable to sin in principle (Impeccable due to the Hypostatic Union)), a Penal (incurring punishment vicariously) **sacrifice for the sins of** (no men? some men? (i.e., the elect)? **all men** (The Universalists)?, etc.). 1 Jo 2:1-2, Gen 3:15, 4:1.
 - iii) The Holy Spirit (the *applicator*) administers and empowers with respect to the execution of this covenant in all its parts.

Significantly, this same breakdown also accompanies the breakdown of the Gifts of the Holy Spirit, I Cor 12:4-6.

- c) The Biblical Substantiation for the Covenant of redemption

Included in the eternal decree or counsel of God, we list a few Scriptures - Eph 1:4; 3:11; II Thess 2:13; II Tim 1:9; Titus 1:2; Heb 13:20; I Pet 1:2.

Although this covenant rests on relatively slight revelation, it is reasonable and inevitable.

2.1.2.1.2 The Covenant of Works.

As Chafer explains:⁸

“The Covenant of works (which) is the theologian's designation for those blessings God has offered men and conditioned on human merit. Before the fall, Adam was related to God by a covenant of works. Until he is saved, man is under an inherent obligation to be in character like his Creator and to do His will.” Gen 2:15-25

Of this covenant and the covenant of Grace, below, Chafer continues:⁹

“Little reference has been made thus far in this work to the essential error of Covenant Theology. It may be mentioned at this point only as it bears on human responsibility before God. **The theological terms, Covenant of Works and Covenant of Grace, do not occur in the Sacred Text. If they are to be sustained it must be wholly apart from Biblical authority. What is known as Covenant Theology builds its structure on these two covenants¹⁰ and is, at least, a recognition -- though inadequate -- of the truth that the creature has responsibility toward his Creator.** Covenant Theology has Cocceius (1603-1669) as its chief exponent. "He taught that before the Fall, as much as after it, the relation between God and man was a covenant. The first covenant was a 'Covenant of Works.' For this was substituted, after the Fall, the 'Covenant of Grace,' to fulfil which the coming of Jesus Christ was necessary" (Encyclopaedia Britannica, 14th ed., V, 938). Upon this human invention of two covenants Reformed Theology has largely been constructed. It sees the empirical truth that God can forgive sinners only by that freedom which is secured by the sacrifice of His Son -- anticipated in the old order and realized in the new -- but that theology utterly fails to discern the purposes of the ages; the varying relationships to the God of the Jews, the Gentiles, and the Church, with the distinctive, consistent human obligations which arise directly and unavoidably from the nature of each specific relationship to God. A theology which penetrates no further into Scripture than to discover that in all ages God is immutable in His grace toward penitent sinners, and constructs the idea of a universal church, continuing through the ages, on the one truth of immutable grace, is not only disregarding vast spheres of revelation but is reaping the unavoidable confusion and misdirection which part-truth engenders. The outworking of divine grace is not standardized, though the

⁸ Lewis Sperry Chafer, SYSTEMATIC THEOLOGY - Volume I (of VIII) -Page 42, 1976, Dallas Seminary Press, The classic Dispensational systematic theology.

⁹ Chafer, op. cit., Volume IV - page 156.

¹⁰ Berkhof L., SYSTEMATIC THEOLOGY - MAN IN THE COVENANT OF GRACE - pgs 262-301, 1991, Reformed Theologian

Covenant idea of theology would make it so; and as certainly as God's dealings with men are not standardized, in the same manner the entire field of the corresponding human obligation in daily life is not run into a mold of human idealism.

Chafer in his book, MAJOR BIBLE THEMES, edited by John Walvoord, states:

“This covenant is based almost entirely on inference and is not called a covenant in the Bible, and for this reason is rejected by many students of Scripture as having an insufficient ground.”

2.1.2.1.3 The Covenant of Grace.

Chafer again from MAJOR BIBLE THEMES, states:

“Theologians use this term to describe all aspects of divine grace toward man in all ages. The term *Covenant of Grace* is not explicitly found in the Bible. In this point of view, Christ is regarded as the Mediator of the covenant and as the representative of those who put their trust in Him. Individuals meet the conditions of the covenant when they place faith in Jesus Christ as Savior. Although this covenant also is an inference from the eternal plan of salvation, it tends to emphasize the gracious character of God's salvation. the covenant of redemption and the covenant of grace, accordingly, have some scriptural basis and are more acceptable to most students of the Bible than the covenant of works, which has no scriptural support.”

2.1.2.1.4 The Edenic Covenant.

The Edenic Covenant conditioned unfallen (innocent) man's life in the garden. It was the first (recorded) covenant God made with man. In this covenant life and blessing or death and cursing were made to depend on Adam's faithfulness (obedience). This covenant is in seven parts according to Chafer or five parts according to Scofield^a. The following Scripture Chafer relates to this Covenant. Gen 1:28-30; 2:16, 17. The responsibilities of man in this covenant were:

POSITIVELY

- (i) To Propagate the Race Gen 1:28a
 - (a) *Be fruitful,*
 - and (b) *multiply,*
 - and (c) *fill the earth.*
- (ii) Subdue the Earth Gen 1:28b
Subdue the earth
- (iii) Have Dominion over the Earths' living things Gen 1:28c
Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
- (iv) Attend the garden of Eden Gen 2:15

^a C.I.Scofield, THE NEW SCOFIELD REFERENCE BIBLE, 1967, Oxford University Press New York.

And the LORD God took the man and put him into the garden of Eden to till it and to keep it.

NEGATIVELY

- (v) Adam, Don't Eat the “Fruit” Gen 2:17 This verse is one of the major keys to our study of Soteriology and Anthropology.
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.

Questions -

- 1) Was it fruit?
- 2) How do we know?

Answer, See Gen 3:3.

- 3) What Perspective Hermeneutical Principle would you apply?⁵⁷

Answer. The Clearest Interpretation.

- 4) What Specific Hermeneutical principle would you apply?

Answer, the Remote Context.

GOD's BLESSINGS

- (vi) Creation of Woman Gen 1:26-27 Note that a recapitulation and a more full explanation occurs in Gen 2:20-25.
- vii) Food to Eat Gen 1:29-30, (all but from the tree in the midst of the garden)

2.1.2.1.5 The Adamic Covenant Gen 3:14-24.

Please determine whether these covenants are Conditional, Unconditional, or Mixed. The major scripture (the “normative passage”) describing this covenant is: Gen 3:14-19

This covenant governed fallen men in his estate outside of Eden. This covenant is also (may also be) in seven parts.

- (i) God curses Satan.
- (ii) Enmity between the Woman and Satan.
- (iii) The seed of Satan will bruise the heel of the seed of the woman
- (iv) The seed of the woman will crush the seed of Satan.
- (v) The woman will have great sorrows in childbirth.
- (vi) The man (ish) shall rule over the woman (isha).
- (vii) Great difficulty in providing eats is promised. A vegetarian diet is also required.

2.1.2.1.6 The Noahic Covenant Gen 8:20-9:27.

The Noahic covenant provides for man after the flood, (universal) up to the time of Abraham (where new Revelation and a new economy/administration was emplaced). The major Scriptures describing this covenant are: Gen 8:20-9:27. This covenant is in nine parts.

- (i) The LORD promises not to curse the ground (for man's sake) 8:21
- (ii) While the earth remains, the seasons, cold and heat will continue. 8:22
- (iii) God place the fear of Man in every animal on the earth, including fowls and fishes.
- (iv) Every living thing that moves and green herbs are now for food for man. 9:3.
- (v) Eating or drinking the blood of animals is forbidden. 9:4
- (vi) Killing of men is forbidden. 9:5-6
- (vii) Reproduce and multiply. 9:7
- (viii) God promises not to destroy the earth by flood again. 9:15
- (ix) God gives the rainbow as a sign of this covenant. 9:16-17.

2.1.2.1.7 The Abrahamic Covenant.

The Abrahamic Covenant is an unconditional covenant. The 'normative' passage for this covenant is found in Genesis 12:1-4. It is the basis for the remainder of God's covenant program, and is a very large subset of what we know about God's eternal covenant of the redemption of humanity. This covenant provides promises in three major categories; Land, Seed, and Blessing. Of course, as a portion of the seed promise, later in Abram's life, God gives him a new name (Gen 17:4-6), Abraham^a. God then states *“And I will make thee exceedingly fruitful, and I will make nations of thee, and **kings shall come out of thee.**”*

^a father of a multitude

THE ABRAHAMIC COVENANT (NATURE: UNCONDITIONAL AND ETERNAL) (DISCIPLINE FOR DISOBEDIENCE)		
ABRAHAMIC Covenant: Genesis 12:1-3, 7, 13:14-17, 15, 17 ↓ Confirmed through ISAAC (not Ishmael): Genesis 26:2-5, 24 ↓ Confirmed through JACOB (not Esau): Genesis 28:13-15 ↓ Confirmed to the TWELVE TRIBES: Genesis 49		
↓ Gensis 12:1, 7, 15:7	↓ Genesis 12:2a, 3a	↓ Genesis 12:2b, 3b
Land Promise (Israel) To You To Your De- scendents	National Promise (Seed or Descen- dents) National Election Unique Relationship with Gentile Nations	Spiritual Blessing Promise I will bless you You will bless oth- ers.
↓	↓	↓
LAND COVE- NANT Dent. 29-30	DAVIDIC COVENANT 2 Sam. 7:10-17 1 Chron. 17: 10-15 Psalm 89: 1-4, 19-37	NEW COVENANT Jer. 31:31-34 Ezekiel 36:24-28

Figure 01.02.08. The Abrahamic Covenant And Implications.

2.1.2.1.7.1

The Provisions Of The Abrahamic Covenant.

The covenant made with Abraham in Genesis 12: 1-3, and confirmed and enlarged to him in Genesis 12:6-7; 13:14-17; 15:1-21; 17:1-14; 22:15-18, entitled certain basic promises. These have been summarized:

The things promised by God are the following:

1. That Abraham's name shall be great.
2. That a great nation should come from him.
3. He should be a blessing so great that in him shall all families of the earth be blessed.

4. To him personally ("to thee") and to his seed should be given Palestine forever to inherit.
5. The multitude of his seed should be as the dust of the earth.
6. That whoever blessed him should be blessed, and whosoever cursed him should be cursed.
7. He should be the father of many nations.
8. Kings should proceed from him.
9. The covenant shall be perpetual, "an everlasting covenant."
10. The land of Canaan shall be "an everlasting possession."
11. God will be a God to him and to his seed.
12. His seed shall possess the gate of his enemies.
13. In his seed shall all the nations of the earth be blessed.^a

When these particulars are analyzed it will be seen that certain individual promises were given to Abraham, certain national promises respecting the nation Israel, of which he was the father, were given to him, and certain universal blessings that encompassed all nations were given to him. These have been stated by Walvoord as:

The language of the Abrahamic Covenant is plain and to the point. The original covenant is given in Genesis 12:1-3, and there are three confirmations and amplifications as recorded in Genesis 13:14-17; 15:1-7; and 17:1-18. Some of the promises are given to Abraham personally, some to Abraham's seed, and some to Gentiles, or "all families of the earth" (Gen. 12:3).

The promise to Abraham. Abraham himself is promised that he would be the father of a great nation (Gen. 12:2),... including kings and nations other than the "seed itself" (Gen. 17:6). God promises His personal blessing on Abraham. His name shall be great and he himself shall be a blessing....

The promise of Abraham's seed.... The nation itself should be great (Gen. 12:2) and innumerable (Gen. 13:16; 15:5). The nation is promised possession of the land ... the Abrahamic Covenant itself is expressly called "everlasting" (Gen. 17:7) and the possession of the land is defined as "an everlasting possession" (Gen. 17:8).

The promise to Gentiles.... "all families of the earth" are promised blessing (Gen. 12:3). It is not specified what this blessing shall be. As a general promise it is probably intended to have a general fulfillment.^b

In the development of this covenant it is of utmost importance to keep the different areas in which promise was made clearly in mind, for **if the things covenanted in one area are transferred to another area only confusion will result in the subsequent interpretation. Personal promises may not be transferred to the nation and promises to Israel may not be transferred to the Gentiles.** This has been and is a problem with some/many in Christianity, for The Church is NOT ISRAEL!

^a Peters, G. N. H., THE THEOCRATIC KINGDOM, I, pp. 293-94.

^b Walvoord, John F. , Millennial Series, Bibliotheca Sacra, 108:415-17, October, 1951.

2.1.2.1.7.2 The Character Of The Abrahamic Covenant.

Since the Abrahamic covenant deals with Israel's title deed to the land of Palestine, her continuation as a nation to possess that land, and her redemption so that she may enjoy the blessings in the land under her King, it is of utmost importance to determine the method of the fulfillment of this covenant. If it is a literal covenant to be fulfilled literally, then Israel must be preserved, converted and restored. If it is an unconditional covenant, these events in Israel's national life are inevitable. The answer to these questions determines one's whole eschatological position.

2.1.2.1.8 The Mosaic Covenant.

This covenant was given by God through Moses to the Children of Israel. The 'normative' passage which defines this covenant is found in Exodus 20:1-31:18. This passage includes the major facets of the 'Law', namely, the ten commandments, details of the Tabernacle construction and attendants, who may take part in Tabernacle worship, health rules, specific rules as to man-to-man and man-to-God behavior, land management and crop growing rules etc.. One of the major truths to be extracted from this passage is that our God is a God of order and detail. As the New Scofield Reference Bible states:

The Law did not change the provisions or abrogate the promise of God as given in the Abrahamic Covenant. It (the Law) was not given as a way to life (i.e., a means of justification, Acts 15:10-11; Gal 2:16, 21; 3:3-9,14,17,21,24-25), but as a rule for living for a people already in the covenant of Abraham and covered by blood sacrifice, e.g., Passover lamb, etc. One of its (the Law) purposes was to make clear the purity and holies which should characterize the life of a people with whom the law of the nation was at the same time the law of God (Ex 19:5-6). Hence the law's function in relation to Israel was one of disciplinary restriction and correction, like that exercised over Greek and Roman children by the trusted household slave or tutor (Gal 3:24 translated "schoolmaster") to hold Israel in check for their own good (Deut 6:24); (1) until Christ should come (Christ is actually our Tutor, for the grace which saves us also teaches us, Gal 3:24; Ti 2:11-12); and (2) until the Father's appointed time that the heirs (children of promise) should be removed from a condition of legal minority into the privileges of heirs who have come of age (Gal 4:1-3). This God did in sending His Son, and believers are now in the position of sons in the Father's house (Gal 3:26; 4:4-7;

And Eph 2:5-10; Phil 3:20-21; i.e., Heaven is the Christian believer's home!

2.1.2.1.9 The Palestinian Covenant.

This covenant normatively given in Deut 30:1-9, reveals what Jehovah will do for Israel in their regathering, blessing, and restoration to their land. Although this covenant is conditional in the short term, yet the nation will be unconditionally restored.

2.1.2.1.10 The Davidic Covenant.

The normative passage defining this covenant is found in 2 Sam 7:5-19. This covenant describes three everlasting promises, namely, (1) an everlasting throne, (2) an everlasting kingdom, and (3) an everlasting King Who will sit on the Davidic throne. This King

would not be of the seed of Solomon, but would be of the seed of Nathan. Nathan being another son of David, was an ancestor of Mary, the mother of Jesus (Luke 3:23-31 and 32-38). Joseph, himself was of the seed of Solomon(Mat 1:1-17). The seed of Messiah was to come through David, through Nathan, while the right to the throne of David was to come through David through Solomon. These two genealogies are not contradictory as many have thought but were essential for the nation Israel to recognize the Messiah when he came. By the way, These are the only remaining Jewish genealogies of the Messiah that pre-date the destruction of the Jerusalem Temple by Titus in 70 A.D. Jesus, son of Mary, stepson of Joseph and the Son of God, is the only remaining Jewish possibility for being the Messiah and King of Israel! The argument for the two linages is stated by Johnston M. Cheney^a in an extended quote.

THE GOSPELS' HISTORICITY CONFIRMED

A question that has aroused much attention in modern times concerns the historicity and reliability of the Gospel records. In many circles it is still a live issue today. This is the question as to whether the Gospel records can be relied on as true history. Might there not be a legendary element involved which represents more the interpretations of the early church than the precise nature of the case? This legendary hypothesis has taken many forms. It has been presented all the way from the viewpoint of postulating a wholly human Jesus Who arose from the dead only in the minds of the early church, to the view of the existentialists who feel that an historical Jesus is not really essential to the Christian faith.

It should be recognized that the very question of the Gospels' historicity constitutes a challenge to a basic proposition of the Christian faith. This is the proposition that the Christian faith with its theology of God ground itself upon the objective foundation of the written Word of God. The legendary hypothesis either challenges the validity of that foundation or it challenges the need of it. If the historical records are not reliable, the propositions they contain are certainly suspect, even to the point of questioning the reality of God Himself. That there is no logical stopping place short of this "death of God" concept has been duly demonstrated recently by those who insist on carrying the myth proposition to its logical conclusion.

This question then of the historicity of the Gospels is certainly crucial and demands a frank assessment. It may be a case of genuine and valid doubts, arising from sincere research of the texts themselves; or it may be the product of misconceptions and naive assumptions that simply need clarification.

It is believed that this minute supplementation of the four Gospels in THE LIFE OF CHRIST IN STEREO so harmonizes the complete account as to dissolve nearly all of the seeming discrepancies and dispel all doubts as to the historicity of the records. To demonstrate this apologetic evidence, the charges against their historicity by a popular article in LIFE magazine will be examined. The article, entitled, "The Man Jesus," was written by Robert Caughlan in which he pursues the thesis of the graphic headline: "In detail and many important points, the Gospels do not agree."

ARE THE GENEALOGIES CONFUSED?

The first charge advanced by Caughlan is that the genealogies of Jesus, given by Matthew and Luke, are confused beyond explanation in the two lists of names traced back through

^a Johnston M.Cheney, THE LIFE OF CHRIST IN STEREO, 1969, Western Baptist Seminary Press.

Joseph. He supposes that both Evangelists trace the genealogy of Joseph. Some of the names are alike, although most are different. The solution to this seeming discrepancy is quite simple as shown in this combination, and it only involves a change in the punctuation of one sentence to make the solution apparent. The crucial passage in question is Luke 3:23:

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

It is to be noted that there is nothing sacred about traditional punctuation, for it was not part of the original text. With a change of two commas in punctuation and a proper recognition of the emphatic words in the original text, the verse is rendered thus:

Now Jesus, beginning His ministry at about thirty years of age, being a son supposedly of Joseph, was Himself descended from Heli.

Luke's point here is that Jesus was descended "from Heli" through Mary, not through Joseph. This explains the differing genealogies in Matthew and Luke. Matthew traces the genealogy of Joseph to establish Jesus' legal right to the throne. He purposely does this through Joseph to Solomon and David, for the kingly line had to come through Solomon, not Nathan the progenitor of Mary. Luke, on the other hand, emphasizes the true humanity of Jesus, and therefore, traces His physical descent through Mary to Adam.

Thus, the seeming discrepancies of the genealogies are seen to be non-existent and the purpose of each Gospel is fulfilled. . . .”

Some topics are important here:

2.1.2.1.10.1 The Davidic Covenant Is Unconditional Regarding Its Future Fulfillment.

Although there is a conditional/temporal aspect regarding the person on the throne (2 Sam 7:14), 2 Sam 7:13 and 15-16, that surrounds this temporal/conditional aspect, the grace and ultimate purpose of God to establish the seed, the throne, and the kingdom is unconditional. This covenant is critical to an understanding of eschatology. That study, eschatology, in particular pre-millennialism, depends on the literal^a fulfillment of the Abrahamic and Davidic covenants. We sketch the Biblical description of the Davidic covenant:

II Sam 7:1-17 (the normative passage), I Chronicles 17:11-14 (talks specifically of Messiah - right seed, right kingdom, right throne, established forever.), Psalm 89. Psalm 89 is an exposition and a confirmation of the Davidic covenant. Notice its unconditional nature vs 3-4, 24-29, 34-37. Notice (like the witness of Israel's New Covenant in Jeremiah 31:35-36) the witness of the sun and moon in Psalm 89:36-37. Notice that vs 37 is an example of synonymous parallelism, where the connecting word is "and". *In synonymous parallelism, the second line repeats or restates the first line with equivalent*

^a *Literal Interpretation: As applied to any document, is that view which allows as the sense of a sentence, the meaning of that sentence in usual, or ordinary, or normal conversation or writing. It is broken down into two categories: plain (or denotative) literal, or figurative (or connotative) literal.*

This is taken from:

HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

expressions (Psalm 1:2); saying similar things in different ways. See section 4.4 Interpret According to the Literary Mold - The Nature of Hebrew Poetry^a.

2.1.2.1.11 The New Covenant Jer 31:31-40 (the normative passage).

- (a) For Israel. vs 31-33, 36-37.
- (b) On earth. vs 38-40.
- (c) No human teachers. vs 34
- (d) Ratified in the N.T.. Heb 8:8-13. Remember that the writer of Hebrews was comparing the Mosaic Covenant with the New Covenant of Jer 31. The mediator of the New Covenant to Israel is none other than Jesus Christ. He is also the mediator for the Church. However this is where the similarity ends.
The Church is not Israel!

2.1.2.1.11.1 For The Church.

Notice that the Church is not mentioned in the Old Testament, and any covenant relationship between Christ and the church was not mentioned until New Testament times. In particular the mysteries pointed out by Paul in Ephesians (Eph 3:2-9, 5:31-32), make it clear that the new covenant of Jer 31 is not for the church.

Notice that the church is given teachers as a gift by God (Eph 4:11-12. Teaching is commanded I Tim 3:2; 4:11,13-16; 5:17-18; II Tim 2:2, 14-15, 24-25, 4:2-4; Titus 1:1-4, 9; 2:1, 3-4, 15; 3:1, etc.).

Notice also that the church is on the earth but it is not of this earth. It is heavenly (Eph 2:6; Phil 3:20-21) not earthly. Notice, also, that when Christ returns in power to set up the Kingdom of Jer 31, He is accompanied by the Bride of Christ (Rev 19:7-14), Notice the parallel passages (1 Co 15:51-58; I Thess 4:13-18; 2 Thess 2:1-3a; with Rev 4:1) where the church's departure is foretold.

As in a lot of fields (Mathematics, Physics, Chemistry, Biology, Geology, etc., any discussion of a doctrine as controversial as the New Covenant should include quotes by the assumed (modern day) promulgator of this doctrine, namely, John Nelson Darby (1800-1882).

2.1.2.1.12 The Everlasting Covenant (Gen 9:16).

This covenant was made by God in eternity past wherein He decided the means and persons He would save. It includes the entire list of humanity and includes (all) the covenants previously discussed.

^a IBID, NEC, Hermeneutics.

Table 01.02.05. The Covenants

	COND./ UNCOND.	PROMISE TO	PROMISE	NORMATIVE REFERENCE	FULFILLED?
Redemption	?	Godhead			
Works	C	man			
Grace	?	man			
Edenic	C	Adam		Gen 1:28-30 Gen 2:16-17	
Adamic	U	All Mankind			
Noahic	C/U	Man & Every living creature			
Abrahamic	U				
Mosaic	C regulatory				
Palestinian	C regulatory				
Davidic	U				
New-Israel	U				
Everlasting	U				
Church	What do you think?				

Table 01.02.06. Jeremiah - The Ordering of Chapters/Verses between Hebrew O.T. and Septuagint

Hebrew, Vulgate, & English Chapter: Verse	Septuagint Chapter: Verse
1:1 - 25:13; 49:34-49:39	1:1 - 25:13; 25:34 - 25:39
25:14 - 25:39	32
26	33
27:1 - 27:19 & part of next 4 verses.	34
27:19 thru 27:22	These 4 verses not completely translated.
28	35
29	36
30	37
31	38
32	39
33:1 - 33:13	40
33:14 - 33:26	Missing
34	41
35	42
36	43
37	44
38	45
39:1 - 39:3, 39:15 - 18	46
39:4 - 39:14	Missing
40	47
41	48
42	49
43	50
44	51:1 - 51:30
45	51:31(1) - 51:35(5)
46	26
47; 49:7 - 49:22	29:1 - 29:7; 29:7 - 29:22
48:1-48:44	31
48:45-48:47	Missing
49:1 - 49:5; 49:28 - 49:33; 49:23 - 49:27	30:1 - 30:5; 30:6 - 30:11; 30:23 - 27
50	27
51	28
52	52

2.1.2.1.13 The Revelatory Facts Categorized.

Below, we briefly sketch an outline of Biblical Revelation. Although the Bible does not reveal all there is to know, Deut 29:29, it contains everything God wants us to know at the time it was written. Notice that this means that for every Dispensation, the Revelation up to that time is complete.

2.1.2.1.13.1 Divine Revelation Is Complete.

For this Church Age we've received all we're going to get until the "Come Up Hither" Rev 4:1. We know that (in the Tribulation) the two witnesses^a will be bringing more news from Heaven, Rev 11:3-12. Of course in the Millenium the men on earth will undoubtedly receive new Revelation, when Christ reigns as KING of Kings and LORD of Lords, the Greatest Son of David, The Son of God, in Jerusalem.

2.1.2.1.13.2 Divine Revelation Is Progressive.

In each Bible Age (Dispensation) God reveals all that He will reveal for that age. It is complete for that age. Man must obey that summation of truth up to that time. There will be differences in age 'n' compared with age 'n+1', with age 'n+1' having at least one or more new things added, and probably one or more things removed from requirements of age 'n'. Progressive Revelation is God's methodology for allowing man to Glorify Him, but each age, because of man's sinfulness ends in failure and the judgment by God.

2.1.2.1.13.3 Divine Revelation Primarily Unto Redemption.

Each dispensation presents a new set of requirements for man to believe in order to be born again. Although the means is always, the Grace of God Through Faith in God's promise to send a savior, the God-man, JeHoVaH, Gen 3:15, 4:1.

2.1.2.1.13.4 Divine Revelation Is Final.

The Canon of Scripture is now closed for this age (The Church). Heb 1:1-2.

1 ¶ God, who at sundry times and in divers manners spake {AAPtcpl-NMS} in time past unto the fathers by the prophets,

^a Grk. μάρτυσιν {N-DPM} from <3144>. μάρτυς martus mar'-toos; of uncertain affinity; a witness

2 Hath in these last days spoken {AAI-3S} unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
Col 1:25 Whereof I am made a minister, according to the dispensation^a of God which is given to me for you, to fulfil^b the word of God;

2.1.2.1.13.5 Divine Revelation Is Accurate To The Point Of Infinity.

The Scripture in the original languages are accurate down to the last yod and tittle.

Mt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Of course the jot (yothe = י) is the smallest of the Hebrew Consonants while a tittle is the portion added or left out of a Hebrew consonant that distinguishes it from one with a related shape. e.g., ה = Hay ה = cheyth, ת = taw; or ו = wow ז = zayin ך = final nun; or ב = Beyth, כ = Kaf, נ = nun, and ג = gimel.

^a 3622. οἰκονομία oikonomia oy-kon-om-ee'-ah; from 3623; administration (of a household or estate); specifically, a (religious) "economy": — dispensation, stewardship.

^b Grk. πληρῶσαι {V-AAN} 4137. πληρόω pleroō play-ro'-o; from 4134; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.: — accomplish, X after, (be) complete, end, expire, **fill (up), fulfil, (be, make) full (come)**, fully preach, perfect, supply.

2.1.2.2**INSPIRATION**Error! Bookmark not defined.

For these items, i.e. Revelation, Inspiration, and Illumination, please see the following items in Section 1.2.2.1 ‘Revelation, Inspiration, Illumination, With A Pattern of Evidence’, in this volume.

1.2.2.1 Revelation, Inspiration, Illumination, With A Pattern of Evidence. .

1.2.2.1.1 Revelation (Special).

1.2.2.1.1.1 The Inspiration And Authority Of The Scripture As Contained In The Original Languages Of The Scripture.

1.2.2.1.1.2 Inspiration Of The Bible.

1.2.2.1.1.2.1 Verbal Inspiration.

1.2.2.1.1.2.2 Plenary Inspiration.

1.2.2.1.1.2.3 A Pattern Of Evidence For Biblical Inspiration.

1.2.2.1.1.2.3.1 A Pattern Of Evidence For Old Testament Inspiration.

1.2.2.1.1.2.3.2 A Pattern Of Evidence For New Testament Inspiration.

1.2.2.1.1.2.3.3 Some Revealed Purposes Of The Word Of God

1.2.2.1.1.3 Illumination.

2.1.2.3**Canonicity and Authority.**

The Canon of the Bible has been established by many men of God through their investigations of the Original Texts. As Phillip Schaff writes:

“At the end of the 4th century, views still differed in regard to the extent of the Canon, or the number of books which should be acknowledged as Divine and Authoritative.

The Jewish Canon, or the Hebrew Bible, was universally received, while the Apocrypha added to the Greek version {the LXX} of the Septuagint were only in a general way accounted as books suitable for Church reading, (Athanasius made a careful Distinction) and thus as a middle class between Canonical and strictly apocryphal (pseudonymous) writings.

And justly; for those books, while they have great historical value, and fill the gap between the Old Testament and the New, all originated after the cessation of prophecy, and they cannot therefore be regarded as inspired {Canonical}, nor are they ever cited by Christ or the apostles.^a

Of the N.T., in the time of Eusebius (at the end of the 4th century), the four Gospels, the Acts, thirteen of Paul’s Epistles, The first epistles by John and Peter were universally recognized as Canonical. The epistle to the Hebrews, the second and third epistles of John, the second epistle of Peter, the Epistles of James and Jude, were by many, disputed as to their Apostolic origin. Finally, the book of Revelation was doubted by reason of its contents.

The Council of Hippo in 983 and the 3rd (or 6th) council of Carthage in 397, under the influence of Augustine, who attended both, fixed the Canon of the Holy Scriptures, including the Apocrypha of the O.T., and prohibited the reading of other books in the Churches, excepting the Acts of the Martyrs on their memorial days. These two African councils, with Augustine, give 44 books as the canonical books of the O. T. The book order is found in the following order: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st and 2nd Samuel (first two books of Kings) and 1st and 2nd Kings (the 3rd and 4th books of Kings), two books of Paralipomena (Chronicles), Job, the five books of Psalms, the five books of Solomon, the 12 Minor Prophets, Isaiah, Jeremiah, Daniel, Ezekiel, Tobias, Judith, Esther, the 2 books of Ezra, the 2 books of the Maccabees. Their N. T. Canon is the same as ours..

This Canon remained untouched until the 16th Century when the Reformation started. Protestants retained the N. T. Canon of the Roman Church but excluded the Apocrypha from the O. T.”

Today we have almost 5700 manuscripts of the N. T. at least two are dated to the 1st Century and one of these, a fragment from Mark’s Gospel has been dated as early as 50 A.D. See Figure below.

The following two pictures and text are from my book on New Testament Textual Criticism.⁵⁸

^a Heb 11:35 ff, probably alludes, indeed, to 2 Mac 7:7 ff; but between a historical allusion and a corroborative citation with the solemn Mr 15:28 *Καὶ ἐπληρώθη ἡ γραφή ἣ λέγουσα*, The Scripture was fulfilled which says.

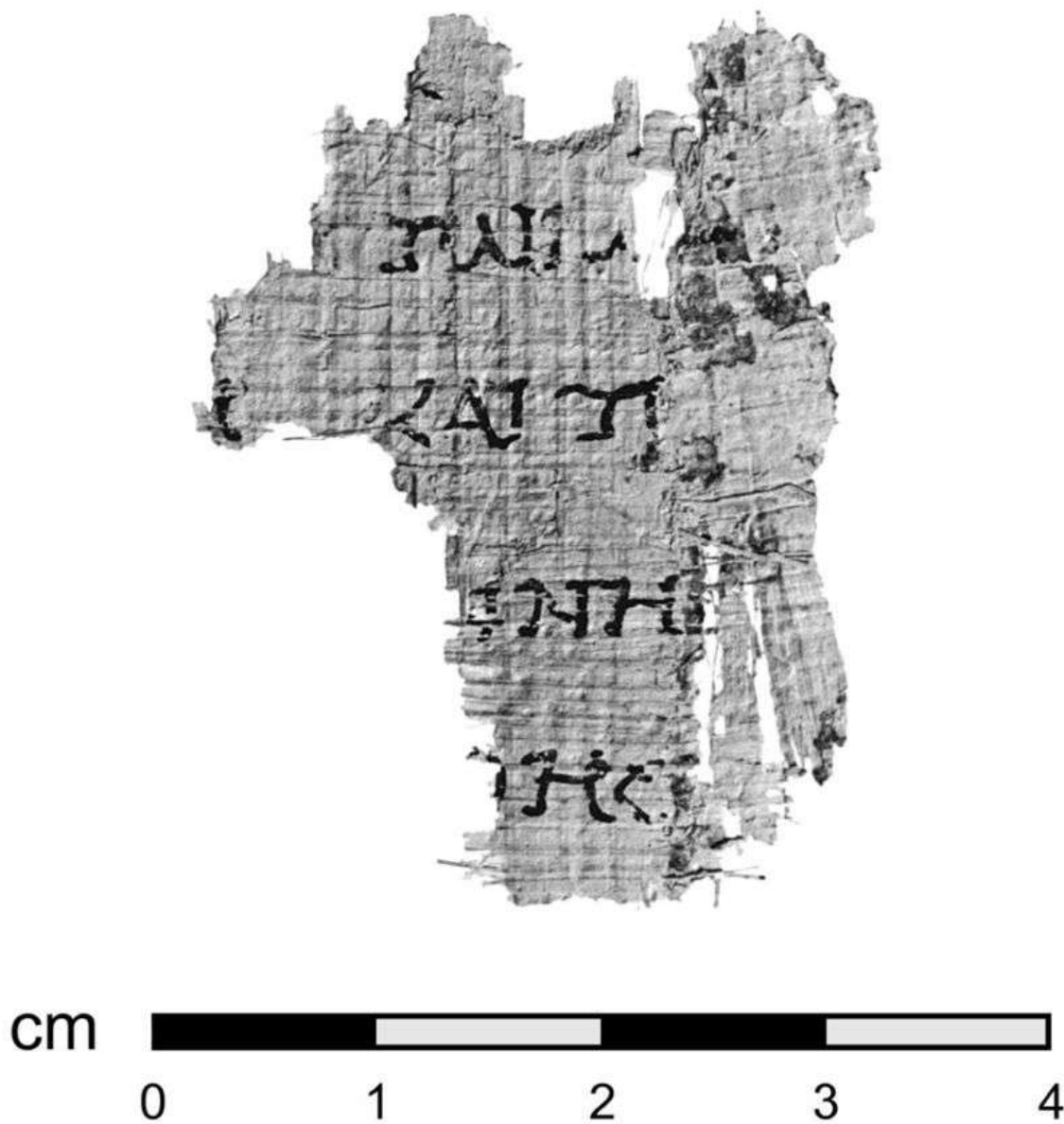


Figure 01.02.10. The Qumran Fragment 7Q5 with possibly only one complete word kai.

The Photo by the courtesy of:

"7Q5" by Albeiror24 from en.wikipedia. Licensed under CC BY-SA 3.0 via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:7Q5.jpg#/media/File:7Q5.jpg>

The quandary, above, has been given to show the kind of problems facing the modern Textual Critic. Wallace has kindly listed the significance of the find (or its insignificance) in his article.

O'Callaghan's proposed identification

This shows the Greek text of Mark 6:52-53. Bold-Underlined characters represent proposed identifications with characters from 7Q5:

ου γαρ
 συνηκαν **ε**πι τοις αρτοις,
 αλλ ην **αυτων η** καρδια πεπωρω-
 μεν**η. και δια**περασαντες [επι την γην]
 ηλθον εις γε**ννησ**αρετ και
 προσωρισ**θησ**αν. και εξελ-
 θοντων αυτων εκ του πλοιου ευθυς
 επιγνοντες αυτον.

for they did not
 understand concerning the loaves
 but was **their** heart harden-
ed. And crossing over [unto the land]
 they came unto **Gennesaret** and
 drew to the **shore**. And com-
 ing forth out of the boat immediately
 they recognized him.

Argument

The argument depends on these assumptions:

1. First, the combination of letters **ννησ** <nnes> in line 4 may be part of the word Γε**ννησ**αρετ <Gennesaret>.
2. Secondly, the spacing before the word **και** <kai> ("and") suggests a paragraph break, which is consistent with the normative layout for Mark 6:52-53.
3. Furthermore, a computer search "using the most elaborate Greek texts ... has failed to yield any text other than Mark 6:52-53 for the combination of letters identified by O'Callaghan et al. in 7Q5".



Figure 01.02.11. The 7th Cave At Qumran, Where 7Q5 Was Found.

Several counterarguments exist.

- The spacing before the word **και** <kai> ("and") proposed as a paragraph break may not be indicative of anything.
 - In papyri spacings of this width can be also found within words (Pap. Bodmer XXIV, plate 26; in Qumran in fragment 4Q122).
 - Other examples in the Qumran texts show that the word **και** <kai> ("and") usually was separated with spacings - and this has nothing to do with the text's structure (as proposed by O'Callaghan).
- The sequence **ωνησ** can be also found in the word **εγεννησεν** <egennesen> ("begot"), which was the original suggestion as to its identity.
 - This suggestion was proposed by the authors of the fragment's first edition (*editio princeps*) published in 1962.
 - If so, the fragment likely would be part of a Genealogy account.

The following (partial) article by and through the courtesy of Bible.org, more fully explains the controversy.

In 1962 M. Baillet, J. T. Milik, and R. de Vaux published the text and plates of manuscripts from six Qumran caves (caves 2, 3, 5, 6, 7, 10).² The seventh cave, in particular, had some interesting materials in that this was the only cave with exclusively Greek fragments. For most of these

manuscripts, including 7Q5, the editors did not have a clue as to their textual identity. (7Q5 is a papyrus scrap with writing only on the *recto* side, having just five lines of text with parts of no more than twenty letters visible.³ The only complete word that can be detected is *καὶν*—hardly a confidence-builder when it comes to a positive identification.)

Ten years later, in 1972, the Spanish papyrologist José O’Callaghan published a controversial article, “¿Papiros neotestamentarios en la cueva 7 de Qumrán?”⁴ in which he argued that the fifth manuscript from the seventh cave of Qumran was a fragment from the Gospel of Mark (6:52-53). This produced a spate of scholarly reviews⁵ and interactions—most of which rejected O’Callaghan’s identification. This rejection rested on three grounds: (1) principally, the papyrus itself was so fragmentary that *any* identification would be tenuous at best (not to mention the fact that there were several textually intrinsic problems with O’Callaghan’s proposal); (2) since the Qumran community almost certainly disbanded in 68 CE—and hence the MS must be dated before that time (in fact, most likely, no later than 50 CE)—the majority of NT scholars felt that even the original draft of Mark’s Gospel was not this early, obviously precluding the possibility that a *copy* of Mark could have existed before the fall of Jerusalem; and (3) the differences between the Qumran community (usually considered to be identical with the Essenes) and the nascent Christian community are so pronounced that contact between the two seemed improbable (and a *literary* contact, as O’Callaghan proposed, seemed to imply that not only was there communication between the two groups, but open and somewhat friendly communication).

O’Callaghan defended his views against virtually every assailant. But until 1982 he found few, if any, real followers. In that year Carsten Peter Thiede, a German scholar, began to publish in defense of the O’Callaghan hypothesis. In the last dozen years, in fact, he has surpassed his mentor in periodical proliferation. The book under review is, in many respects, the culmination of his efforts. *The Earliest Gospel Manuscript?*, Thiede’s first book in English on the subject, has been written to appeal to a wider audience (since his earlier writings have almost completely fallen on deaf German ears). There is today both interest in and sympathy toward the O’Callaghan hypothesis—especially now that it has a fresh advocate in Thiede.⁶ Indeed, at the ETS national meeting in November 1992, even Alan Johnson pleaded the case for Thiede’s volume.⁷

Why all the furor? What is at stake? A number of things: (1) If this identification is correct, it would be the earliest NT MS by some 50-100 years;⁸ (2) **on paleographical grounds, since the upper limit of its date is 50 CE**, this would put Mark in the 40’s at the latest; (3) **one consequence of such an early date for Mark would be to virtually silence advocates of Matthean priority**; and (4) **finally, it would suggest, perhaps, that at least some of the New Testament documents were regarded highly enough to be copied soon after publication—a view which lends itself to an early recognition of the NT as canon.**⁹

2.1.2.3.1 The Authority of the Bible.

The authority of the Bible is an essential fact to all Biblical Christians. Those who are not Biblical Christians are NOT Christians at all. This discrepancy in who has eternal life with God for all time and eternity, must be understood before we can come to grips with the Bible's Authority.

The Items that needs be discussed are several:

2.1.2.3.1.1 The Accuracy Of The Bible.

Much has been written on the internal accuracy of the Original and Copies of Scripture. Such works are many. Several should be mentioned.⁵⁹ These all define our position at the CFBC as to the Veracity, Infallibility, Authority, Accuracy and Practicality of God's Revelations to man in one book, the Bible comprised of 66 books, 27 New Testament books written in Greek, and 39 Old Testament books in Hebrew and Aramaic.

2.1.2.3.1.1.1 The Bible's Accuracy Is Displayed By Biblical Prophecy.

As may be seen in APPENDIX B - 358 Prophecies Of The LORD Jesus, The Messiah, The Son Of God, The Son Of Man, the sheer volume of N.T. fulfilled O.T. prophecies concerning the LORD Jesus, directly verify the accuracy of the Bible. Likewise the History of the O.T. has been established by archaeology and historians of the past.

2.1.2.3.1.2 The Bibles Effects On All Its Believing Souls.

The Bible has revealing power to effect ones life. An old Pastor friend, D. Vernon Harrah, was a gross unbeliever, living in a mining camp in Montana. On a day off he found something to read, The Bible. In it he found a text that showed him how to have eternal life - by God's Grace through Faith. He immediately ceased being a logger and started preaching the Gospel. Although, untrained in a modern sense, he developed an uncanny ability to preach some of the hard things of God, became a missionary pastor, and was my second pastor; I was with his group when we named and built the Rustic Hills Baptist Church, in Colorado Springs, CO.

2.1.2.3.1.3 The Morality Of All Believing Souls.

A definite character change occurs when anyone believes the Gospel, is saved and receives the Holy Spirit as the Seal and Earnest (Down-payment) of our salvation, 1 Cor 15:1-8 and Eph 1:13-14. Personally, I gave up playing for dances and instead playing my trumpet in Churches and for Christian events in Alaska, Colorado, Washington, Oregon, and Massachusetts. Because I grew up in a logging town in Washington, my speech was in general filthy, like all my friends. When I trusted Christ I developed a stutter, in the places where curse words were usually employed. Finally, my speech seemed to correct itself, and I praise God for eliminating foul speech from my dialect.

This Morality switch may be examined in all those Bible believing Christians who have lived since the Apostolic Age.

Are all Bible believing Christians perfect? By no means! We are born in this world with a sin nature we inherited from Adam. Apart from the new birth where we receive in addition to the old man, a new spiritual nature, which God creates in each believer. This brings up the schizophrenic like 2 persons in every believer that war against each other. See Figure **01.01.05 The Transporter And The Believer's Two Natures**. This war is described in its sordid details in Romans, the 7th Chapter.

2.1.2.3.2 **Biblical Interpretation.**

We've looked at the Canonicity, the accuracy, the veracity, of the Revelation by God. We've established the when, where, and why, of God's Revelation, the Bible, so now we need to look at the How of Revelation. How are we to interpret this BOOK of books.

To do this please open our book, HERMENEUTICS.⁶⁰

We should note that Literal Interpretation should be our methodology.^a So we define:

"1.1.2 Literal Interpretation:

*Literal Interpretation: **As applied to any document**, is that view which allows as the sense of a sentence, the meaning of that sentence in usual, or ordinary, or normal conversation or writing.*

It is broken down into two categories:

1.1.2.1 Plain (or denotative) literal

A plain literal sentence is a straightforward sentence with no figures of speech, e.g. Thou shalt not kill.

(Exodus 20:13) Heb לא תרצח 13 Notice that the verb תרצח KAL Imperfect 2PI > רצח ratsach: murder, slay - with premeditation or without premeditation. There are at least 9 verbs translated "kill" in the Old Testament. There are many others and also some of those, above, used which are translated smite, smote, slay, etc. How might a word study affect the belief system of those for or against capital punishment? We might do the same thing for the abortion issue!

1.1.2.2 Figurative (or connotative) literal

A figurative literal sentence is one containing figure(s) of speech, in which case such an expression has that proper or natural meaning as understood by students of language.

^a HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

Whenever a figure is used, its literal meaning is precisely that meaning determined by grammatical studies of figures. e.g. Zec. 4:10, 2 Ch 16:9, Ps 91:4, De 33:27, De 32:4, Ps 18:31, Jo 1:9, Jo 10:9, 1 Jo 1:5.

Tyndale is quoted as saying **"Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err nor go out of the way. And if thou leave the literal sense, thou canst not but go out of the way."** Tyndale is also quoted as saying about figurative language: **"The Scripture uses proverbs, similitudes, riddles, allegories, as all other speeches do; but that which the proverb, similitude, riddle or allegory signifieth, is ever the literal sense, which thou must seek out diligently."** (see Appendix B [of that book NEC])

Even a man as highly regarded (and rightly so) as Dr. John Walvoord has muddied the interpretive water when he stated: **"Literal interpretation should be followed unless the context indicates otherwise."**

In our attempt to seem faithful to the grammatical-historical principles of interpretation we may mouth (or think) the following: **"If the literal sense makes sense, seek no other sense."** That phrase is non-sense, because there is no canon of control for determining when the literal sense doesn't make sense; and if it doesn't, what interpretive scheme will we use at that point. We need to eliminate our fuzzy thinking about how we interpret the Scripture!."

2.1.2.3.3.1 The Power Of God's Word Upon The Unsaved.

The power of God's Word on the unsaved:

1) provides the means for the Holy Spirit to convict those unbelievers of:

- a) Sin;
- b) Righteousness;
- c) Judgment;

These are summed up in Jo 16:7-11:

Jo 16:7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the {1 } Comforter will not come unto you; but if I go, I will send him unto you. {1) Or Advocate; Or Helper; Gr Paraclete }

8 And he, when he is come, will convict the world **in respect of sin**, and **of righteousness**, and **of judgment**:

9 of sin, because they believe not on me;

10 of righteousness, because I go to the Father, and ye behold me no more;

11 of judgment, because the prince of this world hath been judged.

(So all elements of Gen 3:15, 4:1, have been satisfied.)

I've related elsewhere of an old pastor friend of mine, D. Vernon Harrah, who started out as a Montana logger. He was in the logging camp one weekend, and found a Bible for something to read. He started reading and later that day he trusted Jesus as his saviour from sins. He started his Christian life by becoming a Church planter/Missionary. In fact it was through his ministry that we were able to start and construct The Rustic Hills Baptist Church, in Colorado Springs. Col. Dr. Jerry White and his wife Mary (later CEO of Navigators Intl.) were among those used during that time period.

2.1.2.3.3.2 The Power Of God's Word Upon The Saved.

The Power of God's Word on the Saved:

- 1) provides confidence in one's eternal salvation;
- 2) provides confidence in preaching/teaching the Word of God;
- 3) provides instruction for righteous behavior.
- 4) provides, through it's prophetic passages, already fulfilled, confidence that its future prophecies will likewise be literally fulfilled.

2.1.2.3.4 The Preservation Of The Bible Texts.

There are more preserved Bible Texts than any other existant book written prior to Guttenberg.^a

2.1.2.3.4.1 The Number Of Hebrew Old Testament Manuscripts.

The first collection of Hebrew manuscripts, made by Benjamin Kennicott (AD 1776-1780) and published by Oxford, listed 615 manuscripts of the Old Testament. Later Giovanni de Rossi (1784-1788) published a list of 731 manuscripts. The main manuscript discoveries in modern times are those of the Cairo Geniza (c. 1890ff.) and the Dead Sea

^a Johannes Gensfleisch zur Laden zum Gutenberg (/joo,ha:nɪs 'gu:tənberg/ yoh-HAH-nəs GOO-tən-behrɪ; c.1398 – February 3, 1468

Scrolls (1947ff.). In the Cairo synagogue attic storeroom alone were discovered some 200,000 manuscripts and fragments, some 10,000 of which are biblical. According to J.T. Milik, fragments of about 600 manuscripts are known from the Dead Sea Scrolls, not all biblical. Moshe Goshen-Gottstein estimates that the total number of Old Testament Hebrew manuscript fragments throughout the world runs into the tens of thousands.

2.1.2.3.4.2 The Number Of Greek New Testament Manuscripts. ⁶¹

The following article by Matt Slick, features a comparison of Extant NT texts and those of other authors, with contrasts between number of manuscripts found versus the dates copied, to the date the author lived. He also includes up front an apologetic for the antiquity and the accuracy of the NT manuscripts remaining.

2.1.2.3.4.2.1 Manuscript Evidence For Superior New Testament Reliability.

by Matt Slick

President and Founder of the Christian Apologetics and Research Ministry. 12/10/08

The New Testament is constantly under attack, and its reliability and accuracy are often contested by critics. If the critics want to disregard the New Testament, then they must also disregard other ancient writings by Plato, Aristotle, and Homer. This is because the New Testament documents are better-preserved and more numerous than any other ancient writings. Because they are so numerous, they can be cross checked for accuracy . . . and they are **very consistent**.^a

There are presently 5,686 Greek manuscripts in existence today for the New Testament.¹ If we were to compare the number of New Testament manuscripts to other ancient writings, we find that the New Testament manuscripts far outweigh the others in quantity.²

^a See Table 01.02.07. - and accuracy.

Table 01.02.07. Comparison Of NT Manuscripts Vs Other Authors.

Author	Date Written	Earliest Copy	Approximate Time Span between original & copy	Number of Copies	Accuracy of Copies
Lucretius	died 55 or 53 B.C.		1100 yrs	2	----
Pliny	A.D. 61-113	A.D. 850	750 yrs	7	----
Plato	427-347 B.C.	A.D. 900	1200 yrs	7	----
Demosthenes	4th Cent. B.C.	A.D. 1100	800 yrs	8	----
Herodotus	480-425 B.C.	A.D. 900	1300 yrs	8	----
Suetonius	A.D. 75-160	A.D. 950	800 yrs	8	----
Thucydides	460-400 B.C.	A.D. 900	1300 yrs	8	----
Euripides	480-406 B.C.	A.D. 1100	1300 yrs	9	----
Aristophanes	450-385 B.C.	A.D. 900	1200	10	----
Caesar	100-44 B.C.	A.D. 900	1000	10	----
Livy	59 BC-AD 17	----	???	20	----
Tacitus	circa A.D. 100	A.D. 1100	1000 yrs	20	----
Aristotle	384-322 B.C.	A.D. 1100	1400	49	----
Sophocles	496-406 B.C.	A.D. 1000	1400 yrs	193	----
Homer (Iliad)	900 B.C.	400 B.C.	500 yrs	643	95%
New Testament	1st Cent. A.D. (A.D. 50-100)	2nd Cent. A.D. (c. A.D. 130 f.)	less than 100 years	5800	99.5%

As you can see, there are thousands more New Testament Greek manuscripts than any other ancient writing. The internal consistency of the New Testament documents is about 99.5% textually pure. That is an amazing accuracy. **In addition, there are over 19,000 copies in the Syriac, Latin, Coptic, and Aramaic languages. The total supporting New Testament manuscript base is over 24,000.**

Almost all biblical scholars agree that the New Testament documents were all written before the close of the First Century. If Jesus was crucified in A.D. 30., then that means the entire New Testament was completed within 70 years. This is important because it means there were plenty of people around when the New Testament documents were penned--people who could have contested the writings. In other words, those who wrote the documents knew that if they were inaccurate, plenty of people would have pointed it out. But, we have absolutely no ancient documents contemporary with the First Century that contest the New Testament texts.

Furthermore, another important aspect of this discussion is the fact that we have a fragment of the gospel of John that dates back to around 29 years from the original writing (John Rylands Papyri A.D. 125)⁶². This is extremely close to the original writing date. This is simply unheard of in any other ancient writing, and it demonstrates that the Gospel of John is a First Century document.

Below is a chart with some of the oldest extant New Testament manuscripts compared to when they were originally penned. Compare these time spans with the next closest, which is Homer's *Iliad*, where the closest copy from the original is 500 years later. Undoubtedly, that period of time allows for more textual corruption in its transmission. How much less so for the New Testament documents?

Figure 01.02.08 Comparison Of NT Manuscripts Vs The Dates Originally Penned.

Important Manuscript Papyri	Contents	Date Original Written	MSS Date	Approx. Time Span	Location
p⁵² (John Rylands Fragment) ³	John 18:31-33, 37-38	circa A.D. 96	circa A.D. 125	29 yrs	John Rylands Library, Manchester, England
P⁴⁶ (Chester Beatty Papyrus)	Rom. 5:17-6:3, 5-14; 8:15-25, 27-35; 10:1-11, 22, 24-33, 35; 16:1-23,25-27; Heb.; 1 & 2 Cor., Eph., Gal., Phil., Col.; 1 Thess. 1:1, 9-10; 2:1-3;5:5-9, 23-28	50's-70's	circa A.D. 200	Approx. 150 yrs	Chester Beatty Museum, Dublin & Ann Arbor, Michigan, University of Michigan library
P⁶⁶ (Bodmer Papyrus)	John 1:1-6:11, 35-14:26; fragment of 14:29-21:9	70's	circa A.D. 200	Approx. 130 yrs	Cologne, Geneva
P⁶⁷	Matt. 3:9,15; 5:20-22, 25-28		circa A.D. 200	Approx. 130 yrs	Barcelona, Fundacion San Lucas Evangelista, P. Barc.1

If the critics of the [Bible](#) dismiss the New Testament as reliable information, then they must also dismiss the reliability of the writings of Plato, Aristotle, Caesar, Homer, and the other authors mentioned in the chart at the beginning of the paper. On the other hand, if the critics acknowledge the historicity and writings of those other individuals, then they must also retain the historicity and writings of the New Testament authors; after all, the evidence for the New Testament's reliability is far greater than the others. The Christian has substantially superior criteria for affirming the New Testament documents than he does for any other ancient writing. It is good evidence on which to base the trust in the reliability of the New Testament.

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- 1. Norman Geisler & Peter Bocchino, *Unshakeable Foundations*, (Minneapolis, MN: Bethany House Publishers, 2001) p. 256.
 - 2. The above chart was adapted from three sources: 1) *Christian Apologetics*, by Norman Geisler, 1976, p. 307; 2) the article "*Archaeology and History attest to the Reliability of the Bible*," by Richard M. Fales, Ph.D., in *The Evidence Bible*, Compiled by Ray Comfort, Bridge-Logos Publishers, Gainesville, FL, 2001, p. 163; and 3) *A Ready Defense*, by Josh McDowell, 1993, p. 45.
 - 3. "Deissmann was convinced that p52 was written well within the reign of Hadrian (A.D. 117-38) and perhaps even during the time of Trajan (A.D. 98-117)" (Footnote #2 found on pg. 39 of *The Text of the New Testament*, by Bruce M. Metzger, 2nd Ed. 1968, Oxford University Press, NY, NY). Bruce Metzger has authored more than 50 books. He holds two Masters Degrees, a Ph.D. and has been awarded several honorary doctorates. "He is past president of the Society of Biblical Literature, the International Society for New Testament Studies, and the North American Patristic Society." -- From, *The Case for Christ*, by Lee Strobel, Zondervan Publishers, 1998, Grand Rapids, MI: pg. 57.
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2.1.2.3.4.2.2 Criteria To Determine That A Book Was From God.

Norman Geisler lists these criteria⁶³ for establishing that a book was from God:

1. It would claim to be God's Word.
2. It would be historically accurate when it speaks on historical matters.
3. The authors would be trustworthy.
4. The book would be thematically unified and without contradictions.
5. We would have received accurate copies of the original manuscripts.
6. It would make statements that would reveal knowledge about the way things work beyond the knowledge of its day. (See Geisler *Encyclopedia* pages 692-693.)
7. It would make predictions about the future that could not be known through natural means.
8. The message would be unique.
9. The messengers would be confirmed by miracles.
10. The words would have a transforming power.

3. THEOLOGY PROPER

Theology Proper is the scientific study of the Persons of God apart from the works of each person; God the Father, God the Son, and God the Holy Spirit. The individual works of the second and third persons of the Godhead are covered in Christology and Pneumatology, respectively. Because God is One LORD, we need to reflect on the Father's direct works mentioned in various portions of the Bible within these pages!

De 6:4 Hear, O Israel: The LORD our God is one LORD:

Mr 12:29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one LORD:

3.1 Introduction To Theology Proper.

We introduce this section with a syllogism, suggested by Dr. William Lane Craig.

What Difference does it make if the God of the Bible exists or not?

If the God of the Bible Doesn't Exist – Then What?

Life becomes Absurd!

Because Life, then has no meaning or significance; evil, good, are no longer standards. Sarte'

Then Life is Without Meaning, Value; the Purpose Life is futile.

One cannot live a consistent, moral life without this God! This is because without this God we have no consistent standard for Morality; it must be self-made.

If the God of the Bible does exist?

Then The Bible (Biblical Christianity) provides Moral Standards, Meaning, Value, and Purpose for Life.

3.1.1 How Can Man Determine The Existence of God?

We will, as does L. S. Chafer, break down man's search for God into four categories. Of course our titles and content will differ, but the ideas expressed should agree with his fine work.

3.1.1.1 Man's Search For God By Intuition.

Although, the intuition of present day man has been damaged by the fall of Adam, we still have a tremendous gift given to man that allows for the progress in sciences like Mathematics (a pure science) where intuition was the first requisite for almost all major advances. This intuition allowed the development of Moon Travel for an old friend of mine, James Irwin Apollo 15 Astronaut. Such travel was envisioned and developed by men of great intellect and intuition, all standing on the shoulders of other greats of the past.

Likewise, intuition has been used to explore God's existence ever since the fall of man, Gen 3:15. Except for the short time periods of man's pre-fall activities, various Old Testament Theophanies, and the First Advent, no man has observed God's visual - physical presence. However, God the Father, has never been observed by man, for:

1. Joh 1:18 No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him.

However, God the Father has been **heard** in the Old Testament in several places, and in:

2. The New Testament at the Baptism of Jesus, Mat 3:13-17; and
3. The Glorification of Jesus His Son, Mat 17:1-8.

Therefore, intuition must be used if one is acting independently of the last three items on this list. i.e., the written Revelation of God in the Bible. Unfortunately, man unaided by Biblical facts, cannot discover the God of the Bible, without God's help. For we read:

- 1 Co 2:14 But the natural man (The unregenerate man in Adam) receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

3.1.1.2 Man's Search For God By Tradition.

Most people come to an awareness of God by Tradition. This occurs in any normal family setting. However, many people so convinced will be taught untrue (by my estimation) thoughts about God or gods. By way of illustration:

“FIDDLER ON THE ROOF” is a Movie, a comic drama about TRADITION that trains individuals to a Judiastic belief system that is short on belief and long on system. I was brought to this movie in a Colorado Springs, Co. premier theatre performance for a local Jewish Synagogue, by their Rabbi Dr. Gordon. The Rabbi was a personal friend. I had taken a short course in Hebrew at the Synagogue from Dr. Gordon. Incidentally, Dr. Gordon had a doctorate from Yeshiva University in NYC and a Masters in New Testament from a school which I forget its name.

3.1.1.2.1 Man's Search For God From Remote Times.

Parents have, in our legends, myths, stories, literature, and particularly from the Bible, passed on to their children, knowledge about God or gods. This knowledge has been many times changed by human experience into often large deviations from a parent's perspective. There is little in the “Natural Man” that would allow for keeping a message pure. Instead, there is change that makes the original message received as a child, to be warped into a new message that may or may not be true. As many scholars have written, The Noahic Flood has been past down orally and then written about in various countries around the World. I. Velikovsky⁶⁴, in his book “Ages in Chaos” describes many Flood stories which permeated many earthly cultures. As the authors of “The Genesis Flood”^a have mentioned the Akkadian Gilgamesh Epic, the Sumerian's Clay Tablet from Nippur^b, describe flood stories.

^a John C. Whitcomb, Jr. and Henry M. Morris, THE GENESIS FLOOD, ©1961 by The Presbyterian And Reformed Publishing Company, Philadelphia, Penn, Library of Congress Cat. Card No. 60-13463, 550 pgs.

^b I thot nippur was my pet dog? HMMMMNNN.

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. Velikovskey, shows^a which since the advent of writing can be passed down more accurately. Fig. 01.03.01 illustrates this point. When I obtained this original (1970), I had to preserve the handwritten picture in a notebook until I was able to obtain a scanner.

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

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

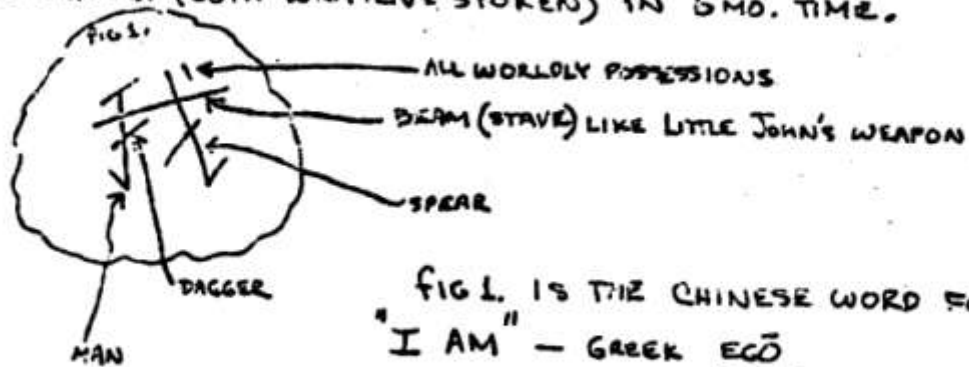


FIG. 2. PORTRAYS THE "I AM" WORD ONLY THIS TIME IT IS COVERED BY THE CHINESE CHARACTER FOR SHEEP – THIS WORD, (ALLOF FIG 2.) IS THUS TRANSFORMED INTO THE CHINESE CHARACTER FOR RIGHTEOUSNESS.

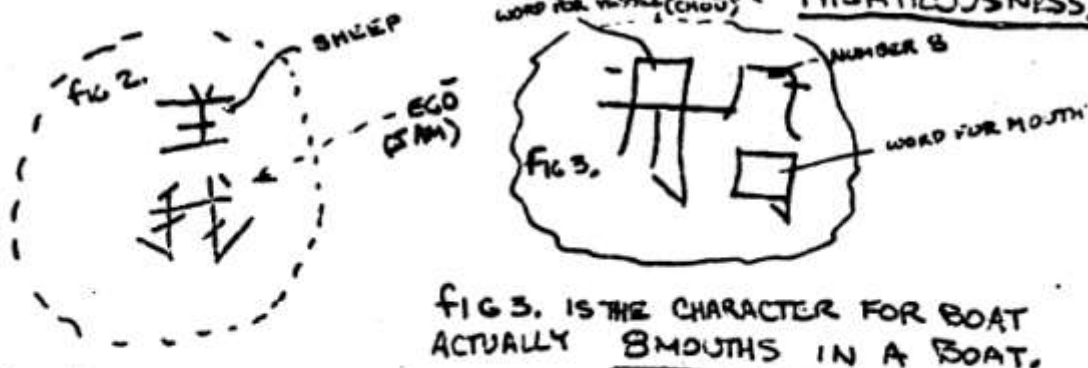


FIG. 4 IS THE CHINESE CHARACTER FOR "COME"

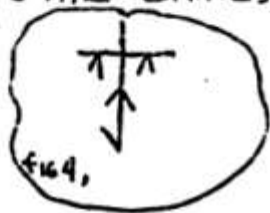


Figure 01.03.01. Eight Mouth's In A Boat, From Mandarin Chinese.

3.1.1.2.2 Man's Search For God During The Present Times.

Man's search for meaning in life has been going on since the Garden of Eden ("Thou shalt be as God"! Man turns to anything that may remove him from his present environment. He became a world explorer; or a practitioner of the arts or sciences; a practitioner of one of the world religions; or a delver into the mystery religions such as Witchcraft, Spiritism, etc.; or addiction to drugs that is an attempt to mask the pain of living. Many of these may have usefulness to mankind, while others cause a degenerating effect on the mind and body of the practitioner. In accordance with (IAW) Biblical Eschatology, The last days will be characterized with heavy drug use; this will be one of the marks of antiChrist.

The word used for drug in the New Testament occurs as two nouns and an adjective. The root is φαρμακ: pharmak; from this is derived the feminine noun φαρμακεία pharmakeia, used in Ga 5:20, Re 9:21, Re 18:23; the masculine noun φαρμακεύς pharmakeus, used in Re 21:8; and the adjective φάρμακος pharmakos, used in Re 22:15.

This root form is where we get our English word Pharmacy. In the old days when its only function was to dispense health products and Pharmaceuticals it was referred to as the DRUG STORE.

Today, our society is being ruined by drug (illicit) usage. A look at the use of these three words in the texts, below, provides a more up to date translation for these verses. The basic meanings of all forms in the NT, has to do with drugs, drug use, and those using drugs to influence others (sorcery).

DRUGS - 'SORCERY - SORCERER - Pharmak - ia- os- eus - What is it

Ga 5:20 Idolatry, witchcraft <5331>, hatred, variance, emulations, wrath, strife, seditions, heresies,

Re 9:21 Neither repented they of their murders, nor of their sorceries <5331>, nor of their fornication, nor of their thefts.

Re 18:23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries <5331> were all nations deceived.

<5331> φαρμακεία pharmakeia far-mak-i'-ah from 5332; n f;

AV-sorcery 2, witchcraft 1; 3

1) the use or the administering of drugs

2) poisoning

3) sorcery, magical arts, often found in connection with idolatry and fostered by it

4) metaph. the deceptions and seductions of idolatry

Re 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers <5332>, and idolaters, and all liars, shall have

their part in the lake which burneth with fire and brimstone: which is the second death.

<5332> φαρμακεύς pharmakeus far-mak-yoos' from pharmakon (a drug, i.e. spell-giving potion); n m;

AV-sorcerer 1; 1

1) one who prepares or uses magical remedies

2) sorcerer

Re 22:15 For without are dogs, and sorcerers <5333>, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<5333> φάρμακος pharmakos far-mak-os' the same as 5332; adj;

AV-sorcerer 1; 1

1) pertaining to magical arts

God seems to have a different outlook on those who grow, manufacture, distribute, and or take drugs for an escape from reality. Our God is a God of reality. He walked the dusty paths of Judah, Samaria and Gallilee.

Modern man, in general, in order to get more meaning to life will engage in various so-called 'religious' experiences like:

Spiritism, Spiritualism, the Occult, Channeling, Wicca, Voodooism, Crystal Healing, out of body experience (OBE), Palmistry (palm reading), Tarot Cards, Ouija boards, Astrology, Celestine Prophecy for all New Agers, and finally Satan worship. These phenomena are part and parcel of our 21st Century lifestyles. Of course all these are strictly forbidden by Biblical texts. For information on these cultic groups please see "THE KINGDOMS OF THE FRAUDS" pgs. 208 ff.⁶⁵

3.1.1.3 Naturalistic Theism Or Man's Search For God By Reason.

Naturalistic Theism is that science that attempt to find and prove the existence of God using the universe and one's rational mind. Unfortunately, Unaided, man can never plumb the depths and expanse of our infinite universe in order to discover a god who is hiding. Further, man's finite mind cannot reason successfully of an infinite God who is there!

The science of Archaeology has been expanded over the centuries to the point that along with various dating methods have satisfied many of its adherents as to the ages of the earth. This discipline also expanded to include Biblical archaeology as a branch well accepted in the discipline. One of our Directors here at the Colorado Free Bible College, is himself a famous Archaeologist. Publishing at least 8 books and several DVD's on his exploits, Dr. Robert Cornuke, has discovered among other things, the Real Mt. Sinai, Jebel Al-Lawz, in Midian (Arabia) where the Bible (Gal 1:17, 4:24-25) says it is. I assume many unsaved individuals have gone into archaeology to discover what were the

older cultures doing, believing, in their times. This also determine for themselves a purpose for their lives, and whether God or gods do exist.

Why am I here?

Goes the cry of man for reality.

Man has reasoned since ancient times to determine whether God or gods exist. Reason helped in his discovery of false god's or no God, but God was always very near. Ps 19:1-6; 29:3-4, 36:6, 40:5, 42:1, 44:1, 46:4-5, 20-21, 50:1, 6, 53:1-4, 55:19, 65:9, 68:8-9, 90:2; Is 42:5, 45:18, 21, 46:9, 48:16, 51:5, Jer 29:8 (diviners), 30:2, 21, 31:33, 32:17, 32:27, 34:13: and all verses where God speaks!

In the New Testament we see the nearness of God when the Messiah Jesus was born in Bethlehem of Judah Mat 1:23, 8:29, 12:28, 14:33, 8:29, 16:16, 26:63-64, 27:54, 28:17-20; Mk 1:1, etc. in the Gospels, Jo 14:7-10, 14:16-17, 20, 23, 25-26, 15:1-8, 26, 16:7-15, 21:5-25, Act 1:6-12, 2:1-42.

So God now indwells all who believe the Gospel (1 Cor 15:1-8)

Psalms 14 and 15 give God's opinion of those who seek after gods, secular humanism, or just the money god, "Mammon". See also Mat 7:26-27.

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

- 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.
- 3 They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. {filthy: Heb. stinking }
- 4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.
- 5 There were they in great fear: **for God is with** (Locative case) **the generation of the righteous.** {were ... : Heb. they feared a fear }

On verse 5 Barnes says:

"There were they in great fear Margin, as in Hebrew, "they feared a fear." The idea is, that they were in great terror or consternation. **They were not calm in their belief that there was no God.** They endeavored to be. They wished to satisfy themselves that there was no God, and that they had nothing to dread. But they could not do this. In spite of all their efforts, there was such proof of his existence, and of his being the friend of the righteous, and consequently the enemy of such as they themselves were, as to fill their minds with alarm. People cannot, by an effort of will, get rid of the evidence that there is a God. In the face of all their attempts to convince themselves of this, the demonstration of his existence will press upon them, and will often fill their minds with terror.

For God is with the generation of the righteous The word "generation" here, as applied to the righteous, seems to refer to them as a "race," or as a "class" of people. Compare #Ps 24:6 73:15 112:2. It commonly in the Scriptures refers to a certain age or duration, as

it is used by us, reckoning an age or generation as about thirty or forty years; {compare #Job 42:16 } but in the use of the term before us the idea of an “age” is dropped, **and the righteous are spoken of merely as a “class” or “race” of persons.** The idea here is, that there were such manifest proofs that God was among the righteous, and that he was their friend, that **the wicked could not resist the force of that evidence**, however much they might desire it, and however much they might wish to arrive at the conclusion that there was no God. The evidence that he was among the righteous would, of course, alarm them, because the very fact that he was the friend of the righteous demonstrated that he must be the enemy of the wicked, and, of course, that they were exposed to his wrath.”

Vs 14: 6 continues:

6 Ye have shamed the counsel of the poor, because the LORD is his refuge.

7 Oh that the salvation of Israel were come out of Zion! **when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.** {Oh ... : Heb. Who will give }

Ps 15:1 « A Psalm of David. » LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill? {abide: Heb. sojourn }

2 He that walketh uprightly, and worketh righteousness, **and speaketh the truth in his heart.**

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. {taketh ... : or, receiveth, or, endureth }

4 In whose eyes a vile person is despised (contemned); but he honoureth them that fear the LORD. **He that sweareth to his own hurt, and changeth not.**

5 **He that putteth not out his money to usury, nor taketh reward against the innocent.** He that doeth these things shall never be moved.

Barnes again on vs. 15:5.

He that doeth these things shall never be moved That is, in answer to the question in #Ps 15:1, he shall be permitted to “abide in the tabernacle” of God, and to “dwell in his holy hill.” He shall have a solid foundation of hope; **he is a friend of God**, and shall enjoy his favor forever. In other words, **these things constitute true religion**; and **he who has such a character will obtain eternal life.** His foundation is sure; he will be safe in all the storms of life, and safe when the cold waves of death beat around him. Compare #Mt 7:24,25.

Of course the New Testament is full of God being in us.

Col 1:27 To whom God would make known what is the riches of the glory of this **mystery** among the Gentiles; which is **Christ in you**, the hope of glory.

3.1.1.3.1 The Intrinsic Value Of Reason.

The value of reason exists because our body mind and and soul was created, in Adam, by the Creator, and is not just some random event.

Man's reasoning power is a wonderful faculty. By it he's been able to subdue the earth and the seas. Although he's working on the weather, and has installed and has one fixed and several mobile units that can be used, for example, to steer hurricanes. This project started in Gakona, AK, and is a simple process (but quite expensive for the starter project) run by the USAF and DARPA and is called "High Frequency Active Auroral Research Program", (HAARP). The function is to send using Radar Antenna Systems, High Frequency - High power beam(s) into the Ionosphere, heating it, which evidently causes weather reactions. It is said that using 3 such mobile devices, by triangulation, can steer a storm where desired. Of course the Ionospheric layer occurs from 50 to 650 km above the earth. It requires high frequency to pass the lowest D layer (50km to 100 km) during daylight hours. Anyhow, we're 'workin' on it!

No matter how much we learn in comparison to the infinite creator of the Universe and all that's in it, we cannot go beyond our finite existence with a space and time limited brain. Not only is our brain power limited, but our life span has also been limited by our DNA strings.

So no matter what; we have a space-time-knowledge limited existence that can never plum the height and depth of our infinite creator.

Mathematics attempt s and does use the concept of infinity (∞) in its theorem proofs for large and small 'segments' in existence theorems. Unfortunately, although we can establish infinity as a concept and prove theorems concerning this entity, WE AIN'T NEVER BEEN THERE!!! We can predict things infinitely large or small, which allows for concepts in geometries and physics, but in this skin we'll never approach such concepts, as part of the 'natural realm'.

For one to appreciate the infinite is to 1. draw close to God or 2. allow God draw close to us. Item 2. was the item that helped to lead me to Christ. When studying Differential Geometry, it became apparent that it was mathematically possible for The LORD Jesus to be in Heaven (an infinite distance) and yet be indwelling me. When this truth made inroads into my pagan soul; God sent an evangelist to lead me to Christ in a computer room at The Boeing Transport Division, computer room, at Renton Washington, the last of May, 1961. You can read more about these concepts in Appendix E -(A Warning About The Use Of The Checking Principle), of this volume.

3.1.1.3.2 The Intrinsic Value And Achievements Of Reason.

The value of reason exists because our body mind and soul was created in Adam by the Creator, and is not just some random event. Reason was used by Adam in the Garden; Gen 2:19-20, when Adam named 'every beast of the field and every fowl of the air'.

Positively; Reason allows man to feed himself and family during periods of no available food; i.e. he stockpiles! Reason allows man to recognize and cure broken limbs and diseases. Reason allows man to invent devices that provide heating and air conditioning of domiciles and work environments. Reason allows man to envision, design, build, and

use, buildings, lighting, and transportation methods, including boats, autos, trains, planes, and space vehicles.

Negatively; Reason is used to build idol temples of all varieties, depending on the likes and dislikes of his Adamic Nature. It allows for the rejection of God based on inadequate, jaded, and only finite knowledge of things written, spoken, or envisioned. Ps 19:1-14.

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:

3.1.1.3.3 Man's Search For God By Revelation.

Revelation (General - or Natural). We've discussed this topic in the previous article Ps 19 and Ro 1:20.

Revelation (Special) : Information obtained from God which could not (under any circumstances) be obtained by any other means (new truth). Matt 13:10-17, 34-35; Gal 1:12, e.g..

2Ti 3:16 All scripture is God breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be mature, thoroughly furnished unto all good works.

3.1.1.3.4 Naturalistic Theistic Arguments For The Existence Of God.

Also known as proofs for God's existence, these arguments have not always come with full acceptance. Those opposed to natural theology claim that God's existence cannot be proven by human reason or the natural world, and that any attempt to do so runs the risk of becoming a God of the Gaps argument. However, Oxford scholar Roger Penrose states that materialism is now the faith of the gaps (see: Atheism of the gaps).⁶⁶

Viewpoints vary, but responses tend to conclude that God can only be known by supernatural revelation or Scripture alone. Karl Barth is a classic example of this as he believed that God is exclusively revealed in Jesus Christ, and Jesus is only revealed in the Bible. Proponents of natural theology vary as well, but most conclude that the existence of God can be known through human reason although it is not salvific (not a saving knowledge of God). Thomas Aquinas is characteristic of this view, holding to the understanding that the created world reflects aspects of its creator that are apparent to all. Nonetheless, arguments for the existence of God have been formed throughout church history and continue to be used today, namely in the area of Christian apologetics.

These arguments do not generally tell us much about God, and certainly not the details that is revealed in the Bible. Rather, they argue for the basics, such that God⁶⁷ exists, although some characteristics of God can be deduced from the nature of His creation.

3.1.1.3.4.1 The Cosmological Argument.

The cosmological argument is an argument for the existence of a First Cause (or instead, an Uncaused cause) to the universe, and by extension is often used as an argument for the existence of an "unconditioned" or "supreme" being, usually then identified as God. It is

traditionally known as an argument from universal causation, an argument from first cause, the causal argument or the argument from existence. Whichever term is employed, there are three basic variants of the argument, each with subtle yet important distinctions: the arguments from *in causa* (causality), *in esse* (essentially), *in fieri* (becoming), and the argument from contingency.

The basic premise of all of these is that something caused the Universe to exist, and this First Cause is what we call God. It has been used by various theologians and philosophers over the centuries, from the ancient Greeks Plato and Aristotle to the medievals (e.g., St. Thomas Aquinas) and beyond. It is also applied by the Spiritist doctrine as the main argument for the existence of God.

In light of the Big Bang theory, a stylized version of argument has emerged (sometimes called the Kalam cosmological argument, the following form of which was created by Al-Ghazali⁶⁸ and then strongly supported by William Lane Craig):⁶⁹

1. Whatever begins to exist has a cause.
2. The Universe began to exist.
3. Therefore, the Universe had a cause.

Various arguments within arguments

In esse and *in fieri*

The difference between the arguments from causation *in fieri* and *in esse* is a fairly important one. *In fieri* is generally translated as "becoming", while *in esse* is generally translated as "in essence". *In fieri*, the process of becoming, is similar to building a house. Once it is built, the builder walks away, and it stands on its own accord. (It may require occasional maintenance, but that is beyond the scope of the first cause argument.)

In esse (essence) is more akin to the light from a candle or the liquid in a vessel. George Hayward Joyce, SJ, explained that "...where the light of the candle is dependent on the candle's continued existence, not only does a candle produce light in a room in the first instance, but its continued presence is necessary if the illumination is to continue. If it is removed, the light ceases. Again, a liquid receives its shape from the vessel in which it is contained; but were the pressure of the containing sides withdrawn, it would not retain its form for an instant." This form of the argument is far more difficult to separate from a purely first cause argument than is the example of the house's maintenance above, because here the First Cause is insufficient without the candle's or vessel's continued existence.⁷⁰

3.1.1.3.4.2 The Teleological Argument.

“Design Demands Designer”.

Design arguments are routinely classed as *analogical* arguments—various parallels between human artifacts and certain natural entities being taken as supporting parallel conclusions concerning operative causation in each case. (Note that Cleanthes, above,

specifically appeals to “the rules of analogy.”) The standard ascribed schema is roughly thus:

The first

1. Entity *e* within nature (or the cosmos, or nature itself) is *like* a specified human artifact ‘*a*’ (e.g., a machine) in relevant respects *R*.
2. ‘*a*’ has *R* precisely *because* it is a product of deliberate design by intelligent human agency.
3. *Like* effects typically have *like* causes (or *like* explanations, *like* existence requirements, etc.)

Therefore

4. It is (highly) probable that *e* has *R* precisely because it too is a product of deliberate design by intelligent, relevantly human-like agency.

(The relevant respects and properties *R* are referred to variously as *teleological properties* or as *marks* or *signs* of design, and objects having such properties are sometimes referred to as *teleological objects*. For simplicity and uniformity of discussion, I shall simply talk in terms of “*Rs*”.)

Schema 2:

5. Some things in nature (or nature itself, the cosmos) are design-like (exhibit a cognition-resonating, intention-shaped character *R*)
6. Design-like properties (*R*) are not producible by (unguided) natural means—i.e., any phenomenon exhibiting such *Rs* must be a product of intentional design.
{Thou canst not produce a 747 from an automobile junkyard}

Therefore

7. Some things in nature (or nature itself, the cosmos) are products of intentional design. And of course, the capacity for intentional design requires agency of some type.

Notice that *explicit* reference to human artifacts has dropped out of the argument, and that the argument is no longer comparative but has become essentially deductive. Some arguments were historically intended as arguments of that type. Consider the widely reproduced opening passages of William Paley's 1802 *Natural Theology*:⁷¹

“In crossing a heath, suppose I pitched my foot against a *stone* and were asked how the stone came to be there, I might possibly answer that for anything I knew to the contrary it had lain there forever; nor would it, perhaps, be very easy to show the absurdity of this answer. But suppose I had found a *watch* upon the ground, and it should be inquired how the watch happened to be in that place. I should hardly think of the answer which I had before given, that for anything I knew the watch might have always been there. Yet why should not this answer serve for the watch as well as for the stone? Why is it not as admissible in the second case as in the first? For this

reason, and for no other, namely, that when we come to inspect the watch, we perceive—what we could not discover in the stone—that its several parts are framed and put together for a purpose ... [The requisite] mechanism being observed ... the inference we think is inevitable, that the watch must have had a maker. ... Every observation which was made in our first chapter concerning the watch may be repeated with strict propriety concerning the eye, concerning animals, concerning plants, concerning, indeed, all the organized parts of the works of nature. ... [T]he eye ... would be alone sufficient to support the conclusion which we draw from it, as to the necessity of an intelligent Creator. ...”

Although Paley's argument is routinely construed as analogical, it in fact contains an informal statement of the above variant argument type. Paley goes on for two chapters discussing the watch, discussing the properties in it which evince design, destroying potential objections to concluding design in the watch, and discussing what can and cannot be concluded about the watch's designer. It is only then that entities in nature—e.g., the eye—come onto the horizon at all. Obviously, Paley isn't making such heavy weather to persuade his readers to concede that the watch really is designed and has a designer. He is, in fact, teasing out the bases and procedures from and by which we should and should not reason about design and designers. Thus Paley's use of the term ‘inference’ in connection with the watch's designer.⁷²

Once having acquired the relevant principles, then in Chapter 3 of *Natural Theology*—“Application of the Argument”—Paley *applies* the *same* argument (vs. presenting us with the other half of the analogical argument) to things in nature. The cases of human artifacts and nature represent two separate inference instances: up to the limit, the reasoning is as clear and certain in the one case as in the other. (Paley 1802 [1963], 14)^{73]}

But the instances are instances of the *same* inferential move: there is *precisely the same proof* that the eye was made for vision as there is that the telescope was made for assisting it. (Paley 1802 [1963] 13)

3.1.1.3.4.3 The Anthropological Argument.

An Anthropological Argument for God's existence is then any argument which begins with man and ends with God as an explanation.

Because the man in Adam still has an amazing set of attributes which are often seen only with an electron microscope (or as with DNA) a blueprint for man's eye color, size, intelligence, life-span,

The Anthropological argument is usually broken in parts as follows:

1. The human body is an exquisite biological machine (even the single cell) which implies it needs a creator.
2. The beauty of a human person in toto - the mind the bodies uniformaty between specimens.

These two arguments are often thought to be teleological and may not imply God's existence. However the immaterial conscious mind of man presents a clear

anthropological argument, although it only proves that God's existence as an immaterial mind is possible because the immaterial mind of man exists.

3. Blaise Pascal's whole apologetic method was anthropological. Unhappy with the traditional arguments for God's existence, lacking efficacy to convince, he decided to start with something people could not ignore – themselves. His first step was to dispel apathy. He would then observe that man is simultaneously noble and wretched. For instance,

“The greatness of man is great in that he knows himself to be wretched. A tree does not know itself to be wretched. So it is wretched to know one's wretchedness but it is great to know that one is wretched. (218)”

So man is wretched because the universe can easily crush him like a reed. But man is noble because he knows this, while neither the reed nor the universe takes any note. After other examples he goes on to explain how it is only the Christian religion that is able to explain this seemingly contradictory state.

4. C.S. Lewis included an anthropological type argument in his apologetic. This was captured in a song by New Zealand's popular singer/songwriter Brooke Fraser.

“If I find in myself desires nothing in this world can satisfy,
I can only conclude that I was not made for here.
If the flesh that I fight is at best only light and momentary,
then of course I'll feel nude when to where I'm destined, I'm compared.”

5. Francis Schaeffer used an anthropological type argument in conjunction with his cosmological arguments, arguing a universe that includes personal beings must be a result of a personal cause, **for a non-personal universe cannot produce personal beings.**

3.1.1.3.4.4 The Ontological Argument.

We start with a quote from The Stanford Encyclopedia of Philosophy:

“Ontological arguments are arguments, for the conclusion that God exists, from premises which are supposed to derive from some source other than observation of the world—e.g., from reason alone. In other words, ontological arguments are arguments from nothing but analytic, *a priori* and necessary premises to the conclusion that God exists.

The first, and best-known, ontological argument was proposed by St. Anselm of Canterbury in the 11th. century C.E. In his *Proslogion*, St. Anselm claims to derive the existence of God from the concept of a *being than which no greater can be conceived*. St. Anselm reasoned that, if such a being fails to exist, then a greater being—namely, a *being than which no greater can be conceived, and which exists*—can be conceived. But this would be absurd: nothing can be greater than a being than which no greater can be conceived. So a being than which no greater can be conceived—i.e., God—exists.”

William Lane Craig criticised Oppy's study as too vague for useful classification. Craig argued that an argument can be classified as ontological if it attempts to deduce the existence of God, along with other necessary truths, from his definition. He suggested that proponents of ontological arguments would claim that, if one fully understood the concept of God, one must accept his existence.⁷⁴ William L. Rowe defined ontological

arguments as those that start from the definition of God and, using only a priori principles, conclude with God's existence.⁷⁵

3.1.1.3.5 Antitheistic Theories.

Many books have been written describing the unbelief of many, in the God of the Bible. Such books and their subjects are termed “Apologetics”. We at the CFBC have been privileged to write 6 such books for our student’s use. Five⁷⁶ of these have been published and are available on AMAZON Books.

3.1.1.3.5.1 Atheism.

Every atheist according to the Bible is a Fool.

Atheism or the god of Me, Myself & I, the VERY UNHOLY TRINITY—the god of aetheism, the FOOL’s god, according to:

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

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

The pages of History are plagued with pictures of the corruption that atheism brings. I once knew a man, a computer technician at BMEWS Site 2, Clear, AK. After having heard the Gospel of the Grace of Jesus Christ, he very loudly proclaimed his atheism, and finished his speech with; I am god, Me, Myself, and I. Those were the last words of a religious nature I ever heard from this man.

*Ec 2:14 **The wise man’s eyes are in his head; but the fool walks in darkness:** and I myself perceived also that one event happens to them all. i.e. Death.*

3.1.1.3.5.2 Agnosticism.

Agnosticism makes a god of their proponents ignorance, so we suggest having them consider another group of agnostics (also pagans) with whom Paul had a chat.

*Acts 17:22 **Then Paul stood in the midst of Mars’ hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. {Mars’ hill: or, the court of the Areopagites}***

*23 **For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. {devotions: or, gods that ye worship}***

*24 **God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands;***

*25 **Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;***

*26 **And hath made of one blood, (Adam) all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;***

*27 **That they should seek the LORD, if haply(4th Class Conditional Sentence) they might feel after him, and find him, though he be not far from every one of us:)***

Hinduism, the world's third largest religion, has a god of ignorance, the demon Apasmara.

According to Hindu mythology, Apasmāra was a dwarf who represented ignorance and epilepsy. He is also known as Muyalaka or Muyalakan. In order to preserve knowledge in the world, Apasmāra could not be killed; to do so would throw out the balance of knowledge and ignorance, as to kill Apasmāra would mean attaining knowledge without effort, dedication and hard work. Consequently, this would lead to the devaluing of knowledge in all forms. In order to subdue Apasmāra, Lord Śiva adopted the form of Śrī Naṭarāja - the Lord of Dance and performed the cosmic dance of Tāṇḍava. During this dance, Śrī Naṭarāja suppressed Apasmāra by crushing him with his right foot. As Apasmāra is one of the few demons destined to immortality, it is believed that Lord Śiva forever remains in his Śrī Naṭarāja form suppressing Apasmāra for all eternity.

This mythological dwarf is generally depicted with his hand in Añjali Mudrā (prayer). He is often depicted in this posture in depictions of Naṭarāja.

Apasmāra is also a neurological disorder described in Āyurveda, known as epilepsy

⁷⁷According to Maṇḍiśa Caraka, there are 4 types of apasmāra.⁷⁸



Figure 01.03.02. The Hindu Dwarf God, Apasmāra, The God Of Ignorance.

3.1.1.3.5.3 The Evolutionary ‘Hypothesis.

Evolution is NOT SCIENCE!

The following information has been extracted from “CREATION SCIENCE”.⁷⁹

Scientific proof must consist of at least four items;

1. The Process Must Be OBSERVABLE.
2. The Process Must Be REPEATABLE.
3. The Process Results Must ACCUMULATE.
4. The Process Must Be TESTABLE (Subject To Falsification)

Statements illustrating the futility of claiming the evolutionary hypothesis to be a scientific fact, are given below by those adherents to, or fellow travelers with that hypothesis.

Questions about the age of the earth please see referenced endnote above.

3.1.1.3.5.3.1 The Process Must Be OBSERVABLE.

OBSERVE EVOLUTION? (In Living World) G. LENYARD STEBBINS "The reason that the major steps of evolution have never been observed is that they required millions of years to be completed." *Processes Of Organic Evolution*, P. 1.

STEPHEN GOULD "Major evolutionary change requires too much time for direct observation on the scale of human *history*." *Discover*, May, 1981, p.36.

OBSERVE EVOLUTION? (In Fossil Record) STEPHEN J. GOULD, Harvard, "The extreme rarity of transitional forms in the fossil record persists as the trade secret of paleontologists,...we view our data as so bad that we never see the very process we profess to study." *Natural History*, V.86.

DAVID B. KITTS, Univ of Okl., "Despite the promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists..." *Evolution*, V.28, p.467.

3.1.1.3.5.3.2 The Process Must Be REPEATABLE.

EXPERIMENTAL? REPEATABLE? THEODOSIUS DOBZHANSKY, "These evolutionary happenings are unique, unrepeatable, and irreversible. the applicability of the experimental method to the study of such unique historical processes is severely restricted before all else by the time intervals involved, which far exceed the lifetime of any human experimenter." *American Scientist*, Vol.45, p.388.

MYTHOLOGICAL OBJECTIVITY, STEPHEN J. GOULD, HARVARD, "No myth deserves a more emphatic death than the idea that science is an inherently impartial and objective enterprise;...Yet it continues to thrive among working scientist because it serves us so well. ...It also provides the rational for America's scientific priesthood: The National Academy of Sciences." *SCIENCE IN THE TWENTIETH CENTURY*, 1978, p.344.

3.1.1.3.5.3.3 The Process Results Must ACCUMULATE.

Observed Variation Does Not Accumulate.

TIME + MUTATIONS = NO CHANGE, MICHELDELSOL PROF. OF BIOLOGY, UNIV. OF LYONS, "If mutation were a variation of value to the species, then the evolution of drosophila should have proceeded with extreme rapidity. Yet the facts entirely contradict the validity of this theoretical deduction; for we have seen that the Drosophila type has been known since the beginning of the Tertiary period, that is for about fifty million years, and it has not been modified in any way during that time." *ENCYCLOPEDIA OF THE LIFE SCIENCES*, Volume II, p. 34 .

BOUNDARIES TO VARIATION, W. BRAUN, "...that is the potential mutations of a given biotype are normally limited, else we should have been able to observe drastic evolutionary changes in laboratory studies with bacteria. Despite the rapid rate of propagation and the enormous size of attainable populations, changes within initially homogeneous bacterial populations apparently do not progress beyond certain boundaries under experimental conditions." *BACTERIAL GENETICS*

NEW SPECIES? Colin Patterson, British Museum of Natural History, "No one has ever produced a species by mechanisms of natural selection No one has ever gotten near it and most of the current argument in neo-Darwinism is about this question.", *CLADISTICS*, BBC, March 4, 1982.

ANTIBIOTIC RESISTANCE, Not Evolution, "It may be time to rethink our thoughts about the mechanisms for antibiotic-resistance patterns...The anaerobic bacteria, from the bowels of three members of an 1845 Arctic expedition, have survived 140 years and are showing resistance patterns to modern antibiotics. Current theories suggest that antibiotic resistance is linked to long-term exposure to antibiotics. Needless to say, antibiotics were not developed until long after these 19th-century bacteria and their hosts had been buried in Arctic permafrost." *Medical Tribune*, 12/29/88, p.23

ANTIBIOTIC RESISTANCE, "Our results show that resistance to antibiotics is widespread in at least some wild populations, even though these have never to our knowledge been exposed to antibiotics, and they undermine the presumption that resistance will decline in the absence of antibiotic treatment." *Nature*, 9/16/99

CHANGE PREVENTED, S. M. Stanley, Johns Hopkins U. "Once established, an average species of animal or plant will not change enough to be regarded as a new species, even after surviving for some-thing like a hundred thousand, or a million, or even ten million generations. Something tends to prevent the wholesale restructuring of a species, once it has become well established on earth." *Johns Hopkins Magazine*, p.6, June, 1982.

UNIMPROVED VARIATION, STEPHEN J. GOULD, Harvard, "We can tell tales of improvement for some groups, but in honest moments we must admit that the history of complex life is more a story of multifarious variation about a set of basic designs than a saga of accumulating excellence." *NATURAL HISTORY*, 2/82, p.22,23

"EVOLUTIONARY THEORY UNDER FIRE", "An historic conference in Chicago challenges the four-decade long dominance of the Modern Synthesis, The central

question of the Chicago conference was whether the mechanisms underlying micro-evolution can be extrapolated to explain the phenomena of macroevolution. At the risk of doing violence to the positions of some of the people at the meeting, the answer can be given as a clear, No. ...Francisco Ayala, 'major figure in propounding the Modern Synthesis in the United States', said: 'We would not have predicted stasis...but I am now convinced from what the paleontologists say that small changes do not accumulate.' " *Science*, V.210, Nov.21,1980

SELECTION IRRELEVANT, S.M. STANLEY, Johns Hopkins U. "...natural selection, long viewed as the process guiding evolutionary change, can-not play a significant role in determining the overall course of evolution. Macroevolution is decoupled from microevolution." *Pro. N. A S.*, v 72, p.648

MUTATIONS IRRELEVANT, STEPHEN J. GOULD, Harvard, "A mutation doesn't produce major new raw material. You don't make a new species by mutating the species. That's a common idea people have; that evolution is due to random mutations. A mutation is NOT the cause of evolutionary change." Lecture at Hobart and William Smith College, 14/2/1980. PIERRE-PAUL GRASSE, "No matter how numerous they may be, mutations do not produce any kind of evolution." *EVOLUTION OF. LIVING ORGANISMS*, Academic Press,1977, p.88

TEXTBOOK EVOLUTION DEAD, STEPHEN. J. GOULD, Harvard, "I well remember how the synthetic theory beguiled me with its unifying power when I was a graduate student in the mid-1960's. Since then I have been watching it slowly unravel as a universal description of evolution I have been reluctant to admit it--since beguiling is often forever--but if Mayr's characterization of the synthetic theory is accurate, then that theory, as a general proposition, is effectively dead, despite its persistence as textbook orthodoxy." *Paleobiology*', Vol.6, 1980, p. 120.

3.1.1.3.5.3.3.1 **Origin Of Life? Bricks, No Buildings.**

PRIMITIVE CELL? J. MONOD, " we have no idea what the structure of a primitive cell might have been. The simplest living system known to us, the bacterial cell in its overall chemical plan is the same as that of all other living beings. It employs the same genetic code and the same mechanism of translation as do, for example, human cells. Thus the simplest cells available to us for study have nothing 'primitive' about them no vestiges of truly primitive structures are discernible." *CHANCE AND NECESSITY*, p. 134.

MILLER EXPERIMENT TOSSED, **"Now this textbook picture of how life originated, so familiar to college students just a generation ago, is under serious attack.**

...increasingly doubtful that clouds of methane and ammonia ever dominated the atmosphere of the primitive earth. If scientist have, by and large, tossed out the old ideas, they have not yet reached a consensus on the new." *Time*, 10/11/1993

LETHAL ULTRAVIOLET LIGHT, CARL SAGAN, Cornell, "Unacceptable high mutation rates will, of course, occur at much lower U.V. doses, and even if we imagine primitive organisms having much less stringent requirements on the fidelity of replication than do

contemporary organisms, we must require very substantial U.V. attenuation for the early evolution of life to have occurred." *Journal of Theoretical Biology*, Vol.39, p..197

3.1.1.3.5.3.2 Encyclopedic Information.

SOURCE OF INFORMATION??? **CARL SAGAN**, Cornell, "The information content of a simple cell has been estimated as around 1012 bits,^a comparable to about a hundred million pages of the *Encyclopaedia Britannica*.", *Life*, Vol. 39, p.894.

RICHARD DAWKINS, Oxford, "Some species of the unjustly called 'primitive' amoebas have as much information in their DNA as 1,000 *Encyclopedia Britannicas*." *BLIND WATCHMAKER*, 1986, p.116.

BILL GATES, Microsoft, "Human DNA is like a computer program but far, far more advanced than any software we've ever created." *THE ROAD AHEAD*, p. 228

3.1.1.3.5.3.4 The Process Must Be TESTABLE. (Subject To Falsification)

FALSIFIABILITY, **PAUL EHRLICH**, "Our theory of evolution has become, as Popper described, one which cannot be refuted by any possible observations. Every conceivable observation can be fitted into it. It is thus 'outside empirical science', but not necessarily false. No one can think of ways in which to test it. ...become part of an evolutionary dogma accepted by most of us as a part of our training" *Nature*, Vol. 214, p. 352.

CHARLES DARWIN, "If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. " *ORIGIN OF THE SPECIES*, p. 183

IMPLICATIONS OF INTEGRITY, **FRANCIS CRICK**, Nobel Laureate, "An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life appears at the moment to be almost a miracle, so many are the conditions which would have had to have been satisfied to get it going." *LIFE ITSELF*; 1981, p.88.

CREATION-EVOLUTION DEBATES, **NILES ELDRIDGE**, Curator, American Museum of Natural History, "Creationist travel all over the United States, visiting college campuses and staging 'debates' with biologist, geologist, and anthropologist. The creationists nearly always win. ... **Thinking the creationists are uneducated, Bible-thumping clods, they are soon routed by a steady onslaught of direct attacks on a wide variety of scientific topics. ...Creationists today - at least the majority of their spokesmen - are highly educated, intelligent people. Skilled debaters, they have always done their homework. And they nearly always seem better informed than their opponents, who are reduced too often to a bewildered state of incoherence. ...Creationists have been very successful of late in converting student followers, having favorable rulings**

^a 1012 bits = $2^{1011} = 2^{111} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100} * 2^{100}$ Where: $2^{111} = 5192296858$ followed by 24 zeros. $2^{100} = 12676506$ followed by 23 zeros. The product of the first two terms, $2^{111} * 2^{100} = 6582018227$ followed by 54 zeros , , , Finally, $2^{1011} = 4388899247$ followed by 295 zeros!

adopted by local school boards, even getting legislation passed by state legislatures..." *MONKEY BUSINESS*, p.17

3.1.1.3.5.4 Materialism.

Materialism is a philosophic concept where we turn to an article provided by Dr. John Jamieson Carswell Smart, of the *ENCYCLOPAEDIA BRITANNICA* for his explanation. It is somewhat lengthy and includes a History of Materialism, and dialectic materialism.

“Materialism, also called physicalism, in philosophy, the view that all facts (including facts about the human mind and will and the course of human history) are causally dependent upon physical processes, or even reducible to them

The word *materialism* has been used in modern times to refer to a family of [metaphysical](#) theories (i.e., theories of the nature of [reality](#)) that can best be defined by saying that a theory tends to be called materialist if it is felt sufficiently to resemble a paradigmatic theory that will here be called [mechanical](#) materialism. This article covers the various types of materialism and the ways by which they are distinguished and traces the history of materialism from the Greeks and Romans to modern forms of materialism.

3.1.1.3.5.4.1 Dialectical Materialism.

Dialectical Materialism is the Marxist theory that maintains the material basis of a reality constantly changing in a dialectical process and **the priority of matter over mind**. Its first known use of this term was 1927

Dialectical materialism, is a philosophical approach to reality derived from the teachings of Karl Marx and Friedrich Engels. For Marx and Engels, materialism meant that the material world, perceptible to the senses, has objective reality independent of mind or spirit. They did not deny the reality of mental or spiritual processes but affirmed that ideas could arise, therefore, only as products and reflections of material conditions. Marx and Engels understood materialism as the opposite of idealism, by which they meant any theory that treats matter as dependent on mind or spirit, or mind or spirit as capable of existing independently of matter. For them, the materialist and idealist views were irreconcilably opposed throughout the historical development of philosophy. They adopted a thoroughgoing materialist approach, holding that any attempt to combine or reconcile materialism with idealism must result in confusion and inconsistency. which explains their contempt for religion.

Mechanical materialism is the theory that the world consists entirely of hard, massy material objects, which, though perhaps imperceptibly small, are otherwise like such things as stones. (A slight modification is to allow the void—or empty space—to exist also in its own right.) These objects interact in the sort of way that stones do: by impact and possibly also by gravitational attraction. The theory denies that immaterial

or apparently immaterial things (such as minds) exist or else explains them away as being material things or motions of material things.

3.1.1.3.5.4.2 Types Distinguished By Departures From The Paradigm.

In modern physics (if interpreted realistically), however, matter is conceived as made up of such things as electrons, protons, and mesons, which are very unlike the hard, massy, stonelike particles of mechanical materialism. In it the distinction between matter and energy has also broken down. It is therefore natural to extend the word materialist beyond the above paradigm case (of mechanical materialism) to cover anyone who bases his theory on whatever it is that physics asserts ultimately to exist. This sort may be called physicalistic materialism. Such a materialist allows the concept of material thing to be extended so as to include all of the elementary particles and other things that are postulated in fundamental physical theory—perhaps even continuous fields and points of space-time. Inasmuch as some cosmologists even try to define the elementary particles themselves in terms of the curvature of space-time, there is no reason why a philosophy based on such a geometricized cosmology should not be counted as materialist, provided that it does not give an independent existence to nonphysical things such as minds.

Still another departure from the paradigm is the theory that holds that everything is composed of material particles (or physical entities generally) but also holds that there are special laws applying to complexes of physical entities, such as living cells or brains, that are not reducible to the laws that apply to the fundamental physical entities. (To avoid inconsistency, such a theory may have to allow that the ordinary laws of physics do not wholly apply within such complex entities.) Such a theory, which could be called “emergent materialism,” can shade off, however, into theories that one would not wish to call materialist, such as hylozoism, which ascribes vital characteristics to all matter, and panpsychism, which attributes a mindlike character to all constituents of material things.

Another common relaxation of the paradigm is that which allows as compatible with materialism such a theory as epiphenomenalism, according to which sensations and thoughts do exist in addition to material processes but are nonetheless wholly dependent on material processes and without causal efficacy of their own. They are related to material things somewhat in the way that a thing’s shadow is related to the thing. A similar departure from the paradigm is a form of what might be called “double-aspect materialism,” according to which in inner experience one is acquainted with nonphysical properties of material processes, though these properties are not causally effective. A form of double-aspect theory in which these properties were allowed to be causally effective would be a species of emergent materialism. Of course, more than one of these qualifications might be made at the same time. If no other qualifications are intended, it is convenient to use the word extreme and to speak, for example, of “extreme physicalist materialism”—which is probably the type most discussed among professional philosophers in English-speaking countries.

3.1.1.3.5.4.3 Type Distinguished By Its View Of History.

In the wider world, however, the word *materialism* may bring to mind dialectical materialism, which was the orthodox philosophy of communist countries. This is most importantly a theory of how changes arise in human history, though a general metaphysical theory lies in the background. Dialectical materialists contrast their

view with what they call “vulgar” materialism; and it does, indeed, appear that their theory is not an extreme materialism, whether mechanical or physicalist. They seem to hold merely that mental processes are dependent on or have evolved from material ones. Though they might be akin to emergent materialists, it is hard to be sure; their assertion that something new emerges at higher levels of organization might refer only to such things as that a computer is different from a mere heap of its components. And if so, even an extreme physicalistic materialist could acquiesce in this view. The distinctive features of dialectical materialism would thus seem to lie as much in its being dialectical as in its being materialist. Its dialectical side may be epitomized in three laws: (1) that of the transformation of quality into quantity, (2) that of the interpenetration of opposites, and (3) that of the negation of the negation. Nondialectical philosophers find it hard, however, to interpret these laws in a way that does not make them into either platitudes or falsehoods.

Perhaps because of the historical determinism implicit in dialectical materialism, and perhaps because of memories of the mechanical materialist theories of the 18th and 19th centuries, when physics was deterministic, it is popularly supposed that materialism and determinism must go together. This is not so. As indicated below, even some ancient materialists were indeterminists, and a modern physicalist materialism must be indeterministic because of the indeterminism that is built into modern physics. Modern physics does imply, however, that macroscopic bodies behave in a way that is effectively deterministic, and, because even a single neuron (nerve fibre) is a macroscopic object by quantum-mechanical standards, a physicalistic materialist may still regard the human brain as coming near to being a mechanism that behaves in a deterministic way.

3.1.1.3.5.4.4 Types Distinguished By Their Account Of Mind.

A rather different way of classifying materialist theories, which to some extent cuts across the classifications already made, emerges when the theories are divided according to the way in which a materialist accounts for minds. A central-state materialist identifies mental processes with processes in the brain. An analytical behaviourist, on the other hand, argues that, in talking about the mind, one is not talking about an actual entity, whether material (e.g., the brain) or immaterial (e.g., the soul); rather, one is somehow talking about the way in which people would behave in various circumstances. According to the analytical behaviourist, there is no more of a problem for the materialist in having to identify mind with something material than there is in identifying such an abstraction as the average plumber with some concrete entity. Analytical behaviourism differs from psychological behaviourism, which is merely a methodological program to base theories on behavioral evidence and to eschew introspective reports. The analytical behaviourist usually has a theory of introspective reports according to which they are what are sometimes called “avowals”: roughly, he contends that to say “I have a pain” is to engage in a verbal surrogate for a wince. Epistemic materialism is a theory that can be developed either in the direction of central-state materialism or in that of analytical behaviourism and that rests on the contention that the only statements that are intersubjectively testable are either observation reports about macroscopic physical objects or statements that imply such observation reports (or are otherwise logically related to them).

Before leaving this survey of the family of materialistic theories, a quite different sense of the word materialism should be noted in which it denotes not a metaphysical

theory but an ethical attitude. A person is a materialist in this sense if he is interested mainly in sensuous pleasures and bodily comforts and hence in the material possessions that bring these about. A person might be a materialist in this ethical and pejorative sense without being a metaphysical materialist, and conversely. An extreme physicalistic materialist, for example, might prefer a Beethoven recording to a comfortable mattress for his bed; and a person who believes in immaterial spirits might opt for the mattress.

3.1.1.3.5.4.5 History Of Materialism.

Materialism started early in earth history as an antidote for faith in the true God of creation. The earliest recorded beliefs of materialists along with their histories until the present age is shown below.

3.1.1.3.5.4.5.1 Greek And Roman Materialism.

Though Thales of Miletus (c. 580 BCE) and some of the other pre-Socratic philosophers have some claims to being regarded as materialists, the materialist tradition in Western philosophy really begins with Leucippus and Democritus, Greek philosophers who were born in the 5th century BCE. Leucippus is known only through his influence on Democritus. According to Democritus, the world consists of nothing but atoms (indivisible chunks of matter) in empty space (which he seems to have thought of as an entity in its own right). These atoms can be imperceptibly small, and they interact either by impact or by hooking together, depending on their shapes. The great beauty of atomism was its ability to explain the changes in things as due to changes in the configurations of unchanging atoms. The view may be contrasted with that of the earlier philosopher Anaxagoras, who thought that when, for example, the bread that a person eats is transformed into human flesh, this must occur because bread itself already contains hidden within itself the characteristics of flesh. Democritus thought that the soul consists of smooth, round atoms and that perceptions consist of motions caused in the soul atoms by the atoms in the perceived thing.

Because Epicurus's philosophy was expounded in a lengthy poem by Lucretius, a Roman philosopher of the 1st century BCE, Epicurus (died 270 BCE) was easily the most influential Greek materialist. He differed from Democritus in that he postulated an absolute up-down direction in space, so that all atoms fall in roughly parallel paths. To explain their impacts with one another, **he then held that the atoms are subject to chance swerves—a doctrine that was also used to explain free will.** Epicurus's materialism therefore differed from that of Democritus in being an indeterministic one. Epicurus's philosophy contained an important ethical part, which was a sort of enlightened egoistic hedonism. His ethics, however, was not materialistic in the pejorative sense of the word.

Materialism languished throughout the medieval period, but the Epicurean tradition was revived in the first half of the 17th century in the atomistic materialism of the French Roman Catholic philosopher Pierre Gassendi. In putting forward his system as a hypothesis to explain the facts of experience, Gassendi showed that he understood the method characteristic of modern science, and he may well have helped to pave the way for corpuscular hypotheses in physics. Gassendi was not thoroughgoing in his materialism inasmuch as he accepted on faith the Christian doctrine that people have immortal souls. His contemporary, the English philosopher Thomas Hobbes, also

propounded an atomistic materialism and was a pioneer in trying to work out a mechanistic and physiological psychology. Holding that sensations are corporeal motions in the brain, Hobbes skirted, rather than solved, the philosophical problems about consciousness that had been raised by another contemporary, the great French philosopher René Descartes. Descartes's philosophy was dualistic, making a complete split between mind and matter. In his theory of the physical world, however, and especially in his doctrine that animals are automata, Descartes's own system had a mechanistic side to it that was taken up by 18th-century materialists, such as Julien de La Mettrie, the French physician whose appropriately titled *L'Homme machine* (1747; *Man a Machine*, applied Descartes's view about animals to human beings. Denis Diderot, chief editor of the 18th-century *Encyclopédie*, supported a broadly materialist outlook by considerations drawn from physiology, embryology, and the study of heredity; and his friend Paul, baron d'Holbach, published his *Système de la nature* (1770; *System of Nature*), which expounded a deterministic type of materialism in the light of evidence from contemporary science, reducing everything to matter and to the energy inherent in matter. He also propounded a hedonistic ethics as well as an uncompromising atheism, which provoked a reply even from the Deist Voltaire.

The 18th-century French materialists had been reacting against orthodox Christianity. In the early part of the 19th century, however, certain writers in Germany—usually with a biological or medical background—reacted against a different orthodoxy, the Hegelian and Neo-Hegelian tradition in philosophy—named for the German idealist philosopher Georg Wilhelm Friedrich Hegel. Among these were Ludwig Büchner and Karl Vogt. The latter is notorious for his assertion that the brain secretes thought just as the liver secretes bile. This metaphor of secretion, previously used by P.-J.-G. Cabanis, a late 18th-century French materialist, is no longer taken seriously, because to most philosophers it does not make sense to think of thought as a stuff. The Hobbesian view, also espoused by Büchner, that thought is a motion in the brain, has been viewed as more promising.

The synthesis of urea (the chief nitrogenous end product of protein metabolism), discovered in 1828, broke down the discontinuity between the organic and the inorganic in chemistry, which had been a mainstay of nonmaterialistic biology. Materialist ways of thinking were later strengthened enormously by the Charles Darwin's theory of evolution, which not only showed the continuity between humans and other living things back to the simplest organisms but also showed how the apparent evidences of design in natural history could be explained on a purely causal basis. There still seemed to be a gap, however, between the living and the nonliving, though E.H. Haeckel, a 19th-century German zoologist, thought that certain simple organisms could have been generated from inorganic matter and, indeed, that a certain simple sea creature may well be in process of generation in this way even now. Though Haeckel was wrong, 20th-century biologists proposed much more sophisticated and more plausible theories of the evolution of life from inorganic matter. Haeckel and his contemporary, the British zoologist T.H. Huxley, did much to popularize philosophical accounts of the world that were consonant with the scientific thought of their time, but neither could be regarded as an extreme materialist.

3.1.1.3.5.4.5.3 Twentieth-Century Materialism.

Perhaps because modern developments in biochemistry and in physiological psychology greatly increased the plausibility of materialism, there was in the mid-

20th century a resurgence of interest in the philosophical defense of central-state materialism. Central-state materialists proposed their theories partly because of dissatisfaction with the analytical behaviorism of the Oxford philosopher Gilbert Ryle. Ryle himself was reluctant to call himself a materialist, partly because of his dislike of all “isms” and partly because he thought that the notion of matter has meaning only by contrast with that of mind, which he thought to be an illegitimate sort of contrast. Nevertheless, it would seem that analytical behaviorism could be used to support a physicalist materialism that would go on to explain human behaviour by means of neural mechanisms. (Ryle himself was suspicious of mechanistic accounts of biology and psychology.) Analytical behaviorism was felt to be unsatisfactory, however, chiefly because of its account of introspective reports as avowals (*see above* Types distinguished by their account of mind), which most philosophers found to be unconvincing.

Philosophers distinguished two forms of central-state materialism, namely, the translation form and the disappearance form. The translation form is the view that mentalistic discourse can be translated into discourse that is neutral between physicalism and dualism, so that the truth of a person’s introspective reports is compatible with the objects of these reports being physical processes. The disappearance form is the view that such a translation cannot be done and that this fact, however, does not refute physicalism but shows only that ordinary introspective reports are contaminated by false theories.

3.1.1.3.5.4.5.4 Translation Central-State Theories.

Among the philosophers who advocated the translation form was the American philosopher Herbert Feigl, earlier a member of the Vienna Circle, who, in an influential monograph (*see Bibliography: Materialism*), did the most to get contemporary philosophers to treat central-state materialism as a serious philosophical theory. Against the objection that, for example, “visual sensation” does not mean “process in the visual cortex,” advocates of the translation form pointed out that “the morning star” does not mean the same as “the evening star,” and yet the morning star as a matter of fact is the evening star (both terms refer to the planet Venus). The objection confuses meaning and reference. Against the objection that a purely physical process (a dance of electrons, protons, and so on) cannot have the sensory quality of greenness that is observed in a visual experience of seeing grass, say, they replied that to talk of the sensory experience of something looking green (or having a green mental image) is not to talk of anything that is literally green, but is simply to report that some internal process is of the sort that normally goes with seeing something, such as a lawn, which really is green. Though some immaterialists might say that the sort of process in question is “spiritual,” the materialist might equally claim that it is a material process in the brain. The analysis of the introspective report is neutral between these two contentions; the materialist, however, opts for his contention on various grounds. The British materialist U.T. Place did so on the ground of normal scientific methodology; and the Australian materialist J.J.C. Smart did so with a metaphysical application of the principle (called “Ockham’s razor”) that entities should not be multiplied beyond necessity. A physicalistic materialist has, of course, an obligation to go on to give a suitable account of such apparently nonphysicalist qualities as the greenness of grass. At one time Smart analyzed colours in terms of the discriminatory behaviour of human beings. Another Australian materialist, D.M. Armstrong, held, on the other hand, that

colours are as a matter of fact properties of objects, such properties being of the sort describable in the theoretical terms of physics. Feigl, in turn, was to some extent (and rather reluctantly) a double-aspect theorist. He qualified the position taken by the other translation theorists, conceding that the translations do leave something out—viz., the immediately introspectable properties of “raw feels,” such as that of hearing the tone of middle C. He held, however, that such properties are irrelevant to causal explanations of phenomena.

The translation form of central-state materialism thus had some affinities with the earlier epistemic materialism of the logical positivist philosophers Rudolf Carnap and Hans Reichenbach. Thus, Carnap suggested that mental predicates be treated as applying to material entities: for example, “Carnap sees green” could be taken as meaning “the body Carnap is in the state of green-seeing,” the state of green-seeing being a purely physical state that explains the behavioral facts that led one to ascribe the predicate “sees green” to Carnap in the first place. David K. Lewis, an American philosopher of science and language, developed a translation form of central-state materialism on the basis of a theory regarding the definition of theoretical terms in science. According to this theory, entities such as electrons, protons, and neutrons are defined in terms of the causal roles that they play in relation to observational phenomena—e.g., phenomena in cloud chambers—but the method of definition is able to do justice to the causal and other interrelations between the theoretical entities themselves. Lewis applied this account to commonsense psychology. Since mental entities, such as pains, are defined in commonsense psychology in terms of their causal roles (in relation to observable behaviour) and since there is empirical reason to ascribe the same causal roles to brain processes, Lewis identified mental events, processes, and states with brain events, processes, and states.

3.1.1.3.5.4.5.5 Disappearance Central-State Theories.

The disappearance form of central-state materialism was held by P.K. Feyerabend, an American philosopher, who denied that the materialist can give a neutral analysis of introspective reports. In Feyerabend’s view, **commonsense introspective reports are irreducibly immaterialist in content**. He argued, however, that this admission does not show the untenability of materialism. **Ordinary mentalistic discourse, he held, is comparable to the medieval discourse about epileptics as being “possessed by the devil.” If one now “identified” demon possession with a certain medical condition of the brain, this would really be an assertion that there is no such thing as a demon-possessed state: the medieval way of looking at the matter is thus rejected.** It is in this sort of way that Feyerabend wanted to “identify” the mind with the brain: he simply rejected the ordinary mentalistic conceptual scheme and so felt no obligation to show its compatibility with materialism.

The influential American philosophers W.V. Quine and Wilfrid Sellars also held theories that could be regarded as disappearance forms of physicalistic materialism, though there is a Kantian twist to Sellars’s philosophy that makes it hard to classify. **Sellars held that mentalistic concepts cannot be eliminated from the commonsense picture of the world, which he called “the manifest image.” In a way reminiscent of the German Enlightenment philosopher Immanuel Kant, he held that, although the manifest image is inescapable, it does not give metaphysical truth about the world as it really is in itself. This truth is given, instead, by “the scientific image”—i.e., by theoretical science, which is physicalist.** In the case of Quine, there is a certain Platonism in that he believes in the

objective reality of some abstract, or nonspatiotemporal, entities—viz., those that are the subject matter of pure mathematics. Because he held that the reason for believing mathematics is that it is needed as part of physical theory, his reasons for believing in numbers and the like are not in principle different from those for believing in electrons; thus, Quine's Platonism does not really compromise his physicalism.

The Austrian philosopher Ludwig Wittgenstein, who was for part of his career professor of philosophy at the University of Cambridge, has sometimes been interpreted as a behaviourist, though his insistence that "an 'inner process' stands in need of outward criteria" could possibly be interpreted as a sort of epistemic and central-state materialism. Nevertheless, to count Wittgenstein as a materialist would be to take considerable liberties with him; for, while displaying at times a certain mystical attitude, he also held very strongly that the business of a philosopher is not to put forward any metaphysical theory but to clear up conceptual confusions—as he put it, "to shew the fly out of the fly bottle."

3.1.1.3.5.4.5.6 Eastern Materialism.

This historical survey has been concerned with materialism in Western philosophy. On the whole, materialism is contrary to the spirit of both Indian and traditional Chinese philosophy, though the Carvaka school of materialists flourished from the 6th century BCE until medieval times in India. Mention should also be made of the strong naturalistic tendency in Theravada Buddhism, as also in certain schools of Chinese philosophy that exalt qi (life force; literally, "vital breath") above principle and mind."

3.1.1.3.5.4.5.7 Conclusion.

From a Christian point of view Materialism is contrary to the basic tenants of Biblical Christianity. Because our age is one of materialistic philosophies, with new ageism thrown in. It churns to the words of "Marajuana Momma"; author unknown. Could be Tom Lehrer, or Bill Bolcom, probably Bill, at least that's where I heard it.

She's my marajuana moma,
And she's straight from Bahama,
She's been a junky since she was thee;
But she's got a man,
A Mar-a-juana Man,
They get as hopped up as can be. . .

Such is our generations attempt to push for some kind of reality. Materialism cannot answer man's quest to know: **"WHY AM I HERE"?**

3.1.1.3.5.5 Polytheism.

Polytheism or plural god theory has been around since at least soon after the Flood of Noah. Prior to the flood, that time of terrible imposition of the fallen angels on the women of man, producing the Nephilim Gen 6:1-8, it is apparent from history that men in general worshipped all but God, Gen 4:26.^a The further away one was distributed after the division of the earth during the days of Peleg, the more polytheism has infested the

^a 26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD. i.e. 240 years after man's creation men began to ~~call upon~~ profane the name (YeHoVaH) of god. The word used for 'call' is the Hebrew word

souls of such displaced groups of men. Although retaining certain basic truths about previous generations (e.g. The Flood of Noah) of men, they were undoubtedly influenced by demonic powers to create new gods for wind, rain, fire, sun, moon, life, death, etc.

This has been remarkably illustrated in Isobel Kuhns book “NESTS ABOVE THE ABYSS”.⁸⁰ Chapter 6 The Prey of the Terrible pg 163 ff, OMF International (January 1, 1947), ISBN-13 978-9971-972-74-5, ISBN -10 9971-972-74-3

Gen 4:26 And to Seth, to him also there was born a son; and he called <07121> {Qal Imperf., 3MS}his name Enos: then began men to ~~call upon~~ profane <07121> {Qal Inf.} the name of the LORD.

This translation has been substantiated by Hebrew fathers. Remembering of course that the pointed Hebrew text did not come about until the 7th or 8th Century CE.⁸¹ Only the Consonantal text was used until that time. Hebrew Clergy and especially Hebrew scholars knew how to pronounce their language. The Jewish people gradually ‘forgot’ the Hebrew language during their deportations to Babylon, and replaced it with Aramaic.

The Targum Of Palestine, Commonly Entitled: The Targum Of Jonathan Ben Uzziel, On The Book Of Genesis.

Gen 4:26 And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The LORD hath given me another son instead of Habel whom Kain slew. And to Sheth also was born a son, and he called his name Enosh. **That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the LORD.**

The Targum Of Onkelos, On The Book Bereshith, Or Genesis.

Section I.

Bereshith Bara Elohim.

Gen 4:26 And to Sheth also was born a son, and he called his name Enosh. Then in his days the sons of men desisted (or forbore) from praying in the name of the LORD.

A Hidden Message: The Gospel in Genesis

by Chuck Missler

Enosh

Seth's son was called Enosh, which means **mortal, frail, or miserable**. It is from the root *anash*, to be incurable, used of a wound, grief, woe, sickness, or wickedness.

It was in the days of Enosh that men began to defile the name of the Living God.¹

1. Genesis 4:26 is often mistranslated. Targum of Onkelos: ...desisted from praying in the name ; Targum of Jonathan: surnamed their idols in the name... ; Kimchi, Rashi, and other ancient Jewish commentators agree. **Jerome indicated that this was the opinion of many Jews of his day. Maimonides, Commentary on the Mishna (a constituent part of the Talmud), a.d. 1168, ascribes the origin of idolatry to the days of Enosh.**

It is apparent that polytheism started about 240 years after the fall of man (ADAM) with the introduction of Idolatry. It picked up again after the flood and became more pronounced in those isolated areas after the earth was divided in the days of Peleg. Although earth division eliminated exposure to areas where the knowledge of God existed, the demonic and evil angel activity was not abated. This evil angel activity resulted for example in the Anakim.^{82 83}

3.1.1.3.5.6 Idealism and Realism.

These two concepts if taken to extremes become adversarial. However, there contain in the two concepts things that are part and parcel of our Christian faith. Find them in the development below. (material furnished by Wikipedia.)

3.1.1.3.5.6.1 Idealism.

Monistic idealism holds that consciousness, not matter, is the ground of all being. It is monist because it holds that there is only one type of thing in the universe and idealist because it holds that one thing to be consciousness.

Anaxagoras (480 BC) was known as "*Nous*" ("Mind") because he taught that "all things" were created by Mind, that Mind held the cosmos together and gave human beings a connection to the cosmos or a pathway to the divine.

Many religious philosophies are specifically idealist. The belief that beings with knowledge (God/s, angels & spirits) preceded insentient matter seems to suggest that an experiencing subject is a necessary reality. Hindu idealism is central to Vedanta philosophy and to such schools as Kashmir Shaivism.⁸⁴ Proponents include P.R. Sarkar and his disciple Sohail Inayatullah.

Christian theologians have held idealist views, often based on Neoplatonism, despite the influence of Aristotelian scholasticism from the 12th century onward. Later western theistic idealism such as that of Hermann Lotze offers a theory of the "world ground" in which all things find their unity: it has been widely accepted by Protestant theologians.^[15] Several modern religious movements, for example the organizations within the New Thought Movement and the Unity Church, may be said to have a particularly idealist orientation. The theology of Christian Science includes a form of idealism: it teaches that all that truly exists is God and God's ideas; that the world as it appears to the senses is a distortion of the underlying spiritual reality, a distortion that may be corrected (both conceptually and in terms of human experience) through a reorientation (spiritualization) of thought.

Transcendental idealism, founded by Immanuel Kant in the eighteenth century, maintains that the mind shapes the world we perceive into the form of space-and-time.

... if I remove the thinking subject, the whole material world must at once vanish because it is nothing but a phenomenal appearance in the sensibility of ourselves as a subject, and a manner or species of representation.

— *Critique of Pure Reason* A383

The 2nd edition (1787) contained a *Refutation of Idealism* to distinguish his transcendental idealism from Descartes's Sceptical Idealism and Berkeley's anti-realist strain of Subjective Idealism. The section *Paralogisms of Pure Reason* is an implicit critique of Descartes' idealism. Kant says that it is not possible to infer the 'I' as an object (Descartes' *cogito ergo sum*) purely from "the spontaneity of thought". Kant focused on

ideas drawn from British philosophers such as Locke, Berkeley and Hume but distinguished his transcendental or critical idealism from previous varieties;

“The dictum of all genuine idealists, from the Eleatic school to Bishop Berkeley, is contained in this formula: “All knowledge through the senses and experience is nothing but sheer illusion, and only in the ideas of the pure understanding and reason is there truth.” The principle that throughout dominates and determines my [transcendental] idealism is, on the contrary: “All knowledge of things merely from pure understanding or pure reason is nothing but sheer illusion, and only in experience is there truth.””— *Prolegomena*, 374

Kant distinguished between things as they appear to an observer and things in themselves, "that is, things considered without regard to whether and how they may be given to us".^[33] We cannot approach the *noumenon*, the "thing in Itself" (German: *Ding an sich*) without our own mental world. He added that the mind is not a blank slate, *tabula rasa* but rather comes equipped with categories for organizing our sense impressions.

3.1.1.3.5.6.2 Realism.

Christian Realism is a philosophical perspective developed by the theologian and public intellectual Reinhold Niebuhr in the late 1940s and early 1950s. Niebuhr argued that the Kingdom of God cannot be realized on earth because of the innately corrupt tendencies of society. Due to the injustices that arise on earth, a person is therefore forced to compromise the ideal of the kingdom of heaven on earth. Niebuhr argued that human perfectibility was an illusion, highlighting the sinfulness of humanity at a time when the world was confronted by the horrors of experiences such World War II, the reigns of both Adolf Hitler and Joseph Stalin, and the Holocaust. The movement was in part a reaction to the Social Gospel movement. Numerous American political figures have been influenced by Christian realism, such as Martin Luther King Jr., Jimmy Carter, Madeleine Albright, John McCain, Hillary Clinton, Barack Obama.⁸⁵

Christian Realism exerted a strong influence on American foreign and domestic policy in the Cold War era. Many members of the neoconservative movement have claimed to inherit Niebuhr's philosophy, however others argue that neoconservatism neglects Niebuhr's commitment to social justice.⁸⁶

"Christian realism inspired no hymns and built no lasting institutions. It was not even a movement, but rather, a reaction to the Social Gospel centered on one person, Reinhold Niebuhr. The Social Gospel, by contrast, was a half-century movement and an enduring perspective that paved the way for modern ecumenism, social Christianity, the Civil Rights Movement, and the field of social ethics." -- Gary Dorrien⁸⁷

The New York Times obituary for Niebuhr, written by Arthur Schlesinger, Jr, read, "[Niebuhr's] emphasis on sin startled my generation, brought up on optimistic convictions of human innocence and perfectibility. But nothing had prepared us for Hitler and Stalin, the Holocaust, concentration camps and gulags. Human nature was evidently as capable of depravity as of virtue... Traditionally, the idea of the frailty of man led to the demand for obedience to ordained authority. But Niebuhr rejected that ancient conservative argument. Ordained authority, he showed, is all the more subject to the temptations of self-interest, self-deception and self-righteousness. Power must be balanced by power."⁸⁸

In the post-9/11 era, a number of scholars have been questioning the secular underpinnings of political realism, especially in the face of post-modern critique.⁸⁹

Charles Jones of the University of Cambridge has suggested that international law and normative theory presuppose Christian ethics despite the edifice of secularism that pervades international relations theory. Despite the Christian Realist underpinnings of scholars originally associated with the English School, the revival of an interest in the place of religion in International Relations is relatively recent.⁹⁰

The questions for Bible believing Christians are these:

1. In what way(s) are Christians Idealistic?
2. In what way(s) are Christians Realists?
3. How do these things affect your belief system?

3.1.1.3.5.7 Pantheism.

Pantheism from the Greek *πας, πασα, παν*, adj.: all, every; + *Θεος*: God = God is all.

Pantheism, then, is the belief that all of reality is identical with [divinity](#),⁹¹ or that everything composes an all-encompassing, [immanent](#) god.⁹² Pantheists thus do not believe in a distinct [personal](#) or [anthropomorphic](#) god.⁹³

In the West, pantheism was formalized as a separate theology and philosophy based on the work of the 17th-century philosopher [Baruch Spinoza](#)^{94:p.7} (also known as Benedict Spinoza), whose book [Ethics](#) was an answer to [Descartes](#)' famous [dualist](#) theory that the body and spirit are separate.⁹⁵ Although the term pantheism was not coined until after his death, Spinoza is regarded as its most celebrated advocate.⁹⁶ His work, *Ethics*, was the major source from which Western pantheism spread.⁹⁷

Pantheistic concepts may date back thousands of years, and some religions in the East continue to contain pantheistic elements.

As a religious position, some describe pantheism as the polar opposite of [atheism](#).^{98:pp. 7}

From this standpoint, pantheism is the view that everything is part of an all-encompassing, immanent God.⁹⁹ All forms of reality may then be considered either modes of that Being, or identical with it.¹⁰⁰ Some hold that pantheism is a non-religious philosophical position. To them, pantheism is the view that the Universe (in the sense of the totality of all existence) and God are identical (**implying a denial of the personality and transcendence of God**).¹⁰¹

3.1.1.3.5.8 Satanism.

Satan, the god of this world, 2Co 4:4, has been worshipped since ancient times. From his premier in the Garden of Eden, he and his minions have been causing havoc down through the ages. Although not always recognized, Spiritism, witchcraft, seances, WICA, etc., have Satan as their basis. in the 20th century. All these major groups have been described in two of my books.¹⁰²

A man named Anton LeVey {11 April 1930 - 29 October 1997) son of a liquor salesman, Founder of the Church of Satan. Author of "The Satanic Bible", "The Satanic Witch, " "The Satanic Rituals, " and "The Devil's Notebook;" Started the church of Satan in San Francisco in 1966. The movie [Satanis: The Devil's Mass](#)(1970) allowed Anton to espouse

many of his views, and shows the church (of Satan) at that time. The LaVey's, Anton and Diane, associated with many famous and accomplished people, particularly actors, writers and circus people. Among them were [Jayne Mansfield](#), [Sammy Davis Jr.](#), [Kenneth Anger](#), [Forrest J. Ackerman](#), [Joseph Cotten](#), [Barbara McNair](#), [Elke Sommer](#), [Keenan Wynn](#), and directors [Milo O. Frank Jr.](#) and [Robert Fuest](#). In fact Anton at one time had a short affair with Marilyn Monroe.

So Satanism has and continues to keep-on-coming back in new disguises. It should be mentioned here that Satan, the god of this world is resident in heaven 1 Jo 2:1-2, until Rev 12:9-10, the middle of the Tribulation period, when Satan and his fallen hoard will be cast down to earth. Today Satan is in heaven where he accuses the brethren continually before the Father; The LORD Jesus being our defense attorney 1 Jo 2:1-2.

3.1.1.3.5.9 Deism.

As M. Webster states: **DEISM**: a movement or system of thought advocating natural religion, emphasizing morality, and in the 18th century denying the interference of the Creator with the laws of the universe. Deism is a belief in God based on reason rather than Revelation or the teaching of any specific religion. The word originated in England in the early 17th century as a rejection of orthodox Christianity. Deists asserted that reason could find evidence of God in nature (which in fact the Bible declares. Ps 19:1, 97:6; Ro 1:18-20) and that God had created the world and then left it to operate under the natural laws devised by God. (i.e., the watchmaker god) By the late 18th century, deism was the dominant religious attitude among Europe's educated classes; it was accepted by many upper-class Americans of the same era, and possibly including the first three US presidents.

3.1.1.3.5.9.1 Deism Explained.

[David A. Pailin Frank Edward Manuel](#) write, below, an outstanding article that contain beliefs, history, and results of deism.

“Deism, an unorthodox religious attitude that found expression among a group of English writers beginning with Edward Herbert (later 1st Baron Herbert of Cherbury) in the first half of the 17th century and ending with Henry St. John, 1st Viscount Bolingbroke, in the middle of the 18th century. These writers subsequently inspired a similar religious attitude in Europe during the second half of the 18th century and in the colonial United States of America in the late 18th and early 19th centuries. In general, Deism refers to what can be called natural religion, the acceptance of a certain body of religious knowledge that is inborn in every person or that can be acquired by the use of reason and the rejection of religious knowledge when it is acquired through either revelation or the teaching of any church.

3.1.1.3.5.9.2 Nature And Scope Of Deism.

“Though an initial use of the term occurred in 16th-century [France](#), the later appearance of the doctrine on the Continent was stimulated by the translation and adaptation of the English models. The high point of Deist thought occurred in England from about 1689 through 1742, during a period when, despite widespread counterattacks from the established Church of England, there was relative freedom of

religious expression following upon the Glorious Revolution that ended the rule of James II and brought William III and Mary II to the throne. Deism took deep root in 18th-century Germany after it had ceased to be a vital subject of controversy in England.

In the 19th and early 20th centuries, the word Deism was used by some theologians in contradistinction to **theism**, the **belief** in an immanent God who actively intervenes in the affairs of men. In this sense, Deism was represented as the view of those who reduced the role of God to a mere act of creation in accordance with rational laws discoverable by man and held that, after the original act, God virtually withdrew and refrained from interfering in the processes of nature and the ways of man. So stark an interpretation of the relations of God and man, however, was accepted by very few Deists during the flowering of the doctrine, though their religious antagonists often attempted to force them into this difficult position. Historically, a distinction between theism and Deism has never had wide currency in European thought. As an example, when encyclopaedist Denis Diderot, in France, translated into French the works of Anthony Ashley Cooper, 3rd earl of Shaftesbury, one of the important English Deists, he often rendered “Deism” as *théisme*.

The Historical Deists

The English Deists

In 1754–56, when the Deist controversy had passed its peak, John Leland, an opponent, wrote a historical and critical compendium of Deist thought, *A View of the Principal Deistical Writers that Have Appeared in England in the Last and Present Century; with Observations upon Them, and Some Account of the Answers that Have Been Published Against Them*. This work, which began with Lord Herbert of Cherbury and moved through the political philosopher Thomas Hobbes, Charles Blount, the earl of Shaftesbury (Cooper), Anthony Collins, Thomas Woolston, Matthew Tindal, Thomas Morgan, Thomas Chubb, and Viscount Bolingbroke, fixed the canon of who should be included among the Deist writers. In subsequent works, Hobbes usually has been dropped from the list and John Toland included, though he was closer to pantheism than most of the other Deists were. Herbert was not known as a Deist in his day, but Blount and the rest who figured in Leland’s book would have accepted the term Deist as an appropriate designation for their religious position. Simultaneously, it became an adjective of opprobrium in the vocabulary of their opponents. Bishop Edward Stillingfleet’s *Letter to a Deist* (1677) is an early example of the orthodox use of the epithet.

In Lord Herbert’s treatises five religious ideas were recognized as God-given and innate in the mind of man from the beginning of time: the belief in a supreme being, in the need for his worship, in the pursuit of a pious and virtuous life as the most desirable form of worship, in the need of repentance for sins, and in rewards and punishments in the next world. These fundamental religious beliefs, Herbert held, had been the possession of the first man, and they were basic to all the worthy positive institutionalized religions of later times. Thus, differences among sects and cults all over the world were usually benign, mere modifications of universally accepted truths; they were corruptions only when they led to barbarous practices such as the immolation of human victims and the slaughter of religious rivals.

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In England at the turn of the 17th century this general religious attitude assumed a more militant form, particularly in the works of Toland, Shaftesbury, Tindal, Woolston, and Collins. Though the Deists differed among themselves and there is no single work that can be designated as the quintessential expression of Deism, they joined in attacking both the existing orthodox church establishment and the wild manifestations of the dissenters. The tone of these writers was often earthy and pungent, but their Deist ideal was sober natural religion without the trappings of Roman Catholicism and the High Church in England and free from the passionate excesses of Protestant fanatics. In Toland there is great emphasis on the rational element in natural religion; in Shaftesbury more worth is ascribed to the emotive quality of religious experience when it is directed into salutary channels. All are agreed in denouncing every kind of religious intolerance because the core of the various religions is identical. In general, there is a negative evaluation of religious institutions and the priestly corps who direct them. Simple primitive monotheism was practiced by early men without temples, churches, and synagogues, and modern men could readily dispense with religious pomp and ceremony. The more elaborate and exclusive the religious establishment, the more it came under attack. A substantial portion of Deist literature was devoted to the description of the noxious practices of all religions in all times, and the similarities of pagan and Roman Catholic rites were emphasized.

The Deists who presented purely rationalist proofs for the existence of God, usually variations on the argument from the design or order of the universe, were able to derive support from the vision of the lawful physical world that Sir Isaac Newton had delineated. Indeed, in the 18th century, there was a tendency to convert Newton into a matter-of-fact Deist—a transmutation that was contrary to the spirit of both his philosophical and his theological writings.

When Deists were faced with the problem of how man had lapsed from the pure principles of his first forebears into the multiplicity of religious superstitions and crimes committed in the name of God, they ventured a number of conjectures. They surmised that men had fallen into error because of the inherent weakness of human nature; or they subscribed to the idea that a conspiracy of priests had intentionally deceived men with a “rout of ceremonials” in order to maintain power over them.

The role of Christianity in the universal history of religion became problematic. For many religious Deists the teachings of Jesus Christ were not essentially novel but were, in reality, as old as creation, a republication of primitive monotheism. Religious leaders had arisen among many peoples—Socrates, Buddha, Muhammad—and their mission had been to effect a restoration of the simple religious faith of early men. Some writers, while admitting the similarity of Jesus’ message to that of other religious teachers, tended to preserve the unique position of Christianity as a divine revelation. It was possible to believe even in prophetic revelation and still remain a Deist, for revelation could be considered as a natural historical occurrence consonant with the definition of the goodness of God. The more extreme Deists, of course, could not countenance this degree of divine intervention in the affairs of men.

Natural religion was sufficient and certain; the tenets of all positive religions contained extraneous, even impure elements. Deists accepted the moral teachings of the Bible without any commitment to the historical reality of the reports of miracles. Most Deist argumentation attacking the literal interpretation of Scripture as divine revelation leaned upon the findings of 17th-century biblical criticism. Woolston, who

resorted to an allegorical interpretation of the whole of the New Testament, was an extremist even among the more audacious Deists. Tindal was perhaps the most moderate of the group. Toland was violent; his denial of all mystery in religion was supported by analogies among Christian, Judaic, and pagan esoteric religious practices, equally condemned as the machinations of priests.

The Deists were particularly vehement against any manifestation of religious fanaticism and enthusiasm. In this respect Shaftesbury's *Letter Concerning Enthusiasm* (1708) was probably the crucial document in propagating their ideas. Revolted by the Puritan fanatics of the previous century and by the wild hysteria of a group of French exiles prophesying in London in 1707, Shaftesbury denounced all forms of religious extravagance as perversions of "true" religion. These false prophets were directing religious emotions, benign in themselves, into the wrong channels. Any description of God that depicted his impending vengeance, vindictiveness, jealousy, and destructive cruelty was blasphemous. Because sound religion could find expression only among healthy men, the argument was common in Deist literature that the preaching of extreme asceticism, the practice of self-torture, and the violence of religious persecutions were all evidence of psychological illness and had nothing to do with authentic religious sentiment and conduct. The Deist God, ever gentle, loving, and benevolent, intended men to behave toward one another in the same kindly and tolerant fashion.

Deists In Other Countries.

by Frank Edward Manuel The Editors of Encyclopædia Britannica

Ideas of this general character were voiced on the Continent at about the same period by such men as Pierre Bayle, a French philosopher famous for his encyclopaedic dictionary, even though he would have rejected the Deist identification. During the heyday of the French Philosophes in the 18th century, the more daring thinkers—Voltaire among them—gloried in the name Deist and declared the kinship of their ideas with those of Rationalist English ecclesiastics, such as Samuel Clarke, who would have repudiated the relationship. The dividing line between Deism and atheism among the Philosophes was often rather blurred, as is evidenced by *Le Rêve de d'Alembert* (written 1769; "The Dream of d'Alembert"), which describes a discussion between the two "fathers" of the *Encyclopédie*: the Deist Jean Le Rond d'Alembert and the atheist Diderot. Diderot had drawn his inspiration from Shaftesbury, and thus in his early career he was committed to a more emotional Deism. Later in life, however, he shifted to the atheist materialist circle of the baron d'Holbach. When Holbach paraphrased or translated the English Deists, his purpose was frankly atheist; he emphasized those portions of their works that attacked existing religious practices and institutions, neglecting their devotion to natural religion and their adoration of Christ. The Catholic church in 18th-century France did not recognize fine distinctions among heretics, and Deist and atheist works were burned in the same bonfires.

English Deism was transmitted to Germany primarily through translations of Shaftesbury, whose influence upon thought was paramount. In a commentary on Shaftesbury published in 1720, Gottfried Wilhelm Leibniz, a Rationalist philosopher and mathematician, accepted the Deist conception of God as an intelligent Creator but refused the contention that a god who metes out punishments is evil. A sampling of other Deist writers was available particularly through the German rendering of Leland's work in 1755 and 1756. H.S. Reimarus, author of many philosophical

works, maintained in his *Apologie oder Schutzschrift für die vernünftigen Verehrer Gottes* (“Defense for the Rational Adorers of God”) that the human mind by itself without revelation was capable of reaching a perfect religion.

Reimarus did not dare to publish the book during his lifetime, but it was published in 1774–78 by Gotthold Ephraim Lessing, one of the great seminal minds in German literature. According to Lessing, common man, uninstructed and unreflecting, will not reach a perfect knowledge of natural religion; he will forget or ignore it. Thus, the several positive religions can help men achieve more complete awareness of the perfect religion than could ever be attained by any individual mind. Lessing’s *Nathan der Weise* (1779; “Nathan the Sage”) was noteworthy for the introduction of the Deist spirit of religion into the drama; in the famous parable of the three rings, the major monotheistic religions were presented as equally true in the eyes of God.

Although Lessing’s rational Deism was the object of violent attack on the part of Pietist writers and more mystical thinkers, it influenced such men as Moses Mendelssohn, a German Jewish philosopher who applied Deism to the Jewish faith. Immanuel Kant, the most important figure in 18th-century German philosophy, stressed the moral element in natural religion when he wrote that moral principles are not the result of any revelation but rather originate from the very structure of man’s reason. English Deists, however, continued to influence German Deism. Witnesses attest that virtually the whole officer corps of Frederick the Great was “infected” with Deism and that Collins and Tindal were favourite reading in the army.

By the end of the 18th century, Deism had become a dominant religious attitude among intellectual and upper-class Americans. Benjamin Franklin, the great sage of the colonies and then of the new republic, summarized in a letter to Ezra Stiles, president of Yale College, a personal creed that almost literally reproduced Herbert’s five fundamental beliefs. The second and third presidents of the United States also held Deistic convictions, as is amply evidenced in their correspondence. “The ten commandments and the sermon on the mount contain my religion,” John Adams wrote to Thomas Jefferson in 1816.

Edwin Herbert’s five fundamental beliefs:

1. “There is a Supreme God”
2. “This Sovereign Deity ought to be worshipped.”
3. The connection of Virtue and Piety . . . is and always has been held to be, the most important part of religious practice.”
4. “The minds of men have always been filled with horror for their wickedness. Their vices and crimes have been obvious to them. They must be expiated by repentance.”
5. “There is reward and punishment after this life.”

As a Bible believing Christian which rule would you have the most problem?

Why?

Influence Of Deism Since The Early 20th Century

by The Editors of Encyclopædia Britannica

Certain philosophical and religious movements starting in the 20th century have been characterized as Deist in nature, mainly in the United States. **For example, many**

Unitarian Universalist congregations have Deist members and even Deist discussion groups and fellowships. Further, such **modern variants as “pandeism,” which attempted to unite aspects of Deism with pantheism, held that through the act of creation God became the universe.** There is thus no theological need to posit any special relationship between God and creation; rather, God is the universe and not a transcendent entity that created and subsequently governs it. The American logician and process philosopher Charles Hartshorne considered Deism, pandeism, and pantheism as reasonable doctrines of the nature of God; however, he rejected all of these in favour of **panentheism, the belief that God is present in the universe while being greater than it.** The English philosopher Anthony Flew also stirred controversy when he publicly abandoned his personal conviction in atheism in favour of what he called a “weak” form of Deism that asserted God’s existence yet eschewed positions on such traditional theological matters as God’s relationship with the world or revelation.

3.1.1.3.5.10 Positivism.

Merriam Webster defines Positivism as:

A theory that theology and metaphysics are earlier imperfect modes of knowledge and that positive knowledge is based on natural phenomena and their properties and relations as verified by the empirical sciences

We see that positivism (albeit “rationalism”) excludes anything (God, Spirit, Revelation) that cannot be proven scientifically. (Remember our 4 tests for determining scientific truth).^a

3.1.1.3.5.11 Monism.

Merriam Webster defines Monism as:

- 1 a : *a view that there is only one kind of ultimate substance*
- b : *the view that reality is one unitary organic whole with no independent parts*
- 2: [monogenesis](#)
- 3: a viewpoint or theory that reduces all phenomena to one principle

From Wikipedia, the free encyclopedia we see:

Monism is the view that attributes oneness or singleness (Greek:μόνος) to a concept (e.g., existence). *Substance monism* is the philosophical view that a variety of existing things can be explained in terms of a single reality or substance.¹⁰³ Another definition states that all existing things go back to a source that is distinct from them (e.g., in [Neoplatonism](#) everything is derived from The One).¹⁰⁴ This is often termed *priority monism*, and is the view that only one thing is ontologically basic or prior to everything else.

Another distinction is the difference between substance and existence monism, or *stuff monism* and *thing monism*.¹⁰⁵ Substance monism posits that only one kind of stuff (e.g., matter or mind) exists, although many things may be made out of this stuff. Existence monism posits that, strictly speaking, there exists only a single thing (e.g., the universe), which can only be artificially and arbitrarily divided into many things.

^a See section 3.1.1.3.5.3.

Creator-creature distinction]

Christianity strongly maintains the Creator-creature distinction as fundamental.

Christians maintain that God created the **universe ex nihilo** and not from His own substance, so that the creator is not to be confused with creation, but rather transcends it (metaphysical dualism) (cf. Genesis). Even the more immanent concepts and theologies are to be defined together with God's omnipotence, omnipresence and omniscience, due to God's desire for intimate contact with his own creation (cf. Acts 17:27). Another use of the term "monism" is in Christian anthropology to refer to the innate nature of humankind as being holistic, as usually opposed to bipartite and tripartite views.

Rejection of radical dualism

In *On Free Choice of the Will*, Augustine argued, in the context of the problem of evil, that evil is not the opposite of good, but rather merely the absence of good, something that does not have existence in itself. Likewise, C. S. Lewis described evil as a "parasite" in *Mere Christianity*, as he viewed evil as something that cannot exist without good to provide it with existence. Lewis went on to argue against dualism from the basis of moral absolutism, and rejected the dualistic notion that God and Satan are opposites, **arguing instead that God has no equal, hence no opposite**. Lewis rather viewed Satan as the opposite of Michael the archangel. Due to this, Lewis instead argued for a more limited type of dualism.¹⁰⁶ Other theologians, such as Greg Boyd, have argued in more depth that the Biblical authors held a "limited dualism", meaning that God and Satan do engage in real battle, but only due to free will given by God, for the duration God allows.¹⁰⁷

3.1.1.3.5.12 Dualism.

“Ying and Yang”

Once again Merriam Webster aides us and defines dualism as:

- 1: *a theory that considers reality to consist of two irreducible elements or modes*
- 2: *the quality or state of being dual or of having a dual nature*
- 3 a : a doctrine that the universe is under the dominion of two opposing principles one of which is good and the other evil
- b : a view of human beings as constituted of two irreducible elements (as matter and spirit)

And Wikipedia adds:

From Wikipedia, the free encyclopedia

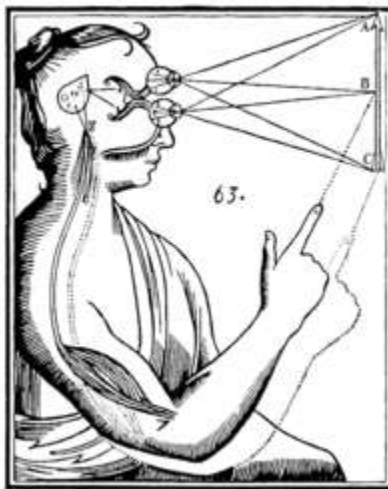


Figure 01.03.03. René Descartes's illustration of dualism.

Inputs are passed on by the sensory organs to the epiphysis in the brain and from there to the immaterial spirit.

In philosophy of mind, dualism is the position that mental phenomena are, in some respects, non-physical,¹⁰⁸ or that the mind and body are not identical.¹⁰⁹ Thus, it encompasses a set of views about the relationship between mind and matter, and between subject and object, and is contrasted with other positions, such as physicalism and enactivism, in the mind–body problem.^{[107][108]}

Aristotle shared Plato's view of multiple souls and further elaborated a hierarchical arrangement, corresponding to the distinctive functions of plants, animals, and people: a nutritive soul of growth and metabolism that all three share; a perceptive soul of pain, pleasure, and desire that only people and other animals share; and the faculty of reason that is unique to people only. In this view, a soul is the hylomorphic form of a viable organism, wherein each level of the hierarchy formally supervenes upon the substance of the preceding level. Thus, for Aristotle, all three souls perish when the living organism dies.^{110 111} For Plato however, the soul was not dependent on the physical body; he believed in metempsychosis, the migration of the soul to a new physical body.¹¹²

Dualism is closely associated with the thought of René Descartes (1641), which holds that the mind is a nonphysical—and therefore, non-spatial—substance. Descartes clearly identified the mind with consciousness and self-awareness and distinguished this from the brain as the seat of intelligence.¹¹³ Hence, he was the first to formulate the mind–body problem in the form in which it exists today.¹¹⁴ Dualism is contrasted with various kinds of monism. Substance dualism is contrasted with all forms of materialism, but property dualism may be considered a form of emergent materialism or non-reductive physicalism in some sense.

Argument from simplicity

The argument from simplicity is probably the simplest and also the most common form of argument against dualism of the mental. The dualist is always faced with the question of why anyone should find it necessary to believe in the existence of two, ontologically distinct, entities (mind and brain), when it seems possible and would make for a simpler thesis to test against scientific evidence, to explain the same events and properties in terms of one. It is a heuristic principle in science and

philosophy not to assume the existence of more entities than is necessary for clear explanation and prediction (see [Occam's razor](#)).

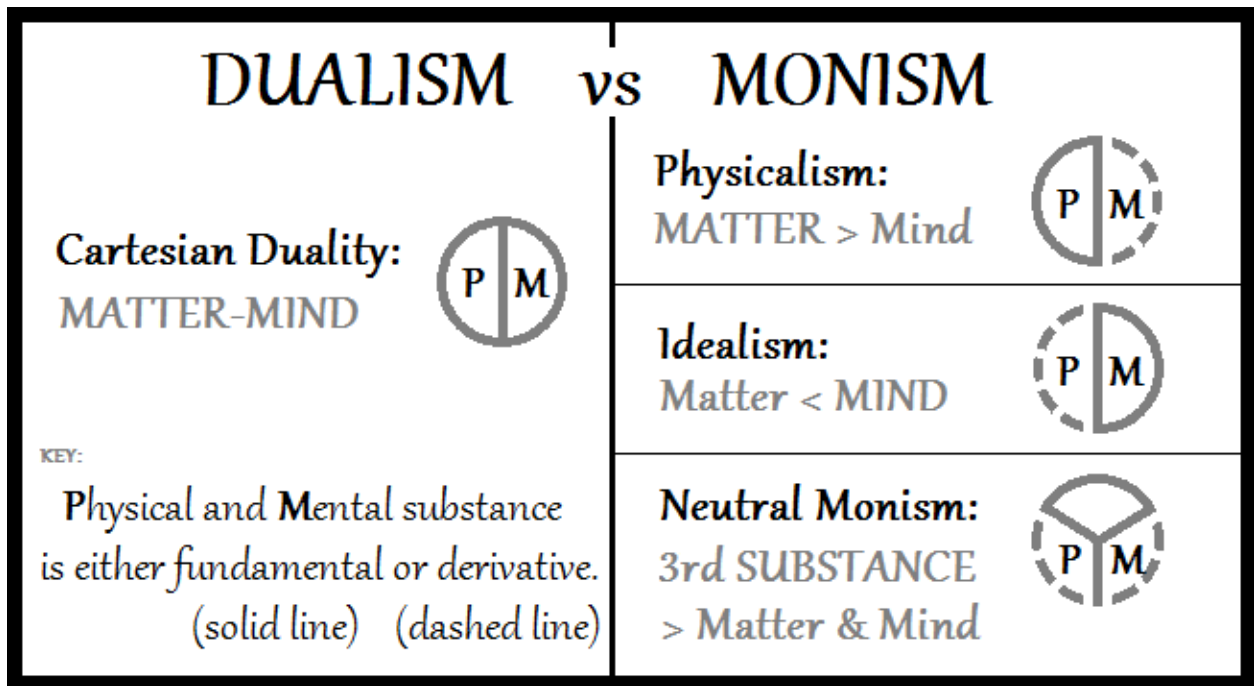


Figure 01.03.04. Monism vs. Dualism Illustrated.

3.1.1.3.5.13 Pluralism.

Full Definition of Pluralism by Merriam Webster:

- 1: the holding of two or more offices or positions (as benefices) at the same time.
- 2: the quality or state of being plural.
- 3a: a theory that there are more than one or more than two kinds of ultimate reality.
- b: a theory that reality is composed of a plurality of entities.
- 4: a state of society in which members of diverse ethnic, racial, religious, or social groups maintain and develop their traditional culture or special interest within the confines of a common civilization.

And:

The pluralism definition has the basis in operating under the principles of acceptance and diversity. It is promoted as a system for the “common good” of all. **It is a coming together with common recognition and credence to all beliefs and developments of modern social, scientific, and economic societies.** {Sounds like the ‘new world order’}

Wikipedia says, “For pluralism to function and be successful in achieving the common good, all groups have to agree to a minimal consensus regarding both shared values, which tie the different groups to society, and shared rules...” This sounds good but is impractical and can we dare say impossible when there will always be certain truths that are non-compromising.

Religious pluralism is a set of worldviews that stands on the premise that one religion is not the sole exclusive source of values, truths, and a supreme deity. It therefore must recognize that at least “some” truth must exist in other belief systems. This is one example of “they can’t all be right.” {i.e., One would have to cast away Jo 14:6 and Acts 4:12., etc. in order to accept this hogwash. This is a ‘doctrine that the Bahai (faith?) could and do hold to (Islam in a brown bag).}.

3.1.1.3.5.13.1 Sharing An Exclusive Jesus In An Inclusive World.

Religious Pluralism is a driving factor among so-called ‘christian churches’^a. Such groups have excoriated those who hold to an exclusive Gospel. i.e.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now to show the evangelistic problem, our LORD, Himself tells us that successful evangelism doesn’t always lead to a plethora of saved souls.

Mat 7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, **and few there be that find it.** {Because: or, How }

Here is some information and commands that need to be heeded for an accurate appraisal of our evangelistic and ecclesiastical duties.

2 Tim 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the LORD out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the LORD must not strive; but be gentle unto all men, apt to teach, patient, {patient: or, forbearing }

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. {recover ... : Gr. awake } {taken ... : Gr. taken alive }

2 Tim 3:1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, {false ... : or, one who fomenters strife }

4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

^a Some ‘christian’ pastors have decided that Allah and Elohim are the same and so have developed a fellowship with Muslims. They call this Chrislam! Sad day.

- 7 Ever learning, and never able to come to the knowledge of the truth.
- 2 Tim 3:12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.
- 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
- 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
- 2 Tim 4:1 I charge thee therefore before God, and the LORD Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
- 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
- 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
- 4 And they shall turn away their ears from the truth, and shall be turned unto fables.
- 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. {make ... : or, fulfil }
- Tit 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
- 10 A man that is an heretick after the first and second admonition reject;
- 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.
- 1 Pet 3:15 But sanctify the LORD God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear: {fear: or, reverence }
- 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.
- 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.
- 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

3.1.2 Biblical Theism.

Biblical Theism is not, as is natural Theism, limited to the reasoning (limited) of humans as to the facts concerning the existence of God. But it is the discovery of facts from any and all good sources about the truths about the Creator/Sustainer God of the Heavens and the Earth.

3.1.2.1 The Personality of God.

The personality of God although perfect and infinite in scope is like that of man as created. In Gen 1:26-27 we read:

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

27 So God created man in his own image, in the image of God created he him; male and female created he them.

As will be shown in Vol II - Anthropology - The Doctrine Of Man, Unregenerate man is a poor representation of Adam and Eve in their innocence. The ravages of Sins (sinful acts) and Sin (the Nature of the old man, in Adam) has permeated the world system of today so that the comparison in Gen 1:26-27 becomes more difficult. Nevertheless, Our Personalities still contain the traits in miniature that also exists in God.

The anthropomorphisms used in the Bible to describe His body parts must be understood as figurative expressions, although The Son of God now resides in Glory with His Ressurrected (Spiritual) body. When the Bible says { Jo 4:24 God is Spirit and they who worship Him must worship Him in Spirit and Truth. } It doesn't say that God the Father has no Spiritual Body (i.e., like Christ's Ressurrection Body), but clearly in various appearances in the Hebrew Scriptures JaH has a Body of sorts. Notice that He appeared to Manoah Ju 13:2-as The Angel of God 13:15-18. He appeared as a man to Manoah and his wife, but later Manoah realized He was the Angel of JaHoVaH, Finally, after offering a meat offering, the Angel of JaHoVaH, ascended in the flame of the altar. In Verses 22 and 23 Manoah finally realizes the personage of God:

Ju 13:22 And Manoah said unto his wife, **We shall surely die, because we have seen God.**

23 But his wife said unto him, **If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these.**

Thus vs. 24 brings up the curtain on the personage of SAMSON!

No matter how we may interpret these scriptures it doesn't produce the heretical Adam - God theory of Mormonism!¹¹⁵

The concepts that combine to form personality of God and man are Constitutional Attributes and include Intellect, will and sensibility.

From the Teleological argument (above) it can be shown that God must possess Intellect. The Cosmological Argument yields our God who must possess a self determining Will. And Finally, from the Anthropological argument it is seen that God must possess sensibility.

As Chafer shows:

“To this the Scriptures bear plentiful testimony. This witness of the Bible is that man, angels and God are all possessed with those essential elements which together constitute personality. Of God it is declared that He is Intelligent or Omniscient: “Great is our LORD and of great power: His understanding is infinite “ (Ps. 147:5); “Known unto God are all His works from the beginning of the world.” Acts 15:18); “Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do..” (Heb. 4:13)

In like manner it is declared of God that He possesses Sensibility. He loves Righteousness and hates Iniquity. He is of tender Compassion. His infinite Love has moved Him to the supreme Sacrifice by which Redemption is provided for fallen man.

“God is Love”.

or as 1 Jo 4 says it:

1 Jo 4:16 And we have known and believed the love that God hath to us. **God is love;** and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. {our love: Gr. love with us }

18 **There is no fear in love;** but **perfect love casteth out fear:** because fear hath torment. **He that feareth is not made perfect in love.**

19 **We love Him, because He first loved us.**

Finally, as Chafer again shows us that God has the element of Will.

“”But our God is in the heavens: He has done whatsoever He has pleased” (Ps. 15:3), “My counsel shall stand, and I will do all My pleasure” (Isa. 46:10); “And all the inhabitants of the earth are reputed as nothing: and He does according to His Will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say to Him What are You doing?” (Dan 4:35).”

See also Is 40:15, 17; Mat 6:9-13; and Eph 1:11 In whom also we have obtained an inheritance, **being predestinated according to the purpose of him who worketh all things after the counsel of his own will:**

Thus we see His Omniscience, Sensibility (purpose), and Will in one verse.

3.1.2.2 The Attributes of God.

In discussing the attributes of God with others (even in our Churches), we find men/women as they are, with opinions as they be, without a clear understanding of Who God is and what He's Like. (His Attributes). As a would-be preacher, I use illustrations^{a 116} as a means of illuminating a major point.

For those of us, by way of illustration, here are some common views of God from our present generations. These are the words from a Folk Musical "Tell It Like It Is", by a Theologian, Composer, Musician, Kurt Kiaser.

"What's God Like."

1. When I saw God he had a long white beard,
And he brings me gifts at the end of the year;
But the Big One comes in the by and by
From the Santa Claus up in the sky.
2. When I saw God he was a vending machine,
I drop in a coin and he makes the scene.
You push the right button, what have you got?
Instant first aid right on the spot.
3. I think of God as the great computer;
Feed him the facts; he's the instant tutor.
He's gotta be right, sure it's easy to see
Since the stars haven't fallen into the sea.
4. I think of God like in a museum
Kept under glass, where I could go see him,
It's such a comfort to see him there.
He's near to me and not off somewhere.
5. When I'm in trouble he's like a silver lining,
Although that does seem quite confining;
For the one who cares for people like me,
Is not at all like we've described him to be.

Do not be surprised at the wilful ignorance of unbelievers, for they really haven't changed in their opinion's about God.

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

3.1.2.2.1 Personality Attributes.

3.1.2.2.1.1 Omniscience..

Ps 33:13; Is 46:10; Acts 15:18; Ro 4:17;

^a Illustration comes from (<) Luster which means (:) to make bright. Where:< means "comes from", : means "which means", So that we may write the sentence, above, as:
Illustration < Luster : to make bright. and **An illustration is a window to let the light in.**

In [Latin](#), *omnis* means "all" and *science* means "knowing", and so the definition of omniscience is "all knowing". We claim our God to be all knowing; not only in respect to present phenomena, but also throughout eternity. Here is a classic passage of Scripture, from the first book of Psalms (Remember there are 5 Books of Psalms). ¹¹⁷ It illustrates many attributes of our God JeHoVaH.

- Ps 33:1 Rejoice in **the LORD**, O ye righteous: for praise is comely for the upright. {His Eternity/Infinity, Omniscience, Righteousness, Justice.}
- 2 **Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.**
- 3 Sing unto him a new song; play skilfully with a loud noise.
- 4 For **the Word of the LORD is right**; and **all his works are done in truth**. {His Eternity/Infinity, Essence, Righteousness, Omnipotence, Omniscience}
- 5 **He loveth righteousness and judgment**: the earth is full of the **goodness of the LORD**. {goodness, kindness, or mercy Heb. 02617 טוֹן checed} {His Eternity/Infinity, Righteousness, Justice, (and Heb. 707 טוֹב checed) Mercy, Love.}
- 6 **By the Word of the LORD were the heavens made; and all the host of them by the breath of his mouth**. (His Eternity/Infinity, Omnipotence, Note the anthropomorphisms; but are they? Remember Gen 3:8 Where the LORD God's footsteps were heard by the guilty pair.)
- 7 **He gathereth the waters of the sea together as an heap: He layeth up the depth in storehouses.** (His omnipotence and will)
- 8 **Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of Him.** {His Eternity/Infinity, Sovereign Majesty}
- 9 **For He spake, and it was done; He commanded, and it stood fast.** (His omnipotence, Will.)
- 10 **The LORD bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect.** {bringeth: Heb. maketh frustrate} (His Eternity/Infinity, Omnipotence, Justice, Righteousness)
- 11 **The counsel of the LORD standeth for ever, the thoughts of His heart to all generations.** {to all ... : Heb. to generation and generation} {His Eternity, Omniscience, Omnipresence, Righteousness, and Justice}
- 12 **Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.** {His Eternity/Infinity, Mercy, Grace, Love, Election and Calling}
- 13 **The LORD looketh from heaven; he beholdeth all the sons of men.** {His Eternity/Infinity, Omniscience, Immensity, Omnipresence}
- 14 **From the place of his habitation he looketh upon all the inhabitants of the earth.** {His Omniscience, Immensity, Omnipresence}

- 15 **He fashioneth their hearts alike; he considereth all their works.**
 {His Omniscience, Immensity, Omnipotence, Omnipresence. Mercy, Love, Righteousness, and Justice }
- 16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.
- 17 An horse is a vain thing for safety: neither shall he deliver any by his great strength.
- 18 **Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;** {His Eternity/Infinity, Omniscience, Immensity, Omnipresence. Mercy, Love, Righteousness, and Justice }
- 19 **To deliver their soul from death, and to keep them alive in famine.**
 {His Omnipotence, Omniscience, Righteousness, Justice, Mercy, Grace, and Love}
- 20 Our soul waiteth for the LORD: **He is our help and our shield.** (His Omniscience, Omnipotence, Omnibenevolence, and Justice)
- 21 **For our heart shall rejoice in Him, because we have trusted in his Holy Name.** {His Eternity, Holiness}
- 22 **Let Thy mercy, O LORD, be upon us, according as we hope in Thee.** {His Eternity/Infinity, Mercy, Love, Justice}

3.1.2.2.1.1.1 The Wisdom Of God In The Old Testament.

Of course God's Omniscience may be directly related to The Wisdom Of God: God's wisdom may be seen in the word describing it <02451>.

<02451> **חכמה** chokmah khok-maw' from 02449; **n f**; [BDB-315a] {See TWOT on 647 @@ "647a" }

AV-wisdom 145, wisely 2, skilful man 1, wits 1; **149**

1) wisdom - an attribute of God; Ps 4:8, 8:24

1a) skill (in war)

1b) wisdom (in administration)

1c) shrewdness, wisdom

1d) wisdom, prudence (in religious affairs)

1e) wisdom (ethical and religious)

A few texts are displayed that reveal some of the Wisdom of God. This attribute is communicable, but never absolutely.

Ex 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom <02451>, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

Ex 31:3 And I have filled him with the spirit of God, in wisdom <02451>, and in understanding, and in knowledge, and in all manner of workmanship,

Ex 35:31 And he hath filled him with the spirit of God, in wisdom <02451>, in understanding, and in knowledge, and in all manner of workmanship;

- Ex 35:35 Them hath he filled with wisdom <02451> of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.
- Ex 36:1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom <02451> and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.
- Ex 36:2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom <02451>, even every one whose heart stirred him up to come unto the work to do it:
- 2Sa 14:20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom <02451> of an angel of God, to know all things that are in the earth.
- 1Ki 3:28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom <02451> of God was in him, to do judgment. {in him: Heb. in the midst of him }
- 1Ki 4:29 And God gave Solomon wisdom <02451> and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.
- 1Ki 4:30 And Solomon's wisdom <02451> excelled the wisdom <02451> of all the children of the east country, and all the wisdom <02451> of Egypt.
- 1Ki 4:34 And there came of all people to hear the wisdom <02451> of Solomon, from all kings of the earth, which had heard of his wisdom <02451>.
- 1Ki 5:12 And the LORD gave Solomon wisdom <02451>, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
- Job 12:13 With Him is wisdom <02451> and strength, he hath counsel and understanding. {With ... : that is, With God }
- Job 28:18 No mention shall be made of coral, or of pearls: for the price of wisdom <02451> is above rubies. {coral: or, Ramoth }
- Ps 104:24 O LORD, how manifold are thy works! in wisdom <02451> hast thou made them all: the earth is full of thy riches.
- Pr 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom <02451> and instruction. {the beginning: or, the principal part }
- Pr 2:6 For the LORD giveth wisdom <02451>: out of his mouth cometh knowledge and understanding.
- Pr 8:11 For wisdom <02451> is better than rubies; and all the things that may be desired are not to be compared to it.
- Pr 4:7 Wisdom <02451> is the principal thing; therefore get wisdom <02451>: and with all thy getting get understanding.
- Pr 5:1 My son, attend unto my wisdom <02451>, and bow thine ear to my understanding:
- Pr 3:19 The LORD by wisdom <02451> hath founded the earth; by understanding hath he established the heavens. {established: or, prepared }
- Pr 15:33 The fear of the LORD is the instruction of wisdom <02451>; and before honour is humility.
- Isa 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom <02451> and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Jer 10:12 He hath made the earth by his power, he hath established the world by his wisdom

<02451>, and hath stretched out the heavens by his discretion.

Jer 51:15 He hath made the earth by his power, he hath established the world by his wisdom

<02451>, and hath stretched out the heaven by his understanding.

Da 1:17 As for these four children, God gave them knowledge and skill in all learning and wisdom <02451>: and Daniel had understanding in all visions and dreams. {Daniel

... : or, he made Daniel understand }

3.1.2.2.1.1.2 The Wisdom Of God In The New Testament.

The word Sophia is used to describe the Wisdom of God. Like the Old Testament, we have only words (From God, however) to describe His Wisdom but these also are used for man's wisdom.

4678 σοφία sophia sof-ee'-ah from 4680; n f; TDNT-7:465,1056;
{See TDNT 731 }

AV-wisdom 51; 51

1) wisdom, broad and full of intelligence; used of the knowledge of very diverse matters

1a) the wisdom which belongs to men

1a1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs

1a2) the science and learning

1a3) the act of interpreting dreams and always giving the sagest advice

1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision

1a5) skill in the management of affairs

1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth

1a7) the knowledge and practice of the requisites for godly and upright living

1b) supreme intelligence, such as belongs to God

1b1) to Christ

1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures

For Synonyms see entry 5826 & 5894

See Definition for γνῶσις 1108

See Definition for σοφία 4678

See Definition for σύνεσις 4907

See Definition for φρόνησις 5428

Compare: 1108 4678

1108 denotes knowledge by itself, 4678 denotes wisdom as exhibited in action, 1108 applies chiefly to the

apprehension of truths, 4678 adds the power of reasoning about them and tracing their relationships.

Compare: 4678, 4907, 5428

4678-denotes a "mental excellence of the highest sense," to details; as an attribute of God, the Creator and sustainer of all things.

4907-critical, apprehending the bearing of things

5428-practical, suggesting lines of action

- Mt 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom <4678> is justified of her children.
- Mt 12:42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom <4678> of Solomon; and, behold, a greater than Solomon is here.
- Mt 13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom <4678>, and these mighty works?
- Mr 6:2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom <4678> is this which is given unto him, that even such mighty works are wrought by his hands?
- Lu 2:40 And the child grew, and waxed strong in spirit, filled with wisdom <4678>: and the grace of God was upon him.
- Lu 2:52 And Jesus increased in wisdom <4678> and stature, and in favour with God and man. {stature: or, age }
- Lu 7:35 But wisdom <4678> is justified of all her children.
- Lu 11:31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom <4678> of Solomon; and, behold, a greater than Solomon is here.
- Lu 11:49 Therefore also said the wisdom <4678> of God, I will send them prophets and apostles, and some of them they shall slay and persecute:
- Lu 21:15 For I will give you a mouth and wisdom <4678>, which all your adversaries shall not be able to gainsay nor resist.
- Ac 6:10 And they were not able to resist the wisdom <4678> and the spirit by which he spake.
- Ro 11:33 O the depth of the riches both of the wisdom <4678> and knowledge of God! how unsearchable are his judgments, and his ways past finding out!
- 1Co 1:21 For after that in the wisdom <4678> of God the world by wisdom <4678> knew not God, it pleased God by the foolishness of preaching to save them who believe.
- 1Co 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom <4678> of God.

- 1Co 1:30 But of Him are ye in Christ Jesus, who of God is made unto us wisdom <4678>, and righteousness, and sanctification, and redemption:
- 1Co 2:7 But we speak the wisdom <4678> of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:
- 1Co 2:13 Which things also we speak, not in the words which man's wisdom <4678> teacheth, but **which the Holy Spirit teacheth; comparing spiritual ideas with spiritual words.**
- 1Co 12:8 For to one is given by the Spirit the word of wisdom <4678>; to another the word of knowledge by the same Spirit;
- Eph 1:8 Wherein He hath abounded toward us in all wisdom <4678> and prudence;
- Eph 1:17 That the God of our LORD Jesus Christ, the Father of glory, may give unto you the spirit of wisdom <4678> and revelation in the knowledge of him: {in ... : or, for the acknowledgement }
- Eph 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom <4678> of God,
- Col 1:9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom <4678> and spiritual understanding;
- Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom <4678>; that we may present every man perfect in Christ Jesus:
- Col 2:3 In whom {The LORD Jesus. NEC} are hid all the treasures of wisdom <4678> and knowledge. {In whom: or, Wherein }
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom <4678>; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD.
- Col 4:5 Walk in wisdom <4678> toward them that are without, redeeming the time.
- Jas 1:5 If any of you lack wisdom <4678>, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
- Jas 3:15 This wisdom <4678> descendeth not from above, but is earthly, sensual, devilish. {sensual: or, natural }
- Jas 3:17 But the wisdom <4678> that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. {partiality: or, wrangling }
- 2Pe 3:15 And account that the longsuffering of our LORD is salvation; even as our beloved brother Paul also according to the wisdom <4678> given unto him hath written unto you;
- Re 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom <4678>, and strength, and honour, and glory, and blessing.
- Re 7:12 Saying, Amen: Blessing, and glory, and wisdom <4678>, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.
- Re 13:18 Here is wisdom <4678>. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.
- Re 17:9 And here is the mind which hath wisdom <4678>. The seven heads are seven mountains, on which the woman sitteth.

3.1.2.2.1.2 Sensibility.

By sensibility of God, we mean His feelings; although infinite, are paralleled, however in the smallest degree by man whom He in His own image, created. Sensibility includes the following communicable attributes.

Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. {of ... : Heb. from afar } {with lovingkindness ... : have I extended lovingkindness unto thee }

3.1.2.2.1.2.1 Holiness.

Ex 3:5: Lev 11:44-45, 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.

Holiness is an attribute of God and commanded to men “Be ye Holy, for I Am Holy”. It is in its highest application to God Himself, in His Purity, Majesty and Glory. **It is to be set apart for God’s use, as Righteousness demands.**

The holiness of God is that he is separate from sin and incorruptible. Noting the refrain of "Holy, holy, holy" in Isaiah 6:3 and Revelation 4:8,

Another Hymn illustration which we’ve probably sung since childhood. This Hymn is Biblically sound, Theologically straight, and Morally efficacious. So shout it from the highest hills. (and in the market place)

Holy, Holy, Holy! LORD God Almighty

Text: Reginald Heber

Music: John B. Dykes

1. Holy, holy, holy! LORD God Almighty!
Early in the morning our song shall rise to thee.
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity!

2. Holy, holy, holy! All the saints adore thee,
casting down their golden crowns around the glassy sea;
cherubim and seraphim falling down before Thee,
which wert, and art, and, evermore shalt be.

3. Holy, holy, holy! Though the darkness hide thee,
though the eye of sinful man thy glory may not see,
only thou art holy; there is none beside thee,
perfect in power, in love and purity.

4. Holy, holy, holy! LORD God Almighty!
All thy works shall praise Thy name, in earth and sky and
sea.
Holy, holy, holy! Merciful and mighty,
God in three persons, blessed Trinity.

Le 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, **and ye shall be holy <06918>; for I am holy <06918>**: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Le 11:45 For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore **be holy <06918>, for I am holy <06918>**.

Isa 6:3 And one cried unto another, and said, **Holy<06918>, holy<06918>, holy<06918>**, is the LORD of hosts: the whole earth is full of his glory. {one ... : Heb. this cried to this } {the whole ... : Heb. his glory is the fulness of the whole earth }

1Pe 1:16 Because it is written, **Be ye holy <40>; for I am holy <40>**.

Re 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy<40>, holy<40>, holy<40>**, LORD God Almighty, which was, and is, and is to come. {rest ... : Gr. have no rest } The words describing this attribute in Hebrew and Greek are shown below.

06918 קדוש qadowsh kaw-doshe' or קדש qadosh kaw-doshe' from
 06942; adj; [BDB-872b] {See TWOT on 1990 @@ "1990b"}
 AV-holy 65, Holy One 39, saint 12; 116
 1) sacred, holy, Holy One, saint, set apart

40 ἅγιος hagios hag'-ee-os from hagos (an awful thing) [cf 53, 2282];
 adj; TDNT-1:88,14; {See TDNT 14}
 AV-holy 161, saints 61, Holy One 4, misc 3; 229 Holy, characteristic of
 God, separated to God, worthy of veneration
 1) Its highest application is to God himself, in his purity, majesty and
 glory. {#Lu 1:49 Joh 17:11 Re 4:8}
 1a) Of things and places which have a claim to reverence as sacred
 to God, e.g. the Temple: {#Mt 24:15 Heb 9:1}
 1b) Of persons employed by him, as angels: {#1Th 3:13 marg. }
 prophets, {#Lu 1:70 } apostles, {#Eph 3:5}
 2) Applied to persons as separated to God's service:
 2a) Of Christ: {#Mr 1:24 Ac 4:30}
 2b) Of Christians: {#Ac 9:13 Ro 1:7 Heb 6:10 Re 5:8}
 3) In the moral sense of sharing God's purity: {#Mr 6:20 Joh 17:11 Ac
 3:14 Re 3:7}
 4) Of pure, clean sacrifices and offerings: {#1Co 7:14 Eph 1:4}

3.1.2.2.1.2.2 Righteousness.

As seen above, the Righteousness of God is related to His Holiness.

03477 ישר yashar yaw-shaw'r from 03474; adj; [BDB-449a] {See
 TWOT on 930 @@ "930a"}
 AV-right 53, upright 42, righteous 9, straight 3, convenient 2,
 Jasher 2, equity 1, just 1, meet 1, meetest 1, upright ones 1,
 uprightly 1, uprightness 1, well 1; 119
 1) straight, upright, correct, right
 1a) straight, level
 1b) right, pleasing, correct
 1c) straightforward, just, upright, fitting, proper
 1d) uprightness, righteous, upright
 1e) that which is upright (subst)
 1f) of the righteousness of God Deu 32:4

This word is also used but translated erroneously in:

Jos 10:13 And the sun stood still, and the moon stayed, until the people had
 avenged themselves upon their enemies. Is not this written in the
 book of the Righteous ~~Jasher~~? So the sun stood still in the midst of
 heaven, and hasted not to go down about a whole day.

{See Jasher 56:8-9}

2Sa 1:18 (Also he bade them teach the children of Judah the use of the bow:
behold, it is written in the book of the Righteous ~~Jasher~~.)

{See Jasher 88:56-57}

Jos 10:13 And the sun stood still, and the moon stayed, until the people had
avenged themselves

The following verse from Deuteronomy is another passage that display several
attributes (including Righteousnes) of God.

De 32:4 He is the Rock <06697>, His work is perfect <08549>: for all His ways
are judgement<04941>: a God of truth <0530> and without iniquity<05766>, just
<06662> and right <03477> is He.

Note the other attributes (in short word study) of God mentioned in this verse:

<0530> אֱמוּנָה 'emuwnah em-oo-naw' or (shortened) אֱמוּנָה 'emunah
em-oo-naw' from 0529; n f; [BDB-53b] {See TWOT on 116 @@
"116e"}

AV-faithfulness 18, truth 13, faithfully 5, office 5, faithful 3, faith 1,
stability 1, steady 1, truly 1, verily 1; 49
1) firmness, fidelity, steadfastness, steadiness

<03477> יָשָׁר yashar yaw-shawr' from 03474; adj; [BDB-449a] {See
TWOT on 930 @@ "930a"}

AV-right 53, upright 42, righteous 9, straight 3, convenient 2, Jasher 2,
equity 1, just 1, meet 1, meetest 1, upright ones 1, uprightly 1,
uprightness 1, well 1; 119

1) straight, upright, correct, right

1a) straight, level

1b) right, pleasing, correct

1c) straightforward, just, upright, fitting, proper

1d) uprightness, righteous, upright

1e) that which is upright (subst)

2) Used twice in O.T. to refer to the book of the upright. another example
where the transliteration of a word is erroneously placed for a valid
English translation. (Jasher was not a human being in the text but
was an attribute of the name of the books - Metonymy)

<04941> מִשְׁפָּט mishpat mish-pawt' from 08199; n m; [BDB-1048a]
{See TWOT on 2443 @@ "2443c"}

AV-judgment 296, manner 38, right 18, cause 12, ordinance 11, lawful 7,
order 5, worthy 3, fashion 3, custom 2, discretion 2, law 2,
measure 2, sentence 2, misc 18; 421

1) judgment, justice, ordinance

1a) judgment

1a1) act of deciding a case

1a2) place, court, seat of judgment

1a3) process, procedure, litigation (before judges)

1a4) case, cause (presented for judgment)

1a5) sentence, decision (of judgment)

- 1a6) execution (of judgment)
- 1a7) time (of judgment)
- 1b) justice, right, rectitude (attributes of God or man)
- 1c) ordinance
- 1d) decision (in law)
- 1e) right, privilege, due (legal)
- 1f) proper, fitting, measure, fitness, custom, manner, plan

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

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

1) injustice, unrighteousness, wrong

- 1a) violent deeds of injustice
- 1b) injustice (of speech)
- 1c) injustice (generally)

2) of God, sinless, incapable of sin. Deu 32:4

<06662> צַדִּיק tsaddiyq tsad-deek' from 06663; adj; [BDB-843a] {See TWOT on 1879 @@ "1879c"}

AV-righteous 162, just 42, righteous man 1, lawful 1; 206

1) just, lawful, righteous

- 1a) just, righteous (in government)
- 1b) just, right (in one's cause)
- 1c) just, righteous (in conduct and character)
- 1d) righteous (as justified and vindicated by God)
- 1e) right, correct, lawful

<08549> תָּמִיִּם tamiym taw-meem' from 08552; adj; [BDB-1071a] {See TWOT on 2522 @@ "2522d"}

AV-without blemish 44, perfect 18, upright 8, without spot 6, uprightly 4, whole 4, sincerely 2, complete 1, full 1, misc 3; 91

1) complete, whole, entire, sound

- 1a) complete, whole, entire
- 1b) whole, sound, healthful
- 1c) complete, entire (of time)
- 1d) sound, wholesome, unimpaired, innocent, having integrity
- 1e) what is complete or entirely in accord with truth and fact (neuter adj/subst)

3.1.2.2.1.2.2 Justice.

A few verse references for the Justice of our God are:

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

God is Just. His Justice is seen in the laws given to man. By His Justice all men should be in hell. But according to His Mercy He devised a plan to save sinners who simply believe what He has revealed by and at the time of each person's earthly existence. What Adam had to believe (e.g., Gen 3:15, 4:1) Is different than what Abraham had to believe, etc. What the Church has to believe is more and somewhat different than believers under the Law. The jist of these beliefs must include the provision of a Savior, JeHoVaH, Gen 3:15 and Gen 4:1.

In the Hebrew Bible one verse commends itself as a compendium of several attributes of God, including Righteousness and Justice.

De 32:4 He is the **Rock** <06697>, his work is **perfect** <08549>: for all His ways are **justice (right)** <04941>: a God <0410> of **truth** {faithfulness} <0530> and **without iniquity** { **וְאֵין עֲוֹן** } <05766> {i.e.,Sinless}, **just** <06662> and **right** <03477> is He.

God is deeply concerned with making wrongs right. He lets no sinner off the hook without a fitting punishment, or a fitting substitutionary atonement. The gist, however, had to do with the seed of the woman, being bruised, (Gen 3:15) even JaHoVaH (Gen 4:1)

The following are words used for this and the other attributes that appear in one verse, Deu 32:4, in the Hebrew Bible.

-
- <04941> מִשְׁפָּט mishpat mish-pawt' from 08199; n m; [BDB-1048a]
 {See TWOT on 2443 @@ "2443c"}
 AV-judgment 296, manner 38, right 18, cause 12, ordinance 11, lawful 7,
 order 5, worthy 3, fashion 3, custom 2, discretion 2, law 2,
 measure 2, sentence 2, misc 18; 421
 1) judgment, justice, ordinance
 1a) judgment
 1a1) act of deciding a case
 1a2) place, court, seat of judgment
 1a3) process, procedure, litigation (before judges)
 1a4) case, cause (presented for judgment)
 1a5) sentence, decision (of judgment)
 1a6) execution (of judgment)
 1a7) time (of judgment)
 1b) justice, right, rectitude (attributes of God or man) See De 32:4.
 1c) ordinance
 1d) decision (in law)
 1e) right, privilege, due (legal)
 1f) proper, fitting, measure, fitness, custom, manner, plan
-

0530. אֱמוּנָה emunah (53c); from 0539; firmness, steadfastness, fidelity:

NAS-faith (1), **faithful (3)**, faithfully (8), faithfulness (25), honestly (1), responsibility (1), stability (1), steady (1), trust (2), **truth (5)**.

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

AV-iniquity 36, wickedness 7, unrighteousness 3, unjust 2, perverseness 1, unjustly 1, unrighteously 1, wicked 1, wickedly 1, variant 2; 55
 1) injustice, unrighteousness, wrong
 1a) violent deeds of injustice
 1b) injustice (of speech)
 1c) injustice (generally)

<06662> צַדִּיק tsaddiyq tsad-deek' from 06663; adj; [BDB-843a] {See TWOT on 1879 @@ "1879c"}

AV-righteous 162, just 42, righteous man 1, lawful 1; 206

1) just, lawful, righteous
 1a) just, righteous (in government)
 1b) just, right (in one's cause)
 1c) just, righteous (in conduct and character)
 1d) righteous (as justified and vindicated by God)
 1e) right, correct, lawful

<06664> צֶדֶק tsedek tseh'- dek from 06663; n m; [BDB-841b] {See TWOT on 1879 @@ "1879a"}

AV-righteousness 77, just 11, justice 10, righteous 8, righteously 3, right 3, righteous cause 1, unrighteousness 1, misc 2; 116

1) justice, rightness, righteousness
 1a) what is right or just or normal, rightness, justness (of weights and measures)
 1b) righteousness (in government)
 1b1) of judges, rulers, kings
 1b2) of law
 1b3) of Davidic king, Messiah
 1b4) of Jerusalem as seat of just government
 1b5) of God's attribute
 1c) righteousness, justice (in case or cause)
 1d) rightness (in speech)
 1e) righteousness (as ethically right)
 1f) righteousness (as vindicated), justification (in controversy), deliverance, victory, prosperity
 1f1) of God as covenant-keeping in redemption
 1f2) in name of Messianic king
 1f3) of people enjoying salvation
 1f4) of Cyrus

06697 צוּר tsur tsoor or צוּר tsur tsoor from 06696; n m; [BDB-849b] {See TWOT on 1901 @@ "1901a"}

AV-rock 64, strength 5, sharp 2, God 2, beauty 1, edge 1, stones 1, mighty One 1, strong 1; 78

1) rock, cliff

1a) rocky wall, cliff

1b) rock (with flat surface)

1c) block of stone, boulder

1d) rock (specific)

1e) rock (of God)

1f) rock (of heathen gods) n pr dei

1g) Rock

<08549> תמיִם tamiym law-meem' from 08552; adj; [BDB-1071a] {See TWOT on 2522 @@ "2522d" }

AV-without blemish 44, perfect 18, upright 8, without spot 6, uprightly 4, whole 4, sincerely 2, complete 1, full 1, misc 3; 91

1) complete, whole, entire, sound

1a) complete, whole, entire

1b) whole, sound, healthful

1c) complete, entire (of time)

1d) sound, wholesome, unimpaired, innocent, having integrity

1e) what is complete or entirely in accord with truth and fact (neuter adj/subst)

From the New Testament, therefore, God can be Just and the Justifier of them who believe in Jesus.

Mt 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all **righteousness** <1343>. Then he suffered him.

Mt 6:33 But seek ye first the kingdom of God, and **His righteousness** <1343>; and all these things shall be added unto you.

Rom 3:26 To declare, I say, at this time **His righteousness**<1343>: that **He** might be **just** <1342>, and the **justifier** <1344> of him who believe in Jesus. (In LXX The Name Joshua is translated ἰησοῖ DMS< Ἰησοῦς Iesous: Jesus ; from the Hebrew JeHoShu 'אֲדֹנָי 'the LORD is Salvation'.

<1342> δίκαιος dikaios dik'-ah-yos from 1349; adj; TDNT-2:182,168; {See TDNT 192 }

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

1) righteous, observing divine laws

1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God

1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined

- 1a2) innocent, faultless, guiltless
- 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
- 1a3a) only Christ truly
- 1a4) approved of or acceptable of God
- 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

<1343> δικαιοσύνη dikaiosune dik-ah-yos-oo'-nay from 1342; n f; TDNT-2:192,168; {See TDNT 192 }

AV-righteousness 92; 92

- 1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
 - 1a) the doctrine concerning the way in which man may attain a state approved of God
 - 1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting
- 2) in a narrower sense, justice or the virtue which gives each his due

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

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

- 1) to render righteous or such he ought to be
 - 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
 - 3) to declare, pronounce, one to be just, righteous, or such as he ought to be
-

3.1.2.2.1.2.3 Love.

The following are some Bible verses that display the Love of God.

Jer 31:3; Mal 1:2-4; Joh 3:16, 17:24; Ro 9:13

To say, “God is Love, is just repeating what He already revealed to us in Scripture.

It sort of combines the two Hebrew words the noun <02617> כֶּחֶד כְּחֶדֶד checed kheh'-sed and the verb form <02616> כָּחַד chacad khaw-sad' for loyal love; with portions of the Hebrew verb <0157> אָהַב 'ahab aw-hab' or אָהַב 'aheb aw-habe'

Ge 22:2 And he said, Take now thy son, thine only son Isaac, whom thou **lovest** <0157>, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Ex 20:6 And shewing mercy unto thousands of them that love <0157> me, and keep my commandments.

Le 19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love <0157> him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

De 6:5 And thou shalt love <0157> the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

De 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love <0157> him and keep his commandments to a thousand generations;

De 7:13 And he will love <0157> thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

<0157> אָהַב 'ahab aw-hab' or אָהַב 'aheb aw-habe' a primitive root; v;

[BDB-12b] {See TWOT on 29 }

AV-love 169, lover(s) 19, friend(s) 12, beloved 5, liketh 1, lovely 1, loving 1; 208

1) to love

1a) (Qal)

1a1) human love for another, includes family, and sexual

1a2) human appetite for objects such as food, drink, sleep, wisdom

1a3) human love for or to God

1a4) act of being a friend

1a4a) lover (participle)

1a4b) friend (participle)

1a5) God's love toward man

1a5a) to individual men

1a5b) to people Israel

1a5c) to righteousness

1b) (Niphal)

1b1) lovely (participle)

1b2) loveable (participle)

1c) (Piel)

1c1) friends

1c2) lovers (fig. of adulterers)

2) to like

2Sa 22:26 With the merciful thou wilt shew thyself merciful <02616>, and with the upright man thou wilt shew thyself upright.

Ps 18:25 With the merciful thou wilt shew thyself merciful <02616>; with an upright man thou wilt shew thyself upright;

<02616> חָסַד chacad khaw-sad' a primitive root; v; [BDB-340a, BDB-338a] {See TWOT on 698 } {See TWOT on 699 }

AV-show thyself merciful 2, put to shame 1; 3

1) to be good, be kind

1a) (Hithpael) to show kindness to oneself

Ge 24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness <02617> unto my master Abraham.

Ge 39:21 But the LORD was with Joseph, and shewed him mercy <02617>, and gave him favour in the sight of the keeper of the prison. {shewed ... : Heb. extended kindness unto him }

- Ex 15:13 Thou in thy mercy <02617> hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.
- Ps 17:7 Shew thy marvellous lovingkindness<02617>, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. {by thy ... : or, them which trust in thee from those that rise up against thy right hand }
- Ps 26:3 For thy lovingkindness <02617> is before mine eyes: and I have walked in thy truth.
- Ps 36:7 How excellent is thy lovingkindness <02617>, O God! therefore the children of men put their trust under the shadow of thy wings. {excellent: Heb. precious }
- Ps 36:10 O continue thy lovingkindness <02617> unto them that know thee; and thy righteousness to the upright in heart. {continue: Heb. draw out at length } etc. . .

<02617> חֶסֶד checed keh'- sed from 02616, Greek 964 ἀγαπή; **n** m; [BDB-340a, BDB-338b] {See TWOT on 698 @@ "698a"} {See TWOT on 699 @@ "699a" }

AV-mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5, merciful 4, favour 3, good 1, goodness 1, pity 1, reproach 1, wicked thing 1; 248

1) goodness, kindness, faithfulness
2) a reproach, shame

And now from the Greek New Testament comes the Verb <25> AGAPAW, the noun <26> AGAPH, and the adjective <27> AGAPHTOS, along with some appropriate text.:

- Mt 5:43 Ye have heard that it hath been said, Thou shalt love <25> thy neighbour, and hate thine enemy.
- Mt 5:44 But I say unto you, Love <25> your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- Mt 5:46 For if ye love <25> them which love <25> you, what reward have ye? do not even the publicans the same?
- Mt 6:24 No man can serve two masters: for either he will hate the one, and love <25> the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- Mt 19:19 Honour thy father and thy mother: and, Thou shalt love <25> thy neighbour as thyself.
- Mt 22:37 Jesus said unto him, Thou shalt love <25> the LORD thy God with all thy heart, and with all thy soul, and with all thy mind.
- Mt 22:39 And the second is like unto it, Thou shalt love <25> thy neighbour as thyself.
- Mr 10:21 Then Jesus beholding him loved <25> him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
- Mr 12:30 And thou shalt love <25> the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first. . .
- Joh 3:16 For God so loved <25> the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (Notice: Love comes before Grace. NEC)
- Joh 3:19 And this is the condemnation, that light is come into the world, and men loved <25> darkness rather than light, because their deeds were evil.
- Joh 3:35 The Father loveth <25> the Son, and hath given all things into his hand.

- Joh 8:42 Jesus said unto them, If God were your Father, ye would love <25> me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- Joh 10:17 Therefore doth <25> my Father love <25> me, because I lay down my life, that I might take it again.

<25> ἀγαπάω agapao ag-ap-ah'-o perhaps from agan (much) [or cf. 05689 אָגַפּ]; v; TDNT-1:21,5; {See TDNT 10}

AV-love 135, beloved 7; 142

1) to love, to feel and exhibit esteem and goodwill to a person, to prize and delight in a thing.

1a) Of human affection

1a1) to men {#Mt 5:43,44 }

1a2) to Christ {#Joh 8:42 }

1a3) to God {#Mt 22:37 }

1a4) to things {#Lu 11:43 Joh 12:43 Eph 5:25 2Ti 4:8,10 Heb 1:9 1Pe 2:17 3:10 2Pe 2:15 1Jo 2:15 Re 12:11 }

1b) Of divine love

1b1) God's love:

1b1a) to men {#Ro 8:37 }

1b1b) to Christ {#Joh 3:35 }

1b2) Christ's love:

1b2a) to men {#Mr 10:21 }

1b2b) to God {#Joh 14:31 17:26 Eph 2:4 }

Syn: φιλέω 5368, From its supposed etymology ἀγαπάω is commonly understood properly to denote love based on esteem (diligo), as distinct from that expressed by φιλέω (amo), spontaneous natural affection, emotional and unreasoning. If this distinction holds, ἀγαπάω is fitly used in NT of Christians love to God and man, the spiritual affection which follows the direction of the will, and which, therefore, unlike that feeling which is instinctively and unreasoning, can be commended as a duty.

For Synonyms see entry 5914

Mt 24:12 And because iniquity shall abound, the love <26> of many shall wax cold.

Lu 11:42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love <26> of God: these ought ye to have done, and not to leave the other undone.

Joh 5:42 But I know you, that ye have not the love <26> of God in you.

Joh 13:35 By this shall all men know that ye are my disciples, if ye have love <26> one to another.

Joh 15:9 As the Father hath loved <25> Me, so have I loved <25> you: continue ye in my love <26>.

Joh 15:10 If ye keep my commandments, ye shall abide in my love <26>; even as I have kept my Father's commandments, and abide in his love <26>.

Joh 15:13 Greater love <26> hath no man than this, that a man lay down his life for his friends.etc.,

<26> ἀγάπη agape ag-ah'-pay from 25; **n f**; TDNT-1:21,5; {See TDNT 10}

AV-love 86, charity 27, dear 1, charitably+ 2596 1, feast of charity 1; 116 1) (Singular) brotherly love, affection, good will, love, benevolence {#Joh 15:13 Ro 13:10 1Jo 4:18 }

1a) Of the love of men to men; esp. Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or expressed {#Mt 14:12 1Co 13:1-4,8 14:1 2Co 2:4 Ga 5:6 Phm 5,7 1Ti 1:5 Heb 6:10 10:24 1Jo 4:7 Re 2:4,19 } etc.

1b) Of the love of men towards God {#Lu 11:42 Joh 5:42 1Jo 2:15 3:17 4:12 5:3 }

1c) Of the love of God towards man {#Ro 5:8 8:39 2Co 13:14 }

1d) Of the love of God towards Christ {#Joh 15:10 17:26 }

1e) Of the love of Christ towards men {#Joh 15:8-13 2Co 5:14 Ro 8:35 Eph 3:19 }

2) (Plural) love feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the LORD's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of the food provided at the expense of the wealthy. {#Jude 12 2Pe 2:13 Ac 2:42,46 1Co 11:17-34 }

Syn.: φιλία 5373 ἀγάπη, signifying properly (v. s. ἀγαπᾶω 25) love which chooses its object, is taken from the LXX, where its connotation is more general, into the NT, and there used exclusively to express that spiritual bond of love between God and man and between man and man, in Christ which is characteristic of Christianity. It is thus distinct from φιλία, friendship (#Jas 4:4 only), στοργή, natural affection (in the NT only in its compounds, v. s. ἄστοργος 794) and ἐρως sexual love, which is not used in the NT, in its place being taken by ἐπιθυμία 1939.

Mt 3:17 And lo a voice from heaven, saying, This is my beloved <27> Son, in whom I am well pleased.

Mt 12:18 Behold my servant, whom I have chosen; my beloved <27>, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

Mt 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved <27> Son, in whom I am well pleased; hear ye him.

Mr 1:11 And there came a voice from heaven, saying, Thou art my beloved <27> Son, in whom I am well pleased.

Mr 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved <27> Son: hear him.

Mr 12:6 Having yet therefore one son, his well-beloved <27>, he sent him also last unto them, saying, They will reverence my son.

Lu 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved <27> Son; in thee I am well pleased.

Lu 9:35 And there came a voice out of the cloud, saying, This is my beloved <27> Son: hear him.

Lu 20:13 Then said the lord of the vineyard, What shall I do? I will send my beloved <27> son: it may be they will reverence him when they see him. . . etc.

27 ἀγαπητός agapetos ag-ap-ay-tos' from 25; adj; TDNT-1:21,5; {See TDNT 10}

AV-beloved 47, dearly beloved 9, well beloved 3, dear 3; 62

1) beloved, esteemed, dear, favourite, worthy of love

1a) by God,

1a1) of Christ {#Mt 3:17 17:5 Mr 1:11 9:7 Lu 3:22 9:35}

1a2) of men {#Ro 1:7}

1b) by Christians

1b1) of one another {#1Co 4:14 10:14} as opposed εχθρος 2190, {#Ro 11:28}

The following Figure, is a good memory device that all of us should frame and hang or post in a conspicuous place. {Like over the refrigerator}

LOVE - CHARITY - Greek AGAPE

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

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

From I Cor 13 4-7 LOVE is:

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

Figure 01.03.05. The Love (Agape) Which Is An Attribute Of God.

A Song Titled “The Love Of God” may be played on our website: ‘thecfbc.com’. the Hymn study and lyrics are shown below.

Joh 21:25 This was one of the verses that prompted the author – composer to write the song, “The Love Of God”: The following is a History of the words to this song:

Frederick M. Lehman wrote this song in 1917 in Pasadena, California, and it was published in *Songs That Are Different*, Volume 2, 1919. The lyrics are based on the Jewish poem *Haddamut*, written in Aramaic in 1050 by Meir Ben Isaac Nehorai, a cantor in Worms, Germany; they have been translated into at least 18 languages.

“One day, during short intervals of inattention to our work, we picked up a scrap of paper and, seated upon an empty lemon box pushed against the wall, with a stub pencil, added the (first) two stanzas and chorus of the song...Since the lines (3rd stanza from the Jewish poem) had been found penciled on the wall of a patient’s room in an insane asylum after he had been carried to his grave, the general opinion was that this inmate had written the epic in moments of sanity.” {OY VEY! - Ve all should be so crazy}

***Music:* Frederick Lehman; arranged by his daughter, Claudia L. Mays.**

PLEASE NOTE THAT THEOLOGICALLY, LOVE COMES BEFORE GRACE!

Table 01.03.01. The Hymn Lyrics To “The Love Of God”.

Verse 1

The love of God is greater far
Than tongue or pen can ever tell;
It goes beyond the highest star,
And reaches to the lowest hell;
The guilty pair, bowed down with care,
God gave His Son to win;
His erring child He reconciled,
And pardoned from his sin.

Refrain

*O love of God, how rich and pure!
How measureless and strong!
It shall forevermore endure
The saints’ and angels’ song.*

Verse 2

When years of time shall pass away,
And earthly thrones and kingdoms fall,
When men, who here refuse to pray,
On rocks and hills and mountains call,
God’s love so sure, shall still endure,
All measureless and strong;
Redeeming grace to Adam’s race—
The saints’ and angels’ song.

Refrain

Verse 3

This is the verse written on the wall!

**Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry.
Nor could the scroll contain the whole,
Though stretched from sky to sky.**

Refrain

3.1.2.2.1.2.4 Goodness Or Omnibenevolence Of God.

The Infinite Goodness of God (which is akin to His Holiness) is that attribute that proceeds from God (Like His Love). It permeates the whole of His creation in everything that is good. (that haven't fallen prey to Satan and his minions.)

The goodness of God means that "**God is the final standard of good, and all that God is and does is worthy of approval.**" Romans 11:22 in the King James Version says "Behold therefore the goodness and severity of God". Many theologians consider the goodness of God as an overarching attribute - **Louis Berkhof, for example, sees it as including kindness, love, grace, mercy and longsuffering.**

The idea that God is "all good" is called His omnibenevolence.

3.1.2.2.1.2.4.1 The Goodness Of God In The Old Testament.

We look at Key Old Testament Texts that display this and other communicable attributes of God. We follow this with an Online Bible word study of the appropriate O.T. words.

Ex 33:19 And he said, I will make all my goodness <02898> pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious <02603> to whom I will be gracious <02603>, and will shew mercy <07355> on whom I will shew mercy <07355>.

Ex 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful <07349> and gracious <02587>, longsuffering <0750>, and abundant in goodness <02617> and truth <0571>,

Ps 25:7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness <02898>' sake, O LORD.

Ps 27:13 I had fainted, unless I had believed to see the goodness <02898> of the LORD in the land of the living.

Ps 31:19 Oh how great is thy goodness <02898>, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Jer 31:12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness <02898> of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

Jer 31:14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness <02898>, saith the LORD.

Ho 3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness <02898> in the latter days.

Apart from declaring the Goodness of our God, Ho 3:5 also provides an eschatological glimpse of Israel restored. Note any of you with Reformed Theology up your backbone, **Israel AIN'T THE CHURCH!**

<0571> מֶֿטֶֿם 'emeth eh'- meth contracted from 0539; n f/adv; [BDB-54a] {See TWOT on 116 @@ "116k" }

AV-truth 92, true 18, truly 7, right 3, faithfully 2, assured 1, assuredly 1, establishment 1, faithful 1, sure 1, verity 1; 127

n f

1) firmness, faithfulness, truth

1a) sureness, reliability

- 1b) stability, continuance
- 1c) faithfulness, reliableness
- 1d) truth
 - 1d1) as spoken
 - 1d2) of testimony and judgment
 - 1d3) of divine instruction
 - 1d4) truth as a body of ethical or religious knowledge
 - 1d5) true doctrine

adv

- 2) in truth, truly

<0750> אָרֶק 'arek aw-rake' from 0748; **adj**; [BDB-74a] {See TWOT on 162 @@ "162b" }

AV-slow 9, longsuffering + 0639 4, longwinged + 083 1, patient 1; 15

- 1) long (pinions)
- 2) patient, slow to anger

<02587> חַנּוּן channuwn khan-noon' from 02603; **adj**; [BDB-337a] {See TWOT on 694 @@ "694d" }

AV-gracious 13; 13

- 1) gracious

<02603> חָנָן chanan khaw-nan' a primitive root [compare 02583]; **v**; [BDB-335b, BDB-337b] {See TWOT on 694 } {See TWOT on 695 }

AV-mercy 16, gracious 13, merciful 12, supplication 10, favour 7, besought 4, pity 4, fair 1, favourable 1, favoured 1, misc 9; 78

- 1) to be gracious, show favour, pity
 - 1a) (Qal) to show favour, be gracious
 - 1b) (Niphal) to be pitied
 - 1c) (Piel) to make gracious, make favourable, be gracious
 - 1d) (Poel) to direct favour to, have mercy on
 - 1e) (Hophal) to be shown favour, be shown consideration
 - 1f) (Hithpael) to seek favour, implore favour

- 2) to be loathsome

<02895> טוֹב towb tobe a primitive root; **v**; [BDB-373a] {See TWOT on 793 }

AV- ... well 10, good 9, please 6, goodly 2, better 2, cheer 1, comely 1, do 1, pleased + 05869 1; 33

- 1) to be good, be pleasing, be joyful, be beneficial, be pleasant, be favourable, be happy, be right
 - 1a) (Qal)
 - 1a1) to be pleasant, be delightful
 - 1a2) to be glad, be joyful
 - 1a3) to be better
 - 1a4) to be well with, be good for
 - 1a5) to be pleasing
 - 1b) (Hiphil) to do well, do good, act right, act rightly

<02898> טוּב tuwb toob from 02895; n m; [BDB-375b] {See TWOT on 793 @@ "793b"}

AV-goodness 14, good 9, goods 3, good thing 2, fair 1, gladness 1, joy 1, well 1; 32

1) goods, good things, goodness

1a) good things

1b) goods, property

1c) fairness, beauty, joy, prosperity, goodness (abstract)

1d) goodness (of taste, discernment)

1e) goodness (of God) (abstract)

<02896> טוֹב towb tobe from 02895; adj/n m/ n f; [BDB-373b, BDB-375a, BDB-375b] {See TWOT on 793 @@ "793a"}

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

<2896> adj

1) good, pleasant, agreeable

1a) pleasant, agreeable (to the senses)

1b) pleasant (to the higher nature)

1c) good, excellent (of its kind)

1d) good, rich, valuable in estimation

1e) good, appropriate, becoming

1f) better (comparative)

1g) glad, happy, prosperous (of man's sensuous nature)

1h) good understanding (of man's intellectual nature)

1i) good, kind, benign

1j) good, right (ethical)

<2898> n m

2) a good thing, benefit, welfare

2a) welfare, prosperity, happiness

2b) good things (collective)

2c) good, benefit

2d) moral good

n f

3) welfare, benefit, good things

3a) welfare, prosperity, happiness

3b) good things (collective)

3c) bounty

<07349> רַחוּם rachuw m rakh-oom' from 07355; adj; [BDB-933b] {See TWOT on 2146 @@ "2146c"}

AV-merciful 8, compassion 5; 13

1) compassionate

1a) always of God with one possible exception

<07355> רַחַם racham raw-kham' a primitive root; v; [BDB-933b] {See TWOT on 2146}

AV- ... mercy 32, ... compassion 8, pity 3, love 1, merciful 1, Ruhamah 1, surely 1; 47

- 1) to love, love deeply, have mercy, be compassionate, have tender affection, have compassion
 - 1a) (Qal) to love
 - 1b) (Piel)
 - 1b1) to have compassion, be compassionate
 - 1b1a) of God, man
 - 1c) (Pual) to be shown compassion, be compassionate

<07356> רַחַם racham rakh'- am from 07355; n m; [BDB-933a] {See TWOT on 2146 @@ "2146a" }
 AV-mercy 30, compassion 4, womb 4, bowels 2, pity 2, damsel 1, tender love 1; 44
 n m
 1) womb
 n m abs pl intens
 2) compassion

We now turn to the New Testament for appropriate texts and word groups for Good, Goodness, Grace, Mercy, and Truth.

3.1.2.2.1.2.4.2 The Goodness Of God In The New Testament.

The Good {<18> ἀγαθός agathos} as an Attribute Of God, or of His Works in and through Men, are revealed in the following texts.

Mt 5:45, 7:11, 7:17, 7:18, Mt 12:34, 12:35, 19:16, 19:17, 20:15, 22:10, 25:21, 25:23; Mr 10:17, 10:18; Lu 1:53, 6:45, 8:8, 8:15, 10:42, 11:13, 16:25, 18:18, 18:19, 19:17, 23:50; Joh 1:46, 5:29, 7:12; Ac 9:36, 11:24, 23:1; Ro 2:7, 2:10, 3:8, 5:7, 7:12, 7:13, 7:18, 7:19, 8:28, 9:11, 10:15, 12:2, 12:9, 12:21, 13:3, 13:4, 14:16, 15:2, 16:19; 2Co 5:10, 9:8; Ga 6:6, 6:10; Eph 2:10, 4:28, 4:29, 6:8; Php 1:6; Col 1:10; 1Th 3:6, 5:15; 2Th 2:16, 2:17; 1Ti 1:5, 1:19, 2:10, 5:10; 2Ti 2:21, 3:17; Tit 1:16, 2:5, 2:10, 3:1; Phm 1:6, 1:14; Heb 9:11, 10:1, 13:21; Jas 1:17, 3:17; 1Pe 2:18; 3:10, 3:11, 3:13, 3:16, 3:21; 3Jo 1:11.

<18> ἀγαθός agathos ag-ath-os' a primary word; adj; TDNT-1:10,3; {See TDNT 8 }
 AV-good 77, good thing 14, that which is good + 3588 8, the thing which is good + 3588 1, well 1, benefit 1; 102
 1) of good constitution or nature {#Lu 8:8,15 Mt 7:18 Jas 3:17 }
 2) useful, salutary, a gift which is truly a gift {#Jas 1:17 Mt 7:11 Ro 7:12,13 Lu 10:42 Php 1:6 Ro 8:28 }
 3) good, pleasant, agreeable, joyful, happy {#1Pe 3:10,13 Ps 34:13 2Th 2:16 Tit 2:13 }
 3a) a good conscience {#Ac 23:1 1Ti 1:5,19 1Pe 3:16,21 }
 4) excellent, distinguished {#Joh 1:46 }
 5) upright, honourable {#Mt 12:34 19:16 Lu 6:45 Ac 11:24 1Pe 3:11 Mt 5:45 22:10 Lu 23:50 8:15 }
 5a) fulfilling the duty or service demanded {#Mt 25:21,23 }
 5b) upright, free from guile, particularly the desire to corrupt the people {#Joh 7:12 }

**5c) pre-eminently of God, as consumately and essentially good
{#Mt 19:17 Mr 10:18 Lu 18:19 }**

5d) denotes the soul considered as the repository of pure thoughts
which are brought forth in speech {#Mt 12:35 Lu 6:45 }

5e) the fidelity of servant due to his master {#Tit 2:10 }

5f) in a narrow sense, benevolent, kind, generous {#Mt 20:15 1Pe
2:18 1Th 3:6 Ro 5:7 }

The neuter used substantively denotes:

1) a good thing, convenience, advantage

1a) in the plural, external goods, riches {#Lu 1:53 12:18 16:25 }

1b) the benefits of the Messianic kingdom {#Ro 10:15 Heb 9:11
10:1 }

**2) what is upright, honourable, and acceptable to God {#Ro 12:2
2:10 Eph 4:28 Ro 9:11 2Co 5:10 1Th 5:15 3Jo 11 Ro 12:9 Mt
19:17 }**

2a) salutary, suited to the course of human affairs {#Ro 13:4 }

2a1) in rendering service {#Ga 6:10 Ro 12:21 }

2a2) the favour you confer {#Phm 14 }

Syn.: καλός 2570, δίκαιος 1342. 2570 properly refers to goodness as
manifested in form: 18 to inner excellence. {Lu 8:15 } In #Ro 5:7,
where it is contrasted with 1342, 18 implies a kindness and
attractiveness not necessarily possessed by the δίκαιος, who
merely measures up to a high standard of rectitude.

<2570> καλός kalos kal-os' of uncertain affinity; adj; TDNT-3:536,402;
{See TDNT 353 }

AV-good 83, better 7, honest 5, meet 2, goodly 2, misc 3; 102

1) beautiful, handsome, excellent, eminent, choice, surpassing, precious,
useful, suitable, commendable, admirable

1a) beautiful to look at, shapely, magnificent

1b) good, excellent in its nature and characteristics, and
therefore well adapted to its ends

In general, **this is the best one can do humanly speaking, due to our
position in Adam. Likewise all other words in this word group.**

<2573> καλῶς kalos kal-ocē' from 2570; adv;

AV-well 30, good 2, full well 1, misc. 3; 36

1) beautifully, finely, excellently, well

1a) rightly, so that there shall be no room for blame, well, truly

1b) excellently, nobly, commendably

1c) honourably, in honour

1c1) in a good place, comfortable

1d) to speak well of one, to do good

1e) to be well (of those recovering health)

Hab 2:4 Behold, his soul which is lifted up is not upright in him: but the just shall
live by his faith.

The Greek word AGATHOS, is used in an important passage in Matthew's Gospel. It
involves a repartee between a rich young man who calls Jesus <18> AGATHOS. The

LORD puts him in a box by His response. vs. 17 "Why callest thou Me good <18>, there is none good <18> but one, i.e., God: (This is a trap. for if the man responds positively he must equate Jesus with God. If he responds negatively, then he must change his address to Kalos διδάσκαλος: good teacher, thus removing this bit of 'irony'. The LORD saves him from this embarrassment by continuing with "but if you will enter into life, keep the commandments! Now the rich man is really up against it. Keeping the commandments was shown to be impossible; because as Paul writes later Rom 3:23 All have sinned and come short of the Glory of God. The young man should have known from the O.T. Scriptures of the Imputation of Righteousness to Abram for his Faith. Gen 12:1-8, 13:14-18, 14:18-20, 15:1-6.

Gen 15:6 And he (i.e., Abram) believed in the LORD; and He counted { <02803 חשב chashab khaw-shab': Imputed} it to him for righteousness.

As also quoted in the New Testament:

Ga 3:6 Even as Abraham believed God, and it was imputed {<3049> λογίζομαι logizomai} to him for righteousness.

Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed {<3049> λογίζομαι logizomai} unto him for righteousness: and he was called the Friend of God.

And at a little later God Gave Abram a new name: Abraham ("Father of a multitude"), Gen 17:4; and Sarai, a new name Sarah ("Noble Woman") Gen 17:15.

- Mat 19:16 And, behold, one came and said unto him, Good <18> teacher διδάσκαλος <1320> , what good <18> thing shall I do, that I may have eternal life?
- 17 And he said unto him, Why callest thou me good <18>? there is none good <18> but one, that is, God: but if thou wilt enter into life, keep the commandments.
- 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
- 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
- 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
- 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.
- 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.
- 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly {with difficulty} enter into the kingdom of heaven.
- 24 And again I say unto you, It is easier for a camel to go through the eye of a needle^a, than for a rich man to enter into the kingdom of God.

- 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

The question asked by the young man was also wrong but characteristic of the Hebrews in first century Israel. He asked what must I DO! The LORD Jesus could have responded with a Church version of the answer but being all wise He didn't rush things. He exercised extreme humility in His response, for He could have said "Believe thou in Me, what I came from heaven to do for all those who believe; 1 Cor 15:1-8. His dying for the sins of the whole world was something even His disciples couldn't seem to understand. The people had forgotten about their FATHER Abraham's Faith statement in Gen 22:1-19, and his offering of his only Son Isaac on Mt. Moriah¹¹⁸ as a sacrifice in type of our LORD's sacrificial death also on Mt. Moriah for the sins of the whole world 1Jo 2:1-2.

Unfortunately, Judaism today is stuck in the Works for salvation groove that distinguishes most all world's Religions and Cults from Christianity. The Christian has been weaned from such unBiblical non-sense into the knowledge of the Love Mercy and Grace of our LORD Jesus, The Messiah, the Only-Begotten Son of God.

3.1.2.2.1.2.5 Mercy.

In Eph 2:4-10 we see mercy, love, grace, faith, and works carefully compared.

- Eph 2:4 But God, who is rich in **mercy<1656>**, for His great **love <26>** wherewith He **loved <25>** us,
 5 Even when we were dead in sins, hath quickened us together with Christ, (by **grace <5485>** ye are saved;) {by ... : or, by whose grace }
 8 For by **grace <5485>** are ye saved **through faith <4102>**; and that not of yourselves: it is the gift of God:
 9 **Not of works <2041>**, lest any man should boast.
 10 For **we are His workmanship, created in Christ Jesus** unto good works, which God hath before ordained that we should walk in them. {ordained: or, prepared }

Notice the careful sequencing: Mercy, Love, Grace, Faith, and Works. Works are not for salvation, but are commanded for believers who have been (re-) created in Christ Jesus.

Such agathos - good works can only be done by the Holy Spirit controlled individual; Eph 5:17-18, Col 3:16-17.

For love <26>, see above.

1653 ἐλεέω eleeo el-eh-eh'-o from 1656; v; TDNT-2:477,222; {See TDNT 232 }

AV-have mercy on 14, obtain mercy 8, show mercy 2, have compassion 1, have compassion on 1, have pity on 1, have mercy 1, have mercy upon 1, receive mercy 1; 31

- 1) to have mercy on
- 2) to help one afflicted or seeking aid
- 3) to help the afflicted, to bring help to the wretched
- 4) to experience mercy

1654 ἐλεημοσύνη eleemosune el-eh-ay-mos-oo'-nay from 1656; n f;
TDNT-2:485,222; {See TDNT 232 }

AV-alms 13, almsdeeds 1; 14

1) mercy, pity

1a) esp. as exhibited in giving alms, charity

2) the benefaction itself, a donation to the poor, alms

1655 ἐλεήμων eleemon el-eh-ay'-mone from 1653; adj; TDNT-
2:485,222; {See TDNT 232 }

AV-merciful 2; 2

1) merciful

<1656> ἔλεος eleos el'-eh-os of uncertain affinity; n n; TDNT-2:477,222;
{See TDNT 232 }

AV-mercy 28; 28

1) mercy: kindness or good will towards the miserable and the afflicted,
joined with a desire to help them

1a) of men towards men: to exercise the virtue of mercy, show one's
self merciful

1b) of God towards men: in general providence; the mercy and
clemency of God in providing and offering to men salvation by
Christ

1c) the mercy of Christ, whereby at his return to judgment he will
bless true Christians with eternal life

2041 ἔργον ergon er'-gon from a primary (but obsolete) ergo (to work); n
n; TDNT-2:635,251; {See TDNT 254 }

AV-work 152, deed 22, doing 1, labour 1; 176

1) business, employment, that which any one is occupied

1a) that which one undertakes to do, enterprise, undertaking

2) any product whatever, any thing accomplished by hand, art, industry,
or mind

3) an act, deed, thing done: the idea of working is emphasised in opp. to
that which is less than work

<4102> πίστις pistis pis'-tis from 3982; n f; TDNT-6:174,849; {See
TDNT 634 }

AV-faith 239, assurance 1, believe + 1537 1, belief 1, them that believe
1, fidelity 1; 244

1) conviction of the truth of anything, belief; in the NT of a conviction or
belief respecting man's relationship to God and divine things,
generally with the included idea of trust and holy fervour born of
faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of
all things, the provider and bestower of eternal salvation
through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the
Messiah, through whom we obtain eternal salvation in
the kingdom of God

- 1c) the religious beliefs of Christians
- 1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same
- 2) fidelity, faithfulness
 - 2a) the character of one who can be relied on

<5485> χάρις charis khar'-ece from 5463; n f; TDNT-9:372,1298; {See TDNT 840 }

AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2, misc 7; 156

- 1) grace
 - 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
 - 2) good will, loving-kindness, favour
 - 2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
 - 3) what is due to grace
 - 3a) the spiritual condition of one governed by the power of divine grace
 - 3b) the token or proof of grace, benefit
 - 3b1) a gift of grace
 - 3b2) benefit, bounty
 - 4) thanks, (for benefits, services, favours), recompense, reward
-

John 3:16 has a similar sequencing. Notice; love, grace, faith. His mercy was not extended to the Son, because He was the sacrifice for the sins of the whole world.

Jo 3:16 For God so **loved** <25> the world, that He **gave** <1325> His only begotten Son, that whosoever **believeth** <4100> in Him should not perish, but have everlasting^a <166> life<2222>ζωή zoe.

Ex 33:19, 34:6; Is 54:7; Rom 3:26, 9:15, 18; 2 Co 1:3; 1 Tim 1:13; Heb 4:16

The Mercy of God with grace and corresponding faith <4102> is shown textually, below. The LORD Jesus Heals Gentile and Jew for the Glory of the Father.

Mt 5:7 Blessed are the merciful <1655>: for they shall obtain mercy <1653>. And her daughter was made whole from that very hour.

Here is a case where God - The LORD Jesus casts out a demon, with a word, from a Gentile girl. Although sent to the House of Israel, He comments on The mother's great faith, seldom (or never) found among the Jews. Note, **He accepted her Worship!**

By-the-way, How's our faith coming along?

Mt 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, **Have mercy** <1653> on me, **O LORD** <2962>, thou **Son of David**; my daughter is grievously vexed with a devil.

^a (αἰώνιος aionios - see 3.1.2.2.2.4 Eternity.)

{correct request but wrong address - thou Son of David only used by Jews.

NEC}

- 23 **But he answered her not a word.** And his disciples came and besought him, saying, Send her away; for she crieth after us.
- 24 But He answered and said, I am not sent but unto the lost sheep of the house of Israel.
- 25 Then came **she and worshipped Him**, saying, **LORD<2962>, help me.**
- {Correct request and address for a Gentile. NEC}*
- 26 But he answered and said, It is not proper to take the children's *{Jewish. NEC}* bread, and to cast it to dogs *{Gentiles. NEC}*.
- 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
- 28 Then Jesus answered and said unto her, O woman, great is thy faith<4102> : be it unto thee even as thou wilt.

Here is another case where God ,The LORD Jesus, casts out a demon, with a word, from a Jewish-boy.

- Mt 17:15 **LORD <2962>**, have mercy <1653> on my son: for he is lunatick, and sore vexed: for often he falls into the fire, and often into the water.
- 16 And I brought him to thy disciples, and they could not cure him.
- 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him here to me.
- 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Please notice the careful use of the Greek word <2962>. κύριος kurios koo'-ree-os; as used in Mat 15:22,25 and 17:15. In the New Testament when used of Jesus, The Holy Spirit, or God the Father, it is the translation into Greek of the Hebrew Tetragrameton or its abbreviated form.

<2962> κύριος kurios koo'-ree-os: LORD – NT Passages in which κύριος is used as a name or title for the Hebrew JaHoVeH-JaH. In the Old Testament JaHovVeH-or its abbreviated form JaH, is the name for God and in the Septuigint (LXX) is translated 6156 times by the Greek κύριος. Notice the importance of this word in a salvation package for Jews and Gentiles. Although this verse is contained in the package addressed to Jews (Rom 9-11), there is no difference between Jew and Gentile "For the same LORD over all is rich unto them who believe in Him!"

- Ro 10:9 That if thou shalt confess with thy mouth Jesus as **LORD<2962>**, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.
- Ro 10:12 For there is no difference between the Jew and the Greek: for the same **LORD <2962>** over all is rich unto all that call upon Him.

2962 κύριος kurios koo'-ree-os from kuros (supremacy); TDNT-3:1039,486; {See TDNT 418} n m
AV-LORD 667, lord 54, master 11, sir 6, Sir 6, misc 4; 748

- 1) he to whom a person or thing belongs, about which he has power of deciding; master, lord
 - 1a) the possessor and disposer of a thing
 - 1a1) the owner; one who has control of the person, the master
 - 1a2) in the state: the sovereign, prince, chief, the Roman emperor
 - 1b) is a title of honour expressive of respect and reverence, with which servants greet their master
 - 1c) this title is given to: God, the Messiah**
- For Synonyms see entry 5830
-

And finally note our Merciful LORD Jesus.

Heb 2:17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be **a merciful <1655>** and **faithful<4103>** high priest in things pertaining to God, to make reconciliation for the sins of the people.

3.1.2.2.1.2.6 The Grace, Or The Graciousness, Of God.

Grace is unmerited favor. It is God's free action for the benefit of His people. It is different than Justice and. Mercy Justice is getting what we deserve. Mercy is not getting what we deserve. Grace is getting what we do not deserve. In grace we get eternal life, something that, quite obviously, we do not deserve. But because of God's love and kindness manifested in Jesus on the Cross, we receive the great blessing of redemption.

The graciousness of God is a key tenet of Christianity. In Exodus 34:5-7, it is part of the Name of God, "Yahweh, Yahweh, the compassionate and gracious God". The description of God in this text is, in Jewish tradition, called the "Thirteen Attributes of Mercy".

Ex 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful<07349> and gracious<02587>, longsuffering<0750>, and abundant in goodness<02617> and truth<0571>,

7 Keeping mercy<02617> for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

The word Heced <02617> Goodness, kindnes, faithfulness, is used in Ex 34:6-7.

In the Old Testament, then, <02580> יָרַח chen khane, AV-grace 38, favour 26, gracious 2, pleasant 1, precious 1, wellfavoured + 02896 1; occurs 69 times.

Its first occurrence is in:

Ge 6:8 But Noah found grace <02580> in the eyes of the LORD.

Ge 39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favour <02580> in the sight of the keeper of the prison. {shewed ... : Heb. extended kindness unto him }

Ex 3:21 And I will give this people favour <02580> in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

Ex 11:3 And the LORD gave the people favour <02580> in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

.
.
.

Ps 84:11 For the LORD God is a sun and shield: the LORD will give grace <02580> and glory: no good thing will he withhold from them that walk uprightly. etc. . . .

0571 אֱמֶת 'emeth eh'- meth contracted from 0539; n f/adv; [BDB-54a]

{See TWOT on 116 @@ "116k" }

AV-truth 92, true 18, truly 7, right 3, faithfully 2, assured 1, assuredly 1, establishment 1, faithful 1, sure 1, verity 1; 127 n f

1) firmness, faithfulness, truth

1a) sureness, reliability

1b) stability, continuance

1c) faithfulness, reliableness

1d) truth

1d1) as spoken

1d2) of testimony and judgment

1d3) of divine instruction

1d4) truth as a body of ethical or religious knowledge

1d5) true doctrine

adv

2) in truth, truly

0750 אָרֶךְ 'arek aw-rake' from 0748; adj; [BDB-74a] {See TWOT on 162

@@ "162b" }

AV-slow 9, longsuffering + 0639 4, longwinged + 083 1, patient 1; 15

1) long (pinions)

2) patient, slow to anger

<02580> חֵן chen khane from 02603; n m; [BDB-336a] {See TWOT on 694 @@ "694a" }

AV-grace 38, favour 26, gracious 2, pleasant 1, precious 1, wellfavoured + 02896 1; 69

1) favour, grace, charm

1a) favour, grace, elegance

1b) favour, acceptance

02587 חַנּוּן channuwn khan-noon' from 02603; adj; [BDB-337a] {See TWOT on 694 @@ "694d" }

AV-gracious 13; 13

1) gracious

02617 כֶּחֶד kheh'- sed from 02616, Greek 964 βῆθεσδα; n m;
[BDB-340a, BDB-338b] {See TWOT on 698 @@ "698a"} {See
TWOT on 699 @@ "699a"}

AV-mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5,
merciful 4, favour 3, good 1, goodliness 1, pity 1, reproach 1,
wicked thing 1; 248

1) goodness, kindness, faithfulness

2) a reproach, shame

07349 רַחֻמִּים rachuwim rakh-oom' from 07355; adj; [BDB-933b] {See
TWOT on 2146 @@ "2146c"}

AV-merciful 8, compassion 5; 13

1) compassionate

1a) always of God with one possible exception

The Grace of God in the Old Testament () is found in the following verses:

Ge 6:8, Ge 19:19, Ge 33:10, Ge 39:21; Ex 3:21, Ex 11:3, Ex 12:36,
Ex 33:12, Ex 33:13, Ex 33:16, Ex 33:17, Ex 34:9; Nu 11:11, Nu 11:15,
Nu 32:5; Jud 6:17; 2Sa 15:25; Ps 45:2, Ps 84:11; Pr 3:4, Pr 3:34, Pr
13:15, Pr 22:1; Jer 31:2; Zec 12:10.

The Hebrew word for grace is the Hebrew<02580> חֵן chen khane

In the New Testament, the Adjective " <5543> χρηστος " is used only 7 times (Mt 11:30;
Lu ~~5:39~~ 6:35; Ro 2:4; ~~1Co 15:35~~; Eph 4:32; 1Pe 2:3.), 5 times to describe God, although
the noun <5485> χάρις charis, "Grace" is used 156 times and the noun 5544>
χρηστοτης chrestotes khray , "Graciousness, Kindness, , ", is used 10 times.

Grace may be thought of as an acronym **God's Riches At Christ's Expense**. Grace rules
out all human merit. It is the product of God that is given by God, because of who He is,
not because of who we are. It is the means of our salvation.

In the following N. T. verses, <5485> χάρις charis khar'-ece: grace, occurs with
reference to this attribute of God

Lu 1:30, 2:40, 2:52, 4:22; Joh 1:14, 16, 17; Ac 4:33, 11:23, 13:43, 14:3, 26,
15:11,40, 18:27, 20:24, 32; Rom 1:5, 7, 3:24, 4:4, 16, 5:2, 15, 17, 20, 21; 6:1,
11:5-6, 12:3, 6, 15:15, 16:20, 24; 1 Co 1:3-4, 3:10, 10:30, 15:10, 16:23; 2 Co
1:2, 12, 6:1, 8:1, 8:9, 19, 9:8, 14, 12:9, 13:14; Gal 1:3, 6, 15 2:9, 21, 5:4, 6:18;
Eph 1:2, 6, 7, 2:5, 7, 8; 3:2, 7-8; 4:7, 29; 6:24; Php 1:2, 7, 4:23; Col 1:2, 6,
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, 4:22; Tit 1:4, 2:11, 3:7, 15; Phm 1:3, 25; Heb 2:9, 4:16, 10:29,
12:15, 28, 13:9, 13:25; Jas 4:6, 1 Pe 1:2, 10, 13, 3:7, 4:10, 5:5, 10, 12; 2 Pe
1:2, 3:18; 2 Joh 1:3; Jude 1:4; Rev 1:4, 22:21

<5485> χάρις charis khar'-ece from 5463; n f; TDNT-9:372,1298; {See
TDNT 840 }

AV-grace 130, favour 6, thanks 4, thank 4, thank + 2192 3, pleasure 2,
misc 7; 156

- 1) grace
 - 1a) that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
- 2) good will, loving-kindness, favour
 - 2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
- 3) what is due to grace
 - 3a) the spiritual condition of one governed by the power of divine grace
 - 3b) the token or proof of grace, benefit
 - 3b1) a gift of grace
 - 3b2) benefit, bounty
- 4) thanks, (for benefits, services, favours), recompense, reward

<5543> χρηστος chrestos khrese-tos' from 5530; TDNT-9:483,1320; **adj**

AV-kind 2, easy 1, better 1, goodness 1, good 1, gracious 1; 7

- 1) fit, fit for use, useful
 - 1a) virtuous, good
- 2) manageable
 - 2a) mild, pleasant (as opp. to harsh, hard sharp, bitter)
 - 2b) of things: more pleasant, of people, kind, benevolent

<5544> χρηστοτης chrestotes khray-stot'-ace from 5543; TDNT-9:489,1320; **n f**

AV-goodness 4, kindness 4, good 1, gentleness 1; 10

- 1) moral goodness, integrity
 - 2) benignity, kindness
-

3.1.2.2.1.2.7 Will.

Will is that aspect of God which puts into effect everything He has designed. The vidence that God wills, or God has will, is established by the fact that will belongs to personality. As those made in the image of God (although marred by the fall), humans have will to do either evil or good (Grk. Kalos, see remark, above, Section 3.1.2.2.1.2.4.2, on agathos). Because God is Holy, Righteous, hence sinless, He only does good. His justice is what to mere mortals often seems evil, but each act of the judgement of God is an attempt to lead men to salvation. Heb 12:5-14.

Joh 1:13; Rom 8:27, 12:2; 1 Co 1:1; Gal 1:4; Eph 1:5, 5:17-18; Col 3:16-17, 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.

Mt 6:10 Thy kingdom come. Thy will <2307> be done in earth, as it is in heaven.

Mt 9:13 But go ye and learn what that meaneth, I will <2309> have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

<2307> θέλημα thelema thel'-ay-mah from the prolonged form of 2309; n n; TDNT-3:52,318; {See TDNT 303}

AV-will 62, desire 1, pleasure 1; 64

1) what one wishes or has determined shall be done

1a) of the purpose of God to bless mankind through Christ

1b) of what God wishes to be done by us

1b1) commands, precepts

2) will, choice, inclination, desire, pleasure

2309 θέλω thelo thel'-o or ἐθέλω ethelo eth-el'-o in certain tenses θελέω theleo thel-eh'-o and ἐθελέω etheleo eth-el-eh'-o which are otherwise obsolete apparently strengthened from the alternate form of 138; v; TDNT- 3:44,318; {See TDNT 303 }

AV-will/would 159, will/would have 16, desire 13, desirous 3, list 3, to will 2, misc 4; 210

1) to will, have in mind, intend

1a) to be resolved or determined, to purpose

1b) to desire, to wish

1c) to love

1c1) to like to do a thing, be fond of doing

1d) to take delight in, have pleasure

For Synonyms see entry 5915

3.1.2.2.1.2.7.1 Freedom, Free Will.

Freedom is an aspect of the will. God made man in His image and so we see in fallen man a semblance of free will. unfortunately the fallen man generally unless quickened (Eph 2:8-9) will not to do God's will. We see God's will displayed in the following passages: Hos 14:4; Mat 10:8; Mat 11:26; Ro 3:32; 1 Co 11:2; Rev 21:6, 22:17. Exemplars are shown below.

Ho 14:4 I will heal their backsliding, I will love them freely <05071>: for mine anger is turned away from him.

Re 21:6 And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely <1432>.

05071 נָדַבָּח nēdabah ned-aw-baw' from 05068; n f; [BDB-621b] {See TWOT on 1299 @@ "1299a" }

AV-freewill offering 15, offerings 9, free offering 2, freely 2, willing offering 1, voluntary offering 1, plentiful 1, voluntarily 1, voluntary 1, willing 1, willingly 1; 26

1) voluntariness, free-will offering

1a) voluntariness

1b) freewill, voluntary, offering

<1432> δωρεάν dorean do-reh-an' accusative case of 1431 as adverb; **adj**; TDNT-2:167,166; {See TDNT 191 }

AV-freely 6, without a cause 1, in vain 1, for nought 1; 9

1) freely, as a gift {#Mt 10:8 Ro 3:24 2Co 11:7 2Th 3:8 Re 21:6 22:17 }

2) in vain, uselessly {#Joh 15:25 Ga 2:21 }

A distinct feature of the will of God is that He allows some of His will to be known and some things He keeps secret.

Deu 29: 29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

3.1.2.2.1.2.7.2 Omnipotence.

Omnipotence is the quality of having unlimited power. **Monotheistic religions** generally attribute omnipotence to only the Deity of their faith. In the monotheistic **philosophies of Abrahamic religions**, omnipotence is often listed as one of the Deity's characteristics among many, including **Omniscience** and **Omnipresence**. Much of what God does is by a direct volitional act. In Gen 1:3 And God said, Let there be light: and there was light. The entire Creation events are examples of the Omnipotence of God. Some texts are given that show this attribute.

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, 19:6, 15, 21:22.

Re 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelu-Jah: for the LORD God omnipotent <3841> reigneth.

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

AV-Almighty 9, omnipotent 1; 10

1) He who holds sway over all things

2) the ruler of all

3) Almighty: God

3.1.2.2 Constitutional Attributes. .

These are predicables^a of His Essential Being. They are not communicated (given) to other beings. These are peculiar to God and are absent or may exist in a lower finite form in man, and possibly in angels but absent in all other creatures.

3.1.2.2.2.1 Simplicity Or Essence Of God.

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.** For example, in the world of science is Occam's razor; which may be stated as **"In establishing the truth of, or proving a mathematical or physical law, chose the simpler explanation"**. See Aseity.

S. Lewis Johnson writes;

^a Predicables: capable of being asserted. to proclaim publicly, preach, predicate.

“this means that God was free from compositeness and from distinction. He does not grow in the experiences of personality as you and I grow. He does not grow in knowledge. He does not grow in wisdom. He does not grow in grace. He does not grow in love. We may grow in the experience of his grace or in the knowledge of his love and so on, but he does not grow. He is simple. He is free from compositeness and from distinction. You cannot divide God up and have a little bit of God over here and a little bit of God over there.”

3.1.2.2.1.1 Invisible.

Invisibility 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. See also <5287> Hupostasis, below:

Ro 1:20 For the invisible< 517> 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 }

Col 1:15 Who is the image of the invisible <517> God, the firstborn of every creature:

Col 1:16 For by Him were all things created, that are in heaven, and that are in earth, visible and invisible <517>, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

1Ti 1:17 Now unto the King eternal, immortal, invisible <517>, the only wise God, be honour and glory for ever and ever. Amen.

Heb 11:27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible <517>.

Note, also:

Joh 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

<517> ἀόρατος aoratos ah-or'-at-os from 1 (as a negative particle) and 3707; adj; TDNT-5:368,706; {See TDNT 559 }

AV-invisible 4, invisible things 1; 5

1) unseen, or that which can not be seen, e.g. invisible

On the invisibleness of God the Father see also Section , below.

Notice also that nowhere in Scripture does it say that the Father has no ability to manifest Himself physically, but it does say that if man (I assume the earthly man) sees Him, he will die. Ex 33:20. In fact the LORD Jesus said:

Mt 11:27 **All things** are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Lu 10:22 All things are delivered to Me of My Father: and no man knoweth Who the Son is, but the Father; and Who the Father is, but the Son, and he to whom the Son will reveal Him. {many ancient copies add these words at the beginning of verse, and turning to his disciples, he said }

And finally:

Joh 1:18 No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared him.

So that for the application of the Axiom of Specification¹¹⁹ to what the Scriptures say about the Father excludes everything it doesn't say.

3.1.2.2.1.2 Attributes Are Non-Detachable.

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 uncompounded Essence.

3.1.2.2.2 Unity.

God is one essence. Deu 6:4 (The Shema) or as Ewald translates "Yahweh our God is one (יהוה) Yahweh", 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. S.L. Johnson again writes:

"Now, therefore any other kind of God or any other representation of a God is an idol. And so that is why in the Old Testament, the Ten Commandments warn Israel against idolatry and why in the New Testament too. We read near the end of it, little children keep yourselves from idols. Any kind of idol is a misrepresentation of God. Put a little figure on your mantle and say that is God and you have already libeled the character of God and blasphemed his incorruptibility. For example, we said God possessed spirituality, his immaterial subsistence, and that implies that he is a self-conscious, intelligent, emotional, and volitional moral agent. He is a spirit, or he is a person. He is not a material substance, and so do not look for God anywhere. He is of an entirely different type of makeup."

See The Trinity

<0259> **אֶחָד** 'echad ekh-awd' a numeral from 0258; adj; [BDB-25b]
 {See TWOT on 61 }
 AV-one 687, first 36, another 35, other 30, any 18, once 13, eleven +
 06240 13, every 10, certain 9, an 7, some 7, misc. 87; 952
 1) one (number)
 1a) one (number)
 1b) each, every
 1c) a certain
 1d) an (indefinite article)
 1e) only, once, once for all
 1f) one ... another, the one ... the other, one after another, one by
 one
 1g) first
 1h) eleven (in combination), eleventh (ordinal)

3.1.2.2.3 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. Shedd says that infinity is the divine essence viewed as having no bounds or

limits which necessarily involves his perfection and that pervades the essence and all of his attributes. In other words, he is not just infinite in his incommunicable attributes, but he is infinite in his communicable attributes. And so these attributes often pervade all of the properties of God, infinity.

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 E - "A Warning About The Use Of The Checking Principle". 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 E.

3.1.2.2.2.4 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.

<126> αἰδιος aidios ah-id'-ee-os from 104; adj; TDNT-1:168,25; {See TDNT 29}

AV-eternal 1, everlasting 1; 2

1) eternal, everlasting

<126> -covers the complete philosophical idea — without beginning and without end; also either without beginning or without end; as respects to the past it is applied to what has existed time out of mind

<166> αἰώνιος aionios ahee-o'-nee-os from 165; adj; TDNT-1:208,31; {See TDNT 40}

AV-eternal 42, everlasting 25, the world began + 5550 2, since the world began + 5550 1, for ever 1; 71

1) without beginning and end, that which always has been and always will be

2) without beginning

3) without end, never to cease, everlasting

<166> -gives prominence to the immeasurableness of eternity

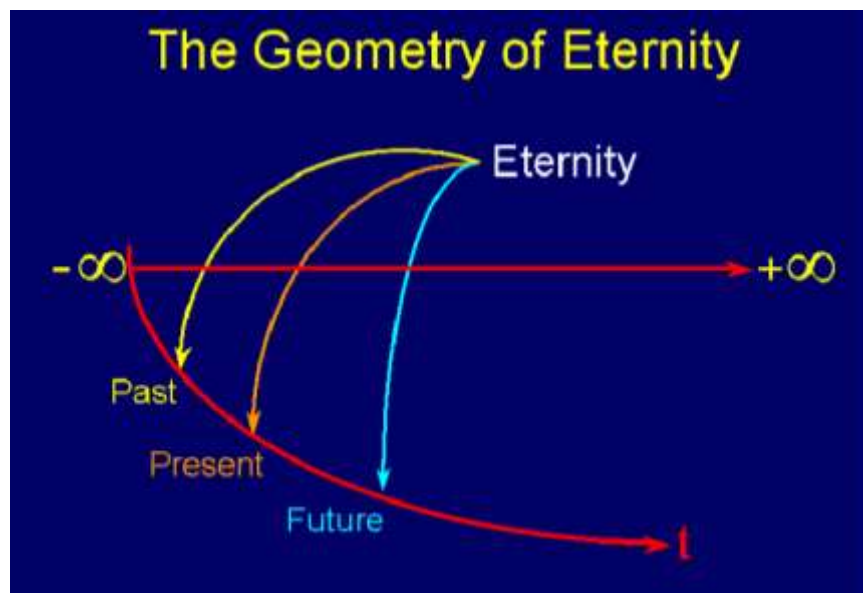


Figure 01.03.06. The Geometry Of Eternity (Missler).¹²⁰

An illustration of the eternity of God in song is given in the Christian song written by Kurt Kaiser from the album “Tell It Like It Is”.

God is Love

God is Love, God is light;
God is faithful, Day and Night;
He is Eternal, He never changes,
 Though the seas rise up to swallow mountain ranges

God is interested in you and me,
 Wanting us to be **the best** we can be,
We’re not perfect living the way we do,
 But **He knows** just **what we’re going through.**

It includes the Attributes of Love, Goodness, Truthfulness (Light), Faithfulness, Eternality, Immutability, Omniscience, and Immensity. Kurt Kaiser is quite a Theologian!

3.1.2.2.2.5 Immutability.

“As defined by the New Standard Dictionary (1913 ed.) **Immutability 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

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability <276> of his counsel, confirmed it by an oath: {confirmed ... : Gr. interposed himself by }

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Heb 7:24 But this man, {i.e., Jesus} because he continues forever, has an unchangeable <531> priesthood.

276 ἀμετάθετος ametathetos am-et-ath'-et-os from 1 (as a negative particle) and a derivative of 3346; adj;

AV-immutability 1, immutable 1; 2

1) not transposed, not to be transferred, fixed, unalterable

531 ἀπαράβατος aparabatos ap-ar-ab'-at-os from 1 (as a negative particle) and a derivative of 3845; adj; TDNT-5:742,772; {See TDNT 588 }

AV-unchangeable 1; 1

1) unviolated, not to be violated, inviolable

2) unchangeable and therefore not liable to pass to a successor

Jo 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by Him; and without Him was not anything made that was made.

4 In Him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.
{comprehended: or, did not admit, or, receive }

6 There was a man sent from God, whose name was John.

9 That was the true Light, which lighteth every man that cometh into the world.

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 believe on His name: {power: or, the right, or, privilege }

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: {his ... : Gr. the Son of his love }

14 **In whom we have redemption through his blood, even the forgiveness of sins:**

15 **Who is the image of the invisible God, the firstborn of every creature:**

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:**

- 17 **And He is before all things, and by Him all things consist** {or are glued together; NEC}.
- 18 And He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. {in ... : or, among all }
- 19 For it pleased the Father that in Him should all fulness dwell;
- 20 And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having ... : or, making }
- 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled {in ... : or, by your mind in }
- 22 In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight:

3.1.2.2.2.6 Omnipresence or Immensity.

Immensity is an aspect of God's infinity. If we were thinking about God's infinity in relation to time, if we were in a theological class and just a few of us in the classroom and I knew you real well and that you wouldn't get too far off the subject I'd ask you the question; If we were thinking of God's infinity in relation to time, what would we say about His infinity? Well, if you were a good student you would say well we would say that God was eternal because his infinity in relation to time is a reference to His eternity.

Now, in relation to space God's infinity is His immensity. So if we think of His infinity with reference to time, we are thinking of His eternity. If we're thinking of His infinity with reference to space, we are talking about His immensity.

Immensity is an English word that comes from the Latin expression *immensus*. The Latin verb *measure*, *mensura*, *mensus* is the verb that meant to measure. And so 'in' is the preposition; into, on to, against, etc. here used as a negative with *mensus*, and so the *n* is phonologically changed to 'm' resulting in the verb *immensus*. The passive participle means that which cannot be measured. And so when we think of something as big — it's so big we just are awed by it — we say it is immense in English. It is as if it could not be measured, it is so large. So when we're thinking about immensity, we are thinking about God's infinity in relation to space, and we're calling it His immensity because we are thinking of Him as a person who cannot be measured.

Not only is immensity an aspect of God's infinity, but we may define **immensity as that perfection of the divine being by which He transcends all spatial limitations.**

Or Immensity is that perfection of the divine being by which He transcends all spatial limitations, and yet is present in every point of space with His whole being.

Now, it has its negative side, as you can guess. The divine being is not limited to space. He transcends all spatial limitations. You cannot put God in anything. You cannot even put Him in His universe. There is nothing in which you can put God. And it has a positive aspect. He fills every part with His whole being. In other words, within space we have all of God at any one point within space.

He is so immense that He transcends all spatial limitations and yet He is present at every point within His creation with His whole being. That's why He's the

infinite God. But He is completely here just as much as He is completely there. And He is completely there, and this is true throughout the whole of the universe. He is everywhere wholly and completely at every point and yet He transcends all of space itself. He's immense, immense theologically. We may distinguish — theologians have distinguished three modes of presence in space. Bodies are in space circumscriptively. that is, they are bounded by space on every side. In this we say that God fills space repletively. This means that **God fills space fully**. i. e., He is Omni-Present!

Gen 3:8; Ex 33:14, Deu 4:37; Psm 103:22 Jo 14:17

Ex 33 14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

"Where shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, And dwell in the uttermost parts of the sea; Even there shall thy hand lead me, And thy right hand will lay hold me. If I say, Surely the darkness will overwhelm me, And the light about me shall be night; Even the darkness is not dark to thee, But the night is as bright as the day: The darkness and the light are both alike to thee."

Ps 139:1 « To the chief Musician, A Psalm of David. »

O LORD, thou hast searched me, and known me.

2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

- 3 Thou compassest my path and my lying down, and art acquainted with all my ways. {compassest: or, winnowest }
- 4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.
- 5 Thou hast beset me behind and before, and laid thine hand upon me.
- 6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
- 7 ¶ Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
- 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;
- 10 Even there shall thy hand lead me, and thy right hand shall hold me.
- 11 If I say, Surely the darkness shall cover me; even the night shall be light about me.
- 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. {hideth ... : Heb. darkeneth not } {the darkness and ... : Heb. as is the darkness, so is the light }
- 13 For thou hast possessed my reins: thou hast covered me in my mother's womb.
- 14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. {right ... : Heb. greatly }
- 15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. {substance: or, strength, or, body }
- 16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. {all ... : Heb. all of them } {which ... : or, what days they should be fashioned }
- 17 ¶ How precious also are thy thoughts unto me, O God! how great is the sum of them!
- 18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.

On these verses writes' Barnes Notes':

This psalm purports to be a psalm of David, and there is no reason to doubt that it is properly attributed to him. See introduction to Psalm 138. At what time it was composed is, however, unknown. It contains reflections which might have occurred at any period of his life; yet it would seem most probable that it was not

written in his early years, but that it is a record of his most mature thoughts on a great and very important subject.

The psalm relates to the omnipresence of God, and contains such reflections as would occur to one meditating on that attribute of the Deity. It is the most distinct and full statement of that doctrine which is to be found in the Hebrew Scriptures, and the doctrine is presented in language which has never been surpassed for sublimity and beauty. The leading idea in the psalm seems to be that of comfort from the fact that God is everywhere; that he knows all that pertains to us; that we can never be hidden from his view; that he has known us from the beginning; that as he fashioned and formed us — making us what we are — he knows all our necessities, and can supply them. The psalm consists of three parts:

I A celebration of the Omniscience and Omnipresence of God, as a ground of confidence and hope, #Ps 139:1-18.

(a) The fact that he knows all that there is in the heart, #Ps 139:1-6.

(b) The fact that he is everywhere present, #Ps 139:7-12.

(c) The fact that all in our past life has been known to God; that he has created us, and that his eye has been upon us from the beginning of our existence, #Ps 139:13-16.

(d) The fact that his thoughts toward us are precious, and numberless as the sand, #Ps 139:17,18.

II The feelings of the psalmist in relation to the acts of the wicked as a proof that he loved God, #Ps 139:19-22. These reflections seem to have sprung from his contemplation of the divine character and perfections, as leading him to hate all that was opposed to a Being so pure, so benevolent, so holy. On looking into his own heart, in view of what God was, he was conscious that he had no sympathy with the enemies of God as such; that such was his love for the character of God, and such his confidence in him, that he could have nothing in common with them in their feelings toward God, but wished to be dissociated from them forever.

III The expression of a desire that, as God saw all the recesses of the human soul, he would search his heart, and would detect any evil he might see there, and deliver him from the evil, and lead him in the way which conducted to life eternal, #Ps 139:23,24. Anyone may feel, and must feel, that after all which he knows of himself — after all the effort which he makes to ascertain what is within his heart — there are depths there which his eye cannot penetrate, and that there may be sins of thought and feeling there which he has not detected; but it is only from the consciousness of sincerity, and a true desire to honor God, that one can pray that God would search him, and that he would detect and bring out every form of sin which he may see concealed and lurking in the soul. He who can sincerely offer this prayer is a pious man.

O LORD, thou hast searched me The word rendered searched, has a primary reference to searching the earth by boring or digging, as for water or metals. See #Job 28:3. Then it means to search accurately or closely.

And known me As the result of that search, or that close investigation. Thou seest all that is in my heart. Nothing is, or can be, concealed from thee. It is with this deep consciousness that the psalm begins; and all that follows is but an expansion and application of this idea. It is of much advantage in suggesting right reflections on our own character, to have this full consciousness that God knows us altogether; that he sees all that there is in our heart; that he has been fully acquainted with our past life.

Joh 14:17 Even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; **for He dwelleth with you, and shall be in you.** {i.e., after Pentecost Acts 2:1-11.

Other passages that describe this attribute of God are:

Ps 23 11:4,5 17:3 44:21 1Ki 8:39 1Ch 28:9 Jer 12:3 17:9,10 Joh 21:17 Heb 4:13 Re 2:18,23

Notice now Ex 3:14 where God declares his Omnipresence or Immensity.

אֶהְיֶה, וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה, **יְד** 14 And God said unto Moses: **'I AM**
אֲנִי אֶהְיֶה; וַיֹּאמֶר, כֹּה תֹאמַר THAT **I AM**'; and He said: 'Thus shalt thou
לְבְנֵי יִשְׂרָאֵל, say unto the children of Israel:
אֶהְיֶה, **I AM** hath sent Me unto you.'

<01961> הָיָה hayah haw-yaw a primitive root [compare 01933]; v; [BDB-224a] {See TWOT on 491 }

AV-was, come to pass, came, has been, were happened, become, pertained, better for thee; 75

1) to be, become, come to pass, exist, happen, fall out

1a) (Qal)

1a1) —

1a1a) to happen, fall out, occur, take place, come about, come to pass

1a1b) to come about, come to pass

1a2) to come into being, become

1a2a) to arise, appear, come

1a2b) to become

1a2b1) to become

1a2b2) to become like

1a2b3) to be instituted, be established

1a3) to be

- 1a3a) to exist, be in existence
- 1a3b) to abide, remain, continue (with word of place or time)
- 1a3c) to stand, lie, be in, be at, be situated (with word of locality)
- 1a3d) to accompany, be with
- 1b) (Niphal)
 - 1b1) to occur, come to pass, be done, be brought about
 - 1b2) to be done, be finished, be gone

This verb occurs in the Qal Imperfect 1MS and is akin to the Greek Imperfect 3MS of John 1:1, where: “in Beginning was (Impf. 3ms.) the Word, and the Word was (Impf. 3ms.) with (Face to face) God, and the Word was (Impf. 3ms.) God”. This verse states categorically that In beginning, when time started, the Word preexisted, with God, and the Word was God!. The Qal Imperfect 1MS used in Ex 3:14, also implies the same condition of God who changes not.

Reminds one of the Greek <1473> ἐγώ ego eg-o’; a primary pronoun of the first person I (only expressed when emphatic): — I, . + <1510> . εἰμί eimi i-mee’; the first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic): — AM,

So what think ye of the Omnipresence or Immensity of Jesus?

Joh {5:43 <1473> ἐγώ] I [<1510> . εἰμί] AM come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive. { and the same for every I AM on the list below. NEC}

Joh 6:35 And Jesus said unto them, I AM the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 6:41 The Jews then murmured at him, because he said, I AM the bread which came down from heaven.

Joh 6:48 I AM that bread of life.

Joh 6:51 I AM the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I AM: and I AM not come of myself, but he that sent me is true, whom ye know not.

Joh 7:29 But I know him: for I AM from him, and he hath sent me.

Joh 7:34 Ye shall seek me, and shall not find me: and where I AM, thither ye cannot come.

Joh 7:36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I AM, thither ye cannot come?

Joh 8:12 Then spake Jesus again unto them, saying, I AM the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Joh 8:16 And yet if I judge, my judgment is true: for I AM not alone, but I and the Father that sent me.

- Joh 8:18 I AM one that bear witness of myself, and the Father that sent me beareth witness of me.
- Joh 8:23 And he said unto them, Ye are from beneath; I AM from above: ye are of this world; I AM not of this world.
- Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I AM he, ye shall die in your sins.
- Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I AM he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
- Joh 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.
- Joh 9:5 As long as I AM in the world, I AM the light of the world.
- Joh 9:39 And Jesus said, For judgment I AM come into this world, that they which see not might see; and that they which see might be made blind.
- Joh 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I AM the door of the sheep.
- Joh 10:9 I AM the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- Joh 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I AM come that they might have life, and that they might have it more abundantly.
- Joh 10:11 I AM the good shepherd: the good shepherd giveth his life for the sheep.
- Joh 10:14 I AM the good shepherd, and know my sheep, and AM known of mine.
- Joh 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I AM the Son of God?
- Joh 11:25 Jesus said unto her, I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- Joh 12:26 If any man serve me, let him follow me; and where I AM, there shall also my servant be: if any man serve me, him will my Father honour.
- Joh 12:46 I AM come a light into the world, that whosoever believeth on me should not abide in darkness.
- Joh 13:13 Ye call Me Master and LORD: and ye say well; for so I AM.
- Joh 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I AM he. {Now: or, From henceforth }
- Joh 13:33 Little children, yet a little while I AM with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
- Joh 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I AM, there ye may be also.
- Joh 14:6 Jesus saith unto him, I AM the way, the truth, and the life: no man cometh unto the Father, but by me.

- Joh 14:10 Believest thou not that I AM in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- Joh 14:11 Believe me that I AM in the Father, and the Father in me: or else believe me for the very works' sake.
- Joh 14:20 At that day ye shall know that I AM in my Father, and ye in me, and I in you.
- Joh 15:1 I AM the true vine, and my Father is the husbandman.
- Joh 15:5 I AM the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. {without me: or, severed from me }
- Joh 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I AM not alone, because the Father is with me. {his own: or, his own home }
- Joh 17:10 And all mine are thine, and thine are mine; and I AM glorified in them.
- Joh 17:11 And now I AM no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
- Joh 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I AM not of the world.
- Joh 17:16 They are not of the world, even as I AM not of the world.
- Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I AM; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
- Joh 18:5 They answered him, Jesus of Nazareth. Jesus saith unto them, I AM he. And Judas also, which betrayed him, stood with them.
- Joh 18:6 As soon then as he had said unto them, I AM he, they went backward, and fell to the ground.
- Joh 18:8 Jesus answered, I have told you that I AM he: if therefore ye seek me, let these go their way:
- Joh 18:37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I AM a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
- Joh 19:21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I AM King of the Jews.
- Joh 20:17 Jesus saith unto her, Touch me not; for I AM not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Another illustration in song from the Musical “Tell It Like It Is.”

He's Everything To Me by Ralph Carmichael

1st verse

**In the stars His handiwork I see,
On the wind He speaks with majesty,
Tho' He ruleth over land and sea, {His Sovereign Omnipotence.}**
What is that to me

Chorus

Till by faith I met Him face to face,
And I felt the wonder of His Grace,
Then I knew that He was more
Than just a God who didn't care,
That lived away up there,
And now He walks inside me day by day, {His omnipresence and Immensity. NEC}
Ever watching o'er me lest I stray
Helping me to find that narrow way,
He's everything to me.

2nd verse

I will celebrate Nativity,
For it has a place in history,
Sure He came to set His people free,
What is that to me.

3.1.2.2.2.7

Omnipotence.

Omnipotence is the quality of having unlimited power. [Monotheistic religions](#) generally attribute omnipotence to only the [Deity](#) of their faith. In the monotheistic [philosophies](#) of [Abrahamic religions](#), omnipotence is often listed as one of the Deity's characteristics among many, including [Omniscience](#) and [Omnipresence](#). Much of what God does is by a direct volitional act. In Gen 1:3 And God said, Let there be light: and there was light. The entire Creation events are examples of the Omnipotence of God. The verses that attribute this power to God in the Old Testament using the Hebrew word <07706> שַׁדַּי Shadday shad-dah'- ee: almighty, all-powerful. Ge 17:1, 28:3, 35:11, 43:14, 48:3, 49:25; Ex 6:3; Nu 24:4, 24:16; Ru 1:20, 1:21; Job 5:17, 6:4, 6:14, 8:3; 8:5, 11:7, 13:3, 15:25, 21:15, 21:20, 22:3, 22:17, 22:23, 22:25, 22:26, 23:16, 24:1, 27:2, 27:10, 27:11, 27:13, 29:5, 31:2, 31:35, 32:8, 33:4, 34:10, 34:12, 35:13, 37:23, 40:2; Ps 68:14, 91:1; Isa 13:6; Eze 1:24, 10:5; Da 11:38; Joe 1:15

<07706> שַׁדַּי Shadday shad-dah'- ee from 07703; n m dei; [BDB-994b] {See TWOT on 2333 }

AV-Almighty 48; 48

1) almighty, most powerful

1a) Shaddai, the Almighty (of God)

Now, the New Testament word for Almighty is given as: <3841> παντοκράτωρ pantokrator pan-tok-rat'-ore It is used 10 times in the following verses:

2Co 6:18; Re 1:8, 4:8, 11:17, 15:3, 16:7, 16:14, 19:6, 19:15, 21:22.

And finally the text for one of these verses:

Re 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelu-JaH: for the LORD God omnipotent <3841> reigneth.

{See comments, below. NEC}

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

AV-Almighty 9, omnipotent 1; 10

1) He who holds sway over all things

2) the ruler of all

3) Almighty: God

Some texts are given that demonstrate this attribute.

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, 19:6, 15, 21:22.

Rev 19:6 suggests all believers should learn Hebrew because it is spoken in Heaven! (Hallelu-JaH)

A Believer's (Our) Duty - Hallelu-Jah - הלל-יה Piel Imperative 1Pl: Ya'll Praise יה Jah - JeHoVaH

<01984> הלל halal haw-lal' a primitive root, Greek 239 αλληλουα; v; {See TWOT on 499} {See TWOT on 500}

AV-praise 117, glory 14, boast 10, mad 8, shine 3, foolish 3, fools 2, commended 2, rage 2, celebrate 1, give 1, marriage 1, renowned 1; 165

1) to shine

1a) (Qal) to shine (fig. of God's favour)

1b) (Hiphil) to flash forth light

2) to praise, boast, be boastful

2a) (Qal)

2a1) to be boastful

2a2) boastful ones, boasters (participle)

2b) (Piel)

2b1) to praise

2b2) to boast, make a boast

2c) (Pual)

2c1) to be praised, be made praiseworthy, be commended, be worthy of praise

2d) (Hithpael) to boast, glory, make one's boast

2e) (Poel) to make a fool of, make into a fool

2f) (Hithpoel) to act madly, act like a madman

03050 יהי Yah yaw contraction for 03068, and meaning the same, Greek 239

αλληλολοια; n pr dei; {See TWOT on 484 @@ "484b"}

AV-LORD 48, JAH 1; 49

1) Jah (Jehovah in the shortened form)

1a) the proper name of the one true God

1b) used in many compounds

1b1) names beginning with the letters 'Je'

1b2) names ending with 'iah' or 'jah'

And another Illustration from the prolific mind of Kurt Kaiser from two of His albums, "Master Designer" and "Tell it Like It Is"

MASTER DESIGNER

Cotton candy clouds so fluffy and white,
Who put you there in a sky of deep blue,
Or do you just happen to float a long,
pretty and white in a sky of deep blue; so blue, sky so blue;

Tall mountains, deep valley, fast river, cool stream'
Show grandeur and majesty, in some grand scheme,
All of these wonders that we behold,
Are only a part- it cannot be told, be told, cannot be told;

Master Designer, Whoever You are,
All of this beauty both near and afar,
Can't just have happened the odds are too great,
There must be a plan, we're not left to fate, to fate, not left to fate;

All of this beauty is far too convincing,
Master Designer, Your Word must be true,
Of all Your creations man is the dearest,
Help me to simply believe now in You, in You, Believe in You.

In case you are wondering why I should include song lyrics (by way of illustration) into a Systematic Theology, Remember its (Systematic Theology) definition, along with the following:

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 **be controlled by the (Holy) Spirit;**
- 19 **Speaking to yourselves (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/even the Father in the name of our LORD Jesus Christ;**

Interestingly, we see in these 4 verses, the Trinity, manifest in our sanctification.

3.1.2.2.2.8 Sovereignty, Power, Authority.

Rev 1:6 (Grk. κρατος) 1:8 (Grk. παντοκρατορ: all powerful, all-mighty)

A great deal of controversy has been generated over a few verses of Scripture that deal with God's sovereignty. Those are about the Free Will of God vs. the 'free will' of man. The verses shown above from the book of Romans and chapter 8, need be studied in detail before any solid foundation can be made concerning this controversy. Most of the problem comes from a Christian Patriarch named Jacobus Arminius (1560-1609) who studied at the Geneva Academy in the 1570s, the religious loyalties of Europe had already split in different directions.

Germany was going through reforms started by Martin Luther. In England, the Anglican church had come into its own. And in Switzerland, Protestants were practicing the doctrines of French theologian John Calvin.

Jacobus Arminius was studying under Calvin's son-in-law and successor, Theodore Beza. As Arminius got deeper into his work, he began to question Calvin's doctrines of predestination and perseverance. Rather than defend his position in the birthplace of Calvinism, however, Arminius moved to Basel.

In 1588, the government of Amsterdam, Holland, Arminius' native country, called him home and appointed him preacher of the Dutch Reformed church there.

Arminius, whose Dutch birth name was Jacob Harmenszoon, took the Latin name Jacobus Arminius, from a first century German leader who opposed the Roman empire.

He spent 15 years in Amsterdam. Over that time, his studies led him to expound on Romans chapters 7 and 9. Arminius believed that instead of being unconditionally chosen for salvation by God, as Calvin taught, people chose salvation of their own free will. Arminius thought God elected only those whom he foreknew would choose him.

Joseph should have spent more time in Romans 8, because Chapter 7 has to do with the believer's fight against the Sin Nature and Chapters 9-11 were specifically addressed to Israel. Instead, Romans 8, Romans chapter of the Holy Spirit gives the answer to the plaintiff cries of Rom 7:24 "O wretched man that I am! Who shall deliver me from the body of this death" (The Sin Nature-In Adam). The answer comes quickly in Ro 7: 25 "I thank God through Jesus Christ our LORD. So then with the mind I myself serve the law of God; but with the flesh the law of sin." The eighth of Roman follows immediately (and should have put to death the wails of Arminius),

Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

In probably the only text that Arminius had, there was a scribal error (10th century) that copied a portion of verse 4 into verse 1. That portion was . . . “who walk not after the flesh, but after the Spirit” (vs. 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.). You can see the consternation of Arminius. This also points to the great need for accurate Textual Criticism and Biblical Archaeology.

Joseph Arminius’s other major disagreement was over losing one's salvation. Calvin stated that once God started a work (such as an individual's salvation), God would see it through successfully until the task was completed. Arminius, on the other hand, believed people could use their free will to turn away from God--in other words, forfeit their salvation.

See Foreknowledge, Predestination Calling, Election, etc., below.

3.1.2.2.2.9 Aseity - God’s Independence From Man And His Creations.

The **Aseity** of God means "God is so independent that he does not need us." It is based on **Acts 17:25**, where it says that God "is not served by human hands, as if he needed anything" (NIV). This is often related to God's *self-existence* and his *self-sufficiency*. i.e., His Simplicity or Essence.

3.1.2.2.3 Conclusion.

In concluding our remarks on the Attributes of God, we turn again to illustrations by Kurt Kaise, from his Folk Musical, “Tell It Like It Is.

First, to a look at a misunderstood God, that permeates much of the world’s society, we look at the words to:

“What’s God Like.”

From the Folk Musical “Tell it Like It Is” by Kurt Kaiser:

1. When I saw God he had a long white beard,
And he brings me gifts at the end of the year;
But the Big One comes in the by and by
From the Santa Claus up in the sky.
2. When I saw God he was a vending machine,
I drop in a coin and he makes the scene.
You push the right button, what have you got?
Instant first aid right on the spot.
3. I think of God as the great computer;
Feed him the facts; he’s the instant tutor.
He’s gotta be right, sure it’s easy to see
Since the stars haven’t fallen into the sea.

4. I think of God like in a museum
Kept under glass , where I could go see him,
It's such a comfort to see him there.
He's near to me and not off somewhere.
5. When I'm in trouble he's like a silver lining,
Although that does seem quite confining;
For the one who cares for people like me,
Is not at all like we've described him to be.

Next, Kaiser again comes to mind to illustrate What God IS", from His song GOD IS LOVE"

An illustration of some of the attributes of God in song is given in the Christian song written by Kurt Kaiser from the Folk Musical "Tell It Like It Is".

God is Love

God is Love, God is light;
God is faithful, Day and Night;
He is Eternal, He never changes,
Though the seas rise up to swallow mountain ranges
God is interested in you and me,
Wanting us to be **the best** we can be,
We're not perfect living the way we do,
But **He knows** just **what we're going through.**

Note that this short song of only two stanza's includes the Attributes of Love, Goodness, Truthfulness (Light), Faithfulness, Eternality, Immutability, Omniscience, and Immensity. Kurt Kaiser is quite a Theologian!

To the student: Find each one of these attributes and a reason for each, from "God Is Love".

3.2 The Divine Decrees.

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3.2.1 Definitions and Descriptions.

God the Father is the Author of the Divine Decree. The decree of God is His eternal, holy, wise and sovereign purpose, comprehending at once all things that ever were or will be in their causes, courses, conditions, successions, and relations and determining their certain futurity (i.e., that they will certainly take place).

1. Comprehending: Omniscience of God as the source of the divine decrees.
2. Determining: Sovereignty of God choosing before anything existed which things would actually become historical events.

The Divine Decrees, are actually 1 decree but because of the limitations of our human brain we often use the plural, decrees, to express the many facets of God's plan. The 1 decree was given in eternity past and covers everything in all of what to us is past, present, and future history (Psa. 2:7; 148:6; Dan. 9:24). All history was yet future at the time of the decrees.

The decree of God is His eternal and immutable will regarding the future existence of events, which will happen in time {which happened because of Creation NEC} and regarding the precise order and manner of their occurrence.

The will of God in common usage refers to what God desires of an individual or group in a particular situation. The will of God in relation to the Divine Decrees refers to the decision God made in eternity past, from His attribute of sovereignty, which established that certain things would actually come into being while other things would not. The will of God is His sovereign choice as to what will take place in time. Human beings, before the fall and angels have a volition that is truly free. Many things occur as a result of angelic and human will acting contrary to God's desires.

God in eternity past decreed that angels and human beings would have volition and that would be allowed to make decisions contrary to the sovereign will of God and without compromising the justice of God. **The divine decrees are the eternal plan by which God has rendered certain all the events of the universe, including both angelic and human history-past, present and future. God's decree rendered all things as certain to occur;** He decided that they would exist. In doing so, He did not interfere with angelic or human will. In fact, He decreed that we would have free will.^a Free-will is often termed volition. In giving us volition, He also decreed that our decisions, whatever they might be, would certainly take place-even those that are contrary to His desires.

^a Free - Pre-fall of Adam. Post-fall, free to do what the old nature desires. this may be termed volition. This volition of itself, apart from the quickening of God Eph 2:1, 5, is incapable of choosing God! NEC

Being omniscient, He knew ahead of time what we would decide, and He not only decreed that those decisions would exist but He also decreed the exact manner, consistent with His integrity, in which He would handle our decisions.

{Editor's Note: The will of present individuals becomes free again post-salvation. NEC}

The decree of God is the chosen and adopted plan of all God's works. The decree of God is His eternal purpose; according to the counsels of His own will, whereby for His own glory He has foreordained whatever comes to pass. The decree of God is the sovereign choice of the divine will (His attribute of sovereignty) and mentality (His omniscience) by which all things are brought into being and controlled, made subject to His pleasure, and producing His glorification (Isa. 46:10; Eph. 1:9).

The Father, the Son, and the Holy Spirit (i.e., The Trinity) pre-existed everything. No one was above them; no one originated them. (God has no origin.) Anything the Members of the Trinity decide to originate is decided with 2 concepts in mind. It is for Their pleasure. It is for Their glory. {But both these are bounded by His Holiness, Justice, Love, Mercy, and Grace.}

The decrees of God are the sum total of God's plan, designed in eternity past, relating to all events of all classifications, collected into 1 single all-comprehensive whole through God's omniscience.

The omniscience of God is the key to understanding the decrees. God has 3 kinds of knowledge:

(1) Self-knowledge:

- (a) God knows Himself-it is total, perfect and complete.
- (b) He is aware of His own essence and the unlimited capabilities of each Member of the Trinity.

(2) Omniscience:

- (a) God knows all things outside of Himself.
- (b) He knows all things about believers and unbelievers both the actual-which He Himself foreordained, decreed, programmed into the decree-and the possible-which could have happened but did not because He did not decree it, did not make that particular decision, did not enter it into the decree.
- (c) His omniscience is unlimited and objective.

(3) Foreknowledge:

- (a) Acknowledges only what is in the decrees, in the plan.
- (b) It is a printout of the actual facts (not mere possibilities) regarding the function of the believer.
- (c) The term "foreknown" is used in Scripture of believers only (and of Christ).

(d) His foreknowledge is limited and objective.

The following are various attempts to define these decrees and order them so that they may make sense to us men of limited understanding of the Greatness of God. These orderings are made with the descriptions by those who hold these views and are presented to see what man has made of such

Supralapsarianism

Supralapsarianism literally means “before or above the fall” (*supra*=”above”; *lapse*=”fall”). This is the form of Calvinism that is often called “hyper-Calvinism” (“hyper being an adj not a noun) because of its nature. It is held by very few present, so-called Calvinists, and does not represent so-called “Evangelical Calvinism.” The belief here is that the decree to elect happens *before* the decree to allow for the fall. So, the order of the decrees would go this way:

1. God’s decree to redeem the elect and to reprobate/damn others
2. God’s decree to create the elect and reprobate
3. God’s decree to *bring about* the fall as a means of reprobation
4. God’s decree to send Christ as the redeemer only for the elect
5. God’s decree to apply salvation to the elect

Please note: Nowhere does God reveal to would be evangelists “Who are the elect”. Further, The only way a person can determine if he/she is in the body of the “elect” is when they trust Jesus the Messiah as their Sins Bearer, Savior, and LORD of their lives.

Infralapsarianism

Infralapsarianism literally means “after or below the fall” (*infra*=”below”; *lapse*=”fall”). This form of Calvinism is representative of normative and Evangelical Calvinism. There are many different forms of infralapsarianism and much debate on what is actually representative of historic Calvinism (both of Calvin and of Dort, another issue for another time), but the most important element is stable: most Calvinists are infralapsarian in their theology.

Normative Calvinistic Infralapsarianism

1. God’s decree to create man
2. God’s decree to *allow* the fall
3. God’s decree to redeem the elect and to reprobate/*pass over* all others
4. God’s decree to send Christ as the redeemer only for the elect
5. God’s decree to apply salvation to the elect

Notice the difference here. God’s decree to create man is the first priority, not his decree to elect or damn individuals.

Modified Calvinistic Infralapsarianism (Amyraldism/”5-point Calvinism”)

1. God’s decree to create man
2. God’s decree to *allow* the fall
3. **God’s decree to send Christ as the redeemer for all people**
4. God’s decree to redeem the elect and to reprobate/*pass over* all others
5. God’s decree to apply salvation to the elect

Arminian Infralapsarianism

1. God's decree to create man
2. God's decree to *allow* the fall
3. **God's decree to send Christ as the redeemer for all people**
4. God's decree to redeem the elect **those who trust in Christ** and damn all others
5. God's decree to apply salvation **to those who believe** (i.e. the elect)

You might ask, What good are these exploitations of the decrees of God when we're not sure whose determination is correct", or "if they're all wrong".

To answer this dilemma would take at least one other book, which many have been written with more conflicting views.

However, a few notes might make our search for truth a little easier.

For item 3. of the *Modified Calvinistic Infralapsarianism (Amyraldism/"5-point Calvinism")* and *Arminian Infralapsarianism*.

"God's decree to send Christ as the redeemer for all people"

This statement is biblically incorrect. Christ died for the Sins of the whole world! 1 Jo 2:1-2. He didn't die for the Sin of any man or woman. Sin is the inherited characteristic of the first man Adam who fell in the Garden. Modern evangelism has chosen not to distinguish between the Sin Nature (Sin) in every man verses the acts of sin (Sins) done by us all for which items Christ died. He is not the propitiation for our Sin natures but for our acts of sin (Sins). **Thus He can be just when he judges the believer and unbeliever for Works.**

For believers:

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Fortunately, for the believer, only the works done via control by the Holy Spirit are considered Good (Agathos - the good that only God can do).

For unbelievers:

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.**

Unfortunately for the unbeliever, **any works done are all done in the energy of the flesh and will be considered not-good.** Hence:

Rev 20:15 And since **none was found written in the book of life (each one) was cast into the lake of fire.**

Finally, Item 3. for Modified Calvinistic Infralapsarianism (Amyraldism/"5-point Calvinism"), and Arminian Infralapsarianism, above, can be ignored.

- Jo 3:16 For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
- 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. {He has only the Adamic nature, and as He told Nicodemus, “You must be Born again” (from above) vs. 3:3, 5, 7 in order to obtain everlasting life. NEC}
- 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.** {This is the ‘old man’, ‘in Adam’. NEC}
- 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought by God.

3.2.1.1 Two Basic Problems - The Moral Problems Of God.

1. Why did God allow sin to start?

God foresaw that His Angels would sin. And, He also foreknew and decreed the creation of our Universe with a man designed to resolve the angelic controversy by the exercise of his created free will, to the praise of His Glory.

2. Why does God allow sin to exist?

To reveal to His created beings the Height and Depth of His Mercy, Grace, and Love, for those He chose to save, for His Glory.

- Ro 8:38 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 creation, shall be able to separate us from **the love of God**, which is in Christ Jesus our LORD.

Notice carefully, Paul’s Prayer in Ephesians 3.

Eph 3:14 For this cause I bow my knees unto **the Father** of our **LORD Jesus Christ**,

- 15 **Of whom the whole family in heaven and earth is named,**
- 16 That **He would grant you**, according to the riches of his glory, to be strengthened with might by **His Spirit** in the inner man;
- 17 That **Christ may dwell in your hearts by faith**; that ye, being rooted and grounded in love,
- 18 **May be able to comprehend with all saints what is the breadth, and length, and depth, and height;**
- 19 **And to know the love of Christ, which passeth knowledge**, that ye might be filled with all the fulness of God.

- 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
- 21 **Unto him be glory in the church by Christ Jesus throughout the age of ages (i.e. eternity),. Amen.**

3.2.1.2 The Essential Nature Of Sin - Acting Independently Of God.

This was the source of the error in the Garden. Instead of waiting for God to appear so they might ask him about the ‘serpent’, they instead succumbed to the wiles of the ‘serpent’ (Satan as a shape shifter)¹²¹. They should have undoubtedly responded with: **“The LORD said “not to eat of this tree”, so we won’t.”**

Instead they:

Gen 3:6 ¶ And when the woman saw that the tree **was good for food (Lust of the flesh)**, and that it **was pleasant to the eyes (Lust of the eyes)**, and a tree to be **desired to make one wise (Pride of life)**, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Note These very 3 principles of the outworking of the sin nature of man: 1Jo 2:16 For all that is in the world, the **lust of the flesh**, and the **lust of the eyes**, and the **pride of life**, is not of the Father, but is of the world.

Our LORD Jesus, in Mat 4:3-9^a, used the Word of God to answer the three temptations given by Satan.

01-Mat 04:03 And <2532> when the tempter <3985> (5723) came <4334> (5631) to him <846>, he said <2036> (5627), **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, command <2036> (5628) that <2443> these <3778> stones <3037> be made <1096> (5638) bread <740>.

1st Class – “. . . Since you are the Son of God, . . .” Satan knows who Jesus is: Too bad those human unbeliever’s don’t (Those under Satan’s banner).

01-Mat 04:06 C-1 – ATRWP - και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ει <1487> {COND} υιος <5207> {N-NSM} ει <1510> (5719) {V-PAI-2S} του <3588> {T-GSM} θεου <2316> {N-GSM} βαλε <906> (5628) {V-2AAM-2S} σεαυτον <4572> {F-2ASM} κατω <2736> {ADV} γεγραπται <1125> (5769) {V-RPI-3S} γαρ <1063> {CONJ} οτι <3754> {CONJ} τοις <3588> {T-DPM} αγγελις <32> {N-DPM} αυτου <846> {P-GSM} εντελειται <1781> (5699) {V-FNI-3S} περι <4012> {PREP} σου <4771> {P-2GS} και <2532> {CONJ} επι <1909> {PREP} χειρων <5495> {N-GPF} αρουσιν <142> (5692) {V-FAI-3P} σε <4771> {P-2AS} μηποτε <3379> {ADV-N} προσκοψης <4350> (5661) {V-AAS-2S} προς <4314> {PREP} λιθον <3037> {N-ASM} τον <3588> {T-ASM} ποδα <4228> {N-ASM} σου <4771> {P-2GS}

01-Mat 04:06 And <2532> saith <3004> (5719) unto him <846>, **If <1487> thou be <1488> (5748) the Son <5207> of God <2316>**, cast <906> (5628) thyself <4572> down <2736>: for <1063> it is written <1125> (5769), <3754> He shall give <1781> <0> his <846> angels <32> charge <1781> (5699) concerning <4012> thee <4675>: and <2532> in <1909> *their*

^a ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 521 Pgs.

hands <5495> they shall bear <142> <0> thee <4571> up <142> (5692), lest at any time <3379> thou dash <4350> (5661) thy <4675> foot <4228> against <4314> a stone <3037>.

1st Class – Satan assumes Jesus is the Son of God.

ATRWP comments: “Cast thyself down (βαλε σεαυτον κατω). The appeal to hurl himself down into the abyss below would intensify the nervous dread that most people feel at such a height. The devil urged presumptuous reliance on God and quotes Scripture to support his view #Ps 91:11. So the devil quotes the Word of God, misinterprets it, omits a clause, and tries to trip the Son of God by the Word of God. It was a skilful thrust and would also be accepted by the populace as proof that Jesus was the Messiah if they should see him sailing down as if from heaven. This would be a sign from heaven in accord with popular Messianic expectation. The promise of the angels the devil thought would reassure Jesus. They would be a spiritual parachute for Christ.”

01-Mat 04:09 C-3 -" και <2532> {CONJ} λεγει <3004> (5719) {V-PAI-3S} αυτω <846> {P-DSM} ταυτα <3778> {D-APN} παντα <3956> {A-APN} σοι <4771> {P-2DS} δωσω <1325> (5692) {V-FAI-1S} εαν <1437> {COND} πεσων <4098> (5631) {V-2AAP-NSM} προσκυνησης <4352> (5661) {V-AAS-2S} μοι <1473> {P-1DS}

Mt 4:9 And <2532> saith <3004> (5719) unto him <846>, All <3956> these things <5023> will I give <1325> (5692) thee <4671>, if <1437> thou wilt fall down <4098> (5631) and worship <4352> (5661) me <3427>.

3rd Class – Protasis follows Apodosis. **This sentence is the highest form of disregard for the person of the LORD Jesus.** The 3rd Class condition indicates that **Satan considered it possible that Jesus might worship him.** Note the first two temptations are 1st Class conditions, i.e., “Since you are the Son of God . . .” Notice, also, that in verse 9ff, **The LORD does not contest Satan’s right to give Him all these things because Satan won them in the garden when Adam sinned.** Finally, These verses, Mat 4:3-10, contain examples of a synopsis of all temptations that may be outlined and compared with John’s synopsis contained in 1 Jo 2:16, as is shown below.

Appetite The Lust of the Flesh

The first two temptations are examples of a Greek 1st Class Condition (verses 3 and 6) The third (vs. 9) is a 3rd class condition.

- 3 And when the tempter came to him, he said, If (Since) thou be the Son of God, command that these stones be made bread.
- 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Ambition The Lust of the Eyes

- 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 6 And saith unto him, If (Since) thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 7 Jesus said unto him, It is written again, **Thou shalt not tempt the LORD thy God.** {tempt: or, try, or, put to trial, or, proof} *Here is a declaration of his closeness to God. Or most likely His declaration of His Godhood.*

Avarice The Pride Of Life

- 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- 9 And saith unto him, **All these things will I give thee, if thou wilt fall down and worship me.**

- 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, **Thou shalt worship the LORD thy God, and him only shalt thou serve.**

3.2.1.1.1.2 The Permission Of Sin and Sins.

There are few books written on Hamartiology, the Doctrine of Sin and Sins. Although not God's permissive will, man in the garden having free will, sinned, and thus as we, in these modern times say it, "He lost it". In so doing Adam via procreation imparted to all of us, the dead to spiritual things, Sin Nature. this nature was also imputed to us by God.^a

3.2.1.1.1.2 The Problem Of The Will.

The will of every man, post fall of man in the garden, is not free, but is under control of the 'god of this world', Satan and his minions, men, who are taken captives by them (Satan and his minions) according to his (Satan's) will. The first time a man in Adam obtains "Free Will" is by the "quickenings" of the Holy Spirit so he and her may choose "light" instead of "Darkness".

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

2Ti 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

In order for man to recover free will, he must be born again, believe in the blood of our redeemer The LORD Jesus Who died for our sins according to the Scriptures, and Was raised and ascended back to Heaven, because of^b the believer's (our) justification.

Eph 2:1 And **you hath he quickened**, (who were dead in trespasses and sins;)^{c122}

2 Wherein **in time past ya'll 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 in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.** {desires: Gr. wills }

4 **But God**, Who is **rich in mercy**, for **His great love** wherewith He loved us,

5 Even when **we were dead** {Because of our nature "in Adam" NEC} **in sins** {Result of the nature - Acts of Sin, SINS. NEC}, **hath quickened us together with Christ**, (by grace have ya'll^d been saved;)

^a See Vol III, Soteriology And Eschatology, Section 1.1.1 The Two Roads Of Life

^b Or, as proof of.

^c The older and better texts of the N.T. have this phrase only in vs. 5 but 10th century (or so se Erasmus) was added to the TR.

^d Ya'll is my 21st Century Southern Baptist learned 2 Pl Nom. Personal pronoun translation, of 16th century

- 6 And has raised us up together, and made us sit together in heavenly places in Christ Jesus: {Our - Believer's eternal position, In 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 ya'll^a 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** <4282> that we should walk in them.

<4282> προετοιμάζω proetoimazo pro-et-oy-mad'-zo from 4253 and 2090; v; TDNT-2:704,266; {See TDNT 267 }
 AV-prepare afore 1, before ordain 1; 2
 1) to prepare before, to make ready beforehand

We see here the order of works:

1. Before salvation, for an unbeliever, no works for salvation are allowed as being good (Grk. Agathos) works, because, all he/she does, is in the energy of the flesh. Rev 20:5:15.
 2. After salvation, when under control of the Holy Spirit and led by Him, we are to do works for the Glory of God (for which we'll receive a reward at the Judgement Seat (Bema) of Christ.
- Ro 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for **we shall all** stand before the judgment seat of Christ.,
- 2 Co 5:10 For **we must all** appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad..

Note: We all, **not just some of us**, i.e., as the Arminians teach, and also those who eventually shall be saved.

English "ye".

^a The problem, again, of 21st century English, having lost the 2PPI Nom. case form for the Personal pronoun.

3.2.1.1.2 Predestination.

In Romans 8, the following verses give an outline of the four areas of Predestination of Believers.

- Rom 8:28 And we know that all things work together for good to them that love God, to them who are **the called** according to his purpose.
- 29 For whom He did **foreknow**, He also did **predestinate** to be conformed to the image of His Son, that He might be the firstborn among many brethren.
- 30 Moreover whom He did **predestinate**, them He also **called**: and whom he **called**, them he also **justified**: and whom he **justified**, them he also **glorified** {at least in eternity - with our glorified resurrection bodies. NEC}.
- 31 What shall we then say to these things? If God be for us, who can be against us?
- 32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?
- 33 Who shall lay any thing to the charge of God's **elect**? It is God that **justifieth**.
- 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession **for us**.
- 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.

3.2.1.1.2.1 A Few Definitions:

A great deal of controversy has been generated over a few verses of Scripture that deal with God's sovereignty. This is over the Free Will of God vs. the 'free will' of man. The verses shown above from the book of Romans and chapter 8, need be studied in detail before any solid foundation can be made concerning this controversy. Most of the problem comes from a Christian Patriarch named Jacobus Arminius (1560-1609) who studied at the Geneva Academy in the 1570s, the religious loyalties of Europe had already split in different directions.

Germany was going through reforms started by Martin Luther. In England, the Anglican church had come into its own. And in Switzerland, Protestants were practicing the doctrines of French theologian John Calvin.

Jacobus Arminius was studying under Calvin's son-in-law and successor, Theodore Beza. As Arminius got deeper into his work, he began to question

Calvin's doctrines of predestination and perseverance. Rather than defend his position in the birthplace of Calvinism, however, Arminius moved to Basel.

In 1588, the government of Amsterdam, Holland, Arminius' native country, called him home and appointed him preacher of the Dutch Reformed church there.

Arminius, whose Dutch birth name was Jacob Harmenszoon, took the Latin name Jacobus Arminius, from a first century German leader who opposed the Roman empire.

He spent 15 years in Amsterdam. Over that time, his studies led him to expound on Romans chapters 7 and 9. Arminius believed that instead of being unconditionally chosen for salvation by God, as Calvin taught, people chose salvation of their own free will. Arminius thought God elected only those whom he foreknew would choose him.

Joseph should have spent more time in Romans 8, because Chapter 7 has to do with the believer's fight against the Sin Nature and Chapters 9-11 were specifically addressed to Israel. Instead, Romans 8, the Romans chapter of the Holy Spirit, gives the answer to the plaintiff cries of Rom 7:24 "O wretched man that I am! Who shall deliver me from the body of this death" (The Sin Nature-In Adam). The answer comes quickly in Ro 7: 25 "I thank God through Jesus Christ our LORD. So then with the mind I myself serve the law of God; but with the flesh the law of sin." The eighth of Roman follows immediately (and should have put to death the wails of Arminius),

Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

In, probably, the only text that Arminius had, there was a scribal error (10th century) that copied a portion of verse 4 into verse 1. That portion was . . . "who walk not after the flesh, but after the Spirit" (vs. 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.). You can see the consternation of Arminius. Thist also points to the great need for accurate Textual Criticism and Biblical Archaeology.

Joseph Arminius's other major disagreement was over losing one's salvation. Calvin stated that once God started a work (such as an individual's salvation), God would see it through successfully until the task was completed. Arminius, on the other hand, believed people could use their free will to turn away from God--in other words, forfeit their salvation.

It should be pointed out at this point that N.T. Church believers were different than O.T. believers. For as Jesus stated in John's Gospel and Ephesians:

Joh 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **He dwelleth with you**, and **shall be in you** (Post-Pentecost Acts 2:1 ff.)

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

14 *Who is the **earnest** (down payment) of our inheritance **until the redemption of the purchased possession** (the believer's new body), unto the praise of His glory.*

Pneumatology was a little understood doctrine in the time of Arminius, so the Baptism by the Holy Spirit, occurred in each believer (having believed), but was not understood by many. This baptism (the real effectual one) happened immediately on Having Believed, not some Post-Salvation happening.

Another favorite verse of Arminians is 1 Cor 9:27

A quote and edit of remarks by Harry Rimmer should put to rest the Arminian insistence on being able to renounce one's faith by act(s) of sin.

VOICES FROM THE SILENT CENTURIES

Quote from Harry Rimmer

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 I Corinthians 9:27. Here Paul writes, " But I keep my body under, and bring it into subjection: lest by any means, when I have preached to others I myself should be a 'castaway.' " This implies, according to these mistaken friends, that Paul was afraid that he would be lost after he had been saved and serving!

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

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

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

on the shelf." So Paul writes of his ministry, and says, "I do not want to be a cracked pot!" (Adokimos.)

3.2.1.1.2.1.1 Calling.

Those with a Calvinistic bent (bias) will term this effectual calling. However, the Greek word used 11 times in the New Testament is <2822> κλητός kletos klay-tos' ; which has several meanings. It can refer to our Saviour's words "For Many are called, but few are chosen" Mt 22:14.^a

Mt 20:16 So the last shall be first, and the first last: **for many be called** <2822>, **but few chosen** <1588>.

Mt 22:14 **For many are called** <2822>, **but few are chosen** <1588>.

Ro 1:1 Paul, a servant of Jesus Christ, called <2822> *to be* an apostle, separated unto the gospel of God,

Ro 1:6 Among whom are ye also the called <2822> of Jesus Christ:

Ro 1:7 To all that be in Rome, beloved of God, called <2822> *to be* saints: Grace to you and peace from God our Father, and the LORD Jesus Christ.

Ro 8:28 And we know that all things work together for good to them that love God, to them who are the called <2822> according to his purpose.

1Co 1:1 Paul, called <2822> *to be* an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

1Co 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called <2822> *to be* saints, with all that in every place call upon the name of Jesus Christ our LORD, both theirs and ours:

1Co 1:24 But unto them which are called <2822>, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called <2822>:

Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for He is LORD of lords, and King of kings: and they that are with him are called <2822>, and chosen <1588> , and faithful <4103>.

<2822> κλητός kletos klay-tos' from the same as 2821; adj;
TDNT-3:494,394; {See TDNT 352 }

AV-called 11; 11

1) called, invited (to a banquet)

1a) invited (by God in the proclamation of the Gospel) to
obtain eternal salvation in the kingdom through Christ

1b) called to (the discharge of) some office

1b1) divinely selected and appointed

^a Or as many in today's Churches may say "few are called, and many are frozen"!

<1588> ἐκλεκτός eklektos ek-lek-tos' from 1586; adj; TDNT-4:181,505; {See TDNT 431 }

AV-elect 16, chosen 7; 23

1) picked out, chosen

1a) chosen by God,

1a1) to obtain salvation through Christ

1a1a) Christians are called "chosen or elect" of God

1a2) the Messiah is called "elect," as appointed by God to the most exalted office conceivable

1a3) choice, select, i.e. the best of its kind or class, excellence preeminent: applied to certain individual Christians

4103 πιστός pistos pis-tos' from 3982; adj; TDNT-6:174,849; {See TDNT 634 }

AV-faithful 53, believe 6, believing 2, true 2, faithfully 1, believer 1, sure 1; not tr 1; 67

1) trusty, faithful

1a) of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties

1b) one who kept his plighted faith, worthy of trust

1c) that can be relied on

2) easily persuaded

2a) believing, confiding, trusting

2b) in the NT one who trusts in God's promises

2b1) one who is convinced that Jesus has been raised from the dead

2b2) one who has become convinced that Jesus is the Messiah and author of salvation

Klaytos, then, is a general call without the specificity of <1588> ἐκλεκτός eklektos ek-lek-tos' : elect, chosen. But each of these are considered faithful - In the Faith. (Pistos)

3.2.1.1.2.1.2 Election.

Election is that determination by God in accordance with His Foreknowledge that determines who, out of the morass of human sin will be chosen to salvation, through His Word, revealed up to that time. This election is not based upon any merit in the object chosen for:

1Co 1:21 For after that in the wisdom of God the world by wisdom knew not God, **it pleased God by the foolishness of preaching to save them that believe.**

- 22 For the Jews require a sign, and the Greeks seek after wisdom:
 23 But we preach Christ crucified, unto the Jews a stumbling-block, and
 unto the Greeks foolishness;
 24 But unto them who are called <2822>, both Jews and Greeks, Christ the
 power <1411> of God, and the wisdom <4678> of God.
 25 Because the foolishness of God is wiser than men; and the weakness of
 God is stronger than men.
 26 For ye see your calling, brethren, how that not many wise men after the
 flesh, not many mighty, not many noble, are called:
 27 **But God hath chosen the foolish things of the world to confound the
 wise; and God hath chosen the weak things of the world to
 confound the things which are mighty;**
 28 And base things of the world, and things which are despised, hath God
 chosen, yea, and things which are not, to bring to nought things that
 are:
 29 **That no flesh should glory in his presence.**
 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom,
 and righteousness, and sanctification, and redemption:

1411 δύναμις dunamis doo'-nam-is from 1410; n f; TDNT-
 2:284,186; {See TDNT 201 }

AV-power 77, mighty work 11, strength 7, miracle 7, might 4,
 virtue 3, mighty 2, misc 9; 120

1) strength power, ability

- 1a) inherent power, power residing in a thing by virtue of its
 nature, or which a person or thing exerts and puts forth
- 1b) power for performing miracles
- 1c) moral power and excellence of soul
- 1d) the power and influence which belong to riches and wealth
- 1e) power and resources arising from numbers
- 1f) power consisting in or resting upon armies, forces, hosts

4678 σοφία sophia sof-ee'-ah from 4680; n f; TDNT-7:465,1056;
 {See TDNT 731 }

AV-wisdom 51; 51

- 1) wisdom, broad and full of intelligence; used of the knowledge of
 very diverse matters
 - 1a) the wisdom which belongs to men
 - 1a1) spec. the varied knowledge of things human and
 divine, acquired by acuteness and experience, and
 summed up in maxims and proverbs
 - 1a2) the science and learning

- 1a3) the act of interpreting dreams and always giving the sagest advice
- 1a4) the intelligence evinced in discovering the meaning of some mysterious number or vision
- 1a5) skill in the management of affairs
- 1a6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth
- 1a7) the knowledge and practice of the requisites for godly and upright living
- 1b) supreme intelligence, such as belongs to God
 - 1b1) to Christ
 - 1b2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures

A confession is in order. My IQ exam was taken twice and determined both times to be 110. (at least I was consistently not college material) Although I had a 3.65 GPA in High School, my University of Washington GPA in Music, Physics and Mathematics was a paltry 2.6. However, after salvation in 1961, my school grades, from that time, went up to almost 4.0. Then in Graduate school at the Western Conservative Baptist Theological Seminary (WCBTS) after 2 years my GPA was 3.65. Later, at Colorado Technical Institute my GPA was 4.0. This ain't to brag but to show what God can do with one of His children. **The foolishness of God** was to save a 'nere'-do-well like myself, and team him up with the girl of his dreams for almost 60 years (who has an IQ of 135) and lead them into starting 2 corporations (Aerospace Associates Incorporated (AAI) in 1976), and in 2011 The Colorado Free Bible College (CFBC) a 501 (C) (3) tax exempt institution of higher learning. At this institution He (God) has lead me to write and publish 23 books for our school, since 2011, as well as this 8 Vol set which by the grace of God I'll finish by the end of 2017.

The Greek word <1588> ἐκλεκτός *eklektos* *ek-lek-tos*', should usually be termed 'Elect' (by God), as the following texts indicate.

Mt 20:16 So the last shall be first, and the first last: for many be called <2822> , but few chosen <1588>.

Mt 22:14 For many are called <2822> , but few are chosen <1588>.

Mt 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake <1588> those days shall be shortened.

Mt 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect <1588>.

1st Class -- (for the sake of argument “if *it were* possible”, but it isn’t). In the Protasis, the Future Indicative 3S, of the Grk. verb εἰμι: *I am*; is εἶναι: *he, she, it shall/will be*, needs to be supplied/IMPLIED. The ellipsis in the apodosis, as long as we are assuming, involves using the future indicative 3P of εἰμι with πλανησαι to deceive (by lies), [from which we get the English word *planet*] as a complementary infinitive, which is translated, above, “*they shall* deceive”. Note: an Implied Condition - DM section 276. (3). See also BMT sections 273. (f), or 274. (g).

ATRW states: “Ver. 24. If it were possible, &c.] Fundamentally and finally the elect cannot possibly be deceived; because both “the deceived and the deceiver are with the LORD,” #Job 12:13,16. In the Primitive Church, those capital heresies concerning the Trinity and the incarnation of our Saviour did so prevail, *Ut ingeniosa res fuerit esse Christianum*, saith Erasmus, that it was a witty thing to be a true Christian. Arianism had so overspread the world, that Athanasius seemed to be alone, as did Elias before him, and Luther after him. But God in worst times reserved a remnant, and at all times will not see nor suffer any of his to miscarry; but will reduce them from their wanderings, as he did Latimer, who was (as himself confesseth) as obstinate a Papist as any was in England, till converted by Bilney; and as he did Denckius, a learned Dutchman, but a pestilent heretic, till converted by Oecolampadius: and as he did Francis Junius, a desperate atheist, till converted by conference with a countryman of his not far from Florence.”¹²³

Mt 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect <1588> from the four winds, from one end of heaven to the other. {with ... : or, with a trumpet, and a great voice }

Mr 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake <1588>, whom he hath chosen, he hath shortened the days.

Mr 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect <1588>.

Mr 13:27 And then shall he send his angels, and shall gather together his elect <1588> 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 <1588>, which cry day and night unto him, though he bear long with them?

Lu 23:35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen <1588> of God.

Ro 8:33 Who shall lay any thing to the charge of God’s elect <1588>? It is God that justifieth.

Ro 16:13 Salute Rufus chosen <1588> in the LORD, and his mother and mine.

Col 3:12 Put on therefore, as the elect <1588> of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

1Ti 5:21 I charge thee before God, and the LORD Jesus Christ, and the elect <1588> angels, that thou observe these things without preferring one before another, doing nothing by partiality. {preferring ... : or, prejudice }

- 2Ti 2:10 Therefore I endure all things for <1588> the elect's <1588> sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect <1588>, and the acknowledging of the truth which is after godliness;
- 1Pe 1:2 **Elect <1588> according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.** {Note: The trinity in another one-verse set. NEC}
- 1Pe 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen <1588> of God, and precious,
- 1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect <1588>, precious: and he that believeth on him shall not be confounded.
- 1Pe 2:9 But ye are a chosen <1588> generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
{peculiar: or, purchased } {praises: or, virtues }
- 2Jo 1:1 The elder unto the elect <1588> lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
- 2Jo 1:13 The children of thy elect <1588> sister greet thee. Amen.
- Re 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is LORD of lords, and King of kings: and they that are with him are called <2822>, and chosen <1588>, and faithful.

2822 κλητός kletos klay-tos' from the same as 2821; adj;
TDNT-3:494,394; {See TDNT 352 }

AV-called 11; 11

1) called, invited (to a banquet)

1a) invited (by God in the proclamation of the Gospel)
to obtain eternal salvation in the kingdom
through Christ

1b) called to (the discharge of) some office

1b1) divinely selected and appointed.

A weaker call in general than <1588> ἐκλεκτός.

<1588> ἐκλεκτός eklektos ek-lek-tos' from 1586; adj;
TDNT-4:181,505; {See TDNT 431 }

AV-elect 16, chosen 7; 23

1) picked out, chosen

1a) chosen by God,

1a1) to obtain salvation through Christ

- 1a1a) Christians are called "chosen or elect" of God
- 1a2) the Messiah is called "elect," as appointed by God to the most exalted office conceivable
- 1a3) choice, select, i.e. the best of its kind or class, excellence preeminent: applied to certain individual Christians

3.2.1.1.2.1.3 Foreknowledge.

It seems logical to place foreknowledge at the head of the election process.

Ac 2:23 Him, being delivered by the determinate counsel and foreknowledge <4268> of God, ye have taken, and by wicked hands have crucified and slain:

1Pe 1:2 **Elect <1588> according to the foreknowledge <4268> of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.**

<4268> πρόγνωσις prognosis prog'-no-sis from 4267; n f; TDNT-1:715,119; {See TDNT 157 }

AV-foreknowledge 2; 2

1) foreknowledge

2) forethought, pre-arrangement

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**.

Here is then, displaced, the logical order of these concepts:

1. Foreknowledge. 2. Predestination. 3. Calling (effectual). 4. Justification.
5. Glorification.

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.

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.
.

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. <4559> σαρκικός),

sold (Grk. <4097> πιπρασκω) **under sin** (αμαρτιαν {AFS: Sin – **The Nature**, usually, in Rom 6-7} <266>)

<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)

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> **ἀγοράζω** 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 hangs on a tree:

1805 ἐξαγοράζω exagorazo ex-ag-or-ad'-zo from 1537 and 59; v; TDNT-1:124,19; {See TDNT 17}

AV-redeem 4; 4

1) to redeem

- 1a) by payment of a price to recover from the power of another, to ransom, buy off
- 1b) metaph. of Christ freeing the elect from the dominion of the Mosaic Law at the price of His vicarious death
 - 1b1) 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.
- 2) to buy up, to buy up for one’s self, for one’s use
 - 2a) to make wise and sacred use of every opportunity for doing good, so that zeal and well doing are as it were the purchase money by which we make the time our own

Ga 4:5 To redeem <1805> them that were under the law, that we might receive the adoption of sons.¹²⁴ 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?

3.2.1.1.2.1.4 Justification.

Justification is the Declarative Act of God, whereby He pronounces every believer NOT GUILTY, and Imputes to him/her the RIGHTEOUSNESS of CHRIST.^a

3.2.1.1.2.1.4.1 Justification In The Old Testament.

In the Old Testament, <06663> קָדַשׁ tsadaq, was the word used for “To Justify”. It is found in the following O.T. texts.

Ge 38:26, 44:16; Ex 23:7; De 25:1; 2Sa 15:4; 1Ki 8:32; 2Ch 6:23; Job 4:17, 9:2, 9:15, 9:20, 10:15, 11:2, 13:18, 15:14, 22:3, 25:4, 27:5, 32:2, 33:12, 33:32, 34:5, 35:7, 40:8; Ps 19:9, 51:4, 82:3, 143:2; Pr 17:15; Isa 5:23, 43:9, 43:26, 45:25, 50:8, 53:11; Jer 3:11; Eze 16:51, Eze 16:52; Da 8:14, 12:3.

<06663> קָדַשׁ tsadaq tsaw-dak’ a primitive root; v; [BDB-842b]

{See TWOT on 1879 }

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

1) to be just, be righteous

1a) (Qal)

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

1a2) to be justified

1a3) to be just (of God)

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

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

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

1d) (Hiphil)

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

1d2) to declare righteous, justify

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

1d4) to make righteous, turn to righteousness

1e) (Hithpael) to justify oneself

3.2.1.1.2.1.4.2 Justification In The New Testament.

Lu 1:6 And they were both righteous before God, walking in all the commandments and ordinances <1345> of the LORD blameless.

Ro 1:32 Who knowing the judgment <1345> of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. {have ... : or, consent with }

^a When we had our nightly Bible studies in our home, this definition (of Justification Ro 5:1) was taught to our children, so they might know later what Salvation was all about.

- Ro 2:26 Therefore if the uncircumcision keep the righteousness <1345> of the law, shall not his uncircumcision be counted for circumcision?
- Ro 3:20 Therefore by the deeds of the law there shall <1344> no flesh be justified <1344> in his sight: for by the law is the knowledge of sin.
- Ro 3:24 Being justified <1344> freely by his grace through the redemption that is in Christ Jesus:
- Ro 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier <1344> of him which believeth in Jesus.
- Ro 3:28 Therefore we conclude that a man is justified <1344> by faith without the deeds of the law.
- Ro 3:30 Seeing it is one God, which shall justify <1344> the circumcision by faith, and uncircumcision through faith.
- Ro 4:2 For if Abraham were justified <1344> by works, he hath whereof to glory; but not before God.
- Ro 4:5 But to him that worketh not, but believeth on him that justifieth <1344> the ungodly, his faith is counted for righteousness.
- Ro 5:1 **Therefore being justified <1344> by faith, we have peace with God through our LORD Jesus Christ:**
- Ro 5:9 Much more then, being <1344> now justified <1344> by his blood, we shall be saved from wrath through him. Ro 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification <1345>.
- Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness <1345> of one the free gift came upon all men unto justification of life. {by the offence ... : or, by one offence } {by the righteousness ... : or, by one righteousness }
- Ro 8:4 That the righteousness <1345> of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- Heb 9:1 Then verily the first covenant had also ordinances <1345> of divine service, and a worldly sanctuary. {ordinances: or, ceremonies }
- Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances <1345>, imposed on them until the time of reformation. {ordinances: or, rites, or, ceremonies }
- Re 15:4 Who shall not fear thee, O LORD, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments <1345> are made manifest.
- Re 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousnesses <1345> of saints. {white: or, bright }
- For a list of New Testament Texts that use at least one of the 5 words shown below; please see Appendix F.

<273> ἄμεμπτος amemptos am'-emp-tos from 1 (as a negative particle) and a derivative of 3201; adj; TDNT-4:571,580; {See TDNT 480 }

AV-blameless 3, unblameable 1, faultless 1; 5

1) blameless, deserving no censure, free from fault or defect

<1342> δίκαιος dikaios dik'-ah-yos from 1349; adj; TDNT-2:182,168; {See TDNT 192 }

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

1) righteous, observing divine laws

1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God

1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined

1a2) innocent, faultless, guiltless

1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

1a3a) only Christ truly

1a4) approved of or acceptable of God

1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

<1343> δικαιοσύνη dikaiosune dik-ah-yos-oo'-nay from 1342; n f; TDNT-2:192,168; {See TDNT 192 }

AV-righteousness 92; 92

1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

1a) the doctrine concerning the way in which man may attain a state approved of God

1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting

2) in a narrower sense, justice or the virtue which gives each his due.

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

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

- 1) to render righteous or such he ought to be
- 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
- 3) **to declare, pronounce, one to be just, righteous, or such as he ought to be.**

<1345> δικαίωμα dikaïoma dik-ah'-yo-mah from 1344; n n;
 TDNT-2:219,168; {See TDNT 192 }

AV-righteousness 4, ordinance 3, judgment 2, justification 1; 10

- 1) that which has been deemed right so as to have force of law
 - 1a) what has been established, and ordained by law, an ordinance
 - 1b) a judicial decision, sentence
 - 1b1) of God
 - 1b1a) either the favourable judgment by which he acquits man and declares them acceptable to Him
 - 1b1b) unfavourable: sentence of condemnation
 - 2) a righteous act or deed
-

3.2.1.1.2.1.5 **Glorification.**

The LORD Jesus, the Messiah was glorified (Transfigured) in front of 3 of His disciples.

Mt 17:2 And was transfigured <3339> before them: and His face did shine as the sun, and His raiment was white as the light.

Mr 9:2 And after six days Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured <3339> before them.

<3339> μεταμορφόω metamorphoo met-am-or-fo'-o from 3326 and 3445; v; TDNT-4:755,607; {See TDNT 503 }

AV-transfigure 2, transform 1, change 1; 4

- 1) to change into another form, to transform, to transfigure
 - 1a) Christ appearance was changed and was resplendent with divine brightness on the mount of transfiguration
 - 1b) to change; from the inside to outside; of believers.
-

<3345> μετασχηματίζω metaschematizo met-askh-ay-mat-id'-zo from 3326 and a derivative of 4976; v; TDNT-7:957,1129; { See TDNT 777 }

AV-transform 2, transfer in a figure 1, transform (one's) self 1, change 1; 5

- 1) to change the figure of, to transform; of an outward appearance.

The message below was and may be used the Sunday before All Saint's Day. It discusses the two synonyms **μεταμορφόω** and **μετασχηματίζω** shown above.

HALLOWEEN MASKS

TEXT: Romans 12:1-2, II Corinthians 11:12-15 (I Peter 1:14)

THEME: Believers must worship God with their whole being

INTRODUCTION: The kids (and adults) trick or treating on halloween are not who they appear, but have put on a mask to appear like someone/something else. The Bible has two such words that describe human transformation. One is a temporary transformation (the masks), while the other refers to a change from inside to outside; **so that Believers may worship God with their whole being.**

I. The elements of the believer's being

- A. **Body (present your body)** vs. 1
 - 1. Abstain from gluttony
 - 2. Abstain from sexual perversions
- B. **Mind (renewed)** vs. 2
 - 1. Free from sin's sway **Stop being conformed to this world, but be transformed**
Notice how the devil and his henchmen are masking themselves to look like angels of light!
 - a. Elimination of worldly pursuits (ways)
 - b. Elimination of false gods or concepts
 - c. Elimination of sins of omission or commission
 - 2. Renewed interest in the things of God
 - a. Bible Study **The renewing of our minds**
 - b. Your spiritual gifts
 - c. Other's spiritual gifts
 - d. God's will

II. The extent of proper worship vs. 2

- A. **Keep God as our ever present confidant** **Notice last week – I Th 5:17 (Pray with the rapidity of a hacking cough)**
- B. **The continual praise of God** **Worship of God – Worship of God is not new! Look at Ps 150**

Conclusion: **conclude by reading Psalm 150**

Texts and commentary.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

1 παρακαλῶ {V-PAI-1S} οὖν {CONJ} ὑμᾶς {P-2AP} ἀδελφοί {N-VPM} διὰ {PREP} τῶν {T-GPM} οἰκτιρμῶν {N-GPM} τοῦ {T-GSM} θεοῦ {N-GSM} παραστήσαι {V-AAN} τὰ {T-APN} σώματα {N-APN} ὑμῶν {P-2GP} θυσίαν {N-ASF} ζώσαν {V-PAP-ASF} ἁγίαν {A-ASF} εὐαρεστον {A-ASF} τῷ {T-DSM} θεῷ {N-DSM} τὴν {T-ASF} λογικὴν {A-ASF} λατρείαν {N-ASF} ὑμῶν {P-2GP}

θυσίαν {N-ASF} : **objectively – that which is offered [AS]. For us, ζωὴ = βίος > of the life of the Kingdom of God, the present life of a Christian, that of the present life of grace and the life of Glory which is to follow.**

Not a propitiatory sacrifice, but one of praise. {Acceptable} ([euareston]). "Well-pleasing." See on "2Co 5:9". {Which is your reasonable service} ([tên logikên humōn latreian]). "Your rational (spiritual) service (worship)." For [latreia], see on #9:4. [Logikos] is from [logos], reason. The phrase means here "worship rendered by the reason (or soul)." Old word, in N.T. only here and #1Pe 2:2 [to logikon gala] (not logical milk, but the milk nourishing the soul).

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

2 και {CONJ} μη {PRT-N} συσχηματιζεσθε {V-PEM-2P} τω {T-DSM} αιωνι {N-DSM} τουτω {D-DSM} αλλα {CONJ} μεταμορφουσθε {V-PPM-2P} τη {T-DSF} ανακαινωσει {N-DSF} του {T-GSM} νοος {N-GSM} υμων {P-2GP} εις {PREP} το {T-ASN} δοκιμαζειν {V-PAN} υμας {P-2AP} τι {I-NSN} το {T-NSN} θελημα {N-NSN} του {T-GSM} θεου {N-GSM} το {T-NSN} αγαθον {A-NSN} και {CONJ} ευαρεστον {A-NSN} και {CONJ} τελειον {A-NSN}

{Be not fashioned} (|mê sunschêmatizesthe|). Present passive imperative with |mê|, stop being fashioned or do not have the habit of being fashioned. Late Greek verb |suschêmatizô|, to conform to another's pattern (#1Co 7:31; Php 2:7). In N.T. only here and #1Pe 1:14. {According to this world} (|tôi aiôni toutôi|). Associative instrumental case. Do not take this age as your fashion plate. {Be ye transformed} (|metamorphousthe|). Present passive imperative of |metamorphoû|, another late verb, to transfigure as in #Mt 17:2 (#Mr 9:2); #2Co 3:18, which see. On the distinction between |schêma| and |morphê|, see #Php 2:7. There must be a radical change in the inner man for one to live rightly in this evil age, "by the renewing of your mind" (|têi anakainôsei tou noos|). Instrumental case. The new birth, the new mind, the new (|kainos|) man. {That ye may prove} (|eis to dokimazein|). Infinitive of purpose with |eis to|, "to test" what is God's will, "the good and acceptable and perfect" (|to agathon kai euareston kai teleion|). [ATR]

σχηματιζω: To say something with a figure of speech. [MM] as in I Co 4:6 "I have given this teaching of mine the form of an exposition concerning Apollos and myself."

The man who trusts the LORD Jesus as his/her Saviour from sins, will be given a glorified body It's been purchased with an infinite payment, The Life, Blood, of Jesus our LORD.

Rom 8:11, 17, 23, 30; 1 Co 15:35-58; Eph 1:13-14; Php 3:21 2Th 1:10

3.2.1.1.2.1.6 Predestination.

The Predestination by God of persons to receive eternal life has been badly misunderstood or wilfully ignored by many Pastors, Teachers and just us plain ole Christians, for many centuries. We've already seen what J. Armineas (Arminianism) has done to this precious doctrine. Without this doctrine everyone would be rightfully LOST! So with Predestination came also the promise of the Suffering Savior Gen 3:15, 4:1, etc. to provide the only way to eternal Life in heaven with God. Joh 14:6 Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by Me.** Acts 4:12 **Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.** We repeat for emphasis the following text from Romans Chapter 8:

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**.

I maintain that because of the logical import of these verses **requires** that if one of the underlined items in these two verses is true then ALL the rest are also true. How then does one know if He/She is going to be Glorified with our LORD Jesus?

The answer is or should be: Ro 5:1 “Being Justified by/through Faith we HAVE Peace with God through our LORD Jesus, The Messiah (Christ)”. The texts containing the word Predestinate, is shown below.

4309 προορίζω proorizo pro-or-id’-zo from 4253 and 3724; v;

TDNT-5:456,728; {See TDNT 563 }

AV-predestinate 4, determine before 1, ordain 1; 6

1) to predetermine, decide beforehand

2) in the NT of God decreeing from eternity

3) to foreordain, appoint beforehand

Ac 4:28 For to do whatsoever Thy hand and Thy counsel determined before <4309> to be done.

Ro 8:29 For whom He did foreknow, He <4309> also did predestinate <4309> to be conformed to the image of His Son, that He might be the firstborn among many brethren.

Ro 8:30 Moreover whom He did predestinate <4309>, them He also called: and whom He called, them He also justified: and whom he justified, them He also glorified.

1Co 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained <4309> before the world unto our glory:

Eph 1:5 Having predestinated <4309> us unto the adoption of children by Jesus Christ to Himself, **according to the good pleasure of His will**,

Eph 1:11 In whom also we have obtained an inheritance, being predestinated <4309> **according to the purpose of Him who worketh all things after the counsel of his own will**:

3.2.1.1.2.1.7

Retribution.

<3405> μισθαποδοσία misthapodosia mis-thap-od-os-ee’-ah from 3406; **n f**; TDNT-4:695,599; {See TDNT 498 }

AV-recompence of reward 3; 3

1) payment of wages due, recompence, retribution

By Retribution is meant “the dispensing or receiving of reward or punishment especially in the hereafter.”^a <3405> μισθαποδοσία misthapodosia; is used only 3 times in the New Testament; all in the Book of Hebrews. It’s use is both positive; Heb 10:35 and 11:26 for eternal rewards and negative; Heb 2:2 for the unsaved as verse 3 states: *“how shall ***we*** escape if we have been negligent of so great salvation, which, having had its commencement in being spoken of by the LORD, has been confirmed to us by those who have heard;”*

The answer to the question is negative; “WE WON’T!!!

Heb 2:2 For since if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward <3405>;

3 How shall we escape, having neglected so great salvation; which at the first began to be spoken by the LORD, and was confirmed unto us by them who heard him;

Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward <3405>.

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward <3405>. {of Christ: or, for Christ }

A brief exegetical look at these questions and conditional elements are taken from:¹²⁵

19-Heb 02:02 C-1 ,1 - ATRWP - ει <1487> {COND} γαρ <1063> {CONJ} ο <3588> {T-NSM} δι <1223> {PREP} αγγελων <32> {N-GPM} λαληθεις <2980> (5685) {V-APP-NSM} λογος <3056> {N-NSM} εγενετο <1096> (5633) {V-2ADI-3S} βεβαιος <949> {A-NSM} και <2532> {CONJ} πασα <3956> {A-NSF} παραβασις <3847> {N-NSF} και <2532> {CONJ} παρακοη <3876> {N-NSF} ελαβεν <2983> (5627) {V-2AAI-3S} ενδικον <1738> {A-ASF} μισθαποδοσιαν <3405> {N-ASF}

19-Heb 02:02 For <1063> since if <1487> the word <3056> being spoken <2980> (5685) by <1223> angels <32> was <1096> (5633) steadfast <949>, and <2532> every <3956> transgression <3847> and <2532> disobedience <3876> received <2983> (5627) a just <1738> recompense of reward <3405>;

1st Class – ει with the 2AAI-3S. + 1st Class - Substitution of the ει in the second protasis which is clearly conditional and with the 2AAI-3S.

ATRWP writes: “For if ... proved steadfast (ει γαρ ... εγενετο βεβαιος). Condition of first class, assumed as true. Through angels (δι αγγελων). Allusion to the use of angels by God at Sinai as in #Ac 7:38,53; Gal 3:19, though not in the O.T., but in Josephus (Ant. XV. 156). Transgression and disobedience (παραβασις και παρακοη). Both words use παρα as in παραρνωμεν, refused to obey (stepping aside, παρα-βασις as in #Ro 2:23), neglect to obey (παρ-ακοη as in #Ro 5:19), more than a mere hendiadys. Recompense of reward (μισθαποδοσιαν). Late double compound, like μισθαποδοτης (#Heb 11:6), from μισθος (reward) and αποδιδωμι, to give back. The old Greeks used μισθοδοσια. Just (ενδικον). Old compound adjective, in N.T. only here and #Ro 3:8.”

^a Quote from Dictionary by Merriam Webster.

19-Heb 02:03 C – apodosis for verse 02 – ATRWP - πως <4459> {ADV-I} ημεις <1473> {P-1NP} εκφευξομεθα <1628> (5695) {V-FDI-1P} τηλικαυτης <5082> {D-GSF} αμελησαντες <272> (5660) {V-AAP-NPM} σωτηριας <4991> {N-GSF} ητις <3748> {R-NSF} αρχην <746> {N-ASF} λαβουσα <2983> (5631) {V-2AAP-NSF} λαλεισθαι <2980> (5745) {V-PPN} δια <1223> {PREP} του <3588> {T-GSM} κυριου <2962> {N-GSM} υπο <5259> {PREP} των <3588> {T-GPM} ακουσαντων <191> (5660) {V-AAP-GPM} εις <1519> {PREP} ημας <1473> {P-1AP} εβεβαιωθη <950> (5681) {V-API-3S}

19-Heb 02:03 How <4459> shall we <2249> escape <1628> (5695), having neglected <272> (5660) so great <5082> salvation <4991>; which <3748> at the first <746> began <2983> (5631) to be spoken <2980> (5745) by <1223> the LORD <2962>, and was confirmed <950> (5681) unto <1519> us <2248> by <5259> them who heard <191> (5660) *him*;

The apodosis (underlined) for the 1st Class protasis in previous verse, is this question. Ans. WE WON'T

ATRWP again: "How shall we escape? (πως ημεις εκφευξομεθα;). **Rhetorical question with future middle**

indicative of εκφευγω and conclusion of the condition. If we neglect (αμελησαντες). First aorist active participle of αμελεω, "having neglected." So great salvation (τηλικαυτης σωτηριας). Ablative case after αμελησαντες. Correlative pronoun of age, but used of size in the N .T. (#Jas 3:4; 2Co 1:10). Which (ητις). "Which very salvation," before described, now summarized. Having at the first been spoken (αρχην λαβουσα λαλεισθαι). Literally, "having received a beginning to be spoken," "having begun to be spoken," a common literary Koine, idiom (Polybius, etc.). Through the LORD (δια του κυριου). The LORD Jesus who is superior to angels. Jesus was God's full revelation and he is the source of this new and superior revelation. Was confirmed (εβεβαιωθη). First aorist passive indicative of βεβαιωω, from βεβαιος (stable), old verb as in #1Co 1:6. By them that heard (υπο των ακουσαντων). Ablative case with υπο of the articular first aorist active participle of ακουω. Those who heard the LORD Jesus. Only one generation between Jesus and the writer. Paul (#Ga 1:11) got his message directly from Christ." {Ed. Note: He also heard from the other Apostles}

Of course the retribution by God involves the Holiness and Justice of God; so that this concept must be carefully weighed against these attributes.

3.2.1.1.2.1.8 Reprobation.

Reprobation in both Testaments involves a plethora of meanings. From the rejection of one's words by another, to rejection of one's life by another, to rejection of God's Word, or of God by some, or finally the rejection of some by God; in this life or finally, the rejection of some by God Eternally!

3.2.1.1.2.1.8.1 Reprobation (Rejection) In The Old Testament.

The distinction, above, is born out in both Testaments as the Old Testament words and verses, below, illustrate.

03988 מָאַס ma'ac maw-as' a primitive root; v; [BDB-549a, BDB-549b] {See TWOT on 1139 } {See TWOT on 1140 }

AV-despise 25, refuse 9, reject 19, abhor 4, become loathsome 1, melt away 1, misc 17; 76

1) to reject, despise, refuse

1a) (Qal)

1a1) to reject, refuse

1a2) to despise

1b) (Niphal) to be rejected

2) (Niphal) to flow, run

1Sa 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected <03988> thee, but they have rejected <03988> me, that I should not reign over them.

1Sa 10:19 And ye have this day rejected <03988> your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

1Sa 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected <03988> the word of the LORD, he hath also rejected <03988> thee from being king.
{witchcraft: Heb. divination }

1Sa 15:26 And Samuel said unto Saul, I will not return with thee: **for thou hast rejected <03988> the word of the LORD, and the LORD hath rejected <03988> thee from being king over Israel.**

1Sa 16:1 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected <03988> him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

1Sa 16:7 But the LORD said unto Samuel, **Look not on his countenance, or on the height of his stature; because I have refused <03988> him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.** {outward ... : Heb. eyes }

2Ki 17:15 And they rejected <03988> his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

2Ki 17:20 And the LORD rejected <03988> all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

Job 5:17 **Behold, happy is the man whom God correcteth: therefore despise <03988> not thou the chastening of the Almighty:**

Ps 15:4 In whose eyes a vile person is contemned <03988>; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

Ps 118:22 **The stone which the builders refused <03988> is become the head stone of the corner.**

- 23 **This is the LORD’S doing; it is marvellous in our eyes.** {the LORD’S ... : Heb. from the LORD }
 {As JFB relates: “These words are applied by Christ (#Mt 21:42) to Himself, as the foundation of the Church (compare #Ac 4:11 Eph 2:20 1Pe 2:4,7). It may here denote God’s wondrous exaltation to power and influence of Him whom the rulers of the nation despised. Whether (see JFB on "Ps 118:1") David or Zerubbabel (compare #Hag 2:2 Zec 4:7-10) be primarily meant, there is here typically represented God’s more wonderful doings in exalting Christ, crucified as an impostor, to be the Prince and Saviour and Head of His Church.” }

Pr 3:11 **My son, despise <03988> not the chastening of the LORD; neither be weary of his correction:**

Isa 7:13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel.
 {shall call: or, thou, O virgin, shalt call }

15 **Butter and honey shall he eat, that he may know to refuse <03988> the evil, and choose the good.**

{Guess Who???

Isa 7:16 For before the child shall know to refuse <03988> the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

Isa 31:7 For **in that day every man shall cast away <03988> his idols of silver, and his idols of gold**, which your own hands have made unto you for a sin. {his idols of gold: Heb. the idols of his gold }

Isa 41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away <03988>.

Jer 6:19 Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected <03988> it.

Jer 6:30 Reprobate <03988> silver shall men call them, because the LORD hath rejected <03988> them. {Reprobate ... : or, Refuse silver }

Jer 7:29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for **the LORD hath rejected <03988> and forsaken the generation of his wrath.**

Eze 5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about

her: for they have refused <03988> my judgments and my statutes, they have not walked in them.

Eze 20:13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised <03988> my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

Eze 20:16 Because they despised <03988> my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

Eze 20:24 Because they had not executed my judgments, but had despised <03988> my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Ho 4:6 My people are destroyed for lack of knowledge: **because thou hast rejected <03988> knowledge, I will also reject <03988> thee**, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. {destroyed: Heb. cut off }

Ho 9:17 **My God will cast them away <03988>, because they did not hearken unto him: and they shall be wanderers among the nations.**

Am 2:4 Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised <03988> the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

Am 5:21 I hate, I despise <03988> your feast days, and I will not smell in your solemn assemblies. {in ... : or, your holy days }

Remember Gen 21:12-46; Mk 11-12:1-9; Lk 19:45-20:1-19; Jo 2:3-16. {Is 5:1-7}

3.2.1.1.2.1.8.2 Reprobation (Rejection) In The New Testament.

Reprobation is normally expressed in the New Testament by <2919> κρίνω krino, <5087> τίθημι tithemi, and <622> ἀπόλλυμι apollumi, and a combination at times.

<622> ἀπόλλυμι apollumi ap-ol'-loo-mee from 575 and the base of 3639; v; TDNT-1:394,67; {See TDNT 86 }

AV-perish 33, destroy 26, lose 22, be lost 5, lost 4, misc 2; 92

1) to destroy

1a) to put out of the way entirely, abolish, put an end to ruin

1b) render useless

1c) to kill

- 1d) to declare that one must be put to death
- 1e) metaph. to devote or give over to eternal misery in hell
- 1f) to perish, to be lost, ruined, destroyed
- 2) to destroy
 - 2a) to lose

-
- <2919> κρίνω krino kree'-no perhaps a primitive word; v;
 TDNT-3:921,469; {See TDNT 412 }
 AV-judge 88, determine 7, condemn 5, go to law 2, call in question
 2, esteem 2, misc 8; 114
- 1) to separate, put asunder, to pick out, select, choose
 - 2) to approve, esteem, to prefer
 - 3) to be of opinion, deem, think, to be of opinion
 - 4) to determine, resolve, decree
 - 5) to judge
 - 5a) to pronounce an opinion concerning right and wrong
 - 5a1) to be judged, i.e. summoned to trial that one's case
 may be examined and judgment passed upon it
 - 5b) to pronounce judgment, to subject to censure
 - 5b1) of those who act the part of judges or arbiters in
 matters of common life, or pass judgment on the
 deeds and words of others
 - 6) to rule, govern
 - 6a) to preside over with the power of giving judicial decisions,
 because it was the prerogative of kings and rulers to
 pass judgment
 - 7) to contend together, of warriors and combatants
 - 7a) to dispute
 - 7b) in a forensic sense
 - 7b1) to go to law, have suit at law

-
- <5087> τίθημι tithemi tith'-ay-mee a prolonged form of a
 primary θεω theo theh'-o (which is used only as alternate in
 certain tenses); v; TDNT-8:152,1176; {See TDNT 791 }
 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

- Mt 24:51 And shall cut him asunder, and appoint <5087> him his portion with the hypocrites: there shall be weeping and gnashing of teeth. {cut ... : or, cut him off }
- Lu 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint <5087> him his portion with the unbelievers. {cut ... : or, cut him off }
- Jo 3:15 That whosoever believeth in him should not perish <622>, 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<622>, 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 <2919>: but **he that believeth not is condemned <2919> already, because he hath not believed in the name of the only begotten Son of God.^a**
- 1Pe 2:6 Wherefore also it is contained in the scripture^b, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded {Grk. Made Ashamed. NEC}.
- 7 Unto **you therefore which believe he is precious**: but unto **them which be disobedient**, the stone which the builders disallowed, the same is made the head of the corner, {precious: or, an honour }
- 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: **whereunto also they were appointed <5087>.**

Please understand that uncertainty about the previous verses will certainly cause the rejection of the Limited Atonement as a quote from one of my books will show:

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

^a This is an important distinction. The already points to God's Foreknowledge in eternity, and so should be understood as an eternal appointment.

^b Ps 118:22

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.¹²⁶

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)/ 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).¹²⁷

3.2.1.1.2.2 Creation - The Mater Plan Of The Ages.

In Beginning God created the Heavens and the Earth. It is assumed that this timewise occurred after the creation of Angels. It is also assumed that the creation of the Heavens and the earth took place in order to resolve the Angelic Conflict. (of which we have little information except for Ezek 28:11-19 where evidently Satan is described under the title of ‘the King of Tyrus’. As Chafer continues¹²⁸; “Like the Messianic Psalms - wherein the Psalmist is apparently referring to himself, though statements are made and conditions described that could only be connected with the Messiah, the Son of God, - so, here, that which is addressed to “The King of Tyrus” is, by its character, seen to be a direct reference to the person of Satan; for no similar person to whom this description could apply is revealed in the Scriptures.”

Eze 28:11 Moreover the word of the LORD came unto me, saying,

- 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him,
Thus saith the LORD GOD; **Thou sealest up the sum, full of wisdom, and perfect in beauty.**
 - 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. {sardius: or, ruby } {beryl: or, chrysolite } {emerald: or, chrysoprase }
 - 14 **Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.**
 - 15 **Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.**
 - 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: **therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.**
 - 17 **Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.** {Rev 12:7-11. NEC}
 - 18 **Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.**
 - 19 **All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.** {a terror: Heb. terrors } {Rev 20:10 NEC}
-

As we have pointed out in “AIWITDON” the son’s of God were (at least some of them) evil angels and who with Satan even came before God. We see these malignant forces in Gen 6:2, 4; Job 1:6 and 2:1. We have also shown that demons originated after and from the death of the Nephilim; those personages resulting from the interbreeding of evil angels (son’s of God) with the daughters of Adam. i.e., disembodied spirits (Mat 8:23-34; Mk 4:36-41; Lk 8:22-25).

Satan evidently knew the purpose of God in the creations of our universe. (To provide a sinless substitute as a complete sacrifice for the sins of man). Thus Satan’s program is to destroy individuals in Messiah Jesus’ geneology, and Israel God’s Chosen Nation-People.

3.2.1.1.2.2.1 The Preservation Of The Human Race.

Because Satan's plan for man was eventually, his extinction; to thwart the Plan of God, his plan was to eliminate God's provision of the descendants of Adam for the Messiah; Gen 3:15, 4:1; the the nation Israel, as God continued to provide for them. Satan's plan now seems to be the elimination of sound faith in the Churches, while he brings the Muslim hords against the restored (after 2500 years) Nation Israel. {Note: Rom 13:1-6}

Because God has so-provided in the past for man in His revealed Word, it is clear that He will bring all things to pass that are prophesied in our future.

3.2.1.1.2.2.2 The Preservation Of The Human Race Through Providence.

The Providence of God involves His preservation of creation in general and His preservation of man in particular through general providence Col 1:15-17, and the establishment and preservation of Human Government, Rom 13:1-6.

In particular then:

- Rom 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. {ordained: or, ordered }
- 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
 - 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
 - 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
 - 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
 - 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

And in general then:

- Col 1:15 Who {i.e., the LORD Jesus.} is the image of the invisible God, the firstborn of every creature:
- 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:
 - 17 And He is before all things, and by Him all things consist <4921> συνιστάω sunistao: {I prefer to think of this word .as meaning, here, "Hold or Glued together; NEC}

ATRP has:

Before all things (προ παντων). προ with the ablative case. This phrase makes Paul's meaning plain. The precedence of Christ in time and the preeminence as Creator are both

stated sharply. See the claim of Jesus to eternal timeless existence in #Joh 8:58 17:5. See also #Re 22:13 where Christ calls himself the Alpha and the Omega, the Beginning (αρχη) and the End (τελος). Paul states it also in #2Co 8:9 Php 2:6.

Consist (συνεστηκεν). Perfect active indicative (intransitive) of συνιστημι, old verb, to place together and here to cohere, to hold together. The word repeats the statements in verse #Col 1:16, especially that in the form εκτισται. **Christ is the controlling and unifying force in nature.** The Gnostic philosophy that matter is evil and was created by a remote aeon is thus swept away. The Son of God's love is the Creator and the Sustainer of the universe which is not evil. {but man has sort of messed things up; NEC}

3.2.1.1.2.2.3 The Preservation Of The Human Race Through Prayer.

- Jas 5:15 And the prayer of faith shall save the sick, and the LORD shall raise him up; and if he have committed sins, they shall be forgiven him.
- 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
- 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. {subject ... : of the same nature, that is, a fellow mortal }
{earnestly: or, in his prayer }
- 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Also please note the long prayer of Solomon 1 Ki 8:12-62; and the LORD's answer 1 Ki 9:2-9. in which He promised:

1. "I have hallowed This house (that you've built for Me)
 - 1a. " that My Name shall be there forever".
 - 1b. " That My Eyes and My Heart shall be there perpetually.
2. And now the conditional aspects of this covenant:
 - 1 Ki 9:4 And **if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:**
 - 5 **Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.**
 - 1 Ki 9:6 But **if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them:**
 - 7 **Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:**

- 8 **And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house?**
- 9 **And they shall answer, Because they forsook the LORD their God, Who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.**

As has been shown throughout the ages; SIN HAS CONSEQUENCES!

Fortunately, God's Covenant with Abraham was Unconditional and everlasting. Gen 17:1-8.

3.2.1.1.2.2.4 The Preservation Of The Human Race Through Miracles.

After the sin of Adam, God provided a prophecy of the Savior of mankind in Gen 3:15, 4:1. These have been expanded later in Scripture so that as we have shown in Appendix B - 358 Prophecies Of The LORD Jesus, The Messiah, The Son Of God, The Son Of Man. Now since all these have come to pass, this is truly miraculous and is an astounding feat, impossible for mankind, but God is omniscient and so achievable. For the miraculous we could turn to the Flood of Noah from which 8 souls were saved and the historical evidence is seen in the flood stories from many cultures. See Figure 01.03.07, below. Paul A. Zimmerman in his book ROCK STRATA And The Bible Record, pp. 180 ff., records archaeological evidence from stories accumulated from ancient Assyria, Babylonia, and Sumeria. Byron C. Nelson in his book THE DELUGE STORY IN STONE, Appendix I - The Significance Of Flood Traditions, which I've extracted Figure 01.03.08, below.

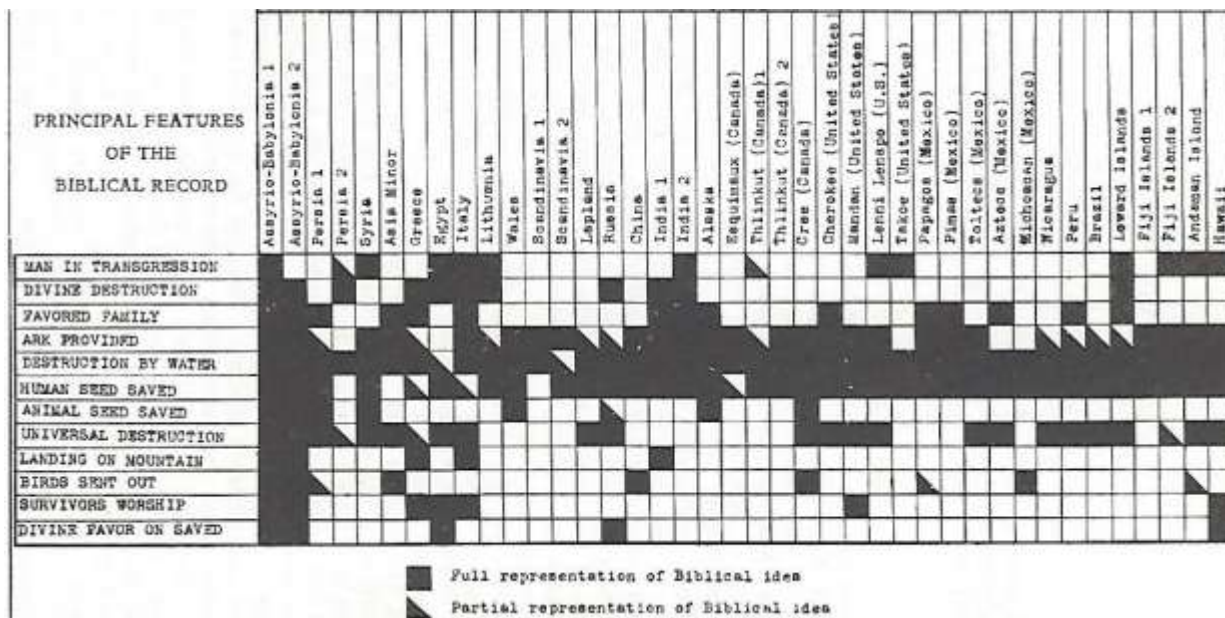


Figure 01.03.07. Chart Of The Principle Ideas Of The Biblical Deluge In Non-Biblical Traditions.

And Nelson, in Appendix II provides a detailed listing of the flood traditions of tribes and cultures from around the world.

Further, Immanuel Velokovsky in his book AGES IN CHAOS, provides list of many cultures having flood traditions.

Also, below, Figure 01.03.08. is an interesting figure drawn for my in my Seminary days by an overnight guest. The Missionary to Formosa, David King, bless his soul. This figure has been copied from handouts to my early Bible classes. I found a copy hanging on the wall of “The Village Presbyterian Church”, when I went to a “Walter Martin” Lecture.

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

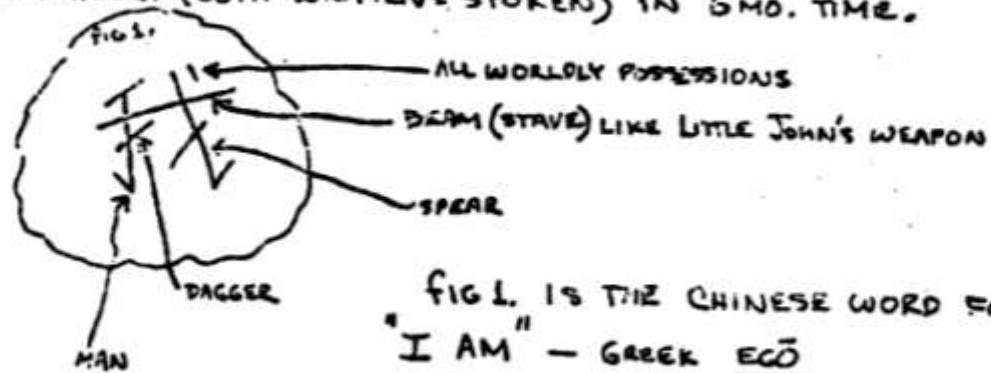


FIG. 1. IS THE CHINESE WORD FOR "I AM" – GREEK EGO

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

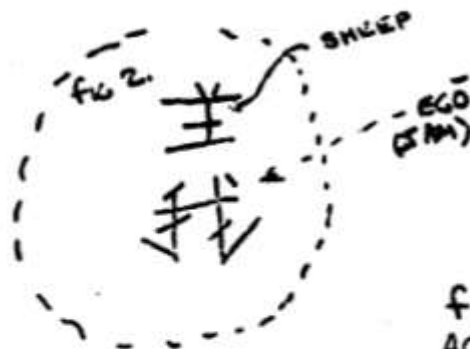


FIG 3. IS THE CHARACTER FOR BOAT ACTUALLY 8 MOUTHS IN A BOAT.

FIG. 4 IS THE CHINESE CHARACTER FOR "COME"

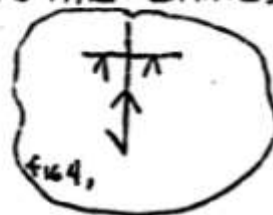


Figure 01.03.08. 8 Mouths In A Boat From The Ancient Manderin Language Of China.

3.2.1.1.2.2.5 The Preservation Of The Human Race.Through GRACE.

The Love of God for His Creation provides the impetus for His Grace, Mercy and Peace.
As John 3:16 says so eloquently:

Jo 3:16 For **God so loved** the world, that **He gave His only begotten Son**, that
whosoever believeth in Him should not perish, but have everlasting life.

By His Grace He saves to the uttermost, those who trust Him.

Heb 7:25 Wherefore He is able also to save them to the uttermost that come unto God by
Him, seeing He ever liveth to make intercession for them. {to the ... : or,
evermore }

Ref 1 Jo 2:1-2 for the courtroom scene in Heaven our LORD Jesus as our defense
attorney (advocate) and with one-each-fallen-angel, namely Satan as the prosecuting
attorney

Re 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and
strength, and the kingdom of our God, and the power of his Christ: for the
accuser of our brethren is cast down, which accused them before our God day
and night.

As our LORD said in Matthew's Gospel account:

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.

3.2.2 The Names For Deity In The Bible.

From one of my books¹²⁹, comes an alphabetized list of 235 Names Titles and Attributes of God from the New and Old Testaments. Rather than belaboring this issue, the list below should provide the interested student with most all the information needed to comprehend part of that Holiness that extends to our God's Names, Titles, Epithets, and Attributes of God.

3.2.2.1 The Primary Names Of Deity In The Old Testament.

ELOHIM.....אֱלֹהִים Gen 1:1, . . Mal 3:18 meaning "God", a reference to God's power and might. (2249 times)

ADONAI.....אֲדֹנָיִךְ Gen 18:12, , ,Mal 3:1 meaning "Lord", usually a reference to the Lordship of God. (Occurs 287 times) This Title/Name is substituted (Heb *q're*, קִרְיָ ("[what is] read")) for the tetragrammeton יהוה in Jewish services. "This way of marking the text by adjusting the vowels only is known as a *qere perpetuum* (see more below). Another example of an important *qere perpetuum* in the text of the Bible is the name of the God of Israel – יהוה (cf. Tetragrammaton) – which is marked with the vowels of אֲדֹנָיִךְ *adonai* (meaning "my LORD") rather than with its own vowels. (Sometimes it is marked with the vowels of אֱלֹהִים *Elohim*.) *Qere perpetuum*."^a

JAH.....יְהִי...Ex 15:2, , , Isa 38:11.....(Occurs 45 times separately + 4 times conjoined)

Note the words of praise to Jah in Psm 150:1 and 6; Hallelu-Jah - הַלְלֵי-יְהִי. יְהִי occurs

singularly also in Psalm 150:6. The Hebrew verb הַלְלֵי Is a Piel Imperative 2Pl; "You be caused to Praise {> (הַלְלֵי)} JaH". The Greek word used to translate this word is actually a partial transliteration. Somewhere in the textual past the first letter had a 'hard' breathing an 'h' sound, (as expressed by Hebrew Christians post 96 AD the accepted date for John's writing of the book of The Revelation) (a raised backward comma'), preceding the first letter alpha. The Greek word should have been written ἈΛΛΗΛΟΥΙΑ. However, since breathings and most diacritical marks were left out of the original Greek Manuscripts; this is a moot point. This word occurs only 4 times in the N.T., all in The Book of the Revelation of Jesus Christ; Re 19:1, 3, 4, 6. These are also contained in the alphabetized list of Names, Titles, and attributes of God in Section 3.2.2.3, below.

JEHOVAH--YAHWEH.. יְהוָה...Gen 2:4, , ,Mal 4:5. A Name with a Title for God. (The Existing One) (Occurs 6519 times) The Tetragrammaton Translated in LXX along with cognates 6156 times by the Greek word Κύριος. Psalm 83:18

JEHOVAH-MACCADESHEM...יְהוָה מַכְדֵּשֶׁם...Exodus 31:13

^a See: NEC, *AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES*,, Section 01.13.02
Qere Perpetuum

meaning "The LORD thy sanctifier"

JEHOVAH-ROHI יהוה רועי Psalm 23:1

meaning "The LORD my shepherd"

JEHOVAH-SHAMMAH יהוה שמה Ezekiel 48:35

meaning "The LORD who is present"

JEHOVAH-RAPHA.... רפא...Exodus 15:26

meaning "The LORD our healer"

JEHOVAH-TSIDKENU יהוה צדקנו Jeremiah 23:6

meaning "The LORD our Righteousness"

JEHOVAH-JIREH יהוה יראה Genesis 22:13-14

meaning "The LORD Will Provide"

JEHOVAH-NISSI יהוה נסו Exodus 17:15

meaning "The LORD our Banner"

JEHOVAH-SHALOM יהוה שלום Judges 6:24

meaning "The LORD Is Peace"

JEHOVAH-SABBAOTH יהוה צבאות Isaiah 6:1-3

meaning "The LORD of Hosts"

JEHOVAH-GMOLAH יהוה גמול Jeremiah 51:6

meaning "The LORD of Recompense"

EL-ELYON אל עליון Gen 14:18-20 - Psm 107:11, [Isa14:14] Aramaic אלהא עליא

(עלאת) Dan 3:26 -7:25; θεος υψιστος Mrk 5:7, Heb 7:1.

meaning "The Most High God"

EL-ROI.. אל ראי - Gen 16:13 God Of Seeing

EL-SHADDAL.. אל שדי Gen 17:1 Joel 1:15; Παντοκροτωρ LXX Job 5:17, 8:5, 11:7,15:25, , . .

34:12. 2 Cor 6:18, . . Rev 21:22. "God Almighty, Almighty"

EL-OLAM... אל עולם.....Isaiah 40:28-31

"Everlasting God"

3.2.2.2 The Primary Names Of Deity In The New Testament.

Please refer to section 3.2.2.3 Alphabetized Names, Titles And Attributes Of God, for these items.

3.2.2.3 Alphabetized Names, Titles And Attributes Of God. Father, Son, Holy Spirit

-A-

1. AVENGER אֱלֹהֵינוּ Lev 26:25, . . . -Na 1:2, εκδικησις, εκδικος..Luk 8:7, Ro 13:4, 1Ths.4:6, 1 Pet 2:14
2. AB אָבִי (your) FATHER > אָבִי Deu 32:6; Jer 3:4,1, 31:9; Isa 63:16,16, 64:7; Mal 1:6, 2:10. πατήρ Mt 5:16,45,48; Mt 6:1, 4, 6, 8, 9, 14, 15. Αββα..of Aramaic origin 02 aba; TDNT-1:5,1; n AV-Abba 3;
Abba =" father" 1) father, customary title used of God in prayer. Whenever it occurs in the New Testament it has the Greek interpretation joined to it, that is apparently to be explained by the fact that the Chaldee ABBA through frequent use in prayer, gradually acquired the nature of a most sacred proper name, to which the Greek speaking Jews added the name from their own tongue. {#Mr 14:36 Ro 8:15 Ga 4:6}
3. ADVOCATE παρακλητος 1 Jo 2:1 [defense attorney]
4. ALMIGHTY שָׁדַי (Shaday)..Ru 1:20., , , Joel 1:15 παντοκρατωρ Rev 1:8. This term is also used in LXX παντοκρατορος and παντοκρατωρ e.g. Job 8:5, 11:7, 22:17, 22:25, . . .
5. ALMIGHTY GOD שָׁדַי אֱלֹהֵינוּ Gen 17:1, . . Eze 10:5 θεος παντοκρατωρ Rev 4:8, 11:17, 15:3, 16:7, 14, 19:6, 15, 21:22.
6. (the) ALL AND IN ALL τὰ πάντα καὶ ἐν πᾶσιν Colossians 3:11
7. (the) ALPHA.AND THE OMEGA τὸ Ἄλφα καὶ τὸ Ὠ Revelation 1:8, 11, 21:6, 22:13. See BEGINNING, END, and OMEGA.
8. AMEN Adv אָמֵן: (So be it) . Noun M אֱמֻנָה אֱמֻנָה : with n f; {See TWOT on 116 '116e'} AV-faithfulness 18, truth 13, faithfully 5, office 5, faithful 3, faith 1, stability 1, steady 1, truly 1, verily 1; 49 1) firmness, fidelity, steadfastness, steadiness : Perfect Faithfulness Is 25:1† Revelation 3:14
9. (and) ANCIENT OF DAYS יְעֶזְקִיאל יוֹמֵי Daniel 7:9
10. ANOINTED ONE מְשִׁיחָו Psalm 2:2
11. APOSTLE τον Αποστολον και Αρχιερεα της ομολογιας ημων Ιησουν (Χριστον)^a . . . “the Apostle and (great) High Priest of our confession, Jesus Christ”. Hebrews 3:1 Please note that Christ = Χριστον is not Jesus’ last name but is one of His Titles – The Anointed One Of God. See Psalm 2:2 Anointed One.
12. ARM OF THE LORD יְרֵךְ יְהוָה Isaiah 53:1

^a Χριστον appears in the Compiled Byzantine text (BYZ), but is absent from the Wescott & Hort (WH).

13. **AUTHOR OF ETERNAL SALVATION** αιτιος σωτηριας αιωνιου Hebrews 5:9
14. **AUTHOR (AND FINISHER) OF OUR FAITH** τον της πιστεως αρχγον και τελειωτην Hebrews 12:2
- B-
15. **(THE) BEGINNING AND THE END** ή αρχή και τὸ τέλος Revelation 21:6
See ALPHA, OMEGA, and END.
16. **BEGINNING OF GOD'S CREATION** ο αμην ο μαρτυς ο πιστος και αληθινος η αρχη της κτισεως του Θεου Rev. 3:14 . . . *(These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*
17. **BISHOP OF SOULS** τον ποιμεν και επισκοπον των ψυχων υμων , , , The Shepherd and Bishop of your Souls”[†]. 1 Peter 2:25
18. **BLESSED and ONLY POTENTATE (RULER)** ο μακαριος και μονος δυνατης ο Βασιλευς των Βασιλευοντων και Κυριος των Κυριευοντων, The Blessed and Only Potentate, The King of Kings And LORD OF Lords 1 Timothy 6:15 See LORD of Lords and also King of Kings.
19. **BRANCH OF RIGHTEOUSNESS** הַצֶּדִקָּה יִצְחָק Jeremiah 33:15
20. **(for He is the)BREAD OF GOD** ο γαρ αρτος του Θεου John 6:33
21. **(The) BREAD OF LIFE** ο αρτος της ζωης John 6:35
22. **BREATH OF LIFE** נְשִׁמָּת חַיִּים Genesis 2:7, Πνευμα ζωης (Spirit of Life) Revelation 11:11
23. **BRIDEGROOM** וְיִשְׁמְחֶנּוּ Here a simile “and as (the) bridegroom rejoices over the bride, so shall your God rejoice over you”. Isaiah 62:5 . . . Νυμφιος Mat 25:5, 6, 10; Mrk 2:19², 20; Luk 5:34-35; Joh 3:29; Rev 18:23.
24. **BRIGHTNESS OF GLORY** απαυγασμα της δοξης Heb 1:3
- C-
25. **CAPTAIN (Prince)OF SALVATION** τον αρχηγον της σωτηριας Hebrews 2:10
26. **CARPENTER** τεκτων Like his stepfather Joseph, prior to His Baptism by John the Baptist Mark 6:3
27. **CHIEF, PRINCE, AUTHOR** Heb 12:2 <747> αρχηγος archegos *ar-khay-gos*’from 746 and 71; TDNT-1:487,81; adj AV-prince 2, captain 1, author 1; 4; 1) the chief leader, prince, 1a) of Christ, 2) one that takes the lead in any thing and thus affords an example, a predecessor in a matter, pioneer,3) the author (and finisher of our Faith)

28. CHIEF SHEPHERD αρχιποιμενος 1 Peter 5:4
29. (MY) CHOSEN (ELECT) בְּחִירָיִי Isaiah 42:1
30. CHRIST Χριστος Anointed (of God) Matthew 22:42
31. CHRIST OF GOD Χριστον του Θεου Luke 9:20
32. CHRIST THE LORD Χριστος Κυριος Luke 2:11
33. THE CHRIST THE SON OF GOD, THE ONE WHO LIVES ο Χριστος ο υιος του Θεου του ζωντος Matthew 16:16 This was spoken by Peter at a source for the Jordan River near Cesarea Philippi. Notice the cave structures in the rocks behind the water. In the first Century A.D. these contained Idol statues. They were the ‘dead’ gods! See Figure 01.01, below.



Figure 01.03.09. A Source For The Jordan River Near Cesarea Philippi, Where Mat 16:13-18 Took Place.

Picture Courtesy of “The River Jordan”, © 1998, CARTA The Israel Map and Publishing Company Ltd, Jerusalem 1998, Pg. 11.

Please note the many niches in the cliff-side. These would have contained idols for the various cultic practices. Is it any wonder that Peter’s response (in Greek to accommodate his Aramaic speech)) is so emphatic?

Is dat Swede fly-fishing dere?

34. CHRIST WHO IS OVER ALL, God blessed forever, Amen. ο χριστος . . . ο ων επι παντων
Θεος ευλογητος εις τους αιωνας Αμην Romans 9:5
35. THE COMFORTER THE HOLY SPIRIT ο Παρακλητος το Πνευμα το Άγιον John
14:26
36. COMMANDER מְצַוֶּה Isaiah 55:4
37. CONSOLATION OF ISRAEL Παράκλησιν του Ίσραελ Luke 2:25
38. CONSUMING FIRE אֵשׁ הַחֲלָהּ Deut. 4:24: πυρ καταναλίσκον Heb. 12:29
39. CORNERSTONE פִּנְתֵּי אֶבֶן Isaiah 28:16
40. COUNSELOR יוֹעֵץ Isaiah 9:6
41. CREATOR κτιστη 1 Peter 4:19
42. (for a) CROWN OF GLORY לְעֹטֶרֶת צָבִי Isaiah 28:5
-D-
43. DAYSPRING ανατολή Luke 1:78
44. (THE) DELIVERER ό'ρόμενος Romans 11:26
45. DESIRE OF ALL NATIONS הַמְּדַת כָּל-הַגּוֹיִם Haggai 2:7
46. (and for a) DIADEM OF BEAUTY וְלִצְפִּירַת תְּפָאֶרֶת Isaiah 28:5
47. (I AM the) DOOR (of the Sheep) εγω ειμι η θυρα των προβατων John 10:7
48. DWELLING PLACE מְעוֹן Psalm 90:1
-E-
49. (MY) ELECT ONE בְּחִירִי Isaiah 42:1
50. EMMANUEL...Εμμανουηλ: God With Us Matthew 1:23(kjv). See # 101.
51. END εγω [ειμι] το αλφα και το ω η αρχη και το τελος (I [am] the ALPHA and the
OMEGA the BEGINNING and the END. Revelation 21:6
52. ETERNAL GOD אֱלֹהֵי קֶדֶם Deut. 33:27
53. ETERNAL LIFE ζωη αιωνιος 1 John 5:20

54. ETERNAL SPIRIT πνευματος αιωνιου Hebrews 9:14
55. EVERLASTING FATHER אֲבִי-עַד Isaiah 9:6
56. EVERLASTING GOD אֵל עוֹלָם Genesis 21:33
57. EXCELLENT נִשְׁגָּב Psalm 148:13
- F-
58. FAITHFUL & TRUE πιστος και αληθινος Revelation 19:11
59. FAITHFUL WITNESS ο μαρτυς ο πιστος Revelation 1:5
60. FATHER אֲבִי Ps 68:5: πατερ Matthew 6:9
61. (I the LORD am) THE FIRST AND WITH THE LAST (I AM HE)
אֲנִי יְהוָה רִאשׁוֹן, וְאַתָּה אַחֲרָיִם אֲנִי-הוּא.
The FIRST AND The LAST ὁ πρῶτος καὶ ὁ ἔσχατος...Rev 22:13
62. FIRSTBORN πρωτοτοκον: From which we get our English word
Prototype. Rom.8:29, Rev.1:5, Col.1:15
63. FIRSTFRUITS απαρχη 1 Cor.15:20, 23
64. (my) FORTRESS מְצוּדָתִי Psm 144:2
65. FOUNDATION θεμελιον 1 Cor. 3:11
66. FOUNTAIN OF LIVING WATERS מְקוֹר מַיִם חַיִּים Jeremiah 2:13,
עָזְבוּ מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה Jer 17:12 (They have forsaken) THE
FOUNTAIN OF LIVING WATER, THE LORD
67. FRIEND (of Publicans and Sinners) { – Like Me NEC} φιλος Matthew 11:19
68. (like) FULLERS'SOAP וְכִבְרִית מְכַבְּסִים: A simile; Like A REFINER'S FIRE כְּאֵשׁ
מְצַרֵּה and Like FULLER'S SOAP. He is the complete Judging and Cleansing Agent
(When HE Comes). Malachi 3:2

-G-

69. GIFT OF GOD δωρεαν του Θεου John 4:10
70. GLORY OF THE LORD כְּבוֹד יְהוָה Isaiah 40:5
71. GOD אֱלֹהִים Genesis 1:1
72. GOD ALMIGHTY אֱלֹהֵי שָׁמַיִם Genesis 17:1
73. GOD OF THE WHOLE EARTH אֱלֹהֵי כָל-הָאָרֶץ Isaiah 54:5 For the vowel change from Holem to Qamets See^a pgs 8-9, “A syllable which is closed and unaccented must have a short vowel.” See Gen 1:21 and Isa 54:5.
74. THE GOD OF PEACE ο (δε) Θεος της ειρηνης Rom 15:33 (and) *The God of Peace*, 16:20; Php 4:9 και replaces δε in the text.; Heb 13:20! Only in Paul’s writings? Did Paul write Hebrews? Can you find other reasons why, or why not? †
75. GOD OF SEEING אֱלֹהֵי רִאיוֹן Genesis 16:13
76. (I Am The) GOOD SHEPHERD εγω ειμι ο ποιμην ο καλος John 10:11
77. GREAT (the) GOD THE ALMIGHTY της μεγαλης του θεου του παντοκρατορος Rev 16:14
78. GREAT HIGH PRIEST αρχιερα μεγαν Hebrews 4:14
79. GREAT SHEPHERD (of the sheep) τον ποιμενα των προβατων τον μεγαν Hebrews 13:20
80. (He shall) GUIDE (us [even] unto death) יְנַהֲגֵנִי עַל-מוֹת Psalm 48:14

-H-

81. (The) HEAD OF THE BODY (the Church) η κεφαλη του σωματος (της εκκλησιας) Colossians 1:18
82. (Christ) HEAD OF THE CHURCH ο χριστος κεφαλη της εκκλησιας Ephesians 5:23.
83. HEIR OF ALL THINGS κληρονομον παντων Hebrews 1:2.
84. HIDING PLACE סִתְּרָה Psalm 32:7
85. (prophet of the) HIGHEST προφητης υψιστου Luke 1:76 Prophet refers to John The Baptizer, in a prophecy by his father Zacharias, Luke 1:67-79. The Rest Of The Story is contained in vs. 57-66.

^a AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, 2015, Create Space/AMAZON Publishers, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 162 Pgs.

86. HIGH PRIEST *αρχιερεα* Hebrews 3:1
87. HIGH PRIEST FOREVER *αρχιερευς εις τον αιωνα* Hebrews 6:20
88. (The) HOLY SPIRIT *το πνευμα ο αγιον* 1st Attrib Position. John 14:26:
89. HOLY ONE (of Israel) *קדוש* Isa 54:5: HOLY ONE *οσιον* Acts 2:27
90. HOLY ONE OF ISRAEL *קדוש ישראל* Isaiah 49:7
91. (Blessed) HOPE *μακαριαν ελπιδα* Titus 2:13
92. HORN OF SALVATION *κερας σωτηρια* Luke 1:69
93. HUSBAND *בעלי* Isaiah 54:5, Jer.31:32, But *איש* : Man, Husband, Hosea 2:16
- I-
94. I AM *אני* & LXX *εγω ειμι* Ex 3:14, *εγω ειμι* John 8:58, . . Rev 22:16
95. IMAGE OF GOD *εικων του θεου* 2 Cor. 4:4, Col 1:15
96. IMAGE (express) OF HIS PERSON...*χαρακτηρ της υποστασεως αυτου* ..Heb 1:3
97. IMMANUEL..Isaiah 7:14, 8:8 *עִמָּנוּ אֵל* & LXX..*Εμμανουηλ*: God With Us See # 52
98. (The Holy Spirit) INTERCESSOR *υπερεντυγγανει* Romans 8:26,27,34 Hebrews 7:25
- J-
99. JAH *יה* A Cognate (contraction of the Tetragrammaton *יהוה*) Psalm 150:1, 6
100. JEALOUS *אנני* Exodus 34:14(kjv)
101. JEHOVAH *יהוה* The Tetragrammaton Translated in LXX along with cognates 6156 times by the Greek word *Κυριος*. Psalm 83:18
102. JESUS *Ιησους* Matthew 1:21 > *יהושע*.YeHwSHu'a -.Josh 1:1.-Jehovah is Salvation.
103. JESUS CHRIST OUR LORD *Χριστω Ιησου τω Κυριω ημων* Romans 6:23
104. JUDGE *שפוטני* Isaiah 33:22, *κριτης* Acts 10:42
105. (the) JUST (one) *τον δικαιον* Acts 22:14
- K-
106. KEEPER *שמר* Psalm 121:5
107. KING *מלך*: Your 2PPI KING (is coming to you -O daughter of Zion, shout, O daughter of Jerusalem) > *מלך* me-lekh. Zechariah 9:9
108. KING ETERNAL *τω βασιλει των αιωνων* 1 Timothy 1:17

109. KING OF GLORY מֶלֶךְ הַכְּבוֹד Psalm 24:10
110. KING OF JEWS (Σὺ εἶ) βασιλεὺς τῶν Ἰουδαίων Matthew 27:11
111. KING OF KINGS (the) ὁ βασιλεὺς τῶν βασιλεόντων 1 Timothy 6:15
112. KING OF KINGS AND LORD OF Lords και επι το νηρον αυτου ονομα γεγραμμενον βασιλεὺς βασιλεων και κυριος κυριων Rev 19:16 *And upon His thigh a name having been written: KING of Kings and LORD OF Lords.*
113. (The) KING OF THE NATIONS (TGNT [Barbara and Kurt Alund 4th Edition], BYZ AND TISHENDORF) ο βασιλεὺς τῶν ἐθνῶν; (The) KING OF THE SAINTS (W&H and TR) ο βασιλεὺς τῶν ἁγίων; Revelation 15:3
- L-
114. LAMB OF GOD ο αμνος του Θεου John 1:29
115. LAST ADAM ο εσχατος Αδαμ 1 Cor. 15:45 Please note our LORD Jesus is NEVER called the second Adam for that would imply there needs to be a third or forth or nth Adam. The closest the Scriptures come to this error is in Cor 15:47 *The first man is of the earth, earthy: the second man is the LORD from heaven. Here, “the first man”, is a collective phrase that stands for Adam and his progeny, all men; as can be seen from the context vs. 46-50.*
116. (THE LORD is OUR) LAWGIVER יְהוָה מְחַקְּנֵנוּ Isaiah 33:22
117. (THE) LIFE η ζωη John 14:6 “*I Am The Way, The Truth and The Life, and no one comes to The Father except by ME.*” Think Ye that Christianity is exclusive? Yea Verily! Remember the strait gate, Mat 7:13. Trust Jesus as your LORD and Savior and get off BROADWAY.
118. (THE LORD is MY) LIGHT יְהוָה, אֹרִי Psalm 27:1 . . . and my Salvation, whom shall I fear? The LORD is the stronghold of my life, of whom shall I be afraid? This has been used as a Christian Hymn (as it was a Jewish one). This song was sung by a Senior Student, Kim Hodge, on a record produced at Western Seminary. Later, 1973 I was able to get Rob Pearson and the Sandoval sister and their Mother to produce a 35 LP Record “That’s For Me”. There are 7 songs that have been recovered from two recordings made in the ‘70s’. 7 of These are available on YouTube and may be listened to, or freely downloaded from our website: ‘thecfbc.com’.
119. (I AM THE) LIGHT OF THE WORLD εγω ειμι το φως του κοσμου John 8:12 A Metaphor.
120. LIKE AN EAGLE כְּנֶשֶׁךְ Deut. 32:11 Another Simile.
121. LION OF THE TRIBE OF JUDAH ο λεων ο εκ της φυλης ιουδα Revelation 5:5 A Metaphor.
122. LIVING GOD אֱלֹהֵי חַיִּים Daniel 6:20 Daniel 2:4-7:27 are in Aramaic – a gentile language, although a Semitic language. What does this suggest as to the prophecies contained in this section? Give example(s).
123. LIVING STONE λιθον ζωντα 1 Peter 2:4 A Metaphor.
124. LIVING WATER (as a source) υδωρ ζων John 4:10 To the Woman of Samaria. See MESSIAH and figure 01.06.

- 125.** LORD Κύριος John 13:13. This word translates in LXX יהוה and cognate יהו 6156 times.
- 126.** LORD GOD ALMIGHTY κύριος ο θεος ο παντοκράτωρ Rev 4:8, 11:17, 15:3, 16:7, 21:22. LORD (OUR) GOD ALMIGHTY κύριος ο θεος ημών ο παντοκράτωρ Rev 19:6
- 127.** LORD (for the) GOD ALMIGHTY THE LAMB ο γαρ κύριος ο θεος ο παντοκράτωρ νάος Rev 21:22
- 128.** LORD JESUS CHRIST κυριου ιησου χριστου 1 Cor. 15:57 [‘the’ or ‘our’] LORD JESUS CHRIST – Occurs 95 times in the New Testament from Ac 11:17 to Re 22:21 with exception of 1 & 3 Jo, Heb, and the 4 Gospels.
- 129.** LORD OF ALL παντων κυριος Acts 10:36 / κυριος παντων Gal 4:1
- 130.** THE LORD OUR BANNER יהוה נסֵי Exodus 17:15
- 131.** LORD OF ALL THE EARTH אֱלֹהֵי כָל-הָאָרֶץ Jos 3:11, Jos 3:15, Zec 6:5
- 132.** LORD OF GLORY κυριον της δοξης 1 Cor. 2:8 / κυριου ημων ιησου χριστου της δοξης Jas 2:1
- 133.** LORD OF THE HARVEST του κυριου του θερισμου Mat 9:38; Luk 10:2
- 134.** LORD OF HOSTS יהוה צבאות Haggai 1:5; Isa 54:5; Psalm 24:10 The LOH He is the King of Glory.
- 135.** LORD OF Lords κυριος των κυριευοντων {V-PAP-GMP} 1 Tim. 6:15 Or κυριος κυριων Re 17:14, 19:16
- 136.** LORD (and/to) of Lords אֱלֹהֵי הָאֱלֹהִים Deu 10:17, Ps 136:3 Note Adonay not יהוה.
- 137.** THE LORD GOD OF HOSTS יהוה אֱלֹהֵי צבאות 2 Sam 5:10
- 138.** GOD, GOD, THE LORD אֱלֹהִים יְהוָה אֱלֹהִים יְהוָה Jos 22:22 This phrase is repeated twice as the Hebrew text says.
- 139.** THE LORD OF PEACE ο κυριος της ειρηνης 2 Thes 3:16
- 140.** LORD OUR RIGHTEOUSNESS... יהוה צדקתנו...Jer 23:6
- 141.** THE LORD IS MY SHEPHERD יהוה רעִי Psalm 23: “The LORD is my Shepherd, I shall not want”. See “A Camping Trip With God”, below.
- 142.** LOVE...(an attribute of God)..חַסֵּד > חֶסֶד : loyal love Ps 48:9. The twofold theme of Hosea is the spiritual adultery of Israel as Jehovah’s faithless wife and the love^a (Heb.

^a 02616 חסד chacad khaw-sad’ a primitive root; v; [BDB-340a, BDB-338a] {See TWOT on 698} {See TWOT on 699} AV-show thyself merciful 2, put to shame 1; 3 1) to be good, be kind 2a) (Hithpael) to show kindness to oneself 2) to be reproached, be ashamed 1a) (Piel) to be put to shame, be reproached 2Sa 22:26; Ps 18:25; Pr 25:10.

חֶסֶד cheqed: Loyal Love is the Heb Equivalent of the Gk ἀγάπη agapē) of Jehovah for Israel as Israel's faithful husband from the book of Hosea. Perhaps a better theme would be **"Good News From A Broken Home."**

The purpose of the prophet is to depict for Israel her despicable condition and the unquenchable love of Jehovah. He shows them that God in love and pathos calls them to return from their whoredom that he might avert judgment and love them freely.

143. LOVE (an attribute of GOD) ἀγάπη 1 Jo 4:8

^a 02617 **חֶסֶד** cheqed kheh'- sed from 02616, Greek 964 βηθεσδα; n m; [BDB-340a, BDB-338b] {See TWOT on 698 @@ "698a"} {See TWOT on 699@ "699a"} AV-mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5, merciful 4, favour 3, good 1, goodness 1, pity 1, reproach 1, wicked thing 1; 248 1) goodness, kindness, faithfulness 2) a reproach, shame See Ho 2:19, Ho 4:1, 6:4, 6:6, 10:12, 12:6.

LOVE - CHARITY - Greek ΑΓΑΠΗ

Aspects of Love (Grk. *αγαπη* agape) include the following items:

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

From 1 Cor 13 4-7 LOVE is:

PATIENT

KIND

GENEROUS

HUMBLE

COURTEOUS

UNSELFISH

GOOD TEMPERED

OPTIMISTIC

RIGHTEOUS

TRUTHFUL

PROTECTIVE

ENDUED WITH FAITH

HOPEFUL

ENDURING

Figure 01.03.10. Love – Agape - From 1 Cor 13 4-7

144. LOVE (a fruit of The Holy Spirit) αγαπη 1 Co 13

**145. LOVE (The fruits of The Holy Spirit) αγαπη χαρα ειρηνη μακροθυμια χρηστοτης
αγαθωσυνη πιστις πραοτης εγκρατεια Gal 5:23-24**

A Biblical Use Of LOVE

The fruit of the (Holy) Spirit as found in Gal 5:22-23 is simply LOVE (Agape). It is likened to a bunch of grapes where the top one is love. All the rest are different manifestations of LOVE. The other words following are statements of what this LOVE is:

JOY	The Prize of eternal life set before us as the gift from God, so that God is the Christian's delight. (χαρα)
PEACE	The tranquillity of mind based on the consciousness of a right relationship with God. (ειρηνη)
LONGSUFFERING	Steadfastness of a soul under provocation. Includes patient Endurance and forbearance of wrong under ill-treatment. (This is a passive concept) (μακροθυμια)
KINDNESS	Goodness, excellence, uprightness. That which should mellow a harsh and austere personality. This concept is neutral in nature. The same Greek word is used to describe wine that has been mellowed with age. Notice the YOKE of Christ has nothing harsh or galling about it, Matt 11:29-30. (χρηστοτης)
GOODNESS	The active outworking of the word for KINDNESS. It Describes the moral quality which being inherently good in it's Character, is beneficial in it's effect. (αγαθωσυνη)
FAITH	Confidence. Here used passively in the sense of fidelity and Faithfulness produced in the life of the yielded Christian. (πιστις)
MEEKNESS	Gentleness. The temper of spirit towards God in which we accept His dealings with us as good, and therefore don't dispute or resist. The word doesn't suggest weakness, but inner strength. (πραοτης)
SELF-CONTROL	Mastery, control, or self control in <u>all</u> things. It is the responsibility that attaches to a creature with a will, the power to choose his own course. Used figuratively of athletes, who, in preparing for the Greek games exercised rigid self control (restraint) for the sake of the prize offered. They denied the natural appetites lest by self indulgence they should lose the prize. (εγκρατεια)

As a result this word AGAPE must be exercised in the power of the Holy Spirit. We can't fake it. The natural man will under the best of behavior exercise STORGE Greek word for Family love (Rom 1:31) and PHILOS Greek word for brotherly love Matt 21:15-17. He cannot, however, exercise AGAPE because it is a (the) fruit of the Spirit. "The natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned." (I Cor 2:14)

Figure 01.03.11. A Biblical Use Of Love.

This difference is also displayed in the normally used two words used for Good: αγαθος: agathos for only the good God can do (and Christians under the control by the Holy Spirit) Mt 19:16-17, Mrk 10:17-18. and καλος: kalos for the best man can do (unaided by the Holy Spirit)?). See GOOD (kalos), above, for kalos used in a human sense. Also see the two words displayed in Mat 7:16, 17-18, agathos tree, vs. kalos fruit. Finally, vs. 19 Every tree that bringeth not forth good (kalos) fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them.

Any way, the picture is an agathos tree (a saved, born again Spirit Controlled person) verses an evil tree, all the unsaved. Contrasting the fruit each produces; (In our Spirit Controlled life) The Holy Spirit through such a one can produce agathos fruit. The believer (Carnal) will produce kalos (good) fruit and unfortunatly evil fruit. The good (kalos) fruit is the best the unsaved man or woman can produce; but he/she will also produce evil (πονητος) fruit. Note vs. 19, the judgment on the , corrupt (σαπρος) tree. (See Section Vol for information on the final Judgements on Men (which will be on their works for saved and unsaved persons).

- 146. LOVINGKINDNESS (mercy).** See **חסד** checed; LOVE (an attribute of God) **חסד**, above. The O.T. Equivalent of *αγαπη*. **חסד** Gen 19:19, . . . Zec 7:9. (241 times) (MY) LOVINGKINDNESS (GOODNESS **חסד** Psalm 144:2

-M-

- 147. MAKER.(God my maker)** **עֲשֵׂה אֱלֹהֵי** Job 35:10. (For) my MAKER **עֲשֵׂה** Isa 54:5

- 148. MAKER..(LORD our maker)** **יְהוָה עֲשֵׂה** your MAKER Psalm 95:6

- a. MAJESTY, DOMINION AND POWER **μεγαλωσυνη κρατος και εξουσια** Jud 1:25

- 149. MAJESTY ON HIGH** **της μεγαλωσυνης εν υψηλοις** Heb 1:3

- 150. MAJESTY IN THE HEAVENLIES** **μεγαλωσυνης εν τοις ουρανοις** Heb 8:1

- 151. MAN OF SORROWS.(or PAINS)** **אִישׁ מְכַאֲבוֹת** Isa 53:3-4

- 152. MASTER** **επιστατα** Luke 5:5

- 153. MEDIATOR** **μεσιτης** 1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;6 Who gave himself a ransom for all, . . . This was one of my first memory verse, learned as a 5 year old. This verse made into a hymn, was sung at a week of summer church Bible school programs in Pinehurst Wa. in 1942. The next week I woke up crying from a dream about the death of the firstborn, which I was, Ex 12:12-13. My mom came into my room and asked me why I was crying. I said to her, “Do you have the Blood on our door-posts”? She forbid me from going back to that Church because of their ‘slaughter house religion”. By the way, I had won the children’s award for the most Scripture memorized. God waited until May of 1961, when my boss’ brother used my boss’s ID to come into the computer room at the Renton, WA., Boeing aircraft plant (a Secure Installation) who lead me to Christ, Using (in part) the same scripture that had infuriated my mother. I went to my knees before all the staff in the room and gave my life to the LORD Jesus.

154. (FOR I AM) MERCIFUL (SAITH the) LORD כִּי-חֲסִיד נָאֵם-יְהוָה,

Jeremiah 3:12 Another meaning of חֲסִיד chaciyd khaw-seed.

155. (and the) MESSENGER OF THE COVENANT וּמַלְאָךְ הַבְּרִית Malachi 3:1 Behold,
I send My messenger, and he shall clear the way before Me; and the Lord (Adoni), whom ye seek, will suddenly (surprisingly) come to His temple, (Luke 2:21-38 At least Simeon and Anna were joyed, delighted to see the Baby Jesus, just 8 days old) and the messenger of the covenant, whom ye delight in, behold, he cometh, saith the LORD of hosts. But Later (Mat 21-23) the Scribes & Pharisees didn't gladly receive Him.

156. MESSIAH μεσσίας John 4:25 The woman saith unto him, I know that Messiah cometh, (he that is called Christ): when he is come, he will declare unto us all things..
 Thanks Be to the Trinity for bringing this Woman From Sychar (Shechem –a town in Samaria near the well of Jacob), to the well for H₂O, John 4:4-29. Notice verse 25: *Jesus saith unto her, I that speak unto thee AM He.*



Figure 01.03.12. Map Of Israel At The Time Of Christ – Showing Shechem (Sychar)

Map Courtesy Of Larry Pierce – Originator and Sustainer of The ONLINE BIBLE.

157. MIGHTY GOD אֵל גִּבּוֹר Isaiah 9:6

158. MIGHTY ONE (OF JACOB) אֲבִיר יַעֲקֹב Isaiah 60:16

159. MOST UPRIGHT יִשָּׁר Isaiah 26:7

-N-

154. NAZARENE נֶזְרֵר Isa 11:1; Ναζωραῖος Mat 2:23, etc. See writeup, below, courtesy of 2006 Smith's Revised Bible Dictionary.

This appellative is found in the N. T. applied to Jesus by the demons in the synagogue at Capernaum; {#Mr 1:24 Lu 4:34} by the people, who so describe him to Bartimeus: {#Mr 10:47 Lu 18:37} by the soldiers who arrested Jesus; {#Joh 18:5,7} by the servants at his trial; {#Mt 26:71 Mr 14:67} by Pilate in the inscription on the cross; {#Joh 19:19} by the disciples on the way to Emmaus; {#Lu 24:19} by Peter; {#Ac 2:22,3:6,4:10} by Stephen, as reported by the false witness; {#Ac 6:14} by the ascended Jesus; {#Ac 22:8} and by Paul. {#Ac 26:9} This name, made striking in so many ways, and which, if first given in scorn, was adopted and gloried in by the disciples, we are told, in, {#Mt 2:23} possesses a prophetic significance. Its application to Jesus, in consequence of the providential arrangements by which his parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a *Netser*, i. e. a *shoot*, *sprout*, of Jesse, a humble and despised descendant of the decayed royal family. Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of his royal descent and his humble condition. This explanation, which Jerome mentions as that given by learned (Christian) Jews in his day, has been adopted by Surenhusius, Fritzsche, Gieseler, Krabbe (*Leben Jesu*), Drechsler on, {#Isa 11:1} Schirlitz (*N. T. Worterb.*), Robinson (*N. T. Lex.*), Hengstenberg (*Christol.*), De Wette, and Meyer. It is confirmed by the following considerations: (1.) *Netser*, as Hengstenberg, after de Dieu and others, has proved, was the proper Hebrew name of Nazareth. (2.) The reference to the etymological signification of the word is entirely in keeping with. {#Mt 2:21-23} (3.) The Messiah is expressly called a *Netser* in {#Isa 11:1} (4.) The same thought, and under the same image, although expressed by a different word, is found in, {#Jer 23:5,33:15 Zec 3:8,6:12} which accounts for the statement of Matthew that this prediction was uttered "by the prophets" in the plural.

It is unnecessary therefore to resort to the hypothesis that the passage in {#Mt 2:23} is a quotation from some prophetic book now lost (Chrysost., Theophyl., Clericus), or from some apocryphal book (Ewald), or was a traditional prophecy (Calovius; Alexander, Connection and Harmony of the Old and N. T.), all which suppositions are refuted by the fact that the phrase "by the prophets," in the N. T., refers exclusively to the canonical books of the O. T. The explanation of others (Tert. Erasm., Calv., Bez., Grot., Wetstein), according to whom the declaration is that Jesus should be a Nazarite (ryzn),

i. e. one specially consecrated or devoted to God, {#Jud 13:5} is **inconsistent, to say nothing of other objections, with the LXX mode of spelling the word, which is generally Naziraiov, and never Nazwraiov.** Within the last century the

interpretation which finds the key of the passage in the contempt in which Nazareth may be supposed to have been held has been widely received.

So Paulus, Rosenm., Kuin., Van der Palm, Gersdorf, A. Barnes, Olsh., Davidson, Ebrard, Lange, {and Smith – 2006 See NAZARENE nazwraiov, Mat 2:23, above. NEC}. According to this view the reference is to the despised condition of the Messiah, as predicted in. {#Ps xxii, Isa 53} That idea, however, is more surely expressed in the first explanation given, which has also the advantage of recognizing the apparent importance attached to the signification of the name ("He shall be called"). Recently a suggestion which Witsius borrowed from Socinus has been revived by Zuschlag and Riegenbach, that the true word is (run) or (yrun), my Saviour, with reference to Jesus as the Saviour of the world, but without much success. **Once {#Ac 24:5} the term Nazarenes is applied to the followers of Jesus by way of contempt.** The name still exists in Arabic as the ordinary designation of Christians, and the recent revolt in India was connected with a pretended ancient prophecy that the Nazarenes, after holding power for one hundred years, would be expelled. (Spanheim, *Dubia Evangelica*, ii. 583-648; Wolf, *Curae Philologicae*, i. 46-48; Hengstenberg, *Christology of the O. T.*, ii. 106-112; Zuschlag in the *Zeitschrift für die Lutherische Theologie*, 1854, 417-446; Riegenbach in the *Studien und Kritiken*, 1855, 588-612.) G. E. D.

Nazaren; naz'-a-ren in Matthew, John, Ac and Luke): A derivative of Nazareth, the birthplace of Christ. In the New Testament it has a double meaning: it may be an honorable Title and it may be a Title of Scorn (Like Christian). On Christian, A. T. Robertson WPGNT examines this word grammatically and historically, as well as Nazarene:

And that the disciples were called Christians first in Antioch (crhmatisai te prwtwv en antioceia touv mayhtav cristianouv). This first active infinitive crhmatisai is also a subject of egeneto and is added as a separate item by the use of te rather than kai. For the word itself in the sense of divine command see on #Mt 2:12,22; Lu 2:26; Ac 10:22. Here and in #Ro 7:3 it means to be called or named (assuming a name from one's business, crhma, from craomai, to use or to do business). Polybius uses it in this sense as here. touv mayhtav (the disciples) is in the accusative of general reference with the infinitive. cristianouv (Christians) is simply predicate accusative. This word is made after the pattern of erodianuv (#Mt 22:16, erwdianoι, followers of Herod), caesarianuv, a follower of Caesar (Deissmann, *Light from the Ancient East*, p. 377, gives papyri examples of the genitive kaisarov meaning also "belonging to Caesar" like the common adjective caesarianuv). It is made thus like a Latin adjective, though it is a Greek word, and it refers to the Hebrew belief in a Messiah (Page). The name was evidently given to the followers of Christ by the Gentiles to distinguish them from the Jews since they were Greeks, not Grecian Jews. The Jews would not call them Christians because of their own use of cristov the Messiah. The Jews termed them Galileans or Nazarenes. The followers of Christ called themselves disciples (learners), believers, brethren, saints, those of the Way. The three uses of Christian in

the N.T. are from the heathen standpoint (here), #Ac 26:28 (a term of contempt in the mouth of Agrippa), and #1Pe 4:16 (persecution from the Roman government).

It is a clear distinction from both Jews and Gentiles and it is not strange that it came into use first in Antioch when the large Greek church gave occasion for it. Later Ignatius was bishop in Antioch and was given to the lions in Rome, and John Chrysostom preached here his wonderful sermons.

-O-

160. (The) OFFSPRING OF DAVID το Γενος Δαυιδ Revelation 22:16

161. (The) OMEGA το Ω Revelation 1:8, 11, 21:6, 22:13.

162. (The) ONLY BEGOTTEN SON ο μονογενης υιος John 1:18

-P-

163. Christ our) PASSOVER (lamb) (γαρ) το πασχα ημων (υπερ ημων ετυθη) Χριστος 1 Cor. 5:7 *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.* For even Christ our Passover is sacrificed for us: Although LAMB is not in any of the Texts I've examined, it is clearly implied by the reference to the Passover. Remember John the Baptizer's statements John 1:29 *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.* And John 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

164. (For He Is our) PEACE (αυτος γαρ εστιν) η ειρηνη η ημων Ephesians 2:14

165. HEALER (to Heal Verb (אִרְפָּא Q Impf 3MS: and healed)

אֱלֹהִים; וְיִרְפָּא אֱלֹהִים; AND GOD HEALED ABIMELECH Gen 20:7, also Ex 15:26; Deu 32:39; Ki 2:21, 20:5; 2 Chr 7:14, 30:20; Job 5:18; Psm 6:2, 30:2, 41:4, 60:2, 103:3, 107:20, 147:3; etc.. PHYSICIAN ιατρον Mt 9:12; Mr 2:17, 4:23; Lu 5:31.

166. (and) PORTION וְחֶלְקִי Psalm 73:26, חֶלְקִי יְהוָה My PORTION is THE LORD Psalm 119:57

167. (ONLY) POTENTATE μονος δυναστης 1 Timothy 6:15

168. POTTER יִצְרָנִי Isaiah 64:8

169. (CHRIST the) POWER OF GOD Χριστον Θεου δυναμιν 1 Cor. 1:24

170. PRINCE נָגִיד Isaiah 55:4

171. PRINCE OF LIFE τον αρχηγον της ζωης Acts 3:15

172. PRINCE OF PEACE שָׁר-שָׁלוֹם Isaiah 9:6

173. PROPHET προφητην Acts 3:22

174. PROPHET OF THE HIGHEST προφητης υψιστου Luke 1:76

- 175. PROPITIATION** (ιλασμος: = Satisfaction) και αυτος ιλασμος εστιν περι των αμαρτιων ημων ου περι των ημετερων δε μονον αλλα και περι ολου του κοσμου 1John 2:2: (*ASV*) and He is the propitiation for our sins; and not for ours only, but also for the whole world. 1John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Vs. 2:2 has been misinterpreted by many scholars. They are ‘oft’ to say the whole world (ολου του κοσμου) does not mean everyone on earth but instead only those who are believers. This sin of allegorizing this passage has been misunderstood by many of their students, and so propagated to Christians world-wide. As a correction, in my writings I’ve proposed the following argument:

Men will not be judged for their sins (acts) but by their works. This makes God completely fair with believers and unbelievers. For believers; 1 Cor 3:12-15; 2 Cor 5:9-10 (The Church age); for unbelievers; Rev 20:12-13. You might ask, Then why are unbelievers sent to the Lake of Fire?” Answ. Because they have only the Sin Nature. Believers have been given a New Nature; have been Created In Christ Jesus, Eph 2:1-10. And incidentally Rom 6:23 Refers not mainly to acts of Sin but to the Adamic Nature which has not been redeemed. See Figure 01.09 for an Illustration.

- 176. PURIFIER** רַב־טָהַר ... “as a refiner and purifier of silver;” Malachi 3:3
Another simile^a.

-Q-

- 177. QUICKENING SPIRIT** πνευμα ζωοποιουν 1 Corinthians 15:45.

-R-

- 178. RABBONI** (that is to say) **TEACHER** ραββουνι (λεγεται διδασκαλ) John 20:16

- 179. RADIANCE OF GOD'S GLORY** απανγασμα Heb.1:3 Effulgence and Brightness are the usual translations, but the ESV, HCSB, Phillips, ESV, Read Radiance. The ESV, MURDOCH, and the VULGATE (Latin) use SPLENDOR.

- 180. REDEEMER** גֹּאֲלִי For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Job 19:25 גֹּאֲלִי And Your REDEEMER Isa 54:5.

- 181. REFINER'S FIRE** מֶצֶרֶת ... “For he is like a refiner's fire, and like fullers' soap;” Malachi 3:2 What figure of speech would you call these attributes?

- 182. (and My) REFUGE** מְנוּחָה Jeremiah 16:19 O LORD, my strength, and my stronghold, and my refuge, in the day of affliction, unto Thee shall the nations come from the ends of the

^a A simile (/ˈsɪməli/) is a figure of speech that directly compares two things through the explicit use of connecting words (such as *like*, *as*, *so*, *than*, or various verbs such as *resemble*). Although similes and metaphors are sometimes considered to be interchangeable, **similes acknowledge the imperfections and limitations of the comparative relationship to a greater extent than metaphors**. Metaphors are subtler and therefore rhetorically stronger in that **metaphors equate two things rather than simply compare them**. Similes also safeguard the author against outrageous, incomplete, or unfair comparison. Generally, metaphor is the stronger and more encompassing of the two forms of rhetorical analogies. While similes are mainly used in forms of poetry that compare the inanimate and the living, there are also terms in which similes and personifications are used for humorous purposes and comparison. (Wikipedia)

earth, and shall say: 'Our fathers have inherited nought but lies, vanity and things wherein there is no profit.'

- 183. RESURRECTION** *εγω ειμι η αναστασις και η ζωη ο πιστευων εις εμε καν αποθανη ζησεται* John 11:25 (Jesus said unto her,) I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
- 184. REWARDER** *μισθαποδοτης* Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
- 185. RIGHTEOUS ONE** *Ιησουν Χριστον δικαιον* 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 (Defense Attorney) with the Father, Jesus Christ [the] righteous:
- 186. ROCK** *πνευματικης ακολουθουσης πετρας η δε πετρα ην ο Χριστος* 1 Cor.10:4 (And did all drink the same spiritual drink: for they drank of that) spiritual Rock that followed them: and that Rock was Christ. Although several 'Christian' denominations are, or seem to be, unaware that the response of Simon who was renamed Peter in Mat 16:18 was met with his new name <4074> πετρος; a small stone. Whereas he then indicated that: upon This <4073> πετρα: a cliff or a Large Rock I will build My εκκλησιαν: Assembly, or as is now Anglicized, Church. Look at figure 01.01; can't you just picture Jesus and Simon talking. Jesus says "But who do you say that I am. Peter points to him and states: "Thou art the Christ The Son of God, The ONE WHO LIVES! (not like the idols that infested the caves and niches on the rock wall behind them.) Now Jesus responds with, "Flesh and blood has not revealed this to you but My Father In Heaven." Now Jesus points to Simon and says: "But I say to you, You are Peter πετρος, Jesus now points to himself and continues with; "and upon this rock πετρα I will build My εκκλησιαν: Assembly!
- Rock <06697> צור tsuwr tsoor or צר tsur tsoor
- 187. (THE) ROOT OF DAVID** (*εγω ειμι*) η ριζα (και το γενος) δαυιδ Rev. 22:16 ...
(I am the) root (and the offspring) of David, ...
- 188. (And He[יְהוָה] is) RULER Over The Nations.** וּמֹשֶׁל בַּגּוֹיִם (GOVERNOR)
Psalm 22:28
- 189. RULER IN ISRAEL** מוֹשֶׁל בְּיִשְׂרָאֵל Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. A very important text for the birth town of Jesus The Messiah. Note how the LORD was also called a Nazarene. This displacement happened after the Holy Trio escaped Herod's decree to kill all those boys 2 years and under, Mat 2:1-23 See Figure 01.06 for locations.
- 190. (the) RULER (OVER) (the) KINGS OF EARTH** ο αρχων των βασιλεων της γης Rev 1:5
-S-
- 191. SAVIOR SALVATION** (יהושוע ישועה ישע) Gen 49:18 ... , Hab 3:18 (σωτηρ σωτηρια) Luk 1:47, .. Rev 19:1
- 192. SCEPTRE FROM ISRAEL** שֵׁבֶט מִיִּשְׂרָאֵל Numbers 24:17 ... (There shall come forth a star out of Jacob, And) a sceptre shall rise out of Israel, ... An example of

Metonymy – The Item Sceptre (Scepter) replaces the person represented, likewise The STAR. See Figures Of Speech Used In The Bible, E.W. Bullinger.

193. (her) SEED זֶרַע zera' Genesis 3:15 Note the name of the female ape doctor in “Planet of the Apes”; Zera. It seems those who provide our entertainment are quite knowledgeable of the original Language of the Bible. See STRENGTH, below.
194. SERVANT עַבְדִּי Isaiah 42:1
195. (The LORD is your) SHADE יְהוָה צֶלְתָּךְ Psalm 121:5
196. [the] SHEPHERD AND BISHOP OF OUR SOULS ([τον] ποιμένα και επισκοπον των ψυχων υμων)† 1Pet 2:25
197. SHIELD מָגֵן Genesis 15:1, {KJV Buckler} 2 Sam.22:31, Psalm 18:2, 30, Proverbs 2:7.
198. SHILOH שִׁילֹה: 1) he whose it is, that which belongs to him, tranquility, 1a) meaning uncertain Genesis 49:10. A very important Prophetic verse.
199. SONG (The LORD is my) STRENGTH AND SONG, עֲזִי וְזִמְרָת Exodus 15:2, (God the LORD is my) STRENGTH AND SONG, עֲזִי וְזִמְרָת Isaiah 12:2
200. THE SON אֱלֹהֵי בְנִי אֶתָּה--אֲנִי, הַיּוֹם יִלְדְּתִיךָ You are My Son, this day have I Begotten You. Ps 2:7.
201. SON OF DAVID (υιος δαυιδ) Mat 1:1, . . . Luk 18:39
202. SON OF GOD (בֶּר-אֱלֹהִים) Dan 3:25; (υιος του θεου) Mat 4:3, Rev 2:18
203. [the]SON OF MAN (בֶּר אָנוּשׁ) Dan 7:3..(υιος του ανθρωπου)..Mat 9:6, . . . Rev 14:14
204. SON OF THE HIGHEST (υιος υψιστου)† Luk 1:32
205. SOURCE, CAUSE, AUTHOR αιτιος Heb 5:9†
206. [God is] SPIRIT (πνευμα ο θεος)† o 4:24
207. SPIRIT OF ADOPTION (πνευμα υιοθεσιας) Rom 8:15
208. SPIRIT OF GOD רוּחַ אֱלֹהִים Gen 1:2 – Eze 11:24; το πνευμα του θεου Mat 3:16 – 1 Jo 4:2
209. SPIRIT OF TRUTH το πνευμα της αληθειας Jo 14:17,15:26,16:13, 1 Jo 4:6
210. (the)STAR (the) BRIGHT (the) MORNING ο αστηρ ο λαμπρος ο πρωινος (“The Star The Bright The Morning”. A Metaphor; The morning star is the Planet Venus!) Rev 22:16
211. STAR OUT OF JACOB כּוֹכַב מִיַּעֲקֹב Numbers 24:17
212. (A) STILL SMALL VOICE (GENTLE WHISPER) קוֹל דְּמָמָה דַּקָּה 1 Kings 19:12. Here is Elijah in the Cave on Mt. Sinai in Arabia. See Fig 01.05 & 06, below, for location.

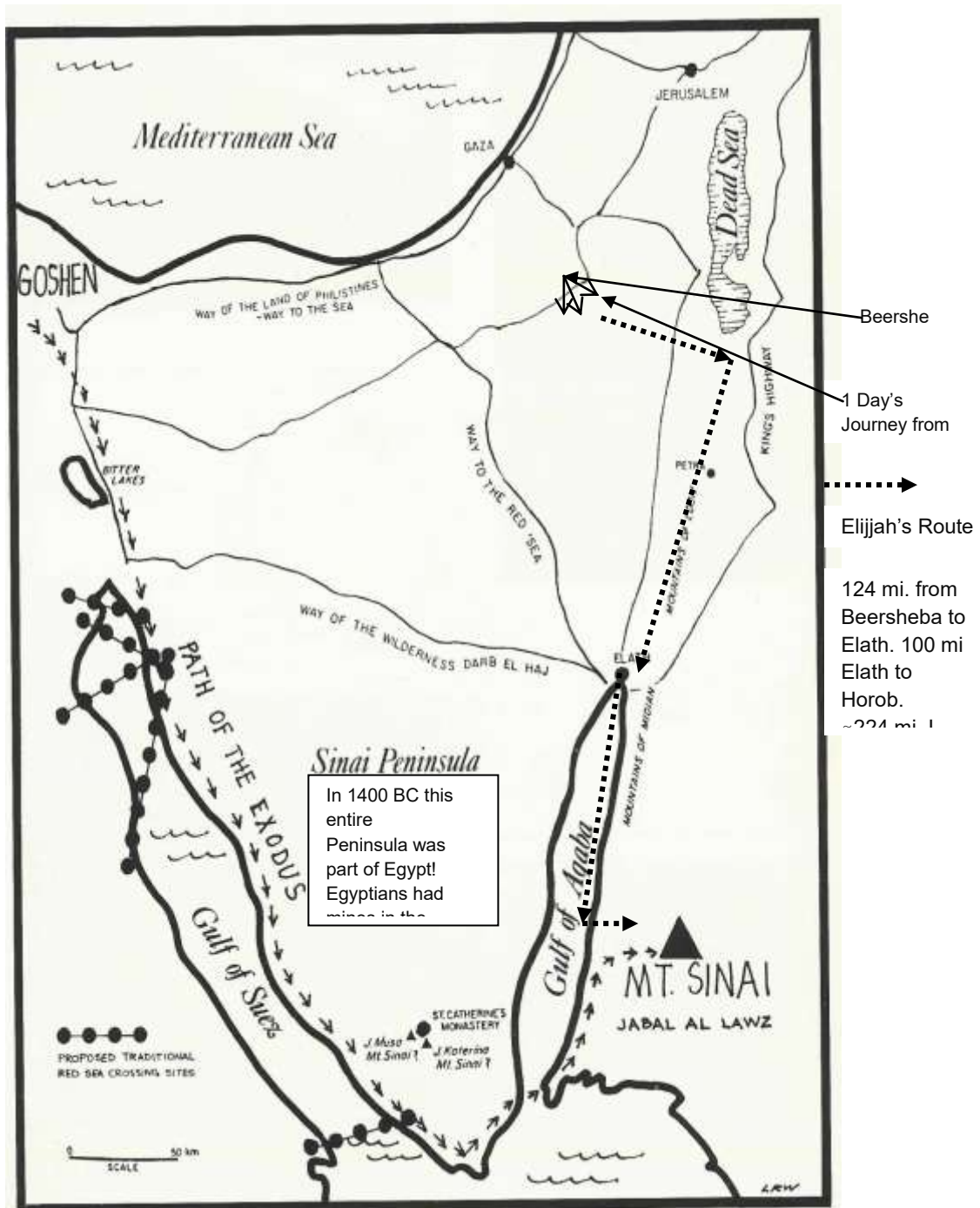


Figure 01.03.13. Proposed Route(s) To Jabal al Lawz (The Real Mt. Sinia

Map Courtesy of Dr. Bob Cornuke and Larry Williams.

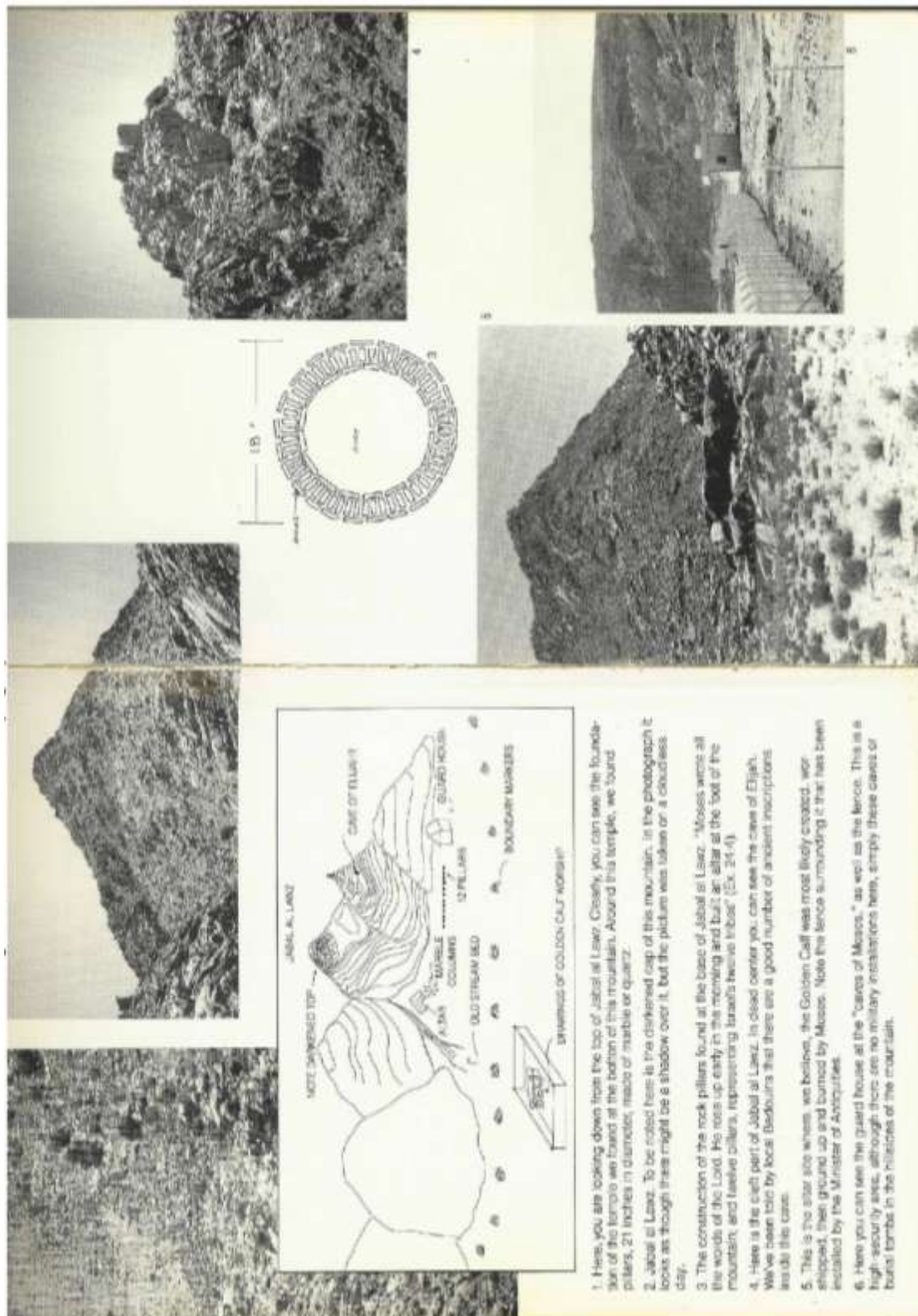


Figure 01.03.14. Photos And Topographical Feature Of Jabel Al Lawz.

Picture courtesy of Dr. Bob Cornuke and Larry Williams

Why, in the middle of NOWHERE have the Saudi's built a fence with armed guards around a portion of Gebel Musa??? {Mountain of Moses) (Jabal Al Lawz)..

213. STRENGTH AND SONG עֲזִי וְזִמְרָתָא Ex 15:2

214. STRENGTH AND STRONGHOLD עֲזִי וְזִמְרָתָא Jeremiah 16:19 Note: The dictionary form of עֲזִי > עֹז is pronounced ‘oz. Remember “The Wizard of Oz”. (The Wizard of Strength) See SEED, above.

215. STONE λιθος προσκομματος και πετρα σκανδαλου A Stone of Stumbling and a Rock of Offense 1 Peter 2:8 Note:

Mt 16:18 καὶ γὰρ {καὶ + 1st pers. P-NS : and I} δὲ σοι λέγω {V-PAI-1S: say} ὅτι σὺ εἶ {V-PAI-2S: } Πέτρος , καὶ ἐπὶ ταύτῃ {D-DFS: } τῇ πέτρᾳ {N-DFS: } οἰκοδομήσω {V-FAI-1S: } μου τὴν ἐκκλησίαν {N-AFS: } , καὶ πύλαι {N-NFP: } ᾧδου {N-GMS: } οὐκ κατισχύσουσιν {V-FAI-3P: prevail against, win a victory against} αὐτῆς.

Mt 16:18 And *I* also, I say unto thee that *thou* art Peter, and on this rock I will build my assembly, and hades' gates shall not prevail against it. (Ref 1 K 22:10, 2 K 7:17, Ruth 4:1-17, etc., Eph 6:10-18, esp. vs. 12) Πέτρος: a small stone (A chip off the old Block). πέτρα > πέτρος: A Rock, Cliff or Ledge. Note also that πύλαι {N-NFP: } ᾧδου {N-GMS: } in accordance with passages as Ruth 4:1 Where Boaz went to the City Gate הַשַּׁעַר where business was done before the elders of the city. Note now that the gates πύλαι of ᾧδου, may be translated The Councils of the Unseen – Rom 8:38; Eph 6:12; Col 2:15

216. STONE OF ISRAEL אֶבֶן יִשְׂרָאֵל Genesis 49:24

217. STRONGHOLD לְמַעֲזֹז > Nahum 1:7: Strength Ps 27:1, 28:8, 31:2, 4,

218. STRONG TOWER מִגְדָּל-עֹז Proverbs 18:10

219. SUN OF RIGHTEOUSNESS שֶׁמֶשׁ צְדָקָה Malachi 4:2

-T-

220. TEACHER διδασκαλος John 13:13 See RABBONI

221. THE (HEAVENLY) TEMPLE ο γαρ κυριος ο Θιος ο παντοκρατωρ ναος αυτης εστιν και το αρνιον Rev 21:22 Notice the translation change. This is due to the particular grouping of the noun clause. The Lamb appearing last is in the second predicate position^a.

222. THE (TEMPLE) LIGHT η γαρ δοξα του Θεου εφωτισεν αυτην και ο λυχνος αυτης το αρνιον Revelation 21:22 . . . “For the Glory of God is its light even the Lamb is its (Candle) Light.”

^a AN EXEGETICAL GREEK GRAMMAR OF THE NEW TESTAMENT AND LXX, 2015, Create Space/AMAZON Publishers, ISBN-13:978-1497597037, N. Carlson. 608 Pgs. Section 14.03.02.02, page 81.

223. MY LOVINGKINDNESS <02617>, AND MY FORTRESS <04686>; **MY HIGH TOWER** <04869>, AND MY DELIVERER <06403> (8764); MY SHIELD <04043>,

חֲסִדִּי וּמַצֻּדָּתִי, מְשֻׁלָּבִי וּמַפְלֵטִי-לִי: מִגְּנִי

Psalm 144:2,10

224. (The) TRUE LIGHT το φως το αληθινον John 1:9
225. TRUE WITNESS ο μαρτυς (ο πιστος και) ο αληθινος Revelation 3:14 ... “(the faithful and) the true witness,”
226. TRUTH η αληθεια John 14:6 “*I Am The Way, The Truth and The Life, and no one comes to The Father except by ME.*” Think Ye that Christianity is exclusive? Yea Verily! Remember the strait gate, Mat 7:13. Trust Jesus as your LORD and Savior and get off BROADWAY.

-V-

227. (I AM The) VINE εγω ειμι η αμπελος John 15:5 (A title)

-W-

228. WALL OF FIRE חֹמַת אֵשׁ Zechariah 2:5

229. (THE) WAY εγω ειμι η οδος και η αληθεια και η ζωη John 14:6 *I Am The Way, The Truth and The Life, (and no one comes to The Father except by ME.)*” Think Ye that Christianity is exclusive? Yea Verily! Remember the strait gate, Mat 7:13. Trust Jesus as your LORD and Savior and get off BROADWAY.

230. WISDOM OF GOD Θεου σοφιαν 1 Cor. 1:24

231. WITNESS עֵד Isaiah 55:4

232. WONDERFUL אֲלֹהִים Isaiah 9:6

233. WORD ο λογος John 1:1 In Jo 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s) - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads: **εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος** (John 1:1). The AV reads: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
Note: The imperfect active indicative verb, ην > εστιν: to be, used in this verse denotes a process going on without any indication as to beginning or completion of the process. The lack of the article (*the*) in the translated phrase "and *the* Word was God" is required because of (at least) two very important rules of Greek syntax.

1. In order to determine the subject of a Greek sentence or clause containing an equative (state of being) verb the following rules must be invoked in their listed priorities.
 - a. If one of the two substantives is a proper name, then it is the subject.
 - b. If one of the two substantives has the article, then it is the subject.
 - c. If one substantive is more definite, then it is the subject.

- d. If one substantive has been previously mentioned, then it is the subject.
- e. If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the second rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

- 2. The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, [θεος: God,] which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last [λογος: Word], in a sentence or clause. The rendering of the clause would thus be rendered

"and the Word was God"^a

234. (THE) WORD OF GOD (και καλειται το ονομα αυτου) ο λογος του Θεου Revelation 19:13 . . . (And His Name Is Called) **THE WORD OF GOD.** Christians, please note. This event occurs at the end of the Tribulation Period – The day of Jacob’s Trouble, Jer 30:7. And notice verse 14 “The armies which are in heaven followed Him upon white horses, clothed in fine linen bright and pure. Notice also verse 8 which takes place at the Marriage Supper of the Lamb, in Heaven. “And it was given unto her that she should array herself in fine linen pure and bright: for the fine linen is the righteousness’ of the Saints”. Several thing things are apparent:

- 1. There will be animals in Heaven! (White Horses) We may even see Felix or Fido there.
- 2. The Saints are already in Heaven when Chapter 19 begins. They are caught up there according to Rev 4:1, 1 Thes 4:11-18, 2 Thes 2:1-3a.
- 3. The Saint’s dress are their righteousness’s determined in this life. The big question is Will there be Bikini Believers at the Bema? i.e., How are our garments coming?
Remember Eph 2:8-10 where God saves us by His Grace, through our Faith when He quickens us (which gives us the ability to believe His Good-News from the Word). And then to begin to lay up treasures in Heaven by His ordained Good – Grk agathos: the good only God can do) Good Works. The control by the Holy Spirit (Eph 5:17-19, Col 3:16-17) is therefore essential for any GOOD WORK.

235. THE WRATH OF THE ALMIGHTY וַיִּקְרַח אֱלֹהִים JOB 21 20. Clearly an attribute. <02534> chemah khay-maw’ or (#Da 11:44) amx chema’ khay-maw’ from 03179; n f; {See TWOT on 860 @@ ‘860a’}
AV-fury 67, wrath 34, poison 6, furious 4, displeasure 3, rage 2, anger 1, bottles 1, furious + 01167 1, furiously 1, heat 1, indignation 1, wrathful 1, wroth 1; 124
1) heat, rage, hot displeasure, indignation, anger, wrath, poison, bottles
1a) heat
1a1) fever

^a HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.

a2) venom, poison (fig.)

1b) burning anger, rage

236. WRATH OF ALMIGHTY GOD της οργης του Θεου του παντοκρατορος

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and **wrath of Almighty God**.

237. (AND THE) WRATH OF THE LORD וְאַף יְהוָה ; Numbers 11:33.

Clearly an attribute. וְהָרָה אִפִּי Ex 22:24 And my wrath <0639> shall wax hot, and I will kill you with the sword ; and Ps 106:40 . .

<0639> 'aph af from 0599; n m; {See TWOT on 133 @@ '133a'}

AV-anger 172, wrath 42, face 22, nostrils 13, nose 12, angry 4, longsuffering + from 0750 4, before 2, countenance 1, forbearing 1, forehead 1, snout 1, worthy 1; 276

1) nostril, nose, face

2) anger

238. (THROUGH THE) WRATH OF THE LORD OF HOSTS

בְּעֶבְרַת יְהוָה צְבָאוֹת Isa 9:19 <05678>

239. THE WRATH OF GOD וְאַף אֱלֹהִים Ps 78:31 <639>Clearly an attribute. The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. In the New Testamen: η οργη του Θεου 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 on him. Also, Ro 1:18, 2:5 . . Eph 5:6: Col 3:6; Re Re 14:10, 14:19, 15:1, 15:7, 16:1.

240. THE WRATH OF THE SON

נִלְשָׁקוּ-בִּר , פֶּן-יִאֲנֶה וְתִאָּבְדוּ דְרָךְ-- כִּי-יִבְעַר כְּמַעַט אַפּוֹ:

Ps 2:12 Kiss {Piel Imperitive 2PL} the Son, lest he be angry, and ye

perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him. Note: This is a futuristic example of our Savior's Gospel of Grace.

All salvation is by God's Grace, New or Old Testaments Χριστος δε ως υιος . . . τη οργη μου Heb 3:6, 11. vs. 6 But ~~CHRIST~~ as SON . . . vs. 11 . So ~~I~~ swore in MY

WRATH,• We see in Heb 3:6-11 the continuation of our LORD's speaking.

-Y-

241. YAH YeHoVaH יְהוָה יְהוָה (The) LORD LORD LXX μου κυριος Isaiah 12:2, Psalm

68:4 . . . by His Name יְהוָה {= LORD} and rejoice before Him.

See LORD or Jehovah or Jah, above.

3.2.2.3.1 Some Comments On Sacred Names And Titles

יהוֹשֻׁעַ

In the Septuagint (LXX) The Hebrew book title (word) for Joshua יהוֹשֻׁעַ, is translated **ΙΗΣΟΥΣ** (In uncial script-- **CAPITAL** letters) or **ιησους** (In miniscule --small letters), or in English "Jesus!"

JESUS: Derived from the Hebrew "Joshua" (Y'shua) or "Je-Hoshua" meaning JEHOVAH IS SALVATION.

CHRIST: is equivalent to the Hebrew 'Messiah' (Meshiach), "The Anointed One." The LXX and New Testament Greek manuscripts use **ΧΡΙΣΤΟΣ** (Uncial) or **χριστος** (miniscule).

LORD: in the Hebrew Old Testament, this English word is translated from the word **יהוה**, or its cognate – shortened form **יה**. This Hebrew word in its many forms was translated by Jewish scholars in about 175 B. C. (or BCE (Before the Common Era) for Jewish readers), into the Greek Septuagint 6156 time by the Greek word **Κυριος**, which is the English title in the New Testament for **LORD**.

Other NT Titles for Jesus: Shepherd of the Sheep; Master; King of kings; LORD of lords; Bishop and Guardian of our Souls; Daystar, Deliverer, Advocate, Second Adam, Ancient of Days, Branch, Chief Cornerstone, Immanuel, First Born, Head of the Body, Physician, Rock, Root of Jesse, Stone, Potentate (Ruler); Chief Apostle; Great High Priest; Pioneer and Perfector of our Faith (or Author and Finisher); Lamb of God; Lamb Slain before the Foundation of the World; LORD God Almighty.

LOGOS: "The Word of God" John I; Rev. 19:13.

SOPHIA: "The Wisdom of God," referring to Christ, refers back to Proverbs (I Cor. 1,2)

Father, Son, Holy Spirit: Christian orthodoxy has always understood God to be One (Heb.

^a **אֱלֹהִים**: From the Shema, Deu 6:4) God in Three Persons (Elohim). In The NT each person of the godhead is called "God" and "LORD" at least once.

Names for the Holy Spirit: Counselor; Comforter; Baptizer; Advocate; Strengtheners; Sanctifier; Spirit of Christ (not the same as the spirit of Christ); Seven-Fold Spirit (Rev.); Spirit of Truth;

^a The orthodox Fathers aptly used this passage against the Arians; {1} because, since Christ is everywhere called God, He is undoubtedly the same Jehovah who declares Himself to be the One God; and this is asserted with the same force respecting the Holy Spirit.

Spirit of Grace; Spirit of Mercy; Spirit of God; Spirit of Holiness; Spirit of Life. Symbolized in OT and NT by (1) breath or wind; (2) fire; (3) water; (4) oil; (5) light; (6) a dove.

The Deity of the LORD Jesus Christ: Most Study Bibles have notes which give references to the Deity of our LORD Jesus Christ^a. Here is what the Scofield Study Bible Notes say:

(1) In the intimations and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7-13; 18:2-23. especially v. 17; 32. 28 with Hos. 12:3-5; Ex. 3:2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2-9), and God (Psa. 45:6, 7 with Heb. 1:8,9; Psa. 110. with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110.4 with Heb. 5:6; 6. 20:7. 17-21; and Zech. 6:13). (c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7:13, 14 with Mt. 1:22, 23). (d) The Messiah is expressly invested with the divine names (Isa. 9:6, 7). (e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13:7 with Mt. 26:31). (f) His eternal being is declared (Mic. 5:2 with Mt. 2:6; John 7:42).

(2) Christ Himself affirmed His deity. (a) He applied to Himself the Jeho-vistic I AM. (The pronoun "he" is not in the Greek; cf. John 8:24; John 8:56-58. The Jews correctly understood this to be our LORD's claim to full deity [v. 59]. See, also, John 10:33; 18:4-6, where, also "he" is not in the original.) (b) He claimed to be the Adonai of the O.T. (Mt. 22:42-45. See Gen. 15:2, note). (c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; John 10:30; that the Jews so understood Him is shown by vs. 31, 32; John 14:8, 9; 17. 5). (d) He exercised the chief prerogative of God (Mk. 2:5-7; Lk. 7:48-50). (e) He asserted omnipresence (Mt. 18:20; John 3:13); omniscience (John 11:11-14, when Jesus was fifty miles away; Mk. 11:6-8); omnipotence (Mt. 28:18; Lk. 7:14; John 5:21-23; 6. is); mastery over nature, and creative power (Lk. 9:16. 17; John 2:9, 10:28). (f) He received and approved human worship (Mt. 14:33; 28: 9, John 20: 28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1:1; 20. 28; Acts 20:28; Rom. 1:4; 9:5; 2 Thess. 1:12; 1 Tim. 3:16; Tit. 2:23; Heb. 1:8; 1 John 5:20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11:28; 18:20, 28:20; John 1:2, 2:23-25; 3:13; 5:17; 21:17; Heb. 1:3, 11, 12 with Heb. 13:8; Rev. 1:8,17,18; 2:23; 11. 17; 22:13).

(5) The N.T. writers ascribe divine works to Christ (John 1:3. 16:17, Col. 1:16, 17; Heb. 1:3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7:59, 60; 1 Cor. 1:2; 2 Cor. 13:14, Phil. 2:9, 10; Heb. 1:6; Rev. 1:5, 6; 5. 12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8:46; Rom. 1:4).

Philippians 2 is the great Chapter on the kenosis or self-emptying of the LORD Jesus Christ when He became a man. His equality with the Father as the Son of God is stated here.

Note also John 5:18 "This was why the Jews sought all the more to kill him, because he not only broke the sabbath but also called God his Father, making himself equal with God." {And in

^a See Appendix B - What About The Trinity And The Deity Of Jesus Christ?

direct contradiction to Islamic theology because Jesus is the Only-Begotten SON OF GOD!
NEC}

A well-known NT passage of mine is Romans 9:5 "...to them (the Jewish race) belong the patriarchs, and of their race, according to the flesh, is the Messiah (who is) God who is over all, blessed for ever. Amen."

ALPHA AND OMEGA: The First and the Last, The Beginning and The End, etc.

Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the LORD, Who is, and Who was, and Who is to come, the Almighty.

Re 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Re 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Re 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

3.2.2.3.2 More Theological/Grammatical Helps.

This article is taken from my book “MUSLIM EVANGELISM -*Fantasies From The Arabian Knights, Or Strange Tails By A False Prophet*

2. Christian Theology In Brief.

So that a clear distinction be made between Christianity and Islam, The following brief outline of various elements of the Christian faith germane to our discussion is put forward.

2.1 A Partial Statement Of Faith.

Truly, Born-From-Above (Grk. *ανωθεν*) Jo 3:3, Christians do or will share the following Items of Faith:

1. Bibliology - The words of the O.T. and N. T. 66 Book writers are true, God-Breathed, inerrant in their Autographs, (Hebrew, Aramaic, and Greek Languages.). {Any groups thinking themselves to be Christian, that don't believe this, AREN'T.} This Word (and accurate translations) under the direct supervision of The Holy Spirit, provides salvation, sanctification, hope, and comfort for every believer. Deu 30:11-14; Psm 18:30, 119, Mat 13:33; Joh 1:12-13, 12:48, 15:3; Ac 4:4, 17:11, 20:32; Ro 10:17; 1Co 12:8; Ga 6:6; Eph 1:13, 5:26, 6:17; Col 1:5, 3:16; 1Th 1:6, 2:13, 4:5; 2Ti 2:15, 3:16, 4:2; Tit 2:5; Heb 4:12; Jas 1:22; 1Pe 1:23, 1Pe 2:2; 2Pe 3:5; 1Jo 1:1; Rev 1:1-8; 19:3, 19:11-16.
2. God – The Word is The Creator and sustainer of the Universe and Man.(Gen 1:1 – 31; Jo 1:1-18; Col 1:12-19; 1Jo 5:7).
3. God – The Word, The LORD Jesus is Judge of Heaven and Earth. Jo 5:22-23, 20:11-15.
4. The Provision of salvation for man. Designed in eternity for implementation after man's fall. (Gen 3:15, 4:1; Isa 7:13-14; 9:6-7; 52:5-53:12; Mic 5:1, 2, 3-15; Ro 8:28-39; Eph 2:1-10; 1 Pet 1:2, 17-21; 1 Jo 5:12-13)
5. God is One and consists in three persons (The Father, The Son, and The Holy Spirit) Note: Gen 1:2, 26; Ps 2; Nu 23:19; God The Father and God The Holy Spirit are incorporeal^a, but of the same 'Essence' as the Son. The resurrected, God the Son, now has A Resurrected body (Mat 28:16-20; Mrk 16:14-20; Luk 24:44-53; Joh 20:19-21:25) – The God-Man in the heavenlies. Acts 1:9-11, 2:23; 1 Cor 15:1-58; 1 Jo 2:1-2.
6. 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

^a Note: {I said Incorporeal, NOT: Conductorial, Curatorial, Dictatorial, Directorial, Editorial, Equatorial, Immemorial, Janitorial, Monitorial, Monsignorial, Natatorial, Piscatorial, Preceptorial, Professorial, Purgatorial, Reportorial, Senatorial, Or Territorial}

- 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. 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 uncompounded Essence.
 - 2. Unity. God is one essence. Deu 6:4 (The Shema) or as Ewald translates "Yahweh our God is one (**יְהוָה**) Yahweh", 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

^a Predicables: capable of being asserted. to proclaim publicly, preach, predicate.

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 E- A Warning About The Use Of The Checking Principle. 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 E.

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)

7. The Holy Spirit Is God.

A. The Holy Spirit Is A Person.

We list some Attributes Of 'Human' personality below to show He possesses things like this.

1. The Holy Spirit Has Intellect.

- a. **1 Cor 2:10** But God hath revealed *them* unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.¹¹ For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- b. **Is 11:2** And the spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
3 And shall make Him of quick understanding in the fear of the LORD: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:
- c. **Eph 1:17** That the God of our LORD Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:
18 The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- c. **Rom 8: 27** And He (Jesus) that searcheth the hearts knoweth what *is* the mind of the Spirit, because He (Jesus) maketh intercession for the saints according to *the will* of God.

2. The Holy Spirit Has Emotions Or Sensibility. - Or the Holy Spirit is NOT merely an influence!

- a. The Holy Spirit **Can Be Grieved** - **Eph 4:30** And grieve not (stop grieving) the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

- b. The Holy Spirit **Can Be Quenched** - **1 Thess 5:19** Quench not (stop quenching) the Spirit.
- c. The Holy Spirit **can display love (agape)** - **Rom 15:30** ¶ Now I beseech you, brethren, for the LORD Jesus Christ's sake, and ~~for the love of the Spirit~~, by means of the love which comes from the (Holy) Spirit that ye strive (agonize) together with me in *your* prayers to God for me;

3. The Holy Spirit Has Will. –

In 1 Cor 12:11 The distribution of Spiritual Gifts is done according to the will of the Holy Spirit. **1 Cor 12:11** But all these worketh that one and the selfsame Spirit, **dividing to every man severally as He will.**

4. The Holy Spirit Performs Actions Of Personality.

- a. He Teaches (Joh 14:26),
- b. He Witnesses (Joh 15:26, Rom 8:16),
- c. He Guides (Rom 8:14),
- d. He Convinces Or Convicts (Joh 16:7-8),
- e. He Restrains Or Hinders (Gen 6:3, 2 Thess 2:7),
- f. He Commands And Directs People (Acts 8:29),
- g. He Performs Miracles (Acts:39),
- h. He Calls/Sends For Special Service (Acts 13:2, 13:4),
- i. He Intercedes For Us (Rom 8:26).
- j. The Holy Spirit **brooded (like a mother bird over her chicks, caring and nurturing) over the just created earth.** Gen 1:2, Ps 33:6, Ps 104:30.

5. The Holy Spirit Receives The Ascriptions Of Personality.

- a. He May Be Obeyed (Acts 10:19-21),
- b. He Can Be Lied To (Acts 5:3),
- c. He Can Be Resisted (Acts 7:51),
- d. He Can Be Grieved (Eph 4:30),
- e. He Can Be Quenched (1 Thess 5:19),
- f. He Can Be Blasphemed (Matt 12:31),
- g. He Can Be Outraged (Heb 10:29),
- h. He Seals Believers (2 Cor 1:22, Eph 1:13),
- i. He Is God's Downpayment Of A Believer's Home In Glory (2 Cor 1:22, 5:5, Eph 1:14),

6. The Holy Spirit's Grammatical Gender (Neuter) Is Sometimes Contrary To Normal Rules Of Greek Grammar. –He Is Often Referred To As Masculine In Gender.

In the Hebrew Scriptures, Spirit is the word רוּחַ ruwach, roo'-akh from <07306>; Noun Feminine. In the New Testament Greek Scriptures Spirit He is referred to by the Greek word πνεῦμα pneuma, pnyoo'-mah; Noun, Neuter: Spirit. A student of Grammar knows or should know that "Gender" isn't sex. Gender was a name given to the 3 forms of substantives As has been written: "Gender is a partly systematic, but also partly

arbitrary, classification of nouns, which has, as we have said, some syntactic functions. In so far as the gender classification is systematic, it is *not* in relationship to the sex, or sexlessness, of the persons or things to which nouns refer (using "things" in a very general sense). Thus - *κοράσιον*: is neuter, although it means *little girl*; - *παιδάριον*: which means *little boy*, is also neuter. - *χείρ*: *hand*, - *κεφαλή*: *head*, and - *γαστήρ*: *stomach*, are all feminine, whether or not they refer to parts of a woman's body; similarly - *πούς*, *foot*, and - *δάκτυλος*: *finger*, are always masculine. - *ὄμμα*: *eye*, and - *στήθος*: *breast*, are always neuter."

- a. **Masculine Far Demonstrative Pronouns (That - Sing. - Those Plural.) Replaces The Normal Neuter Pronoun.** In the series, below in John 16:7, The Holy Spirit is given another name; ο <3588> {T-NSM} παρακλητος <3875> {N-NSM}, The Comforter, "the one who comes along side" and shall indwell each believer.

This referent is why the Greek concord rule holds. Comforter and the pronouns that follow are all masculine. This Greek word παρακλητος, is also used of The LORD Jesus who becomes our "Defense Attorney in Heaven and defends each believer against the attacks made by Satan in the heavenly court battle, 1 Jo 2:1-2. The problem with English is a lack of 'class-ification' of substantives that most other languages have naturally.

John 16:8 And when **He** (Far Demonst. Pron. NMS> *εκεινος* that, that one- G 102) is come, he will reprove the world of sin, and of righteousness, and of judgment:

John 16:13 Howbeit when **He** (*εκεινος*) (that one [NMS]), the Spirit (*πνευμα*, *pneuma*; NNS) of truth, is come, **He** will guide you into all truth: for **He** shall not speak of **Himself** (*εαυτου*); but whatsoever **He** shall hear, *that* shall **He** speak: and **He** will shew you things to come.

John 16:14 **He** (*εκεινος*) shall glorify me: for **He** shall receive of mine, and shall shew *it* unto you.

- b. **Relative Pronouns (Who [M&F], Which [N]) - Eph 1:14, Joh 15:26.**

Eph 1:14 Which (*which*; rel. pron. ὃ NNS - a textual weight of {C}, or **Who**; rel. pron. ὃς NMS - G 308) is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

Joh 15:26 ¶ But when the Comforter is come, whom (ὃς rel. pron. AMS - G 308) **I** will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **He** (Far Demonstrative Pronoun NMS> *εκεινος*: (**That, that one**) - G 102) shall testify of **Me**:

c. (Masculine) Third Personal Pronouns (He [M], She [F], It [N]).

Joh 16:7 ¶ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send **Him** (3rd Pers. Pron. AMS αυτον : *him* - G 97.) unto you.

B. The Holy Spirit Is God - The Holy Spirit is given divine names is a proof of His deity.

1. The Holy Spirit is given divine names -

Is 6: 8 Also I heard the voice of the Lord (0136 אֲדֹנָי 'Adonay *ad-o-roy* Lord-title, spoken in place of Yahweh in Jewish display of reverence), saying, Whom shall I send, and **who will go for us?** Then said I, Here *am* I; send me.

9 And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord (אֲדֹנָי 'Adonay), how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the LORD (יְהוָה Y@hovah *yeh-ho-vaw* the proper name of the one true God, unpronounced except with the vowel pointings of Adonay) **has removed** (Heb. וָרָחַק *men far away*, and there be a great forsaking in the midst of the land.

Acts 28: 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy ~~Ghost~~ (Spirit) by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

Jer 31:31 Behold, the days come, saith the LORD (יְהוָה Y@hovah *yeh-ho-vaw*), that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring

them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD (יְהוָה Y@hovah *yeh-ho-vaw*):

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD (יְהוָה Y@hovah *yeh-ho-vaw*), I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD (יְהוָה Y@hovah *yeh-ho-vaw*): for they shall all know me, from the least of them unto the greatest of them, saith the LORD (יְהוָה Y@hovah *yeh-ho-vaw*): for I will forgive their iniquity, and I will remember their sin no more.

Heb 10: 15 ~~Whereof~~ the Holy ~~Ghost~~ (Spirit) also is a witness to us: for after that He had said before,

16 This *is* the covenant that I will make with them after those days, saith the LORD (κύριος), I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

- a. The Spirit Of Our God - 1 Cor 6:11
- b. The Spirit Of Jesus - Acts 16:7 in Greek texts.
- c. The Spirit Of Adoption - Rom 8:15, Gal 4:1-5
- d. “Another (Grk. ἄλλον {A-ASM}>ἄλλος allos) Comforter” - John 14:16 another of the same kind as Jesus 1 Joh 2:1-2. These names/titles reveal Him as equal in name, power, and performance with the Father and the Son - only possible if He is divine.

2. The Attributes Of The Holy Spirit.

- a. He Possesses Omniscience - 1 Cor 2:11-12
- b. He Possesses Omnipresence - Psm 139:7 - Note: synthetic poetry
- c. He Possesses Omnipotence – In/by the act of Creation – Gen 1:2; Job 33:4
- d. He Is Truth - 1 John 5:6b
- e. He Is Called The Holy Spirit - Luke 11:13
- f. He Is A Life Giver - “Spirit Of Life” Rom 8:2-Only deity can impart life - By Him we are “Born Again.” He is the “fertilizer” of the oceans Gen 1:2.
- g. He Possesses Creative Wisdom.

Is 40:13 Who hath directed the Spirit (רוּחַ ruwach roo·akh) of the LORD

(הוֹיָה! Y@hovah yel·hac·vaw), or *being* his counsellor hath taught him? **14**

With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? **15** Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

3. The Procession Of The Holy Spirit.

- a. **The Procession Is Eternal - John 15:26 - Notice the presence and power of the Holy Spirit in Creation. Like the Son, He already existed! Gen 1:2.**
- b. **The Procession From The Father - John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, He shall testify of me**
- c. **The Procession Is From (or Through) The Son - John 15:26: I will send unto you from the Father . . . "John 16:7" . . . if I go not away, the Comforter will not come unto you; but if I depart, I will send Him (3rd Pers. Pron. AMS αυτον : him - G 97.1) unto you."**

8. **Prayer is to be directed to God Only.** (The first two persons under control of the third person (Ro 8:26-27; Eph 6:18) alone **and none other**. Mat 6:5-13; Jo 14:13-17, 15:16, 16:23-26 Note the prayer of Jesus, Jo 17:1-26. (This is where True Christianity differs from most of the So-Called Orthodox Movements.) **To pray otherwise, is SIN. Praying to "Mary", or to "Saints" is ridiculous as well as sinful (being a form of Necromancy), because why pray to one disembodied spirit when we are encouraged and commanded to 'Take It To The Top', pray to the Father in the name of The Son, Jesus under control of the Holy Spirit . Anything else is IDOLATRY! And/or foolishness!**

Ex 20: 3 Thou shalt have no other gods before Me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

9. God will reward the good works of Church Era Believers at the Bema of Christ. Rom 14:10; 2 Cor 5:10. See Figures 1.07 and 1.08.
10. The Messiah of Israel has come the first time to earth as The Suffering Savior in the person of Jesus of Nazareth procreated by God (The Holy Spirit) through the virgin Mary. Gen 3:15; . . Psm 22; . . Isa 7:14, 53: Mic 5:2; Zec 3:8-9, 9:9. He'll come the second time in the 'air', to receive His Body – The Church. Those believers alive at the coming of Christ in the air/clouds for His Body The Church will not see death but like Enoch or Elijah of old will be 'Translated. He'll come the second time to Earth in fulfillment of the Prophecies in the Old and New Testaments concerning the Judgments on Israel and the Unbelieving World System. Zec 14:4; Rev 19:11ff. See Figure 01.03.10.

11. All The dead will be resurrected , in accordance with God's Resurrection Program (See Figure 01.03.10). The believing dead, at various times in God's program. The unbelieving dead at the Great White Throne Judgment Rev 20:11-15 (The whosoever won'ts!) of:

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

*12And 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.***

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

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

15And since none was found written in the book of life they were cast into the lake of fire.

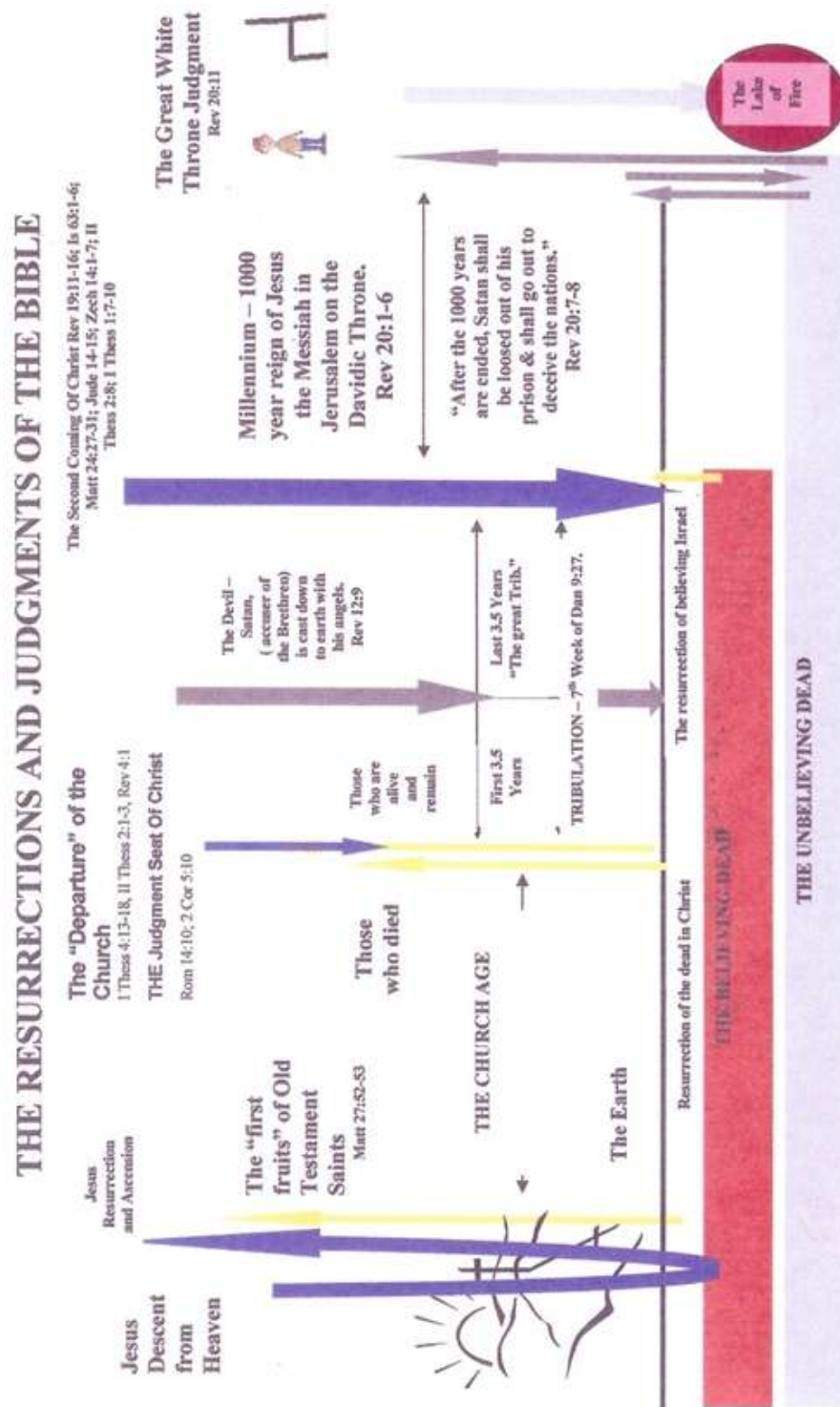


Figure 01.03.15. The Resurrections And Judgments Of The Bible

A Camping Trip With GOD - Sermon Notes - NEC

Title: A Camping Trip With GOD

Text: Psalm 23

Theme: Jehovah is the believer's complete provider

Introduction:

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

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

- **And I will dwell in the house of the LORD forever.**
Jehovah El Olam – The Everlasting LORD – Gen 21:33
-

3.3 TRINITARIANISM.

The Trinity has been disputed ever since Christianity began to be an accepted religion in the third century. The [Ante-Nicene Fathers](#) asserted Christ's deity and spoke of "Father, Son and Holy Spirit", even though their language is not that of the traditional doctrine as formalised in the fourth century. Trinitarians view these as elements of the codified doctrine¹³⁰. [Ignatius of Antioch](#) provides early support for the Trinity around 110,¹³¹ exhorting obedience to "Christ, and to the Father, and to the Spirit".¹³² [Justin Martyr](#) (AD 100–c. 165) also writes, "in the name of God, the Father and LORD of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit".¹³³ The first of the early church fathers to be recorded using the word "Trinity" was [Theophilus of Antioch](#) writing in the late 2nd century. He defines the Trinity as God, His Word (*Logos*) and His Wisdom (*Sophia*)¹³⁴ in the context of a discussion of the first three days of creation. The first defence of the doctrine of the Trinity was in the early 3rd century by the early church father [Tertullian](#). He explicitly defined the Trinity as Father, Son, and Holy Spirit and defended the Trinitarian theology against the "Praxean" heresy.¹³⁵ St. Justin and Clement of Alexandria used the Trinity in their [doxologies](#) and [St. Basil](#) likewise, in the evening lighting of lamps.¹³⁶ [Tertullian](#), a Latin theologian who wrote in the early 3rd century, is credited as being the first to use the Latin words "Trinity", "person" and "substance" to explain that the Father, Son, and Holy Spirit are "one in essence—not one in Person". The heresy's of such groups as the Gnostics, Adoptionism, Sabellianism, and Arianism (like the JW's of today). Please see, also, Phillip Schaff's History of the Christian Church, in 8 Volumes.

3.3.1 The Trinity In The Old Testament.

In Genesis 1:1 we see that God (Elohim; 3MPI) created the Heavens and the earth.

In Genesis 1:2 we see the (Holy) Spirit brooding (fertilizing) the waters, as He later fertilized to womb of the virgin Mary, mother of Jesus, the Only Begotten Son of God..

In Ge 1:26 God lets the cat out of the bag when He says:

Ge 1:26 And God said, **Let us make** { נַעֲשֶׂה Qal Impf. 1CPI } man in our image, **after our likeness** { כְּדִמּוּתֵנוּ } : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In Gen 1:27 man (Adam) is created in God's own image, with a body of flesh, an eternal Soul, and A Spirit (Which died after the fall), It seems apparent that God's Eternal Son had a spiritual or heavenly body, because in:

Ge 3:8 And they heard the sound { 06963 קוֹל qowl kole } ~~voice~~ of the **LORD God walking in the garden** in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. {cool: Heb. wind }

From The Cambridge Bible For Schools And Colleges.

8. *the voice*] Better, as R.V. marg., *sound*. The man and woman are represented as hearing the sound of God's footsteps in the garden.

in the cool of the day] Lit. "in the wind of the day"; that is, at the time of day when, in the East, a cool wind springs up, and people leave their houses. LXX τὸ δειλινόν, Vulg. *ad auram post meridiem*.

hid themselves] Evidently it had hitherto been their custom to go with Jehovah when He "walked in the garden." Now conscience makes cowards of them; and, like children who had done wrong, they hide themselves "in medio ligni Paradisi" (Vulg.).

From The Pultit Commentary.

Verse 8. - And they heard the voice of the LORD God. Either

(1) the noise of his footsteps (cf. Leviticus 26:33; Numbers 16:34; 2 Samuel 5:24; Knobel, Delitzsch, Keil, Kalisch, Macdonald); or

Finally in Gen 4:1 we see the Gen 3:15 prophecy called out by Eve when she prophesies about bearin JaHoVaH in the person of her first son Cain. She mistakenly thinks Cain is JeHoVaH as can be seen in the appositional use of JeHoVaH in that verse see Vol III,

Section 1.2.6.1 A Little Known Early Prophecy Of The LORD (יהוה) Jesus.

As we travel further in the O.T., we see in:

- Ps 2:1 Why do the heathen rage, and the people imagine a vain thing? {rage: or, tumultuously assemble } {imagine: Heb. meditate }
- 2 The kings of the earth set themselves, and the rulers take counsel together, **against the LORD, and against His anointed**, saying,
- 3 Let us break their bands asunder, and cast away their cords from us.
- 4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.
- 5 Then shall He speak unto them in His wrath, and vex them in His sore displeasure. {vex: or, trouble }
- 6 Yet have I set My king upon my Holy hill of Zion. {set: Heb. anointed } {upon ... : Heb. upon Zion, the hill of My Holiness }
- 7 I will declare the decree: **the LORD hath said unto Me, Thou art My Son; this day have I begotten Thee**. {the decree: or, for a decree }
- 8 Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.
- 9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

Later Isaiah presents us with more information. In Is 7:14 we see the prophecy of the virgin birth of Jesus

Is 7:14 Therefore the LORD Himself shall give you a sign; Behold, the virgin shall conceive, and bear a son, and shall call His name Immanuel^a.
{shall call: or, thou, O virgin, shalt call }

And in Is 9:6-7 we see illustrated by names God the Father and God the Son (The Prince of Peace.

Is 9:6 For unto us a child is born, unto us **a Son is given**: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty {<01368> גבור gibbowr ghib-bore' } God, The Everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice **from henceforth even for ever** {<05769> עולם 'owlam o-lawm' }.
The zeal of the LORD of hosts will perform this.

So, in the Old Testament the Three persons of the Godhead are revealed under the Name of Elohim (3MPI), God the Father, God the Holy Spirit, and God the Son.

3.3.2 The Trinity In The New Testament.

The Three-Person Godhead may be seen all over the New Testament, partly due to the clear identification in many passages of each person.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of **the Father**, and of **the Son**, and of **the Holy Spirit**: {teach ... : or, make disciples, }

1Co 12:3 Wherefore I give you to understand, that no man speaking by the **Spirit of God** calleth Jesus accursed: and that no man can say that **Jesus is the LORD**, but by **the Holy Spirit**. {accursed: or, anathema }

4 Now there are diversities of gifts, but the same **(Holy) Spirit**.

5 And there are differences of administrations, but **the same LORD**. {administrations: or, ministries }

6 And there are diversities of operations, but it is the same **God (The Father)** Who worketh all in all.

As may be seen; God the Holy Spirit Gives the gifts, God The Son determines their administration, and God the Father turns on the power!

In 1 Peter we see in one verse the trinity of the Godhead.

1 Pe 1:2 **Elect <1588> according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.** {Note: here like Mat 28:19, The trinity in another one-verse set. NEC}

In the Epistles of John the Father and the Son are described as God

1 Jo 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

^a Immanuel: God with us!

1 Jo 1:5 This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.

Barnes Notes states:

“That God is light. **Light, in the Scriptures, is the emblem of purity, truth, knowledge, prosperity, and happiness** — as darkness is of the opposite. John here says that "God is light" — (Greek) — not the light, or a light, but light itself; that is, He is Himself all light, and is the source and fountain of light in all worlds, He is perfectly pure, without any admixture of sin. He has all knowledge, with no admixture of ignorance on any subject. He is infinitely happy, with nothing to make him miserable. He is infinitely true, never stating or countenancing error; he is blessed in all his ways, never knowing the darkness of disappointment and adversity. See Barnes "Jas 1:17"; See Barnes "Joh 1:4", See Barnes "Joh 1:5"; See Barnes "1Ti 6:16". And in Him is no darkness at all. This language is much in the manner of John, not only affirming that a thing is so, but guarding it so that no mistake could possibly be made as to what he meant. Comp. #Joh 1:1-3. The expression here is designed to affirm that God is absolutely perfect; that there is nothing in him which is in any way imperfect, or which would dim or mar the pure splendour of his character, not even as much as the smallest spot would on the sun. The language is probably designed to guard the mind from an error to which it is prone, that of charging God with being the Author of the sin and misery which exist on the earth; and the apostle seems to design to teach that whatever was the source of sin and misery, it was not in any sense to be charged on God. This doctrine that God is a pure light, John lays down as the substance of all that he had to teach; of all that he had learned from him who was made flesh. It is, in fact, the fountain of all just views of truth on the subject of religion, and all proper views of religion take their origin from this.”

1Jo 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1Jo 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

1Jo 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1Jo 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

1Jo 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1Jo 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1Jo 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

1Jo 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

1Jo 4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him, and He in God.

1Jo 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1Jo 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of His Son.

- 1Jo 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
- 1Jo 5:11 And this is the record, that God hath given to us eternal life, and this life is in His Son.
- 1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.
- 1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.
- 1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.
- 2Jo 1:3 Grace be with you, mercy, and peace, from God the Father, and from the LORD Jesus Christ, the Son of the Father, in truth and love. {be: Gr. shall be }
- 2Jo 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

3.3.3 The Trinity Encapsulated.

For more on the Trinity please see Appendix D - WHAT ABOUT THE TRINITY AND THE DEITY OF JESUS CHRIST?

For more on God The Son see APPENDIX A - IS JESUS GOD - WHAT SAITH THE SCRIPTURE?

For the Trinity and the Worship of God please refer to Volume VII - WORSHIP.

3.3.4 God the Father.

We have migrated in our study from that which is most proveable, God the Son, to the one member of the Godhead that interacts with every believer in the Son of God, being Himself invisible but nevertheless a sure partner in salvation and sanctification of believers, the Holy Spirit, on to Him who no man has ever seen, God the Father.

Ex 33:20 And **He said, Thou canst not see My face: for there shall no man see Me, and live.**

Jo 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 **No man hath seen God at any time; the only begotten Son**, who is in the bosom of the Father, he hath declared him. See Psalm 2.

3.3.4.1 A Classic New Testament Passage Demonstrating The Working Of The Trinity.

Although not mentioned as God the Father in 1 Cor 13, where the distribution of Spiritual gifts are discussed, the following texts make it clear His relation ship to the other persons of the Trinity.

1 Co 12:4-6

1Co 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the LORD, but by the Holy Spirit. {accursed: or, anathema }

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

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

{administrations: or, ministries }

6 And there are **diversities of operations, but it is the same God Who worketh all in all.**

The following text is taken from the book:¹³⁷

II. The Relationship Of Spiritual Gifts To The Trinity vs. 4-6

A. The Holy Spirit Brings The Gifts - The Gifts Are Distributed

(diaireseiv>διαίρεσις : distribution NOT varieties)

vs. 4

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

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

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

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

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

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

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

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

3.3.4.2 243 New Testament Verses That Reference The Father God.

These verses make it clear as to His Purposes, Powers, and Plans for all of Creation. They do not include verses that do not explicitly name Him as Father, e.g., See 1 Co 12:6, above.

Mt 5:16, 5:45, 5:48, 6:1, 6:4, 6:6, 6:8, 6:9, 6:14, 6:15, 6:18, 6:26, 6:32, 7:11, 7:21, 10:20, 10:29, 10:32, 10:33, 11:25, 11:26, 11:27, 12:50, 13:43, 15:13, 16:17, 16:27, 18:10, 18:14, 18:19, 18:35, 20:23, 23:9, 24:36, 25:34, 26:29, 26:39, 26:42, 26:53, 28:19; **Mr** 8:38, 11:25, 11:26, 13:32, 14:36, 15:21; **Lu** 2:49, 6:36, 9:26, 9:42, 10:21, 10:22, 11:2, 11:13, 12:30, 12:32, 22:29, 22:42, 23:34, 23:46, 24:49; **Joh** 1:14, 1:18, 2:16, 3:35, 4:21, 4:23, 4:53, 5:17, 5:18, 5:19, 5:20, 5:21, 5:22, 5:23, 5:26, 5:30, 5:36, 5:37, 5:43, 5:45, 6:27, 6:32, 6:37, 6:39, 6:44, 6:45, 6:46, 6:57, 6:65, 8:16, 8:18, 8:19, 8:27, 8:28, 8:29, 8:38, 8:42, 8:49, 8:54, 10:15, 10:17, 10:18, 10:25, 10:29, 10:30, 10:32, 10:36, 10:37, 10:38, 11:41, 12:26, 12:2, 12:28, 12:49, 12:50, 13:1, 13:3, 14:2, 14:6, 14:7, 14:8, 14:9, 14:10, 14:11, 14:12, 14:13, 14:16, 14:20, 14:21, 14:23, 14:24, 14:26, 14:28, 14:31, 15:1, 15:8, 15:9, 15:10, 15:15, 15:16, 15:23, 15:24, 15:26, 16:3, 16:10, 16:15, 16:16, 16:17, 16:23, 16:25, 16:26, 16:27, 16:28,, 16:32,, 17:1, 17:5, 17:11, 17:21, 17:24, 17:25, 18:11, 20:17, 20:21; **Ac** 1:4,, 1:7, 2:33; **Ro** 1:7, 6:4, 8:15, 15:6; **1Co** 1:3, 8:6, 15:24; **2Co** 1:2,

1:3 , 6:18, 11:31; **Ga** 1:1, 1:3, 1:4, 4:2, 4:6; **Eph** 1:2, 1:3, 1:17, 2:18, 3:14, 4:6, 5:20, 5:31, 6:23; **Php** 1:2, 2:11, 4:20; **Col** 1:2, 1:3, 1:12, 1:19, 2:2, 3:17; **1Th** 1:1, 1:3, 3:11, 3:13; **2Th** 1:1, 1:2, 2:16; **1Ti** 1:2; **2Ti** 1:2; **Tit** 1:4; **Phm** 1:3; **Heb** 1:5, 12:7, 12:9; **Jas** 1:17, 1:27, 3:9; **1Pe** 1:2, 1:3, 1:17; **2Pe** 1:17; **1Jo** 1:2, 1:3, 2:1, 2:13, 2:15, 2:16, 2:22, 2:23, 2:24, 3:1, 4:14, 5:7; **2Jo** 1:3, 1:4, 1:9; **Jude** 1:1; **Re** 1:6, 2:27, 3:5, 3:21, 14:1

3.3.4.2.1 Fatherhood Over All Who Believe.

We may understand this concept by our recitation of the disciples prayer in Mat 6.

Mat 6:9 After this manner therefore pray ye: **Our Father** which art in heaven,

Hallowed be thy name.

10 **Thy kingdom come. Thy will be done in earth, as it is in heaven.**

11 **Give us this day our daily bread.**

12 And **forgive us our debts, as we forgive our debtors.**

13 And lead us not into temptation, but deliver us from *{the evil one; NEC}evil*:

For **thine is the kingdom, and the power, and the glory, for ever. Amen.**

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will **your Father** forgive your trespasses.

This prayer not only proves the Fatherhood over Believers, (*disciples Mat 28:16-20* } but also over all of creation, including the evil one, Satan, the God of this world. 2 Co 4:4; as we show below

3.3.4.2.2 Fatherhood Over Creation.

Because of the “oneness” of the Trinity, The Father God is included in the Elohim of Gen 1:1, along with God the Son, Jo 1:1-4; and Col 1:12-22!

Ge 1:1 In the beginning God created the heaven and the earth.

Gen 1:1 **In the beginning** <07225> **God** <0430> **created** <01254> (8804) <0853> the heaven(s) <08064> and <0853> the earth <0776>.

B - Gen 01:01 - Biblica Hebraica Stuttgart (BHS)

1. בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ

We also note that time started in Gen 1:1a Heb. בְּרֵאשִׁית “In Beginning”.

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

Since we have already shown that the Trinity always acts in unison. The Hebrew word for God, **אלהים**: Elohim {Proper Noun, M 3Pl}, The number here, plural, doesn't prove the Trinity, but it allows for it. Just as Deu 6:4, **אֶחָד**: {<0259> אחד 'echad}

דְּשָׁמַע, יִשְׂרָאֵל: יְהוָה 4 Hear, O Israel: the LORD our God,
אֱלֹהֵינוּ, יְהוָה אֶחָד. the LORD is **one**.

What exactly does "oneness" then mean? The Hebrew word used for God as one "*echad*." Echad can mean one as in "one goat," "one day," "one stone," etc. However, it can also refer to a plural unity such as in a composite whole. For example, in Num 13:23 echad refers to a cluster of grapes. And in Gen 11:6 those who built the tower of Babel are referred to as "one people." When we refer to a person we know that the "one" person consists of several distinct components (emotions, thoughts, hands, heart, liver, etc.). Yet we all understand all of these parts constitute "one person." Echad was the word to describe the "one flesh" of marriage (Gen 2:24). Since God is referred to as "echad" in the same way as man and woman are referred to as "echad" this heavily implies that the oneness of marriage reflects the oneness of God. We also see echad used very intensely in Ezekiel 37:15-28 in the prophecy of the "two sticks" of Israel and Judah becoming one. In that prophecy we have a representative picture and the actuality. Examine the passage carefully and you will see that the intent of the two sticks is to be a picture that Ezekiel first shows to the captive Jews in Babylon. The idea is that they would remember this message as they go about their daily activities and would pick up sticks (for building cooking fires, for example) and be reminded of this promise of God and have hope. In Ezek 37:17 the sticks don't fuse together into a single stick. It appears that this was representative of the reality of what happens in God's hand in Ezek 37:19. Even then, Judah and Israel contain distinct tribes (after all, one must know who the Levites are for priests and who the tribe of Judah is from which the Messiah will come). So the oneness of the two sticks in Ezekiel's hand obviously is a representative oneness and echad in Ezek 37:17 could be easily translated as "united." But, nevertheless, the oneness of Israel and Judah still consists of many individuals from twelve distinct tribes. The individuals do not become a homogenous consciousness or a physical singularity of any sort. We are dealing on a spiritual level of oneness, which is reflective of God's nature. The "oneness: we observe in marriage and the other examples are shadows of the reality of the oneness within God.

Now the true nature of God's oneness we can only describe by how it appears to us from what Jesus said and did. The best words we have to describe the members of the trinity seem to be as "persons."

"What doth it profit thee to enter into deep discussions concerning the Holy Trinity, if thou lack humility, and be thus displeasing to the Trinity? For verily it is not deep words that make a man holy and upright; it is a good life which maketh a man dear to God. I had rather feel contrition than be skillful in the definition thereof. If thou knewest the whole Bible, and the sayings of all the philosophers, what should this profit thee without the love and grace of God?"

--Thomas a Kempis (1380-1471), *Of the Imitation of Christ* Amen

Jo 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 ¶ And the light shineth in darkness; and the darkness comprehended it not.
{comprehended: or, did not admit, or, receive }

Jo 1:1 (for many) needs a little expansion. From my book:¹³⁸

“3.1.1.1 Build Doctrine On The Original Language.

In Jo 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s) - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads: **εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος** (John 1:1). The AV reads: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

Note: The imperfect active indicative verb, ην > εστιν: to be, used in this verse denotes a process going on without any indication as to beginning or completion of the process. The lack of the article^{139 /148ff} (*the*) in the translated phrase "and *the* Word was God" is required because of (at least) two very important rules of Greek syntax.

1. In order to determine the subject of a Greek sentence or clause containing an equative (state of being) verb the following rules must be invoked in their listed priorities.^{140 /46}
 - a. If one of the two substantives is a proper name, then it is the subject.
 - b. If one of the two substantives has the article, then it is the subject.
 - c. If one substantive is more definite, then it is the subject.
 - d. If one substantive has been previously mentioned, then it is the subject.

- e. If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the second rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

2. The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, [θεος: God,] which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last [λογος: Word], in a sentence or clause. The rendering of the clause would thus be rendered "and the Word **WAS** God".

Finally, this sentence states that at the time of beginning, εν αρχη ην, the Word, ο λογος, **already was in existence and was on a plain of equality (προς: face-to-face) with God**^{141 /110}. “

As another point in our look at Jo 1:1, the second clause (Diamond) has an interesting facet.

και ο λογος ην προς τον θεον: Here, and the Word was WITH God implies a close relation. i.e., “and the Word was face-to-face with God”.

Finally, in the book of Colossians we find the Father and the Son explained in more detail.

Col 1:12 **Giving thanks to the Father, Who has made us fit** to be partakers of the inheritance of the saints in light:

- 13 **Who has delivered us from the (power) authority of darkness, and translated us into the kingdom of the Son of his love:**

14 in Whom (i.e., the Son) we have redemption, the forgiveness of sins;

15 Who is image of the invisible God (i.e., the Father), firstborn of all creation;

16 because by Him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been created by Him and for Him.

17 And He is before all, and all things subsist together by him.

18 And He is the head of the body, the assembly; Who is the beginning, firstborn from among the dead, that He might have the first place in all things:

19 for in Him all the fulness of the Godhead was pleased to dwell,

20 and by Him to reconcile all things to Himself, having made peace by the blood of His cross — by him, whether the things on the earth or the things in the heavens.

21 And you, who once were alienated and enemies in mind by wicked works, yet now has He reconciled

22 in the body of His flesh through death; to present you holy and unblemished and irreproachable before Him,

From this it is also clear that the Father God is the Father of Our LORD Jesus Christ

3.3.4.2.3 The Fathers Drawing Power.

Jo 6:44 No man can come to Me, except **the Father which hath sent Me draw him:** and I will raise him up at the last day.

45 It is written in the prophets^a, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.

3.3.4.3 God The Son As Seen In Jesus.

God the Son, the LORD Jesus, the Messiah (Christ), the Savior from SIN (the Nature) of all who believe, has been written about more than any man whoever lived. As said by the Apostle John:

Jo 21:25 **And there are also many other things which Jesus did,** the which, **if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.**

3.3.4.3.1 God The Son As Seen In Jesus - The Hypostatic (Grk. Hupostasis) Union..

How could the invisible God reside in a human body? The answer is: For God it's easy!

3.3.4.3.1.1 Hypostatic (Hupostasis) - A Definition.

Hypostatic is a term taken from the Greek noun, <5287> ὑπόστασις hupostasis hoop-os'-tas-is: which in this case refers to the union of the two natures of Jesus, the divine and the human.

3.3.4.3.1.2 Hupostasis - The Scripture Reference To The Nature Of Jesus.

This Greek word <5287> only appears 5 times in the New Testament, and only once in relation to Jesus.

Heb 1:3 Who being the brightness of His (the Father) glory, and **the express image** <5481> **of His person** <5287>, and upholding all things by the word of His

^a A word of caution from Barnes Notes:
Ver. 45. In the prophets. #Isa 54:13. A similar sentiment is found in #Mic 4:1-4 Jer 31:34; but by the prophets, here, is meant the book of the prophets, and it is probable that Jesus had reference only to the place in Isaiah, as this was the usual way of quoting the prophets.
"Shall be all taught of God". This explains the preceding verse. It is by the teaching of his Word and Spirit that men are drawn to God. This shows that it is not compulsory, and that **there is no obstacle in the way but a strong voluntary ignorance and unwillingness.**

power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

<5287> ὑπόστασις hypostasis hoop-os'-tas-is from a compound of 5259 and 2476; n f; TDNT-8:572,1237; { See TDNT 820 }

AV-confidence 2, confident 1, person 1, Title Deed ~~substance~~ 1; 5

1) a setting or placing under

1a) thing put under, substructure, foundation

2) that which has foundation, is firm

2a) that which has actual existence

2a1) a substance, real being

2b) the substantial quality, nature, of a person or thing

2c) the steadfastness of mind, firmness, courage, resolution

2c1) confidence, firm trust, assurance

3) Title Deed (faith is the) - from M&M & Oxyrinchos Pap. Heb 11:1

<5481> χαρακτήρ charakter khar-ak-tare' from the same as 5482; n m; TDNT-9:418,1308; {See TDNT 842 }

AV-express image 1; 1

1) the instrument used for engraving or carving

2) the mark stamped upon that instrument or wrought out on it

2a) a mark or figure burned in (#Le 13:28) or stamped on, an impression

2b) the exact expression (the image) of any person or thing, marked likeness, precise reproduction in every respect, i.e facsimile

3.3.4.3.2 God The Son As Seen In Jesus.- The Kenosis.

Kenosis describes Jesus the Son of God in the emptying Himself of certain qualities and quantities of His Godhood when He Became man. in chapter 2 of Paul's letter to the Philippians: Matt Slick has written the following article {although edited. NEC}

"Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but **emptied** Himself, taking the form of a bond-servant, and being made in the likeness of men." (Phil. 2:6-7 NASB)

What has come to be called "Kenotic theology" attempts to understand the incarnation of the second person of the Trinity in light of the **kenosis** of Phillippians 2:7. Its aim is to solve some of the supposed paradoxes arising from Jesus having both a divine nature and a human flesh but not its Adamic nature. For example, how could an all knowing God become a baby, how could God be tempted, or how could Jesus (being God) not know the time of His return?

The danger comes when it is concluded that in the incarnation, the second person of the Trinity took on humanity *and* **gave up or lost some of the divine attributes** -- such that Jesus was not fully divine. The doctrine of the two natures of Christ (known as the

hypostatic union) maintains that Jesus possessed a full undiminished humanity and a full undiminished divine nature, which were not combined or confused into some new nature^a but were added to each other forever (yet remaining distinct) in the one person Jesus Christ.

The question regarding the kenosis comes to this -- What does it mean when Scripture says Christ "emptied" Himself? Did Jesus cease to be God during His earthly ministry? **Certainly not, for deity cannot stop being deity or He would never have been true deity to begin with.** Rather, the "emptying" is satisfactorily explained in the subsequent words of the verse, taking note of the two participles which grammatically modify and explain the verb: He **emptied** himself, **taking** the form of a bond-servant, and **being made** in the likeness of men. This emptying, in fact, was done as the man Christ Jesus, and **neither of these ideas necessitates or implies the giving up of divine attributes.**

Christianity maintains that Jesus did not "empty" himself of any of his divinity in the incarnation, although it is true that his divine attributes were *veiled*. **When the Kenosis theory concludes that Jesus is or was less than God (as has been the case in the past), it is regarded as heresy.**

3.3.4.3.2.1 God The Son As Seen In Jesus.- The Kenosis - A Definition.

Kenosis comes from the Greek verb <2758> κενόω kenoo ken-o'-o : to empty, Phil.2:7, a Pauline favorite, and refers to the manner in which Christ chose to restrict the use of His divine attributes during His humiliation (His short sojourn in the flesh (but not Nature) as a man.

3.3.4.3.2.2 The Biblical Usage Of The Verb <2758> κενόω kenoo.

First we define the verb Keno'w and two other words used in Phil 2:7 to describe the 'Humiliation of or LORD Jesus.

<2758> κενόω kenoo ken-o'-o from 2756; v; TDNT-3:661,426;
{See TDNT 380 }

AV-make void 2, make of none effect 1, make of no reputation 1,
be in vain 1; 5

1) to empty, make empty

1a) of Christ, he laid aside equality with or the form of God

2) to make void

2a) deprive of force, render vain, useless, of no effect

3) to make void

3b) cause a thing to be seen to be empty, hollow, false

<1401> δοῦλος doulous doo'-los from 1210; n; TDNT-2:261,182;
{See TDNT 199 }

^a As an example: the Believer's two natures; although they war against each other; the old man in Adam is brought into subjection by obedience to the Holy Spirit in the new man; the ole created in Christ Jesus through (the channel) of Faith.

AV-servant 120, bond 6, bondman 1; 127

1) a slave, bondman, man of servile condition

1a) a slave

1b) metaph., one who gives himself up to another's will, those whose service is used by Christ in extending and advancing his cause among men

1c) devoted to another to the disregard of one's own interests

2) a servant, attendant

For Synonyms see entry 5928

<3667> ὁμοίωμα homoïoma hom-oy'-o-mah from 3666; n n;

TDNT-5:191,684; {See TDNT 550 }

AV-likeness 3, made like to 1, similitude 1, shape 1; 6

1) that which has been made after the likeness of something

1a) a figure, image, likeness, representation

1b) likeness i.e. resemblance, such as amounts almost to equality or identity

Ro 4:14 For if they which are of the law be heirs, faith is made void <2758>, and the promise made of none effect:

1Co 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect <2758>. {words: or, speech }

1Co 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make void<2758> my glorying.

2Co 9:3 Yet have I sent the brethren, lest our boasting of you should be in vain <2758> in this behalf; that, as I said, ye may be ready:

Php 2:7 But made <2758> Himself of no reputation <2758>, and took upon Him the form of a servant <1401> , and was made in the likeness <3667> of men:

3.3.4.3.3 God The Son As Seen In Jesus.- His Humiliation.

Imagine yourself, as the son of Donald Trump, living in extreme luxury. now imagine a family squabble where you were reduced to that of searching for food in a garbage dump. with only others around being those also searching for food, and others trying to keep all of you from getting food. The only clothing you have is a pair of soiled underwear and no shoes, making you subject to cuts by broken glass, etc. Are you now humiliated? This doesn't hold a candle to Our LORD's humiliation.

3.3.4.3.3.1 God The Son As Seen In Jesus.- His Humiliation - A Definition .

Humiliation is the term which refers to the action of Christ's humanity by which He voluntarily agreed to submit Himself to the sufferings and limitations associated with His life on earth, including His death on the Cross, Phil.2:8.

3.3.4.3.3.2 God The Son As Seen In Jesus.- His Humiliation - <5013> ταπεινῶω tapeinoo.

<4976> σχῆμα schema skhay'-mah from the alternate of 2192; n n; TDNT-7:954,1129; {See TDNT 777 }

AV-fashion 2; 2

1) the habitus, as comprising everything in a person which strikes the senses, the figure, bearing, discourse, actions, manner of life etc.

For Synonyms see entry 5865 & 5933

<5013> ταπεινῶω tapeinoo tap-i-no'-o from 5011; v; TDNT-8:1,1152; {See TDNT 783 }

AV-humble 6, abase 5, humble (one's) self 2, bring low 1; 14

1) to make low, bring low

1a) to level, reduce to a plain

1b) metaph. to bring into a humble condition, reduce to meaner circumstances

1b1) to assign a lower rank or place to

1b2) to abase

1b3) to be ranked below others who are honoured or rewarded

1b4) to humble or abase myself by humble living

1c) to lower, depress

1c1) of one's soul bring down one's pride

1c2) to have a modest opinion of one's self

1c3) to behave in an unassuming manner

1c4) devoid of all haughtiness

Our LORD, the Eternal Son of God comes from Glory to poverty as the God/man Jesus - still Immanuel (God with us) but living in extreme poverty. (Mat 4:1-11), and under extreme Satanic attacks. (Mat 2 - the killing of the children of Bethlehem, 2 yrs. and under IAW Jer 31:15. Killing the prophesied Messiah would negate God's plan of redemption. But even this was in God's Eternal Plan, for these messengers (astronomers) from the East, having heard (evidently during the Jewish Captivity) Of Messiah's coming (Gen 3:15, 4:1; Psm 22; Is 53, etc; and His Star Num 24:17, brought the very valuable gifts of Gold, frankincense, and Myrrh. These were able to finance their trip to Egypt until the ire of Herod was asswaged, so that Messiah Jesus fulfilled in Mat2:15 with Ho

11:1 (The law of double fulfilment - Note: the seed of the serpent was a snake, but the serpent also represented Satan in Gen 3:15.). Here is a text that displays His humiliation.

Php 2:8 And being found in fashion <4976> as a man, he humbled <5013> himself, and became obedient unto death, even the death of the cross^a. {fashion: or habit }

3.3.4.3.4 God The Son As Seen In Jesus.- His Exhaultation.

His Exhaultation is identified throughout the Bible. As we have done in Hupostasis , Kenosis, Hupostasis, and Humiliation, we proceed into a definition, the word(s) group(s) and finally the Biblical Text(s) germane to our subject: The Exhaultation of Jesus, the Son of God.

3.3.4.3.4.1 God The Son As Seen In Jesus.- His Exhaultation - A Definition.

Merriam Webster says: Exhaultation: “an act of **exalting** : the state of being **exalted**.”

This exhaultation may be found throughout the Bible, but we continue on with (as most theologians do, with Phillipeans 2:9-11.

3.3.4.3.4.2 God The Son As Seen In Jesus.- His Exhaultation - The Word <5251> ὑπερυψώω.

Now Imagine going from the abode of His earthly existence (the lower parts of the earth) to Heavens Glory Eph 4:8-10; Ps 68:18. As our illustration above from His Humiliation (backwards) to His Exhaultation.

<5251> ὑπερυψώω hyperupsoo hoop-er-ooop-so'-o from 5228 and 5312; v; TDNT-8:606,1241; {See TDNT 823 }

AV-highly exalt 1; 1

1) metaph. to exalt to the highest rank and power, raise to supreme majesty

2) to extol most highly

3) to be lifted up with pride, exalted beyond measure

4) to carry one's self loftily

3.3.4.3.4.2 God The Son As Seen In Jesus.- His Exhaultation - The Text Plp 2:9-11.

We appeal to Php 2:9-11 for its clearness and inclusiveness for the Glory of God the Father. By the way Brother/Sister, if you want to Glorify God, bow the knees and confess that Jesus is LORD (Grk. Κύριος = ἰησοῦς) See sections 3.1.2.2.1.2.5 Mercy; 3.2.2.1 The Primary Names Of Deity In The Old Testament; and/or 3.2.2.3 Alphabetical Names, Titles And Attributes Of God. , #125 LORD

Phl 2: 9 Wherefore God also hath highly exalted <5251> Him, and given Him a name which is above every name:

^a Please see Appendix C - The Sign Of The Mystic Tau.

- 10 That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth, and things under the earth;
- 11 And that **every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.**

Another confession is in order: As a part time Ski Instructor in Colorado, I used Bible verses to teach folks how to ski. Plp 2:10 was what I used to teach classes how to get off the Chair-lifts. Here was my pater:

Now folks: we've learned how to get on the chair, but How do we get off the chair?

1. Grasp both poles in your outside hand (assuming it is a 2 person chair.)
2. grasp the front of the chair with your inside hand.
3. when you feel your skiis touch the snow at the top of the lift,
4. Stand up, push off with your inside hand, and
5. Bow to the King. This is where I would quote Phl 2:9-11.

We would practice this movement while waiting before getting on the Chair lift. This gave my classestaught great 1st time success in negotiating the "Chair Lift". The Christian loved my Biblical illustrations (I had several - one using Heb 12:1-2 to teach them how to do a wedge turn. Just by turning your head causes a weight transfer to the opposing ski! The Theme of that passage is "Where You're Lookin, There You're Gonna Go"!!!)

This theme as applied to kids groups was always followed by contrasts and comparisons.

By the way Pilgrim, Where are you Lookin???

APPENDIX A

IS JESUS GOD - WHAT SAITH THE SCRIPTURE?

**Part Of A Short Collection Of Biblical Texts Designed For A Bible College Or Seminary Short Course In
Apologetics**

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IS JESUS GOD - WHAT SAITH THE SCRIPTURE?

The texts in the following exercises have been (partially) color coded so that the words in English/Greek/Hebrew have the same style of color coding. Pay particular attention to Rev 1:8, almost at the end of these Scripture passages. The passages are in English Bible order - Gen - Rev.

A Selected Set Of O. T. Texts

GENESIS 01:01

TEXTS - Genesis 01:01

Gen 01:01 - Authorized Version 1769 (KJV)

1 In the beginning <07225> God <0430> created <01254> (8804) <0853> the heaven <08064> and <0853> the earth <0776>.

Gen 01:01 - Biblica Hebraica Stuttgart (BHS)

ברא <07225> (8804) אלהים <01254> את <0853> השמים ואת הארץ
1 בראשית

HEBREW WORD STUDY - Genesis 01:01

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

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

1) (plural)

1a) rulers, judges

1b) divine ones

1c) angels

1d) gods

2) (plural intensive-singular meaning)

2a) god, goddess

2b) godlike one

2c) works or special possessions of God

2d) the (true) God

2e) God

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

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

1) land, earth

1a) earth

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

1a2) earth (as opposed to heaven). Here it is prefixed by the coord. Conj., comets hay, עַד: *and*,

1a3) earth (inhabitants)

1b) land

1b1) country, territory

1b2) district, region

1b3) tribal territory

1b4) piece of ground

1b5) land of Canaan, Israel

1b6) inhabitants of land

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

1b8) city (- state)

1c) ground, surface of the earth

1c1) ground

1c2) soil

1d) (in phrases)

1d1) people of the land

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

1d3) level or plain country

1d4) land of the living

1d5) end(s) of the earth

1e) (almost wholly late in usage)

1e1) lands, countries

1e1a) often in contrast to Canaan

0853 אֵת 'eth *ayth* apparent contracted from 0226 in the demonstrative sense of entity; untranslated particle; {See TWOT on 186}

AV-not translated; 22

1) sign of the definite direct object, not translated in English but generally preceding and indicating the accusative

01254 בָּרָא *bara'* *baw-raw'* a primitive root; v; {See TWOT on 278}

AV-create 42, creator 3, choose 2, make 2, cut down 2, dispatch 1, done 1, make fat 1; 54

Qal 08851, Perfect 08816,

1) to create, shape, form

1a) (Qal) to shape, fashion, **create** (always with God as subject)

1a1) of heaven and earth

1a2) of individual man

1a3) of new conditions and circumstances

1a4) of transformations

1b) (Niphal) to be created

1b1) of heaven and earth

1b2) of birth

1b3) of something new

1b4) of miracles

1c) (Piel)

1c1) to cut down

1c2) to cut out

2) to be fat

2a) (Hiphil) to make yourselves fat

07225 רִאשִׁית *re'shiyth* *ray-sheeth'* from the same as 07218; n f; {See TWOT on 2097 @@ '2097e'}

AV-beginning 18, firstfruits 11, first 9, chief 8, misc 5; 51

1) first, beginning, best, chief

1a) beginning - Here, the inseparable preposition, בְּ, *b_{eh}:in*, *with*, or *by*. It is translated in Gen 01:01 *In* and attached to the Hebrew noun רִאשִׁית.

1b) first

1c) chief

1d) choice part

08064 שָׁמַיִם *shamayim* *shaw-mah'-yim* dual of an unused singular שָׁמַיָּה *shameh* *shaw-meh'* from an unused root meaning to be lofty; n m; {See TWOT on 2407 @@ '2407a'}

AV-heaven 398, air 21, astrologers + 01895 1; 420. Perhaps should be translated *heavens* as it appears in the Hebrew text. However it may like *Elohim* be the plural of majesty. The article הַ: *the*, is prefixed to the noun.

1) **heaven, heavens**, sky

1a) visible heavens, sky

1a1) as abode of the stars

1a2) as the visible universe, the sky, atmosphere, etc

1b) Heaven (as the abode of God)

Gen 1:1 - Septuagint Version - WBS - Editor Alfred Rahlfs

1 **Εν** <1722> {PREP} **αρχη** <746> {N-NSF} **εποιησεν** <4160> (5656) {V-AAI-3S} **ο** <3588> {T-NSM} **θεος** <2316> {N-NSM} **τον** <3588> {T-ASM} **ουρανον** <3772> {N-ASM} **και** <2532> {CONJ} **την** <3588> {T-ASF} **γην** <1093> {N-ASF}.

GREEK WORD STUDY Genesis 01:01 - Septuagint

746 **αρχη** arche *ar-khay'* from 756; TDNT-1:479,81; n f
AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing
 - 4a) of the corners of a sail
- 5) the first place, principality, rule, magistracy
 - 5a) of angels and demons

1722 **εν** en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT-2:537,233; prep
AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801
1) in, by, with etc.

2316 **θεος** theos *theh'-os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; TDNT-3:65,322; n m
AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343
1) a god or goddess, a general name of deities or divinities
2) the Godhead, trinity

- 2a) God the Father, the first person in the trinity
- 2b) Christ, the second person of the trinity
- 2c) Holy Spirit, the third person in the trinity

- 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
- 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges

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

3004 λεγω lego *leg'-o*

a root word; TDNT-4:69,505; v

AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343

1) to say, to speak

1a) affirm over, maintain

1b) to teach

1c) to exhort, advise, to command, direct

1d) to point out with words, intend, mean, mean to say

1e) to call by name, to call, name

1f) to speak out, speak of, mention

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

3772 ουρανος ouranos *oo-ran-os'* perhaps from the same as 3735 (through the idea of elevation); the sky; TDNT-5:497,736; n m

AV-heaven 268, air 10, sky 5, heavenly + 1537; 284

1) the vaulted expanse of the sky with all things visible in it

1a) the universe, the world

1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced

1c) the sidereal or starry heavens

2) the region above the sidereal heavens, the seat of order of things eternal and consummately perfect where God dwells and other heavenly beings

4160 ποιω poieo *poy-eh'-o* apparently a prolonged form of an obsolete primary; TDNT-6:458,895; v

AV-do 357, make 113, bring forth 14, commit 9, cause 9, work 8, show 5, bear 4, keep 4, fulfil 3, deal 2, perform 2, not tr 3, misc 43, vr do 3; 579

1) to make

1a) with the names of things made, to produce, construct, form, fashion, etc.

1b) to be the authors of, the cause

1c) to make ready, to prepare

1d) to produce, bear, shoot forth

1e) to acquire, to provide a thing for one's self

1f) to make a thing out of something

1g) to (make i.e.) render one anything

1g1) to (make i.e.) constitute or appoint one anything, to appoint or ordain one that

1g2) to (make i.e.) declare one anything

- 1h) to put one forth, to lead him out
 - 1i) to make one do something
 - 1i1) cause one to
 - 1j) to be the authors of a thing (to cause, bring about)
 - 2) to do
 - 2a) to act rightly, do well
 - 2a1) to carry out, to execute
 - 2b) to do a thing unto one
 - 2b1) to do to one
 - 2c) with designation of time: to pass, spend
 - 2d) to celebrate, keep
 - 2d1) to make ready, and so at the same time to institute, the celebration of the passover
 - 2e) to perform: to a promise
- For Synonyms see entry [5871](#) & [5911](#)

EXODUS 3:14

TEXTS - Ex 3:14

Ex 3:14 - Authorized Version 1769 (KJV)

14 And God said unto Moses, **I AM** THAT **I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Ex 3:14 - Biblical Hebrew Morphological (BHM); where combined words are separated by “.”

14 וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּהוּ אֲשֶׁר אֲהִיָּהוּ וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּהוּ שְׁלַחֲנִי אֵלֵיכֶם אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחֲנִי אֵלֵיכֶם זֶה-שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר

Ex 3:14 - Biblica Hebraica Stuttgart (BHS)

14 וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּהוּ אֲשֶׁר אֲהִיָּהוּ וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּהוּ שְׁלַחֲנִי אֵלֵיכֶם אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחֲנִי אֵלֵיכֶם זֶה-שְׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר

Ex 3:14 - Septuagint (LXX)

14 και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} ο <3588> {T-NSM} θεος <2316> {N-NSM} προς <4314> {PREP} μουσην <3475> {N-ASM} εγω <1473> {P-1NS} εμι <1510> (5719) {V-PAI-1S} ο <3588> {T-NSM} ων και <2532> {CONJ} ειπεν <3004> (5627) {V-2AAI-3S} ουτως <3779> {ADV} ερεις <2046> (5692) {V-FAI-2S} τοις <3588> {T-DPM} υιοις <5207> {N-DPM} ισραηλ <2474> {N-PRJ} ο <3588> {T-NSM} ων <1510> (5723) {V-PAP-NSM} απεσταλκεν <649> (5758) {V-RAI-3S} με <1473> {P-1AS} προς <4314> {PREP} υμας <4771> {P-2AP}

GREEK WORD STUDY Ex 3:14 - Septuagint

649 ἀποστέλλω *apostello ap-os-tel'-lo* from 575 and 4724; TDNT-1:398,67; v

AV-send 110, send forth 15, send away 4, send out 2, misc 2; 133

- 1) to order (one) to go to a place appointed
- 2) to send away, dismiss
 - 2a) to allow one to depart, that he may be in a state of liberty
 - 2b) to order one to depart, send off
 - 2c) to drive away

For Synonyms see entry 5813

1473 ἐγώ *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 εἰμι *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
-

2046 ἐρέω *ereo er-eh'-o* probably a fuller form of 4483, an alternate for 2036 in cert. tenses; ; v

AV-say 57, speak 7, tell 4, speak of 2, call 1; 71

- 1) to utter, speak, say
-

2316 θεός *theos theh'-os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
 - 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

2474 Ἰσραὴλ *Israel is-rah-ale'* of Hebrew origin 03478 יִשְׂרָאֵל; TDNT-3:356,372; adj

AV-Israel 70; 70

Israel = "God prevails" or "God persisted,"

- 1) the name given to the patriarch Jacob (and borne by him in addition to his former name)
- 2) the family or descendants of Israel, the nation of Israel

3) Christians, the Israel of God (#Ga 6:16), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation

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

3004 λεγω lego *leg'-o* a root word; TDNT-4:69,505; v
 AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343
 1) to say, to speak
 1a) affirm over, maintain
 1b) to teach
 1c) to exhort, advise, to command, direct
 1d) to point out with words, intend, mean, mean to say
 1e) to call by name, to call, name
 1f) to speak out, speak of, mention

3475 Μωσeus Moseus *moce-yoos'* or Μωσης Moses *mo-sace'* or Μωυσης Mouses *mo-oo-sace'* of Hebrew origin 04872 מֹשֶׁה; TDNT-4:848,622; n pr m
 AV-Moses 80; 80
 Moses =" drawing out"
 1) the legislator of the Jewish people and in a certain sense the founder of the Jewish religion. He wrote the first five books of the Bible, commonly referred to as the Books of Moses.

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

3779 ουτω houto *hoo'-to* or (before a vowel) ουτως houtos *hoo'-toce* from 3778; ; adv
 AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213
 1) in this manner, thus, so

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 σου su soo

the person pronoun of the second person singular; ; pron

AV-thou 178; 178

1) you

5207 υἱος huios *hwee-os'*

apparently a primary word; TDNT-8:334,1206; n m

AV-son(s) 85, Son of Man + 444 87 (TDNT-8:400, 1210), Son of God + 2316 49, child(ren) 49, Son 42, his Son + 848 21, Son of David + 1138 15 (TDNT-8:478, 1210), my beloved Son + 27 + 3350 7, thy Son + 4575 5, only begotten Son + 3339 3, his (David's) son + 846 3, firstborn son + 4316 2, misc 14; 382

1) a son

1a) rarely used for the young of animals

1b) generally used of the offspring of men

1c) in a restricted sense, the male offspring (one born by a father and of a mother)

1d) in a wider sense, a descendant, one of the posterity of any one,

1d1) the children of Israel

1d2) sons of Abraham 1e)) used to describe one who depends on another or is his follower

1e1) a pupil

2) son of man

2a) term describing man, carrying the connotation of weakness and mortality

2b) son of man, symbolically denotes the fifth kingdom in #Da 7:13 and by this term its humanity is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman) typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.

2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also that he might designate himself as the head of the human family, the man, the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendour.

3) son of God

3a) used to describe Adam (#Lu 3:38)

3b) used to describe those who are born again (#Lu 20:36) and of angels and of Jesus Christ

3c) of those whom God esteems as sons, whom he loves, protects and benefits above others

3c1) in the OT used of the Jews

3c2) in the NT of Christians

3c3) those whose character God, as a loving father, shapes by chastisements (#Heb 12:5-8)

3d) those who revere God as their father, the pious worshippers of God, those who in character and life resemble God, those who are governed by the Spirit of God, repose the same calm and joyful trust in God which children do in their parents (#Ro 8:14, Ga 3:26), and hereafter in the blessedness and of the life eternal will openly wear this dignity of the sons glory of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

For Synonyms see entry 5868 & 5943

JOB 05:17

TEXTS - Job 05:17

Job 05:17 - Authorized Version 1769 (KJV)

17 Behold, happy <0835> is the man <0582> whom God <0433> correcteth <03198> (8686): therefore despise <03988> (8799) not thou the chastening <04148> of the Almighty <07706>:

Job 05:17 - BHM

17 הנה <2009> אשרי <0835> אנוש <0582> יוכח:נו <03198> (8686) אלוה <0433>
ו:מוסר <04148> שדי <07706> אל - <0413> תמאס <03988> (8686)

HEBREW WORD STUDY - Job 05:17

0413 אל 'el ale (but only used in the shortened constructive form אל 'el e/) primitive particle; prep; {See TWOT on 91}

AV-unto, with, against, at, into, in, before, to, of, upon, by, toward, hath, for, on, beside, from, where, after, within; 38

- 1) to, toward, unto (of motion)
- 2) into (limit is actually entered)
 - 2a) in among
- 3) toward (of direction, not necessarily physical motion)
- 4) against (motion or direction of a hostile character)
- 5) in addition to, to
- 6) concerning, in regard to, in reference to, on account of
- 7) according to (rule or standard)
- 8) at, by, against (of one's presence)
- 9) in between, in within, to within, unto (idea of motion to)

0433 אלוה 'elawahh el-o'- ah rarely (shortened) hla 'eloahh el-o'- ah probably prolonged (emphat.) from 0410; n m; {See TWOT on 93 @@ '93b}

AV-God 52, god 5; 57

- 1) God
- 2) false god

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

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

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

0835 אֶשֶׁר 'esher *eh'-sher* from 0833; n m; {See TWOT on 183 @@ '183a'}

AV-blessed 27, happy 18; 45

1) happiness, blessedness

1a) often used as interjection

1b) blessed are

02009 הִנֵּה hinneh *hin-nay'* prolongation for 02005; demons part; {See TWOT on 510 @@ '510a'}

AV-Behold, see, lo, here...I, and lo; 17

1) behold, lo, see, if

03198 יָכַח yakach *yaw-kahh'* a primitive root; v; {See TWOT on 865} Hiphil 08818, Imperfect 08811,

AV-reprove 23, rebuke 12, correct 3, plead 3, reason 2, chasten 2, reprover + 0376 2, appointed 1, arguing 1, misc 9; 59

1) to prove, decide, judge, rebuke, reprove, correct, be right

1a) (Hiphil)

1a1) to decide, judge

1a2) to adjudge, appoint

1a3) to show to be right, prove

1a4) to convince, convict

1a5) to reprove, chide

1a6) to correct, rebuke

1b) (Hophal) to be chastened

1c) (Niphal) to reason, reason together

1d) (Hithp) to argue

03988 מָאַס ma'ac *maw-as'* a primitive root; ;{ See TWOT on 1139} {See TWOT on 1140}

Qal 08851, Imperfect 08811,

AV-despise 25, refuse 9, reject 19, abhor 4, become loathsome 1, melt away 1, misc 17; 76

1) to reject, despise, refuse

1a) (Qal)

1a1) to reject, refuse

1a2) to despise

1b) (Niphal) to be rejected

2) (Niphal) to flow, run

04148 מוּזַר muwcar *moo-sawr'* from 03256; n m; {See TWOT on 877 @@ '877b'}

AV-instruction 30, correction 8, chasten 4, chastisement 3, check 1, bond 1, discipline 1, doctrine 1, rebuker 1; 50

1) discipline, chastening, correction

1a) discipline, correction

1b) chastening

07706 שַׁדַּי Shadday *shad-dah'-ee* from 07703; n m dei; {See TWOT on 2333}

AV-Almighty 48; 48

1) almighty, most powerful

1a) Shaddai, the Almighty (of God)

Job 5:17 - Septuagint Version - WBS - Editor Alfred Rahlfs

Job 5:17 μακαριος {A-NMS} δε ανθρωπος, ον ηλεγξεν ο κυριος {N-NMS}

πουθετημα δε παντοκρατορος {N-GMS} μη απαναινου

Note: the Gk. word “μακαριος”, is the ‘happy’/‘blessed’ that is used in the beatitudes
Matt 5:3-11

Isa 44:06

TEXTS Isa 44:06

Text Isa 44:06 - Authorized Version 1769 (KJV)

Is 44:6 Thus saith <0559> (8804) the LORD <03068> the King <04428> of Israel <03478>, and his redeemer <01350> (8802) the LORD <03068> of hosts <06635>; I am the first <07223>, and I <0589> am the last <0314> (the hereafter); and beside <01107> me there is no God <0430>.

Texts Isaiah 44:6 - BH Morphological Text

אמר <0559> יהוה <03068> מלך <04428> ישראל <03478> ו:גאלו <01350> יהוה <03068>
כה 6 (BHM)
אני <0589> ראשון <07223> ו:אני אחרון <0314> ו:מ:בלעד:י <01107> אין אלהים <0430>.
עבאות <06635>

HEBREW WORD STUDY Isa 44:6

0314 אחרון ‘acharown *akh-ar-one*’ or (shortened) אחרן ‘acharon *akh-ar-one*’ from 0309; adj; {See TWOT on 68 @@ ‘68e}

AV-last 20, after(ward) (s) 15, latter 6, end 2, utmost 2, following 1, hinder 1, hindermost 1, hindmost 1, rereward 1, uttermost 1; 51

1) behind, following, subsequent, western

1a) behind, hindermost, western (of location)

1b) later, subsequent, latter, last (of time)

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

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

- 1) (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
- 2) (plural intensive-singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God

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

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

Qal **08851**, Perfect **08816**, Count: 125621) to say, speak, utter

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

Qal **08851**, Participle Active **08814**, Count: 5386

0589 אֲנִי 'aniy an-ee' contracted from 0595; pers pr 1s; [BDB-58b] {See TWOT on 129 }

AV-I, me, which, for I, mine; 13

- 1) I (first pers. sing. -usually used for emphasis)

01107 בִּלְאֵדֵי bil'adey *bil-ad-ay*' or בִּלְאֵדֵי bal'adey *bal-ad-ay*' constructive pl. from **01077** and **05703**; part; {See TWOT on 246 @@ '246h}

AV-beside 7, save 4, without 4, not in me 1, not 1; 17

- 1) apart from, except, without, besides

01350 גָּאֹל ga'al *gaw-al*' a primitive root; v; {See TWOT on 300}

AV-redeem 50, redeemer 18, kinsman 13, revenger 7, avenger 6, ransom 2, at all 2, deliver 1, kinsfolks 1, kinsman's part 1, purchase 1, stain 1, wise 1; 104

- 1) to redeem, act as kinsman-redeemer, avenge, revenge, ransom, do the part of a kinsman
 - 1a) (Qal)
 - 1a1) to act as kinsman, do the part of next of kin, act as kinsman-redeemer
 - 1a1a) by marrying brother's widow to beget a child for him, to redeem from slavery, to redeem land, to exact vengeance
 - 1a2) to redeem (by payment)
 - 1a3) to redeem (with God as subject)
 - 1a3a) individuals from death
 - 1a3b) Israel from Egyptian bondage
 - 1a3c) Israel from exile

1b) (Niphal)

1b1) to redeem oneself

1b2) to be redeemed

Qal **08851**, Perfect **08816**, Count: 1256203068 יהוה Y@hovah *yeh-ho-vaw'* from **01961**; n pr dei; {See TWOT on 484 @@ '484a}

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

Jehovah = "the existing One"

1) the proper name of the one true God

1a) unpronounced except with the vowel pointings of **0136**03478 יִשְׂרָאֵל Yisra'el *yis-raw-ale'* from **08280** and **0410**, Greek **2474** Ἰσραηλ; ; n pr m

AV-Israel 2489, Israelites 16; 2505

Israel = "God prevails" or "God persisted,"

1) the second name for Jacob given to him by God after his wrestling with the angel at Peniel

2) the name of the descendants and the nation of the descendants of Jacob

2a) the name of the nation until the death of Solomon and the split

2b) the name used and given to the northern kingdom consisting of the 10 tribes under Jeroboam; the southern kingdom was known as Judah

2c) the name of the nation after the return from exile

04428 מֶלֶךְ melek *meh'-lek* from **04427**, Greek **3197** Μελχι; n m; {See TWOT on 1199 @@ '1199a}

AV-king 2518, royal 2, Hammelech 1, Malcham 1, Moloch 1; 2523

1) king

06635 צָבָא tsaba' *tsaw-baw'* or (fem.) צְבָאָה ts@ba'ah *tseb-aw-aw'* from **06633**, Greek **4519**

σαβαωθ; n m;

AV-host 393, war 41, army 29, battle 5, service 5, appointed time 3, warfare 2, soldiers 1, company 1, misc 5; 485

1) that which goes forth, army, war, warfare, host

1a) army, host

1a1) host (of organised army)

1a2) host (of angels)

1a3) of sun, moon, and stars

1a4) of whole creation

1b) war, warfare, service, go out to war

1c) service

07223 רִאשׁוֹן ri'shown *ree-shone'* or רִשׁוֹן ri'shon *ree-shone'* from **07221**;

AV-first 129, former 26, former things 6, beginning 4, chief 3, before 3, old time 2, foremost 3, aforetime 1, misc 8; 185

adj

1) first, primary, former

1a) former (of time)

1a1) ancestors

1a2) former things

1b) foremost (of location)

1c) first (in time)

1d) first, chief (in degree)

adv

2) first, before, formerly, at first

TEXTS Isaiah 44:6 -LXX

Isaiah 44:6 -LXXE

6 (LXXE) Thus saith God the King of Israel, and the God of hosts who delivered him;
 {1} I *am* the first, and I am hereafter: beside Me *there* is no God. {1} *Re 1:17*
 (LXXE)

Isaiah 44:6 -LXX

6 (LXX) ουτως <3779> {ADV} λεγει <3004> ο <3588> {T-NSM} θεος <2316> {N-NSM} ο
 <3588> {T-NSM} βασιλευς <935> {N-NSM} του <3588> {T-GSM} ισραηλ <2474> {N-PR} ο
 <3588> {T-NSM} ρυσαμενος <4506> {V-APP-NMS} αυτον <846> {P-ASM} θεος <2316> {N-
 NSM} σαβαωθ <4519> {HEB} εγω <1473> {P-1NS} πρωτος <4413> {A-NSM-S} και <2532>
 {CONJ} εγω <1473> {P-1NS} μετα <3326> {PREP} παντα <3956> {A-NPN} πλην <4133>
 {ADV} εμου <1473> {P-1GS} ουκ <3756> {PRT-N} εστιν <1510> {V-PAI-3S} θεος <2316>
 {N-NSM}

GREEK WORD STUDY Isaiah 44:6 -LXX

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

935 βασιλευς basileus *bas-il-yooce'* probably from 939 (through the notion of a foundation of
 power); TDNT-1:576,97; n m

AV-king 82, King (of Jews) 21, King (God or Christ) 11, King (of Israel) 4; 118

1) leader of the people, prince, commander, lord of the land, king

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

2316 θεος *theos theh'-os* of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + 4214 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
 - 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

2474 Ισραηλ *Israel is-rah-ale'* of Hebrew origin 03478 יִשְׂרָאֵל; TDNT-3:356,372; adj
AV-Israel 70; 70

Israel = "God prevails" or "God persisted,"

- 1) the name given to the patriarch Jacob (and borne by him in addition to his former name)
 - 2) the family or descendants of Israel, the nation of Israel
 - 3) Christians, the Israel of God (#Ga 6:16), for not all those who draw their bodily descent from Israel are true Israelites, i.e. are those whom God pronounces to be Israelites and has chosen to salvation
-

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
-

3004 λεγω *lego leg'-o* a root word; TDNT-4:69,505; v

AV-say 1184, speak 61, call 48, tell 33, misc 17; 1343

- 1) to say, to speak
 - 1a) affirm over, maintain
 - 1b) to teach
 - 1c) to exhort, advise, to command, direct
 - 1d) to point out with words, intend, mean, mean to say
 - 1e) to call by name, to call, name
- 1f) to speak out, speak of, mention

3326 μετα *meta met-ah'*

a primary preposition (often used adverbially); TDNT-7:766,1102; prep

AV-with 345, after 88, among 5, hereafter + 5023 4, afterward + 5023 4, against 4, not tr 1, misc 32; 473

- 1) with, after, behind
-

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

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

3779 ουτω houto *hoo'-to* or (before a vowel) ουτως houtos *hoo'-toce* from 3778; ; adv

AV-so 164, thus 17, even so 9, on this wise 6, likewise 4, after this manner 3, misc 10; 213

1) in this manner, thus, so

3956 πας pas *pas* including all the forms of declension; TDNT-5:886,795; adj

AV-all 748, all things 170, every 117, all men 41, whosoever 31, everyone 28, whole 12, all manner of 11, every man 11, no + 3756 9, every thing 7, any 7, whatsoever 6, whosoever + 3739 + 302 3, always + 1223 3, daily + 2250 2, any thing 2, no + 3361 2, not tr 7, misc 26; 1243

1) individually

1a) each, every, any, all, the whole, everyone, all things, everything

2) collectively

2a) some of all types

++++

..." the whole world has gone after him" Did all the world go after Christ? "then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem, baptized in Jordan? "Ye are of God, little children," and the whole world lieth in the wicked one". Does the whole world there mean everybody? The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts --some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile ... (C.H. Spurgeon from a sermon on Particular Redemption)

4133 πλην plen *plane* from 4119; ; adv

AV-but 14, nevertheless 8, notwithstanding 4, but rather 2, except 1, than 1, save 1; 31

1) moreover, besides, but, nevertheless

2) besides, except, but

4413 πρωτος protos *pro'-tos* contracted superlative of 4253; TDNT-6:865,965; adj

AV-first 84, chief 9, first day 2, former 2, misc 7; 104

1) first in time or place

1a) in any succession of things or persons

2) first in rank

2a) influence, honour

2b) chief

2c) principal

3) first, at the first

4506 ρυομαι rhuomai *rhoo'-om-ahee* middle voice of an obsolete verb, akin to 4482 (through the idea of a current, cf 4511); TDNT-6:998,988; v

AV-deliver 17, Deliverer 1; 18

- 1) to draw to one's self, to rescue, to deliver
 - 2) the deliverer
-

4519 σαβαωθ sabaoth *sab-ah-owth'* of Hebrew origin 06635 צבאות in feminine plural; ; n indecl AV-sabaoth 2; 2

1) "LORD of Sabaoth"

1a) LORD of the armies of Israel, as those who are under the leadership and protection of Jehovah maintain his cause in war

A Selected Set Of N. T. Texts

The following are some of the stronger texts of Scripture defining the deity of Jesus The Messiah (The Christ). The set of grammatical and exegetical notes following the John 1:1-5 texts are necessary for the non Greek user to understand the argument.

John 01:01-05

TEXTS John 01:01-05

John 1:1-5 - Authorized Version 1769 (KJV)

- 1 **In the beginning** was the Word, and the Word was with God, and the Word was God.
 - 2 The same was in **the beginning** with God.
 - 3 **All things were made by him**; and without him was not any thing made that was made.
 - 4 In him was life; and the life was the light of men.
 - 5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or, did not admit, or, receive}
-

John 1:1-5 - Wescott & Hort Greek Text

- 1 **εν αρχη** ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος
- 2 ουτος ην εν αρχη προς τον θεον
- 3 **παντα δι αυτου εγενετο** και χωρις αυτου εγενετο ουδε εν ο γεγονεν
- 4 εν αυτω ζωη ην και η ζωη ην το φως των ανθρωπων
- 5 και το φως εν τη σκοτια φαινει και η σκοτια αυτο ου κατελαβεν

John 01:01 - Byzantine Majority Greek Text

- 1 **εν <1722> {PREP} αρχη <746> {N-DSF}** ην <2258> (5713) {V-IAI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM} και <2532> {CONJ} ο <3588> {T-NSM} λογος <3056> {N-NSM} ην <2258> (5713) {V-IXI-3S} προς <4314> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM} και <2532> {CONJ} θεος <2316> {N-NSM} ην <2258> (5713) {V-IXI-3S} ο <3588> {T-NSM} λογος <3056> {N-NSM}
- 2 ουτος <3778> {D-NSM} ην <2258> (5713) {V-IXI-3S} **εν <1722> {PREP} αρχη <746> {N-DSF}** προς <4314> {PREP} τον <3588> {T-ASM} θεον <2316> {N-ASM}
- 3 **παντα <3956> {A-NPN} δι <1223> {PREP} αυτου <846> {P-GSM} εγενετο <1096> (5633) {V-2ADI-3S}** και <2532> {CONJ} χωρις <5565> {ADV} αυτου <846> {P-GSM} εγενετο <1096> (5633) {V-2ADI-3S} ουδε <3761> {ADV} εν <1520> {N-NSN} ο <3739> {R-NSN} γεγονεν <1096> (5754) {V-2RAI-3S}
- 4 εν <1722> {PREP} αυτω <846> {P-DSM} ζωη <2222> {N-NSF} ην <2258> (5713) {V-IXI-3S} και <2532> {CONJ} η <3588> {T-NSF} ζωη <2222> {N-NSF} ην <2258> (5713) {V-IXI-3S} το <3588> {T-NSN} φως <5457> {N-NSN} των <3588> {T-GPM} ανθρωπων <444> {N-GPM}
- 5 και <2532> {CONJ} το <3588> {T-NSN} φως <5457> {N-NSN} εν <1722> {PREP} τη <3588> {T-DSF} σκοτια <4653> {N-DSF} φαινει <5316> (5719) {V-PAI-3S} και <2532> {CONJ} η <3588> {T-NSF} σκοτια <4653> {N-NSF} αυτο <846> {P-ASN} ου <3756> {PRT-N} κατελαβεν <2638> (5627) {V-2AAI-3S}

746 αρχη arche *ar-khay'* from **756**; TDNT-1:479,81; n f

AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

1) beginning, origin

2) the person or thing that commences, the first person or thing in a series, the leader

3) that by which anything begins to be, the origin, the active cause

4) the extremity of a thing

4a) of the corners of a sail

5) the first place, principality, rule, magistracy

5a) of angels and demons

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

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

2258 ην en *ane* imperfect of **1510**; ; v

AV-was 267, were 115, had been 12, had 11, taught + **1321** 4, stood + **2476** 4, misc 42, vr was 1; 457

1) I was, etc.

2316 θεος *theos theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
 - 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

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
-

3056 λογος *logos log'-os* from **3004**; TDNT-4:69,505; n m

AV-word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech
 - 1a) a word, uttered by a living voice, embodies a conception or idea
 - 1b) what someone has said
 - 1b1) a word
 - 1b2) the sayings of God
 - 1b3) decree, mandate or order
 - 1b4) of the moral precepts given by God
 - 1b5) Old Testament prophecy given by the prophets
 - 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
 - 1c) discourse
 - 1c1) the act of speaking, speech
 - 1c2) the faculty of speech, skill and practice in speaking
 - 1c3) a kind or style of speaking
 - 1c4) a continuous speaking discourse-instruction
 - 1d) doctrine, teaching
 - 1e) anything reported in speech; a narration, narrative
 - 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
 - 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
 - 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
 - 2b) account, i.e. regard, consideration
 - 2c) account, i.e. reckoning, score
 - 2d) account, i.e. answer or explanation in reference to judgment

2e) relation, i.e. with whom as judge we stand in relation

2e1) reason would

2f) reason, cause, ground

3) In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

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This term was familiar to the Jews and in their writings long before a Greek philosopher named Heraclitus used the term Logos around 600 B.C. to designate the divine reason or plan which coordinates a changing universe. This word was well suited to John's purpose in John 1. **See Gill on "Joh 1:1".**

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

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

TVM: Imperfect **5775**, Active **5784**, Indicative **5791**, Count: 857

TVM: Imperfect **5775**, Active **5784**, Indicative **5791**, Count: 857

TVM: Imperfect **5775**, Not Stated **5799**, Indicative **5791**, Count: 533

TVM: Imperfect **5775**, Not Stated **5799**, Indicative **5791**, Count: 533

The Translation of John 01:01 needs to be done in detail, below, to indicate the status God's Word places on the Person of Jesus, the Word. As will be shown, a valid translation from Greek to English is critical to meet the challenge of the 21st Century heretical beliefs concerning the person of Jesus, the Son of God, the Christ (Messiah) of the Jews, the Almighty God, the Creator of the Heavens and the Earth. The following quote is taken from my text on Hermeneutics.

“[PERSPECTIVE PRINCIPLES OF BIBLICAL INTERPRETATION^a”

They act as general guides for all interpretation. They have a superintending function and therefore are flexible principles.

The principle of the Priority of the Original Language

Test interpretations by the original language - Vine, Wuest, Robertson, Vincent, Leupold, Thirtle, Yates, Keil, Morgan, etc. I Tim 3:15; II Tim 3:15-17. Some people still place a premium on ignorance. An itinerant evangelist and Bible teacher (H.I.) stated in a book: *"Let no one convince the reader that he can understand the Bible better if he knows the Greek and Hebrew. Many tens of thousands have gone to heaven on the old King James Version and in almost every congregation is a fine old saint of God who could not tell a Greek character from a chicken track. If a person may like to study language, let him learn the Greek and Hebrew if he wishes, but to demand every young man, studying for the ministry, to waste his precious time in that way is a fearful mistake. Verily, if he were to put that much time on the English Bible he would be far more qualified as a true servant of the LORD"*¹⁴². Could we conceive of a medical school saying to its doctors-to-be, *"Gentlemen, you may study the structure of the human body, its organs, circulatory and nervous systems if you wish."* Or, how about giving an animal butcher a medical license to practice brain surgery! Would you be standing in line to get such a man to take out a malignant growth? Finally, Mike, one of my students, who had taken Greek as an undergraduate student felt that he understood the difference between the student who has taken Greek and the one who has learned Greek. "The student who has taken Greek **can quote the authorities**, while the student who has learned or who knows Greek **speaks with authority!**"

3.1.1 Positive

3.1.1.1 Build doctrine on the original language -

In Jn 1:1 a difference in interpretation has in part led to the establishment of a modern day Arian heresy whose adherents are quite zealous of their translation(s). - The Watchtower Society and The Way International, for example, don't believe that Jesus Christ is God. The Greek text reads: *εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος* (John 1:1). The AV reads: In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

- Note: The imperfect active indicative verb, *ην* >¹ *εστιν*: to be, used in this verse denotes a process going on without any indication as to beginning or completion of the process. The lack of the article^{143/148ff} (the) preceding "God" (*θεος*) in the translated phrase "and the Word was God" is required because of (at least) two very important rules of Greek syntax.

^a The Following is a quote from "Hermeneutics - An Antidote to 20th Century Cult Phenomena", N. Carlson, Circa 1976.

¹ The greater than sign ">" means the word to the left, "ην", is a derivative of the word to the right, "εστιν". The colon, ":", after "εστιν" is shorthand for "which has meaning(s)".

(1) In order to determine the subject of a Greek sentence or clause containing an equative (state of being) verb such as the English "is > to be", the following rules must be invoked in their listed priorities.^{144/46}

- i) If one of the two substantives is a proper name, then it is the subject.
- ii) If one of the two substantives has the article, then it is the subject.
- iii) If one substantive is more definite, then it is the subject.
- iv) If one substantive has been previously mentioned, then it is the subject.
- v) If one substantive (noun, pronoun,..) is a pronoun then it is the subject.

Because only the 2nd rule can be invoked, it is clear that the proper English rendering should be, "and the Word was God" (not "and God was the Word").

(2) The Greek language uses word order to provide force to the meaning of a sentence or clause. Normally, the word, (θεος: God,) which appears first in a sentence or clause has the greatest force. The next greatest force is normally given to the word that comes last (λογος: Word,) in a sentence or clause. The rendering of the clause would thus be rendered: "and the Word was God". Where the double underline denotes the emphasis on who the Word was. It also expresses the character of the Word!

Finally, this sentence states that at the time of beginning, εν αρχη ην, the Word, ο λογος, already was in existence and was on a plain of equality (προς:) with God^{145/110}.**]**

Note: Prior to having our residence declared off limits' by the Watchtower Tract And Bible Society (Jehovah's Witnesses), I found none of the witnesses that came to my door, and whom I invited them into my office, knew any Greek. They had no answer for the argument, above, except, "'The New World Translation Of The Holy Scriptures' was absolutely an accurate translation."

If we look at verse 1 from their translation we discover . . . and the word was a God! So now we are to understand that far from being monotheist as are Christians, they have two gods, God and the Word. Finally, verses 2 and 3 of their book read:

2. This one was in [the] beginning with God.

3. All things came into existence through him, and apart from him not even one thing came into existence.

John 08:23-24

TEXTS John 8: 23-24

John 8: 23-24 - Authorized Version 1769 (KJV)

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; **I am not** of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am**, ye shall die in your sins. {Look at LXX Ex 3:14}

John 8:23-24 - Byzantine Majority Greek Text

23 και {CONJ} ειπεν {V-2AAI-3S} αυτοις {P-DPM} υμεις {P-2NP} εκ {PREP} των {T-GPM} κατω {ADV} εστε {V-PXI-2P} εγω {P-1NS} εκ {PREP} των {T-GPM} ανω {ADV} ειμι {V-PXI-1S} υμεις {P-2NP} εκ {PREP} του {T-GSM} κοσμου {N-GSM} τουτου {D-GSM} εστε {V-PXI-2P} **εγω {P-1NS} ουκ {PRT-N} ειμι {V-PXI-1S}** εκ {PREP} του {T-GSM} κοσμου {N-GSM} τουτου {D-GSM}

24 ειπον {V-2AAI-1S} ουν {CONJ} υμιν {P-2DP} οτι {CONJ} αποθανεισθε {V-FDI-2P} εν {PREP} ταις {T-DPF} αμαρτιας {N-DPF} υμων {P-2GP} εαν {COND} γαρ {CONJ} μη {PRT-N} πιστευσητε {V-AAS-2P} οτι {CONJ} **εγω {P-1NS} ειμι {V-PXI-1S}** αποθανεισθε {V-FDI-2P} εν {PREP} ταις {T-DPF} αμαρτιας {N-DPF} υμων {P-2GP}

John 08:56-59

TEXTS John 8:56-59

John 8:56-59 - Authorized Version 1769 (KJV)

Jo 8:56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Note: They took up stones because if he were only a man what he said in accordance with Ex 3:14 would be blasphemous.

John 8: 56-59 - Byzantine Majority Greek Text

Jo 56 αβρααμ {N-PRI} ο {T-NSM} πατηρ {N-NSM} υμων {P-2GP} ηγαλλιασατο {V-ADI-3S} ινα {CONJ} ιδη {V-2AAS-3S} την {T-ASF} ημεραν {N-ASF} την {T-ASF} εμην {S-1ASF} και {CONJ} ειδεν {V-2AAI-3S} και {CONJ} εχαρη {V-2AOI-3S}

57 ειπον {V-2AAI-3P} ουν {CONJ} οι {T-NPM} ιουδαιοι {A-NPM} προς {PREP} αυτον {P-ASM} πενητηκοντα {N-NUI} ετη {N-APN} ουπω {ADV} εχεις {V-PAI-2S} και {CONJ} αβρααμ {N-PRI} εωρακας {V-RAI-2S-ATT}

58 ειπεν {V-2AAI-3S} αυτοις {P-DPM} ο {T-NSM} ιησους {N-NSM} αμην {HEB} αμην {HEB} λεγω {V-PAI-1S} υμιν {P-2DP} πριν {ADV} αβρααμ {N-PRI} γενεσθαι {V-2ADN} **εγω {P-1NS} ειμι {V-PXI-1S}**

59 ηραν {V-AAI-3P} ουν {CONJ} λιθους {N-APM} ινα {CONJ} βαλωσιν {V-2AAS-3P} επ {PREP} αυτον {P-ASM} ιησους {N-NSM} δε {CONJ} εκρυβη {V-2API-3S} και {CONJ} εξηλθεν {V-2AAI-3S} εκ {PREP} του {T-GSN} ιερου {N-GSN} διελθων {V-2AAP-NSM} δια {PREP} μεσου {A-GSN} αυτων {P-GPM} και {CONJ} παρηγεν {V-IAI-3S} ουτως {ADV}

John 20:28-31

TEXTS John 20:28-31

John 20:28-31 - Authorized Version 1769 (KJV)

John 20:28 And Thomas answered and said unto him, **My LORD** and **my God**.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John 20:28 - Byzantine Majority Greek Text

Jo 20:28 και {CONJ} απεκριθη {V-ADI-3S} θωμας {N-NSM} και {CONJ} ειπεν {V-2AAI-3S} αυτω {P-DSM} ο {T-NSM} κυριος {N-NSM} μου {P-1GS} και {CONJ} ο {T-NSM} θεος {N-NSM} μου {P-1GS}

29 λεγει {V-PAI-3S} αυτω {P-DSM} ο {T-NSM} ιησους {N-NSM} οτι {CONJ} εωρακας {V-RAI-2S-ATT} με {P-1AS} πεπιστευκας {V-RAI-2S} μακαριοι {A-NPM} οι {T-NPM} μη {PRT-N} ιδοντες {V-2AAP-NPM} και {CONJ} πιστευσαντες {V-AAP-NPM}

30 πολλα {A-APN} μεν {PRT} ουν {CONJ} και {CONJ} αλλα {A-APN} σημεια {N-APN} εποιησεν {V-AAI-3S} ο {T-NSM} ιησους {N-NSM} ενωπιον {ADV} των {T-GPM} μαθητων {N-GPM} αυτου {P-GSM} α {R-NPN} ουκ {PRT-N} εστιν {V-PXI-3S} γεγραμμενα {V-RPP-NPN} εν {PREP} τω {T-DSN} βιβλιω {N-DSN} τουτω {D-DSN}

31 ταυτα {D-NPN} δε {CONJ} γεγραπται {V-RPI-3S} ινα {CONJ} πιστευσητε {V-AAS-2P} οτι {CONJ} ιησους {N-NSM} εστιν {V-PXI-3S} ο {T-NSM} χριστος {N-NSM} ο {T-NSM} υιος {N-NSM} του {T-GSM} θεου {N-GSM} και {CONJ} ινα {CONJ} πιστευοντες {V-PAP-NPM} ζωην {N-ASF} εχητε {V-PAS-2P} εν {PREP} τω {T-DSN} ονοματι {N-DSN} αυτου {P-GSM}

Notice the article "ο" before κυριος and θεος .

Notice also the purpose of this book! . . . that believing ye might have life through his name.

Acts 01:10-11

TEXTS Acts 01:10-11

Acts 01:10-11 - Authorized Version 1769 (KJV)

Acts 01:10 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.

Acts 01:10-11 - Byzantine Majority Greek Text

Acts 01:10 και {CONJ} ως {ADV} ατενιζοντες {V-PAP-NPM} ησαν {V-IXI-3P} εις {PREP} τον {T-ASM} ουρανον {N-ASM} πορευομενου {V-PNP-GSM} αυτου {P-GSM} και {CONJ} ιδου {V-2AAM-2S} ανδρες {N-NPM} δυο {N-NUI} παρειστηκεισαν {V-LAI-3P} αυτοις {P-DPM} εν {PREP} εσθητι {N-DSF} λευκη {A-DSF}

11 οι {R-NPM} και {CONJ} ειπον {V-2AAI-3P} ανδρες {N-VPM} γαλιλαιοι {N-VPM} τι {I-ASN} εστηκατε {V-RAI-2P} εμβλεποντες {V-PAP-NPM} εις {PREP} τον {T-ASM} ουρανον {N-ASM} ουτος {D-NSM} ο {T-NSM} ιησους {N-NSM} ο {T-NSM} αναληφθεις {V-APP-NSM} αφ {PREP} υμων {P-2GP} εις {PREP} τον {T-ASM} ουρανον {N-ASM} ουτως {ADV} ελευσεται {V-FDI-3S} ον {R-ASM} τροπον {N-ASM} εθεασασθε {V-ADI-2P} αυτον {P-ASM} πορευομενον {V-PNP-ASM} εις {PREP} τον {T-ASM} ουρανον {N-ASM}

Note: Thomas had put his hands into His hands and side (and worshipped Him) John 20:28, above. He also had eaten with His disciples John 21:12-14. Also notice: He still refuses to call himself “a spirit” as those Arians proclaim.

Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

A GRAMMATICAL COMMENT FOR Titus 02:13, 1 John 05:20, and 2 Peter 01:01.

There are three verses that are often considered to illustrate the deity of Jesus. These are Titus 02:13, 2 Peter 01:01, and 1 John 5:20. These verses are examples of the rule of Granville Sharp.

“Granville Sharp Rule Of Greek Grammar”

When two substantives (Nouns, Pronouns, Participles) of the same case (Vocative, Nominative, Genitive, Ablative, Dative, Instrumental, Locative, or Accusative) are connected by the word Gk. και = and or even, and the first substantive is preceded by the article (The = Gk. ὁ, ἡ, τὸ.) having the same case as the two substantives, The two substantives refer to the same person or thing.”

Titus 02:13

TEXTS Titus 02:13

Titus 02:13 - Authorized Version 1769 (KJV)

13 Looking for <4327> (5740) that blessed <3107> hope <1680>, and <2532> the glorious <1391> appearing <2015> of the great <3173> God <2316> and/even <2532> our <2257> Saviour <4990> Jesus <2424> Christ <5547>; {glorious....: Gr. The glorious appearing of the great God, even our Savior Jesus Christ}

Titus 02:13 - Byzantine Majority Greek Text

13 προσδεχομενοι <4327> (5740) {V-PNP-NPM} την <3588> {T-ASF} μακαριαν <3107> {A-ASF} επιδα <1680> {N-ASF} και <2532> {CONJ} επιφανειαν <2015> {N-ASF} της <3588> {T-GSF} δοξης <1391> {N-GSF} του <3588> {T-GSM} μεγαλου <3173> {A-GSM} θεου <2316> {N-GSM} και <2532> {CONJ} σωτηρος <4990> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} (BYZ)

WORD STUDY Titus 02:13

1391 δοξα doxa *dox'-ah*

from the base of **1380**; TDNT-2:233,178; n f

AV-glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; 168

- 1) opinion, judgment, view
 - 2) opinion, estimate, whether good or bad concerning someone
 - 2a) in the NT always a good opinion concerning one, resulting in praise, honour, and glory
 - 3) splendour, brightness
 - 3a) of the moon, sun, stars
 - 3b) magnificence, excellence, preeminence, dignity, grace
 - 3c) majesty
 - 3c1) a thing belonging to God
 - 3c1) the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity
 - 3c2) a thing belonging to Christ
 - 3c2a) the kingly majesty of the Messiah
 - 3c2b) the absolutely perfect inward or personal excellency of Christ; the majesty
 - 3c3) of the angels
 - 3c3a) as apparent in their exterior brightness
 - 4) a most glorious condition, most exalted state
 - 4a) of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 - 4b) the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven
-

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

1680 ελπις elpis *el-pece'*

from a primary elpo (to anticipate, usually with pleasure); TDNT-2:517,229; n f AV-hope 53, faith 1; 54

1) expectation of evil, fear

2) expectation of good, hope

2a) in the Christian sense

2a1) joyful and confident expectation of eternal salvation

3) on hope, in hope, having hope

3a) the author of hope, or he who is its foundation

3b) the thing hoped for

2015 επιφανεια epiphaneia *ep-if-an'-i-ah*

from **2016**; TDNT-9:7,1244; n f

AV-appearing 5, brightness 1; 6

1) an appearing, appearance

Often used of the glorious manifestation of the gods, and esp. of their advent to help; in the NT the advent of Christ, —not only that which has already taken place and by which his presence and power appear in the saving light he has shed upon mankind, but also that illustrious return from heaven to earth to occur in the future.

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

2316 θεος theos *theh'-os*

of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; n m AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

1) a god or goddess, a general name of deities or divinities

2) the Godhead, trinity

2a) God the Father, the first person in the trinity

2b) Christ, the second person of the trinity

2c) Holy Spirit, the third person in the trinity

3) spoken of the only and true God

3a) refers to the things of God

3b) his counsels, interests, things due to him

4) whatever can in any respect be likened unto God, or resemble him in any way

4a) God's representative or viceregent

4a1) of magistrates and judges

2424 Ἰησοῦς *lesous 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" from the O.T. name YaHoshua= Joshua. Translated Grk
 <2424>. Ἰησοῦς *lesous ee-ay-sooce'*; of Hebrew origin [03091]; Jesus (i.e. Jehoshua), the
 name of our LORD and two (three) other Israelites:— Jesus.

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
 - 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 - 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
 - 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
 - 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)
-

2532 καὶ *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
-

3107 μακάριος *makarios mak-ar'-ee-os* a prolonged form of the poetical makar (meaning the
 same); TDNT-4:362,548; adj

AV-blessed 44, happy 5, happier 1; 50

- 1) blessed, happy
-

3173 μέγας *megas meg'-as* including the prolonged forms, feminine *megale*, plural *megaloi*,
etc., cf also 3176, 3187; TDNT-4:529,573; adj

AV-great 150, loud 33, misc 12; 195

- 1) great

1a) of the external form or sensible appearance of things (or of persons)

1a1) in particular, of space and its dimensions, as respects

1a1a) mass and weight: great

1a1b) compass and extent: large, spacious

1a1c) measure and height: long

1a1d) stature and age: great, old

1b) of number and quantity: numerous, large, abundant

1c) of age: the elder

1d) used of intensity and its degrees: with great effort, of the affections and emotions of the
 mind, of natural events powerfully affecting the senses: violent, mighty, strong

- 2) predicated of rank, as belonging to

2a) persons, eminent for ability, virtue, authority, power

2b) things esteemed highly for their importance: of great moment, of great weight, importance

2c) a thing to be highly esteemed for its excellence: excellent

- 3) splendid, prepared on a grand scale, stately

- 4) great things

4a) of God's preeminent blessings

4b) of things which overstep the province of a created being, proud (presumptuous) things,
 full of arrogance, derogatory to the majesty of God.

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

4327 προσδεχομαι *pros-dekh'-om-ahee* from **4314** and **1209**; TDNT-2:57,146; v
AV-look for 4, wait for 3, receive 3, waited for + **2258** 1, allow 1, take 1, accept 1; 14

1) to receive to one's self, to admit, to give access to one's self

1a) to admit one, receive one into intercourse and companionship

1b) to receive one (coming from some place)

1c) to accept (not to reject) a thing offered

2) to expect: the fulfilment of promises

4990 σωτηρ *soter so-tare'* from **4982**; TDNT-7:1003,1132; n m

AV-Saviour 24; 24

1) saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence

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: Present **5774**, Middle or Passive Deponent **5790**, Participle **5796**,

2 Peter 01:01

TEXTS 2 Peter 01:01

2 Peter 01:01- Authorized Version 1769 (KJV)

1 Simon <4826> **Peter** <4074>, **a servant** <1401> and <2532> **an apostle** <652> **of Jesus** <2424> **Christ** <5547>, **to them that have obtained** <2975> (5631) **like precious** <2472> **faith** <4102> **with us** <2254> **through** <1722> **the righteousness** <1343> **of God** <2316> **and** <2532> **our** <2257> **Saviour** <4990> **Jesus** <2424> **Christ** <5547>: {*Simon: or, Symeon*} {*God...: Gr. of our God and Saviour*} (AV)

2 Peter 01:01 - Byzantine Majority Greek Text

1 συμεων <4826> {N-PRI} πετρος <4074> {N-NSM} δουλος <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} (BYZ)

WORD STUDY 2 Peter 01:01

652 αποστολος apostolos *ap-os'-tol-os* from **649**; TDNT-1:407,67; n m

AV-apostle 78, messenger 2, he that is sent 1; 81

1) a delegate, messenger, one sent forth with orders

1a) specifically applied to the twelve apostles of Christ

1b) in a broader sense applied to other eminent Christian teachers

1b1) of Barnabas

1b2) of Timothy and Silvanus

1343 δικαιοσυνη dikaiosune *dik-ah-yos-oo'-nay* from **1342**; TDNT-2:192,168; n f

AV-righteousness 92; 92

1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

1a) the doctrine concerning the way in which man may attain a state approved of God

1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting

2) in a narrower sense, justice or the virtue which gives each his due

1401 δουλος doulos *doo'-los* from **1210**; TDNT-2:261,182; n

AV-servant 120, bond 6, bondman 1; 127

1) a slave, bondman, man of servile condition

1a) a slave

1b) metaph., one who gives himself up to another's will, those whose service is used by Christ in extending and advancing his cause among men

1c) devoted to another to the disregard of one's own interests

2) a servant, attendant

For Synonyms see entry **5928**

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

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

2254 ημιν hemin *hay-meen'* dative case plural of **1473**; ; pron
 AV-us 161, we 13, our 2, for us 1; 177
 1) us, we, our

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

2316 θεος theos *theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity;
 TDNT-3:65,322; n m
 AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343
 1) a god or goddess, a general name of deities or divinities
 2) the Godhead, trinity
 2a) God the Father, the first person in the trinity
 2b) Christ, the second person of the trinity
 2c) Holy Spirit, the third person in the trinity
 3) spoken of the only and true God
 3a) refers to the things of God
 3b) his counsels, interests, things due to him
 4) whatever can in any respect be likened unto God, or resemble him in any way
 4a) God's representative or viceregent
 4a1) of magistrates and judges

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" from the O.T. name YaHoshua= Joshua. Translated Grk
 <2424>. Ἰησοῦς Iesous *ee-ay-sooce'*; of Hebrew origin [03091]; Jesus (i.e. Jehoshua), the
 name of our LORD and two (three) other Israelites:— Jesus.
 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of
 Christ
 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the
 gospel (Col 4:11)

2472 ἰσότης isotimos *ee-sot'-ee-mos* from **2470** and **5092**; TDNT-3:343,370; adj
 AV-like precious 1; 1
 1) equally precious
 2) equally honoured, to be esteemed equal to

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

2975 λαγχανω lagchano *lang-khan'-o* a prolonged form of a primary verb, which is only used as an alternate in certain tenses; TDNT-4:1,495; v

AV-obtain 2, be (one's) lot 1, cast lots 1; 4

1) to obtain by lot

1a) to receive by divine allotment, obtain

2) to cast lots, determine by lot

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

4074 πετρος Petros *pet'-ros* apparently a primary word; TDNT-6:100,835; n pr m

AV-Peter 161, stone 1; 162

Peter =" a rock or a stone"

1) one of the twelve disciples of Jesus

4102 πιστις pistis *pis'-tis* from **3982**; TDNT-6:174,849; n f

AV-faith 239, assurance 1, believe + **1537** 1, belief 1, them that believe 1, fidelity 1; 244

1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it

1a) relating to God

1a1) the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ

1b) relating to Christ

1b1) a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God

1c) the religious beliefs of Christians

1d) belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same

2) fidelity, faithfulness

2a) the character of one who can be relied on

4826 συμεων Sumeon *soom-eh-one'* from the same as **4613** שמעון; ; n pr m

AV-Simeon 6, Simon Peter 1; 7

Simon =" harkening"

1) the second son of Jacob by Leah

2) one of Abraham's descendants

3) the one who took the infant Jesus in his arms in the temple

4) a teacher at the church of Antioch

5) the original name of Peter the apostle

4990 σωτηρ soter *so-tare'* from **4982**; TDNT-7:1003,1132; n m
AV-Saviour 24; 24

1) saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence

5547 Χριστος Christos *khris-tos'* from **5548**; TDNT-9:493,1322; adj
AV-Christ 569; 569

Christ =" anointed"

1) Christ is the Messiah, the Son of God

2) anointed

TVM: Second Aorist **5780**, Active **5784**, Participle **5796**,

COMMENTARIES 2 Peter 01:01 -

Poole comments:

"Ver. 1.

A servant and an apostle; i.e. such a servant as is likewise an apostle. The former agrees to all gospel ministers generally, the latter is a title of a greater eminency; and so he intimates, that he wrote to them not merely as an ordinary minister, but in the authority of an apostle, an officer of the highest degree in the church.

Like precious faith; not in respect of the degree or strength of it, but in respect of the object, Christ, and the benefits that come by it, justification, sanctification, adoption, &c., in which respect the faith of the weakest believer is as precious as that of the strongest.

With us; either with us apostles, or with us Jewish Christians, born or inhabiting in Judea.

Through the righteousness of God; the Greek preposition which we render *through*, may likewise be rendered *with*, as 2Pe 1:5 Ac 7:38, *in the church*, that is, with the church; and so the sense is either:

1. Through the righteousness, i.e. truth and faithfulness, of Christ in his promises, whereof the faith of the saints was an effect: or:
 2. Through the righteousness of Christ, as the meritorious cause of their faith: or:
 3. With the righteousness of Christ imputed to them, and made theirs upon their believing. They had obtained like precious faith as the apostles themselves and others had, together with the righteousness of Christ, an interest in which always accompanies faith, Ro 4:22.
And our Saviour Jesus Christ: there being but one article in the Greek, these words are to be understood conjunctly, the particle **and** being but an explicative, and the sense is: Through the righteousness of our God, even our Saviour Jesus Christ, who is God: see the like, 2Pe 1:11 3:18 Joh 20:28 Tit 2:14. "
-

ATRW comments with:

“[**Simon Peter** (σιμων πετρος). Aleph A K L P have σημειων as in Ac 15:14, while B has σιμων. The two forms occur indifferently in I Macc. 2:3, 65 for the same man.

Servant and apostle (δουλος και αποστολος). Like Ro 1:1; Tit 1:1.

To them that have obtained (τοις λαχουσιν). Dative plural articular participle second aorist active of λαγχανω, old verb, to obtain by lot (Lu 1:9), here with the accusative (πιστιν) as in Ac 1:17.

Like precious (ισοτιμον). Late compound adjective (ισος, equal, τιμη, honor, price), here only in N.T. But this adjective (Field) is used in two ways, according to the two ideas in τιμη (value, honor), either like in value or like in honor. This second idea is the usual one with ισοτιμος (inscriptions and papyri, Josephus, Lucian), while πολυτιμος has the notion of price like τιμη in 1:7,19; 2:4,6. The faith which they have obtained is like in honor and privilege with that of Peter or any of the apostles.

With us (ημιν). Associative-instrumental case after ισοτιμον. Equal to τη ημων (the faith of us).

In the righteousness (εν δικαιοσυνη). Definite because of the preposition εν and the following genitive even though anarthrous. **The O.T. sense of δικαιοσυνη applied to God (Ro 1:17) and here to Christ.**

Of our God and Saviour Jesus Christ (του θεου ημων και σωτηρος ιησου χριστου). So the one article (του) with θεου and σωτηρος requires precisely as with του κυριου ημων και σωτηρος ιησου χριστου (of our LORD and Saviour Jesus Christ), **one person, not two**, in 1:11 as in 2:20; 3:2,18. So in 1Pe 1:3 we have ο θεος και πατηρ (the God and Father), **one person, not two**. The grammar is uniform and inevitable (Robertson, *Grammar*, p. 786), as even Schmiedel (Winer-Schmiedel, *Grammatik*, p. 158) admits: "Grammar demands that one person be meant." Moulton (*Prol.*, p. 84) cites papyri examples of like usage of θεος for the Roman emperors. **See the same idiom in Tit 2:13**. The use of θεος by Peter as a predicate with Jesus Christ no more disproves the Petrine authorship of this Epistle than a like use in Joh 1:1 disproves the Johannine authorship of the Fourth Gospel and the same use in Tit 2:13 disproves the genuineness of Titus. **Peter had heard Thomas call Jesus God (Joh 20:28) and he himself had called him the Son of God (Mt 16:16).]**

1 John 05:20**TEXTS 1 John 05:20****1 John 05:20 - Authorized Version 1769 (KJV)**

20 And <1161> we know <1492> (5758) that <3754> the Son <5207> of God <2316> is come <2240> (5719), and <2532> hath given <1325> (5758) us <2254> an understanding <1271>, that <2443> we may know <1097> (5725) him that is true <228>, and <2532> we are <2070> (5748) in <1722> him that is true <228>, even in <1722> his <846> Son <5207> Jesus <2424> Christ <5547>. This <3778> is <2076> (5748) the true <228> God <2316>, and <2532> eternal <166> life <2222>. (AV)

1 John 05:20 - Byzantine Majority Greek Text

20 οἰδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ηκει <2240> (5719) {V-PAI-3S} και <2532> {CONJ} δεδωκεν <1325> (5758) {V-RAI-3S} ημιν <1473> {P-1DP} διανοιαν <1271> {N-ASF} ινα <2443> {CONJ} γνωσκωμεν <1097> (5725) {V-PAS-1P} τον <3588> {T-ASM} αληθινον <228> {A-ASM} και <2532> {CONJ} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} τω <3588> {T-DSM} αληθινω <228> {A-DSM} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM} αυτου <846> {P-GSM} ιησου <2424> {N-DSM} χριστω <5547> {N-DSM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αληθινος <228> {A-NSM} θεος <2316> {N-NSM} και <2532> {CONJ} ζωη <2222> {N-NSF} αιωνιος <166> {A-NSF} (BYZ)

WORD STUDY 1 John 05:20 Titus 02:13

166 αιωνιος aionios *ahee-o'-nee-os* from **165**; TDNT-1:208,31; adj
AV-eternal 42, everlasting 25, the world began + **5550** 2, since the world began + **5550** 1, for ever 1; 71

- 1) without beginning and end, that which always has been and always will be
- 2) without beginning
- 3) without end, never to cease, everlasting

For Synonyms see entry **5801**

228 αληθινος alethinos *al-ay-thee-nos'* from **227**; TDNT-1:249,37; adj
AV-true 27; 27

- 1) that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name, real, true genuine
 - 1a) opposite to what is fictitious, counterfeit, imaginary, simulated or pretended
 - 1b) it contrasts realities with their semblances
 - 1c) opposite to what is imperfect defective, frail, uncertain
- 2) true, veracious, sincere

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

1097 γινωσκω ginosko *ghin-ocē'-ko* a prolonged form of a primary verb; TDNT-1:689,119; v
AV-know 196, perceive 9, understand 8, misc 10; 223

- 1) to learn to know, come to know, get a knowledge of perceive, feel
 - 1a) to become known
- 2) to know, understand, perceive, have knowledge of
 - 2a) to understand
 - 2b) to know
- 3) Jewish idiom for sexual intercourse between a man and a woman
- 4) to become acquainted with, to know

For Synonyms see entry **5825**

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.
-

1271 διανοια dianoia *dee-an'-oy-ah* from **1223** and **3563**; TDNT-4:963,636; n f
AV-mind 9, understanding 3, imagination 1; 13

- 1) the mind as a faculty of understanding, feeling, desiring
- 2) understanding
- 3) mind, i.e. spirit, way of thinking and feeling
- 4) thoughts, either good or bad

For Synonyms see entry **5917**

1325 διδωμι didomi *did'-o-mee* a prolonged form of a primary verb (which is used as an altern.
in most of the tenses); TDNT-2:166,166; v

AV-give 365, grant 10, put 5, show 4, deliver 2, make 2, misc 25; 413

- 1) to give
- 2) to give something to someone
 - 2a) of one's own accord to give one something, to his advantage
 - 2a1) to bestow a gift
 - 2b) to grant, give to one asking, let have
 - 2c) to supply, furnish, necessary things
 - 2d) to give over, deliver
 - 2d1) to reach out, extend, present
 - 2d2) of a writing
 - 2d3) to give over to one's care, intrust, commit
 - 2d3a) something to be administered
 - 2d3b) to give or commit to some one something to be religiously observed
 - 2e) to give what is due or obligatory, to pay: wages or reward
 - 2f) to furnish, endue
- 3) to give
 - 3a) to cause, profuse, give forth from one's self
 - 3a1) to give, hand out lots
 - 3b) to appoint to an office

- 3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them
- 3d) to give one to someone as his own
- 3d1) as an object of his saving care
- 3d2) to give one to someone, to follow him as a leader and master
- 3d3) to give one to someone to care for his interests
- 3d4) to give one to someone to whom he already belonged, to return
- 4) to grant or permit one
- 4a) to commission
- For Synonyms see entry **5836**
-

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

1492 *ειδω* *eido i'-do* or *οιδα* *oida oy'-da* a root word; TDNT-5:116, 673; v

AV-know 281, cannot tell + **3756** 8, know how 7, wist 6, misc 19, see 314, behold 17, look 6, perceive 5, vr see 3, vr know 1; 667

- 1) to see
- 1a) to perceive with the eyes
- 1b) to perceive by any of the senses
- 1c) to perceive, notice, discern, discover
- 1d) to see
- 1d1) i.e. to turn the eyes, the mind, the attention to anything
- 1d2) to pay attention, observe
- 1d3) to see about something 1d31) i.e. to ascertain what must be done about it
- 1d4) to inspect, examine
- 1d5) to look at, behold
- 1e) to experience any state or condition
- 1f) to see i.e. have an interview with, to visit
- 2) to know
- 2a) to know of anything
- 2b) to know, i.e. get knowledge of, understand, perceive
- 2b1) of any fact
- 2b2) the force and meaning of something which has definite meaning
- 2b3) to know how, to be skilled in
- 2c) to have regard for one, cherish, pay attention to (1Th 5:12)

For Synonyms see entry **5825**

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

1722 εν en *en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between **1519** and **1537**); TDNT-2:537,233; prep

AV-in 1902, by 163, with 140, among 117, at 113, on 62, through 39, misc 265; 2801

1) in, by, with etc.

2070 εσμεν esmen *es-men'* from **1510**; ; v

AV-are 49, have hope + **1679** 1, was 1, be 1, have our being 1; 53

1) first person plural of "to be"

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**.

2222 ζωη zoe *dzo-ay'* from **2198**; TDNT-2:832,290; n f

AV-life 133, lifetime 1; 134

1) life

1a) the state of one who is possessed of vitality or is animate

1b) every living soul

2) life

2a) of the absolute fulness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature

2b) life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever.

For Synonyms see entry **5821**

2240 ηκω heko *hay'-ko* a primary verb; TDNT-2:926,306; v

AV-come 27; 27

1) to have come, have arrived, be present

2) metaph.

2a) to come to one, i.e. to seek an intimacy with one, become his follower: to come upon one (unexpectedly)

2b) to come upon one, of things endured

2254 ημιν hemin *hay-meen'* dative case plural of **1473**; ; pron

AV-us 161, we 13, our 2, for us 1; 177

1) us, we, our

2316 θεος *theos theh'-os* of uncertain affinity; a deity, especially (with **3588**) the supreme Divinity; TDNT-3:65,322; n m

AV-God 1320, god 13, godly 3, God-ward + **4214** 2, misc 5; 1343

- 1) a god or goddess, a general name of deities or divinities
 - 2) the Godhead, trinity
 - 2a) God the Father, the first person in the trinity
 - 2b) Christ, the second person of the trinity
 - 2c) Holy Spirit, the third person in the trinity
 - 3) spoken of the only and true God
 - 3a) refers to the things of God
 - 3b) his counsels, interests, things due to him
 - 4) whatever can in any respect be likened unto God, or resemble him in any way
 - 4a) God's representative or viceregent
 - 4a1) of magistrates and judges
-

2424 Ἰησοῦς *lesous 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" from the O.T. name YaHoshua= Joshua. Translated Grk <2424>. Ἰησοῦς *lesous ee-ay-sooce'*; of Hebrew origin [03091]; Jesus (i.e. Jehoshua), the name of our LORD and two (three) other Israelites:— Jesus.

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
 - 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
 - 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb 4:8)
 - 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu 3:29)
 - 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col 4:11)
-

2443 ὅτι *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
-

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

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

- 1) this, that, these, etc.

Only significant renderings other than "the" counted

3754 οτι *hoti hot'-ee* neuter of **3748** as conjunction; demonst. that (sometimes redundant); ;
conj

AV-that 612, for 264, because 173, how that 21, how 11, misc 212; 1293

1) that, because, since

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.

5207 υιος *huios hwee-os'* apparently a primary word; TDNT-8:334,1206; n m

AV-son(s) 85, Son of Man + **444** 87 (TDNT-8:400, 1210), Son of God + **2316** 49, child(ren) 49,
Son 42, his Son + **848** 21, Son of David + **1138** 15 (TDNT-8:478, 1210), my beloved Son +
27 + **3350** 7, thy Son + **4575** 5, only begotten Son + **3339** 3, his (David's) son + **846** 3,
firstborn son + **4316** 2, misc 14; 382

1) a son

1a) rarely used for the young of animals

1b) generally used of the offspring of men

1c) in a restricted sense, the male offspring (one born by a father and of a mother)

1d) in a wider sense, a descendant, one of the posterity of any one,

1d1) the children of Israel

1d2) sons of Abraham 1e)) used to describe one who depends on another or is his
follower

1e1) a pupil

2) son of man

2a) term describing man, carrying the connotation of weakness and mortality

2b) son of man, symbolically denotes the fifth kingdom in Da 7:13 and by this term its
humanity is indicated in contrast with the barbarity and ferocity of the four preceding
kingdoms (the Babylonian, the Median and the Persian, the Macedonian, and the Roman)
typified by the four beasts. In the book of Enoch (2nd Century) it is used of Christ.

2c) used by Christ himself, doubtless in order that he might intimate his Messiahship and also
that he might designate himself as the head of the human family, the man, the one who
both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ
seems to have preferred this to the other Messianic titles, because by its lowliness it was
least suited to foster the expectation of an earthly Messiah in royal splendour.

3) son of God

3a) used to describe Adam (Lu 3:38)

3b) used to describe those who are born again (Lu 20:36) and of angels and of Jesus Christ

3c) of those whom God esteems as sons, whom he loves, protects and benefits above others

3c1) in the OT used of the Jews

3c2) in the NT of Christians

3c3) those whose character God, as a loving father, shapes by chastisements (Heb 12:5-
8)

3d) those who revere God as their father, the pious worshippers of God, those who in
character and life resemble God, those who are governed by the Spirit of God, repose the

same calm and joyful trust in God which children do in their parents (Ro 8:14, Ga 3:26), and hereafter in the blessedness and of the life eternal will openly wear this dignity of the sons glory of God. Term used preeminently of Jesus Christ, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving councils, obedient to the Father's will in all his acts

For Synonyms see entry [5868](#) & [5943](#)

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: Present [5774](#), Active [5784](#), Indicative [5791](#),

TVM: Present [5774](#), Active [5784](#), Subjunctive [5792](#),

TVM: Present [5774](#), Not Stated [5799](#), Indicative [5791](#),

TVM: Perfect [5778](#), Active [5784](#), Indicative [5791](#),

COMMENTARIES 1 John 05:20 -

(Barnes) Notes:

Verse 20. *And we know that the Son of God is come.* We know this by the evidence that John had referred to in this epistle, 1Jo 1:1-4; 1Jo 5:6-8.

And hath given us an understanding. Not an "understanding" considered as a faculty of the mind, for religion gives us no new faculties; but he has so instructed us that we do understand the great truths referred to. **See Barnes "Lu 24:45"**. All the *correct* knowledge which we have of God and his government, is to be traced directly or indirectly to the great Prophet whom God has sent into the world, Joh 1:4,18 8:12; Joh 9:5 Heb 1:1-3 Mt 11:27.

That we may know him that is true. That is, the true God. **See Barnes "Joh 17:3"**.

And we are in him that is true. That is, we are united to him; we belong to him; we are his friends. This idea is often expressed in the Scriptures by being "*in* him." It denotes a most intimate union, as if we were one with him or were a *part* of him—as the branch is in the vine, Joh 15:4,6. The Greek construction is the same as that applied to "the wicked one," 1Jo 5:19, (Γρεεκ.)

*This is the true God.** There has been much difference of opinion in regard to this important passage; whether it refers to the LORD Jesus Christ, the immediate antecedent, or to a more remote antecedent—referring to God, as such. The question is of importance in its bearing on the doctrine of the divinity of the Saviour; for if it refers to him, it furnishes an unequivocal declaration that he is Divine. The question is, whether John *meant* that it should be referred to him? Without going into an extended examination of the passage, the following considerations seem to me to make it morally certain that by the phrase "this is the true God," etc., he did refer to the LORD Jesus Christ.

- (1.) The grammatical construction favours it. Christ is the immediate antecedent of the pronoun *this*—ΓΡΕΕΚ. This would be regarded as the obvious and certain construction so far as the grammar is concerned, unless there were something in the thing affirmed which led us to seek some more remote and less obvious antecedent. No doubt would have been ever entertained on this point, if it had not been for the reluctance to admit that the LORD Jesus *is* the true God. If the assertion had been that "*this* is the true Messiah;" or that "*this* is the Son of God;" or that "*this* is he who was born of the Virgin Mary," there would have been no difficulty in the construction. I admit that this argument is not absolutely decisive; for cases do occur where a pronoun refers, not to the immediate antecedent, but to one more remote; but cases of that kind depend on the ground of necessity, and can be applied only when it would be a clear violation of the sense of the author to refer it to the immediate antecedent.
- (2.) This construction seems to be demanded by the adjunct which John has assigned to the phrase "the true God"—" ETERNAL LIFE." This is an expression which John would he likely to apply to the LORD Jesus, considered as *life*, and *the source of life*, and not to God as such. "How familiar is this language with John, as applied to Christ! 'In him (i.e. Christ) was Life, and the LIFE was the light of men—giving LIFE to the world—the bread of LIFE.—my words are spirit and LIFE—I am the way, and the truth, and the LIFE. This LIFE (Christ) was manifested, and we have *seen* it, and do testify to you, and declare the ETERNAL LIFE which was with the Father, and was manifested to us,' 1Jo 1:2."—Prof. Stuart's Letters to Dr. Channing,
- p. 83. There is no instance in the writings of John, in which the appellation *LIFE*, and *eternal Life*, is bestowed upon the Father, to designate him as the author of spiritual and eternal life; and as this occurs so frequently in John's writings as applied to Christ, the laws of exegesis require that both the phrase "the true God," and "eternal life," should be applied to him.
- (3.) If it refers to God as such, or to the word "true"—ΓΡΕΕΚ—it would be mere tautology, or a mere truism. The rendering would then be, "That we may know the *true God*, and we are in the *true God*: this *is* the true God, and eternal life." Can we believe that an inspired man would affirm gravely, and with so much solemnity, and as if it were a truth of so much magnitude, that the true God *is* the true God?
- (4.) This interpretation accords with what we are sure John would affirm respecting the LORD Jesus Christ. Can there be any doubt that he who said, "In the beginning was the Word, and the Word was with God, and the Word was God;" that he who said "all things were made by him, and without him was not anything made that was made;" that he who recorded the declaration of the Saviour, "I and my Father are one," and the declaration of Thomas, "my LORD and my God," would apply to him the appellation the *true God*!
- (5.) If John did *not* mean to affirm this, he has made use of an expression which was liable to be misunderstood, and which, as facts have shown, would be misconstrued by the great portion of those who might read what he had written; and, moreover, an expression that would lead to the very sin against which he endeavours to guard in the next verse—the sin of substituting a creature in the place of God, and rendering to another the honour due to him. The language which he uses is just such as, according to its natural interpretation, would lead men to worship one as the true God who is not the true God, unless the LORD Jesus be Divine. For these reasons, it seems to me that the fair interpretation of this passage demands that it should be understood as referring to the LORD Jesus Christ. If so, it is a direct assertion of his divinity, for there could be no higher proof of it than to affirm that he is the true God.

And eternal life. Having "life in himself," (Joh 5:26,) and the source and fountain of life to the soul. No more frequent appellation, perhaps, is given to the Saviour by John, than that he is life, and the source of life. Comp. Joh 1:4 5:26,40 10:10 6:33,35,48,51,53,63; Joh 11:25 14:6 20:31 1Jo 1:1,2 5:12.

* Many MSS. here insert the word *God*—"the true God"—Γρηεκ, this is also found in the Vulgate, Coptic, Æthiopic, and Arabic versions, and in the Complutensian edition of the New Testament. The reading, however, is not so well sustained as to be adopted by Griesbach, Tittman, or Hahn. That it may be a genuine reading is indeed possible, but the evidence is against it. Lucke supposes that it is genuine, and endeavours to account for the manner in which it was omitted in the MSS. —*Commentary*, p. 349.

{a} "understanding" Lu 24:45

{b} "This" Isa 9:6

(JFB) Says:

20. Summary of our Christian privileges.

is come—*is present, having come.* "HE IS HERE—all is full of Him—His incarnation, work, and abiding presence, is to us a living fact" ALFORD.

given us an understanding—Christ's, office is to give the inner spiritual understanding to discern the things of God.

that we may know—Some oldest manuscripts read, "(so) that *we know*."

him that is true—God, as opposed to every kind of *idol* or false god (1Jo 5:21). Jesus, by virtue of His oneness with God, is also "He that is true" (Re 3:7).

even—"we are in the true" God, *by virtue of being* "in His Son Jesus Christ."

This is the true God—"This Jesus Christ (the last-named Person) is the true God" (identifying Him thus with the Father in His attribute, "the only true God," Joh 17:3, primarily attributed to the Father).

and eternal life—predicated of the Son of God; ALFORD wrongly says, He was *the life*, but not *eternal life*. The Father is indeed *eternal life* as its source, but the Son also is that *eternal life manifested*, as the very passage (1Jo 1:2) which ALFORD quotes, proves against him. Compare also 1Jo 5:11,13. Plainly it is as the *Mediator of ETERNAL LIFE to us* that Christ is here contemplated. The *Greek* is, "The true God and eternal life is this" Jesus Christ, that is, In believing in Him we believe in the true God, and have eternal life. The Son is called "He that is TRUE," Re 3:7, as here. This naturally prepares the way for warning against *false* gods (1Jo 5:21). Jesus Christ is the only "express image of God's person" which is sanctioned, the only true visible manifestation of God. All other representations of God are forbidden as *idols*. Thus the Epistle closes as it began (1Jo 1:1,2).

(RWP) Comments:

Is come (ηκει). Present active indicative, but the root has a perfect sense, "has come." See εξηλθον και ηκω in Joh 8:42.

An understanding (διανοιαν). Here alone in John's writings, but in Paul (Eph 4:18) and Peter (1Pe 1:13). John does not use γνωσις (knowledge) and νους (mind) only in Re 13:18; 17:9.

That we know (ινα γνωσκομεν). Result clause with ινα and the present active indicative, as is common with ινα and the future indicative (Joh 7:3). It is possible that here ο was pronounced ω as a subjunctive, but many old MSS. have ινα γνωσκουσιν (plainly

indicative) in Joh 17:3, and in many other places in the N.T. the present indicative with *ἵνα* occurs as a variant reading as in Joh 5:20.

Him that is true (τον αληθινον). That is, God. Cf. 1:8.

In him that is true (εν τω αληθινω). In God in contrast with the world "in the evil one" (verse 19). See Joh 17:3.

Even in his Son Jesus Christ (εν τωι υιω αυτου ιησου χριστω). The αυτου refers clearly to εν τω αληθινω (God). Hence this clause is not in apposition with the preceding, but an explanation as to how we are "in the True One" by being "in his Son Jesus Christ."

This (ουτος). Grammatically ουτος may refer to Jesus Christ or to "the True One." It is a bit tautological to refer it to God, but that is probably correct, God in Christ, at any rate. God is eternal life (Joh 5:26) and he gives it to us through Christ.

(Vincent_NTWordStudies) adds:

20. AN UNDERSTANDING (διανοιαν). Only here in John's writings. The faculty of understanding. **see on "Luke 1:51"**. Westcott remarks that nouns which express intellectual powers are rare in the writings of John.

WE MAY KNOW (γινωσκομεν). Apprehend progressively. Compare Joh 17:3.

HIM THAT IS TRUE (τον αληθινον). Compare Re 3:7, 14 6:10. On *true*, **see on "John 1:9"**.

"God very strangely condescends indeed in making things plain to me, actually assuming for the time the form of a man, that I at my poor level may better see Him. This is my opportunity to know Him. This incarnation is God making Himself accessible to human thought God opening to man the possibility of correspondence through Jesus Christ. And this correspondence and this environment are those I seek. He Himself assures me, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Do I not now discern the deeper meaning in *Jesus Christ whom Thou hast sent*? Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, 'The Son of God is come, and hath given us an understanding, that we might know Him that is true?'" (Drummond, "Natural Law in the Spiritual World"). This. God the Father. Many, however, refer it to the Son. Eternal life.

see on "1Jo 1:2". {2}

{2} The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.

2 John 01:07

TEXTS 2 John 01:07

2 John 01:07 - Authorized Version 1769 (KJV)

2 John 01:07 ¶ For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. {wrought: or, gained, some copies read, ye have gained, but that ye, etc.}

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

2 John 01:07 - Byzantine Majority Greek Text

2 John 01:07 οτι {CONJ} πολλοι {A-NPM} πλανοι {A-NPM} εισηλθον {V-2AAI-3P} εις {PREP} τον {T-ASM} κοσμον {N-ASM} οι {T-NPM} μη {PRT-N} ομολογουντες {V-PAP-NPM} ιησουν {N-ASM} χριστον {N-ASM} ερχομενον {V-PNP-ASM} εν {PREP} σαρκι {N-DSF} ουτος {D-NSM} εστιν {V-PXI-3S} ο {T-NSM} πλανος {A-NSM} και {CONJ} ο {T-NSM} αντιχριστος {N-NSM}

Note: The participle (ερχομενον) is better translated as “is coming” in flesh (σαρκι) as the angels promised in Acts 1:10-11. A.T. Robertson also translates “ερχομενον”, a PMPtcpl > ερχομαι, as a futuristic present participle (Note: He’s on His way). ATR also indicates this is “treating the incarnation as a continuing fact which the Docetic Gnostics flatly denied”.

E. The Gnostic Doctrine of a Physical Resurrection

The Gnostic doctrine of a physical resurrection or of personal immortality, was impossible due to the inherent evil of matter. This is also as we have shown elsewhere^a, that Islam was engineered by those corrupted by that (Gnostic) doctrine. Their (the Gnostics) concept was the freedom of the soul to be re-united with the Pleroma (the fullness of the Divine being). Characteristically, redemption was possible for only a limited number of chosen spirits - sort of a caricature of the Christian doctrine of election. Early Gnostics recognized only two classes of men: 1, spiritual; 2, an inferior class variously referred to as psychikos, choixos (earthly- made of dust), or hylikos.” Later Gnostic schools allowed for three types of individuals:

1. Spiritual - pneumatikos - those having gnosis
2. Soulsh - psychikos (of or belonging to matter, material) - ordinary Christians having only pistis - πιστις (faith)
3. Material - hylikos - the inferior class, paying attention only to evil material things - non-redeemable.

The main problem these Gnostics had was their misunderstanding of the 1. The Doctrine of SIN (the Nature) and 2. SINS (the acts emanating from the SIN Nature). If we may be so bold, Today's ministry is plagued with Teachers and Preachers who by their speech cause myriads to misunderstand the difference between these 2 concepts. And so sometimes these Teachers, Preachers, and their hearers misunderstand fundamental doctrines of Theology. This results in (at least) errors in Evangelism, Eschatology, and The Christian Life!

Many sects have held the theory of Arius, Bishop of Alexandria (Arians), died in 336 A.D.. Incidentally, Alexandria was the lead city in promulgating allegorism as THE only valid method of Biblical interpretation. These views were condemned as a major heresy by the whole council of Nicea in 325 A.D.. Not only are the sects listed above propounding this error, but this teaching has crept into formerly conservative seminaries: “especially Professor Murray Harris^{146/62ff} or Millard Erikson of Southwestern Theological Seminary - Fort Worth, Texas, Bruce Demarest of the Denver Conservative Baptist Seminary, Roger Nicole of the Reformed Theological Seminary - Orlando, Florida^{147/63} or finally possibly that of J. I. Packer^{148/64-65}.” To get the endnotes shown above please see Endnotes contained in “Hermeneutics - An Antidote To 21st Century Cult Phenomena”, N. Carlson, Circa 2013. C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

^a THE TRUTH ABOUT ISLAM. And Its Infection Of The World System, A Story About The Two Sons of Abraham - Isaac and Ishmael, A Christian's Apologetic/Polemic. Create Space/AMAZON Publishers, ISBN -13:978-1536874594, Norman Carlson, 494 pgs.

A SHORT SUMMARY FROM THE REVELATION OF JESUS CHRIST

Rev 01:08

TEXTS Rev 01:08

Rev 1:8 - Authorized Version 1769 (KJV)

8 I am Alpha and Omega, the beginning and the ending, saith the LORD, **which is**, and which was, and which is to come, the Almighty.

Rev 01:08 - Byzantine Majority Greek Text

Rev 1:8 **εγω {P-1NS} ειμι {V-PXI-1S}** [John 8:24,58 Gk. **εγω {P-1NS} ειμι {V-PXI-1S}**]
 το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} [Is 44:6 with Rev 22:13. See below]^a
 λεγει {V-PAI-3S} κυριος {N-NSM} [in Gk. LXX 6156 times for Heb. יהוה Hatch & Redpath]
 ο {T-NSM} θεος {N-NSM} [John 20:28 . . . ο {T-NSM} θεος {N-NSM}]
ο {T-NMS} ων {V-PAP-NMS} [Ex 3:14 . . . **ο {T-NMS} ων {V-PAP-NMS}**]
 και {CONJ} ο {T-NSM used as pronoun} ην {V-IAI-3S} [John 1:1 . . . ην <2258> (5713) {V-IAI-3S}]
 και {CONJ} ο {T-NSM} ερχομενος {V-PNP-NSM} [2 John 7 . . . ερχομενον {V-PNP-ASM}]
 ο {T-NMS} παντοκρατωρ {N-NMS} [Job 5:17 . . . Heb. יְהוָה, Gk. παντοκρατορος
 {N-GMS}]

Rev 22:12-13

TEXTS Rev 22:12-13

Rev 22:12-13 - Authorized Version 1769 (KJV)

Rev 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the **first** and the last.

Rev 22:12-13 - Byzantine Majority Greek Text

Rev 22:12 ιδου {V-2AAM-2S} ερχομαι {V-PNI-1S} ταχυ {ADV} και {CONJ} ο {T-NSM} μισθος {N-NSM} μου {P-1GS} μετ {PREP} εμου {P-1GS} αποδουναι {V-2AAN} εκαστω {A-DSM} ως {ADV} το {T-NSN} εργον {N-NSN} εσται {V-FXI-3S} αυτου {P-GSM}
 13 εγω {P-1NS} το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} ο {T-NSM} πρωτος {A-NSM} και {CONJ} ο {T-NSM} εσχατος {A-NSM} η {T-NSF} **αρχη {N-NSF}** και {CONJ} το {T-NSN} τελος {N-NSN}

^a See earlier in this appendix for a detailed look at the Hebrew and Greek (LXX) used in Is 44:6.

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- ii .H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- iii .Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex Morphology, 5 case system.
- iv .H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- v .Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today Vol. 37 - No. 4.
- vi .Ibid., page 63.
- vii .J.I. Packer, Analysis WHAT IS AT STAKE, 5 April 1993, Christianity Today - Vol 37 - No. 4.

APPENDIX B - 358 Prophecies Of The LORD Jesus, The Messiah, The Son Of God, The Son Of Man.

358 Prophecies Of Jesus, The Messiah, The Son Of God, The Son Of Man.

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358 Prophecies Fulfilled in Jesus Christ

"Lo, I come: in the volume of the book it is written of me" (Psalm 40:7).

"The testimony of Jesus is the spirit of prophecy" (Rev 19:10).

"...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Jesus Christ, Lk 24:44).

"For had ye believed Moses, ye would have believed me: for he wrote of me." (Jesus Christ, Jo 5:46).

"To Him give all the prophets witness" (Ac 10:43).

O.T. Scripture	Prophecy	N.T. Fulfillment
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1.	Gen. 3:15	Seed of a woman (virgin birth)	Gal 4:4-5, Mat 1:18
2.	Gen. 3:15	He will bruise Satan's head	Heb 2:14, 1Jo 3:8
3.	Gen. 3:15	Christ's heel would be bruised with nails on the cross	Mat 27:35, Lk 24:39-40
4.	Gen 4:1	Woman to give birth to The LORD. (Heb. appositive) ^a	Is 7:14; Mat 1:18-25; Lk 1:26-38, 2:1-7; Jn 1:1-2, 14.
5.	Gen. 5:24	The bodily ascension to heaven illustrated	Mk 16:19, Rev. 12:5
6.	Gen. 9:26, 27	The God of Shem will be the Son of Shem	Lk 3:23-36
7.	Gen. 12:3	Seed of Abraham will bless all nations	Gal 3:8, Ac 3:25, 26
8.	Gen. 12:7	The Promise made to Abraham's Seed	Gal 3:16
9.	Gen. 14:18	A priest after the order of Melchizedek	Heb 6:20
10.	Gen. 14:18	King of Peace and Righteousness	Heb 7:2
11.	Gen. 14:18	The Last Supper foreshadowed	Mat 26:26-29
12.	Gen. 17:19	Seed of Isaac (Gen. 21:12)	Ro 9:7
13.	Gen. 22:8	The Lamb of God promised	Jo 1:29
14.	Gen. 22:18	As Isaac's seed, will bless all nations	Gal 3:16
15.	Gen. 26:2-5	The Seed of Isaac promised as the Redeemer	Heb 11:18
16.	Gen. 28:12	The Bridge to heaven	Jo 1:51
17.	Gen. 28:14	The Seed of Jacob	Lk 3:34
18.	Gen. 49:10	The time of His coming	Lk 2:1-7; Gal 4:4
19.	Gen. 49:10	The Seed of Judah	Lk 3:33
20.	Gen. 49:10	Called Shiloh or One Sent	Jo 17:3
21.	Gen. 49:10	Messiah to come before Judah lost identity	Jo 11:47-52
22.	Gen. 49:10	Unto Him shall the obedience of the people be	Jo 10:16
23.	Ex. 3:13-15	The Great "I AM"	Jo 4:26, 8:58
24.	Ex. 12:3-6	The Lamb presented to Israel 4 days before Passover	

^a AN EXEGETICAL GRAMMAR OF THE HEBREW SCRIPTURES, Second Edition 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11501001437, N. Carlson. 264 Pgs. This should be obvious from at least the following N.T. Ref. Rom 10:9-10. "Believe that Jesus, the Messiah, is LORD; Grk Kurios; Heb YaHoV^eH.

			Mk 11:7-11
25.	Ex. 12:5	A Lamb without blemish	Heb 9:14; 1Pe 1:19
26.	Ex. 12:13	The blood of the Lamb saves from wrath	Ro 5:8
27.	Ex. 12:21-27	Christ is our Passover	1Co 5:7
28.	Ex. 12:46	Not a bone of the Lamb to be broken	Jo 19:31-36
29.	Ex. 15:2	His exaltation predicted as Yeshua	Ac 7:55, 56
30.	Ex. 15:11	His Character-Holiness	Lk 1:35; Ac 4:27
31.	Ex. 17:6	The Spiritual Rock of Israel	1Co 10:4
32.	Ex. 33:19	His Character-Merciful	Lk 1:72
33.	Lev. 1:2-9	His sacrifice a sweet smelling savor unto God	Eph 5:2
34.	Lev. 14:11	The leper cleansed-Sign to priesthood	Lk 5:12-14; Ac 6:7
35.	Lev. 16:15-17	Prefigures Christ's once-for-all death	Heb 9:7-14
36.	Lev. 16:27	Suffering outside the Camp	Mat 27:33; Heb. 13:11, 12
37.	Lev. 17:11	The Blood-the life of the flesh	Mat 26:28; Mk 10:45
38.	Lev. 17:11	It is the blood that makes atonement	Rom. 3:23-24; 1Jo 1:7
39.	Lev. 23:36-37	The Drink-offering: "If any man thirst"	Jo 7:37
40.	Num. 9:12	Not a bone of Him broken	Jo 19:31-36
41.	Num. 21:9	The serpent on a pole-Christ lifted up	Jo 3:14-18, 12:32
42.	Num 23:19, Da 7:13	The Son of Man - 85 Oc. in 81 ver.	Mt 8:20, . . . Jo 12:34, 13:21.
43.	Num. 24:17	Time: "I shall see him, but not now."	Jo 1:14; Gal 4:4
44.	Deut. 18:15	"This is of a truth that prophet."	Jo 6:14
45.	Deut. 18:15-16	"Had ye believed Moses, ye would believe me."	Jo 5:45-47
46.	Deut. 18:18	Sent by the Father to speak His word	Jo 8:28, 29
47.	Deut. 18:19	Whoever will not hear must bear his sin	Ac 3:22-23
48.	Deut. 21:23	Cursed is he that hangs on a tree	Gal 3:10-13
49.	Joshua 5:14-15	The Captain of our salvation	Heb 2:10
50.	Ruth 4:4-10	Christ, our kinsman, has redeemed us	Eph 1:3-7
51.	1 Sam. 2:35	A Faithful Priest	Heb. 2:17, 3:1-3, 6, 7:24-25
52.	1 Sam. 2:10	Shall be an anointed King to the LORD	Mt. 28:18, Jo 12:15
53.	2 Sam. 7:12	David's Seed	Mat 1:1
54.	2 Sam. 7:13	His Kingdom is everlasting	2Pe 1:11
55.	2 Sam. 7:14a	The Son of God	Lk 1:32, Ro 1:3-4
56.	2 Sam. 7:16	David's house established forever	Lk 3:31; Rev. 22:16
57.	2 Ki. 2:11	The bodily ascension to heaven illustrated	Lk 24:51
58.	1 Chr. 17:11	David's Seed	Mat 1:1, 9:27
59.	1 Chr. 17:12-13	To reign on David's throne forever	Lk 1:32, 33
60.	1 Chr. 17:13	"I will be His Father, He...my Son."	Heb 1:5
61.	Job 9:32-33	Mediator between man and God	1 Tim 2:5
62.	Job 19:23-27	The Resurrection predicted	Jo 5:24-29
63.	Psa. 2:1-3	The enmity of kings foreordained	Ac 4:25-28
64.	Psa. 2:2	To own the title, Anointed (Christ)	Jo 1:41, Ac 2:36
65.	Psa. 2:6	His Character-Holiness	Jo 8:46; Rev 3:7
66.	Psa. 2:6	To own the title King	Mat 2:2
67.	Psa. 2:7	Declared the Beloved Son	Mat 3:17, Ro 1:4
68.	Psa. 2:7, 8	The Crucifixion and Resurrection intimated	Ac 13:29-33
69.	Psa. 2:8, 9	Rule the nations with a rod of iron	Rev 2:27, 12:5, 19:15
70.	Psa. 2:12	Life comes through faith in Him	Jo 20:31
71.	Psa. 8:2	The mouths of babes perfect His praise	Mat 21:16
72.	Psa. 8:5, 6	His humiliation and exaltation	Heb 2:5-9
73.	Psa. 9:7-10	Judge the world in righteousness	Ac 17:31
74.	Psa. 16:10	Was not to see corruption	Ac 2:31, 13:35
75.	Psa. 16:9-11	Was to arise from the dead	Jo 20:9
76.	Psa. 17:15	The resurrection predicted	Lk 24:6
77.	Psa. 18:2-3	The horn of salvation	Lk 1:69-71
78.	Psa. 22:1	Forsaken because of sins of others	2 Co 5:21

79.	Psa. 22:1	"My God, my God, why hast thou forsaken me?"	Mat 27:46
80.	Psa. 22:2	Darkness upon Calvary for three hours	Mat 27:45
81.	Psa. 22:7	They shoot out the lip and shake the head	Mat 27:39-44
82.	Psa. 22:8	"He trusted in God, let Him deliver Him"	Mat 27:43
83.	Psa. 22:9-10	Born the Saviour	Lk 2:7
84.	Psa. 22:12-13	They seek His death	Jo 19:6
85.	Psa. 22:14	His blood poured out when they pierced His side	Jo 19:34
86.	Psa. 22:14, 15	Suffered agony on Calvary	Mk 15:34-37
87.	Psa. 22:15	He thirsted	Jo 19:28
88.	Psa. 22:16	They pierced His hands and His feet	Jo 19:34, 37; 20:27
89.	Psa. 22:17, 18	Stripped Him before the stares of men	Lk 23:34, 35
90.	Psa. 22:18	They parted His garments	Jo 19:23, 24
91.	Psa. 22:20, 21	He committed Himself to God	Lk 23:46
92.	Psa. 22:20, 21	Satanic power bruising the Redeemer's heel	Heb 2:14
93.	Psa. 22:22	His Resurrection declared	Jo 20:17
94.	Psa. 22:27-28	He shall be the governor of the nations	Col 1:16
95.	Psa. 22:31	"It is finished"	Jo 19:30, Heb. 10:10, 12, 14, 18
96.	Psa. 23:1	"I am the Good Shepherd"	Jo 10:11, 1Pe 2:25
97.	Psa. 24:3	His exaltation predicted	Ac 1:11; Ph 2:9
98.	Psa. 30:3	His resurrection predicted	Ac 2:32
99.	Psa. 31:5	"Into thy hands I commit my spirit"	Lk 23:46
100.	Psa. 31:11	His acquaintances fled from Him	Mk 14:50
101.	Psa. 31:13	They took counsel to put Him to death	Mt. 27:1, Jo 11:53
102.	Psa. 31:14, 15	"He trusted in God, let Him deliver him"	Mat 27:43
103.	Psa. 34:20	Not a bone of Him broken	Jo 19:31-36
104.	Psa. 35:11	False witnesses rose up against Him	Mat 26:59
105.	Psa. 35:19	He was hated without a cause	Jo 15:25
106.	Psa. 38:11	His friends stood afar off	Lk 23:49
107.	Psa. 38:12	Enemies try to entangle Him by craft	Mk 14:1, Mt. 22:15
108.	Psa. 38:12-13	Silent before His accusers	Mat 27:12-14
109.	Psa. 38:20	He went about doing good	Ac 10:38
110.	Psa. 40:2-5	The joy of His resurrection predicted	Jo 20:20
111.	Psa. 40:6-8	His delight-the will of the Father	Jo 4:34, Heb. 10:5-10
112.	Psa. 40:9	He was to preach the Righteousness in Israel	Mat 4:17
113.	Psa. 40:14	Confronted by adversaries in the Garden	Jo 18:4-6
114.	Psa. 41:9	Betrayed by a familiar friend	Jo 13:18
115.	Psa. 45:2	Words of Grace come from His lips	Jo 1:17, Lk 4:22
116.	Psa. 45:6	To own the title, God or Elohim	Heb 1:8
117.	Psa. 45:7	A special anointing by the Holy Spirit	Mt. 3:16; Heb. 1:9
118.	Psa. 45:7, 8	Called the Christ (Messiah or Anointed)	Lk 2:11
119.	Psa. 45:17	His name remembered forever	Eph 1:20-21, Heb. 1:8
120.	Psa. 55:12-14	Betrayed by a friend, not an enemy	Jo 13:18
121.	Psa. 55:15	Unrepentant death of the Betrayer	Mat 27:3-5; Ac 1:16-19
122.	Psa. 68:18	To give gifts to men	Eph 4:7-16
123.	Psa. 68:18	Ascended into Heaven	Lk 24:51
124.	Psa. 69:4	Hated without a cause	Jo 15:25
125.	Psa. 69:8	A stranger to own brethren	Jo 1:11, 7:5
126.	Psa. 69:9	Zealous for the LORD's House	Jo 2:17
127.	Psa. 69:14-20	Messiah's anguish of soul before crucifixion	Mat 26:36-45
128.	Psa. 69:20	"My soul is exceeding sorrowful."	Mat 26:38
129.	Psa. 69:21	Given vinegar in thirst	Mat 27:34
130.	Psa. 69:26	The Saviour given and smitten by God	Jo 17:4; 18:11
131.	Psa. 72:10, 11	Great persons were to visit Him	Mat 2:1-11
132.	Psa. 72:16	The corn of wheat to fall into the Ground	Jo 12:24-25
133.	Psa. 72:17	Belief on His name will produce offspring	Jo 1:12, 13

134.	Psa. 72:17	All nations shall be blessed by Him	Gal 3:8
135.	Psa. 72:17	All nations shall call Him blessed	Jo 12:13, Rev. 5:8-12
136.	Psa. 78:1-2	He would teach in parables	Mat 13:34-35
137.	Psa. 78:2b	To speak the Wisdom of God with authority	Mat 7:29
138.	Psa. 80:17	The Man of God's right hand	Mk 14:61-62
139.	Psa. 88	The Suffering and Reproach of Calvary	Mat 27:26-50
140.	Psa. 88:8	They stood afar off and watched	Lk 23:49
141.	Psa. 89:27	Firstborn	Col 1:15, 18
142.	Psa. 89:27	Emmanuel to be higher than earthly kings	Lk 1:32, 33
143.	Psa. 89:35-37	David's Seed, throne, kingdom endure forever	Lk 1:32, 33
144.	Psa. 89:36-37	His character-Faithfulness	Rev 1:5, 19:11
145.	Psa. 90:2	He is from everlasting (Micah 5:2)	Jo 1:1
146.	Psa. 91:11, 12	Identified as Messianic; used to tempt Christ	Lk 4:10, 11
147.	Psa. 97:9	His exaltation predicted	Ac 1:11; Eph 1:20
148.	Psa. 100:5	His character-Goodness	Mat 19:16, 17
149.	Psa. 102:1-11	The Suffering and Reproach of Calvary	Jo 19:16-30
150.	Psa. 102:25-27	Messiah is the Preexistent Son	Heb 1:10-12
151.	Psa. 109:25	Ridiculed	Mat 27:39
152.	Psa. 110:1	Son of David	Mat 22:42-43
153.	151. Psa. 110:1	To ascend to the right-hand of the Father	Mk 16:19
154.	152. Psa. 110:1	David's son called LORD	Mat 22:44, 45
155.	Psa. 110:4	A priest after Melchizedek's order	Heb 6:20
156.	Psa. 112:4	His character-Compassionate, Gracious, et al	Mat 9:36
157.	Psa. 118:17, 18	Messiah's Resurrection assured	Lk 24:5-7; 1Cor. 15:20
158.	Psa. 118:22, 23	The rejected stone is Head of the corner	Mat 21:42, 43
159.	Psa. 118:26a	The Blessed One presented to Israel	Mat 21:9
160.	Psa. 118:26b	To come while Temple standing	Mat 21:12-15
161.	Psa. 132:11	The Seed of David (the fruit of His Body)	Lk 1:32, Act 2:30
162.	Psa. 129:3	He was scourged	Mat 27:26
163.	Psa. 138:1-6	The supremacy of David's Seed amazes kings	Mat 2:2-6
164.	Psa. 147:3, 6	The earthly ministry of Christ described	Lk 4:18
165.	Prov. 1:23	He will send the Spirit of God	Jo 16:7
166.	Prov. 8:23	Foreordained from everlasting	Rev. 13:8, 1Pe 1:19-20
167.	Song. 5:16	The altogether lovely One	Jo 1:17
168.	Isa. 2:3	He shall teach all nations	Jo 4:25
169.	Isa. 2:4	He shall judge among the nations	Jo 5:22
170.	Isa. 6:1	When Isaiah saw His glory	Jo 12:40-41
171.	Isa. 6:8	The One Sent by God	Jo 12:38-45
172.	Isa. 6:9-10	Parables fall on deaf ears	Mat 13:13-15
173.	Isa. 6:9-12	Blinded to Christ and deaf to His words	Ac 28:23-29
174.	Isa. 7:14	To be born of a virgin	Lk 1:35
175.	173. Isa. 7:14	Called Emmanuel	Matt 1:18-23, 1Tim. 3:16
176.	Isa. 8:8	To be Emmanuel-God with us	Mat 28:20
177.	Isa. 8:14	A stone of stumbling, a Rock of offense	1Pe 2:8
178.	Isa. 9:1, 2	His ministry to begin in Galilee	Mat 4:12-17
179.	Isa. 9:6	A child [03206 יָלַד yeled] born-Humanity	Lk 1:31
180.	Isa. 9:6	A Son [01121 בֶּן ben] given - Deity. Son...given—(Ps 2:7). God's gratuitous gift, on which man had no claim (Joh 3:16).	Lk 1:32, Jo 1:14, 1Tim. 3:16
181.	Isa. 9:6	Declared to be the Son of God with power	Ro 1:3, 4
182.	Isa. 9:6	The Wonderful One, מְפָלֵא Peleh	Lk 4:22

183.	Isa. 9:6	The Counsellor, יוֹעֵץ Yaatz	Mat 13:54
184.	Isa. 9:6	The Mighty God, אֵל גִּבּוֹר El Gibor	1Cor. 1:24, Titus 2:3
185.	Isa. 9:6	The Everlasting Father, אָבִי-עַד 'Avi 'Adth	Jo 8:58, 10:30
186.	184. Isa. 9:6	The Prince of Peace, שַׁר-שָׁלוֹם Sar Shalom	Jo 16:33
187.	185. Isa. 9:7	To establish an everlasting kingdom	Lk 1:32-33
188.	186. Isa. 9:7	His Character-Just	Jo 5:30
189.	187. Isa. 9:7	No end to his Government, Throne, and Peace	Lk 1:32-33
190.	188. Isa. 11:1	Called a Nazarene-the Branch, Netzer	Mat 2:23
191.	189. Isa. 11:1	A rod out of Jesse-Son of Jesse	Lk 3:23, 32
192.	190. Isa. 11:2	Anointed One by the Spirit	Mat 3:16, 17, Ac 10:38
193.	191. Isa. 11:2	His Character-Wisdom, Knowledge, et al	Col 2:3
194.	192. Isa. 11:3	He would know their thoughts	Lk 6:8, Jo 2:25
195.	193. Isa. 11:4	Judge in righteousness	Ac 17:31
196.	194. Isa. 11:4	Judges with the sword of His mouth	Rev. 2:16, 19:11, 15
197.	195. Isa. 11:5	Character: Righteous & Faithful	Rev. 19:11
198.	196. Isa. 11:10	The Gentiles seek Him	Jo 12:18-21
199.	Isa. 12:2		

Behold, God (is) my Savior. is a literal translation. The fact that Jesus is my Savior, Jesus Grk. Ἰησοῦς, LXX Jos 1:1 = ἰησοῦ DMS > Ἰησοῦς Iesous; which in Hebrew is: Heb. יְהוֹשֻׁעַ Yehowshuwa' = Joshua or: Jehovah is Salvation.

Behold, God is my salvation.

I will trust /Him/ and not be afraid.

Because Yah, the LORD^a,

is my strength and my song,

He has become my salvation." {#Ex 15:2 Ps 118:14}

ב הִנֵּה אֵל יְשׁוּעָתִי

אֲבִטֵּחַ, וְלֹא אֶפְחָד:

כִּי-עָזִי וְזַמְרַת יְהוָה,

וַיְהִי-לִי לִישׁוּעָה.

Note: יְשׁוּעָה = Joshua = Jesus! = LORD. In LXX YeHoVaH and Yah, are translated Kurios, LORD, 6156 times, so that the NT should reciprocate (But they don't) in its translation from Kurios to LORD, when it is a reference to God the Father, God the Son, or God the Holy Spirit.

Mat 1:21 21 She will give birth to a son, and you are to name Him Jesus, {#Lu 1:31 2:21 Joh 10:25 1Jo 2:12} {Jesus is the Gk form of the Hb name "Joshua," which="The LORD saves" or "Yahweh saves." } because He will save His people from their sins."

Lu 2:11 Joh 1:29 Ac 4:12 5:31 13:23,38-39

200.	Isa. 22:22	The One given all authority to govern	Rev 3:7
201.	Isa. 25:8	The Resurrection predicted	1Co 15:54
202.	Isa. 26:19	His power of Resurrection predicted	Mat 27:50-54

^a Yah is the shortened name of Y^eHoVaH.

203.	Isa. 28:16	The Messiah is the precious corner stone	Ac 4:11, 12
204.	Isa. 28:16	The Sure Foundation	1Co 3:11, Mt. 16:18
205.	Isa. 29:13	He indicated hypocritical obedience to His Word	Mat 15:7-9
206.	Isa. 29:14	The wise are confounded by the Word	1Co 1:18-31
207.	Isa. 32:2	A Refuge-A man shall be a hiding place	Mat 23:37
208.	Isa. 35:4	He will come and save you	Mat 1:21
209.	Isa. 35:5-6	To have a ministry of miracles	Mat 11:2-6
210.	Isa. 40:3, 4	Preceded by forerunner	Jo 1:23
211.	Isa. 40:9	"Behold your God."	Jo 1:36; 19:14
212.	Isa. 40:10.	He will come to reward	Rev 22:12
213.	Isa. 40:11	A shepherd-compassionate life-giver	Jo 10:10-18
214.	Isa. 42:1-4	The Servant-as a faithful, patient redeemer	Mat 12:18-21
215.	213. Isa. 42:2	Meek and lowly	Mat 11:28-30
216.	214. Isa. 42:3	He brings hope for the hopeless	Jo 4
217.	Isa. 42:4	The nations shall wait on His teachings	Jo 12:20-26
218.	Isa. 42:6	The Light (salvation) of the Gentiles	Lk 2:32
219.	Isa. 42:1, 6	His is a worldwide compassion	Mat 28:19, 20
220.	Isa. 42:7	Blind eyes opened.	Jo 9:25-38
221.	Isa. 43:11	He is the only Saviour.	Ac 4:12
222.	Isa. 44:3	He will send the Spirit of God	Jo 16:7, 13
223.	Isa. 45:21-25	He is LORD and Saviour	Ph 3:20, Titus 2:13
224.	Isa. 45:23	He will be the Judge	Jo 5:22; Ro 14:11
225.	Isa. 46:9, 10	Declares things not yet done	Jo 13:19
226.	Isa. 48:12	The First and the Last	Jo 1:30, Rev 1:8, 17
227.	Isa. 48:16, 17	He came as a Teacher	Jo 3:2
228.	Isa. 49:1	Called from the womb-His humanity	Mat 1:18
229.	Isa. 49:5	A Servant from the womb.	Lk 1:31, Ph 2:7
230.	Isa. 49:6	He will restore Israel	Ac 3:19-21, 15:16-17
231.	Isa. 49:6	He is Salvation for Israel	Lk 2:29-32
232.	Isa. 49:6	He is the Light of the Gentiles	Jo 8:12, Ac 13:47
233.	Isa. 49:6	He is Salvation unto the ends of the earth	Ac 15:7-18
234.	Isa. 49:7	He is despised of the Nation	Jo 1:11, 8:48-49, 19:14-15
235.	Isa. 50:3	Heaven is clothed in black at His humiliation	Lk 23:44, 45
236.	Isa. 50:4	He is a learned counselor for the weary	Mat 7:29, 11:28, 29
237.	Isa. 50:5	The Servant bound willingly to obedience	Mat 26:39
238.	Isa. 50:6a	"I gave my back to the smiters."	Mat 27:26
239.	Isa. 50:6b	He was smitten on the cheeks	Mat 26:67
240.	Isa. 50:6c	He was spat upon	Mat 27:30
241.	Isa. 52:7	Published good tidings upon mountains	Mat 5:12, 15:29, 28:16
242.	Isa. 52:13	The Servant exalted	Ac 1:8-11; Eph. 1:19-22, Php. 2:5-9
243.	Isa. 52:14	The Servant shockingly abused	Lk 18:31-34; Mt. 26:67, 68
244.	Isa. 52:15	Nations startled by message of the Servant	Lk 18:31-34; Mt. 26:67, 68
245.	Isa. 52:15	His blood shed sprinkles nations	Heb 9:13-14, Rev. 1:5
246.	Isa. 53:1	His people would not believe Him	Jo 12:37-38
247.	Isa. 53:2	Appearance of an ordinary man	Ph 2:6-8
248.	Isa. 53:3a	Despised	Lk 4:28-29
249.	Isa. 53:3b	Rejected	Mat 27:21-23
250.	Isa. 53:3c	Great sorrow and grief	Mat 26:37-38, Lk 19:41, Heb. 4:15
251.	Isa. 53:3d	Men hide from being associated with Him	Mk 14:50-52
252.	Isa. 53:4a	He would have a healing ministry	Mat 8:16-17
253.	Isa. 53:4b	Thought to be cursed by God	Mat 26:66, 27:41-43
254.	Isa. 53:5a	Bears penalty for mankind's iniquities	2Cor. 5:21, Heb. 2:9
255.	Isa. 53:5b	His sacrifice provides peace between man and God	

			Col 1:20
256.	Isa. 53:5c	His sacrifice would heal man of sin	1Pe 2:24
257.	Isa. 53:6a	He would be the sin-bearer for all mankind	1Jo 2:2, 4:10
258.	Isa. 53:6b	God's will that He bear sin for all mankind	Gal 1:4
259.	Isa. 53:7a	Oppressed and afflicted	Mat 27:27-31
260.	Isa. 53:7b	Silent before his accusers	Mat 27:12-14
261.	Isa. 53:7c	Sacrificial lamb	Jo 1:29, 1Pe 1:18-19
262.	Isa. 53:8a	Confined and persecuted	Mat 26:47-27:31
263.	Isa. 53:8b	He would be judged	Jo 18:13-22
264.	Isa. 53:8c	Killed	Mat 27:35
265.	Isa. 53:8d	Dies for the sins of the world	1Jo 2:2
266.	Isa. 53:9a	Buried in a rich man's grave	Mat 27:57
267.	Isa. 53:9b	Innocent and had done no violence	Lk 23:41, Jo 18:38
268.	Isa. 53:9c	No deceit in his mouth	1Pe 2:22
269.	Isa. 53:10a	God's will that He die for mankind	Jo 18:11
270.	Isa. 53:10b	An offering for sin	Mat 20:28, Gal 3:13
271.	Isa. 53:10c	Resurrected and live forever	Ro 6:9
272.	Isa. 53:10d	He would prosper	Jo 17:1-5
273.	Isa. 53:11a	God fully satisfied with His suffering	Jo 12:27
274.	Isa. 53:11b	God's servant would justify man	Ro 5:8-9, 18-19
275.	Isa. 53:11c	The sin-bearer for all mankind	Heb 9:28
276.	Isa. 53:12a	Exalted by God because of his sacrifice	Mat 28:18
277.	Isa. 53:12b	He would give up his life to save mankind	Lk 23:46
278.	Isa. 53:12c	Numbered with the transgressors	Mk 15:27-28
279.	Isa. 53:12d	Sin-bearer for all mankind	1Pe 2:24
280.	Isa. 53:12e	Intercede to God in behalf of mankind	Lk 23:34, Rom. 8:34
281.	Isa. 55:3	Resurrected by God	Ac 13:34
282.	Isa. 55:4a	A witness	Jo 18:37
283.	Isa. 55:4b	He is a leader and commander	Heb 2:10
284.	Isa. 55:5	God would glorify Him	Ac 3:13
285.	Isa. 59:16a	Intercessor between man and God	Mat 10:32
286.	Isa. 59:16b	He would come to provide salvation	Jo 6:40
287.	Isa. 59:20	He would come to Zion as their Redeemer	Lk 2:38
288.	Isa. 60:1-3	He would shew light to the Gentiles	Ac 26:23
289.	Isa. 61:1a	The Spirit of God upon him	Mat 3:16-17
290.	Isa. 61:1b	The Messiah would preach the good news	Lk 4:16-21
291.	Isa. 61:1c	Provide freedom from the bondage of sin	Jo 8:31-36
292.	Isa. 61:1-2a	Proclaim a period of grace	Gal 4:4-5
293.	Jer. 11:21	Conspiracy to kill Jesus	Jo 7:1, Mat 21:28
294.	Jer. 23:5-6	Descendant of David	Lk 3:23-31
295.	Jer. 23:5-6	The Messiah would be both God and Man	Jo 13:13, 1Ti 3:16
296.	Jer. 31:22	Born of a virgin	Mat 1:18-20
297.	Jer. 31:31	The Messiah would be the new covenant	Mat 26:28
298.	Jer. 33:14-15	Descendant of David	Lk 3:23-31
299.	Eze.34:23-24	Descendant of David	Mat 1:1
300.	Eze.37:24-25	Descendant of David	Lk 1:31-33
301.	Dan. 2:44-45	The Stone that shall break the kingdoms	Mat 21:44
302.	Dan. 7:13-14a	He would ascend into heaven	Ac 1:9-11
303.	Dan. 7:13-14b	Highly exalted	Eph 1:20-22
304.	Dan. 7:13-14c	His dominion would be everlasting	Lk 1:31-33
305.	Dan. 9:24a	To make an end to sins	Gal 1:3-5
306.	Dan. 9:24a	To make reconciliation for iniquity	Ro 5:10, 2Cor. 5:18-21
307.	Dan. 9:24b	He would be holy	Lk 1:35
308.	Dan. 9:25	His announcement	Jo 12:12-13

309.	Dan. 9:26a	Cut off	Mat 16:21, 21:38-39
310.	Dan. 9:26b	Die for the sins of the world	Heb 2:9
311.	Dan. 9:26c	Killed before the destruction of the temple	Mat 27:50-51
312.	Dan. 10:5-6	Messiah in a glorified state	Rev 1:13-16
313.	Hos. 11:1	He would be called out of Egypt	Mat 2:15
314.	Hos. 13:14	He would defeat death	1Co 15:55-57
315.	Joel 2:32	Offer salvation to all mankind	Ro 10:9-13
316.	Jonah 1:17	Death and resurrection of Christ	Mat 12:40, 16:4
317.	Mic. 5:2a	Born in Bethlehem	Mat 2:1-6
318.	Mic. 5:2b	Ruler in Israel	Lk 1:33
319.	Mic. 5:2c	From everlasting	Jo 8:58
320.	Hag. 2:6-9	He would visit the second Temple	Lk 2:27-32
321.	Hag. 2:23	Descendant of Zerubbabel	Lk 2:27-32
322.	Zech. 3:8	God's servant	Jo 17:4
323.	Zech. 6:11-12	His Name is Joshua -Yehoshua	
324.	Zech. 6:12-13	Priest and King	Heb 8:1
325.	Zech. 9:9a	Greeted with rejoicing in Jerusalem	Mat 21:8-10
326.	Zech. 9:9b	Beheld as King	Jo 12:12-13
327.	Zech. 9:9c	The Messiah would be just	Jo 5:30
328.	Zech. 9:9d	The Messiah would bring salvation	Lk 19:10
329.	Zech. 9:9e	The Messiah would be humble	Mat 11:29
330.	Zech. 9:9f	Presented to Jerusalem riding on a donkey	Mat 21:6-9
331.	Zech. 10:4	The cornerstone	Eph 2:20
332.	Zech. 11:4-6a	At His coming, Israel to have unfit leaders	Mat 23:1-4
333.	Zech. 11:4-6b	Rejection causes God to remove His protection	Lk 19:41-44
334.	Zech. 11:4-6c	Rejected in favor of another king	Jo 19:13-15
335.	Zech. 11:7	Ministry to "poor," the believing remnant	Mat 9:35-36
336.	Zech. 11:8a	Unbelief forces Messiah to reject them	Mat 23:33
337.	Zech. 11:8b	Despised	Mat 27:20
338.	Zech. 11:9	Stops ministering to those who rejected Him	Mat 13:10-11
339.	Zech. 11:10-11a	Rejection causes God to remove protection	Lk 19:41-44
340.	Zech. 11:10-11b	The Messiah would be God	Jo 14:7
341.	Zech. 11:12-13a	Betrayed for thirty pieces of silver	Mat 26:14-15
342.	Zech. 11:12-13b	Rejected	Mat 26:14-15
343.	Zech. 11:12-13c	Thirty pieces of silver cast in the house of the LORD	Mat 27:3-5
344.	Zech. 11:12-13d	The Messiah would be God	Jo 12:45
345.	Zech. 12:10a	The Messiah's body would be pierced	Jo 19:34-37
346.	Zech. 12:10b	The Messiah would be both God and man	Jo 10:30
347.	Zech. 12:10c	The Messiah would be rejected	Jo 1:11
348.	Zech. 13:7a	God's will He die for mankind	Jo 18:11
349.	Zech. 13:7b	A violent death	Mk 14:27
350.	Zech. 13:7c	Both God and man	Jo 14:9
351.	Zech. 13:7d	Israel scattered as a result of rejecting Him	Mat 26:31-56
352.	Zech. 14:4	He would return to the Mt. of Olives	Ac 1:11-12
353.	Mal. 3:1a	Messenger to prepare the way for Messiah	Mk 1:1-8
354.	Mal. 3:1b	Sudden appearance at the temple	Mk 11:15-16
355.	Mal. 3:1c	Messenger of the new covenant	Lk 4:43
356.	Mal. 3:6	The God who changes not	Heb 13:8
357.	Mal. 4:5	Forerunner in spirit of Elijah	Mt. 3:1-3, 11:10-14, 17:11-13
358.	Mal. 4:6	Forerunner would turn many to righteousness	Lk 1:16-17

APPENDIX C - The Sign Of The Mystic Tau

By N. Carlson et. al.

The Cross of Tammuz

Tammuz is the false messiah of the religion created by Semiramis (the Whore mentioned in Revelation). YHWH has commanded us (His people) to “come out of her” and cease prostituting out the worship of the ONE true God to others (even the Messiah). The symbol of “the son of Baal” in the pagan religion of Babylon was a cross. It is called The Cross of Tammuz. This cross was worn on the head dresses



and breastplates of priests and warriors alike in honor of Tammuz. The cross was a representation of “T” in Tammuz and his symbol “x”.



The cross is a tradition of the Church which our fathers have inherited was the adoption of the words "cross" and "crucify". These words are nowhere to be found in the Greek of the New Testament. These words are mistranslations, a "later rendering", of the Greek words *stauros* and *staurow*. Vine's Expository Dictionary of New Testament Words says, "STAUROS denotes, primarily, an upright pole or stake ... Both the noun and the verb *staurow*, to fasten to a stake or pole, **are originally to be distinguished from** the ecclesiastical form of a two-beamed cross. The shape of the latter had its origin in ancient Chaldea (Babylon), and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, **the initial of his name**) . By the middle of the 3rd century A.D. at the Council of Nicaea the churches had either departed from, or had travestied, certain doctrines of The Faith found in The Bible.

{Please note the statement of our LORD Jesus in:

Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: (on a pole - Num 21:8-9)

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

Joh 12:32 And I, if I be lifted up from the earth, **will draw all men unto Me.**

Joh 12:34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? NEC}

In order to increase the prestige of the apostate ecclesiastical system (known as Christianity) pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross piece lowered, was adopted and to this day remains the "symbol" of Jesus (Tammuz). Jesus being an "image" of Tammuz in name, birthday, death/resurrection celebrations and mother/child representations. I cover this in detail in this book series.

Dr. E. W. Bullinger, in the Companion Bible, appx. 162, states,

"crosses were used as symbols of the Babylonian Sun-god (Tammuz)... It should be stated that Constantine was a Sun-god worshipper ... The evidence is thus complete, that Jesus (Heb. Yehowshuwa: Joshua: Jehovah *is* Salvation) was put to death upon an upright stake, and not on two pieces of timber placed at any angle."

Rev. Alexander Hislop, The Two Babylons, pg. 180-81,

"Now, this Pagan symbol seems first to have crept into the Christian Church in Egypt, and generally into Africa. A statement of Tertullian, about the middle of the third century, shows how much, by that time, the Church of Carthage was infected with the old leaven. Egypt especially, which was never thoroughly evangelized, appears to have taken the lead in bringing in this Pagan symbol^a. The first form of that which is called the *Christian Cross*, found on *Christian* monuments there, is the unequivocal Pagan Tau, or Egyptian "Sign of life." Let the reader peruse the following statement of Sir G. Wilkinson:"

"A still more curious fact may be mentioned respecting this hieroglyphical character [the Tau], that the early Christians of Egypt adopted it in lieu of the cross, which was afterwards substituted for it, prefixing it to inscriptions in the same manner as the cross in *later times*. For, though Dr. Young had some scruples in believing the statement of Sir A. Edmonstone, that it holds that position in the sepulchres of the great Oasis, I can attest that such is the case, and that numerous inscriptions, headed by the *Tau*, are preserved to the present day on early Christian monuments."

The drift of this statement is evidently this, that in Egypt the earliest form of that which has since been *called* the cross, was no other than the "Crux Ansata," or "Sign of life," borne by Osiris and all the Egyptian gods; that the *ansa* or "handle" was afterwards

^a A. Hislop was unabashedly anti-Roman Catholic, and like others of those (Reformers) generations, were equipped in their Theological studies with a HARD anti-RC bias. (Ref. the 'Sethites' for another example in the area of Gen 1-6 interpretation). They also had not reformed in their ecclesiology nor their Eschatology; so that it's no wonder that all the 'bad' symbols in the book of the revelation are usually set to mean some aspect of the Roman Church. Not everyone in the Church of Rome is an unbeliever! However, their Theology is like Grandma's stew: a little of the Church fathers, a little of the Bible, a lot of Traditions, and all of the Pope's Encyclicals. However, A. Hislop's consideration of the Cross as the symbol of the Mystic Tau is incontrovertible. NEC

dispensed with, and that it became the simple Tau, or ordinary cross, as it appears at this day, and that the design of its first employment on the sepulchers, therefore, could have no reference to the crucifixion of the Nazarene, but was simply the result of the attachment to old and long-cherished Pagan symbols, which is always strong in those who, with the adoption of the Christian name and profession, are still, to a large extent, Pagan in heart and feeling. This, and this only, is the origin of the worship of the "cross."

In the Encyclopaedia Britannica, 11th edition, vol. 14, p. 273,

we read, "In the Egyptian churches the cross was a pagan symbol of life borrowed by the pagan-Christians and interpreted in the pagan manner." Jacob Grimm, in his *Deutsche Mythologie*, says that the Teutonic (Germanic) tribes had their idol Thor, symbolized by a hammer, while the Roman Pagans had their crux (cross). It was thus somewhat easier for the Teutons to accept the Roman Cross.

Greek dictionaries, lexicons and other study books also declare the primary meaning of *stauros* to be an upright pale, pole or stake. The secondary meaning of "cross" is admitted by them to be a "later" rendering to accommodate Rome. At least two of them do not even mention "cross", and only render the meaning as "pole or stake".

In spite of this strong evidence and proof that the word *stauros* should have been translated "stake", and the verb *stauroo* to have been translated "impale", almost all the common versions of the Scriptures persist with the Latin Vulgate's *crux* (cross), a fallacious "later" rendering of the Greek *stauros*. Why then was the "cross" (*crux*) brought into the Faith?

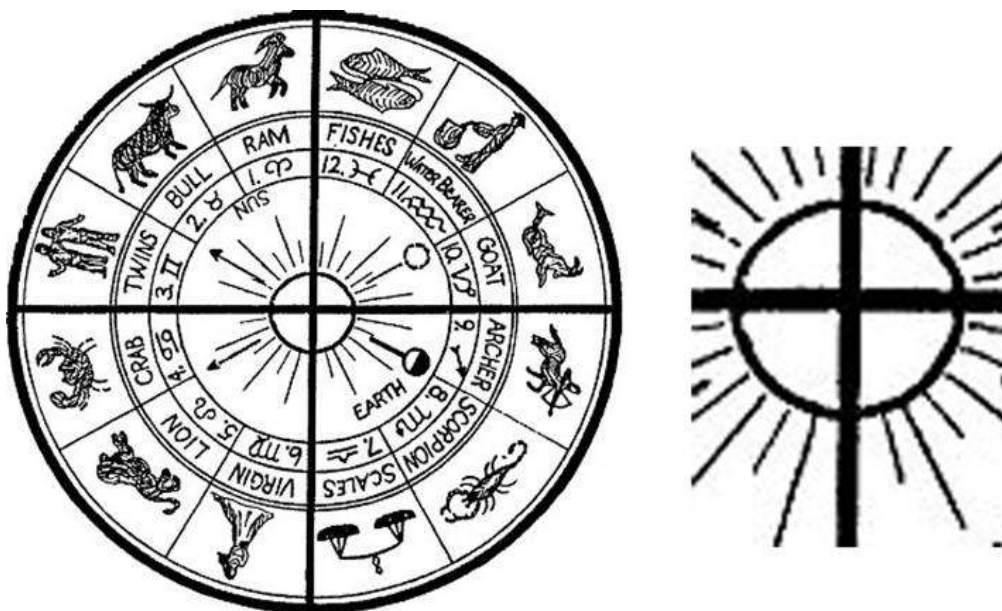
Again, historical evidence points to Constantine as the one who had the major share in uniting Sun-worship and the Messianic Faith into a modern day version of The Mystery Religion of Babylon. Constantine's famous vision of "the cross superimposed on the sun", in the year 312, is usually cited. Writers, ignorant of the fact that the cross was not to be found in the New Testament Scriptures, put much emphasis on this vision as the onset of the so-called "conversion" of Constantine. But, unless Constantine had been misguided by the Gnostic Manichean half-Christians, who indeed used the cross in their hybrid religion, this vision of the cross superimposed on the sun could only be the same old cosmic religion, **the astrological religion of Babylon**. The fact remains: that which Constantine saw, is nowhere to be found in Scripture. But rather was a common symbol of his god... the Sun god. Constantine had just a few years prior converted to The Cult of Sol Invictus! So looking up to his "sungod" seeing the cross of Tammuz should have been expected and understood for what it really was. There was a REASON why he was bowing down to the "sun" in the first place.

We read in the book of Johannes Geffcken, *The Last Days of Greco-Roman Paganism*, p.319, "that even after 314 A.D. the coins of Constantine show an even-armed cross as a symbol for the Sun-god." Many scholars have doubted the "conversion" of Constantine because of the wicked deeds that he did afterwards, and because of the fact that he only

requested to be baptized on his death-bed many years later, in the year 337. His coins to the day he died read “Sol Invictus Committi” or “committed to the invincible sun”. So, if the vision of the cross impressed him, and was used as a rallying symbol, it could not have been in honor of Jesus^a, because Constantine continued paying homage to the Sun-deity and to one of the Sun-deity's symbols, the cross

This continuation of Sun-worship by Constantine is of by his persistent use of images of the Sun-deity on his coins that were issued by him up to the year 323. Secondly, the fact of his motivation to issue his Sunday-keeping edict in the year 321, which was not done in honour of Yahushúa, but was done because of the "venerable day of the Sun", as the edict read, is proof of this continued allegiance to Sol Invictus. We shall expand on this later.

Where did the cross come from, then? J.C. Cooper, An Illustrated Encyclopaedia of Traditional Symbols, p. 45, aptly summarises it, "Cross - A universal symbol from the most remote times; it is the cosmic symbol par excellence." Other authorities also call it a sun-symbol, a Babylonian sun-symbol, an astrological Babylonian-Assyrian and heathen sun-symbol, also in the form of an encircled cross referred to as a "solar wheel", and many other varieties of crosses.



This symbol of the Sun from the center part of The Zodiac is the exact symbol of Christianity:

^a יהושע Yehowshuwa' yeh-ho-shoo'- ah; from 03068 and 03467, Greek 2424 Ιησους and 919 βασιλευς; n pr m; [BDB-221b] {See TWOT on 484 @@ "484a" }
AV-Joshua 218; 218
Joshua or Jehoshua= "Jehovah is salvation"



Also, "the cross represents the Tree of Life", the age-old fertility symbol, combining the vertical male and horizontal female principles, especially in Egypt, either as an ordinary cross, or better known in the form of the crux ansata, the Egyptian ankh (sometimes called the Tau cross), which had been carried over into our modern-day symbol of the female, well known in biology.

As stated above, the indisputable sign of Tammuz, the mystic Tau of the Babylonians and Egyptians, was brought into the Church chiefly because of Constantine, and has since been adored with all the homage due only to the Most High.

The Protestants have for many years refrained from undue adoration of, or homage to the cross, especially in England at the time of the Puritans in the 16th - 17th centuries. But lately this un-Scriptural symbol has been increasingly accepted in Protestantism and now widely believed to be a symbol of the Messiah.

We have previously discussed "the weeping for Tammuz", and the similarity between the Easter resurrection and the return or rising of Tammuz. Tammuz was the young incarnate Sun, the Sun-divinity incarnate. This same Sun-deity, known amongst the Babylonians as Tammuz, was identified with the Greek Adonis and with the Phoenician Adoni, all of them Sun-deities, being slain in winter, then being "wept for", and their return being celebrated by a festivity in spring, while some had it in summer - according to the myths of pagan idolatry.

The evidence for its pagan origin is so convincing that The Catholic Encyclopedia admits that "the sign of the cross, represented in its simplest form by a crossing of two lines at

right angles, greatly antedates, in both East and the West, the introduction of Christianity. It goes back to a very remote period of human civilization." It then continues reverence to the Tau cross of the pagan Egyptians, "In later times the Egyptian Christians (Copts), attracted by its form, and perhaps by its symbolism, adopted it as the emblem of the cross." Further proof of its pagan origin is the recorded evidence of the Vestal Virgins of pagan Rome having the cross hanging on a necklace, and the Egyptians doing it too, as early as the 15th century B.C.E. The Buddhists, and numerous other sects of India, also used the sign of the cross as a mark on their followers' heads. "The cross thus widely worshipped, or regarded as a 'sacred emblem', was the unequivocal symbol of Bacchus (Tammuz), the Babylonian Messiah, for he was represented with a head-band covered with crosses. "It was also the symbol of Jupiter Foederis in Rome. Furthermore, we read of the cross on top of the temple of Serapis, the Sun-deity of Alexandria.

This is Tammuz, whom the Greeks called Bacchus, with the crosses on his head-band.



After Constantine had the "vision of the cross", he and his army promoted another variety of the cross, the Chi-Rho or Labarum. The identical symbols were found as inscriptions on a rock, dating from the year ca. 2500 B.C. the time of Babylon the Great, being interpreted as "a combination of two Sun-symbols", as the Ax or Hammer-symbol of the Sun- or Sky-deity, and the or as the ancient symbol of the Sun, both of these signs having a sensual or fertility meaning as well.

Another proof of its pagan origin is the identical found on a coin of Ptolemeus III from the year 247 - 222 B.C. A well-known encyclopedia describes the Labarum (Chi-Rho) as, "The labarum was also an emblem of the Chaldean (Babylonian) sky-god and in Christianity it was adopted..." Emperor Constantine adopted this Labarum as the imperial ensign and thereby succeeded in "uniting both divisions of his troops, pagans and Christians, in a common worship ... according to Suicer the word (labarum) came into use in the reign of Hadrian, and was probably adopted from one of the nations conquered by the Romans. "It must be remembered that Hadrian reigned in the years 76 - 138, that he was a pagan emperor, worshipped the Sun-deity Serapis when he visited Alexandria, and

was vehemently anti-Judaistic, being responsible for the final near-destruction of Jerusalem in the year 130.

Let us rather use the true rendering of the Scriptural words *stauros* and *stauro*, namely "stake" and "impale" and eliminate the un-Scriptural "cross" and "crucify"

THE CROSS IN Gal 03:13

(‘cross’ in the N.T. is an example of improper identity transfer: the actual form of the object of his impalement was to a very high probability, grammatically, contextually, historically, and Biblically, a tree or stake.) ‘the cross of Christ’, here, Phil 3:18, *σταυροῦ*, is used as a metaphor and as an emblem for the identity of Jesus the Christ, and for Christ’s death, burial, and resurrection for the sins of the world (effective for those individuals only, who have believed).

During the times preceding Jesus there were no “Joe Shmidt, Cross-makers”. This term “cross” used 27 times in the New Testament was a pole which could be easily emplaced for the execution of prisoners. It is the translation of the Greek Word 4716. *σταυρός* *stauros*; from the same as 2476; an upright stake, (the Rom. instrument of crucifixion):-- The term cross came when Paganism crept into the Catholic Churches. of the third century.

In Gal 3:13, is written, including a quote from Deut 21:23, shown in **yellow**, below:

Gal 3:13 Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, **Cursed is every one hanged upon a tree,**)

{V-P_{erf}.PP-NMS< *καταράσθαι*: curse, pass. *be cursed, be under a curse*, here; *a super curse*}

BYZ Gal 3:13 *χριστος* {N-NSM} *ημας* {P-1AP} *εξηγορασεν* {V-AAI-3S} *εκ* {PREP} *της* {T-GSF} *καταρας* {N-GSF} *του* {T-GSM} *νομου* {N-GSM} *γενομενος* {V-2ADP-NSM} *υπερ* {PREP} *ημων* {P-1GP} *καταρα* {N-NSF} *γεγραπται* {V-P_{erf}.PI-3S: *write*} *γαρ* {CONJ} ***επικαταρατος* {Superlative N_{oun}-NFS< *επι+κατάρα, -ας, ή: a curse, here; a super curse*} *πας* {A-NSM} *ο* {T-NSM} *κρεμαμενος* {V-PMP-NSM} *επι* {PREP} *ξυλου* {N-GSN}**

A Little Of The Context:

From Deut 21:22 And if a man have committed a sin worthy of death, and he be put to death, and you-all (thou) hang him on a tree;

LXX Deut 21:22 *εαν* {CONJ} *δε* {PRT} *γενηται* {V-AMS-3S} *εν* {PREP} *τινι* {I-DSM} *αμαρτια* {N-NSF} *κριμα* {N-ASN} *θανατου* {N-GSM} *και* {CONJ} *αποθανη* {V-AAS-3S} *και* {CONJ} *κρεμασητε* {V-AAS-2P} *αυτον* {D-ASM} *επι* {PREP} *ξυλου* {N-GSN}.

BHS Deut 21:22 כִּי-יְהִיָּה בְּאִישׁ חָטָא מִשְׁפָּט-מוֹת וְהוּמָת וְתִלִּית אֹתוֹ עַל-עֵץ

Ref. Ro 9:3, Ga 3:13, 1Co 16:22, and 2Co 5:21

Now The Verse That Was Quoted:

ASV Deut 21:23 his body shall not remain all night upon the **tree**, but thou shall surely bury him the same day; **for he that is hanged** (LXX adds ‘upon a tree’)

from vs. 22) is accursed of God; that you-all (thou) defile not thy land which Jehovah thy God gives you-all (thee) for an inheritance.

LXX Deut 21:23 ουκ {ADV} επικοιμηθησεται {V-FPI-3S} το {T-ASN} σωμα {N-ASN} αυτου {D-GSM} επι {PREP} του {T-GSN} ξυλου {N-GSN} αλλα {CONJ} ταφη {N-DSF} θαψετε {V-FAI-2P} αυτον {D-ASM} εν {PREP} τη {T-DSF} ημερα {N-DSF} εκεινη {D-DSF} οτι {CONJ} κεκατηραμενος {V-P_{erf}.PP-NMS} καταράομαι: curse, pass. *be cursed, be under a curse* υπο {PREP} θεου {N-GSM} πας {A-NSM} κρεμαμενος {V-PMP-NS} επι {PREP} ξυλου {N-GSN} και {CONJ} ου {ADV} μιανειτε {V-FAI-2P} την {T-ASF} γην {N-ASF} ην {R-ASF} κυριος {N-NSM} ο {T-NSM} θεος {N-NSM} σου {P-GS} διδωσιν {V-PAI-3S} σοι {P-DS} εν {PREP} κληρω {N-DSM}

BHS Deut 21:23

Deut 21:23 לא-תלין נבלתו על-העץ כי-קבור תקברנו ביום ההוא כי-קללת אלהים תלוי ולא תטמא את-אדמתך אשר יהוה אלהיך נתן לך נחלה

<3586> ξυλον xulon *xoo'-lon* from another form of the base of [3582](#); TDNT-5:37,665; n n

AV-tree 10, staff 5, wood 3, stocks 1; 19

1) wood

1a) that which is made of wood

1a1) as a beam from which any one is suspended, a gibbet, a cross

1a2) a log or timber with holes in which the feet, hands, neck of prisoners were inserted and fastened with thongs

1a3) a fetter, or shackle for the feet

1a4) a cudgel, stick, staff

2) a tree

<06086> עץ `ets *ates* from [06095](#); n m; {See TWOT on 1670 @@ '1670a'}

AV-tree 162, wood 107, timber 23, stick 14, gallows 8, staff 4, stock 4, carpenter + [02796](#) 2, branches 1, helve 1, planks 1, stalks 1; 328

1) tree, wood, timber, stock, plank, stalk, stick, gallows

1a) tree, trees

1b) wood, pieces of wood, gallows, firewood, cedar-wood, woody flax

<1944> επικαταρατος epikataratos *ep-ee-kat-ar'-at-os* from [1909](#) and a derivative of [2672](#); TDNT-1:451,75; adj

AV-cursed 3; 3

1) accursed, execrable, exposed to divine vengeance, lying under God's curse

<2672> καταραομαι *kata-ra-om-ahee* middle voice
from [2671](#); TDNT-1:448,75; v
AV-curse 6; 6
1) to curse, doom, imprecate evil upon

Appendix D - What About The Trinity And The Deity Of Jesus Christ?

By Rev. Norman E. Carlson

The following set of notes only scratch the surface. Hopefully the reader will add his or her verse references to these to obtain a more complete set.

GENESIS 1:1

Ge 1:1 ¶ In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved [Heb. רָחַץ rachap: Piel Participle; brooded or fertilized]

מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם upon the face of the waters.

GENESIS 3:15

This passage predicts the Seed of the Woman will crush the head of Satan, but also will suffer at Satan's hand.

Ge 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

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

21 Unto Adam also and to his wife did **the LORD God make coats of skins, and clothed them..** {The deaths of animals were a foreboding of the extreme sacrifice He would make for the SINS (Acts) of men.}

GENESIS 4:1

The following text was taken from my book, "**An Exegetical Grammar Of The Hebrew Scriptures**".

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

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

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

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

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

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

- 1) to get, acquire, create, buy, possess
- 1a) (Qal)
- 1a1) to get, acquire, obtain
- 1a1a) of God originating, creating, redeeming His people
- 1a1a1) possessor
- 1a1b) of Eve acquiring**
- 1a1c) of acquiring knowledge, wisdom
- 1a2) to buy
- 1b) (Niphal) to be bought
- 1c) (Hiphil) to cause to possess

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

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

- 1) with, near, together with
- 1a) with, together with
- 1b) with (of relationship)
- 1c) near (of place)
- 1d) with (poss.)
- 1e) from ... with, from (with other prep)
- 1f) the sign of the direct objet with Maḵḵeph -.

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

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

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

Note here, **אֶת**, I take as the sign of the direct object along with the Mappiq with the name **יְהוָה** as an appositive to **אִישׁ**: Man. Thus the phrase better reads as to the intent of Eve: . . . She conceived, and bare Cain, and said, I have obtained **קָנִיתִי** {Qal Perf

1CS > 07069 קָנָה qanah kaw-naw': obtain} the man {אִישׁ}, YeHoVaH {יְהוָה} **Note**
also that the English articulation was added because the name for God is always
articular (implied).^a Also, Eve was correct in that the seed of Eve^b would bring forth
 Messiah, the LORD Jesus, except she was 4000 years or so too quick with her synopsis.
 She learned better when her (that) son Cain Murdered her son Able.

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

GENESIS 12:7

Ge 12:7 **And the LORD appeared unto Abram**, and said, Unto thy seed will I give this land:
 and there builded he an altar unto the LORD, who appeared unto him.

GENESIS 17:1

Ge 17:1 And when Abram was ninety years old and nine, **the LORD appeared to Abram**, and
 said unto him, **I am the Almighty God**; walk before me, and be thou perfect. {perfect: or,
 upright, or, sincere}

GENESIS 18:1-2

Gen 18:1 **And the LORD appeared unto him (Abraham) in the plains of Mamre**: and he sat
 in the tent door in the heat of the day;

2 And **he lift up his eyes and looked, and, lo, three men stood by him**: and when he saw
 them, he ran to meet them from the tent door, and bowed himself toward the ground,

These **three 'men' came into Abraham's camp. One of whom was the LORD**
Himself (as verse 1 indicates) and the other two were angelic beings who were
 evidently intent on destroying Sodom and Gomorrah. This passage illustrates how
 angels and God Himself appeared at times to men in Old Testament Times. The
 complete text is found in Gen 18:1-19:29.

GENESIS 26:2

Ge 26:2 And **the LORD appeared unto him**, and said, Go not down into Egypt; dwell in the
 land which I shall tell thee of:

GENESIS 26:24

Ge 26:24 And **the LORD appeared unto him** the same night, and said, **I am the God of**
Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for
 my servant Abraham's sake.

GENESIS 35:1

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

Ge 35:1 **And God said unto Jacob**, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

GENESIS 35:7

Ge 35:7 And he built there an altar, and called the place Elbethel: because **there God appeared unto him, when he fled from the face of his brother**. {Elbethel: that is, The God of Bethel}

GENESIS 35:9

Ge 35:9 And **God appeared unto Jacob again**, when he came out of Padanaram, and blessed him.

GENESIS 48:3

Ge 48:3 And Jacob said unto Joseph, **God Almighty appeared unto me at Luz** in the land of Canaan, and blessed me,

A Grammatical Look at The Person of The Son Of God

TEXT - GENESIS 3:15

15 (ASV) and I will put enmity between thee and the woman, and between thy seed and her seed: he shall {1} bruise thy head, and thou shalt {1} bruise his heel. {1} *Or lie in wait for* (ASV)

15 (AV) And I will put <07896> (8799) enmity <0342> between thee and the woman <0802>, and between thy seed <02233> and her seed <02233>; it shall bruise <07779> (8799) thy head <07218>, and thou shalt bruise <07779> (8799) his heel <06119>. (AV)

15 (BHvp) הַבִּיאָו תִּישָׂא הַנִּיב יִבּוּ הַשָּׂאָה יִבּוּ רָעַרְז יִבּוּ הָעֶרְז אוֹה הַפּוֹשִׁי שָׂאָר
הַתָּאָו וְנִפּוֹשֶׁת בִּקְעָה (BHvp)

15 (BHvpm) הַבִּיאָו תִּישָׂא הַנִּיב יִבּוּ הַשָּׂאָה יִבּוּ רָעַרְז יִבּוּ הָעֶרְז אוֹה הַפּוֹשִׁי
שָׂאָר הַתָּאָו וְנִפּוֹשֶׁת בִּקְעָה (BHvpm)

15 (HCSB) I will put hostility between you and the woman,
and between your seed and her seed.
He will strike your head,
and you will strike his heel. {**Heb 2:14 1Jo 3:8**} (HCSB)

15 (LXX) και εχθραν θησω ανα μεσον σου και ανα μεσον της γυναικος και ανα μεσον του σπερματος σου και ανα μεσον του σπερματος αυτης αυτος σου τηρησει κεφαλην και συ τηρησεις αυτου πτερναν (LXX)

15 (NKJV) And I will put <07896> (8799) enmity <0342> Between you and the woman <0802>, And between your seed <02233> and her Seed <02233>; He shall bruise <07779> (8799) your head <07218>, And you shall bruise <07779> (8799) His heel <06119>." (NKJV)

WORD STUDY - GENESIS 3:15

<0342> אִיבָה 'eybah *ay-baw*' from **0340**; n f; *BDB-33b* {See *TWOT* on 78 @@ "78a"}

AV-enmity 3, hatred 2; 5

1) enmity, hatred

<0802> אִשָּׁה 'ishshah *ish-shaw*', irregular plural נָשִׁים *nashiym naw-sheem*' from **0376** or **0582**; n f; *BDB-61a* {See *TWOT* on 137 @@ "137a"}

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

1) woman, wife, female

1a) woman (opposite of man)

1b) wife (woman married to a man)

1c) female (of animals)

1d) each, every (pronoun)

<02233> זֶרַע *zera' zeh'-rah* from **02232**; n m; *BDB-282a* {See *TWOT* on 582 @@ "582a"}

AV-seed 221, child 2, carnally + **07902** 2, carnally 1, fruitful 1, seedtime 1, sowing time 1; 229

1) seed, sowing, offspring

1a) a sowing

1b) seed

1c) semen virile

1d) offspring, descendants, posterity, children

1e) of moral quality

1e1) a practitioner of righteousness (fig.)

1f) sowing time (by meton)

<06119> עֶקֶב 'aqeb *aw-kabe*' or (fem.) עֶקְבָּה 'iqq^ebah *ik-keb-aw*' from **06117**; n m; *BDB-784a* {See *TWOT* on 1676 @@ "1676a"}

AV-heel 6, footsteps 3, horsehoofs 1, at the last 1, steps 1, liers in wait 1; 13

1) heel, rear, footprint, hinder part, hoof, rear of a troop, footstep

1a) heel

1b) mark of heel, footprint

1c) hinder part, rear

<07218> רֹאשׁ *ro'sh roshe* from an unused root apparently meaning to shake; n m; *BDB-910b* {See *TWOT* on 2097}

AV-head 349, chief 91, top 73, beginning 14, company 12, captain 10, sum 9, first 6, principal 5, chapters 4, rulers 2, misc 23; 598

1) head, top, summit, upper part, chief, total, sum, height, front, beginning

1a) head (of man, animals)

1b) top, tip (of mountain)

1c) height (of stars)

1d) chief, head (of man, city, nation, place, family, priest)

1e) head, front, beginning

1f) chief, choicest, best

1g) head, division, company, band

1h) sum

<07779> שׁוּפָה *shuwph shoof* a primitive root; v; *BDB-1003a* {See *TWOT* on 2349}

AV-bruise 2, break 1, cover 1; 4

1) to bruise, crush, gape upon, desire?, seize?, strike out?

1a) (Qal) to fall upon, bruise

<07896> שִׁיִּית shiyth *sheeth* a primitive root; v; *BDB-1011a* {See *TWOT* on 2380}

AV-set 23, made 19, lay 13, put 11, appoint 3, regard 2, misc 14; 85

1) to put, set

1a) (Qal)

1a1) to put, lay (hand upon)

1a2) to set, station, appoint, fix, set mind to

1a3) to constitute, make (one something), make like, perform

1a4) to take one's stand

1a5) to lay waste

1b) (Hophal) to be imposed, be set upon

07896. שִׁיִּית shiyth *sheeth*; a primitive root; to place (in a very wide application): — apply, appoint, array, bring, consider, lay (up), let alone, X look, make, mark, put (on), + regard, set, shew, be stayed, X take.

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

COMMENTARIES - GENESIS 3:15

(EclecticNotes)

I will put enmity between thee and the woman Another thing to notice here is that there is no promise to man.

As regards a great deal of the Arminian system, much of which is infidelity, all of it is cut up by the roots. There is no promise to man.

The promise is a future judgment pronounced on Satan, which has no application to Adam; for it is clear he was not the seed of the woman.

Then on the woman it is merely the sorrows of childbirth, and she is made, not simply a companion, but subject, to her husband.

All depends on whether this distinction is made: it is no question of restoring the first man.

The promise brings in another man instead of the first.

And it was not even by the seed of the man, by any descendant of man as man, though He is the Son of man, but it was by the woman it came in; as we read in Galatians, "made of a woman," and "under the law" too — the two things, one applicable to man, and the other special to some.

JND CW 19/68

enmity between thee and the woman ... The question of eternal life or heaven is not raised, separation from God, death in trespasses and sins, left to a divine appreciation of evil; only that man fled from God's presence, and God drove him out from the place of blessing, and there is no way back.

Only we have the blessed parenthesis of Gen 3.20, 21, faith in life, and divine clothing.

Why enmity between the woman and the serpent? Was Adam *qua* Adam held for overcome? and that it was in the hope of the seed that any resistance or hope began?

JND N&C 1/52

between thy seed and her seed It is blessed to see God's intention to have a seed on earth of such a character that it would be hated by the serpent and his seed.

The first word of grace is, "I will put enmity between thee and the woman, and between thy seed and her seed." That leads me to conclude that the woman represents humanity as the subject of divine mercy and grace.

There are those who are the seed of the serpent, and there is enmity between them and the seed of the woman. It suggests the thought of a divine seed.

Of course pre-eminently Christ is the woman's Seed, but in a subordinate sense all God's elect are the woman's seed.

It is the first intimation in Scripture of two seeds — two generations; and they come right down the stream of time to the present day.

There are those in this world who are the seed of the serpent, though of course we could not point them out: the New Testament calls them the children of the devil, but there are also children of God on the line of righteousness and love, and there is enmity between the two seeds, but the enmity is on the side of the serpent and his seed.

Cain was the first of the seed of the serpent — the first of that generation — and Abel was the first on the line of the seed of the woman.

Abel was not only a type of Christ, but he was a vessel of the Spirit of Christ. Christ was in Abel morally, and He is in all saints, so they can all be regarded as on the line of the seed of the woman.

CAC 35

her seed I do not know that it was ever said to the people that they were sons until the end of the wilderness; but God said it to Pharaoh.

God let out to him the great thought of His love about His people.

The first announcement of Christ was made to the serpent. It was to Balak that Jehovah declared His estimate of His people in all its blessedness.

Some of the most precious utterances of the LORD about His saints were spoken to unbelievers and adversaries.

When God is speaking to His people He is sometimes hindered by their state from communicating all that is in His heart.

The Corinthians were in such a state that they were not prepared to hear the great thoughts of God. But when God is speaking to the adversary He can tell out all that is in His heart concerning His people.

CAC Deut 192

it shall bruise thy head The prophetic announcement of the Seed of the woman and of His victory is plainly the "promise of life which is in Christ Jesus," "which God, that cannot lie, promised before the world began." 2Ti 1:1,9 Tit 1:2.

The last expression, "before the world began," found in both passages is a peculiar one *πρὸ χρόνων αἰώνων*, which is only found once beside in Scripture. (Ro 16:25). The R.V gives "before eternal times," the word being one everywhere else rightly translated by "eternal"; but here "times" can hardly be eternal!

The truth is, that as the noun, *αἰών* (*aion*), from which (*αἰώνιος*) is derived, has two senses in the New Testament — "eternity" and "age" the adjective here follows the latter meaning, and the expression should be rendered before the age times, the dispensations of which this earth has been the theatre.

It is a "promise" in Christ Jesus — the Seed of the woman, — not to Christ Jesus, as many practically make it. God "who cannot lie," and "given to us" are expressions which speak with

perfect plainness as to the recipients of the promise.

The name "Eve," or "life," given by Adam to his wife just after shows that to his faith some "promise of life" had been made, and it was consequent upon this confession of it that God clothes them both with the fruit of *death*.

Death becomes their minister, and this, too, is assurance that life has become victorious

The "promise," though in the unusual form of a sentence upon the serpent, has been none the less known to man's heart as such ever since.

The heathen religions are full of remembrances of it recognisable amid all their distortion. Nor need we confound this promise with any setting up of the first-Adam head again.

It is a promise *in Christ*, not the first man, but the Second. And He is just what the first man was not, "The seed of the woman."

The texts we are considering require us to omit the period of innocence from these "age times," or "dispensations," and so the six days' work in its typical aspect decides also.

The first day answers to the time before the flood, and is plainly a first step In restoration.

FWG NB 1/36

it shall bruise thy head It is a great comfort to see that God, in spite of the fall, reserves a free hand in order to bring to pass His eternal thoughts, and this in relation to man.

Percy Lyon 2/214

thou shalt crush his heel But who is this to whom death — and such a death! — is but the heel, the lowest part bruised?

What a thought of the majesty of the person *of Christ* is here. The suffering is the victory of the sufferer.

FWG A 28

thou shalt crush his heel Believers have constantly called it a "promise"; but it is not uninstructional to see that scripture never does.

There was a revelation of an infinite blessing, for man unquestionably, but hardly what is called a promise. It was addressed to the serpent.

If a promise to any, it was to the woman's Seed, the last Adam, not to the first, who was just sentenced with Eve. Abraham, not Adam, is the depository of promise: so speaks scripture, as far as I know, invariably.

We see why that ought to be. Was it a time for a promise? Was it a state for a promise? Was it a person for a promise? — one that had ruined the glory of God, as far as it rested upon him.

No, but in judging the serpent there comes out the revealed purpose of God, not a promise to Adam in sin, but the revelation of One who would crush the serpent's head the first sinner and too successful tempter to sin.

The Second man, not the first, is the object of promise. This indeed is the invariable truth of scripture, and runs through it to the last.

Observe, in the beginning of the word of God, the sources of all things. As we saw God Himself the Creator and the moral Governor, so further we find the enemy of God and of man in exact accordance with the latest word that God speaks.

Again, let us note the confronting, of the serpent, not with man, who always falls under Satan's power, but with Christ, who always conquers.

Such is the way in which God puts His truth, and this in the earliest part of His word.

No later revelation in the smallest degree corrects the very first.

Scripture is divine from first to last. But along with this we find no haste to reveal: all is in season.

Not a word is heard about eternal life yet, that must wait for His appearing who was such with

the Father; not a word yet about the exhaustless riches of grace which were afterwards to abound.

A person is held out — the Seed of the woman; for the manner most expressly bespeaks the tender mercy of God. If the woman was the one first of all to yield, she is the destined mother of Him that would defeat the devil and deliver man.

But what came in immediately, and what is traced throughout the Bible, it may be noted, is the present consequence in the government of God.

How this agrees with the dispensational dealings of God with Israel needs no argument.

They were chosen to be the public vessel of divine government on the earth.

We have had their failure under law; we look for their stability under Messiah and the new covenant.

But it is and will be of the deepest interest to trace these ways of God in earthly government from the first.

Consequently we find that as man had hearkened to the voice of the siren, and had eaten of the tree of which he was commanded not to eat, the ground was cursed for him. It is the present result.

So again the woman has her portion, of which we need not say more than to point out what a clue it is to her lot in the history of the race.

Both unite in this, that, as they were made of dust, to the dust they must return.

WK L 30ff

thou shalt crush his heel Think what a long line of suffering witnesses there have been whose heels have been bruised by Satan!

Abel was the first; and the martyrs witnessed all down the line; but they have all been in measure overcomers — Christ pre-eminently and gloriously so.

They have been persecuted and martyred, but the Spirit of Christ was in them and so they overcame. It looked as though Cain overcame Abel, but Abel was the overcomer, and he has had the longest service of any man as a preacher "He being dead yet speaketh."

I think the bruising of the heel indicates the martyr sufferings of the saints, and of Christ pre-eminently; all that the power of evil could do was done against Him.

CAC 36

(Gill)

Ver. 15. **And I will put enmity between thee and the woman**, &c.] Between whom there had been so much familiarity, not only while they had the preceding discourse together, but before; for it is conjectured by some {y}, that she took a particular liking to that creature, and was delighted with it, and laid it perhaps in her bosom, adorned her neck with its windings, or made it a bracelet for her arms; and being a peculiar favourite, the devil made choice of it as his instrument to deceive her; but now being beguiled hereby, she conceived an antipathy against it, and which is become natural between the serpent and man; man abhors the sight of a serpent, and the serpent the sight of man; and the spittle of a man and the gall of a serpent are poison to each other; and this antipathy is observed to be stronger in the female sex: and this was not only true of the particular serpent that deceived Eve, and of the particular woman, Eve, deceived by him, but of every serpent and of every woman in successive ages; and is also true of Satan and the church of God in all ages, between whom there is an implacable and an irreconcilable hatred, and a perpetual war:

and between thy seed and her seed; the posterity of Eve, mankind, and the production of serpents, between whom the antipathy still continues, and mystically the evil angels and also wicked men called serpents; and a generation of vipers on the one hand, and the people of God

on the other, the seed of the church; the latter of which are hated and persecuted by the former, and so it has been ever since this affair happened: and especially by the seed of the woman may be meant the Messiah; the word "seed" sometimes signifying a single person, Ge 4:25 15:3 21:13 and particularly Christ, Ga 3:16 and he may with great propriety be so called, because he was made of a woman and not begotten by man; and who assumed not an human person, but an human nature, which is called the "holy thing," and the "seed of Abraham," as here the "seed of the woman," as well as it expresses the truth of his incarnation and the reality of his being man; and who as he has been implacably hated by Satan and his angels, and by wicked men, so he has opposed himself to all them that hate and persecute his people:

it shall bruise thy head; the head of a serpent creeping on the ground is easily crushed and bruised, of which it is sensible, and therefore it is careful to hide and cover it. In the mystical sense, "it," or "he, Hu," which is one of the names of God, Ps 102:27 Isa 48:12 and here of the Messiah, the eminent seed of the woman, should bruise the head of the old serpent the devil, that is, destroy him and all his principalities and powers, break and confound all his schemes, and ruin all his works, crush his whole empire, strip him of his authority and sovereignty, and particularly of his power over death, and his tyranny over the bodies and souls of men; all which was done by Christ, when he became incarnate and suffered and died, Heb 2:14,15 Col 2:15 1Jo 3:8

And thou shall bruise his heel; the heel of a man being what the serpent can most easily come at, as at the heels of horses which it bites, Ge 49:17 and which agrees with that insidious creature, as Aristotle {z} describes it: this, as it refers to the devil, may relate to the persecutions of the members of Christ on earth, instigated by Satan, or to some slight trouble he should receive from him in the days of his flesh, by his temptations in the wilderness, and agony with him in the garden; or rather by the heel of Christ is meant his human nature, which is his inferior and lowest nature, and who was in it frequently exposed to the insults, temptations, and persecutions of Satan, and was at last brought to a painful and accursed death; though by dying he got an entire victory over him and all his enemies, and obtained salvation for his people. The Targums of Jonathan and Jerusalem paraphrase this passage of the days of the Messiah, and of health and salvation in them: what is here delivered out in a way of threatening to the serpent the devil, carries in it a kind intimation of grace and good will to fallen man, and laid a foundation for hope of salvation and happiness: reference seems to be had to this passage in Ps 40:7 "in the volume," in the first roll, εν κεφαλιδι, as in the Greek version, at the head, in the beginning "of the book, it is written of me, to do thy will, O my God."

{y} See the Universal History, vol. 1. p. 126.

{z} Hist. Animal. l. 1. c. 1.

(JFB)

15. thy seed — not only evil spirits, but wicked men.

seed of the woman — the Messiah, or His Church CALVIN, HENGSTENBERG.

I will put enmity between thee and the woman — God can only be said to do so by leaving "the serpent and his seed to the influence of their own corruption; and by those measures which, pursued for the salvation of men, fill Satan and his angels with envy and rage."

thou shalt bruise his heel — The serpent wounds the heel that crushes him; and so Satan would be permitted to afflict the humanity of Christ and bring suffering and persecution on His people.

it shall bruise thy head — The serpent's poison is lodged in its head; and a bruise on that part is fatal. Thus, fatal shall be the stroke which Satan shall receive from Christ, though it is probable he did not at first understand the nature and extent of his doom.

(Leupold)

15. And enmity will I put between thee and the woman, between thy seed and her seed; he shall crush thee in respect to the head, thou shalt bruise him in respect to the heel.

A marvellous text which Luther praises so highly as to say: "This text embraces and comprehends within itself everything noble and glorious that is to be found anywhere in the Scriptures." The same writer, however, indicates with equal emphasis that these glorious things are spoken in a form which for the present partly veils the full measure of truth, thus challenging the early believers to ponder deeply upon the word; but it is the New Testament that sheds a refulgence upon this word, so that it is seen to be a glorious compend of the Gospel and so rightly deserving the title long in use in reference to it, the *Protevangelium*, i. e. the first gospel proclamation. Lest this restriction, that we have made above, be pressed too strongly in the direction of making this appear as a very mysterious and veiled utterance, let us yet add that, since it was intended to furnish light for the first believers and for centuries was the only light that their faith had, it certainly must have furnished, as God's providence no doubt intended that it should, sufficient light for these patriarchs to enable them to walk by that light. In other words, we can and must subscribe to the statement that this word held up the Saviour before their eyes, and so made it possible for them to believe on Him.

In the light of this fact, which we trust our exposition shall fully substantiate, we cannot but marvel at the rationalistic exegesis which says on every hand in our day: "it is doubtful if the passage can be regarded in any sense a Protevangel" (Skinner). Such interpreters see in the word before us nothing more than that "in the war between men and serpents the former will crush the head of the foe, while the latter can only wound the heel." Such a trite platitude would not have been worthy of recording. It stands about on the level of the astute observation that a man will slap at the mosquito that bites him. Such commonplace reflections are not worthy of the Scriptures. They are a type of exegesis like unto that which in connection with v. 5 attributes a deep sense for spiritual realities to serpents. But let us aim to gather in the fullness of meaning embodied in this verse.

The object, "enmity," stands first for emphasis (K. S. 339 m). Now enmity ('*ēbhah*) is a term not applicable to dumb beasts. Its scriptural use limits it, like its verb root, to enmity between persons or morally responsible agents. This fact alone, as well as the sequel, rules out the idea of mere *hostility*, which is not enmity, between man and serpents. The personal tempter emerges ever more distinctly as the verse progresses. Besides, this statement emphasizes that it is God who will not suffer this enmity to die down: "I will put." God wants man to continue in undying opposition to this evil one and He rouses the enmity Himself. This He does first in the case of the enmity on the woman's part. We dare, however, not go so far as to attribute to God that He also rouses Satan to enmity. That would make God the author of evil. But true enmity on man's part against the evil foe is a virtue. The woman, as one factor in the enmity, is stressed to the exclusion of man because the woman was beguiled, but from her shall definite retribution arise for the serpent. There is an eminent propriety about having the one at whom the devil aimed his attack be the one from whom his downfall emanates. So the first step in the process is that the woman herself is brought to substitute enmity for the confidence that she shortly before displayed. The present of the verb ('*ashith*) is the type of present or future that is used in depicting a future scene in a more elevated rhetorical style (K. S. 132). The marvellous promises of God's achievements can be recounted by this type of form.

The promise expands. This enmity is to be of broader scope; it is to involve coming generations: "between thy (the devil's) seed and her (the woman's) seed." There would be something supremely trivial about this solemn utterance if it did no more in the expression, the serpent's "seed," than to think of generations of serpents as yet unhatched. There must be

meant the children of the evil one who are of their father the devil and will do the lusts of their father (John 8:44). If "seed" must refer to a whole class and so is used in the collective sense in the one half of the statement, then "seed" (again *zéra'*) in the second half or parallel member of the statement must be used collectively for the descendants or posterity of woman. To take the word "seed of the woman" at this point at once in the sense of an individual and so as a definite and exclusive reference to Christ the Saviour is wrong and grammatically impossible. Even Hengstenberg and Keil unreservedly admit that. So the second part of the verse points to an enmity established by God and involving on the one side the posterity or children of the evil one and on the other side the posterity or children of the woman, those who share her definite opposition to the evil one.

Now a peculiar thing happens in the course of the further unfolding of the clash between the forces listed thus far. First came: Satan (1) vs. Woman (2). Then came seed of the one (3) vs. the seed of the other (4). The seed of the woman (4) is now mentioned by "he" or "it" (*hû*). Though the pronoun is singular,, it refers back to *zéra'* (4) which we just proved to be used collectively. The peculiar thing that now happens is that the climax of the struggle is seen to be not between (4), a group, and (3), a group, but between (4), seemingly a group, and (1), an individual, "thee," and in this conflict between (4) and (1) the battle is fought out and won by (4). That the battle is actually fought to a decisive conclusion appears from the verb employed and from the manner in which it is employed. The verb *shûph* decidedly means "crush" (K. W.), a meaning which even Skinner finally decides it is "better to adhere to." Of course, as Luther clearly shows in his translation, we have a zeugma (K. W.) in the use of this word: the head is *crushed* but the heel is *bruised*; Luther: *zertreten* vs. *stechen*. This is too obvious to require lengthy defense; for when man steps on a serpent's head, a crushing results; but when the serpent strikes while the contest is on, only a sting on the heel or a bruising results. But at the same time a crushed head spells utter defeat. A bruised heel may be nursed till healed, and if the bite have been poisonous, the poison may be removed by sucking or cauterizing. (4) merely suffers; (1) is crushed. So in a very positive way the victory is guaranteed to the seed of the woman. The struggle is not to be interminable. It does end in complete defeat of the serpent, who is here, to cap the climax in establishing her identity, again addressed as "thou," a form of address involving, where moral issues are at stake as here, a being with moral sense and responsibility, i. e. Satan himself. But we cannot stop short at this point.

If (4) engaged with (1) in the decisive battle and (1) was an individual, there is, on the very face of it, great likelihood that (4) points *also* to an individual. This thought becomes clearer when we reflect on the term "seed of the woman." Within the broadest sense of the term would lie all mankind; they are all Eve's posterity or seed. But plainly the word cannot here be meant in that broadest possible sense, for only they are under consideration who hold enmity against (3), i. e. against .all the children of the evil one. For that matter, they even constitute a minority of all of the woman's descendants; they are a "little flock," (Lu 12:32). So within the circle of the broadest possible meaning of *zéra'* must be drawn a circle quite a bit smaller. These represent the true seed of the woman. But even as those who constitute (3) find their cause represented most sturdily by and embodied in (1), an individual, so they who constitute (4). must find their cause represented most sturdily by and embodied in an individual in whom the idea "seed of the woman" finds most perfect expression. He is the very centre of the circle above referred to. And since our thinking must naturally arrive at this conclusion, it seems that godly thought on the part of earnest believers in days of old must have arrived at the same conclusion. The victory would be concluded by one born of woman. Both the ultimate victory and its achievement by the seed of the woman are taught with unequivocal plainness by this word. Our interpretation, therefore, of the term "seed of the woman" sees in it perfectly natural concentric circles of

meaning, even as such also is the case with the term "servant of Yahweh" in Isaiah. Israel as a whole bears that name; also the godly in Israel; Cyrus is honoured by it; but in Isaiah 53 and elsewhere it is pre-eminently the designation of the Messiah. To such an interpretation of *zéra'* there ought to be still less objection when it is remembered that the word is also used in reference to an individual and not only in the collective sense; cf. (Ge 4:25; 1Sa 1:11; 2Sa 7:12).

When these contentions are attacked on the score that *zéra'*, when used of an individual child, "denotes the immediate offspring as the pledge of posterity, never a remote descendant," then an intentional feature of the whole prophecy is overlooked. There is a vagueness about the whole in point of time which invited men to trust God for whatever time He might be pleased to choose to bring it to fruition. Men had to be ready to settle down to a wait until it might please the sovereign Ruler to bring to pass what He here definitely had promised.

It should be clearly observed that this gracious promise is the opening of the sentence or doom that God pronounces. Even on 'the first pages of the Bible we are shown the face of a God "merciful and gracious, slow to anger and abundant in goodness and truth" (Ex 34:6). He delights in showing mercy. "Where sin abounded, grace did the more abound" (Ro 5:20). Grace, provocative of faith, precedes the sentence.

One point of view, usually overlooked but made plain already by Luther, deserves mention. By leaving open the question of just what woman the Saviour was to be born, God mocks the tempter, always leaving him in uncertainty which one would ultimately overthrow him, so that the devil had to live in continual dread of every woman's son that was born.

But is the particular expression "seed of the woman" perhaps so phrased in reference to Mary and the virgin birth? Not primarily, but at least incidentally. The expression "seed of man" would not have been so directly motivated. As pointed out above, the one tempted and brought to fall is chosen by God to produce the one that is to bring Satan to fall, that Satan might in no wise boast himself against God. But at the same time, to show how completely God governs and controls all things as well as foreknows them, an expression is chosen that meets with literal fulfilment in Him who is virgin born and not of the seed of man. Yet we prefer to state the case thus the expression used does not specifically prophesy the virgin birth, but it coincides and agrees with it under divine providence. For it is not to be forgotten that the expression "her seed" in its first meaning is a collective noun and includes all who are enrolled in the struggle against Satan, without being themselves virgin born.

After modernists have refused to let the Messianic import of the passage stand, which was of old accepted by the Jewish and by the Christian Church, it is interesting to observe what they substitute for it, for even for them the mere notion of enmity between men and snakes is rather a trite matter. Some hold that we have here "the protest of ethical religion against the unnatural fascination of snake-worship." Rather a farfetched substitute! Again, since the word does have a rather solemn sound, how account for that? It is suggested that here we have one of those strange words that like oft "recurring motives of the Genesis' narratives" explain "the more perplexing facts in the history of men and peoples" and "are the working out of a doom or 'weird' pronounced of old under divine inspiration." Similar instances are listed,, as 4:15; 8:21 ff.; 9:25 ff.; 16:12; 27:27 ff.; 46:19 ff., ch. 49; The thought is that mysterious things are to be explained as the working out of words of fate uttered long ago. But rather than think of some word of blind fate about snakes, this should be listed as a definite word of prophecy and promise. Procksch lets the word carry no more meaning than that man and serpent both perish in this weird contest: the fight ends in a kind of draw — a very hopeful prospect outlined by the LORD! Even Koenig dares go no farther (*Die Mess. Weissagungen*) than to find in the word the sure promise of the defeat of the serpent but no reference to the Messiah.

Those who would charge our interpretation with being too deeply involved or too abstruse or

too difficult for the Old Testament believer to discover, should remember that the Jewish Church, according to the *Targum*, regarded this passage as messianic from a very early day. If Irenaeus is mentioned as the first one of the Christian church fathers definitely to state this view, that does not materially alter the situation. Not every messianic passage is mentioned definitely in the New Testament, yet cf. (Ro 16:20). A significant New Testament fact, however, looms up very prominently and serves the same purpose: after Christ's public ministry is officially inaugurated by His baptism, He encounters the devil in a temptation, even as the first parents encountered him. This, first of all, confirms the fact that the first tempter was the devil, but it more distinctly displays the first crushing defeat that the seed of the woman administered to His opponent. On the cross this victory was sealed and brought to its perfect conclusion. The cry, "It is finished," marked the successful completion of the task.

Unfortunately, the Catholic church, following an error of the Vulgate, translates *hû* as "she" (*ipsa*) instead of, as the Hebrew alone allows: "he" (*ipse*). So she refers the passage to the virgin Mary. Even the original translator of the Vulgate, Jerome, was aware that the retention of this form was an error.

(Scofield)

2 (thou shalt bruise his heel)

The chain of references which begins here includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: "Christ (second advent)" De 30:3. **See Scofield "Ac 1:11" "Kingdom"** Ge 1:26-28 Zec 12:8 "Kingdom (N.T.)" Lu 1:31 1Co 15:28 "Day of the LORD" Isa 2:10 Re 19:11

GENESIS 4:1

Texts Gen 4:1

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

א וַיֵּדַע אָדָם, יְדַע אֶת-חַוָּה, 1 And the man knew Eve his wife;
אִשְׁתּוֹ; וַתַּהַר, וַתֵּלֶד אֶת-קַיִן, and she conceived and bore Cain,
וַתֹּאמֶר, קָנִיתִי אִישׁ אֶת-יְהוָה. and said: 'I have gotten a man *with*
the help of the LORD.'
(Mechon-Mamre.mht)
{Italics, my own. NEC}

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

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

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

1a) (Qal)

1a1) to get, acquire, obtain

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

1a1a1) possessor

- 1a1b) of Eve acquiring
- 1a1c) of acquiring knowledge, wisdom
- 1a2) to buy
- 1b) (Niphal) to be bought
- 1c) (Hiphil) to cause to possess

<085> 4 את 'eth ayth probably from 0579; prep; {See TWOT on 187}

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

- 1) with, near, together with
 - 1a) with, together with
 - 1b) with (of relationship)
 - 1c) near (of place)
 - 1d) with (poss.)
 - 1e) from ... with, from (with other prep)

The reader will find a discussion of this remarkable passage worthy of his attention in Dr. J. P. Smith's *Scripture Testimony to the Messiah*, vol. 1, p. 228. Third edition. 1837. This learned, indefatigable, and candid writer, argues with considerable force in favor of the translation, 'I have obtained a man, Jehovah,' and supposes that Eve really believed her first-born to be the incarnate Jehovah. There is, however, great difficulty in allowing that she could know so much as is here presupposed; and the remark of Dathe seems fatal to this interpretation:—' Si scivit, Messiam esse debere Jovam, quomodo existimare potuit, Cainam esse Messiam, quem sciebat esse ab Adamo genitum.' If Eve knew that Messiah must be Jehovah, how could she think that Cain was the Messiah, when she knew him to be the offspring of Adam?

Finally,

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

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

Note here, אֶת, I take as the sign of the direct object which is an appositive to אִישׁ. Thus the phrase better reads as to the intent of Eve: . . . She conceived, and bare Cain, and said, I have obtained {QP-1CS > 07069 קָנָה *qanah kaw-naw'*: *obtain*} the man, YeHoVaH {יְהוָה}. Note also that the English articulation was added because the name for God is always articular (implied).^a Also, Eve was correct in that the seed of Adam would bring forth Messiah, the LORD Jesus, except she was 4000

^a Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax*, © 1990 Eisenbrauns, Winona Lake, Indiana.

years or so too quick with her synopsis. She learned better when her son Cain killed her son Able.

EXODUS 3:13-14

Ex 3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you. {THAT or Rel. Pronoun all genders Who, what, which, that The articular participle **ων** of the LXX captures this idiom "the One Who Is".)

Heb Ex 3:13-14

יג ויאמר משה אל-ה'הים, הנה אנכי בא אל-בני ישראל,
ואמרתי להם, אלהי אבותיכם שלחני אליכם; ואמרו-לי מה-
שמו, מה אמר אלהים.

יד ויאמר אלהים אל-משה, **אֶהְיֶה אֲשֶׁר אֶהְיֶה**; ויאמר, כה
תאמר לבני ישראל **אֶהְיֶה**, שלחני אליכם

The LXX Greek

Ex 3:13 και ειπεν μωυσης προς τον θεον ιδου εγω ελευσομαι προς τους υιους ισραηλ και ερω προς αυτους ο θεος των πατερων υμων απεσταλκεν με προς υμας ερωτησουσιν με τι ονομα αυτω τι ερω προς αυτους

14 και ειπεν ο θεος προς μωυσην **εγω ειμι** ο **ων** και ειπεν ουτως ερεις τοις υιοις ισραηλ **ο ων** απεσταλκεν με προς υμας

Now let's have a look at the New Testament:

Joh 1: 1 ¶ In the beginning **was** the Word, and the Word **was** with God, and the Word was God.

2 The same **was** in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

Joh 1:1 ¶ εν {PREP} αρχη {N-DSF} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} ην {V-IAI-3S} προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} ην {V-IAI-3S} ο {T-NSM} λογος {N-NSM}

2 ουτος {D-NSM} ην {V-IAI-3S} εν {PREP} αρχη {N-DSF} προς {PREP} τον {T-ASM} θεον {N-ASM}

3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S}

Here the reader should check Joh 8:56-59 especially verse 58 in the Greek N.T.

Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, **I am**.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

Joh 8:58 ειπεν {V-2AAI-3S} αυτοις {P-DPM} ο {T-NSM} ιησους {N-NSM} αμην {HEB} αμην {HEB} λεγω {V-PAI-1S} υμιν {P-2DP} πριν {ADV} αβρααμ {N-PRI} γενεσθαι {V-2ADN} **εγω {P-1NS} ειμι {V-PAI-1S}**

See also Rev 1:8, 17

1 Joh 1:7 ¶ For many deceivers are gone forth into the world, even they that confess not that Jesus Christ **is coming** in the flesh. This is the deceiver and the antichrist.

In the Greek text, below, the Present Participle as a conative present should be translated "**is coming**".

1 Joh 1:7 ¶ οτι <3754> {CONJ} πολλοι <4183> {A-NPM} πλανοι <4108> {A-NPM} εισηλθον <1525> (5627) {V-2AAI-3P} εις <1519> {PREP} τον <3588> {T-ASM} κοσμον <2889> {N-ASM} οι <3588> {T-NPM} μη <3361> {PRT-N} ομολογουντες <3670> (5723) {V-PAP-NPM} ιησουν <2424> {N-ASM} χριστον <5547> {N-ASM} **ερχομενον <2064> (5740) {V-PNP-ASM}** εν <1722> {PREP} σαρκι <4561> {N-DSF} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} πλανος <4108> {A-NSM} και <2532> {CONJ} ο <3588> {T-NSM} αντιχριστος <500> {N-NSM}

Rev 1: 8 I am Alpha and Omega, the beginning and the en ding, saith the LORD, which is, and which was, and which **is coming, the Almighty.**

In the Old Testament ALMIGHTY GOD, Heb . **יְהוָה**. Occurs in Gen 17:1, . . . where in Eze 10:5. the LXX

reads θεου **σαδδαι** where saddai is the translation of the Hebrew **יְהוָה** : almighty which is actually translated to Greek in several places in the O. T. by **παντοκρατορ**

Job 8:5 But be thou early in prayer to the LORD Almighty.

Job 8:5 συ δε ορθριζε προς κυριον **παντοκρατορα** δεομενος

Zep 2:10 {1} This is their punishment in return for their haughtiness, because they have reproached and magnified themselves against the LORD Almighty.

Zep 2:10 αυτη αυτοις αντι της υβρεως αυτων διοτι ωνειδισαν και εμεγαλυνθησαν επι τον κυριον τον **παντοκρατορα**

Rev 1:8 εγω {P-1NS} ειμι {V-PAI-1S} το {T-NSN} αλφα {N-LI} και {CONJ} το {T-NSN} ω {N-LI} λεγει {V-PAI-3S} κυριος {N-NSM} ο {T-NSM} θεος {N-NSM} ο {T-NSM} ων {V-PAP-NSM} και {CONJ} ο {T-NSM} **ην {V-IAI-3S}** και {CONJ} ο {T-NSM} **ερχομενος {V-PNP-NSM}** ο {T-NSM} **παντοκρατωρ {N-NSM}**

For "almighty" see also 2Co 6:18; Re 4:8, 1:17, 15:3, 16:7, 19:6, 21:22.

Ex 31: 1 And the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

Ex 3:16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

Ex 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

Num 6: 22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put My name upon the children of Israel; and I will bless them.

Nu 22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

De 5:31 But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

The Birth Of Sampson The Nazarite

Ju 13:2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And He said, **I Am.**

12 And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? {How shall we order...: Heb. What shall be the manner of the, etc} {how shall we do...: or, what shall he do?: Heb. what shall be his work?}

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

- 15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee. {for thee: Heb. before thee}
- 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was the angel of the LORD.
- 17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?
- 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is wonderful?
- Heb. 06383 פלאי' pil'iy pil-ee' or פלי'א paly' paw-lee' from 06381; adj; {See TWOT on 1768 @@ "1768b"} 1) wonderful, incomprehensible, extraordinary) See Is 9:6 (Heb. 06382 פלא peh' leh)
- 19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.
- 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.
- 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that He was the angel of the LORD.
- 22 And Manoah said unto his wife, We shall surely die, because we have seen God.
- 23 But his wife said unto him, If the LORD were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have shewed us all these things, nor would as at this time have told us such things as these.
- 24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.
- 25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol. {the camp...: Heb. Mahanehdan}

Ps 68:15 The hill of God *is* as the hill of Bashan; an high hill *as* the hill of Bashan.

- 16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.
- 17 The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD *is* among them, *as in* Sinai, in the holy *place*. {even...: or, even many thousands}
- 18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them. {for men: Heb. in the man}
- 19 Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation. Selah.
- 20 He that is our God is the God of salvation; and unto GOD the LORD belong the issues from death.

Here is a most unrecognized verse concerning יהוה! the LORD. Although God the

Son has existed from eternity past, his verse indicates that יהוה!, the member of the Godhead that could be seen by men viz. The Angel of the LORD, The LORD as seen by Manoah, The LORD seen by Abraham, Moses, Elijah, etc.

{P-2MP} <0859> כִּי-אֶתְּהָא Ps 91:9 For **thou** hast made
the LORD who is **my** refuge,

; <04268> יהוה מְחִסֵּי even the **Most High**, thy
 habitation.
 {QP}-{2MS} שְׁמַתְּ , עֲלִיּוֹן
 . <05945> מְעוֹנֶךָ <07760>

.And finally , The LORD born of Mary.

- Mt 1: 20 But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. {conceived: Gr. begotten }
- 21 And she shall bring forth a son, and thou shalt call his name JESUS: for He shall save His people from their sins. {JESUS: that is, Heb. יְהוֹשֻׁעַ YeHoshua: Jesus: = Jehovah is Salvation. NEC}
- 22 Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying,
- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. {they ... : or, his name shall be called }
- 24 Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife:
- 25 And knew **her not till she had brought forth her firstborn son: and he called his name JESUS.**

-
- Is 6:1 In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. {his...: or, the skirts thereof}
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. {one...: Heb. this cried to this} {the whole...: Heb. his glory is the fulness of the whole earth}

-
- Is 7:10 Moreover the LORD spake again unto Ahaz, saying, {Moreover...: Heb. And the LORD added to speak}
- 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. {ask it...: or, make thy petition deep}
- 12 But Ahaz said, I will not ask, neither will I tempt the LORD.
- 13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?
- 14 Therefore the LORD himself shall give you a sign; Behold, **the virgin** shall conceive, and bear a son, and shall call his name Immanuel. (Immanuel = God With Us)

-
- Is 9:1 Nevertheless the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her* by the way of the sea, beyond Jordan, in Galilee of the nations. {of the nations: or, populous}
- 2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

- 3 Thou hast multiplied the nation, *and* not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil. {not: or, to him}
- 4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. {For...: or, When thou brakest}
- 5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning *and* fuel of fire. {For...: or, When the whole battle of the warrior was, etc} {but...: or, and it was, etc} {fuel: Heb. meat}
- 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful** Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

-
- Is:11: 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
- 2 And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
 - 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: {quick...: Heb. scent or, smell}
 - 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. {reprove: or, argue}
 - 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
 - 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
 - 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
 - 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. {cockatrice': or, adder's}
 - 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
 - 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}

-
- Is 40: 10 Behold, the LORD GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. {with strong...: or, against the strong} {his work: or, recompence for his work}
- 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. {that...: or, that give suck}
 - 12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? {a measure: Heb. a tierce}
 - 13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him? {his...: Heb. man of his counsel}

-
- Is 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
- 4 And they shall spring up as among the grass, as willows by the water courses.
 - 5 One shall say, I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

- 6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God. {Please see Rev notes below.}
- 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.
- 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? ye *are* even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*. {God; I: Heb. rock, etc}

Look at the First and Last, Beginning and End, Alpha and Omega in the Book of the Revelation of Jesus Christ!

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- Re 1:4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
- 5 And from Jesus Christ, who is the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
 - 6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.
 - 7 Behold, He cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
 - 8 I am Alpha and Omega, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the Almighty.
 - 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

-
- Re 1:12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- 13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
 - 14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;
 - 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
 - 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength.
 - 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
 - 18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

- Re 2: 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
- 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.
 - 8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

-
- Re 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.
- 13 I am Alpha and Omega, the beginning and the end, the first and the last.
 - 14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

- 15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
- 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.
- 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
- 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book. {out of the book...: or, from the tree of life}

Continuing with Isaiah:

- Is 48:11 For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.
- 12 Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.
- 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together. {my...: or, the palm of my right hand hath spread out} Note Col 1:12-19!
- 14 All ye, assemble yourselves, and hear; which among them hath declared these *things*? The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.
- 15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.
- 16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the LORD GOD, and his Spirit, hath sent me.
- 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go.

- Mat 1:20 But while he thought on these things, behold, **the angel of the LORD** appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. {conceived: Gr. begotten}
- 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {JESUS: that is, Heb **יְהוֹשֻׁעַ**! YeHoShuah“Jehovah is Salvation The Hebrew name for the badly transliterated Joshua. This name is translated in the LXX as Ἰησοῦς }
- 22 Now all this was done, that it might be fulfilled which was spoken of the LORD by the prophet, saying,
- 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. {they...: or, **his name shall be called**} Note quote from Is 7:14 & also see Is 9:6 The God with us is directly fulfilled by Matt 28:20, below.
- 24 Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife:
- 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

-
- Mat 3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
- 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matt 28:16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach (Make disciples Gk. μαθητευσατε{V-AAM-2P}) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

20 Teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all the days, (or always) even unto the end of the age. Amen.

20 διδασκοντες {V-PAP-NPM} αυτοις {P-APM} τηρειν {V-PAN} παντα {A-APN} οσα {K-APN} ενετειλαμην {V-ADI-1S} υμιν {P-2DP} και {CONJ} ιδου {V-2AMM-2S} εγω {P-1NS} μεθ {PREP} υμων {P-2GP} ειμι {V-PAI-1S} πασας {A-APF} τας {T-APF} ημερας {N-APF} εως {ADV} της {T-GSF} συντελειας {N-GSF} του {T-GSM} αιωνος {N-GSM} αμην {HEB}

1 Cor 12:4-6

1 Cor 12: 4 Now there are diversities of gifts, but the same Spirit. **{The Holy Spirit Gives These Gifts}**

5 And there are differences of administrations, but the same LORD. {administrations: or, ministries} **{God The Son determines where they are ministered}**

6 And there are diversities of operations, but it is the same God who worketh all in all. **{God The Father turns on the Power}**

2 Cor 13:13-14

2 Cor 13:13 All the saints salute you.

14 The grace of the LORD Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. <<The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.>>

Notice in vs. 14 we see all three persons of the trinity spelled out.

Jude 24-25

Jude 24 Now unto Him that is able to keep you from falling, and to present *you* faultless before the presence of His glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Notice that Jesus our Savior is called God vs. 25 and vs. 21

Who was the agent of creation???

Gen 1:1 In the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Notice the first chapter of John's Gospel

John 1:1 In the beginning was the Word, and the Word was with God, **and the Word was God.**

2 **The same was in the beginning with God.**

3 **All things were made by Him; and without Him was not any thing made that was made.**

4 In Him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not. {comprehended: or understood, or, did not admit, or, receive}

Note the preexistence of the Word before Time. This is shown by use of the Imperfect Active Indicative of the verb 'to be' Gk. ην {V-IAI-3S}. In other words, at the time of the beginning, the

Word was already in existence and continues until the time of the writing. Notice also the similarity of John with the Hebrew Translation of Genesis 1:1a. Notice also the Septuagint rendition of Genesis 1:1,

LXX Gen 1:1 **εν αρχη** εποιησεν ο θεος τον ουρανον και την γην. There is also A clear reference to the Word = The Creator God from John 1:1-3, Cf. Col 1, Heb 1,

- John 1:1 **εν {PREP} αρχη {N-DSF} ην {V-IAI-3S}** ο {T-NSM} λογος {N-NSM} και {CONJ} ο {T-NSM} λογος {N-NSM} **ην {V-IAI-3S}** προς {PREP} τον {T-ASM} θεον {N-ASM} και {CONJ} θεος {N-NSM} **ην {V-IAI-3S}** ο {T-NSM} λογος {N-NSM}
- 2 ουτος {D-NSM} **ην {V-IAI-3S}** **εν {PREP} αρχη {N-DSF}** προς {PREP} τον {T-ASM} θεον {N-ASM}
- 3 παντα {A-NPN} δι {PREP} αυτου {P-GSM} εγενετο {V-2ADI-3S} και {CONJ} χωρις {ADV} αυτου {P-GSM} εγενετο {V-2ADI-3S} ουδε {CONJ-N} εν {A-NSN} ο {R-NSN} γεγονεν {V-2RAI-3S} All things by Him were made and without Him nothing was made that stands made.
- 4 εν {PREP} αυτω {P-DSM} ζωη {N-NSF} ην {V-IAI-3S} και {CONJ} η {T-NSF} ζωη {N-NSF} ην {V-IAI-3S} το {T-NSN} φως {N-NSN} των {T-GPM} ανθρωπων {N-GPM}
- 5 και {CONJ} το {T-NSN} φως {N-NSN} εν {PREP} τη {T-DSF} σκοτια {N-DSF} φαινει {V-PAI-3S} και {CONJ} η {T-NSF} σκοτια {N-NSF} αυτο {P-ASN} ου {PRT-N} κατελαβεν {V-2AAI-3S}

See Also For A Grammatical Point.

- Col 1:1 Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,
 2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and LORD Jesus Christ.
 3 We give thanks to the God and Father of our LORD Jesus Christ, praying always for you,
 4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,
 In verse 3 is contained a double underlined Granville-Sharp construction.

- Col 1:1 παυλος <3972> {N-NSM} αποστολος <652> {N-NSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} δια <1223> {PREP} θεληματος <2307> {N-GSN} θεου <2316> {N-GSM} και <2532> {CONJ} τιμοθεος <5095> {N-NSM} ο <3588> {T-NSM} αδελφος <80> {N-NSM}
- 2 τοις <3588> {T-DPM} εν <1722> {PREP} κολασσαις <2857> {N-DPF} αγιοις <40> {A-DPM} και <2532> {CONJ} πιστοις <4103> {A-DPM} αδελφοις <80> {N-DPM} εν <1722> {PREP} χριστω <5547> {N-DSM} χαρις <5485> {N-NSF} υμιν <4771> {P-2DP} και <2532> {CONJ} ειρηνη <1515> {N-NSF} απο <575> {PREP} θεου <2316> {N-GSM} πατρος <3962> {N-GSM} ημων <1473> {P-1GP} και <2532> {CONJ} κυριου <2962> {N-GSM} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM}
- 3 ευχαριστουμεν <2168> (5719) {V-PAI-1P} τω <3588> {T-DSM} θεω <2316> {N-DSM} και <2532> {CONJ} πατρι <3962> {N-DSM} του <3588> {T-GSM} κυριου <2962> {N-GSM} ημων <1473> {P-1GP} ιησου <2424> {N-GSM} χριστου <5547> {N-GSM} παντοτε <3842> {ADV} περι <4012> {PREP} υμων <4771> {P-2GP} προσευχομενοι <4336> (5740) {V-PNP-NPM}

- 4 ακουσαντες <191> (5660) {V-AAP-NPM} την <3588> {T-ASF} πιστιν <4102> {N-ASF} υμων <4771> {P-2GP} εν <1722> {PREP} χριστω <5547> {N-DSM} ιησου <2424> {N-DSM} και <2532> {CONJ} την <3588> {T-ASF} αγαπην <26> {N-ASF} την <3588> {T-ASF} εις <1519> {PREP} παντας <3956> {A-APM} τους <3588> {T-APM} αγιους <40> {A-APM}

And:

Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

- 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: (His...: Gr. the Son of His love)
- 14 In Whom we have redemption through His blood, even the forgiveness of sins:
- 15 Who is the image of the invisible God, the firstborn of every creature:
- 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:
- 17 And He is before all things, and by Him all things consist (or are 'glued' together – note here all the precise universal constants!)
- 18 And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. {in...: or, among all}
- 19 For it pleased the Father that in Him should all fulness dwell;
- 20 And, having made peace through the blood of his cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. {having...: or, making}
- 21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath He reconciled {in...: or, by your mind in}
- 22 In the body of his flesh through death, to present you holy and unblameable and unreprouvable in His sight:
- 23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;
- 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church:
- 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; (the capstone of Revelation)
- 26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
- 27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

- 3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
- 4 ¶ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. {again...: or, when he bringeth again}
- 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. {And of: Gr. And unto}
- 8 But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness *is* the sceptre of thy kingdom. {righteousness: Gr. rightness, or, straightness}
- 9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.
- 10 And, Thou, LORD, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.
- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Why Should Preachers And Other Ministers Of The Gospel Study (And Use) The Original Language?

Knowledge of the original language Combats heresy on a solid basis.^a Notice Thomas' response to the post resurrection appearance of our LORD in

Jn 20:28 και {CONJ} απεκριθη {V-ADI-3S} θωμας {N-NSM} και {CONJ} ειπεν {V-2AAI-3S} αυτω {P-DSM} ο {T-NSM} κυριος {N-NSM} μου {P-1GS} και {CONJ} ο {T-NSM} θεος {N-NSM} μου {P-1GS}

Jn 20:28 and answered Thomas and said to Him "the LORD of me and the God of me".

A very word order literal translation for the benefit of the Bible Unitarians of the Watchtower! And the following context:

- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
- 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Notice, now Titus 2:13 (Granville Sharp rule^{a/195, b/786 c/109 ff d/181 ff e}).

^a N. Carlson, *Hermeneutics An Antidote For 21st Century Cultic And Mind Control Phenomena*, 1974, Section 3.1.1.3

Granville Sharp Rule Of Greek Grammar

When two substantives (Nouns or Pronouns) of the same case (Vocative, Nominative, Genitive, Ablative, Dative, Instrumental, Locative, or Accusative) are connected by the word Gk. και = and or even, and the first substantive is preceded by the article (THE = Gk. ὁ, ἡ, τό. . .) having the same case as the two substantives, The two substantives refer to the same person or thing!!!

In the examples, below, the Granville-Sharp constructions are double underlined. and as you'll notice all words in each are in the same Case. Clear examples.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God even our Saviour Jesus Christ;

14 Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 2:13 προσδεχομενοι {V-PNP-NPM} την {T-ASF} μακαριαν {A-ASF} ελπιδα {N-ASF} και {CONJ} επιφανειαν {N-ASF} της {T-GSF} δοξης {N-GSF} του {T-GSM} μεγαλου {A-GSM} θεου {N-GSM} και {CONJ} σωτηρος {N-GSM} ημων {P-1GP} ιησου {N-GSM} χριστου {N-GSM}

Here, The Granville-Sharp constructions are double underlined. and as you'll notice all words in each are in the same Case. Clear examples.

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 our God and Saviour Jesus Christ: {Simon: or, Symeon}

2 Grace and peace be multiplied unto you through the knowledge of God even Jesus, our LORD,

2 Pet 1: 1 συμεων {N-PRI} πετρος {N-NSM} δουλος {N-NSM} και {CONJ} αποστολος {N-NSM} ιησου {N-GSM} χριστου {N-GSM} τοις {T-DPM} ισοτιμον {A-ASF} ημιν {P-1DP} λαχουσιν {V-2AAP-DPM} πιστιν {N-ASF} εν {PREP} δικαιοσυνη {N-DSF} του {T-GSM} θεου {N-GSM} ημων {P-1GP} και {CONJ} σωτηρος {N-GSM} ιησου {N-GSM} χριστου {N-GSM}

2 χαρις {N-NSF} υμιν {P-2DP} και {CONJ} ειρηνη {N-NSF} πληθυνθειη {V-APO-3S} εν {PREP} επιγνωσει {N-DSF} του {T-GSM} θεου {N-GSM} και {CONJ} ιησου {N-GSM} του {T-GSM} κυριου {N-GSM} ημων {P-1GP}

The underlined portion is the Granville/Sharp construction defined previously.

^a. Kenneth S. Wuest, WUEST'S WORD STUDIES FROM THE GREEK NEW TESTAMENT - Vol. II - The Pastoral Epistles, 1952, Wm. B. Eerdmans Publishing Company, Ex

^b. A.T. Robertson, A GRAMMAR OF THE GREEK NEW TESTAMENT IN THE LIGHT OF HISTORICAL RESEARCH, 1923, Broadman Press, Ex

^c. C.F.D. Moule, AN IDIOM-BOOK OF NEW TESTAMENT GREEK, 1975, Cambridge University Press, Ex

^d. James Hope Moulton, A GRAMMAR OF NEW TESTAMENT GREEK - Vol. III - Syntax, 1963, T. and T. Clark, Ex.

^e IBID, Section 3.1 The principle of the Priority of the Original Language.

Although not a Granville Sharp construction except for the last noun clause, I John 5:20, below, is a direct statement of the deity of the Son of God, Jesus the Messiah (Christ).

The Granville-Sharp construction is double underlined.

1 Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life. i.e., The Son Jesus the Messiah is the True God and Eternal Life.

1 Jo 5:20 οἶδαμεν <1492> (5758) {V-RAI-1P} δε <1161> {CONJ} οτι <3754> {CONJ} ο <3588> {T-NSM} υιος <5207> {N-NSM} του <3588> {T-GSM} θεου <2316> {N-GSM} ηκει <2240> (5719) {V-PAI-3S} και <2532> {CONJ} δεδωκεν <1325> (5758) {V-RAI-3S} ημιν <1473> {P-1DP} διανοιαν <1271> {N-ASF} ινα <2443> {CONJ} γινωσκωμεν <1097> (5725) {V-PAS-1P} τον <3588> {T-ASM} αληθινον <228> {A-ASM} και <2532> {CONJ} εσμεν <1510> (5719) {V-PAI-1P} εν <1722> {PREP} τω <3588> {T-DSM} αληθινω <228> {A-DSM} εν <1722> {PREP} τω <3588> {T-DSM} υιω <5207> {N-DSM} αυτου <846> {P-GSM} ιησου <2424> {N-DSM} χριστω <5547> {N-DSM} ουτος <3778> {D-NSM} εστιν <1510> (5719) {V-PAI-3S} ο <3588> {T-NSM} αληθινος <228> {A-NSM} θεος <2316> {N-NSM} και <2532> {CONJ} ζωη <2222> {N-NSF} αιωνιος <166> {A-NSF}

We are in Him Who is true, (*that is*)

in His Son Jesus Christ,

This is the true God and Eternal Life.

The Major proof texts in the Bible are contained in the Book of The Revelation of Jesus Christ Below, are several illustrations of the Trinity taken from my book on Homiletics^a

2.4.4.2

I

Illustrations Are Needed for Proving

- Although the Trinity cannot be proven through natural means, **its reasonableness may be illustrated by natural phenomena.** Raymond Lull, the missionary to the Moslems, murdered in 1315 by them, elaborated the Trinitarian triangle^b. This triangle is shown in figure 5, below.

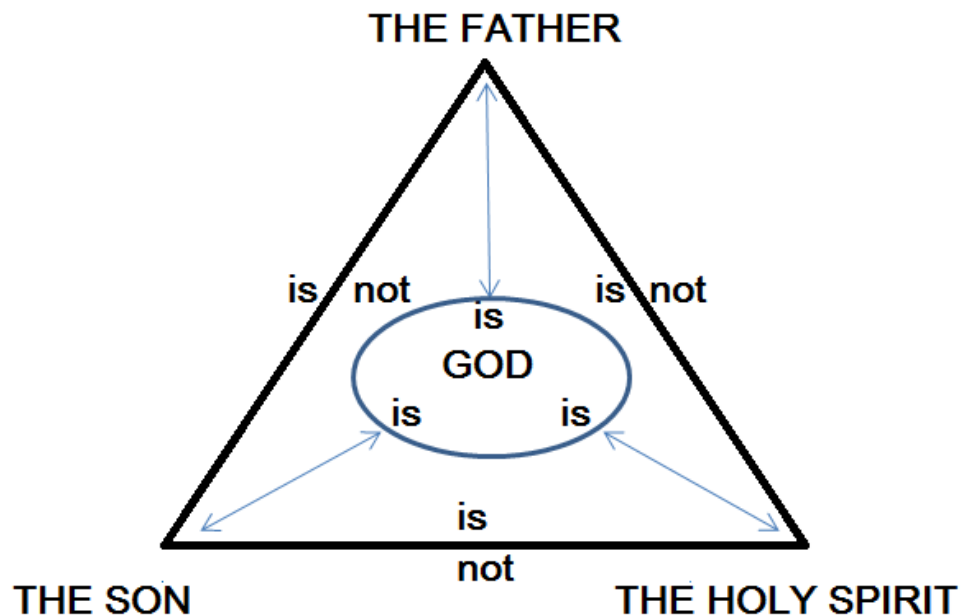


Figure 05. The Trinitarian Triangle

- The **three states of a substance solid, liquid, and gas** may also help people to understand the concept of the Trinity.
- I was intrigued by a concept in Projective Geometry. In that mathematical system, which, unlike Euclidean Geometry, contains no contradictions (e.g., the parallel postulate), there are only 3 primitives (properties that cannot be proven but need to be taken on **faith**). These primitives are **point, line, and incidence** (a point lies on a line). **From these three primitives a completely self-consistent mathematical system has been discovered^c.**

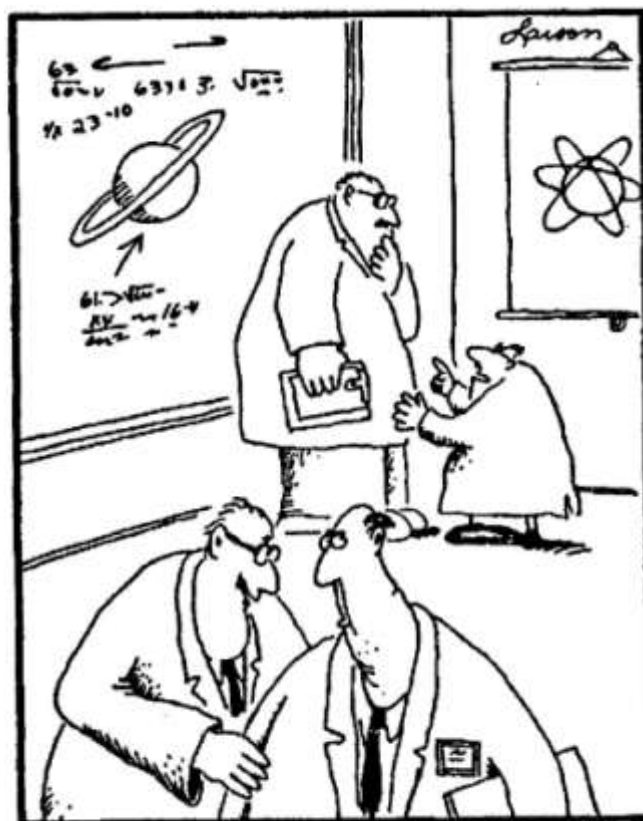
^a EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, Second Edition, 2016, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 362 Pgs.

^b Erich Sauer, "From Eternity to Eternity" (English Translation), 1972, Wm. B. Eerdmans Publishing Company, pg. 14

^c C. W. O'Hara and D. R. Ward, "An Introduction to Projective Geometry, 1949, Oxford University Press.

Appendix E - A Warning About The Use Of The Checking Principle

By Rev. Norman E. Carlson, Aerospace Scientist



"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 Norm 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**

A TRIBUTE TO GOD'S NATURAL REVELATION

Ps 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

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. (Bias)

Therefore consider carefully the following analogies, which may help to illustrate certain doctrines of scripture (special revelation) from the disciplines of mathematics (natural revelation).

Some Essentials To A Scientific Approach

The geometry first taught in school systems today varies little from the geometry of the Greek geometors 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 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

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 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 (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^a (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 easy to verify the parallel postulate as independent of the others. In Projective Geometry all coplanar^a 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> katartizw katartizo *kat-ar-tid'-zo* †^c (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."

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](#)

Count-463

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> katartismov katartismos *kat-ar-tis-mos* ' The noun form of the verb katartizw, 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 (prov ton katartismou). Late and rare word (in Galen in medical sense, in papyri for house-furnishing), only here in N.T., though katartisiv in #2Co 13:9, both from katartizw, to mend (#Mt 4:21; #Ga 6:1). "For the mending (repair) of the saints."

Unto the building up (eiv oikodomhn). 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 ferw, 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.

^c †: Means all references in the document, e.g., the New Testament, have been given.

Unto destruction (εις απολειαν). Endless perdition (#Mt 7:13; 2Th 2:3; Php 3:19), not annihilation.

Rom 9:22 W. Newell

Ro 9:22 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).

"They stumble at the word, being disobedient: whereunto also they were appointed" (#1Pe 2:8).

"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)

Note also: 1Pe 2:8 "And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed."

5087 τιθημι tithemi *tith'-ay-mee*

a prolonged form of a primary θεω theo *theh'-o* (which is used only as alternate in certain tenses): TDNT-8:152.1176:

v

AV-lav 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.

Count-602

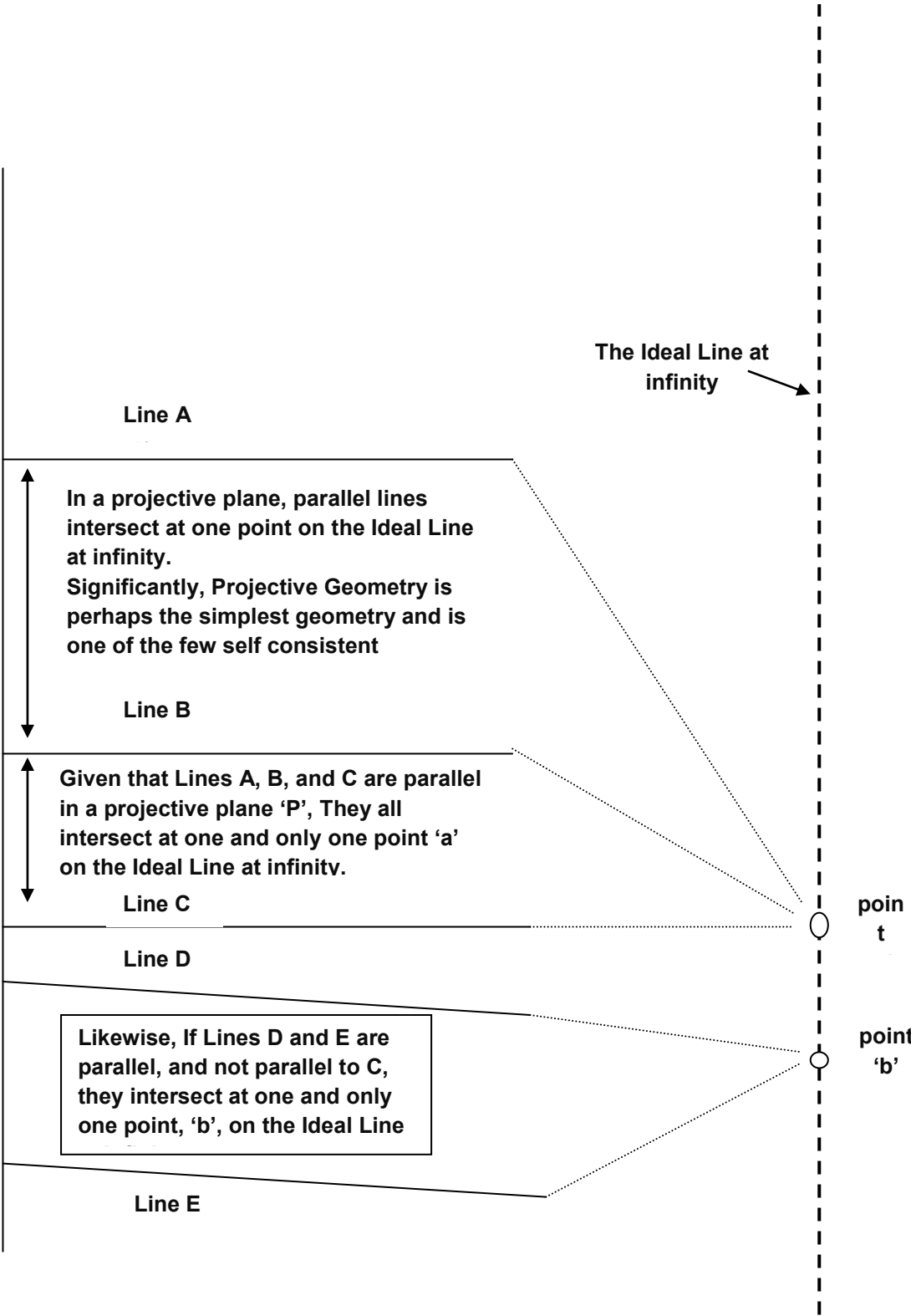


Figure 1. An Analogy From Projective Geometry

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^f 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 2)

- (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.

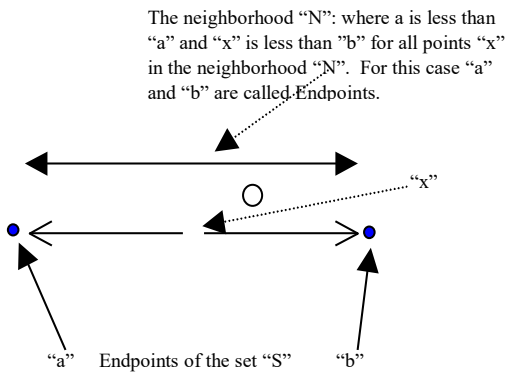
^f Tom M. Apostol, Mathematical Analysis, Addison Wesley Publishing Company, INC., 1957

^g Donald W. Kahn, Topology, Dover Publications. INC., 1975, 1995

- (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 “x”. (ii) Theorem: If “x” is an accumulation point of “S”, then every neighborhood N(x) contains infinitely many points of “S”!
 (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 he 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?”](#)



<u>SYMBOLS</u>	<u>MEANING</u>
O	: "x" any point in the Neighborhood "N" which is contained in the complete set of points "S".
●	: "a" OR "b", THE DEFINING POINTS OF AN OPEN INTERVAL, "a" IS LESS THAN "x" AND "B" IS GREATER THAN X FOR ALL POINTS "x" IN "S".

Figure 2. An Analogy From Point-Set/Algebraic Topology

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:

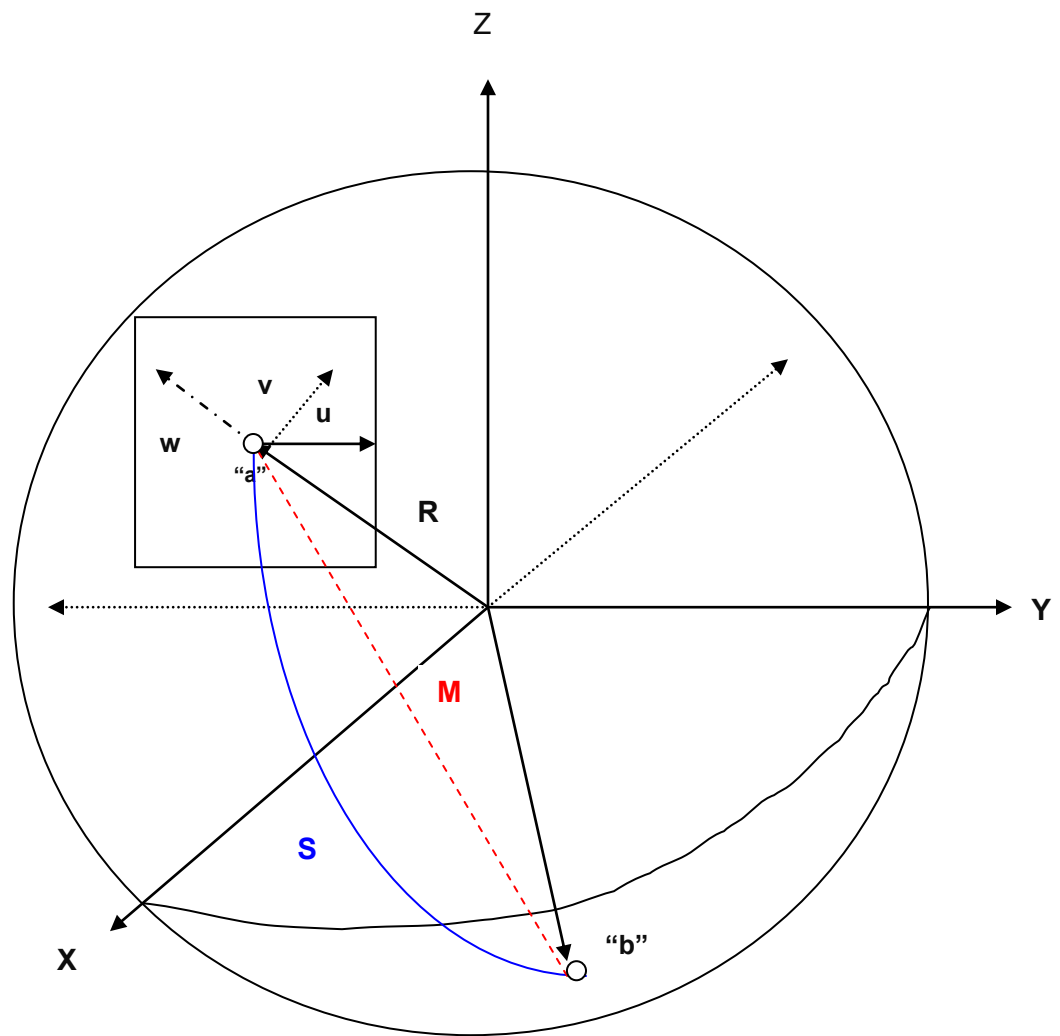


Figure 3 The Life Of A Two Dimensional Worm In A 3 Dimensional Space

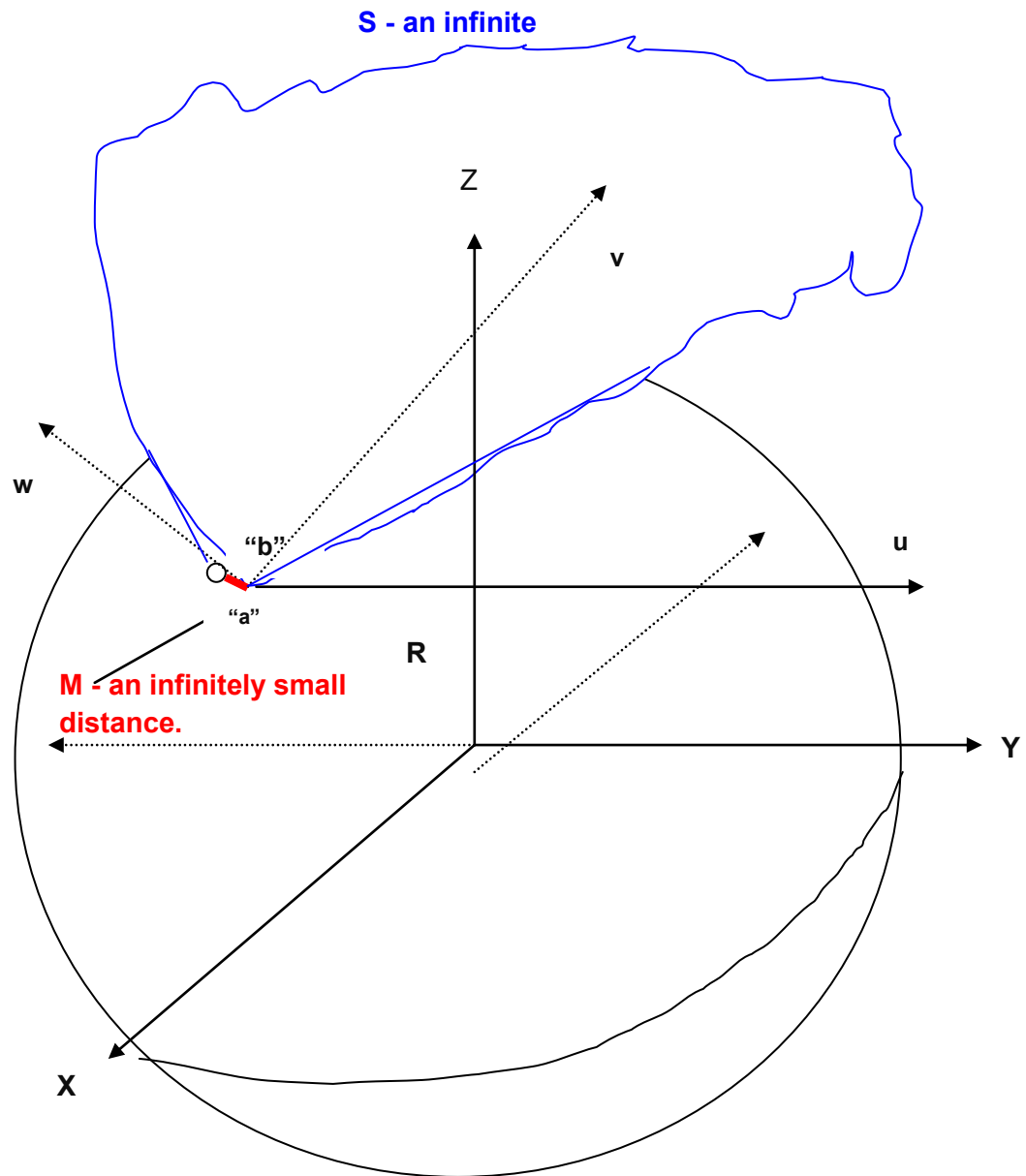


Figure 4 The Life Of A Three Dimensional Worm In An "n" Dimensional Space.

APPENDIX F - Justification - Justification- Righteous - Righteousness, etc. A Compendium.

Justify - Justification- Righteous - Righteousness

Here are 5 friends we discovered in section 3.2.1.1.2.1.4 Justification. They are listed here for an adjunct to our memories.

273 ἄμεμπτος amemptos am'-emp-tos from 1 (as a negative particle) and a derivative of 3201; adj; TDNT-4:571,580; {See TDNT 480 }

AV-blameless 3, unblameable 1, faultless 1; 5

1) blameless, deserving no censure, free from fault or defect

1342 δίκαιος dikaios dik'-ah-yos from 1349; adj; TDNT-2:182,168; {See TDNT 192 }

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

1) righteous, observing divine laws

1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God

1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined

1a2) innocent, faultless, guiltless

1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

1a3a) only Christ truly

1a4) approved of or acceptable of God

1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

1343 δικαιοσύνη dikaiosune dik'-ah-yos-oo'-nay from 1342; n f; TDNT-2:192,168; {See TDNT 192 }

AV-righteousness 92; 92

1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God

1a) the doctrine concerning the way in which man may attain a state approved of God

1b) integrity, virtue, purity of life, rightness, correctness of thinking, feeling, and acting

2) in a narrower sense, justice or the virtue which gives each his due.

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

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

- 1) to render righteous or such he ought to be
- 2) to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered
- 3) to declare, pronounce, one to be just, righteous, or such as he ought to be.

<1345> δικαίωμα dikaionoma dik-ah'-yo-mah from 1344; n n; TDNT-2:219,168; {See TDNT 192 }

AV-righteousness 4, ordinance 3, judgment 2, justification 1; 10

- 1) that which has been deemed right so as to have force of law
 - 1a) what has been established, and ordained by law, an ordinance
 - 1b) a judicial decision, sentence
 - 1b1) of God
 - 1b1a) either the favourable judgment by which he acquits man and declares them acceptable to Him
 - 1b1b) unfavourable: sentence of condemnation
 - 2) a righteous act or deed
-

Mt 1:19 Then Joseph her husband, being a just <1342> man, and not willing to make her a publick example, was minded to put her away privily.

Mt 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness <1343>. Then he suffered him.

Mt 5:6 Blessed are they which do hunger and thirst after righteousness <1343>: for they shall be filled.

Mt 5:10 Blessed are they which are persecuted for righteousness' sake <1343>: for theirs is the kingdom of heaven.

Mt 5:20 For I say unto you, That except your righteousness <1343> shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Mt 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just <1342> and on the unjust.

Mt 6:33 But seek ye first the kingdom of God, and his righteousness <1343>; and all these things shall be added unto you.

Mt 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous <1342>, but sinners to repentance.

Mt 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man <1342> in the name of a righteous man <1342> shall receive a righteous man's <1342> reward.

- Mt 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified <1344> of her children.
- Mt 12:37 For by thy words thou shalt be justified <1344>, and by thy words thou shalt be condemned.
- Mt 13:17 For verily I say unto you, That many prophets and righteous <1342> men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- Mt 13:43 Then shall the righteous <1342> shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
- Mt 13:49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just <1342>.
- Mt 20:4 And said unto them; Go ye also into the vineyard, and whatsoever is right <1342> I will give you. And they went their way.
- Mt 20:7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right <1342>, that shall ye receive.
- Mt 21:32 For John came unto you in the way of righteousness <1343>, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.
- Mt 23:28 Even so ye also outwardly appear righteous <1342> unto men, but within ye are full of hypocrisy and iniquity.
- Mt 23:29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous <1342>.
- Mt 23:35 That upon you may come all the righteous <1342> blood shed upon the earth, from the blood of righteous <1342> Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- Mt 25:37 Then shall the righteous <1342> answer him, saying, LORD, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
- Mt 25:46 And these shall go away into everlasting punishment: but the righteous <1342> into life eternal.
- Mt 27:19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man <1342>: for I have suffered many things this day in a dream because of him.
- Mt 27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person <1342>: see ye to it.
- Mr 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous <1342>, but sinners to repentance.
- Mr 6:20 For Herod feared John, knowing that he was a just <1342> man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.
{observed him: or, kept him, or, saved him }
- Lu 1:6 And they were both righteous <1342> before God, walking in all the commandments and ordinances<1345> of the LORD blameless <273>.
- Lu 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just <1342>; to make ready a people prepared for the LORD. {to the wisdom: or, by the wisdom }
- Lu 1:75 In holiness and righteousness <1343> before him, all the days of our life.

- Lu 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just <1342> and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
- Lu 5:32 I came not to call the righteous <1342>, but sinners to repentance.
- Lu 7:29 And all the people that heard him, and the publicans, justified <1344> God, being baptized with the baptism of John.
- Lu 7:35 But wisdom is justified <1344> of all her children.
- Lu 10:29 But he, willing to justify <1344> himself, said unto Jesus, And who is my neighbour?
- Lu 12:57 Yea, and why even of yourselves judge ye not what is right <1342>?
- Lu 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just <1342>.
- Lu 15:7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons <1342>, which need no repentance.
- Lu 16:15 And he said unto them, Ye are they which justify <1344> yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
- Lu 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous <1342>, and despised others: {that ... : or, as being righteous }
- Lu 18:14 I tell you, this man went down to his house justified <1344> rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- Lu 20:20 And they watched him, and sent forth spies, which should feign themselves just men <1342>, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- Lu 23:47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous <1342> man.
- Lu 23:50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just <1342>:
- Joh 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just <1342>; because I seek not mine own will, but the will of the Father which hath sent me.
- Joh 7:24 Judge not according to the appearance, but judge righteous <1342> judgment.
- Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness <1343>, and of judgment: {reprove: or, convince }
- Joh 16:10 Of righteousness <1343>, because I go to my Father, and ye see me no more;
- Joh 17:25 O righteous <1342> Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
- Ac 3:14 But ye denied the Holy One and the Just <1342>, and desired a murderer to be granted unto you;
- Ac 4:19 But Peter and John answered and said unto them, Whether it be right <1342> in the sight of God to hearken unto you more than unto God, judge ye.
- Ac 7:52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One <1342>; of whom ye have been now the betrayers and murderers:
- Ac 10:22 And they said, Cornelius the centurion, a just <1342> man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
- Ac 10:35 But in every nation he that feareth him, and worketh righteousness <1343>, is accepted with him.

- Ac 13:10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness <1343>, wilt thou not cease to pervert the right ways of the LORD?
- Ac 13:39 And by him all that believe are justified <1344> from all things, from which ye could not be justified <1344> by the law of Moses.
- Ac 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness <1343> by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. {hath given ... : or, offered faith }
- Ac 22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One <1342>, and shouldest hear the voice of his mouth.
- Ac 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just <1342> and unjust.
- Ac 24:25 And as he reasoned of righteousness <1343>, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
- Ro 1:17 For therein is the righteousness <1343> of God revealed from faith to faith: as it is written, The just <1342> shall live by faith.
- Ro 1:32 Who knowing the judgment <1345> of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. {have ... : or, consent with }
- Ro 2:13 (For not the hearers of the law are just <1342> before God, but the doers of the law shall be justified <1344>).
- Ro 2:26 Therefore if the uncircumcision keep the righteousness <1345> of the law, shall not his uncircumcision be counted for circumcision?
- Ro 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified <1344> in thy sayings, and mightest overcome when thou art judged.
- Ro 3:5 But if our unrighteousness commend the righteousness <1343> of God, what shall we say? Is God **unrighteous**<94>^a who taketh vengeance? (I speak as a man)
- Ro 3:10 As it is written, There is none righteous <1342>, no, not one:
- Ro 3:20 Therefore by the deeds of the law there shall <1344> no flesh be justified <1344> in his sight: for by the law is the knowledge of sin.
- Ro 3:21 But now the righteousness <1343> of God without the law is manifested, being witnessed by the law and the prophets;
- Ro 3:22 Even the righteousness <1343> of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
- Ro 3:24 Being justified <1344> freely by his grace through the redemption that is in Christ Jesus:
- Ro 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness <1343> for the remission of sins that are past, through the forbearance of God; {set forth: or, foreordained } {remission: or, passing over }
- Ro 3:26 To declare, I say, at this time his righteousness <1343>: that he might be just <1342>, and the justifier<1344> of him which believeth in Jesus.
- Ro 3:28 Therefore we conclude that a man is justified <1344> by faith without the deeds of the law.

^a <94> ἄδικος adikos ad'-ee-kos; from 1 (as a negative particle) and 1349; unjust; by extension wicked; by implication, treacherous; specially, heathen: — unjust, unrighteous.

- Ro 3:30 Seeing it is one God, which shall justify <1344> the circumcision by faith, and uncircumcision through faith.
- Ro 4:2 For if Abraham were justified <1344> by works, he hath whereof to glory; but not before God.
- Ro 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness <1343>.
- Ro 4:5 But to him that worketh not, but believeth on him that justifieth <1344> the ungodly, his faith is counted for righteousness <1343>.
- Ro 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness <1343> without works,
- Ro 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness <1343>.
- Ro 4:11 And he received the sign of circumcision, a seal of the righteousness <1343> of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness <1343> might be imputed unto them also:
- Ro 4:13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness <1343> of faith.
- Ro 4:22 And therefore it was imputed to him for righteousness <1343>.
- Ro 5:1 Therefore being justified <1344> by faith, we have peace with God through our LORD Jesus Christ:
- Ro 5:7 For scarcely for a righteous man <1342> will one die: yet peradventure for a good man some would even dare to die.
- Ro 5:9 Much more then, being <1344> now justified <1344> by his blood, we shall be saved from wrath through him.
- Ro 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification <1345>.
- Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness <1343> shall reign in life by one, Jesus Christ.) {by one man's ... : or, by one offence }
- Ro 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness <1345> of one the free gift came upon all men unto justification of life. {by the offence ... : or, by one offence } {by the righteousness ... : or, by one righteousness }
- Ro 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous <1342>.
- Ro 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness <1343> unto eternal life by Jesus Christ our LORD.
- Ro 6:7 For he that is dead is freed <1344> from sin. {freed: Gr. justified }
- Ro 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness <1343> unto God. {instruments: Gr. arms, or, weapons }
- Ro 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness <1343>?
- Ro 6:18 Being then made free from sin, ye became the servants of righteousness <1343>.

- Ro 6:19 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 <1343> unto holiness.
- Ro 6:20 For when ye were the servants of sin, ye were free from righteousness <1343>. {from ... : Gr. to righteousness }
- Ro 7:12 Wherefore the law is holy, and the commandment holy, and just <1342>, and good.
- Ro 8:4 That the righteousness <1345> of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- Ro 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness <1343>.
- Ro 9:28 For he will finish the work, and cut it short in righteousness <1343>: because a short work will the LORD make upon the earth. {the work: or, the account }
- Ro 9:30 What shall we say then? That the Gentiles, which followed not after righteousness <1343>, have attained to righteousness <1343>, even the righteousness <1343> which is of faith.
- Ro 9:31 But Israel, which followed after the law of righteousness <1343>, hath not attained to the law of righteousness <1343>.
- Ro 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he <1344> also justified <1344>: and whom he justified <1344>, them he also glorified.
- Ro 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth <1344>.
- Ro 10:3 For they being ignorant of God's righteousness <1343>, and going about to establish their own righteousness <1343>, have not submitted themselves unto the righteousness <1343> of God.
- Ro 10:4 For Christ is the end of the law for righteousness <1343> to every one that believeth.
- Ro 10:5 For Moses describeth the righteousness <1343> which is of the law, That the man which doeth those things shall live by them.
- Ro 10:6 But the righteousness <1343> which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)
- Ro 10:10 For with the heart man believeth unto righteousness <1343>; and with the mouth confession is made unto salvation.
- Ro 14:17 For the kingdom of God is not meat and drink; but righteousness <1343>, and peace, and joy in the Holy Ghost.
- 1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness <1343>, and sanctification, and redemption:
- 1Co 4:4 For I know nothing by myself; yet am I <1344> not hereby justified <1344>: but he that judgeth me is the LORD. {know: or, I am not conscious of any fault }
- 1Co 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified <1344> in the name of the LORD Jesus, and by the Spirit of our God.
- 2Co 3:9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness <1343> exceed in glory.
- 2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness <1343> of God in him.
- 2Co 6:7 By the word of truth, by the power of God, by the armour of righteousness <1343> on the right hand and on the left,
- 2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness <1343> with unrighteousness? and what communion hath light with darkness?

- 2Co 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness <1343> remaineth for ever.
- 2Co 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness <1343>.)
- 2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness <1343>; whose end shall be according to their works.
- Ga 2:16 Knowing that a man is <1344> not justified <1344> by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified <1344> by the faith of Christ, and not by the works of the law: for by the works of the law shall <1344> no flesh be justified <1344>.
- Ga 2:17 But if, while we seek to be justified <1344> by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
- Ga 2:21 I do not frustrate the grace of God: for if righteousness <1343> come by the law, then Christ is dead in vain.
- Ga 3:6 Even as Abraham believed God, and it was accounted to him for righteousness <1343>. {accounted: or, imputed }
- Ga 3:8 And the scripture, foreseeing that God would justify <1344> the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
- Ga 3:11 But that no man is justified <1344> by the law in the sight of God, it is evident: for, The just <1342> shall live by faith.
- Ga 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness <1343> should have been by the law.
- Ga 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified <1344> by faith.
- Ga 5:4 Christ is become of no effect unto you, whosoever of you are justified <1344> by the law; ye are fallen from grace.
- Ga 5:5 For we through the Spirit wait for the hope of righteousness <1343> by faith.
- Eph 4:24 And that ye put on the new man, which after God is created in righteousness <1343> and true holiness. {true ... : or, holiness of truth }
- Eph 5:9 (For the fruit of the Spirit is in all goodness and righteousness <1343> and truth;)
- Eph 6:1 Children, obey your parents in the LORD: for this is right <1342>.
- Eph 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness <1343>;
- Php 1:7 Even as it is meet <1342> for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. {I have ... : or, ye have me in your heart } {of my ... : or, with me of grace }
- Php 1:11 Being filled with the fruits of righteousness <1343>, which are by Jesus Christ, unto the glory and praise of God.
- Php 3:6 Concerning zeal, persecuting the church; touching the righteousness <1343> which is in the law, blameless.
- Php 3:9 And be found in him, not having mine own righteousness <1343>, which is of the law, but that which is through the faith of Christ, the righteousness <1343> which is of God by faith:
- Php 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just <1342>, whatsoever things are pure, whatsoever things

are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. {honest: or, venerable }

Col 4:1 Masters, give unto your servants that which is just <1342> and equal; knowing that ye also have a Master in heaven.

2Th 1:5 Which is a manifest token of the righteous <1342> judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

2Th 1:6 Seeing it is a righteous thing <1342> with God to recompense tribulation to them that trouble you;

1Ti 1:9 Knowing this, that the law is not made for a righteous man <1342>, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous <1342> judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified <1344> in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness <1343>, godliness, faith, love, patience, meekness.

2Ti 2:22 Flee also youthful lusts: but follow righteousness <1343>, faith, charity, peace, with them that call on the LORD out of a pure heart.

2Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness <1343>:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness <1343>, 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.

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just <1342>, holy, temperate; {men: or, things }

Tit 3:5 Not by works of righteousness <1343> which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Tit 3:7 That being justified by <1344> his grace, we should be made heirs according to the hope of eternal life.

Heb 1:9 Thou hast loved righteousness <1343>, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness <1343>: for he is a babe. {is unskilful: Gr. hath no experience }

Heb 7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness <1343>, and after that also King of Salem, which is, King of peace;

Heb 9:1 Then verily the first covenant had also ordinances <1345> of divine service, and a worldly sanctuary. {ordinances: or, ceremonies }

Heb 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances <1345>, imposed on them until the time of reformation. {ordinances: or, rites, or, ceremonies }

Heb 10:38 Now the just <1342> shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Heb 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous <1342>, God testifying of his gifts: and by it he being dead yet speaketh. {yet ... : or, is yet spoken of }

- Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness <1343> which is by faith. {moved ... : or, being wary }
- Heb 11:33 Who through faith subdued kingdoms, wrought righteousness <1343>, obtained promises, stopped the mouths of lions,
- Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness <1343> unto them which are exercised thereby.
- Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men <1342> made perfect, {written: or, enrolled }
- Jas 1:20 For the wrath of man worketh not the righteousness <1343> of God.
- Jas 2:21 Was <1344> not Abraham our father justified <1344> by works, when he had offered Isaac his son upon the altar?
- Jas 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness <1343>: and he was called the Friend of God.
- Jas 2:24 Ye see then how that by works a man is justified <1344>, and not by faith only.
- Jas 2:25 Likewise also was <1344> not Rahab the harlot justified <1344> by works, when she had received the messengers, and had sent them out another way?
- Jas 3:18 And the fruit of righteousness <1343> is sown in peace of them that make peace.
- Jas 5:6 Ye have condemned and killed the just <1342>; and he doth not resist you.
- Jas 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man <1342> availeth much.
- 1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness <1343>: by whose stripes ye were healed. {on: or, to }
- 1Pe 3:12 For the eyes of the LORD are over the righteous <1342>, and his ears are open unto their prayers: but the face of the LORD is against them that do evil. {against: Gr. upon }
- 1Pe 3:14 But and if ye suffer for righteousness' sake <1343>, happy are ye: and be not afraid of their terror, neither be troubled;
- 1Pe 3:18 For Christ also hath once suffered for sins, the just <1342> for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
- 1Pe 4:18 And if the righteous <1342> scarcely be saved, where shall the ungodly and the sinner appear?
- 2Pe 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 <1343> of God and our Saviour Jesus Christ: {Simon: or, Symeon } {God ... : Gr. of our God and Saviour }
- 2Pe 1:13 Yea, I think it meet <1342>, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
- 2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness <1343>, bringing in the flood upon the world of the ungodly;
- 2Pe 2:7 And delivered just <1342> Lot, vexed with the filthy conversation of the wicked:
- 2Pe 2:8 (For that righteous man <1342> dwelling among them, in seeing and hearing, vexed his righteous <1342> soul from day to day with their unlawful deeds;)

- 2Pe 2:21 For it had been better for them not to have known the way of righteousness <1343>, than, after they have known it, to turn from the holy commandment delivered unto them.
- 2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness <1343>.
- 1Jo 1:9 If we confess our sins, he is faithful and just <1342> to forgive us our sins, and to cleanse us from all unrighteousness.
- 1Jo 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous <1342>:
- 1Jo 2:29 If ye know that he is righteous <1342>, ye know that every one that doeth righteousness <1343> is born of him. {ye know that every: or, know ye etc. } {is born: Gr. has been born }
- 1Jo 3:7 Little children, let no man deceive you: he that doeth righteousness <1343> is righteous <1342>, even as he is righteous <1342>.
- 1Jo 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness <1343> is not of God, neither he that loveth not his brother.
- 1Jo 3:12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous <1342>.
- Re 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, LORD God Almighty; just <1342> and true are thy ways, thou King of saints. {saints: or, nations, or, ages }
- Re 15:4 Who shall not fear thee, O LORD, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments <1345> are made manifest.
- Re 16:5 And I heard the angel of the waters say, Thou art righteous <1342>, O LORD, which art, and wast, and shalt be, because thou hast judged thus.
- Re 16:7 And I heard another out of the altar say, Even so, LORD God Almighty, true and righteous <1342> are thy judgments.
- Re 19:2 For true and righteous <1342> are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
- Re 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness <1345> of saints. {white: or, bright }
- Re 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness <1343> he doth judge and make war.
- Re 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous <1342>, let him be righteous <1344> still: and he that is holy, let him be holy still.

ENDNOTES

- ¹ Chafer, Lewis Sperry, D.D., Litt.D., Th.D., SYSTEMATIC THEOLOGY, 8 VOLUMES, Dallas Seminary Press, Dallas, Texas, Copyright, 1948. E:Ex.
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- ³ Koch, Eldon W., THANKS TO A BIBLE FERRET, CHRISTIANITY TODAY, 6 Dec. 1974. E:Ex. Describes Constantine Tischendorf's contribution to N.T. scholarship in the area of N.T. textual criticism and his special contribution in finding Codex Aleph (IV century) at St. Catherine's Monastery on Mt. Sinai.
- ⁴ Cook, Melvin A., PREHISTORY AND EARTH MODELS, Max Parrish and Co. LTD, I-5 Portpool Lane, London E. C. I, Copyright 1966. O:Ex.
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- 67 The term "God" is a reference to the ultimate being, not necessarily the Christian God. There term is here capitalised as it is a reference to *the* ultimate being, not a counterfeit or lesser "god-like" being.
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- 73 Along that same line, Paley says: "How is it possible, under circumstances of such close affinity, and under the operation of equal evidence, to exclude contrivance from the one, yet to acknowledge the proof of contrivance having been employed, as the plainest and clearest of all propositions, in the other?" [p. 15]
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- 81 From Wikipedia: In [Hebrew orthography](#), *niqqud* or *nikkud* (Hebrew: נִקּוּד, *Modern nikud*, *Tiberian niqqûḏ*; "dotting, pointing" or Hebrew: נִקְדוּת, *Modern nekudot*, *Tiberian nēquddôt*; "dots") is a system of [diacritical](#) signs used to represent [vowels](#) or distinguish between alternative pronunciations of letters of the [Hebrew alphabet](#). Several such diacritical systems were developed in the [Early Middle Ages](#). The most widespread system, and the only one still used to a significant degree today, was created by the [Masoretes of Tiberias](#) in the second half of the first millennium AD in the [Land of Israel](#) (see [Masoretic Text](#), [Tiberian Hebrew](#)). Text written with *niqqud* is called *ktiv menuqad*.

Niqqud marks are small compared to consonants, so they can be added without retranscribing texts whose writers did not anticipate them.

In modern Israeli orthography *niqqud* is seldom used, except in specialised texts such as dictionaries, poetry, or texts for children or for new immigrants. For purposes of disambiguation, a system of spelling without *niqqud*, known in Hebrew as *ktiv maleh* (כתיב מלא, literally "full spelling") has developed. This was formally standardised in the *Rules for Spelling without Niqqud* (כללי הכתיב חסר הניקוד) enacted by the [Academy of the Hebrew Language](#) in 1996.^[2]

One reason for the lesser use of *niqqud* is that it no longer reflects the current pronunciation. In [modern Hebrew](#), *tzere* is pronounced the same as *segol*, although they were distinct in [Tiberian Hebrew](#), and also *patah* makes the same sound as a *qamatz*. To the younger generation of native Hebrew speakers, these distinctions seem arbitrary and meaningless; on the other hand, Hebrew language purists have rejected out of hand the idea of changing the basics of *niqqud* and fitting them to the current pronunciation - with the result that in practice *niqqud* is increasingly going out of use.^[3]

Among those who do not speak Hebrew, *niqqud* are the sometimes unnamed focus of controversy regarding the interpretation of the name written with the [Tetragrammaton](#)—written as יְהוָה in [Hebrew](#). The interpretation affects discussion of the authentic ancient pronunciation of the name whose other conventional English forms are "[Jehovah](#)" and "[Yahweh](#)".

- 82 Anakim: the descendants of Anak (Joshua 11:21 ; Numbers 13:33 ; Deuteronomy 9:2). They dwelt in the south of Palestine, in the neighbourhood of Hebron (Genesis 23:2 ; Joshua 15:13). In the days of Abraham (Genesis 14:5 Genesis 14:6) they inhabited the region afterwards known as Edom and Moab, east of the Jordan. They were probably a remnant of the original inhabitants of Palestine before the Canaanites, a Cushite tribe from Babel, and of the same race as the Phoenicians and the Egyptian shepherd kings. Their formidable warlike appearance, as described by the spies sent to search the land, filled the Israelites with terror. They seem to have identified them with the Nephilim, the "giants" (Genesis 6:4 ; Numbers 13:33) of the antediluvian age. There were various tribes of Anakim (Joshua 15:14). Joshua finally expelled them from the land, except a remnant that found a refuge in the cities of Gaza, Gath, and Ashdod (Joshua 11:22). The Philistine giants whom David encountered (2 Samuel 21:15-22) were descendants of the Anakim. (See GIANTS .)

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- Section 3.1 Mormonism: pg 247 ff. espec. 3.1.3.12 The Adam God Doctrine pp. 267-271.
- ¹¹⁶ EXEGETICAL HOMILETICS, The A.B. Whiting – Milton Jones Methodology, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1499280364, N. Carlson. 349 Pgs, Section 2.4 ILLUSTRATIONS.
- ¹¹⁷ HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs, Section 4.3.6 The Historical

Cultural Context.

118 On Moriah Abraham offered Isaac. {#Ge 22:2,14 } Abraham saw Moriah at some little distance {#Ge 22:4 } on the third day; the distance, two days' journey from Beersheba, would just bring him to Zion, but not so far as Moreh and Gerizim {#Ge 12:6 } where some fix Moriah. "The mount of the Lord" {#Ge 22:14 } means almost always Mount Zion. The proverb "in the Mount of Jehovah it (or He) shall be seen" probably originated in Jerusalem under Melchizedek. Jehovah's vision to David in the same spot, before the preparation for building the temple there, revived the name Moriah {#2Sa 24:16,24-25 } The threshing floor of Araunah the Jebusite was the spot on which David reared an altar by Gad's direction from Jehovah. The Angel of Jehovah had stood by Araunah's threshing floor; there David saw Him, and Araunah (Ornan) also, subsequently on turning back, saw Him and hid himself. Then Ornan saw David, and made over to him the threshing floor. {#1Ch 21:15-16,18-26 } Jehovah testified His acceptance of David's sacrifice there by sending down fire to consume it. {#Le 9:24 1Ki 18:24,38 2Ch 7:1 } So thenceforth David sacrificed there, and no longer on the altar at Gibeon where the tabernacle was, separate from the ark, which was at Zion; for he could not go to Gibeon on account of the sword of the Angel, i.e. the pestilence. God's answer to his sacrifice at this altar of the threshing floor, and God's removal of the plague, determined David's choice of it as the site of the temple. {#1Ch 28:2 21:28 22:1 2Ch 3:1, etc. } It lay, like all threshing floors, outside the city, upon Mount Moriah, N.E. of Zion. Evidently the threshing floor on Moriah was near the real Mount Zion, the city of David (on the eastern not the western half of Jerusalem). courtesy of Fausset's Bible Dictionary.

119 To every set A and to every condition $S(x)$ there corresponds a set B whose elements are exactly the elements x of A for which $S(x)$ is true. Because the various elements of S are known from the Scripture this Axiom excludes all else. Paul R. Halmos, Prof. of Mathematics, U of Chicago, "Naïve Set Theory", © 1960, D Van Nostrand Co. inc., Lib Cong Cat Card No. 60-11059.

120 The Bible Codes, Apologetics 301, Course Notes, 2012, The CFBC, Chuck Missler, N. Carlson.

121 For angelic shape shifting or **Transmogrification** see:

AS IT WAS IN THE DAYS OF NOAH - A MODERN COSMIC DRAMA IN 3 ACTS - *A Look At The Present And Coming World Dilemma In The Light Of Genesis 6:1-8 and other related passages.* - *A Christian Apologetic*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1500212377, N. Carlson. 408 Pgs, Sections 3.03 From Where Did The Demons Come?,

And::

A SYSTEMATIC THEOLOGY, Vol II, Section 1.4.4.2.2 Demons – From The Disembodied Giants After The Flood.

122 With the third edition of Erasmus' Greek text (1522) the [Comma Johanneum](#) was included, because "Erasmus chose to avoid any occasion for slander rather than persisting in philological accuracy", even though he remained "convinced that it did not belong to the original text of I John."^[8] Popular demand for Greek New Testaments led to a flurry of further authorized and unauthorized editions in the early sixteenth century, almost all of which were based on Erasmus' work and incorporated his particular readings, although typically also making a number of minor changes of their own.^[9]



4th edition of New Testament of Robert Estienne

The overwhelming success of Erasmus' Greek New Testament completely overshadowed the Latin text upon which he had focused. Many other publishers produced their own versions of the Greek New Testament over the next several centuries. Rather than doing their own critical work, most just relied on the well-known Erasmusian text.

[Robert Estienne](#), known as Stephanus (1503–1559), a printer from Paris, edited the Greek New Testament four times, in 1546, 1549, 1550 and 1551, the last in Geneva. The first two are called *O mirificam*; the third edition is a masterpiece of typographical skill. It has critical apparatus in which quoted manuscripts referred to the text. Manuscripts were marked by symbols (from α to ις). He used *Polyglotta Complutensis* (symbolized by α) and 15 Greek manuscripts. Among these are included: [Codex Bezae](#), [Codex Regius](#), minuscules [4](#), [5](#), [6](#), [2817](#), [8](#), [9](#). The first step towards modern Textual Criticism was made. The third edition is known as the [Editio Regia](#). The edition of 1551 contains the Latin translation of [Erasmus](#) and the [Vulgate](#). It is not nearly as fine as the other three and is exceedingly rare. It was in this edition that the division of the [New Testament](#) into verses was for the first time introduced.

The third edition of Estienne was used by [Theodore Beza](#) (1519–1605), who edited it nine times between 1565 and 1604. In the critical apparatus of the second edition he used the [Codex Claromontanus](#) and the Syriac New Testament published by Emmanuel Tremellius in 1569. Codex Bezae was twice referenced (as Codex Bezae and β' of Estienne).

The origin of the term *Textus Receptus* comes from the publisher's preface to the 1633 edition produced by [Bonaventure](#) and his nephew [Abraham Elzevir](#) who were partners in a printing business at Leiden. The preface reads, *Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*, translated as, "so you hold the text, now received by all, in which (is) nothing corrupt." The two words *textum* and *receptum* were modified from the [accusative](#) to the [nominative](#) case to render *textus receptus*. Over time, this term has been retroactively applied to Erasmus' editions, as his work served as the basis of the others.

123 ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 524 Pgs.
124 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."

125 ALL THE CONDITIONAL SENTENCES (CLAUSES) IN THE GREEK NEW TESTAMENT - *If Means Since, Or, If Means Maybe, Or, . . .*, 2013, Create Space/AMAZON Publishers, ISBN-13:978-1492962519, N. Carlson, 524 Pgs.

126 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."
- 127 A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of Predestination?* 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508739906, N. Carlson, 158 Pgs.
- 128 Lewis Sperry Chafer, SATAN, His Motive and Methods, © 1919 L.S.Chafer, Dunham Publishing Company, Grand Rapids, MI 49506.
- 129 THE NAMES, TITLES, AND ATTRIBUTES OF GOD: A Compilation From Many Sources, 2016 Create Space/AMAZON Publishers, ISBN-13: 978-1519476470, ISBN-10: 1519476477, BISAC: Religion / Christian Theology / Systematic, Norman E. Carlson, 146 pages.
- 130 "*Orthodox Outlet for Dogmatic Enquiries: On God*". *Oodegr.com*.
- 131 Eusebius of Caesarea, *Church History* iii.36
- 132 "*St. Ignatius of Antioch to the Magnesians (Shorter Recension)*, Roberts-Donaldson translation". Earlychristianwritings.com. Retrieved 3 November 2013
- 133 "*First Apology, LXI*". Ccel.org. 13 July 2005. Retrieved 3 November 2013.
- 134 Theophilus, *Apologia ad Autolycum*, Book II, Chapter 15
- 135 Tertullian Against Praxeas
- 136 Mulhern, Philip F. (1967) "Trinity, Holy, Devotion", in *New Catholic encyclopedia*. Prepared by an editorial staff at the Catholic University of America. New York:McGraw-Hill, 14. 306
- 137 *THE SPIRITUALS – A Fact Book, An Exegetical Commentary On 1 Cor. 12-14*, 2015, Create Space/AMAZON Publishers, Create Space/AMAZON, , ISBN-13: 978-1508838159, N. Carlson, Galen Currah, 196 Pgs.
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- 139 H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- 140 Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex Morphology, 5 case system.
- 141 H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- 142 H.I., *Eternity Magazine*, March 1965.
- 143 .H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- 144 Goetchius, Eugene Van Nes, THE LANGUAGE OF THE NEW TESTAMENT, Charles Scribner's Sons, Copyright © 1965; Ex Morphology, 5 case system.
- 145 H.E. Dana and Julius R. Mantey, A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT, 1968, The Macmillan Company, Ex
- 146 Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today Vol. 37 - No. 4.
- 147 Ibid., page 63.
- 148 J.I. Packer, Analysis WHAT IS AT STAKE, 5 April 1993, Christianity Today - Vol 37 - No. 4.