

A SYSTEMATIC THEOLOGY
Vol. VII A DOCTRINAL SUMMARY

The Cover

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

It was first used on an unpublished apologetic book titled “Bible Codes”, which is still used by our school but has not been published because of the excessive borrowing from Dr.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

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

This little light of mine,	I’m gonna shine til Jesus comes
I’m gonna let it shine	I’m gonna let it shine
This little light of mine,	I’m gonna shine til Jesus comes
I’m gonna let it shine	I’m gonna let it shine
This little light of mine,	I’m gonna shine til Jesus comes
I’m gonna let it shine	I’m gonna let it shine
Let it shine,	Let it shine,
Let it shine,	Let it shine,
Let it shine.	Let it shine.

Hide it under a bushel? No!	I’m gonna shine for ever more
I’m gonna let it shine	I’m gonna let it shine
Hide it under a bushel? No!	I’m gonna shine for ever more
I’m gonna let it shine	I’m gonna let it shine
Hide it under a bushel? No!	I’m gonna shine for ever more
I’m gonna let it shine	I’m gonna let it shine
Let it shine,	Let it shine,
Let it shine,	Let it shine,
Let it shine.	Let it shine.

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

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PREFACE

This volume is intended to derive from Biblical and many other relevant sources the Major and many Minor Doctrines of the Bible. Appendix A contains a Creation Science Glossary and Appendix B contains a Creation Science Bibliography.

These teachings have been extracted from Biblical and Scientific sources.

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VOLUME VII

DOCTRINAL SUMMARY

This section is patterned after Chafer (Vol VII). It is recommended that topical words like FAITH, REDEMPTION, PROPITIATION, etc., be elaborated from the students study like the example below. These topical words (English) are often the translation of more than one Greek or Hebrew word (or one Greek or Hebrew word may be translated by more than one English word(s)). It might be reasonable to structure each topic like the word studies found in Trench^a or Vine^b. A more ambitious set of word study tools (although not theologically conservative is found in Kittel^c. Similar works are found for the Hebrew Old Testament. e.g. Girdlestone^d, Botterweck^e.

An example of such a summary is the word DISPENSATION, given by Radmacher^f, below. Also included is the 9th Chapter of Ryrie's fine book, Dispensationalism Today. This 9th Chapter contains a succinct description of "Covenant Theology". This summary is an example of implied theology of covenants, as opposed to the Biblical covenants. A Smaller summary of Doctrinal words may be found in Chafer Vol. VII.

Included in Appendices are Appendix A "A Glossary of Creation Science" and Appendix B "A Bibliography of Creation Science".

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- ^a Trench, Richard Chenevix, D.D., SYNONYMS OF THE NEW TESTAMENT, WM. B. EERDMANS PUBLISHING COMPANY, Grand Rapids, MI, 1966. E:Ex. Trench makes clear the distinction and similarities between Greek word groups. An excellent source of material and pattern for new testament word studies.
- ^b Vine, W. E., M.A., AN EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, THE OLD-TIME GOSPEL HOUR, Lynchberg, VA, _____. E:EX. "Mr. Vine's Greek scholarship was wide, accurate and up-to-date, and withal unobtrusive. Casual readers will hardly realize the wealth of ripe learning, the years of hard work, of which they may reap the fruit in this work.". F. F. Bruce Sept. 1952.
- ^c Kittel, Gerhard, Editor, Bromiley, Geoffrey W., Translator and Editor, THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT, 9 VOLUMES, WM. B. EERDMANS PUBLISHING COMPANY, Grand Rapids, MI, 1968, 9 Volumes. L, U: Ex. An exhaustive source of word study materials. e.g. There are 18 pages on the βαπτω (Baptize) word group. This set may be very misleading to those used to theologically conservative work.
- ^d Girdlestone, Rev. Robert Baker, M.A., SYNONYMS OF THE OLD TESTAMENT, WM. B. EERDMANS PUBLISHING COMPANY, Grand Rapids, MI, Second edition 1897. E:Ex. Old Testament word studies by English theologically significant words. Articles such as, "Peculiarities of the Hebrew O.T., Use of the LXX in Translating the N.T., How Translators Deal with the Name Jehovah", are presented in addition to the word studies.
- ^e Botterweck, G. Johannes, Editor, Ringgren, Helmer, Editor, Willis, John T., Translator, THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT, WM. B. EERDMANS PUBLISHING COMPANY, Grand Rapids, MI, 1974.
- ^f Radmacher, Earl D., M.A., Th.D., A DEFINITION OF A DISPENSATION, Classroom notes, Western Conservative Baptist Seminary, Portland, Ore., 1968. E:Ex

-A-**Abide**

To dwell. – Heb.

<03427> יָשָׁב yashab yaw-shab' a primitive root; v; {See TWOT on 922}

AV-dwell 437, inhabitant 221, sit 172, abide 70, inhabit 39, down 26, remain 23, in 22, tarry 19, set 14, continue 5, place 7, still 5, taken 5, misc 23; 1088

1) to dwell, remain, sit, abide

1a) (Qal)

1a1) to sit, sit down

1a2) to be set

1a3) to remain, stay

1a4) to dwell, have one's abode

1b) (Niphal) to be inhabited

1c) (Piel) to set, place

Eg., Lev 8:35

<01481> גִּוְרָג guwrgoor a primitive root; v; {See TWOT on 330} {See TWOT on 332}

AV-sojourn 58, dwell 12, afraid 6, stranger 6, gather together 4, fear 3, abide 2, assemble 1, stand in awe 1, gathered 1, inhabitant 1, remain 1, sojourners 1, surely 1; 98

1) to sojourn, abide, dwell in, dwell with, remain, inhabit, be a stranger, be continuing, surely

1a) (Qal)

1a1) to sojourn, dwell for a time

1a2) to abide, stay, temporarily dwell

1b) (Hithpolel)

1b1) to seek hospitality with

1b2) to assemble oneself

Eg., Ge 12:1, 20:1, 21:34, 26:3; . . Ps 5:4, 15:1, 33:8, 61:4, 105:12, 105:23 . . Is 11:6 . . .

To Abide, Remain Dwell. . Grk.

<3306> μένω meno men'-o a root word; TDNT-4:574,581; v

AV-abide 61, remain 16, dwell 15, continue 11, tarry 9, endure 3, misc 5; 120

1) to remain, abide

1a) in reference to place

1a1) to sojourn, tarry

1a2) not to depart

1a2a) to continue to be present

1a2b) to be held, kept, continually

1b) in reference to time

1b1) to continue to be, not to perish, to last, endure

1b1a) of persons, to survive, live

1c) in reference to state or condition

1c1) to remain as one, not to become another or different

2) to wait for, await one

Eg. Joh 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode <3306> upon him.

Joh 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining <3306> on him, the same is he which baptizeth with the Holy Spirit.

, . . Jo 12:46, 14:16, 15:4, 15:6, 15:7, 15:10 . . 1 Co 3:14, 7:8, 7:20, 7:24, 7:40, . . 1Jo 2:16-17, 2:24, 2:27-28.

Abiding	<p>Enduring, Continuing. See Abide, above. (Every Christian should understand his/her position and Abide Above. Eph 2:6, Eph 2:19, Php 3:20, Col 3:1)</p>
Adam	<p>The direct creation of God; the first man. See Vol. II - Anthropology.</p>
Adoption	<p>This word occurs in 5 verses of the N.T. <5206. υιοθεσία huiothesia hwee-oth-es-ee'-ah; from a presumed compound of 5207 and a derivative of 5087; the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God): — adoption (of children, of sons). Ro 8:15, Ro 8:23, Ro 9:4; Ga 4:5; Eph 1:5.</p>
Advocate	<p>A Defense Attorney – One who pleads your case. 1 Jo 2:1b “If any man sin, we have an advocate with the Father, Jesus Christ The Righteous;” ATRP states: If any man sin (εαν τις αμαρτη). Third-class condition with εαν and second aorist (ingressive) active subjunctive again, "if one commit sin (act)." We have (εχομεν). Present active indicative of εχω in the apodosis, a present reality like εχομεν in 2 Corinthians 5:1. An advocate (παράκλητον). See on John 14:16,26; 15:26; 16:7 for this word, nowhere else in the N.T. The Holy Spirit is God's Advocate on earth with men, while Christ is man's Advocate with the Father (the idea, but not the word, in Romans 8:31-39; Hebrews 7:25). As δικαιος (righteous) Jesus is qualified to plead our case and to enter the Father's presence (Hebrews 2:18). Also see Ro 8:26-27, where vs. 26 The Holy Spirit, and, vs. 27 The LORD Jesus is pleading for us! The Holy Spirit; Joh 14:16, Joh 14:26, Joh 15:26. Note that the word mis-translated 'comforter' as actually <3875> Advocate.</p>
Advocacy	<p>The act or process of supporting a cause or proposal. : the act or process of advocating something. See Advocate.</p>
Agnostic	<p>Whether God exists is unknown or unknowable. “Agnosticism is the view that, the truth values of certain claims – especially metaphysical and religious claims such as whether God, the divine or the supernatural exist – are unknown and perhaps unknowable.” Courtesy of Wikipedia “One who doesn't claim to know that any gods exist or not, no matter what their reasons or how they approach the question of whether any gods exist. This is also a simple concept, but it may be as widely misunderstood as atheism is. One major problem is that atheism and agnosticism both deal questions about the existence of gods, but whereas atheism involves what a person does or does not <i>believe</i>, agnosticism involves what a person does or does not <i>know</i>. Belief and knowledge are related but nevertheless separate issues.” Courtesy of Austin Cline Agnosticism is the view that, the truth values of certain claims – especially metaphysical and religious claims such as whether God, the divine or the supernatural exist – are unknown and perhaps unknowable. See Atheist.</p>
Allegorical	<p>In the allegorical method a text is interpreted apart from its grammatical-historical meaning. What the original writer is trying to say is ignored. What the interpreter wants to say becomes the only important thing. The obvious problem of such a method is control. It usually involves assigning a scripture passage an assumed meaning different from its plain or figurative literal meaning. It believes that beneath the letter (or the obvious) is the real meaning of scripture. Historically this method was used to resolve the</p>

conflicts between the scriptures and such things as the Greek philosophical traditions. Unfortunately in such cases the word of god was sacrificed on the altar of the allegorist. For modern occurrences, see gap theory, double-revelation theory.¹

Almighty	All powerful; and attribute of God.
Angels	Angels were the first created beings. They were given a free will, whereupon one, Lucifer, now Satan, sinned and led astray 1/3 of the total angelic population to reject God. God Angels, Evil Angels, The Nephilim, and Demons are covered in Vol. 2 Angelology.
Anthropology	The study of the races, physical and mental characteristics, distribution, customs, social relationships, etc., of mankind that is often restricted to the study of the institutions, myths, etc., of primitive peoples. By some it is restricted to that which deals only with man, his relationship with himself and with other men, such as the studies of physiology, and sociology, and nothing beyond man. This subject is covered in Vol. 2 Anthropology
Anti-philosophy	Many of the modern forms of philosophy which have given up any attempt to find a rational unity to the whole of thought and life.
Antichrist	In Christian Theology, the Anti-Christ is defined as one who presents himself against the LORD Jesus the Messiah (Christ), the anointed of God. 1Jo 2:18, 1Jo 2:22, 1Jo 4:3; 2Jo 1:7. The Anti-Christ is further identified by Daniel and John as the Beast Da 7:5, Da 7:6, Da 7:7, Da 7:11, Da 7:19, Da 7:23; Re 4:7, Re 6:3, Re 6:5, Re 6:7, Re 11:7, Re 13:1, Re 13:2, Re 13:3, Re 13:4, Re 13:11, Re 13:12, Re 13:14, Re 13:15, Re 13:17, Re 13:18, Re 14:9, Re 14:11, Re 15:2, Re 16:2, Re 16:10, Re 16:13, Re 17:3, Re 17:7, Re 17:8, Re 17:11, Re 17:12, Re 17:13, Re 17:16, Re 17:17, Re 19:19, Re 19:20, Re 20:4, Re 20:10.
Antinomianism	Holding that, under the gospel dispensation, the moral law is of no use or obligation. Galatians 5:13-26
Antithesis	Direct opposition of contrast between two things, (as in joy, which is the antithesis of sorrow.)
Apologetics	That branch of theology having to do with the defense and communication of Christianity.
Apostasy	A greatly mis-translated and misunderstood word which in Greek, the articular <646> ἀποστασία apostasia, which has been shown in 2 Th 2:3a to mean simply, the Departure, which is the departure (in context with) specified in 2 Th 2:1 (our being gathered together up unto Him) i.e., the Rapture of the Church. This is covered in Vol. IV - Eschatology.
Ascension	Word used to describe our LORD Jesus' return to Heaven after His resurrection from the dead. Acts 1:9 (KJV 'taken up').
Assurance	In Christian Theology, assurance of salvation is warranted by the Bible, whenever a person believes in the Gospel 1 Cor 15:1-58. This assurance is guaranteed by the reception, sealing and the Earnest by the Holy Spirit. Eph 1:13-14.
Atheism	The belief or knowledge that there is no God.
Atonement	A reconciliation between God and Men. Definition of Atonement 1: reconciliation 2: the reconciliation of God and humankind through the sacrificial death of Jesus Christ 3: reparation for an offense or injury: satisfaction, See Propitiation.

O.T.

<03722> כָּפַר kaphar kaw-far' a primitive root; v; {See TWOT on 1023} {See TWOT on 1024} {See TWOT on 1025} {See TWOT on 1026}

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

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

N.T.

<2643> καταλλαγή katallage kat-al-lag-ay' from 2644; TDNT-1:258,40; n f

AV-reconciliation 2, atonement 1, reconciling 1; 4

- 1) exchange
 - 1a) of the business of money changers, exchanging equivalent values
- 2) adjustment of a difference, reconciliation, restoration to favour
 - 2a) in the NT of the restoration of the favour of God to sinners that repent and put their trust in the expiatory death of Christ.

Authenticate oneself

A term used by existentialists (e.g., Soren Kierkegaard, Jean Paul Sartre) whereby man validates the genuineness of his existence by an act of the will or a feeling of dread. e.g., Sartre said in class that "It doesn't matter whether you help an old lady across a street, or push her into the way of oncoming traffic." Either way you've authenticated yourself.

Authority

The power to give orders or make decisions.: The power or right to direct or control someone or something.

<1849> exousia exousia ex-oo-see'-ah from 1832 (in the sense of ability); TDNT-2:562,238; n f

AV-power 69, authority 29, right 2, liberty 1, jurisdiction 1, strength 1; 103

- 1) power of choice, liberty of doing as one pleases
 - 1a) leave or permission
- 2) physical and mental power
 - 2a) the ability or strength with which one is endued, which he either possesses or exercises
- 3) the power of authority (influence) and of right (privilege)
- 4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)
 - 4a) universally
 - 4a1) authority over mankind
 - 4b) specifically
 - 4b1) the power of judicial decisions
 - 4b2) of authority to manage domestic affairs
 - 4c) metonymically
 - 4c1) a thing subject to authority or rule
 - 4c1a) jurisdiction

- 4c2) one who possesses authority
 - 4c2a) a ruler, a human magistrate
 - 4c2b) the leading and more powerful among created beings superior to man, spiritual potentates
- 4d) a sign of the husband's authority over his wife
 - 4d1) the veil with which propriety required a women to cover herself
- 4e) the sign of regal authority, a crown

E.g.

Mt 7:29 For he taught them as one having authority <1849>, and not as the scribes.

Mt 8:9, 9:6, 9:8, 10:1, 21:23, 21:24, 21:27, 28:18; Mr 1:22, 1:27, 2:10, 3:15, 6:7, 11:28, 11:29, 11:33, 13:34; Lu 4:6, 4:32, 4:36, 5:24, 7:8, 9:1, 10:19, 12:5, 12:11, 19:17, 20:2, 20:8, 20:20, 22:53, 23:7; Joh 1:12, 5:27, 10:18, 17:2, 19:10, 19:11; Ac 1:7, 5:4, 8:19, 9:14, 26:10, 26:12, 26:18; Ro 9:21, 13:1, 13:2, 13:3; 1Co 7:37, 8:9, 9:4, 9:5, 9:6, 9:12, 9:18, 11:10, 15:24; 2Co 10:8, 13:10; Eph 1:21, 2:2, 3:10, 6:12; Col 1:13, 1:16, 2:10, 2:15; 2Th 3:9; Tit 3:1; Heb 13:10; 1Pe 3:22; Jude 1:25; Re 2:26, 6:8, 9:3, 9:10, 9:19, 11:6, 12:10, 13:2, 13:4, 13:5, 13:7, 13:12, 14:18, 16:9, 17:12, 17:13, 18:1, 20:6, 22:14.

All verses contain at least one occurrence of <1849> *exousia*.

Pr 29:2 When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

Jo 5:25 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 <1849> to execute judgment also, because he is the Son of man. {That so's we have a judge of our peers, who is also The Peerless Judge.}

-B-

Baal

Baal, sometimes called Bel, was the supreme god among the Canaanites, worshiped in many forms, but often as a sun god or storm god. He was a fertility god who supposedly made the earth bear crops and women bear children. For the showdown between Elohim and Baal, please see 1 Ki 18:17-46. Rites involved with Baal worship included cult prostitution and sometimes human sacrifice.

Babylon

Very large and famous city situated on both banks of the Euphrates <897> *Babulwn* 'Babulon bab-oo-lone' of Hebrew origin 0894 lbb;

TDNT-1:514,89; n pr loc

AV-Babylon 12; 12

Babylon =" confusion"

1) a very large and famous city, the residence of the Babylonian kings, situated on both banks of the Euphrates. Cyrus had formerly captured it, but Darius Hystaspis threw down its gates and walls, and Xerxes destroyed the temple of Belis. At length the city was reduced to almost solitude, the population having been drawn off by the neighbouring Seleucia, built on the Tigris by Seleucus Nicanor.

2) Of the territory of Babylonia

3) The most corrupt seat of idolatry and the and since the beginning of Islam in the 7th century, and especially from the middle of the 20th century, modern day Iraq plus Islamic neighbors, the enemy of Christianity.

Table 07.01.01. The Eight (Kings) Kingdoms Of Rev. 17

1	Egypt	Fallen	
2	Assyria	Fallen	
3	Babylon	Fallen	
4	Medo-Persia	Fallen	
5	Greece	Fallen	
			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.
			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
			12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
			13 These have one mind, and shall give their power and strength unto the beast.
			14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him <i>are</i> called, and chosen, and faithful.
6	Rome	One is	
7	The Ottoman Empire		Not yet come – in John's Day - The Ottoman Empire (<u>Ottoman Turkish: دولت عليه عثمانیه</u> <i>Devlet-i 'Alīyye-yi 'Osmāniyye</i> ; <u>Modern Turkish: Osmanlı İmparatorluğu</u>), 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> . 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> . 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. 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</u> worlds 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> .
8	ISLAM/Babylon	Will be revealed post Rapture.	Ref. Zec 11:16-17 with Rev 13:02-03. - The deathly wound! 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>

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”.”



Figure 07.01.01.. Map Of The Persian Empire During The Reign Of Darius I (522-486)

Map courtesy of Carl G. Rasmussen, Zondervan NIV Bible Atlas.

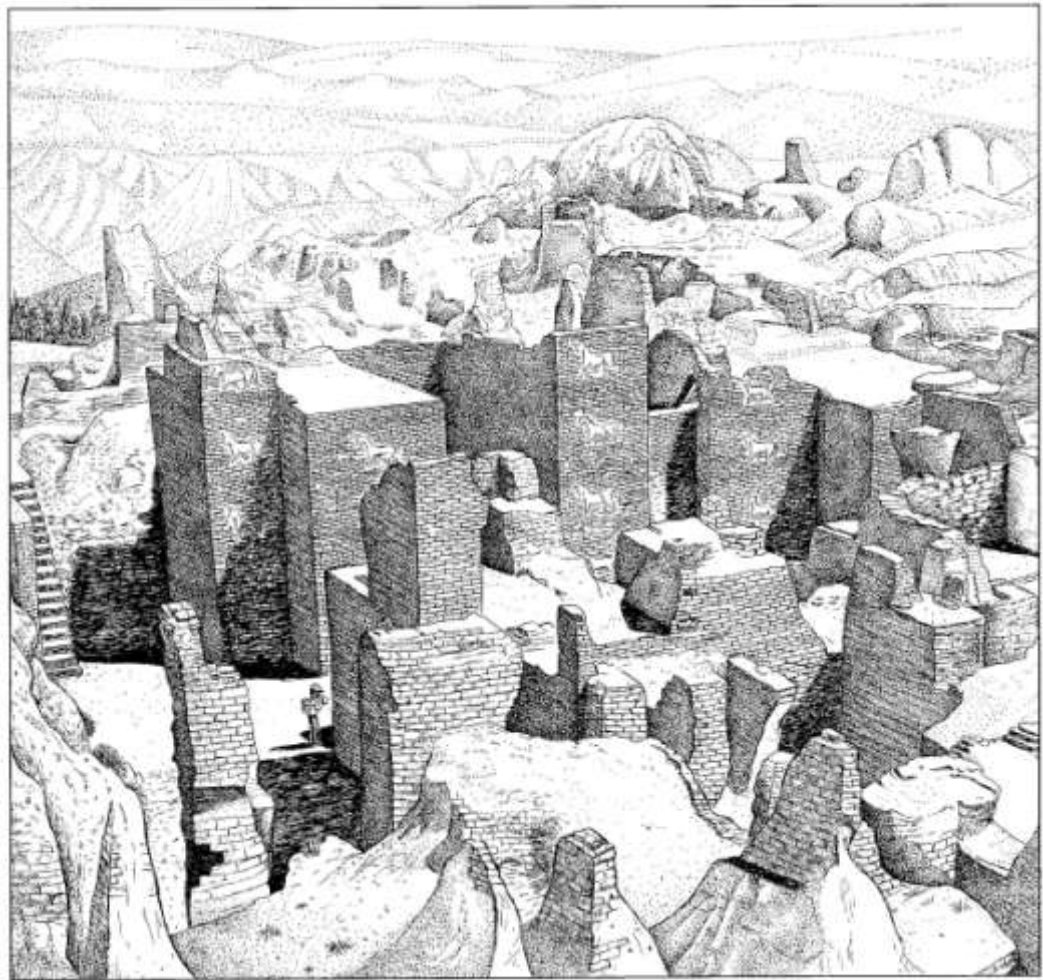


Figure 07.01.02.. The Ruins Of Babylon With The Ishtar Gate In Foreground

Courtesy of Carl G. Rasmussen, Zondervan NIV Bible Atlas.

Baptize

To dip into fluid (H₂O), To immerse, To Identify with.

<907> βαπτίζω baptizo bap-tid'-zo from a derivative of 911; TDNT-1:529,92; verb

AV-baptize (76), wash 2, baptist 1, baptized + 2258 1; 80

1) to dip repeatedly, to immerse, to submerge (of vessels sunk)

2) to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe

3) to overwhelm

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Not to be confused with <911>, bapto. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change. When used in the New Testament, this word more often refers to our union and identification with Christ than to our water baptism. e.g. #Mr 16:16. 'He that believes and is baptized shall be saved'. Christ is saying that mere intellectual assent is not enough. There must

be a union with him, a real change, like the vegetable to the pickle!
(Bible Study Magazine, James Montgomery Boice, May 1989).

Baptism

To Immerse. To be immersed (Passive voice; into water or to be baptised (upon belief) by the Holy Spirit into the body of Christ - the Church Universal.

Answers With Questions Regarding Baptism From The Scripture

1. Matthew 28:19- Go ye therefore and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.
 - Q. DOES THE FORMULA FOR BAPTISM CHANGE IN THE BOOK OF ACTS WHEN IT SAYS THAT THEY BAPTIZED "IN THE NAME OF JESUS"? Acts 2:38, 10:48
 - A. In the Acts they are baptized in the authority of the name of Jesus and unto the Father, Son and Holy Ghost. "In the name: implies baptism as he instructed them—in the name of the Trinity.
 - Q. SHOULD A PERSON BE IMMERSSED THREE TIMES FOR CORRECT BAPTISM?
 - A. Baptism is a picture of the death, burial, and resurrection of Christ. To repeat the action three times would not be consistent with the fact that Jesus died once. It states "In the name: not "In the names:. Jesus name is the authority for the action, the wording of Father, Son, Holy Spirit. It also suggests the unity of the trinity! Note: The baptism by the Holy Spirit occurs only ONCE; of which is a pre-figure of the Believer's water Baptism^a.
2. Mark 16:16- He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
 - Q. DOES THIS PASSAGE TEACH THAT BAPTISM IS ESSENTIAL TO SALVATION?
 - A. There is no saving value in the ordinance itself. This would ruin the teaching in the rest of Scripture about the grace of God. Eph. 2:8, 9
The passage does not say, "He that is not baptized is condemned". Baptism is an expression of submission to Christ. Only, He who does not believed has been condemned already. (John 3:18)

The Following Was Extracted From:

A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT THE GOSPEL
ACCORDING TO MARK © 1971 by United Bible Societies pp 125 and 126

" . . . In short, all these features indicate that the section was added by someone who knew a form of Mark that ended abruptly with ver. 8 and who wished to supply a more appropriate conclusion. In view of the seeming inconsistencies between verses 1-8 and 9-20, it is unlikely that the long ending was composed ad hoc to fill up an obvious gap; it is more likely that the section was excerpted from another document, dating perhaps from the first half of the second century. The internal evidence for the longer ending is decidedly against its being genuine.⁶ Besides containing a high percentage of non-Markan words, its rhetorical tone differs totally from the simple style of Mark's Gospel.

Finally it should be observed that the external evidence for the shorter ending (2) resolves itself into additional testimony supporting the omission of verses 9-20. No one who had available as the conclusion of the Second Gospel the twelve verses 9-20, so rich in interesting material, would have deliberately replaced them with four lines of a colorless and generalized summary. Therefore, the documentary evidence supporting (2) should be added to that supporting (1). Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16.8.⁷ At the same time, however, out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel, the Committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist. . .

⁶ For a full discussion of the Greek and Latin evidence for the endings of Mark, with a more favorable estimate of the originality of the shorter ending, see the article by Aland in the Fest Behrift for Matthew Black, referred to in footnote 1 of p. 122 above.

^a Eph 1:13-14 See Figure 07.xx.

- ⁷ Three possibilities are open: (a) the evangelist intended to close his Gospel at this place; or (b) the Gospel was never finished; or, " seems most probable, (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription."
3. John 3:5- Jesus answered, Verily verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
 - Q. IS THE "WATER" HERE IN THIS PASSAGE SPEAKING OF BAPTISM? MUST ONE BE BAPTIZED TO BE SAVED?
 - A. John, in his writings equates "water" with the Word, the message of life. John 4:10,11, 7:38
 Baptism in the Scripture is linked with death, never with life. Rom. 6:3
 Christian baptism was instituted after the Savior's death.
 The idea is, "By the water of my word and by the power of my Spirit, I am going to work the miracle of the new birth:.
 Jesus was probably alluding to Ezekiel 36:25—"Sprinkling" – the Word, and "new Heart"- the new birth.
 Wuest translates it, "Unless a man is born out of water as a source then out of the Spirit as a source he is not able to enter the kingdom of God."
 4. Acts 2:38- Then Peter said into them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of Sins and ye shall receive the gift of the Holy Ghost.
 - Q. DOES THIS VERSE TEACH THAT PETER SAID THE JEWS NEEDED TO BE BAPTIZED TO BE SAVED?
 - A. It was the change of heart that saved them. Baptism was the outward manifestation of their heart's desire. Remission of sins is through faith, not baptism. Acts 13:38,39, 10:43
 The word "for" (in the Greek "eis") can also be translated "because of" as in Matt. 12:41 where it is translated "they repented at the preaching of Jonah". Peter was saying that the Jews should be baptized because they were already forgiven.
 - Q. DOES THIS VERSE TEACH THAT ONE MUST BE WATER BAPTIZED TO RECEIVE THE HOLY SPIRIT?
 - A. The Spirit of God is a gift to all believers, not a reward to some. We receive the Holy Spirit like the Gentiles did in Acts 10—upon believing the Word. Eph. 1:13, I Cor. 12:13, Rom. 8:9, Gal. 3:2
 Wuest translates this verse, "Have a change of mind, that change of mind being accompanied by the abhorrence and a sorrow of your deeds and let each one of you be baptized upon the ground of your confession of belief in the sum total of all that Jesus Christ is in his glorious person, this baptismal testimony being in relation to the fact that your sins have been put away"
 The thief on the cross was never baptized yet went to paradise. Luke 23:43
 5. Acts 22:16- And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
 - Q. WERE PAUL'S SINS WASHED AWAY UPON THE TIME OF HIS BAPTISM?
 - A. Wuest translates, "Having arisen, be baptized and wash away your sins, having previously called on the name of the Lord:.
 In a sense it does, symbolically sins of your past life are washed away when baptized. Paul's sins were washed away in the mind of God when he said on the road to Damascus, "LORD, what wilt thou have me to do?". Acts 9:6 Rom 10:13.
 6. Romans 6:3- Know ye not that so many of us as were baptized were baptized into his death? Note this had to do with identification not H2O.
 - Q. DOES WATER BAPTISM PICTURE SPIRIT BAPTISM? HOW ABOUT THE LORD'S SUPPER?
 - A. Water baptism pictures the once for all act of the Holy Spirit, placing us in Christ's Body, the Church. This picture is done only once in the believer's life. it thus symbolizes 1 Cor 12:13 For by one Spirit were we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. - Were we all baptized into one body (hmeiv pantev eiv en swma ebaptisyhmen). First aorist passive indicative of baptizw and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (#Ga 3:27; Ro 6:2). It is commanded of every believer to present him/herself as a candidate for this Symbolic ordinance. The other ordinance given to the Church is the Lord's Supper. This ordinance also pictures the Holy Spirit in the life of a believer. Like Eph 5:18, the control by the Holy Spirit is to be maintained throughout the Christian life, but when the believer sins, he is to repent and forsake it. the verb in this passage is in the present tense which indicates a repetition (because of sins) of confession by each believer. This ordinance then is prescribed to be done often (1 Cor 11:26 (AV) For as often as ye eat this bread, and drink this cup, ye do

shew the Lord's death till he come.

7. Acts 10, 16, 18, 1 Cor. 1—Cornelius, Lydia, Philippian Jailer, Crispus, Stephanus, Households were baptized.

Q. IS IT SCRIPTURAL TO PROVE FROM THESE PASSAGES THAT BABIES SHOULD BE BAPTIZED WHEN PARENTS OR HEADS OF HOUSEHOLDS TRUST CHRIST?

A. In the case of Cornelius—all spoke in tongues, all magnified God, all received the Holy Spirit, all were baptized believers. Incidentally, as we have learned in our study of the "Spirituals", 1 Cor 12-14, the "sign gifts", in particular the gift of tongues was a direct fulfillment of Is 28:11-12 and 1 Cor 14:21, and was used only when Jews were present. In the case of Lydia—She was a businesswoman 200 miles away from home. Married? Servants were often compelled to be baptized, whether they believed or not. Of course, like babies/children below the age of accountability (whenever that is), without faith, all you have is a wet sinner.

In the case of the Jailer—all believed, and all rejoiced.

In the case of Crispus—all believed, and all rejoiced.

In the case of Stephanus—a few years later his house "addicted themselves to the ministry." If so with infants then they should receive the Lord's Supper too. the other ordinance.

Conclusion: There is no solid evidence to show that any babies were baptized. In fact at a famous N.T. Church in ???? it is said that there was enough room in the tank for "half an army" - slight hyperbole.

8. Ephesians 4:3-6—One Lord, one faith, one baptism.

Q. IS THE BAPTISM HERE HOLY SPIRIT BAPTISM OR WATER BAPTISM?

A. It seems that the One body, Spirit, and hope are emphasizing the full revelation of the mystery, the body formed by the Holy Spirit by Spirit baptism, and the hope we have for the coming of the Lord. The next step of three, One Lord, Faith, Baptism, seems to show that Christ is owned as Lord and the saints contend for the faith, and water showing subjection to the Lord. The first three emphasize the church and the last its testimony!!!

9. Ephesians 5:16-- That he might cleanse it and sanctify it by the washing of water by the Word.

Q. THIS VERSE SEEMS TO SHOW THAT WE ARE SAVED BY WASHING OF WATER (BAPTISM)?

A. Wuest says "...Having cleansed by the bath of water in the Sphere of the Word," Again, the Word is the way that we are saved (through its agency).

10. Colossians 2:10, 11-- And ye are complete in Him which is the head of all principality and power: In Whom ye are circumcised with the circumcision made without hands in the putting off the body of the sins of the flesh by the circumcision of Christ: Buried with Him in baptism...

Q. SHOULD CHILDREN OF CHRISTIAN PARENTS BE BAPTIZED AS A NEW COVENANT PICTURE OF OLD COVENANT RITES OF CIRCUMCISION?

A. Circumcision in the Old Testament was unlike Baptism of Christians.

1. Circumcision was an ordinance peculiar to the nation of Israel and its proselytes.
2. It was a compulsory and physical act (vs. voluntary and spiritual)
3. It was confined to males
4. For the natural generation or freeborn or strangers.
5. No faith on the part of the child.
6. Acts 15- The first church council—not one word about it.
7. Timothy was most likely baptized—then circumcised. Acts 16:1-3

Galatians 3:27 shows that baptism is an intelligent act of a believer, a personal act of faith. Apostolic Fathers never mention infant baptism until the third century (Miller)

In Acts 8:12 it says that Phillip baptized men and women, it should have been the place to mention children if it were to be mentioned any time in Scripture.

Neither Jesus nor his disciples baptized children, in fact the disciples drove them away from the Lord and Jesus wanted to bless them (not baptize them).

8. Notice that David's son, 2 Sam 12:18-23, died the 7th day while circumcision was only done the 8th day. Further, David indicates in verse 23 that the child was already in heaven.

11. Titus 3:5- "...He saved us by the washing of regeneration and the renewing of the Holy Ghost"

Q. DOES THIS VERSE TEACH US THAT THE WATERS OF BAPTISM WASH OUR SINS AWAY?

A. The "washing" is the application of the Word to the heart and conscience, thus producing through the Spirit's power a new nature having been washed from the old behavior. We are daily renewed by the Holy Spirit which God has shed on us through Jesus Christ.

The new conversion is seen here in the figure of a bath as when the Lord Jesus told the disciples in John 13 that "He who is bathed does not need to wash except for his feet but he is clean all over: Jn 13:10

The Holy Spirit is the agent and the Word is the instrument in regeneration.

It is a moral cleansing that occurs. Baptism is not even a symbol of this bath, it rather depicts

- a burial unto death. (i.e., at least to crucify the flesh, the old man in Adam, placing him in a position of helplessness, so that the new nature, created in Christ Jesus unto good works is able to operate.
12. Hebrews 6:2—“Of the doctrine of baptisms...”
- Q. DOES THIS PASSAGE TEACH THAT CHILDREN SHOULD BE SPRINKLED TO HAVE A CORRECT BAPTISM?
- A. “Baptisms” here means “washings” as in 9:10 and refers to ceremonial ablutions of washings of Judaism and it is typical of the New Testament cleansing of the conscience from dead works to serve the living and true God by the washing of regeneration and renewing of the Holy Spirit.
13. Hebrews 10:22—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.
- Q. DOES THIS PASSAGE TEACH THAT THE CORRECT METHOD OF BAPTISM IS SPRINKLING OF WATER?
- A. The word “sprinkled” speaks of the Levitical ceremonies with reference to the preparation of priests for their priestly service.
The priests were sprinkled with sacrificial blood and washed with water before ministering. “Washed” indicates the thoroughness of the cleansing process by one who surrenders himself body, soul and spirit to God.
“Our bodies” represents our whole lives.
14. I Peter 1:2- “...Unto obedience and sprinkling of the blood of Jesus Christ.”
- Q. DOES THE SPRINKLING HERE REFER TO SPRINKLING OF BLOOD AND THEREFORE APPLY TO BAPTIZING BY SPRINKLING OF BABIES OR ADULTS?
- A. Peter is using the phraseology and typology of the Levitical ritual in which the priest sprinkled the people with the sacrificial blood (Heb. 9:18). The Father chose the sinner for salvation, the Spirit brings the sinner chosen to an act of faith and the Son cleanses him in the precious blood.
We must not take this with absolute literalness, that when a person is saved he is sprinkled with blood—it is figurative language. Christ’s blood was shed once 2000 years ago – it will never be shed again.
In the LXX, Leviticus 4:6 Dip = Bapto and sprinkle = rantizp. The priest dipped (baptized) his finger in blood and then sprinkled the blood.
The rich man in hell wanted someone to dip (bapto + baptize) his finger in water. Lk 16.
15. I Peter 3:20-21- “...The like figure baptism doth even now save us” However, read the whole of verses 20-21:
- 20 (AV) 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 (AV) The like figure 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:
- Q. THIS TEXT SEEMS CLEARLY TO STATE THAT BAPTISM SAVES”
- A. The text states that is not the putting away of the filth of the flesh. i.e., with water
What Saves us is the answer of a good conscience toward God. As those who entered into the ark passed through judgment to a new earth, so in baptism the believer is saved. “is saved” is literally “were brought through”. (Wuest) The water saved them buoying them up above their own death dealing powers. The O.T. sacrifices in type saved O.T. offerers, they were counterparts of the reality. No ceremonies affect the conscience.
16. I Cor. 15:29- Else what shall **they** do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?
- Q. HOW COULD WE BAPTIZE FOR THE DEAD? BY PROXY?
- A. The dead are rewarded according to what they have done in this life. Everyone is judged according to their works; both saved^a and unsaved^a (Rev 20:11-13).

^a 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.** i.e., we = 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.**

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

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

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**

The Pagan Corinthians (The “they” of 1 Co 15:29 - NOT BELIEVERS), were baptizing their heathen converts for the dead. Notice the context in verse 30. And why stand **we** in jeopardy every hour? Remember new convert or even us old ones, Read a passage in CONTEXT! - This is an outstanding problem for which Mormonism has NO ANSWER. Does this mean that Mormons are pagans like those unbelievers in Corinth?? Likely!

Fire.

- ^a Rev 20:11 **And I saw a great white throne**, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, **according to their works**.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and **they were judged every man according to their works**.
- 14 And death and hell were cast into the lake of fire. This is the second death.
- 15 **And since none** (*of the ones gathered for judgment at the great white throne*) **was found having been written in the book of life, [each] was cast (API 3S) into the lake of fire.**

From 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; we extract the following:

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 > εὐρισκω: *find*.

When preaching on this section, the message was titled:

THE BIG BANG BIRTHDAY BASH or A PARTY INVITATION

(Attendance And Swimming Is mandatory!)

TEXT: REVELATION 20:1-15

THEME: The Great White Throne Completes God’s Resurrection Program

ATRWPs says: “If any was not found written in the book of life (εἰ τις οὐχ εὐρέθη ἐν τῇ βιβλῷ τῆς ζωῆς). {Condition of second class with εἰ and the first aorist passive indicative of εὐρισκω. NEC} In this short sentence the doom is told of all who are out of Christ, for they too follow the devil and the two beasts into the lake of fire (the counterpart of the Gehenna of fire, #Mt 5:22). There is no room here for soul sleeping, for an intermediate state, for a second chance, or for annihilation of the wicked. In #Da 12:2 there is a resurrection to death as well as to life and so in #Joh 5:29; Ac 24:15.”

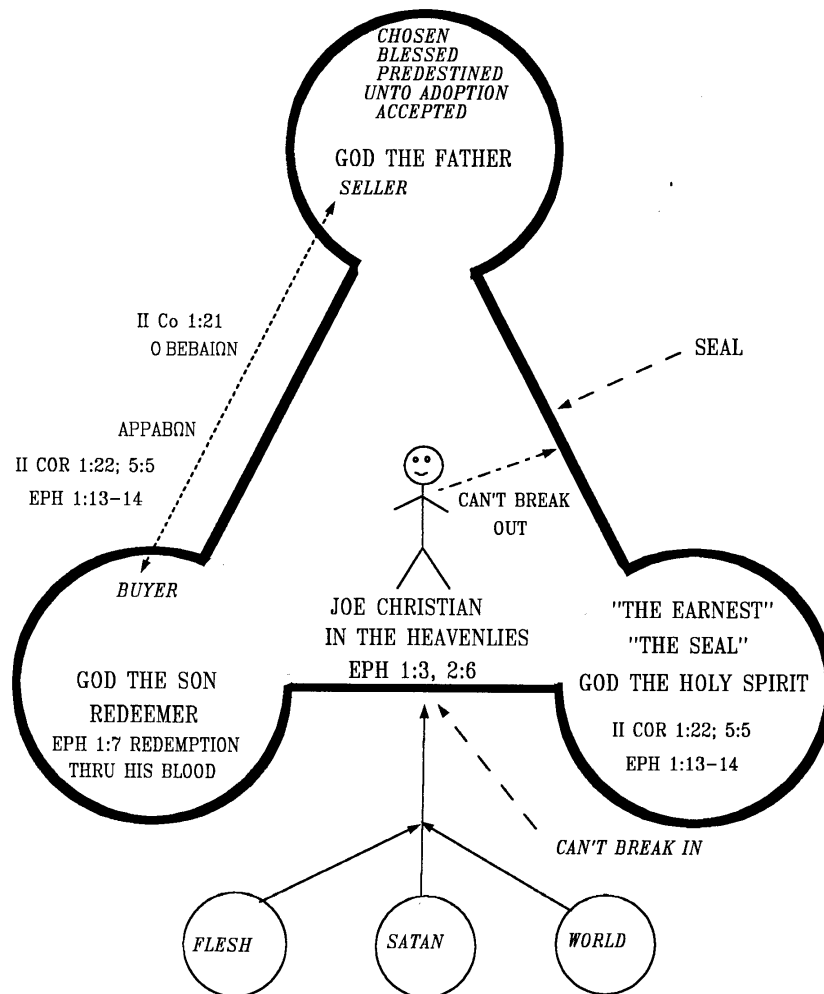
 THE SEALING BY, AND THE EARNEST OF THE HOLY SPIRIT


 Figure 07.01.03. The Sealing, The Earnest Of The Holy Spirit

Bibliology	Bibliology 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. And as N. Webster succinctly explains: Bibliology is "the study of the theological doctrine of the Bible" See Vol 1 - Bibliology.
Blasphemy	Blasphemy is the act of showing contempt, insulting, or expressing a lack of reverence for <u>God</u> . It is the act of claiming the attributes of deity; defiant irreverence toward something considered sacred. <i>Webster's New World College Dictionary</i> defines blasphemy as "profane or contemptuous speech, writing, or action concerning God or anything held as divine; any remark or action held to be irreverent or disrespectful; any remark deliberately mocking or contemptuous of God." See Mt 12:24-30; Mk 3:22-30; Lk 11:14-23
Blindness	The inability to see. Figuratively: inability to see and understand God's Word to men. Plain literal Mt 9:27 - 30, 11:5, 12:22 . . . Fig. Lit. Mt 15:14 - Jewish leaders. Jesus as Judge Jo 9:39. Jesus as Creator and Saviour; Jo 1:1-12.
Blood	The Blood of Our LORD Jesus was and is required for the Salvation (Eternal Life in Heaven) of those who believe in Him. Mt 26:28; Mr 14:24; Lu 22:20; Pl.LitJo 6:35 with Fig.Lit. Jo 6:49-56. He saved us through our faith in His Shedding His Blood for us. Ac 20:28, Ro 3:25, Justified by His Blood Ro 5:9; Eph 1:7; Col 1:14; Heb9:12, 13:12, 13:20; 1Pe 1:18-19; Rev1:5. . .
Body	Plain Lit. the physical body of man or animal. Php 3:21 (the old to new body) Fig. Lit. Eph 5:30 (For we are the members of His Body (The Church) of His Flesh, and of His Bones.
Bread	Plain Lit. Bread made in an oven. Mat 4:3-4, 6:11, 7:5. . . Fig Lit. Mat 10:5-12; Joh 6:35, 6:48.
Bride	a newly married woman or a woman about to be married. <3565> νύμφη numphe noom-fay'; from a primary but obsolete verb νυπτω nupto (to veil as a bride; compare Latin "nupto," to marry); a young married woman (as veiled), including a betrothed girl; by implication a son's wife: — bride, daughter in law. Mt 10:35, Lu 12:53; Joh 3:29; Re 18:23, 21:2, 21:9, 22:17. [†] See Vol. IV - Ecclesiology for more information.
Buried	To inter underground when dead, To Bury. <2290> θάπτω thapto: The place of the O.T. righteous and the unrighteous dead. Lu 16:22. In N.T. Fig. Lit. Ro 6:4; Plain Lit. of our LORD Jesus in The definition of the Gospel, 1 Cor 15:1-8

-C-

Calling	Biblically speaking 'calling' is the Sovereign bestowal of Eternal Life, Sanctification, Gifts and Fruit of The Holy Spirit. 1 Co 1:26, 7:20; Eph 1:18, 4:4; Php 3:14; 2Th 1:11; 2Ti 1:9; Heb 3:1; 2Pe 1:10.
Carnality	There are two kind of Carnal/Carnality as specified in 1 Cor 3:1-3. The first word describes the baby believer as fleshy This word (WH) σαρκινός <4560> σάρκινος sarkinos sar'-kee-nos; from 4561; similar to flesh, i.e. (by analogy) soft: — fleshly. This word describes a baby Christian, not yet old enough to know enough of the WOG to fend for Him/Her-Self. Please note in this word that the Greek letter ν is replaced by the Greek letter κ in the second word. The first word and description is contained in 1 Cor 3:1-2. The second word is < 4559> σαρκικός sarkikos sar-kee-kos'; from 4561; pertaining to flesh, i.e. (by extension) bodily, temporal, or (by

	implication) animal, unregenerate: — carnal, fleshly. It refers to an older Christian who is old enough to be Spiritual (Lead by the Holy Spirit but refuses to submit to Him).
Chastisement	Biblically for believers, chastisement is the correcting influence of God whereby He disciplines each of us when we sin. Heb 12:4-6.
Chiasm	from a Greek word meaning "crosswise", like the letter X (Chi), in Greek pronounced chi, is a figure of speech of frequent occurrence in Scripture, cp., e.g., Is. 55:8,9; Matt. 12:22; John 10:14,15; Rom. 10:9,10; 3 John 11; Sometimes the chiasm extends to more than two or three double statements, as in Rom. 2:6-11, a section in which seven pairs of corresponding lines are found. cp. also Num 15:35,36. This figure is also occurs and used in secular linguistics. This is perhaps a form of SYNEDOCHÉ; or, TRANSFER. <i>Figures Of Speech</i> by E. W. Bulinger
Christian	A word originally a word of derision given by the King (Herod) Agrippa II, in Antioch Acts 11:28, 26:28. The other time this word is used is in 1 Pe 4:16.
Christianity	The name given to the group of Believers in our LORD Jesus the Messiah, called the Church.
Christology	The doctrine and study of the Person and Works of the Son of God, our Saviour, LORD Jesus, the Messiah. Please see Vol. V for more information.
Cleansing	Plain Lit. this word <2512> καθαρισμός katharismos: a washing off The Fig. Lit. use means to ablution, (morally) expiation: — cleansing, + purge, purification(-fying) (Lu 2:22, 2 Pe 1:9).
Commandments	In Judahism there exists 613 Laws Statutes and Judgments. Of these are contained the 10 Commandments of God Ex 20:1-17.
Communication	The transmission of ideas and information.
Conceptual Cross-Reference	See description in 'Will' (Eph 5:17 with Col 3:16).
CONFESSION	The confession of one's' sins to God as prescribed in 1 Joh 1:9 to restore fellowship with God. M. Webster says: :A statement of what is confessed : such as A :A written or oral acknowledgment of guilt by a party accused of an offense B :A formal statement of religious beliefs : creed e.g.,The augsburg <i>confession</i> of the Lutheran Church.
Connotation	The implication of meanings to words other than the definition of the word. For example, the words childish, childlike and youthful have the same denotative but different connotative meanings. Childish and childlike have a negative connotation as they refer to immature behavior of a person. Whereas, youthful implies that a person is lively and energetic.
Conscience	<4893> suneidhsiv soon-i'-day-sis from a prolonged form of 4894; TDNT-7:898,1120; n f AV-conscience 32; 32 1) the consciousness of anything 2) the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending one, condemning the other 2a) the conscience E.g., Joh 8:9 And they which heard it, being convicted by their own conscience <4893>, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

Ac 23:1, Ac 24:16;

Ro 2:15 Which shew the work of the law written in their hearts, their conscience <4893> also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Ro 9:1, Ro 13:5; 1Co 8:7, 1Co 8:10, 1Co 8:12, 1Co 10:25, 1Co 10:27, 1Co 10:28, 1Co 10:29; 2Co 1:12, 2Co 4:2, 2Co 5:11; 1Ti 1:5, 1Ti 1:19, 1Ti 3:9, 1Ti 4:2; 2Ti 1:3; Tit 1:15; Heb 9:9, Heb 9:14, Heb 10:2, Heb 10:22, Heb 13:18 Clearly a Pauline useage.[†]

Contextual interpretation

Concerns itself with at least 7 subdivisions of context. (1) Historical/Cultural, (2) Dispensational (Bible as a whole), (3) Book, (5) A Section, (6) A Paragraph, (7) That material immediately preceding and following the passage to be interpreted.

Conversion^a

Courtesy of the Free Dictionary.

1.
 - a. The act of converting.
 - b. The state of being converted.
 2. A change in which one adopts a new **religion**, faith, or belief.
 3. Something that is changed from one use, function, or purpose to another.
 4. **Law** The unlawful appropriation of another's property.
 5. The exchange of one type of security or currency for another.
 6. **Logic** The interchange of the subject and predicate of a proposition.
 7. **Football** An extra point or points scored after a touchdown, as by kicking the ball through the uprights or by advancing the ball into the end zone from the two-yard line or a similar short distance.
 8. **Psychiatry** A psychological defense mechanism by which repressed ideas, conflicts, or impulses are manifested by various bodily symptoms, such as paralysis or sensory deficits, that have no physical cause.
 9. The expression of a quantity in alternative units, as of length or weight.
- <1995> ἐπιστροφή epistrophe ep-is-trof-ay' from 1994; TDNT-7:722,1093; n f
 AV-conversion 1; 1
 1) conversion (of the Gentiles from idolatry to the true God)
 E.g., Ac 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion <1995> of the Gentiles: and they caused great joy unto all the brethren.[†]

Conviction

Courtesy of The Free Dictionary

con·vic·tion (kən-vik'shən) *n.*

1. the state or appearance of being convinced
2. a fixed or firmly held belief, opinion, etc
3. the act of convincing
4. (Law) the act or an instance of convicting or the state of being convicted

^a [Middle English conversioun, *religious conversion*, from Old French conversion, from Latin conversiō, conversiōn-, a *turning around*, from conversus, past participle of convertere, *to turn around*.]

5. carry conviction to be convincing**con'victional *adj*****<1651> ἐλέγχω elengcho el-egn'-kho of uncertain affinity; TDNT-2:473,221; v****AV-reprove 6, rebuke 5, convince 4, tell (one's) fault 1, convict 1; 17****1) to convict, refute, confute****1a) generally with a suggestion of shame of the person convicted****1b) by conviction to bring to the light, to expose****2) to find fault with, correct****2a) by word****2a1) to reprehend severely, chide, admonish, reprove****2a2) to call to account, show one his fault, demand an explanation****2b) by deed****2b1) to chasten, to punish****E.g., Joh 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.****Mt 18:15; Lu 3:19; Joh 3:20, Joh 8:46, Joh 16:8; 1Co 14:24; Eph 5:11, Eph 5:13, 1Ti 5:20; 2Ti 4:2; Tit 1:9, Tit 1:13, Tit 2:15; Heb 12:5;****Jas 2:9; Re 3:19[†]****Covenant****Heb. בְּרִית****<01285> בְּרִית b@riyth ber-eeth' from 01262 (in the sense of cutting [like 01254]); n f; {See TWOT on 282 @@ '282a'}****AV-covenant 264, league 17, confederacy 1, confederate 1, confederate + 01167 1; 284****1) covenant, alliance, pledge****1a) between men****1a1) treaty, alliance, league (man to man)****1a2) constitution, ordinance (monarch to subjects)****1a3) agreement, pledge (man to man)****1a4) alliance (of friendship)****1a5) alliance (of marriage)****1b) between God and man****1b1) alliance (of friendship)****1b2) covenant (divine ordinance with signs or pledges)****2) (phrases)****2a) covenant making****2b) covenant keeping****2c) covenant violation****e.g. Ge 6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.****Ge 9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.****Ge 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:****2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:****3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.**

Ge 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The word Covenant (Heb. בְּרִית) occurs at least once in each of the following verses.

Ge 6:18, 9:9, 9:11, 9:12, 9:13, 9:15, 9:16, 9:17, 15:18, 17:2, 17:4, 17:7, 17:9, 17:10, 17:11, 17:13, 17:14, 17:19, 17:21, 21:27, 21:32, 26:28, 31:44; Ex 2:24, 6:4, 6:5, 19:5, 23:32, 24:7, 24:8, 31:16, 34:10, 34:12, 34:15, 34:27, 34:28; Le 2:13, 24:8, 26:9, 26:15, 26:25, 26:42, 26:44, 26:45; Nu10:33, 4:44, 18:19, 25:12, 25:13; De 4:13, 4:23, 4:31, 5:2, 5:3, 7:2, 7:9, 7:12, 8:18, 9:9, 9:11, 9:15, 0:8, 17:2, 29:1, 29:9, 29:12, 29:14, 29:21, 29:25, 31:9, 31:16, 31:20, 31:25, 31:26, 33:9; Jos 3:3, :6, 3:8, 3:11, 3:14, 3:17, 4:7, 4:9, 4:18, 6:6, 6:8, 7:11, 7:15, 8:33, 23:16, 24:25; Jud 2:1, :20, 20:27; 1Sa 4:3, 4:4, 4:5, 11:1, 11:2, 18:3, 20:8, 20:16, 23:18; 2Sa 15:24, 23:5; 1Ki 3:15, 6:19, :1, 8:6, 8:9, 8:21, 8:23, 11:11, 19:10, 19:14, 20:34; 2Ki 11:4, 11:17, 13:23, 17:15, 17:35, 7:38, 18:12, 23:2, 23:3, 23:21; 1Ch 11:3, 15:25, 5:26, 15:28, 15:29, 16:6, 16:15, 16:16, 16:17, 16:37, 17:1, 22:19, 28:2, 28:18; 2Ch 5:2, 5:7, 5:10, 6:11, 6:14, 13:5, 15:12, 21:7, 23:1, 23:3, 23:16, 29:10, 34:30, 34:31, 34:32; Ezr 10:3; Ne 1:5, 9:8, 9:32, 9:38, 13:29; Job 31:1, 41:4; Ps 25:10, 25:14, 44:17, 50:5, 50:16, 55:20, 74:20, 78:10, 78:37, 89:3, 89:28, 89:34, 89:39, 103:18, 105:8, 105:9, 105:10, 106:45, 111:5, 111:9, 132:12; Pr 2:17; Isa 24:5, 28:15, 28:18, 33:8, 42:6, 49:8, 54:10, 55:3, 56:4, 56:6, 57:8, 59:21, 61:8; Jer 3:16, 11:2, 11:3, 11:6, 11:8, 11:10, 14:21, 22:9, 31:31, 31:32, 31:33, 32:40, 33:20, 33:21, 33:25, 34:8, 34:10, 34:13, 34:15, 34:18, 50:5; Eze 16:8, 16:59, 16:60, 16:61, 16:62, 17:13, 17:14, 17:15, 17:16, 17:18, 17:19, 20:37, 34:25, 37:26, 44:7; Da 9:4, 9:27, 11:22, 11:28, 11:30, 11:32; Ho 2:18, 6:7, 8:1, 10:4, 12:1; Am 1:9 Zec 9:11, 11:10; Mal 2:4, 2:5, 2:8, 2:10, 2:14, 3:1.

Covenant

In the N.T., the word Covenant is expressed by the Greek word διαθήκη *diatheke*.

<1242> διαθήκη *diatheke* *diatheke* dee-ath-ay'-kay from 1303; TDNT-2:106,157; n f

AV-covenant 20, testament 13; 33

- 1) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will
- 2) a compact, a covenant, a testament
 - 2a) God's covenant with Noah, etc.

E.g., Mt 26:28 For this is my blood of the new testament <1242>, which is shed for many for the remission of sins. . . .

Re 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament <1242>: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The word Covenant (Grk. διαθήκη) occurs at least once in each of the following verses.

Mt 26:28; Mr 14:24; Lu 1:72, 22:20; Ac 3:25, 7:8; Ro 9:4, 11:27; 1Co 11:25; 2Co 3:6, 3:14; Ga 3:15, 3:17, 4:24; Eph 2:12; Heb 7:22, 8:6, 8:8, 8:9, 8:10, 9:4, 9:15, 9:16, 9:17, 9:20, 10:16, 10:29, 12:24, 13:20; Re 11:19.

Covenant Theology

This subject is rather complicated and has been mis-applied to the N.T. by folks who should know better. We start with a passage from the Dispensationalist Charles Ryrie.

Chapter 9 - Of Dispensationalism Today

By Charles Ryrie

{Editors Note: This short set of information is essential for any

understanding of the modern (post 1980) doctrinal conflicts between believers. NEC}

Throughout this book reference has been made many times to covenant theology. Many of its features and characteristics have been noted and discussed, but the subject has nowhere been systematized. At this point there is, therefore, a need for systematizing and emphasizing some aspects of covenant theology.

Definition Of Covenant Theology

Formal definitions of covenant theology are not easy to find even in the writings of covenant theologians. Most of the statements which pass for definitions are in fact descriptions or characterizations of the system. The article in Baker's Dictionary of Theology comes close to a definition when it says that covenant theology is distinguished by "the place it gives to the covenants" because it "represents the whole of Scripture as being- covered by covenants: (1) the covenant of works, and (2) the covenant of grace."^a

This is a fair description and possibly a definition. Covenant theology, then, is a system of theology based upon the two covenants of works and of grace as governing categories for the understanding of the entire Bible.

In covenant theology the covenant of works is said to be agreement between God and Adam promising life to Adam for perfect obedience and including death as the penalty for failure. But Adam sinned and thus man failed to meet the requirements of the covenant of works. Therefore a second covenant, the covenant of grace, was brought into operation. Berkhof defines it as "that gracious agreement between the offended God and the offending but elect sinner, in which God promises salvation through faith in Christ, and the sinner accepts this believingly, promising a life of faith and obedience."^b

Some reformed theologians have introduced a third covenant, the covenant of redemption. It was made in eternity past and became the basis for the covenant of grace, just described, between God and the elect. This covenant of redemption is supposed to be "the agreement between the Father, giving the Son as Head and Redeemer of the elect, and the Son, voluntarily taking the place of those whom the Father had given him."^c

These two or three covenants become the cure and basis of operation for covenant theology in its interpretation of the Scriptures. Thus the theological system which makes these so-called theological covenants its base is covenant theology.

History Of Covenant Theology

We should remind ourselves again that the antiquity of a doctrine does not prove its truth nor does the recency of a doctrine prove its falsehood. Bear, a covenant theologian, rightly said in all article against dispensationalism:

Of course, doctrines may be new and yet not untrue. We believe that the Holy Spirit can lead the Church into new apprehensions of truth. Again, a doctrine may be new in the sense that it is the further development of a previously held doctrine, or it may be new in the sense that it contradicts the previously held views. Even in the latter case it may not be untrue, but certainly its validity must be subjected to a much more searching scrutiny.^d

^a George N. M. Collins (minister in Edinburgh, Scotland), "Covenant Theology," Baker's Dictionary of Theology (Grand Rapids: Baker Book House, 1960), p. 144.

^b Louis Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1941), p. 277.

^c Ibid., p. 271.

^d James E. Bear, Dispensationalism and the Covenant of Grace (Richmond: Union Seminary Review, 1938), p. .

In the next section we will examine the Scriptural support offered for covenant theology, but in the meantime it is not entirely irrelevant to survey the history of the development of what has come to be known as covenant theology. After all, nearly every antidispenationalist writer attempts to make something of the relative recency of systematized dispensationalism. Those who are of the Reformed tradition always attempt to imply that dispensationalism is a mere infant compared to the ancient and wise man of covenant theology. Let us examine the "antiquity" of covenant theology; the causes for its development; and the refinements, if any, that have come into the original system.

Systematized covenant theology is recent.^a It was not the expressed doctrine of the early church. It was never taught by church leaders in the Middle Ages. It was not even mentioned by the primary leaders of the Reformation. Indeed, covenant theology as a system is not any older than dispensationalism is. This does not mean it is not Biblical, but it does dispel the notion that covenant theology has been throughout all church history the ancient guardian of the truth which is only recently being sniped at by dispensationalism. There were no references to covenant theology in any of the great confessions of faith until the Westminster Confession in 1647, and even in that confession covenant theology was not as fully developed as it was later by Reformed theologians.

The covenant (or federal) theory arose sporadically and apparently independently late in the sixteenth century. The first proponents of the covenant view were reformers who were against the strict predestinarianism of the reformers of Switzerland and France. Covenant theology does not appear in the writings of Luther, Zwingli, Calvin or Melancthon, even though they discussed at length the related doctrines of sin, depravity, redemption, etc. They had every opportunity to incorporate the covenant idea, but they did not. It is true that Calvin, for instance, spoke of the continuity of redemptive revelation and of the idea of a covenant between God and His people, but this was not covenant theology. The only way covenant theology can be discovered in the major reformers is to do what one covenant theologian does, not restrict the term "covenant theology" to "the more fully developed covenant theology of the seventeenth century."^b But, of course, dispensationalists would never be allowed to point to an undeveloped dispensationalism in any thinker before Darby!

The earliest traces of the covenant or federal idea are found in secondary reformers like Andrew Hyperius (1511-1564), Kaspar Olevianus (1596-1587), and Rafael Eglinus (1559-1622). William Ames (1576-1633), who ministered in England and Holland and was a teacher of Cocceius, taught the covenant of works. Up to the time of Johannes Cocceius (1605-1669) any teaching of covenant theology was not wide-spread and its exponents were men whose influence was definitely secondary to the great reformers of the time and who were protesting the strict predestinarianism of those reformers.^c

Cocceius was a German who was influenced by the teaching of Melancthon. His training was in the less strict school of thought

^a Cornelius Van Til, a covenant theologian, affirms this: "The idea of covenant theology has only in modern times been broadly conceived" ("Covenant Theology," Twentieth Century Encyclopedia [Grand Rapids: Baker Book House, 1955], I, 306).

^b John Murray, *The Covenant of Grace* (London: Tyndale Press, 1954), p. 3.

^c W. Adams Brown, "Covenant Theology," *Encyclopedia of Religion and Ethics* (Edinburgh: Clark, 1935), IV, 220-22.

concerning predestination. As a teacher in Holland he was much concerned about the problems of Arminianism on the one hand and the harsh ways of the rigorous Calvinists on the other hand. He wanted to find a way to take theology back to the Bible and find its doctrines there rather than in the teachings of the strict Calvinism of his day. He was definitely of the Reformed group, but desirous, along with others, of finding some way to blunt the sharp and highly debated views on predestination current in his day.

The great aim of his life was to lead theology back to the Bible, as its only living source, and to supply it with a vital foundation, gathered from the Bible itself. He believed that he found such a basis in the idea of a two-fold covenant of God with man (foedus naturale,

BEFORE, and foedus gratia, AFTER the fall). Thus he became the author of the federal theology, which made the historical development of the Revelation the ruling principle of theological inquiry, and of theology as a system, and thus became the founder of a purely biblical theology (as a history of Redemption). He adhered as closely as possible to predestinarian theology, but it was only a mechanical adhesion. It is not the idea of *election* of grace, but of a guidance of grace, which predominates in his whole system.^a

Cocceius set forth his views in a work published in 1648. (Poiret's systematic work on dispensationalism was dated 1687.) In it Cocceius expounded the concept of two covenants, the covenants of works and of grace. In both, he said, man had a part to play and a responsibility to meet. He made these covenants the basis, background, and substance of all God's dealings with man for his redemption. Thus Cocceius' contribution was a detailing and systematizing of the idea of the covenants, giving a more prominent part to man in contrast to the rigorous predestinarianism of his day, and making the covenant idea the governing category of all Scripture.

Cocceius, though the systematizer of covenant theology, was not entirely the father of it. Not only were some of the ideas of covenant theology found in earlier writers as indicated above, but also the Westminster Confession's covenant of works and covenant of grace appeared one year before the publication of Cocceius' work on the subject. In the Westminster Confession the covenants are used more in the nature of general divisions of the purpose of God; in Cocceius the covenant idea received "an extension and systematic development which raised it to a place of importance in theology it had not formerly possessed. It not only is made by him the leading idea of his system ... but in his treatment the whole development of sacred history is governed by this thought."^b

But whatever good Cocceius' work had done in countering the excesses of the Calvinism of his day was short-lived. Herman Witsius (1636-1708) was mainly responsible for extending the covenant of grace concept back into eternity. He paralleled the covenant idea with the decrees and extreme predestinarian position against which Cocceius was protesting. The Cocceian party repudiated Witsius' views, but they gained acceptance among subsequent covenant theologians.

^a John Henry Kurtz, *Text Book of Church History* (Philadelphia: J. B. Lippincott Co., 1888), II, 213.

^b James Orr, *The Progress of Dogma* (Grand Rapids: Wm. B. Eerdmans Publishing Co.), pp. 302-3

The linking of the covenant of grace with the eternal decrees led some to introduce the third covenant of redemption made in eternity past between the persons of the Godhead as the basis for the covenant of grace. But this was a later development of the covenant scheme and is not in Cocceius and the 'Westminster Confession.

Covenant theology came to America with the Puritans through the writings of Francis Turretin and Herman Witsius, and was championed in the new world in the works of John Cotton and others. However, although the idea of the Covenant of Grace was often referred to, there was no agreement on the practical aspects of the doctrine, especially the position of children. This gave rise to the Half-way Covenant, Stoddardeanism, compromising practices in the churches, and a shift from a substitutionary view of the atonement to governmental and moral theories. Opposition to these unorthodox ideas and a reappearance of covenant theology came in the writings of Charles and A. A. Hodge of Princeton.^a

To sum up: covenant theology is a post-Reformation development in doctrine. It began as a reaction to extreme Calvinism, but was soon twisted back to be the handmaid of Calvinism. The covenant statement in the Westminster Confession is undeveloped; it was Cocceius who developed the idea and Witsius who made it a governing category of Scriptural interpretation. But covenant theology as taught today is a development from both the theology of the Reformers (who did not teach a covenant scheme at all) and the teachings of Cocceius and the Westminster Confession. Covenant theology is not the theology of the Reformers; covenant theology is not today the same as it was when originally introduced. Covenant theology is a refinement--and the refining did not antedate Darby by many years. Covenant theology cannot claim much more antiquity than dispensationalism, and in its present form it is considerably refined. If lack of antiquity is detrimental and refinement is disallowed for dispensationalism, then by the same two criteria covenant theology is discredited. And if these matters are basically nonessential for covenant theology, then they are likewise irrelevant in the critique of dispensationalism.

Biblical Basis For Covenant Theology

The ideas contained in the covenants of works and grace are certainly not unscriptural.^b But they are not ideas which are systematized and formalized by Scripture into covenants. At least the dispensationalist finds the word *dispensation* used of one or two of his specific dispensations (Eph. 1:10; 3:9); the covenant theologian *never* finds in the Bible the term "covenant of works" or "covenant of grace." This does not prove that the concepts are not warranted, but it ought to make a covenant theologian go slow before he makes rash charges against dispensationalists for using the term *dispensation*. If the dispensationalist is in error in this regard, the covenant theologian is in gross error!

Nevertheless, the question is, What is the Scriptural proof for the covenant of works and the covenant of grace? One of Allis' most recent essays was on the covenant of works. This is what he wrote concerning the Scriptural basis for the covenant Of works:

^a See Peter Y. De Jong, *The Covenant idea in New England Theology* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1945), pp. 87-191.

^b Even Chafer said of the covenant of redemption: "This covenant rests upon but slight revelation. It is rather sustained largely by the fact that it seems both reasonable and inevitable." L. S. Chafer (*Systematic Theology* [Dallas: Seminary Press], I, 42).

The relationship established in Eden has been properly called the covenant of works. That it promises life as the reward for obedience is not immediately stated. But it is made abundantly clear elsewhere, notably in Deuteronomy. The First Psalm is a poetical expounding of this covenant, and it has its counterpart in Romans 2:7,9.^a

The passages from Deuteronomy which he cites in a footnote are 6:5, 10-12ff.; 30:15-20. They have to do with life in the promised land, not in Heaven. His proof for the covenant of grace is this:

This covenant is first set forth cryptically in the words of the protoevangel [Gen. 3:15], which promised Eve ultimate triumph over the enemy of her race. In this covenant, the emphasis is on faith. This is made clear in the wonderful words that are said of Abram: "And he believed in the Lord, and he accounted it to him for righteousness," to which Paul appeals to show that Abraham was justified by faith and not by the works of the law.^b

An older writer, Hodge, presents this as his first (of seven) Scriptural proofs for the covenant of grace:

As shown at the opening of this chapter such a Covenant is virtually implied in the existence of an eternal Plan of salvation mutually formed by and to be executed by three Persons.^c

His further proofs include John 17; Isaiah 53:10-11; John 10:18; Luke 22:29.

The point of this is not to be able to conclude that these covenants are unscriptural, but simply to show that they are deductions, not inductions, from Scripture. The existence of the covenants is not found by an inductive examination of passages; it is a conclusion deduced from certain Scriptural evidence. Now, if it is permissible for the covenant theologian to base his entire system on a deduction rather than a clear statement of Scripture, why can he not permit the dispensationalist to deduce the existence of various dispensations, especially when certain of the dispensations are specifically named in Scripture? The dispensationalist has more inductive evidence for the existence of the specific dispensations than does the covenant theologian for his covenants of works and grace; and the dispensationalist has as much, if not more, right to deduce his dispensational scheme as does the covenant theologian his covenant scheme.

What the covenant theologian does to make up for the lack of specific Scriptural support for the covenants of works and grace is to project the general idea of covenant in the Bible and the specific covenants (like the covenant with Abraham) into these covenants of works and grace.^d No one disputes the fact that covenant is a very basic idea in Scripture and that a number of specific covenants are revealed in Scripture. But there remains still the stark reality that nowhere does Scripture speak of a covenant of works or a covenant of grace as it speaks of a covenant with Abraham or a covenant at Sinai or the new covenant.

Seeking to support a revelation of the covenant of grace from Genesis 3:15, Payne cites as proof: "Genesis 3:15 is, in fact, not even called a b'rith [i.e., covenant,]; but it is necessarily assumed to be so, both because of the presence of all the important features and because of the development of all subsequent redemptive b'riths from it." In the preceding sentence he states

^a Oswald T. Allis, "The Covenant of Works," Basic Christian Doctrines, ed. Carl F. H. Henry (New York: Holt, Rinehart, and Winston, 1962), p. 97.

^b Ibid

^c A. A. Hodge, Outlines of Theology (Grand Rapids: Wm. S. Eerdmans Publishing Co., 1928), p. 371.

^d As Murray does in *The Covenant of Grace*.

that those covenant features which are supposedly present in Genesis 3: 15 are there only "in a most rudimentary form."^a Allis calls the revelation of this important covenant in Genesis 3:15 cryptic and Payne says it was rudimentary. This is all very strange and hard to swallow, especially when the Biblical covenants with Abraham, Israel, David, and others are so clearly and specifically revealed. Abraham had no doubt that a covenant was being made when God Himself passed between the pieces of the sacrifice (Gen. 15:17-21). And yet we are asked to believe in the existence of a covenant of grace which was scarcely revealed, although it is the fountainhead out of which even the Abrahamic covenant came!

In another recent article on the covenant of grace there are Scripture references in the author's discussion of (1) the covenant with Abraham, (2) the covenant on Sinai, (3) further covenants like the Davidic, and (4) the New Testament culmination; but there is not one reference from Scripture in his several sections which deals directly with the establishing of the covenant of grace or its characteristics. There are references concerning the blessings of salvation, but none to support the covenant of grace.^b That which is missing is rather significant and revealing.

The Hermeneutics Of Covenant Theology

Something has already been said in chapter 5 [of Ryrie's book] on the hermeneutical basis of dispensationalism and covenant theology. There is no need to repeat here. Only two Points concern us at this juncture.

The first is this: as a result of the covenant of grace idea, covenant theology has been forced to place as its most basic principle of interpretation the principle of interpreting the Old Testament by the New. So Berkhof writes: "... the main guide to the interpretation of the Old Testament is certainly to be found in the New."^c Ladd, though disclaiming the label of a covenant theologian, declares: "The present writer is ready to agree with the amillenialists that there is only one place to find a hermeneutic: in the New Testament."^d

Of course there is everything right about letting the New Testament guide us in our understanding of the Old Testament, but there is everything wrong about imposing the New Testament on the Old. And this is exactly what the covenant theologian does under the guise of a basic hermeneutical principle which is allowable only if rightly used. The covenant theologian in his zeal to make Christ all in all is guilty of superimposing Him arbitrarily on the Old Testament. He does the same with the doctrine of the Church and with the concept of salvation through faith in Christ.

The second point is this: as a result of this forced category of interpretation, covenant theology produces artificial exegesis. This is the verdict of nondispensationalists against covenant theology. Listen to the church historian George Fisher:

Cocceius carried the method of typical interpretation through the writings and the ceremonial institutions of the Old Testament. The exegesis in its Particulars was often fanciful. Although he failed to apprehend the progressive character of Biblical revelation in this respect,

^a Barton Payne, *The Theology of the Older Testament* (Grand Rapids: Zondervan Publishing House, 1962), p. 92

^b Herbert M. Carson, "The Covenant of Grace," *Basic Christian Doctrines*, ed. Carl F. H. Henry (New York: Holt, Rinehart, and Winston, 1962), pp. 117-23.

^c Louis Berkhof, *Principles of Biblical Interpretation* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), p. 160.

^d George Eldon Ladd, *Crucial Questions About the Kingdom of God* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1952), p. 138.

that he made a system of grace pervade the Old Testament as it pervades the New, he yet made a fruitful beginning of Biblical theology.^a

Orr assesses the results of the hermeneutics of covenant theology this way:

... it failed to seize the true idea of development, and by an artificial system of **typology, and allegorizing** interpretation, sought to read back practically the whole of the New Testament into the Old. But its most obvious defect was that, in using the idea of the Covenant as an exhaustive category, and attempting to force into it the whole material of theology, it created an artificial scheme which could only repel minds of simple and natural notions. It is impossible, e.g., to justify by Scriptural proof the detailed elaboration of the idea of a covenant of works in Eden, with its parties, conditions, promises, threatenings, sacraments, etc. Thus also the Reformed theology--the more that it had assumed this stiff and artificial shape--failed to satisfy the advancing intellect of the age....^b

This is a severe criticism from one who has no ax to grind for dispensationalism but who is looking at covenant theology from an historian's perspective. Notice that Orr charges covenant theology with (1) forced interpretation, (2) artificiality, especially in typology, (3) no Biblical proof for the covenant of works, (4) failure to satisfy its age. These are the results of covenant theology's hermeneutics.

Two Ways Of Salvation

We have pointed out how dispensationalists are charged with teaching two or more ways of salvation. One would think that this charge could never be leveled against covenant theology since its covenant of grace supposedly governs the way of salvation from Genesis 3:15 to the end of the Bible. Indeed, this pouring of the grace of God into a straitjacket is, according to the dispensationalist, the weakness of the covenant position. But what does the covenant theologian do with the matter of salvation under the law? Berkhof declares that "grace offers escape from the law only as a condition of salvation--as it is in the covenant of works--from the curse of the law..." and in another place he says, "From the law ... both as a means of obtaining eternal life and as a condemning power believers are set free in Christ."^c Allis declares positively, "The law is a declaration of the will of God for man's salvation."^d Even Payne, a covenant premillennialist, for all his effort to keep from indicating that salvation during the period of the Law was by any means other than God's forgiveness in anticipation of the work of Christ, slips at one point and says:

From the Mosaic period and onward, nonpresumptuous sins (Lev. 5:3) were specifically forgiven via the ritual law (v. 10; cf. Ps. 19:13); and other intentional violations were included as well (cf. Lev. 5:1, 4).^e

These are very odd statements to find in the writings of covenant theologians if, as they say, "salvation has always been one and the same; having the same promise, the same Savior, the same condition, the same salvation."^f Indeed, the law was a declaration of the will of God for man's salvation, and if sins could be forgiven via the ritual law, then covenant theology must be teaching two ways of salvation--one by law and one by grace!

^a George Fisher, *History of Christian Doctrine* (Edinburgh: Clark, 1896).

^b Orr, *op. cit.*, pp. 303-4.

^c Berkhof, *Systematic Theology*, pp. 291, 614

^d Oswald T. Allis, *Prophecy and the Church* (Philadelphia: Presbyterian and Reformed Publishing Co., 1945), p. 39.

^e Payne, *op. cit.*, p. 414.

^f Charles Hedge, *Systematic Theology* (Wm. B. Eerdmans Publishing Co., 1946), II, 368.

Covenant theology seems to teach the very "heresy" it accuses dispensationalism of teaching!

We have discovered some very interesting facts about covenant theology.

(1) Its origin was recent. It was not the doctrinal system of the ancient church. It did not originate With the Reformers, and actually its present form is a modification of the original covenant idea proposed by Cocceius and the Westminster Confession.

(2) The theological covenants on which covenant theology is based are not specifically revealed in Scripture. Other covenants are specifically revealed and in great detail, but these all-embracing covenants of covenant theology are not in the Bible. the whole covenant system is based on a deduction and not upon the results of an inductive study of Scripture.

(3) The hermeneutical straitjacket which covenant theology forces on the Scriptures results in reading the New Testament back into the Old and in an artificial typological interpretation. We discovered that this was the verdict of those who were not dispensationalists.

(4) For all its efforts to maintain a unity in the means of salvation, even covenant theology occasionally speaks about salvation by the Mosaic law. Does this mean that covenant theology teaches two ways of salvation?

The point of this chapter is simply this: The things which are charged against dispensationalism can be charged with equal justice against covenant theology. How important these charges are is another question, and in stating them there is no implication about their importance. But the validity of the charges has been established, and if it is relevant to bring these accusations against dispensationalism, then it is equally relevant to bring the same charges against covenant theology. If these matters are not relevant to covenant theology, then covenant writers would do well to stop trying to make so much of them in their attacks on dispensationalism."

Creation	God created the Heavens and the earth in 7 days Gen 1:1-3:3, (Heb <03117> ברא יומם יומם. See Vol. V. Christology And Pneumatology for the work of the Son of God and the Holy Spirit in Creation.
Creationist(s)	Those who believe in Special Creation.
Creation Science	A Process to establish Special Creation (by God) in accordance with scientific methodology. The Creation Science Glossary is shown in Appendix A. This subject requires the reading of many books and articles by noted creationists. Such a partial list is given in Appendix B
Creation ex nihilo	ex nihilo: A Latin expression that is interpreted---creation out of nothing, i.e., creation from no preexisting materials-Gen.1:1. (Heb. Bara)
Creeds	Courtesy of Wikipedia, the free encyclopedia <i>"Articles of Faith" redirects here. For other uses, see Articles of Faith (disambiguation). This article is about a statement of belief. For other uses, see Creed (disambiguation).</i> A creed (also <i>confession</i> , <i>symbol</i> , or <i>statement of faith</i>) is a statement of the shared beliefs of a religious community in the form of a fixed formula summarizing core tenets. <i>{1 Corinthians 15,1–8 is the only place in Scripture where the Gospel is defined. This is an early creed about Jesus' death, burial and resurrection, which was received by Paul and transmitted by his Epistle to the Corinthians.</i>

It was written according to Ellisen^a in AD 55. Actually verses 9-50 is an apologetic for the Resurrection of Jesus. Finally, vs 51-57 reveals the mystery of our (believers) resurrection. NEC}

One of the most widely used creeds in Christianity is the Nicene Creed, first formulated in AD 325 at the First Council of Nicaea. It was based on Christian understanding of the Canonical Gospels, the letters of the New Testament and to a lesser extent the Old Testament. Affirmation of this creed, which describes the Trinity, is generally taken as a fundamental test of orthodoxy for most Christian denominations. The Apostles' Creed is also broadly accepted. Some Christian denominations and other groups have rejected the authority of those post-apostolic creeds.



Figure 07.01.04 Icon depicting Emperor Constantine with the 1st Nicaea Council.

Icon depicting **Emperor Constantine**(center) and the Fathers of the **First Council of Nicaea** (325) as holding the **Niceno-Constantinopolitan Creed** of 381

Muslims declare the *shahada*, or testimony: "I bear witness that there is no god but (the One) God (*Allah*), and I bear witness that Muhammad is God's messenger."

Whether Judaism is creedal has been a point of some controversy.

Although some say Judaism is noncreedal in nature, others say it recognizes a single creed, the *Shema Yisrael*, which begins: "Hear, O Israel: the LORD our God, the LORD is one."

Criticism

- 1 a: the act of criticizing usually unfavorably
<seeking encouragement rather than criticism>
b: a critical observation or remark <an unfair criticism>c: critique
- 2: the art of evaluating or analyzing works of art or literature; also: writings expressing such evaluation or analysis <an anthology of literary criticism>

^a THE COMPLETE BIBLE OUTLINE SERIES - VOLUME VIII The Pauline Epistles, 2015, Create Space/AMAZON Publishers, , By Dr. Stanley A. Ellisen Th.D., Edited by Rev. Norman E. Carlson B.Th., 448 Pgs.

- 3: the scientific investigation of literary documents (as the Bible) in regard to such matters as origin, text, composition, or history

Cross

The normally accepted method of a tortuous death for criminals by Rome. However, the form of this instrument of death has been perverted by the medieval Church. As W.E. Vine writes:

CROSS, CRUCIFY

by W. E. Vine

A. Noun.

STAUROS (*Σταυρος*) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *staurow*, to fasten to a stake or pale, 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, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system, 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 to stand for the cross of Christ.

As for the Chi, or X, which Constantine declared he had seen in a vision leading him to champion the Christian faith, that letter was the initial of the word "Christ" (Greek *Χριστός*) and had nothing to do with the Cross " (for *xulon*, a timber beam, a tree, as used for the *stauros*, see under TREE).

The method of execution was borrowed by the Greeks and Romans from the Phoenicians. The *stauros* denotes (a) the cross, or stake itself, e.g., Matt. 27: 32; (b) the crucifixion suffered, e.g., 1 Cor 1:17, 18, where "the word of the cross," R. V., stands for the Gospel; Gal. 5:11, where crucifixion is metaphorically used of the renunciation of the world, that characterizes the true Christian life; 6:12, 14; Eph. 2:16; Phil. 3:18.

The judicial custom by which the condemned person carried his stake to the place of execution, was applied by the Lord to those sufferings by which His faithful followers were to express their fellowship with Him, e.g., Matt. 10:38.

Note:

Nu 21:8 And the LORD said unto Moses, Make thee a fiery serpent, and **set it upon a pole**: and it shall come to pass, that **every one that is bitten, when he looketh upon it, shall live**.

Joh 3:14 And as **Moses lifted up the serpent in the wilderness**, even so must the Son of man be lifted up:

B. Verbs.

1. **STAUIROW** (*σταυρώω*) signifies (a) the act of crucifixion, e.g., Matt. 20:19; (b) metaphorically, the putting off of the flesh with its passions and lusts, a condition fulfilled in the case of those who are "of Christ Jesus," Gal. 5:24, R.V.; so of the relationship between the believer and the world, 6:14.
2. **SUSTAUIROO** (*συσταυρώω*), to crucify with (*su-*, for, *sun-*, with), is used (a) of actual crucifixion in company with another, Matt. 27:44 ; Mark 15:32; John 19:32; (b) metaphorically, of spiritual identification with Christ in His death, Rom. 6:6, and Gal. 2:20.
3. **ANASTAUIROO** (*ανασταυρώω*) (*ana*, again) is used in Heb. 6: 6 of 1 Hebrew apostates, who as merely nominal Christians, in turning back to Judaism, were thereby virtually guilty of crucifying Christ again.
4. **PROSPEGNUMI** (*προσπηγνυμι*), to fix or fasten to anything (*Pros*, to, *pegnumi*, to fix), is used of the crucifixion of Christ, Acts 2:23.

THE CROSS IN Gal 03 13

By NEC

(‘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, <4716> σταυρός *stauros*, 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).

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 from <1944. ἐπικατάρατος *epikataratos*: curse, pass. *be cursed, be under a curse, here; a super curse*}

BYZ Gal 3:13 χριστος <5547> {N-NSM} ημας <1473> {P-1AP} εξηγορασεν <1805> (5656) {V-AAI-3S} εκ <1537> {PREP} της <3588> {T-GSF} καταρας <2671> {N-GSF} του <3588> {T-GSM} νομου <3551> {N-GSM} γενομενος <1096> (5637) {V-2ADP-NSM} υπερ <5228> {PREP} ημων <1473> {P-1GP} καταρα <2671> {N-NSF} γεγραπται <1125> (5769) {V-RPI-3S} γαρ <1063> {CONJ} επικαταρατος <1944> {A-NSM} πας <3956> {A-NSM} ο <3588> {T-NSM} κρεμαμενος <2910> (5734) {V-PMP-NSM} επι <1909> {PREP} ξυλου <3586> {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 {COND Part.} δε{PRT} γενηται V-AMS-3S} εν{PREP} τινι {I-DSM} αμαρτια {N-NSF} κριμα {N-ASN} θανατου {N-GSM} και {CONJ} αποθανη και {V-AAS-3S} κρεμασητε <2910> {V-AAS-2P} αυτον{D-ASM} επι {PREP} ξυλου {N-GSN}.

<3586> ξύλον xulon xoo'-lon; from another form of the base of 3582; timber (as fuel or material); by implication a stick, club or tree or other wooden article or substance: — staff, stocks, tree, wood.

M&M Deut 21:22

כב וכי-יהיה באיש, חטא משפט-מוֹת--והומת:
ותלית אִתּוֹ, 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 23 ουκ{ADV Hard neg.} 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<2672>} καταράομαι kataraomai: to 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}

M&M Deut 21:23

כג לא-תלין נבִלְתּוֹ עַל-הָעֵץ, כִּי-קָבוֹר תִּקְבְּרֶנּוּ
בַּיּוֹם הַהוּא--כִּי-קָלַלְתָּ אֱלֹהִים, תְּלוּי; וְלֹא
תִטְמָא, אֶת-אֲדָמָתְךָ, אֲשֶׁר יְהוָה אֱלֹהֶיךָ, נָתַן לְךָ
נַחֲלָה. {ס}

<3586> ξύλον *xulon 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> ἐπικατάρατος *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> καταράσθαι *kataraomai kat-ar-ah'-om-ahee*

middle voice from [2671](#); TDNT-1:448,75; v

AV-curse 6; 6

1) to curse, doom, imprecate evil upon

-D-

Dark

Darkness

Absence of Light

Courtesy of Wikipedia, the free encyclopedia (Partially)

Darkness, the polar opposite to [brightness](#), is understood to be an absence of [visible light](#). It is also the appearance of [black](#) in a colored space.

Humans are unable to distinguish color when either light or darkness predominate. In conditions of insufficient light, perception is [achromatic](#) and ultimately, black.

The emotional response to darkness has generated [metaphorical](#) usages of the term in many cultures.

The first creation narrative in Judaism and Christianity begins with darkness, into which is introduced the creation of light, and the separation of this light from the darkness (as distinct from the creation of the sun and moon on the fourth day of creation). Thus, although both light and darkness are included in the comprehensive works of the almighty God — darkness was considered "the second to last plague" ([Exodus](#) 10:21), and the location of "weeping and gnashing of teeth". ([Matthew](#) 8:12). And Jo 1:

Day	<p>Hebrew <03117> יוֹמַי yowm yome; from an unused root meaning to be hot; a day (as the warm hours), whether literal (from sunrise to sunset, or from one sunset to the next), or figurative (a space of time defined by an associated term), [often used adverb]: — age, + always, + chronicals, continually(-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, +(for) ever(-lasting, — more), X full, life, as (so) long as (... live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year(-ly), + younger.</p> <p>Greek <2250> ἡμέρα hemera hay-mer'-ah; feminine (with 5610 implied) of a derivative of ἡμῶι hemai (to sit; akin to the base of 1476) meaning tame, i.e. gentle; day, i.e. (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively, a period (always defined more or less clearly by the context): — age, + alway, (mid-)day (by day, [-ly]), + for ever, judgment, (day) time, while, years.</p>
Death	Cessation of Bodily Life
Deconstruction	<p>Deconstruction (Nietzsche -> Jacques Derrida)</p> <p>Social History</p> <p>This is an attempt for the most part to read what we think we know about how things 'really ought to be' in the Biblical text, into our interpretation of the Bible or religion. That is, we fit the Bible into our 20th/21st century world view. Whether our “fundamentally straight” teaching friends may protest, any of them that say “just read it,” or, “what does it mean to you,” etc. may be slipping into this kind of Biblical shoddiness.</p>
Behaviorism (Our term)	Behaviorism is the application of Modern Theories of Human Behavior to Scripture Texts. “We could care little about, what is the literal meaning of the Bible. we can change interpretations enough so it says what we believe.”
Demonology	Demonology, being a subset of Angelology is covered in AST Vol.2
Depravity	The depravity of man is considered in detail in AST Vol. 3 Hamartiology. It's the condition of every born man/woman due to our relationship to Adam; The Adamic Nature - the Old Man.
Dialectic	The principle of change that takes place by means of triadic movement, which may be described as: “a thesis has its opposite, an antithesis. The two opposites are resolved in a synthesis, which in turn becomes a thesis and the process goes on.”
Disciple	<p>1: one who accepts and assists in spreading the <u>doctrines</u> of another: such as</p> <ol style="list-style-type: none"> <i>Christianity</i> :one of the twelve in the inner circle of Christ's followers according to the Gospel accounts a convinced <u>adherent</u> of a school or individual e.g., a <i>disciple</i> of Freud <p>2: <i>capitalized, Christianity</i> :a member of the Disciples of Christ founded in the U.S. in 1809 that holds the Bible alone to be the rule of faith and practice, usually baptizes by <u>immersion</u>, and has a congregational (see <u>CONGREGATIONAL</u> 3) polity</p>
Disciples	A group of those being or already discipled Mat 28:19 19 Go ye therefore, and disciple <3100> all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: {teach ...

: or, make disciples, or, Christians of all nations } <3100>. μαθητεύω matheteuo math-ayt-yoo'-o; from 3101; intransitively, to become a pupil; transitively, to disciple, i.e. enrol as scholar: — be disciple, instruct, teach.

Dispensation

Greek <3622>. οἰκονομία oikonomia oy-kon-om-ee'-ah; from 3623; administration (of a household or estate); specifically, a (religious) "economy": — dispensation, stewardship. This word occurs 7 times in the New Testament; 3 times as "stewardship; 4 times as dispensation; in Lu 16:2, Lu 16:3, Lu 16:4; 1Co 9:17; Eph 1:10, Eph 3:2; Col 1:25.

DISPENSATION

By Dr. Earl Radmacher

I. A STATEMENT OF DEFINITION

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

II. AN ENLARGEMENT UPON THE DEFINITION

A. "ECONOMY"

1. Derivation of the term

- a. οἰκονομος (Translit. oikonomos) - from οἶκος (Transl. oikos) : house - plus - νέμω (Transl. nemw) : to manage. Thus, "the manager of a household or estate, an administrator, a steward."
- b. οἰκονομία (Translit. oikonomia) - the office of an οἰκονομος (Transl. oikonomos); thus, a stewardship, an administration, a dispensation.
- c. οἰκονομέω (Translit. oikonomew) - the performing of the οἰκονομία (Translit. oikonomia) by the οἰκονομος (Translit. oikonomos); thus, to manage, to regulate, to arrange.

2. Biblical usage (20 times). Basic characteristics:

- a. A delegating authority: Lk 16:1; Eph 3:2
- b. A delegated authority: Eph 3:2; I Cor 4:1-2; Col 1:25
- c. A definite responsibility: I Cor 9:17; Eph 3:9; Col 1:25

NOTE: I Cor 9:17

"For if by my own choice I make a business of this (as other teachers do) I get a reward (as they do). If, however, it is not of my own choice, then it is a stewardship (dispensation) that has been entrusted to me" (A. T. Robertson and Plummer).

Hodge says: "The difference, therefore, here expressed between (ἐχων (Translit. echōn) and ἀχων (Translit. achōn) willing and unwilling, is not the difference between cheerfully and reluctantly, but between optional and obligatory. He says that he has a dispensation or stewardship (οἰκονομία (Translit. oikonomia) committed to him. These stewards (οἰκονομος (Translit. oikonomos)) were commonly slaves. There is a great difference between what a slave does in obedience to a command, and what a man volunteers to do of his own accord."

Lenski says: "In order to understand Paul's statement we should remember that the οἰκονομος (Translit. oikonomos) (I Cor 4:1,2) were slaves, whose masters simply gave certain goods or property into their hands to be administered in trust. The entire matter rested on the decision of the master to whom the slave in question belonged. The master did not ask: "Will you take this stewardship?". He only gave the order: "Take it!"

- d. A definite revelational content: Eph 1:10; 3:9; Col 1:25
- e. The specific test is faithfulness:
I Cor 4:1-2 (He must be faithful to the revelational content he has been given. Success is not the point! It is required of a steward that he be faithful.)

3. Theological usage

- a. A normative definition usually accepted by dispensationalists.
"A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God" (SRB, p. 5).
- b. A typical objection: "The Biblical idea of a dispensation does not include a time element." {And why? . . . Because of the separation of the times of Israel (Law) to the Day of Jacob's Trouble Jer 30:7; - the tribulation - Rev 4:2-19:21. NEC}
- c. Answer:
 - (1) The time element is not in the explicit meaning of the word, but compare the two usages of it in Eph 3:2 and 3:9.
 - (2) The time element is a resultant rather than an explicit meaning of the word. In the nature of a stewardship the responsibility involved has a beginning in time and an ending in time and the period in between is the period of the stewardship.
 - (3) This usage is by no means a recent development. Theologians of all classes have some sort of a dispensational division, if no more than to divide the Old and New Testaments.
 - (4) Note, however, that a dispensation is not synonymous with an age (αἰών Translit. aiōn). An age is definitely a period of time.
- d. Extension to the Old Testament
 - (1) οἰκονομία (Translit. oikonomia) is a New Testament word, used in the Bible (N.T.) for present and future dispensations. Note that it is also used in the LXX (the Greek translation of the Hebrew Old Testament done in Egypt about 200 BC), e.g. Is 22:19,21.
 - (2) Thus we take a Biblical term and use it in a theological way which is not contrary to the Biblical meaning and apply it to all other economies of the Old Testament.

Example:

1. Atonement. An Old Testament word applied to New Testament use.
2. Dispensation. A New Testament word used to apply to all of the stewardships, O.T., N.T., and future.

B. DISTINGUISHABLE

1. Being distinguishable, it is, therefore, an external arrangement in the history of revelation.
2. Being distinguishable, it is composed of a unique set of principles, as follows:
 - a. A continuance of certain ordinances valid until then.
 Example: The principle of the dispersal of mankind by the judgment at Babel endures from the building of the tower to the setting up of Messiah's kingdom, and so through the dispensations of the Patriarchs, the law, and the church.
 - b. An Annulment of other regulations until then valid.
 Abolished are the Mosaic ordinances (2 Cor 3) as to the worship of God. The law is a unity (James 2:10 and as such it is wholly abolished.
 Circumcision was valid as a part of the rule of life during the Patriarchal times and also in the following period when the Mosaic law was the rule of life, but in this present dispensation it is wholly abolished. Thus, what was stringently commanded by the Mosaic law (Ex 4:24,25) is most sharply forbidden as a part of the rule of life of this dispensation (Gal 5:2).
 While in the previous dispensation there were the Sabbaths, outward sacrifices, a special priesthood, incense, altars, and priestly vestments. Today, the principle of a universal priesthood of believers is in force; keeping of Holy days is abrogated; Christ's once-for-all sacrifices has annulled the O.T. animal sacrifices. (1 Pet 2:9; Col 2:14-23; Col 1:20)
 - c. A fresh introduction of new principles not before valid
 Newly introduced are the principles of (free) grace; i.e. the free admission of the gentiles. (John 1:17; Eph 3:2,9)
 The building of the church.
 (Matt 16:18; Col 1:18,24; 1 Cor 12:13; Acts 1:5, 2:4, 11:15-16.

(It is the time between the beginning of creation to the giving of the law that gives rise in some minds to the question of the validity of all the dispensations that are said to belong to that period.)

(4) Before the fall the situation was certainly distinguishably different from that after the fall. Thus, you already have five

(5) If one admits that God began something different with Abraham, then you have six.

(Before Abraham, God's administration concerned all nations. After Abraham, God singles out one man and made a very distinctive [unilateral] covenant with him; Land, Seed, Blessing).

(6) Only question that remains is whether or not the dispensations of conscience and government are valid.

(There seems to be sufficient warrant for them on the basis of God's new arrangement for human government in the time of Noah [Gen 9:6 with 4:15]).

(7) But what of the ultradispensationalists who insist on dividing the present economy of grace? Is something distinguishably different being done since Paul that was not done from Pentecost to Paul.

What ultradispensationalists fail to recognize is that the distinguishableness of a dispensation is related to what God is doing, not to what He reveals at the time. {i.e., A transition period. NEC}}

6. If certain parts of the Scripture do not apply directly to us, is this not a contradiction of the fact that the whole Scripture has been given to us? (2 Tim 3:15-17)

a. Must distinguish between direct interpretation and indirect application.

(1) Direct interpretation: there is an historic group to whom the passage is directed as instruction for their way of life.

(2) Indirect practical moral application always holds good for us and all others (1 Tim 3:15-17).

b. Many chief principles of Catholicism are the inevitable consequences of not observing this distinction.

So far as one regards the principles of the Mosaic dispensation, given to Israel, as valid ordinances for the peoples of the world today, it is, of course, only logical to justify as being "Biblical" the existence of a special priesthood, the burning of incense, and many other things.

c. Thus, the distinguishing of dispensations in the plan of God is at once something extraordinarily practical, and of deep import for history, doctrine, and the worship of the church.

C. "OUTWORKING"

1. An outworking which is in line with the idea of the progress of revelation.

a. Revelation has not completed itself in one exhaustive act, but unfolded itself in a long series of successive acts.

(1) These acts of revelation do not take the form of a uniform progressive advance; comparable to an ascending straight line.

(a) Like steps of a staircase leading upward

(b) Not a spiritual-divine-uniform "block", but a wonderful articulated historic-prophetic spiritual organism

(2) An expanding revelation does not imply change in God.

Bowman objects: ". . . to suggest that during the several dispensations God ordains differing tests for man comes dangerously near to suggesting either that God is not all-knowing and must experiment with man's reactions to His testing's, or else that He is a trifler who must change his mind with the winds. Rather He is a God of "righteousness" . . . and into His every work for man He pours, not a part of what He is, but all of Himself (His truth, justice, grace, purity, and integrity). . . . All, accordingly is grace and grace is all--this one great word spells for us all of God's dealings with man at all times" interp. 10:177f.

ANSWER:

"Jesus Christ is the same yesterday, today, and forever." This does not mean that He has always been revealed in His fullest extent in every age. Cf. Theophanies, Incarnation, Glorified God-man.

Thus, from the organic character of revelation, we can explain its increasing multiformity.

Calvin could see through the objection of mutability:

"It is unreasonable they say, to suppose that God, who is always consistent with Himself, permitted such a change as afterward to disapprove what He had once ordered and commended. I answer that God ought not to be deemed mutable, because he adapts different forms to different ages, as He knows to be expedient for each. If the Husbandman prescribes one set of duties to His household in winter, and another in summer, we do not therefore charge Him with fickleness, or think He deviates from the rules of good husbandry, which depends on the regular course of nature. In like manner, if a Father of a family in educating, governing, and managing his children, pursues one course in boyhood, another in adolescence, and another in manhood, we do not therefore say that He is fickle or that He abandons His opinions. Why, then, do we charge God with inconsistency, when He makes fit and congruous arrangements for diversities of times" 1:398.

AN EXPANDING REVELATION DOES NOT IMPLY CHANGE IN GOD, BUT HIS ADMINISTRATION CHANGES.

- (3) The idea of progress does not imply an imperfect, fallible revelation.

Krause objects: "Progress suggests development from that which is less than perfect toward that which is perfect. But each revelation of knowledge is a perfect whole in itself. Therefore to speak of progressive revelation would seem to be a contradiction of terms" p. 67.

NOT SO: WHAT WAS GIVEN WAS PERFECT, BUT NOT EVERYTHING WAS GIVEN.

See Vos, Biblical Theology, p. 16.

2. An outworking which is in line with the philosophy of history which climaxes in an ultimate goal within time

- a. OBJECTION. Kraus complains: "Reacting against a false optimism and the assumption of inevitable evolutionary progress, dispensationalism reverted to an equally pagan concept of history which denies the possibility of progress and asserts the inevitability of futility on the historical level. The philosophy of history presented is essentially the Greek concept of cycles, each cycle ending in apostasy and judgment. God is not represented as working out His plan in the historical process, but as appearing intermittently, as it were, to begin a new life cycle by supernatural intervention" p. 126.

- b. ANSWER. If Kraus were really trying, he could not have misrepresented the facts any more drastically. What Kraus suggests could adequately fit the scheme of the amillennialist or the neo-orthodox, but it is in direct antithesis to the premillennial system. Cf. McClain, p. 528-529.

The contribution of dispensational premillennialism is that it does see a goal within history.

Cf. Cairns, "Philosophy of History", Contemp. Evan. Thought.

Cf. Sauer, Eternity.

Note some of the elements of this progress:

- (1) Progressive self-revelation of God.
- (2) The appointed vocation of man in paradise (Dawn, p. 43f).
- (3) The principle of divine self-justification.
- (4) The principle of human collapse.
- (5) The principle of the holy remnant.

D. "GOD'S"

1. It is God's viewpoint.
2. A new arrangement begins only when from the side of God a change is introduced in the comparison of principles valid up to that time.

E. "PURPOSE"

1. Meaning depends on purpose.
2. History, too, is meaningful only by indicating some transcendent purpose beyond the actual facts.
3. Since history is a movement in time, the purpose is a goal.
4. The claim, then, that history has meaning implies final purpose or goal transcending the actual facts, and yet within history.

Dispersions Of Israel

Prophetically: Not only did the Bible predict that the people of Israel would be forced into exile but it also foretold that the people would scattered throughout the world. Below is a selection of Bible prophecies involving the worldwide scattering or dispersion of the people of Israel, which is sometimes called the Diaspora.

Ezekiel 22:14-15 The Jews would be scattered to other countries.

Leviticus 26:32-33 Enemies would move into the land of Israel.

Luke 21:24 Jesus prophesied that the Jews would be exiled and scattered.

Historically: Courtesy of Wikipedia, the free encyclopedia

The Jewish diaspora (Hebrew: *Tfutzta*, תפוצה) or Exile (Hebrew: *Galut*, גלות; Yiddish: *Golus*) refers to the dispersion of Israelites, Judahites, and later Jews out of what is considered their ancestral homeland (the Land of Israel) and the communities built by them across the world.

In terms of the Hebrew Bible, the term "Exile" denotes the fate of the Israelites who were taken into exile from the Kingdom of Israel during the 8th century BCE, and the Judahites from the Kingdom of Judah who were taken into exile during the 6th century BCE. While in exile, the Judahites became known as "Jews" (יהודים, or *Yehudim*) - "Mordecai the Jew" from the Book of Esther being the first biblical mention of the term

The first exile was the Assyrian exile, the expulsion from the Kingdom of Israel (Samaria) by Tiglath-Pileser III of Assyria in 733 BCE, and its completion by Sargon II with the destruction of the kingdom in 722 BCE, after the end of the three-year siege that Shalmaneser V started in Samaria.

It continued with the exile of a portion of the population of the Kingdom of Judah in 597 BCE with the Babylonian exile. The Babylonian exile ended after 70 years with Cyrus' declaration that the exiled Jews would be allowed to return to Jerusalem and build the Second Temple in Yehud Medinata, an autonomous province of the Achaemenid Empire.

Importantly, the 70 years of exile was a direct fulfillment of prophecy by:

Le 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

Le 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

2Ch 36:21 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Jer 25:9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

- 10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.
- 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.
- 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.⁹⁻¹²
- Jer 27: 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.
- 7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.
- 8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.
- Jer 29: 10 For thus saith the LORD, That **after seventy years** be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.
- 70 sabbaths = $(70/8) * 50 = 437.5$ years. this means that the sabbath years were not kept from 597 BCE + 437.5 = 1,034.5 BCE. This Pre-dates King Saul.1025. Note It probably dates from the Israeli's request for a King like the other nations.
- 1 Sam 8: 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now **make us a king to judge us like all the nations.**
- 6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
- 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 thee, but they have rejected Me**, that I should not reign over them.
- 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.
- 9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, **and shew them the manner of the king that shall reign over them. . . .**

The Revised Mathew Henry Commentary has this note on vs. 7:

#1Sa 8:7." Note, If God interests himself in the indignities that are done us, and the contempts that are put upon us, we may well afford to bear them patiently; nor need we think the worse of ourselves if for his sake we bear reproach (#Ps 69:7), but rather rejoice and count it an honour, #Col 1:24. Samuel must not complain that they were weary of his government, though just and gentle, **for really they were weary of God's government**; this was what they disliked: **They have rejected Me, that I should not reign over them.** God reigns over the heathen (#Ps 47:8), over all the world, but **the government of Israel had hitherto been, in a more peculiar manner than ever any government was, a Theocracy, a divine government**; their judges had their

call and commission immediately from God; the affairs of their nation were under his peculiar direction. As the constitution, so the administration of their government, was by Thus saith the Lord; this method they were weary of, though it was their honour and safety, above any thing, so long as they kept in with God. They were indeed so much the more exposed to calamities if they provoked God to anger by sin, and found they could not transgress at so cheap a rate as other nations could, which perhaps was the true reason why they desired to stand upon the same terms with God that other nations did.” {You Pastors that are being thrown out of your Churches for preaching the whole counsel of God should take note: They have not rejected you, but they have rejected God and His WORD. NEC}

Following the Siege of Jerusalem in 63 BCE, the Hasmonean kingdom became a protectorate of Rome, and in 6 CE was organized as the Roman province of Judea. The Jews revolted against the Roman Empire in 66 CE during the period known as the First Jewish–Roman War which culminated in the destruction of Jerusalem in 70 CE. During the siege, the Romans destroyed the Second Temple and most of Jerusalem. This event marked the beginning of the Roman exile, also called Edom exile. Jewish leaders and elite were exiled, killed or sold into slavery.

In 132 CE, the Jews under Bar Kokhba rebelled against Hadrian. In 135 CE, Hadrian's army defeated the Jewish armies and Jewish independence was lost. As punishment Hadrian changed the name of Jerusalem to Aelia Capitolina, turned it into a pagan city and banned the Jews from living there. Judea and Samaria was renamed by Hadrian to Syria Palaestina.

Throughout much of Jewish history, most Jews lived in the Diaspora.

Table 07.01.03. A Chronology Of The Kings Listed In The Books Of The 4 Books Of Kings

Unified Kingdom		Date begun	Years Given	Characteristics	Contemporary Event	Prophet	Passage
Saul		1025-1023?	15 - 13 ?	Bad	David's victory over Goliath (from Gath). Saul was born again 10:1-6. The witch of Endor!	Samuel (Last Judge)	1 Sa.9-15
David 7 yrs in Hebron and 33 years in Jerusalem.		1010	40	Good	David secretly anointed king by Samuel but didn't become king until after Saul died 1 Sam 31:4-5	Samuel, Nathan	II Sa.1- I K 2:10
Solomon		970	40	Good	He multiplied wives, horses, gold&silver! Deut 17:16-17		I K. 1-11
Southern Kingdom	Northern Kingdom	Date begun	Years Given	Characteristics	Contemporary Event	Prophet	Passage
Rehoboam		931	17	Bad	Shishak Invasion	Shemaiah	12-14
	*Jeroboam I	931	22	Bad	Golden calves set up at Dan and Bethel	Ahijah	12-14
Abijah		913	3	Bad			15
Asa		911	41	Good	revival	Azariah	15:9-24
	Nadab	910	2	Bad			15
	*Baasha	909	24	Bad			15-16
	Elah	886	2	Bad			16
	*Zimri	885	1 Wk.	Bad			16
	*Omri	885	12	Bad	Built Samaria (city)		16
	Ahab	874	22	Bad	Baal worship	Elijah	16-22
Jehoshaphat		870	25	Good	Revival-Bible Conferences		22
	Ahaziah	853	2	Bad			22 - II K.1
	Jehoram	852	12	Bad		Elisha	3-8
Jehoram		848	8	Bad	Edom's Revolt Married Ahab's daughter	Obadiah?	8
Ahaziah		841	1	Bad			8
Jehu, in 841, assassinated Jehoram of Israel and Ahaziah of Judah and all the house of Ahab; becoming king of Israel, he destroyed all the prophets of Baal, destroying Baal worship in the North.							
	*Jehu	841	28	Bad	Hurrying Jehu	Elisha	9-10
Athaliah (the daughter of Jezebel)		841	6	Bad			11
		835	40	Good	revival - with Jehoiada the high priest	Joel?	12
	Jehoahaz	814	17	Bad			13
	Jehoash	798	16	Bad	War with Judah		13
Amaziah (Ussiah)		796	29	Good	War with Israel- Temple pillaged		14
	Jereboam II	782	41	Bad	Subjugated Syria - Golden Age	Jonah, Amos	14

(Table 07.01.03. Cont.)

Unified Kingdom		Date begun		Years Given	Charac-teristics	Contemporary Event	Prophet	Passage
Azariah (Ussiah)		767	52	Good	Golden Age		Hosea, Isaiah	14
	Zachariah	753	1/2	Bad	Assassinated			15
	*Shallum	752	1 Mo.	Bad	Assassinated			15
	*Menahem	752	10	Bad	Invaded by Pul of Assyria in 745			15
	Pekahiah	742	2	Bad	Assassinated			15
	*Pekah	740	20?	Bad	Invaded by Tiglath-Pilezer of Assyria - 732			15
Jothan (Regent & King)		740	16	Good			Micah	15
Ahaz		732	16	Bad	Attacked by Syria and Israel seeks help from Assyria			16
	*Hoshea	725?	9	Bad	Samaria besieged & carried away			17
Samaria was besieged 3 years by Shalmanezar and deported to Assyria by Sennacherib in 722B.C. The North was re peopled with Chaldeans. (heck the Samaritans of the N.T.)								
Hezekiah (big revival)		716	29	Good	Judah invaded by Sennacherib - 701			18-20
Manasseh		687	55	Bad	He re-established Idolatry in Zion. He killed many of the righteous remnant out of Jerusalem		Isaiah, Nahum	21
Amon		642	2	Bad				21
Josiah(big revival)		640	31	Good	Josiah slain in 609		Zepaniah, Habakkuk, Jeremiah, Huldah (non-writing prophetess)	22-23
Jehoahaz		608	1/4	Bad	Egypt invasion			23
Jehoiakim		608	11	Bad	Nebuchadnezzar invades in 605		Jeremiah	23-24
Jehoiachin		597	1/4	Bad				24
Zedekiah (See Micah 5:1)		597 to 586	11	Bad	Jerusalem destroyed		Jeremiah, Ezekiel	24
There were two deportations of Judah (Southern Kingdom) to Babylon (606 and 597). In 588 Nebuchadnezzar besieged Jerusalem till 586 when He destroyed the Temple and the city.								

Double-revelation theory

Maintains that God has given to man, two revelations of truth, each of which is fully authoritative in its own realm, the revelation of God in scripture and the revelation of God in nature. A point of tension occurs when the two systems are seemingly contradictory. According to this theory, when such a conflict occurs the Theologian is the one who is obliged to rethink and reinterpret his theology to match that of science.

-E-

Ecclesiology	The Doctrine of the Church of the LORD Jesus, The Messiah. See Vol. IV
Elders	The overseers of a Church or Synagogue. See Vol IV Ecclesiology
Election	Election (Gr. ἐκλεκτός, choice, a picking out).

<1588> ἐκλεκτός *eklektos ek-lek-tos'* from 1586; TDNT-4:181,505;
adj

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

1. Bible Meaning. This word in the Scriptures has three distinct applications.

(1) To the divine choice of nations or communities for the possession of special privileges with reference to the performance of special services. Thus the Jews were "a chosen nation," "the elect." Thus also in the New Testament bodies of Christian people, or churches, are called "the elect."

(2) The divine choice of individuals to a particular office or work. Thus Cyrus was elected of God to bring about the rebuilding of the temple. Thus the twelve were chosen to be apostles, and Paul to be the apostle to the Gentiles.

(3) The divine choice of individuals to be the children of God, and therefore heirs of heaven.

It is with regard to election in this third sense that theological controversies have been frequent and at times most fierce.

Calvinists hold that the election of individuals to salvation is absolute, unconditional, by virtue of an eternal divine decree.

Arminians regard election as conditional upon repentance and faith; the decree of God is that all who truly repent of their sins and believe on the Lord Jesus Christ shall be saved. But every responsible person determines for himself whether or not he will repent and believe. Sufficient grace is bestowed upon everyone to enable him to make the right decision.

2. The Calvinistic View. The Westminster Confession, the standard of the Church of Scotland, "and of the various Presbyterian Churches of Europe and America, contains the following statement: "God from all eternity did by the most wise and holy counsel of his own free will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw its future, or as that which would come to pass upon such conditions. By the decree of God, for the manifestation of his glory some men and angels are predestinated unto

everlasting life and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereto; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Therefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

In support of this doctrine it is argued by Calvinistic theologians: (1) that according to the Scriptures election is not of works but of grace; and that it is not of works means that it is not what man does that determines whether he is to be one of the elect or not. For the descendants of Adam this life is not a probation. They stood their probation in Adam, and do not stand each one for himself. (2) That the sovereignty of God in electing men to salvation is shown by the fact that repentance and faith are gifts from God. These fruits of his Spirit are the consequences and signs of election and not its conditions. (3) The salvation which is of grace must be of grace throughout. The element of works or human merit must not be introduced at any point in the plan. And this would be the case if repentance and faith were the conditions of election. (4) That the system of doctrine called Calvinistic, Augustinian, Pauline, should not be thus designated. That though taught clearly by Paul, particularly in Rom. 8:9, it was taught also by others of the writers of sacred scripture, and by Christ himself. Reference is made to Matt. 11:25, 26; Luke 4:25-27; 8:10; John 6:37, 39, et al. (5) That the sovereignty of God is evidenced in dispensing saving grace is illustrated also in his establishing the temporal conditions of mankind. Some are born and reared in the surroundings of civilization, others of barbarism. And precisely so some are blessed with the light of the Gospel, while others, dwelling in pagan lands, are deprived of that light, and consequently are not saved.

This system of strict Calvinism above outlined has received various modifications by theologians of the Calvinistic school. Such views have been taken as a

result of the general liberalization of Scriptural interpretation by the world's Seminaries and Bible Colleges and Pulpits. These folks not only refuse a Literal-exegetical view of Romans 8:28-39, but they either ignore or refuse to believe the only means of faith from Eph 2:1-7 The quickening by God in order to believe the Gospel. Further they substitute a passage from 1 Pe 3:9. an exegetical word study is presented that contradicts the 'common' interpretation.

CONCORD SOLVES A MISUNDERSTOOD VERSE OF SCRIPTURE.

2 PET 3:09

Please note the texts in Red

[BYZ]

2Pe 3:9 ου <3756> {PRT-N} βραδυνει <1019> (5719) {V-PAI-3S} ο <3588> {T-NSM} κυριος <2962> {N-NSM} της <3588> {T-GSF} επαγγελιας <1860> {N-GSF} ως <5613> {ADV} τινες <5100> {X-NPM} βραδυτητα <1022> {N-ASF} ηγουνται <2233> (5736) {V-PNI-3P} αλλα <235> {CONJ} μακροθυμει <3114> (5719) {V-PAI-3S} εις <1519> {PREP} ημ~~ας~~ <1473> {P-1~~AP~~} μη <3361> {PRT-N} βουλομενος <1014> (5740) {V-PNP-NSM} τιν~~ας~~ <5100> {X-~~APM~~} απολεσθαι <622> (5641) {V-2AMN} αλλα <235> {CONJ} παντ~~ας~~ <3956> {A-APM} εις <1519> {PREP} μετανοιαν <3341> {N-ASF} χωρησαι <5562> (5658) {V-AAN}

[AV]

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

[WH]

2Pe 3:9 ου <3756> {PRT-N} βραδυνει <1019> (5719) {V-PAI-3S} κυριος <2962> {N-NSM} της <3588> {T-GSF} επαγγελιας <1860> {N-GSF} ως <5613> {ADV} τινες <5100> {X-NPM} βραδυτητα <1022> {N-ASF} ηγουνται <2233> (5736) {V-PNI-3P} αλλα <235> {CONJ} μακροθυμει <3114> (5719) {V-PAI-3S} εις <1519> {PREP} υμ~~ας~~ <4771> {P-2~~AP~~} μη <3361> {PRT-N} βουλομενος <1014> (5740) {V-PNP-NSM} τιν~~ας~~ <5100> {X-~~APM~~} απολεσθαι <622> (5641) {V-2AMN} αλλα <235> {CONJ} παντ~~ας~~ <3956> {A-~~APM~~} εις <1519> {PREP} μετανοιαν <3341> {N-ASF} χωρησαι <5562> (5658) {V-AAN}

[ASV]

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

Now who are the YOU's and who are the US's. (A textual problem)

But if the AV is correct then

2 Pet 1:3 Blessed be {1} the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.

Or if the WH is correct then

2 Pet 1:1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Pet 1:2 according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

And Additionally:

2 Pet 1:4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

2 Pet 1:5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

No matter which is the correct reading, the 1 Pet 3:9 the Us-ward/You-ward refers only to Believers as the rule of Context - Concord in the Greek Language Ensures!!!

An example of this dumbing-down among the Denominations:

The General Assembly of the Presbyterian Church in the United States of America, May, 1903, adopted the following: "We believe that all who die in infancy, and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases."

{Note The Scripture verifies the infancy statement (see David and his 7 day old baby in 2 Sa 12:13-23, but Rom 1:16-32 and Rom 2:1-12 rejects the ones who lay outside the household of faith. }

3. The Arminian View. {*The Dumbed Down. NEC*} Arminian view of election has been in recent years more generally accepted than formerly, even among denominations whose teachings have been Calvinistic or indefinite upon this point. This view grounds itself, in opposition to Calvinism, upon the universality of the Atonement and the graciously restored freedom of the human will. Election, accordingly, is not absolute but conditional, contingent upon the proper acceptance of such gifts of grace as God by his Spirit and providence puts within the reach of men. Inasmuch as this subject involves the character and method of the divine government and the destiny of the entire race, it should be said: (1) That according to the Arminian doctrine the purpose of God to redeem mankind was bound up with his purpose to create. The Lamb of God was "slain from the foundation of the world." God would not have permitted a race of sinners to come into existence without provision to save sinners. Such provision must not be for only a part but for the whole of the fallen race. To suppose the contrary is opposed to the divine perfections. To doom to eternal death any number of mankind who were born in sin and without sufficient remedy would be injustice. (2) The benefits of the Atonement are universal and in part unconditional. They are unconditional with respect to those who, through no fault of their own, are in such a mental or moral condition as to make it impossible for them either to accept or reject Christ. A leading denomination emphasizes the doctrine that "All children, by virtue of the unconditional benefits of the Atonement, are members of the kingdom of God." This principle extends to others besides children, both in heathen and Christian lands. God alone is competent to judge of the extent to which, in varying degrees, human beings are responsible, and therefore of the extent to which the unconditional benefits of the Atonement may be applied. (3) The purpose or decree of God is to save all who do not, actually or implicitly, willfully reject the saving offices of the Lord Jesus Christ. Among those who have not heard the Gospel may exist "the spirit of faith and the purpose of righteousness." Thus virtually even those who have no knowledge of the historic Christ determine

whether or not they will be saved through Christ. They to whom the Gospel is preached have higher advantages and more definite responsibilities. To them repentance toward God and faith in the Lord Jesus Christ are the conditions of salvation. (4) Upon all men God bestows some measure of his grace, restoring to the depraved will freedom sufficient to enable them to accept Christ and be saved. Thus, in opposition to Calvinists, Arminians assert that not only was Adam, but also his depraved descendants are in a stage of probation.

In behalf of this doctrine it is argued: (1) That the whole trend of the Scriptures is to declare the real responsibility of men, and their actual power to choose between life and death. (2) That the Scriptures explicitly teach that it is the will of God that all men should be saved. Only those perish who wickedly resist his will (I Tim. 2:4; 4:10; John 5:40; Acts 7:51, et al.). (3) The Scriptures declare the universality of Christ's Atonement^a, and in some degree the universality of its benefits (Heb. 2:9; John 1 :29; 3: 16, 17; I Cor. 15 :22; Rom. 5:18-19), and many other passages. (4) The doctrine of unconditional election necessarily implies that of unconditional reprobation; and that is to charge God with cruelty. (5) That unconditional election necessarily implies also the determinate number of the elect, a point which Calvinists hold, though they admit they have for it no explicit teaching of the Scripture. To the contrary, the Scriptures not only generally but particularly teach that the number of the elect can be increased or diminished. This is the purport of all those passages in which sinners are exhorted to repent, or believers warned against becoming apostate, or to "make" their "calling and election sure" (Mat 24:4, 13; 2 Pet 1:11, et al.). . . . etc.

To comment on "the determinate number of the elect, a point which Calvinists hold, though they admit they have for it no explicit teaching of the Scripture."

One needs only to turn to the 8th of Romans where we see:

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.
- 3 For what the law could not do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:
- 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

^a Christ Died for the sins (acts) of the whole world (1Jo2:1-2) He didn't die for the old man's nature. Thus, in judgment, God is completely fair. The saved and the unsaved are judged by the same standard-perfection, by their works: for believers, 1 Cor 3:12-15 , 2 Cor 5:9; for unbelievers- Rev 20:11-15 note especially vs. 12 & 13. Also observe that because of the 2nd class condition in verse 15 we have: And since none was found written in the book of life (each one) was cast into the Lake Of Fire." Finally, The unsaved has only his old sin nature which has not been regenerated – Created anew (born again) in Christ Jesus.

- 6 For to be carnally minded is death; but to be spiritually minded is life and peace.
- 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
- 8 So then they that are in the flesh cannot please God.
- 9 But ye are not in the flesh, but in the Spirit, since the Spirit of God dwells in you. Now if any man has not the Spirit of Christ, he is none of his.
- 10 And since Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.
- 11 But since the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.
- 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
- 13 For if (for arguments sake) ye live after the flesh, ye shall die: but if (for arguments sake) ye through the Spirit do mortify the deeds of the body, ye shall live.
- 14 For as many as are led by the Spirit of God, they are the sons of God.
- 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- 16 The Spirit itself beareth witness with our spirit, that we are the children of God:
- 17 And since we are children, then heirs; heirs of God, and joint-heirs with Christ; since we suffer with him, that we may be also glorified together.
- 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,
- 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 For we know that the whole creation groaneth and travaileth in pain together until now.
- 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.
- 24 For in hope we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- 25 But since we are hoping for He who we are not seeing, then do we with patience wait for *HIM*
- 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.
- 27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (1 Jo 2:1-2)

- 28 And we know that all things work together for good to them that love God, to them who are the called according to His purpose.
- 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.
- 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- 31 What shall we then say to these things? Since God be for us, who can be against us?
- 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth.
- 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. (1 Jo 2:1-2)
- 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.

Or how about:

- Mt 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
- Mr 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
- Mr 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it would be* possible, even the elect.
- Col 3:12 Put on therefore, as the elect 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 angels, that thou observe these things without preferring one before another, doing nothing by partiality.
- 2Ti 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- 2Jo 1:1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;²

Eternity**Definition of Eternity***plural eternities*

1. the quality or state of being eternal
2. infinite time
 - lasting throughout *eternity*
3. eternities *plural* : 3a **Ages**
4. the state of the soul after death : **Immortality**. All Humans will live eternally; the only question is: “WHERE”!!!
5. a seemingly endless or immeasurable time
 - an *eternity* of delays

Evangelism

The Doctrine of ‘how to introduce unsaved individuals to our LORD Jesus, the Messiah. See Vol. III Soteriology.

Evolution

evolution [ev-uh-loo-shuh n ³

noun

1. any process of formation or growth; development: *the evolution of a language; the evolution of the airplane.*
2. a product of such development; something evolved : *The exploration of space is the evolution of decades of research.*
3. **Biology.** change in the gene pool of a population from generation to generation by such processes as mutation, natural selection, and genetic drift.

Existentialism

A modern theory of man that holds that human experience is not describable in scientific or rational terms. Existentialism stresses the need to make vital choices by using man’s freedom in a contingent and apparently purposeless world.

Expiation

The prefix ex means “out of” or “from,” so expiation has to do with removing something or taking something away. In biblical terms, it has to do with taking away guilt through the payment of a penalty or the offering of an atonement. See Propitiation.

Extra-Biblical

Outside, or beside, the Bible.

-F-**Faith**

Grk. ΠΙΣΤΙΣ: ζ belief or trust, especially in a higher power. Biblically, a faith in God so that believing the Gospel – Rom 5:1-11 Jesus is LORD (Jehovah) Rom 10:9-13. or 1 Cor 15:1-8 where the Gospel is defined.

Fall

The fall of man (mankind) Took place in the Garden of Edem. Gen 3:1-7. The result of the fall are displayed in Gen 3:8-24.

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

Rom 1:18-3:23 For all have sinned, and come short of the glory of God;

The acts of sins committed by every individual is fueled by a nature inherited from Adam. See figure 07.01.08., below.

The redemption for sins was paid by our LORD Jesus, at calvary. His salvation provides for every believer by the Holy Spirit, a new created nature (Being made alive in spirit) through the operation of faith. The (now) two natures of man are illustrated in Figure 07.01.07.

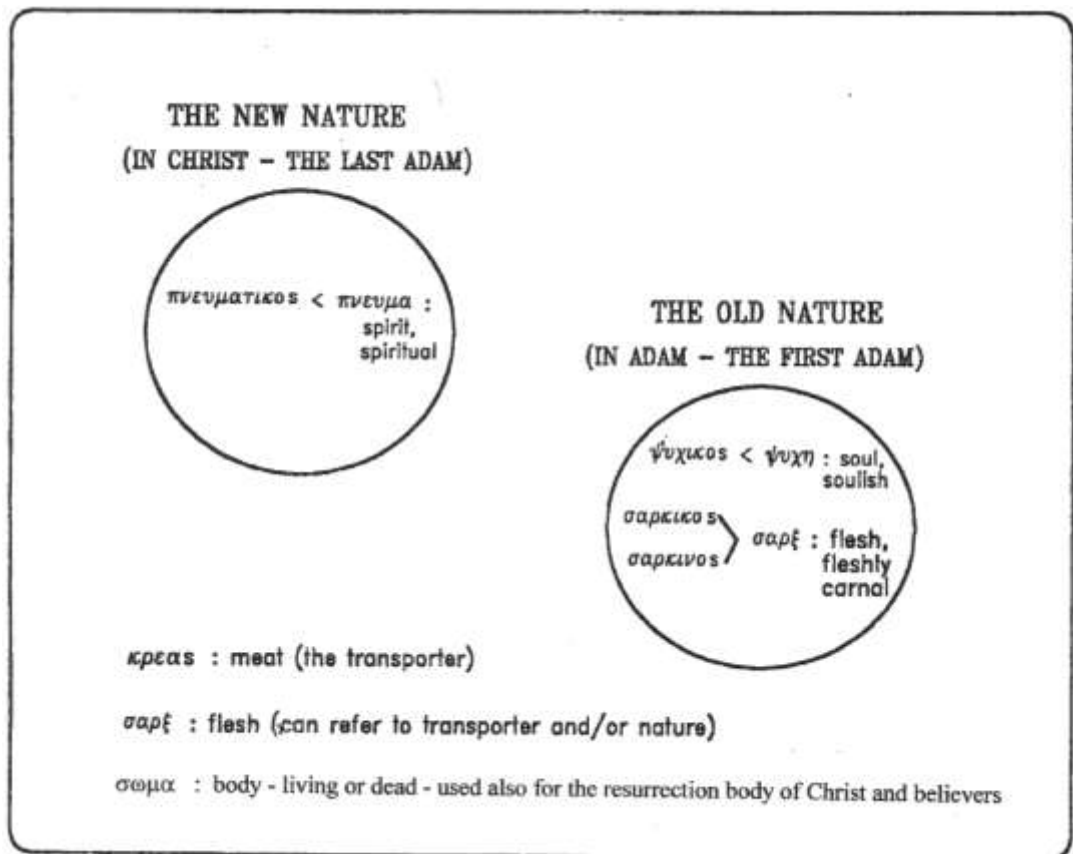


Figure 07.01,06. The Transporter And The Believer's Two Natures.

Fatherhood of God

Our Heavenly Father: Notice the command to call Him Father.

Mat 6:9 After this manner therefore pray (PMImper. 2PL) 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 evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Mat 23:9 And call (AASubj) no man your father upon the earth: for one is your Father, which is in heaven. (A Polite Command.) {Friends, ROMANS, MUSLIMS, Countrymen, Lend me your ears. (Not your Head) NEC}

Figurative

A Word or Word Group that describes a literal object in terms of a more picturesque expression. See Literal Interpretation.

Final Experience

Term used by Karl Jaspers (B. 1883) to denote a crucial experience, which is great enough to give hope of meaning. See Existentialism,

First-Fruits

Heb. ראשית See Ex 23:19. Like the first fruits of man and beast, the firstfruits were sacred to Jehovah, as LORD of the Soil. Deut 18:4, etc.

Flesh

Grk. κρέας and σαρξ: That portion of man that includes the Transporter and usually also includes the Old Adamic Nature. See Fall, above, and the associated figure 07.01.07.

Foreknowledge

Noun:

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 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> προγνωσις prognosis prog'-no-sis from 4267; TDNT-1:715,119; n f

AV-foreknowledge 2; 2

1) foreknowledge

2) forethought, pre-arrangement

Verb: Foreknow

Ac 26:5 Which knew <4267> me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

Ro 8:29 For whom he did foreknow <4267>, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Ro 11:2 God hath not cast away his people which he foreknew <4267>. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
 5 Even so then at this present time also there is a remnant according to the election of grace.
 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.
 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
 10 Let their eyes be darkened, that they may not see, and bow down their back alway.

1Pe 1:20 Who verily was foreordained <4267> before the foundation of the world, but was manifest in these last times for you,

2Pe 3:17 Ye therefore, beloved, seeing ye know these things before <4267>, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

<4267> προγινωσκω proginosko prog-in-ocē'-ko from 4253 and 1097; TDNT-1:715,119; v

AV-foreknow 2, foreordain 1, know 1, know before 1; 5

1) to have knowledge before hand

2) to foreknow

2a) of those whom God elected to salvation

3) to predestinate

Forgive**Definition of Forgive**

forgave **play** \fər-ˈgāv, fôr-ˌ; forgiven **play** \fər-ˈgi-vən, fôr-ˌ; forgiving

1. transitive verb

1a :to give up resentment of or claim to requital (see **REQUITAL** 1) for

- *forgive* an insult

1b :to grant relief from payment of

- *forgive* a debt

1c to cease to feel resentment against (an offender) :**PARDON**

- *forgive* one's enemies

2. intransitive verb

:to grant **forgiveness**

- had to learn to *forgive* and forget

forgivable

play \fər-ˈgi-və-bəl, fôr-ˌ *adjective*

forgivably

play \fər-ˈgi-və-blē, fôr-ˌ *adverb*

forgiver *noun*

Heb. <05375> נָסָה nasa' naw-saw'; or נָחַם nacah (#Ps 4:6) naw-saw'; a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows): — accept, advance, arise, (able to, [armor], suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), X utterly, wear, yield. Greek <863>.

Grk. <863>. ἀφίημι aphiemī af-ee'-ay-mee; from 575 and ἵημι hiemi (to send; an intens. form of εἶμι eimi, to go); to send forth, in various applications (as follow): — cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Forgiveness

Forgiveness is the intentional and voluntary process by which a victim undergoes a change in feelings and attitude regarding an **offense**, lets go of negative **emotions** such as **vengefulness**, with an increased ability to wish the offender well. Forgiveness is different from condoning (failing to see the action as wrong and in need of forgiveness), excusing (not holding the offender as responsible for the action), **forgetting** (removing awareness of the offense from **consciousness**), **pardoning** (granted for an acknowledged offense by a representative of **society**, such as a **judge**), and **reconciliation** (restoration of a **relationship**).

In certain contexts, forgiveness is a **legal** term for absolving or giving up all claims on account of **debt**, **loan**, obligation, or other claims.

-G-**Gap Theory**

The thought that great periods of time passed either before Genesis 1:1, in the middle of Genesis 1:1, or some even feel, between Genesis 1:1 and 1:2.

Genealogy	Genealogy (from Greek: γενεαλογία <i>genealogia</i> from γενεά <i>genea</i> , "generation" and λόγος <i>logos</i> , "knowledge"), also known as family history, is the study of families and the tracing of their lineages and history. Two well known genealogies of our LORD Jesus. Jesus as King through Solomon to Joseph, is given in Mat 1:1-17. The genealogy of Jesus, from Adam through Nathan to Mary is given in Luke 3:23-38. ⁴
Gentiles	Anyone not Jewish is said by the Bible to be a Gentile (Yidish - Goyim) or as a synonym used by Paul, a Greek.
Gentile Times	Or: Times of the Gentiles, occurs once in the Bible: Lu 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, <u>until the times of the Gentiles be fulfilled</u> . See Vol. IV Eschatology for more information. The times of the Gentiles will end at the catching away of the Church (Rapture). then follows the completion of the Judgment of Israel and the world system; the 7 year Day of Jacob's Trouble; the Tribulation period.
Glory	<p>Glory may be defined as:</p> <ol style="list-style-type: none"> 1. exaltation, praise, or honour, as that accorded by general consent: <i>the glory for the exploit went to the captain.</i> 2. something that brings or is worthy of praise (esp in the phrase crowning glory) 3. (Ecclesiastical Terms) thanksgiving, adoration, or worship: <i>glory be to God.</i> 4. pomp; splendour: <i>the glory of the king's reign.</i> 5. radiant beauty; resplendence: <i>the glory of the sunset.</i> 6. (Ecclesiastical Terms) the beauty and bliss of heaven 7. a state of extreme happiness or prosperity 8. another word for halo, nimbus <p><i>vb</i>, -ries, -rying or -ried</p> <ol style="list-style-type: none"> 9. (often foll by: <i>in</i>) to triumph or exult 10. (<i>intr</i>) <i>obsolete</i> to brag <p>In the O.T., contains a description of God's Glory.</p> <p>Ex 24:16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.</p> <p>Ex 24:17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.</p> <p>Moses asks to see God's Glory Ex 33:18:</p> <p>Ex 33:18 And he said, I beseech thee, shew me thy glory.</p> <ol style="list-style-type: none"> 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 <u>will put thee in a clift of the rock, and will cover thee with my hand while I pass by:</u> 23 <u>And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.</u> <p>Ex 34:5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.</p> <ol style="list-style-type: none"> 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,

7 Keeping mercy 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.

God	<p>The God of the Bible is has many names, Titles, and Attributes.⁵ His major Hebrew name found in Gen 1:1 is Elohim. The Greek New Testament calls Him 2316. θεός theos theh'-os; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: — X exceeding, God, god[-ly, ward]. For more information see Vol. I Theology Proper, Vol. V. Christology And Pneumatology.</p>
Gospel	<p>The Good News Grk. <2098> εὐαγγέλιον euaggelion yoo-ang-ghel'-ee-on; from the same as 2097; a good message, i.e. the gospel: — gospel. It is used to refer to the Good news of Jesus, the Savior of all who believe, as in 1 Cor 15:1-58, or the Gospel written by 4 Disciples/Apostles, Matthew, Mark-Peter, Luke-Paul, and John which also is GOOD NEWS.</p>
Government	<p>A government is the system or group of people governing an organized community, usually a state.^[1] In the Commonwealth of Nations, the word "government" is also used more narrowly to refer to the collective group of people that exercises executive authority in a state. This usage is analogous to what is called an "administration" in American English. Furthermore, especially in American English, the concepts of "the state" and "the government" may be used synonymously to refer to the person or group of people exercising authority over a politically organized territory. Finally, government is also sometimes used in English as a synonym for governance.</p> <p>In the case of its broad associative definition, government normally consists of legislators, administrators, and arbitrators. Government is the means by which state policy is enforced, as well as the mechanism for determining the policy of the state. A form of government, or form of state governance, refers to the set of political systems and institutions that make up the organisation of a specific government.</p> <p>For more information see Vol. V Ecclesiology.</p>
Grace	<p>Grace is the Gift of or from God. In the Hebrew O.T. the word is <02580> חֵן chen khane; from 02603; graciousness, i.e. subjective (kindness, favor) or objective (beauty): — favour, grace(-ious), pleasant, precious, [well-]favoured. In the Greek N.T. the word is <5485> χάρις charis khar'-ece; from 5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude): — acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, worthy). For more information see Vol. III Soteriology.</p>
Grammatical-Historical	<p>A hermeneutical method for interpreting the Bible whose fundamental principle is to gather from the scriptures themselves the precise meaning which the writers intended to convey. Grammatically, one should master the language of the writer including the particular dialect and individual stylistic features used. Historically, one will inquire into the circumstances under which the author wrote, the manners and customs of the age of the author, and the purpose or object that the author had in view.</p>

Guilt - Guilty

In the O.T. the Hebrew word is <0818> אָשָׁם 'ashem aw-shame'; from 0816; guilty; hence, presenting a sin-offering: — one which is faulty, guilty. In the N.T. the words are <1777> ἔνοχος enochos en'-okh-os; from 1758; liable to (a condition, penalty or imputation): — in danger of, guilty of, subject to. Mt 26:66; Mr 14:64; 1Co 11:27; Jas 2:10. <3784> ὀφείλω opheilo of-i'-lo; or (in certain tenses) its prolonged form ὀφείλω opheileo of-i-leh'-o; probably from the base of 3786 (through the idea of accruing); to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty: — behove, be bound, (be) debt(-or), (be) due(-ty), be guilty (indebted), (must) need(-s), ought, owe, should. See also 3785. Mt 23:18 <5267> ὑπόδικος hupodikos hoop-od'-ee-kos; from 5259 and 1349; under sentence, i.e. (by implication) condemned: — guilty. Ro 3:19.

-H-**Hades**

is properly a transliteration of the Greek Word <86>. ᾍδης hades hah'-dace; from 1 (as negative particle) and 1492; properly, unseen, i.e. "Hades" or the place (state) of departed souls: — grave, hell. This word occurs in Mt 11:23, Mt 16:18; Lu 10:15, Lu 16:23; Ac 2:27, Ac 2:31; 1Co 15:55; Re 1:18, Re 6:8, Re 20:13, Re 20:14. It is the place of the departed unsaved dead. Please note: our LORD Jesus, paying the debt for the sins of the whole world, was placed in Hades for a time after His death ("The soul that sinneth it shall die." Eze 18:4, Eze 18:20) Ac 2:27 Because thou wilt not leave my soul in hell <86>, neither wilt thou suffer thine Holy One to see corruption. And Ac 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell <86>, neither his flesh did see corruption. It is then clear that He, our LORD Jesus, God's only begotten Son, Tasted Hades for all men!!!

Headship

the position of head or chief; chief authority; leadership; supremacy Biblical Marriage Headship is described by Paul in Eph 5

Eph 5:21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and He is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;

26 That He might sanctify and cleanse it with the washing of water by the word,

27 That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the LORD the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

This is what you should call 'Biblical Balance'.

Healing

Our LORD Jesus in His earthly Ministry, Healed the Sick, Raised Lazarus and others from the dead. One of the 'Gifts' of the Holy Spirit is Healing. James describes how this healing is to be done by the Church..

Jas 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the LORD:

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

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

Heart

In the O. T., The heart is the translation of word

03823. לבב labab law-bab'; Verb; a primitive root; properly, to be enclosed (as if with fat); by implication (as denominative from 03824) to unheart, i.e. (in a good sense) transport (with love), or (in a bad sense) stultify; also (as denominative from 03834) to make cakes: — make cakes, ravish, be wise.

<03824> לב lay-bawb'; Noun M.; from 03823; the heart (as the most interior organ); used also like 03820: — + bethink themselves, breast, comfortably, courage, ([faint], [tender-]heart([-ed])), midst, mind, X unawares, understanding.

<03820> לב lebe; Noun M.; a form of 03824; the heart; also used (figuratively) very widely for the feelings, the will and even the intellect; likewise for the centre of anything: — + care for, comfortably, consent, X considered, courag[-eous], friend[-ly], ([broken-], [hard-], [merry-], [stiff-], [stout-], double) heart([-ed]), X heed, X I, kindly, midst, mind(-ed), X regard([-ed]), X themselves, X unawares, understanding, X well, willingly, wisdom.

Jer 17:9 The heart <03820> is deceitful above all things, and desperately wicked: who can know it?

10 I the LORD search the heart <03820>, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

In the N.T., the greek word for heart is <2588> καρδία kardia kar-dee'-ah; prolonged from a primary καρ kar (Latin, cor, "heart"); the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle: — (+broken-)heart(-ed). We get our English word 'cardiac' from this word. For example:

Mr 7:21 For from within, out of the heart <2588> of men, proceed evil thoughts, adulteries, fornications, murders,

Ro 2:5 But after thy hardness and impenitent heart <2588> treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart <2588> that God hath raised him from the dead, thou shalt be saved.

Ro 10:10 For with the heart <2588> man believeth unto righteousness; and with the mouth confession is made unto salvation.

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard,
neither have entered into the heart <2588> of man, the
things which God hath prepared for them that love him.

Often, heart is used as a synonym for mind.

Heaven

Heaven as a noun in Greek

- 1.the abode of God, the angels, and the spirits of the righteous afterdeath; the place or state of existence of the blessed after the mortallife.
2. (*initial capital letter*). Often, Heavens. the celestial powers; God.
3. a metonym for God:
May heaven help us!
- 4.heavens, (*used with a singular verb*) a wooden roof or canopy overthe outer stage of an Elizabethan theater.
- 5.Usually, heavens. the sky, firmament, or expanse of spacesurrounding the earth.
- 6.a place or state of supreme happiness:
She made his life a heaven on earth.

As an interjection

- 7.heavens, (used to express emphasis, surprise, etc.): *For heaven'ssake!*
Good heavens!

Hermeneutics, Biblical

The art and science of interpreting the Word of God (The Bible.).⁶

Holy

In the O.T., the Hebrew word for Holy is:

<06944> שֹׁדֵף qodesh ko'- desh; from 06942; a sacred place or thing; rarely abstract, sanctity: — consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary. This word occurs in 382 O.T. verses; from Ex 3:5 through Mal 2:11.The first mention of this word is in:

Ex 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy <06944> ground.

In the N.T. The two Major Greek words for Holy are:

40. ἅγιος hagios hag'-ee-os; from ἅγος hagos (an awful thing) [compare 53, 2282]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): — (most) holy (one, thing), saint.

And:

53. ἁγνός hagnos hag-nos'; from the same as 40; properly, clean, i.e. (figuratively) innocent, modest, perfect: — chaste, clean, pure. However, there are 3 other words (synonyms) related to these two.

1. ἱερός means sacred, implying some special relation to God, so that it may not be violated. It refers, however, to formal relation rather than to character. It designates an external relation, which ordinarily is not an internal relation as well. It is used to describe persons or things. This is the commonest word for holy in classical Greek, and expresses their usual conception of holiness, but it is rare in the N.T. because it fails to express the fullness of the N.T. conception.

2. ὅσιος, used of persons or things, describes that which is in harmony with the divine constitution of the moral universe. Hence, it is that which is in accordance with the general and instinctively felt idea of right, "what is consecrated and sanctioned by universal law and consent" (Passow), rather than what is in accordance with any system of revealed truth. As contrary to ὅσιος, i.e., as ἀνοσία, the Greeks regarded, e.g., a marriage between brother and sister such

as was common in Egypt, or the omission of the rites of sepulture in connection with a relative.

3. ἅγιος has probably as its fundamental meaning σεπαρατιον, i.e., from the world to God's service. If not the original meaning, this at any rate is a meaning early in use. This separation, however, is not chiefly external, it is rather a separation from evil and defilement. The moral signification of the word is therefore the prominent one. This word, rare and of neutral meaning in classical Greek, has been developed in meaning, so that it expresses the full N.T. conception of holiness as no other does.
4. ἁγνός is probably related to ἅγιος. It means specifically pure. But this may be only in a ceremonial sense, or it may have a moral signification. It sometimes describes freedom from impurities of the flesh.
5. σεμνός is that which inspires reverence or awe. In classical Greek it was often applied to the gods. But frequently it has the lower idea of that which is humanly venerable, or even refers simply to externals, as to that which is magnificent, grand, or impressive.

Holiness

Holiness [N] in the highest sense belongs to God (Isa 6:3 ; Rev 15:4), and to Christians as consecrated to God's service, and in so far as they are conformed in all things to the will of God (Ro 6:19, 6:22 ; Eph 1:4 ; Tit 1:8 ; 1 Pe 1:15). Personal holiness is a work of gradual development. It is carried on under many hindrances, hence the frequent admonitions to watchfulness, prayer, and perseverance (1 Co 1:30 ; 2 Co 7:1 ; Eph 4:23-24). (See Sanctification .)

Homiletics

The art and science of preparing and delivering the Word of God.

Hope

The longing and patient waiting for something that has not yet happened.

<1679> ἐλπίζω elpizo el-pid'-zo; from 1680; to expect or confide: — (have, thing) hope(-d) (for), trust.

Ro 8:24 For we are saved in hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Ro 8:25 But if we hope for that we see not, then do we with patience wait for it.

ATRW comments on Ro 8:24: For by hope were we saved (τη γαρ ελπιδι εσωθημεν). First aorist passive indicative of σωζω. The case of ελπιδι is not certain, the form being the same for locative, instrumental and dative. Curiously enough either makes good sense in this context: "We were saved in hope, by hope, for hope" (of the redemption of the body).

Horn

For Horn, Shofar, Trumpet in the Bible see Vol VI Worship In The Bible; Section 1.1.1.6.3.6 for Shofar and Trumpet..

Merriam Webster comes to our aid, here:

1:

a :one of the usually paired bony processes that arise from the head of many ungulates and that are found in some extinct mammals and reptiles: such as

(1) :one of the permanent paired hollow sheaths of keratin usually present in both sexes of cattle and their relatives that function chiefly for defense and arise from a bony core anchored to the skull

- (2) :**ANTLER**
- (3) :a permanent solid horn of keratin that is attached to the nasal bone of a rhinoceros
- (4) :one of a pair of permanent bone protuberances from the skull of a giraffe or okapi that are covered with hairy skin
- b :a part like an animal's horn attributed especially to the devil
- c :a natural projection or excrescence from an animal resembling or suggestive of a horn
- d
 - (1) :the tough fibrous material consisting chiefly of keratin that covers or forms the **horns** of cattle and related animals, hooves, or other **horny** parts (such as claws or nails)
 - (2):a manufactured product (such as a plastic) resembling horn
- e :a hollow horn used to hold something
- 2:something resembling or suggestive of a horn: such as
 - a :one of the curved ends of a crescent
 - b :a sharp mountain peak
 - c :a body of land or water shaped like a horn
 - d :a beak-shaped part of an anvil
 - e :a high pommel of a saddle
 - f :**CORNU**
- 3:
 - a :an animal's horn used as a wind instrument {See Vol. VI, **WORSIP** In The Bible.}
 - b :a brass wind instrument: such as
 - (1) :**HUNTING HORN**
 - (2) :**FRENCH HORN**
 - c :a wind instrument used in a jazz band; *especially* :**TRUMPET**. {See Vol. VI, **WORSIP** In The Bible.}
 - d :a usually electrical device that makes a noise like that of a horn
- 4:a source of strength
- 5:one of the equally disadvantageous alternatives presented by a dilemma.

Humanism

- (1) Any philosophy or system of thought that begins with man alone in order to try to find a unified meaning to life. (2) That part of humanistic thinking in the above wider sense that stresses the hope of an optimistic future for mankind.
 - A Definition of HUMANISM Courtesy Of Merriam-Webster.
 - 1 A system of values and beliefs that is based on the idea that people are basically good and that problems can be solved using reason instead of religion
 - 1a: devotion to the humanities: literary culture.
 - 1b: the revival of classical letters, individualistic and critical spirit, and emphasis on secular concerns characteristic of the Renaissance.
 - 2: humanitarianism.
 - 3: a doctrine, attitude, or way of life centered on human interests or values; *especially*: a philosophy that usually rejects supernaturalism and stresses an individual's dignity and worth and capacity for self-realization through reason.
- See Rationalism

Humble**To abase or to be abased****Synonym** humiliate, dishonor, defame, belittle.**To Humble verb** (used with object), humbled, humbling.**1.** to lower in condition, importance, or dignity; abase.**2.** to destroy the independence, power, or will of.**3.** to make meek:*[to humble one's heart.]***As an adjective:***adj***1.** conscious of one's failings**2.** unpretentious; lowly: *a humble cottage; my humble opinion.***3.** deferential or servile[C13: from Old French, from Latin *humilis* low, from *humus* the ground]

'humbled -adj

'humbleness -n

'humblar -n

'humbling -adj

'humblingly -adv

'humbly -adv

In the O.T.

<06031> אָנַח 'anah aw-naw' a primitive root [possibly rather ident. with 06030 through the idea of looking down or browbeating]; ו; [BDB-776a, BDB-775b] {See TWOT on 1651 } {See TWOT on 1652 }

AV-afflict 50, humble 11, force 5, exercised 2, sing 2, Leannoth 1, troubled 1, weakened 1, misc 11; 84

1) to be occupied, be busied with**1a)** (Qal) to be occupied, be busied with**1b)** (Hiphil) occupying (part.) {#Ec 5:20 }**2)** to afflict, oppress, humble, be afflicted, be bowed down**2a)** (Qal)**2a1)** to be put down, become low**2a2)** to be depressed, be downcast**2a3)** to be afflicted**2a4)** to stoop**2b)** (Niphal)**2b1)** to humble oneself, bow down**2b2)** to be afflicted, be humbled**2c)** (Piel)**2c1)** to humble, mishandle, afflict**2c2)** to humble, be humiliated**2c3)** to afflict**2c4)** to humble, weaken oneself**2d)** (Pual)**2d1)** to be afflicted**2d2)** to be humbled**2e)** (Hiphil) to afflict**2f)** (Hithpael)**2f1)** to humble oneself**2f2)** to be afflicted

In the N.T. the verb Humble is expressed by the word:

<5013> ταπεινῶ tapeinoō tap-i-no'-o from 5011; ν; 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

In the N.T. the Adjective for Humble is expressed by the word:

-
- <5011> ταπεινός tapeinos tap-i-nos' of uncertain derivation; adj;
 TDNT-8:1,1152; {See TDNT 783 }
 AV-of low degree 2, humble 2, base 1, cast down 1, of low estate 1,
 lowly 1; 8
- 1) not rising far from the ground
 - 2) metaph.
 - 2a) as a condition, lowly, of low degree
 - 2b) brought low with grief, depressed
 - 2c) lowly in spirit, humble
 - 2d) in a bad sense, deporting one's self abjectly, deferring servilely to others
-

-I-

Illumination

Please see Vol. I Section 1.2.2.1 Revelation, Inspiration, Illumination, With A Pattern of Evidence.

Immortality

Immortality is the indefinite continuation of a person's existence, even after death. In common parlance, immortality is virtually indistinguishable from afterlife, but philosophically speaking, they are not identical. Afterlife is the continuation of existence after death, regardless of whether or not that continuation is indefinite. Immortality implies a never-ending existence, regardless of whether or not the body dies. The Bible indicates the human Soul is Immortal as demonstrated by the Rich man and Lazarus; Lu 16. Man is physically born spiritually dead, only by being created by faith in the sins offering of our LORD Jesus does a man have an immortal Soul and Spirit.

Imputation

Definition Of Imputation

1:The Act Of Imputing: Such As

A :Attribution, Ascription

B :Accusation

e.g., Denied Any *Imputation* Of Unfairness

C :Insinuation

2:Something Imputed

Imputative

Imputatively *adverb*

To Impute is a very important Theological word. It is used when referring to God's imputing Righteousness to Abraham in:

Ge 15:6 And he believed in the LORD; and He counted <02803> it to him for righteousness.

<02803> חָשַׁב chashab khaw-shab' a primitive root; v; [BDB-362b]

{See TWOT on 767 }

AV-count 23, devise 22, think 18, imagine 9, cunning 8, reckon 7, purpose 6, esteem 6, account 5, impute 4, forecast 2, regard 2, workman 2, conceived 1, misc 9; 124

1) to think, plan, esteem, calculate, invent, make a judgment, imagine, count

1a) (Qal)

1a1) to think, account

1a2) to plan, devise, mean

1a3) to charge, impute, reckon

1a4) to esteem, value, regard

1a5) to invent

1b) (Niphal)

1b1) to be accounted, be thought, be esteemed

1b2) to be computed, be reckoned

1b3) to be imputed

1c) (Piel)

1c1) to think upon, consider, be mindful of

1c2) to think to do, devise, plan

1c3) to count, reckon

1d) (Hithpael) to be considered

In the N.T. 'to Impute' is given by the Greek verb <3049> λογίζομαι logizomai.

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

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

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

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

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

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

1b) to number among, reckon with

1c) to reckon or account

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

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

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

3b) to suppose, deem, judge

3c) to determine, purpose, decide

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

The text of Romans contains the following verses containing Logizomai

Ro 2:3 And thinkest thou <3049> this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Ro 2:26 Therefore if the uncircumcision keep the righteousness of the law, shall <3049> not his uncircumcision be counted <3049> for circumcision?

Ro 3:28 Therefore we conclude <3049> that a man is justified by faith without the deeds of the law.

- Ro 4:3** For what saith the scripture? Abraham believed God, and it was counted <3049> unto him for righteousness.
- Ro 4:4** Now to him that worketh is <3049> the reward not reckoned <3049> of grace, but of debt.
- Ro 4:5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted <3049> for righteousness.
- Ro 4:6** Even as David also describeth the blessedness of the man, unto whom God imputeth <3049> righteousness without works,
- Ro 4:8** Blessed is the man to whom the Lord will <3049> not impute <3049> sin.
- Ro 4:9** Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned <3049> to Abraham for righteousness.
- Ro 4:10** How was it <3049> then reckoned <3049>? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- Ro 4:11** And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed <3049> unto them also:
- Ro 4:22** And therefore it was imputed <3049> to him for righteousness.
- Ro 4:23** Now it was not written for his sake alone, that it was imputed <3049> to him;
- Ro 4:24** But for us also, to whom it shall be imputed <3049>, if we believe on him that raised up Jesus our Lord from the dead;
- Ro 6:11** Likewise reckon <3049> ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
- Ro 8:18** For I reckon <3049> that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
- Ro 8:36** As it is written, For thy sake we are killed all the day long; we are accounted <3049> as sheep for the slaughter.
- Ro 9:8** That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted <3049> for the seed.
- As illustrations of the Imputation of Sin and Righteousnes by God, see figures 07.01.07., and 07.01.08. Resp.

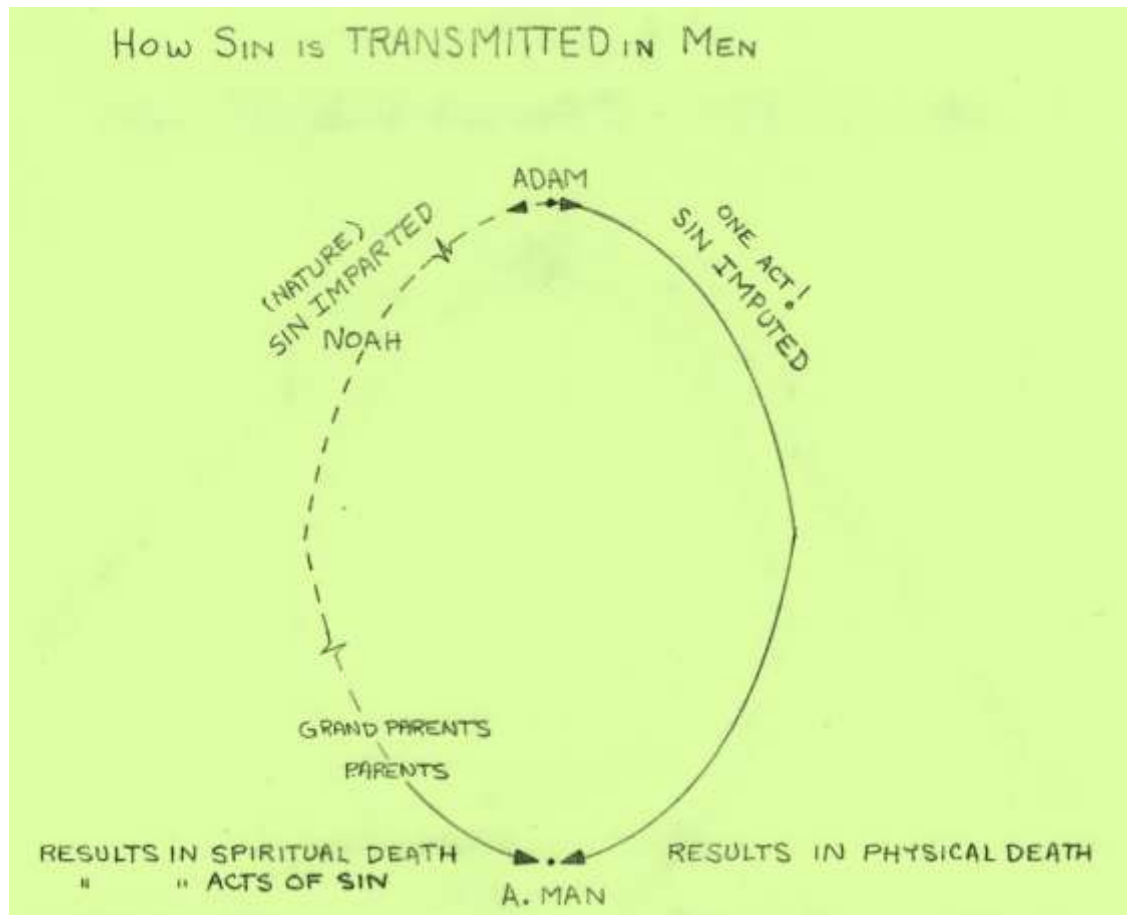


Figure 07.01.07. How Sin Is Transmitted In Men.

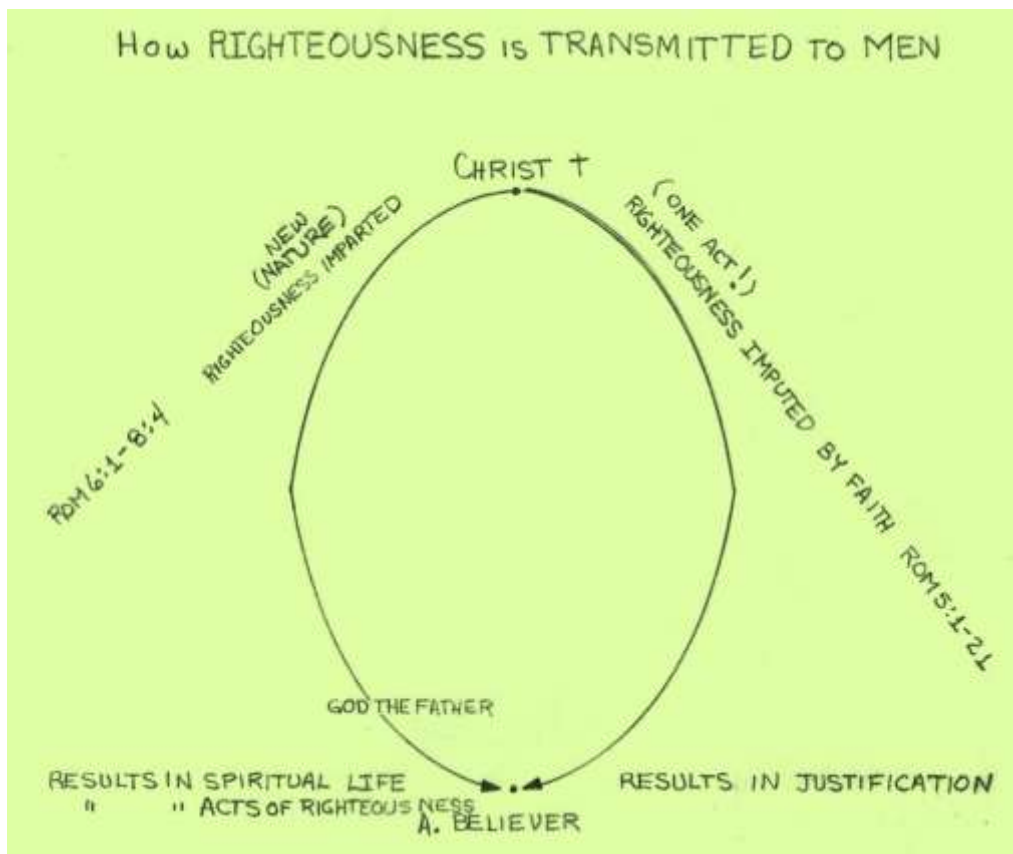


Figure 07.01.08. How Righteousness Is Received By Men.

Incarnation

The taking on of human life. Our Lord Jesus was incarnated, Being conceived by the Holy Spirit in the Virgin Mary. (Mt 1:18, 20)

Infant Salvation

Are Infants saved? C.H. Spurgeon says yes; for he has written:

"Is it well with the child? And she answered, It is well' (*2 Kings 4.26*).

The Shunammite woman was first asked by Gehazi, whether it was well with herself. She was mourning over a lost child, and yet she said, 'It is well.' She felt that the trial would surely be blessed.

Then Gehazi asked, 'Is it well with thy husband?' He was old and stricken in years, and was ripening for death, yet she said, 'Yes, it is well.' Then came the question about her child, which was dead at home, 'Is it well with the child?' Surely this enquiry would renew her grief. Yet she said, 'It is well,' perhaps so answering because she had faith that soon her child would be restored to her, or rather because she was persuaded that whatever might have become of its spirit, it was safe in the keeping of God, happy beneath the shadow of his wings. Therefore, not fearing that it was lost, and having no suspicion whatever that it was cast away from the place of bliss, she said, 'Yes, the child is dead, but it is well.'

Let every mother and father know assuredly that it is well with the child, if God has taken it away from you in its infant days. You never heard its declaration of faith; it was not capable of such a thing. It was not baptised into the Lord Jesus Christ. It was not capable of giving that 'answer of a good conscience towards God'; nevertheless, you may rest assured that it is well with the child, well in a higher and a better sense than it is well with yourselves. The child is 'well' without limitation, without exception, infinitely and eternally."

Likewise, it is written of David, saying:

- 2Sa 12:15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.
- 16 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. {fasted: Heb. fasted a fast }
- 17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.
- 18 And **it came to pass on the seventh day^a**, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? {vex: Heb. do hurt }
- 19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.
- 20 Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.
- 21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.
- 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live?
- 23 **But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.**

Infinite

in·fi·nite

adj.

1. Having no boundaries or limits; impossible to measure or calculate. See Synonyms at incalculable.
2. Immeasurably great or large; boundless: *infinite patience; an attribute of God.*
3. *Mathematics*
 - a. Existing beyond or being greater than any arbitrarily large value.
 - b. Unlimited in spatial extent: *a line of infinite length.*
 - c. Of or relating to a set capable of being put into one-to-one correspondence with a proper subset of itself.

n.

Something infinite. e.g., God.

Infinity

1. the state or quality of being **infinite**; **as is God**.
2. endless time, space, or quantity
3. an infinitely or indefinitely great number or amount; as are God's attributes.
4. (General Physics) *optics photog* a point that is far enough away from a lens, mirror, etc, for the light emitted by it to fall in parallel rays on the surface of the lens, etc
5. (General Physics) *physics* a dimension or quantity of sufficient size to be unaffected by finite variations.

^a Note: The baby being only 7 days old was not yet circumcised, and obviously not baptized, so **David shall go to him**.

6. (Mathematics) *maths* the concept of a value greater than any finite numerical value
7. (Mathematics) a distant ideal point at which two parallel lines are assumed to meet
6. (Mathematics) *maths* the concept of a value greater than any finite numerical value
7. (Mathematics) a distant ideal point at which two parallel lines are assumed to meet

Inheritance

In Scripture, believers are heirs of God and Joint-heirs with Christ.

- Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- 8 Wherein he hath abounded toward us in all wisdom and prudence;
 - 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
 - 10 That in the dispensation 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 }
 - 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:
 - 12 That we should be to the praise of his glory, who first trusted in Christ. {trusted: or, hoped }
 - 13 In whom ye also trusted, having heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ya'll 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 (our resurrection bodies), unto the praise of his glory.
- Ro 8:17 And since (1st class Cond.) children, then heirs; heirs of God, and joint-heirs^a with Christ; since (1st Class Cond.) it is that we suffer with him, that we may be also glorified together.

Innocent

in·no·cent

adj.

1. Uncorrupted by evil, malice, or wrongdoing; sinless: *an innocent child.*
2.
 - a. Not guilty of a specific crime or offense; legally blameless: *was innocent of all charges.*
 - b. Within, allowed by, or sanctioned by the law; lawful.
3.
 - a. Not dangerous or harmful; innocuous: *an innocent prank.*
 - b. Candid; straightforward: *a child's innocent stare.*
4.
 - a. Not experienced or worldly; naive.
 - b. Betraying or suggesting no deception or guile; artless.
5.
 - a. Not exposed to or familiar with something specified; ignorant: *American tourists wholly innocent of French.*
 - b. Unaware: *She remained innocent of the complications she had caused.*
6. Lacking, deprived, or devoid of something: *a novel innocent of literary merit.*

^a An heir gets a proportional amount of an inheritance; whereas a joint heir shares all things in common.

(Innocent cont.)noun.

1. A person, especially a child, who is free of evil or sin.
2. A simple, guileless, inexperienced, or unsophisticated person.
3. A very young child.

Innocence

1. The state, quality, or virtue of being innocent, **especially:**
 - a. Freedom from sin, moral wrong, or guilt through lack of knowledge of evil.
 - b. Guiltlessness of a specific legal crime or offense.
 - c. Freedom from guile, cunning, or deceit; simplicity or artlessness.
 - d. Lack of worldliness or sophistication; naiveté.
2. One that is innocent.

Inspired

Please see Vol. I Bibliology section 1.2.2.1.1 Revelation (Special) ff.

Inspiration

Please see Vol. I Bibliology section 1.2.2.1.1 Revelation (Special) ff.

Intercession

noun.

1. Entreaty in favor of another, especially a prayer or petition to [God](#) in behalf of another.
2. Entreaty to God the Father by our heavenly advocate (God the Son); and by our earthly advocate (God the Holy Spirit).
- 3.. Mediation in a dispute.

Ro 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.

Ro 8:27 And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God. {because: or, that }

Ro 8:34 Who is he that condemneth? It is Christ Who died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Heb 7:25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them. {to the ... : or, evermore }

Intermediate State

In Dispensational Christian eschatology, the intermediate state or interim state refers to a person's "intermediate" existence between one's death and the Rapture of the Church of our LORD Jesus. If one is living at the Rapture (1 Co 15:51-58; 1 Thes 4:11-18; 2 Thes 2:1-3a; with Rev 4:1 as a type of the Rapture.

Interpretation

This noun is the result of a verb's action, 'to interpret'. In Biblical studies this word group is tied to the Theological word:

The word "Hermeneutics" is of Greek origin - from ἐρμηνεύω (Gk): to interpret, to explain; the adjective (articular) ἡ ἐρμηνευτική: the hermeneutical art of interpretation. Our word **hermeneutics** is defined as: ***The science and art of interpretation.*** Closely kindred is the name Ἑρμῆς: Hermes, or Mercury, who bearing a golden rod of magic power figures in Grecian mythology as the messenger of the gods.

Hermeneutics is required to provide adequate controls for interpretation^a. To find God's point is the important thing. Our ideas may be nice, but God's Word is quick and powerful - Heb 4:12. We may have a high view of inspiration; we may believe strongly in verbal and plenary inspiration; that the Scripture is inerrant and infallible; and these are necessary (see Appendix A); but, if our concepts of hermeneutics are faulty, we have just negated our high concepts, above, and by faulty interpretation, turned God's Word into something that is not God's Word!^b

^a This is the basic problem with so-called Christian Cults. e.g., Jehovah's Witnesses, Children Of God, etc.

Israel

The only son of Abraham by Sarah was Isaac. Isaac's first two son's were Esau and Jacob (the supplanter), After a 'wrestling match' with the pre-incarnate Son of God

Ge 32:24 And Jacob was left alone; and there wrestled A Man with him until the breaking of the day. {breaking ... : Heb. ascending of the morning }

25 And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him.

26 And He said, Let Me go, for the day breaketh. And he said, I will not let thee go, except Thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And He said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. {Israel: that is, A prince of God }

29 And Jacob asked Him, and said, Tell me, I pray thee, thy name. And He said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. {Peniel: that is, The face of God }

Israel then is the renaming of Jacob by God, who had promised to establish the Nation forever.

-J-**Jehovah**

The Name of God as provided to Israel by the Tetragrammeton Heb.

יהוה' JEHOVAH: LORD in our English Bibles (all capitals). **Yahweh** is the covenant name of God. Occurs 6823 times in the OT First use Gen. 2:4 (Jehovah Elohim). From the verb "to be", havah, similar to *chavah* (to live), "The Self-Existent One," "I AM WHO I AM" or "I WILL BE WHO I WILL BE" as revealed to Moses at the burning bush, Ex.3. The name of God, too sacred to be uttered, abbreviated (. . .) or written "YHWH" without vowel points. The tetragrammaton. Josh., Judges, Sam., and Kings use Jehovah almost exclusively. **The love of God is conditioned upon His moral and spiritual attributes.**

(Dan. 9:14; Ps. 11:7; Lev. 19:2; Hab. 1:12). Note Deut. 6:4, 5 known to Jews as **the Sh'ma uses both Jehovah and Elohim to indicate one God with a plurality of persons.**

KURIOS: "Lord" or more frequently or should be, **LORD** Found some 600 times in the NT. Translated Kurios, 6156 times in the LXX O.T. for **יהוה'** -YHVH⁷

Jerusalem

The Capital of the Nation Israel.

Jesus

In the LXX; the name Joshua is in Grk. **ΙΗΣΟΥΣ = Jesus** (Joshua means "Jehovah saves.") Note: This book Joshua the LXX named **ΙΗΣΟΥΣ.**

Judaism

The following items of faith are required for one to be accepted into Judaism

1. The belief in the existence of the God, the Creator.
2. The belief in God's absolute and unparalleled unity.
3. The belief that God is incorporeal. God will not be affected by any physical occurrences, such as movement, or rest, or dwelling.
4. The belief that God is eternal.

5. The imperative to worship God and no false gods; all prayer should be directed only to God.
6. The belief that God communicates with man through prophecy and that this prophecy is true.
7. The belief in the primacy of the prophecy of Moses our teacher.
8. The belief in the divine origin of the Torah -- both the Written and the Oral (*Talmud*).
9. The belief in the immutability of the Torah.
10. The belief in God's omniscience and providence, that God knows the thoughts and deeds of man.
11. The belief in divine reward and retribution.
12. The belief in the arrival of the Messiah and the messianic era.
13. The belief in the resurrection of the dead.

The Thirteen Principles conclude with the following:

"When all these foundations are perfectly understood and believed in by a person he enters the community of Israel and one is obligated to love and pity him ... But if a man doubts any of these foundations, he leaves the community [of Israel], denies the fundamentals, and is called a sectarian, apikores ... One is required to hate him and destroy him."

Judgment

The Judgments of God have been and are being carried out now. His final Judgements are several-fold, and are catalogged into two groups; Believers and unbelievers. See Figure 07.01.09., below.

Just, The

Those having been Justified through the operation of Faith has God declared to be just - Justified. Rom 5:1.

Justice

God is infinitely just and His Justice was that in order to save lost men, required Him to sacrifice His Only-Begotten Son as an infinite sacrifice for the Sins of the whole world; and is Expiatory for those who believe.

Justification

Is the declaritive act of God whereby He pronounces the believing Sinner not guilty, and imputes to him/her the righteousness of our LORD Jesus. Rom 5:1.

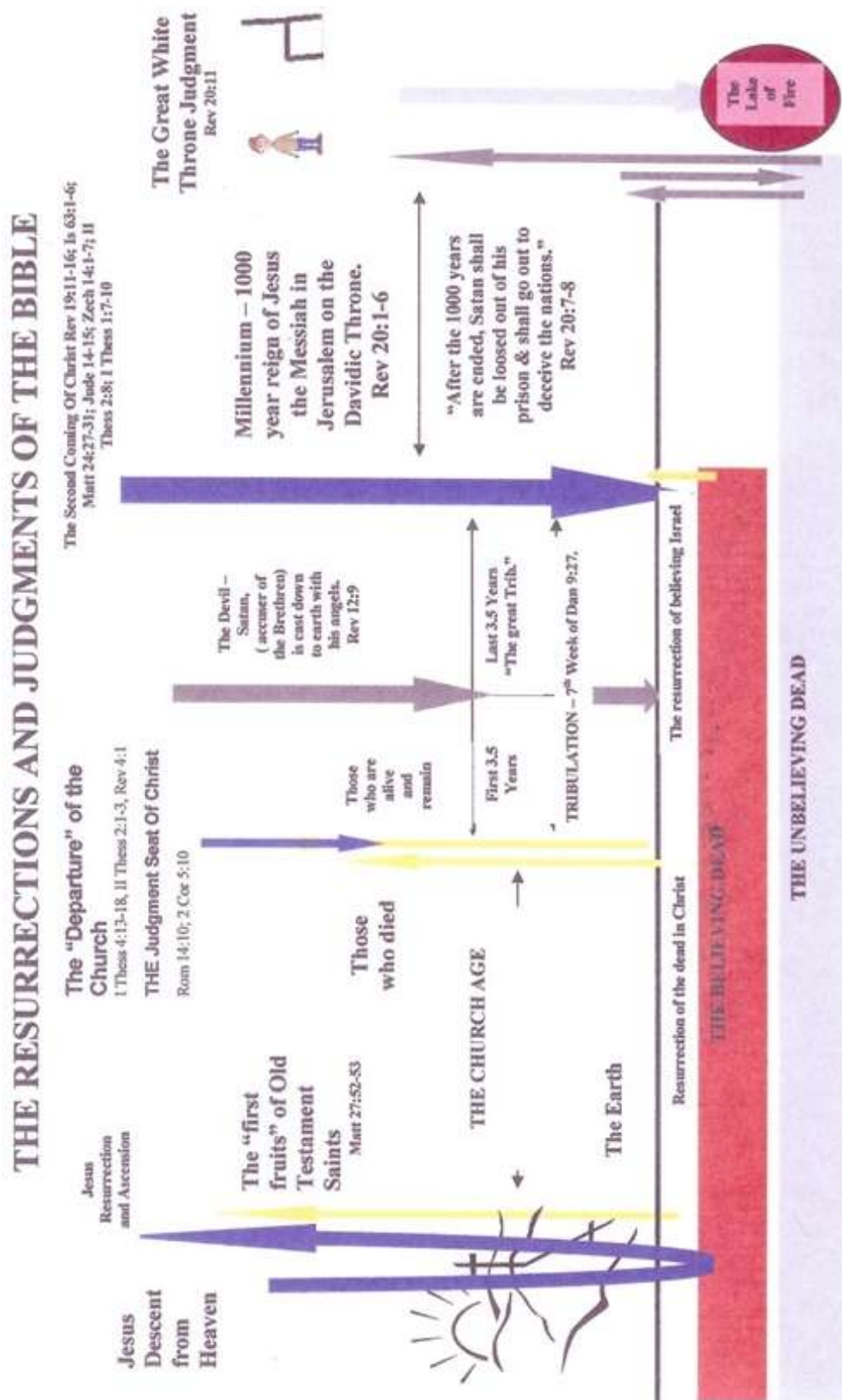


Figure 07.01.09. The Resurrections And Judgments Of The Bible.

-K-

King	King is the title given to a male monarch in a variety of contexts. The female equivalent is queen regnant (while the title of queen on its own usually refers to the consort of a king.). The Biblical book of Matthew may be thought of as the Book of the King of Israel, the LORD Jesus.
Kingdom	A contry whose chief Ruler is a King.
Kingdom of God	See Kingdom of Heaven.
Kingdom of Heaven	The kingdom of heaven is at hand The expression "kingdom of heaven" occurs only in Matthew the Gospel of Christ the King; and is found there thirty two times: #Mt 3:2 4:17 5:3,10,19,20 7:21 8:11 10:7 11:11,12 13:11,24,31,33,44,45,47,52 16:19 18:1,3,4,23 19:12,14,23 20:1 22:2 23:13 25:1,14. In Mt 13:31 compared with with Lk 13:18, what are the similarities and differences between the kingdom of heaven and the kingdom of God?. See Vol IV Ecclesiology Section 1.2 for this Mystery.

-L-

Law	Law is a system of rules that are created and enforced through social or governmental institutions to regulate behavior. ^[2] Law as a system helps regulate and ensure that a community show respect, and equality amongst themselves. State-enforced laws can be made by a collective legislature or by a single legislator, resulting in statutes, by the executive through decrees and regulations, or established by judges through precedent, normally in common law jurisdictions. Private individuals can create legally binding contracts, including arbitration agreements that may elect to accept alternative arbitration to the normal court process. The formation of laws themselves may be influenced by a constitution, written or tacit, and the rights encoded therein. The law shapes politics, economics, history and society in various ways and serves as a mediator of relations between people. Religious Law (Judaism) includes 613 Laws Statues and Judgments. The Laws of God in the O.T. are encapsulated in the so-called 'Ten Commandments'; Ex 20:1-17.
Law of context	See contextual interpretation.
Life	Life (eternal), Grk. <166> αιωνιος <2222> ζωη, Eternal Life, is an attribute of God (Jo 3:15-16, 5:39. . .). God created plant life; on the fifth day God created the sea creatures and fowls of the earth; on the sixth day God created the land animals and man. He endowed them with life. Because of the Fall of man (in Adam) this life was finite in length (death came upon all men because all have sinned). In order for man to obtain eternal life, man must believe whatever God revealed.

<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

<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 (eternal)

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.

Light

Light was created by God on the first day; Gen 1:3-5.

God called the light, Day; and the darkness (vs. 1:1) He Called Night. See Darkness.

The bible equates by metonymy light with Good and darkness with evil as can be seen from the texts, below.

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.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

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:

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.

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.

- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
- 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought by God.

Linguistic analysis	Branch of philosophy which desires to preserve philosophy from confusion of concepts by showing the use of these concepts in their natural language context. It sees the task of philosophy as clarifying what lies on the surface rather than offering explanations.
Literal interpretation	<p>The literal interpretation as applied to any document is that view which adopts as the sense of a sentence, the meaning of that sentence in usual, or ordinary, or normal conversation or writing. Literal interpretation is then broken down into two categories.</p> <p>(1) A plain (or denotative) literal sentence is a straightforward prose sentence (with no figures of speech), e.g., Thou shalt not steal. (Ex. 20:15)</p> <p>(2) A figurative (or connotative) literal sentence is one containing figure(s) of speech in which case such as expression has that proper or natural meaning as understood by students of language. Whenever a figure is used, its literal meaning is precisely that meaning determined by grammatical studies of figures, e.g., and when James, Cephas, and John, who seemed to be pillars, perceived the grace that---, Gal. 2:9. This sentence does not mean that those men were Doric or Corinthian columns, but that they were the leaders in the Jerusalem church.</p>
Logos	<p>An English Transliteration of the Greek word <3056> λόγος logos log'-os; from 3004; something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ): — account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work. In John's Gospel Chapter 1 we find this word used to describe our LORD Jesus:</p> <p>Joh 1:1 In the beginning was the Word<3056>, and the Word<3056> was with God, and the Word<3056> was God.</p> <p>Joh 1:14 And the Word<3056> 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.</p> <p>We see however, in a disputed passage the Word can stand for: (1) the person of Jesus, or (2) it can stand for the instrument (Scriptures) through which a man/woman becomes a Christian by means of the Holy Spirit. (2) Preferred)</p> <p>1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the living Word of God, which abides for ever.</p> <p>ATRWP provides the interpretive grammar with the context of 1 Pe 1:25 where word is Rema! Having been begotten again (αναγεγεννημενοι). Perfect passive participle of αναγεννω, which see in verse #1Pe 1:2.</p>

Not of corruptible seed (ουκ εκ σπορας φθαρτης). Ablative with εκ as the source, for φθαρτος see verse #1Pe 1:18, and σπορας (from σπειρω to sow), old word (sowing, seed) here only in N.T., though σπορος in #Mr 4:26, etc. For "incorruptible" (αφθαρτου) see verse #1Pe 1:4 3:4.

Through the word of God (δια λογου θεου). See #Jas 1:18 for "by the word of truth," verse #1Pe 1:25 here, and Peter's use of λογος in #Ac 10:36. It is the gospel message.

Which liveth and abideth (ζωντος και μενοντος). These present active participles (from ζω and μενω) can be taken with θεου (God) or with λογου (word). In verse #1Pe 1:25 μενει is used with ρημα (word). Still in #Da 6:26 both μενων and ζων are used with θεος. Either construction makes sense here.

Lord's Day

The only verse that uses this noun phrase is

Re 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as (simile) of a trumpet,

The Lord's Day is accepted to be the day after the Jewish Sabbath; when our LORD Jesus rose from the grave, SUNDAY.

Lord's Supper

The Pauline text, below, is being and has been used for the so-called Communion Service. It shows our appreciation for our LORD's Death for our Sins.

1 Co 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper. {this ... : or, ye cannot eat }

21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. {have not: or, are poor? }

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. {in ... : or, for a remembrance }

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. {ye do ... : or, shew ye }

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. {damnation: or, judgment }

- 30 For this cause many are weak and sickly among you, and many sleep.
- 31 For if we would judge ourselves, we should not be judged.
- 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
- 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
- 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. {condemnation: or, judgment }

Love A Biblical Use Of LOVE

The fruit of the (Holy) Spirit as found in Gal 5:22-23 is simply LOVE (Agape). the verb form is Agapaw. Of the 4 words for love in Greek (Eros is not found in the N.T.) It is the only one (Like the O.T. Hecid) that can be commanded. 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.
PEACE	The tranquillity of mind based on the consciousness of a right relationship with God.
LONGSUFFERING	Steadfastness of a soul under provocation. Includes patient Endurance and forbearance of wrong under ill-treatment. (This is a passive concept)
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.
GOODNESS	The active outworking of the word for KINDNESS. It Describes the moral quality which being inherently good in its Character, is beneficial in it's effect.
FAITH	Confidence. Here used passively in the sense of fidelity and Faithfulness produced in the life of the yielded Christian.
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.
SELF-CONTROL	Mastery, control, or self control in all 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.

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)

-M-

Man of Sin

This clause occurs only once in the Bible;

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

The son of perdition is mentioned in 2 Th 2:3 and there is applied to the AntiChrist. It also occurs in Joh 17:12 where our Lord Jesus

applies it to Judas Ischariot. Both are men and both being controlled by Satan, the god of this world.:

Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. {i.e., Judas Ischariot}

Mannishness of man

Those aspects of man, such as significance, love, rationality and the fear of non-being, which mark him off from animals and machines and give evidence of his being created in the image of a personal God.

Marriage

The union of one man and one woman into a lifetime of fellowship and intimacy. It was first ordained by God in:

Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

This is a common text used in a Christian wedding service. As you'll notice such services are the joining of 'Myron' and 'Maxine'; not 'Sam' and 'Sylvester'. See:

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 filled with the Spirit;
 - 19 Speaking to yourselves 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;
 - 21 Submitting yourselves one to another in the fear of God.
 - 22 Wives, submit yourselves unto your own husbands, as unto the Lord.
 - 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
 - 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.
 - 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
 - 26 That he might sanctify and cleanse it with the washing of water by the word,
 - 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
 - 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
 - 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
 - 30 For we are members of his body, of his flesh, and of his bones.
 - 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
 - 32 This is a great mystery: but I speak concerning Christ and the church.
 - 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.
- 1Co 7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
- 1Co 7:33 But he that is married careth for the things that are of the world, how he may please his wife.

But, notice the judgment of God on those who ignore the laws of marriage.

Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

And the ‘Sam’ and Sylvester’s’, and ‘Maxine’ and ‘Mary’s”

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

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

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

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

22 Professing themselves to be wise, they became fools,

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

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

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

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; {to retain: or, to acknowledge } {a reprobate ... : or, a mind void of judgment or, an unapproving mind }

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: {without natural ... : or unsociable }

32 Who knowing the judgment 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 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

- 2 But we are sure that the judgment of God is according to truth against them which commit such things.
- 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
- 6 Who will render to every man according to his deeds:

Believer's and unbeliever's will all be judged by their works; however at different times. All unbelievers will be judged for their 'works' according to Rev 20:11-15 at the Great White Throne Judgment

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

- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. {hell: or, the grave }
- 14 And death and hell were cast into the lake of fire. This is the second death.
- 15 And whosoever was not found written in the book of life was cast into the lake of fire.

This verse is better translated as from our book; ⁸

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: εὑρέθη-API-3S > εὑρίσκω: find.

When preaching on this section, the message was titled:

THE BIG BANG BIRTHDAY BASH or A PARTY INVITATION
Attendance And Swimming Is mandatory!

TEXT: REVELATION 20:1-15

THEME: The Great White Throne Completes God's Resurrection Program

This last judgment of the Bible is only for all unbelievers from all dispensations!

Mediation

A settlement of a dispute or controversy by setting up an independent person between two contending parties in order to aid them in the settlement of their disagreement.

Such is the dispute going on in Heaven right now. See 1 Jo 2:1-2, this is a dispute between our LORD Jesus, and Satan for the souls of men. Our LORD is the Mediator of the New Covenant between God and men. This reminds me of a verse of Scripture memorized as a 6 year old at DVBS in Pinehurst, Wa.

1Ti 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, to be testified in due time. {to ... : or, a testimony }

The Song Lyrics copied these verses and are shown below

For There Is One God And One Mediator

For there is one God, and one Mediator between God and men

For there is one God, and one Mediator, , the Ma a a an Christ Jesus;

Who gave Himself a ransom for all,
Who gave Himself a ransom for all,
Who gave Himself a ransom for all,
Oh! what a wonderful Savior,

For there is one God, and one Mediator between God and men
For there is one God, and one Mediator, , the Ma a a an Christ Jesus.

This was 1943, my Father was employed as a Lead man at the Todd Pacific Shipyard in Everett, Wa, my Mother being a Registered Nurse did Special cases only at the two local hospitals. Incidentally, I won the verse memory contest at that DVBS; and we didn't own a Bible. This incident is mentioned to indicate how you might recognize one who has the call of God from a young age, coming even from an unbelieving home. Thanks to the Gideon's at our grade school in Index, Wa. I got my first Bible which I read through 3 times by the age of 12. After that it was sports, School work, and girls that took my attention. My salvation occurred in May of 1961, while employed swing shift (UW School in Mornings) by Boeing Aircraft in Renton Washington, as a Programmer-Operator (IBM 704 and 7090) The brother of my boss who was a student at Seattle Pacific U., Used my bosses badge to come into our computer room, and led me to Christ.

Mercy

In the O. T. the major Hebrew word is ,02617> חֶסֶד checed keh'-sed; from 02616; kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subject.) beauty: — favour, good deed(-liness, — ness), kindly, (loving-)kindness, merciful (kindness), mercy, pity, reproach, wicked thing. This word like Agape/Agapaw in the N.t. can be commanded.

In the N. T. the word for mercy is <1653> ἐλεέω eleeo el-eh-eh'-o; from 1656; to compassionate (by word or deed, specially, by divine grace): — have compassion (pity on), have (obtain, receive, shew) mercy (on).

Mercy Seat

The Mercy Seat is the top portion of the arc of the Covenant. This arc has been located and written about by one of our schools Directors, Dr. Robert “Bob” Cornuke of BASE Institute of Monument Co.⁹ Messiah

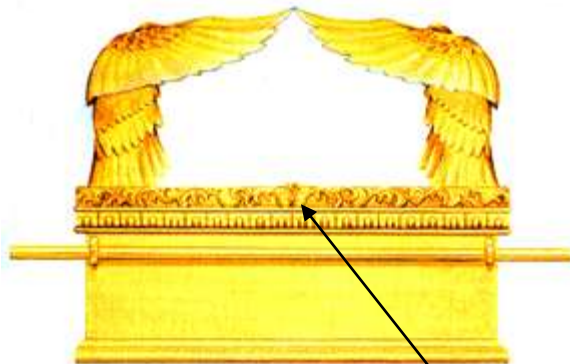


Figure 07.01.10. The Ark Of The Covenant With Mercy Seat.
Picture courtesy of “The Biblstory Online”.

Millennium

A thousand year period. Biblically, it refers to the 1000 year reign of our LORD Jesus on earth Post Tribulation Period. see Figure 07.01.05.

Ministry

Ministry in the O. T. is represented by <08334> שָׂרָת sharath shaw-rath'; a primitive root; to attend as a menial or worshipper; figuratively, to contribute to: — minister (unto), (do) serve(-ant, -ice, -itor), wait on. And:

<08335> שָׂרָת shareth shaw-rayth'; infinitive of 08334; service (in the Temple): — minister(-ry).

This was the Ministry of the Levites, etc. in the Tabernacle/Temple of God.

In the N. T., <1248> διακονία diakonia dee-ak-on-ee'-ah; from 1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate): — (ad-)minister(-ing, tration, try), office, relief, service(-ing); is a standard word used for a plethora of servicable acts by all members of a local Church; these include those things done to and for the Sick, the Poor, the old; Evangelizing the lost, Discipling the Babes in Christ, Preaching, Teaching the Saints, all in accordance with ones Spiritual Gifts and Fruit of the Holy Spirit. See Vol. IV, Ecclesiology.

Miracle

Event that occurs from definite acts of God whereby He superimposes higher laws on those already extant and known to accomplish His purposes. These are higher laws only in the sense that man has not been permitted to discover them yet.

Mysticism

(1) A tendency to seek direct communion with ultimate reality of the divine by immediate intuition, insight or illumination, (2) a vague speculation without foundation.

Mystery

In the N. T., the Greek word is <3466> μυστήριον musterion moos-tay'-ree-on; from a derivative of μωω muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): — mystery. The LORD Jesus (probably in Aramaic מְסֵיִרָא see Dan 2:12) and the Apostle Paul used this word in the texts that follow.

Mystery (Cont.)

- Mt 13:11** He answered and said unto them, Because it is given unto you to know the mysteries <3466> of the kingdom of heaven, but to them it is not given.
- Mr 4:11** And he said unto them, Unto you it is given to know the mystery <3466> of the kingdom of God: but unto them that are without, all these things are done in parables:
- Lu 8:10** And he said, Unto you it is given to know the mysteries <3466> of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
- Ro 11:25** For I would not, brethren, that ye should be ignorant of this mystery <3466>, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. {blindness: or, hardness }
- Ro 16:25** Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery <3466>, which was kept secret since the world began,
- 1Co 2:7** But we speak the wisdom of God in a mystery <3466>, even the hidden wisdom, which God ordained before the world unto our glory:
- 1Co 4:1** Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries <3466> of God.
- 1Co 13:2** And though I have the gift of prophecy, and understand all mysteries <3466>, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- 1Co 14:2** For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries <3466>. {understandeth: Gr. heareth }
- 1Co 15:51** Behold, I shew you a mystery <3466>; We shall not all sleep, but we shall all be changed,
- Eph 1:9** Having made known unto us the mystery <3466> of his will, according to his good pleasure which he hath purposed in himself:
- Eph 3:3** How that by revelation he made known unto me the mystery <3466>; (as I wrote afore in few words, {afore ... : or, a little before }
- Eph 3:4** Whereby, when ye read, ye may understand my knowledge in the mystery <3466> of Christ)
- Eph 3:9** And to make all men see what is the fellowship of the mystery <3466>, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
- Eph 5:32** This is a great mystery <3466>: but I speak concerning Christ and the church.
- Eph 6:19** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery <3466> of the gospel,
- Col 1:26** Even the mystery <3466> which hath been hid from ages and from generations, but now is made manifest to his saints:
- Col 1:27** To whom God would make known what is the riches of the glory of this mystery <3466> among the Gentiles; which is Christ in you, the hope of glory: {in: or, among }

- Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery <3466> of God, and of the Father, and of Christ;
- Col 4:3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery <3466> of Christ, for which I am also in bonds:
- 2Th 2:7 For the mystery <3466> of iniquity doth already work: only He who now hinders {i.e., the Holy Spirit} will hinder, until He be taken out of the way.
- 1Ti 3:9 Holding the mystery <3466> of the faith in a pure conscience.
- 1Ti 3:16 And without controversy great is the mystery <3466> of godliness: God 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.
- Re 1:20 The mystery <3466> of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels (messengers) of the seven churches: and the seven candlesticks which thou sawest are the seven churches. (LET YOUR LIGHT SHINE! NEC)
- Re 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery <3466> of God should be finished, as he hath declared to his servants the prophets.
- Re 17:5 And upon her forehead was a name written, MYSTERY <3466>, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. {harlots: or, fornications }
- Re 17:7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery <3466> of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

-N-

Name	This word is the translation of the Greek word <3686> ὄνομα onoma on'-om-ah; from a presumed derivative of the base of 1097 (compare 3685); a "name" (literally or figuratively) [authority, character]: — called, (+sur-)name(-d). This word occurs 229 times in the N. T.
Natural Man	Describes the unregenerate man; the man in Adam. This term occurs only once in the N. T.; in: 1Co 2:14 But the <u>natural man</u> 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.
Neo-orthodoxy	Name given to the theology of men who have particularly applied the dialectical methodology of Hegel and Kierkegaards leap, to the Christian faith.
Nihilism	A denial of all objective grounds for truth. A belief that existence is basically senseless and useless, leading often to destructive tendencies in society or in the individual.
Numbers	The 4 th book of the O.T. a way of counting after one runs out of fingers.

Numerology

Numerology the is any belief in the divine, **mystical** relationship between a **number** and one or more **coinciding** events. It is also the study of the numerical value of the letters in words, names and ideas. It is often associated with the **paranormal**, alongside **astrology** and similar **divinatory** arts

-0-**Obedience****Definition of OBEDIENCE**

1a :an act or instance of obeying

b :the quality or state of being **obedient**

e.g., Children should learn *obedience* and respect for authority.

1Sa 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

Omnipotence

All Powerful. An Attribute of our Infinite God.¹⁰

Omnipresence

All Presence. An Attribute of our Infinite God.^(IBID)

Omniscience

All Knowing; An attribute of our infinite God.^(IBID)

Only-Begotten

The Only Child. In Theology attached by God the Father to the Incarnate Son of God, our LORD Jesus, the Messiah

Ordain

This word is the translation of 2 Greek word. The first is::

<1299> διατάσσω diatasso dee-at-as'-so; from 1223 and 5021; to arrange thoroughly, i.e. (specially) institute, prescribe, etc.: — appoint, command, give, (set in) order, ordain.

And a corresponding text:

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed <1299> thee: {wanting: or, left undone }

And the second is:

<2525> καθίστημι kathistemi kath-is'-tay-mee; from 2596 and 2476; to place down (permanently), i.e. (figuratively) to designate, constitute, convoy: — appoint, be, conduct, make, ordain, set.

And a resulting text:

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain <2525> elders in every city, as I had appointed thee: {wanting: or, left undone }

Ordinance

ordinance

1. a direction or command of an authoritative nature
 2. that which is held to be a decree of fate or of the Deity
 3. an established or prescribed practice or usage, esp. a religious rite
 4. a governmental, now esp. municipal, statute or regulation
- e.g. Water Baptism, Communion.

Orthodoxy

1. The quality of being orthodox (especially in religion), or 2. A belief or orientation agreeing with conventional standards.

-P-

Pantheism	Doctrine that God and nature are identical. The universe is an extension of God's essence rather than a special creation.
Paraclete	Transliteration of the Greek word <3875> παράκλητος parakletos par-ak'-lay-tos; an intercessor, consoler: — Advocate, Defense Attorney. Word used in 1 Joh 2:1 to describe our LORD Jesus in the Heavenlies, interceding for all believers. Used also of the Holy Spirit in Joh 14:16, Joh 14:26, Joh 15:26, Joh 16:7; our Advocate on earth.
Paradise	The word transliterated 3 times in the N. T.; <3857>. παράδεισος paradeisos par-ad'-i-sos; of Oriental origin [compare <06508>]; a park, i.e. (specifically) an Eden (place of future happiness, "paradise"): — paradise. Lu 23:43; 2Co 12:4; Re 2:7.
Parousia	<p>Transliteration of the Greek word <3952> παρουσία parousia par-oo-see'-ah; from the present participle of 3918; a being near, i.e. advent (often, return; specifically, of Christ to punish Jerusalem, or finally the wicked); (by implication) physically, aspect: — coming, presence. As shown in</p> <p>Jas 5:7 Be patient therefore, brethren, unto the coming <3952> of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. {Be ... : or, Be long patient, or, Suffer with long patience }</p> <p>Jas 5:8 Be ye also patient; stablish your hearts: for the coming <3952> of the Lord draweth nigh.</p> <p>2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming <3952> of our Lord Jesus Christ, but were eyewitnesses of his majesty.</p> <p>2Pe 3:4 And saying, Where is the promise of his coming <3952>? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.</p> <p>2Pe 3:12 Looking for and hasting unto the coming <3952> of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? {hasting ... : or, hasting the coming }</p> <p>1Jo 2:28. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming <3952>.</p>
Pauline Theology	The Theology taken from the Pauline Corpus (including Hebrews) It is quite complete: dealing with all major aspects of Systematic theology.
Peace	This word translates the Greek Word <1515> ειρήνη eirene i-ray'-nay; probably from a primary verb ειρω eiro (to join); peace (literally or figuratively); by implication, prosperity: — one, peace, quietness, rest, + set at one again. It occurs 92 times in the N. T.
Perfection	or perfect is an attribute of God.
Power	or All-Power, Is another attribute of God. See Almighty
Pragmatism	A system of thought which makes the practical consequences of a belief the sole test of truth.
Praise	To extol someone or something; in the Bible Praise is given to God. See Vol VI, WORSHIP In The Bible.

Prayer	To communicate with God, in the name of the Son of God (LORD Jesus) under the influence of the Holy Spirit. See Vol. VI, WORSHIP In The Bible.
Preaching	A Homiletical Discourse given to others.
Predestination	In the determinate council of God which He established in Eternity past; the setting aside those who would believe in His Word.
Priesthood	<p>In the O. T., The Priesthood was established through the descendants of LEVI. In the N. T., the priesthood extends to all Believers.</p> <p>Re 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.</p> <p>Re 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.</p> <p>Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.</p>
Prophecy	The Theological Doctrine of Eschatology or last things.. See Vol. IV, Eschatology.
Propitiation	<p>In 1 Jo 2:2 this word occurs; RWPWP States: And he (και αυτος). He himself in his own person, both priest and sacrifice (Hebrews 9:14). The propitiation (ιλασμος). Late substantive from ιλασκομαι (Luke 18:13; Hebrews 2:17), in LXX, Philo, Plutarch, in N.T. only here and 1 John 4:10. Christ himself is the means of propitiation for (περι concerning) our sins. See ιλαστηριον in Romans 3:15. For the whole world (περι ολου του κοσμου). It is possible to supply the ellipsis here of των αμαρτιων (the sins of) as we have it in Hebrews 7:27, but a simpler way is just to regard "the whole world" as a mass of sins (5:19). At any rate, the propitiation by Christ provides for salvation for all (Hebrews 2:9) if they will only be reconciled with God (2 Corinthians 5:19-21).</p> <p><2434> ιλασμος hilasmos hil-as-mos' a root word; TDNT-3:301,362; n m AV-propitiation 2; 2 1) an appeasing, propitiating 2) the means of appeasing, a propitiation</p> <p>PROPTIATION: 1: the act of propitiating 2: something that propitiates; specifically: an atoning sacrifice 3: The legal satisfaction for our sins. <i>Atonement:</i> Reparation for a wrong</p> <p>R. C. Sproul writes: "Expiation and Propitiation"</p> <p>"Let's think about what these words mean, then, beginning with the word expiation. The prefix ex- means "out of" or "from," so expiation has to do with removing something or taking something away. In biblical terms, it has to do with taking away guilt through the payment of a penalty or the offering of an atonement. By contrast, propitiation has to do with the object of the expiation. The prefix pro- means "for," so propitiation brings about a change in God's attitude, so that He moves from being at enmity with us to being for us. Through the process of propitiation, we are restored into fellowship and favor with Him.</p>

In a certain sense, propitiation has to do with God's being appeased. We know how the word *appeasement* functions in military and political conflicts. We think of the so-called politics of appeasement, the philosophy that if you have a rambunctious world conqueror on the loose and rattling the sword, rather than risk the wrath of his blitzkrieg you give him the Sudetenland from Czechoslovakia or some such chunk of territory. You try to assuage his wrath by giving him something that will satisfy him so that he won't come into your country and mow you down. That's an ungodly manifestation of appeasement. But if you are angry or you are violated, and I satisfy your anger, or appease you, then I am restored to your favor and the problem is removed.

The same Greek word is translated by both the words *expiation* and *propitiation* from time to time. But there is a slight difference in the terms. Expiation is the act that results in the change of God's disposition toward us. It is what Christ did on the cross, and the result of Christ's work of expiation is propitiation—God's anger is turned away. The distinction is the same as that between the ransom that is paid and the attitude of the one who receives the ransom.

Christ's Work Was an Act of Placation

Together, expiation and propitiation constitute an act of placation. Christ did His work on the cross to placate the wrath of God. This idea of placating the wrath of God has done little to placate the wrath of **modern theologians**. In fact, they become very wrathful about the whole idea of placating God's wrath. They think it is beneath the dignity of God to *have* to be placated, **that we should have to do something to soothe Him or appease Him. We need to be very careful in how we understand the wrath of God, but let me remind you that the concept of placating the wrath of God has to do here not with a peripheral, tangential point of theology, but with the essence of salvation."**

Propositional truth

Truth which can be communicated in the form of a statement in which a predicate or object is affirmed or denied regarding a subject.

Providence

In **theology**, divine providence, or just providence, is God's intervention in the world. The term "Divine Providence" (usually capitalized) is also used as a **title of God**. A distinction is usually made between "general providence", which refers to God's continuous upholding the existence and natural order of the **universe**, and "special providence", which refers to God's extraordinary intervention in the life of people. **Miracles** generally fall in the latter category. The word comes from Latin *providentia* "foresight, **prudence**", from *pro-* "ahead" and *videre* "to see". The current use of the word has the sense of "knowledge of the future" or **omniscience**, understood as an attribute of God.

-Q-

Queen

The wife of a King, or the ruler of a people/nation, herself.

Quiescent

marked by inactivity or repose :tranquilly at rest

-R-

Rational

Whatever is related to or based upon man's power to reason consistently.

Rationalism

A Definition Of Rationalism Courtesy Of Merriam-Webster.
 ra·tio·nal·ist *noun*; rationalist or ra·tio·nal·is·tic *adjective*;
 ra·tio·nal·is·ti·cal·ly *adverb*.

The belief that reason and experience and not emotions or religious beliefs should be the basis for your actions, opinions, etc.

A Full Definition of Rationalism

In philosophy: the belief that reason and experience and not emotions or religious beliefs should be the basis for your actions, opinions, etc.

1: reliance on reason as the basis for establishment of religious truth.

2a: a theory that reason is in itself a source of knowledge superior to and independent of sense perceptions.

2b: a view that reason and experience rather than the nonrational are the fundamental criteria in the solution of problems.

3: functionalism

Functionalism.

1: a late 19th century to early 20th century American school of psychology concerned especially with how the mind functions to adapt the individual to the environment — compare structuralism

2: a philosophy of design (as in architecture) holding that form should be adapted to use, material, and structure

3: a theory that stresses the interdependence of the patterns and institutions of a society and their interaction in maintaining cultural and social unity

4: a doctrine or practice that emphasizes practical utility or functional relations

func·tion·al·ist *noun*; func·tion·al·is·tic *adjective*;
 ra·tio·nal·is·ti·cal·ly: *adverb*

See Humanism

Reckon

<3049> logizomai logizomai log-id'-zom-ahee middle voice from 3056; TDNT-4:284,536; v

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

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

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

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

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

1b) to number among, reckon with

1c) to reckon or account

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

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

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

3b) to suppose, deem, judge

3c) to determine, purpose, decide

++++

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

E.g.,

Ro 6: 11 Likewise **reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Reconciliation

This word is the translation of the Greek word:

<2643> καταλλαγή katallage kat-al-lag-ay' from 2644; n f; TDNT-1:258,40; {See TDNT 50 }

AV-reconciliation 2, atonement 1, reconciling 1; 4

1) exchange

1a) of the business of money changers, exchanging equivalent values

2) adjustment of a difference, reconciliation, restoration to favour

2a) in the NT of the restoration of the favour of God to sinners that repent and put their trust in the expiatory death of Christ

This word occurs only 4 times in the Greek N. T.

Ro 5:11 And not only so, but we also joy in God through our LORD Jesus Christ, by whom we have now received the reconciliation <2643>.

Ro 11:15 For if the casting away of them be the reconciling <2643> of the world, what shall the receiving of them be, but life from the dead?

2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation <2643>;

2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation <2643>. {committed ... : Gr. put in us }

Redeem

This Greek word used to translate this word <3084> occurs only 3 times in the N. T. As A. Deissmann wrote in LFTAE. this is a slave market term and means "To buy a Slave out of the Slave Market (of Sin).

<3084> lutrow lutroo loo-tro'-o from 3083; TDNT-4:349,543; v

AV-redeem 3; 3

1) to release on receipt of ransom

2) to redeem, liberate by payment of ransom

2a) to liberate

2b) to cause to be released to one's self by payment of a ransom

2c) to redeem

2d) to deliver: from evils of every kind, internal and external

3) to buy out of the slave market (of Sin) and set free! LAE pp 319-332. A. Deissmann.

Lu 24:21 But we trusted that it had been he which should have redeemed <3084> Israel: and beside all this, to day is the third day since these things were done.

Tit 2:14 Who gave himself for us, that he might redeem <3084> us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1Pe 1:18 Forasmuch as ye know that ye were not redeemed <3084> with corruptible things, as silver and gold, from your vain

conversation received by tradition from your fathers; †

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

Note Romans 6:23 “For the wages of Sin (The nature) is death) but the gift of God is Eternal Life, through Jesus Christ our LORD.

Note also:

<3085> λύτρωσις lutrosis loo'-tro-sis from 3084; TDNT-4:351,543; n f

AV-redemption 2, redeem + 4160 1; 3

1) a ransoming, redemption

2) deliverance, esp. from the penalty of sin by the payment of a price.

Lu 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed <3085> his people,

Lu 2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption <3085> in Jerusalem. {Jerusalem: or, Israel }

Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having

obtained eternal redemption <3085> for us. †

And:

<629> ἀπολύτρωσις apolutrosis ap-ol-oo'-tro-sis from a compound of 575 and 3083; TDNT-4:351,*; n f

AV-redemption 9, deliverance 1; 10

1) a releasing effected by payment of ransom

1a) redemption, deliverance

1b) liberation procured by the payment of a ransom

Lu 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption <629> draweth nigh.

Ro 3:24 Being justified freely by his grace through the redemption <629> that is in Christ Jesus:

Ro 8:23 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 <629> of our body.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption <629>:

Eph 1:7 In whom we have redemption <629> through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:14 Which is the earnest of our inheritance until the redemption <629> of the purchased possession, unto the praise of his glory.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption <629>.

Col 1:14 In whom we have redemption <629> through his blood, even the forgiveness of sins:

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption <629> of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance <629>;

that they might obtain a better resurrection: †

Table 07.01.04. Christian Growth Truths From The Pauline Epistles.

Christian Growth Truths From The Pauline Epistles. Or - Truths From Birth To Checkout		
Stage Of Life	Reference	Truth Description
Birth	Gal 2:16	New Birth - Knowing that a man is not justified by the works of the law, but by the faith of <i>on</i> Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
	Gal 4:5	To redeem them that were under the law, that we might receive <i>(at some time)</i> the adoption of sons.
Acceptance/Security	Gal 4:6	Received The Holy Spirit - And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
	Eph 1:13-14 1 Co 12:13	13 In whom ye also <i>trusted</i> , after that ye having heard (<i>akousantev</i> AAPtcpl NMP) the word of truth, the gospel of your salvation: in whom also having believed (<i>pisteusantev</i> AAPtcpl NMP), ye were sealed (<i>esfragisyste</i> API 2P) with that holy Spirit of promise, 14 Who is the earnest of our inheritance (THE DOWN PAYMENT) until the redemption of the purchased possession (our resurrected body), unto the praise of his glory. 1Co 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (Note: not H2O baptizim)
Heirship (Not jet powered but heaven powered.) Redeemed	Ro 8:17	Received heirship from God (Rom 8:17 - Joint Heirs) - And since children, then heirs; heirs of God, and joint-heirs with Christ; since we suffer with him, that we may be also glorified together.
	Tit 2:14	Who gave himself for us, that he might <u>redeem</u> <3084> us from all iniquity, and purify unto himself a <u>peculiar</u> people, zealous of good works.
Co-Crucifixion	Gal 2:20	Death to sin - We were <u>crucified</u> (we're to reckon on it) (passive voice) by God in heaven - where events demanding reckoning occur) with Him so we must Reckon ourselves (note: it happens in heaven). Our old family relationship (in Adam) is none existent before God.
	1 Cor 5:14 Gal 5:24	1 Cor 5:14 - Since one died for all then were all dead! Gal 5:24 And they that are Christ's (<i>have</i>) <u>crucified</u> (active)the flesh with the affections and lusts.
New Nature Given	Gal 2:20	Alive unto God. Complete in our risen Lord - I have been crucified (Pf.PI-1S) with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
The Exchanged life	Rom 8:2,	We need to exchange the law of sin and death for the law of the Spirit of Life in Christ Jesus.
	Rom 8:13	For on the one hand, you are living according to the flesh (old nature), you are almost dying. On the other hand, by means of the (Holy) Spirit, you are mortifying the practices of the flesh, you shall be living.

Redemption

In the O.T., redemption is expressed by 3 words (two are related in the same word group):

The first is:

<01353> גִּלּוּל g^eullah gheh-ool-law' pass. participle of 01350; n f; [BDB-145b] {See TWOT on 300 @@ "300b"}

AV-redeem 5, redemption 5, again 1, kindred 1, redeem + 04672 1, right 1; 14

1) kindred, redemption, right of redemption, price of redemption

1a) kin, kindred

1b) redemption

1c) right of redemption

1d) price of redemption, redemption price

Le 25:24 And in all the land of your possession ye shall grant a redemption <01353> for the land.

Le 25:26 And if the man have none to redeem it, and himself be able to redeem <01353> it; {himself ... : Heb. his hand hath attained and found sufficiency }

Le 25:29 And if a man sell a dwelling house in a walled city, then he may redeem <01353> it within a whole year after it is sold; within a full year may he redeem <01353> it.

Le 25:31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed <01353>, and they shall go out in the jubile. {they may ... : Heb. redemption belongeth unto it }

Le 25:32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem <01353> at any time.

Le 25:48 After that he is sold he may be redeemed again <01353>; one of his brethren may redeem him:

Le 25:51 If there be yet many years behind, according unto them he shall give again the price of his redemption <01353> out of the money that he was bought for.

Le 25:52 And if there remain but few years unto the year of jubile, then he shall count with him, and according unto his years shall he give him again the price of his redemption <01353>.

Ru 4:6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right <01353> to thyself; for I cannot redeem it.

Ru 4:7 Now this was the manner in former time in Israel concerning redeeming <01353> and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

Jer 32:7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in

Anathoth: for the right of redemption <01353> is thine to buy it.
Jer 32:8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption <01353> is thine; buy it for thyself. Then I knew that this was the word of the LORD.
Eze 11:15 Son of man, thy brethren, even thy brethren, the men of thy kindred <01353>, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

The second is:

<06304> נִדְיוֹן p^eduwth ped-ooth' or נִדְיוֹן p^eduth ped-ooth' from 06299; n f; [BDB-804a] {See TWOT on 1734 @@ "1734b"}
 AV-redemption 2, redeem 1, division 1; 4
 1) ransom

Ex 8:23 And I will put a division <06304> between my people and thy people: to morrow shall this sign be. {a division: Heb. a redemption } {to morrow: or, by to morrow }
Ps 111:9 He sent redemption <06304> unto his people: he hath commanded his covenant for ever: holy and reverend is his name.
Ps 130:7 Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption <06304>.
Isa 50:2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem <06304>? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

And the third is:

<06306> נִדְיוֹן pidyowm pid-yome' or נִדְיוֹן pidyom pid-yome'; also נִדְיוֹן pidyown pid-yone' or נִדְיוֹן pidyon pid-yone' from 06299; n m; [BDB-804a] {See TWOT on 1734 @@ "1734c"}
 AV-redemption 2, ransom 1, variant 1; 4
 1) ransom, redemption

Ex 8:23 And I will put a division <06304> between my people and thy people: to morrow shall this sign be. {a division: Heb. a redemption } {to morrow: or, by to morrow }
Ps 111:9 He sent redemption <06304> unto his people: he hath commanded his covenant for ever: holy and reverend is his name.
Ps 130:7 Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption <06304>.
Isa 50:2 Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem <06304>? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

In the N. T. the words for redeem/redemption are

<629> ἀπολύτρωσις apolutrosis ap-ol-oo'-tro-sis from a compound of 575 and 3083; n f; TDNT-4:351,543; { See TDNT 456 }

AV-redemption 9, deliverance 1; 10

1) a releasing effected by payment of ransom

1a) redemption, deliverance

1b) liberation procured by the payment of a ransom

This word must be understood in light of the “Light from The Ancient East”, by A. Deissmann. He relates that this word was commonly used in the slave markets of the 1st Century A.D.; where the slave was purchased (redeemed <629>) out of that market by a Roman citizen and placed in relative freedom under his/her new lord/master. This was strikingly portrayed by Charlton Heston in the Hollywood Movie Ben Hur (son of Hur), : *A Tale of the Christ*, This 1959 version of the 1958 book by Yankee Gen. [Lew Wallace](#), {who, In September 1878, President Rutherford Hayes appointed as Governor of the New Mexico Territory.} the best-selling novel of the 19th century, told the story of a Roman Slave oarsman (Judah Ben Hur) aboard a Roman military ship, when sunk by enemy forces, managed to free the captain of that ship; and who later freed him from slavery. a discriptive summary of the movie/book is given in endnote.¹¹

Lu 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption <629> draweth nigh.

Ro 3:24 Being justified freely by his grace through the redemption <629> that is in Christ Jesus:

Ro 8:23 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 <629> of our body.

1Co 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption <629>:

Eph 1:7 In whom we have redemption <629> through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:14 Which is the earnest of our inheritance until the redemption <629> of the purchased possession, unto the praise of his glory.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption <629>.

Col 1:14 In whom we have redemption <629> through his blood, even the forgiveness of sins:

Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption <629> of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance <629>; that they might obtain a better resurrection:

And the second word is:

<3085> λύτρωσις lutrosis loo'-tro-sis from 3084; n f; TDNT-4:351,543; {See TDNT 456 }

AV-redemption 2, redeem + 4160 1; 3

1) a ransoming, redemption

2) deliverance, esp. from the penalty of sin

- Lu 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed <3085> his people,
 Lu 2:38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption <3085> in Jerusalem. {Jerusalem: or, Israel }
 Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption <3085> for us.



Figure 07.01.11. Gen. and Gov. Lew Wallace, Author of Ben Hur.

Regeneration

The English words Regeneration and Renovation are translations of two Greek words: The following is somewhat extended, but it is such an important doctrine, I hope you agree.

ανακαινωσις is renewal or renovation, denoting a continuous process through which man becomes more fully Christ-like, in which process he is a worker together with God. Some, as e.g. Cremer, without sufficient reason, have thought that the early use of παλιγγενεσία as a somewhat technical term, to denote the Pythagorean doctrine of transmigration, gave to the word a permanent eschatological coloring, so that in the N.T. it has the meaning resurrection, especially in #Mt 19:28.

παλιγγενεσία means new birth. In classical Greek it was used in a weakened sense to denote a recovery, restoration, revival. In the N.T. it is used only twice, but in a higher sense. In #Tit 3:5 it means new birth, regeneration, referring to God's act of causing the sinner to pass from the death of sin {the Nature with its acts} into spiritual life in Christ. It has a wider meaning in #Mt 19:28, where it is used of the change which is ultimately to take place in all the universe, its regeneration, which is the full working out of the change involved in the regeneration of the individual.

Have you been παλιγγενεσία? & if so, are you being ανακαινωσις?

<342> ἀνακαίνωσις anakainosis an-ak-ah'-ee-no-sis from 341; n f;
 TDNT-3:453,388; {See TDNT 347 }
 AV-renewing 2; 2

1) a renewal, renovation, complete change for the better

Ro 12:2 And be not conformed to this world: but be ye transformed by the renewing <342> of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing <342> of the Holy Spirit;

<3824> παλιγγενεσία paliggenesia pal-ing-ghen-es-ee'-ah from 3825 and 1078; n f; TDNT-1:686,117; {See TDNT 156 }

AV-regeneration 2; 2

1) new birth, reproduction, renewal, recreation, regeneration

1a) hence renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. The word often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death

1b) the renovation of the earth after the deluge

1c) the renewal of the world to take place after its destruction by fire, as the Stoics taught

1d) the signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which Christians expected in connection with the visible return of Jesus from heaven.

1e) other uses

1e1) of Cicero's restoration to rank and fortune on his recall from exile

1e2) of the restoration of the Jewish nation after exile

1e3) of the recovery of knowledge by recollection

Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration <3824> when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Tit 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration <3824>, and renewing of the Holy Ghost;

Of course our LORD Jesus asked the question of the teacher of the Sanhedrin, Nicodemus in John 3, and which Peter states:

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born <1080>^a again <509>^b, he cannot see the kingdom of God.

Joh 3:7 Marvel not that I said unto thee, Ye must be born <1080> (5683) again.

1Pe 1:23 Being born again{<313. ἀναγεννάω anagennao; NEC}, not of corruptible seed, but of incorruptible, by the Word of God, who liveth and abideth for ever.

Barnes Notes, on this verse states:

“Verse 23. Being born again. See Barnes "Joh 3:3". Not of corruptible seed. "Not by virtue of any descent from human

^a <1080> . γεννάω gennao: bear, beget, be born, bring forth, conceive, be delivered of.

^b <509> . ἄνωθεν anothēn an'-o-then; from 507; from above; anew: — from above, again,

parents." Doddridge. The result of such a birth, or of being begotten in this way — for so the word rendered born again more properly signifies is only corruption and decay. We are begotten only to die. There is no permanent, enduring life produced by that. It is in this sense that this is spoken of as "corruptible seed," because it results in decay and death. The word here rendered seed — (Greek) — occurs nowhere else in the New Testament.

But of incorruptible. By truth, communicating a living principle to the soul which can never decay. Comp. #1Jo 3:9: "His seed remaineth in him; and he cannot sin, because he is born of God."

By the word of God. See Barnes "Jas 1:18": "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." Comp. See Barnes "Joh 1:13". It is the uniform doctrine of the Scriptures that Divine truth is made the instrument of quickening the soul into spiritual life.

Which liveth and abideth for ever. This expression may either refer to God, as living for ever, or to the word of God, as being for ever true. Critics are about equally divided in the interpretation. The Greek will bear either construction. Most of the recent critics incline to the latter opinion — that it refers to the word of God, or to His doctrine. So Rosenmuller, Doddridge, Bloomfield, Wolf, Macknight, Clarke. It seems to me, however, that the more natural construction of the Greek is to refer it to God, as ever-living or enduring; and this interpretation agrees well with the connexion. The idea then is, that as God is everliving, that which is produced directly by him in the human soul, by the instrumentality of truth, may be expected also to endure for ever. It will not be like the offspring of human parents, themselves mortal, liable to early and certain decay, but may be expected to be as enduring as its ever-living Creator.

{a } "born again" #Joh 1:13

{b } "word" #Jas 1:18

Finally, M.r. Vincent relates:

"23. Being born again (αναγεγεννημενοι). Rev., having been begotten again. Compare #Jas 1:18.

Of (εκ) seed — by (δια) the word. Note the difference in the prepositions; the former denoting the origin or source of life, the latter the medium through which it imparts itself to the nature. Word of God (λογου Θεου). The gospel of Christ. Compare ver. 25, and Peter's words, #Ac 10:36. Also, #Eph 1:13 Col 1:5 Jas 1:18. Not the personal Word, as the term is employed by John. Nevertheless, the connection and relation of the personal with the revealed word is distinctly recognized. In the New Testament we trace a gradual ascent from

(a) the concrete message as conveyed to man by personal agency through

(b) the Word, the revelation of God to man which the message embodies, forming, as it were, its life and soul, to

(c) THE WORD, who, being God, not only reveals but imparts himself to us, and is formed in us thereby (Scott, on #Jas 1:18, "Speaker's Commentary").

Seed (σπορας). Nowhere else in the New Testament. Primarily, the sowing of seed."

Repentance

The O. T. The word for repentance is the Heb. word <05164> **נחם** *nocham* no'- kham; from 05162; ruefulness, i.e. desistance: — repentance. This word occurs once in:

Ho 13:14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance <05164> shall be hid from mine eyes. {power: Heb. hand }

In the N.T. two Greek words are used with the distinctions given by the following:

μεταμέλλομαι <3338>

μετανοέω <3340>

The distinction often given between these is; <3338> refers to an emotional change. i.e., feel sorry. <3340> to a change of mind, <3338> has reference to particulars, <3340> to the entire life. <3338> signifies nothing but regret even amounting to remorse, while <3340> that reversal of moral purpose known as repentance. (This concept does not seem to be sustained by usage). But that <3340> is the fuller and nobler term, expressive of moral action and issues, is indicated not only by its derivation, but by the greater frequency of its use and by the fact it is often used in the imperative.

e.g.,

Mt 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself <3338>, and brought again the thirty pieces of silver to the chief priests and elders,

Mt 4:17 From that time Jesus began to preach, and to say, Repent <3340>: for the kingdom of heaven is at hand.

Ac 3:19 Repent ye <3340> therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

2Co 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have <3340> not repented <3340> of the uncleanness and fornication and lasciviousness which they have committed.

Re 2:5 Remember therefore from whence thou art fallen, and repent <3340>, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent <3340>.

Resurrection

This word (very important) is expressed in Greek by <1454> **ἐγερσις** *egersis* eg'-er-sis; from 1453; a resurgence (from death): — resurrection. It occurs once in the N. T.:

Mt 27:53 And came out of the graves after his resurrection <1454>, and went into the holy city, and appeared unto many.

Another Greek word occurs 42 times, <386> **ἀνάστασις** *anastasis* an-as'-tas-is; from 450; a standing up again, i.e. (literally) a resurrection from death (individual, genitive case or by implication [its author]), or (figuratively) a (moral) recovery (of spiritual truth): — raised to life again, resurrection, rise from the dead, that should rise, rising again.

Here is a small but significant sampling of <386>:

Joh 5:29 And shall come forth; they that have done good, unto the resurrection <386> of life; and they that have done evil, unto the resurrection <386> of damnation.

Ac 2:31 He seeing this before spake of the resurrection <386> of Christ, that his soul was not left in hell, neither his flesh did see corruption.

- Ac 4:33** And with great power gave the apostles witness of the resurrection <386> of the Lord Jesus: and great grace was upon them all.
- Ac 17:18** Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection <386>. {babbler: or, base fellow }
- Ac 17:32** And when they heard of the resurrection <386> of the dead, some mocked: and others said, We will hear thee again of this matter.
- Ac 23:6** But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection <386> of the dead I am called in question.
- Ac 23:8** For the Sadducees say that there is no resurrection <386>, neither angel, nor spirit: but the Pharisees confess both.
- 1Co 15:21** For since by man came death, by man came also the resurrection <386> of the dead.
- 1Co 15:42** So also is the resurrection <386> of the dead. It is sown in corruption; it is raised in incorruption:
- Php 3:10** That I may know him, and the power of his resurrection <386>, and the fellowship of his sufferings, being made conformable unto his death;
- 1Pe 3:21** The like figure 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 <386> of Jesus Christ:

Revelation

Information of/from God expressed in 2 ways:

Revelation, natural (general)

That which is given to all men, in nature and history, and in the nature of man himself. It shows man the omnipotence of God but doesn't indicate God's mercy and redemptive program.

Revelation, special

The God-breathed scriptures that reiterate the truths proclaimed in nature, in history, and in man himself, with the declaration of salvation that God has provided for mankind in Jesus Christ, is called special-revelation. Please see Vol. I Section 1.2.2.1
Revelation, Inspiration, Illumination, With A Pattern of Evidence.

Reward

Reward, Pl. Rewards. This English word is the translation of Hebrew words. The First is:

<04909> מַשְׂכָּרַת maskoreth mas-koh'- reth; from <07936>; wages or a reward: — reward 1 time, wages 3 times. It occurs 4 times in the O.t.

<07939> שָׂכָר sakar saw-kawr'; from 07936; payment of contract; concretely, salary, fare, maintenance; by implication, compensation, benefit: — hire, price, reward[-ed], wages, worth. It occurs 28 times in the O.t.

<07810> שָׁחַד shachad shakh'- ad; from 07809; a donation (venal or redemptive): — bribe(-ry), gift, present, reward. It occurs 23 times in the O.t.

<07999> שָׁלַם shalam shaw-lam'; a primitive root; to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed; by implication, to be friendly; by extension, to reciprocate (in various applications): — make amends, (make an)

end, finish, full, give again, make good, (re-)pay (again), (make) (to) (be at) peace(-able), that is perfect, perform, (make) prosper(-ous), recompense, render, requite, make restitution, restore, reward, X surely. It occurs 110 times in the O.T. 10 times as reward.

<05414> נתן nathan naw-than'; a primitive root; to give, used with greatest latitude of application (put, make, etc.): — add, apply, appoint, ascribe, assign, X avenge, X be ([healed]), bestow, bring (forth, hither), cast, cause, charge, come, commit, consider, count, + cry, deliver (up), direct, distribute, do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, X pull, put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up), + sing, + slander, strike, [sub-]mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, + willingly, + withdraw, + would (to) God, yield. It occurs 2008 times in the O.t.

In the N. T., The words for Reward are:

<469> ἀνταπόδοσις antapodosis an-tap-od'-os-is; from 467; requital (properly, the act): — reward. It occurs 1 time in the N.t.

<591> ἀποδίδωμι apodidomi ap-od-ee'd'-o-mee; from 575 and 1325; to give away, i.e. up, over, back, etc. (in various applications): — deliver (again), give (again), (re-)pay(-ment be made), perform, recompense, render, requite, restore, reward, sell, yield. It occurs 48 times in the N.t.

<3405> μισθαποδοσία misthapodosia mis-thap-od-os-ee'-ah; from 3406; requital (good or bad): — recompence of reward. It occurs 3 times in the N.t.

<3408> μισθός misthos mis-thos'; apparently a primary word; pay for services (literally or figuratively), good or bad: — hire, reward, wages. It occurs 29 times in the N.t.

Righteousness

Romantic

A view of life that has no base in fact, being the product of an exaggerated optimism.

-S-

Sabbath

In the O.T. Calendar: the Sabbath is the Seventh Day of each week, or the seventh, 14th, . . . 49th year of a group of 49 years; the 50th year of each group of 49 years is called the year of Jubilees.

Sacrifice

This word is the Translation of nthe Greek word <2378> θυσία thusia thoo-see'-ah; from 2380; sacrifice (the act or the victim, literally or figuratively): — sacrifice. It occurs 29 times in the Greek N. T., in the texts that follow:

Mt 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice <2378>: for I am not come to call the righteous, but sinners to repentance.

Mt 12:7 But if ye had known what this meaneth, I will have mercy, and not sacrifice <2378>, ye would not have condemned the guiltless.

Mr 9:49 For every one shall be salted with fire, and every sacrifice <2378> shall be salted with salt.

Mr 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more

than all whole burnt offerings and sacrifices <2378>.

- Lu 2:24** And to offer a sacrifice <2378> according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
- Lu 13:1** There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices <2378>.
- Ac 7:41** And they made a calf in those days, and offered sacrifice <2378> unto the idol, and rejoiced in the works of their own hands.
- Ac 7:42** Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices <2378> by the space of forty years in the wilderness?
- Ro 12:1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice <2378>, holy, acceptable unto God, which is your reasonable service.
- 1Co 10:18** Behold Israel after the flesh: are not they which eat of the sacrifices <2378> partakers of the altar?
- Eph 5:2** And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice <2378> to God for a sweetsmelling savour.
- Php 2:17** Yea, and if I be offered upon the sacrifice <2378> and service of your faith, I joy, and rejoice with you all.
{offered: Gr. poured forth }
- Php 4:18** But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice <2378> acceptable, wellpleasing to God. {I have all: or, I have received all }
- Heb 5:1** For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices <2378> for sins:
- Heb 7:27** Who needeth not daily, as those high priests, to offer up sacrifice <2378>, first for His own sins, and then for the people's: for this He did once, when He offered up Himself.
- Heb 8:3** For every high priest is ordained to offer gifts and sacrifices <2378>: wherefore it is of necessity that this man have somewhat also to offer.
- Heb 9:9** Which was a figure for the time then present, in which were offered both gifts and sacrifices <2378>, that could not make him that did the service perfect, as pertaining to the conscience;
- Heb 9:23** It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices <2378> than these.
- Heb 9:26** For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice <2378> of Himself.
- Heb 10:1** For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices <2378> which they offered year by year continually make the comers thereunto perfect.
- Heb 10:5** Wherefore when He cometh into the world, He saith, Sacrifice <2378> and offering Thou wouldest not, but a body hast thou prepared Me: {hast ... : or, thou hast fitted Me }

- Heb 10:8 Above when he said, Sacrifice <2378> and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;
- Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices <2378>, which can never take away sins:
- Heb 10:12 But This Man, after He had offered one sacrifice <2378> for sins for ever, sat down on the right hand of God;
- Heb 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice <2378> for sins,
- Heb 11:4 By faith Abel offered unto God a more excellent sacrifice <2378> than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. {yet ... : or, is yet spoken of }
- Heb 13:15 By Him therefore let us offer the sacrifice <2378> of praise to God continually, that is, the fruit of our lips giving thanks to His name. {giving ... : Gr. confessing to }
- Heb 13:16 But to do good and to communicate {Word used by Paul to give offerings (money, etc.) Ro 12:13, 15:27; Ga 6:6; Php 4:15; 1Ti 5:22. NEC}
- 1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices <2378>, acceptable to God by Jesus Christ. {are: or, be ye }

Saint

The Name/Title given to any believer in our LORD Jesus the Messiah. It is translated from the Greek word

- <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 }

For Synonyms see entry 5878

A major text associated with this word occurs in:

Eph 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints <40> which are at Ephesus, and/even to the faithful in Christ Jesus:

Salvation

The instantaneous process, performed by the Holy Spirit, wherein on the basis of a sinner's metanoia (Repentance) from sin's, and Faith in the Sacrificial Death, Burial, Ressurrection, (ascension) of our LORD Jesus, (The Gospel 1 Cor 15), the Holy Spirit Baptizes (1Co 12:13) each believing sinner into the Body of Christ (The Church Universal) and becomes Salvation's Seal and Earnest. Eph 1:13-14. This process is described in detail in Romans 1-5. See Vol. III, Soteriology

Sanctification	This is a continual process in the life of a believer in our LORD Jesus. It is described in Rom 6-8. Please see Vol. V, Pneumatology, Section 2.2.6 ff.
Satan	The person of the Anointed “Chrub that covers” Is Ezek renamed after his fall, to Satan - Advisary - “The accuser of our brethren” . Presently, as far as we know he resides in Heaven and will be cast down to earth in the Middle of the Tribulation period. Rev 12:7-12. As specified (elsewhere!) He is the accuser of the brethren in the courtroom in Heaven scene of 1 Jo 2:1-2. Please see Vol. 2, Angelology.
Scientism	The principle that scientific methods can be applied in all fields of investigation. True science is based on facts and the reproducibility of experimental results. Scientism used here is a disparaging term used to describe the speculation, inference, or extrapolation of present conditions to preexisting conditions without the benefit of being able to verify the results of such speculation, inference, of extrapolation See the Peppered Moth.
Security (of the believer)	<p>The security of the believer is extolled, and explained in many texts of the Bible. We shall list a few. We first begin with the born again phrase of John’s gospel</p> <p>Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. {again: or, from above }</p> <p>4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?</p> <p>5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.</p> <p>6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.</p> <p>Next we look at the word, everlasting (as in everlasting life)</p> <p><166> αἰώνιος aionios ahee-o’-nee-os; from 165; perpetual (also used of past time, or past and future as well): — eternal, for ever, everlasting.</p> <p>Joh 3:15 That whosoever believeth in him should not perish, but have eternal <166> life.</p> <p>Joh 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 <166> life.</p> <p>Joh 3:36 He that believeth on the Son hath everlasting <166> life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Joh 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.</p> <p>Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting <166> life, and shall not come into condemnation; but has been passed {Pf. A. Ind.} from death unto life.</p> <p>Joh 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. {Labour not: or, Work not }</p> <p>Or: What don’t you understand about EVERLASTING LIFE?</p> <p>Finally, let’s look at a believer’s salvation as sealed by the Holy Spirit, having believed.</p>

	<p>2Co 1:22 Who hath also sealed <4972> us, and given the earnest of the Spirit in our hearts.</p> <p>Eph 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after having believed, ye were sealed <4972> with that Holy Spirit of promise,</p> <p>Eph 1:14 Who is the earnest <728> of our inheritance until the redemption of the purchased possession, unto the praise of his glory.</p> <p><728> ἄρραβών arrhabon ar-hrab-ohn'; of Hebrew origin [06162]; a pledge, i.e. part of the purchase-money or <u>property</u>. (Here: <u>The Person</u>) given in advance as security for the rest: — earnest</p> <p>Eph 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed <4972> unto the day of redemption.</p> <p><4972>. σφραγίζω sphragizo sfrag-id'-zo; from 4973; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication, to keep secret, to attest: — (set a, set to) seal up, stop.</p>
Semantics	(1) Science of the study of the development of the meaning and uses of words and language. (2) The exploitation of the connotations and ambiguities on words.
Separation	to part company with.
Sin	Describes the Nature of men/women as inherited from Adam, and Imputed By God. The acts of this nature are called Sins, for which Christ died.
Søren Aabye Kierkegaard	(b. 1813, d. 1855) was a profound and prolific writer in the Danish “golden age” of intellectual and artistic activity. His work crosses the boundaries of philosophy, theology, psychology, literary criticism, devotional literature and fiction. Kierkegaard brought this potent mixture of discourses to bear as social critique and for the purpose of renewing Christian faith within Christendom. At the same time he made many original conceptual contributions to each of the disciplines he employed. <u>He is known as the “father of existentialism”</u> , but at least as important are his critiques of Hegel and of the German romantics, his contributions to the development of modernism, his literary experimentation, his vivid re-presentation of biblical figures to bring out their modern relevance, his invention of key concepts which have been explored and redeployed by thinkers ever since, his interventions in contemporary Danish church politics, and his fervent attempts to analyze and revitalize Christian faith.
Sonship	
Soul and Spirit	The Soul of man is that portion which is invisible but is often confused with the brain. Being given by God, it lives forever. The question is, Where? Answer is Heaven for the born again ones or Hell for unbelievers
Spirit, the Holy	The 3 rd Person of the Trinity. See Vol. V, Pneumatology.
Spirituality	The term for a saved individual and his/her relationship with God, the Holy Spirit.
Spiritual Gifts	See Gifts of the Holy Spirit in Vol. V, Pneumatology.
Spiritual Fruit	See Fruit of the Holy Spirit, Vol. V, Pneumatology.

Standing and State

For a Christian, standing refers to his/her spiritual condition, Spiritual or Carnal. State refers to a Christian's eternal state with God: namely Saved eternally!

Stewardship

How one performs his/her God given tasks.

Stone

This word is used to describe a small stone, a millstone, or a larger stone. It is used to describe Peter in his stages of development chronologically, as the following definitions show.

<2786> Κηφᾶς Kephass kay-fas' of Aramaic origin, cf. 03710 קֶפֶס; n pr m; TDNT-6:100,835; {See TDNT 625 } AV-Cephas 6; 6 Cephas = "stone".

<4074> Πέτρος Petros pet'-ros; apparently a primary word; a (piece of) rock (larger than <3037>); as a name, Petrus, an apostle: — Peter, rock. Compare <2786>."A chip off the old Rock".

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;

1Pe 2:4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

<204> ἀκρογωνιαίος akrogoniaios ak-rog-o-nee-ah'-yos; from 206 and 1137; belonging to the extreme corner: — chief corner.

1Pe 2:6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be ashamed.

1Pe 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, {precious: or, an honour }

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.

Re 2:17 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 hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. The Stone which the builders rejected He has become the Head of the Corner.

Here are the lyrics to my father's favorite Hymn:

Rock of Ages is a popular Christian [hymn](#) by the Reverend [Augustus Toplady](#) written in 1763 and first published in [The Gospel Magazine](#) in 1775. "Rock of Ages" is usually sung to the [hymn tune](#) "Toplady" by [Thomas Hastings](#)

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Nothing in my hand I bring,
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die!

Not the labour of my hands
Can fulfill Thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.

While I draw this fleeting breath,
When mine eyes shall close in death,
When I soar to worlds unknown,
See Thee on Thy judgement throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee.

Substitution

As Abraham was told when offering his son Isaac as a burnt (sin) offering (on Mt. Moriah) Gen 22:1-14: In verse 8: what a prophetic moment!!!
Ge 22:8 And Abraham said, My son, God will provide Himself a Lamb for a burnt offering: so they went both of them together.

Suffering

To suffer is to (sometimes) experience over a lifetime what our LORD Jesus suffered in just a few short hours for the Sins of the whole world. 1 Jo 2:1-2.

Surrealism

An art form that produces fantastic or incongruous imagery by means of unnatural juxta-positions and combinations, related to data plus the subconscious.

Syncretism

1. Reconciliation or fusion of differing systems of belief, as in philosophy or religion, especially when success is partial or the result is heterogeneous. Or 2. Linguistics: the merging of two or more originally different inflectional forms.

Synthesis

The combination of the partial truths of a thesis and its antithesis into a higher stage of truth. See Dialectic.

-T-**Tabernacle**

That tent set up in the 40 years of desert wandering by the Nation Israel, for the worship of their deliverer God, Elohim.

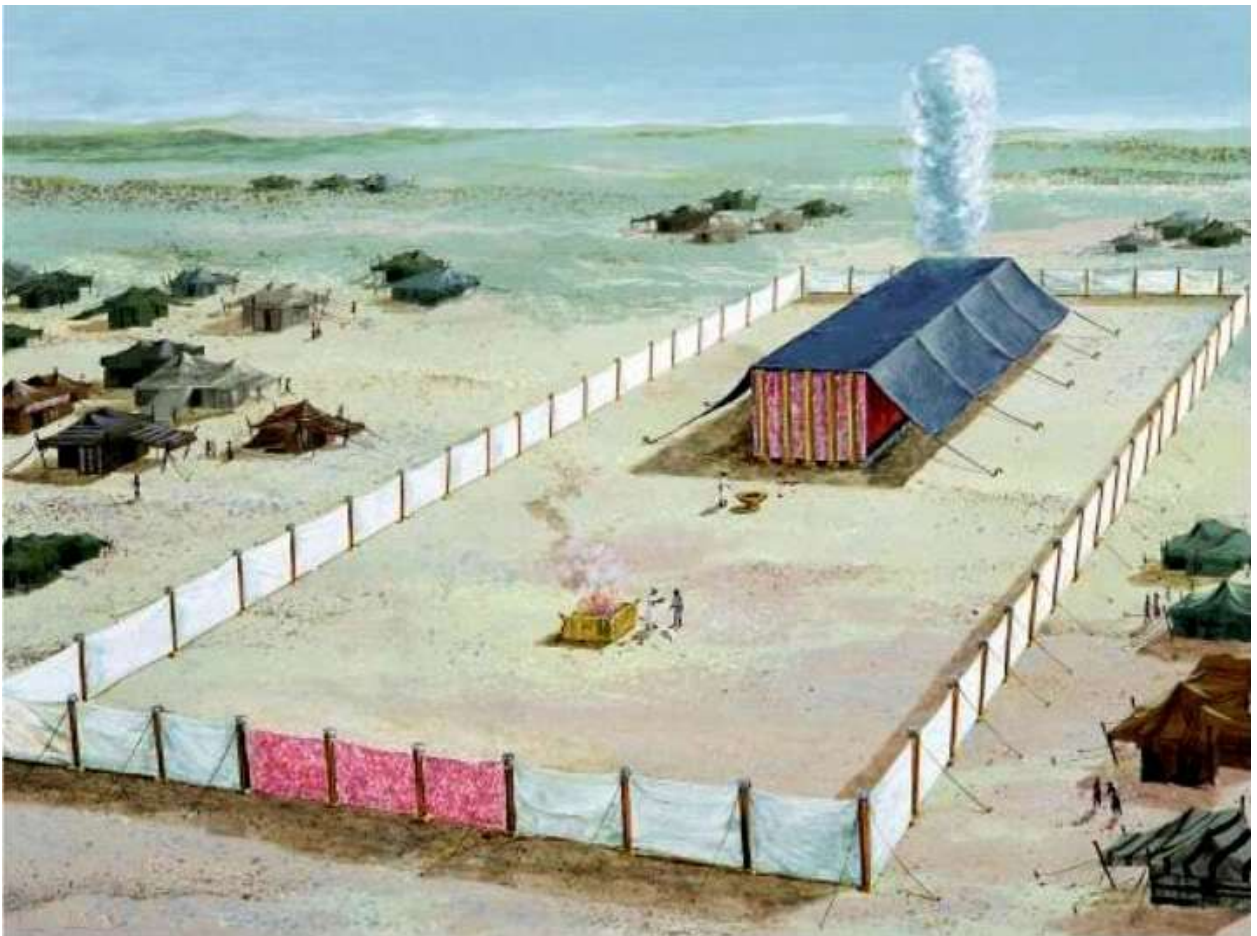


Figure 07.01.12. An Artist's Conception Of The Tabernacle Of God In The Wilderness.

Temple	The building King Solomon built to ‘house’ the “accouterments” for the worship of God. This ‘Temple’ was larger but was patterned after the Tabernacle in the Wilderness. It originally contained the same elements; Table of shewbread (In the holy place), Ark of the Covenant (in the holy of Holies), etc.
Temptation	<p>‘I can resist anything except temptation. So said Oscar Wilde. Temptation may be and is usually invoked by the god of this world, Satan. However, it may also be invoked by the God of the Bible.</p> <p>1Co 10:13 There hath no temptation <3986> taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. {common ... : or, moderate }</p> <p><3986> πειρασμός peirasmos pi-ras-mos’; from 3985; a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: — temptation, X try.</p>
Theistic evolution	The belief that the Genesis narrative of creation is a Hebrew poetic form sufficiently figurative that those holding such a view believe that Adam’s body was simply that of some animal that had providentially been evolved into a biped through millions of years of gradual changes until God put within it an eternal soul several hundred thousand years ago (or longer).
Theodicy	A vindication of Divine Justice in allowing evil to exist.
Theology (Feminist)	Feminist Theology is a movement found in several religions, including Buddhism , Christianity , Judaism , and New Thought , to reconsider the traditions, practices, scriptures, and theologies of those religions from a feminist perspective. Some of the goals of feminist theology include increasing the role of women among the clergy and religious authorities, reinterpreting male-dominated imagery and language about God , determining women's place in relation to career and motherhood , and studying images of women in the religion's sacred texts and matriarchal religion . (Hermeneutics?)
Theology (Liberation)	<p>Liberation Theology is a religious movement especially among Roman Catholic clergy in Latin America that combines political philosophy usually of a Marxist orientation with a theology of salvation as liberation from injustice (Hermeneutics?)</p> <p>Liberation Theology is the ‘theology’ of the Rev. Jeremiah Wright of Chicago-Obama Fame.</p> <p>It is also at least in part of the theology of Pope Francis who learned it in South America.</p>
The New Hermeneutic.	The new hermeneutic is an outgrowth (an attempt to correct some of the failures) of the neo-orthodoxy of Bultmann and Heidigger (existentialism). The theory draws upon the modern theory of linguistics so that each use of language brings a new entity into being called a “word happening” or a “speech event.” As IBI states on page 50; “each speech event communicates its own unique truth - and this is the crucial point - in light of the <i>hearer’s own experience</i> .” (italics are mine). <u>Folks. It ain’t a new event if a writer uses the same word in a similar context!</u>

Throne**M. Webster comes to our aide again:**

1. a :the chair of state of a sovereign or high dignitary (such as a bishop)
b :the seat of a deity
2. royal power and dignity :**Sovereignty**
3. thrones *plural* :an order of angels

Tithing**An O. T. Gift to God. 1/10th of ones earnings.**

Le 27:30 And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD.

Le 27:32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

Nu 18:26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.

De 12:17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

De 14:22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

De 14:23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

De 14:28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

2Ch 31:5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. {came ... : Heb. brake forth } {honey: or, dates }

2Ch 31:6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps. {by heaps: Heb. heaps, heaps }

Ne 10:38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

Ne 13:12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. {treasuries: or, storehouses }

Mt 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. {anise: Gr. dill }

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 of God: these ought ye to have done, and not to leave the other undone.

Tongues	The Spiritual Gift of ‘Tongues; used in Jewish evangelism Isa 28:11,12; 1Co 14:21. See Vol. IV, Section 1.2.2 The Church - The Gifts For Ministry ff; Tables 04.01.02 and 03.
Transfiguration	Our LORD Jesus was Transfigured: Mt 17:2 And was transfigured 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 before them.
Tribulation	The 7 year period of time when God Judges the restored nation Israel and the Whole Earth; Rev 4:2-19:21. Also called in Jer 30:7, the Day of Jacob’s Trouble. Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.
Trinity	The Tripartite persons of the Godhead: God the Father; God the Son; and God the Holy Spirit. See Vol. I, Section 2.1.1.3 The Doctrine Of The Trinity.
Types	A Type is a Linguistic Biblical device given to picture someone or something in the future (the Antitype)¹²

-U-

Upper story	Term used to denote that which, in modern thinking deals with significance or meaning, but which is not open to contact with verification by the world of facts which constitute the lower story.
Usus Loquendi	To use in speaking

-V-

Verbalization	The putting of a proposition into words.
Verification	The procedure required for the establishment of the truth or falsity of a statement.

-W-

Will [of God]	God’s Will for man and how to find it.
	Mk 3:35 For whosoever shall do the will <2307> of God, the same is my brother, and my sister, and mother.
	Jo 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
	13 Who were born, not of blood, nor of the will <2307> of the flesh, nor of the will <2307> of man, but (<i>the will</i>) of God.
	Jo 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
	22 For the Father judgeth no man, but hath committed all judgment unto the Son:
	23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
	24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but has been passed from death unto life.

**<2307> θελημα thelema thel'-ay-mah from the prolonged form of 2309; TDNT-3:52,318; n n
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> θελω thelo thel'-o; TDNT-3:44,318; v 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
-

Eph 1:9 Having made known unto us the mystery of his will <2307>, according to his good pleasure which he hath purposed in himself:

- 10 That in the dispensation 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:
- 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 <2307>:
- 12 That we should be to the praise of his glory, who first trusted in Christ.

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 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;

Here we have a comparative cross-reference. From the book "Hermeneutics, An Antidote For 21st Century Cult Phenomena." We see:

4.1.2.2.2 Conceptual Cross-Reference Studies

Where the same thought is discussed in different passages and expressed using different words.

e.g. Eph 5:18 with Col 3:16 The control by the Holy Spirit is equivalent to letting the Word of Christ dwell in us richly.

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.

Will [Free? Will of Man]

Is found in the book of romans:

- Ro 7:19 For the good that I would <2309> I do not: but the evil which I would <2309> not, that I do.
- Ro 7:20 Now if I do that I would <2309> not, it is no more I that do it, but sin that dwelleth in me.
- Ro 7:21 I find then a law, that, when I would <2309> do good, evil is present with me.
- Ro 9:16 So then it is not of him that willeth <2309>, nor of him that runneth, but of God that sheweth mercy.
- Ro 9:18 Therefore hath he mercy on whom he will <2309> have mercy, and whom he will <2309> he hardeneth.

Ro 9:22 But since (1st Class Cond.) God, willing <2309> to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: {fitted: or, made up }

Ro 11:25 For I would <2309> not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. {blindness: or, hardness }

FROM R.C. SPROUL JUN 19, 2009 CATEGORY: **ARTICLES**
(Continued from The Meaning of Man's Will, Part 2)

But what about man's will with respect to the sovereignty of God? Perhaps the oldest dilemma of the Christian faith is the apparent contradiction between the sovereignty of God and the freedom of man. If we define human freedom as **autonomy** (meaning that man is free to do whatever he pleases, without constraint, without accountability to the will of God), then of course we must say that free will is contradictory to divine sovereignty. We cannot soft-pedal this dilemma by calling it a mystery; we must face up to the full import of the concept. If free will means autonomy, then God cannot be sovereign. If man is utterly and completely free to do as he pleases, there can be no sovereign God. And if God is utterly sovereign to do as he pleases, no creature can be autonomous.

It is possible to have a multitude of beings, all of whom are free to various degrees but none is sovereign. The degree of freedom is determined by the level of power, authority, and responsibility held by that being. But we do not live in this type of universe. There is a God who is sovereign—which is to say, he is absolutely free. My freedom is always within limits. My freedom is always constrained by the sovereignty of God. I have freedom to do things as I please, but if my freedom conflicts with the decretive will of God, there is no question as to the outcome—God's decree will prevail over my choice.

It is stated so often that it has become almost an uncritically accepted axiom within Christian circles that the sovereignty of God may never violate human freedom in the sense that God's sovereign will may never overrule human freedom. The thought verges on, if not trespasses, the border of blasphemy because it contains the idea that God's sovereignty is constrained by human freedom. If that were true, then man, not God, would be sovereign, and God would be restrained and constrained by the power of human freedom. As I say, the implication here is blasphemous because it raises the creature to the stature of the Creator. God's glory, majesty, and honor are denigrated since he is being reduced to the status of a secondary, impotent creature. Biblically speaking, man is free, but his freedom can never violate or overrule God's sovereignty.

Within the authority structure of my own family, for example, I and my son are free moral agents; he has a will and I have a will. His will, however, is more often constrained by my will than is my will constrained by his. I carry more authority and more power in the relationship and hence have a wider expanse of freedom than he has. So it is with our relationship to God; God's power and authority are infinite, and his freedom is never hindered by human volition.

There is no contradiction between God's sovereignty and man's free will. Those who see a contradiction, or even point to the problem as an unsolvable mystery, have misunderstood the mystery. The real mystery regarding free will is how it was exercised by Adam before the Fall.

If Augustine was correct that pre-Fall Adam possessed an ability to sin and an ability not to sin and was created with no prior disposition or inclination toward sin, then the question we face is, How was it possible for such a creature with no prior disposition toward evil actually to take the step into evil? As we grapple with this mystery, let me present several options that have served as explanations in the past. . . etc.

I'm sure R.C. Sproul would agree that the unsaved man hasn't free will, for he is controlled by the old man in Adam. This is why in order to be saved, the Holy Spirit must quicken each soul prior to his being able to accept the free offer of Salvation; Eph 2:1-10!. The Saved individual does however have free will. He/She can choose the way of the old man in Adam to sin; or he/she may choose righteousness through the ministry of the Holy Spirit. Sort-of-like "God's Way or the ~~H~~Low Way

Will [and Testament]

Declares the estate of an individual and how the estate of the deceased is to be distributed. Though our LORD Jesu's Death on the Cross for the sins of the whole world (1 Jo 2:1-2), each believer becomes an Heir of God and a Joint Heir with Christ

<4789> συγκληρονόμος sugkleronomos soong-klay-ron-om'-os; from 4862 and 2818; a co-heir, i.e. (by analogy) participant in common: — fellow (joint)-heir, heir together, heir with. This word occurs 4 times in the Grk. N. T.

Ro 8:17 And if children, then heirs; heirs of God, and joint-heirs <4789> with Christ; if so be that we suffer with him, that we may be also glorified together.

Eph 3:6 That the Gentiles should be fellowheirs <4789>, and of the same body, and partakers of his promise in Christ by the gospel:

Heb 11:9 By faith he {i.e., Abraham. NEC} sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the Joint-heirs <4789> of the same promise:

1Pe 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being joint-heirs <4789> of the grace of life; that your prayers be not hindered.

As a normal heir, the estate is distributed in parts, a portion to each heir. In Joint =Heirship, each heir inherits the whole estate.

Woman

The grown Female of the human species.

World

Physically, the world encompassed the whole Earth.

Morally, the world stands for a system ruled by our adversary, the Devil or Satan who is declared to be "the god of this world".

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.

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:

-Y-**Yield**

Grk. . (paristanete). Put at the service of.

3936 **παριστημι** paristemi par-is'-tay-mee or prolonged paristanw paristano par-is-tan'-o from 3844 and 2476; TDNT-5:837,788; v AV-stand by 13, present 9, yield 5, show 2, stand 2, misc 11; 42

1) to place beside or near

1a) to set at hand

1a1) to present

1a2) to proffer

1a3) to provide

1a4) to place a person or thing at one's disposal

1a5) to present a person for another to see and question

1a6) to present or show

1a7) to bring to, bring near

1a8) metaph. i.e to bring into one's fellowship or intimacy

1b) to present (show) by argument, to prove

2) to stand beside, stand by or near, to be at hand, be present

2a) to stand by

2a1) to stand beside one, a bystander

2b) to appear

2c) to be at hand, stand ready

2d) to stand by to help, to succour

2e) to be present

2e1) to have come

2e2) of time

Ro 6:12 Let not sin therefore reign (as a king) in your mortal body, that ye should obey it in the lusts thereof.

13 Neither **yield** ye your members {Or "Don't keep on **yielding** 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 unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, 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 unto death, or of obedience unto righteousness?

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

18 Being then made free from sin, ye became the servants of righteousness.

M.R.Vincent comments on vs. 13.

13. Yield (παριστανετε). Put at the service of; render. Rev., present. Compare #Lu 2:22 Ac 9:41 Ro 12:1. (See on "Acts 1:3").

Members (μελη). Physical; though some include mental faculties. Compare #Col 3:5, where members is expounded by fornication, uncleanness, etc., the physical being a symbol of the moral, of which it is the instrument.

Instruments (ὀπλα). The word is used from the earliest times of tools or instruments generally. In Homer of a ship's tackle, smith's tools, implements of war, and in the last sense more especially in later Greek. In the New Testament distinctly of instruments of war. {#Joh 18:3 2Co 6:7 10:4 } Here probably with the same meaning, the conception being that of sin and righteousness as respectively rulers of opposing sovereignties (compare reign, ver. 12, and have dominion, ver. 14), and enlisting men in their armies. Hence the exhortation is, do not offer your members as weapons with which the rule of unrighteousness may be maintained, but offer them to God in the service of righteousness.

Of unrighteousness (ἀδικίας). See on "2Pet 2:13".

Yield (παραστήσατε). Rev., present. The same word as before, but in a different tense. The present tense, be presenting, denotes the daily habit, the giving of the hand, the tongue, etc., to the service of sin as temptation appeals to each. Here the aorist, as in 12:1, denotes an act of self-devotion once for all.

As those that are alive (ὡς ζωντας). The best texts read ὡσεὶ as if alive. This brings out more clearly the figurative character of the exhortation. {1 }

From the dead (ἐκ νεκρων). Note the preposition out of. (See on "Luke 16:31").

{1 } ὡσεὶ is found in ̋, A, B, C. It does not occur elsewhere in Paul. Patristic testimony is in favor of ὡς.

{The co-crucifixion of the believer with Christ on the cross is ever God's plan for the sanctification of each believer. MJS}

-Z-

ZION

Zion (**Hebrew**: יְרוּשָׁלַיִם *Tsiyyon*), also **transliterated** Sion, Sayon, Syon, Tzion or Tsion, is a **placename** often used as a **synonym** for **Jerusalem**.^{[2][3]} The word is first found in **2 Samuel 5:7** which dates from c.630–540 BCE according to modern scholarship. It commonly referred to a specific hill in Jerusalem, (**Mount Zion**) located to the south of **Mount Moriah** or the **Temple Mount**, on which stood a **Jebusite** fortress of the same name that was conquered by **David** and was named the **City of David**. The hill ("mount") is one of the many squat hills that form Jerusalem, to include the **Mount of Olives** etc. In the past many centuries, that was the only section of Jerusalem inside city wall that was the Jewish quarter.

The term *Tzion* came to designate the area of Jerusalem where the fortress stood, and later became a **metonym** for **Solomon's Temple**, the city of Jerusalem and "**the World to Come**", the Jewish understanding of the **afterlife**.

APPENDIX A - A Glossary Of Terms For Creation Science.
By Rev. Norman E. Carlson

A Creation Science Glossary

Absolute	A concept which is not modifiable by factors such as culture, individual psychology or circumstances, but which is perfect and unchangeable as an antithesis of relativism.
Adventitious	A root or a branch occurring where such a structure would not ordinarily be found, for example, poison ivy has roots above the ground that it uses for climbing. These are known as adventitious roots.
Agglomerate	A rock composed of coarse to fine fragmental material blown out of volcanoes.
Amphibians	A class of cold-blooded invertebrates assumed to bridge the gap between land and water vertebrates. Lungs are usually present sometime during their lifetime, e.g. salamanders, frogs, and toads.
Amygdale	Mineral-filled bubble holes in lava rocks.
Anachronistic	Chronologically misplaced
Anaerobic	Living or active in the absence of free oxygen
Antediluvian	Of the time before the flood.
Antibiotic	A chemical substance derivable from a mold or bacterium that kills microorganisms and cures infections.
Anticline	An arch shaped rock fold.
A priori	(1) from cause to effect-or-from a generalization to particular instances. (2) of such reasoning-deductive. (3) based on theory instead of experience or experiment. (4) before examination or analysis. Opposed to a posteriori.
Aquifer	A permeable, water-bearing rock layer.
Archaeopteryx	A very large extinct prehistoric bird once thought to be a missing link between birds and reptiles. The fossil remains of these creatures show, however, full wings and perfect feathers.
Archeomagnetism	A method of dating old civilizations by measuring the magnetic alignment of ferromagnetic minerals in fired clay. At approximately 1100 def. F., such minerals will polarize in the direction of the earth's magnetic pole. By assuming the path of the magnetic pole through many centuries of time, the magnetic orientation of an undated fire-pit will provide a theoretical date for the time a fire was last build in such an ancient fire-pit. Nat. Geog. May 1967
Archetype	The psychologist Jung interpreted dream symbols that have appeared throughout the history of man and called them archetypes.
Artesian wells of springs	Wells of springs in which hydrostatic pressure brings water toward or to the surface
Asteroid	Believed to be fragmentized remains of a former planet.

Atmosphere

The thin gaseous layer which surrounds the earth. The composition of the atmosphere is shown in the table below.

Table 01. Composition Of The Atmosphere.

Substance	Volume percent dry air at surface	Total mass (billion tons)
Total atmosphere	*****	5,632,800.0
Water vapor	Varies	14,615.0
Dry air	100.0	5,618,185.0
Nitrogen	78.03	4,268,472.5
Oxygen	20.99	1,278,264.7
Argon	.9323	68,212.5
Carbon Dioxide	.03	2,387.4
Hydrogen	.01	142.3
Neon	.0018	75.9
Krypton	.0001	14.1
Helium	.0005	3.4
Ozone	.00006	3.3
Xenon	.000009	1.9

Australopithecus

Extinct genus of African hominid

Aves (birds)

A class of warm-blooded vertebrates having both scales and feathers, with the forelimbs modified into wings

Bar

A low, ridge-shaped deposit of sand or coarser sediment built by water currents in rivers or along shorelines.

Barchan

A crescent-shaped sand dune with the horns pointed away from the prevailing wind direction.

Basalt

The commonest type of solidified lava; a dense dark gray fine-grained igneous rock composed chiefly of calcium-rich plagioclase feldspar and pyroxene

Base level

The limiting level for downward erosion. For streams flowing to the ocean, it is sea level.

Batholith

A very large and usually irregularly shaped igneous intrusion.

Bedding

The layering or stratification of sedimentary rocks.

Behemoth

The Biblical word from which Mammoth is believed to have been derived.

Being

A term denoting the area of bare existence.

Bergschrund

The crevice between the ice and the head of the valley of a mountain glacier.

Big-bang hypothesis, The

The theory of George Gamow that assumes our present universe started from an exceedingly dense core of protons and neutrons which exploded in a big bang, about 5 billion years ago. Today widely accepted...

Biogenesis

A concept of philosophical biology that all life arose from pre-existent life. To this the creationist (Non-Evolutionist) responds: Well, yes. If you allow that this first Life form was God the Creator, Himself!

Biogenetic law

Another term used for recapitulation.

Bioherm

A fossil organic (coral) limestone reef.

Biology

The study of living things.

Biosphere

That zone of the earth surface that supports life, penetrating the lithosphere. The hydrosphere, and the atmosphere. This zone is only 10 miles in thickness.

Biston betularia

The peppered moth -

NOT EVOLUTION, L. H. ARRISON MATTHEWS, "The (peppered moth) experiments beautifully demonstrate natural selection or survival of the fittest, in action, but they do not show evolution in progress, for however the populations may alter...all the moths remain from beginning to end, Biston betularia (the peppered moth).

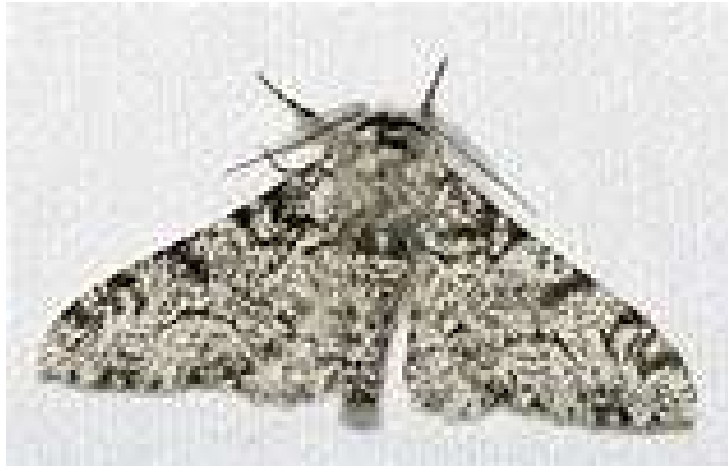


Figure 01.. The Peppered Moth.

" Introduction to Centennial Edition, *Origin of Species*, p.xi, 197
1, J.M. Dent & Sons, London

Bodes law

A hypothesis of Johann Bode (1772) based on an assumed relationship of the ratio between a planet's mean distance from the sun and the mean distance of the earth to the sun, and an arithmetic progression (4/10, 7/10, 10/10.... (3(N-1)+4)/10...) by this relationship Bode hypothesized a missing planet between Mars and Jupiter that led to the discovery of the asteroid Ceres in 1802.

Bomb

An ellipsoidal blob of lava thrown (forcefully expelled) from a volcano.

¹⁴C

Carbon 14 is another test performed to determine the age of plants and animal fossils. In the atmosphere ¹⁴C is created by interaction of cosmic rays, producing a substance ¹⁴N that interacts $n + {}^{14}\text{N} \rightarrow p + {}^{14}\text{C}$

Caldera

A pit-shaped volcanic opening measuring a mile or more across.

Cambrian

From 500 million to 600 million years ago; marine invertebrates

Canopy Theory

According to this theory the earth was originally surrounded by canopy of vapor, which intercepted the direct rays of the sun (bringing about conditions similar to those in a hothouse of about 72 degrees).

Carboniferous

Designating a great coal-making period of the Paleozoic era (See Geol. Time chart.).

Carnivorous

Eating only animal life.

Catastrophism

The doctrine that changes in the earth's crust have generally been suddenly changes by physical force.

Cause and effect, Law of

The effect cannot be greater than its cause, i.e., a cause must have at least all the characteristics of the effect it produces.

Cirque

An amphitheater-shaped basin at the head of the glaciated valley.

Class

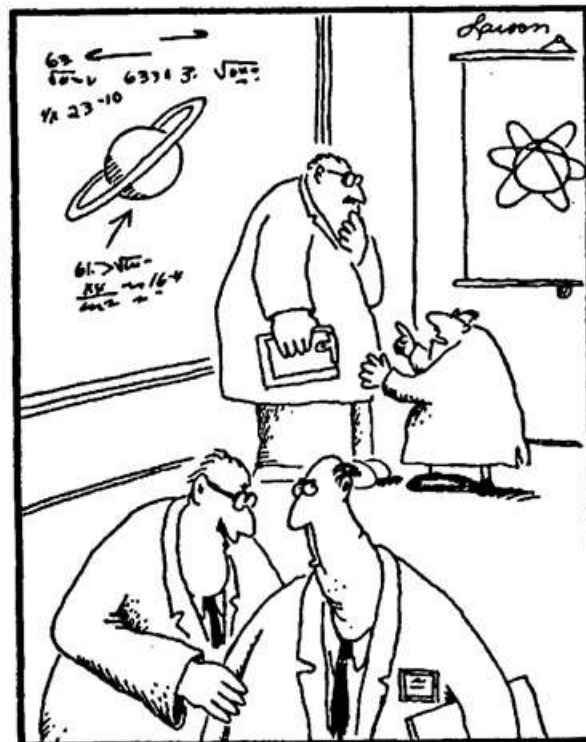
(biology) taxonomic group containing one or more families

Closed system

Math. A system containing its endpoints.

Cold-Nebula hypothesis

Proposed by Gerald Kuiper, this theory suggests that the solar system evolved from a chance eddy that brought together enough atoms in one region so that their total gravity overcame the momentum of the individual movements and held them together in a single collapsing cloud. Very slowly the matter of the cloud began to fall inward on eddies where the gas was the densest. By far the largest of the eddies was the protosun. Its overwhelming gravitational influence shaped the rest of the cloud into a huge rotating disk.... The lesser eddies, rolling lazily around on one another like ball bearings, were the protoplanets.... The surface of the sun turned slowly red and hot, orange and hotter, yellow and incandescent.... soon the protoplanets were no longer rolling around on one another like ball-bearings, but flying as separately as bees around a newly opened flower. {This might be called "The Little Bang Theory". NEC}



"There goes Williams again...trying to win support for his Little Bang theory."

Figure 02. The Little Bang Theory.

Comet

A heavenly body of doubtful origin having a star like nucleus with a luminous mass around it, and usually, a long (luminous mass) tail. Comets have an elliptical orbit with high eccentricity.

Concretions

Mineralized nodules found in sedimentary rocks. They are composed commonly of such materials as silica, calcite, and iron oxide.

Convergence, evolutionary

The ideas in evolution that a character develops by the coming together or converging of two forms which were originally separate.

Correlation, Rock Age

The process of determining the relative rock ages of exposed strata in two different areas by comparing similar physical features is called correlation.

Cosmic rays	A radiation that originates outside of the earth and is characterized by the exceedingly large energies concentrated in the individual radiation quanta. They do not appear to emanate from any single region in space (e.g. the sun). The intensity of cosmic rays has been found to increase with increasing geomagnetic latitude. This intensity also increases with decreasing atmospheric pressure. See Carbon 14. (¹⁴ C)
Cosmogony	A theory or account of the origin or generation of the universe.
Cosmology	Theory or philosophy of the nature of the universe. This often time includes particular structures in the universe such as space, time, and causality.
Cross-bedding	Individual beds or strata at an angle to the general stratification. Also called false bedding.
Dada	The name given to a modern art movement originating in Zurich in 1916. The name, chosen at random from a French dictionary, means rocking horse.
Darwinian Theory	Darwin's theory of evolution, which holds that all species of plants and animals developed from earlier forms by hereditary transmission of slight variations in successive generations, those forms surviving which are best adapted to the environment.
Deflation	The blowing away of fin, loose sediment by wind.
Delta	The accumulation of stream-born sediment deposited at the mouth of a stream in an ocean or lake.
Dendrochronology	(from δένδρον, <i>dendron</i> , tree limb"; χρόνος, <i>khronos</i> , "time"; and -λογία, - <i>logia</i>), or tree-ring dating , is the scientific method of dating based on the analysis of patterns of <i>tree rings</i> , also known as <i>growth rings</i> . Dendrochronology can date the time at which tree rings were formed, in many types of wood, to the exact calendar year. This has three main areas of application: paleoecology, where it is used to determine certain aspects of past ecologies (most prominently climate); archaeology and the history of art and architecture, where it is used to date old panel paintings on wood, buildings, etc.; and radiocarbon dating, where it is used to calibrate radiocarbon ages (see below). In some areas of the world, it is possible to date wood back a few thousand years, or even many thousands. As of 2013, fully anchored chronologies in the northern hemisphere extend back 13,900 years. {See Apparent Age}
Determinism	<p>The scientific and philosophic doctrine that nothing takes place in nature without natural causes. Sometimes asserted to be a self-evident principle expressed by the Latin phrase ex nihilo nihil fit (from nothing, nothing comes).</p> <p>The doctrine that human actions are not free but results from such causes as psychological and chemical make-up that renders free will an illusion.</p>
Dike	A plate-like mass of igneous rock intruded at an angle to the pre-existing rock layers.
Diluvian	Caused by or of a flood especially "The Flood" described in Genesis Chapters 6-8.
Dip	The angle of inclination of a rock layer.
Disconformity	An eroded and sometimes irregular surface between two sets of parallel sedimentary layers.
DNA	A nucleic acid consisting of large molecules shaped like a double helix; associated with the transmission of genetic information.

Driekanter	Sandblasted pebbles having a three-edged or brazil-nut shape.
Drift, Glacial	The rock fragments-soil, gravel, and silt-carried by a glacier. Drift includes the un-assorted material knows as till (ground moraine) and deposits made by streams flowing down a glacier.
Drought	An earth condition: absence of moisture, especially rain.
Drumlin	Small, oval hills of glacial till with q streamlined shape from the movement of ice over them.
Drosophila	The common fruit fly.
Dryopithecine	Considered by some as a possible ancestor to both anthropoid apes and humans.
Dune	Hill of wind-deposited sand. Note the Sand Dunes National



Figure 03. Great Sand Dunes National Monument CO.

Monument in Colorado Just North East of Alamosa, CO.

Earthquake	A shaking or trembling of the crust of the earth, caused by breaking and shifting of rock beneath the surface.
Eccentricity	A quantitative measure of how closely a conic section (ellipse, parabola, hyperbola) resembles a circle. A conic section whose eccentricity=0 is a circle. If the eccentricity is greater than 0, but less than 1, the conic section is an ellipse. If the eccentricity=1, the conic section is a parabola. If the eccentricity is greater than 1, the conic section is a hyperbola.
Ecology	The study of the relationship of the organism to its living and nonliving environment.
Empirical	1) relying or based solely on experiment and observation, as the empirical method. 2) relying or based on practical experience without reference to scientific principles, as an empirical remedy.
Entomology	The study of insects.
Entropy	The theoretical measure of energy, which cannot be transformed into mechanical work in a thermodynamic system. All natural processes proceed in such a manner that the total entropy of the universe tends to increase. This is sometimes given as a corollary to the second law of Thermodynamics.
Epicenter	Point on the surface of the earth directly above the focus of an earthquake.
Epistemology	That part of philosophy concerned with the theory of knowledge, its nature, limits and validity.

Epoch	The beginning of a new and important period in the history of anything. In astronomy, an epoch time is that arbitrary time (date) for which are given the relative data determining the position of a heavenly body. In geology, an epoch is a subdivision of a geological period (see geological time chart).
Equidae	Horses; asses; zebras; extinct animals
Equus	Type genus of the Equidae: only surviving genus of the family Equidae (See Hyracotherium)
Erg	The unit of work and energy in physics.
Erosion	The wearing away and transporting of materials at and near the earth's surface by weathering and solution, and the mechanical action of running water, waves, moving ice, or winds which use rock fragments as tools or abrasives.
Erratic	Large glacier-carried boulders foreign to the region where they have been deposited.
Esker	A low and frequently serpentine ridge of sand and gravel marking the course of a stream that flowed through a channel or tunnel in glacial ice.
Eugenics	Eugenics, is a branch of "science" concerned with the control of hereditary traits through selective human mating, is also defined as a social movement involving the deliberate control, by law or social pressure, of the reproduction of genes affecting human characteristics. The science of improving the human race. The word coined by Sir Francis Galton in 1883. It may be broken down into positive and negative Eugenics. Hitler practiced positive Eugenics by attempting to develop a master race. His hero Friedrich Wilhelm Nietzsche, b. Oct. 15, 1844, d. Aug. 25, 1900, was the first to posit the concept of a "superman" (Übermensch). Hitler also practiced negative Eugenics by his attempt to rid the world's gene pool of "inferior" races e.g. the Gypsies and the Jews (or any race not Arian).
Exfoliation	A form of rock weathering characterized by the peeling away of conchoidal slabs from exposed rock surfaces.
Extra-Biblical	Outside, or beside, the Bible.
Fault	A fracture in the crust of the earth along which there has been dislocation parallel to its fracture surface.
Fault block	A part of the earth's crust bounded wholly or in part by faults.
Fault scarp	The cliff formed by a fault. Most fault scarps have been modified by erosion since the faulting.
Fauna.	Animals of a specified region or time.
Fissure	A crack, break, or fracture in the earth's crust or in a mass of rock.
Flora	Plants of a specified region or time.
Fluvial	Having to do with a river, found in a river, or produced by a river or rivers.
Fluviatile	See Fluvial.
Fold	Any sort of bend or flexure in rock layers initially horizontal.
Footwall	The undersurface of an inclined fault fracture.
Fossil	Any recognizable organic material or structure preserved (usually by petrification) in rock.

Fountains of the deep	Water of all the oceans of the world, many include underground water also.
Fumarole	An opening from which volcanic gases issue.
Genetics	The study or heredity.
Geode	A rock cavity partially filled with mineral crystals.
Geologic Time Chart	Assumed time chart for historical geology is shown below, chart from N.Y. City Library prior to 1957

Table 02. Geologic Time Chart (Evolutionary Hypothesis)

Eras	Periods	Assumed Duration in Years	Assumed Dominant Life
Cenozoic	Pleistocene	1,000,000	Man Mammals
	Pliocene	6,000,000	
	Miocene	12,000,000	
	Oligocene	16,000,000	
	Eocene	20,000,000	
	Paleocene	5,000,000	
Mesozoic	Cretaceous	65,000,000	Reptiles
	Jurassic	35,000,000	
	Triassic	35,000,000	
Paleozoic	Permian	25,000,000	Amphibians
	Devonian	50,000,000	Fishes
	Silurian	40,000,000	
	Ordovician	85,000,000	
	Cambrian	70,000,000	Invertebrates
Proterozoic	Upper Precambrian	650,000,000	Primitive Multicellular Forms
Archeozoic	Lower Precambrian	650,000,000	Unicellular Forms

Geological Chronometry	Term given to various methods of dating the earth and various time periods assumed by historical geology, e.g. radioactive methods, salt in the ocean (sedimentation), tidal friction, fossil deposition, etc.
Geological clock	A presently demonstrable geologic rate-of-change used to measure into both the past and future and applying it a-priori to all time periods.
Geological Time Scale	A theoretical attempt to provide a time-history of evolutionary development of the earth. This theory is based on (1) superposition of strata, (2) correlation, and (3) index fossils.
Geology	The science dealing with the structure of the earth's crust and the formation and development of its various layers. (The development of its various layers is out of the realm of science, blending as it does with metaphysics.)
Geophysics	The physics of the earth. The science that deals with weather, winds, tides, etc., and their effects on the earth.
Genealogy	The study of family descent.

Gilgamesh Epic, The

The translation of cuneiform clay tablets taken from the ruins of Assurbanipals Palace in Nineveh the capital of ancient Assyria. These tablets are dated prior to 626 B.C. and hence are prior to the deportations of Judah to Babylon (606, 586 B.C.). Tablet 11 of this collection contains a remarkably similar flood account to that of Genesis Chapters 6-8.

Gilgamesh

Figure 04. Tablet 4 The Epic of Gilgamesh



Figure 06. Tablet 11 The Epic of



Figure 05. Tablet 2 The Epic of Gilgamesh

EPIC OF GILGAMESH – TABLET 11 (Flood)

Gilgamesh was an historical king of Uruk in Babylonia, on the River Euphrates in modern Iraq; he lived about 2700 B.C. ... Many stories and myths were written about Gilgamesh, some of which were written down about 2000 B.C. in the Sumerian language on clay tablets which still survive... These Sumerian Gilgamesh stories were integrated into a longer poem, versions of which survive not only in Akkadian (the Semitic language, related to Hebrew, spoken by the Babylonians) but also on tablets written in Hurrian and Hittite (an IndoEuropean language, a family of languages which includes Greek and English, spoken in Asia Minor). All the above languages were written in the script known as cuneiform, which means "wedge-shaped." The fullest surviving version, from which the summary here is taken, is derived from twelve stone tablets, in the Akkadian language, found in the ruins of the library of Ashurbanipal, king of Assyria 669-633 B.C., at Nineveh. The library was destroyed by the Persians in 612 B.C., and all the tablets are damaged. The tablets actually name an author, which is extremely rare in the ancient world, for this particular version of the story: Shin-eqi-unninni. After a long and dangerous journey, Gilgamesh arrives at a shore and encounters another man. He tells this man that he is looking for Utnapishtim and the secret of eternal life; the old man advises Gilgamesh that death is a necessary fact because of the will of the gods; all human effort is only temporary, not permanent. Tablet 11 At this point, Gilgamesh realizes that he is talking to Utnapishtim, the FarAway; he hadn't expected an immortal human to be ordinary and aged. He asks Utnapishtim how he received immortality, and Utnapishtim tells him the great secret hidden from humans: In the time before the Flood, there was a city, Shuruppak, on the banks of the Euphrates. There, the counsel of the gods held a secret meeting; they all resolved to destroy the world in a great flood. All the gods were under oath not to reveal this secret to any living thing, but Ea (one of the gods that created humanity) came to Utnapishtim's house and told the secret to the walls of Utnapishtim's house, thus not technically violating his oath to the rest of the gods. He advised the walls of Utnapishtim's house to build a great boat, its length as great as its breadth, to cover the boat, and to bring all living things into the boat. Utnapishtim gets straight to work and finishes the great boat by the new year. Utnapishtim then loads the boat with gold, silver, and all the living things of the earth, and launches the boat. Ea orders him into the boat and commands him to close the door behind him. The black clouds arrive, with the thunder god Adad rumbling within them; the earth splits like an earthenware pot, and all the light turns to darkness. The Flood is so great that even the gods are frightened: The gods shook like beaten dogs, hiding in the far corners of heaven, Ishtar screamed and wailed: "The days of old have turned to stone: We have decided evil things in our Assembly! Why did we decide those evil things in our Assembly? Why did we decide to destroy our people? We have only just now created our beloved humans; We now destroy them in the sea!" All the gods wept and wailed along with her, All the gods sat trembling, and wept. The Flood lasts for seven days and seven nights, and finally light returns to the earth. Utnapishtim opens a window and the entire earth has been turned into a flat ocean; all humans have been turned to stone. Utnapishtim then falls to his knees and weeps. Utnapishtim's boat comes to rest on the top of Mount Nimush; the boat lodges firmly on the mountain peak just below the surface of the ocean and remains there for seven days. On the seventh day: I [Utnapishtim] released a dove from the boat, It flew off, but circled around and returned, For it could find no perch. I then released a swallow from the boat, It flew off, but circled around and returned, For it could find no perch. I then released a raven from the boat, It flew off, and the waters had receded: It eats, it scratches the ground, but it does not circle around and return. I then sent out all the living things in every direction and sacrificed a sheep on that very spot. The gods smell the odor of the sacrifice and begin to gather around Utnapishtim. Enlil, who had originally proposed to destroy all humans, then arrives, furious that one of the humans had survived, since they had agreed to wipe out all humans. He accuses Ea of treachery, but Ea convinces Enlil to be merciful. Enlil then seizes Utnapishtim and his wife and blesses them: At one time Utnapishtim was mortal. At this time let him be a god and immortal; Let him live in the far away at the source of all the rivers. At the end of his story, Utnapishtim offers Gilgamesh a chance at immortality. ...

Glacial Drift	The moraine of a glacier.
Glacial Theory	A belief, now generally held by Geologists, according to which the greater part of North America, one half of Europe, and large portions of other areas were at one time in the distant past covered with an enormous sheet of moving ice, similar to the glaciers found today in Greenland, the Antarctic, and in other regions of the earth,
Glacier	A body of ice which slowly spreads or moves over the land from its place of accumulation.
Gossan	Weathered outcrop of an ore body. Gossans are commonly rich in iron oxide.
Graben	A sunken area between two faults.
Gram	The unit of mass in the metric system. On the earth's surface there are 28.3 grams in one ounce.
Greenhouse effect	The resultant atmospheric heating caused by solar radiation absorption by water vapor, with ozone playing a less significant role. Absorption of outgoing radiation from the earth is largely accomplished by water vapor with carbon dioxide and ozone playing lesser roles. The resultant temperature is thus proportional to the extant water vapor
Half-life	The time taken for $\frac{1}{2}$ of a given amount of an element (radioactive) to disintegrate by transmutation into another element, e.g., the half-life of C14 is believed to be about 5760 years plus or minus 50 years.
Hanging wall	The upper surface of an inclined fault fracture.
Herbivorous	Eating only plant life.
Heterogeneous	1. Consisting of elements that are not of the same kind or nature. Or 2. Originating outside the body
Hominid	Noun, A primate of the family Hominidae. A classification evolutionists use for man and his cousins, the near-man, or Australopithecines of the prehistoric past Adjective, Characterizing the family Hominidae, which includes Homo sapiens sapiens as well as extinct species of manlike creatures
Hominidae	Modern man and extinct immediate ancestors of man.
Homocline	A rock fold in which the rock layers are all inclined in one direction
Homology	The quality of being similar or corresponding in position or value or structure or function.
Homo Habilis	Name given to the original owners of several incomplete jawbones found in Oluvai Gorge, East Africa by Dr. L.S.B. Leakey (1959)
Hook	A sand spit in which the seaward end is curved back sharply toward the land.
Horst	An elevated area between two faults, i.e., the opposite of a graben.
Humani Generis	A Roman Catholic encyclical issued in 1950 by Pope Pius XII. Gave permission to Roman Catholic teachers to believe in theistic evolution.
Humidity	The measure of moisture in the air.
Hydrosphere	The oceans, lakes, and rivers of the earth.
Hyracotherium	Extinct horse genus; formerly called genus Eohippus (See Equus)

Impressionism	Movement in the visual arts in which the classical tendencies of 19th century French painting culminated and from which modern art has sprung. Its aim was to reproduce, by means of a careful analysis of color, the effect of light upon objects in nature.
Inclined orbit	The measure of by how much the orbital plane of a satellite (or planet) varies from the equatorial plane of the mother planet (or sun).
Index fossils	The classification of certain fossil types into age/layer categories, the assumption being that regardless of strata, any fossil with an assumed index age automatically dates those strata in which it is found. This assumption ignores the sorting action of water.
Infinite	<p>in·fi·nite <i>adj.</i> 1. Having no boundaries or limits; impossible to measure or calculate. See Synonyms at incalculable. 2. Immeasurably great or large; boundless: <i>infinite patience</i>; <i>a discovery of infinite importance</i>. 3. <i>Mathematics</i> a. Existing beyond or being greater than any arbitrarily large value. b. Unlimited in spatial extent: <i>a line of infinite length</i>. c. Of or relating to a set capable of being put into one-to-one correspondence with a proper subset of itself. <i>n.</i> Something infinite.</p>
Invertebrate	Term applied to an animal having no backbone.
Isolated system	A system that does not interact with its surroundings.
Isoseismic Line	Line connecting points of equally felt intensity for a particular earthquake.
Isotope	Atoms having same number of electrons and otherwise similar, but which differ only in the masses of their nuclei, are isotopes of one another, e.g., carbon is composed of atoms whose individual nuclei may have 12, 13, or 14 units of mass. These are referred to as C12, C13, and C14 respectively.
Isotope	One of two or more atoms with the same atomic number but with different numbers of neutrons. i.e., same Valence, differing Atomic Weight.
Isotopic	Of or relating to or having the relation of an isotope.
Java Man	1. A type of primitive man who lived in Java in the Paleolithic Age. 2. Fossil remains found in Java; formerly called <i>Pithecanthropus erectus</i> . Also called Trinil man
Joints	Fractures cutting rocks in a more or less regular pattern. Unlike fault, joints show little or no dislocation parallel to the fractures.
Kane	A hill or mound of stratified sand and gravel built by melt water at or near the edge of a glacier
Kenyapithecus	Extinct primate having powerful chewing muscles along with large molars and small incisors; fossils found in Kenya
Kettles	Pit like depressions left in glacial deposits by the melting of buried masses of ice.
Kon-Tiki	A light raft made of balsa
Laccolith	A mushroom-shaped mass of igneous rock intruded into layers of sedimentary rock. Laccoliths may be a mile or so across.

Leach	Noun, The process of leaching. Verb, 1. Cause (a liquid) to leach or percolate, or 2. Permeate; penetrate gradually; of liquids, or 3. Remove substances form by a percolating liquid.
Lithosphere	The great rock core and land surfaces of the earth.
Living system	A system, which utilizes a portion of the energy flowing through it (because it is an open, rather than a closed system) to continuously decrease the entropy (increasing the order) of that system.
Loess	Deposit of fine wind-blown dust.
Logic	The science of correct reasoning, the predictable and inevitable consequence of rational analysis. In classical logic it could be asserted that proposition –A- cannot equal proposition-not A.
Logical positivism	Name given to an analytic trend in modern philosophy which holds that all metaphysical theories are strictly meaningless because, in the nature of the case, unverifiable by reference to empirical facts.
Macroevolution	Large change(s) in organisms thought by evolutionists as providing proof of the evolutionary hypothesis
Magma	The high-temperature, liquid silicate solution from which igneous rocks form by crystallization.
Magnetic	Having the property of attracting iron or steel, etc.
Magnetometer	A sensitive device used to measure magnetic field strengths of sample materials.
Mammals	A class of warm-blooded vertebrates, with a hairy outer covering, and possessing milk-secreting glands.
Mammoth	A huge extinct elephant with long tusks. See Mastodon.
Mass	An intrinsic property of matter measurable in terms of its relation to inertia, mass may be determined by dividing the weight of an object by the acceleration due to gravity (at that point), e.g., the mass of an object weighing 32 lbs (at sea level), is one slug, (slug is a unit of mass, while a pound is a unit of weight).
Mass spectrometer	A very sensitive device for sorting atoms by their atomic weights. Natl. Geog. Oct. 1961.
Mastodon	<p><i>M. americanum</i>: The American mastodon, the best known and the last species of <i>Mammut</i>, its earliest occurrences date from the early-middle Pliocene (early Blancan stage). It had a continent wide distribution, especially during the Pleistocene epoch,^[14] known from fossil sites ranging from present-day Alaska and New England in the north, to Florida, southern California, and as far south as Honduras.^[19] The American mastodon resembled a woolly mammoth in appearance, with a thick coat of shaggy hair.^[20] It had tusks that sometimes exceeded five meters in length; they curved upwards, but less dramatically than those of the woolly mammoth.^[21] Its main habitat was cold spruce woodlands, and it is believed to have browsed in herds.^[20] It became extinct at the end of the Pleistocene approximately 11,000 years ago.</p> <p>A complete mtDNA sequence has been obtained from the tooth of an <i>M. americanum</i> skeleton found in permafrost in northern Alaska.^[22] The remains are thought to be 50,000 to 130,000 years old. This sequence has been used as an outgroup to refine divergence dates in the evolution of the Elephantidae.^[22] The rate of mtDNA sequence change in proboscideans was found to be significantly lower than in primates.</p>

Mastodon Steaks Served In Fairbanks Restaurants During The Gold Rush!

A statement from my Doctor who was an amateur archaeologist. Fairbanks AK circa 2000-2002. {NEC}

1. A couple of Questions. Would you pay to eat a Mastodon Steak that you assumed had been frozen 50,000 to 100,000 years ago?
2. What quality would you think that DNA would be in after being frozen for 50,000 to 100,000 years?



Figure 07. Comparison of woolly mammoth (L) and American mastodon (R)

Mesa	A flat-topped hill or mountain left isolated during the general erosion or cutting down of a region. A large Mesa (Mesa Verde) of central western Colorado.
Mesozoic	An evolutionary assumed period of time from 63 million to 230 million years ago.
Metamorphism	The process of alteration by rearrangement and recrystallization under the influence of increased heat and pressure, changing a sedimentary or igneous rock to a metamorphic rock
Metaphysics	Philosophy—the systematic study of the first principles of being or knowledge.
Methodology	Study of the procedures and principles whereby the question of truth and knowledge is approached.
Micro mutation	The theory once generally held by paleontologists that genetic changes took place very slowly, almost imperceptibly, from generation to generation. See Darwinism.
Mineral	An inorganic substance of definite chemical composition found ready-made in nature, such as calcite or quartz.
Momentum, angular	The angular momentum of a particle (P) with respect to a point (O) (around which the particle is moving) may be defined to be the product of the linear momentum of the particle (mass of (P) times the velocity of (P)), times the distance from point (O) to point (P).

Momentum, linear	In defined to be the product of the mass of a particle times the velocity of the particle, since velocity is a vector quantity and mass here a scalar (magnitude but no direction), the resultant produce is also a vector.
Monocline	A step like fold in otherwise flat-lying sedimentary layers.
Monolithic	Constitution one undifferentiated whole, in terms of modern culture, giving a unified message.
Monolithic	Constituting one undifferentiated whole, in terms of modern culture, giving a unified message.
Moraines	Ridges or other topographic forms built up of rock debris deposited by glaciers. Terminal moraine ridges are built at the end or edge of glaciers. A cover of ground moraine is left as a glacier melts away; lateral and medial moraines are left from material carried on the sides of valley glaciers.
Morphology	A subdivision of biology that deals with the multitudinous and various forms of animals and plants.
Multifarious	Having many aspects
Mutation	1. An organism that has characteristics resulting from chromosomal alteration, or 2. The process or event of mutating
Nappe	The overriding mass along a large gently inclined thrust fault.
Natural selection	The evolutionary process that assumes that those individuals (or a species) with characteristics that help them to become adapted to their specific environment tend to survive (survival of the fittest) and transmit their characteristics thus gained. Those less able to adapt tend to die out.
Nebraska Man	Was mistakenly based and pictorially constructed from the tooth of an extinct pig. And yet in 1922, the Illustrated London News published a picture showing our supposed ancestor; naked, and carrying a club.
Nebular Hypothesis	Hypothesis of I. Kant (1755) and P.S. Laplace (1796) which pictured a very not, rotating disk of gas from which planets were formed when gaseous rings were detached by centrifugal force from the main body of the sun, during the early stages of its contraction. Abandoned at the end of the 19 th century because – (1) it was shown such gaseous rings could never condense into planets, and (2) the planets thus formed could not retain approx. 98 percent of the angular momentum of the solar system, (with respect to the center of the solar system).
Negative eugenics	The attempt to improve the human race by liquidation or sterilization of individuals having mental or physical defects. Hitler is an example of a man who advocated this method for improving the Nordic ethnic group. He had hundreds of thousands of defectives sterilized, using this theory with the Darwinian social theory of the survival of the fittest. He justified the brutal murder of over a million Jews by the logical extension of his faulty premise. His idea was that the Jews had bad genes since he, Hitler, had the power to put them to death.
Neo-Darwinism	A modern Darwinian theory that explains new species in terms of genetic mutations
Normal fault	A fault along which the hanging wall has moved down with respect to the footwall.

Omnivorous	Eating both plants and animals.
Oort cloud	An immense spherical cloud surrounding the planetary system and extending approximately 3 light years, about 30 trillion kilometers from the Sun. This vast distance is considered the edge of the Sun's orb of physical, gravitational, or dynamical influence.
Open system	Math. A system not containing it's endpoints.
Orogeny	The formation of mountain, especially through a disturbance in the earths crusts.
Orology	The study of mountains.
Orthogenesis	The idea that evolution has been guided not by natural selection, but by some internal force. It this way it may move away from the point of maximum usefulness toward useless developments.
Oscillating Universe	A concept that claims the observed expansion of our present universe was preceded by billions of years of cosmic contraction, i.e., the universe has been oscillating between expansion and contraction through all eternity. {Attempts to eliminate causality by use of infinite time. NEC}
Ossiferous fissures	Fissures or rents in the earth that were formed by some violent contortion of the surface of the earth. They were filled with debris that drifted into them as soon as they opened.
Outcrop	That part of a rock formation that appears at the surface, or – the appearance of a rock at the surface at the projection above the soil. Often is called an exposure.
Outwash	Deposits of sand and gravel washed out from the ends of glaciers by the melt water.
Overthrust fault	A low-angle thrust fault.
Paleobotany	A subdivision of paleontology dealing with the animal life of the geologic past.
Paleontology	That branch of the biological sciences which deals with the life of past geological periods.
Peking Man	1. A primitive man found near Beijing; resembles Java man. 2. Fossils found near Peking China; lost during World War II; formerly called Sinanthropus pekinensis. Note the resemblance



Figure 08. Peking Man



Figure 09. A Peeking Man

{Yes! I've been called an old Fossil! NEC}

Piltdown Man	A supposedly primitive man later proven to be a hoax
Peneplain	The nearly plane surface developed as a result of long-continued erosion.
Phenocrysts	The larger mineral grains is an igneous rock composed of grains of two distinct sites.

Phyla	1. (linguistics) a large group of languages that are historically related. 2. (biology) the major taxonomic group of animals and plants; contains classes. Syn. Social Group, Taxa, Taxonomic Group
Phylogeny	The sequence of events involved in the evolutionary development of a species or taxonomic group of organisms.
Pices (fish)	A class of cold-blooded vertebrates living mostly or wholly in water, respiring or obtaining oxygen for life processes by means of gills.
Piracy, stream	The natural diversion of the headwaters of one stream into another. This is usually the result of more rapid down cutting by the pirate stream.
Placer Deposit	A mass of gravel, sand, or similar material resulting from the crumbling and erosion of solid rocks and containing particles or nuggets of gold, platinum, tin, or other valuable minerals, which have been derived from rocks or veins.
Pleochroic Halos	Have been investigated in Granites Deposits on many continents have been examined by Dr. Robert Gentry. The element Polonium 218, ²¹⁸ Po – was found to create alpha particle in these granites which produced these halos observable under microscopic examination. The problem with Polonium 218, ²¹⁸ Po, was that this element has a half life of about 3 minutes. in other words the hardening of the earth must have taken a very short time. because liquid magma containing these granites takes millions of years to cool. and during this cooling halos cannot form. this should give evidence (prove?) to you, my friend, that the earth was put together by the Word of God in an instant in order to have viewable halos.
<hr/>	
Plug	A plug-shaped mass of igneous rock. These are sometimes intruded into pre-existing rock and sometimes rising in the crater of a volcano.
Pongid	Any of the large anthropoid apes of the family Pongidae (Great Ape)
Porphritic	An igneous texture which is found in rock consisting of grains of two distinct sizes.
Positive eugenics	The attempt to improve the human race by encouraging the early marriage and production of large families to those individuals thought to have “good” genes.
Pragmatism	A system of thought which makes the practical consequences of a belief the sole test of truth.
Prehistory	Word describing the period prior to written history.
Presupposition	A belief or theory, which is assumed before the next step in logic, is developed, such a prior postulate often consciously or unconsciously affects the way a person subsequently reasons.
Primate	Any member of the most highly developed order of animals, composed of man, the apes, monkeys, lemurs, etc.
Protostars	Objects formed as condensations from interstellar gas.
Pyroclastics	The fragmental material – blocks, bombs, cinders, and ash – thrown out of volcanoes.

Radioactive dating

Methods devised for dating strata based on the half-life of the element examined.

Radioactive Age Estimation Methods

- Do they prove the earth is billions of years old?

By Dr. Robert Gentry et. al.

How old is planet Earth? There are enormous differences of opinion. The most common view is that Earth is approximately 4.5 billion years old.¹ Others say it is older or younger. The lowest age defended on a scientific basis is in the 6 to 10 thousand year range. Evolutionism, of course, *requires* billions of years to support the plausibility of life's emergence and of subsequent Evolution from "amoeba" to man. Theoretically, Creationism remains workable within a wide range of age estimates.

Scientists have proposed numerous age estimation methods. Most systems promoted by Evolutionists involve radioactivity. Various radioactive elements are involved, including Carbon-14, Uranium-238, Thorium-232, and Potassium-40. By the way, it is important to understand that most rock strata "dates" were actually assigned long before the first use of radioactive age estimating methods in 1911.²

The Carbon-14 age estimating method is, at best, only useful for estimating the age of things that are thousands of years old, not millions or billions. And it does not work on rocks or thoroughly mineralized fossils; it is only useful for relatively well-preserved organic materials such as cloth, wood, and other non-fossilized materials. Other methods must be used to estimate the age of rocks and minerals. Two of the most widely-known systems are the potassium-argon method and the uranium-lead method.

A radioactive form of potassium is found in minute quantities in some rocks. It disintegrates at a measured rate into calcium and argon. Similarly, the radioactive element uranium decomposes into lead and some other elements.

How are these processes used to estimate the age of rocks? The principle is similar to that used with Carbon-14. The speed of the disintegration process is measured. A portion of the material is ground up and a measurement is made of the ratio of radioactive "parent" atoms to the decomposition products.

Age estimates which are obviously wrong or contradictory are sometimes produced.³ For example, new rock in the form of hardened lava flows produced estimated ages as great as 3 billion to 10.5 billion years, when they were actually less than 200 years old.⁴

A popular and supposedly foolproof method was used on two lava flows in the Grand Canyon that should be ideal for radioactive age estimation. The results were similarly bad. Young basalt rock at the Canyon's top produced an age estimate 270 million years *older* than ancient basalt rock at the Canyon's bottom. The problem seems to arise from basic wrong assumptions in the method (rubidium-strontium isochron). If such a sophisticated method is so flawed, geologist Dr. Steven Austin rightly wonders, "Has anyone successfully dated a Grand Canyon rock?"⁵

Assumptions and More Assumptions

Arriving at a "date" depends upon a chain of assumptions,⁶ each link in the chain being an assumption. The validity of the calculated date can be no stronger than the weakest link (weakest assumption) used in the calculation. What are some of the assumptions made by most Evolutionists in using these systems?

- **ASSUMPTION:** Evolutionists generally assume the material being measured had no original "daughter" element(s) in it, or they assume the amount can be accurately estimated. For example, they may assume that all of the lead in a rock was produced by the decay of its uranium.

PROBLEM: One can almost never know with absolute certainty how much radioactive or daughter substance was present at the start.

- **ASSUMPTION:** Evolutionists have also tended to assume that the material being measured has been in a closed system. It has often been wrongly assumed that no outside factors altered the normal ratios in the material, adding or subtracting any of the elements involved.

PROBLEM: The age estimate can be thrown off considerably, if the radioactive element or the daughter element is leached in or leached out of the sample. There are evidences that this could be a significant problem.⁷ Simple things such as groundwater movement can carry radioactive material or the daughter element into or out of rock. Rocks must be carefully tested to determine what outside factors might have changed their content.

- **ASSUMPTION:** They assume that the rate of decomposition has always remained constant - *absolutely* constant.⁸

PROBLEM: How can one be certain that decay rates have been constant over *billions* of years? Scientific measurements of decay rates have only been conducted since the time of the Curies in the early 1900s. Yet Evolutionists are boldly making huge extrapolations back over 4.5 billion years and more. There is some evidence that the rate of radioactive decay can change.⁹ If the decay rates have ever been higher in the past, then relatively young rocks would wrongly "date" as being old rocks.

Evolutionist William Stansfield, Ph.D., California Polytech State, has stated:

"It is obvious that radiometric techniques may not be the absolute dating methods that they are claimed to be. Age estimates on a given geological stratum by different radiometric methods are often quite different (sometimes by hundreds of millions of years). There is no absolutely reliable long-term radiological 'clock'."¹⁰

Evolutionist Frederick B. Jueneman candidly summarizes the situation:

"The age of our globe is presently thought to be some 4.5 billion years, based on radio-decay rates of uranium and thorium. Such 'confirmation' may be shortlived, as nature is not to be discovered quite so easily. There has been in recent years the horrible realization that radio-decay rates are not as constant as previously thought, nor are they immune to environmental influences. And this could mean that the atomic clocks are reset during some global disaster, and events which brought the Mesozoic to a close may not be 65 million years ago, but rather, within the age and memory of man."¹¹

REFERENCES AND ENDNOTES

- **EVOLUTIONARY AGE OF THE EARTH.** The current age estimate accepted by most Evolutionists for the Earth and our solar system is 4.54 billion years, plus or minus 0.02 billions years. What is this based on? This estimate was deduced from the ratios of different lead isotopes found in meteorites, Moon rocks, and Earth rocks. By other means, the oldest age estimate, to date, for an Earth rock is 3.96 billion years (Slave Province, Canada). The oldest age estimate for a meteorite is 4.6 billion years.

"The best value for the age of the earth is based on the time required for the isotopic composition of lead in the oldest (2.6-3.5 b.y.) terrestrial ores, of which there are currently only four [235U to 207Pb to 238U to 206Pb], to evolve from the primordial composition, recorded in meteoritic troilite, to the composition at the time (measured independently) the ores separated from their parent rocks in earth's mantle. These calculations result in ages for the earth of 4.42 to 4.56 b.y. with a best value of 4.54 b.y."

[List of methods used to arrive at old-age estimates]

EVOLUTIONARY AGE OF THE UNIVERSE:

"The age of the universe has been estimated by astronomers from the velocity and distance of other galaxies as they recede from earth's perspective in the expanding universe. These estimates range from 7 to 20 b.y., depending on whether the expansion is considered to be constant or slowing due to gravitational attractions of galaxies to each other."

[G. Brent Dalrymple, "So How Old Is the Earth, Anyway?," *NCSE Reports*, Volume 11, No. 4 (Winter 1991), pp. 17., also see: G. Brent Dalrymple, *The Age of the Earth* (Stanford: Stanford University Press, 1991).]

- These pre-1911 "dates" were based on Evolutionary, uniformitarian presuppositions. Evolutionists have since attempted to lend increased credibility to these assumptions by use of radiometric dating (which, of course, is also based on uniformitarian presuppositions - as shall be shown).

INACCURATE AGE ESTIMATES USING RADIOACTIVE SYSTEMS

- The uranium-lead dating method has produced so many anomalous readings that it has fallen into disrepute, even among Evolutionists.
- *"It should be noted that dates (absolute dates) obtained by different methods [radioactive dating methods] commonly show some discrepancies... As the Committee on the Measurement of Geological Time said in 1950, 'These figures (i.e. dates) are, as railway timetables say, subject to change without notice.'"* (p. 378)
[D.G.A. Whitten and J.R.V. Brooks, *The Penguin Dictionary of Geology* (Middlesex, England: Penguin Books, 1972), 520 pp. (emphasis added).]
- Robert H. Brown, "Graveyard Clocks: Do They Really Tell Time?", *Signs of the Times* (June 1982), pp. 8-9.
- John Woodmorappe, "Radiometric Geochronology Reappraised," *Creation Research Society Quarterly*, Vol. 16 (September 1979), pp. 102-129.
- Randy L. Wysong, *The Creation-Evolution Controversy* (Midland, Michigan: Inquiry Press, 1976), pp. 154-156.
- John G. Funkhouser, et al., "The Problems of Dating Volcanic Rocks by the Potassium-Argon Methods," *Bulletin Volcanologique*, Vol. 29 (1966), p. 709.
- John G. Funkhouser and John J. Naughton, "Radiogenic Helium and Argon in Ultramafic Inclusions from Hawaii," *Journal of Geophysical Research*, Vol. 73, No. 14 (July 15, 1968), pp. 4601-4607 (especially p. 4606) (volcanic eruption of 1800 on Hualalai Island, Hawaii, produced rocks which falsely "dated" 160 million to 3 billion years).
- C. Noble and John J. Naughton, "Deep-Ocean Basalts: Inert Gas Content and Uncertainties in Age Dating," *Science*, Vol. 162 (October 11, 1968), p. 265.
- William Laughlin, "Excess Radiogenic Argon in Pegmatite Minerals," *Journal of Geophysical Research*, Vol. 74, No. 27 (December 15, 1969), p. 6684.
- Sidney P. Clementson, "A Critical Examination of Radioactive Dating of Rocks," *Creation Research Society Quarterly*, Vol. 7, No. 3 (December 1970), pp. 137-141.
- The two lava flows are the western Grand Canyon lava flows (basalt, 1.34 0.04 billion years) and the Precambrian Cardenas Basalt (1.07 0.07 billion years). {According to

[**Steven A. Austin**, "Excessively Old 'Ages' for Grand Canyon Lava Flows," *Impact*, No. 224 (Santee, California: Institute for Creation Research, February 1992), 4 pp.; "Grand Canyon Lava Flows: A Survey of Isotope Dating Methods," *Impact*, No. 178 (Santee, California: Institute for Creation Research, April 1988), 4 pp.]

Assumptions and Problems of Radioactive Methods

- Radiochronologists must make certain basic assumptions about the rocks they "date", assumptions about their total past environment, formation, and radioactive decay rates. However, Creationist Dr. Duane Gish claims:
"Radiochronologists must resort to indirect methods which involve certain basic assumptions. Not only is there no way to verify the validity of these assumptions, but inherent in these assumptions are factors that assure that the ages so derived, whether accurate or not, will always range in the millions to billions of years (excluding the carbon-14 method, which is useful for dating samples only a few thousand years old)."
[Duane T. Gish, *Evolution: The Fossils Say No!*, 3rd edition (Santee, California: Master Books, 1979), p. 63 (emphasis added).]
- Also, see: John D. Morris, *The Young Earth* (Colorado Springs, Colorado: Master Books, 1994), pp. 52-62.

- Physicist Donald DeYoung, Ph.D.:
"The different methods of radiometric dating, when checked against each other, often are in approximate agreement. If the results are misinterpreted as to age, as proposed here, then a common unknown factor (a measurement or an assumption which is defective) may be perturbing all the age values to a longer apparent age than actual. Another explanation in some isolated cases of dating conclusions may be a 'tracking phenomenon.' By this is meant, a tendency of reported scientific measurements to cluster about an incorrect value. Researchers are often reluctant to report findings too far different from previous results in their published findings. This clustering effect shows up in reports of nuclear half-life determinations, and it may also rule the 4.5 billion year assumed history of the earth and moon."
 [John C. Whitcomb and Donald B. DeYoung, *The Moon: Its Creation, Form and Significance* (Winona Lake, Indiana: BMH Books, 1978), p. 102 (emphasis added).]

Leaching And Contamination

- U.S. Geological Survey:
"...As much as 90 percent of the total radioactive elements of some granites could be removed by leaching the granulated rock with weak acid...as much as 40 percent of the uranium in most fresh-appearing igneous rocks is readily leachable."
 [M.R. Klepper and D.G. Wyant, *Notes on the Geology of Uranium*, U.S. Geological Survey Bulletin No. 1046-F (1957), p. 93 (emphasis added).]
- John C. Whitcomb, Jr. and Henry M. Morris, *The Genesis Flood* (Philadelphia: Presbyterian and Reformed Publishing Company, 1961), pp. 335-340.

Decay Rate Changes

- This most basic assumption is evidenced in the statement of Evolutionists Dott and Batten:
"Neither heating nor cooling, changes in pressure, nor changes in chemical state can affect in any detectable way the average rate of spontaneous decay. Because the rate cannot be artificially changed in the laboratory, it is assumed that it always has been uniform for a given isotope."
 [R.H. Dott and R.L. Batten, *Evolution of the Earth* (New York: McGraw Hill, 1971), p. 99 (emphasis added).]
- Geologist Andrew Snelling:
"It is special pleading on the part of geochronologists and physicists to say that the radioactive decay rates have been carefully measured in laboratories for the past 80 or 90 years and that no significant variation of these rates has been measured. The 'bottom line' is really that 80 or 90 years of measurements are being extrapolated backwards in time to the origin of the earth, believed by evolutionists to be 4.5 billion years ago. That is an enormous extrapolation. In any other field of scientific research, if scientists or mathematicians were to extrapolate results over that many orders of magnitude, thereby assuming continuity of results over such enormous spans of unobserved time, they would be literally 'laughed out of court' by fellow scientists and mathematicians. Yet geochronologists are allowed to do this with impunity, primarily because it gives the desired millions and billions of years that evolutionists require, and because it makes these radioactive 'clocks' work!"
 [Andrew A. Snelling, "Radioactive Dating Method 'Under Fire'!", " *Creation: Ex Nihilo*, Vol. 14, No. 2 (Answers in Genesis, March-May 1992), p. 44 (emphasis added).]

Documentation of Decay Rate Changes

Researchers have also pointed out various reasons why small changes in decay rates in modern laboratory work would tend to be overlooked.

- Theodore W. Rybka, "Consequences of Time Dependent Nuclear Decay Indices on Half Lives," *Acts & Facts*, ICR Impact Series, No. 106, (El Cajon, California: Institute for Creation Research, April 1982).

- *Geochimica et Cosmochimica Acta*, Vol. 35 (1971), pp. 261-288, and Vol. 36 (1972), p. 1167. (Includes data indicating that different radioactive dating methods used on volcanic rock on Reunion Island in the Indian Ocean gave results varying from 100 thousand to 4.4 billion years. Results from different methods were contradictory.)
- **Donald B. DeYoung**, "A Variable Constant," *Creation Research Society Quarterly*, Vol. 16, No. 2 (September 1979), p. 142, and "The Precision of Nuclear Decay Rates," *Creation Research Society Quarterly*, Vol. 12, No. 2 (March 1976), pp. 38-41. (The latter lists half-life decay variation in 20 radioactive isotopes, including Carbon-14, and variations up to 5%).
- K.P. Dostal, M. Nagel, and D. Pabst, "Variations in Nuclear Decay Rates," *Zeitschrift fur Naturforschung*, Vol. 32a (April 1977), pp. 345-361.
- P.A. Catacosinos, "Do Decay Rates Vary?," *Geotimes*, Vol. 20, No. 4 (1975), p. 11.
- J. Anderson and G. Spangler, "Radiometric Dating: Is the 'Decay Constant' Constant?," *Pensee*, Vol. 4 (Fall 1974), p. 34.
- Harold L. Armstrong, "Decay Constant: Really Constant?," *Creation Research Society Quarterly*, Vol. 11, No. 1 (June 1974).
- W.K. Hensley, W.A. Basset, and J.R. Huizenga, "Pressure Dependence on the Radioactive Decay Constant of Beryllium-7," *Science*, Vol. 181 (September 21, 1973). (Documents that the radioactive decay rate of Beryllium-7 varies with pressure).
- J.L. Anderson, "Non-Poisson Distributions Observed During Counting of Certain Carbon-14 Labeled (Sub) Monolayers," *Journal of Physical Chemistry*, Vol. 76, No. 4 (1972). (Shows that the decay rate of Carbon-14 is influenced by the local atomic environment.)
- G.T. Emery, "Perturbation of Nuclear Decay Rates," *Annual Review of Nuclear Science*, Vol. 22 (1972), pp. 165-202 (Shows that many radioactive elements, including Carbon-14 and Uranium-235, have had their decay rates altered in the laboratory.)
- J.L. Anderson, *Abstracts of Papers for the 161st National Meeting, Los Angeles* (American Chemical Society, 1971).
- SOME FEEL THIS PRECLUDES THE POSSIBILITY OF ACCURATE RADIOMETRIC DATING: See: A.F. Kovarik, "Calculating the Age of Minerals from Radioactivity Data and Principles," *Bulletin #80 of the National Research Council* (June 1931), p. 107.
- A unique study in regard to evidence of changing radioactive decay rates is being made by **Robert Gentry** (formerly associated with Oak Ridge National Laboratories, Atomic Energy Commission). Dr. Gentry believes the measurements of ancient radiohalos provide possible evidence of past rate variation. These halos are permanently etched into certain crystallized minerals and were caused by the energy released by the disintegration of the radioactive atom at their center. Dr. Gentry measured and compared the radiohalos in various rocks and discovered what appear to be significant variations in the measured ring diameters. This may indicate that radioactive decay rates have changed. *However, measurement uncertainty in the tiny radiohalo diameters may preclude any definitive statement on this matter.*

See also:

John D. Morris, *The Young Earth* (Colorado Springs, Colorado: Master Books, 1994), pp. 62-64

Robert H. Brown, "Radiohalo Evidence Regarding Change in Natural Process Rates," *Creation Research Society Quarterly*, Vol. 27, No. 3 (December 1990), pp. 100-102

Robert V. Gentry, "Critique of 'Radiohalo Evidence Regarding Change in Natural Process Rates'," *Creation Research Society Quarterly*, Vol. 27, No. 3 (December 1990), pp. 103-105

Robert H. Brown, Harold G. Coffin, L. James Gibson, Ariel A. Roth, and Clyde L. Webster, "Examining Radiohalos," *Origins*, Vol. 15, No. 1 (Loma Linda, California: Geoscience Research Institute, Loma Linda University, 1988), pp. 32-38 (Creationists suggest problems with some aspects of Gentry's interpretations)

Dennis Crews, "Mystery in the Rocks," *The Inside Report* (October/November 1987), pp. 3-6, (January 1988), pp. 3-6, (March/April 1988), pp. 3-10 (Provides an interesting account of Gentry's research - described in layman's language)

Robert V. Gentry, *Creation's Tiny Mystery*, 2nd edition (Knoxville, Tennessee, 37912-0067: Earth Science Associates, 1988), 347 pp.

Paul D. Ackerman, *It's a Young World After All* (Grand Rapids, Michigan: Baker Book House, 1986), pp. 101-110 (easy layman-type explanation)

Jim Melnick, "The Case of the Polonium Radiohalos," *Origins Research*, Vol. 5, No. 1 (1982), pp. 4-5.

General Problems with Radioactive Dating Methods

- **John D. Morris**, *The Young Earth* (Colorado Springs, Colorado: Master Books, 1994).
- **Henry M. Morris and John D. Morris**, *Science, Scripture, and the Young Earth* (El Cajon, California: Institute for Creation Research, 1989), pp. 39-52.
- Russel Arndts and William Overn, *Isochron Dating and the Mixing Model* (Minneapolis: Bible-Science Association, 1983), 36 pp.
- Randal L.N. Mandock, *Scale Time Versus Geologic Time in Radioisotope Age Determination*, Master of Science Thesis (Santee, California: Institute for Creation Research Graduate School, August 1982), 160 pp.
- **Henry M. Morris**, editor, *Scientific Creationism*, General Edition (Santee, California: Master Books, 1974), pp. 131-149.
- Sidney P. Clementson, "A Critical Examination of Radioactive Dating of Rocks," *Creation Research Society Quarterly*, Vol. 7 (December 1970), pp. 137-141.
- **Melvin A. Cook**, *Prehistory and Earth Models* (London: Max Parrish and Co., 1966), pp. 23-72 (includes suggestion that most of the "radiogenic" lead in Earth's crust could have been produced by capture of free neutrons in the vicinity).
- William D. Stansfield, *The Science of Evolution* (New York: Macmillan Publishing Co., 1977), p. 84.
- **William D. Stansfield**: Evolutionist / Ph.D. / Biology Department, California Polytechnic State University.
- Frederic B. Jueneman, "Secular Catastrophism," *Industrial Research and Development*, Vol. 24 (June 1982), p. 21.
- **Walt Brown Ph.D.**, "In The Beginning - Compelling Evidence For Creation And The Flood, Seventh Edition, © 2001 by Walt Brown, LoCno. 99-072389, ISBN 1-878026-08-9.

Recapitulation	The theory of Ernst Haeckel (1834-1920) postulated animals recapitulate, or repeat, in their own development, the stages that their ancestors went through in their evolution. This theory took the evolutionary hypothesis for granted and attempted to illustrate it. The theory, which is no longer held by many biologists, still lingers on in the mass of outdated high school textbooks.
Recessive	A character which makes its appearance only when there are two genes for it present. When there is one dominant and one recessive gene present, the dominant character appears.
Rejuvenated region	Any region which has been subjected to erosion for a greater or less length of time and then re-elevated so that the streams are renewed in activity.
Rejuvenation, stream	An increase in the erosive power of a stream due to such causes as increased rainfall or increased slope.
Reptiles	A class of cold-blooded horny-scaled vertebrates with lungs, e.g., snakes, lizards, etc.
Retrograde rotation	When the rotation of a heavenly body about its own axis is opposite to that of that heavenly bodies orbital path about its orbital center, e.g., the planets Uranus and Venus have retrograde rotation.
Retrograde satellites	Name given to 11 out of 31 moons in our solar system that orbit in a direction opposite to the rotational direction of their mother planet.

Roches limit	A physical law dealing with the tide raising forces of two astral bodies approaching each other, if the two bodies are similar in density, the smaller will fragmentize at a distance ratio of 2.44 times the radius of the larger body. It is possible that the rings of Saturn may have been caused by the fragmentization of a satellite or a wanderer within the solar system.
Roches moutonees	Sheepback-shaped masses of rock formed by glacial erosion of rock ledges, rounded on the side from which the ice came.
Rubble drift	A certain type of deposit or sediment consisting of massive, angular unrolled material tumultuously deposited in local pockets and catchments areas, generally full of shattered bones.
Science	Word taken from the Latin scientia, meaning knowledge. Science involves facts that are observed and laws that have been demonstrated. Scientific methods, therefore, demand reproducibility.
Scientism	The principle that scientific methods can be applied in all fields of investigation. True science is based on facts and the reproducibility of experimental results. Scientism used here is a disparaging term used to describe the speculation, inference, or extrapolation of present conditions to preexisting conditions without the benefit of being able to verify the results of such speculation, inference, of extrapolation See the Peppered Moth - Figure o1 of Appendix A..
Seismograph	An instrument to record earthquake vibrations. The record itself is a seismogram.
Sial	<p>The general term for the rocks predominant at the surface of the earth, rich in silicon (Si) and aluminum (Al). In geology, the sial refers to the composition of the upper layer of the Earth's crust, namely rocks rich in silicates and aluminium minerals. It is sometimes equated with the continental crust because it is absent in the wide oceanic basins,^[1] but "sial" is a geochemical term rather than a plate tectonic term. As these elements are less dense than the majority of the earth's elements, they tend to be concentrated in the upper layer of the crust.</p> <p>Geologists often refer to the rocks in this layer as felsic, because they contain high levels of feldspar, an aluminium silicate mineral series. However, the sial "actually has quite a diversity of rock types, including large amounts of basaltic rocks."</p> <p>The name 'sial' was taken from the first two letters of silica and of aluminium. The sial is often contrasted to the 'sima,' the next lower layer in the Earth, which is often exposed in the ocean basins; and the nickel-iron alloy core, sometimes referred to as the "Nife".</p> <p>These geochemical divisions of the Earth's interior (with these names) were first proposed by Eduard Suess in the 19th century. This model of the outer layers of the earth has been confirmed by petrographic, gravimetric, and seismic evidence.</p>
Sill	A sheet-like mass of igneous rock intruded between layers of sedimentary rock.

Sima	The general term for the rock material thought to be predominant at a depth of 10 to 20 miles below the surface of the earth, supposedly rich in silicon and magnesium.
Silurian	An evolutionary assumed age from 405 million to 425 million years ago; first air-breathing animals.
Sinks	Pit-like or funnel-like depressions formed by solution, or solution and collapse, in areas of soluble rock such as limestone.
Sorting action of water	An important factor in the deluge theory. A term given to the reproducible mechanism whereby water will sort heterogeneous mixtures, depositing like particles together in layers. This explains in a scientific reproducible manner how like fossils were deposited in separate layers (see Fossils).
Speciation	The assumed formation of species by evolutionary processes.
Spit	A bar of sand or coarse sediment connected at one end to land.
Stalactite	Icicle-like calcium carbonate deposited by water dripping from the roof of a cave.
Stalagmite	Mound-like calcium carbonate formed on the floor of a cave by water dripping from the ceiling. It has been assumed that thousands of year are needed to form a column. Here's one that formed in 40 years.

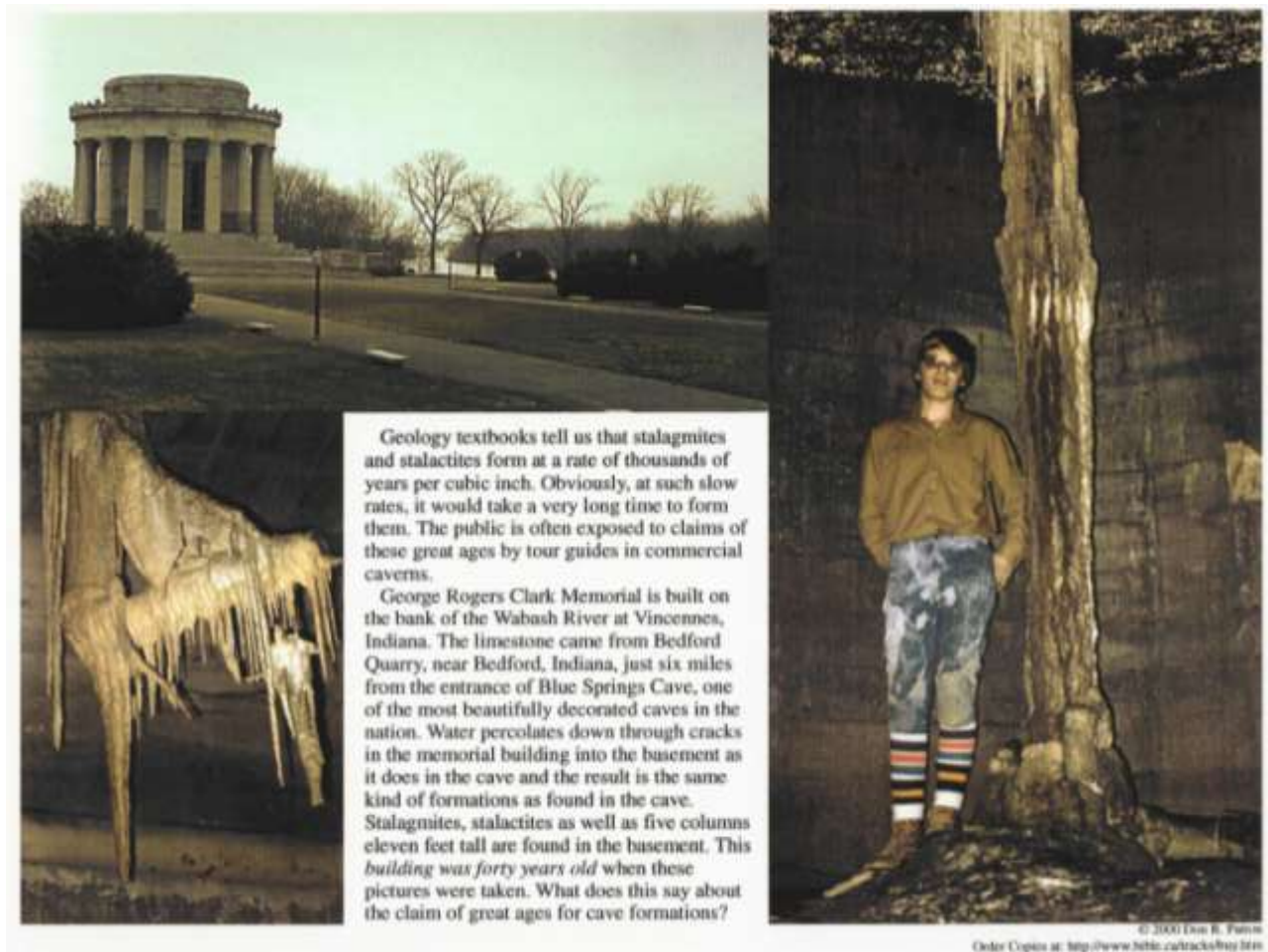


Figure 10. Stalagmites, Stalactites And Columns In Basement Of George Rogers Clark Memorial (40 Years)

Stasis	ETYMOLOGY: From Greek <i>stasis</i> , standstill. Suffix - 1. Slowing; stoppage: <i>bacteriostasis</i> , 2. Stable state: <i>homeostasis</i>
Stratified	Laid down (or spread out) by action of water or wind or ice.
Stratum	A layer or bed of sedimentary rock.
Strike	The direction of the intersection of a dipping plane with the horizontal.
Subphyla	(biology) a taxonomic group ranking between a phylum and a class
Substantial	A term used to denote the extent of healing in the relationships of man with God, with his fellow man and within himself that should be seen in the life of a Christian—not perfect and yet visible in reality.

Superposition of strata

Unless a region has been affected by excessive earth movements, the strata in that region will be in vertical chronological order with the oldest bed at the base and the youngest at the top. However,

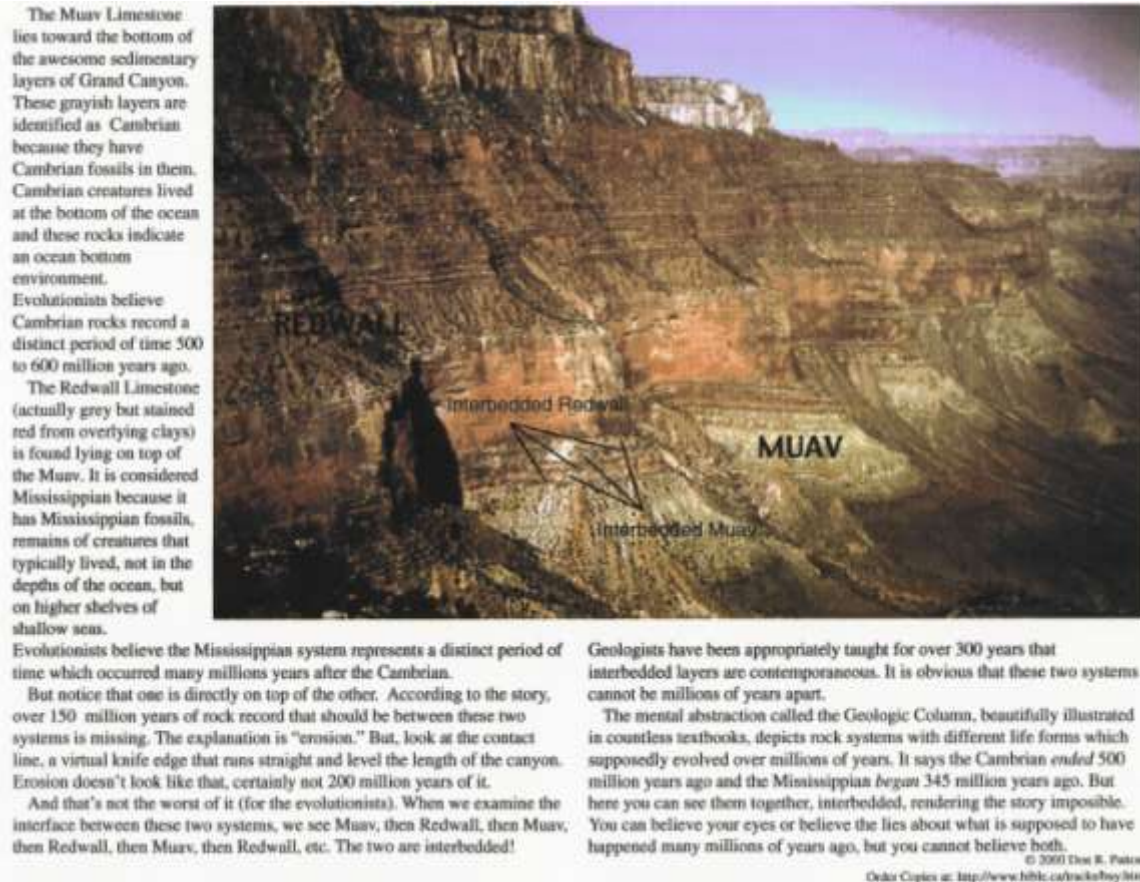


Figure 11. Geologic Column – Interbedded MUAV Limestone Deposits In The Grand Canyon

Syncline	A trough-shaped rock fold.
Talus	The mass of loose rock fragments that accumulate at the base of a cliff or steep slope.
Taxa	Animal or plant group having natural relations
Taxonomic group	Animal or plant group having natural relations
Taxonomy	1. A classification of organisms into groups based on similarities of structure or origin etc. 2. (biology) study of the general principles of scientific classification. 3. Practice of classifying plants and animals according to their presumed natural relationships.
Tertiary	An assumed time period held by Evolutionists from 2 million to 63 million years ago.

Thermodynamics, Laws of	<p>Law 1. The change in energy of a system is equal to the difference between the heat absorbed and the work done by the system. This law teaches that the total energy of our physical system is constant.</p> <p>Law 2. Heat will not flow (by itself) from one body to another body at a higher temperature than the first. I.e., order tends to degenerate into chaos. This law teaches that energy is qualitatively deteriorating.</p>
Thermonuclear	Using atomic weapons based on fusion as distinguished from fission.
Thrust fault	A fault along which the hanging wall has moved up with respect to the footwall. According to this theory, thousands of square miles, including parts of mountain ranges, were bodily lifted up and pushed over the top of younger rocks, thus bringing a reverse order based on the geologic time-scale.
Tombolo	A sand bar connecting one island to another or to the mainland.
Turbidity	Muddiness created by stirring up sediment or having foreign particles suspended
Ultraviolet	1. Noun, Radiation lying in the ultraviolet range; wave lengths shorter than light but longer than X rays, or 2. Adj. Having or employing wavelengths shorter than light but longer than X-rays; lying outside the visible spectrum at its violet end.
Unconformity	The irregular erosion surface separating two groups of sedimentary layers where the sequence of events has been deposition, erosion, and the deposition again. If the layers below and above are parallel, it is called a disconformity. If not parallel, an angular unconformity.
Unicellular	Single celled
Uniformitarianism	<p>The doctrine that all geological phenomena may be explained as resulting from presently observable processes that have always, and will always operate in the same way.</p> <p>2 Pet. 3:4</p>
Vadose water	Subsurface water above the water table.
Validity	Something which has been authenticated by reference to self-grounded and sufficient evidence.
Varve	An annual layer of sediment. There are usually two parts to each layer – a silty part from the summer deposition and a clay part from the winter.
Vector	A quantity, such as a force or velocity, having a direction and magnitude. A directed line segment. A line representing such a quantity, drawn from its initial point to its final position.
Vein	A mass of mineral material that has been deposited in ore along a fissure in the rocks. A vein differs from a dike in that the vein material was introduced gradually by deposition from solution, whereas a dike was intruded in a molten condition. Quartz and calcite are very common vein materials.
Vertebrate	Term applied to an animal having a backbone.
Vesicles	Bubble holes in lava, frequently almond-shaped as a result of the movement of the lava.
Water Table	The surface below which rock is saturated with subsurface water.

Weathering

The group of processes, such as the chemical action of air and rainwater, and of plants and bacteria, and the mechanical action of changes of temperatures, whereby rocks on exposure to the weather, change in character, decay, and finally crumble into soil.

Zinjanthropus

Name given to the original owners of skull fragments found in Olduvai Gorge, East Africa by Dr. L.S.B. Leakey (1959), Nat'l Geog., Nov. 1966

End Of A Creation Science Glossary

B - A Bibliography Of Books For Creation Science.

APPENDIX B - A Bibliography Of Books For Creation Science.

The following books and authors in the arena of Creation Science include those who do and those who don't believe that God Created the Heavens and the Earth. Of those who do believe this, is further broken down into two groups: those who believe in a young earth (the author included), and those who believe in an old Earth.

A Creation Science Bibliography

1. Scientific Creationism by Henry Morris
2. The Genesis Flood by John Whitcomb and Henry Morris
3. The Moon, Its Creation, Form and Significance by John C. Whitcomb and Donald B. Deyoung, © 1978 Baker Book House.
4. Evolution: The Fossils Say No! by Dr. Duane Gish (1921-2013), In 1963, Dr. Gish was one of the founding members of the Creation Research Society.
5. Genes, Genesis And Evolution by John W. Klotz, © 1955 Concordia Publishing House
6. The Flood: In the Light of the Bible, Geology, and Archaeology by Alfred M. Rehwinkel, M.A., B.D., LL.D. © 1951 Concordia Publishing House, St. Louis Mo.
7. Darwin on Trial by Phillip E. Johnson
8. Defeating Darwinism by Opening Minds by Phillip E. Johnson
9. Objections Sustained : Subversive Essays on Evolution, Law & Culture by Phillip E. Johnson
10. Icons of Evolution by Jonathon Wells
11. No Free Lunch: Why Specified Complexity Cannot Be Purchased Without Intelligence by William A. Dembski
12. Darwin's Black Box : The Biochemical Challenge to Evolution by Michael J. Behe
13. Evolution : A Theory in Crisis by Michael Denton
14. Darwin's Doubts The explosive Origin of Animal Life And the Case for Intelligent Design. by Stephen C. Meyer, Harper One publishers.
15. Not By Chance, S/C by Lee M. Spetner
16. Show Me God : What the Message from Space Is Telling Us About God (Rev Ed) (Wonders That Witness/Fred Heeren, Vol 1) by Fred Heeren, George Smoot
17. The Collapse of Evolution by Scott M. Huse
18. Nature's Destiny : How the Laws of Biology Reveal Purpose in the Universe by Michael Denton
19. Of Pandas and People : The Central Question of Biological Origins by Percival Davis, Dean H. Kenyon
20. Creation's Tiny Mystery by Robert Gentry {Of Critical Importance. NEC}
21. Tornado in a Junkyard: The Relentless Myth of Darwinism by James Perloff {and abra-cadabra – out comes a 747 - Sort of like Aaron's Golden calf story. 'We puts in the gold, heats it up and out comes this golden calf!' NEC}
22. In Six Days : Why Fifty Scientists Choose to Believe in Creation by John F. Ashton
23. A Biblical Basis for Modern Science by Henry Morris
24. Starlight and Time: Solving the Puzzle of Distant Starlight in a Young Universe by D. Russell Humphreys
25. Did Eve Really Have an Extra Rib by Ken Ham
26. The Lie: Evolution by Ken Ham, Copyright © 1987 Kenneth A. Ham
27. Rock Strata And The Bible Record Edited by Paul Zimmerman, © 1970 Concordia Publishing House, St. Louis.

28. Science and Evolution: Developing a Christian Worldview of Science and Evolution by Charles W. Colson
29. The Design Inference : Eliminating Chance through Small Probabilities by William Dembski
30. Signs of Intelligence: Understanding Intelligent Design by William Dembski and James M. Kushiner (eds.)
31. Noah's Ark: A Feasibility Study by John Woodmorappe
32. Studies in Flood Geology a Compilation of Research Studies Supporting by John Woodmorappe
33. Mythology of Modern Dating Methods by John Woodmorappe
34. The Biblical Flood And The Ice Epoch, A Study in Scientific History by Donald W. Patten, © 1966 Pacific Meridian Press Co. Seattle 1966.
35. The Deluge Story In Stone, A History of the Flood Theory of Geology by Byron C. Nelson, © 1968 Bethany Fellowship Inc. Publishers.
36. Creation Science - A Cure For Infidelity, 2015, Create Space/Amazon Publishers, ISBN-13: 978-1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 160 Pgs.
37. Science, Technology And The Christian by C. A. Coulson F.R.S., © 1960 The Epworth Press.
38. Science Speaks An Evaluation of Certain Christian Evidences by Peter W. Stoner M.S., © 1958 by The Moody Bible Institute of Chicago, Moody Press.
39. Dr, Walt Brown Ph.D., In The Beginning - Compelling Evidence For Creation And The (Genesis) Flood,. {"The best of the lot" NEC}

CDs And DVDs

40. Dinosaurs And The Bible by Dr. Kent Hovlind, running Time 157 Min.
41. The Garden Of Eden by Dr. Kent Hovlind 2 DVDs approx. 140 Min each.
42. The Laws Of Science, The Fossil Record, Scientific Age Of The Earth, Biological Similarities, How Old Is The Earth, Record Of The Rocks, Fossil Man, Scriptural Age Of The Earth, Mystery Of Acámbaro, What Is Creation Science?, by Dr. Don R. Patton, Ph.D.
43. Incredible Creatures That Defy Evolution Parts I and II, by Dr. Jobe Martin.
44. The Young Age Of The Earth by Dr.'s Robert And David Gentry.

Day-Age – Old Earthers

45. The Fingerprint Of God, Recent Scientific Discoveries Reveal The Unmistakable Identity Of The Creator, by Hugh Ross.
46. Mere Creation; Science, Faith & Intelligent Design by William A. Dembski (Editor), Hugh Ross (Contributor), Michael J. Behe (Contributor) {Note: Hugh Ross is an "old Earther". NEC}
47. Intelligent Design : The Bridge Between Science & Theology by William A. Dembski, Michael J. Behe. {Note: These two are probably "old Earthers". NEC}

Other Books And Articles

48. Science: Was the Bible Ahead of Its Time? by Ralph O. Muncaster, © 2000 Ralph O. Muncaster, Harvest House Publishers, Eugene Or.
49. Evolution: Possible Or Impossible, Molecular Biology And The Laws Of Chance In nontecnical Language, by James F. Coppedge Ph.D., © 1973 by Zondervan Publishing House, Grand Rapids MI.
50. Science Returns To God by James H. Jauncey, © 1961, 1971 by Zondervan Publishing House, Grand Rapids MI.
51. The Evolution Of A Creationist A Layman's Guide to the Conflict Between The Bible And Evolutionary Theory, by Dr. Jobe Martin, ©

- 1994, 2002 Dr. Jobe Martin, Biblical Discipleship Publishers Rockwall, Texas
52. Creation: Facts of Life
 53. Dinosaurs by Design
 54. Creative Defense
 55. Victorian Sensation : The Extraordinary Publication, Reception, and Secret Authorship of Vestiges of the Natural History of Creation
 56. From Genesis to Genetics: The Case of Evolution and Creationism
 57. What Is Creation Science
 58. Battle For The Beginning
 59. Science and Evolution: Developing a Christian Worldview of Science and Evolution
 60. Scientific Creationism
 61. Tornado in a Junkyard: The Relentless Myth of Darwinism
 62. The Triumph of Evolution: And the Failure of Creationism
 63. Tower of Babel : The Evidence against the New Creationism
 64. Science & God: Our Amazing Physical and Economic Universe- Accidental or God Created?
 65. The Meaning of Creation: Genesis and Modern Science
 66. Science and Creationism (Galaxy Book, Gb 721)
 67. Science and Earth History: The Evolution/Creation Controversy
 68. Biology Through the Eyes of Faith (Christian College Coalition Series)
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 95. The Case Against Evolution

96. Before The First Day: The Full Story Of The Earth's Creation
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100. And God Created Darwin
101. Evolutionism and Creationism (Single Title: Social Studies: Current Events)
102. Epperson V. Arkansas: The Evolution-Creationism Debate (Landmark Supreme Court Cases)
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111. Biblical Classification of Life : A Framework and Reference for Authentic Biblical Biology
112. Impeaching Mere Creationism
113. What's With the Mutant in the Microscope: Stuff to Know When Science Says Your Uncle Is a Monkey
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115. Science and Creationism: A View from the National Academy of Sciences
116. Creationism Vs. Evolution (At Issue (Paper))
117. Ride to Glory: The People V. Charles Robert Darwin
118. Creation : Our World View
119. Creationism and Evolutionism Reconciled
120. Holy Diner : Evolution
121. Creation Science Made Easy
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123. Trial and Error
124. The Biotic Message: Evolution Versus Message Theory
125. Dinky Dinosaur: Creation Days
126. Denying Evolution: Creationism, Scientism, and the Nature of Science
127. God's Own Scientists: Creationists in a Secular World
128. Creationism on Trial: Evolution and God at Little Rock (Studies in Religion and Culture)
129. Creation, Evolution, & Modern Science: Probing the Headlines That Impact Your Family
130. Boyd's Handbook of Practical Apologetics: Scientific Facts, Fulfilled Prophecies and Archaeological Discoveries That Confirm the Bible
131. The Battle of Beginnings: Why Neither Side Is Winning the Creation-Evolution Debate
132. Cult Archaeology & Creationism: Understanding Pseudoscientific Beliefs About the Past
133. Blue Twilight: Nature, Creationism, and American Religion
134. In the Beginning: A Scientist Shows Why the Creationists Are Wrong
135. Dictionary of Science & Creationism
136. The Mythmaker's Magic: Behind the Illusion of 'Creation Science'
137. Creationism's Upside-Down Pyramid: How Science Refutes Fundamentalism
138. Origins: Creation or Evolution

139. Biblical Creationism: What Each Book of the Bible Teaches About Creation & the Flood
 140. The Case for Creationism
 141. The Remnant Seeds of Creation: A Strategy for Survival, or the Preservation of Non-Favored Races in the Struggle for Life
 142. Anti-Evolution: A Reader's Guide to Writings Before and After Darwin
 143. Portraits of Creation: Biblical and Scientific Perspectives on the World's Formation
 144. Anti-Evolution: An Annotated Bibliography
 145. Dinosaurs: The Bible, Barney & Beyond
 146. Genesis and the Decay of the Nations
 147. Creation's Tiny Mystery
 148. The answers book : detailed answers at layman's level to 12 of the most asked questions on creation/evolution
 149. Earth, fire, and sea : the untold drama of Creation
 150. Evolution is not scientific : 32 reasons why : the song of eternity : the prelude, the interlude and the postlude : a treatise on why evolution is contrary to theories and laws of science
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ENDNOTES

- ¹ HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, Third Edition, 2017, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 251 Pgs.
- ² A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of*
- ² A DISPENSATIONALIST EXAMINES TULIP, *Can A Dispensationalist Believe The Reformed Doctrine Of*
- ³ *Predestination?* 2015, Create Space/AMAZON Publishers, ISBN-13: 978-1508739906, N. Carlson, 158 Pgs.
- ³ CREATION SCIENCE - A Cure For Infidelity, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-
- ⁴ 1514154571, Dr. Donald Patton Ph.D., Augmented and edited by N. Carlson, 160 Pgs.
- ⁴ Cheney, Johnston M. *The Life of Christ In Stereo*. Portland, Oregon: Western Baptist Press, 1969. 273 pp. A chronological harmony of the four Gospels in a single, continuous narrative precipitating the probability of a four-year ministry. {Please note: The disciples got a full 'Bachelors' degree not an 'Associates'.}
- ⁵ 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.
- ⁶ HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, Third Edition, 2017, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 251 Pgs.
- ⁷ 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.
- ⁸ 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.
- ⁹ Robert Cornuke and David Halbrook, *IN SEARCH OF THE LOST ARK OF THE COVENANT*, © 2002 by Robert Cornuke and David Halbrook, ISBN 0-8054-2053-3. 233 pgs.
- ¹⁰ And in a DVD from THE BIBLE EXPLORER SERIES, *SEARCH FOR THE ARK OF THE COVENANT*: 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.
- ¹¹ A Synopsis of the book and movie Ben Hur. this film recounts the tale of Jewish prince Judah Ben-Hur (Charlton Heston), who lives in Judea with his family during the time that Jesus Christ was becoming known for his "radical" teachings. Ben-Hur's childhood friend Messala (Stephen Boyd) is now an ambitious Roman tribune; when Ben-Hur refuses to help Messala round up local dissidents on behalf of the emperor, Messala pounces on the first opportunity to exact revenge on his onetime friend. Tried on a trumped-up charge of attempting to kill the provincial governor (whose head was accidentally hit by a falling tile), Ben-Hur is condemned to the Roman galleys, while his mother (Martha Scott) and sister (Cathy O'Donnell) are imprisoned. But during a sea battle, Ben-Hur saves the life of commander Quintus Arrius (Jack Hawkins), who, in gratitude, adopts Ben-Hur as his son and gives him full control over his stable of racing horses. Ben-Hur never gives up trying to find his family or exact revenge on Messala. At crucial junctures in his life, he also crosses the path of Jesus, and each time he benefits from it.
- ¹² HERMENEUTICS - *An Antidote For 21st Century Cultic And Mind Control Phenomena*, Third Edition, 2017, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 251 Pgs. Section 5.2 The Interpretation Of Types