

Manual

Bible Statistics and Word Study

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Agriculture in Palestine

The Israelites learned farming during their 400 years in Egypt. Abraham, Isaac, and Jacob had been herdsmen, but the people under Moses and Joshua were mainly agrarian. They were prepared to make cultivation of the soil their main occupation in the land of promise.

The allotment of the land to tribes and families was on the understanding that all land was actually owned by Jehovah; so the soil could not be sold, given, or bequeathed to anyone outside the family except

under special circumstances. The land reverted to the owner in the year of jubilee.

In a community, each portion of the land was marked off and divided according to the various products to be grown. Walls and hedges protected against animals. The land was burned off to destroy weeds.

Ashes and manure were spread and the land was plowed with wooden plows pulled by oxen or donkeys. The ground was cleared of stones and thorns early in the year, and sowing among thorns was taken as a sign of a lazy farmer.

The plow was followed by men using hoes to break up the clods. In later times a harrow of sorts was used, usually in the form of a thick block of wood held down by the weight of a stone or a man. Seed was usually sown and harrowed in at the same time.

Crops

The principal crops of Palestine were wheat and barley. The Bible also mentions lentils, flax, cucumbers, melons, beans, etc. Hay was not used, so cattle ate barley with chopped wheat or barley straw.

The sowing of crops began after the Feast of Tabernacles (end of October, beginning of November), about

when autumn rains were due. Crops for summer and fall harvest were planted in January and February. Harvest began with barley, which ripens in Palestine two or three weeks before wheat. The law stipulated

that harvest was to begin on the 16th Nisan. The month of Nisan corresponds to the period of March 15 to April 15 on our calendar.

Events of the Month of Nisan

day event

1 Fast for Nadab and Abihu

10 Selection of paschal lamb (the lamb to be used in Passover; fast for Miriam and in memory of the scarcity of water in the wilderness)

14 Paschal lamb is killed in the evening, Passover begins

15 First day of unleavened bread. After sunset a sheaf of barley is brought to the temple.

16 First fruits sheaf offered; harvest begins; from this date it is fifty days until the Feast of Pentecost.

22 Close of Passover; end of unleavened bread

26 Fast for the death of Joshua

Grain was harvested with a sickle, although it was known that grain was harvested by pulling up the roots to preserve all the straw. The cut grain was gathered in the arms, bound into sheaves, and laid in heaps to be threshed.

Threshing floors were placed in the open air, leveled and tramped hard, usually on elevated ground so that in the winnowing process the wind might carry away the chaff.

Threshing was done by oxen driven over the grain to tread out the kernels with their hooves. Sometimes machines were used made with planks which dragged across the threshing floor.

Agriculture in Palestine 2

Winnowing was done in the evening when there were more breezes. The mass of chaff, straw, and grain was tossed into the air with shovels so that the chaff might be blown away. The chaff and stubble

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in the fields were burned. The grain was sifted and stored.

Israel owed its possession of the land to God. It's fertility was also in God's hands. The Lord made a number of provisions in the Law to care for the land.

- Sabbath rest was to be observed
- Soil was to lie fallow on the seventh year and in the 50th year
- It was forbidden to yoke an ox and a donkey together, since an ox was a clean animal and the donkey was ceremonially unclean.
- It was forbidden to sow with mingled seed or with seed on which the carcass of a forbidden animal had lain.

Topic: Uncleaness in the Levitical System

- The corners of the field were not to be reaped, and gleanings were to be left for the poor to gather
- The first fruits of all crops belonged to Jehovah in recognition of His being the giver of all good things.
- The fruit of the orchard was not eaten for the first three years. On the fourth year, the produce was consecrated to God. The first eating by men was in the fifth year.

Every facet of the everyday work of the Israelite was a teaching mechanism for divine viewpoint. The faithful Jew had the opportunity to live every moment of every day as "unto the Lord". There would then be rich fruit in the soul as well as from the soil.

Alexandria

Alexandria the birthplace of Apollos, was founded by Alexander the Great in 331 BC. Its palaces of the Ptolemies, its wonderful museum, its famed library, and its keenly intellectual populace of Greeks, Jews, and Egyptians made it one of the greatest intellectual and cultural centers of the Roman Empire.

The Septuagint version of the Old Testament (280 to 170 BC) was written at Alexandria, and here, during the first century, lived Philo Judaeus, a brilliant and devout Jew, whose writings on the Logos were in certain respects similar to those of John the Beloved.

Alexandria – Encyclopedia Britannica

Arabic AL-ISKANDARIYAH city and urban muhafazah (governorate), Lower Egypt. Once the greatest city of the ancient world and a centre of Hellenic scholarship and science, Alexandria was the capital of Egypt from its founding by Alexander the Great in 332 BC to AD 642, when it was subdued by the Arabs. It is now the second largest city, the centre of a major industrial region, and the chief seaport of Egypt. It lies on the Mediterranean Sea at the western edge of the Nile River delta, about 114 miles (183 km) northwest of Cairo.

Alexandria has always occupied a special place in the popular imagination by virtue of its association with Alexander and with Mark Antony and Cleopatra. Alexandria also played a key role in passing on Hellenic culture to Rome and was a centre of scholarship in the theological disputes over the nature of Christ's divinity that divided the early church. The legendary reputation of ancient Alexandria grew through a thousand years of serious decline following the Arab conquests, during which time virtually all traces of the Greco-Roman city disappeared. By the time Napoleon invaded Egypt in 1798, Alexandria had been reduced to a fishing village. The modern city and port that flourished on the back of the cotton boom in the 19th century has, therefore, little in common with the Alexandria of the past.

The free port status granted Alexandria by the Ottoman Turks accentuated the cultural ambivalence inherent

in the city's location--extended along a spit of land with its back to Egypt and its face to the Mediterranean.

This idea of a free city, open to all manner of men and ideas, was something the new Alexandria had in common with the old. It was a theme the Greek writer Constantine Cavafy, drawing heavily on its

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legendary past, developed in his poems of the city. This idea of Alexandria, and Cavafy's take on it in particular,

was highlighted by the English writer Lawrence Durrell in his four-part novel, *The Alexandria Quartet* (1957-60).

The city site

The modern city extends 25 miles (40 km) east to west along a limestone ridge, 1-2 miles (1.6-3.2 km) wide, that separates the salt lake of Maryut, or Mareotis--now partly drained and cultivated--from the Egyptian mainland. An hourglass-shaped promontory formed by the silting up of a mole (the Heptastadium),

which was built soon after Alexandria's founding, links the island of Pharos with the city centre on the mainland. Its two steeply curving bays now form the basins for the Eastern Harbor and the Western Harbor.

The prevailing north wind, blowing across the Mediterranean, gives Alexandria a markedly different climate

from that of the desert hinterland. The summers are relatively temperate, although humidity can build up in July and in August, the hottest month, when the average temperature reaches 87 °F (31 °C). Winters are cool and invariably marked by a series of violent storms that can bring torrential rain and even hail. The mean daily temperature in January, which is the coldest month, is 64 °F (18 °C).

The city plan

Designed by Alexander's personal architect, Dinocrates, the city incorporated the best in Hellenic planning

and architecture. Within a century of its founding, its splendors rivaled anything known in the ancient world.

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The pride of ancient Alexandria and one of the Seven Wonders of the World was the great lighthouse, the Pharos of Alexandria, which stood on the eastern tip of the island of Pharos. Reputed to be

more than 350 feet (110 meters) high, it was still standing in the 12th century. In 1477, however, the sultan

Qa'it Bay used stones from the dilapidated structure to build a fort (named for him), which stands near or

on the original site of the Pharos. In 1994 archaeologist Jean-Yves Empereur of the Centre for Alexandrian

Studies (Centre d'Etudes Alexandrines) found many of the stones and some statuary that had belonged to

the lighthouse in the waters off Pharos Island. The Egyptian government planned to turn the area into an

underwater park to allow divers to see the archaeological remains of the lighthouse.

The Canopic Way (now Al-Hurriyah Avenue) was the principal thoroughfare of the Greek city, running east and west through its centre. Most of the Ptolemaic and, later, Roman monuments stood nearby.

The

Canopic Way was intersected at its western end by the Street of the Soma (now An-Nabi Danyal Street), along which is the legendary site of Alexander's tomb, thought to lie under the mosque An-Nabi Danyal. Close to this intersection was the Mouseion (museum), the city's academy of arts and sciences, which included

the great Library of Alexandria. At the seaward end of the Street of the Soma were the two obelisks known as Cleopatra's Needles. These obelisks were given in the 19th century to the cities of London

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and New York. One obelisk can be viewed on the banks of the River Thames in London and the other in Central Park in New York City.

Between Al-Hurriyah Avenue and the railway station is the Roman Theatre, which was uncovered in 1959

at the Kawm al-Dikkah archaeological site. At the southwestern extremity of the ancient city are the Kawm ash-Shuqafah burial grounds, with their remarkable Hadrianic catacombs dating from the 2nd century

AD. Nearby, on the site of the ancient fort of Rakotis, is one of the few classical monuments still standing: the 88-foot- (27-metre-) high marble column known as Pompey's Pillar (actually dedicated to Diocletian soon after 297). Parts of the Arab wall, encompassing a much smaller area than the Greco-Roman city, survive on Al-Hurriyah Avenue, but the city contracted still further in Ottoman times to the stem of the promontory, now the Turkish Quarter. It is the oldest surviving section of the city, housing its

finest mosques and worst slums.

The decline of the Ptolemies in the 2nd and 1st centuries BC was matched by the rise of Rome.

Alexandria

played a major part in the intrigues that led to the establishment of imperial Rome.

It was at Alexandria that Cleopatra, the last of the Ptolemies, courted Julius Caesar and claimed to have borne him a son. Her attempts at restoring the fortunes of the Ptolemaic dynasty, however, were thwarted

by Caesar's assassination and her unsuccessful support of Mark Antony against Caesar's great-nephew Octavian. In 30 BC Octavian (later the emperor Augustus) formally brought Alexandria and Egypt under Roman rule. To punish the city for not supporting him, he abolished the Alexandrian Senate and built his own city at what was then the suburb of ar-Raml. Alexandria, however, could not be ignored, since it held

the key to the Egyptian granary on which Rome increasingly came to rely; and the city soon regained its independence.

St. Mark, the traditional author of the second Synoptic Gospel, is said to have been preaching in Alexandria

in the mid-1st century AD. Thenceforth, the city's growing Christian and Jewish communities united against Rome's attempts to impose official paganism. Periodic persecutions by various early emperors, especially by Diocletian beginning in 303, failed to subdue these communities; and, after the empire had formally adopted Christianity under Constantine I, the stage was set for schisms within the church.

The first conflict that split the early church was between two Alexandrian prelates, Athanasius and Arius, over the nature of Christ's divinity. It was settled in 325 by the adoption of the Creed of Nicaea, which affirmed Christ's spiritual divinity and branded Arianism--the belief that Christ was lower than God--as heresy. Arianism, however, had many imperial champions, and this sharpened the conflict between the Alexandrian church and the state. In 391 Christians destroyed the Sarapeum, sanctum of the Ptolemaic cult and what Cleopatra had saved of the great Mouseion library. In 415 a Christian faction killed the Neoplatonist philosopher Hypatia, and Greek culture in Alexandria quickly declined.

Alexandria 3

After the ascendancy of the patriarchate of Constantinople--to which the see of Alexandria answered after

the division of the Roman Empire in 364--the local church adopted Monophysitism (belief in the single nature and therefore physical divinity of Christ) as a way of asserting its independence. Although Monophysitism

was rejected by the Council of Chalcedon (451), the Alexandrian church resisted Constantinople's

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attempts to bring it into line. An underground church developed to oppose the established one and became a focus of Egyptian loyalties. Disaffection with Byzantine rule created the conditions in which

Alexandria fell first to the Persians, in 616, and then to the Arabs, in 642.

The Islamic period

The Arabs occupied Alexandria without resistance. Thenceforth, apart from an interlude in 645 when the

city was briefly taken by the Byzantine fleet, Alexandria's fortunes were tied to the new faith and culture emanating from the Arabian Desert. Alexandria soon was eclipsed politically by the new Arab capital at al-Fustat (which later was absorbed into the modern capital, Cairo), and this city became the strategic prize for those wanting to control Egypt. Nevertheless, Alexandria continued to flourish as a trading centre,

principally for textiles and luxury goods, as Arab influence expanded westward through North Africa and then into Europe. The city also was important as a naval base, especially under the Fatimids and the Mamluks, but already it was contracting in size in line with its new, more modest status. The Arab walls (rebuilt in the 13th and 14th centuries and torn down in 1811) encompassed less than half the area of the

Greco-Roman city.

Alexandria survived the early Crusades relatively unscathed, and the city came into its own again with the development of the East-West spice trade, which Egypt monopolized. The loss of this trade--which came about after the discovery of the sea route to India in 1498 and the Turkish conquest of Egypt in 1517--

was the final blow to the city's fortunes. Under Turkish rule the canal linking Alexandria to the Rosetta branch of the Nile was allowed to silt up, strangling the city's commercial lifeline. Alexandria had been reduced to a small fishing village when Napoleon invaded Egypt in 1798.

Alexandria, School of

the first Christian institution of higher learning, founded in the mid-2nd century AD in Alexandria, Egypt. Under its earliest known leaders (Pantaenus, Clement, and Origen), it became a leading centre of the allegorical method of biblical interpretation, espoused a rapprochement between Greek culture and Christian faith, and attempted to assert orthodox Christian teachings against heterodox views in an era of

doctrinal flux. Opposing the School of Alexandria was the School of Antioch, which emphasized the literal

interpretation of the Bible. Compare Antioch, School of.

Antioch

Antioch, where followers of Christ were first called Christians, is located some three hundred miles north

of Jerusalem, on the west bank of the Orontes River. In ancient times it was called "The Queen of the East," because of the beauty of its surroundings, the importance of its commerce, and its strategic location

on intersecting caravan routes between the east, west, north, and south.

Princeton University and the National Museum of France began excavations at Antioch in 1932, and, during

the six succeeding years, unearthed over twenty ruined churches, numerous baths, two cemeteries, a stadium, and many gorgeous floor mosaics. Some of these mosaics represented scenes of the Isis cult.

One

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large, well-preserved mosaic (30 by 40 feet) represented the fable of the Phoenix, while another, discovered

in a sixth-century floor of a building near St. Paul's Gate, bore the inscription "Peace be your coming in, you who look on this: joy and blessing be to those who stay here."

The most sensational find, however, was a beautiful silver drinking cup, carved from a single piece of silver

and enclosed by a unique outer chalice exquisitely carved with symbolic grape vines, among which are twelve seated figures thought by many to represent Christ and eleven of His apostles. The inner cup holds two and a half quarts of liquid, and is evidently an ancient relic of great sanctity. Some, but not all, regard it as the Holy Grail – the cup used by Christ and His disciples at the Last Supper. It has been variously

dated – from the first to the sixth century. Most scholars, however, favor a date of from the fourth or fifth century. The double cup is now in the Cloisters, New York City, and is famed as The Chalice of Antioch.

Antioch (from Encyclopedia Britannica)

Turkish ANTAKYA, populous city of ancient Syria, and now a major town of south-central Turkey. It lies near the mouth of the Orontes River, about 12 miles (19 km) northwest of the Syrian border.

Antioch was founded in 300 BC by Seleucus I Nicator, a former general of Alexander the Great. The new city soon became the western terminus of the caravan routes over which goods were brought from Persia

and elsewhere in Asia to the Mediterranean. Antioch's strategic command of north-south and east-west roads across northwestern Syria greatly contributed to its growth and prosperity in Hellenistic, Roman, and Byzantine times. The suburb of Daphne, five miles to the south, was a favorite pleasure resort and residential area for Antioch's upper classes; and the seaport Seleucia Pieria, at the mouth of the Orontes River, was the city's harbor.

Antioch was the centre of the Seleucid kingdom until 64 BC, when it was annexed by Rome and made the

capital of their province of Syria. It became the third largest city of the Roman Empire in size and importance

(after Rome and Alexandria) and possessed magnificent temples, theatres, aqueducts, and baths.

The city was the headquarters of the Roman garrison in Syria, one of whose principal duties was the defense

of the empire's eastern border from Persian attacks. Antioch was also one of the earliest centers of Christianity; it was there that the followers of Christ were first called Christians, and the city was the headquarters of the missionary St. Paul about AD 47-55.

In the 4th century AD Antioch became the seat of a new Roman office that administered all the provinces

on the empire's eastern flank. Because the church of Antioch had the distinction of having been founded by the Apostles Peter and Paul, its bishop ranked with the bishops of the other apostolic foundations, Jerusalem,

Rome, and Alexandria (Constantinople was accepted in this category later). The bishops of Antioch thus became influential in theology and ecclesiastic politics.

Antioch prospered in the 4th and 5th centuries from nearby olive plantations, but the 6th century brought

a series of disasters from which the city never fully recovered. A fire in 525 was followed by earthquakes in 526 and 528, and the city was captured temporarily by the Persians in 540 and 611. Antioch was absorbed

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into the Arab caliphate in 637. Under the Arabs, it shrank to the status of a small town. The Byzantines recaptured the city in 969, and it served as a frontier fortification until taken by the Seljuq Turks in Alexandria 2 1084. In 1098 it was captured by the Crusaders, who made it the capital of one of their principalities, and in 1268 the city was taken by the Mamluks, who razed it to the ground. Antioch never recovered from this last disaster, and it had declined to a small village when taken by the Ottoman Turks in 1517. It remained part of the Ottoman Empire until after World War I, when it was transferred to Syria under French mandate. France allowed the town and surrounding area to rejoin Turkey in 1939. Remarkably few remains of the ancient city are now visible, since most of them lie buried beneath thick alluvial deposits from the Orontes River. Nevertheless, important archaeological discoveries have been made in the locality. Excavations conducted in 1932-39 in Daphne and Antioch uncovered a large number of fine mosaic floors from both private houses and public buildings. Dating largely from the Roman imperial period, many of the floors represent copies of famous ancient paintings which otherwise would have been unknown. The mosaics are now exhibited in the local Archaeological Museum. The activities of the modern town are based mainly on the agricultural produce of the adjacent area, including the intensively cultivated Amik plain. The chief crops are wheat, cotton, grapes, rice, olives, vegetables, and fruit. The town has soap and olive-oil factories and cotton ginning and other processing industries. Silk, shoes, and knives are also manufactured. Pop. (1990) 123,871; (1994 est.) 137,200.

Armageddon
ARMAGEDDON

The word 'Armageddon' is the Greek form of the Hebrew har megiddo, which means the hill or city of Megiddo, and is a hill which is pregnant at the southern end of the Plain of Esdraelon (also called Jezreel).

This is the great plain that intersects Palestine immediately north of Carmel. It was here that Deborah and Barak defeated the Canaanites (Judges 4:15) and that Gideon defeated the Midianites (Judges 7). Additionally, this is where King Saul died in battle against the Philistines, at the battle of Gilboa (I Samuel 31:8), and where Josiah died in battle against the Egyptians under the command of Pharaoh Necho (II Kings 23:29,30; II Chronicles 35:22). Napoleon said that all the armies of the world could maneuver on this plain at the same time.

Our Lord spoke of the Tribulation in his dialogue on the Mount of Olives, commonly called the Olivet Discourse. Matthew 24:21,22, read, "For then there will be great distress, unequaled from the beginning of the world until now -- and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened."

So here in the NIV translation the phrase "great distress" refers to the Tribulation. Jeremiah 30:4-7 calls the Tribulation "the time of Jacob's trouble" and compares it to a female's "birth-pangs." Ezekiel 20:34-38 calls the Tribulation that time when Israel will "pass under the rod." And Ezekiel 22:19-22, Zechariah 13:9

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and Malachi 3:1-3 call the Tribulation God's "melting pot." Isaiah 10:5, 13:5, 26:20 and Daniel 8:19 call the

Tribulation "the indignation." And in Daniel 9:20-27, the Tribulation is called "Daniel's Seventieth Week." Here, each week is a prophetic week and each week refers to 7 years. So 490 years total. This 490 year time span began in 445 BC (Nehemiah 2:1,5,6). And 483 years later (69 of the 70 weeks), our Lord rode into Jerusalem and was hailed as the promised Son of David (Matthew 21:8,9). This was "Palm Sunday." [1]

Thus, it can be seen that after the Cross one week (the 70th week), or seven years, still remains to the Jews.

Between week 69 and 70, God has inserted the present Church Age. This Church Age exists to call out the

Bride of Christ, because as He is seated at the right hand of God, the God-Man is alone in his human portion. Thus a Royal Bride and Royal Family is being called out for Him. He, of course, takes precedence over all, thus this interruption of history is not unusual. But the final 7 years still remain -- Daniel's Seventieth Week. This is the Tribulation!

The Tribulation is also the time of Satan's recklessness, what Robert Thieme has called "the time of Satan's

desperation." This is because Satan knows doctrine and knows that his time is running out. Exacerbating the problems are two other factors:

1. The removal of the Church Age believers at the Rapture of the Church, I Thessalonians 4:13-18.
2. The removal of the restraining ministry of God the Holy Spirit, II Thessalonians 2:6,7. [2]

The seven years of the Tribulation will be divided in half. The first half is a period of political maneuvers by four power-seats, called the Kings of the North, South, East and West in the Bible. During this first half, anti-Jewish sentiments will be prevalent and crime will predominate. The second half of the Tribulation is characterized by Satan's attempt to destroy Palestine, Jerusalem and the Jews. To accomplish this, he causes the four power-seats to converge on Jerusalem.

The Four Power-seats

Joel 1:6 introduced the prophecy of the King of the North. Daniel 11:40 also refers to the King of the North, and calls this King of the North "the king of fierce countenance" in Daniel 8:23. Isaiah 10:24 calls him the "Assyrian," and the "overflowing scourge" in Isaiah 28:15. In Ezekiel 38:2 and 39:1, he is called "Gog of the land of Magog." It is important not to confuse this phrase with the "Gog and Magog" of Revelation 20:8, which refers to all of Satan's gentile proselyte followers at the end of the Millennium and their rebellion.

Armageddon 2

The Kings of the East are referred to in Daniel 11:44, and are called the "kings of the sunrising" in Revelation 16:12.

The King of the West refers to the ruler or dictator of the Revived Roman Empire.

Revelation 16:13 states, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." This verse explains the evil

motivations of the various kings, north, south, east and west. The three unclean spirits are kosmokrator demons, and are referred to in Daniel 10:13. These demons, at the command of Satan, 'possess' political leaders so that Satan's plans might reach fruition.

The dragon: the dragon is Satan himself. Satan himself empowers the King of the West, also called the "man of sin," and referred to in II Thessalonians 2:4. And Revelation 12:7-9 identifies Satan as the dragon.

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The beast: the beast is referred to in Revelation 13:1,2, where he is called the "beast out of the sea." He is called the "feet of the image" in Daniel 2:31-45, and the "little horn" in Daniel 7:8, also "the prince that shall come" in Daniel 9:26,27, and the "god of forces" in Daniel 11:38, the "man of sin" in II Thessalonians 2:3-10, and the "scarlet beast" in Revelation 17:3. He is, then, the King of the West, the ruler of the Revived Roman Empire. He has "ten horns" in Daniel 7:7,8,23,24; these horns denote his power over a ten nation entity called the Revived Roman Empire. He is also the religious leader of this ten nation entity. In Revelation 17:2-12 he, the king of the West, is the "seventh head" or "mountain." The seven heads are those nations throughout history who have attacked Israel: Egypt, Assyria, Babylon, Persia, Greece, Rome, and the future King of the West, the Revived Roman Empire. And as the "seventh head" he is the beast or little horn found in Daniel 7:8,24, where he gains control over three horns (nations) of the ten horns (nations) and thus comes to rule all ten nations and form the Revived Roman Empire. [3] And Revelation 13:7 says that the beast will be given permission to persecute the saints and to kill them. And he will, according to Revelation 17:14, make war on the Lamb of God, our Lord Jesus Christ, who will destroy him at Armageddon.

The false prophet: is described in Revelation 13:11, "And I saw another beast coming up out of the land; and he had two horns like a lamb, and he spoke as a dragon." This is the "false prophet" of Revelation 19:20, 20:10; he is the ruler of the Jews in the Tribulation. He is also called "the willful king" in Daniel 11:36-40, and "the idol shepherd" in Zechariah 11:15-17. He comes "out of the land (Palestine or Israel)" while the first beast came out of "the sea (the Gentile nations)." This false prophet comes in the form of a lamb, i.e., he presents himself as the Messiah -- and he is not! That is why he is false! And his two horns speak of his two false Messianic claims: king and prophet. This second beast or false prophet is empowered by Satan and deceives by miracles and directs the Jews to worship the first beast, the king of the West, according to Revelation 13:12-18. Again, this is why he is called the false prophet; and his is the number 666. [4]

The Abomination of Desolation

At the beginning of the Tribulation, the false prophet, the ruler of the Jews in Israel makes a pact with the King of the West (the beast out of the sea). He does this in hopes of preserving his power. However, in the middle of the Tribulation (the 70th week, the last 7 years of the Age of Israel), the King of the West, who is 'possessed' by Satan himself, abrogates the pact. He, the king of the West, demands that he be worshipped as God and that all Jewish forms of worship cease (Daniel 12:11). This is when "the abomination of desolation," which is a statue of the King of the West, is erected in the Temple in the Holy of Holies (Revelation 13:15).

The erection of this statue is a sign to the Jewish believers of the Tribulation. They are to flee to the mountains. Matthew 24:15 and 16 say, "When you see the abomination of desolation, spoken of by Daniel

the prophet, stand in the holy place, (whoever reads these words let him understand them) then let those

who are in Judaea flee into the mountains."

And Revelation 12:14 says, "And to the woman (Israel) were given two wings of a great eagle (divine

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protection from God), so that she might fly into the wilderness, into her place, where she is safe for a time

(one year), and times (two years), and half a time (one-half a year), from the face of the serpent."

Armageddon 3

World War and the Battle of Armageddon

Daniel 11:40, reads, "And at the time of the end shall the king of the south push (make war) at him (false prophet, the ruler of the Jews): and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he (the king of the north) shall enter into the countries and shall overflow and pass over them."

We see then that the king of the southern power seat decides to attack Palestine. Simultaneously, the king

of the north is moving through the Middle East on his way to engulf Africa. The king of the north has both land armies and navies at his command. And the phrase "overflow and pass through" seems to indicate that the king of the north moves quickly and decisively through the area. [5]

Daniel 11:41 reads, "He (the king of the north) shall invade also into the beautiful land (middle east), and many countries (including Israel) shall be conquered: but these (Jewish believers) shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

Since the military goal of the king of the north is north Africa, Egypt, he passes rapidly through Palestine. Thus, those Jews who obeyed Matthew 24:16, and fled to the mountains, remain in safety.

Daniel 11:42 reads, "He (the king of the north) will shall stretch forth his hand also upon the countries (of

north Africa): and the land of Egypt will not escape." He takes Egypt.

Daniel 11:43 reads, "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans (his naval forces from the Mediterranean and the west) and the

Ethiopians (his land armies driving toward central Africa) shall be at his steps." So the king of the north, also called Gog (Ezekiel 38:2), is ready to conquer Africa when God intervenes.

Revelation 16:2 says, "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." In other words, the

kings of the east now enter Palestine.

Daniel 11:44 reads, "But tidings out of the east and out of the north shall trouble him: therefore he (the king of the north) will go forth with great fury to destroy, and utterly to make away (to wipe out) many (the Jews in Jerusalem)."

So we have the armies of the kings of the east penetrating to Idumea (Isaiah 63), and we have the king of

the south entering Palestine; and to the north, in the valley of Esdraelon, the army of the king of the West

(Revived Roman Empire) is descending upon Jerusalem.

So the king of the north, who is down in Africa, must reverse his line of march and return to Palestine so that he might protect his lines of supply. So "with great fury" he turns for Jerusalem. Remember, the King

of the West seeks to protect his statue in the Holy of Holies.

Daniel 11:45 says, "And he (the king of the north) will plant the tabernacles of his palace (his army headquarters) between the seas in the glorious holy mountain (Zion); yet he will come to his end, and none shall help him." So we see that he returns to Palestine and sets up headquarters on the western escarpment of Jerusalem.

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Joel 2:2-9 describes the king of the north's attack on Jerusalem. It is like the attack of the locust infestations: devastating. The king of the north contacts great prosperity, but leaves only desolation behind, just as the locusts, and just as Satan in the original Garden of Eden.

Thus we have the four power-seats of the future, north, south, east and west; the armies of the entire world are descending upon Jerusalem.

Zechariah 12 relates the attack against the Jerusalem of the Tribulation from the perspective of the believing Jews living and fighting in Jerusalem.

Zechariah 12:2 says, "Behold I will make Jerusalem a cup of intoxication to all the people (the four armies)

round about, when they shall be in the siege both against Judah and against Jerusalem." Here, the Jews are depicted as a cup of strong wine; the invading armies will drink of this wine and become intoxicated. This wine is the wrath of God poured out upon these armies.

Armageddon 4

Zechariah 12:3 says, "And in that day will I make Jerusalem a burdensome stone for all people (the four armies): all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it."

Zechariah 14:1 and 2 state, "Behold the day of the Lord approaches, and your wealth will be divided in the middle of you. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the

houses rifled, and the women raped; and half of the city shall go forth into captivity (unbelieving Jews), but the residue of the people (the believing remnant) will not be cut off from the city (they will be safe)."

Remember, Jesus Christ controls history. [6] He allows this to happen.

Zechariah 12:5 and 6 say, "And the governors of Judah will say in their heart, the inhabitants of Jerusalem

will be my strength in the Lord of the armies (hosts) their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem." These governors, then, are believers and those who stand with them are believing Jews. They stand and fight, trusting in God.

Remember, the king of the north is on the western escarpment of the city; the king of the west is on the Valley of Megiddo in the Plain of Esdraelon. The kings of the east are on Jehoshaphat's Valley to the east,

and Scripture does not relate where the kings of the south are.

Then, then when the world is attacking the believing Jews and all hope is lost -- supernatural darkness!

Matthew 24:29 says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens will be shaken." Isaiah 60:2, says, "For, behold, the darkness shall cover the earth, and gross darkness the people..."

Zechariah 12:4 says, "In that day (the day of the Lord), saith the Lord, I will smite every horse with terror, and his rider with shock: and I will open my eyes (divine favor and blessing) upon the house of Judah, and will strike every horse of the people with blindness." Total darkness and total confusion of the four armies. No one can see, no computers work, no information is available -- men begin to go mad with fear.

Isaiah 13:6-9, compared with Luke 21:25 and 26 says, "Howl; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore will all hands be faint, and every man's heart will

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melt: and they will be afraid: pangs and sorrows will take hold of them; they will be in pain as a woman in child-bearing; they will be amazed at each other (total shock); their faces shall be as flames. Behold the

day of the Lord comes, cruel both with wrath and anger, lay the land desolate; and he shall destroy the sinners on it."

Just as the darkness of the Cross provided salvation for all believers, so this darkness preserves the Jewish believers of the Tribulation.

Then, unexpectedly and suddenly, from within the all encompassing supernatural darkness, there appears the only thing that can pierce such darkness -- supernatural light. Zechariah 14:6 and 7 put it thusly, "On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime (no light whatsoever) -- a day known only to the Lord. When evening comes (that time of day at which evening would normally occur), there will be light."

And Psalm 97:2-6 describe that day, the day of the Lord, as follows: "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goes in front of him, and burns up his enemies round about. His lightnings light up the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord....and all the people see his glory."

And Revelation 1:7 describes our Lord's return: "Look, he is coming with the clouds (saints in their resurrection bodies), and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen."

Armageddon 5

So we see that as our Lord descends from the Third Heaven, the Abode of God, everyone will see him, for

His is the Light of the world. Christ himself said in John 8:12, "I am the light of the world. Whoever follows (believes) me will never walk in darkness, but will have the light of life."

This supernatural light, visible to all, is the return of our Lord at the Second Advent. He returns to render judgment. Zechariah 14:3 says, "Then the Lord will go out and fight against those nations, as he fights in the day of battle."

The Lord will fight and deliver! For just as Moses said at the Red Sea, "Stand and watch the deliverance of the Lord!" And just as the Jews were delivered at the Red Sea in Exodus 14:10-14, so will the believers of the Tribulation generation be delivered. For Zechariah 14:4 states, "On that day (the day of the Lord, the Second Advent) his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives

will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south." Therefore, just as the Red Sea parted so Moses and the Exodus generation could escape, so will the Mount of Olives part. The Mount of Olives is the first place that His feet will touch the earth and it will part and the believers in Jerusalem during the Tribulation that are fighting against overwhelming odds will escape in the valley created by the rending asunder of the mountain. [7]

Here, then, is the return of the King of Kings and the Lord of Lords, the Ancient of Days, the Stone cut without hands, David's Greater Son, the Lion of the Tribe of Judah. Revelation 19:11-16 speak eloquently of His coming: "I saw heaven standing open and there before me was a white horse, whose rider is called

Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many crowns. He has a

name written on him that no one but he himself knows. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Out of his mouth comes a sharp sword with which to strike down the

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nations. 'He will rule them with an iron scepter.' (Psalm 2:9) He treads the winepress of the fury of the wrath of God Almighty. On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS."

Throughout the ancient world the 'white horse' was the symbol of conquest and victory. And He is true to His Word and Faithful, and He will deliver His own, both believing Jews and believing Gentiles. And He does this through Righteous judgment, violence and death.

And His judgments are correct, right, just and true! For He is the very God. And those that are judged at this future day are unbelievers who have, without exception, had each and every chance to believe, but who have rejected Him repeatedly.

The armies that accompany Him at his return are the Elect Angels, the Old Testament Saints, those saints

who have died (martyred) during the Tribulation, and the saints of the Church Age. References to these groups are found in I Thessalonians 3:13 and Jude 14. And all these saints will stand and watch. Our Lord Jesus Christ will do all the fighting and all the judging. And His only weapon is the "sharp sword" of Revelation 19:15; this sword is His spoken word. The "winepress" refers to the tremendous crushing power of these words: the devastation is total and complete.

Continuing in Revelation 19:17. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven (the first heaven - the atmosphere which surrounds the earth), Come and gather yourselves together at the supper of the great God." This angel announces the destruction of the Beast and all his allies. The angel calls those carrion-birds such as vultures to prepare for a feast of dead bodies. Ezekiel 39, the entire chapter, and specifically verses 17-22, provide the

prophet's description of this scene. And note: there is no doubt as to the outcome of the battle in the angel's mind; indeed, he is so sure that he commands the vultures to gather before the battle takes place.

Revelation 19:19 says, "And I saw the beast (King of the West - the Revived Roman Empire), and the kings

of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Here we have the culmination of the work of the three "frog spirits" of Revelation 16:13: they have gathered together the four power-seats to do battle. Remember, these four kings and Armageddon 6

their armies have been fighting each other for control of the world and Palestine. Now, faced with the Great Lamb of God, they unite with another to fight against God. They suffer what II Thessalonians calls "strong delusion, that they should believe the lie, that they all might be damned..." Thus, these four armies now prepare to war with God Himself; their absolute arrogance fuels their belief that they can defeat God. Psalm 2: 1-3 describes their thoughts: "The heathen rage, and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed."

Isaiah 63:1-6 describes the short-lived battle: "Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? 'It is I, speaking in righteousness, mighty to save (the Jewish remnant of believers and any Gentile believers).' Why are your garments red, like those of one treading the winepress? 'I have trodden

the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. For the day of vengeance was in my heart, and the year of my redemption has come. I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own

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wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground."

Revelation 19:20,21 tell the final end of the dictators: And the beast (king of the West) was taken, and with

him the false prophet (dictator of Israel) that wrought miracles before him, with which he deceived them

that received the mark of the beast, and them that worshipped his image (the abomination of desolation -

the statue of the King of the West). These both were cast alive into the lake of fire burning with brimstone." The armies are slain and defeated and the two dictators are cast 'alive' into the lake of fire.

As we have already seen in Isaiah 63, so widespread is the slaughter that our Lord's garments of white are

stained red with the blood of His enemies. Revelation 14:19 and 20 describe the extent of the carnage:

"The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath. They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1600 stadia (180 miles)." Thus the blood runs 5 to 6 feet high for a distance of 180 miles.

Many flounder at this picture of our Lord. "And ask, in amazement, whether the author really believes it?

We answer, Yes!" [8] For at the First Advent He came in humiliation to provide salvation; then, at the Tribulation, however, He will come in glory. And this is stated in Psalm 45:3-6: "Gird your sword upon your side, O mighty one; clothe yourself with splendor and majesty. In your majesty ride forth victoriously in behalf of truth, humility and righteousness; let your right hand display awesome deeds. Let your sharp arrows pierce the hearts of the king's enemies; let the nations fall beneath your feet.

Your

throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom."

So the entire picture is that of judgment and vengeance. And our Lord Himself spoke of this day in Luke 19:27, where He said, "But those enemies of mine who did not want me to be king over them -- bring them

here and kill them in front of me."

And there are so many dead enemies of our Lord that Scripture relates that it takes seven months to bury

all the bodies. Ezekiel 39:12 says, "For seven months the house of Israel will be burying them in order to cleanse the land."

Summary of Armageddon

The "day of the Lord" or the "day of Jehovah" or the "Great day of God," then, occurs in the final days of the Tribulation, which is the final 7 years of the Age of Israel (Daniel's Seventieth Week). And Christ returns to fulfill the promises to Israel made in the Abrahamic, Palestinian, Davidic and New Covenants to Israel. And the location of this last great battle is in Palestine, specifically in Armageddon (Valley of Megiddo), the Jeshoshaphat Valley, Edom (Idumea) and the city of Jerusalem.

Armageddon 7

Because of 'demon possession' and empowerment by Satan himself, the four power-seats of the future descend with their armies upon Jerusalem. And these four power-seats are called the Kings of the North,

the South, the East and the West in the Bible.

Then the Second Advent of Christ occurs; He destroys the invading armies who unite to make war with

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Him. The two beasts (the dictator of the Revived Roman Empire, also called the King of the West; and the

False Prophet, the dictator of Israel) are cast alive into the Lake of Fire for eternity. Then Satan himself is bound and thrown into the Abyss, and the Great White Throne judgment takes place. And our Lord rules on the earth for 1000 years, which time is called the Millennium.

Questions: Is the Tribulation close? The Bible states that there is no prophecy that must be fulfilled before

the Rapture of the Church takes place. However, this has been true since the death of the Apostles. And "no one knows the day or the hour." Thus no accurate forecast may be made or supported. Additionally, remember the Church will not go through the Tribulation; the Rapture of the Church precedes the Tribulation.

Who is the beast? Who is the false prophet? Again, no one knows for sure. Their identities cannot be stated. Also, many world leaders in the past have been marked as the beast and the Anti-Christ, including Napoleon, Hitler, the Pope, and Mussolini.

Finally, for the Church Age believer God has a plan (Ephesians 3:20). And as we have just seen, He is Faithful and True. He is faithful to His promises and true to fulfill His warnings of judgment.

NOTES:

[1] This exposition of 'Daniel's Seventieth Week' is based on the scholarship of Robert Thieme, Clarence Larkin, and E.W. Bullinger.

[2] Bullinger, E.W. Commentary on Revelation

[3] Thieme, Robert. Revelation; from notes

[4] This exposition is extracted from the scholarship of E.W. Bullinger, Clarence Larkin, and Robert Thieme. From notes, handwritten, undated

[5] Thieme, Robert. Revelation; from notes taken in 1970's, undated.

[6] Thieme, Robert.

[7] Thieme, Robert. Revelation; from undated notes.

[8] Bullinger, E.W., Commentary on Revelation; page 597.

Assyria

Assyria was a country located east of the Tigris River; the capital was Ashur (Assur, Asshur, Ashshur), from which the entire country derived its name. The Assyrian Empire encompassed a large mass of land. The Assyrians were an ethnic blending of Hurrians, Sumerians, and Semites. And the Assyrian culture fused elements of the Babylonians, the Hittites, and the Hurrians.

From approximately 1950 BC to 1850 BC Assyria was ruled by the Babylonians. Then in circa 1800 BC, the

area came under Amorite rule, then successively under the hegemony of the Hittites, the Egyptians, and the Hurrians. However, Assyria proper began to assert and consolidate itself in 1380 BC, and in 1280 BC Shalmaneser I established his capital at Calah (Kalhu), a few miles south of Nineveh. Shortly thereafter a period of weakness took place, but Assyria eventually regained military and political pre-eminence under

Ashur-dan I, circa 1150 BC. And during the reign of Tiglath-pileser I, circa 1110 BC, Assyria attained greatness through foreign conquests and internal reforms; and under Tiglath-pileser I the capital city was

once more Ashur.

For the next two centuries, from 1100 to 900 BC, the nation of Assyria faded almost to extinction; and it was during this decline that David and Solomon ascended. Around 900 BC Assyria again began to revive itself. Tulkulti-Ninurta II, then Ashur-nasir-pal (who was cruel beyond imagining), then Shalmaneser III, each in succession made Assyria larger and stronger. The latter king, Shalmaneser III, was the first

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Assyrian to come in contact with Israel as a nation. Shalmaneser III forcefully impacted history: he invaded Urartu (Armenia), captured Carchemish and in 853 BC fought the battle of Karkar, where he encountered the axis of Ben-hadad of Damascus, his allies, and Ahab, king of Samaria. Ten years later Shalmaneser III received tribute payments from both Tyre and Sidon and king Jehu of Samaria. Shalmaneser's son, Shamshi-adad V married Semiramis, who ruled so successfully as regent for her son Adad-nirari III. Finally, in 782 BC, Assyria once more suffered reversals.

Then, in 746 BC, after the ministry of Jonah, Pul or Tiglath-pileser III came to the throne and the period of

the Second Empire began. Pul was followed by Shalmaneser V, Sargon II, Sennacherib, Esar-haddon and Ashurbanipal. The last ruler of Assyria was Shin-shar-ishkun; he died when Nabopolassar, king of Babylonia, and Cyaxeres, king of the Medes, destroyed Nineveh in 612 BC. And after 605 BC, the Assyrian Empire ceased to exist.

Carchemish

Carchemish was the eastern capital of the ancient Hittite empire. It was a highly strategic military and commercial center of Northern Syria for many centuries, under one ruler or another. It lay on the Euphrates river, about 65 miles northeast of Aleppo.

There were several battles fought at Carchemish, the most decisive of which is the so-called "Battle of Carchemish," in which the Babylonians under Nebuchadnezzar defeated the Egyptians, who were led by Pharaoh Necho.

Assyria had lost its capital at Nineveh to the Babylonians in 612 BC. The capital was moved to Haran, but the Babylonians captured that city in 610 BC, forcing the Assyrians to set up another headquarters in Carchemish, about 35 miles east of Haran.

Pharaoh Necho was allied with the Assyrians, and he was on his way to Carchemish to help them fight the Babylonians when King Josiah moved the Jewish forces into his path at Megiddo as a delaying action. Josiah was killed in the battle of Megiddo (2 Chron. 35:20).

Necho's army was delayed again at Riblah (2 Kings 23:31), and when he finally approached Carchemish, he was too late. Nebuchadnezzar had surprised the Assyrians and had captured Carchemish. He turned on the Egyptians and thoroughly defeated them. He pursued them to Hamath and killed almost all of the Egyptian combatants.

The Battle of Carchemish was the end of the Assyrian Empire, and Egypt was reduced to a second-rate power. Babylon was master of the Middle East.

The site of Carchemish was excavated during 1912 to 1914 by Sir Leonard Wooley and T. E. Lawrence (Lawrence of Arabia) for the British Museum. They found substantial remains of that powerful city, with forts, palaces, temples, market places, and a great wall sculptured with a procession of warriors, with the

king and crown prince celebrating a great victory.

Bethlehem-Judah

Bethlehem-Judah is a town in Palestine, about 5 miles south of Jerusalem, at an elevation of about 2,550 feet above mean sea level. The town overlooks the highway to Hebron and Egypt.

The name "Bethlehem" probably means "house of bread" or "granary", so it was used of various places. The name draws attention to the fertility of the region.

There are other towns named Bethlehem in Israel, the most notable other one being in the north, toward

the coast, in the territory allotted to Zebulun.

The town was also called Bethlehem-Ephrata (Micah 5:2), Bethlehem of Judea (Matt. 2:1), and the City of

David (Luke 2:4; 7:42)

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Jacob was buried Rachel near Bethlehem. In those days the town was called Ephrath. See Gen. 35:19; 48:7.

The names are sometimes combined in the Bible.

After the conquest of Canaan by Joshua, Bethlehem became part of the land allotted to Judah (Judges 17:7).

David was born in Bethlehem. He was anointed in Bethlehem by Samuel, after God had chosen him as king. David's three heroes (2 Sam. 23:15 ff) brought him water from the well at Bethlehem. The well now

existing on the north side of the village is thought to be the same well.

Bethlehem-Judah was the birthplace of Jesus Christ. The male children of this region were slain by Herod,

who had ordered that all males under the age of two were to be killed.

Caesarea - Judea

Caesarea, the Roman capital of Judea in the time of Christ and Paul, was located by the sea, thirty-two miles north of Joppa, and some sixty miles northwest of Jerusalem. Herod the Great began to build the city in 25 BC, and completed it in 13 BC. At the dedication on 12 BC, he named it Caesarea, in honor of Caesar Augustus, and made it the Roman capital of Judea.

It soon became a busy seaport and a great commercial center. It was one of the most attractive cities of its

day. It was constructed so well, and on such a magnificent plan, that it was frequently called "Little Rome." Here lived Philip the Evangelist, and here Paul was imprisoned for two years, during which time he appeared before Felix, Festus, and King Agrippa.

The city stood, with varying fortunes, until 1256 AD, when Sultan Bibars of Egypt captured the city and destroyed its walls and most of its buildings. During succeeding centuries it lay in ruins, with only broken pottery, portions of gates and castles, and fragments of granite and marble columns protruding from the sands and lying half-submerged in the shallow waters of the nearby sea.

The Department of Antiquity of the Government of Israel has undertaken the excavation of Caesarea. Their larger finds, thus far, have included a very splendid Crusader castle, the theater, the amphitheater, the hippodrome, and the pavement of a Jewish synagogue, possibly the very one, or the successor of the

one, in which Cornelius once worshipped, and which Philip, Peter, and Paul visited. In the theater they found an inscribed stone which bore the names of Pilate and Tiberius. This was the first time Pilate's name has been found on a stone inscription. A large temple dedicated to Caesar of Rome was uncovered,

which contained an unusually large statue of the emperor.

In 1960 the Link Expedition to Israel explored and charted the extensive harbor built by Herod the Great. Only the tops of the elaborate stone breakwater protruded here and there above the waters, but undersea

explorations went far in confirming Josephus' description of Caesarea's massive and extensive harbor.

From the Encyclopedia Britannica

<<http://www.britannica.com>>

Caesarea

Hebrew HORBAT QESARI ("Ruins of Caesarea"), ancient port and administrative city of Palestine, on the Mediterranean coast of present-day Israel south of Haifa. It is often referred to as Caesarea Palaestinae, or

Caesarea Maritima, to distinguish it from Caesarea Philippi near the headwaters of the Jordan River. Originally an ancient Phoenician settlement known as Straton's (Strato's) Tower, it was rebuilt and

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enlarged in 22-10 BC by Herod the Great, king of Judaea under the Romans, and renamed for his patron, the emperor Caesar Augustus. It served as a port for Herod's newly built city at Sebaste (Greek: Augusta),

the ancient Samaria of central Palestine. Caesarea had an artificial harbor of large concrete blocks and typical Hellenistic-Roman public buildings. An aqueduct brought water from springs located almost 10 miles (16 km) to the northeast. Caesarea served as a base for the Herodian navy, which operated in aid of the Romans as far as the Black Sea.

The city became the capital of the Roman province of Judaea in AD 6. Subsequently, it was an important centre of early Christianity; in the New Testament it is mentioned in Acts in connection with Peter, Philip the Apostle, and, especially, Paul, who was imprisoned there before being sent to Rome for trial.

According to the 1st-century AD historian Flavius Josephus, the Jewish revolt against Rome, which culminated in the destruction of Jerusalem and the Temple in AD 70, was touched off by an incident at Caesarea in AD 66. During the Bar Kokhba revolt of AD 132-135, the Romans tortured and killed the 10 greatest leaders and sages of Palestinian Jewry, including Rabbi Akiba. Caesarea was almost certainly the place of execution of Rabbi Akiba and the others according to tradition (c. AD 135). The death of these Ten

Martyrs is still commemorated in the liturgy for Yom Kippur (the Day of Atonement).

Caesarea - Judea

After this Caesarea became the capital of the province renamed Syria-Palaestina by the emperor Hadrian.

Under the Byzantine Empire it was capital of the province of Palaestina Prima. The church historian and biblical topographer Eusebius (c. 260/264-c. 340) served as bishop of Caesarea. The city declined under later Byzantine and Arab rule. Its port and part of the ancient citadel were rebuilt by the crusaders; the city was successively taken and retaken by Muslim and crusader forces, until finally it was captured and razed by the Mamluk Sultan Baybars I in 1265. Between 1884 and 1948 Bosnian Muslims had a settlement

there. In 1940 the fishing kibbutz of Sedot Yam was founded just south of the ancient site; this settlement

has built a jetty over the Roman and crusader breakwater. It also engages in agriculture and operates a resort hotel.

Excavations undertaken since 1950 have uncovered a Roman temple, amphitheater, hippodrome (which seated 20,000), the aqueduct, and other ruins of Roman and later times. Of particular interest is a Roman

inscription, found in 1961, which mentions Pontius Pilate, Roman procurator of Judaea at the time of Jesus' crucifixion. This is the first mention of Pilate ever found that can be accurately dated within his lifetime.

Further excavations in the 1970s and '80s, both on land and underwater, gave a clearer picture of the artificial harbor built by Herod the Great. It was probably the first harbor ever constructed entirely in the open sea (i.e., without the benefit of any protective fringing bay or peninsula) and was protected from the

sea primarily by two huge breakwaters built of concrete blocks and filled with stone rubble. This spacious

harbor, which Josephus compared favorably with that of Athens at Piraeus, was one of the technological marvels of the ancient world and helped make Caesarea a major port for trade between the Roman Empire and Asia.

Caesarea Philippi

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Caesarea Philippi was located at the foot of Mount Hermon, where, as a dashing sparkling stream, the most eastern source of the Jordan River rushes out from a cave at the base of a great cliff and sings its way

on to join other sources of the famous river. Being well watered, the place has such a variety of trees, vines, and flowering shrubs as to make it one of the most beautiful localities in all the Holy Land.

In Old Testament times it had a shrine dedicated to Baal; while later the Greeks built a shrine to Pan, the god of nature, and called the place Paneas (the city of Pan).

In 20 BC Herod the Great built a white marble temple here, and dedicated it to Augustus Caesar. At Herod's death the city fell to his son, Herod Philip, who enlarged and beautified the place and named it Caesarea Philippi, in order to gain the favor of his emperor, Tiberius Caesar, and to distinguish it from the

better-known and capital and seaport of Caesarea on the coast.

It was to this area of natural beauty that Jesus took his disciples for a brief period of rest and devotion, when, after a siege of prayer he asked them, "Whom say ye that I am?", and Simon Peter made the great

declaration, "Thou art the Christ the Son of the Living God" (Matt. 16:16; Mark 9:18).

In medieval times (1120 AD) the Crusaders built a castle here on a mountain spur some 1150 feet above the gushing fountain, and called it the "Castle of Subeibeh."

Today, masses of building stone, pieces of broken columns, and half-buried arches are strewn over the site of the city. On the face of the great cliff about the grotto, from which emerges the stream, there are several niches, and a Greek inscription to the effect that "Pan and his Nymphs haunt this place." Another inscription speaks of the "Priest of the god Pan."

High on the mountain, overlooking Caesarea Philippi, stands the Castle of Subeibeh surrounded by walls ten feet thick, one hundred feet high, and strengthened by numerous round towers. The interior of the old

fortress is an uneven area of four or five acres, dotted here and there by houses, cisterns, huge walls, and

wide courtyards. The castle is old and worn by time and the elements, but is better preserved than many

other castles of this area.

Colossae

COLOSSAE

In the Greek the word is KOLOSSAI, and is defined as "punishment." The city was situated on the Lycus River in Phrygia. From its inception, the city was important according to Herodotus and Xenophon.

Xerxes halted at Colossae in 481 BC. And Cyrus the Younger passed through it in 401 BC.

It is apparent that the Apostle Paul never visited Colossae in person. The church's place there was due to Epaphras and Timothy, according to Colossians 1:17, and the church in Colossae was located in the home

of Philemon, and Epaphras was the Pastor. Documentation that a church was established in Colossae is found in Colossians 4:12,13; Revelation 1:11; 3:14.

Colossae was the home of many Jews, and the major industry in Colossae revolved around collossinus, a type of wool which was purple in color. The religious trend in the city was Gnosticism, and it was this problem that prompted the writing of the Colossians Epistle by the Apostle Paul.

In the 7th and 8th centuries Colossae was occupied by the Saracens, who were a North Arabian Muslim tribe. In the 12th century, the Turks destroyed the city. The ruins of the city have been excavated.

During

the Middle Ages the city was known as Chonae and is presently called Chonas.

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Phrygia was called Asia Minor by the Romans. For purposes of administration the Romans divided Phrygia into two parts: the northeastern portion to the Galatian Province, the western part to the Province

of Asia. Under the Romans, grapes were cultivated extensively in the area, and Phrygian marble was quarried. And from this area originated the 'Phrygian Cap,' which was a cloth head-covering adopted by freed-slaves during Roman rule; it was a symbol of emancipation.

Crete

Basic Features of Cretan History and Reports on the Character of the People, in Support of the Study of the Epistle to Titus

Crete is an island which forms a southern boundary to the Aegean Sea, and lies southeast of Greece. Crete is 156 miles long, seven to thirty-five miles wide, and 3,189 square miles in area. It is the fifth largest

island in the Mediterranean Sea (after Sicily, Sardinia, Cyprus, and Corsica), and is on the spine of an undersea mountain range thought to have formed at one time a land bridge between the Greek Peloponnesian

peninsula and southern Turkey. In ancient times, Crete was the main stepping stone (by sea) between Greece and Africa, and between Asia Minor and Africa. The Philistines may have migrated to Palestine from Greece, having been located on Crete for a time in the ancient past.

Crete is centrally located, but very little was known of its history prior to the Greek period. It was not until the archaeological expeditions of Sir Arthur Evans in the late 19th Century that the facts of ancient Cretan history became known. Evans was an out-of-work millionaire in England, so he took a position as the curator of the Ashmolean Museum of Oxford University in Oxford, England. He was an avid amateur archaeologist, but he was to achieve a reputation which placed him among the most professional. Evans was also a numismatist, and he heard about some very interesting signet rings which had supposedly

been left on the island of Crete by some ancient Egyptians. Taking an extended vacation from the museum, he sailed his personal yacht to Crete in 1894. He arrived in the harbor at Knossos in that year, and he began an archaeological dig at a place nearby called the Kephala site. On the very first day of digging,

he uncovered the top of a bronze age palace. He knew that he had found something, but the property didn't belong to him; so he covered up the hole and began negotiations with the Greek government on Crete to purchase the site.

The place that Evans bought was the site of ancient Knossos; and the palace he had found was that of King Minos, who had, up until that time, been thought of only as a legend. Evans called the civilization of King Minos the Minoan civilization. This civilization flourished from early times up until about 1400 B.C., and its discovery has been invaluable to the study of Greek and European history and languages, especially

those of the eastern Mediterranean area.

The Minoan culture is distinguished by the originality and high development of its art and architecture. In fact, the Minoan culture is considered to be a forerunner of the Mycenaean civilization of ancient Greece.

Many examples of pictographic script were found at the palace site; and two basic forms were identified,

labeled Minoan Linear A and Linear B. The work of decipherment began in the 1930's, but it was not until

1953 that the Linear B script puzzle was solved, by two men named Ventris and Chadwick. They determined

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that Linear B is an archaic form of early Greek. Linear A is still under examination.

Sir Arthur Evans was recognized with many honors: he was elected a Fellow of the Royal Society of Archaeologists;

he was knighted in 1911; he was named president of the Society of Antiquaries from 1914 to 1919. He died at Oxford in 1941.

The Minoan civilization was destroyed in about 1400 B.C. with the eruption of the Santorini volcano at the

island of Thera, about 70 miles north of Crete. It is thought that first a huge tidal wave struck the island, destroying coastal cities and populations, and that then volcanic ash came down, burying the whole island.

Arthur Evans uncovered the buildings 3300 years later.

Of course, the island began to be repopulated immediately as people migrated from the mainland. In about 600 B.C., Dorian Greeks came in force and settled the island by conquest. Their cousins were the Spartan Greeks from the Peloponnesus and the Philistine Greeks of Palestine. Spartan Greeks settled on the western side of the island in cities like Lyttus. All of the Greeks on the island were warlike, fierce Crete 2

fighters who prided themselves on their independence and warrior qualities. Island people have a tendency

to be independent, and this trait was augmented by their heredity.

There were Cretan Jews at Jerusalem on the Day of Pentecost, Acts 2:11; and Paul stopped at least once at

Crete, on his voyage to Rome, Acts 27:7ff.

The following excerpts are from the works of Polybius, one of the most famous and prolific Greek historians

of Roman times. The quotations are taken from his Histories, Volumes II, III, and VI. The citations indicate volume and page numbers as [II, 319], etc.

ON THE CRETAN MILITARY [II, 319ff] - "The Cretans both by land and sea are irresistible in ambushes, forays, tricks played on the enemy, night attacks, and all petty operations which require fraud; but they are cowardly and down-hearted in the massed face-to-face charge of an open battle".

ON CRETE'S INTERNAL STRIFE AND CIVIL WARS [II, 429ff], "The city of Lyttus met with an irremediable disaster.

Knossians and Gortynians had subjected the whole island, except for Lyttus (about 225 B.C.). Since Lyttus would not surrender to them, they declared war against it. At first, all the Cretans took part in the war against the Lyttans; but jealousy sprang up from some trifling cause, as is common with the Cretans. Several cities went over to the aid of Lyttus.

"Meanwhile, the city of Gortyn was having civil war, in which the elder citizens were taking the side of Knossos and the younger were siding with Lyttus. The elder Gortynians, with the help of Knossians and Aetolians, whom they had secretly let into the city and the citadel, put to death the younger citizens, delivering

the city of Gortyn to Knossos.

"At about the same time, the Lyttians left with their whole force for an expedition into enemy territory. But the Knossians got word of their departure and used the opportunity to occupy Lyttus, destroying the town and sending the populace into slavery. The Lyttus military returned to a gutted city and were so distraught that they didn't even enter the town, but sought refuge in the city of Lappa, becoming in one day cityless aliens instead of citizens.

"Thus, Lyttus, a colony of the Spartans, and allied to them by blood, the most ancient city in Crete, and the

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breeding place of her bravest men, was utterly and unexpectedly made away with."

ON THE GREED OF CRETANS [III,373ff] (In a comparison of the Spartan and Cretan constitutions) -- "In all these respects the Cretan practice is exactly the opposite (to the Spartan). Their laws go as far as possible

in letting them acquire land to the extent of their power; and money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.

"So much, in fact, do sordid love of gain and lust for wealth prevail among them, that the Cretans are the

only people in the world in whose eyes no gain is disgraceful...owing to their ingrained lust of wealth are involved in constant broils public and private, and in murders and civil wars."

ON CRETAN TREACHERY AND CONNIVING (this is Polybius' rebuttal to the statements of Ephorus, Xenophon,

Plato and Callisthenes that the constitutions of Sparta and Crete are similar) [III, 375ff] -- "Such are the points in which I consider these two political systems to differ, and I will now give my reasons for not regarding that of Crete as worthy of praise or imitation.

"In my opinion, there are two fundamental things in every state, by virtue of which its principles and constitution

are either desirable or the reverse. I mean customs and laws. What is desirable in these makes men's private lives righteous and well-ordered and the general character of the state gentle and just.

What is to be avoided has the opposite effect.

"So, just as when we observe the laws and customs of a people to be good, we have no hesitation in pronouncing

that the citizens and the state will consequently be good also. Thus, when we notice that men are covetous in their private lives and that their public actions are unjust, we are plainly justified in saying

that their laws, their particular customs, and the state as a whole, are bad.

Now it would be impossible to find, except in some rare instances, personal conduct more treacherous, or

a public policy more unjust, than in Crete. Holding then the Cretan constitution to be neither similar to Crete 3

that of Sparta nor in any way deserving of praise and imitation, I dismiss it from the comparison which I have proposed to make."

ON THE TREACHERY OF SOME CITIZENS OF THE CITIES OF CYDONIA AND APOLLONIA [VI, 31] -- "The people of

Cydonia at this time committed a shocking act of treachery universally condemned. For although many such things have happened in Crete, what was done then was thought to surpass all other instances of their habitual ferocity.

"For while they were not only friends with the Appolonians, but united with them in general in all the rights observed by men, there being a sworn treaty to this effect deposited in the temple of Zeus, they treacherously seized on the city, killing the men, laying violent hands on all property, and dividing among themselves and keeping the women and children, and the city with its territory."

FROM CRETE VS. RHODES [VI, 285] -- "Antiphatas ... for, as a fact, this young man was not at all Cretan in character but had escaped the contagion of Cretan ill-breeding."

The Story of the Capture of Achaeus

(a true, and truly Cretan, episode)

First, some background Greek history -

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Philip of Macedon had won recognition as a Greek by force of arms. He announced his intention of leading a united Greek army against Persia to overthrow it once and for all. He was elected general at the city of Corinth in 335 B.C., but he was murdered shortly thereafter, and the army and generalship passed to his son, Alexander.

Alexander crossed the Hellespont in 334 B.C. with an army of 35,000 Macedonians and Greeks. He visited Troy, dedicated his armor to Athena, and placed a crown on the tomb of Achilles, whom he regarded as his ancestor. His first engagement with the Persians was at the river Granicus, east of Troy, which opened his way into Asia Minor. The second main battle was at Issus, after which he overran the whole east coast of the Mediterranean, conquering as far as Egypt. His third great battle was at Guagamela in 331 B.C., which brought the final downfall of the Persian empire. He went on to conquer territory over into India, but died at the age of 32 of a fever probably made worse by alcoholism.

Alexander had begun to think of world empire, but it was not to be. His generals fought each other to be his successor; and they finally divided the conquered territories among themselves. Ptolemy began his dynasty in Egypt, which lasted until Cleopatra. The Seleucid dynasty in Asia Minor, with the kings named Seleucus or Antiochus, lasted until 65 B.C. when Syria became a Roman province. The Antigonid rulers of mainland Greece and Macedonia also remained independent until the Roman takeover. For the next century and a half after Alexander, the history of Asia Minor is that of the attempts by various kings to extend their dominion over the Mediterranean area. There was continuous fighting between Greeks, Egyptians, and Syrians, as first one and then the other became ambitious for more territory. In about 215 B.C., Antiochus III took an army to hunt down a man named Achaeus, a member of the Syrian royal family, who had proclaimed himself king in Asia Minor. Achaeus and his army were forced to retreat into the city of Sardis, and Antiochus troops were camped almost all the way around the city in siege.

Now - at this time, Bolis, a Cretan, was a high ranking official in the court of Ptolemy, the Egyptian king. He was possessed of superior intelligence, exceptional courage, and much military experience. He was approached by Sosibius, the Egyptian "secretary of state", and asked to work up a plan to save Achaeus from the clutches of Antiochus. In about three days, Bolis told Sosibius that he would take on the job; mainly because he had spent some time in Sardis and knew the layout of the land and the city. And he knew that Cambylus, another Cretan, and a friend of his, was the commander of the Cretan mercenaries in Antiochus' army.

Crete 4

In fact, Cambylus and his force of Cretans had charge of one of the outposts behind the citadel where Antiochus was not able to build siege works. This portion of the surrounding forces' line was occupied by Cambylus's troops.

Sosibius had almost given up the idea of rescuing Achaeus; but now he thought that if anyone could do it, Bolis could. And Bolis was so enthusiastic about the idea that the project really began to move. Sosibius advanced the funds necessary for the project; and he promised Bolis a large reward from Ptolemy himself, pointing out also that King Achaeus would probably express his gratitude with money.

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Bolis set sail without delay carrying dispatches in code and credentials to Nicomachus in Rhodes, a close friend of Achaeus, and to Melancomas at Ephesus. These two men had previously acted as Achaeus' trusted agents in foreign affairs. They were in agreement with Bolis' plan and began to make arrangements

to help him in the rescue attempt. Bolis also sent word to Cambylus at Sardis that he had a matter of great urgency to discuss with him in private.

Bolis, being a Cretan and naturally astute, had been weighing every idea and testing the soundness of every plan. When Bolis met with Cambylus, (according to Polybius), "They discussed the matter from a thoroughly Cretan point of view. For they did not take into consideration either the rescue of the man in danger or their loyalty to those who had charged them with the task, but only their personal security and

advantage. Both of them, then, Cretans as they were, soon arrived at the same decision, which was to divide

between them in equal shares the ten talents advanced by Sosibius and then to reveal the project to Antiochus; and undertake, if assisted by him, to deliver Achaeus into his hands on receiving a sum of money in advance and the promise of a reward upon delivery of Achaeus adequate in importance to the enterprise."

So, Cambylus left to talk to Antiochus; and Bolis sent a messenger to Achaeus with coded messages from Nicomachus and Melancomas outlining the plan to the king. Should Achaeus agree to make the attempt at escape, Bolis would go ahead with the rescue plan. Antiochus, for his part, was surprised and delighted

at the offer from Cambylus. He was ready to promise anything to get Achaeus in his hands; but he was equally wary of any Cretan plan. So he demanded a detailed account of their project and how they were going to carry it out. Cambylus was able to convince him, so Antiochus urged him to put it into execution, and he advanced several talents for expenses.

Bolis, meanwhile, communicated with Nicomachus and Melancomas, who, believing that the attempt was

being made in all good faith, immediately drew up letters to Achaeus in a secret mercantile code so that only Achaeus could read the messages. The letters urged Achaeus to put his trust in Bolis and Cambylus. Bolis' messenger gained access to the citadel in Sardis with the aid of Cambylus, and he handed the letters

to Achaeus. The messenger had been completely briefed in the fake plan, and he was able to give an accurate

and detailed account of everything in answer to Achaeus' numerous questions about Bolis and Sosibius, Nicomachus and Melancomas, and especially Cambylus. The messenger was able to support the cross-questioning with confidence and honesty because he had no knowledge of the real agreement between

Bolis and Cambylus.

Achaeus was convinced and agreed to the plan. He sent word back to Rhodes to Nicomachus, to tell Bolis

to proceed. Achaeus figured that once he had escaped he could travel quickly back to Syria, while Antiochus

was still occupied in the siege of Sardis, and create a great movement in his favor.

The rescue plan was as follows --Bolis and the messenger would go into the citadel and lead Achaeus out.

The messenger would lead the way out because he knew the path and there was a new moon, making it completely dark. Bolis would be last and stick close to Achaeus. If Achaeus were to be alone, there

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would be no problem. But they wanted to take him alive; and if he brought some people with him, they didn't want to take any chances of his escaping in the dark when he found out he was being kidnapped. Cambylus took Bolis to talk personally with Antiochus, who again promised a huge reward for Achaeus. That night, about two hours before daybreak, Bolis went through the lines to the citadel and met Achaeus.

Here, let Polybius pick up the narrative --

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"As, however, Achaeus was second to none in intelligence, and had had considerable experience, he judged it best not to repose entire confidence in Bolis. He announced that he would first send out three or

four of his friends, and after they had made sure that everything was all right, he would himself get ready

to leave. Achaeus was indeed doing his best; but he did not consider that, as the saying goes, he was trying

to play the Cretan with a Cretan. For there was no probable precaution of this kind that Bolis had not minutely examined."

Achaeus dressed himself in rude clothing and put fairly good clothing on some of his retainers. Then, in darkness, they went out on the steep and difficult trail down from the citadel, the messenger in front as planned, with Bolis bringing up the rear. Again, Polybius:

"Bolis found himself perplexed ... for although a Cretan and ready to entertain every kind of suspicion regarding others, he could not owing to the darkness make out which was Achaeus, or even if he were present. But he noticed that at certain slippery and dangerous places on the trail some of the men would

take hold of Achaeus and give him a hand down, as they were unable to put aside their customary respect

for him. So Bolis very soon determined who was Achaeus."

Achaeus was taken in ambush by Bolis and his men, who kept Achaeus's hands inside his garment to prevent suicide. He was taken bound hand and foot to Antiochus, who summarily executed him. Bolis and Cambylus received their rewards and went their way.

A final word from Polybius: "Thus did Achaeus perish, after taking every reasonable precaution and defeated

only by the perfidy of those whom he had trusted, leaving two useful lessons to posterity, firstly to trust no one too easily, and secondly not to be boastful in the season of prosperity, but, being men, to be

prepared for any turn of fortune."

Damascus

DAMASCUS

1. The city's name has been Damascus from about 1500 BC until the present.

Egyptian inscriptions speak of TI-MAS-KU and SA-RA-MAS-KI between the 1500's and 1200's BC.

The Arab name is DIMASHK ESH-SHAM or "DIMASHK of the Left". The meaning of DIMASHK or Damascus is unknown, but the ESH-SHAM means "the Left" and is to be compared to YEMEN or "The Right".

2. The city is located in the NW corner of the Ghuta, a fertile plain about 2300 feet above sea level, East of Mt. Hermon.

The Eastern part of the Ghuta, east of the city, is called the "Meadow Land" of Damascus, the EL-MERJ.

The River Barada (Abana) flows through Damascus and waters the plains beyond the city.

A few miles south of the city the river NAHR EL-AWAJ flows through the plain as well. It is surrounded

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on three sides by barren hills and on the east beyond the GHUTA by the desert. The city is marked by fountains and streams, orchards and fields, especially in the spring.

In Arabic literature Damascus is described as an earthly paradise.

The Barada River is the lifeblood of the city, coming out of the hills in a narrow gorge, it spreads out into many streams through the Ghuta and loses itself into the desert, where it vanishes in the marshes.

h. Its beauty can only be appreciated if seen from the desert point of view, and especially in the spring when its fruit trees bloom. (Apricot, pomegranates, walnuts and many others.

3. The Structure of the City.

a. The main part of the city runs east to west along the south bank of the river.

b. A long street called the Meidan stretches along the southern part of the city, passing beyond the city wall and terminating at the BAWWABET ALLAH ("The gate of God"), which is the starting-point of the annual HAJ, the annual pilgrimage to Mecca.

c. In the Greek and Roman period, a long colonnaded street ran through the city. (Acts 9:11) DERB ELMUSTAKIM.

- Archaeologists have uncovered parts of the Street Called Straight

- It runs from east to west with the Jewish Quarter on the South and the Christian quarter on the North.

- On the West end of town the street ends in the SUK EL- MIDHATIYEH, a bazaar built by MIDHAT PASHA, north of which is the Moslem quarter of the city, in which are the citadel and the Great Mosque.

d. Part of the city wall has been preserved with a foundation going back to Roman times, with Arab rebuilding above it.

e. Biblical sites pointed out to the tourist are spurious.

- Traditional site of Paul's escape over the wall in a basket. II Cor 11:33; Acts 9:25

- NAAMAN's House. II Kings 5:1ff

4. Industry associated with Damascus.

a. It always was famous for its textile industry, from which the English word "Damask" is taken.

b. In the Middle Ages it was famous for the "Damascus blades" of the time of the Crusaders.

c. Timur (Tamerlane), the son of Genghis Khan, took the city and ended its armament production by carrying its armorers off to Samerkand, but the city went right on after 1399 AD.

Damascus 2

5. Early History of the City of Damascus.

a. The earliest reference to it in Scripture is Genesis 15:2, in which Abraham complains that this "Son of possession", BEN MESHEQ, ELIEZER, the DAMESHEQ (Damascus), will "inherit his house."

b. This would indicate a date for the city of, at the oldest, 1800 BC.

c. Eliezer the Damascusite was from Damascus and the city name would thus mean something on the order of "The one who possesses or has possessions." (Based on Aram. relative pronoun DIY + MESHEQ).

d. The city is mentioned one additional time during Abraham's time, in Genesis 14:15, where Abraham is said to have pursued the four kings of Mesopotamia "as far as Hobah, which is on the left hand (North) of

DAMASCUS."

6. Damascus during the time of David.

a. Damascus allied itself with neighboring Aramaean cities against David. II Sam 8:5ff

b. The center of Aramaic power during David's time was Zobah, whose king Hadadezer, was executed by David after the defeat of the allied army.

c. Unfortunately, Rezon, ben Eliada, an officer in Hadadezer's army escaped and built an army of bandits and ultimately seized the city of Damascus, where he ruled as king and built a powerful kingdom. I Kings 11:23ff

d. Rezon continued to be a thorn in the side of Solomon. I K 11:25.

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7. The Aramaean Kingdom. (950-732 BC).

a. Rezon may or may not be identical with Biblical Hezion, who fathered Tab-rimmon, Who in turn fathered Ben-hadad. I K 15:18

b. Ben-hadad (BIR-IDRI) is the first king after Rezon of whom we have any first-hand knowledge, when he became the nemesis of Ahab.

c. He played Israel against Judah beautifully to the detriment of both.

- ASA hired him with a bribe to attack Israel to relieve him. I K 15:18ff

- Either the above Ben-Hadad I or his successor, Ben-Hadad II, defeated Omri of Israel, annexed several Israelite cities, and secured the right to have Aramaic "streets" or Bazaars in Samaria, in about 880 BC.

d. Ben-Hadad II, then, campaigned incessantly against Israel.

(1) Scripture account of his campaigns against the Jews is found in I Kings 20:22.

(2) He won the first encounter, but later lost twice to Ahab.

(3) He became a prisoner of Ahab after the Battle of Aphek, but was treated with great consideration by Ahab.

(4) Ahab demanded only the return of his cities and the reciprocal right of setting up "Streets" in Damascus as penalty.

(5) Primary enemy was Assyria, who under Shalmaneser III, attacked a coalition of 10 states including Israel & Damascus at the Battle of Qarqar in 854 BC, though the battle was a draw, neither side winning a decisive victory.

(6) The Assyrians attacked Ben-Hadad twice more, in 842 and 846, with no more decisive results than at Qarqar.

(7) With the death of Ahab at Ramoth-Gilead the only threat to Damascus other than Assyria was ended.

e. In about 844 BC Hazael murdered Ben-Hadad and usurped the throne.

(1) He was attacked by the Assyrians in 842 and 839, again without any decisive outcome.
Damascus 3

(2) From then until about 810 BC, the Assyrians stayed home, allowing the Aramaeans a free hand against the Jews.

f. In 803 BC, Mari' (Ben-Hadad III, Son of Hazael) was forced to become a vassal of Ramman-Nirari III of Assyria. II K 13:3

g. This allowed tremendous expansion of Israel under Jeroboam II.

h. The Assyrians attacked Damascus again in 773 BC

i. Tiglath-Pileser III, (745-727 BC) campaigned in the West often, bringing about the payment of tribute by Rezin in 738 BC

j. Rezin joined with Pekah of Israel to force Judah into an anti-Assyrian coalition. II K 15:37; 16:5; Isaiah 7.

k. In 734 BC the Assyrians advanced and placed Damascus under siege, taking the city in 732 BC. Rezin was executed and the city was destroyed.

8. Subsequent to its destruction by the Assyrians, the city lost most of its prominence and is only incidentally mentioned during the remainder of the OT. Jer. 49:23ff; Ezek 27:18; 47:16.

9. After the Persians took over, the city regained its prosperity, though not its command position.

10. When the Seleucid kingdom of Syria was established in 301BC, its capitol city was Antioch on the coast, and the center of power shifted west to the seacoast from the interior.

11. In 111 BC the Syrian kingdom was divided, and Antiochus Cyzicenus became king of Coele-Syria (Transjordan), and made Damascus his capitol.

- His successors, Demetrius Eucaerus and Antiochus Dionysus, had problems including wars with the

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Parthians and with Alexander Jannaeus of the Judahite Hasmonean line as well as with Aretas, the Nabatean, who took Damascus in 85 BC.

- Tigranes, the Armenian, ruled thereafter until the Romans took the city under Pompey in 64BC.

12. Under Roman Rule its history is obscure, but the Nabateans seem to have gained control of Damascus for long periods of time.

- Roman coins indicate that the Romans held it from 31 BC to 33 AD.

- Aretas IV, king of Nabatea held it and appointed an ETHNARCH to rule the city after this. II Cor 11:32

- Under NERO it reverted back to Roman rule.

13. During the Christian era it played a minor role in history, though it is obvious that Paul's association with the city at his conversion drew some attention to the site. Acts 9:1-25

- All the NT references to it are to be related to that conversion.

- Under the Emperor of the early Byzantine period the city continued to be an unimportant city, second to Antioch.

- Passed out of Christian control to the Arabs in 634 AD.

- Damascus has been a Moslem city ever since.

Ephesus - 1

Ephesus

These materials on the history and geography of Ephesus were compiled from the following sources:

Unger, Merrill F., Bible Dictionary

Encyclopedia Britannica

Bean, G. E., "Aegean Turkey: An Archaeological Guide"

Conybeare and Howson, "The Life and Epistles of St. Paul"

Ephesus is the most important Greek city in Ionian Asia Minor; its ruins lie near the modern village of Selcuk in western Turkey (near the city of Izmir).

In Roman times it was situated on the northern slopes of the hills Coressus and Pion and south of the Cayster (Küçükenderes) River, the silt from which has since formed a fertile plain but has caused the coastline to move ever farther west. The Temple of Artemis, or Diana, to which Ephesus owed much of its

fame and which seems to mark the site of the classical Greek city, was probably on the seaboard when it was founded (about 600 BC), one mile east by northeast of Pion (modern Panayir Dağ). In

Roman

times a sea channel was maintained with difficulty to a harbor well west of Pion. By late Byzantine times this channel had become useless, and the coast by the mid-20th century was three miles farther west.

Ephesus commanded the west end of one great trade route into Asia, that along the Cayster valley, and had easy access to the other two, along the Hermus (Gediz) and the Maeander (Büyükenderes) rivers.

History.

Ephesus enters history in the mid-7th century BC, when it was attacked by the Cimmerians. Unlike its neighbour, Magnesia, it survived the attacks. For part of the early 6th century the city was under tyrants.

Though allied by marriage to the kings of Lydia, its people could not hold back the Lydian Croesus, who asserted a general suzerainty over the city. He did, however, present many columns and some golden cows for a new and splendid rebuilding of the Artemiseum (Temple of Artemis). At this time, according to Strabo, the Ephesians began to live in the plain; and to this period, too, should be allotted the redrafting

of the laws, said to have been the work of an Athenian, Aristarchus.

Ephesus soon submitted to Cyrus of Persia. Early in the Ionian revolt (499-493 BC) against the Persians,

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Ephesus served as a base for an Ionian attack on Sardis; but it is not mentioned again until 494, when the

Ephesians massacred the Chiot survivors of the Battle of Lade. The massacre may have occurred because Ephesus was a commercial rival of the chief rebels, Chios and Miletus. Ephesus maintained friendly relations

with Persia for about 50 years: in 478 Xerxes, returning from his failure in Greece, honoured Artemis of Ephesus, although he sacked other Ionian shrines, and left his children for safety in Ephesus; and Themistocles

landed there in the 460s on his flight to Persia. But after 454 Ephesus appears as a regular tributary of Athens. Great Ephesians up to this time had been Callinus, the earliest Greek elegist (mid-7th century BC), the satirist Hipponax, and the famous philosopher Heraclitus, one of the Basilids.

Ephesus shared in a general revolt of 412 BC against Athens, siding with Sparta in the Second Peloponnesian

War, and remained an effective ally of Sparta down to the end of the war. Threatened by Persia after 403, Ephesus served in 396 as the headquarters of King Agesilaus of Sparta. In 394 the Ephesians deserted

to Conon's anti-Spartan maritime league, but by 387 the city was again in Spartan hands and was handed

by Antalcidas to Persia. There followed the pro-Persian tyranny of Syrophax and his family, who were stoned to death in 333 on Alexander the Great's taking the city.

After 50 years of fluctuating fortune, Ephesus was conquered by the Macedonian general Lysimachus and

resettled around Coressus and Pion (286-281 BC). Lysimachus introduced colonists from Lebedus and Colophon and renamed the city after his wife, Arsinoe--a name soon dropped. This was the beginning of Ephesus' Hellenistic prosperity. It became conspicuous for the abundance of its coinage.

Ephesus - 2

After the defeat of Antiochus the Great, king of Syria, by the Romans in 189 BC, Ephesus was handed over

by the conquerors to the king of Pergamum. Attalus III of Pergamum bequeathed Ephesus with the rest of

his possessions to the Roman people (133 BC). Thenceforth, Ephesus remained subject to Rome, except for

a brief time beginning in 88 BC, when, at the instigation of Mithradates the Great of Pontus, the cities of Asia Minor revolted and killed their Roman residents.

The Ephesians even killed those Romans who had fled for refuge to the Artemiseum; notwithstanding which they returned in 86 BC to their former masters. Their claim, preserved on an extant inscription, that

in admitting Mithradates they had merely yielded to superior force was rudely brushed aside by Sulla, who inflicted a very heavy fine. Although it twice chose the losing side in the Roman civil wars and although

it was stoutly opposed by Pergamum and Smyrna, Ephesus became under Augustus the first city of the Roman province of Asia. The geographer Strabo wrote of its importance as a commercial centre in the 1st century BC. The triumphal arch of 3 BC and the aqueduct of AD 4-14 initiated that long series of public buildings, ornamental and useful, that make Ephesus the most impressive example in Greek lands of a city of imperial times.

Meanwhile the Christian Church began to win converts. A famous protest in the theatre against the teachings

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of St. Paul, described in Acts 19, is dated about AD 57. According to local belief Ephesus was the last home of the Virgin, who was lodged near the city by St. John and died there. The tradition that St. Luke also died there seems to be less strongly supported. Ephesus was one of the seven churches of Asia to which the Revelation to John was addressed.

The Goths destroyed both city and temple in AD 262, and neither ever recovered its former splendour. The emperor Constantine, however, erected a new public bath, and Arcadius rebuilt at a higher level the street from the theatre to the harbour, named after him, the Arkadiane. A general council of the church, held at Ephesus in 431 in the great double church of St. Mary, condemned Nestorius and justified the cult

of the Virgin as Theotokos (Mother of God). A few years later, according to legend, the Seven Sleepers of Ephesus (a group of 3rd-century Christian martyrs) were miraculously raised from the dead. They too became the object of a famous cult. The emperor Justinian built the magnificent basilica of St. John in the

6th century. By the early Middle Ages, the city was no longer useful as a port and fell into decline; late Byzantine Ephesus, conquered by the Seljuqs in 1090, was merely a small town. After brief splendour in the 14th century, even this was deserted, and the true site of the Artemiseum remained unsuspected until 1869.

Excavations and extant remains.

J.T. Wood, working at Ephesus for the British Museum between 1863 and 1874, excavated the odeum and

theatre. In May 1869 he struck a corner of the Artemiseum. His excavation exposed to view not only the scanty remains of the latest edifice (built after 350 BC) but the platform below it of an earlier temple of identical size and plan subsequently found to be that of the 6th century BC, to which Croesus contributed.

The sculptured fragments of both temples were sent to the British Museum. In 1904 D.G. Hogarth, heading

another mission from the museum, examined the earlier platform and found beneath its centre the remains of three yet older structures. In its earliest known phase the temple was apparently a small platform

of green schist, containing a sealed deposit of primitive coins and other objects. These date from c. 600 BC.

It is impossible to assign the various architects named by ancient authors to the respective phases of the temple. At best, Chersiphron and Metagenes can be tentatively assigned to the Temple of Croesus, Chirocrates

or Dinocrates to that of the 4th century. There had perhaps been some repairs toward 400 BC, associated

with the architects Paeonius and Demetrius and with the prize-winning dedicatory hymn of the famous musician Timotheus.

The Artemiseum passed rapidly through three phases before c. 550 BC. The Temple of Croesus (the fourth

phase) was remarkable for its great size (it was more than 300 feet long and 150 feet wide), for the carved

figures around the lower drums of its columns (columnae caelatae), and for the smaller but elaborate figEphesus

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ured friezes along its roof gutter (sima). Croesus' temple seems to have been burned down in 356 BC.

The

new temple built shortly afterward copied the old in its columnae caelatae, one of which was by Scopas; but the new sima, instead of small, crowded figures, had a more conventional, if vigorous, rinceau ornament.

The cella contained, among other great works, the Amazons of Polyclitus, Phidias, and Cresilas.

Lysimachean Ephesus has been continuously excavated since 1894 by the Austrian Archaeological Institute,

but so solid and extensive is the Roman town that by the early 1960s the Austrians had rarely penetrated

to Hellenistic levels.

On the hill of Ayasoluk (Hagios Theologos) is Justinian's church of St. John the Theologian, built around a shrine variously associated in the early Middle Ages with the death or bodily assumption of St. John. The church, uncovered since 1922, is a noble structure but badly restored. On the hill there is also a beautiful

Seljuq mosque dedicated in 1375.

The public buildings of the city are arranged in a rectangular street pattern going back to Hellenistic days.

They include the theatre, capable of seating nearly 25,000 spectators and completed in its present form under Trajan; the agora (marketplace), surrounded by stoas (sheltered promenades), dating from the time

of Severus; the library of Celsus, also Trajanic and well known because of its facade; and an immense array

of baths and gymnasiums.

All these buildings are to the west of Pion. On its north side is the stadium and north of this the gymnasium

of Publius Vadius Antoninus, relatively small but very complete and with a notable chapel for the cult of Antoninus Pius. South of Pion were the odeum--another gift of Vadius--a roofed semicircular theatre

to hold 1,400 persons; also a series of fountains and aqueducts, notably the aqueduct of Gaius Sextilius Pollio, which crossed the valley from Coressus.

Of the early Byzantine city, besides the stretch of curtain wall on Panajir Dag, there remain the ruined church of the Seven Sleepers to its east and the long double basilica of the Virgin, the scene of the council,

to its west. This basilica was rebuilt several times; it was largely around this building, between the great gymnasiums and the stadium of the classical city, that the early Byzantine Ephesians gathered.

The Essenes

The Essenes were a Jewish religious community which was first mentioned in history in the writings of Josephus

(Antiquities, XIII, 5, 9), who mentions them as flourishing in the time of Jonathan Maccabaeus, in about 150 B.C.,

where he speaks of Judas, an Essene.

The Essenes are not mentioned directly in the Bible. However, it is thought that Matt. 19:11,12 and Col. 2:8 and

18 include indirect references to Essenes. In any case, the Essenes disappeared from history after the destruction

of Jerusalem in 70 A.D.

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The Essenes were an extremely ascetic group of men in Palestine and Syria, and they are thought to have formed the first cells of organized monasticism in the Mediterranean world, setting the pattern for the various holy orders which proliferated during and after the time of Christ. It is still not clear whether the Essenes proceeded from some sect of Judaism or whether elements of Greek and other foreign philosophies had an influence in their origin. Their main colonies were near the northern end of the Dead Sea and around the town of Engedi. The study of the Dead Sea Scrolls has produced a considerable body of knowledge of the early Christian sects; and the Essenes may have been the group which produced the scrolls. The bibliography of this article provides references for further study.

ESSENE ORGANIZATION

The community of the Essenes was organized as a single body, with a president at the head. The members had to obey the president unconditionally. A man who wanted to join the order was given three articles: a pickax, an apron, and a white garment. After a year's probation, during which he was observed continuously, he was admitted to the second stage of his probation period. Another two years passed, after which the successful candidate was admitted as a full member and allowed to participate in the common meals. He was required to take a terrible oath, in which he swore to be absolutely open to the brethren and to keep secret the doctrines of the order, under pain of excommunication. Children were instructed in the principles of Essenism; and Josephus says that the Essenes were divided into four classes. The children formed the first class, the first and second stages of novices were the next classes, and the fourth class were the full members.

ESSENE DISCIPLINE

Discipline was carried out by trial, and guilt was never decided unless at least one hundred members voted for it. After that, the decision was unalterable. The usual punishment was excommunication, often amounting to a slow death, since an Essene could not take food prepared by strangers, for fear of pollution. The strongest tie between members was the absolute community of goods. Those who came into the order had to give all they had to stewards who were appointed to take care of their common affairs. There was one purse for all, and all members had expenses, clothing, and food in common. Those who were needy, such as the aged and infirm, were cared for at the common expense; and special officers were assigned in each town to take care

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of traveling brethren.

ESSENE ETHICS AND CUSTOMS

The daily labor of the members was strictly regulated. After group prayer, the members were dismissed to work

by their president. They reassembled later for purifying washings and the common meal. They went to work

again for the afternoon and gathered again for the evening meal. The chief employment was agriculture, and

there were crafts of every kind. Trading, however, was forbidden; it was thought to lead to covetousness. It was

also forbidden to make weapons or any utensils or tools that might injure men.

According to Josephus and other historians, the Essenes' life was simple and unpretentious. They did not marry,

but other people sent their children to them for training and admission to the order. They only ate enough to

stay healthy; and they were content to eat the same food day after day. They felt that great expense was harmful

to mind and body; and they did not throw any clothes or shoes away until they were completely worn out. They

only acquired for themselves the minimum required to maintain life.

Essenes 2

The following special customs were observed by the Essenes:

- They had no slaves; all were free, mutually working for each other.
- Swearing oaths was forbidden as worse than perjury; "for that which does not deserve belief without an appeal to God is already condemned."

- The forbade anointing the body with oil or perfumes, because they thought that having a rough exterior was praiseworthy.

- It was compulsory to bathe in cold water before meals, after the functions of nature, and after coming into

contact with lower Essene classes or strangers.

- They wore white clothing all the time.

- They required great modesty. In performing natural functions they dug a foot-deep hole with their pickax,

which they always carried, covered themselves with a mantle (so as not to offend God), and covered the hole

when they were finished. While bathing, they tied the ever-present apron around their loins.

- They sent gifts of incense to the temple, but they did not offer animal sacrifices because they thought their

own sacrifices were more valuable.

- Their common meals had many characteristics of sacrificial feasts. The food was prepared by priests with

the observance of certain rites of purification; and an Essene could not eat any food but this.

ESSENE THEOLOGY

The Essene theology was basically Jewish, with an absolute belief in God. Next to God, the name of Moses the

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lawgiver was an object of great reverence, and whoever blasphemed either God or Moses was sentenced to

death. In their worship, the Scriptures were read and explained. The Sabbath was so strictly observed they did

not even move vessels or perform the functions of nature. Their priesthood closely paralleled the Aaronic priesthood.

They had a strong belief in angels and revered them highly. Novices had to swear to preserve the names of the angels.

Concerning their doctrines of the soul and of immortality, Josephus writes: "They taught that bodies are perishable,

but souls immortal, and that the souls dwelt originally in the eternal ether, but being debased by sensual pleasures united themselves with bodies as if with prisons. But when they are freed from the fetters of sense,

they will joyfully soar on high as if delivered from long bondage. To the good souls is appointed a life beyond

the ocean, where they are troubled by neither rain nor snow nor heat, but where the gentle zephyr is ever blowing...

But to the bad souls is appointed a dark, cold region full of unceasing torment."

The Essenes had peculiar conduct with respect to the sun. They turned to the sun while prayer, in contrast to the

Jewish custom of turning toward the temple.

Essenism seems to have been Pharisaism in the highest degree. It was, however, influenced by foreign systems

of theology and philosophy, including possibly Buddhism, Parseeism, Syrian heathenism, and Pythagoreanism.

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ISRAEL

I. Meaning of the word "Israel"

A. Hebrew word *yisra-el*

B. Derived from two root words

1. *yisra* - uncertain meaning

a. Contextual - "to strive, struggle" - Gen. 32:28

b. Etymological - most likely meaning - "to rule"

(1) Jacob surrendered to God in order to be ruled by God

(2) God rules - *El* is usually the subject in compounds

2. *el* - means "god" or "God"

II. Biblical usage of the word "Israel"

A. Old Testament

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1. Personal name given to Jacob - Gen. 32:24-32; 35:10
2. Descendants of Jacob
 - a. Name used as a collective politico-religious designation
 - (1) Israel - Exod. 34:27; Deut. 27:9; Josh. 7:8
 - (2) people of Israel - Exod. 18:1; Deut. 21:8; 26:15
 - (3) descendants of Israel - II Kings 17:20
 - (4) children of Israel - Deut. 1:3
 - (5) sons of Israel - Gen. 36:31; Exod. 1:13
 - b. Name used in connection with things identified with descendants of Jacob
 - (1) king of Israel - I Sam. 23:17
 - (2) land of Israel - I Chron. 22:2; Ezek. 7:2
3. Divided kingdom
 - a. Ten northern tribes retained designation as "Israel"
 - b. Two southern tribes used designation of "Judah"
4. Post-exilic
 - a. Again used to refer to entire nation - Ezra 2:2; Neh. 12:47
 - b. Used of the "remnant of Israel" - Isa. 46:3; Jere. 6:9
5. Prophetic reference to Messiah - personified Israel
 - a. Holy One of Israel - Isa. 54:5
 - b. Servant of Israel - Isa. 49:3
 - c. Ruler in Israel - Micah 5:2
 - d. King of Israel - Isa. 9:6,7; Zech. 9:9; Zeph. 3:15
 - e. Shepherd of Israel - Ezek. 34:15,16; Zech. 13:7
6. By inter-testamental period the name "Israel" was used as ethnic, racial, national and religious designation of the Hebrew peoples.
- B. New Testament
 1. Personal name of Jacob - ? Rom. 9:6
 2. Descendants of Jacob - Matt. 8:10; 10:6; Lk. 1:16; 2:32
 3. Palestinian location where descendants of Jacob lived - Matt. 10:23; Lk. 4:27
 4. Jesus Christ, the fulfillment of the promises to Israel
 - a. King of Israel - Matt. 27:42; Mk. 15:32; Jn. 1:49; 12:13
 - b. Hope of Israel - Acts 28:20
 5. Collective designation of Christians - Rom. 9:6; 11:26; Gal. 6:16
- III. Typological fulfillment of "Israel" in Christians
 - A. Old covenant people of Israel served as prefiguring, type, shadow, illustration, "picture-people" - Col. 2:17; Heb. 8:5
 1. Not that the Jewish peoples are abandoned by God - Rom. 11:1
 2. Rather, Christian peoples are fulfillment of the people of Israel
 - a. Continuity with Israel of God - preliminary/reality
 - b. Discontinuity with external, physical Jewish nation
 - B. Designations of old covenant Israel applied to new covenant Christians
 1. Children of God - Jn 1:12; Rom. 8:14; Phil. 2:15; I Jn. 3:1
 2. Children of Abraham - Rom. 4:11,16; Gal. 3:7,29
 3. Heirs of God; People of Inheritance - Gal. 3:29; James 2:5
 4. House of God - Eph. 2:12,19; Heb. 3:6; 10:21; I Pet. 4:17

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5. Kingdom of God - Col. 1:13; 4:11; Rev. 1:6
6. People of God - Rom. 9:25; Eph. 5:3; Titus 2:14
7. Priests of God - I Pet. 2:5,9; Rev. 1:6; 5:10
8. Bride of God - II Cor. 11:2; Eph. 5:31,32
9. Chosen People - Col. 3:12; I Pet. 2:9
10. Circumcision - Rom. 2:28,29; Phil. 3:3; Col. 2:11
11. People of Zion, Jerusalem - Gal. 4:26; Heb. 12:22; Rev. 21:10
12. Remnant - Rom. 11:5
13. Israel - Rom. 9:6; Gal. 6:16
14. Jews - Rom. 2:28,29

C. Christians become such only because Jesus Christ became the personified fulfillment of the promises of God to Israel

1. Messiah of Israel's expectation
2. The "hope of Israel" - Acts 28:20

D. The Christian's identification as Israel must be viewed Christocentricly

1. We serve as Israel only as we are dynamically and spiritually united with Jesus Christ; only as we are "in Him" and He is "in us"
2. We serve as Israel only as the ontological Being of Christ is functioning in us.
3. We serve as Israel only as Jesus, as God, rules and reigns in us as Lord!
- a. The meaning of Israel is "God Rules! "
- b. "Israel" is not a static title, designation or title that we lay claim to.
- c. The designation must be spiritual, relational, dynamic, active, living, systemic, organic.
4. We serve as Israel conditioned by our receptivity of His activity in Faith.

IV. Usage of the term "Israel" in reference to the modern nation called "Israel"

A. There is no Biblical basis to assert that the modern nation of Israel has anything to do with Biblical prophecy.

1. It is a twentieth century geo-political organization.
2. The name of "Israel" was selected with deliberate intention of conveying connection with legacy of ancient Israel.
3. Modern Israel is not the Biblical Israel and has no claim to any promises or rights of Biblical Israel.
4. Modern Israel cannot be considered a chosen nation of divine destiny any more than any other nation.

B. The demise of the modern nation of Israel would not impinge upon Biblical prophecy.

1. God's character and faithfulness do not depend upon the changable circumstances of human politics and warfare.
2. Nations come and go, but God remains the same.
3. Only the spiritual nation of Israel is eternal - I Peter. 2:9

Jerusalem

JERUSALEM

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The earliest written record of the city of Jerusalem is on an Assyrian monument of the 8th Century before

Christ, but archaeologists think that the City dates back to at least 3000 BC. Jerusalem was occupied by the Canaanites in its early history, we learn from a reference to its Governor Abdi-Hiba in the Tell el-Amarna tablets by the Egyptian Pharaoh in about 1360 BC. Jerusalem is 2,460 feet above sea level. It is 36

miles from the Mediterranean Sea and 19 miles from the Dead Sea.

The name of Jerusalem has had a number of meanings attached to it: City of Peace, City of the god Salem,

Possession of Peace, or Foundation of Peace.

The climate is very healthful. Winters are cold, but the lowest recorded temperature is about 25 degrees F. During the summer, temperatures rise to about 73 deg. in August and sometimes more than 100 deg. in September. Average annual rainfall is 26 inches.

Jerusalem is enclosed by a rough triangle of high mountain ridges which break the city up into five main divisions, described by Josephus as distinct regions:

??The Upper City, or Market Place, the southwestern hill

??Akra, or the Lower City, the southeastern hill

??The Temple Hill, the central eastern section

??The Bezetha, the newly built part of the city (in Josephus' day), the northeastern hill

??The Northern Quarter, the northwestern hill

In modern times, these five divisions have taken on the following designations:

??The southwestern hill is known as Zion, or the fortress of David. The Tower of David is located here.

??The northwestern hill is the Christian Quarter and centers around the Church of the Holy Sepulchre.

??The northeastern hill is the new city.

??The central eastern hill is the site of the Temple. It is also called Zion and Moriah.

??The southeastern hill is called the City of David, and Ophel

The Walls of Jerusalem

The present walls go back to Suleiman the Magnificent, 1542 AD. In the present walls there are eight existing gates:

??On the west wall, the Jaffa Gate

??On the north wall, the Damascus Gate, Herod's Gate, and the New Gate

??On the east wall, the Gate of the Tribes and the Golden Gate

??On the south wall, the Dung Gate and the Zion Gate

Outline History of the City

Conquered by Judah, Judges 1:8

c. 1000 BC, David conquered the city after reigning from Hebron for 7 1/2 years, 2 Sam. 5:6-9.

714 BC, Conquered by Jehoash of Israel, 2 Kings 14:8-14

597 BC, conquered by Nebuchadnezzar of Babylon, and again in 586 BC.

321 BC, Ptolemy Soter of Egypt invaded Palestine and captured Jerusalem.

Jerusalem 2

170 BC, conquered and despoiled by Antiochus.

168 BC, again attacked and spoiled by Antiochus.

163 BC, destroyed by military action and garrisoned by the Syrians.

139 BC, Simon Maccabeus captured Akra, a part of the city, and destroyed it by leveling all of its hills.

134 BC, besieged by Antiochus Sidetes, who broke down the fortifications surrounding the city.

63 BC, conquered by Pompey (Roman), who demolished the walls.

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37 BC, Herod, the son of Antipater, took Jerusalem by storm after a five-month siege.

70 AD, Titus, the Roman general, besieged Jerusalem for 134 days, finally conquering it.

614, Palestine was conquered by the Persian Chostroes II, who destroyed all churches, including that of the Holy Sepulchre.

637, conquered by Mohammedans.

1077, a leader of the Seljuk Turks conquered Palestine, drove out the Egyptians, and massacred 3,000 people in Jerusalem.

1098, the city was again retaken by the Egyptian Arabs. Forty days later the city was captured by the knights of the First Crusade. Most inhabitants, Arab and Jewish, were massacred.

1187, city conquered by Saladin.

1219, walls of Jerusalem torn down at the orders of the Sultan of Damascus.

1229, Jerusalem was obtained by treaty by Frederick II of Germany.

1244, Jerusalem was conquered, sacked, and the people massacred by the Karizimian Tartars from Central Asia.

Palestine was again conquered by the Egyptians and held until 1517 when it was conquered in turn by the Ottoman Turks. Jerusalem has been under Turkish control during most of its modern history until World War I. Jerusalem was placed under British rule in the Mandate of Palestine after the defeat of Turkish forces in World War I.

In 1948, the British were forced to withdraw under the provisions of the Balfour Declaration, and the Jewish state of Israel was formed.

In 1949, Jerusalem was internationalized by the United Nations.

In 1967, the Jews regained control of the entire city in the Six Days War.

Judea, a Short History

From Alexander to Herod the Great

Events of the 400 Silent Years

During the times of the Biblical patriarchs, the Canaanites dominated the land which would eventually become known as Judea, or Palestine, the promised homeland of the children of Israel. After the conquest

of the land under Joshua, the land was parceled out to the twelve tribes according to the number of people

in each tribe and the arability of the land. The tribe of Judah claimed the region from south of Jerusalem to the Negev desert. When David became king, he conquered Jerusalem, making it the capital of the united kingdom.

The kingdom split up after Solomon's death, and both Israel and Judah suffered continual deterioration for many generations. The Assyrians invaded Palestine in 721 B.C. and gained control of the north. In 606

B.C. and again in 586 B.C. the Babylonians under Nebuchadnezzar besieged Jerusalem, eventually bringing

the whole land under their domination and taking many captives, including the prophet Daniel.

The Medo-Persian Empire under Cyrus overthrew the Babylonians, and later Persian kings allowed captive

Jews to return from Babylonia to their native land to rebuild the Temple and the walls of Jerusalem (under Ezra and Nehemiah). The Jews remained under Persian protection from about 500 B.C. to 330 B.C.,

at which time Persia was taken by Alexander the Great and Judea came under Greek domination.

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After the death of Alexander, Judea was ruled by the Greek families of the Ptolemies or the Seleucids, depending on which one was strongest in the area at the time. The Seleucid king, Antiochus IV Epiphanes, attempted to force Greek culture upon Judea, including the worship of the gods of the Greek pantheon. In December of 168 B.C., a sacrifice to Zeus was offered on the altar of burnt offering in the Temple in Jerusalem. Furthermore, an edict was sent out that an altar to Greek gods was to be erected in every town in Palestine. Officers were appointed to enforce the worship of Greek gods by every Jewish family, and the disobedient were punished. In the town of Modein, an old priest of the Lord, Mattathias, was presiding over the religious affairs of the community. When one of the Jewish people who had changed over to the Greek religion tried to offer the first sacrifice to Zeus, Mattathias killed him. Mattathias then took off for the mountains with his five sons and their families. Many Jews flocked to the banner of Mattathias who became almost overnight the leader of rebellion against the Greeks under Antiochus IV. Among these were also the most pious sect of Jews, the HASIDIM (the "pious ones"), who counted themselves champions of the Law, even unto death. In 166 B.C., Mattathias died, having appointed his third son, Judas, to lead the rebellion. According to Josephus, Mattathias great-great-grandfather was called Hasmon, so the family is known as the Hasmonean family. According to 1 Maccabees 2, the surname of this now famous family was Maccabee, or Maccabaeus. The name is taken by many to mean "the hammer", from the Hebrew word maqqabi. And so Judas was called, even before he began his military career. At first the name Maccabees was applied to the kinfolk of Judas, then to his close followers, and ultimately to all those who were champions of liberty and Jewish religion in the Greek period. Strictly speaking, the name should be applied only to the descendants of Mattathias and his five sons. The military genius of Judas Maccabaeus made the next years the most stirring in Israelite history. In quick succession the army of the Maccabees overthrew Syrian generals Appolonius, Seron, and Gorgias. After the regent Lysias, ruling for the Seleucid kings, had been defeated, he restored Temple worship in Jerusalem. Lysias, having retreated back to HQ in Antioch, returned with a new army, and Judas had to fall back into the Temple area. He escaped defeat then only because there was a Greek insurrection at AnJudea

2

tioch and another Greek was threatening to take over Lysias' regency. Lysias granted the Jews religious freedom, but the Jews were still under Greek political rule. Some of the Jews were satisfied with this and returned to their homes; but the hard core followers of the Maccabees wanted political freedom also. In 161 B.C., the Maccabees defeated a Greek army at Beth Horon,

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but they were defeated a few months later by a much superior force. Judas' brother Jonathan took over leadership of the Maccabees and made some progress through use of more diplomatic means; but he

was made prisoner in 143 B.C. and executed. The leadership now fell to Simon, the last son of Mattathias still alive.

Simon succeeded in negotiating a treaty in May of 142 B.C., in which the political independence of Judea was secured. Simon was given absolute powers as both political leader and high priest of Judea. The first year of his reign was the first of a new era of prosperity. In 135 B.C., however, Simon and his two older sons were murdered by Ptolemy, who had married Simon's daughter. Simon's third son, Hyrcanus, who had been warned of the assassination plot, became the heir of Simon's kingship over the Jews, and he soon

carved out for himself a large and prosperous kingdom. He ruled from 135 to 104 B.C., but during the later

years the kingdom was split by rivalry between Pharisees and Sadducees.

Hyrcanus was succeeded by his son, Aristobulus, for one year, then by the brother of Alexander Jannaeus

(103 to 76 B.C.) who was a friend of the Sadducees. The general population was aligned with the Pharisees,

so they rose in revolt against Alexander; but the revolt was put down savagely. With the death of Alexander Jannaeus, his widow, Salome Alexandra, ruled as a friend of the Pharisees.

The Hasmoneans (Maccabees) thus spent two or three generations widening the borders of Judea by diplomacy

and force. By 78 B.C. they had conquered Samaria, Edom, Moab, Galilee, Idumea, Transjordan, Gadara, Pella, Gerasa, Raphia, and Gaza. Palestine extended as far as it had under Solomon.

Salome's sons, Hyrcanus II and Aristobulus II, fought for the succession. They appealed to the Roman consul Pompey in 63 B.C., whose victorious legions were in Damascus. Pompey decided in favor of Hyrcanus,

whereupon Aristobulus fortified himself in Jerusalem. Pompey laid siege to Jerusalem, but the followers held out for three months, the priests offering prayers and sacrifices in the Temple. But there being no fighting on the Sabbath on the orders of Aristobulus, Pompey's troops were able to mine the walls and

raise mounds for his battering rams, without being hindered by the defenders. When the city fell, twelve thousand Jews died; but Pompey left the Temple treasures intact (Roman policy) exacting only a tribute of

10,000 talents of gold. The territory conquered by the Hasmoneans was taken over by Rome. Hyrcanus was made high priest and nominal ruler of Judea; but the real ruler was Antipater of Idumea who had been appointed by Pompey as a reward for his help in the campaign. The independent Jewish monarchy was ended, and Pompey returned to Rome.

In 54 B.C., Crassus robbed the Temple of the treasures that Pompey had spared. When news came that Crassus had been killed in battle (by the Parthians at Carrhae in 53 B.C.), the Jews took the opportunity to

reclaim their freedom. But Longinus, Crassus' successor in Palestine, suppressed the revolt in 43 B.C. and sold 30,000 Jews into slavery in Rome. Many of the Jews of the Roman Church were descendants of these

captives. In the same year the Parthians came down across the desert into Judea, conquered the area, taking

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it from the Romans, and set up Antigonus II, the last of the Maccabees, as puppet king. The Parthians were Indo-Europeans from Russia and Turkestan, were kin of the Hittites, and had joined Mithridates in his revolt against Rome in Asia Minor (Pontus). The Parthian Empire had included Assyria and Babylonia by 100 B.C.

HEROD THE GREAT

Caesar Augustus (Octavian), now Princeps (first citizen) of the Roman Empire after the death of Julius Caesar, appointed Herod, the son of Antipater, king of Judea, and financed his Jewish army with Roman money. Herod drove out the Parthians, protected Jerusalem from pillage, sent Antigonus to Antony for execution, killed all the Jewish leaders who had supported the puppet government, and entered into one

of the most colorful reigns in history, from 37 to 4 B.C.

Judea 3

Herod possessed intellect without morals, ability without scruple, and courage without honor. He was like the Caesars in many respects. He overlaid freedom with dictatorial order enforced by the military. He

beautified Jerusalem with Greek architecture and sculpture. He enlarged his realm and made it prosper, achieving more by subtlety and intrigue than by force of arms. He was broken by the treachery of his offspring. He married many women and unwisely; and he knew every good fortune but happiness. According to Josephus, Herod had great physical bravery, strength, and martial skill. He was a perfect marksman with javelin and bow, a mighty hunter who killed forty wild beasts in one day. He was always able to wind up on top of the heap even though enemies sought to discredit him with Antony, Augustus, or Cleopatra. From every crisis he emerged richer, more powerful than before.

Augustus judged Herod too great a soul for so small a kingdom and restored all the cities of the Hasmoneans

to him and wanted him to rule over Syria and Egypt as well. He had become king by the help and money of Rome; and the Jewish people were working night and day to free themselves from Roman rule.

So they hated Herod. Also, the fragile economy of the country bent and broke under the strain of the taxes

used by the luxurious court and ambitious building program. He enlarged the Temple of Zerubbabel, calling

it too small, and enraging the people. His own Temple was destroyed by Titus Vespasian in 70 A.D.

Herod's sister persuaded him that his favorite wife, Mariamne, sister of Aristobulus, and granddaughter of Hyrcanus II, was trying to poison him. He had Mariamne tried and executed. Thereafter he was faced by continual plots by his family, and he jailed some and executed others. As an old man he broke down with sickness and grief. He suffered from dropsy, ulcers, convulsions, and probably cancer. He died at the

age of 69 hated by all his people. It was said of him that he stole to the throne like a fox, ruled like a tiger,

and died like a dog. The Jewish kingdom was divided among his three sons Philip, Herod Antipas, and Archelaus.

Lydda

A town in the coastal plain of Israel, 10 miles southeast of Tel Aviv-Jaffa, is first recorded in Thutmose III's list of towns of Canaan (1465 BC).

According to the Bible it was founded by Shemed, a Benjaminite (I Chronicles 8:12). In the Hellenistic period Lydda was outside the boundaries of Judea. In 145 BC. it was detached from Samaria and given by Demetrius II to Jonathan the Hasmonean.

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In Maccabean times it was a purely Jewish town, and later Julius Caesar is reported to have restored the privileges of its Jews, taken away by the Greeks. In 43 AD Cassius, the governor of Syria, sold its inhabitants into slavery. The Roman proconsul of Syria, Cestius Gallus, burned Lydda on his way to Jerusalem in 66 AD. Captured by John the Essene at the beginning of the first Jewish war (66--70), it was occupied by Vespasian in 68 AD.

Between the First and Second Jewish Wars the town flourished. It had a large market, raised cattle and ran textile, dyeing and pottery industries. It was a seat of the Sanhedrin, and its scholars included Akiva and Eliezer ben Hyrcanus. It also had a Christian community at the time of Peter (Acts 9:32--35). In the year 200 Septimus Severus, the Roman emperor, established a Roman city there. Still partly Jewish, it took part in the revolt against the emperor Gallus in 351 and was punished when this failed.

By the Byzantine era, the town was predominantly Christian. It was the legendary birthplace of St. George, patron saint of England, and was called Georgiopolis. Captured by the Muslims in 636, it served as the headquarters of the province of Filastin. The Crusaders occupied the town in 1099; there was only one Jewish family there in 1170, according to Benjamin of Tudela. But more Jews settled there again after the conquest by Saladin. During the early Ottoman period there seem to have been no Jews living there, though a small Jewish community was founded in the 19th century. The Jews were forced out by the 1921 Arab riots; by 1944 Lydda had a population of 17,000 Arabs, one-fifth of them Christian. During the War of Independence, Israel forces occupied Lydda in July 1949. The majority of Arabs abandoned the town. At the end of 1990 the population numbered 43,000 including over 4,000 Muslims and Christian Arabs.

Israel's international airport, renamed in honor of David Ben-Gurion, was originally built on the outskirts of Lydda by the British Mandatory government in 1936. It is the home base for Israel's El Al airlines.

Almost three million passengers passed through it in 1991. Both the airport and Israel Aircraft Industries are important sources of employment for the local population. Other industries include papermaking, food preserves, electrical appliances, cigarettes and oil refining.

from the Catholic Encyclopedia

A titular see of Palestina Prima in the Patriarchate of Jerusalem. The town was formerly called Lod, and was founded by Samad of the tribe of Benjamin (I Par., viii, 12).

Some of its inhabitants were taken in captivity to Babylon, and some of them returned later (I Esd., ii, 33;

II Esd., vii, 37; xi, 34). About the middle of the second century B.C., the city was given by the kings of Syria to the Machabees, who held it until the coming of Pompey to Judea (I Mach., xi, 34, 57; Josephus, "Antiquities", XIV, x, 6).

Julius Caesar in 48 B.C. gave Lydda to the Jews, but Cassius in 44 sold the inhabitants, who two years later were set at liberty by Antony (Josephus, "Jewish War", I, xi, 2; "Antiquities", XIV xii, 2-5). The city also experienced civil wars and the revolt of the Jews against the Romans in the first century of our era; it was then officially called Diospolis, but the popular name always remained Lod or Lydda.

There were Christians in this locality from the first, and St. Peter, having come to visit them, there cured the paralytic Aeneas (Acts, ix, 32-5).

The earliest known bishop is Aetius, a friend of Arius; the episcopal title of Lydda has existed since that time in the Creek Patriarchate of Jerusalem. In December, 415, a council was held here which absolved Lydda 2

the heretic Pelagius, at the same time condemning his errors. Lydda has been surnamed Georgiopolis in honour of the martyr St. George, who is said to have been a native of this town.

The pilgrim Theodosius is the first to mention (about 530) the tomb of the martyr. A magnificent church erected above this tomb, was rebuilt by the Crusaders, and partly restored in modern times by the Greeks,

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to whom the sanctuary belongs. On the arrival of the Crusaders in 1099 Lydda became the seat of a Latin

see, many of whose titulars are known. At present the city contains 6800 inhabitants, of whom 4800 are Mussulmans, 2000 schismatic Greeks and a few Protestants. The Catholics have a parish of 250 faithful in the neighboring town of Ramléh.

Salamis

Salamis

The coast of nearly every island of the Mediterranean has been minutely surveyed and described by British naval officers. The two islands which were most intimately connected with St. Paul's voyages have been among the latest to receive this kind of illustration. The soundings of the coast of Crete are now proved to furnish a valuable commentary on the 27th chapter of Acts; and the chart of Cyprus should

at least be consulted when we read the 13th chapter. From Cape St. Andreas, the northeastern point of the

island, the coast trends rapidly to the west, till it reaches Cape Grego, the southeastern extremity. The modern town of Famagusta is nearer the latter point than the former, and the ancient Salamis was situated

a short distance to the north of Famagusta. Near Cape St. Andrea are two or three small islands, anciently

called The Keys. These, if they were seen at all, would soon be lost to view. Cape Grego is distinguished by a singular promontory of table land which is very familiar to the sailors of our merchantmen and ships

of war; and there is little doubt that the woodcut given in one of their manuals of sailing directions represents that "very rough, lofty, table-shaped eminence" which Strabo mentions in his description of the coast, and which has been identified with the Idalium of the classical poets.

The ground lies low in the neighborhood of Salamis, and the town was situated on a bight of the coast to the north of the river Pedieus. This low land is the largest plain in Cyprus, and the Pedieus is the only true river in the island, the rest being merely winter torrents, flowing in the wet season from the two mountain ranges which intersect it from east to west. This plain probably represents the kingdom of Teucer, which is familiar to us in the early stories of legendary Greece. It stretches inwards between the two mountain ranges to the very heart of the country, where the modern Turkish capital, Nicosia, is situated. In the days of historical Greece, Salamis was the capital. Under the Roman Empire, if not the seat of the government, it was at least the most important mercantile town. We have the best reasons for

believing that the harbor was convenient and capacious.

1

Thus we can form to ourselves some idea of

the appearance of the place in the reign of Claudius. A large city by the seashore, a widespread plain with

corn fields and orchards, and the blue distance of mountains beyond, composed the view on which the eyes of Barnabas and Saul rested when they came to anchor in the bay of Salamis.

The Jews, as we would have been prepared to expect, were numerous in Salamis. This fact is indicated to

us in the sacred narrative; for we learn that this city has several synagogues, while other cities had often only one.

2

The Jews had doubtless been established here in considerable numbers in the active period

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which succeeded the death of Alexander. The unparalleled productiveness of Cyprus, and its trade in fruit, wine, flax, and honey would naturally attract them to the mercantile port. The farming of the copper

mines by Augustus to Herod may probably have swelled their numbers. One of the most conspicuous passages in the history of Salamis was the insurrection of the Jews in the reign of Trajan, when a great part of the city was destroyed.

3

Its demolition was completed by an earthquake. It was rebuilt by a Christian emperor, from whom it received its medieval name of Constantia.

1

See especially the account in Diodorus Siculus of the great naval victory off Salamis, won by Demetrius Poliorcetes over Ptolemy. Scylax also says that Salamis had a good harbor.

2

Acts 13:5. Compare 6:9; 9:20, and contrast 17:1; 18:4.

3

"The flame spread to Cyprus, where the Jews were numerous and wealthy. One Artemio placed himself at their head. They rose and massacred 240,000 of their fellow-citizens; the whole population of Salamis became a desert.

The revolt of Cyprus was first suppressed; Hadrian, afterwards emperor, landed on the island, and marched to the

assistance of the few inhabitants who had been able to act on the defensive. He defeated the Jews, expelled them

from the island, to whose beautiful coasts no Jew was ever after permitted to approach. If one were accidentally

wrecked on the inhospitable shore, he was instantly put to death." Milman, iii.111,112. The Rabbinical teachings are

full of the sufferings of the Jews in this period. In this island there was a massacre before the time of the rebellion,

"and the sea that broke upon the shores of Cyprus was tinged with the red hue of carnage."

Salamis 2

It appears that the proclamation of the Gospel was confined by Barnabas and Saul to the Jews and their synagogues. We have no information of the length of their stay or the success of their labors. Some stress

seems to be laid on the fact that John Mark "was their minister." Perhaps we are to infer from this that his

hands baptized the Jews and proselytes who were convinced by the preaching of the Apostles.

From Salamis they traveled to Paphos at the other extremity of the island. The two towns were probably connected together by a well-traveled road.

4

It is indeed likely that even under the Empire the islands of the Greek part of the Mediterranean, as Crete and Cyprus, were not so completely provided with lines of

internal communication as those which were nearer the metropolis, and had been longer under Roman occupation, such as Corsica and Sardinia. But we cannot help believing that Roman roads were laid down

in Cyprus and Crete, after the manner of the modern English roads in Corfu and the other Ionian islands,

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which islands, in their social and political conditions, present many points of resemblance to those which were under the Roman sway in the time of St. Paul. On the whole, there is little doubt that his journey from Salamis to Paphos, a distance from east to west or not more than a hundred miles, was accomplished in a short time and without difficulty.

Paphos was the residence of the Roman governor. The appearance of the place (if due allowance is made

for the differences of the 19th century and the 1st) may be compared with that of the town of Corfu in the

present day, with its strong garrison of imperial soldiers in the midst of a Greek population, with its mixture of two languages, with its symbols of a strong and steady power side by side with frivolous amusements, and with something of the style of a court about the residence of its governor. All the occurrences which are mentioned at Paphos as taking place on the arrival of Barnabas and Saul are grouped so entirely round the governor's person that our attention must be turned for a time to the condition of Cyprus as a Roman province, and the position and character of Sergius Paulus.

4

On the west of Salamis, in the direction of Paphos, historians have seen a church and monastery dedicated to

Barnabas, and a grotto where he is said to have been buried, after suffering martyrdom in the reign of Nero.

Thessalonica

Thessalonica, the second city in Europe to hear the preaching voice of St. Paul, and probably the first church to receive an epistle from him, is now called Salonica (Saloniki). Situated on the great Northern Military Highway from Italy to the East (known as the Egnation way), it was a strategic commercial and military center in Paul's day. It is still the main street of the modern city.

Luke tells us, in the original Greek version of Acts 17:6,8, that the magistrates or rulers of the city were called Politarchs. For many years modern critical scholars pointed out that this term or title was not found

in all Greek literature, and therefore Luke had made a mistake in using it.

Later, however, the title was found inscribed in various ruins in Thessalonica, the most prominent of which was on the arch of Vardar Gate, which spanned the Egnation Way, at the west entrance of the city.

The inscription runs, in part, as follows:

In the time of Politarchs, Sosipatros, son of Cleopatra, and Lucius Pontius Secundus Publius Flavius Sabinus, Demetrius, son of Faustus, Demetrius of Nicopolis, Zoilos, son of Parmenio, and Meniscus Gaius Agilleius Poteitus ...

Thus is named the six city officials who were head of the "peoples assembly."

Paul and Luke certainly passed through this gateway and noted the inscription with interest. Thus, Luke wrote quite correctly of the magistrates – calling them by the title which was apparently used only in that

section of the country.

The arch was torn down during a riot in 1876, after which the inscription was acquired by the British; and

it is now in the British Museum. Once again archaeology verified the correctness of the Scriptural account.

From W. J. Conybeare and J. S. Howson, "The Life and Epistles of St. Paul", Chapter IX. [Note: this book was written in the late 19th Century.]

The Apostolic city at which we are now arrived was known in the earliest periods of its history under

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various names. Under that of Therma it is associated with some interesting recollections. It was the resting place of Xerxes on his march; it is not unmentioned in the Peloponnesian war; and it was a frequent subject of debate in the last independent assemblies of Athens. When the Macedonian power began to overshadow all the countries where Greek was spoken, this city received its new name, and began a new and more distinguished period of its history. A sister of Alexander the Great was called Thessalonica, and her name was given to the city of Therma, when rebuilt and embellished by her husband, Cassander the son of Antipater.

The first author in which the new name occurs is Polybius. Some say that the name was given by Philip in

honor of his daughter, and others that it directly commemorated a victory over the Thessalonians. But the

opinion stated in the previous paragraph appears the most probable. Philip's daughter was called Thessalonica, in commemoration of a victory obtained by her father on the day when he heard of her birth.

This name, under a form slightly modified, has continued to the present day. The Salneck of the early German poets has become the Saloniki of the modern Levant. Its history can be followed as continuously as its name.

When Macedonia was partitioned into four provincial divisions by Paulus Aemilius, Thessalonica was the capital of that which lay between the Axios and the Strymon. When the four regions were united into

one Roman province, this city was chosen as the metropolis of the whole. Its name appears more than Thessalonica 2

once in the annals of the Civil Wars. It was the scene of the exile of Cicero; and one of the stages of his journey between Rome and his province in the East. Antony and Octavius were here after the battle of Philippi; and coins still exist which allude to the "freedom" granted by the victorious leaders to the city of

the Thermaic gulf.

Strabo, in the first century, speaks of Thessalonica as the most populous town in Macedonia. Lucian, in the second century, uses similar language. Before the founding of Constantinople, it was virtually the capital of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Aegean with Ephesus and Corinth. Even after the Eastern Rome was built and reigned over the Levant, we find both pagan and Christian writers speaking of Thessalonica as the metropolis of Macedonia and a place of great magnitude.

Through the Middle Ages it never ceased to be important . . . The reason of this continued preeminence is

to be found in its geographical position. Situated on the inner bend of the Thermaic Gulf – halfway between the Adriatic and the Hellespont – on the sea margin of a vast plain watered by several rivers, and

at the entrance of the pass which commands the approach to the other great Macedonian level – it was evidently destined for a mercantile emporium. Its relation with the inland trade of Macedonia was as close as that of Amphipolis; and its maritime advantages were perhaps even greater. Thus, while Amphipolis decayed under the Byzantine emperors, Thessalonica continued to prosper.

There probably never was a time, from the day when it first received its name, that this city has not had the aspect of a busy commercial town. We see at once how appropriate a place it was for one of the

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starting points of the Gospel in Europe; and we can appreciate the force of the expression used by St. Paul

within a few months of his departure from the Thessalonians, when he says that “from them the Word of

the Lord had sounded forth like a trumpet, not only in Macedonia and Achaia, but in every place (1 Thess. 1:8).”

No city which we have yet had occasion to describe has had so distinguished a Christian history, with the single exception of the Syrian Antioch; and the Christian glory of the Patriarchal city gradually faded before that of the Macedonian metropolis. The heroic age of Thessalonica was the third century. It was the bulwark of Constantinople in the shock of the barbarians; and it held up the torch of the truth to the successive tribes who overspread the country between the Danube and the Aegean – the Goths and the Slaves, the Bulgarians of the Greek Church, and the Wallachians, whose language still seems to connect them with Philippi and the Roman colonies. Thus, in the Medieval chroniclers, it has deserved the name of “the Orthodox City.” The remains of its Hippodrome, which is forever associated with the history of Theodosius and Ambrose, can yet be traced to the Turkish houses.

Its bishops have sat in great councils. We find the bishop of Thessalonica in the Council of Sardis, AD 347; and a decree of the Council relates to the place. The writings of its great preacher and scholar Eustathius, who preached and wrote there in the 12th Century, are still preserved to us. It is true that the

Christianity of Thessalonica, both medieval and modern, has been debased by humiliating superstition. The glory of its patron saint, Demetrius, has eclipsed that of St. Paul, the founder of its church. But the same Divine Providence, which causes us to be thankful for the past, commands us to be hopeful for the future; and we may look forward to the time when a new harvest of the “work of faith, and labor of love,

and patience of hope,” shall spring up from the seeds of divine truth, which were first sown on the shore of the Thermaic Gulf by the Apostle of the Gentiles.

If Thessalonica can boast of a series of Christian annals, unbroken since the day of St. Paul’s arrival, its relations with the Jewish people have continued for a still longer period. In our own day it contains a multitude of Jews commanding an influential position, many of whom are occupied (not very differently Thessalonica 3

from St. Paul himself) in the manufacture of cloth. A considerable number of them are refugees from Spain, and speak the Spanish language. There are materials for tracing similar settlements of the same scattered and persecuted people in this city, at intervals, during the Middle Ages; and even before the destruction of Jerusalem we find them here, numerous and influential, as at Antioch and Iconium. Here, doubtless, was the chief colony of those Jews of Macedonia of whom Philo speaks; for while there was only a *proseucha* at Philippi, and while Amphipolis and Apollonia had no Israelite communities to detain the Apostles; “the synagogue” of the neighborhood was at Thessalonica.

Ur of the Chaldees

Ur was very ancient city in southern Babylon; identified with Tell Muqayyar, close to the right bank of the Euphrates, half-way between Baghdad and the Persian Gulf. Terah and his sons were born there (Gen. 11:26–8) and set out from there for Haran (Gen. 11:31).

At the center of the mound of Ur remains of a huge tower were discovered in the middle of the 19th century. This was the temple of the Moon

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God and excavations have brought to light Babylonian inscriptions which prove that this was Ur. Nabonidus, the last Babylonian king, rebuilt the city in about 550 BC. In ancient times it occupied a great stretch of land along the Euphrates. The inscriptions record a populous city, inhabited by artisans and merchants, frequented by numerous strangers, since all the important trade routes of the ancient world, running from Elam, India and southern Arabia to the countries in the north and west, converged there.

Ur had a history of about 3,000 years. The Sumerians arrived there in about the 4th millennium BC, driving out a more ancient culture and turning it into a center of their own. The remains of the 1st Dynasty of Ur belong to the 28th century BC. The great richness of this culture is displayed in the royal tombs, where the king, his queen and their attendants and slaves lay amid numerous beautifully made objects fashioned in gold and precious stones. The heyday of Ur, however, came during the 3rd Dynasty (end of 3rd to early 2nd millennium BC), whose influence spread over Ashur and Haran. The code of laws of Ur-Namm, a copy of which was found in the excavations, probably formed the basis of Hammurabi's code. Remains of this large city were discovered in the excavations.

from the Thompson Chain Reference Bible
Ur of the Chaldees, now known as Tell Mugheir (Mound of Bitumen), lies 140 miles south of the site of ancient Babylon and 150 miles northwest of the Persian Gulf. Its principal ruins, which cover 150 acres, were excavated by J. E. Taylor (1854), H. R. Hall (1919), and C. Leonard Woolley (1922 to 1934).

Taylor uncovered portions of a great temple tower, or ziggurat (The Mountain of Heaven) which ascended in three stages to a height of 70 feet. In each of its four corners was a niche in which were inscribed cylinders or "cornerstone" records giving the name of the city, its founder, and those who had rebuilt the ziggurat from time to time. In the rubbish-piled room of a nearby temple was discovered a hoard of cuneiform tablets, in one of which King Nabonidus (556 to 536 BC) told of the building and repairing of the

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great ziggurat; then records a prayer to Nannar, the moon god, for himself and for his eldest son, Belshazzar, that he would be “kept from sin” and “be satisfied with the abundance of life.” The and other inscriptions confirmed the biblical account of Belshazzar.

Hall cleared the southwest face of the mighty ziggurat, and exposed more of the temple area.

Woolley completed the excavations about the great ziggurat and temples in the sacred area, then continued until he had laid bare four square miles of the city of Abraham’s time. He found extensive quays, many commercial buildings, and numerous two-story homes with courts, fountains, fireplaces, and sanitary systems. Chapels for worship were scattered throughout the residential area, as well as school buildings with clay books showing that they had taught reading, writing, arithmetic, grammar, and history. A large archive of temple records was found, which revealed that religion, including the temple services, was supported by the tithes of the people and by commerce.

Sensational discoveries were made in the cemeteries. The royal tombs contained a wealth of useful objects made of gold, silver, lapis lazuli, and other less precious metals. In some tombs there were as many as 60 to 80 skeletal remains of escorts, guards, musicians, and retainers who had marched into the extensive death pit and died sacrificial deaths that they might accompany their king or queen into the afterlife.

The most significant find for Bible students was an eight-foot water-laid strata of clean clay and sand, with signs of occupation above and below, showing a “definite break in the continuity of the local culture.” Of this the excavator said, “No ordinary rising of the rivers would leave behind it anything approaching the bulk of this clay bank...the flood which deposited it must have been of a great magnitude unparalleled in local history...There could be no doubt that the flood was the Flood of Sumerian history and legend, the Flood on which is based the story of Noah.”

Angels, God’s Ministering Spirits

Introduction

Theologians have often viewed angels as a very difficult subject.

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Why? Because, while there is abundant mention of angels in the Bible, the nature of this revelation is without the same kind of explicit description

we often find with other subjects developed in Scripture:

Every reference to angels is incidental to some other topic. They are not treated in themselves. God's revelation never aims at informing us regarding the nature of angels. When they are mentioned, it is always in order to inform us further about God, what he does, and how he does it. Since details about angels are not significant for that purpose, they tend to be omitted.

2

Though theologians have been cautious in their study of angels we have been bombarded in recent years

by what could easily be called *Angelmania*. In fact, this is the title of an article by Dr. Kenneth Gangel in "Kindred Spirit" on the widespread discussion and fascination with angels in our time by the secular world.

3

Gangel writes,

In his 1990 book, *Angels: An Endangered Species*, Malcolm Godwin estimates that over the last 30 years one in every ten pop songs mentions an angel. But that was just romantic fun.

Now our culture takes angels seriously, if not accurately. In the last few years *Time*, *Newsweek*, *Ladies' Home Journal*, *Redbook*, and a host of other popular magazines have carried articles about angels. In mid-1994, ABC aired a two-hour, prime time special titled "Angels: the Mysterious Messengers." In *Newsweek's* November 28, 1994 issue an article titled "In Search of the Sacred" observed that "20% of Americans have had a revelation from God in the last year, and 13% have seen or sensed the presence of an angel" (p. 54).

Newsweek is right; modern society, so seemingly secular and hopelessly materialistic, desperately searches for some spiritual and supernatural meaning. If angels can provide it, then angels it will be.

4

The bookstores abound with books on this subject. These books not only claim encounters with angels, but instruct people on how to contact them. We now have a weekly program on one of the major networks entitled "Touched By An Angel." Certainly, one might argue, this is just a story for entertainment. However, this show not only demonstrates our fascination with this topic, but a illustrates

a very poor grasp of what the Bible really teaches about angels and about God along with some very definite distortions of Scripture. By these comments I do not mean to discount all the so-called encounters

with angels that we occasionally read or hear about. Why? Because, as will be discussed in more detail later, angels are servants of God and described by the author of Hebrews as, "ministering spirits, sent out

to render service for the sake of those who will inherit salvation?" See also Psalm 91:11 and Matthew 4:11.

So certainly, for those who believe the record of Scripture, we can trust completely in the Bible's teaching

on angels and, "with a perhaps lesser degree of certainty, consider the personal accounts of reputable Christians."

5

A good illustration of the latter can be found in an article by Sue Bohlin entitled, "The Good, The Bad, and

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The Ugly.” She writes:

I was about thirteen years old when I had my first encounter with an angel. I was going upstairs to my room, pulling my entire weight on the handrail, when it suddenly came off in my hand. I fell

1

The following is a short study on angels in view of the present day fascination with angels. It will be followed by an in depth

study on the doctrine of angelology, the study of angels as it is developed in the Bible.

2

Millard J. Erickson, *Christian Theology*, Baker Book House, Grand Rapids, 1983, p. 434.

3

“Kindred Spirit,” a magazine published quarterly by Dallas Theological Seminary, Summer 1995, pp. 5-7.

4

Gangel, p. 5.

5

Gangel, p. 7.

2 Angels

backwards, head first. Halfway into a terrible fall, I felt a strong hand on my back push me upright.

There was nobody there—well, nobody *visible*!

Angel stories are always fascinating, and in this essay I address angels: the good, the bad, and the ugly. The good angels are the holy ones, the bad angels are the evil ones, which the Bible calls demons, and the ugly angels are demons disguising themselves as good angels. These ugly angels have deceived many people in a culture that has embraced “angel mania.”

6

While many details about angels are omitted in the Bible, it is important to keep in mind three important

elements about the biblical revelation God has given us.

(1) The mention of angels is inclusive in Scripture. Depending on the Bible translation searched, these celestial beings are referred to from 294 to 305 times in the Bible. References to angels occur at least 116

times in the Old Testament and 175 times in the New Testament.

(2) These many references are found in at least 34 books from the very earliest books (whether Job or Genesis) to the last book of the Bible (Revelation).

(3) Finally, there are numerous references to angels by the Lord Jesus, whom Scripture declares to be the creator of all things, which includes angelic beings. Paul wrote, “For by Him all things were created, *both* in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities (a reference to angels)—all things have been created by Him and for Him” (Col. 1:16).

It is out of the this extended body of Scripture that the study presented here will be developed. The Bible

will be the authority for this study and not the speculations of men nor their experiences nor what people

think sounds logical.

A Simple Definition

Angels are spiritual beings created by God to serve Him, though created higher than man. Some, the good

angels, have remained obedient to Him and carry out His will, while others, fallen angels, disobeyed, fell

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from their holy position, and now stand in active opposition to the work and plan of God.

The Nature of Angels

Angels are created beings

The fact of their creation is brought out in Psalm 148. There the psalmist calls upon all in the celestial heavens, including the angels, to praise God. The reason given is, "For He commanded and they were created" (Ps. 148:1-5).

The time of their creation is never stated, however, we know they were created before the creation of the

world. From the book of Job we are told that they were present when the earth was created (Job 38:4-7) so

their creation was prior to the creation of the earth as described in Genesis one.

The agent of their creation is specifically stated to be Christ as the One who created all things (cf. John 1:1-3 with Col. 1:16).

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The nature of their creation is as a host or a company, simultaneously. Unlike human beings and the animal kingdom created in pairs and who procreate, angels were created simultaneously as a company, a

countless host of myriads (Col. 1:16; Neh 9:6). This is suggested by the fact they are not subject to death 6

Sue Bohlin, "The Good, The Bad, and The Ugly," Probe Ministries (<http://www.probe.org/>). Probe is an excellent Christian resource and I highly recommend it.

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The Son's Creation includes "all" things in heaven and on earth, visible and invisible. These indicate the *entire* universe, both

material and immaterial. A highly organized hierarchy of angelic beings is referred to with the word "thrones" (*qronoi*), "powers"

(*kuriothtes*), "rulers" (*arcai*), and "authorities" (*exousiai*). This not only indicates a highly organized dominion in the spirit world of

angels, but shows that Paul was writing to refute an incipient form of Gnosticism that promoted the worship of angels in place of

the worship of Christ (cf. Col. 2:18). In this, Paul demonstrates superiority and rightful place of worship as supreme (cf. Eph. 1:21;

3:10; 6:12; Phil. 2:9-10; Col. 2:10, 15).

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and they do not or were not to propagate. They are nevertheless an innumerable host created before the

creation of the earth (cf. Job. 38:7; Neh. 9:6; Ps 148:2, 5; Heb 12:22; Dan 7:10; Matt 26:53; Rev. 5:11; with

Matt. 22:28-30; Luke 20:20-36).

Angels are spirit creatures

(1) Angels are *spirit beings*. Though at times they have been given the ability to reveal themselves in the form of human bodies as in Genesis 18:3, they are described as "spirits" in Hebrews 1:14. This suggests they do not have material bodies as we do. Hence, they do not function as human beings in terms of marriage and procreation (Mark 12:25) nor are they subject to death (Luke 20:36).

Mankind, including our incarnate Lord, is "lower than the angels" (Heb. 2:7). Angels are not subject to the limitations of man, especially since they are incapable of death (Luke 20:36). Angels have greater

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wisdom than man (2 Sam. 14:20), yet it is limited (Matt. 24:36). Angels have greater power than man (Matt. 28:2; Acts 5:19; 2 Pet. 2:11), yet they are limited in power (Dan. 10:13).

Angels, however, have limitations compared to man, particularly in future relationships. Angels are not created in the image of God, therefore, they do not share man's glorious destiny of redemption in Christ. At the consummation of the age, redeemed man will be exalted above angels (1 Cor. 6:3).

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This also means they are not omnipresent. They cannot be everywhere at once.

(2) All angels were created *holy*, without sin, and in a state of perfect holiness.

Originally all angelic creatures were created holy. God pronounced His creation good (Gen. 1:31), and, of course, He could not create sin. Even after sin entered the world, God's good angels, who did not rebel against Him, are called holy (Mark 8:38). These are the elect angels (1 Tim. 5:21) in contrast to the evil angels who followed Satan in his rebellion against God (Matt. 25:41).

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(3) As created beings, they are *mere creatures*. They are not divine and are not to be worshipped (see Rev.

19:10; 22:9). As a separate order of creatures, they are both distinct from human beings and higher than humans with powers far beyond our abilities in this present age (1 Cor. 6:3; Heb. 1:14; 2:7). But as creatures they are limited in their powers, knowledge, and activities (1 Peter 1:11-12; Rev. 7:1). Like all of

creation, angels are under God's authority and subject to His judgment (1 Cor. 6:3; Matt. 25:41).

The Types of Angels

(Good and Evil)

While all the angels were originally created holy and without sin, there was a rebellion by Satan, who, being lifted up by his own beauty, sought to exalt himself above God and rebelled. In his rebellion, he took with him one-third of the angels (Rev. 12:4). This rebellion and fall is probably described for us in Isaiah 14:12-14 and Ezekiel 28:15 embodied in the kings of Babylon and Tyre.

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Prophesying of a future

angelic conflict that will occur in the middle of the Tribulation, John wrote, "And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war" (Rev. 12:7). In other words, there are good angels and there are evil angels.

As is clear from Revelation 12:7 and many other passages, the leader of these fallen angels (or demons as

they are also called) is Satan (cf. Matt. 12:25-27). Satan, the leader of unholy angels, is a liar, a murderer, and a thief (John 10:10). As God's great antagonist, He hates God and God's people. Scripture teaches us that he prowls about like a roaring lion in search of those whom he may devour by his nefarious schemes

(1 Peter 5:8). As an angelic being, Satan, along with his demon-like angels who operate under his authority, is supernaturally powerful and brilliant, and he uses all his powers against humanity. Not only

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Paul Enns, *The Moody Handbook of Theology*, Moody Press, Chicago, 1996, electronic media.

9

Charles C. Ryrie, *Basic Theology*, Victor Books, Wheaton, IL, 1987, electronic media.

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The terms and descriptions given there certainly go far beyond that of any human monarch. Further, other passages clearly

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teach us that there are often angelic or demonic forces behind the reign of human kings or kingdoms (cf. Dan. 10; and Eph. 6:10-12).

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is he a liar, a thief, and a distorter, but that which characterizes him above all else is deception. John describes him as the one “who deceives the whole world” (John 12:9). In his cunning, he disguises himself

as an angel of light (2 Cor. 11:14). So, in view of this, the Apostle Paul wrote, “Therefore it is not surprising if his servants also disguise themselves as servants of righteousness . . .” (2 Cor. 11:15). More will be said on this below.

The Ministry of Good Angels

The good and loyal angels are the mighty servants of God who constantly serve him always doing His will. The Psalmist described them as, “Bless the LORD, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! Bless the LORD, all you His hosts, You who serve Him, doing His will” (Ps. 103:20-21). It is no wonder, then, that the author of Hebrews, in showing the superiority of Christ to even the mighty angels, asked (the question here demands a positive answer both in the Greek text and contextually), “Are they not all ministering spirits, sent out to render service for the sake of those

who will inherit salvation?” (Heb. 1:14). The answer is “Yes!” Though God can always act independently without the use of agents, He has chosen to use both angelic and human instruments to accomplish His will. In keeping with this, over and over again in the Bible, we find angels acting as God’s servants involved in variegated ministry to people.

Angels Protect

Perhaps no aspect of their ministry to man is more talked about than the idea of a “guardian angel.” Over

the years, I have often been asked, “Does everyone have a guardian angel?” While no passage specifically

states that every person has a guardian angel, the Bible does teach that angels do guard or protect as Psalm 91:11 declares. In addition, Matthew 18:10 may suggest a guardian angel because of the statement

Christ made regarding little children when He said, “See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven.”

But it should also be pointed out that Psalm 91:11 is directed to those who make the Lord their refuge.

The psalmist explained that no harm or disaster can befall those who have made the LORD their refuge (mahŕseh, “shelter from danger”; . . .) because He has commissioned angels to care for them. angels protect from physical harm and give believers strength to overcome difficulties, pictured here as wild lions and dangerous snakes. Satan, in tempting Christ, quoted 91:11-12 (Matt. 4:6), which shows that even God’s most marvelous promises can be foolishly applied.

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Some would claim that this Old Testament passage should not be applied in modern times, but the author

of Hebrews does not seem to draw that distinction. That they are ministering spirits who minister to the saints is presented as a general truth of the Bible and should not be restricted to Bible times. Also, Scripture suggests that Michael, the archangel, is particularly involved in ministry to Israel. Concerning the reference to Michael in Daniel 10:13, Ryrie writes:

Michael, which means “who is like God?” (v. 21; 12:1; Jude 9; Rev. 12:7), is the special guardian of the affairs of Israel (12:1) and is designated the archangel (Jude 9). One of the chief princes shows a

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hierarchy among the angels (cf. Eph. 1:21). *I had been left there with the kings of Persia.* The good angel (cf.

vv. 5-6), with Michael's help, was left in a place of preeminence in influencing Persia. But the battle between good and evil angels over the control of nations continues (see v. 20 and Rev. 20:3).

Regarding accounts of angelic protection, Dr. Kenneth Gangel gives the following account which is similar to others I have heard about, especially with missionaries:

A veteran missionary friend of mine (now retired) tells the story about a woman missionary alone on a compound in northern Africa during a riot by one of the local tribes. She hid in a closet and prayed as warriors advanced along the dusty road toward the houses where the white intruders lived.

Amazingly, she never heard them. No one ever entered her building, and there was no evidence of any turmoil. My friend learned later that the warriors, who intended to kill everyone at the missionary

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The Bible Knowledge Commentary, OT, John F. Walvoord Roy B. Zuck, Editors, Victor Books, 1983, 1985, electronic media.

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compound and burn it to the ground, instead retreated when they found the compound guarded by tall warriors dressed in white and carrying large swords. Angels?

Another and similar account was also reported by a medical missionary at his home church in Michigan: While serving at a small field hospital in Africa, I traveled every two weeks by bicycle through the jungle to a nearby city for supplies. This required camping overnight half way. On one of these trips, I saw two men fighting in the city. One was seriously injured, so I treated him and witnessed to him of the Lord Jesus Christ. I then returned home without incident.

Upon arriving in the city several weeks later, I was approached by the man I had treated earlier. He told me he had known that I carried money and medicine. He said, "some friends and I followed you into the jungle knowing you would camp overnight. We waited for you to go to sleep and planned to kill you and take your money and drugs. Just as we were about to move into your campsite, we saw that you were surrounded by 26 armed guards."

I laughed at this and said I was certainly all alone out in that jungle campsite. The young man pressed the point, "No, sir, I was not the only one to see the guards. My Jave friends also saw them and we all counted them. It was because of those guards that we were afraid and left you alone."

At this point in the church presentation in Michigan, one of the men in the church jumped up and interrupted the missionary, and asked, "Can you tell me the exact date when this happened?" The missionary thought for a while and recalled the date.

The man in the congregation told this side of the story: "On that night in Africa it was morning here. I was preparing to play golf. As I put my bag in the car, I felt the Lord leading me to pray for you. In fact, the urging was so strong that I called the men of this church together to pray for you. Will all of those men who met with me that day please stand?"

The men who had met that day to pray together stood—there were 26 of them!

Again we ask, were these angels? While I cannot verify this story, I have no doubt whatsoever that it could be true.

Angels Provide

As angels were sent by God to provide sustenance for the Lord at the end of his forty days in the wilderness (Matt. 4:1-11), so he has undoubtedly on occasion done so for believers in our day. Some would include the provision of bread and water for Elijah (1 Kings 19:5-6), but this was a ministry of "the Angel of the Lord" which could simply mean, angel sent from the Lord, but it's probably best to understand this as a reference a theophany, a manifestation of God to Elijah.

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As an illustration of possible angelic provision, Sue Bohlin gives the following account:

In 1944, the penniless wife of a pastor and evangelist in Switzerland, Susie Ware prayed, "God, I need five pounds of potatoes, two pounds of pastry flour, apples, pears, a cauliflower, carrots, veal cutlets for Saturday, and beef for Sunday." A few hours later, someone knocked on the door, and there was a young man carrying a basket, who said, "Mrs. Ware, I am bringing what you asked for." It was precisely what she'd prayed for—down to the exact brand of pastry flour she wanted. The young man slipped away, and even though Rev. and Mrs. Ware watched at the window to their building, the man never exited. He just disappeared (Anderson, Joan Wester. *Where Angels Walk*, New York: Ballantine Books, 1992, pp. 60-62).

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Regarding the mention of "the angel of the LORD" in Genesis 16:9, Ryrie writes: "A theophany, a self-manifestation of God.

He here speaks as God, identifies Himself with God, and claims to exercise the prerogatives of God. See 16:7-14; 21:17-21; 22:11-18;

31:11, 13; Ex. 3:2; Judg. 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8. Because the angel of the Lord ceases to appear

after the incarnation, it is often inferred that the angel in the OT is a preincarnate appearance of the second person of the Trinity"

(Charles Caldwell Ryrie, *Ryrie Study Bible, Expanded Edition*, 1986, 1995, Moody, p. 27).

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Bohlin.

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My wife's sister, Connie Griffith, had an experience about 15 years ago which is recorded in Jodie Berndt's book, *Celebration of Miracles*.

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Connie, and her husband Geoff, were missionaries in Africa

working with Hindu people and had an opportunity to visit missionaries in India. The trip involved a 38-hour train ride from New Delhi to an orphanage in the south. They had been warned not to eat the food on the train, but they had taken very little food with them and Connie was so famished she decided to take her chances. She ate some curried mutton, and was soon extremely ill.

After arriving at the orphanage, Connie went to bed where she remained for three days. Geoff was traveling during that time and the missionaries thinking she was reacting to the miserable poverty of their

surroundings thought she didn't want to be bothered and left her alone. It was not until it was time to move on to the next orphanage that they realized she was desperately ill. They realized she needed to get

to a hospital fast so they set out for the nearest one which was three hours away. About fifteen minutes into the ride Connie's muscles began to cramp. First her fingers then her knees and toes curled inward and her facial muscles contracted so she was unable to speak. Finally she found herself paralyzed as the jeep bounced along the primitive road.

They were concerned, thinking she might not make it because she was so dehydrated. Geoff cried out to God, "please do a miracle! Do *something*!" Suddenly the missionary who was driving spotted a small Red Cross building just off the trail. As the jeep pulled to a stop, Connie tried to protest. She was concerned about the rampant AIDS epidemic in these remote areas and the practice of reusing needles. As the group

made their way into the building which was well lit and very clean, an Indian man, dressed in white shirt

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and baggy pants, greeted them in perfect English. He said, "I know what's wrong with her. She's dehydrated. I have some electrolytes here in this packet. This water has already been boiled." He mixed the electrolytes with the water and handed Geoff an eye dropper encased in a plastic bag. "It's sterile," he

said, looking right at Connie.

Geoff was given instructions to put one drop at a time in Connie's mouth (which had locked open) until they reached the hospital. When they reached the hospital an hour-and-a-half later, her muscles had relaxed and she was able to walk into the hospital. The doctor said it was the worst case of dehydration he'd ever seen. Her body had literally sucked the water out of the cells and she'd come within hours of dying.

A few weeks later, after returning to Africa, they received a letter from the missionary couple in India. They said, "You won't believe this, but when we returned to our village via the route we had taken to get

you to the hospital, that Red Cross building was gone. There was nothing there in the place where it was."

Was this the work of one of God's ministering spirits? One day we will know, but in the meantime, we can certainly give praise to the Lord.

Angels Proclaim God's Truth

Throughout the Bible we find angels involved in communicating God's truth or message as the Spirit of God directed them. This is, of course, is very much in keeping with the basic meaning of the word angel. Both the Hebrew word for angel (*mal'ak*), and the Greek word (*aggelos*, pronounced *angelos*) mean "messenger." In a number of passages we are told that angels were instruments God used to reveal His Word (cf. Acts 7:38, 53; Gal. 3:19; Heb. 2:2). But that is only half the story. Numbers of times they appeared to announce an important message. They announced the birth of John the Baptist and Jesus (Luke 1:11f, 26f; Matt. 1:20f). In the Tribulation, God will use them to announce key events (cf. Rev. 14:6).

Today, however, God's canon of Scripture, the Bible, is complete. Beware, therefore, of anyone claiming to

have new revelation as given by an angel or of anyone claiming to be an angel with new revelation.

Remember, Satan is a deceiver with his own angels of deceit promoting false doctrine (2 Cor. 11:1-4, 12-13;

1 Tim. 4:1).

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Jodie Berndt, *Celebration of Miracles*, Thomas Nelson, Nashville, 1995, p. 105-112.

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Angels Punish or Carry Out God's Judgments

With their enormous God-given power, they can carry out anything God sends them to do. It is no wonder then that we find them as vital agents in pouring out the awful judgments of the Tribulation as described in Revelation and even in doing battle with Satan and his evil angels to restrict them from any access to heaven, confining them to the realm of this earth and its immediate atmosphere in the middle of

the Tribulation (Rev. 12:7f). This will be done in anticipation of Satan's bondage and final defeat as described in Revelation 12 and 20.

But such is not the picture we find in our modern day fascination with angels. As Gangel writes, "I doubt that many figurines of punishing angels found their way into gift boxes last Christmas, but the Bible doesn't hesitate to describe this part of their activity."

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Final Thoughts on the Ministry of Angels

Surely it is comforting to know that God may protect, provide, and encourage us in supernatural ways, but this does not always guarantee such deliverance and certainly we should never presume on this provision of God. So having considered the various ways angels minister, we should keep in mind that God does not always deliver us from danger or supply our needs in such miraculous ways whether by angels or by His direct intervention. For His own sovereign purposes in His plan for using suffering (a tool of growth, to manifest the character of Christ, to witness to others, etc.), the opposite is sometimes His will,

as life clearly illustrates and Scripture declares (see Heb. 11:36-40).

The Deception of Evil, Fallen Angels

Just as people usually do not think of the punitive ministry of angels, so here is another area that is completely ignored by the popular ideas of angels, but that it is ignored is not without reason. The reason

lies in Satan's deception and in the vacuum of man's heart as he seeks answers apart from God and His revelation of Himself and His plan of salvation as it is revealed in the Bible. As the arch deceiver and antagonist to God, the church, and mankind as whole, Satan is the master of disguise. It is clearly his masquerade as an angel of light with his servant angels, who also disguise themselves in one way or another, that are behind the current *Angelmania* in our society today. As Bohlin points out:

... there are many books, publications, and seminars that are filled with demonic deception of the ugliest kind. Because when you start talking to angels, you end up dealing with demons.

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Sue Bohlin has an excellent discussion of what to look for to discern the activity of these demonic, evil angels. She writes:

You know you're around "ugly angels," or demons masquerading as angels of light and holiness, when you see or hear these terms:

1. Contacting or communing with angels.

There are now books available with titles like *Ask Your Angels* (Daniel, Alma, Timothy Wyllie, and Andrew Ramer, *Ask your Angels*, New York: Ballantine, 1992) and *100 Ways to Attract Angels* (Sharp, Sally, *100 Ways to Attract Angels*, Minnesota: Trust Publications, 1994). But the Bible gives neither permission nor precedent for contacting angels. When people start calling on angels, it's not the holy angels who answer. They're demons, disguising themselves as good angels to people who don't know how to tell the difference.

2. Loving our angels, praying to our angels.

Some self-styled "angel experts" instruct their followers to love their angels and call upon them for health, healing, prosperity, and guidance. But angels are God's servants, and all this attention and emphasis and glory should go to God, not His servants. God says, "I will not share my glory with

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Gangel, p. 7.

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Bohlin.

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another" (Isaiah 42:8). Scripture makes no mention of loving angels—only God, His word, and people. And it never tells us to pray to angels, only to the Lord Himself.

3. Instruction, knowledge, or insight from angels, particularly ones with names.

Some angel teachers are proclaiming that angels are trying very hard to contact us, so they can give us deeper knowledge of the spiritual (Karyn Martin-Kuri, in an interview with *Body, Mind and Spirit Journal*, May/June 1993. Also, Albright, Naomi, *Angel Walk*, Tuscaloosa, Alabama: Portals Press, 1990).

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Invariably, this “angel knowledge” is a mixture of truth and lies, and never stands up to the absolute truth of Scripture.

There are four angel names that keep popping up in the angel literature: Michael, Gabriel, Uriel, and Raphael. Michael and Gabriel are the only angels mentioned by name in the Bible. The other two show up in the apocryphal *First Book of Enoch*, which includes a fanciful account of the actions of these four beings. Those who report modern day angel teachings are actually channeling information from demons.

4. Special knowledge or teachings from angels.

Naomi Albright distributes teachings about the deep meanings of colors, and numbers and letters of the alphabet which she claims is “knowledge given from above and brought forth in more detail by the High Angelic Master Sheate, Lady Master Cassandra, and Angel Carpelpous, and the Master Angel, One on High.” (*Paths of Light* newsletter, Angel Walk F.O.L., Followers of Light, No. 24, July 1994, p. 6-10). These same beings told Mrs. Albright to stress two main teachings: first, that God accepts all religions, and second, Reincarnation. (Albright, *Angel Walk*, p. 77-78). These two teachings keep showing up in much of the New Age angel literature, which shouldn’t be surprising since they are heretical lies that come from the pit of hell, which is where the angel teachers are from.

Other angel teachings are that all is a part of God (pantheism); the learner is set apart from others by the “deep” knowledge that the angels give (this is a basic draw to the occult); and that eventually, the one who pursues contact with these angels will be visited by an Ascended Master or a Shining Angel (which is a personal encounter with a demon).

We need to remember that God’s angels are not teachers. God’s word says they are messengers—that’s what “angel” means—and they minister to us. God has revealed to us everything we need for life and godliness (2 Peter 1:3), so any hidden knowledge that spirit beings try to impart is by nature occultic and demonic.

5. Human divinity

The message of the ugly angels is that we need to recognize that we are one with the divine, we are divine. . . we are God. In Karen Goldman’s *The Angel Book: A Handbook for Aspiring Angels*, she says things like, “Angels don’t fall out of the sky; they emerge from within.” (Goldman, Karen, *The Angel Book—A Handbook for Aspiring Angels*, New York: Simon & Shuster, 1988, p. 20). And, “The whole purpose in life is to know your Angel Self, accept it and be it. In this way we finally experience true oneness.” (Ibid., p. 95).

The following bit of heretical garbage was channeled from a demon posing an angel named Daephrenocles: “The wondrous light of the Angels, from the Elohim to the Archangels to the Devas and Nature Spirits, are all bringing to you the realization that you are magnificent—you are divine now and divine first.” (*These Celestial Times* newsletter, Vol. 3, No. 1, Gaithersburg, Maryland, p. 4). Much of the angel literature refers to “the angel within.” But angels are a separate part of the creation. They were created before man as a different kind. They are not within us. The movie “It’s a Wonderful Life” notwithstanding, when we hear a bell ring it does not mean that an angel is getting his wings. Nor do good people, especially children, become angels when they die. We remain human beings—not angels, and certainly not God.

What our culture needs in response to the angel craze is strong discernment built on the foundation of God’s word. We need to remember, and share with others, three truths about angels:

1. The ministry of holy angels will never contradict the Bible.
2. The actions of holy angels will always be consistent with the character of Christ.

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3. A genuine encounter with a holy angel will glorify God, not the angel. Holy angels never draw attention to themselves. They typically do their work and disappear.

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It's very true that many have "entertained angels unaware" (Hebrews 13:2). But we need to make sure we're entertaining the right kind of angels!

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Some Warnings

(Things to Do and Not to Do)

In addition to the above warnings and in view of the deceptions of Satan, we need to be on our guard. In this regard, here are a number of things that I would like to suggest.

Never Worship Angels

As pointed out in the introduction to this study, everywhere we find angels mentioned in the Bible, the reference to angels is incidental to some other issue. They are not the primary subject of the passage. God's love and grace is. When they are mentioned, it is always in order to inform us further about God, what He does, and how He does it. This very fact should teach us that not only are angels not the focus, but they should certainly not be worshipped.

In two places in the book of Revelation, John was so awed by the revelation he had received from God through an angel, a very glorious creature, that he bowed down to worship the angel.

Revelation 19:10 And I fell at his feet to worship him. And he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy."

And then again in Revelation 22 we are told:

Revelation 22:8-9 And I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. 9 And he said to me, "Do not do that; I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book; worship God."

We told not to worship angels, but why? First, they are but "fellow servants" with believers called upon to serve the Lord. Then he was told to "worship God." Angels are powerful and awesome in many ways, but, like us, they are only creatures and servants of the living God who alone deserves our worship. This means we don't pray to them or trust in them, even though God may use them as our guardian. Our trust

is to be in God, not angels. They minister at His bidding.

Remember, the church at Colossae had been invaded by false teachers who were teaching a false humility

and the worship of angels, claiming special mystic insights by way of visions in connection with their worship of angels (Co. 2:18). This was demonic because it was usurping the preeminent place and sufficiency of Christ as Savior and Lord. The claim was, He is not enough for salvation and spirituality. What you need is to worship angels, etc.

Do Not Participate in Angel Gimmickry

Closely associated with the worship of angels, but in a more subtle way, is all the angel gimmickry going on in our culture today. Sometimes this is not just a matter of collecting and enjoying angel figurines much as someone would collect and enjoy figurines and pictures of eagles. Regarding this, Gangel has a word of advice:

Of course there is nothing wrong with enjoying angel figurines on the coffee table as long as they do not become icons that somehow replace our dependence upon God's Word and the role of the indwelling Holy Spirit in our lives.

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Bohlin.

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Gangel, p. 7.

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Do Not Become Critical of the Reports of Angels

When we hear of reports of angels, it is only natural for us to be skeptical, but there is the need for a

certain amount of skepticism, what Gangel calls "healthy skepticism." The reasons a healthy skepticism is

needed are the deceptions of Satan referred above and the spiritually bankrupt condition of our culture and its willingness to accept anything but the truth.

The gullibility of people today is due in part to pendulum swings of society. Society had swung from the gross mystical speculations of the middle ages to the rationalism of the late 1800s and early 1900s. Now due in part to the failure of rationalism, the vacuum that naturally occurs in the minds of people, and the

rise of demonism and the occult in these last days, the pendulum has swung back to mysticism seen so prominently in the New Age movement, the occult, and in the cults. So belief in Satan, demons and angels

is more and more common place, not because people are believing the Bible, but because of the rise of their spiritual emptiness. Angels have become an easy substitute, a handy compromise to the reality of the

Living God as He is revealed in Scripture.

When asked "Do you believe in angels?" Jamal Mashburn, star forward of the Dallas Mavericks, responded, "Yes. For me it is like an inner voice that tells me what to do and what not to do, where to go and where not to go. It's somebody like God that protects and cares for me" (*Dallas Morning News*, 18 December 1994). Why not? God seems so distant and austere. Angels seem so friendly.

19

On the other hand, angels are the ministering spirits of God and He can send them to anyone whom he pleases. I have never seen an angel or had an experience where I was sure an angel was involved, but I do

believe many reports are true.

A good friend of ours who has gone through a whole series of very difficult health problems told me last Sunday that at one point he was so low that he'd given up hope of ever getting well again. During the night a nurse came into his hospital room to check his IV and she said to him, "You seem to be really down and are without hope, aren't you?" He responded with, "Yes, I am." She knelt down, took his hand,

and prayed for him. Afterward, his spirits picked up and he quickly began to improve physically. He never saw this nurse again, though he asked about her and watched for her. He told his doctor about this,

who happened to be a Christian, and he asked my friend if he had considered that this might have been an angel. Was this angel? Perhaps. We simply don't know, but it certainly could be.

In addition, we need to avoid the critical spirit that questions and belittles the claims of others, especially

those who do not know the Scripture. Laughing at or belittling their claims will only close the door to opportunities to witness and point them to the truth of the Gospel and the Bible.

Some Positive Things to Do

First, when confronted with claims of angels about which we are skeptical, let us seek ways to use these claims to show interest in the person and to engage them in discussion about the realities of the Savior or

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the truths of God's Word.

Second, let's be thankful to God for the ministry of angels and for those reports that do not contradict Scripture and may very well be genuine cases of angelic ministry. Even though we may not be able to validate that it was an angel, we can and should certainly praise God for the aid or encouragement experienced, as with my friend in the hospital.

Finally, let's know what the Bible teaches about God, Jesus Christ, salvation, true spirituality, and the ministry of angels that we might not fall for the satanic counterfeits that seek to cause people to bypass the

sufficiency of the person and work of Jesus Christ. The book of Colossians is an excellent commentary on this.

Gangel closes his article on angels with the following fitting comment:

So you've never seen or heard an angel? Be patient—I guarantee it will happen. Like John we'll all someday see and hear "the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand." With them we will praise the Savior singing, "Worthy is the Lamb, who

19

Gangel, p. 7.

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was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev. 5:11-12).

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Gangel, p. 7.

12 Angels

Angelology: The Doctrine of Angels

Introduction

The fact that God has created a realm of personal beings other than mankind is a fitting topic for systematic theological

studies for it naturally broadens our understanding of God, of what He is doing, and how He works in the universe.

We are not to think that man is the highest form of created being. As the distance between man and the lower forms

of life is filled with beings of various grades, so it is possible that between man and God there exist creatures of

higher than human intelligence and power. Indeed, the existence of lesser deities in all heathen mythologies

presumes the existence of a higher order of beings between God and man, superior to man and inferior to God. This

possibility is turned into certainty by the express and explicit teaching of the Scriptures. It would be sad indeed if

we should allow ourselves to be such victims of sense perception and so materialistic that we should refuse to

believe in an order of spiritual beings simply because they were beyond our sight and touch.

21

The study of angels or the doctrine of *angelology* is one of the ten major categories of theology developed in many

systematic theological works. The tendency, however, has been to neglect it. As Ryrie writes,

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One has only to peruse the amount of space devoted to angelology in standard theologies to demonstrate this. This disregard for the doctrine may simply be neglect or it may indicate a tacit rejection of this area of biblical teaching.

Even Calvin was cautious in discussing this subject (*Institutes*, I, xiv, 3).

22

Though the doctrine of angels holds an important place in the Word of God, it is often viewed as a difficult subject

because, while there is abundant mention of angels in the Bible, the nature of this revelation is without the same kind of

explicit description we often find with other subjects developed in the Bible:

Every reference to angels is incidental to some other topic. They are not treated in themselves. God's revelation

never aims at informing us regarding the nature of angels. When they are mentioned, it is always in order to inform

us further about God, what he does, and how he does it. Since details about angels are not significant for that

purpose, they tend to be omitted.

23

While many details about angels are omitted, it is important to keep in mind three important elements about the

biblical revelation God has given us about angels.

(1) The mention of angels is inclusive in Scripture. In the NASB translation these celestial beings are referred to 196

times, 103 times in the Old Testament and 93 times in the New Testament.

(2) Further, these many references are scattered throughout the Bible being found in at least 34 books from the very

earliest books (whether Job or Genesis) to the last book of the Bible (Revelation).

(3) Finally, there are numerous references to angels by the Lord Jesus, who is declared to be the Creator of all things,

which includes the angelic beings. Paul wrote, "For by Him all things were created, *both* in the heavens and on earth,

visible and invisible, whether thrones or dominions or rulers or authorities (a reference to angels)—all things have been

created by Him and for Him."

So while the mention of angels may seem incidental to some other subject contextually, it is an important element of

divine revelation and should not be neglected, especially in view of the present craze and many misconceptions about

angels. It is out of this extended body of Scripture, therefore, that the doctrine of angels, as presented in this study, will

be developed. The objective is to make the Bible our authority rather than the speculations of men or their experiences

or what may sound logical to people.

21

William Evans, *The Great Doctrines of the Bible*, Moody Press, Chicago, 1912, p. 215.

22

Manual Bible Statistics and Word Study

Charles C. Ryrie, *Basic Theology*, Victor Books, Wheaton, IL, 1987, chapter 17, electronic media.

23

Millard J. Erickson, *Christian Theology*, Baker Book House, Grand Rapids, 1983, p. 434.

Angels 13

Though theologians have been cautious in their study of angels, in recent years we have been bombarded by what

could easily be called *Angelmania*. In "Kindred Spirit" Dr. Kenneth Gangel has written an article on the widespread

discussion and fascination with angels even by the secular world which he entitled, *Angelmania*.

24

Gangel writes,

In his 1990 book *Angels: An Endangered Species*, Malcolm Godwin estimates that over the last 30 years one in every

ten pop songs mentions an angel. But that was just romantic fun.

Now our culture takes angels seriously, if not accurately. In the last two years *Time*, *Newsweek*, *Ladies' Home Journal*,

Redbook, and a host of other popular magazines have carried articles about angels. In mid-1994, ABC aired a twohour,

prime time special titled "Angels: the Mysterious Messengers." In *Newsweek's* November 28, 1994 issue an

article titled "In Search of the Sacred" observed that "20% of Americans have had a revelation from God in the last

year, and 13% have seen or sensed the presence of an angel" (p. 54).

Newsweek is right; modern society, so seemingly secular and hopelessly materialistic, desperately searches for some

spiritual and supernatural meaning. If angels can provide it, then angels it will be. Certainly they are more cheerful

and brighter than our long-standing infatuation with movies about demons and evil spirits, along with endless

Dracula revivals

25

The bookstores abound with books on angels and many claim encounters with angels. One of the major networks has a

popular program entitled "Touched By An Angel." Certainly, this is just a story to entertain, but it does illustrate our

fascination with this topic. In addition, it illustrates the very poor grasp of what the Bible really teaches about angels

and about God. By these comments I do not mean to discount all the so-called encounters with angels that we

occasionally read or hear about. Why? Because, as will be discussed in more detail later, angels are servants of God,

described by the author of Hebrews as, "ministering spirits, sent out to render service for the sake of those who will

inherit salvation." See also Psalm 91:11 and Matthew 4:11. So certainly, due to the inspired and inerrant character of

Scripture, we can trust completely in the Bible's teaching on angels and, "with a perhaps lesser degree of certainty,

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consider the personal accounts of reputable Christians.”

26

There is an important question that needs to be asked. Why all the fascination of our culture with angels? First, there is

always a bent in man for the miraculous or supernatural, for that which lifts him out of the mundane and pain of life,

even if for a moment, but there is more to this issue. The interest in angels is due in part to pendulum swings of society.

In the past, society had swung from the gross mystical speculations of the middle ages to the rationalism of the late

1800s and early 1900s. Now, due in part to the failure of rationalism and materialism to give answers and meaning to

life, the emptiness of man's heart along with the futility of his pursuits has given rise to his interest in the mystical, in

the supernatural, and in the spiritual. The tragedy is that our culture continues to pursue this independently of God's

revelation, the Bible. The pendulum has swung back to mysticism as it is seen so prominently in the New Age

movement, the occult, and in the cults. So belief in Satan, demons, and angels is more and more common place today

and used as a substitute for a relationship with God through Christ. This predisposition is not because people are

believing the Bible, but because of the rise of occult phenomena and the futility of life without God (see Eph. 2:12 and

4:17-19).

A Simple Definition

Angels are spiritual beings created by God to serve Him, though created higher than man. Some, the good angels, have

remained obedient to Him and carry out His will, while others, fallen angels, disobeyed, fell from their holy position,

and now stand in active opposition to the work and plan of God.

24

“Kindred Spirit,” a quarterly publication of Dallas Theological Seminary, Summer 1995, pp. 5-7.

25

Gangel, p. 5.

26

Gangel, p. 7.

14 Angels

The Terms Used of Angels

General Terms

Angel

Though other words are used for these spiritual beings, the primary word used in the Bible is *angel*.

Three other terms

undoubtedly referring to angels are *seraphim* (Isa. 6:2), *cherubim* (Ezek. 10:1-3), and *ministering spirits*, which is perhaps

more of a description than a name (Heb. 1:13). More will be said on this later when dealing with the classification of

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angels.

The Hebrew word for angel is *mal'ach*, and the Greek word is *angelos*. Both words mean "messenger" and describe one who executes the purpose and will of the one whom they serve. The context must determine if a human messenger is in view, or one of the celestial beings called "angels," or if it is being used of the second Person of the Trinity as will be discussed below. The holy angels are messengers of God, serving Him and doing His bidding. The fallen angels serve

Satan, the god of this world (aiwn, "age") (2 Cor. 4:4).

Illustrations of uses that do not refer to celestial beings:

(1) For human messengers from one human to another (Luke 7:24; Jam. 2:25).

(2) For human messengers bearing a divine message (Hag. 1:13; Gal. 4:14).

(3) For an impersonal agent, Paul's thorn in the flesh described as "a messenger of Satan" (2 Cor. 12:7).

(4) For the messengers of the seven churches (Rev. 2-3). It is also used in connection with the seven churches of Asia,

"To the angel of the church in ..." Some take this to mean a special messenger or delegation to the church as a teaching

elder, others take it to refer to a guardian angel.

Thus, the term *angelos* is not only a generic term, pertaining to a special order of beings (i.e., angels), but it is also

descriptive and expressive of their office and service. So when we read the word "angel" we should think of it in this way.

Holy Ones

The unfallen angels are also spoken of as "holy ones" (Ps. 89:5, 7). The reason is twofold. First, being the creation of a

holy God, they were created perfect without any flaw or sin. Second, they are called holy because of their purpose.

They were "set apart" by God and for God as His servants and as attendants to His holiness (cf. Isa. 6). Host

"Host" is the Hebrew *tsaba*, "army, armies, hosts." It is a military term and carries the idea of warfare.

Angels are

referred to as the "host," which calls our attention to two ideas. First, it is used to describe God's angels as the "armies

of heaven" who serve in the army of God engaged in spiritual warfare (Ps. 89:6, 8; 1 Sam. 1:11; 17:45).

Second, it calls

our attention to angels as a multitude of heavenly beings who surround and serve God as seen in the phrase "Lord of

hosts" (Isa. 31:4). In addition, *tsaba* sometimes includes the host of heavenly bodies, the stars of the universe.

Difficult Terms

Sons of God

In their holy state, unfallen angels are called "sons of God" in the sense that they were brought into existence by the

creation of God (Job 1:6; 38:7). Though they are never spoken of as created in the image of God, they may also be called

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“sons of God” because they possess personality like God. This will be demonstrated later in this study. This term is also used in Genesis 6:2 which tells us the “sons of God” took wives from among the “daughters of men.” Some scholars understand “the sons of God” of Genesis 6:2 to refer to the sons of the godly line of Seth and the “daughters of men” to refer to the ungodly line of the Cainites. Others, in keeping with the use of “sons of God” in Job, believe the term refers to fallen angels who mated with the daughters of men to produce an extremely wicked and powerful progeny that led Angels 15 to the extreme wickedness of Noah’s day. Most who hold to this latter view find further support in 2 Peter 2:4-6 and Jude 6-7.

27

Still others believe they refer to despots, powerful rulers. Ross writes: The incident is one of hubris, the proud overstepping of bounds. Here it applies to “the sons of God,” a lusty, powerful lot striving for fame and fertility. They were probably powerful rulers who were controlled (indwelt) by fallen angels. It may be that fallen angels left their habitation and inhabited bodies of human despots and warriors, the mighty ones of the earth.

28

The Angel of the Lord

The second difficulty concerns the identity of “the angel of the Lord” as it is used in the Old Testament. A careful study of the many passages using this term suggests that this is no ordinary angel, but a Theophany, or better, a Christophany, a preincarnate appearance of Christ. The angel is identified as God, speaks as God, and claims to exercise the prerogatives of God. Still, in some passages He distinguishes Himself from Yahweh (Gen. 16:7-14; 21:17-18; 22:11-18; 31:11-13, Ex. 3:2; Judg. 2:1-4; 5:23; 6:11-22; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). That the Angel of the Lord is a Christophany is suggested by the fact a clear reference to “the Angel of the Lord” ceases after the incarnation. References to an angel of the Lord in Luke 1:11; and 2:8 and Acts 5:19 lack the Greek article which would suggest an ordinary angel.

The Origin, Nature, and Number of Angels

Angels Are Created Beings

The Fact of Their Creation

That angels are created beings and not the spirits of departed or glorified human beings is brought out in Psalm 148.

There the Psalmist calls on all in the celestial heavens, including the angels, to praise God. The reason given is, “For He

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commanded and they were created" (Ps. 148:1-5). The angels as well as the celestial heavens are declared to be created by God.

Since God is Spirit (John 4:24) it is natural to assume that there are created beings who more closely resemble God

than do the mundane creatures who combine both the material and immaterial. There is a material kingdom, an

animal kingdom, and a human kingdom; So it may be assumed, there is an angelic or spirit kingdom.

However,

Angelology rests not upon reason or supposition, but upon revelation.

29

The Time of Their Creation

Though the exact time of their creation is never stated, we know they were created before the creation of the world.

From the book of Job we are told that they were present when the earth was created (Job 38:4-7) so their creation was

prior to the creation of the earth as described in Genesis one.

The Agent of Their Creation

Scripture specifically states that Christ, as the one who created all things, is the creator of angels (cf. John 1:1-3 with Col.

1:16).

The Son's Creation includes "all" things in heaven and on earth, visible and invisible. These indicate the *entire*

universe, both material and immaterial. A highly organized hierarchy of angelic beings is referred to with the word

"thrones" (*qronoi*), "powers" (*kuriothtes*), "rulers" (*arcai*), and "authorities" (*exousiai*). This not only indicates a highly

organized dominion in the spirit world of angels, but shows that Paul was writing to refute an incipient form of

Gnosticism that promoted the worship of angels in place of the worship of Christ (cf. Col. 2:18). In this, Paul

27

For an excellent discussion and support for this view, see Deffinbaugh's study on Genesis 6 in his study of the book of Genesis on our web site.

28

The Bible Knowledge Commentary, OT, John F. Walvoord, Roy B. Zuck, Editors, Victor Books, Electronic Media.

29

Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, Kregel Publications, 1993, p. 3.

16 Angels

demonstrates superiority and rightful place of worship as supreme (cf. Eph. 1:21; 3:10; 6:12; Phil. 2:9-10; Col. 2:10,

15).

30

The Nature and Number of Their Creation

The angels were created simultaneously as a host or a company. God created man and the animal kingdom in pairs

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with the responsibility and ability to procreate. Angels, however, were created simultaneously as a company, a countless host of myriads (Col. 1:16; Neh. 9:6). This is suggested by the fact they are not subject to death or any form of extinction and they do not propagate or multiply themselves as with humans. Hebrews 9:27 says, "... it is appointed for men to die once and after this *comes* judgment." While fallen angels will be judged in the future and permanently confined to the lake of fire (Matt. 25:41; 1 Cor. 6:4; 2 Pet. 2:4; Jude 6), there is never any mention of the death of angels (see Luke 20:36). Nevertheless, they are an innumerable host created before the creation of the earth (cf. Job 38:7; Neh. 9:6; Ps. 148:2, 5; Heb. 12:22; Dan. 7:10; Matt. 26:53; Rev. 5:11; with Matt. 22:28-30; Luke 20:20-36).

Angels Are Spirit Beings

Their Abode

Statements like, "the angels which are in heaven" (Mark 13:32) and "an angel from heaven" suggest that angels have fixed abodes or centers for their activities. However, due to the ministry and abilities given to them in the service of God, they have access to the entire universe. They are described as serving in heaven and on earth (cf. Isa. 6:1f; Dan. 9:21; Rev. 7:2; 10:1).

Though fallen angels seem to have an abode other than heaven itself, no specific location is given except that Satan will be bound in the "Abyss" for the thousand years after the Second Coming before he is released (Rev. 20:3).

Likewise the plague which seems to be demonic is spoken of as coming from the Abyss (9:1-30). Fallen angels also have a king who is referred to as "the angel of the Abyss" (vs. 11). The destiny of fallen angels is the lake of fire

(Matt. 25:41). The holy angels will dwell in the new heavens and new earth described in Revelation 21-22.

31

The reference to "the Abyss" brings up another important element regarding the abode of the fallen angels. Ryrie writes:

The Scriptures clearly indicate two groups of fallen angels, one consisting of those who have some freedom to carry out Satan's plans, and the other who are confined. Of those who are confined, some are temporarily so, while others are permanently confined in Tartarus (2 Peter 2:4 and Jude 6). The Greeks thought of Tartarus as a place of punishment lower than hades. *Those temporarily confined are in the abyss* (Luke 8:31; Rev. 9:1-3, 11), some apparently consigned there to await final judgment while others will be loosed to be active on the earth (vv. 1-3, 11, 14; 16:14).

32

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(emphasis mine)

Jude also speaks of an abode for angels:

Jude 1:6 And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day.

While the meaning of this passage is debated, it does show us that angels not only have a domain or area of authority assigned to them, but a dwelling place.

The most likely reference here is to the angels ("sons of God," cf. Gen. 6:4; Job 1:6; 2:1) who came to earth and

mingled with women. This interpretation is expounded in the pseudepigraphical Book of Enoch (7, 9.8, 10.11; 12.4),

from which Jude quotes in v. 14, and is common in the intertestamental literature and the early church fathers (e.g.,

Justin Apology 2.5). These angels "did not keep their positions of authority" (*ten heauton archen*). The use of the

word *arche* for "rule," "dominion," or "sphere" is uncommon but appears to be so intended here (cf. BAG, p. 112).

The implication is that God assigned angels stipulated responsibilities (*arche*, "dominion") and a set place

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The Bible Knowledge Commentary, NT, John F. Walvoord and Roy B. Zuck, Editors, Victor Books, 1983, electronic media.

31

Lewis Sperry Chafer, *Lewis Sperry Chafer Systematic Theology*, Vol. 1, Part 3, Abridged Edition, John F. Walvoord, Editor, Donald K. Campbell,

Roy B. Zuck, Consulting Editors, Victor Books, Wheaton, Ill., 1988, p. 284.

32

Ryrie, p. 159.

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(*oiketerion*). But because of their rebellion, God has kept or reserved (*tetereken* perfect tense) these fallen angels in

darkness and in eternal chains awaiting final judgment. Apparently some fallen angels are in bondage while others

are unbound and active among mankind as demons.

33

Their Immaterialness

Though at times they have revealed themselves in the form of human bodies (angelophanies) as in Genesis 18:3, they

are described as "spirits" in Hebrews 1:14. This suggests they do not have material bodies as humans do. This is further

supported by the fact they do not function as human beings in terms of marriage and procreation (Mark 12:25) nor are

they subject to death (Luke 20:36).

Mankind, including our incarnate Lord, is "lower than the angels" (Heb. 2:7). Angels are not subject to the

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limitations of man, especially since they are incapable of death (Luke 20:36). Angels have greater wisdom than man

(2 Sam. 14:20), yet it is limited (Matt. 24:36). Angels have greater power than man (Matt. 28:2; Acts 5:19; 2 Pet. 2:11),

yet they are limited in power (Dan. 10:13).

Angels, however, have limitations compared to man, particularly in future relationships. Angels are not created in

the image of God, therefore, they do not share man's glorious destiny of redemption in Christ. At the consummation

of the age, redeemed man will be exalted above angels (1 Cor. 6:3).

34

Millard Erickson writes:

That angels are spirits may also be inferred from the following considerations:

Demons (fallen angels) are described as spirits (Matt. 8:16; 12:45; Luke 7:21; 8:2; 11:26; Acts 19:12; Rev. 16:14).

We are told that our struggle is not against "flesh and blood, but against the principalities, against the powers,

against the world rulers of this present darkness, against the spiritual hosts of wickedness in heavenly places" (Eph.

6:12).

Paul, in Colossians 1:16, seems to identify the heavenly forces as invisible.

That angels are spirits seems to follow (although not necessarily from Jesus' assertions that angels do not marry

(Matt. 22:30) and do not die (Luke 20:36).

35

Angels, though spirit beings and very powerful, are not omnipotent, omniscient, nor omnipresent. They cannot be

everywhere at once.

Their Appearance

Since they are spirit beings, they are usually not seen, unless God gives the ability to see them or unless they manifest

themselves. Balaam could not see the angel standing in his way until the Lord opened his eyes (Num. 22:31) and

Elisha's servant could not see the host of angels surrounding him until Elisha prayed for his eyes to be opened (2 Kings

6:17). When angels have been seen as recorded in Scripture, they were often mistaken as men because they were

manifested in a man-like appearance (Gen. 18:2, 16, 22; 19:1, 5, 10, 12, 15, 16; Judg. 13:6; Mark 16:5; Luke 24:4).

Sometimes, they appear in a way that either manifests God's glory (Luke 2:9; 9:26) or in some form of brilliant apparel

(cf. Matt. 28:3; John 20:12; Acts 1:10 with Ezek. 1:13; Dan. 10:6). Consistently, they have appeared as real men, never as

ghosts, or as winged animals (cf. Gen. 18:2; 19:1; Mark 16:3; Luke 24:4).

They are occasionally pictured in other forms and in other manifestations as with wings, and as a combination of man,

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beast, and birds as in Ezekiel 1:5f and Isaiah 6:6. But apparently such manifestations only occurred by way of a vision or special revelation from God. No angel literally appeared in such form. They also seem to always have appeared as youthful or mature men (Mark 16:5), but never as old men, perhaps because they neither age nor die (Luke 20:36).

33

Frank E. Gaebeline, General Editor, *The Expositors' Bible Commentary*, Zondervan, Grand Rapids, electronic media, 1997.

34

Paul Enns, *The Moody Handbook of Theology*, Moody Press, Chicago, 1996, electronic media.

35

Erickson, p. 439.

18 Angels

In the present fascination of our culture, previously referred to as *angelmania*, the common conception of angels is that

of winged creatures and most times as female.

Some of the commonly held conceptions are not supported by the scriptural witness. There are no indications of

angels appearing in female form. Nor is there explicit reference to them as winged, although Daniel 9:21 and

Revelation 14:6 speak of them as flying. The cherubim and seraphim are represented as winged (Exod. 25:20; Isa.

6:2), as are the symbolic creatures of Ezekiel 1:6 (cf. Rev. 4:8). However, we have no assurance that what is true of

cherubim and seraphim is true of angels in general. Since there is no explicit reference indicating that angels as a

whole are winged, we must regard this as at best an inference, but not a necessary inference, from the biblical

passages which describe them as flying.

36

While angels generally appear as men in Scripture, Zechariah 5:9 may suggest this is not always the case. The two

women mentioned in this passage are not specifically called angels, but they are clearly agents of God or forces of

Satan, like angels, good or evil.

Their Holiness

All angels were created *holy*, without sin, and in a state of perfect holiness.

Originally all angelic creatures were created holy. God pronounced His creation good (Gen. 1:31), and, of course, He

could not create sin. Even after sin entered the world, God's good angels, who did not rebel against Him, are called

holy (Mark 8:38). These are the elect angels (1 Tim. 5:21) in contrast to the evil angels who followed Satan in his

rebellion against God (Matt. 25:41).

37

Their Creatureliness

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As created beings, they are of course mere *creatures*. They are not divine and their worship is explicitly forbidden (see Col. 2:18; Rev. 19:10; 22:9). As a separate order of creatures, they are both distinct from human beings and higher than humans with powers far beyond human abilities in this present age (cf. 1 Cor. 6:3; Heb. 1:14; 2:7). But as creatures they are limited in their powers, knowledge, and activities (1 Peter 1:11-12; Rev. 7:1). Like all of creation, angels are under God's authority and subject to His judgment (1 Cor. 6:3; Matt. 25:41). Following the revelation given to John, on two occasions the apostle fell on his face in worship, but the angel quickly told John not to worship him and then gave the reason. Angels are but "fellow servants" and called upon to serve God as all God's creatures should. So John was told to "worship God." The worship of angels (as with any other object of worship) distracts from the worship of God and attributes godlike powers to the object of worship. Angels are powerful and awesome in many ways, but, like us, they are only creatures and servants of the living God who alone deserves our worship. This means we are not to pray to them or trust in them even though God may use them to minister to our needs in various ways. Our trust is to be in God, not angels. They minister to us at His bidding under His authority and power. Though sometimes the instrument of aid or deliverance was an angel, New Testament believers recognized it was the Lord who delivered them (see Acts 12:11). In Acts 27:23-25, Luke recounted Paul's experience with an angel who brought him a message from the Lord, but there was no worship of the angel. Instead, Paul's faith was in the God he served.

23 For this very night an angel of the God to whom I belong and whom I serve stood before me, 24 saying, 'Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.'

25 "Therefore, keep up your courage, men, for I believe God, that it will turn out exactly as I have been told.

Though writing about their invisibility to mankind, Chafer has an interesting comment: One reason angels are rendered invisible to human sight may be that, if they were seen, they would be worshiped. Man, who is so prone to idolatry as to worship the works of his own hands, would hardly be able to resist the worship of angels were they before his eyes.

38
36
Erickson, p. 440.
37
Ryrie, p. 124.
38

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Lewis Sperry Chafer, *Systematic Theology*, Vol. 2, Kregel Publications, 1993, p. 8.

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The church at Colossae had been invaded by false teachers who were teaching a false humility and the worship of

angels as a part of the means to spirituality. It seems these teachers were claiming special mystic insights by way of

visions in connection with their worship of angels. Concerning this, Paul wrote:

Colossians 2:18 Do not let anyone who delights in false humility and the worship of angels disqualify you for the

prize. Such a person goes into great detail about what he has seen, and his unspiritual mind puffs him up with idle

notions (NIV).

The person attempting to make such judgment is described as one “who delights in false humility and the worship

of angels.” The context suggests that he seeks to impose these things on the Colossians and that this is the means by

which he attempts to disqualify them for their prize.

39

This was demonic because it was an attempt to usurp the preeminent place and sufficiency of Christ as Savior and Lord

(cf. Col. 2:10). It is no wonder, then, that the author of Hebrews, in the most extended passage on angels in the New

Testament (Heb. 1:5-29), demonstrates the superiority of Christ to even the mighty angels (Heb. 1:2-4, 13). In this he

concludes his argument with a question designed to show that Christ, God’s very Son and the radiance of His glory

who sits at God’s right hand, is superior to angels for he asked, “Are they not all ministering spirits, sent out to render

service for the sake of those who will inherit salvation?” (Heb. 1:14).

Their Personalities

There are several qualities common to personality all of which angels possess—personal existence, intellect, emotion,

and will. As personalities we see them interacted with over and over again through the Bible. Ryrie writes:

Angels then qualify as personalities because they have these aspects of intelligence, emotions, and will.

This is true

of both the good and evil angels. Good angels, Satan, and demons possess intelligence (Matt. 8:29; 2 Cor. 11:3; 1

Peter 1:12). Good angels, Satan, and demons show emotions (Luke 2:13; James 2:19; Rev. 12:17). Good angels, Satan,

and demons demonstrate that they have wills (Luke 8:28-31; 2 Tim. 2:26; Jude 6). Therefore, they can be said to be

persons. The fact that they do not have human bodies does not affect their being personalities (any more than it does

with God).

40

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The fallen angels are even described by actions of personality like lying and sinning (John 8:44; 1 John 3:8-10). Some

have considered angels, including Satan, as merely the abstract personification of good and evil, but such is not at all in

keeping with the teaching of Scripture.

Their Abilities and Powers

Their Knowledge: Jesus said, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but

the Father alone" (Matt. 24:36). This comment by the Lord suggest two things: (1) The phrase, "not even the angels"

implies that angels have superhuman knowledge, but (2) the main statement of this verse shows they are limited in

their knowledge, they are not omniscient. That their knowledge is greater is also suggested by the fact they were

present at some of the heavenly counsels, were involved in conveying revelation (Gal. 3:19), and were used of God to

interpret visions as with Daniel and Zechariah.

Ryrie suggests three reasons for their superior knowledge:

(1) Angels were created as a higher order of creatures in the universe than humans are. Therefore, innately they

possess greater knowledge. (2) Angels study the Bible more thoroughly than some humans do and gain knowledge

from it (James 2:19; Rev. 12:12). (3) Angels gain knowledge through long observation of human activities. Unlike

humans, angels do not have to study the past; they have experienced it. Therefore, they know how others have

acted and reacted in situations and can predict with a greater degree of accuracy how we may act in similar

circumstances. The experiences of longevity give them greater knowledge.

41

39

Gabelein, *Expositor's Bible Commentary*, electronic media.

40

Ryrie, p. 125.

41

Ryrie, p. 125.

20 Angels

Their Strength: Since man is created lower than the angels with limitations angels do not have, we would expect them

to possess superhuman strength as well. That angels have greater strength than man is evident from at least two

considerations:

(1) Specific Statements in Scripture: Scripture specifically speaks of their greater power. Psalm 103:20 at least implies

their greater strength in the statement, "Bless the Lord, O you his angels, you mighty ones who do his word." Then, 2

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Thessalonians 1:7 refers to the return of the Lord with His mighty angels in flaming fire. Further, 2 Peter 2:11 reads,

“whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.”

The only question here is who is being compared? The major subject of the context is that of the false teachers (humans beings), however, due to verse 10, some believe the comparison is being made between the “angelic majesties” of verse

10, good angels and evil angels. If so, then the verse is stating that the good angels are more powerful than the evil ones.

(2) Their Activities as Described in Scripture: Though their great power is always a derived power from God, the mighty works they accomplish, as in the execution of God’s judgments, demonstrate their superhuman strength (cf. 2

Chron. 32:21; Acts 12:7-11; and the many references to angelic activities in Revelation). In this regard, Elisha’s

confidence and prayer for his servant to see the myriad of angels surrounding them in the face of the human forces,

suggests their greater power (2 Kings 6:15-17). His confidence was certainly not simply in their greater numbers.

Illustrations of their power are seen in Acts 5:19; 12:7, 23; Matthew 28:2 (the stone rolled away by the angel weighed about 4 tons).

The Psalmist exclaimed, “Blessed be the LORD God, the God of Israel, Who alone works wonders” (Ps. 72:18). All

miraculous power has its source in God. As angelic creatures, they are subject to the limitations of their creatureliness.

They are mighty, but not almighty. Even Satan, a fallen angel, with his angelic powers must operate under the

permissive will of God (Job 1:12; 2:6).

Their Position

In Regard to Man

By creation man is lower than the angels (Heb. 2:7-9). Angels are higher in intelligence, power, and movement, yet

angels serve men as ministering spirits (Heb. 1:14) sent forth to serve the saints regardless of their high position and

power. As mentioned, men are warned to never worship angels for they are only creatures.

Today believers are experientially lower than the angels, yet positionally higher because of their union in Christ (cf.

Eph 1:20-22; with Eph 2:4-6 and Heb 2:9). Christians share Christ’s seat at God’s right hand. One day, however,

believers will be both positionally and experientially higher and will judge angels (1 Cor 6:3). This undoubtedly refers

to some kind of governmental direction believers will have over angels.

With Reference to Christ

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By His essential nature and being, Christ is higher because He is God the Creator (cf. Heb 1:4ff with Col. 1:15-17). By

Christ's incarnation He became lower for a little while (Heb 2:9), but this only applied to His humanity. By Christ's

death, burial, resurrection, and ascension He became far superior to angels as the last Adam and the second man (cf. 1

Cor. 15:45-48; Eph. 1:20-22; 1 Pet. 3:18-22; Col. 2:15). As the glorified and exalted God-man He became the last Adam.

Adam was the head of the first race of men, but Christ became the head of the second race of regenerated men. He is

called last because there will never be another fall, and because He, as the glorified and exalted Savior, is a life-giving

Spirit. As the second man from heaven He is viewed as the head and beginning of a new and exalted race of people.

The Division of Angels—Good and Evil

While all the angels were originally created holy and without sin, there was a rebellion by Satan, who, being lifted up

by his own beauty, rebelled and sought to exalt himself above God. In his rebellion, he took with him one-third of the

angels (Rev. 12:4). This rebellion and fall is probably described for us in Isaiah 14:12-15 and Ezekiel 28:15 embodied in

Angels 21

the kings of Babylon and Tyre.

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Prophesying of a future angelic conflict that will occur in the middle of the

Tribulation, John wrote, "And there was war in heaven, Michael and his angels waging war with the dragon. And the

dragon and his angels waged war" (Rev. 12:7). In other words, there are good angels and there are evil angels.

Regarding their fall, Bushwell writes:

We infer that the angels which sinned did so in full knowledge of all the issues involved. They chose selfcorruption,

knowing exactly what they were doing. They sinned without remedy, and there is no atonement for them (II Peter 2:4; Jude 6). On the other hand, it seems that the holy angels, being faced with the same

ethical choice

and possessing the same God-given ability to choose, remained and are confirmed in their state of holiness. They

have never known the experience of sin.

43

As is clear from Revelation 12:7 and many other passages, the leader of these fallen angels, or demons as they are also

called, is Satan (cf. Matt. 12:25-27). As the leader of these unholy angels, Satan is a liar, a murderer, and a thief (John

10:10). As God's great antagonist, Satan hates God and His people and is constantly on the prowl like a roaring lion in

search of those he may devour by his nefarious schemes (1 Peter 5:8). As an angelic being, Satan, along with his demonlike

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angels, is supernaturally powerfully and brilliant, and uses all his powers against humanity. Not only is he a liar, a thief, and a distorter, but one of his chief characterizations is deception. John describes him as the one "who deceives the whole world" (John 12:9). In his cunning, he disguises himself as an angel of light (2 Cor. 11:14). In view of this, the Apostle Paul wrote, "Therefore it is not surprising if his servants also disguise themselves as servants of righteousness ..." (2 Cor. 11:15).

The Organization of Angels

The Fact of Angelic Organization

While the Bible's revelation on the organization of angels is rather meager, it says enough to show us there does seem

to be organization in the angelic world. They appear to be organized into various ranks and orders and positions. This

is suggested by the fact Michael is called the Archangel or chief angel (Jude 9). Then, in Daniel 10:13 he is called one of

the chief princes. Other ranks and orders are suggested by the terms used of angels in Ephesians 3:10; 6:12, and 1 Peter

3:22. Ryrie writes:

The Scriptures speak of the "assembly" and "council" of the angels (Ps. 89:5, 7), of their organization for battle (Rev.

12:7), and of a king over the demon-locusts (9:11). They are also given governmental classifications which indicate

organization and ranking (Eph. 3:10, good angels; and 6:12, evil angels). Unquestionably God has organized the

elect angels and Satan has organized the evil angels.

A very important practical point emerges from this. Angels are organized; demons are organized; yet Christians,

individually and in groups, often feel that it is unnecessary that they be organized. This is especially true when it

comes to fighting evil. Believers sometimes feel that they can "go it alone" or expect victory without any prior,

organized preparation and discipline. It is also true when it comes to promoting good. Believers sometimes miss the

best because they do not plan and organize their good works.

44

This is further supported by Jude's statement regarding the angels who left their "domain" (NASB) or "positions of

authority" (NIV) in Jude 6. "Domain" is the Greek arch, which can mean, "domain, rule, authority," or "sphere of influence."

45

42

The terms and descriptions given there certainly go far beyond that of any human monarch. Further, other passages clearly teach us that there

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are often angelic or demonic forces behind the reign of human kings or kingdoms (cf. Dan. 10; and Eph. 6:10-12).

43

James Oliver Bushwell Jr., *A Systematic Theology of the Christian Religion*, Vol. 1, Zondervan, Grand Rapids, 1962, p. 134.

44

Ryrie, p. 128.

45

Walter Bauer, Wilbur F. Gingrich, and Frederick W. Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago: University of Chicago Press, 1979, electronic media.

22 Angels

The Classifications of Angels

Paul Enns provides us with an excellent overview of most of the various rankings or classifications of the organized angelic world.

Angels who are governmental rulers. Ephesians 6:12 refers to “ranking of fallen angels”: *rulers* are “those who are

first or high in rank”; *powers* are “those invested with authority”; *world-forces of this darkness*

“expresses the power or

authority which they exercise over the world”; *spiritual forces of wickedness* describes the wicked spirits, “expressing

their character and nature.” Daniel 10:13 refers to the “prince of the kingdom of Persia” opposing Michael. This was

not the king of Persia but rather a fallen angel under Satan’s control; he was a demon “of high rank, assigned by the

chief of demons, Satan, to Persia as his special area of activity” (cf. Rev. 12:7).

Angels who are highest ranking. Michael is called the *archangel* in Jude 9 and the great prince in Daniel 12:1. Michael

is the only angel designated archangel, and may possibly be the only one of this rank. The mission of the archangel

is protector of Israel. (He is called “Michael your prince” in Dan. 10:21.) There were *chief princes* (Dan. 10:13), of

whom Michael was one, as the highest ranking angels of God. *Ruling angels* (Eph. 3:10) are also mentioned, but no

further details are given.

Angels who are prominent individuals. (1) Michael (Dan. 10:13; 12:1; Jude 9). The name *Michael* means “who is like

God?” and identifies the only one classified as an archangel in Scripture. Michael is the defender of Israel who will

wage war on behalf of Israel against Satan and his hordes in the Tribulation (Rev. 12:7–9). Michael also disputed

with Satan about the body of Moses, but Michael refrained from judgment, leaving that to God (Jude 9). Jehovah’s

Witnesses and some Christians identify Michael as Christ; this view, however, would suggest Christ has less

authority than Satan, which is untenable.

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(2) Gabriel (Dan. 9:21; Luke 1:26). His name means “man of God” or “God is strong.” “Gabriel seems to be God’s special messenger of His kingdom program in each of the four times he appears in the Bible record ... He reveals and interprets God’s purpose and program concerning Messiah and His kingdom to the prophets and people of Israel.” In a highly significant passage, Gabriel explained the events of the seventy weeks for Israel (Dan. 9:21–27). In

Luke 1:26–27 Gabriel told Mary that the One born to her would be great and rule on the throne of David. In Daniel

8:15–16 Gabriel explained to Daniel the succeeding kingdoms of Medo-Persia and Greece as well as the untimely death of Alexander the Great. Gabriel also announced the birth of John the Baptist to Zacharias (Luke 1:11–20).

(3) Lucifer (Isa. 14:12) means “shining one” or “star of the morning.” He may have been the wisest and most beautiful of all God’s created beings who was originally placed in a position of authority over the cherubim surrounding the throne of God.

Angels who are divine attendants. (1) *Cherubim* are “of the highest order or class, created with indescribable powers

and beauty ... Their main purpose and activity might be summarized in this way: they are proclaimers and protectors of God’s glorious presence, His sovereignty, and His holiness.” They stood guard at the gate of the

Garden of Eden, preventing sinful man from entering (Gen. 3:24); were the golden figures covering the mercy seat

above the ark in the Holy of Holies (Exod. 25:17–22); and attended the glory of God in Ezekiel’s vision (Ezek. 1).

Cherubim had an extraordinary appearance with four faces—that of a man, lion, ox, and eagle. They had four wings

and feet like a calf, gleaming like burnished bronze. In Ezekiel 1 they attended the glory of God preparatory for judgment.

(2) *Seraphim*, meaning “burning ones,” are pictured surrounding the throne of God in Isaiah 6:2. They are described

as each having six wings. In their threefold proclamation, “holy, holy, holy” (Isa. 6:3), it means “to recognize God as

extremely, perfectly holy. Therefore, they praise and proclaim the perfect holiness of God. The seraphim also

express the holiness of God in that they proclaim that man must be cleansed of sin’s moral defilement before he can

stand before God and serve Him.”

46

Regarding the governmental rulers in the angelic world, Ryrie described this as follows:

1. *Rulers or principalities.* These words, used seven times by Paul, indicate an order of angels both good and evil

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involved in governing the universe (Rom. 8:38; Eph. 1:21; 3:10; 6:12; Col. 1:16; 2:10, 15).

2. *Authorities or powers*. This likely emphasizes the superhuman authority of angels and demons exercised in relation

to the affairs of the world (Eph. 1:21; 2:2; 3:10; 6:12; Col. 1:16; 2:10, 15; 1 Peter 3:22).

46

Paul Enns, *The Moody Handbook of Theology*, Chicago, Ill.: Moody Press, 1996.

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3. *Powers*. This word underscores the fact that angels and demons have greater power than humans (2 Peter 2:11).

See Ephesians 1:21 and 1 Peter 3:22.

4. *Place of rule*. In one place demons are designated as world rulers of this darkness (Eph. 6:12).

5. *Thrones or dominions*. This designation emphasizes the dignity and authority of angelic rulers in God's use of them

in His government (Eph. 1:21; Col. 1:16; 2 Peter 2:10; Jude 8).

47

Some question whether the Seraphim and Cherubim are actually angels since they are never clearly identified as

angels, but due to the nature of angels and their service as superhuman servants of God, this is the most logical place to

classify them. It would be helpful to also consider Ryrie's explanation of these angelic beings:

Cherubim: Cherubim constitute another order of angels, evidently of high rank since Satan was a cherub (Ezek.

28:14, 16). They seem to function as guardians of the holiness of God, having guarded the way to the tree of life in

the Garden of Eden (Gen. 3:24). The use of cherubim in the decoration of the tabernacle and temple may also

indicate their guarding function (Ex. 26:1ff.; 36:8ff.; 1 Kings 6:23-29). They also bore the throne-chariot which Ezekiel

saw (Ezek. 1:4-5; 10:15-20). Some also identify the four living ones of Revelation 4:6 as cherubim, though others feel

these represent the attributes of God. Representations of the cherubim will also be a part of the millennial temple

(Ezek. 41:18-20).

Seraphim: All we know about this rank of angelic beings is found in Isaiah 6:2, 6. Apparently the seraphim were an

order similar to the cherubim. They acted as attendants at the throne of God and agents of cleansing. Their duty also

was to praise God. Their description suggests a six-winged humanlike creature. The word may be derived from a

root meaning "to burn" or possibly from a root which means "to be noble."

48

Three other classification of angels remain:

1. *Elect Angels*: In 1 Timothy 5:21, Paul speaks of "the elect angels." These are the holy angels who are somehow

included in the elect purposes of God. These are angels who did not follow after Satan in his rebellion. There is

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little revealed about their election, but apparently there was a probationary period for the angelic world and

these, being the elect of God, remained faithful and are confirmed in their holy state in the service of the Lord.

As Chafer writes, "The fall of some angels is no more unanticipated by God than the fall of man. It may be

implied, also that angels have passed a period of probation."

49

2. The Living Creatures: These are angelic creatures who seem to be involved with revealing the glory of the God

of Israel in His omniscience, omnipotence, and omnipresence (Ezek. 1:5f; Rev. 4:6; 6:1). Ezekiel 10:15, 20 reveal

them as cherubim. Through the four faces, they may also anticipate what God would do to bring salvation to

man through His Son: (a) The face of the man suggests wisdom, compassion, intelligence and pictures Christ's

humanity as the Son of man, the special focus found in the gospel of Luke; (b) the face of a lion speaks of kingly

appearance and pictures Christ as King which is Matthew's emphasis; (c) the face of a bull or ox portrays a

servant, the emphasis seen in Mark; and (d) the face of an eagle speaks of heavenly action and portrays the

deity Christ, which is John's emphasis.

3. Watchers: "Watchers" is an Aramaic word which means, "vigilant, waking, watchful." Verse 17 may infer this

is a special type of angel (if a special class is intended). It seems to describe holy angels who are constantly

vigilant to serve the Lord and who watch over the rulers of the world and the affairs of men (Dan. 4:13, 17, 23).

The added description, "a holy one" in verse 13 may imply there are unholy watchers, i.e., demonic forces who

are watching the affairs of men and seeking to influence and destroy.

47

Ryrie, p. 129.

48

Ryrie, pp. 129-130.

49

Chafer, p. 17.

24 Angels

Special Angels

Angels Associated With the Tribulation

In Revelation a number of angels are specifically associated with certain judgments that will be poured out on the earth

like the seven trumpets and the seven last plagues (Rev. 8-9; 16). In addition, some angels are related to special

functions given to them, at least in these last days. There is the angel who has power over fire (Rev.

14:18), the angel of

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the waters (9:11), the angel of the abyss who will bind Satan (20:1-2).

Angels Associated With the Church

In Revelation 2-3, each of the seven letters to the seven churches is addressed to “the angel of the church of ...” In

addition, they are each seen to be in the right hand of Christ in the vision of chapter one (Rev. 1:16, 20).

However, since

the term for angel means “messenger” and is also used of men, there is debate over whether these references refer to

angelic beings or to the human leaders of the seven churches. It could refer to a guardian angel over these churches or

to those men who function in the capacity of teachers of the Word, like the human pastors or elders.

The Ministry of Angels

The most basic characteristic of the good angels is seen in the way they are described in Hebrews 1:14 as ministering

spirits and in the accounts of their many and varied activities of ministry as described in Scripture.

Essentially, they

function as priestly messengers (*leitourgika pneumatata*) in the temple-universe of God.

50

From the account of their

activities in the Bible, their service can be summarized as that of (1) the worship of God (Isa. 6:3; Rev. 4:8), (2) as

messengers of God (Dan. 9:22; Luke 1:11, 26; 2:9; Rev. 1:1), (3) as soldiers in spiritual combat (Dan. 10:13f; Rev. 12:7),

and (4) as ministers to God’s people (Heb. 1:14). Regarding their activity as ministering spirits, Bushwell comments:

The question may be asked, if we are not to worship the angels, or in any way pray to them, what is the value of the

doctrine that they are “ministering spirits”? In answer we can say at least that the Scriptural teaching in regard to

the ministry of the angels is a beautiful enrichment of our conception of God’s government of the world.

51

As God’s celestial servants who carry out His purposes, we may observe that their ministry falls into several different

relationships:

52

In Relation to God: In their service to God, they are seen as attendants around His throne, waiting to serve Him and do

His bidding (Ps. 103:20; Isa. 6:1f; Job 1:6; 2:1; Rev. 5:11; 8:1f), as worshippers in praise of Him (Isa. 6:3; Ps. 148:1-2; Heb.

1:6; Rev. 5:12), as observers who rejoice over what He does (Job 38:6-7; Luke 2:12-13; 15:10), as soldiers in battle with

Satan (Rev. 12:7), and as instruments of His judgments (Rev. 7:1; 8:2).

In Relation to the Nations: In relation to the nation of Israel, Michael, the archangel, seems to have a very important

ministry as their guardian (Dan. 10:13, 21; 12:1; Jude 9). In relation to other nations, they watch over rulers and nations

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(Dan. 4:17) and seek to influence their human leaders (Dan. 10:21; 11:1). In the Tribulation they will be the agents God

uses to pour out His judgments (see Rev. 8-9 and 16).

In Relation to Christ: with the plan of God centering in the person of His Son, Jesus Christ, they naturally perform

many services for the Savior.

☐☐In relation to His birth, they predicted it (Matt. 1:20; Luke 1:26-28) and then announced his birth (Luke 2:8-15).

An angel warned Joseph to take Mary and the baby Jesus and flee into Egypt (Matt. 2:13-15), and an angel

directed the family to return to Israel after Herod died (vv. 19-21).

☐☐In relation to His suffering, angels ministered to Him after His temptation (4:11), in His stress in the Garden of

Gethsemane (Luke 22:43), and Jesus said He could have called a legion of angels who stood ready to come to

His defense if He so desired (Matt. 26:53).

50

Ryrie, p. 131.

51

James Oliver Bushwell Jr., *A Systematic Theology of the Christian Religion*, Vol. 1, Zondervan, Grand Rapids, 1962, p. 133.

52

The material covering the ministry of angels in their various relationships is adapted from Ryries, *Basic Theology*, pp. 131-132.

Angels 25

☐☐In relation to His resurrection, an angel rolled away the stone from the tomb (28:1-2), angels announced His

resurrection to the women on Easter morning (vv. 5-6; Luke 24:5-7), and angels were present at His ascension

and gave instruction to the disciples (Acts 1:10-11).

☐☐In relation to His coming again, the voice of the archangel will be heard at the translation of the church (1

Thess. 4:16), they will accompany Him in His glorious return to earth (Matt. 25:31; 2 Thess. 1:7) and they will

separate the wheat from the tares at Christ's second coming (Matt. 13:39-40).

In Relation to the Unrighteous: Angels not only announce and inflict judgment (Gen. 19:13; Rev. 14:6-7; Acts 12:23; Rev.

16:1), but they will separate the righteous from the unrighteous (Matt. 13:39-40).

In Relation to the Church: Hebrews 1:14 describes their ministry as "ministering spirits, sent out to render service for

the sake of those who will inherit salvation." In this, however, Scripture points to a number of specific ministries: they

bring answers to prayer (Acts 12:5-10), they help in bringing people to the Savior (Acts 8:26; 10:3), they may encourage

in times of danger (Acts 27:23-24), and they care for God's people at the time of death (Luke 16:22).

In Relation to New Epochs: Ryrie points out that angels appear to be unusually active when God institutes a new

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epoch in the sweep of history and then outlines this for us:

- A. They Joined in Praise When the Earth Was Created (Job 38:6-7)
- B. They Were Involved in the Giving of the Mosaic Law (Gal. 3:19; Heb. 2:2)
- C. They Were Active at the First Advent of Christ (Matt. 1:20; 4:11)
- D. They Were Active During the Early Years of the Church (Acts 8:26; 10:3, 7; 12:11)
- E. They Will Be Involved in Events Surrounding the Second Advent of Christ (Matt. 25:31; 1 Thes. 4:1)

53

Of course, the ministry of angels occurred at other times, but the question naturally arises, especially in view of our

present day fascination with angels, is there biblical evidence these varied ministries of angels continue to function in

the present age of the church?

Whether angels continue to function in all these ways throughout the present age is uncertain. But they did perform

these ministries and may well continue to do so even though we are not aware of them. Of course, God is not

obliged to use angels; He can do all these things directly. But seemingly He chooses to employ the intermediate

ministry of angels on many occasions. Nevertheless, the believer recognizes that it is the Lord who does these things

whether directly through using angels (notice Peter's testimony that the Lord delivered him from the prison though

God actually used an angel to accomplish it, Acts 12:7-10 compared with vv. 11 and 17).

Perhaps an inscription I once saw in an old church in Scotland states the balance well.

"Though God's Power Be Sufficient to Govern Us,

Yet for Man's Infirmary He appointed His Angels to Watch over Us."

54

Hebrews 13:2 reads, "Do not neglect to show hospitality to strangers, for by this some have entertained angels without

knowing it" (NIV). Entertaining angels unawares brings to mind Abraham (Gen. 18:1ff.) and Lot (Gen. 19:1ff.), but even

this statement does not prove angels function today as in Old and New Testament times. As Ryrie points out, 'The

word "angel" may refer to superhuman beings (see Gen. 18:1-8 for an example of such entertaining) or it may refer to a

human being who is a messenger from God (see James 2:25 for an example of such entertaining).'

55

Perhaps no aspect of their ministry to man is more talked about than the idea of "a guardian angel."

People often ask,

"Does everyone have a guardian angel?" The concept that every person has a specific guardian angel is only by

implication from the statement that angels do guard or protect as Psalm 91:11 declares. But this passage is directed to

those who make the Lord their refuge.

The psalmist explained that no harm or disaster can befall those who have made the LORD their refuge (mah£seh,

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“shelter from danger”; ...) because He has commissioned angels to care for them. Angels protect from physical

harm and give believers strength to overcome difficulties, pictured here as wild lions and dangerous snakes. Satan,

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Ryie, p. 131.

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Ryrie, p. 133.

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Charles Caldwell Ryrie, *Ryrie Study Bible, Expanded Edition*, Moody Press, Chicago, 1995, p. 1964.

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in tempting Christ, quoted 91:11-12 (Matt. 4:6), which shows that even God’s most marvelous promises can be

foolishly applied.

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Some would claim that this Old Testament passage should not be applied in modern times, but in Hebrews 1:14 the

author of Hebrews does not seem to draw that distinction. That they are ministering spirits who minister to the saints is

presented as a general truth of the Bible and should not be restricted to Bible times.

Surely it is comforting to know that God may protect, provide, and encourage us through His angels, but this fact does

not always guarantee such deliverance, and certainly we should never presume on this provision of God. So having

considered the various ways angels minister, we should keep in mind that God does not always deliver us from danger

or supply our needs in miraculous ways whether by angels or by His direct intervention. For His own sovereign and

wise purposes, the opposite is sometimes His will as life clearly illustrates and Scripture declares (see Heb. 11:36-40).

But there is another truth regarding angels that needs to be kept in view. Just as people usually do not think of the

punitive ministry of angels, so people, in their popular ideas about angels, often ignore the Scripture’s teaching about

the deception of Satan’s evil angels (2 Cor. 11:14-15). That society is ignorant of this is not without reason. The reason

lies in Satan’s deception and in the vacuum of man’s heart as he continues to seek answers apart from God and

Scripture’s revelation of God and His plan of salvation in Christ. As the arch deceiver and antagonist to God, to the

church, and to mankind as whole, Satan is the master of disguise. Much of how society thinks today in its enchantment

with angels is clearly a product of his masquerade as an angel of light with his angels who also disguise themselves in

keeping with his purposes. Investigate what is being written in books and said in seminars and you will find numerous

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publications and teaching filled with what is nothing less than pure demonic deception. For more on this whole issue as

it applies to today's fascination with angels, see the study, "Angels, God's Ministering Spirits" on our web page in the theology section.

The Watchfulness of Angels

The Fact of Their Watchfulness

Significantly, a number of passages speak of the angels as observers. Some are surprised by this truth, but the Bible

teaches us that angels are spectators of God's activities in the world and that they are especially keen on observing the

unfolding of His plan of redemption. Since a number of passages specifically address the fact angels are spectators of

what God does, we would be remiss to ignore this biblical truth for there is certainly a reason and a lesson to be learned

from this (Job 38:7; Luke 15:10; 1 Cor. 4:9; 11:10; Eph. 3:10; Tim. 3:16; 1 Pet. 1:12).

The Objects of Their Watchfulness

As indicated previously, they observed God's creation and rejoiced (Ps. 38:7). At seeing the birth of Christ, the angels

rejoiced in praise to God (Luke 2:13-14) and they witnessed the entirety of Jesus' life on earth (1 Tim. 3:16). They also

observe God's joy when a sinner repents (Luke 15:10).

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Angels are keenly interested in man's salvation in Christ and

carefully observe God's manifold wisdom in the unfolding of His redemptive plan (1 Pet. 1:12; Eph. 3:10). In the

statement, "things into which the angels long to look," "things" are those things that belong to our salvation (vs. 10),

and "long to look" is the same word used of the actions of John and Peter and Mary when they stooped down to peer

into the empty tomb (Luke 24:12; John 20:5, 11). The verb, *parakuptw*, "to bend over," conveys the idea of bending over to

see something more clearly or to look intently (see also Jam. 1:24).

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The Bible Knowledge Commentary, OT, John F. Walvoord, Roy B. Zuck, Editors, Victor Books, 1983, 1985, electronic media.

57

The main point of verse 10 is that there is great joy in heaven (cf. vs. 7) when a sinner repents. Some would argue that the text does not say that

angels rejoice, only that there is joy in their presence. They observe God's joy, but surely, angels who are devoted to God's will, also rejoice as we

see them praising God in Luke 2 at the birth of Christ.

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The Reasons for Their Watchfulness

The Two Kingdoms and the Angelic Conflict

A question that naturally arises is why are angels so deeply interested and observant of what is happening on this

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earth? First, as holy creatures they are concerned for the worship and glory of God that is His due as the holy and infinite Creator. This is clearly evident in Isaiah 6:3 where, in antiphonal chorus, seraphim sing of God's holiness, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory." John states that in their devotion to God's worship the living creatures never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come" (NIV). Their devotion to God's glory becomes exceedingly prominent and specific in Revelation. In Revelation 4:8-11, their continuous praise evokes the praise of the twenty-four elders which is aimed at God's worthiness as the Sovereign Creator. Then in chapter 5:8-14, angels, accompanied by the twenty-four elders (representatives of the church), direct their praise toward God's gracious work of salvation through the Lamb in view of His worthiness to open the seven seals. He alone is found worthy to open the seven-sealed book and break its seals (cf. Rev. 5:1 with 5:9f). Though we are not told the exact contents of the seven-sealed book, written inside and on the back, it undoubtedly contains the story of man's loss of his lordship over the earth (Gen. 1:26) to Satan, the usurper, and its recovery through the God-man Savior, the Lion who is also the Lamb. This Lamb is alone able to accomplish what no one else in the universe is qualified and able to do. The following three truths form an important element of God's revelation:

(1) *God's Purpose Declared*: It was God's intention that man would rule over this earth under God's authority (Gen. 1:26; Ps. 8:4-6; Heb. 2:5-8a).

(2) *God's Purpose Delayed*: Because of the fall, as recorded in Genesis 3, Satan wrested the rule away from man (cf. Heb. 2:5 with 2:8b). God's intention was for man to rule over this earth, never angels, much less the fallen angels.

(3) *God's Purpose Fulfilled*: But as promised in Genesis 3:15, the Lamb breaks Satan's hold by means of His incarnation, sinless life, death, resurrection, ascension (see Heb. 2:9-14) and will one day recover that which was lost through the judgments of the seven seals as described in Revelation 6-19.

One of the key features of Revelation concerns the two kingdoms: the kingdom of the world (Satan's kingdom) and the kingdom of God. The words "king, kings, kingdom," etc., occur thirty times in twenty-five verses in this book. In view of the struggle between the two kingdoms, there is a joyous celebration of voices raised in heaven at the sounding of the seventh trumpet in anticipation of what the seventh trumpet would accomplish.

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angels:

Revelation 11:15 And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become *the kingdom* of our Lord, and of His Christ; and He will reign forever and ever." The issue of Satan's rebellion to God's authority may well explain Paul's statement in 1 Corinthians 11:10 that a woman is to have a symbol of authority on her head because of the angels. This suggests that one of the areas angels observe is that of submission to authority. Submission glorifies God while rebellion dishonors God and promotes Satan's goals. At the root of the angels' keen interest in what God is doing today is the rebellion and fall of Satan. As observers, all the angels were present when Satan, in his quest to be like the Most High, sought to usurp God's sovereign rule (see Isa. 14:12-15). This was an offense to the glory of God. It appears from Revelation 12:3-4 that one-third of the angelic hosts chose to follow Satan. Because of Satan's sin, he was thrust out of his exalted place and became the great adversary of God and God's people (see Ezek. 28:11-19).

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In addition, the Lord also explicitly tells us that the lake of fire was prepared for Satan and his angels (Matt. 25:41). Though a defeated foe (cf. Col. 2:15), Satan is not confined there now, but he and his fallen angels will be and this is a great point of anticipation in the Bible (cf. Rom. 16:20; Rev. 20:10).

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The seven trumpets proceed out of the seven seals and immediately following this final trumpet are the seven bowl judgments that result in Christ's return to earth, defeat of Satan's kingdom, and the establishment of Christ's rule on earth.

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"This section, with its superhuman references, apparently describes someone other than the human king of Tyre, namely, Satan. If so, Satan's unique privileges before his fall are described in verses 12-15 and the judgment on him in verses 16-19. You had the seal of perfection (v. 12). I.e., Satan was the consummation of perfection in his original wisdom and beauty." (Charles Caldwell Ryrie, *Ryrie Study Bible, Expanded Edition*, Moody Press, Chicago, 1995, p. 1306).

28 Angels

Satan's Characterization as the Slanderer

An understanding of one of Satan's names is helpful here and is loaded with implications. The term, *devil*, as used so often of Satan, means, "slanderer, defamer, one who accuses falsely."

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This name reveals him in one of his key characterizations in Scripture. As "the slanderer," he is one who defames the character of God and one of the ways he

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seeks to do this is by accusing believers (Rev. 12:10). The book of Job gives us a good illustration of his defaming accusations against believers and how, at the same time, he seeks to malign the character of God. When you read the first two chapters of Job, the true purpose of Satan's accusations become quickly evident. Satan's claim was that Job only worshipped God because of all God had given to him; it was not because Job loved God for who He was or because God deserved to be worshipped as the Holy and Sovereign Creator. Just take away all that he has and he will curse you, was the essence of Satan's accusation (cf. Job 1:6-11; 2:1-6).

Satan's Characterization of God

From the Bible's characterization of Satan as "adversary" (1 Pet. 5:8)

61 and "the devil,"

62 and from his activities as seen in Scripture, it seems only logical that Satan may have argued that God was unloving and that His judgment of Satan and his angels to the lake of fire was unfair and unjust. Shortly after the creation of Adam and Eve, the devil's attack on the character of God as unfair becomes immediately evident in the slanderous nature of his questions and statements to Eve in the temptation (Gen. 3:1-5). So today, from a world that lies under his deception (see John 12:31; 16:11; Eph. 2:2; 2 Cor. 4:3-4), there is a common sentiment echoed among many who, rejecting God's Word, may say, "The God of the Bible is vengeful. How could a loving God send people to hell? I refuse to believe in a God like that."

A Reason for Man

Part of the reason for man's creation and for God's plan of salvation in Christ is to demonstrate the truth of God's character as wise, holy, just, loving, gracious, merciful, and good. In His holiness and justice, God had no other choice but to judge Satan and his angels to the lake of fire. The same is true with sinful man. But God is also merciful, gracious, and loving, so He provided a solution through the cross so that man could have eternal life. This gracious plan of love was not only anticipated in the Old Testament, but was actually first announced to the serpent (the devil in disguise) in Genesis 3:16, which is significant in view of the angelic conflict and the slanderous accusations of Satan.

Man's redemption and the recovery of paradise lost has always been based on what God would do through the seed of the woman, the Messiah Savior who would die as man's substitute, but also defeat Satan and, by implication, demonstrate Satan's slander as false (cf. Isa. 53; Rom. 3:21-26; Col. 2:10-15; Heb. 2:14-16).

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The Scriptures disclose the truth that the angels learn much about God from His activities through the person and work of Christ and through the church, especially in the unfolding of God's plan of redemption. Concerning the sufferings of Christ, the glories that will follow, and the things announced to believers through those who preached the gospel by the Holy Spirit, Peter declared, "things into which angels long to look" (see 1 Pet. 1:11-12). Then, along a similar line Paul wrote, Ephesians 3:8-11 To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9 and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; 10 in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. 11 This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord. Consequently, the church becomes a means of unveiling both the manifold wisdom and grace of God to angels, for in Ephesians 2:4-7 Paul wrote: But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, 60 Greek, diabolos, "an accuser, a slanderer," from diabolw, "to accuse, malign." 61 "Adversary," the Greek antidikos, was used of a legal adversary, "an opponent in a lawsuit." 62 For more details on Satan, his origin, titles, etc., see the doctrine of Satanology on our web site. Angels 29 and seated us with Him in the heavenly places, in Christ Jesus, 7 in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. Chafer quotes Otto Von Gerlach who pointed out: By the revelation of Himself in Christ, by the institution of the Christian Church on earth, God after a manner hitherto unknown glorifies Himself before the heavenly principalities. They who until now had, filled with awe, been praising Him for the wonder of creation, now see His wisdom glorified in a new form in the Christian communion through the manifold ways by which lost men are saved. Entirely new and inexhaustible wealth of divine wisdom was manifested in redemption. 63 Victory Anticipated

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Revelation 4-5 sets forth heaven's perspective in preparation for the judgments that will follow on earth as described in chapters 6-19. It is these judgments that defeat Satan and his world system and establish God's Son on His throne on earth. In these two chapters, however, there is a strong emphasis on the holiness of God, His worthiness to receive glory and honor, and on the worthiness of the Lamb, the Lord Jesus, to open and pour out the seals and to reign and receive glory and honor. And who are also prominent in these two chapters? The angels! In view of this scenario, we can see why God's holy angels are so keenly interested in our salvation because in it they observe the manifold wisdom, love, grace, and holiness of God (Eph. 3:10; 1 Pet. 1:12). This becomes even more of an issue when one considers the rebellion and accusations of Satan in light of the condescension of Christ whose entire life they witnessed (1 Tim. 3:16). To witness the submission and condescension of God incarnate, even to the death of the cross, was an awesome declaration of God's character as holy and immutable. What amazing condescension! *Obeying his own law as if he were a mere creature, and in the attitude of a servant!* This was new. They had seen him as the governor of the universe; but never till now as a subject! *Encountering Satan in conflict and prolonged temptation!* This was new.

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Think of this! They had seen Satan cast down from his exalted position and sentenced to the lake of fire because of his pride and rebellion, but in Christ's incarnation and submissive life, even to the cross, they have the ultimate example of God's holiness, love, grace, and mercy and the justness of Satan's sentence. But what about the fallen angels? Evidently, there was a time of grace and testing for the angels before Satan's fall, but they now remain confirmed in their fallen state just as those who die without Christ will remain in their fallen state to face the Great White Throne Judgment and eternal separation from God.

The Angelic Conflict
and the Moral Problem of Evil

Understanding the above scenario provides us with part of the answer to the age old question of how a God who is good could permit evil, especially if He is omniscient and omnipotent. Contrary to Scripture, which declares the omnipotence and omniscience of God, some have sought to answer the problem by claiming that though God is good, He was helpless to stop evil from happening. Though it is only by implication, the Bible alone gives us an answer to the problem of evil, which lies, in part at least, in the angelic conflict briefly described in the preceding paragraphs. Certain things are basic to a discussion of this issue.

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Scripture reveals God to be perfect in holiness, love, benevolence, grace, and mercy. This means God cannot do evil because evil is contrary to His Holy character. For instance, God cannot lie (Tit. 1:2). Further, He cannot tempt the creature to sin (Jam. 1:13). He cannot be the author of sin because He has judged all evil and to author sin would be contrary to His perfect justice and righteousness. God could not judge sin in the creature if He was the author of the creature's sin. Therefore, though allowed by God, evil did not originate from God. It originated from something outside of God.

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Chafer, p. 25.

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Chafer, p. 22, cites Dr. William Cooke, *Christian Theology*, pp. 622-23.

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According to the Bible, the original human sin as recorded in Genesis 3 is not the first sin in the universe. The Bible reveals the moral problem is related to: (1) the fall of Satan and his angels into sin; (2) Satan's characterization as the slandering adversary of God; (3) God's purpose for man to rule on the earth with the loss of that rule through man's temptation and fall into sin; and (4) man's redemption and the recovery of that rule through the sinless God-man Savior who bore the penalty for our sin.

In the study of this moral problem certain facts emerge. It is clear that God in creating angels and men created them as moral creatures with the power of choice. The sin problem is present when a moral creature chooses sin instead of righteousness. This is the explanation for the fall of angels and the fall of men.

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Scripture's revelation of Satan's fall, man's fall, and the ensuing angelic conflict envelops us in things far beyond our comprehension. Nevertheless, the Bible teaches that God created the angels and man. As suggested by the fellowship that can be observed in the Trinity between the Father, Son, and Holy Spirit, God's very being necessitated that He bring forth creatures for fellowship, but He did not create these creatures as robots who have no choice. There would be no fellowship or glory with a mechanical robot that had no choice. God gave both angels and human beings personalities with intellect, emotion, and volition. By the exercise of this personality, both mankind and angels could have fellowship with God and bring glory to Him. But, though created perfect and without sin, freedom of choice also meant the possibility, known from eternity by God, that Satan and mankind could choose against God, which both did.

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So why did God allow it? Perhaps the answer lies in the aftermath of sin since God's glory is displayed even more. Just as nothing displays the splendor of a diamond in the light more than a backdrop of black velvet, so nothing could display the glory of God's mercy, goodness, grace, and love as much as the blackness of man's sin. Because this perplexes the human mind, many reject the whole idea of God or postulate weakness to God or in some way find fault with God. But the Bible has some important words of warning regarding such a response and the story of Job, his trials, the activity of Satan and the good angels as mentioned in Job are instructive here. The book of Job is significant to questions regarding the moral problem of evil and the presence of suffering because of the insight it gives us into the adversarial activity of Satan and the activities of angels called "sons of God" (see Job 1:6-13; 2:1-7; 38:4-6). Angels are mentioned as present and giving praise to God when God created the earth (Job 38:7), but in Job 1:6 and 2:1, the "sons of God" appear before God, undoubtedly as His attendants and submissive servants in adoration and praise of the Almighty. But then Satan is suddenly introduced into the picture as the slandering accuser. Though the specific reason for Satan's appearance is not stated, the questions God asks of Satan makes the reason clear. He is there to carry on his slanderous activity in his ongoing conflict against the character of God. Briefly, then, what the Bible teaches us about Satan and sin and suffering provides us with an answer to this moral dilemma. The book of Job with its revelation about Satan, the angels, Job's trials and his responses to his suffering add important insight to our understanding and response to the moral problem of evil. Job was a man who suffered tremendously. His losses and pain were awful. So along came three friends who sought to counsel him, but with friends like these, who needs enemies? In essence, their counsel was that his suffering was caused by sin. And, of course, sometimes that is the cause of suffering, but personal sin is only one of the reasons Scripture gives for suffering. In the process of Job's dialogue with his three friends, Job sought to vindicate himself against their accusations. He sought to show he was innocent of any wrong that had caused his pain. And in essence, he was. But as this dialogue and Job's suffering continued over a prolonged period, Job began to become angry with God and he developed a demanding spirit. This seems evident by God's words to Job seen in chapters 38-40, but especially in the following verses:
 Job 38:2-4 Who is this that darkens counsel By words without knowledge? 3 Now gird up your loins like a man,

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And I will ask you, and you instruct Me! 4 Where were you when I laid the foundation of the earth? Tell Me, if you

have understanding,

In other words, how absurd to think that a creature should become the critic of the Creator or of what He is doing as

the Sovereign Lord of the universe. The next two chapters, then, develop this theme of God's wisdom and power.

Job 40:1-2 Then the LORD said to Job, "Will the faultfinder contend with the Almighty? Let him who reproves God answer it."

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Lewis Sperry Chafer, *Lewis Sperry Chafer Systematic Theology*, Vol. 1, Abridged Edition, John F.

Walvoord, Editor, Donald K. Campbell, Roy B.

Zuck, Consulting Editors, Victor Books, Wheaton, Ill., 1988, p. 289.

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Job then answered and said,

Job 40:4-5 Behold, I am insignificant; what can I reply to You? I lay my hand on my mouth. 5 Once I have spoken,

and I will not answer; Even twice, and I will add no more.

Though this was a start in the right direction, it is clear from what followed that Job was humbled but not yet repentant

so God questioned him further. Why? May I suggest that when Job criticized God's ways or became demanding toward

God he was in effect following in the footsteps of Satan in both finding fault and usurping God's position as governor

of the world. In the next paragraph (vss. 6-14), one full of irony, God asks if Job can really perform those things that

only God is able to do. Note verses 7-9:

Job 40:7-9. Then the LORD answered Job out of the storm, and said, 7 "Now gird up your loins like a man; I will ask

you, and you instruct Me. 8 Will you really annul My judgment? Will you condemn Me that you may be justified? 9

Or do you have an arm like God, And can you thunder with a voice like His?"

Though the problem of evil and Satan baffles the human mind, only God's Word gives us a reasonable explanation as

to the cause, course, and ultimate destiny of evil. Our need is to recognize that God is not only sovereign and infinitely

wise, but submit in faith to the plan of God. The book of Revelation, a book filled with references to angels, gives us the

end result—the final defeat of sin, death, and Satan with his fallen angels, and with paradise regained.

Then God will

wipe away every tear and the universe will know permanent joy and peace beyond our wildest dreams.

The very nature of the complexity of creation not only demands an adequate cause, a Creator, but it demonstrates His

infinite wisdom and power (Ps. 19:1-6; Rom. 1:18-21). God is infinitely wise. He is the omniscient One in whom are

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hidden all the treasures of wisdom and knowledge. And though God has revealed some things to us, He has obviously

left much that is not revealed. We would simply not have the ability to grasp it in our present state (cf. Deut. 29:29).

Regardless, it is vital for faith and practice that we come to the point where we not only recognize our thoughts and

ways are far different from His, but that in faith we accept what He has revealed. Note the focus in the passage below.

Isaiah 55:6-9 Seek the LORD while He may be found; Call upon Him while He is near. 7 Let the wicked forsake his

way, And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him;

And to our God, For He will abundantly pardon. 8 "For My thoughts are not your thoughts, Neither are your ways

My ways," declares the LORD. 9 "For *as* the heavens are higher than the earth, So are My ways higher than your

ways, And My thoughts than your thoughts."

Does this mean we should not ask questions and look for answers to the mysteries of the universe? Of course not. But

where God has given us revelation or where we find God's answers in the Bible, whether by explicit statement or by

strong implicit arguments, our need is to humbly submit to what it teaches and put the things that still perplex us on

the top shelf for later understanding. This, of course, is the crucial issue. What does the Bible really teach on any of

these questions? Our tendency is to look at the Bible's answers through human reason and logic. Then, when it seems

contrary to human reason, our tendency is to reject it or at least question it or twist the truth to suit our human logic.

For instance, the doctrine of the trinity is *not explicitly* taught in the Bible, but it is *clearly taught implicitly* in Scripture.

Other doctrines, like the incarnation, are beyond our ability to grasp but it is a doctrine *explicitly* stated in the Bible. So

Isaiah wrote, "But to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word"

(Isa. 66:3b).

Lessons From the Angels

A study of the angels, both good and bad, furnishes us with a number of lessons as to how we should and should not

live both negatively and positively. The apostle Paul provides a precedent for this in his warning regarding selecting

novices for elders in 1 Timothy 3:6-7.

Negative Lessons

Satan, as the anointed cherub, was not only created perfect, but he was exceedingly beautiful. His high position and

beauty, of course, were the products of God's grace and creative powers, not Satan's. Nevertheless, he became puffed

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up with pride over his own beauty and power. He forgot his creatureliness and wanted to become like God (cf. Ezek.

28:11-15; Isa. 14:12-13). For his pride and rebellion, he was judged and cast from his exalted position as the anointed

cherub and sentenced to the lake of fire, the place of his eventual doom. As such, Satan not only becomes the classic

illustration of the temptation and foolishness of pride in the creature, but pride becomes one of his chief snares by

which he seeks to cause trouble among the people of God who are so prone to become puffed up over their own

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abilities or roles or over the abilities and roles of others, all of which are gifts of God. In view of this ever present

danger, Paul warned against selecting a new convert to a position of authority, "lest he become conceited and fall into

the condemnation incurred by the devil. And he must have a good reputation with those outside *the church*, so that he

may not fall into reproach and the snare of the devil" (1 Tim. 3:6-7).

Satan and his fallen angels also warn us against the evil nature and the dangers of rebellion in contrast with submission

and obedience. Perhaps there is no place where this is more clearly stated than in 1 Samuel 15:22-23.

Here the

seriousness of disobedience (vs. 22), which is essentially defined as rebellion (vs. 23), is underscored by the

comparisons made to divination and idolatry. Samuel compares it to divination (Hebrew, *qesem*, a general term for

various occult practices or spiritism. For some of the various forms of divination see Deuteronomy 18:10-11.).

Divination like idolatry is demonic (see 1 Cor. 10:19-22). Behind the occult and idolatry is the work of Satan, the rebel of rebels.

Ultimately, Satan and his evil angels, the demons, furnish examples of all that is evil along with the hideous

consequences of evil. Satan is a rebel, a liar, a murderer, a deceiver, a slanderer, a tempter, a distorter, and one who

opposes all that is good, righteous, and holy. As a murderer from the beginning and the father of lies (John 8:44) who

tempted Eve in Eden, he ultimately becomes the father of all that is evil.

This, of course, does not abdicate man from his responsibility to choose what is good nor can we blame Satan for our

own sin, though he is always on the prowl to promote sin and to deceive and tempt us. Though Satan tempts us

constantly, our temptation to sin ultimately stems from our own lusts that wage war in our souls (Jam. 1:14; 1 Pet. 2:11;

Eph. 2:3).

Positive Lessons

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The many references to God's holy angels in the Bible are chiefly records of their many activities, but two things quickly stand out. They are constantly seen in the activities of worshipful adoration of God and in humble service, totally submissive to the will of God. If these celestial beings, with all their strength, holiness, and knowledge of God are so committed, should they not be a motivation and an example to us? It was after Isaiah saw the holy seraphim in worship and humility (suggested by the covering of their feet) exalting the Lord, that he then saw and confessed his own sinfulness and became a willing servant. It was then, in answer to the Lord's question, "Whom shall I send?" that the prophet said, "Here am I, send me" (see Isa. 6:1-8). Following the joyous news of Messiah's birth, the experience of seeing Jesus in Bethlehem, and hearing the heavenly hosts of angels praising God, it was the shepherds who, following the example of the angels, went back "glorifying and praising God for all that they had heard and seen, just as had been told them" (Luke 2:20). A consciousness of the reality of the vast hosts of angelic being—the benefit derived from the good, and the opposition of the bad—can be gained only through meditation upon the Scriptures that record these truths, and through prayer.

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Chafer, p. 27.

The Armor of God

An Exposition of Ephesians 6:10-17

The apostle Paul had a lifelong contact with the Roman army. He was a Roman citizen and very patriotic; and his admiration of the fighting forces of Rome was great.

The Roman army was at its peak of efficiency during the early Christian era. It served as police and frontier guard over all of Europe, the borders with Asia, and North Africa. Paul had many dealings with Roman legionnaires.

- A Roman soldier delivered Paul from the mob in Ephesus.
- Roman soldiers saved his life when the mob in Jerusalem wanted to kill him in the temple area.
- The Roman soldiers were able to deliver Paul out of Jerusalem from the hands of the religious leaders who wanted him dead, and they brought him safely to Caesarea.
- It was Roman soldiers who escorted Paul on the trip from Caesarea to Rome, the voyage on which Paul suffered shipwreck.

• Roman soldiers delivered Paul to the Roman garrison of the Praetorian Guard for his imprisonment. The Praetorian Guard represents everything that is famous in Roman history. Their ranks were made up of the best and most experienced combat tested centurions, comparable to the finest from West Point, Sandhurst, St. Cyr. They were comparable to the best combat units of modern times, such as Special Forces, 1st Marines, Patton's 3rd Army, the Coldstream Guard, Big Red One, etc. In Roman history, the man who wanted to be Emperor had first to win the favor of the Praetorian Guard.

Every man in the ranks was a respected veteran, one of the most highly trained warriors in history. The commander of the Guard was a chiliarch who maintained the strictest discipline and combat training,

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even though all ranks were seasoned combat veterans.

The emperor of Rome at the time of Paul's first imprisonment was Nero (Lucius Domitius Ahenobarbus), a member of one of the most distinguished families of military men and politicians; a family of genius, but

Nero himself was insane. As long as Nero listened to the counsel of Seneca, he was more or less an enlightened monarch; and he managed to judge Paul fairly during the first imprisonment.

Paul wrote the epistle to the Ephesians during the period of his house arrest in Rome while he was guarded by a centurion of the Praetorian Guard. Paul witnessed to many guards during his two years under house arrest; and as these men were posted to other countries, they carried the gospel with them.

Paul recognized the mission field of the military and understood very well God's plan in having him in Rome under these conditions.

This passage of Ephesians has as its background a large number of Roman military metaphors, as you might suppose. Military terminology is seen in a great deal of Paul writings; for example:

- In Gal. 6:17, Paul talks about bearing in his body the "mark" of the Lord Jesus. In history, this mark was a brand placed on the back of the left hand of a Roman soldier who had finished basic training. It was a high honor and the sign of a "man's man."

- Note the military terms in 2 Tim. 2:3,4. Paul wrote 2 Timothy during his second imprisonment.

- Roman military drill is the background of the terminology in Gal. 5:25; 1 Thess. 5:14; Col. 2:5.

- 1 Cor. 15:20-23 describes the doctrine of the resurrection of believers in terms of a military parade.

There are two "battalions" of believers "passing in review", first those who were dead, then those who are "alive and remain".

- In 1 Cor. 14:8, Paul described the military commands given by a trumpet. The idea here is that those who speak in tongues cause confusion in the ranks.

- In Gal. 1:6, Paul speaks of legalists as having gone AWOL from the Gospel.

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- In Phil. 4:6,7, Paul refers to the mounting of the guard.

Eph. 6:10-12 provides, in military terms, an "estimate of the situation". Such an estimate is based on facts

gathered and analyzed by reconnaissance and intelligence personnel. Questions to be answered are:

Who is the enemy?

Where is the enemy?

What are his strength and disposition and his supporting units?

What is his logistical support and where are his supply lines?

What are his weaknesses?

What is the terrain like where the battle will be fought?

Ephesians 6:10

"As to the remaining teaching, receive great inner strength from the Lord and in the inner power of His endowed power."

finally ...literally, "as to the remaining", but in this context, "now to get down to the final planning for attack". Paul wants the Christian to go on the offensive against unseen forces, the forces of Satan.

be strong...from the present passive imperative of *endunamao*, a reference to inner strength or moral courage.

Success in battle is always based on moral courage. The present tense used here indicates that moral courage must be used continuously. The passive voice shows that this courage is received by the believer

from the Lord as a product of Grace. The imperative is the mood of command; "You are ordered to

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receive great moral courage!"

This courage comes through Christian growth in maturity, the faith/grace process for Biblical perception and application.

Read 2 Cor. 10:3-6. Our weapons are the weapons of the soul; this is how the believer receives strength. The basic emphasis in Christianity is not "doing something" but "thinking something". Divine production follows divine thinking. The soul is "armed" when the believer is edified.

Bible truth applied to the life will include orientation to Grace, a relaxed mental attitude, a capacity for personal and impersonal love, great inner peace and happiness, and a divine frame of reference. These are all ingredients of moral courage.

in the Lord... the Lord is the source of our strength and training.

in the power... the instrumental case of *kratos*, meaning "inner power" or self-discipline.

of his might... *ischus*, "endowed power". The source for everything is the Lord Himself. See Acts 1:8.

This takes us back to Eph. 5:18 and reminds us of the necessity of the Holy Spirit's control.

Ephesians 6:11

"Put on all of your spiritual military equipment so that you may have the ability to stand in the ranks, face

to face with the strategies of Satan."

Put on... refers to the soldier picking up his equipment and weapons. This a verb in the middle voice, indicating that the believer receives benefit from putting on the armor.

the whole armor... *panoplia*, "all armor and weapons"; so, "all military equipment". [The English cognate

is "panoply".]

There were three types of soldiers in the Roman army that wore armor and carried these types of weapons.

Armor of God 3

The *hastati* (from *hasta*, "javelin") were less experienced soldiers under training. They were usually not well trained with the more sophisticated weapons such as the spear, *machaira* sword, or bow. These troops were usually not used in the main battle, but only in the opening skirmish when javelins were thrown at the advancing enemy. The new believer is the *hastati* in the Christian life. He is not trained with much in the way of weapons because he is still ignorant of a lot of God's Word.

The *principes* were somewhat more advanced. This was a young, vigorous, strong soldier, equivalent in this analogy to the vigorous advancing Christian who is beginning to operate on a divine frame of reference.

The third line of battle was composed of the *triarii*, the veterans, soldiers who could move into any area of

combat and were well-trained with all weapons.

that ye may be able... *dunamai*, the ordinary Greek word for "ability". This is the ability which is the result of edification; and it is the main source of strength in the angelic conflict.

to stand... *histomi*; this is the readiness of the combat soldier, the Christian "centurion", armed, tough, unyielding, with pride and motivation.

"Standing" is the first thing taught in unarmed combat or martial arts. One of the first things taught in Judo, for instance, is how to "break the stance" of the opponent. The Gauls, against whom the Romans fought many campaigns, under Julius Caesar and others, were human "tanks" in the sense that their ability to take a very strong combat stance made them difficult to defeat in individual combat.

Every believer is a member of the combat team and is required to take his own part, to stand on his own.

We are armed with spiritual gifts and equipment, provided by Grace, to fight against the forces of Satan.

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against the wiles of the devil... methodeia, "face to face with the strategies" of Satan.

Ephesians 6:12

"Because our combat is not face to face with human beings but, by contrast, is in confrontation with demon rulers, military commanders of Satan, world-rulers of the darkness, and spirits of evil in the heavenlies."

for we wrestle ... refers to any sort of personal combat. In the military sense, it refers to military contact with the enemy.

not against flesh and blood ...that is, "not face to face with human beings".

but ... "in contrast to the foregoing"

against... "face to face with" the following roster of the Satanic organization.

principalities... archon, a word in Greek for one of the highest rulers.

This word first shows up in the Attic Greek (Athens) in the days of the Athenian democracy. The *archon* was the president or preeminent decision maker in Athens. The number two man was called *bassileus archon*, or "king-ruler". The third man was called *polymark*, a military ruler. The following six leaders in Athens were the *thesmoteitai* or "legislators". Even though there was democracy, there was no anarchy in

Athens because these leaders kept things under control.

The Satanic organization has a number of supreme rulers; how many is not known.

powers ... from *eksousias*, "commissioned officers"; therefore, a secondary group of demon rulers.

rulers of the darkness of this world .. the phrase "ruler of this world" is all one word in Greek:

kosmokrator ["world" + "ruler"]. The word *skotos* follows; therefore the phrase should read "world rulers of darkness".

These demonic rulers are Satan's supporting organization; analogous to logistics, intelligence, special weapons units, etc.

Armor of God 4

Satan has a special force of high ranking demons to make attacks against prominent officials and heads of nations.

In Daniel 10:13f, the term "prince of Persia" refers to a fallen angel, a demon, who was busy attacking the

ruler of Persia. Gabriel was delayed in bringing a message to Daniel because he was in conflict with this *kosmokrator* demon. The archangel Michael came to help and released Gabriel to come to Daniel.

In Dan. 10:20, the "prince of Grecia" is mentioned, referring to the demon in charge of mounting attacks against the ruler of Greece who was Alexander the Great at that time.

The principle is that Satan will vigorously attack any nation which protects the divine institutions, allows personal freedom to its citizens, and protects the nation against immorality. In nations like that there is evangelism and missionary activity, so demon activity will be stepped up with respect to those countries.

In addition, all Christian believers are placed under direct attack in the world system, with particularly heavy attacks against those who are advancing in the Christian way of life.

spiritual wickedness in high places ... literally, "spirits of evil in the heavenlies". This refers to the rank and file of demons which perform numerous functions.

Ephesians 6:13

"Because of this, continually take up the whole armor of God, that you may be able to take your position in

combat, and when all is finished that you may remain standing."

The question arises as to why God allows the spiritual warfare (the angelic conflict) to continue. One

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reason is that in every generation, God permits Satan to use his genius to attack the Plan of God and the principle of Grace in the plan. Pressures are brought to bear on believers so that the divine provisions of Grace may be made manifest.

wherefore..."because of". Refers to the previous statements regarding spiritual warfare against demons. Hence, "Because of Satan's organization and activities, take the whole armor of God..."

take... imperative of analambano, "to take; to seize" with a prefix which adds the idea of repetition to the

verb. We must "seize or take again and again" the armor of God. As an example, one piece of the armor is "truth" (verse 14). This piece of armor must be "put on" every day.

In any group of Christians there are two types, those who are "ready" and those who are "not ready". A uniform of armor must be taken up and put on whenever combat is anticipated. For the Christian, combat is continuous. The emphasis of this verb is "Don't get caught without your armor on!" the whole armor of God...panoplia. The *hastati*, the *princeps*, and the *triarii* all wore the same basic armor.

In the following verses, the individual parts of the armor are described.

that ye may be able to stand...

The following passages of scripture provide excellent illustration of the concept of the Christian's "stand".

1 Cor. 15:57,58

Psa. 16:8; 21:7; 55:22; 125:1

Gal. 5:1

Phil. 1:27

1 Pet. 5:5-11

Psa. 46:5; 66:9; 112:6; 121:3

Prov. 10:30

1 Cor. 10:12

Job 11:14,15

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Acts 11:23

Phil. 4:1

1 Thess. 5:21

2 Thess. 2:15

Heb. 3:6; 4:14; 10:23

against the wiles of the devil...

See Topics: Satan and Demons - particularly concerning his strategies. Also, refer to notes on demon activity in the previous discussion on v. 12.

and having done all, to stand.

Ephesians 6:14

"Stand, therefore, having about your waist the equipment belt of truth, and having put on the breastplate of divine righteousness;"

With this verse begins the categorization of the Christian's armor, using by way of illustration the armor of the Roman soldier.

stand therefore... aorist active imperative of histomi, the ordinary verb for standing, but in this context "to stand in military rank".

Grammar Note: In verses 14 to 17 there is a string of verbs, all of which are aorist participles in the middle voice. These are the verbs such as "take" or "put on" associated with putting on the pieces of

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armor. The Greek aorist participles have the same standing in a context as the English past participle in that the action of the participles precedes the action of the main verb in the sentence. The idea is that before a soldier can take his place in the ranks, he must be outfitted and trained.

having your loins girt about ...aorist middle participle of perizunumi, "to put around".

The Roman soldier put around his waist a very wide belt which was the holder for a lot of equipment.

There was a loop, for example, for the scabbard for the machaira sword. Other loops held ropes and a rations sack. When the legions conquered a city, the soldiers would empty out the ration sack to make room for gold, jewelry, and other loot they picked up.

There were loops on the belt for darts. The belt was tied in several places to stay in place, so that no matter how the soldier moved about, fell down, climbed hills, etc., the belt was always in place with weapons at the ready. There were designs stitched into the belt which designated various campaigns in which the veteran had fought. Instead of campaign medals or ribbons, the soldier would weave into the belt something he had taken during the battle.

with truth... aleitheia, refers to truth taught accurately. This is the belt of the Christian soldier.

and having on.. "having put on" the breastplate of righteousness.

the breastplate... thoraka, [Engl. cognate "thorax"]. This was attached to the belt and provided protection

for the upper torso, front and back.

In the ancient world, breastplates were of layers of cloth, sometimes with metal greaves attached. The Greeks introduced a bronze breastplate, with bronze plates covering vital areas or the torso, held together

with leather or cloth connections. Some Samaritans noticed that horses' hooves, cattle horns, etc., were made of very hard material, so they began to use horn sewed to cloth to protect from blows.

The Romans had the ideas for armor design which provided light weight combined with ease of movement and protection from blows. The best type was called the thorax stadias, or "breastplate which

stands by itself". This breastplate was attached to the belt by leather thongs passed through rings on the Armor of God 6

bottom to keep it solidly attached. It was anchored to the belt, and it was above the belt. Note: the belt had to be put on first, then the breastplate.

of righteousness... The righteousness of God is basic protection for the believer. The belt of truth combined with the breastplate of righteousness is the basis for the edification of the Christian.

Eph. 4:12,16,29

Ephesians 6:15

"Having shod your feet by means of full preparedness in the good news of God's peace."

And your feet shod ..."to bind with sandals". The sandal was the GI boondocker for the Roman army.

This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the

highest casualties.

While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal

which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footgear. with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.

the gospel of peace...we are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.

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Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.

The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle of witnessing for Christ is that you do it in your own environment.

Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.

Notes on personal witnessing

- Witnessing for Christ is the responsibility of every believer. Acts 1:8; 1 Pet. 3:15; Mk. 5:18,19.
- The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime. John 3:18; 3:36. All sins have been judged at the Cross, and there is no double jeopardy.
- The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.
- Witnessing is impossible apart from the filling of the Holy Spirit. John 16:8-11. And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.
- The context for witnessing is that part of the Word of God called the Gospel. 1 Cor. 1:18; Eph. 6:17; Heb. 4:12.
- The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.

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- In Rom. 1:14-16, the apostle Paul says "I am debtor", "I am ready", and "I am not ashamed". A fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.
- There are two sources for a Christian's witness: (1) the testimony of his life, 2 Cor. 3:3, and (2) the testimony of his lips, 2 Cor. 5:14-21.
- There is a reward for witnessing. 1 Cor. 3:11-16; 2 Cor. 5:10. Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious stones).

Ephesians 6:16

"In addition to all this, having taken up the shield of the believer's faith, wherewith ye shall be able to extinguish or cut off the fire arrows of the wicked one."

above all ...or, "in addition to all". This phrase does not mean that the following item of equipment is greater, but that it is simply to be added to the above.

taking ... aorist active participle of *analembano*, "to pick up something, as from the ground, repeatedly".

The main verb is "stand" in v. 14, so this action precedes the action of the main verb.

the shield of faith ...*thureos*.

The Romans had a long, rectangular, knees-to-chin shield which protected from arrows and spears and

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could be knelt behind during an arrow barrage. It was quite a bit heavier and clumsier than the smaller Greek circular shield; but there was a series of exercises, a manual of arms, designed to give the soldier flexibility and strength in the use of the shield. Groups of soldiers who were besieging a town could form close together and hold their shields over their heads to make a huge testudo, or "turtle", to protect the group from missiles.

The Romans were known by some of their enemies as the soldiers who carried a "door" (thureos) into battle. The Franks of Cisalpine and Transalpine Gaul ridiculed these smaller men because of the great cumbersome shields they carried. But the barbarians were surprised in battle when the little Romans, with their great discipline, their consummate fighting skills, and their mental attitude of victory, wiped up

the ground with the disorganized, vacillating Gauls.

In this verse, the Roman shield stands for the faith of the believer in the promises of God. The value of faith lies not in the person exercising it, but in the object. Faith is something that all people possess and use every day. It is a non-meritorious system of thinking and decision making. Most of what we learn, we learn by faith.

Topics: Faith; Faith Rest

wherewith ... "by means of which"

ye shall be able ... future active indicative of dunamai, a verb of ability or power. Implied in the future tense is that there will be a training period in the use of the shield before battle comes. In the Christian life, the training period is the time during which promises and doctrines are learned and practiced.

to quench ... aorist active infinitive of sbeinumi, "to extinguish, to break off, to chop off".

the fiery darts ... "missiles which have been set on fire", a reference to fire arrows.

Persians used fire arrows against the Greeks in the days of Xerxes. Herodotus makes reference to these in

his description of the attack against the citadel at Athens, referring to arrows dipped in tar and set afire before shooting them.

Thucydides, in his book on the Peloponnesian wars describes the Spartans in the siege of Plataea, "The Plataeans constructed a wooden frame which they set upon the top of their own wall opposite the mound

(built by Spartans). [They were trying to outbuild each other to get the high angle of fire for their arrows.]

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They also constructed curtains of skins and hides to protect the front of the wooden platform. These were

designed to protect the woodwork and the workers against the blazing arrows of the Spartans."

The Roman historian Livy, in his "History", described the siege of Saguntum in which the Saguntians had designed giant darts to be fired by a catapult. "There was used by the Saguntines a missile called follerica,

with the shaft of a fir tree, and round in all its parts, except at the point from which the iron projected.

This part, which was square, they bound with tow and smeared with pitch.

"But what caused the greatest fear with this weapon, even though it should stick in the shield and did not

penetrated into the body, was that when it was discharged with the middle part on fire, it bore along a much greater flame produced by the mere motion, and obliged the soldier to drop his shield and expose himself."

of the wicked ... literally, "of the wicked one", the source of the fiery darts.

Ephesians 6:17

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"And receive the helmet of salvation, and the sword provided by the Holy Spirit, which is the Word of God."

and take ... "receive, (imperative), as an item of equipment"

the helmet of salvation ... the perikephalaia, literally "something placed around the head", so, in the military, "helmet".

It is the soul which is said to be saved; and the soul is in the head (with its mentality, volition, selfconsciousness, emotion, sin nature). So it appropriate that the helmet is used to represent salvation.

The Romans had the best helmet of the ancient world. Many other nations used helmets of cloth wrappings, animal hides or bones, or hooves, etc. The Roman helmet had chinstrap, visor, and came down to cover the back and sides of the neck. Officers' helmets had a ridge on top on which was mounted

plumage or some sort of brush, depending on the rank.

The parts of the Roman helmet were: a lining of leather, softened for comfort and good fit; the helmet itself which was a bronze casque for the soldier, or iron alloy for officers; a metal crest for the plume; and

a chinstrap. The highest ranking officers had gold and silver alloy helmets for parade dress.

The helmet represents many principles of doctrine associated with salvation.

Request Topic: Salvation Doctrines

and the sword of the Spirit ... the machaira mentioned before. The word machaira was chosen here, and in Heb. 4:12, by the Holy Spirit during inspiration.

There were many types of swords used in the ancient world:

The romphaia was a broadsword used mostly by the Gauls of Julius Caesar's time. It was used with both hands, was six to eight feet long, sometimes with one edge, sometimes two, and used to hack off limbs and heads. The "barbarian" soldiers made great slicing sweeps with the broadsword, leaving himself open for thrusts of the machaira.

The Persians used the zephus, a thrusting weapon with a point, rounded like a pencil, but with no cutting edge.

In the akinakes sword, the emphasis was on the handle and the ornate decoration. It was actually a dress

sword and was not considered a serious combat weapon. The dolon was a sword hidden in a cane or riding crop and used mostly by assassins.

The machaira is described by Vegetius in his Military Instructions to the Romans. "They likewise taught not to cut, but to thrust, with the sword. For the Romans not only made jest of those who fought with the

edge of a weapon, but always found them an easy conquest. A stroke with the edge, though made with ever so much force, seldom kills, as the vital parts of the body are defended both by bones and armor.

On

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the contrary, a stab, although it penetrates only a few inches, is usually fatal. Besides, in the attitude of striking [with the broadsword], it is impossible to avoid exposing the right arm and side. On the other hand, the body is covered when a thrust is given, and the enemy receives the point before he sees the sword."

The user of the machaira is always covered, always protected, always on balance, and always ready for defense or attack.

of the Spirit, the Word of God..."the sword from the source of the Holy Spirit, namely, the Word of God.

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Maturity and the ability to do God's work comes through years of study of God's Word and practice in using doctrinal principles. Following is a review of the doctrinal ideas found in:

2 Timothy 2:15.

Study ... from the Greek word *spoudzo* meaning "to be industrious, eager, to be diligent, to exert oneself".

It has a stronger meaning than "study". It is actually a way of life which includes the proper mental attitude and motivation to learn Bible doctrine daily. This word could be translated "make every effort". And it is a command.

to show yourself or, "to make every effort to represent yourself...". It means to make every effort to concentrate, to be objective to doctrine. to give priority to the Word of God. The reason that you are entering the Lord's work is to live the life of Christ.

approved ... "to pass an exam". The emphasis is on success, not failure. To be a successful Christian worker, you must study (Test #1), and you must use what you study (Test #2).

Can you teach to the glory of God? The test is on the accuracy of what you teach. Can you work to the Glory of God? The test comes when you apply, whether you use Grace or legalism, whether you depend upon man or God. Can you fix a car, iron a shirt, type a letter to the glory of God? The test is on whether you know how to do this.

workman ... *ergateis*, an agricultural worker, a laborer, a routine worker. This word indicates one who is involved in the mundane, routine, ordinary, distasteful, or dull things in life. In the ancient world it meant feeding the cattle, working in the fields, cleaning out the barn, etc.

Any task can be done as unto the Lord; the Christian life is fantastic. The emphasis here is on doing small,

routine things as unto the Lord. Stay in fellowship and wait for God's promotion.

needeth not to be ashamed ... literally, with the previous word, "a not-ashamed workman". You don't have to be ashamed of your station in life if you have an honest vocation. Every believer is in full time service. A Christian worker must keep grace oriented and not despise the ordinary things, or those who live an "ordinary" life. And he must have these qualities before moving out.

rightly dividing with the word of truth ... "to cut straight, to line out a straight path." Use Bible doctrine to keep from straying into the cults, into the movements, to stay with accurate interpretation and application of the Word of God. This enables a life with no detours, no hangups, no blind alleys.

Therefore, the 2 Timothy 2:15 says, "Making every effort to represent yourself approved to God, an irreproachable worker cutting a straight path with the Word of Truth."

Authority

Introduction

Authority: *The power to influence or command thought, opinion, or behavior. Persons in command.*

The most important earthly influence in a person's life is that which comes from his relationship with his parents. The newborn child enters life completely dependent upon, and completely subservient to, an allpowerful

authority, his mother and father. As a child grows, he adjusts continuously in his responses to that parental authority, for better or for worse depending on the training he receives. He also gradually becomes aware of other influences of authority in society; those of his schools, of the various levels of government and law enforcement, of the people for whom he works, of his church, and of the authority of

God Himself.

As an adult, a person often has two roles simultaneously. He is not only subject to authority of various kinds all of his lifetime, but he may also himself be in a position of power and influence over others, perhaps

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as parent, military officer, executive, or judge. A person's ability to respond properly to authority, and his ability to exercise authority, depend on his orientation to divine principles of authority categorized

in the Bible. At least three things are necessary to the proper response to authority. They are:

- Careful training by parents in correct standards of submission to authority
- A consistent daily walk with the Lord
- An ever-growing categorical knowledge of Biblical principles of authority accompanied by personal acceptance of the teaching leading to personal application in the life.

When any of these factors is missing, a person will accept non-Biblical, humanistic principles of leadership,

or the response to leadership, with the usually bad results that derive from a poor understanding of Scriptural standards.

This paper explores the subject of authority in several ways. First we examine the source of all spiritual and temporal authority, God the Creator. The Bible is the textbook for the study. God has delegated authority

to His Son, Jesus Christ, Who, in turn, has passed certain leadership responsibilities to human beings, the apostles. The apostles retained this mantle of authority as they were given the divine enabling to write the Word of God for believers to read and understand.

The next consideration in this discussion is the Biblical teaching on a variety of types of authority, including

parental, governmental, and ecclesiastical authority. Finally, the paper will describe some ways in which children and young people can be trained in Biblical principles of authority and in the proper responses

to and uses of leadership. There will be a few paragraphs in the final section about Chain of Command which is intended to show believers the mechanics of a proper relationship to both divine and human authority.

THE SOURCE OF AUTHORITY IN CHRISTIANITY

In all Christian activity some form of authority is exercised, either the authority of one individual over others, or the authority of an organization over individuals. The administration of leadership takes on so many varied forms that believers often become confused as to what constitutes legitimate Biblical authority.

Some Christians in positions of leadership exercise Biblical principles of authority, others use human standards mixed with divine principles. Any Christian leader who is not well versed in the Biblical doctrines

relating to authority is likely to use a combination of proper and improper authority.

All correct authority in Christian activity must derive from the Christian system itself: that is, a Christian leader must find his credentials of leadership in the Word of God. Authority is of two kinds, primary and delegated authority.

Primary authority grows out of the relationship of those who have the right to command and those whose

duty it is to obey. The basis of all primary authority in Christianity is the Person of God. We are His; He Authority 2

made us. We are the creatures of His hand and the product of His intelligence. He is our Maker, Preserver,

and Benefactor. He, therefore, has the absolute right to command; and it is our absolute duty to obey Him. God has seen fit only occasionally to govern man by His personal and primary authority. He usually delegates authority to others. He rules by His representatives.

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Delegated authority is a right to command and enforce obedience which can be given to another by the party holding primary authority.

GOD'S PRIMARY AUTHORITY WAS DELEGATED TO THE LORD JESUS CHRIST

The first delegation of authority in Christianity was from God the Father to God the Son. Hebrews 1:1, "God, who gave to our forefathers many different glimpses of the truth in the words of the prophets,

has

now, at the end of the present age, given us the truth in the Son." And Jesus said, "The word which you hear is not mine, but the Father's Who sent me." "No man knows who the Father is, but the Son, and he to

whom the Son will reveal Him." Jesus closes His ministry on earth, and leads off His great commission to the apostles with the statement, "All power is given unto me in heaven and on earth."

The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's glory and the express image of His Person." "It has pleased the Father than in Him should all fullness dwell." When the Father acknowledged Christ after His baptism, He said, "This is my beloved Son, in whom I am well pleased." Christ was not only the delegate of God on earth, he is also the "image of the invisible God," and

He said to His doubting disciples, "He that hath seen me hath seen the Father."

There are several important inferences to be drawn from the concept of the authority of Jesus Christ.

First, Jesus Christ is a manifestation of the power of God. Whether His power is seen in the material world or in the spiritual, our attention is arrested and our interest is challenged. God's power is part of life itself. It is the agency through which God's mind controls matter. It is the hand by which God's purpose

takes form in the world.

There is a difference between power and force. Force startles and frightens us. Power, when directed by intelligent love, is always pleasing to us. There is force in a lightning bolt. It shatters the sky, can kill living

beings, cleaves a tree in half, or burns a building to the ground. But there is power when an intelligent mind uses electricity to drive a train or light a city. Jesus Christ, who is God himself, is a manifestation of the power of God, not of the force of God.

AUTHORITY PASSES TO THE APOSTLES

THE TRANSFER OF AUTHORITY TO THE APOSTLES

As long as Jesus was on earth, He talked with men face to face. Men were directly under His command, and could claim His promises directly. But He has passed away from earth and does not rule anymore by His own direct authority. Just as the Father delegated His authority to the Son, so Jesus delegated His authority to the apostles.

In John 17 are the following statements:

- God gave the Son power over all flesh.
- This power was given that He might bestow eternal life on all men.
- Eternal life is bestowed through the knowledge of the only true God and Jesus Christ whom He has sent.
- God gave the Son certain men out of the world, that He might teach them all that God had given him.
- All men should believe on Christ through the word of the disciples.

In the transfer of authority from God the Father to the Son there was no danger of error or mistake. The Son, being divine, could receive without misunderstanding all that the Father communicated. But the apostles were human with all the weaknesses and imperfections of their humanity. There was danger, therefore, that they might not correctly understand or apprehend the communication which Christ made

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to them.

Authority 3

It became necessary, therefore, for some power or influence to be exerted on their minds to preserve them

from error either in taking in or in giving out the lessons which they received. Therefore, Christ promised them the Holy Spirit, who was to guide them into all truth in the conveying of the Gospel to the world.

1 Cor. 2:9-13, "Eye has not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God has revealed them unto us by his Spirit; for the Spirit searches all things, yes, the deep things of God. Now, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teaches, but in words which the Holy Spirit teaches."

THE APOSTLES' USE OF DELEGATED AUTHORITY

The Spirit-guided apostles are the representatives of God on earth for the purpose of making known His will to the sons of men. Their teaching is Christ's teaching. Their authority is the authority of the Lord.

"As the Father has sent me, so send I you." So, when the apostles completed the revelation of the will of God in Jesus Christ, that revelation became the perfect law of liberty to which nothing could rightfully be added or taken away.

Anyone who teaches men to disobey the plain commandments of the apostles cannot be guided by the same Spirit that inspired them to proclaim these commandments. The same Spirit which led an apostle to

proclaim truth will not lead anyone else to ignore or to disobey that truth.

Any attempt to add to, or subtract from, the words of the apostles, or to substitute other teaching in the place of their teaching, is not of God. Satan had no opportunity to corrupt the truth as it proceeded from

the Father to the Son, or from the Son to the apostles. But his opportunity arrived when the apostles began

proclaiming the Gospel to mankind as they preached. "Those by the wayside are they that hear; then cometh the devil and takes away the word out of their hearts, lest they should believe and be saved."

THE APOSTLES' EXERCISE OF JUDGMENT

The apostles are administering the authority of God even today, through the written Word of God which they wrote under divine inspiration. They began administering that authority on the Day of Pentecost.

Their first judgment was, "These men are not drunk as you suppose, but this is that spoken of by the prophet Joel..." The world's judgment, that "these men are full of new wine", was wrong; the apostles' judgment was correct.

The apostles' second judgment was, "This same Jesus whom ye have taken with wicked hand and slain, God has raised up and made both Lord and Christ." Their third judgment was concerning convicted sinners,

"Repent, and be baptized every one of you in the name of Jesus Christ unto remission of sins."

Thus, in all their sermons and writings they delivered judgments for spiritual Israel which stand as authoritative

today as when first delivered. There is nothing that is essential to the well-being of Christian believers that has not been a subject for the apostles' judgment. They are ambassadors of Christ. God acted through them and they represent Christ. "As though God did beseech you by us, we pray in Christ's

place, be ye reconciled to God."

PRACTICAL CONSIDERATIONS RELATED TO APOSTOLIC AUTHORITY

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In Dr. G. A. Jacob's book, Ecclesiastical Polity of the New Testament, there are quotations worth repeating.

This book is worth thoughtful reading, and it shows the trend among some modern Christian thinkers to get back to the principles of the apostles. From the book:

"The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgement of Christian bodies in other times. And such authority is found in this church -- not

because it possessed a truer catholicity, or a purer constitution, or a more primitive antiquity than belong

to succeeding ages, for neither antiquity, purity of form, or catholicity confers any right to govern or command; but because it was under the immediate rule and guidance of the apostles. And it is their infallible

judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the Authority 4

church of no other period can the same be said, because the apostles had no successors to their office.

They stand alone as the divinely inspired teachers, legislators, and rulers in Christ's church and kingdom.

They stand alone as men appointed and commissioned by Christ Himself, and not by man.

"I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New

Testament; from ecclesiastical authority and practice of post-apostolic centuries to the primitive church of

the apostolic age. To go back to that time, and to endeavor, as far as possible, to reproduce the church of

the New Testament, is most needful for us now, if we would preserve a faithful and distinct knowledge of

Christian truth among our people. By realizing, as far as we may, the ideal of that church in our own community, we shall best maintain its liberty and purity, and we shall best meet the peculiar dangers of the present time and prepare for the future."

FROM THE APOSTLES TO US - LINES OF AUTHORITY

In the previous section, the transmission of divine authority to human beings is marked out in three phases:

(1) God delegated all authority on earth to the Son, Jesus Christ; (2) the Son delegated teaching authority

to the apostles; and (3) the apostles wrote authoritatively concerning the uses of and submission to authority on the part of believers of the Church Age.

Thus, every standard for the administration of authority over human beings by other people is derived from the teachings of the apostles as recorded in the Bible. Because the apostles wrote with the delegated

power of God and were divinely inspired and controlled by the Holy Spirit of God, we are obliged to give absolute obedience to instructions from the Bible.

Three types of delegated authority are described in this section: (1) Authority in Human Society; (2) Ecclesiastical

(Local Church) Authority; and (3) Parental Authority. By careful study of the scripture passages related to these topics, a believer should be able to gain a great deal of discernment into the problems of proper response to authority.

AUTHORITY IN HUMAN SOCIETY

The teachings of the Bible indicate that established civil authority is to be obeyed explicitly except where

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such obedience would cause the believer to deviate from direct Bible teaching. That is to say, God does not delegate any authority that would allow someone to overrule His expressed commands or to compromise

a divine principle. The statement of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" bears out this principle.

BIBLE REFERENCES TO SPECIFIC TYPES OF AUTHORITY

- The authority of the rulers of federal, state, and local government: Rom. 12: 1 Tim. 2.
- The authority of a judge on the bench: 1 Cor. 6:1-8.
- The authority of a business owner or executive: Col. 3: Eph. 5: 1 Tim. 6.
- The authority of an athletic coach: 1 Cor. 9:24-27.
- The authority of the military chain of command: Matt. 8:8-10.

See the following passages also for references to the concept of authority in many areas of human society:

MATT. 22:19-21; 17:25-27

1 PET. 2:18

1 COR. 7:21-24

EPH. 6:5-9

1 TIM. 6:1,2

1 PET. 2:13-17

DEUT. 17:12,13

Authority 5

ROM. 13:1-7.

CHRISTIAN LIFE PRINCIPLES RELATED TO AUTHORITY

Submission to authority means doing the unpleasant thing as well as the pleasant. Therefore, there is a need for self-discipline. Gal. 5:23 and 2 Thess. 3:8-15 point out that self-control is a result of Christian growth. The entire book of Proverbs deals extensively with this issue. The believer can expect that as he grows in Christ his desire to be submissive to the Lord will grow, as will his ability to be a faithful servant. A correct understanding of the concept of authority will cause a believer to gain respect for the privacy of

others. He will learn that certain aspects of other people's lives do not fall under his "jurisdiction". So he will be much less inclined to invade privacy, judge, malign, gossip, etc .

The correct use of Biblical principles of authority also develops in the believer a respect for other people's

personal property. There are many passages in the Bible about stealing, covetousness, and the protection

of property. Spiritual growth involves an acceptance of these principles as the believer better understands

authority.

Respect for the rights of others to function in their own place under God's plan is a basic principle of authority.

Other people have the right to make decisions without interference. Mature believers do not judge others, do not bully others into conforming, do not attempt to exercise authority which has not been

delegated to them. "...to his own master he stands or falls..."

ECCLESIASTICAL AUTHORITY

Scripture references to local church authority are found in Titus 1:4-16; 2:15 – 3:2; 1 Tim. 3:1-7; Matt. 16:16-

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19; 18:18,19.

Spiritual leaders are not elected, hired, or appointed. They emerge. As the child of God experiences the development of his spiritual gifts, these gifts are recognized by others in the Body of Christ. He will be given a place in which to exercise his gifts.

In Acts 6:1-7, for example, it can be seen that the first deacons were recognized as spiritually-minded - filled with the Holy Spirit. These attributes of personal character, the results of years of growth as believers,

were evident in these men's lives. They emerged as leaders. The vote taken was merely an agreement that the majority of the local body recognized the mature lives of these men. There may have been others

who coveted places of leadership. But such others were not recognized. The chosen deacons were selected

to serve, not to be served. Nevertheless, in serving they did great works.

In becoming part of a local church, a Christian tacitly approves of the leadership structure of that church. By remaining with that congregation, he signifies that he accepts the pastoral teaching authority and the leadership of others in authority. The Bible commands submission to local church authority.

1 Peter 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble."

To submit means to recognize the chain of command and to refrain from undermining that authority. This is a command to all believers; and nearly all trouble in local churches comes from the violation of this

principle. The troublemakers in a church are those who undermine authority by criticism, by conspiracies,

or by other methods. It is the duty of the pastor-teacher to guard against this and to nip it in the bud.

The early Christians willingly placed themselves under the leadership of the pastor and deacons because they were known to be ordained of God and that one could profit from their guidance and leadership.

PARENTAL AUTHORITY - CHAIN OF COMMAND

Case Study #1

Authority 6

A twenty-one year-old girl returned home with an engagement ring and her boy friend in tow. After meeting and conversing with the young man, the parents told their daughter in private that they did not approve of her marrying this person at this time and that she should wait for a year or two. They stated their belief that "the marriage will not work" and that "this fellow is not for you." The daughter argued that she felt that the Lord had brought them two of them together and that since they were both Christians

it would be all right to marry right away.

What would be the correct answer in counseling with this young woman? Should she:

- (1) Go ahead with her marriage plans if she thinks it is the Lord's will for her, or
- (2) Follow her parents' wishes and wait until they give approval?

Case Study #2

An eighteen-year-old Christian young man announced to his unsaved father that the Lord had called him into the ministry and that he was thinking of going to Bible school to prepare for the pastorate. The father

was strictly against such a move, and he advised his son to enter university instead, to prepare for a vocation.

He told his son that he should have a profession to fall back on in case he should fail in the ministry.

He wanted his son to get his college degree first; then, if he still wanted to be a pastor, he could pursue

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that career.

What advice should be given to the son in this case? Should he:

- (1) Follow his father's wishes and enter the university, or
- (2) Follow his own desires and go to Bible School?

Case Study #3

A teenage girl wanted to attend a certain Bible-teaching church, but her mother refused to allow this. So the girl began to attend secretly as often as she could. Her mother found out and was very angry. She told her daughter that she should be at home attending to her chores around the house instead of spending

so much time with "those kids."

Should the teenage girl:

- (1) Continue to attend Bible sessions secretly in order to get good teaching, or
- (2) obey her mother's wishes?

The answer in all three cases above is: RESPECT THE PARENT'S WISHES! The following section describes the reasons for this answer.

THE BIBLICAL BASIS FOR A CHILD'S ABSOLUTE SUBMISSION

The following commands from Scripture indicate the extent to which God has committed Himself to working with children through their parents. Notice that the spiritual condition and personality of the parent are not listed as conditions to obedience of these commands.

Eph. 6:1-3 "The right thing for you to do is to obey your parents as those whom the Lord has set over you. Honor your father and mother ... that it may be well with you, and that you may live long on the earth."

Col. 3:20, "Obey your parents in all things, for this is well pleasing unto the Lord."

Prov. 20, "My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee; for the commandment is a lamp; and the law is light; the reproofs of instruction are the way of life."

THE FOCUS OF RESPONSE IS THE LORD, *NOT* THE PARENT

Part of God's purpose for placing parents in authority is to teach obedience to Himself. God is able to accomplish

His purposes in our lives through those He places in authority over us, *regardless of whether they are good leaders.*

Authority 7

The Lord has beautiful and significant plans for those who love and respect Him (Mal. 3:16,17). We will be His jewels; we will be treated as the sons of God. When a young person reacts against the tools of authority

that God has place in his life, he is reacting against God Himself. Severe warnings are given in the Bible about this.

Prov. 30:17, "The eye that mocketh at his father and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Heb. 12:5, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproveth of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

ESSENTIAL INSIGHTS IN IDENTIFYING GOD AS THE SOURCE OF AUTHORITY

In order to properly identify the hand of God in the authority which is exercised over us, several insights are necessary.

We must learn to differentiate between position and personality. One of the first objections to obeying

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authority is, "I can't respect the one I'm supposed to obey." But it is possible to respect a person's *position*

of authority while at the same time being aware of character deficiencies which need correction. A teenager might say, "Why should I listen to my parents? They tell me not to do certain things, but they

go out and do the same things themselves!" But this young person fails to distinguish between his parents'

position and their character. The young man would be quick to see the error of his line of reasoning if his friend stated, "The other day I got stopped for speeding, but the policeman has such a bad personality

that I tore up the ticket."

Some say, "My parents don't even try to understand me, so why should I listen to them?" Here again, there is a failure to distinguish between position and personality. It is more important that the young person

understand what God is trying to accomplish than that his parents understand him. God knows that those He places in authority will have character deficiencies? But He is able to work in spite of these deficiencies.

Psalm 76:10, "Surely the wrath of man shall praise thee."

Prov. 16:7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

See also 1 Peter 2:18-20.

God can develop mature attitudes through His use of authority. He can use those who are the hardest to get along with to motivate us to develop mature attitudes. In each of the three case studies which are described

above, the parent in authority detected an immature attitude on the part of the young person.

In Case Study #1, the marriage was disapproved because the parents detected underlying attitudes in both their daughter and her fiancé which would have made them incompatible in marriage. Each has a negative attitude of self-will. Each expected to be the center of the stage. Neither had learned submission

to authority. They had no concept of deference to one another or regard for the wishes of the other.

Proper attitudes could be learned by the young people, if they would follow the advice to wait.

In Case Study #2, the father detected in his son attitudes of ungratefulness, stubbornness, and insensitivity

to the feelings of others. Even though he was not a believer, the father realized that these attitudes would

cause his son to fail in the ministry. The fact that his father had some apprehension of his son's failure in the ministry should have been a significant warning to the son that he might be wrong.

In Case Study #3, the teenaged girl, by responding properly to her mother would allow her mother to see

that her old attitudes had changed as a result of attending the church, and she would be advancing the most powerful argument for her mother to allow her to continue attending the church.

God's concern is that our attitudes become consistent with those of His Son, Jesus Christ. Jesus was subject

to the authority of His parents as He was growing up. Because of this response, He grew in wisdom, stature, and in favor with God and man. He "humbled himself and became obedient...".

DISCERNING BASIC INTENTIONS

Authority 8

The basic intentions of those in authority must be discerned. Daniel "purposed that he would not defile

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himself with the king's meat." Yet the authorities were not trying to make him violate his convictions; they were genuinely concerned about his appearance before the king. So Daniel was in the right frame of

mind to help the officer in charge work out a compromise.

In Case Study #1, the basic intentions of the parents who disapproved their daughter's marriage were not

to restrict her happiness but rather to help her achieve a lasting happiness. They intended to pass on to her the insights and lessons which they had learned, sometimes the hard way. They intended for her to avoid a lot of future complications which they knew would occur if she made the wrong choice in marriage.

They intended to derive pleasure and joy from their daughter's happy marriage.

In Case Study #2, the basic intention of the father for the son was not to talk him out of the ministry but to

provide him with the tools for being successful in life. He intended to use the boy's college education to build mature attitudes in his son. He wanted to be proud of his son's achievements. He intended to rest in the fact that his son was building security in his vocation. He intended that his son be grateful and appreciative

for what he had done for him. And he intended to keep a channel of communication open so that his son would be responsive in the future.

In Case Study #3, the basic intentions of the teenage girl's mother were not to stop the girl from going to church, but to develop obedience toward her parents. This obedience involved assuming responsibilities around the house rather than "running off all the time." The mother observed that some of her daughter's

friends were not obeying their parents and often condemned their parents for not being "spiritual". She did not want her daughter to develop these attitudes and practices.

DEVELOPING CREATIVE ALTERNATIVES

Creative alternatives can be developed. Mature attitudes, along with insight into basic intentions, prepare

the way for the development of creative alternatives or compromises. Daniel worked out an alternative which would not violate his moral convictions. As you read the study in the book of Daniel, notice the respect, the creativity, and the careful choice of wording in Daniel's request. He asked to be given a chance to show he was right; but he expressed his willingness to obey the officer in any case.

Alternatives for the girl who wanted to get married:

- Discuss with her parents the qualities she should look for in a husband.
- Give her parents ample opportunity to become acquainted with the boyfriend before there was any discussion of marriage.
- Ask her parents to point out areas where both she and her boyfriend could improve.
- Request that her parents set up guidelines to help her discern whether she has met the right life partner.
- Be willing to show deference to her parents on the timing of the marriage.

Alternatives for the young man who wanted to go into the ministry:

- Accept the challenge of motivating new spiritual interest in his father. This is the best preparation he could have for the ministry since this is one of the most important functions of the ministry.
- Work out with his father and his minister areas of training at the university which would be useful in both the ministry and in another vocation.
- Develop a personal program of Bible study while at the university; and use the university experience as an opportunity for a ministry with students.

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Alternatives for the teenage girl:

- Ask forgiveness for her past attitudes and actions which were wrong.
- Commit her mother to the Lord prior to her request to attend the youth group, understanding that the Lord would be speaking through her mother.

Authority 9

- Determine ahead of time that she would silently thank the Lord for whatever answer her mother gave, and continue to develop right attitudes in the home.

THE RESULTS OF OBEDIENCE TO PARENTS

It is always right to obey God, even when that obedience interrupts or disturbs our plans. Obedience to parents is one of the most essential habits for young people to learn; and parents should insist on obedience

from the time their children are babies. A great deal of rebellion can be prevented by parents using Biblical principles in training their children. See Ex. 21:15-17; Lev. 20:9; Deut. 21:18-21; Matt. 15:3-6. Divine discipline and other unpleasant results of rebellion are totally avoidable. The great inner peace, the happiness, the wonderful blessings of living the Plan of God for the life are unmistakably the greatest

experiences a person can have.

Reconciliation, Propitiation, and The Barrier

This paper is a brief study of the Biblical doctrines of Reconciliation and Propitiation, which are vitally important to a Christian's understanding of how God has made it possible for any person to have a good relationship with Him. Jesus Christ, by bearing our sins on the Cross, fulfilled God's requirements for a perfect

sacrifice; and the effect was to remove all impediments to our receiving eternal life and having fellowship with God.

Reconciliation

The word *reconciliation* refers to the process of changing something thoroughly and adjusting it to something

else that is a standard. For example, when you adjust your watch to a time signal, you are reconciling the

watch to a time standard. Or when you reconcile your checkbook, the standard to which you match it is the

bank's record of your account. On rare occasions the bank must reconcile its accounts to yours.

In the Bible, reconciliation is the word used to refer to the process by which God changes human beings and

adjusts them to the standard of His perfect character. Rom. 11:15 refers to the "reconciling of the world". The

Greek word used here is the noun καταλλαγή(katallagei). This word is also used in Rom. 5:11, "...but we also

joy in God through our Lord Jesus Christ, by whom we have now received the *reconciliation*." Note that man is

not active in reconciliation and provides nothing toward reconciliation. Read also 2 Cor. 5:17-21.

Reconciliation also appears in the verb form καταλλάσσω(katallasso), meaning "to reconcile". It is used in the

active voice in 2 Cor. 5:18 with the meaning of "reconciling someone to someone else." In this case, God reconciles us to Himself, through the Lord Jesus Christ. This verb in the passive voice means "to be reconciled"

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or "to become reconciled", and it is used in the case of man's relationship to God in Rom. 5:10 and 2 Cor. 5:20.

The passive voice is also used in cases of reconciliation between people, as in 1 Cor. 7:11 and Matt. 5:24. Another Greek word translated "to reconcile" is *hilaskomai* (hilaskomai), meaning "to reconcile" in the sense

of providing propitiation, as in Luke 18:13. It is used of the activity of the Lord Jesus Christ as High Priest in

making reconciliation for His people, Heb. 2:17.

Rom. 5:6-11 points out that the whole world needs to be reconciled to God. Note the adjectives in this passage

which stress this need: "ungodly", "without strength", "sinners", "enemies".

Reconciliation is an important consideration in the study of the doctrine of The Barrier. By the death of Christ

on the Cross, the world is thoroughly changed in its relationship to God, Eph. 2:14-18 and Col. 1:20-22.

That is,

through the Cross of Christ the world is so altered in its position respecting the character and judgment of God

that God does not now impute sin to human beings. The world is therefore rendered savable!

Because the position of the world before God is completely changed through the substitutionary atonement of

Christ, God's attitude toward man can no longer be the same. God can now deal with souls in the light of Christ's work.

Notice that God is never said to be reconciled to man. God is immutable, so He does not change.

Reconciliation is only possible in one direction. What sometimes seems to be a change in God is actually an

unchanged attitude of God viewing a reconciled man. God, having now accepted Christ's work, is able to continue to be just toward man. He can now offer salvation.

A person profits from reconciliation by faith in the Gospel. Once he becomes a believer, a person can partake

in all of the blessings which accompany his position in Christ, including the privileges accruing from reconciliation.

The believer, in turn, has the responsibility of becoming a minister of reconciliation, 2 Cor. 5:18-19. The truth

of reconciliation is one of the key salvation doctrines to be used in witnessing to those without Christ.

The Barrier 2

Propitiation

Propitiation is the work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him

who would otherwise be offended by our sin and would demand that we pay the penalty for it.

Propitiation is translated from the Greek *hilasterion* (hilasterion), meaning "that which expiates or propitiates"

or "the gift which procures propitiation". The word is also used in the New Testament for the place of propitiation, the "mercy seat". Heb. 9:5. There is frequent similar use of *hilasterion* in the Septuagint. Ex. 25:18 ff. The mercy seat was sprinkled with atoning blood on the Day of Atonement (Lev. 16:14), representing

that the righteous sentence of the Law had been executed, changing a judgment seat into a mercy seat (Heb.

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9:11-15; compare with "throne of grace" in Heb. 4:14-16; place of communion, Ex. 25:21-22). Another Greek word, 'hilasmos', is used for Christ as our propitiation. 1 John 2:2; 4:10, and for "atonement" in the Septuagint (Lev. 25:9). The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the Cross. God, foreseeing the Cross, is declared righteous in forgiving sins in the Old Testament period as well as in justifying sinners under the New Covenant (Rom. 3:25,26; cf. Ex. 29:33, note). Propitiation is not the placating of a vengeful God but, rather, it is the satisfying the righteousness of a holy God, thereby making it possible for Him to show mercy without compromising His righteousness or justice. The Hebrew kaphar, means "to propitiate, to atone for sin".. According to scripture, the sacrifice of the Law only covered the offeror's sin and secured divine forgiveness. The Old Testament sacrifices never removed man's sin. "It is not possible...", Heb. 10:4. The Israelite's offering implied confession of sin in anticipation of Christ's sacrifice which did, finally, "put away" the sins "done previously in the forbearance of God". Rom. 3:25; Heb. 9:15,26. The word "atonement" does not occur in the New Testament; the word in Rom. 5:11 is "reconciliation". The beginning of the subject of Propitiation is found far back in the Bible, back to the designing of the Tabernacle in the wilderness, the tent which God had the people of Israel set up which would be the center of His presence on earth. The Tabernacle occupies a large portion of Scripture, sixteen chapters in the book of Exodus and the whole book of Leviticus. Every feature of the Tabernacle, of the worship carried out there, of the priestly life and duties, of the vestments of the priests, the sacrifices, the feast days--every feature was vitally important and designed by the Lord for eternal purposes. It is very important for the Church Age believer to have a good working knowledge of the Levitical system in order to appreciate fully the work of Christ and the plan of God as they have been instituted in the world. There was great stress on the blueprint of the Tabernacle. Exodus 25:8,9 "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The pattern was given to Moses on Mt. Sinai, along with The Law. READ Hebrews 8:1-6. The Tabernacle

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was a symbolical expression of spiritual truth. The congregation of the Jews did not go beyond the courtyard

of the tabernacle. They made offerings only at the brazen altar; and only the priests were allowed to go anywhere else in the Tabernacle. The Tabernacle was the dwelling place of God on earth, and God was unapproachable by sinful men. The main lessons being taught had to do with the perfection of God and the

sinfulness of man.

The Furniture of the Tabernacle

Brazen Altar -- this altar was the beginning of a person's approach to God. Animal sacrifices made there taught that substitutionary sacrifice is the first step toward fellowship with God. When a person passed outside the gate of the Tabernacle, the only thing that he could see was the smoke rising from the burnt offerings, and through the one gate could be seen the altar of sacrifice and the blood being shed.

Everything

else was hidden from view by the curtain of the fence. This was a continuous reminder of "the Lamb of God

The Barrier

that takes away the sin of the world." The only thing the unbeliever can ever see is the Gospel, the good news

of Christ's substitutionary sacrifice for us.

A description of the brazen altar is found in Ex. 27:1–8 and Ex. 38:17.

The Laver -- Here the priests cleaned their hands and arms before performing any service or act of worship

(Ex. 30:17). It was placed between the brazen altar and the tent of worship (the Holy Place). This cleansing

symbolized the spiritual cleansing which is essential to both worship and service.

The Candlesticks -- These illustrated the need for illumination, the Light of the World. See Ex. 25:31–40; 37:17–34.

The Table of Bread -- An illustration of the need for spiritual food. See Ex. 25:23–30; 37:10–16.

The Altar of Incense -- From Ex. 30:1–10, this piece of Tabernacle furniture illustrated the need for acceptable

worship and prayer. No animals were offered on this altar. The offering was an incense offering, indicating

that which is pleasing to God, Divine Good (gold, silver, and precious stones). The fire for the altar of incense

came from the brazen altar, indicating that worship can only come after salvation. No strange fire was allowed; and Nadab and Abihu died for disobeying this rule.

The Veil -- the Veil symbolized the barrier between God and man; only the High Priest could enter the Holy of

Holies, and that only once a year on the day of atonement, to offer the blood on the Mercy Seat of the Ark of the

Covenant.

The Ark of the Covenant -- the Ark of the Covenant was located in the Holy of Holies of the Tabernacle. It was made of acacia wood and overlaid with gold. Its dimensions were 50 inches long by 30 inches wide by 30

inches deep. The Ark was a picture of Christ bearing our sins, the box part representing Christ. The wood illustrated the humanity of Christ, the gold represented His deity.

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Inside the Ark were three objects representing sin (Num. 17:8,10; Heb. 9:4). The Tables of the Law represented

sin in the sense of violation or transgression of God's order. The Pot of Manna represented rejection of God's

provision. And Aaron's Rod represented revolt against God's authority.

Over the top of the box was a lid of solid gold, the Mercy Seat (or throne). Over each end of the Mercy Seat

was a gold cherub, the highest ranking angel. The first cherub represented the absolute Righteousness of God,

and the second cherub represented the Justice of God. Together they represented the Holiness of God. The

cherubs faced toward each other, wings outstretched towards each other, and looked down at the Mercy Seat.

"Righteousness" looks down and condemns (Rom. 3:23). "Justice" looks down and assesses a penalty.

Once a year, on the Day of Atonement, the High Priest went into the Holy of Holies twice; once to make atonement for his own sins, and then to do so for the people. He sprinkled blood from the sacrifice on the Ark,

on the top of the Mercy Seat, between the cherubs. This was a graphic illustration of God's grace provision for

sin. "Righteousness" looks at the blood of the animal, which represents the spiritual death of Christ on the

Cross, His substitutionary atonement, and is satisfied. "Justice" looks at the blood and is satisfied that the

penalty paid for sin was sufficient, teaching that Christ was judged and paid the penalty for us.

Therefore, the Ark speaks of Redemption - Christ paid for our sins, paid our ransom, to purchase us from the

slave market of sin.

So we have in the Ark and the Mercy Seat a picture of God's satisfaction with the Work of Jesus Christ known as

Propitiation.

Now, the Hebrew word for Mercy Seat is kapporeth. The Greek word used in the Septuagint translation of the

Old Testament is hilasterion. This same Greek word is found in the New Testament in Rom. 3:25; Heb. 9:5;

1 John 2:2; and 4:10. and is translated "mercy seat" or "place of propitiation". So there is a direct relationship

between the Mercy Seat in the Tabernacle and the doctrine of Propitiation.

Because of Propitiation, God is free to love the believer without compromising either His Righteousness or

Justice. The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment of sin.

The Barrier 4

Propitiation is not the placating of a vengeful God; but it is, rather, the satisfying of the righteousness of a holy

God making it possible for Him to show mercy without compromise. Propitiation demonstrates the consistency of God's character in saving the worst sinners. Propitiation reconciles man to God. This means

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that sin is no longer the issued between man and God. The only issue, both for the Old Testament and New

Testament believers, is "believe on the Lord Jesus Christ, and thou shalt be saved."

The Barrier

The word "barrier" has been coined by Bible teachers (it is not a Bible word) to refer to those characteristics of

man and of God which cause man to be alienated from God. The Barrier, as described in six parts below, represents mankind's need to be reconciled to God by God's grace provision.

1. Every person has a retroactive "position" in Adam. Because Adam died spiritually, every person is born

spiritually dead. Read 1 Cor. 15:22 and Eph. 2:5,6.

This problem is solved by God's offering to us a "position" in Christ, a condition which forms the basis for the

doctrines related to Positional Truth. Read 1 John 5:11,12; 1 Cor. 15:22; Eph. 1:7.

2. Man's physical birth places him in a condemned human race: 1 Cor. 15:22; Eph. 2:5,6.

This problem is solved by God's allowing us to become members of His family through regeneration: John

1:11,12; 3:3 ff; Gal. 3:26; Titus 3:5.

3. God's perfect character, His Glory, His perfect Essence, disallows imperfection of any kind. Example: The

Ten Commandments. Read Rom. 3:23; Gal. 3:22,23; Ps. 145:17.

But the death of Christ on the cross paid the penalty for our sin. He was our propitiation. Propitiation is "the

work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him who would otherwise be offended by our sin." Read 1 Jn 2:2; Rom. 3:25.

4. Man's personal righteousness falls short of God's perfect Righteousness: Isa. 64:6; Rom. 3:10–12; Rom. 5:6–11.

This problem is solved in two ways. First, by justification, "God's act of grace by which He pardons the sinner and accepts him as righteous on account of the atonement of Christ." Read Rom. 3:24; 5:1. Then, by imputation, "the act of God by which He credits human sin to Christ in order that He may in turn credit

righteousness to men." Read Rom. 3:22; 2 Cor. 5:21.

5. Man's personal sin causes him to fall short on a day by day basis: Rom. 3:23. This problem is solved by redemption, by which man is purchased from the slave market of sin and set free as a citizen of the heavenly

Kingdom: John 8:31–16; Eph. 1:7.

6. Man stands under the penalty of sin: Rom. 6:23; Rom. 5:12.

The penalty for sin was paid by Jesus Christ on the Cross. This is known as expiation, a blotting out of sin: Col.

2:14.

With The Barrier removed, man is free to approach God. And God is free to treat man in Grace. God's righteousness and justice are satisfied. The complete penalty has been paid.

There is no double jeopardy for sins committed. "As far as the east is from the west, so far hath He removed

our transgressions from us." Therefore, the only issue to be faced by any person is whether he believes in Jesus

Christ and His work on the Cross. Read Acts 16:30; John 3:15–17,36; 5:24.

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Principles of Bible Study

LESSON 1

INTRODUCTION:

This study is designed to introduce the student to basic facts about the Bible and also to introduce some principles that should be employed in one's search of the Holy Scriptures. We are told in 2 Timothy 2:15 to

"handle accurately the word of truth." There are indeed some basic guidelines found in the Scripture to equip

the student of the Word so as to fulfill the exhortation to deal correctly with God's Word.

PERSONAL PREPARATION FOR BIBLE STUDY

Personal preparation in the study of the Scripture cannot be overemphasized. First and foremost, we must

have believed in Jesus Christ as our Savior because the "natural man" cannot accept or understand the things

of the Spirit of God. They are spiritually appraised (1 Cor 2:14).

God's word claims that it is divinely inspired (2 Tim 3:16-17) so we must begin our study by accepting that

statement as fact. This is not a leap of faith as some would have you believe, but is indeed just a step of faith

which we will see as this study progresses.

We also must pray for wisdom in understanding the Scriptures. God's Word tells us if we lack wisdom to ask

for it, because God will give it to us freely (James 1:5). Passionate prayer for correct knowledge and discernment will be answered because it is clearly within God's will (1 John 5:14 cf Mat 7:7-8).

We also must be willing to be diligent and patient in our study (2 Tim 2:15), because many things of God's

Word are not readily discernible. When we realize that we are finite beings trying to comprehend the infinite

mind of God in a small way, it is easy to see that it will take some time.

Your spiritual life is also of great importance in your desire to know. The Lord Jesus Christ said that "if anyone is willing to do His will, he shall know of the teaching (John 7:17)." If what you desire is simply an intellectual quest and not a relationship with the living God, then the knowledge you gain will always be lacking and distorted. Sadly, many people study God's word so that they can walk by sight, but the greatest

theologian of the Church, the Apostle Paul, said that he "walked by faith and not by sight (2 Cor 5:7)." We

enter into salvation by grace through faith (Eph 2:8-9), and as we have entered, so we are to walk (Col 2:6),

therefore we are to learn God's word in order to have a greater faith.

It is also important that we consistently confess our sins and permit God to do the cleansing of our lives, so

that greater fellowship may be attained with Him (1 John 1:6-10).

WHAT IS TO BE GAINED FROM GOD'S WORD

There is a profound knowledge to be gained from God's Word as we "grow in the grace and knowledge of our

Lord Jesus Christ (2 Pet 3:14-18). Along with this is our growth in faith as we "hear" God's Word through

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the Scriptures (Rom 10:17). God's Word is necessary for the purification of our lives because it is His Word

which is truth (John 17:17). As we prepare to serve Him, we must put on His armor, which is done by the Holy Spirit (Eph 6:17). With His Spirit at work in our lives we will also have power in ministry (Eph 2:10). With this knowledge of His Word, we can practice the truth in the name of the Lord Jesus (Col 3:16-17) and

proclaim it to a lost and dying world (John 17:17-19; Heb 5:12).

WHAT IS THE BIBLE

The Bible is not simply another book. Jesus Christ called it "The Book (Heb 10:7)." Without it man cannot know the absolute standard of righteousness and the need for grace in his life.

The Bible is the written revelation of the Living Word of God, our Lord Jesus Christ (Heb 4:12 cf John 5:39-

47). It is accepted by faith and proved by history.

Every single part of the Bible is inspired by God (2 Tim 3:16-17) and is thus profitable. Inspiration is more than human genius and illumination. Illumination is the influence of the Holy Spirit upon the student of the

Word. Inspiration is more than revelation which means to take the veil off, it is divinely initiated. The veil

2 Principles of Bible Study

may be removed from a bride, but the bride is yet to be fully understood. Inspiration is "God's breath" expressing itself through a human personality.

The Old Testament was written for the most part in Hebrew, except for Daniel Chapters Two through Seven

and Ezra Chapters Four through Seven which were written in a sister language to the Hebrew, which is Aramaic. All of the New Testament is written in Koine (common) Greek.

THE DIVISIONS OF THE BIBLE

The Bible is divided into two Testaments, the old and the new. A "testament" is a covenant or contract. The

"Old" Testament looks at the original covenants that God made with man concerning the coming Messiah.

The New Testament looks at the arrival of the Messiah and the new contracts that were made.

There are 39 books in the Old Testament and 27 books in the New Testament, for a total of 66 books that are

in the Bible. There are 1,189 chapters with 929 of them in the Old Testament and the other 260 chapters located in the New Testament. The Old Testament contains 23,214 verses and the New Testament contains

7,959 verses for a total of 31, 173 verses of Scripture. The 39 books of the Old Testament were written by

over 30 authors. The 27 books of the New Testament were written by 10 authors.

In the Old Testament, the first five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy are called

the "Torah (Law)," and also called the "Pentateuch." The Pentateuch is followed by twelve Historical books:

Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah and Esther. The next grouping contains five Poetical books: Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. The poetical books are followed by the five Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.

Twelve Minor Prophets then conclude the Old Testament: Hosea, Joel, Amos, Obadiah, Johan, Micah,

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Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

The New Testament begins with five Historical books: Matthew, Mark, Luke, John and the Book of Acts.

The Historical books are followed by 21 Epistles and one book of Prophecy (Revelation).

AN OVERVIEW OF THE BIBLE

- A. Creation of the heavens and earth. Gen 1:1; 2 Pet 3:6
- B. Satan's First Rebellion. Gen 1:2 cf Isa 45:18 cf Isa 14:12-14
- C. Earth prepared for Man. Gen 1:2-2:3
- D. The Headship of the First Man. Gen 2:4-25
- E. Man's subjection to Satan. Gen 3
- F. Mankind dealt with as a whole. Gen 4-10
- G. Construction of Babylon. Gen 11
- H. Israel called and blessed. Gen 12
- I. Times of the Gentiles.
- J. First Advent of Jesus Christ.
- K. Ministry of Jesus Christ.
- L. Church called out.
- M. Church called up.
- N. Ministry of Antichrist.
- O. Second Advent of Christ.
- P. Times of Gentiles-close of Tribulation.
- Q. Israel recalled and blessed.
- R. Destruction of Babylonian systems.
- S. Mankind dealt with as a whole.
- T. God's subjection of Satan.
- U. Headship of Second Adam.
- V. Earth perfected for man.
- W. Satan's Final Rebellion.

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X. New Heavens and Earth.

BEGINNING TO STUDY THE BIBLE

As we seek to understand the Bible, we must constantly seek answers to the questions, "who," "what," "when," "where," "why," and "how?" The answers to these questions must always be considered in view of

two more questions, "how does this let us develop a relationship with our Lord Jesus Christ," and "how then

shall we live?"

We are going to take a simple look at principles that we must keep in mind while studying the Bible.

These

principles have been revealed by the Holy Spirit Himself through the written word. They are principles that

we are to pass on from one generation to the next (2 Tim 2:2) so that we all might grow up in all respects in

our Lord (Eph 4:11-16).

LESSON 2

15 BASIC PRINCIPLES OF INTERPRETATION

PRINCIPLE #1: INTERPRET BASED ON DIVINE ESSENCE.

This principle recognizes the Essence of God and that His Essence is not compromised. It is thus vitally

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important to know the basic characteristics of God's Essence. As you, the student, come to know Him to a

greater degree (not just about Him, compare Philippians 3:10), you will become more proficient in understanding what He has to say.

We will now go through a brief introduction of the Essence of God. Please realize and consider that these

verses are only representative of many verses that are found in the Scriptures that document God's Character.

For the sake of simplicity, only a few of His qualities are mentioned. Also, you will find three verses given with each quality. The first bracket () will denote the verses that are for the Father, the second < > will be

the verses for the Son, and the third bracket [] will be for the Holy Spirit.

God is SOVEREIGN meaning that He is King and acts accordingly. (Dan 4:17; 1 Tim 1:17; Ps 47:2,7), < Rev 19:16; John 5:21 >, [Zech 4:6; 1 Pet 4:14; 1 Cor 12:11].

God is absolute RIGHTEOUSNESS meaning that He is perfect in every way. (John 17:25; 1 John 1:5), < 1 John 2:1; Luke 1:35; Heb 7:26 >, [Isa 32:15-18; Ps 143:10; Neh 9:20].

God is JUST meaning that he is totally and completely fair. (Isa 45:21; Job 37:23), < John 5:22,30; Rev 19:11 >, [Isa 4:4; 28:6].

God is LOVE meaning that perfect and unconditional love is found in Him. (1 John 4:8-10; Titus 3:4; John 17:24-26), < John 15:9 >, [Gal 5:22].

God is ETERNAL LIFE meaning that He always has been and always will be. (Isa 57:15), < John 8:54; 1 John 5:11-12; Mic 5:2; Rev 1:8,17 >, [Heb 9:14].

God is OMNIPOTENT meaning that He has the power to do anything. (Mark 14:36; 1 Pet 1:5), < Matt 28:18; Rev 19:6 >, [2 Tim 1:7; Rom 15:13].

God is OMNIPRESENT meaning that He is everywhere at the same time and with the same intensity. (Prov

15:3; 2 Chr 2:6), < Matt 18:20; 28:20 >, [Psa 139:7-16].

God is OMNISCIENT meaning that He knows everything past, present and future. (Psa 139:1-6; Heb 4:13),

< John 2:24,25; 18:4; Matt 9:4 >, [1 Cor 2:10-11; Isa 11:2].

God is absolute TRUTH. (Deut 32:4; John 7:28; 17:3), < John 14:6; 1 John 5:20 >, [1 John 5:7,8; 4:6; John 14:17; 15:26; 16:13].

God is IMMUTABLE meaning that His Essence never changes. (James 1:17; Heb 6:17; Mal 3:6), < Heb 13:8 >, [1 Cor 12:4; Eph 1:13].

PRINCIPLE # 2: INTERPRET CHRISTOLOGICALLY.

This principle is based on the fact that all history, both angelic and human, is focused on Jesus Christ. It recognizes that Jesus Christ is the Creator of all things (John 1:1,3,14; Col 1:16-17), the Alpha and Omega (beginning and end) (Rev 1:8), the one and only God who became man (Php 2:6-8).

4 Principles of Bible Study

As we seek to understand God's Word, we must determine how our interpretation relates to the Lord Jesus

Christ.

Jesus Christ is found in every book of the Bible:

Genesis: He is the Creator and Seed of the woman. (1:1; 3:15)

Exodus: He is the Lamb of God slain for sinners. (Ch. 12)

Leviticus: He is our High Priest. (entire book)

Numbers: He is the Star out of Jacob. (24:17)

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Deuteronomy: He is the Prophet like unto Moses. (18:15)
 Joshua: He is the Captain of the Lord's Hosts. (5:13-15)
 Judges: He is the Messenger of Jehovah. (3:15-30)
 Ruth: He is our Kinsman Redeemer. (Ch. 3)
 Samuel: He is the Despised and Rejected King. (1 Sam 16-19)???????
 Kings & Chronicles: He is the Lord of Heaven and Earth. (Entire books)
 Esther: He is our Mordecai. (Ch. 10)
 Job: He is our Risen and Returning Redeemer. (19:25)
 Psalms:
 He is the Blessed Man of 1.
 He is the Son of God of 2.
 He is the Crucified One of 22.
 He is the Risen One of 23.
 He is the Coming One of 24.
 He is the Reigning One of 72.
 He is the Leader of Praise of 150.
 Proverbs: He is our Wisdom. (Ch. 4)
 Ecclesiastes: He is the Forgotten Wise Man. (9:14-15)
 Song of Solomon: He is "my Beloved." (2:16)
 Isaiah: He is our Suffering Substitute. (53)
 Jeremiah: He is the Lord our Righteousness. (23:6)
 Lamentations: He is the Man of Sorrows. (1:12-18)
 Ezekial: He is the Throne Sitter. (1:26)
 Daniel: He is the Smiting Stone. (2:34)
 Hosea: He is David's Greater King. (3:5)
 Joel: He is the Lord of Bounty. (2:18-19)
 Amos: He is the Rescuer of Israel. (3:12)
 Obadiah: He is the Deliverer upon Mount Zion. (V17)
 Jonah: He is the Buried and Risen Savior. (Entire book)
 Micah: He is the Everlasting God. (5:2)
 Nahum: he is our Stronghold in the Day of Wrath. (1:7)
 Habakkuk: He is the Anchor of our Faith. (2:4)
 Zephaniah: He is in the Midst for Judgment and Cleansing. (3:5,15)
 Haggai: He is the Smitten Shepherd. (13:7)
 Zechariah: He is the Branch. (3:8)
 Malachi: He is the Sun of Righteousness. (4:2)
 Matthew: He is the King of the Jews. (2:1)
 Mark: He is the Servant of Jehovah. (Entire book)
 Luke: He is the Perfect Son of Man. (3:38; 4:1-13)
 John: He is the Son of God. (1:1)
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 Acts: He is the Ascended Lord. (1:8-9)
 Romans: He is our Righteousness. (3:22)
 1 Corinthians: He is the First-Fruits from the dead. (15:20)
 2 Corinthians: He is made Sin for us. (5:21)
 Galatians: He is the End of the Law. (3:10,13)
 Ephesians: He is our Armor. (6:11-18)

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Philippians: He is the Supplier of Every Need. (4:19)

Colossians: He is the Preeminent One. (1:18)

1 Thessalonians: He is our Returning Lord. (4:15-18)

2 Thessalonians: He is the World's Returning Judge. (1:7-9)

1 Timothy: He is the Mediator. (2:5)

2 Timothy: He is the Bestower of Crowns. (4:8)

Titus: He is our Great God and Savior. (2:13)

Philemon: He is the Father's Partner. (V17-19)

Hebrews: He is the Rest of Faith and Fulfiller of Types. (9; 11; 12:1,2)

James: He is Lord of Sabaoth. (5:4)

1 Peter: He is the Theme of Old Testament Prophecy. (1:10-11)

2 Peter: He is the Long Suffering Savior. (3:9)

1 John: He is the Word of Life. (1:1)

2 John: He is the Target of the Antichrist. (V7)

3 John: He is the Personification of Truth. (V3,4)

Jude: He is the Believer's Security. (V24,25)

Revelation: He is the King of Kings and Lord of Lords. (19:11-16)

PRINCIPLE #3: INTERPRET DISCRIMINATELY.

This principle instructs us to make distinctions where God makes distinctions. In other words, we are to recognize Biblical differences such as faith and works, being accepted and being acceptable, salvation and

rewards, the believer's security and walk, Law and Grace, and a host of others. The Bible makes many distinctions and challenges us to find out the reasons why God chose to establish them as different.

PRINCIPLE #4: INTERPRET TO FIND OUT HOW TO LIVE. JOHN 7:17

This principle comes from a direct statement of Jesus Christ. If one truly wants to "know" God's Word, then

one must be willing to "do" His Word. This principle encompasses the requirement of intellectual honesty in

one's study of God's Word. We must seek to set aside our biases and honestly want illumination from the

Spirit of God (1 Cor 2:14).

It is quite easy to form a personal opinion and then go in search of proof in the Bible. With that attitude, one

can prove almost anything, because it makes one blind to passages could lead in other directions. This principle involves a personal soul-searching, looking at the purity of our motives.

Proper application has to come from proper interpretation. There may be many applications, but there is only

one correct interpretation of a verse.

There can be many hindrances to proper interpretation of God's Word. Carnality as seen in the desire for the

applause of men, vanity and biases are just a few of the hindrances. Also, study without prayer and regularity

can also contribute to incorrect interpretations.

One's method of interpretation can also hinder accuracy. There are some who believe that only certain Christians can interpret God's word, but the Bible says that all Believers are priests (1 Pet 2:5,9) and that interpretation is a spiritual matter (1 Cor 2:10-16). Some believe that the Bible is all allegory or mythology.

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If that is the case then Jesus did not really die for our sins, be buried and then resurrected. We are in trouble

if it did not literally happen (1 Cor 15).

6 Principles of Bible Study

Some believe that reason is to be the absolute guide, but man's reasoning abilities cannot fully fathom the

infinite God (Prov 3:5-6). The Jews of the first century had some problems in their reasoning that contributed to the fact that they missed Jesus as the Messiah. Consider the conversation between Jesus and

the Pharisees that is recorded in Matthew 22:41-46, "Now while the Pharisees were gathered together, Jesus

asked them a question, saying, "What do you think about the Christ, whose son is He?" They said to Him,

"The son of David." He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, 'The Lord said to my Lord, "Sit at My right hand, until I put Thine enemies beneath Thy feet"'? "If David then calls Him 'Lord,' how is He his son?" And no one was able to answer Him a word, nor did anyone dare from that

day on to ask Him another question." Jesus quotes Psalm 110:1 and asks how Messiah can be David's "LORD" and still be David's "son." The answer is that Messiah must be both God and man. Kind of goes against reason doesn't it? But seriously true.

A strictly literal method that does not consider figures of speech can also hinder interpretation. The chief

example being the Song of Solomon.

To make the proper application:

1. PRAY.
2. Understand the PASSAGE.
3. Determine the PRINCIPLE.
4. Identify personal PROBLEMS.
5. Develop a PLAN to deal with the problems.
6. Check consistently for PROGRESS.
7. PRAY.

Why do I fail?

1. Resistance to change.
2. Disobedience.
3. Pressure to conform to worldly standards.
4. No interest in applicaton.
5. Redefine sin.
6. Substitution of emotion for volition.
7. Fogged thinking by prejudice, bias or laziness.

PRINCIPLE #5: INTERPRET FROM PRIMARY PASSAGES.

This principle recognizes that God has declared His primary attitude on any subject that is vital to our spiritual life. Many times in the Word, God gathers together the scattered fragments that have to do with a

particular truth and places them in a summary passage.

Some examples:

- A. The Resurrection. 1 Cor 15
- B. The Tongue. James 3

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- C. The Restoration of Israel. Rom 11
- D. Triumphs of the Faith. Heb 11
- E. God's discipline of His children. Heb 12:1-11
- F. The Church. Eph 1-3
- G. Righteousness by faith. Rom 3:10-21
- H. Law. Ex 20
- I. Full Armor of God. Eph 6:10-17
- J. Spiritual Gifts. 1 Cor 12-14

PRINCIPLE # 6: INTERPRET BASED ON CONTEXT.

This principle is based on the fact that every sentence or verse in the Bible has something that comes before

and/or something that follows. God gives light upon a subject either through passages that are nearby and

Principles of Bible Study 7

have established the theme or passages that are similar in subject although they may be in another part of the Bible.

We should never take a verse out of its contextual setting and give it a foreign meaning, which would be allegory. If a verse is taken out of context, the Bible can be used to prove almost anything.

The Near Context includes those verses within the same paragraph. For example, in Galatians 5:1 we are told, "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a

yoke of slavery." We might have a tendency to put the term "slavery" into the meaning of our culture.

Slavery frequently refers to being physically under the domination of a person or political entity. In the context though, we see that the slavery involved is spiritual. It is referring to those who are enslaved by the

rituals of the Law, as seen in circumcision, and are not "free" to "serve one another in love (5:13)."

The Intermediate Context includes those verses found within the same book. An example of this is found in

Matthew 24:40 which says, "Then there shall be two men in the field; one will be taken, and one will be left." The context concerns the subject of the "last days." The question involves the one taken and the one

left. Will the righteous be taken and the wicked left as at the Rapture of the Church, or will the wicked be

taken and the righteous be left as at the Second Advent when Christ establishes His literal Millennial Kingdom? The Near Context does not answer the question. Matthew 13:49 gives the answer. In a context

also dealing with the "last days," we are told that the "wicked will be taken out from among the righteous."

Thus the Intermediate Context has answered the question.

The previous example also shows the importance of studying verse by verse through a book, in order to understand and maintain the context. If one went first to Matthew 24, the answer would be difficult to find.

If one had read the entire book up to Matthew 24, the answer would have already been given.

The Remote Context looks at passages from the rest of the Bible that have a bearing on the passage under

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consideration because they deal with the same subject. If we do concordance studies on a particular word,

such as grace or faith or love, we will be led to all the remote passages that contain that particular word.

A

concordance is a book that lists, by individual word, passages where that word is found. An "exhaustive" concordance will list all the passages. The Remote Context recognizes the internal consistency of the Word

of God.

Often times the Remote Context must be consulted in the interpretation of prophecy, types and symbols. For

example. the Veil in the Tabernacle (Ex 26:31-35) that separates the Holy Place from the Holy of Holies is interpreted in Hebrews 10:20 to represent flesh of the Lord Jesus Christ.

Interpreting contextually is extremely important in our quest to "handle accurately the Word of Truth (2 Tim

2:15)." When we make "doctrinal" statements, we must be able to prove them from Scripture that is interpreted in context, or else that "doctrine" is subject to question.

PRINCIPLE # 7: INTERPRET COMPARATIVELY.

This principle also recognizes the internal consistency of the Word of God and points us to the importance of

comparing Scripture with Scripture in order to arrive at correct meanings. We must compare similar topics

such as grace and mercy and also different topics such as God and Satan. When we compare the similarities

and the differences, we are putting together a portrait that has been cut into pieces and sometimes there is a

great number of pieces. This is where theology is developed. Not only the novice (1 Tim 3:6) but also the experienced interpreter must be careful in the development of theology (Prov 3:5-6), realizing that something

within the 31,000+ verses and 773,000+ words of Scripture may have been overlooked. The sheer mass of

what one is trying to understand should keep the interpreter humble.

As we compare Scripture with Scripture we come to find out that major theological issues are considered in

many parts of the Bible. One example is the issue of "Justification by Faith (Gen 15:6; Rom 3-4)," which is mentioned in several different places.

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This principle also teaches us to beware of building theology or doctrine on only one passage or on an uncertain text. From Mark 16:9 on the text is very uncertain. Some people have built a theology of "snake

handling" from that passage. That approach to theology could indeed "bite" them.

The importance of interpreting the Word by comparing Scripture with Scripture is clearly seen in passages

such as Gen 1:1-2 and Isa 45:18. Genesis 1:1-2 says, "In the beginning God created (Hebrew BARA') the heavens and the earth. And the earth was formless (Hebrew TOHU) and void (Hebrew BOHU)." A simple reading of this passage would give the impression that God created the heavens and earth in a state of being

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formless and void (of population). Isaiah 45:18 though says, "For thus says the Lord, who created (Hebrew

BARA') the heavens (He is the God who formed the earth and made it, He established it and did not create

(BARA') it a waste place (TOHU) , but formed it to be inhabited), I am the Lord, and there is none else."

This passage tells us that God did not create the earth "formless and void." The seeming contradiction must

be considered in one's theological viewpoint. This recognizes the harmony of God's Word as both statements

must be true. The question to us then is "How?"

Some people just ignore the Isaiah passage and hope it will go away, but it won't. This author sees a Gap between Genesis 1:1 and 1:2 in which the Fall of Satan occurred as recorded in Isaiah 14:12-14 and

Ezekial

28, and that the earth was judged as a result of Satan's Fall. The description of events then in Genesis 1 & 2

are the result of God restoring the earth and not the original creation of it. In any event, the position you hold

must recognize and properly handle all the verses on a given subject.

PRINCIPLE #8: INTERPRET HARMONIOUSLY.

This principle recognizes the truthfulness and faithfulness of God and that He is not the author of confusion

(1 Cor 14:33). In other words, there are no real contradictions in the Bible. The Bible is an organic unity, framed and inspired by the Living God.

Disagreements then concerning interpretations of Scripture are human in scope and not Divine. Many people base their emotional security on their own understanding of God's word, but Scripture warns against

this approach many times (John 5:37f; Prov 3:5-6; 2 Cor 5:7). Some things we will never see clearly or completely until such time as we see the Lord face to face (1 Cor 13:12). So then, the issue for us always is

to walk by faith (Heb 11:6; Col 2:6), trusting God to lead us home.

When we come to understand how two seemingly contradictory verses fit together, therein lies wisdom. We

are told in the first part of the book of Proverbs that when we learn to understand enigmas and riddles, we can

become wise. This field requires diligent study. For example, one must consider both the passages in James

2 and Romans 4 to correctly see the relationship between faith and works.

When looking for relationships between passages look for marks of time or place. Realize also that every small detail may not have been written down. Realize also that the problem may be in the translation. In any

event, there are no true contradictions found in God's Word.

PRINCIPLE #9: INTERPRET LITERALLY.

This is the principle under which God says what He means and means what He says. It is an extremely important principle because it guides us in our understanding of the Word. If you were going to instruct your

child, wouldn't you want to communicate as clearly as possible the things you wanted them to remember?

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Would you communicate these items in many different ways so that they would get it (Heb 1:1)? Are we not

His children (1 John 3:1) and He our "Daddy" ("ABBA" in Romans 8:15)?"

It only makes sense to look for simple, universal, and direct statements. These obviously could shed light on

some verses that may not be as clear. It does not make sense to automatically assume "hidden" or "deeper"

meanings of Scripture. This has led to many distortions of God's Word through the centuries.

One example of a simple, clear direct statement is found in Roman 8:1 which says, "There is therefore now

no condemnation for those who are in Christ Jesus." Other examples that you as a student might look up in

order to familiarize yourself with this principle are Romans 3:23, Romans 8:35-39, John 3:16,18,36, Ephesians 2:8-9, I John 2:1-2, and Titus 3:5.

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PRINCIPLE #10: INTERPRET VOLITIONALLY.

This principle looks at the freewill of mankind and the fact that God has made man responsible for his own

decisions (John 3:18). This is clearly portrayed in the test set up for Adam and Eve in Genesis 2-3. God's Omniscience knew that they would eat, but God was not the Primary Cause of that forbidden dinner.

They

ate because they chose to eat from the forbidden tree, and were thus held responsible for their actions and

driven from the Garden.

This principle also recognizes that the Word of God records some of the decisions of man but that just because it records them does not mean the decisions are condoned. We see this also in Genesis 2 and 3. God's Word recorded but did not condone the decision to eat the fruit.

PRINCIPLE #11: INTERPRET PROGRESSIVELY.

This principle teaches us that God revealed information over a period of time. For example, the first prophecy of the Messiah is found in Genesis 3:15 as the "promised seed of the woman." The rest of the Old

Testament is giving us more information about this "seed."

We should look at the point where the First Mention is made of a given subject and let it guide our understanding. For example, the business and subtlety of Satan are first seen in Genesis 3:1. As we learn more about the Serpent, we are guided by the fact that he is a deceiver who is the direct adversary of God.

Many times we will find that the universal truth about a given subject is taught in conjunction with the first

place it is mentioned.

PRINCIPLE #12: INTERPRET DISPENSATIONALLY.

This principle recognizes that there are particular periods of history in which God deals in a particular way

with man in respect to man's responsibility. The divisions are derived from an interpretative study of Scripture and thus they are not set in concrete. There are several views as to exactly how the Dispensations

are broken and these come partly from the fact that there are transition periods between Dispensations where

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some methods are carried for a time into the next time period until they fade.

One breakdown of the various Dispensations is seen in the following way: The Age of Innocence, from the

creation of man to the Fall of man; The Age of Conscience from the Fall of man to the Flood of Noah; The

Age of the Patriarchs from the Flood of Noah to the Exodus; The Age of Israel from the Exodus to the Day of

Pentecost; The Age of the Church from the Day of Pentecost until the Rapture; The Tribulation Period which

is the final seven years of the Age of Israel, from the Rapture to the Second Advent of Jesus Christ; and, the

Millennium from the Second Advent to the Great White Throne.

There is a modern-day trend toward "hyper-Dispensationalism" which seek to put several small Dispensations within the larger framework. One must beware of this trend as it lacks serious Scriptural backing.

Extreme rigidity in this principle can lead to legalisms and the missing of many opportunities to serve in the

Christian life. Some, for example, would see no value for the Church in the Sermon on the Mount, because

Jesus spoke the principles during the Age of Israel. Yet, we are told by Paul in 1 Timothy 6:3 that "sound doctrine" and "sound words" are those of our Lord Jesus Christ.

What we should really seek and cling to are the principles that cross Dispensations. For example, the forms

and methods of the priesthood changed during the scope of the Bible, but the principles upon which they

functioned remained the same.

PRINCIPLE #13: INTERPRET COVENANTALLY.

This principle recognizes the agreements or contracts made between God and men. There are conditional covenants that depend upon man's compliance and there are unconditional covenants that depend only upon

God's Word.

Each covenant requires a study in itself. For now, the titles and locations of the covenants will be noted.

The Edenic Covenant made in the Garden of Eden between Adam and God, found in Genesis 1:28-30 and

2:15-17.

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The Adamic Covenant which was made with Adam in the Garden after the Fall and before the expulsion, found in Genesis 3:14-19.

The Noahic Covenant found in Genesis 8:20-9:17 which is made with Noah after exiting the Ark.

The Abrahamic Covenant found in Genesis 12:1-3 with further additions and explanations given later, made

with Abraham.

The Mosaic Covenant of Law made with Moses on Sinai found in Exodus 20 and many other passages in Leviticus, Numbers and Deuteronomy.

The Davidic Covenant made with David found in 2 Samuel 7:8-19 and Psalm 89.

The Palestinian Covenant which is a continuation of the Mosaic Covenant found in Deuteronomy 30:1-10.

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The New Covenant made with the House of Israel in Jeremiah 31:31 and Hebrews 8:8-12, based on the blood of Christ.

PRINCIPLE #14: INTERPRET SPECIFICALLY.

This principle recognizes that there are questions that must be answered in interpreting the Bible. For example, we must ask, "Who said this?" "To whom was it said?" "Under what circumstances was it said?"

and "Who does this concern?" This principle recognizes that God has dealt with three classes of people in

history, the Jews, the Gentiles and the Church. Therefore, we must seek to determine who the recipients

were.

PRINCIPLE #15: INTERPRET PROPHECY CAREFULLY.

This principle recognizes that the Bible very clearly foretells future events. The Bible also tells us very clearly that true prophecies come through men moved by the Spirit of God and that "no prophecy of Scripture

is a matter of one's own interpretation (2 Pet 1:19-21)." There are many fanciful attempts at interpretation of

prophecy and sadly many are led astray. It is well known that cults often use special interpretations of prophecy as a means to win converts. Let us remember that as Believers in Jesus Christ, we are all priests.

Beware of anyone with a new and fanciful interpretation that you are forced to believe in order to be accepted

into the group.

The study of the interpretation of prophecy is almost a course to itself as it is readily seen that almost 1/3 of

all Scripture is found in prophetic books. Some simple guidelines though will be of help.

First, see if the prophet gives his own interpretation like Jesus did in John 2:19-22 concerning the temple.

Next, see if facts in history give the interpretation, such as the Fall of Tyre of Ezekial 26, the Flood of Noah

or Joseph's Dream concerning the famine.

Especially important is to determine if other inspired Scriptures give the interpretation.

In prophecy, we must recognize figures of speech, symbols and types and look for Biblical explanations.

Remember that speculation is not interpretation. I believe that many times God tests us to see if we will try

and turn a manmade speculation into a "doctrine." It is made quite clear by Scripture that some prophecy will

not be understood until the appropriate time (Dan 12:4,8-10).

The interpreter of prophecy is actually putting together a large puzzle with many thousands of pieces (there

are probably 10,000 verses of prophecy, not considering all the words). The picture that emerges must account for all the known facts and must take all pieces of evidence into consideration. It is not our privilege

to discount facts that do not fit the picture we think we are going to see.

SOME OTHER CONSIDERATIONS:

We must recognize that God may leap over centuries of time without making a comment that is

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inscripturated. He may also leap over centuries of time even within the same verse such as is seen in a comparison of Luke 4:18-21 with Isaiah 61:1-2. Let us realize that God will frequently state the same principle in many different ways so that we can get it. For example, Romans 3:23 says that "all have sinned"

and Leviticus commands all to bring sin offerings. They are saying the same thing.

It also becomes quite clear from the study of the Bible that God superintends the literary structure of His

Word so that it is organized.

Chronology, page 1

Chronology of Events

AD 1 to 200

YEAR

AD

EVENT

1 first year in Christian calendar, (a.d. = anno Domini), (see 525)

6 Herod Archelaus deposed by Augustus of Rome; Samaria, Judea and Idumea annexed as province Judaea under direct Roman administration, cap. Caesarea

6-? Quirinius: Legate (Governor) of Syria, 1st Roman tax census of Judaea

6-9 Coponius: Roman Prefect of Judaea (Samaria, Judea, and Idumea)

6-15 Ananus ben Seth: High Priest of Jerusalem Temple, appointed by Quirinius

6 Zealot's tax revolt: Judah of Gamala & Saddok the Pharisee [JA18.4,JW2.118]

7-26 brief period of peace, free of revolt and bloodshed in Judaea & Galilee

9 Hillel the Elder from Babylonia, b.30bce, "greatest Torah sage of Second Temple period", founder of Bet Hillel Torah school; at the request of a student to teach the entire Torah "while standing on one foot" he replied: "What is hateful to you, do not unto your neighbor. This is the entire Torah, all the rest is commentary," i.e., "Go and study it."; "He who magnifies his name destroys it; he who does not increase his knowledge decreases it, and he who does not study deserves to die; and he who makes worldly use of the crown of Torah shall waste away." [Encyclopedia Judaica]

9-12? M. Ambivius: Roman Prefect of Judaea (Samaria, Judea, and Idumea)

12?-15 Annius Rufus: Roman Prefect of Judaea (Samaria, Judea, and Idumea)

14-37 Tiberius: Roman emperor, b. 42bce

15-26 Valerius Gratus: Roman Prefect of Judaea (Samaria, Judea, and Idumea)

17 Livy, (Titus Livius), b.59bce, Roman historian: "Ab Urbe Condita"; Loeb:14

17? Ovid, b.43bce, Roman poet: Amores, Ars Amatoria, Metamorphoses; Loeb: 6v.

18-36 Joseph Caiaphas: High Priest of Jerusalem Temple, appointed by V.Gratus

19 Tiberius expels Septuagint missionaries from Rome, but they soon returned

22-220 Later (Eastern) Han dynasty in China

24? Strabo, b.63bce?, Greek geographer, wrote: "Geography"; Loeb Classics 8v.

25? Assumption (Testament) of Moses, original Hebrew extant Latin (Apocrypha)

26-36 Pontius Pilate: Roman Prefect of Judaea (Samaria, Judea, and Idumea)

27-29? John the Baptist begins ministry [Luke 3:1-2: 15th year of Tiberius]

30 Marcus Manilius, b.10bce?, Roman poet, wrote: Astronomica; (Loeb Classics)

30? Shammai the Elder, founder of Bet Shammai Torah school; "Make your study of the Torah a matter of established regularity, say little and do much, and receive all men with a friendly countenance." [Encyc. Judaica: Avot,1,15]

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33-34? John the Baptist arrested/killed by Herod Antipas [Lk3:19-20,Josephus]

Chronology, page 2

YEAR

AD

EVENT

33-36? Jesus' ministry, foundation years of Christianity, {But after John was handed over to the authorities, Jesus went to Galilee, proclaiming the good word of God and saying, "The time has come & the kingdom of God is approach- ing. Repent & trust in the good word."}-Mk1:14-15(Gaus) || Mt4:12,17,Lk4:14- 15, cf. Jn4:1-3,43-46a; {& he goes up the mountain & calls the ones he want- ed to him, & they went to him. And he settled on twelve <whom he also named Apostles (SV)> of them to be with him, and to be sent out by him to spread the word, and to have authority to throw out demons. And he gave Simon the name "Rock" <Aramaic: Kephass; Greek: Petros> [<1>"Peter"] <a fisherman from Bathesda; first Pope? (see 67); surname: Aramaic: bar-Yonah: Johnson [Mt16: 17,Jn1:42]; also called Satan! [Mk8:33 || Mt16:23]> and he gave <2>James the son of Zebedee & his brother <3>John <more fishermen, was John the disciple Jesus loved? writer of Gospel of John? only eyewitness recorder?, John the Elder? (see 130)> the name of Boanerges <Aramaic: b'nai-Rogez?: angry sons?> which means "the Thunder Brothers"; plus <4>Andrew <a Greek name, brother of Peter>, <5>Philip <Greek name, from Bathesda>, <6>Bartholomew <Aramaic: bar Ptolemaios?>, <7>Matthew <a Tax Collector! [Mt10:3], Gospel of Matthew?>, <8>Thomas <Gospel of Thomas? (see 65?), Gnostic?>, <9>James son of Alpheus, <10>Thaddeus <Theodotus?>, <11>Simon the Canaanite <a Canaanite? from Cana? a Zealot? (Greek is vague)>, and <12>Judas Iscariot <a devil! [Jn6:70]>, who betrayed him.}-Mk3:13-19(Gaus/Unvarnished NT) || Mt10:1-4,Lk6:12-16
36? Jesus betrayed by one of his own Apostles: Judas son of Simon of Iscariot
36? Jesus denied 3 times by his primary Apostle: (Simon) Peter the "Rock"
36? Jesus crucified, Friday, Nisan 14th, March 30th
36-37 Marcellus: Roman Prefect of Judaea (Samaria, Judea, and Idumea)
37-41 Gaius Caligula: b.12, emperor of Rome, declared himself god ...
37-41? Marullus: Roman Prefect of Judaea (Samaria, Judea, and Idumea)
37-40 Herod Agrippa I: king of tetrarchies of Philip and Lysanias
37 Paul of Tarsus' conversion, [Acts9], (a Roman citizen & tentmaker)
37 Seneca the Elder, Roman rhetor, wrote: Controversiae, Suasoriae; Loeb: 2v
38 anti-Jewish riots in Alexandria [Philo: Flaccus 41-54, E-to-G 132-137]
39-40 anti-Jewish riots in Antioch [Malalas Chronographia 10.315]
39 Herod Antipas exiled to Gaul on charges of secret alliance with Parthians
40 Paul goes to Jerusalem to get acquainted (consult?) with Peter [Gal 1:18-20]
40 Caligula adds tetrarchy of Herod Antipas (Galilee) to Herod Agrippa I
40? 4 Maccabees, written in Greek in Alexandria (Septuagint)
41-54 Claudius: emperor of Rome, killed by poisoning by his wife Agrippina
41-44 Claudius adds Judea and Samaria to kingdom of Herod Agrippa I
41-48 Herod of Chalcis: (brother of Herod Agrippa I), king of Chalcis
44 James brother of John executed by Herod Agrippa I [Acts12:1-3]
44-46 C. Cuspius Fadus: Roman Procurator of Judaea (Samaria, Judea, Idumea)
44 Fadus beheads Theudas for magically parting the Jordan R.[JA20.97,Ac5:36]

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YEAR

AD

EVENT

45 C. Julius Phaedrus, b.15bce?, Roman fables; (Loeb Classics)
 45 Philo Judaeus of Alexandria, b.30bce, Jewish philosopher and hellenizer, tried to unify Greek and Hebrew philosophy; Loeb Classics has 12 volumes
 45? Fadus crucifies Jacob and Simon sons of Judah of Gamala (6) [JA20.5.2]
 46-48 Tiberius Julius Alexander: Roman Procurator of Judaea, an apostate Jew
 47-59 Ananias ben Nedebaeus: H. P. of Jerus. Temple, app. by Herod of Chalcis
 47-48 Paul and Barnabas on Cyprus [Acts13:4-12]
 48-52 Ventidius Cumanus: Roman Procurator of Judaea (Samaria, Judea, Idumea)
 48-93 Agrippa II: king of Judea, ruled from Chalcis 48-52 and Iturea 52-93
 48-49 Council of Apostles and Elders, 1st Christian council?, [Ac15,Gal2.1f?] also Incident at Antioch [Gal 2.11-18] where Paul publicly condemned Peter
 48-62 Pauline Epistles: Gl(48-55),1Th(51),Rm(56-58),1Cr(56),2Cr(57),Ph(55-62)
 49-50 Paul in Corinth, the center of his mission to the Gentiles [Acts18]
 49-54 Claudius expels Septuagint missionaries from Rome
 50 Jewish riot in Jerusalem, 20-30,000 killed? [JA20.5.3,JW2.12.1]
 50? Peshitta translation begun, Hebrew OT->Syriac Aramaic, (Greek NT in 400)
 50? Barthelemy Greek Minor Prophets, R943, pb.1953, unknown translation type
 52-60? M. Antonius Felix: Roman Procurator of Judaea, a Greek freedman
 54-68 Nero: b. 37, emperor of Rome
 55? Felix kills Egyptian prophet planning to take Jerusalem [Ac21,Josephus]
 57 Paul's last visit to Jerusalem [Acts21]
 58 Paul arrested, imprisoned in Caesarea [Acts25:4]
 58? Felix crushes Jewish revolt in Caesarea
 59 Nero kills his mother Agrippina (see 41-54)
 60?-62 Porcius Festus: Roman Procurator of Judaea (Samaria, Judea, Idumea)
 60 Paul imprisoned in Rome [Acts28:16]
 62 Paul martyred for treason in Rome
 62 Jesus the Rustic, proclaims "... a voice against Jerusalem ..." [Josephus]
 62 Nero kills his wife Octavia and marries Poppaea Sabina
 62 Persius, b.34, Roman Stoic satirist, wrote: "Satirae"; (Loeb Classics)
 62-64 Lucceius Albinus: Roman Procurator of Judaea (Samaria, Judea, Idumea)
 64 Great Fire of Rome: Nero accused and persecuted the Christians: {Therefore to squelch the rumor <that Nero had started the Great Fire of Rome>, Nero created scapegoats and subjected to the most refined tortures those whom the common people called "Christians," [a group] hated for their abominable crimes
 65-150 Gospel redaction and compilation stage of Christianity, post-Paul, center of Christianity shifts to Antioch and Rome - "New Babylon" of 1Pt5:13

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YEAR

AD

EVENT

65? Q (German:Quelle:Source), hypothetical Greek text used in Matt & Luke
 65-150 Didache: Instructions of the Apostles, pub. 1883 (Apostolic Fathers)

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65-150 Dialogue of the Savior, Gospel of Peter (Complete Gospels)
 65-150 Papyrus Oxyrhynchus 1224 fragments: pub. 1914
 65-150 Gospel of Thomas, based on Q?, pub. 1959, Greek originals: Papyrus Ox. 1,654-5;
 65-175 Papyrus Oxyrhynchus 840 fragments: pub. 1908,
 65-175 Papyrus Egerton 2 (Unknown Gospel) fragments: pub. 1935/87, in Greek from Palestine, one of the oldest extant Christian texts (~175),
 65-250 Papyrus Fayum (P. Vindob. G. 2325) fragments: pub. 1887,
 65-350 "Jewish-Christian Gospels": 7 fragments of Gospel of the Ebionites and 7 fragments of Gospel of the Hebrews in Greek; 36 fragments of Gospel of the Nazarenes in Aramaic; [Ref: NT Apocrypha, W. Schneemelcher, vol. 1]
 64-66 Gessius Florus: Roman Procurator of Judaea (Samaria, Judea, Idumea), a Greek from Asia Minor, raids Temple setting off Jewish rebellion of 66-70
 65 Nero orders Seneca to commit suicide: Seneca the Younger, Roman poet, wrote: "Dialogi", "Naturales quaestiones"; (Loeb Classics has 11 volumes)
 65 Lucan, b.39, Roman poet, wrote: "Pharsalia" (Civil War); (Loeb Classics)
 66-70 Roman-Jewish War: final destruction of Second Temple (Herod's Temple)
 66 Cestius Gallus, Roman legate of Syria, forced to retreat from Judaea
 66 Petronius, b.26?, Roman courtier: "Satyricon" (satire of Caligula); (Loeb)
 67 General Vespasian of Rome conquers Galilee
 67 Peter, 1st Pope?, bishop of Antioch & Rome?, martyred (crucified?) in Rome
 67-78 Linus becomes second (first?) Pope: 2Tm4:21?
 68 Nero commits suicide
 68 Qumran (Essenes?) (Dead Sea Scrolls - 1949) community destroyed by Rome
 69 Galba(6/68-1/69), Otho(1-4), Vitellius(6-12), emperors in series of Rome
 69-79-81-96
 Flavian Dynasty of Rome: Vespasian - Titus - Domitian
 69-79 Vespasian: emperor of Rome, quells unrest in Rome and Jerusalem
 70 General Titus, Vespasian's eldest son, conquers Jerusalem, destroys Temple
 70-640 Sanhedrin (High Court) period of Judaism, rise of house of Hillel (9)
 70? Gospel of Mark, Peter's interpreter? [1Pt5:13], written in Rome?, ends unexpectedly at Mk16:8, original ending apparently lost, endings added ~400
 71? "The Jewish War" (JW), by Josephus (see 100?), written in Greek
 73 Jewish fortress at Masada falls to Rome, residents commit mass suicide
 74? Publius Annius Florus, Roman historian; (Loeb Classics)
 Chronology, page 5
 YEAR
 AD
 EVENT
 79 Pliny the Elder, b.23, Roman scholar, victim of Vesuvius eruption, wrote of Essenes; Loeb Classics has 10 volumes of Pliny's "Natural History"
 79-81 Titus: emperor of Rome, eldest son of Vespasian
 79-91 Pope Anacletus: "blameless?", Titus 1:7?
 80? Gospel of Matthew, most popular in early church, based on Mark and Q
 80? "Council of Jamnia" said to have canonized Jewish Scripture [discredited]
 81-96 Domitian: emperor of Rome, son of Vespasian, "Nero redivivus?" (see 68)

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90? Gospel of Luke, based on Mark & Q, also Acts - same author, style of LXX
 90? Josephus claims exactly 22 Jewish (OT) books: 5 Law, 13 History, 4 Hymns
 91-101 Pope Clement I: Phil4:3?, wrote to Corinth in 95: "1 Clement" (AF)
 94 "Jewish Antiquities", by Josephus in Aramaic, trans. to Grk., Testimonium Flavianum:
 95? Quintilian, Roman rhetor, wrote: "Institutio oratoria"; Loeb: 4 volumes
 96-98 Nerva: emperor of Rome
 96 Statius, b.40?, Roman poet, wrote: Silvae, Thebais, Achilleis; Loeb: 2v.
 98-116 Trajan: emperor of Rome, Roman empire reaches maximum size
 100 Romans build aqueduct using Roman Arch (semicircle) at Segovia, Spain
 100? Gospel of John: only eyewitness? the disciple Jesus loved? Gnostic? ...
 100? Odes of Solomon, written in Greek or Syriac, ref by John? (Apocrypha)
 100? Epistle of Barnabas, Christian exegesis of LXX (AF = Apostolic Fathers)
 100? 2 Clement, an old sermon but not by Clement (AF = Apostolic Fathers)
 100? 2 Esdras (Vg:4 Esdras), Hebrew?, claims 24 OT books (Vulgate & Peshitta)
 100? Apocalypse of Baruch (2 Baruch:Syriac, 3 Baruch:Greek) (Peshitta)
 100? Paralipomena of Jeremiah (4 Baruch), written in Hebrew (Ethiopic Bible)
 100? Testaments of the Twelve Patriarchs, Aramaic and Hebrew fragments found at Qumran Caves 1,4 (Armenian Bible)
 100? Masoretes at Tiberias compile Masora (MT), standard Jewish Scriptures
 100? Flavius Josephus, b.37, Jewish general, turncoat, historian, hellenist: Against Apion; Jewish War (JW) in 71; Jewish Antiquities (JA) in 94; 10 Loeb
 100-150 Secret Book (Apocryphon) of James, Gospel of Mary Magdalene, Infancy Gospels of Thomas and James, Secret Gospel (of Mark) (Complete Gospels)
 101-109-
 116-125
 Pope Evaristus - Pope Alexander - Pope Sixtus I
 104? Martial, b.40?, Roman epigrammist; Loeb Classics has 2 volumes
 110? Letter of Polycarp to the Philippians, written by Polycarp (160) (AF)
 110? "Letters of Ignatius", bishop of Antioch, martyred in Rome, his letters were subjected to heavy Christian forgery esp. 4th cent. (Apostolic Fathers)
 114 Lucius Apuleius, Roman satirist: The Golden Ass, Metamorphoses; Loeb: 3v.
 Chronology, page 6
 YEAR
 AD
 EVENT
 114? Pliny the Younger, b.61?, Roman consul: "Epistulae": (10.96); Loeb: 2 v.
 115 Lucian, Gk satirist: Passing of Peregrinus (satire of Christians); Loeb8v
 115-117 Kitos War in Jerusalem, provoked by Roman Procurator Lucius Quietus
 117-138 Hadrian: b. 76, emperor of Rome, builds wall across Britain ...
 117 Publius Cornelius Tacitus, b.55?, Roman historian: "Annals" Loeb: 5 vols.
 117 Juvenal, b.60?, greatest Roman satirist; (Loeb Classics with Persius)
 120? Plutarch, b.47?, Greek historian, wrote 200+: Moralia; Vitae; Loeb: 27 v
 125-136 Pope Telesphorus: martyred
 125? Papyrus 52: oldest extant NT fragment, p.1935, parts of Jn18:31-33,37-38
 125? Shepherd of Hermas, written in Rome (AF = Apostolic Fathers)
 130-200 "Christian Apologists" writings against Roman Paganism by: Justin Martyr (165),

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Athenagoras (180?), Aristides (145?), Theophilus of Antioch (185?), Tatian (170), Quadratus (130?), Melito of Sardis (180?), Apollinarius of Hierapolis (180?), also Epistle to Diognetus in Apostolic Fathers

130? "Gospel of Basilides", a 24 book commentary?, lost

130? Papias, bishop of Hierapolis in Asia Minor, wrote: "Expositions of the Sayings of the Lord", lost, widely quoted, see Eusebius (340) (AF)

130? Aquila of Pontus, Roman convert to Christianity then to Judaism, student of Rabban Gamaliel, compiled literal Greek OT translation in Jabneh (Jamnia)

132-135 Bar Kokhba Revolt: final Jewish revolt, Judea and Jerusalem erased from maps, all of southern Syria renamed Palestine (coined by Herodotus)

135 R. Akiva ben Joseph of Judea, b.50?, executed by the Romans for teaching Torah in public after revolt, flesh was torn from his body with iron combs, coined "thou shalt love thy neighbor as thyself" as 1st principle of Torah

138-161 Antoninus Pius: emperor of Rome

138-165 Sanhedrin (High Court) of Judaism regularly held in Usha, Galilee

138-166 Pope Hyginus - Pope Pius I - Pope Anicetus

140 Letters of Marcion, produces his own canon without OT and using only a heavily edited Luke + 10 Pauline Epistles, cites "Western" Gospel text-type

140? Apocalypse of Peter, written in Greek [NT Apocrypha, Schneemelcher, v.2]

140? Suetonius, b.70, Roman historian: "de Vita Caesarum"; Loeb Classics: 2v

150? Justin Martyr's "Dialogue with Trypho" fictional Christian-Jewish debate

150? Claudius Ptolemy of Alexandria, Greek astronomer: "Tetrabiblos"; (Loeb)

150? Gospel of the Egyptians, Coptic translation of orig. Greek (Nag Hammadi)

150? Papyrus Chester Beatty 6: R963, Greek Num 5:12-36:13, Deut 1:20-34:12

160? Polycarp, bishop of Smyrna, martyred at age 86: "Let. to Philip." (110)

160? Martyrdom of Polycarp, in Greek (Apostolic Fathers, ISBN:0-8010-5676-4)

161-180 Marcus Aurelius: b.121, emperor of Rome: "Meditationes" (Gk) (Loeb)

Chronology, page 7

YEAR

AD

EVENT

164-180 Great Plague in Roman empire

165 Letters of Justin Martyr, cites "Acts of Pilate", debates Trypho the Jew

165-180 Sanhedrin (High Court) of Judaism regularly held in Shefaram, Galilee

165? Gellius, b.123?, Roman writer, wrote: Attic Nights; Loeb Classics: 3 v.

166-174 Pope Soter: moved Easter from Nisan 14 to following Sunday

170 Letters of Irenaeus, bishop of Lyons, cites "Western" Gospel text-type

170 Christian council on Montanist sect in Asia Minor

170 Letters of Dionysius, bishop of Corinth, claims Christians were changing and faking his own letters just as [he knew] they had changed the Gospels

170? Symmachus, an Ebionite, writes an entirely new Greek OT translation

174-189 Pope Eleutherius

175? Acts of Paul (inc. 3 Cor.), in Greek [NT Apocrypha, Schneemelcher, v.2]

178 Celsus writes "True Discourse", a pro-Pagan/anti-Christian polemic, lost

180-192 Commodus: emperor of Rome

180-210 Sanhedrin (High Court) of Judaism regularly held in Beth-shearim

180 Gaius, b.110?, Roman jurist, wrote: "Institutiones": summary of Roman Law

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180? Minucius Felix, Roman Christian lawyer, wrote: "Octavius" on morality

185-350 Canon Muratorian: first extant for NT? written in Rome by Hippolytus? ex:

Hebrews, James, 1-2Pt, 3Jn; in: Wisdom of Solomon, Apocalypse of Peter

189-198 Pope Victor I: first Latin Pope, excommunicated Eastern churches that continued to observe Easter on Nisan 14 "Quartodeciman", (see 166, 190)

190 Christian council to determine "official" date of Easter

193-211 Septimius Severus: emperor of Rome

198-217 Pope Zephyrinus

Demons

Demons are fallen angels under the command of Satan, those who are still free after the Gen. 6 affair.

Satan is called the Prince, or Ruler, of all demons in Matthew 9:34; 12:24; Mark 3:22; Luke 11:15.

Demons

are also called the ministers, or ambassadors of Satan, Luke 4:35; 9:1,42; John 10:21. Satan is brilliant, an

administrative genius. He has an excellent organization, mentioned in Eph. 6:10-12 (READ) The Bible also makes a distinction between demon possession and demon influence.

Demon possession occurs when an actual fallen angel, a demon, enters and occupies the body of an unbeliever. Demons cannot enter the bodies of Christian believers because the Christian's body is the temple of the Holy Spirit. Inviting demons can be accomplished in a number of ways.

- Through idolatry (Satan's communion table), 1 COR. 10:19-21*.
- Through drug addiction, called in Greek, φαρμακεία (farmakeia), "the use of drugs, potions, or spells; poisoning, witchcraft, sorcery" GAL. 5:20 ("witch-craft, sorcery"), cf. also REV. 9:21; 18:23.
- Through religious backsliding, religious sensitivity activities such as dabbling in the occult, consulting mediums, necromancy. cf. ISA. 8:19.

Demon Influence is the residence of evil in the soul; can be unbeliever (ROM. 1:23) or believer. This is the

method that Satan uses to trap and neutralize the believer, by introducing, if allowed, the Doctrine of Evil

inside the soul of the born-again believer. Demon influence in the believer comes about in the later stages

of negativity, or backsliding.

The first stage of backsliding is some kind of reaction to life -- whether discouragement, disillusion, disenchantment, boredom, self-pity, loneliness, frustration, instability, pride complex and various sins of arrogance, revenge tactics, reaction to contemporary events or social pressures, etc. Whatever causes it, the reaction stage makes one very vulnerable to the attacks of Satan. This is not the entrance into demon

influence, at this point, but merely vulnerability to it.

The second stage of backsliding is the frantic search for happiness following the trends of the Sin Nature (towards asceticism or lasciviousness). This also increases vulnerability, especially as one moves away from the protection of doctrine and Grace provision.

The third stage intensifies the reaction stage, but still has only the potentiality, not the actuality, of demon

influence. It is at the fourth stage of backsliding, in which the soul is in revolt emotionally, where the possibility of demon influence comes in. Doctrinal content is located in the mentality of the soul (including standards, conscience, frame of reference, memory center, vocabulary, doctrinal storage under

edification, and the area of applied doctrine resulting in production of divine good). It is the lack of

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doctrinal content which is the primary factor in vulnerability to demon influence.

The soul also has its area of response to outside influences, centered in the emotions of the soul.

Emotion

has no doctrinal content, no character of its own, no spiritual content, no ability to think or rationalize, or

even to use common sense. It is designed to respond; it is not designed to lead or initiate anything. The tongues movement is an illustration of the soul's emotions being led about by falsehood. Sometimes believers in the tongues movement are under demon influence. Sometimes unbelievers are actually demon possessed.

The thing that opens the door for demon influence in the life of the believer is negative volition toward the Word of God. The believer says "Negative" to doctrine and opens up a vacuum in his soul. Whatever evil is in the neighborhood will be picked up -- false teaching, TV, newspaper...

Regardless of what causes the negative attitude, the effect is the same. It may be antagonism or a negative

attitude or personality conflict with the pastor, or with other members of the congregation. It may be apathy or indifference to teaching. It may be failure to use Grace provision, Faith Rest, or inability to Demons 2

handle prosperity, slavery to the details of life. Whatever it is, negative volition opens up the emptiness of the soul.

As a result of evil in the soul, there is demon influence, the "darkness in the soul" of Eph. 4. There is the infiltration of the doctrines of Satan into the soul of the reversionistic person (believer or unbeliever). Here, the believer is "worshipping and serving the creature rather than the Creator".

There are two systems for demon possession of the unbeliever. The first is the unlawful isolation of dormant facilities. The body is brought under the control of the soul, and the soul has been given to Satan. It is like a conversion in reverse. Seances, or the ceremony called the Satanic mass, are means by which this is accomplished. This person becomes a disembodied spirit or an "adept". All of the activities of supernaturalism may be attributed to this; mental telepathy, spiritism, out of body experiences.

The second system is passive submission to demons. This can be accomplished through idolatry, through drugs, or other means. In the ancient world, the various oracles used this means in attempting to predict the outcome of events. (The "mephitic vapors" of the oracle of Delphi, which was some form of narcotic gas.) Another example is the Hindu "soma" mysteries, and the various sutras of Indian religions. There are also various systems of mesmerism or hypnotism, whether induced by one's self or another person, such as Whirling Dervishes, or unbelievers involved in the tongues movement.

Demonism is directly related to idolatry and thus to human sacrifice Ps. 136:37,39. Sacrifices to demons were prohibited by law in Lev. 17:7, "And they shall no longer sacrifice to the goat demon (or satyr) with which they shall play the harlot. This will be a permanent law in every generation." Or in Deut. 32:17, "They sacrifice to demons, not gods, new things which came lately which your ancestors did not fear." Heathen nations worship demons, acc. to Ps. 96:5, "For all the gods of the peoples are idols (daimonia in LXX)." It was thoroughly understood that idolatry meant demons. Capital punishment by stoning was the penalty for witchcraft, demonism, etc.

The judgment against Egypt concerning the death of the first-born was also a judgment against the demons in Egypt. Ex. 12:12, "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the demons of Egypt I will execute judgment; I am Jehovah." Num. 33:4, "While the Egyptians were burying all their firstborn whom the Lord had struck down among them, the Lord had also executed judgment against their demons."

Demons are powerless to change the course of history. Isa. 19:3, "Then the spirits of the Egyptians will become demoralized within them; also, I will frustrate their strategy, so that they will resort to idle

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demons and to the ghosts of the dead and to mediums and to spiritists." Demonism is always subject to the justice of God and is always judged in its various forms.

The reason why the Canaanites were removed from the land is that they practiced demonism. Deut. 18:9-

12 (READ). In the reign of King Manasseh, evil is associated with demonism, 2 Kings 21:2–16. Demonism brings the discipline of total destruction to a nation, Isa. 47; Jer. 27:6-10; Isa. 29:4.

Satan and demons are often used by God in the administration of the sin unto death to reversionistic believers. Ex. Hymenaeus and Alexander, I Tim. 1:19,20. The believer committing incest in 1 Cor. 5:5 was turned over to Satan, but it was so painful that he repented.

Satan's power of death is mentioned in four categories. He has the power of death, Heb. 2:14,15; 1 John 3:8. He killed Job's children, Job 1:12,18,19. He motivated Cain to murder Abel, John 8:44; 1 John 3:12.

Satan is a source of disease. Satan produced the illness in Job, Job 2:6,8. Satan uses demons to produce disease in human beings. There is therefore the principle of demon-induced illness, Matt. 12:22; Luke 13:16; Acts 10:38. Certain mental diseases, and illness which are related to abnormal behavior, may be demon induced. Dumbness and deafness, Mark 9:17; Luke 11:14; Matt. 11:22. Certain forms of epilepsy, Mark 1:26; 9:20; Luke 4:35. Satan is the source of at least ten different types of abnormal behavior which

are mentioned in the Bible.

Convulsions, Mark 1:26.

Demons 3

Violence, Matt. 8:28.

Abnormal strength, Mark 5:4.

Raving, Mark 5:5

Self-mutilation, Mark 5:5

Foaming at the mouth, Mark 9:20

Public nakedness, Luke 8:27

Living among corpses, Mark 5:3

A type of grinding of the teeth, Mark 9:18

Falling into fires and throwing oneself into dangerous things, Matt. 17:15

Satan also heals. He heals by the withdrawal of demons and establishes the credentials for some of his evangelists. In Acts 19:11,12 legitimate healing by God was used to establish apostolic authority. On the other hand, healing was used by Satan in a similar way, II Thess. 2:9; Rev. 16:14; Matt. 24:24.

Satan wanted to punish Peter by using demons. Luke 22:31,32 (READ). Peter had denied Christ, and Satan had the audacity to suggest how the justice of God should function toward Peter. Of course the Lord refused this.

I Tim. 3:6,7 (READ)-- Satan is used as a warning for discipline.

The power of Satan is summarized in Psalm 109:6-13 (READ). He can blind true religion, shorten life (where God permits), remove people from authority, can kill, can persecute children, remove wealth, turn

everyone against you, he can cut off posterity to the second generation. So certain powers are permitted

Satan as the "ruler of this world", but they are always under the sovereignty of God.

Jewish Attitude Toward Gentiles

In conjunction with the study of several New Testament epistles, such as the Epistle to Titus, this paper will give some insight into some of the difficulties facing local church congregations of the early church as

they tried to come to grips with the great cultural differences between Jews and Gentiles.

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The first section is a quotation from Alfred Edersheim, *The Life and Times of Jesus the Messiah*.

"And then, as the proud Roman passed on the Sabbath through the streets, Judaism would obtrude itself

upon his notice, by the shops that were shut, and by the strange figures that idly moved about in holiday attire. They were strangers in a strange land, not only without sympathy with what passed around, but with marked contempt and abhorrence of it, while there was that about their whole bearing, which expressed

the unspoken feeling, that the time of Rome's fall, and of their own supremacy, was at hand.

"To put the general feeling in the words of Tacitus, the Jews kept close together, and were ever most liberal

to one another; but they were filled with bitter hatred of all others. They would neither eat nor sleep with strangers; and the first thing which they taught their proselytes was to despise the gods, to renounce

their own country, and to rend the bonds which had bound them to parents, children or kindred..."

"To begin with, every Gentile child, so soon as born, was to be regarded as unclean. Those [Gentiles] who

actually worshipped mountains, hills, bushes, etc, idolaters, should be cut down with the sword. But as it was impossible to exterminate heathenism, Rabbinic legislation kept certain definite objects in view, which may be summarized:

- To prevent Jews from being inadvertently led into idolatry
- To avoid all participation in idolatry
- Not to do anything which might aid the heathen in their worship; and, beyond all this...
- Not to give pleasure, or even help, to heathens. The latter involved a most dangerous principle, capable

of almost indefinite application by fanaticism."

From the Talmudic Tractate Abhodah Zarah, on the subject of idolatry, paraphrased - Even the Mishnah goes so far as to forbid aid to a mother in the hour of her need, or nourishment to her babe, in order not to

bring up a child for idolatry. But this is not all. Heathens were, indeed, not to be forced into danger, but yet not to be delivered from it. "The best among the Gentiles, Kill; the best among serpents, crush its head."

Still more terrible was the fanaticism which directed that heretics and those who had left the Jewish faith

should be thrown into actual danger, or, if they were already in it, to remove any chance for them to escape.

No contact of any kind was to be had with such - not even to call medical aid in case of danger to life, since it was deemed, that he who had to do with heretics was in imminent peril of becoming one himself,

and that, if a heretic returned to the true faith, he should die at once - partly to pay for his sin, and partly from fear of relapse.

The Jew had a low estimate of the Gentile's character. The most vile and unnatural crimes were imputed to Gentiles. They considered it not safe to leave cattle in their charge, to allow their women to nurse infants,

or their physicians to attend the sick, nor to walk in their company, without taking precautions against sudden attacks.

The Gentiles should, as far as possible, be altogether avoided, except in cases of necessity or for the sake of

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business. They and theirs were defiled; their houses unclean, as containing idols or things dedicated to idols. Their feasts and their joyous occasions were polluted by idolatry. You could not leave the room if a Gentile was in it because he might, carelessly or on purpose, defile the wine or food on the table, or the oil

and wheat in the cupboard.

Under such circumstances, everything must be regarded as unclean. Three days before a heathen festival, and three days after, all business or contact with heathen was avoided, for fear of giving help or pleasure.

Jews/Gentiles 2

Jews were to avoid passing through a city where there was an idolatrous feast - nay, they were not even to

sit down within the shadow of a tree dedicated to idol-worship. Such a tree's wood was polluted; if it was

used in cooking, the bread was unclean; if a shuttle of a loom had been made from it, all the cloth woven

on it was forbidden. In addition, if such cloth had been mixed with other pieces of cloth, or if a garment made with it had been placed with other garments, all of the garments became unclean.

Jewish workmen were not to help in building basilicas, stadiums, or places where judicial sentences were

pronounced by the heathen. It was not lawful to rent houses or sell cattle to Gentiles. Milk drawn by a heathen, if a Jew had not been present to watch it, bread and oil prepared by them, were unlawful.

Their

wine was wholly forbidden; the mere touch of a heathen polluted a whole cask of wine. Even to smell of heathen wine was forbidden! If wine had been dedicated to an idol, it defiled a man to carry on a stick even an olive's weight of it. Other wine, if prepared by a heathen, was prohibited for personal use and for

trading. Wine prepared by a Jew, however, which had been deposited in the custody of a Gentile, was prohibited for personal use, but it was permitted to sell it.

Jewish Teaching: The Sabbath 1

This teaching from the Jewish point of view is presented by Grace Notes to provide context and comparison of Jewish ideas with Christian, in particular in relation to expositional teaching of the book of

Acts and the life and epistles of Paul the Apostle. [Warren Doud]

Jewish Teaching: The Sabbath [1](#)

The importance of the Sabbath in Jewish life is stressed from the story of Creation in Genesis, to the Ten Commandments, which state that people are to refrain from labor on the 7th day. The basic injunction is restated several times in the Torah and many times by the prophets.

The basic idea of the Sabbath as a day of rest seems very simple, but a number of problems arise when it

is put into practice.

For example, the definition of "labor" must be established. The term might be interpreted to mean "any work that entails excessive activity, or activity for which payment is made," for example. But any definition lends a new dimension to the command and changes the way in which the Sabbath is observed.

The oral tradition, in particular the Mishnah, which relies on detailed analysis of the biblical sources,

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arrives at another conclusion based on the concept of “imitating God.” This idea relates “labor” to the acts

of deliberate creation in the physical world. Just as God ceased from His labor, creation of the world, on the Sabbath, so the children of Israel should refrain from creative work on this day.

The work of the Talmud scholars down through the centuries, then, was to choose a basic model for those

actions prohibited on the Sabbath, to create a means for defining what is really a rather abstract idea.

The model chosen was the work on construction of the Tabernacle in the wilderness, on which work on the Sabbath was explicitly prohibited in the Torah.

Most of the legal discussions, then, in the Talmud, on forbidden and permitted acts, form an elaboration and expansion of this basic model, and the practical conclusions derived from it.

The first task was to analyze the categories of activity carried out during Tabernacle construction. This analysis was summed up in the list of “thirty-nine basic labors,” or acts of creation, that were carried out at that time.

The 39 Activities of the Mishnah

Mishnah: “The primary labors are forty less one”

1. sowing
2. plowing
3. reaping
4. binding sheaves
5. threshing
6. winnowing
7. selecting
8. grinding
9. sifting
10. kneading
11. baking
12. shearing wool
13. bleaching
14. hackling
15. dyeing
16. spinning
17. stretching the threads

1

This material is taken primarily from Adin Steinsaltz’ excellent book, “The Essential Talmud,” Chapter 15, The

Sabbath, Bantam Books, 1976.

Jewish Teaching: The Sabbath 2

18. the making of two meshes
19. weaving two threads
20. dividing two threads
21. tying [knots]
22. untying
23. sewing two stitches
24. tearing in order to sew two stitches
25. capturing a deer
26. slaughtering

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27. flaying
28. salting it
29. curing its hide
30. scraping it [of its hair]
31. cutting it up
32. writing two letters [characters]
33. erasing in order to write two letters
34. building
35. pulling down
36. extinguishing
37. kindling
38. striking with a hammer
39. carrying from one domain to another

These 39 activities are the prototypes of work forbidden and permitted on the Sabbath. The MISHNAH in

which this list appears classified the types of work by objective, from preparation and cultivation, to processing of leather, metal, and fabrics.

Each of the 39 prototypes has its offspring (TOLADOT), types of labor similar in essence, even if different in detail.

Milking cows, for example, comes under the category of Threshing. The association becomes clear when you realize that threshing is an action aimed at extracting the edible content from an object that is not itself earmarked at the time for consumption. Milking is the same function, although in a different sphere.

[See the Grace Notes topic on the 39 Categories of Work from a modern perspective.]

There is also the question of quantity when discussion labor. How much of a certain activity is meaningful? For example, what are the limits of writing on the Sabbath? The scholars decided that writing two letters (characters) on the Sabbath constituted a significant amount of work, so writing more

than one letter was forbidden.

Other acts, which might not of themselves be thought of as creative, become creative when associated with other acts. So that, while demolishing a building is not a prohibited creative effort, it becomes prohibited if the destruction is done to make way for a new building.

There is also extensive discussion in the Talmud on the question of intention, with fine distinctions being drawn among various aspects of intention, knowledge, and intentional and unpremeditated consequences of actions.

Based on many scriptures, like Isaiah 58:13, "Call the Sabbath a delight," the sages fashioned the image of the Sabbath as a time of "sanctity, rest, and delight."

Another aspect of Talmudic development was the construction of a whole network of fixed boundaries, within which a person is permitted to act, to walk, and so on, on the Sabbath. From Exodus 16:29, "Let no

man go out of his place on the seventh day." This is, in fact, the first Sabbath command, actually preceding the Ten Commandments.

Some sects, like the Karaites, did not go outdoors on the Sabbath for any reason. The Talmud tradition is more liberal, but much more complicated.

Jewish Teaching: The Sabbath 3

The Sabbath boundary was the first idea to be discussed, leading to the establishment of 2000 cubits

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being a Sabbath Day's journey.

Generally speaking "four authorities" were established for the Sabbath – four types of areas defined according to the way in which they were bordered and by practical usage.

The first was the "exempt location", an unrestricted area where carrying burdens on the Sabbath is permitted. Then, there were areas like fields, oceans, semi-built-up areas, on which there were certain restrictions. The third authority was the "private domain", areas which are clearly marked out; and finally

"the public domain."

These ideas lead, in King Solomon's time, to the concept of the *irubin*, the expansion of the concept of the fixed boundary, extending it to include forms of demarcation that are not so evident to the eye, but are

no less real. The Tractate IRUVIN deals with this whole range of subjects about borders and such.

Jewish Teaching: The Torah 1

This teaching from the Jewish point of view is presented by Grace Notes to provide context and comparison of Jewish ideas with Christian, in particular in relation to expositional teaching of the book of

Acts and the life and epistles of Paul the Apostle. [Warren Doud]

The Torah

The word "Torah" is a tricky one, because it can mean different things in different contexts. In its most limited sense, "Torah" refers to the Five Books of Moses: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. But the word "torah" can also be used to refer to the entire Jewish bible (the body of scripture known to non-Jews as the Old Testament and to Jews as the Tanakh or Written Torah), or in its broadest sense, to the whole body of Jewish law and teachings.

Written Torah (Tanakh

1

)

To Jews, there is no "Old Testament." The books that Christians call the New Testament are not part of Jewish scripture. The so-called Old Testament is known to us as Written Torah or the Tanakh. This is a list of the books of Written Torah, in the order in which they appear in Jewish translations, with the Hebrew name of the book, a translation of the Hebrew name (where it is not the same as the English name), and English names of the books (where it is not the same as the Hebrew name). The Hebrew names of the first five books are derived from the first few words of the book. The text of each book is more or less the same in Jewish translations as what you see in Christian bibles, although there are some

occasional, slight differences in the numbering of verses and there are a few significant differences in the translations.

TORAH (THE LAW)

Bereishith (In the beginning...) (Genesis)

Shemoth (The names...) (Exodus)

Vayiqra (And He called...) (Leviticus)

Bamidbar (In the wilderness...) (Numbers)

Devarim (The words...) (Deuteronomy)

NEVI'IM (THE PROPHETS)

Yehoshua (Joshua)

Shoftim (Judges)

Shmuel (I & II Samuel)

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Melakhim (I & II Kings)
 Yeshayah (Isaiah)
 Yirmyah (Jeremiah)
 Yechezqel (Ezekiel)
 THE TWELVE (TREATED AS ONE BOOK)
 Hoshea (Hosea)
 Yoel (Joel)
 Amos
 Ovadyah (Obadiah)
 Yonah (Jonah)
 Mikhah (Micah)
 Nachum
 Chavaquq (Habbakkuk)
 Tzefanyah (Zephaniah)
 Chaggai

1

Written Torah is often referred to as the Tanakh, which is an acronym of Torah, Nevi'im and Ketuvim.

Jewish Teaching: The Torah 2

Zekharyah (Zechariah)

Malakhi

KETHUVIM (THE WRITINGS)

Tehillim (Psalms)

Mishlei (Proverbs)

Iyov (Job)

Shir Ha-Shirim (Song of Songs)

Ruth

Eikhah (Lamentations)

Qoheleth (the author's name) (Ecclesiastes)

Esther

Daniel

Ezra & Nechemyah (Nehemiah) (treated as one book)

Divrei Ha-Yamim (The words of the days) (Chronicles)

Torah Scrolls

The scriptures used in services are written on parchment scrolls. They are always hand-written, in attractive Hebrew calligraphy with "crowns" (crows-foot-like marks coming up from the upper points) on

many of the letters.

You are not supposed to touch the parchment on these scrolls; some say because they are too holy; some

say because the parchment, made from animal skins, is a source of ritual defilement; others say because your fingers' sweat has acids that will damage the parchment over time. Instead, you follow the text with

a pointer, called a Yad. "Yad" means "hand" in Hebrew, and the pointer usually is in the shape of a hand with a pointing index finger (I always find this incredibly amusing).

The scrolls are kept covered with fabric, and often ornamented with silver crowns on the handles of the scrolls and a silver breastplate on the front. The scrolls are kept in a cabinet in the synagogue called an "ark," as in Ark of the Covenant, not as in Noah's Ark. The words are different and unrelated in Hebrew.

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The former is an acrostic of "aron kodesh," meaning "holy cabinet," while the latter is an English translation of the Hebrew word "teyvat" meaning "ship".

The Torah scrolls that we read from in synagogue are unpointed text, with no vowels or musical notes, so

the ability to read a passage from a scroll is a valuable skill, and usually requires substantial advance preparation (reviewing the passage in a text with points). See Hebrew Alphabet for more on pointed and unpointed texts.

Chumash

Jewish scriptures are sometimes bound in a form that corresponds to the division into weekly readings (called parshiyot in Hebrew). Scriptures bound in this way are generally referred to as a chumash. The word "chumash" comes from the Hebrew word meaning five, and refers to the five books of the Torah. Sometimes, a chumash is simply refers to a collection of the five books of the Torah. But often, a chumash contains the entire first five books, divided up by the weekly parshiyot, with the haftarah portion

inserted after each week's parshah.

From the website Judaism 101

2
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<http://www.jewfaq.org> . The site is created, written and maintained by Tracey Rich. Tracey says "I do not claim

to be a rabbi or an expert on Judaism; I'm just a traditional, observant Jew who has put in a lot of research. I work as

the Educational Director for LegalEdge Software, a company that develops, markets and supports case management

software for lawyers. I am also the co-author of several legal reference texts, including Pennsylvania Damages:

Personal Injury Verdicts and Settlements. I am a member of Congregation Or Shalom, a Conservative synagogue in

Chester County, PA.

Thirty-Nine Categories of Work, 1

The Thirty-Nine Categories of Sabbath Work

In order to present some idea of Sabbath rest, we will here outline the thirty-nine categories of ritual work. This is only the barest of outlines, and is meant to present the spirit, rather than the details of the law. For the latter, the appropriate codes should be consulted.

These are the thirty-nine categories:

1. Carrying

This category involves carrying in a public place.

This is one of the few categories of work that is actually mentioned in the Torah. It is also the very first type of work that was prohibited.

As we discussed earlier, the initial commandment of the Sabbath was given in connection with the Manna. But what possible type of work was involved in gathering a portion of Manna for one's family? Obviously, this is carrying. Thus, when Moses told the people (Ex. 16:29), "Let no man leave his place on the seventh day," he was telling them that they could not carry the Manna.

The Torah also gives an account of a man who was put to death for gathering wood on the Sabbath. Here again, according to some commentators his violation of the Sabbath involved carrying.

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In a third place, the Prophet Jeremiah specifically warns his people not to carry on the Sabbath. He says (Jer. 17:21-22), "Take heed and carry no burdens on the Sabbath ... Also do not carry any burden out of your houses on the Sabbath."

Carrying is really the prototype of all other types of Sabbath work. As mentioned earlier, the definition of such work is any act where man demonstrates his mastery over nature. But the first act by which man demonstrates such mastery is by taking things from nature and carrying them where he needs them. This was the deed of the man gathering wood. Therefore, if we are to relinquish our mastery over nature, the first requirement is that we not carry anything away. In a sense, by not carrying, we also relinquish our ownership of everything in the world. A main sign of ownership is that one may take something wherever he pleases. On the Sabbath, we give up something of this ownership. Nothing may be removed from the house. When a man leaves his house, he may carry nothing but the clothing on his back. It is G-d, not man, who owns all things.

This category absolutely forbids all carrying in the street. Even such trivial things as a key or a handkerchief must be left at home. Certainly pocketbooks, purses, wallets and key chains may not be carried. The only thing one may carry outdoors are things that are actually worn.

We can get some idea how serious carrying on the Sabbath is from the following law. When Rosh HaShanah falls on the Sabbath, the Shofar (ram's horn) is not sounded. This was legislated by the Sanhedrin for a most interesting reason. Suppose that a synagogue has only one Shofar, and it became lost or damaged. Imagine the embarrassment and breach of ceremony involved in not being able to sound the Shofar on this most solemn day of Rosh HaShanah. How great the temptation to carry a replacement Shofar from another synagogue or from someone's home! But this would involve a gross violation of the Sabbath. To avoid this problem the Sanhedrin decreed that the Shofar never be sounded on the Sabbath at all.

Carrying in a private home is permitted on the Sabbath. It is only in a public domain that it is forbidden. When a semipublic domain is involved the Rabbis prohibited carrying to it from a Thirty-Nine Categories of Work, 2 public domain and vice-versa without an Eruv.

The spirit of the law, however, forbids the carrying or handling of unnecessary objects, even indoors. The Sanhedrin therefore legislated the categories of Muktzah, things which may not be handled on the Sabbath. These include such useless things as pebbles and stones. They also include things which may not be used on the Sabbath, such as pencils, candles and money.

The spirit of the law also forbids the transfer of ownership, even inside a building. The Sanhedrin legislated a prohibition against all forms of buying, selling, trading and other commerce for a variety of reasons. The Sabbath must be a day when all business stops. It is interesting to note that the prohibition against commerce is one of the few types of legislation actually recorded in the Bible. Thus, we find (Nehemiah 10:32), "If the (non-Jewish) natives of the land bring any goods or food to sell on the Sabbath day, we will buy nothing from them on the Sabbath or on any holy day."

2. Burning

This involves making a fire or causing anything to burn.

Even throwing a toothpick into a fire is considered a violation of the Sabbath under this category.

This is another category of work mentioned specifically in the Torah, as we find (Ex. 35:3), "You shall not light a fire at home on the Sabbath day."

The use of fire is one of the prime ways in which man demonstrates his mastery over nature. Indeed, the use of fire is one of the cornerstones of human civilization. It is fire that allows man

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to extract energy, his most basic requirement, from nature. Thus, in a sense, it is also a prototype of Sabbath work.

Obviously, this category forbids such acts as striking a match or turning on a stove.

It also prohibits smoking on the Sabbath.

An automobile engine works by burning gasoline. Turning on the ignition and stepping on the accelerator causes it to burn. It is therefore forbidden to drive a car on the Sabbath.

Heating a piece of metal so that it glows is also in the category of burning. When an electric light is turned on, its filament is heated white hot, producing light. This is therefore forbidden on the Sabbath.

In general, any use of electricity violates the spirit of the Sabbath, since it involves extracting energy from nature. According to many authorities, electricity has the same status as fire with regard to the Sabbath. In any case, the practice of all observant Jews is to avoid turning any electrical appliance on or off. Since a telephone also works by electricity, it also should not be used.

3. Extinguishing

This includes extinguishing or lowering a flame in any way.

As such, it is the opposite of burning.

Thus, for example, one may not turn down the gas on Shabbos. Similarly, it is forbidden to turn off the lights or any other electrical appliance.

The Sabbath, however, may be violated wherever there is any possible danger to human life.

Therefore, in case of fire, anything necessary must be done where life may be endangered.

Thirty-Nine Categories of Work, 3

4. Finishing

This includes completing any useful article, even where no other category of work is involved.

It includes all forms of repairs and adjustments.

For example, putting together a machine is in this category, even when no other type of work is done.

It is similarly forbidden to put together any other article, unless it is made to come apart.

Smoothing a stone and planing wood is also in this category. It therefore precludes all forms of sculpture and shop work. Sharpening a knife is also in this category.

This heading also forbids us to cut or tear paper in any way. To take a very mundane example, one may not tear toilet paper on the Sabbath. Religious Jews therefore only use pre-cut paper.

Putting the finishing touch on any article is also in this category. Thus, for example, one may not put new laces into shoes.

Any form of adjustment comes under this heading. Thus, one may not wind a clock or set a watch.

It is similarly forbidden to tune any kind of musical instrument.. The Rabbis forbade the use of all musical instruments on the Sabbath.

Blowing up a balloon or water wings also comes under this category.

The same is true of setting the sails on a boat. For this reason, the Sanhedrin forbade the riding of small boats on the Sabbath. (One may, however, ride a large ship piloted by non-Jews, as long as he does not embark or disembark on the Sabbath.) There is a special rabbinic enactment that swimming is not permitted on the Sabbath.

5. Writing

This includes all forms of writing and drawing.

Typing, printing, and using a rubber stamp all come under this heading.

The main objective of writing is the keeping of records, and therefore, the spirit of the law

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forbids any activity normally requiring a written record. Thus, the Sanhedrin forbade all sorts of business activity, as well as marriage and divorce on the Sabbath.

Calculations and measurements are also included, since they also normally involve writing.

Gambling and playing games of chance also are included in this category.

6. Erasing

This includes erasing or destroying any form of writing.

Breaking apart or tearing through words or letters also is included in the spirit of this category.

Although it is permitted to tear a package to get the food inside, this should be avoided when it involves tearing through the writing on the package.

Likewise, when words are stamped on the edge of a book (as is the case with most library books), these letters are separated when the book is opened, and this should not be done unless the book is urgently needed.

7. Cooking

This includes all forms of cooking and baking.

Thirty-Nine Categories of Work, 4

Even boiling water falls under this category.

It also includes any form of heat treatment of non-foods.

Thus, melting metal or wax and firing ceramics are all included.

The prohibition against cooking does not prevent us from eating hot food on the Sabbath.

Indeed, part of our Sabbath joy (Oneg Shabbos) consists of eating hot food. However, this must be prepared in such a manner that no act of cooking actually takes place on the Sabbath.

In order to prevent one from forgetting and adjusting the flame, the stove must be covered with a tin or blech. This must also cover the controls, making it impossible to adjust the flame. Hot cooked food may then be kept on this tin.

Under some conditions, it is also permitted to rewarm food that is already cooked. These laws appear very complex when put in writing, while being very simple in actual practice. The best thing is to see how a true Sabbath observer prepares hot food for Shabbos.

8. Washing

This includes washing or bleaching a garment in any manner.

It also includes removing any spot or stain from clothing.

Wringing out a wet garment also falls under this heading.

9. Sewing

This includes all forms of sewing and needlework.

Pasting, taping and stapling paper are also included. Thus, one may not seal an envelope nor attach a postage stamp on the Sabbath.

Fastening something with a safety pin, however, is permitted, since this is only a temporary fastening.

10. Tearing

This includes undoing any form of sewing.

It also includes tearing a garment.

Separating glued papers falls under this heading.

11. Knotting

This includes tying any permanent knot.

Tying a bow, however, is permitted. Therefore, for example, one may tie shoes on the Sabbath.

12. Untying

This includes untying any permanent knot.

If a knot is not made to be permanent, however, it may be untied. This is true even if it is a

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permanent type knot. Thus, for example, if one's shoes accidentally become knotted, they may be untied.

13. Shaping

This includes cutting any object to a desired shape.

Cutting material for a dress would fall under this category. So would cutting out pictures or newspaper articles.

Thirty-Nine Categories of Work, 5

Working wood or metal on a lathe or mill also falls under this heading.

Foods are not included in this category, and may be cut to be served.

14. Plowing

This includes any work that improves the ground.

Digging up a garden and fertilizing it fall under this heading. Also included is raking a lawn.

15. Planting

This includes all forms of planting and gardening.

Also included is anything that encourages plants to grow. Thus, one may not water plants on the Sabbath.

It is likewise forbidden to place cut flowers in water, or even to change their water.

16. Reaping

This includes cutting or plucking any growing thing.

Agriculture is again one of the main ways in which man shows his dominance over nature. This category is therefore also one of those mentioned in the Torah, as we find (Ex. 34:21), "Six days shall you work, but you shall rest on the seventh; in plowing and in harvesting, you shall rest."

Such activities as plucking a flower and plucking a fruit from a tree come under this heading.

The same is true of mowing a lawn.

It was also legislated that we do not handle any growing flowers or plants. It is also forbidden to climb a tree or smell a growing flower.

Fruit which falls from a tree on the Sabbath may not be used on the same day.

The use of animals as well as plants is forbidden since there is the concern that one might forget and inadvertently pluck a branch for use as a switch.

17. Harvesting

This includes all harvesting operations such as binding grain into sheaves or bales.

Gathering fallen fruit into piles, or placing them into baskets also falls under this heading. This is even true in a private enclosed yard where carrying is permitted.

18. Threshing

This includes all operations where food is separated from its natural container.

Both solid and liquid foods are included.

The prime example is threshing grain to remove it from its husk.

Squeezing a fruit for its juice is also included. The same is true of milking a cow.

19. Winnowing

This includes all activities where food is separated from its inedible portions by means of the wind.

The prime example is winnowing grain, where it is thrown up in the air, allowing the chaff to blow away.

Thirty-Nine Categories of Work, 6

20. Selecting

This includes separating unwanted portions of food by hand.

Thus, for example, if one is eating berries, he may not pick out the bad ones before eating the

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good ones.

One may, however, eat the good ones and leave the bad., It is likewise permitted to peel fruits and vegetables for immediate consumption.

This category also forbids one to pick the bones out of fish. This is one reason for the custom of eating Gefilte Fish on Shabbos, since its bones are already removed.

If one must remove something inedible, a small amount of food should be removed along with it.

The spirit of this category also forbids all sorts of sorting and filing activities.

21. Sifting

This includes separating the unwanted portions from food by means of a sieve.

It includes the sifting of flour and the straining of liquids.

22. Grinding

This includes all grinding and milling operations. The prime example is milling grain.

Grinding coffee or pepper, filing metals, and crushing substances in a mortar, all fall under this heading.

Its spirit also forbids the grating of cheeses and vegetables and the grinding of fish and meat, as well as herbs used for medicine.

The Sanhedrin therefore legislated to forbid the use of all nonvital medicines and treatments except for a sick person.

An initial exception, however, was made in cases of acute pain and actual illness, where necessary medical treatments may be used.

Where life is actually in danger, the Sabbath may be violated in any necessary manner. Our sages teach us that it is better to violate one Sabbath in order that another may live to keep many.

23. Kneading

This includes combining a powder with a liquid to form a dough or paste.

The primary example is making a dough or batter for bread or cake.

Also included would be making instant puddings, even where no cooking is required.

24. Combing

This includes combing wool or cotton in preparation for making it into thread.

25. Spinning

This includes all threadmaking and rope-making activities.

Making felt is also included.

Thirty-Nine Categories of Work, 7

26. Dyeing

This includes changing the color of any object or substance.

Dyeing clothing, painting, and mixing paints and dyes all come under the heading.

The spirit of this law also prohibits the use of lipstick and eye shadow. However, there are permanent cosmetics that can be put on before the Sabbath and last the entire day.

27. Chainstitching

This includes all crocheting, knitting, and braiding activities.

Also included are basket weaving and net making.

The prime example involved setting up a loom for weaving. A chain of threads was looped across the loom to hold the warp.

28. Warping

This includes setting up the warp on a loom, even when no actual weaving is done.

29. Weaving

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This includes all weaving operations.

Also included are all sorts of needlework, such as embroidery, needlepoint, and rug hooking.

30. Unraveling

This includes unraveling any woven or knitted material.

31. Building

This includes all building and assembling activities.

All building repairs come under this heading, even driving a nail into a wall.

Also included is pitching any kind of tent.

The spirit of the law even forbids the opening of an umbrella (even when it will not be carried outside), since it affords the same protection from the elements as a tent.

32. Demolishing

This includes undoing any building operation.

Thus, for example, even a temporary tent may not be taken down on the Sabbath.

Taking apart any kind of machinery is also included.

33. Trapping

This includes capturing or restricting the freedom of any living creature.

The prime example is trapping an animal. However even catching an insect in one's hand comes under this heading.

34. Shearing

This includes removing hair, wool or feathers from any living creature.

Also included are such things as haircutting, shaving and cutting one's fingernails. Eyebrow plucking is also forbidden.

The spirit of the law also forbids the combing of hair on the Sabbath, since this normally also

Thirty-Nine Categories of Work, 8

pulls out hairs. Using a soft brush, however, is permitted.

35. Slaughtering

This includes the killing of any living creature.

Swatting a fly or mosquito is also included, as is wounding or bruising an animal or human being.

Deadly snakes and wasps, which pose a danger to human life, may be killed on the Sabbath.

This is another case where human life overrides all other considerations.

36. Skinning

This includes skinning any animal to obtain its hide

37. Tanning

This includes all tanning and softening processes used to make hides into leather.

Also included is any process that softens or improves leather. Rubbing oil or saddle soap into leather thus comes under this heading.

38. Smoothing

This includes all smoothing and polishing operations.

The prime example is the preparation of leather, where the hair is removed and the surface rubbed smooth.

Shining shoes is also included under this heading.

The same is true of polishing silver or any other metal.

39. Marking

This includes marking or scoring lines on a surface in preparation for cutting or writing.

It applies even when such marking does not come under the category of writing.

Passover, and the Plague of the Firstborn

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Introduction

This last week marked the anniversary of the first atomic bomb drop on Hiroshima. A number of commemorations were held, ranging from memorial services for those killed or injured to demonstrations protesting the use of nuclear weapons. Underlying most of these commemorations there was a reaction to the killing of thousands of people who were not personally involved in the military forces of Japan, many of whom were women and children.

Not too long before, there was a very strong reaction to the visit of President Reagan to a German cemetery, where some Nazi soldiers were buried. It was felt by many that it was inappropriate for our president to dignify the deaths of those involved in the mass slaughter of Jews, based solely on their race. Here as well, those who died were not military combatants, but civilians, among whom were many women and children.

It is with such protests in mind that we must seek to interpret and apply the killing of every firstborn in Egypt, not only of men, but of the animals as well. Our text informs us that this slaughter (no need to use a more euphemistic term) was directed at the Egyptians alone, and without regard to social or economic status. While every Egyptian home suffered loss (cf. Exod. 11:5; 12:29-30), all of the Israelites were spared.

The nation Israel did not suffer so much as a dog bark (or bite, Exod. 11:7).

The slaughter of the Egyptians took place a long time ago, and thus we do not have the kind of emotional reaction to this account as we have seen to the bombing of Hiroshima or the Nazi death camps of Germany.

Nevertheless, we must come to grips with the tremendous moral issues which this account raises. Not only is the slaughter of the Egyptian firstborn the means God used to release His people from slavery, it is

the angel of the Lord who smote the firstborn. In other words, while we can refer to the deaths occasioned

by the other plagues as “acts of God” (meaning that some natural disaster occurred), this 10th plague is very literally an “act of God” for God Himself slew the firstborn of Egypt (Exod. 11:4-8; 12:29).

How, some will ask, can we find it possible to justify God’s actions here? Not only are innocent children slaughtered by God here, but the occasion is the basis for an annual celebration by Israel, one that is to be

carried on forever (Exod. 12:14, etc.). While the deaths of innocent Jews and Japanese are protested, in our

text God is to be praised, partially on the basis of the slaughter of the Egyptians.

In our study of this text we will seek to face these moral issues squarely. I must say at the outset that Christians are obliged to praise and worship God, regardless of whether or not we understand His actions,

and that, as God He is free to act in any way He chooses. Nevertheless, God’s actions here (and similar actions elsewhere) are explainable. Thus we shall seek to grasp the meaning and the application of God’s judgment to our lives. It is a holy God whom we serve, and this text will remind us of that fact as we come to it with reverence and sincerity. Let us each ask God to prepare our hearts to take the lesson of

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this incident seriously.

The Structure of the Passage

In the final verses of chapter 10, Pharaoh angrily demands that Moses and Aaron leave his presence, threatening that to do so again will mean their death (v. 28). Moses tells Pharaoh that he is right, that he will never see his face again (v. 29). And then, in the 4th verse of chapter 11 Moses seems to appear again

before Pharaoh, in contradiction to Pharaoh's order and to Moses' retort. The solution to this apparent discrepancy is to observe the way this text (as well as others in Exodus) is structured.

Several times the narrative of events is interrupted by explanatory statements, which serve to explain the

"turn of events" which is described in the narrative. In chapter 11, verses 1-3 and 9-10 are parenthetical explanations. The statements which are quoted have been made previous to the event, but are interspersed

to explain why things are happening as described. Thus, Moses has not left Pharaoh's presence at the end of chapter 10 and returned again to make his statement in verses 4-8 of chapter 11. Instead, verses

Passover 2

4-8 are Moses' final retort to Pharaoh, made immediately after his demand that Moses leave. Verses 1-3 are cited before the announcement of Moses to Pharaoh that the firstborn of Egypt will be slain. This explains

how Moses knew that this was the final plague, and why Pharaoh will nonetheless reject the warning. It also informs us that Moses had nothing to say to Pharaoh, but that which God had commanded him to speak. Verses 9 and 10 are also a parenthetical explanation of why Pharaoh stubbornly refused to heed

the warning of the plagues.

In chapters 12 and 13 there is constant alternation between (first) the instructions God gave Moses, and these same instructions as Moses conveyed them to the people. There is not a great concern for a smooth

flow chronologically as there is for laying, as it were, a historical and theological foundation for the ordinance

of the Passover. Great effort is taken here to establish the fact that the Passover is based upon Israel's experience in time and space, and upon the direct revelation of God, made to and through Moses. The purpose of this revelation thus dictates its form. Since the purpose is not merely a chronological review of

history, chronological smoothness is set aside in deference to theological explanation.

Let us remember that when we come to the Passover celebration and the plague of the firstborn, we are now dealing with the tenth and concluding plague which God has brought upon Pharaoh and the Egyptians.

Thus, this plague is the capstone, as it were, of the plagues. It is the final blow of the ten plagues (there is yet to be the drowning of the Egyptian army) which will compel Pharaoh to release the Israelites.

The Plague of the Firstborn and the First Passover (11:4-8; 12:1-13, 21-23, 29-30)

The tenth and final plague is described in several phases. The first is the pronouncement to Pharaoh by Moses that this plague is about to come upon all of Egypt. The second is the instructions given to the Israelites regarding the Passover, which is God's means of protecting His people from the plague. Finally, there is a brief account given of the plague itself, just as God had said through Moses.

Moses' pronouncement to Pharaoh: the coming of the final plague (Exodus 11:4-8). As I understand the

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sequence of events in chapters 10 and 11, Pharaoh had just demanded that Moses leave his presence, and warned that to return would mean death (10:28). Verses 1-3 of chapter 11 inform us of a revelation God had given Moses sometime before, in which the details of the final plague had been outlined. In verses 4-8, Moses declared the essence of this revelation to Pharaoh, as it related to him. At midnight, God would go throughout Egypt, slaying the firstborn, from Pharaoh's own son, to the firstborn son of the lowest slave. No grief will have ever been greater for the Egyptians, and yet not the least evil would fall upon the Israelites. After this blow, Pharaoh's own officials (who must have been standing there in Pharaoh's court during this confrontation) would come to Moses, begging him to leave, with the Israelites. Hot with anger, Moses then left the presence of Pharaoh.

Moses' pronouncement to Israel: instructions regarding the Passover (Exodus 12:1-13, 21-23). Chapter 12 can be divided into four major sections. (1) Verses 1-20 contain the revelation which God had given to Moses and Aaron. (2) Verses 21-30, the revelation which Moses conveyed to the Israelites. (3) Verses 31-42 give a historical overview of the exodus, from the command to leave issued by Pharaoh to an account of the departure, showing that God's promises had been carried out in accord with His schedule—to the very day. (4) Verses 43-51 conclude with further instructions for the Israelites regarding the celebration of the Passover in the future, especially focusing on the participation of foreigners.

Since we will not attempt to cover all the material contained in chapter 12 in this message, I want to point out that the structure of the chapter links the instructions given by God to Moses (verses 1-20) and the instructions from God spoken by Moses (verses 21-30). God would have Israelites (and the reader of New Testament times as well) know that the institution of the Passover was done in accordance with direct divine revelation. This was not a feast which Israel devised on her own, but one which God designed and very carefully prescribed.

The instructions for the celebrations of the first Passover were specific, and dealt with several aspects of the feast. We will briefly review these:

Passover 3

(1) The time of the Passover meal. A new religious calendar was given to the nation at this time. Since the Passover was the commencement of a new life, the month (of Abib, cf. 13:4) was to be viewed, from this time forward, as the first month of the year (Exod. 12:1-2). The Passover lamb was to be purchased or selected on the 10th day of the month, and slaughtered at twilight on the evening of the 14th.

(2) The Passover lamb (12:3-8, 21-23). The Passover animal was to be a male yearling, either a goat or a sheep (12:5). There was to be one sacrificial animal per household, unless the family was too small to consume one. Under such circumstances, two families could share one (12:4). There was to be provision of enough meat for each person to be adequately supplied. The blood of the animal was to be put on the

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sides and tops of the door frames where the animal was to be eaten (12:7). This blood was to serve as a sign, which would protect the Israelites from the death angel (12:13, 23).

(3) The Passover meal. The Passover meal was largely provided by the Passover sacrifice. The animal was to be roasted whole over the fire, not boiled or eaten raw. Each household was to eat the meal inside the

door on which the animal's blood had been placed. The meat was eaten along with bitter herbs and unleavened

bread (12:8). Surplus food was not to be kept overnight, but was to be burned (12:10). There would be no "leftovers" for dinner because they would be long gone before another meal could be eaten.

This is why the meal was to be eaten with an atmosphere of readiness and anticipation. They were to eat

the meal in the same way we would eat in an airport restaurant, knowing that the departure of our flight

was about to be announced. In our day, we would have our coats on and our briefcase in hand. In that day, they were to have their cloak tucked in (so they could hurry without tripping over it), their sandals on their feet, and their staff in hand (12:11).

(4) The participants of the Passover. The Passover was a corporate celebration in that all Israel observed the meal, just as Moses had instructed them (12:28, 50). On the other hand, the meal was a family matter.

Each family was responsible for its own sacrificial animal, its own act of placing the blood on the door frame, and its own celebration of the meal. There is no specific mention of any Egyptians celebrating the first Passover, although this is possible, even likely. This possibility is enhanced by the report that some Egyptians had taken heed of previous warnings (9:18-21). Also, in the instructions God gave concerning the future observance of Passover, foreigners who placed themselves under the Abrahamic Covenant (as

signified by circumcision) were allowed to participate, with no distinctions made between them and (other)

Israelites (12:43-49). Those who did not refrain from eating leavened bread were to be banned from the congregation of Israel, whether or not he was a native Israelite (cf. 12:19).

The account of the Passover plague (Exodus 12:29-30). There is absolutely no sensationalism here, but only the most cursory account of the fulfillment of the Word of the Lord, spoken through Moses. At midnight,

the firstborn of the Egyptians were slain, from the king of Egypt to its cattle, from the firstborn of the Pharaoh to that of the prisoner. The weeping and wailing that night was not like anything ever heard in the land before. At the same time, none of Israel's firstborn, whether man or beast, was smitten.

God's

promises, for pleasure or pain, of prosperity or peril, are certain. There is no need to elaborate further.

The Passover and Related Ceremonial Observances

The initial Passover meal was the first of endless annual celebrations (12:14, 17, 24; 13:10). The instructions

concerning the Passover celebration alternate between the present and the future. What Israel did on that

first Passover night was a prototype for all future Passover observances. We shall therefore now consider

the future implications of the first Passover celebration, as outlined in our text.

(1) The redemption of the firstborn (Exod. 13:1-2, 11-16). The firstborn of all the Egyptians were smitten,

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while those of the Israelites were spared. We must acknowledge that God had the right (as He still does) to smite the firstborn of Egypt. Indeed, He had the right to smite the firstborn of Israel as well, and this would have happened apart from the provision of the Passover lamb and the shedding of its blood. God therefore struck down the Egyptian firstborn while He spared the Israelite firstborn. Because the sparing of the Israelite firstborn was not a matter of merit, but of grace, God owned them. Since He had spared their lives, He possessed them. The rite of redeeming the firstborn was a constant reminder to the Israelites

of all subsequent generations that the firstborn belonged to God, and that this was due to the sparing
Passover 4

of the firstborn at the Exodus. Thus, every time the first boy was born to an Israelite family, the parents were reminded of their “roots” and the reason for their blessing, and every child was retold the story of the exodus.

(2) The Feast of Unleavened Bread (Exod. 12:14-20; 13:3-10). The first Passover meal was to consist of the

roasted sacrificial animal, bitter herbs, and unleavened bread (12:8). The hasty departure of the Israelites

did not afford the time required to bake leavened bread (12:34, 39). The Passover celebration was to commence

the Feast of Unleavened Bread. On the first day of the feast, all presence of yeast is to be removed from the house. On this first and last of the seven days, a sacred assembly is held (12:16). On these (two)

days, no work was to be done, other than cooking. For the entire seven days, no leavened bread was to be

eaten. The entire week of celebration was to serve as a reminder to Israel of the day on which God brought them out of Egypt.

The Purposes of Passover Celebrations (12:21-27, 43-49)

Like the Feast of Unleavened Bread and the redemption of the firstborn, the Passover was to become a permanent part of Israel’s religious liturgy (cf. 12:24-25). There were several purposes for the Passover celebration, some of which were to be understood at a later time. We will briefly survey the principle purposes of the Passover.

(1) The Passover was a memorial of the deliverance of Israel, accomplished by the mighty power of God: “This observance will be for you like a sign on your hand and a reminder on your forehead that the Law of the Lord is to be on your lips. For the Lord brought you out of Egypt with his mighty hand” (Exod. 13:9; cf. 13:14, 16; 3:20).

(2) The Passover and its related celebrations, the Feast of Unleavened Bread and the redemption of the firstborn, were intended to serve as a means of instruction for the future generations of Israel (Exod. 12:26-27; 13:8, 14-16). God directed that the meaning of the celebration was to be explained to the children

(13:8). Also, when a child asks the meaning of a celebration, the parent is to teach its significance (12:26-27;

13:14). God therefore designed these celebrations as occasions for instruction. Thus the story of the Exodus

was to be retold, and its meaning reinforced. The “bitter herbs” (12:8) would certainly help the children gain some sensory stimulation in this educational endeavor.

(3) The Passover celebrations was a means of incorporating or excluding the Gentiles in the covenant of God to Abraham (Exod. 12:38, 43-49). Those who ate anything leavened during the week of the Feast of

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Unleavened Bread were to be excluded from the community of Israel, whether this person was an Israelite

or a foreigner (12:19). No uncircumcised person could partake of the Passover, but by receiving circumcision—

that is, by identifying oneself with the Abrahamic Covenant—even a foreigner could partake of Passover, and with no distinctions between this individual and an Israelite. Thus, circumcision enabled one to participate fully in the Passover celebration. Passover thus was a kind of dividing line between a true believer and an outsider. Since a number of foreigners accompanied the Israelites out of Egypt (12:38), this was a necessary distinction.

(4) The Passover Lamb was a model, a prototype (a type) of the Messiah, the “Lamb of God” through whom God would bring redemption to both Israel and the Gentiles (Exod. 12:5-7, 46-47). This was likely not immediately perceived, but there are several similarities between the Passover lamb and the Lamb of God, the Lord Jesus Christ. The sacrificial lamb was to be without defect (Exod. 12:5), just as the Lord Jesus was without blemish (1 Peter 1:19). It was the shed blood of the lamb which saved Israel’s firstborn

from the plague (Exod. 12:12-13, 22-23), just as it is the shed blood of the Lamb of God which saves men from the judgment of God (1 Peter 1:18-19; Rev. 5:9). As there was to be no bone broken of the Passover

lamb (Exod. 12:46), so no bone of our Lord was broken (John 19:32-36). Thus, the Old Testament prophet,

Isaiah, could speak of Israel’s Savior as a lamb:

We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his Passover 5

mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth (Isa. 53:6-7).

The Passover in the New Testament (John 1:29, 36; Luke 22:1-23; 1 Cor. 5:1-8; Rev. 5:6-14)

John the Baptist could thus identify and introduce our Lord as Israel’s Messiah by the words, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29).

The Passover meal was very naturally transformed into the Eucharist, the Lord’s Table. Thus, in the gospel

accounts, we find the death of our Savior corresponding with the sacrifice of the Passover sacrificial lambs and the Passover meal (cf. Luke 22:1-23). Paul clearly identified the Lord Jesus as the Passover lamb: “For Christ, our Passover lamb, has been sacrificed” (1 Cor. 5:7). One can see that the first Passover,

along with each subsequent annual remembrance of Passover, was an event of great significance, one which

was to be celebrated from that time on.

Conclusion

The meaning of the Passover plague for the Egyptians

The Passover and the plague of the firstborn had several purposes with regard to the Egyptians.

(1) The Passover and the plague of the firstborn was a defeat of Egypt’s gods: “On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt; I am the Lord” (Exod. 12:12). As the tenth and final plague, the smiting of the firstborn of Egypt conclusively proved that the “gods” of Egypt were powerless, non-existent, while the God of Israel was all-powerful.

(2) The Passover and the plague of the firstborn served as the final blow, which compelled the Egyptians

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to let the Israelites go (Exod. 3:20; 6:1; 11:1; 12:31-32). After the death of the firstborn of Egypt, the Egyptians did not want to be reminded of their grief by seeing the Israelites. Thus, this final plague brought the Egyptians to the point where they virtually compelled the Israelites to leave. This plague accomplished

precisely what God intended, and what Moses had been asking for all along.

(3) The plague of the firstborn was an appropriate punishment of Egyptians for their oppression of Israel (Gen. 15:14; Exod. 1 and 2; 7:14ff.). God had told Abraham that the oppressive nation (which we now know to be Egypt) which would enslave Israel would be punished (Gen. 15:14). The plague of the firstborn was exceedingly appropriate since the Egyptians were seeking to kill all of the male babies born to the Israelites (cf. Exod. 1:22).

(4) The Passover and the plague of the firstborn was an act of grace, as well as an act of judgment. I believe that there is grace to be seen in this final plague (as in the rest), not only toward the Israelites, but

also toward the Egyptians. The plagues revealed the powerlessness of the gods of Egypt, and the power of the God of Israel. The plagues pointed out the sin of the Egyptians and their need to repent and believe

in the God of Israel. While the account is not written to underscore the conversion of Egyptians (the thrust

of the account is on the judgment of Egypt, especially her gods), I think that there is ample evidence to suggest that some of the Egyptians were converted to true faith in the God of Israel.

In the first place, most of the plagues were preceded by an announcement and a warning. Each succeeding

plague was further proof of God's existence and power, and gave greater substance to the warnings which followed. All of the Egyptians came to respect Moses (11:3), and some took heed to his warnings (9:13-21). Provision was also made for non-Israelites to partake of the Passover, if they were circumcised

(acknowledging their faith in the Abrahamic Covenant, cf. Exod. 12:48-49; Gen. 17:9-14). Since there were

many non-Israelites who left Egypt with Israel (Exod. 12:38), it is likely that a number were converted and

physically spared from death through the process of the plagues and the provision of the Passover.

(5) The Passover and the plague of the firstborn was an occasion for God to manifest His great power: "But I have raised you up for this very purpose, that I might show you my power and that my name might

be proclaimed in all the earth" (Exod. 9:16). Like it or not, God is the Creator of the universe (in general) and

of man (in particular). As man's Creator, God is absolutely justified in dealing with His creation as He sees fit

Passover 6

(cf. Romans 9). When the sinfulness of man is added to his creatureliness, God's wrath is even more clearly

seen to be right.

The meaning of the Passover for the Israelites

The Passover and the final plague also had great meaning and significance for the Israelites.

(1) The Passover and the tenth plague served as a judgment on the gods of Egypt, whom the Israelites had worshipped in Egypt (cf. Josh. 24:14). Because the Israelites had also worshipped the gods of Egypt,

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the judgment of these gods caused God's people to turn from their false worship, at least for the moment.

Ridding them of their false worship entirely was a much more long-term operation, but this was at least a beginning.

(2) The Passover was for Israel a manifestation of God's power. One of the most commonly repeated phrases employed in conjunction with the Passover is "with a mighty hand" (Exod. 13:3, 9, 14, 16; cf. 15:6,

12; 16:3). The power of God was made manifest by the Passover and the plagues.

(3) The Passover and the plague of the firstborn was proof of God's possession of Israel. When Moses spoke to Pharaoh about the Israelites, he said, "Let My son go, that he may serve Me" (Exod. 4:23). The fact that God claimed to possess the firstborn, so that they needed to be redeemed (13:1-2; 11-16), evidenced

God's ownership. When God freed the Israelites, He did so so that they may become His servants.

As we shall show later, the giving of the Law on Mt. Sinai was based upon the events of the exodus (cf. Deut. 5:6ff.). The firstborn of Israel thus belonged to God as a result of the Passover, and all of Israel as a result of the exodus. Israel was God's possession. All of the commandments and requirements which God

placed upon the Israelites was predicated upon the fact that they were a people who belonged to Him.

(4) The Passover was another evidence of the grace of God in the lives of His people. The firstborn of Israel were not spared because they were more worthy or more righteous than the Egyptians. Like the Egyptians, the Israelites were sinners, fully deserving of divine wrath. Had Israel been worthy, there would have been no need of the sacrifice of the Passover lamb, with its blood applied to the door frame. The firstborn of Israel were spared due to the grace of God alone. God's provision of a means of escape was based upon His grace, not Israel's merits.

The meaning of the Passover for unbelieving men and women today

There is no clearer example of salvation by grace in the Old Testament than the Passover which we have just studied. Every person in Egypt, whether an Israelite or an Egyptian, was worthy of God's divine judgment. The reason why men find the judgment of God in the smiting of the firstborn so difficult to justify

is that they do not grasp the seriousness of their own sin. I happened to overhear a small portion of a television program the other day, where a young woman asked, "Do I have to suffer the rest of my life for

one little indiscretion?" Whatever her "indiscretion" was, I would imagine it would better be labeled "sin." So the answer to her question should be, "For as much as one sin, God is just in condemning you, not only for time, but for all eternity." The reason why we have so much difficulty with the subject of judgment is that we fail to comprehend the immensity of our sin. The striking of the firstborn of Egypt should cause us to rethink the matter of sin.

Our attitude toward sin is very much shaped by our own perspectives and experiences. Drunks are people we can laugh at, until they get behind the wheel and kill one of our loved ones. Sex offenders are people who simply have a different sexual orientation or preferences, until they molest someone close to

us. So, too, idolatrous worship doesn't seem very serious, until we view this evil from God's perspective. Ignoring God does not seem so serious, until we understand the importance of trusting and obeying Him.

Once we have come to grips with the seriousness of sin, we need to focus on the solution. Just as the firstborn were worthy of divine judgment, and in danger of it, God's solution must be believed and acted

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upon. The divinely provided protection from the death angel was the sacrifice of a lamb, with its blood applied to the door frame. All those who remained within the house which had blood applied to its door frame were spared.

Passover 7

Just as the firstborn in Egypt were in danger of being smitten by the death angel, so men, women, and children are in danger of living out eternity in Hell, enduring the eternal wrath of God (cf. Rev. 20:11-15). The solution to the problem is, once again, a Lamb, the Lamb of God, Jesus Christ, on whom our sins were

laid. He died for our sins; He bore the wrath of God, so that men could escape from the coming wrath of God, and could participate in His promised blessings (Isa. 53). It is my prayer that you will, even at this moment, accept the salvation which God offers to you through the sacrifice of His Son, who has been raised from the dead and who will return to the earth to execute judgment on all those who have rejected

His sacrifice (cf. 2 Thes. 1). The offer of salvation is before you.

The meaning of the Passover for Christians

The New Testament teaches a number of practical applications of the Passover for contemporary Christians.

Let me outline some of them briefly.

(1) Because Christ is our Passover Lamb, we are God's possession. The firstborn of Israel had to be redeemed

because God had spared them, and thus they belonged to Him. While only some of those Israelites who were in Egypt were firstborn, and thus in need of being redeemed, all of us who have trusted in Christ belong to Him. Every child of God belongs to God, and must live in the light of belonging to Him.

"You are not your own; you were bought at a price. Therefore honor God with your body" (1 Cor. 6:19-20). "You were bought at a price; do not become slaves of men" (1 Cor. 7:23).

Since the firstborn of the Israelites belonged to God, they had to sacrifice them (in the case of an animal, except for the donkey, 13:13), or (in the case of a son) to offer a sacrifice to redeem them. Because God has

spared us from His wrath by His mercy, we are to offer ourselves as a living sacrifice: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—

which is your spiritual worship" (Rom. 12:1).

Because Christians have been redeemed by the Lamb of God, they do not belong to themselves, and they

must therefore live out their lives as a living sacrifice to God. I fear that all too many presentations of the gospel do not inform people that when they come to faith in Christ, they cease to own themselves, and that they become Christ's possession. In fact, all men belong to God by virtue of creation, and all Christians

belong (doubly) to God by virtue of redemption. We cannot live our lives independently, autonomously, as Christians, but we must live them out as those who have been bought with a price and as those who belong to God. Just as God's claims on the Israelites were spelled out in the Law, given a little later on in Israel's history, so God's claims on our lives as believers are given to us in the Scriptures. Let us heed His commandments well, for we belong to Him.

(2) Because Christ is our Passover lamb, we must live our lives in purity, in holy living. In the first epistle of Paul to the Corinthians, we read, "Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival,

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not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth" (1 Cor. 5:6-8).

In the context of this chapter in First Corinthians, Paul has been speaking of a Christian who was living with the wife of his father (5:1). The Corinthians had not done anything to remedy the situation, and even

seemed to be proud of their liberality in this matter (5:2). Paul told them he had already acted (5:3-4), and

that they should do likewise, by putting this man out of the assembly.

The principle on which Paul based his instruction was that of the relationship between the sacrifice of the

Passover lamb and the observance of the Feast of Unleavened Bread. The sacrifice of the Passover lamb set in motion the Feast of Unleavened Bread. Since Christ is our Passover lamb, and He has already been sacrificed, the Corinthians should begin the Feast of Unleavened Bread, looking for any sign of leaven (a symbol of sin) and putting it far away from them (5:7-8). Thus the fact that Christ is our Passover lamb necessitates maintaining purity in our lives, and in the church as well.

(3) The Passover teaches us the important role played by religious ceremony (liturgy, if you prefer) in the Christian's experience. By the annual observance of Passover and the Feast of Unleavened Bread, Passover 8

God not only reminded His people of His mighty deeds in the past, but also taught them concerning the future. The institution of the Lord's Table ("communion") serves the same purposes. The observance of the Lord's Table reminds the Christian of the salvation which our Lord accomplished by His death, burial, and resurrection (cf. Lu. 22:14-22; 1 Cor. 11:17-34). Unfortunately, Christians have come to take the remembrance

of our Lord lightly, and do it infrequently, often as a kind of footnote to some other service.

Let us learn to value and to practice those times of remembrance and anticipation which God has established

and commanded us to do.

Just as the Passover celebrations (including the redemption of the firstborn and the Feast of Unleavened Bread) provided an opportunity to instruct the children concerning God's work in the past and its bearing

on the present, so the Lord's table and baptism provide us with teaching opportunities which we dare not

neglect.

(4) The Passover (Passion) of our Lord is a pattern for Christians regarding suffering. While it is true that the Egyptians suffered for their sins in the plague of the firstborn (and the other plagues too), we ought not overlook the suffering of the Israelites during the 400 years of oppression, and even during the

days which immediately preceded the exodus. Some Christians believe that suffering is not to be a part of

the experience of one who trusts in the Lord and is obedient to Him. This is entirely untrue. Ultimately, it was not those many Passover lambs which spared the Israelite firstborn from death, it was the suffering and death of the Lamb of God, who died for all who would believe. The Passover necessitated the suffering

of the Son of God. The degree to which He suffered can only be estimated in the light of the holiness of God and the dread which our Lord experienced in the Garden of Gethsemane when He anticipated the

cross.

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In the first epistle of Peter, the apostle informs Christians who are suffering that the passion, the suffering of the Lord Jesus, the Passover lamb, was a pattern for the suffering of all the saints (cf. 1 Pet. 2:16-24). The Lord Jesus, as the Passover lamb, is the pattern for Christian suffering, and the way it should be dealt with. Paul also speaks of our suffering in "Passover" terms. In the 8th chapter of his epistle to the Romans, Paul writes of the victory which the Christian can have in suffering (8:31-35). He then quotes this passage from Psalm 44 to show that we, like Christ, are called to suffer as "sheep": "For your sake we face death all day long; we are considered as sheep to be slaughtered" (Rom. 8:36). In the context of Psalm 44, from which this citation was taken, we learn that those saints who suffered as described above were those who were faithful to God, not those who were disobedient. The Passover lamb is therefore a pattern for the saints, showing us that innocent suffering is often a part of God's will for the righteous, and that through the suffering of the saints, God's purposes may be accomplished. Let no one seek to suffer in this way, but let no one dare to suggest that suffering in the life of the saint is inappropriate, the result of either sin or unbelief. The suffering of the Passover lamb is the pattern for the saints to follow when they suffer.

Death (in the Bible)

Seven types of death are mentioned in the Bible.

Spiritual Death

Eph. 2:1

Rom. 5:12

Rom. 6:23

1 Cor. 15:22

Physical Death. The separation of the soul from the body.

Matt. 8:22

2 Cor. 5:108

Rom. 8:38,39

Phil. 1:21

The Second Death. The perpetuation of spiritual death into eternity; occurs at the beginning of eternity.

This is the final judgment of the non-Christian.

Heb. 9:27

Rev. 20:12-15

Operational Death. The failure of the believer to produce divine good. Producing wood, hay, and stubble instead of gold, silver, and precious stones.

James 2:26

Positional Death. Part of retroactive Positional Truth.

Rom. 6

Col. 2:12,20; 3:3

Temporal Death. This is the believer in a state of carnality, out of fellowship.

Rom. 8:6, 13

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Eph. 5:14

1 Tim. 5:6

James 1:15

Rev. 3:1

Luke 15:24,32

Sexual Death. The inability to procreate.

Rom. 4:16-21

Heb. 11:11,12

SINS OF THE TONGUE - 1

Sins of the Tongue

READ Psalm 64:1-10.

Sins of the tongue have their origin in the Sin Nature. These sins are among the most devastating of all of the categories

of sin. Of the seven sins mentioned in Proverbs 6:16-19 as being especially hated by God, three are sins of the tongue. As a

Christian believer, you must learn as much as possible about this type of sin. And you must do everything possible to gain

victory over this in order to be able to make progress in the Christian Way of Life.

PSALM 34:11-14.

Sins of the tongue are motivated by mental sins such as arrogance, jealousy, bitterness, vindictiveness, implacability,

hatred, mental adultery, pettiness, envy, guilt feelings, etc. All of these sins are focused at other people at one time or

another. When someone reaches out to attack another person, the tongue is used to voice the inner mental sins which are

already present. Such talk may be direct and scathing, even vulgar. Or the talk may be subtle, refined, intellectual, even

couched in Christian terms. "There is a matter that I need to share with you as a prayer request; this is just between us

spiritual believers..."

NOTE : If you know something bad about a person, or you suspect something, do not share it with anyone unless that

person has a direct hand in the solution of the problem. If in doubt, don't talk about it!

Sins of the tongue are a sign of the believer's reverting to the old way of life, the condition of the carnal man. James

4:11; 5:9; 5:12, Romans 3:13,14. In fact, the believer who indulges in sins of the tongue cannot be distinguished from an

unbeliever. The believer is warned in Ephesians 4 not to fall into the life patterns of the unbeliever.

EPH. 4:17-22, 25, 29-32.

Verbal sins can destroy a family or a congregation. Things like gossip, slander, maligning, judging, backbiting, and

boasting are malicious, venal, and destructive. James 3:5,6. Troublemakers are always characterized by sins of the tongue.

Psalm 52:2.

It is the duty of the pastor to warn against these things. 2 Tim. 2:14-17. And believers are commanded to separate

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themselves from such troublemakers. Rom. 16:17,18. This separation may be just a turning away or refusal to comment or to reply in a conversation. Separation does not mean ostracism or excommunication except in the worst cases. It means, at first, refusal to participate. Teaching on this topic may involve exhortation and rebuke, as in Titus 2:15. But such teaching, plus the refusal of believers to participated in sins of the tongue, will help the one who is having trouble with this to have victory.

TITUS 1:10,11.

Sins of the tongue produce compounded divine discipline. Ps. 64:8; Matt. 7:1,2. First, there is discipline for the mental attitude sin which motivates the verbal sin. Second, there is discipline for the verbal sin itself. Third, there is discipline for the sins which one assigns to another person in wrongly judging him - "with what measure you mete, it shall be measured to you again."

TYPES OF SINS OF THE TONGUE

Backbiting - slander, defamation of character, evil speech, detraction. Found in several places in the Bible, including

Rom. 1:30 as one of the sins of the immoral person who has rejected God. READ Psalm 15:3; 50:20; 101:5; Proverbs 25:23;

Jer. 9:4; Rom. 1:30; 2 Cor. 12:20.

False Witness - lying about people, especially while under oath. Prov. 25:28; Exo. 32:1; Prov. 19:9.

Examples of false

witness:

- Against Stephen, Acts. 6:11

SINS OF THE TONGUE - 2

- Against Paul, Acts 25:7

- Against Christ, Matthew and Mark

Perjury - lying under oath. READ Lev. 6:3; 19:12; Zech. 5:4; Mal. 3:5; 1 Tim. 1:10

Lying - READ Prov. 12:22; 21:6; Col. 3:9; Lev. 19:11; Luke 20:20.

Dissimulation - Faking it, covering up, hypocrisy. Example: calling in sick when not sick. READ 1 Sam. 21:13; Acts

23:12-15; 2 Sam. 14:2; 2 Kings 10:19; Luke 20:20.

Busybody - self-appointed monitor, or one who tries to straighten others out. This word appears as a translation of

several Greek originals.

From περιεργος (periergos), verb. (periergomai) "to do something useless or unnecessary". Literally, "to work around". Also used in Greek to mean "undue anxiety" over something which is not really a proper concern.

2 THESS. 3:11.

Also from αλλοτροεπισκοπος (allotroepiskopos), a combining form from αλλο (allos), "belonging to another", and

επισκοπος (episkopos), "bishop". Hence, the busybody is "another man's bishop".

1 PET. 4:15.

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Talebearing - slandering, whispering behind backs. Prov. 11:13; 17:9; 18:8

Evil Whispering - Prov. 16:28.

Slander - Psalm 101:5; 50:20; Prov. 10:18; 11:9; 2 Sam. 10:3; Job 1:11; Luke 7:33.

False Accusation - READ 1 Sam. 1:14; Neh. 6:7; Job 2:5; 22:6; Jer. 33:17; Matt. 5:11; 27:12; Luke 6:7; 1 Peter 3:16.

Evil Speaking - READ Ps. 5:9; 10:7; 36:3; 55:21; Prov. 12:18; 24:2; Matt. 12:34; Rom. 3:13; James 3:6; 4:11.

God provides protection for the believer who is, himself, a victim of sins of the tongue. Job. 5:19–21.

Control of the tongue, the absence of verbal sins, is a sign of Christian edification in the believer, and it is a sign of

considerable growth in Grace. James 3:2; 4:11,12. By avoiding sins of the tongue, the Christian can lengthen his life and

find great happiness. Ps. 34:12,13.

HOW TO HAVE VICTORY OVER SINS OF THE TONGUE

1. Grow daily in conformity with the Lord Jesus Christ
2. Ask God the Father for provision and protection in this area.
3. Confess this sin each time you are convicted of it.
4. Learn to recognize all of the verbal sins -- some are obvious, some are subtle.
5. Keep silent during discussion of a bad situation.
6. Keep silent during discussion of another person.
7. Keep silent.

RULE: Do not pass on derogatory or uncomplimentary information about anyone, unless the Word of God has given you

the specific authority and responsibility to do so, and the person you are information likewise has responsibility in

the situation and a need-to-know the information.

SIN, BIBLE REFERENCES - 1

Specific Sins Listed by Bible Reference

The following is a list of major references to the topic of Sin and shows the main areas of personal sin which are dealt with in each passage.

PASSAGE AREAS OF SIN DESCRIBED

Prov. 6:17,18 Thought life, vocabulary, relationship to people, pride, lying, personal injury, wicked imaginations, discord

Psalm 19:13 Thought life, volition

Matthew Family life, married life, ministry, relationship to others, relationship to Christ, judging, divorce, self-advancement (19:27), injustice.

John Spiritual life, knowledge, worship, faith life, thought life, volition

Romans 1:21-

32

Expresses conditions and activities of people who have extreme negative volition at the point of God consciousness or at the point of natural revelation. Include rejecting natural revelation of God, worshipping created things, homosexuality, unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, rancorous debate, strife, malignity, backbiting, hating God, spiteful, arrogance, disobedience to parents, covenant breakering, implacability, lack of mercy, taking pleasure in other peoples sins.

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1 Cor. 3:3,4,
8:8,10

Relates to believers in the church who are carnal, with all of their sin nature expressions, church is characterized by lack of growth and misapplication of truth

2 Corinthians Giving, spiritual life, life under authority

Gal. 5:19-21 The major problem of Law vs Grace, the maximum expression of the "human good" concept. Against this background Galatians sets forth the specific sins as a produce of "sinful flesh." Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, wrath, strife, seditions, heresies, envy, murder, drunkenness.

Ephesians Sins related to growth, morality, thought life, spiritual life, legal life, social and family life. Failure to mature, developing hardened soul, promiscuity, theft, corrupt communication, bitterness, wrath, anger, clamour, evil speaking, malice, fornication, uncleanness, covetousness, foolish taking, being deceived by the enemy, partaking of the evil of others, walking in darkness, provoking children to wrath, respect of persons.

Philippians Sins related to the ministry, thought life, physical life, conversation

Colossians Thought life, relationship to others, physical life, moral life, sex life, verbal expression

1 Thessalonians Relationship to others, relationship to evil things, thought life, overt life.

2 Thessalonians Relationship to apostate or disorderly brethren, thought life, verbal communication

SIN, BIBLE REFERENCES - 2

PASSAGE AREAS OF SIN DESCRIBED

1 Timothy Giving heed to legalistic systems, swerving from doctrine, turning aside from the Word of God, becoming void of power, imposing legalistic taboos on others, neglecting spiritual gift, limiting the financial remuneration of the person ministering, love for money, arrogance, doting on unworthy questions, disputing with men of corrupt minds. Refers basically to the ministry, the conduct of ministers, and errors and trends in the ministry

2 Timothy Self-love, covetousness, boasting, pride, blasphemy, disobedience to parents, unthankfulness, unholiness, lack of natural affection, trucebreaking, false accusations, incontinence, fierceness, despising those who are good, treason, high mindedness, love of pleasure, having a ritual of godliness, always learning but not discerning, failing to study and prepare adequately, failing to avoid "unlearned questions." Describes characteristics of people in the last days of the Church Age.

Titus Heresy, false doctrine, teaching for money, lying, gluttony, drunkenness, brawling, sins of thought life, self-willed, inhospitable, unjust, intemperate.

Hebrews Failure to endure chastening, fainting in the mind, failing to isolate sin, lack of hospitality, poor response to authority, failure to share financial responsibility, dullness of hearing, sloth, failure to mix doctrine with faith. References to the basic characteristics of sins

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which restrain the believer from his full potential in the Christian life, illustrated by the wilderness generation.

James Sins relating to matters of practical living, matters of wisdom, learning, enduring, talking, dealing with people, being doubleminded, having respect of persons, failure to bridle the tongue, improper motivations, knowing to do good and not doing it, impatience, grudging, failure to confess.

1 Peter 2 Sins of the immature believer, but true of all believers; things which fall aside as growth progresses. Malice, guile, hypocrisy, envy, evil speaking.

1 John 2 Loving the world, hating a brother, failure to test Satan's message against the Word before accepting it, fear, lack of fellowship with God

2 John Giving approval and blessing to those who are not true to the Word. Context of actions toward unbelievers or toward believers in apostasy

3 John Loving the pre-eminence of the brethren, badmouthing a church. Reference to the malicious motivation of people within a church.

SIN, AREAS OF LIFE - 1

Specific Sins Listed by Area of Life Affected

The following is a list of areas of life which are affected by personal sin, along with the scripture passages which deal with the issues.

AREA OF LIFE SCRIPTURE REFERENCES

Thought Life Prov. 6:17,18; Rom. 1:21-32; Gal. 5:19-21; James; 1

Pet. 2:1; 1 John 2; Hebrews; 2 Timothy; Matthew;

Titus; Ephesians; Philippians; Colossians;

1 Thessalonians; 2 Thessalonians, John; Psalm 19:13; 1

Timothy

Vocabulary Prov. 6; James; Ephesians; Philippians; Colossians; 2

Thessalonians; 1 Peter 2

Morality Galatians 5; Ephesians; Colossians

Social Life Romans 1; Gal. 5; Hebrews; Titus; Ephesians

Worship Romans 1; Gal. 5; John

Giving Hebrews; 2 Corinthians

Family Romans 1; Galatians 5; John

Married Life 1 Timothy; Matthew; 1 Peter

Ministry 1 Timothy; Matthew; Titus; 1 Peter; 2 Corinthians;

Philippians

Church Life 1 Cor. 2; 3 John; Revelation

Personal Relations Prov. 6; 1 Cor. 8; James; 1 John; 3 John; 2 Timothy;

Matthew; 2 Corinthians; Ephesians; Colossians; 1

Thessalonians

Finances 1 Timothy; Titus

Study Life Hebrews; 2 Timothy

Faith-Rest Hebrews; John

Civil Authority 1 Peter; Ephesians; Titus

Sex Life Romans 1; Colossians

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Fellowship 1 Cor. 3

Responsibilities 1 Cor. 8

Growth James; 1 Peter; Hebrews; Ephesians

Motivation James; 3 John

SIN, AREAS OF LIFE - 2

AREA OF LIFE SCRIPTURE REFERENCES

Relation to the World 1 John; 1 Peter; 1 Thessalonians

False Doctrine 1 John; 1 Timothy

Ambition 3 John

Relation to Apostates 2 John; 1 Timothy; Titus; 2 Thessalonians

Possessions 2 Timothy

Pleasures 2 Timothy

Volition John; Psalms; Proverbs

The Five Cycles of Divine Discipline

Whom the Lord loves, He chastens, whether it is an individual, a city or community, or a nation. Because God loves the whole world, there has always been a lot of chastening going on. The history of the Jews as

a nation is, in part, a story of the cycles of discipline and recovery they experienced throughout all their generations. There are many parallel lessons to be learned by individual believers regarding the way the Lord handles the individual and nation in Grace when either is disobedient.

This is a study of the doctrine of the Five Cycles of Divine Discipline, as seen in God's dealing with the nation of Israel in ancient times.

The First Cycle, Lev. 26:14-17.

"But if you will not listen to me and carry out all these commands,

"and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant,

"then I will do this to you: I will bring upon you sudden terror in the form of wasting diseases and fever that will destroy your sight and drain away your life. You will plant seed in vain, because your enemies will eat it.

"I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you."

A. Verses 14 and 15 serve as the introduction to the five cycles of discipline.

B. The criterion for invoking the five cycles of discipline is simple: the failure to carry out the laws of Divine Establishment.

C. Each cycle of discipline is worse than the one before, although often in the same forms as a previous cycle.

D. The first cycle includes five forms of discipline:

1. Discipline in the form of illness and disease.

a. The sudden terror is a title - the diseases are described under it.

b. The first form of disease is consumptive diseases such as cancer and tuberculosis and AIDS.

c. The second form of disease is a fever which wastes the eyes and drains away the desire to live. This is mental illness.

2. Discipline in the form of crop destruction.

a. Understand this in the time in which it was written.

b. In the industrial age we have many businesses and corporations that come under this category even

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though they are not agricultural in nature.

c. The enemy of business can be many things:

1. Inordinate taxation.

2. Greed and graft and corruption.

3. The inordinate demands of labor unions.

d. The seed is investment capital, and the normal crop would be profit. The enemies of business eat up the profits, and put business under a strain.

3. Discipline in the form of defeat on the battlefield.

a. The effectiveness of the military is undermined by poor leadership, immorality, and cowardice.

Five Cycles of Discipline 2

b. This ineffectiveness leads to defeat in battle.

c. This does not include the destruction of the nation.

4. Discipline in the form of sneering authority.

a. Those in national authority will sneer at the citizens of the nation.

b. Instead of serving the nation, the leadership will serve itself, and only use government benefits to grab more power for themselves.

5. Discipline in the form of sublimation.

a. Flight when no one chases is folly.

b. This is sublimation - getting involved in all categories of distraction, rather than facing the truth.

c. Sublimation is a flight from reality. Reality does not chase anyone.

d. Sublimation becomes painful discipline because it causes damage to the soul, and increases torment from neurosis.

e. Sublimation is based on the lust pattern of the soul, and often results in addiction.

F. The people of the nation will have a chance to respond to God in repentance after this cycle has been administered.

G. Our nation is currently under this cycle, and we have not repented.

II. The Second Cycle, Lev. 26:18-20.

"If after all this you will not listen to me, I will punish you for your sins seven times over.

"I will break down your stubborn pride and make the sky above you like iron and the ground beneath you like bronze.

"Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of the land

yield their fruit."

A. This cycle is a multiplication of the first cycle by a factor of 7. This number is not to be taken literally. The number seven is a common metaphor in Biblical literature which means, "a lot". Here, you would say,

"I will punish you for your sins over and over."

B. In this cycle, the land and the environment itself becomes the enemy of the farmer.

C. The modern analogy would be advertising, marketing, and the consumer, all of which are necessary for the production of profits.

D. Also included by analogy are the raw materials from which products are made. They will become more expensive and less available.

E. This cycle of discipline also begins an economic depression in which food supplies dwindle and poverty

begins to take hold in earnest over a large segment of the population.

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F. This cycle of discipline factors in the bad decisions made by the people from their position of mental weakness.

1. Bad decisions concerning the environment.
 - a. Decisions which are destructive to the environment.
 - b. Decisions which protect the environment too much, and so cause damage to the economy.
2. Bad decisions concerning trade.
3. Bad decisions concerning labor and management.
4. Bad decisions concerning investment.
5. Bad decisions concerning production.

Five Cycles of Discipline 3

F. The people of the nation will have a chance to respond to God in repentance after this cycle has been administered.

G. Our nation is currently under this cycle, and we have not repented.

III. The Third Cycle, Lev. 26:21-22.

"If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over, as your sins deserve.

"I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted."

A. The third cycle of discipline multiplies the effects of the second cycle by a factor of seven.

B. The third cycle begins the predominance of the criminal element in society, as the wild animal is a metaphor for crime.

C. In this cycle, there is a great deal of crime against children, and against business.

D. Because of the predominance of crime, the roads are deserted, which means there is virtually no commerce.

E. The people of the nation will have a chance to respond to God in repentance after this cycle has been administered.

F. Our nation is under this cycle, and we have not repented.

IV. The Fourth Cycle, Lev 26:23-26.

"If in spite of these things you do not accept my correction but continue to be hostile toward me,

"I myself will be hostile toward you and will afflict you for your sins seven times over.

"And I will bring the sword upon you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.

"When I cut off your supply of bread, ten women will be able to bake your bread in one oven, and they will dole out the bread by weight. You will eat, but you will not be satisfied."

A. This cycle multiplies the effects of the third cycle by a factor of seven.

B. This is the cycle of civil war, or perhaps war but not yet final defeat. The uprising of the antiestablishment element in society will trap the rest of the people of the nation.

C. In the ancient world, the civil war would begin in the countryside and surround the city or town where the rulers of the nation lived.

D. Without the logistical support from the countryside, a siege ensues and food becomes scarce.

E. In addition to this, being trapped in close quarters means that the potential for widespread disease is great, and will happen. These are desperate times.

F. The people of the nation will have a chance to respond to God in repentance after this cycle has been administered.

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G. The United States is flirting with this cycle right now, although it is not quite a reality.

V. The Fifth Cycle, Lev. 26:27-39.

"If in spite of this you still do not listen to me but continue to be hostile toward me,

"then in my anger I will be hostile toward you, and I myself will punish you for your sins seven times over.

"You will eat the flesh of your sons and the flesh of your daughters.

"I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols, and I will abhor you.

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"I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings.

"I will lay waste the land, so that your enemies who live there will be appalled.

"I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste, and your cities will lie in ruins.

"Then the land will enjoy its sabbath years all the time that it lies desolate and you are in the country of your enemies; then the land will rest and enjoy its sabbaths.

"All the time that it lies desolate, the land will have the rest it did not have during the sabbaths you lived in it.

"As for those of you who are left, I will make their hearts so fearful in the lands of their enemies that the sound of a windblown leaf will put them to flight. They will run as though fleeing from the sword, and they will fall, even though no one is pursuing them.

"They will stumble over one another as though fleeing from the sword, even though no one is pursuing them. So you will not be able to stand before your enemies.

"You will perish among the nations; the land of your enemies will devour you.

"Those of you who are left will waste away in the lands of their enemies because of their sins; also because

of their fathers' sins they will waste away."

[Have a nice day. mp]

A. This cycle multiplies the effects of the fourth cycle by a factor of 7.

B. This cycle describes the total destruction of the nation by foreign enemies.

C. There will be cannibalism because of food shortages, even cannibalism within the family.

D. There will be widespread death directly attributed to involvement in the addiction cycle. People will be

killed by the foreign enemies while participating in their idolatry.

E. The industries of the nation, and most of the buildings, public and private, will be destroyed.

F. The people will be carted off to the foreign countries as slaves.

G. Fear will be the modus operandi of those who are left.

H. It is too late for this generation to repent. It is destroyed.

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The Names of God

The great purpose of man, especially the believer in Christ, is to glorify God. "Whether, then, you eat or drink

or whatever you do, do all to the glory of God" (1 Corinthians 10:31). Essential to our ability to glorify God

is the knowledge of God and knowing Him personally in view of that knowledge.

The word "glory" in the Greek New Testament is *doxa* which means an opinion, an estimation, or reputation

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in which one is held. It refers to that which should accrue to God as praise, thanksgiving, obedience, reverence, and service because of who God is and what God does (past, present, and future). In other words,

giving glory to God is tied in with the knowledge of God (revelation of God), and knowing God personally (response to God).

The Lord Jesus said in John 17:3, "And this is eternal life, that they may know Thee, the only true God, and

Jesus Christ whom Thou hast sent." The many names in Scripture constitute additional revelation of God's

character, His works, and His relationship to us based on His character and works. The names which God chose for Himself and which are ascribed to Him in the Word of God are additional revelations of the who

and what of God that we may know and relate to God.

Note David's declarations about God's name and word in Psalm 138:1-2. God's name declares much about

His person, but it is God's Word that reveals God and His name.

We know what God is like, not only by His perfections and works, but also by His names. They tell us many things about God's care and concern for his own. This is one of the fascinating studies of Scripture. The various circumstances which bring forth each of the names of God are important.¹

The Significance of the Names of God in Scripture

In our twentieth century Western culture, personal names are little more than labels to distinguish one person

from another. Sometimes nicknames are chosen which tell something about a person, but even this is a poor

reflection of the significance of names in the Bible.

Unfortunately, to many the names *God* or *Lord* convey little more than designations of a supreme being. It

says little to them about God's character, His ways, and what God means to each of us as human beings. But

in Scripture, the names of God are like miniature portraits and promises. In Scripture, a person's name identified them and stood for something specific. This is especially true of God. Naming carried special significance. It was a sign of authority and power. This is evident in the fact that God revealed His names to

His people rather than allowing them to choose their names for Him. This is also seen in the fact that God

often changed the names of His people: Abram to Abraham, Sarai to Sarah, Jacob to Israel. Note also how

this concept of authority and power is seen when Nebuchadnezzar changed the names of Daniel and his three

friends.

The Name of God in General

There are a number of instances where no name of God is employed, but where simply the term "name" in

reference to God is used as the point of focus:

(1) Abraham called on the *name* of the Lord (Gen. 12:8; 13:4).

(2) The Lord proclaimed His own *name* before Moses (Ex. 33:19; 34:5).

(3) Israel was warned against profaning the *name* of the Lord (Lev. 13:21; 22:2, 32).

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(4) The *name* of the Lord was not to be taken in vain (Ex. 20:7; Deut. 5:11).

1 Robert Lightner, *The God of the Bible, An Introduction to the Doctrine of God* (Baker Book House, Grand Rapids, 1973) page

107.

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(5) The priests of Israel were to minister in the *name* of the Lord (Deut. 18:5; 21:5).

(6) The *name* of God is called “wonderful” in Judges 13:18.

(7) To call on the *name* of the Lord was to worship Him as God (Gen. 21:33; 26:25).

Consequently, from this we can conclude that such phrases as “the name of the LORD” or “the name of God” refer to God’s whole character. It was a summary statement embodying the entire person of God.²

When we turn to the New Testament we find the same. The name *Jesus* is used in a similar way to the name

of God in the Old Testament:

(1) Salvation is through His *name* (John 1:12).

(2) Believers are to gather in His *name* (Matt. 18:20).

(3) Prayer is to be made in His *name* (John 14:13-14).

(4) The servant of the Lord who bears the *name* of Christ will be hated (Matt. 10:22).

(5) The book of Acts makes frequent mention of worship, service, and suffering in the *name* of Jesus Christ (Acts 4:18; 5:28, 41; 10:43; 19:17).

(6) It is at the *name* of Jesus that every knee will one day bow and every tongue confess that Jesus Christ is Lord (Phil. 2:10-11).

So, just as the name of God in the Old Testament spoke of the holy character of God the Father, so the name

of Jesus in the New Testament speaks of the holy character of God the Son.³

Overview of the Names of God in Scripture

(1) *Elohim*: The plural form of *EL*, meaning “strong one.” It is used of false gods, but when used of the true God, it is a plural of majesty and intimates the trinity. It is especially used of God’s sovereignty, creative work, mighty work for Israel and in relation to His sovereignty (Isa. 54:5; Jer. 32:27; Gen. 1:1; Isa.

45:18; Deut. 5:23; 8:15; Ps. 68:7).

Compounds of *El*:

☞☞ *El Shaddai*: “God Almighty.” The derivation is uncertain. Some think it stresses God’s loving supply and comfort; others His power as the Almighty one standing on a mountain and who corrects and chastens (Gen. 17:1; 28:3; 35:11; Ex. 6:31; Ps. 91:1, 2).

☞☞ *El Elyon*: “The Most High God.” Stresses God’s strength, sovereignty, and supremacy (Gen. 14:19; Ps. 9:2; Dan. 7:18, 22, 25).

☞☞ *El Olam*: “The Everlasting God.” Emphasizes God’s unchangeableness and is connected with His inexhaustibleness (Gen. 16:13).

(2) *Yahweh (YHWH)*: Comes from a verb which means “to exist, be.” This, plus its usage, shows that this name stresses God as the independent and self-existent God of revelation and redemption (Gen. 4:3; Ex.

6:3 (cf. 3:14); 3:12).

Compounds of *Yahweh*: Strictly speaking, these compounds are designations or titles which reveal additional

facts about God’s character.

☞☞ *Yahweh Jireh (Yireh)*: “The Lord will provide.” Stresses God’s provision for His people (Gen.

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22:14).

☞☞ *Yahweh Nissi*: "The Lord is my Banner." Stresses that God is our rallying point and our means of victory; the one who fights for His people (Ex. 17:15).

2 Ibid., p. 108.

3 Ibid., p. 109.

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☞☞ *Yahweh Shalom*: "The Lord is Peace." Points to the Lord as the means of our peace and rest (Jud. 6:24).

☞☞ *Yahweh Sabaoth*: "The Lord of Hosts." A military figure portraying the Lord as the commander of the armies of heaven (1 Sam. 1:3; 17:45).

☞☞ *Yahweh Maccaddeshcem*: "The Lord your Sanctifier." Portrays the Lord as our means of sanctification or as the one who sets believers apart for His purposes (Ex. 31:13).

☞☞ *Yahweh Ro'i*: "The Lord my Shepherd." Portrays the Lord as the Shepherd who cares for His people as a shepherd cares for the sheep of his pasture (Ps. 23:1).

☞☞ *Yahweh Tsidkenu*: "The Lord our Righteousness." Portrays the Lord as the means of our righteousness (Jer. 23:6).

☞☞ *Yahweh Shammah*: "The Lord is there." Portrays the Lord's personal presence in the millennial kingdom (Ezek. 48:35).

☞☞ *Yahweh Elohim Israel*: "The Lord, the God of Israel." Identifies Yahweh as the God of Israel in contrast to the false gods of the nations (Jud. 5:3; Isa. 17:6).

(3) *Adonai*: Like *Elohim*, this too is a plural of majesty. The singular form means "master, owner." Stresses man's relationship to God as his master, authority, and provider (Gen. 18:2; 40:1; 1 Sam. 1:15; Ex.

21:1-6; Josh. 5:14).

(4) *Theos*: Greek word translated "God." Primary name for God used in the New Testament. Its use teaches: (1) *He is the only true God* (Matt. 23:9; Rom. 3:30); (2) *He is unique* (1 Tim. 1:17; John 17:3; Rev. 15:4; 16:27); (3) *He is transcendent* (Acts 17:24; Heb. 3:4; Rev. 10:6); (4) *He is the Savior* (John 3:16; 1 Tim. 1:1; 2:3; 4:10). This name is used of Christ as God in John 1:1, 18; 20:28; 1 John 5:20; Tit. 2:13; Rom. 9:5; Heb. 1:8; 2 Pet. 1:1.

(5) *Kurios*: Greek word translated "Lord." Stresses authority and supremacy. While it can mean sir (John 4:11), owner (Luke 19:33), master (Col. 3:22), or even refer to idols (1 Cor. 8:5) or husbands (1 Pet. 3:6), it is used mostly as the equivalent of *Yahweh* of the Old Testament. It too is used of Jesus Christ meaning (1) Rabbi or Sir (Matt. 8:6); (2) God or Deity (John 20:28; Acts 2:36; Rom. 10:9; Phil. 2:11).

(6) *Despotes*: Greek word translated "Master." Carries the idea of ownership while *kurios* stressed supreme authority (Luke 2:29; Acts 4:24; Rev. 6:10; 2 Pet. 2:1; Jude 4).

(7) *Father*: A distinctive New Testament revelation is that through faith in Christ, God becomes our personal Father. Father is used of God in the Old Testament only 15 times while it is used of God 245 times

in the New Testament. As a name of God, it stresses God's loving care, provision, discipline, and the way we

are to address God in prayer (Matt. 7:11; Jam. 1:17; Heb. 12:5-11; John 15:16; 16:23; Eph. 2:18; 3:15; 1 Thess. 3:11).

Apollos

The New Testament character Apollos was a well-educated man from the city of Alexandria in Egypt. He was well acquainted with the Old Testament scriptures and was familiar with John the Baptist's teachings.

About A.D. 56 he came to Ephesus where he began to teach in the synagogue "the things of the Lord,

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knowing only the baptism of John".

Aquila and his wife Priscilla were at the church in Ephesus and heard Apollos speaking. They took him aside and provided him with doctrinal teaching to bring him up to date about Christ, the Cross, the Resurrection, etc. After this, Apollos went to preach in Achaia, especially at Corinth, having been highly recommended by the Ephesian Christians. He was very effective in representing the claims of Christ to the Jews.

Acts 18:24-28 Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he helped greatly those who had believed through grace; for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

Acts 19:1 And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples,

In Corinth, Apollos was also very useful in "watering" the spiritual seed which Paul had planted. He was obviously a skilled teacher of Bible truth and much appreciated by the believers there. Unfortunately, many of the Corinthian believers became so attached to him that they produced a schism in the church, with some taking Apollos' part, some Paul's, and some staying out of the conflict. But it is obvious that Apollos did not encourage this party feeling, seen in the approving way Paul speaks of him and in the fact

that Apollos did not want to return to Corinth when he was with Paul at Ephesus (1 Cor. 16:12).

1 Cor. 1:12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."

1 Cor. 3:4-6 For when one says, "I am of Paul," and another, "I am of Apollos," are you not {mere} men? What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave {opportunity} to each one. I planted, Apollos watered, but God was causing the growth.

1 Cor. 3:22 whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you,

1 Cor. 4:6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that

in us you might learn not to exceed what is written, in order that no one of you might become arrogant in

behalf of one against the other.

1 Cor. 16:12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

Paul mentions Apollos again in Titus 3:13 and recommends him and Zenas the lawyer to Titus, knowing that they intended to visit Crete.

Titus 3:13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

Jerome (a church father) believed that Apollos remained in Crete until he had heard that the divisions in Corinth had been healed, and that he returned and became bishop of that city.

Aquila and Priscilla

Aquila and his wife Priscilla were Jews and natives of Pontus. Their occupation was tentmaking. They had fled

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from Rome to Corinth when the emperor Claudius had commanded all Jews to leave that city. When Paul came to

Corinth, he found them and stayed with them for some time, working with them at the trade of tentmaking.

Later, when Paul was opposed by the Jews, and perhaps to remove any obstacle to his reception by the Gentiles, he

left the house of Aquila and dwelled with a man named Justus.

It is not clear when Aquila and Priscilla became Christians, but it was certainly before Paul left Corinth, because they

traveled with him to Ephesus. Paul was able to teach them a great deal about Christ in a short time, because we see

Aquila and Priscilla giving instruction to Apollos in Ephesus (Acts 18). They appear to have been zealous promoters

of the cause of Christ in Ephesus (1 Cor. 16:19).

Acts 18:2 And he [Paul] found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with

his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them,

Acts 18:18 And Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and

with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow.

Acts 18:26 and he [Apollos] began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him,

they took him aside and explained to him the way of God more accurately.

Aquila and Priscilla later returned to Rome, and their home there was a place of assembly for believers. See Romans

16:3 and following verses.

Some years after that they seem to have returned to Ephesus, because Paul sends salutations to them there during his

second imprisonment at Rome (2 Tim. 4:19), as being with Timothy.

Balaam

Balaam was a non-Jew living in the city of Pethor in Mesopotamia. He was a poet and a prophet of sorts, but he doubtless belongs to the Midianites. See Numbers 22 and following for his story.

Balaam possessed some knowledge of Jehovah, the true God; and he acknowledged that his superior powers and knowledge as a prophet came from God. Balaam had become somewhat famous, and he became conceited and covetous.

The Israelites Encounter with the Midianites

The Israelites had camped in the plain of Moab on their second approach to the land of Canaan. Balak, the king of Moab, entered into a league with the Midianites against the Israelites. He sent messengers to Balaam with money to pay him to place a curse on the Israelites.

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Balaam did not trust the messengers and asked them to spend the night so that he could consult with God. And God expressly prohibited Balaam from going back with the men to Moab, so they returned to Balak.

Balak sent some very high officials on another mission to Balaam; and Balaam was promised great reward

and much honor. Balaam replied that he could not be tempted by reward but that he would speak what

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the Lord would reveal. The ambassadors spent the night and Balaam again talked to the Lord. Because of

Balaam's persistence, he secured permission from God to accompany Balak's messengers, with the understanding that God would dictate what Balaam would speak.

In the morning Balaam proceeded with the princes of Moab, but "God's anger was kindled against him", and an angel barred his way on the road to Moab. Balaam did not see the angel, but the donkey Balaam was riding saw him and shied away into a field. Then, when Balaam tried to keep the donkey on the trail, the donkey squeezed Balaam's foot against a wall. Finally, the donkey fell down. Balaam became enraged and beat the donkey with a stick. The donkey then questioned Balaam about the beating. Then Balaam was able to see the angel. The angel accused Balaam of perverseness, but told him to go on to Moab but only to speak the things God would tell him.

When Balaam met Balak, he told him that he would only speak what the Lord told him to. According to Balaam's direction, he and Balak erected seven altars upon each of which they offered a ram and a bullock.

But then, three times Balaam tried to speak a curse against Israel, but his very speaking was overruled by

God. Instead of cursings coming out of his mouth there were blessings and magnificent prophecies, reaching forward in time until they told of "a Star rising out of Jacob."

Balak was very disappointed, to say the least. So to assuage Balak's feelings, Balaam advised him that since he could not curse Israel, the Moabites could do just as much damage to Israel by seducing the Israelites to commit fornication with them. And a great deal of damage was done over several generations by this practice.

A battle was fought between the Israelites and Midianites, and Balaam sided with the Midianites and was

slain. See Num. 31:8.

Balaam comes down in history as the prototype of the typical hireling prophet eager only to commercialize his gift. 2 Pet. 2:15; Titus 1

The "doctrine of Balaam" mentioned in Rev. 2:14 was the teaching of the mercenary prophet to abandon

godly separation and character in favor of worldly corruption and conformity. Balaam taught Balak to corrupt the people that he could not conquer. He was ignorant of God's principles, and too self-centered to use his gift properly.

Edomites

The Edomites are the descendants of Edom, i.e., Esau, according to Genesis 36:1-19. And according to Numbers 20:14-21, the Israelites were refused permission to pass inviolate through Edom. This was an instance of religious aversion probably exacerbated by Satan himself.

Saul ben-Kish, anointed first king of Israel, fought against the Edomites, I Samuel 14:47; "for Yahweh so hated the Amalekites (descendants of Esau) that He commanded Saul to have no pity on them -- not even

the women and children -- but to blot out the name of Amalek entirely."

And according to I Kings 11:15,16, King David defeated the Edomites; however, Hadad, one of the royal princes, escaped to Egypt and later became an enemy of Solomon's. Indeed, by David's command, Joab ben-Zeruiah, remained in Edom six months -- "until he had cut off every male organ (ZAKR) in Edom."

Then, in 875 BC, the Edomites allied with Moab and Ammon to attack Judah, II Chronicles 20:22, in the Valley of Berachah. Later, Jehoram had problems with the Edomites until, finally, Amaziah killed 10,000 Edomites in the Valley of Salt, took Sela, the capital, and executed another 10,000 by pushing them from the top of the rock (II Kings 14:7, II Chronicles 25:11,12)

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Subsequent to this, the Edomites became the vassals of the Assyrians, but attempted revolutions in 711 and 701 BC. And the Edomites allied themselves with Nebuchadnezzar when he destroyed Jerusalem in 586 BC, according to Psalm 137:7, which says, "Remember, O Lord, what the Edomites did on the day Jerusalem fell. 'Tear it down,' they cried, 'tear it down to its foundations!'"

Nebuchadnezzar ceded portions of Judah to the Edomites after the fall of Jerusalem. This fulfilled the prophecy of Jeremiah in Jeremiah 49; and explains why Jeremiah had been exhorting the Jews to destroy

the Edomites. Lamentations 4:21, Amos 1:11,12, and Obadiah 8-10, all prophecy the destruction of Edom

by God.

The Nabataeans were the first of God's whips against the Edomites; for the Nabataeans pushed the Edomites back up into a small parcel of land next to Judah. Then John Hyrcanus I, king-hierarch of Judea, 134-104 BC, subjugated Edom in fulfillment of the above prophecies, "that Jacob shall lay Esau by the heel." Hyrcanus "permitted the Idumeans to remain in their country as free men if they would circumcise

their genitals and observe Jewish law."

God's final whip against the Edomites was Rome. For the Romans used 20,000 of the Idumeans as allies in

the siege of Jerusalem, 70AD. But afterwards, the Romans annihilated the Idumeans, stating simply that they were a lawless and despicable race.

In verses 3 and 4 of Malachi chapter 1, Malachi compares the priests to Esau and his descendants the Edomites. This was an insult of unimaginable contempt -- the ultimate slur. For the Edomites were uncircumcised. And as uncircumcised heathens the Amalekites had "made themselves particularly hateful by cutting off 'the circumcised members of the Israelites'" (both prisoners and corpses), tossing them into the air and shouting with obscene curses to Yahweh: 'This is what you like, so take what you have chosen.' This tradition is deduced from Deuteronomy 25:18, alluding to Amalek's harassment of the

Hebrews at Rephidim during the Exodus."

In other words, Malachi is equating the circumcised Levitical Priests of his day with the uncircumcised Edomites. The Edomites were unbelievers who hated Yahweh and the Jews, and who tried to destroy the

Jews at every opportunity. The priests were also unbelievers who hated Yahweh, and who were trying to destroy their own country from within. Who is more to be reviled? The enemy who attempts to kill you, or traitorous compatriots who attempt to kill you?

Enoch

READ Hebrews 11:5,6

This is all the information that we have about Enoch in Scripture. Let's see what we can do with it. So let's

go back to a world, our world -- the planet earth, but a world that was very different than what we know.

Geographically, it was different. Quickly, there were 2000 years between the Creation and the Flood.

The

Flood is the key to understanding the geography of our planet and its archaeology.

The Bible describes an earth that for 2000 years was under a kind of canopy of water -- a great expanse of

water was above the earth. And it could have been in the form of ice, or clouds or just water -- the earth

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was encased by an ocean. So the Flood was when an ocean literally collapsed onto the earth and not only

that -- but the very bowels of the earth, the magma from the center of the earth came up from below -- subterranean volcanoes as it were, exploded from below. So the entire geography of the planet was altered.

And living under that canopy of water, the people of this first 2000 years were never exposed to the direct

rays of the sun. The sun was filtered through the water. And the result was that they did not die like we do. When they lived under that filter of water they did not die as quickly, and thus we have the great ages

that are recorded in the Bible. And on top of that the genetic pool of the human race was not as distorted,

twisted, sick and diseased and radiated that it is today. It was only a few years from the beginning.

This -- in Genesis 5 -- is history. Real history. So this was a very different world. I mean can you imagine living for 300, 400, 500 years. I can't.

But the fact is that they were not much different from us. So the world was different, but the people were

boringly the same. With all these years to spare, what did they do? They matured in sin. And they worked

at being better sinners than they were 100 years ago. They came up with ways of sinning that we, because

we only live for 70 to 100 years, don't even being to think of. They took sinning to its heights.

And by the time the Flood came, the entire world was populated. And the phrase, "they had other sons and daughters" keeps appearing. This tells us that there were lots and lots of people on the earth.

Because

if you live for hundreds of years, you can have lots of kids, and they have kids, and on and on. And this answers that question that someone always asks: 'where did Cain get his wife?' One scholar estimates that

there were, conservatively, 130,000 ladies for him to choose from.

So there was a real civilization that went under the water. This is for real. And Enoch was a real person, and through him comes our Lord.

Then there were the descendants of Cain -- and they are the ones who developed sin. And chapter 4 of Genesis describes the civilization of that day, how these people were city builders -- they weren't cave men. It describes how they had polygamy, it describes their music, their businesses, their iron foundries, this vast civilization that spread across the earth.

It describes a world that said Goodbye to God. There is one man mentioned and his song. This man wrote

a song that was the top hit of the day. You'll find it in verses 23 and 24 of Genesis chapter 4. And the song

went like this:

"I have killed a man, and I want the whole world to know I killed him in cold blood. And should I tell you why I killed him? Because he angered me!"

So this man is throwing out a warning: anybody else want to upset me? I'll kill you, too. And I dare anyone to touch me because I killed him.

The song is saying, I'm not guilty. There is no right, there is no wrong; there is no law. I'll do as I please, I'll kill who I want, and no one can touch me.

And this song is indicative of the civilization of the day. And our Lord summed up the days of Noah

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when He said: "They were eating and drinking, marrying and giving in marriage, and did not understand until the Flood came." In other words, here are people just going about living.

Enoch 2

But what is fascinating about what our Lord said is this: there is no mention to any relationship with God.

They had this great civilization -- they had music, they had business, they had polygamy -- but there is no place for God.

This is a world that walked after the flesh. What is flesh? This stuff, this human stuff. And to walk after the flesh is to live as if this (flesh) is it. In other words, my flesh is my reason for being. As long as all the glands and appetites of my flesh are completely satisfied, as long as I am housed in the best of homes with

the most expensive furniture, as befits such a great creature as I -- as long as I have all I want in this flesh,

then this is it. Eat, drink and be merry!

With no reference to God, no reference to eternity, no reference to the fact that I am more than an animal,

that I am made in the image of God --- this body, these glands, these appetites --- this is life! And that is "walking after the flesh."

And into this world Enoch was born. And he had a spiritual heritage that had come to his line: that the seed of the woman would crush the head of Satan and in so doing have his own heel bruised. And the only way you can have your heel bruised is by being nailed to a Cross -- for when they drive the spike through your ankle your heel is bruised by the pounding.

So Enoch had the promise of Christ -- he had a Godly heritage. And it would appear that Enoch did not "walk with God" until the birth of his son. Because verse 22 says, "And after he became the father of Methuselah, Enoch walked with God 300 years."

The suggestion is that he changed after the birth of his son. And we don't know exactly what happened. But God broke in to Enoch's life and Enoch saw his world for what it really was. And Enoch knew that his civilization was going to pass away -- all of it. Enoch realized that everything that is so important in this world -- wasn't!

You remember Solomon? Who was so rich that he could try everything to discover happiness. And in the end, in Eccl. 12:8, he said, "Meaningless! Meaningless! says the Teacher. Everything is meaningless!"

Or even, "Wind, wind, as empty as the wind. Try to hold it!"

And Enoch saw this in a moment of time. It took Solomon his whole life to discover it, but Enoch saw it in

a flash. All this, all this will be gone when Methuselah died. Enoch saw that the only thing that endures is God Himself. For God IS. And everything in the world will soon be a WAS, and your hopes are only WILL BE. And Enoch saw that God was the meaning of life.

So from this point on Enoch was in the world, but not of the world. Now that sounds like he never enjoyed anything the world had to offer. No. Did you know that I enjoy things in life, in the world. I enjoy eating: vanilla ice cream with pecans -- Caesar salad! I love music, art, and drums. I love swimming as a sport. And did you know, I don't want to die. I love the world that God created.

BUT, if this is all there is.... I draw my life from God. God is my life. My thoughts have no meaning without God. So I live in the world, but I don't find my meaning or my life there. I don't hang on to life with clenched fists. In other words, this is not where my life is. My life and its meaning are in Christ. I live by the God that says, "I AM."

You know, this world seems so real. Can you imagine a day when there would be no White House, no California? Can you imagine day when you, just like you can in Greece, will pay 5 dollars to take a tour of

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the ruins of California? We can't think that. It is all passing away.

So we live in it, and we enjoy it -- but we know that it is going. So Enoch realized that there was more to life than "eating and drinking and marrying and giving in marriage." That there had to be more to life than just this.

So Enoch responded to God by faith. And he, according to the book of Hebrews, began "to seek God." And in Genesis, he began "to walk with God."

Enoch 3

Faith is a response, you know. Faith is not me drawing upon my inner resources to believe. It is not me taking the initiative. Faith is not me getting in God's face and quoting His promises to Him so that He will remember to keep them. And faith is not me always checking up on myself, "Do I have enough faith?" Faith is rest. Because God takes the initiative, and I respond with "thank you." Faith is believing God IS.... God is here and now -- to you -- right now! God IS.... God is not what will be, God is not what was, God IS right now loving you. God is right now loving you. God is life.

Faith is the "eye" of your soul. Right now I am using my eyeballs to see. If I took them out to check on them -- I wouldn't be able to see. So if I keep saying to myself, "Do I have enough faith?" -- then my faith can't function. In other words, I'm so busy checking on my faith that I can't have any -- I can't use it. So faith is the ability to see God. And this is what Enoch did. He saw God and had faith. Enoch responded in faith and then he began to seek God. He began to look for God, rather than looking for his faith.

Enoch

started to focus his life upon God.

And it is also called "walking with God." And walking with someone implies that you are in step with someone; it implies that you are going the same direction; it means harmony; it even implies intimacy or friendship. So Enoch became the friend of God.

The New Testament develops this idea. Christ comes into us so we are one with Him. Christ said, "take my yoke upon you." You know, the yoke was a wooden harness that connected two oxen -- so the two became one animal pulling the plough. So Christ said, we will be yoked together -- you and I will become one. So we walk with Him. And that is why He said, "follow me." And that is why He said, "I am the way." In other words, "I am the map, I am the compass, I am the direction finder."

So Christ lives in us, and we walk with God. And notice that it is a "walk." It is not the 100 yard dash. It is nice and steady and progressive, yet intimate. It goes on and on and on and you have time to talk -- did you ever notice that -- you can talk while you walk. If you are running the 100 yard dash, you cannot talk -- you are too busy straining.

And in Hebrews chapter 11, verse 5, it says that Enoch "pleased God."

Now how do you do that?

Enoch was realizing that there was more to life than "eating and drinking and marrying and giving in marriage." Enoch realized that there had to be more to life than just this.

So Enoch responded to God by faith. And he, according to the book of Hebrews, began "to seek God." And in Genesis, it says that he "began to walk with God."

Faith is a response you know. Faith is not me drawing upon my inner resources, my inner strength, to believe. Faith is not me taking the initiative. Faith is not me getting in God's face and quoting His promises to Him so that He will remember to keep them. And faith is not me always checking up on myself, "Did I have enough faith?"

Faith is rest. Because God takes the initiative, and I respond with "thank you." Faith is believing that God IS.... God is here and now -- to you -- right now. And I'm not talking about the existence of God. I am talking about God's ISSING... that is, God is not what will be, God is not what was, God IS right now loving you. God is right now -- life!

Faith is the 'eye' of your soul. Right now I am using my eyeballs to see. If I took them out to check on

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them -- I wouldn't be able to see. So if I keep saying to myself, "Do I have enough faith?" -- then my faith can't function. In other words, I so busy checking up on my faith that I can't have any -- I can't use it. So faith is the ability to see God. And this is what Enoch did. He saw God and he had faith. Enoch responded in faith and then he began to seek God. He began to look for God, rather than looking for his faith. Enoch started to focus his life upon God.

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Enoch 4

The New Testament develops this idea. Christ comes into us so we are one with Him. Christ said, "take my yoke upon you." You know, the yoke was a wooden harness that connected two oxen -- so the two became one animal pulling the plough. So Christ said, we will be yoked together -- you and I will become one. So we walk with Him. And that is why He said, "follow me." And that is why He said, "I am the way." In other words, he was saying, "I am the map, I am the compass, I am the direction finder." Without Me, you will get lost.

So Christ lives in us, and we walk with God. And notice that it is a 'walk.' It is not the 100 yard dash. It is nice and steady and progressive, yet intimate. It goes on and on and on and you have time to talk -- did you ever notice that -- you can talk with someone while you walk with them. If you are running the 100 yard dash, you cannot talk -- you are too busy straining.

And in Hebrews chapter 11, verse 5, it says that Enoch "pleased God." Now how do you do that? That's a

tantalizing phrase -- "to please God."

Now you have to understand that God loves every one of us with an unconditional love. And that means that God does not expect or need anything in return -- He just loves us. And if we don't respond to God's love He does not get mad at us -- nor does He stop loving us -- for His love is unconditional. But when we do respond to God's love -- well, this brings a smile to His face. And this is pleasing to God. God created us, then, for response to His love, and when we do respond -- this is pleasing to Him.

God is pleased when we walk with Him, when we are His dear friend, when we are intimates of His.

Enoch, then, was a "friend of God," that is, Enoch responded to God's love by loving God in return -- and

this, this pleased God.

So Enoch "walked with God." And one day, according to Genesis 5:24, Enoch went for a walk with God and never came back. And when this happened, Enoch was 365 years old.

And notice that it doesn't say that he died. No. It says, "Enoch walked with God; then he was no more, because God took him away."

And this phrase, "then he was no more" is a Hebrew idiom that means that Enoch disappeared from the face of the earth. And this same idiom is used in Job 7:8, which says, "The eye that now sees me will see me no longer; you will look for me, but I will be no more." And it is also used in Jer. 31:15, "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more."

And, most interesting, this same phrase is used to describe the translation of Elijah to heaven. II Kings 2:11

and 12 read, "As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. Elisha saw this

and cried out, 'My father! My father! The chariots and horsemen of Israel!' And Elisha saw him no more."

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And the reason that Enoch was seen no more? Because God took him. The word is laqach in the Hebrew.

And it means "to seize or take hold of; to snatch away." And it is the same idea as being 'raptured.' For I Thess. 4:17 reads, "After that, we who are still alive and are left will be caught up with them in the clouds

to meet the Lord in the air. And so we will be with the Lord forever."

Thus, Enoch was 'translated' to heaven without experiencing that process that we call dying. And Enoch and Elijah are the only two individuals in Scripture that have had this unique experience. For again, Hebrews 11:5 says, "So that he did not experience death."

Enoch, then, received a glorified body and went to heaven. And Enoch is the embodiment, the picture of the relationship -- the intimacy -- that mankind should have with God. We should all "walk with God."

Paul: As the next introductory illustration to the names of God.

Now please turn with me to I Timothy 1:15 and 16, Paul is speaking: "Here is a trustworthy statement that

deserves full acceptance: Christ Jesus came into the world to save sinners -- of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life."

Enoch 5

Paul is saying that I am an example of God's grace, and he also says, under the ministry of the Holy Spirit,

that he was the worst sinner that ever lived! Not you, not me, not your next door neighbor, not David with Bathsheba -- No! The Apostle Paul.

So come back with me 2000 years and get inside Paul's head. Paul was born in Tarsus, which is a Greek city. So he was born Greek speaking; but in Philippians he tells us that he was a Hebrew of Hebrews.

Which means that although he was born in a Greek speaking city, his family were such strong Jews that they spoke Hebrew. Paul, then, was raised in a Hebrew ghetto.

And he says, I was raised a Pharisee. And the Pharisees were the fanatics of the fanatics. They kept every detail of the law of Moses, they added to that law another 2000 commandments that they felt added to the

fulfillment of the law. They spent every waking hour of every day trying to find ways to keep the Law a little bit better. For example, the Jews of that day wore the prayer shawl. Well, the Pharisees wore one that

had longer tassels than everyone else's, just so everyone would know that they prayed more than the others did. When the Jews went to prayer they would take a little tiny box with them, and in the box were

little tiny scrolls of the Law. And they would wrap it on their arm, or on their heart, or on their forehead. But the Pharisees had bigger boxes than everybody else -- so they looked like unicorns with their boxes on

their heads. And they didn't just wear them to prayer, they would wear them to the mall so that everyone

would know that they were better than everybody else.

They were very sincere and they were saturated with the Torah, the Old Testament. When Saul of Tarsus

was raised as a Hebrew of the Hebrews, it means that at the age of 4 he would have memorized the book

of Leviticus. And the first thing they would do on his birthday would be to smear honey on the Scroll of the Law, and he would have to lick the honey off what, would be to us, the Bible. He would have to lick

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the honey off the Bible so that the earliest remembrance that he would have of the Bible is that it tastes good. And it goes in the Scripture, "Your word is like honey to my mouth."

Then from age 4 to age 12 he would memorize Genesis, Exodus, Numbers and Deuteronomy -- so he has the first five books of the Bible. At age 12 he would have Bar Mitzvah, and the Rabbis would question him

on the first five books of the Bible. And not like true or false. They would jump all over the first 5 books and he would have to quote it and explain it.

After Bar Mitzvah he is on his own -- he is now a man -- son of the Law. His Hebrew name was Shaiol -- Saul is the anglicized version of that name.

He wore his hair down by the side. He was a little Jew-boy. Jew, Jew, Jew, to the heart. And so strict! To every part of the Scripture.

As far as he was concerned, God was angry with him most of the time and he had to keep the Law to be accepted by God. His only value was in how he performed the Law, kept the Law, and sacrificed in the Temple. That was the Pharisee in Tarsus.

He would keep a notebook in which he would keep track of every single instance in which he kept the Law. He would write it down. And he would add it up. He was a miser -- you know he kept his money under the bed, and every night he counts it out and gloats over the fact that he has more than anybody else.

He would gloat over his righteousness. In fact, you know if you're going to be a Pharisee you have to have bad people around you so that you look good. And Saul did this.

And along with all Jews, he was waiting for the Messiah. They all were. It was in the air. It was expected to happen at any time -- for all the prophecies pointed to about that time. But his understanding of the Messiah was a great king riding into Jerusalem on a white horse, and he would kill all the Romans, and the blood of Romans would cover the streets, and the Jews would become the number one nation in the world.

And he believed that because he was a Pharisee he would have a powerful position in the New Kingdom of the Messiah. He would be one of the number one people in the number one nation of the new world order.

Enoch 6

As a teenager he was sent to Jerusalem to study under the Rabbi Gamaliel. And Gamaliel was one of the greatest Rabbis that ever lived. And this means that Saul had the best education that a Jewish boy could have. This was the MIT, the Cal Tech, the Harvard, the Stanford of the ancient world. And Saul passed with honors.

So Saul returned to Tarsus loaded down with his doctorate and honors. This is a man who as he walked down the street was announcing that he was the holiest man in town: see my degrees, see my prayer shawl, see my phylacteries, see my identity. For this was Saul's identity. This is who he was. This, then, was a person who was so good that God just had to accept him. God has to give in and say, "You've made, kid!"

Then, once more, he returns to Jerusalem. And Jerusalem has changed: because now everybody is talking

about Jesus. Jesus of Nazareth, Jesus who has risen from the dead. And Saul walks into this. This is all anyone is talking about -- Jesus has risen from the dead.

And Saul, because of his high position and his education, goes to the high priest. And he asks, "what are we talking about here?" And the story comes out. A peasant, a carpenter who comes from Galilee. Now Galileans had funny accents -- they didn't speak proper Hebrew -- they were hicks is what they were.

And you remember what Nathaniel said, "Can any good thing come out of Nazareth?" I mean, give me a break. The Messiah? This peasant claims to be Messiah and everybody believes him.

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But says the high priest, "we fixed it." By the end of the week his body was mangled, beaten to a bloody pulp, and hung on a Cross.

Now to a Jew, the Cross was the curse of God. It is written in the Law that anyone who hangs on a tree is cursed of God. So when a person was crucified -- well, this was as low as you could go. For you remember the Jews executed by stoning.

So the high priest said, "he was crucified for blasphemy -- he dared to say he was the son of God." And said the high priest, his disciples came in the night and stole his body. And then they came with this cock and bull story that he rose from the dead.

Saul is satisfied. He trusts the high priest. This was revolting to Saul, that a peasant would commit such blasphemy.

Gamaliel

Gamaliel

Of these two schools, that of Hillel was by far the most influential in its own day, and its decisions have been held authoritative by the greater number of later Rabbis. The most eminent ornament of this school

was Gamaliel, whose fame is celebrated in the Talmud. Hillel was the father of Simeon, and Simeon the father of Gamaliel. It has been imagined by some that Simeon was the same old man who took the

Savior in his arms and pronounced the *Nunc Dimittis* (Luke 2:25-35). It is difficult to give a conclusive proof of this; but there is no doubt that this Gamaliel was the same who wisely pleaded the cause of St. Peter and the other apostles (Acts 5:34-40), and who had previously educated the future apostle St. Paul (Acts 22:3). His learning was so eminent, and his character so revered, that he is one of the seven who alone among Jewish doctors have been honored with the title of "Rabban."

1

As Aquinas, among the schoolmen, was called *Doctor Angelicus*, and Bonaventura *Doctor Seraphicus*, so Gamaliel was called "The

Beauty of the Law;" and it is a saying of the Talmud that "since Rabban Gamaliel died, the glory of the Law has ceased."

He was a Pharisee, but anecdotes are told of him which show that he was not trammelled by the narrow bigotry of the sect.

2

He had no antipathy to the Greek learning. He rose above the prejudices of his party.

Our impulse is to class him with the best of the Pharisees, like Nicodemus and Joseph of Arimathea. Candor and wisdom seem to have been features of his character; and this agrees with what we read of him in the Acts of the Apostles,

3

that he was "had in reputation of all the people," and with his honest and intelligent argument when Peter was brought before the council. It has been imagined by some that he became a Christian; and why he did not become so is known only to Him who understands the secrets

of the human heart. But he lived and died a Jew; and a well known prayer against Christian "heretics" was composed or sanctioned by him.

He died eighteen years before the destruction of Jerusalem,

4

about the time of St. Paul's shipwreck at

Malta, and was buried with great honor. Another of his pupils, Onkelos, the author of the celebrated

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Targum, raised to him such a funeral pile of rich materials as had never before been known except at the burial of a king.

If we were briefly to specify the three effects which the teaching and example of Gamaliel may be supposed to have produced on the mind of St. Paul, they would be as follows: candor and honesty of judgment; a willingness to study and make use of Greek authors; and a keen and watchful enthusiasm for

the Jewish law. We shall see these traits of character soon exemplified in his life. But it is time that we should inquire into the manner of communicating instruction, and learn something concerning the place where instruction was communicated, in the schools of Jerusalem.

1

This title is the same as *Rabboni*, addressed to our Lord by Mary Magdalene.

2

He bathed once at Ptolemais in an apartment where a statue was erected to a heathen goddess; and being asked how he could

reconcile this with the Jewish law, he replied that the bath was there before the statue, that the bath was not made for the goddess, but the statue for the bath.

3

Acts 5:34. Yet Nicodemus and Joseph declared themselves the friends of Christ, which Gamaliel never did. And we should hardly expect to find a violent persecutor among the pupils of a really candid and unprejudiced man.

4

His son Simeon, who succeeded him as president of the Council, perished in the ruins of the city.

Gideon

Gideon was the son of Joash, of the tribe of Manasseh. His name means "tree feller" or "warrior", and his

story is related in the book of Judges, chapters 6, 7, and 8.

THE CONDITION OF ISRAEL

At the time of the account of Gideon's story, Israel was in one of its many spiritual down-cycles, having relapsed into evil and idolatry and been brought under divine discipline through the domination of the Midianites for the past seven years. The Amalekites and the "children of the east" (east of the Jordan river)

were allied with Midian; and the power of these allies brought so much pressure on the Jewish people that they "made them dens which are in the mountains, and caves, and strongholds."

Judges 6:1-6

The enemy camped in Israelite territory, destroyed or stole the crops and flocks, "till thou come unto Gaza,

and left no sustenance for Israel, neither sheep, nor ox, nor ass." Israel was said to be "greatly impoverished."

The people "cried for help from the Lord", (6:7). The Lord sent a prophet (name not given) to reprove them for their disobedience and to bring them to repentance.

Judges 6:7-10

THE CALL OF GIDEON

Gideon was threshing wheat in the winepress, to hide it from the Midianites. The angel of the Lord appeared

to him and said "The Lord is with thee, thou mighty man of valor." Gideon's despondent reply was, "if the Lord be with us, why then is all this befallen us? and where be all his miracles which our

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fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites." The angel of the Lord replied, "Go...and thou shalt save Israel from the hand of the Midianites; have I not sent thee."

Judges 6:15-24

GIDEON DESTROYS THE ALTAR OF BAAL

The Lord told Gideon to purify his father's house from idolatry, and to sanctify himself by offering a burnt offering. The following night, in the dark for fear of the other people, he tore down the altar and cut down the grove of trees where Baal worship was held.

The people wanted to kill Gideon because of this act of desecration, but Joash, Gideon's father, took his part, telling the men to allow Baal to plead for himself — if he was a god, he could protect himself.

THE SIGN OF THE FLEECE

The Midianites and their allies again invaded Israel, and Gideon gathered an army from the tribes of Manasseh,

Asher, Zebulun, and Naphtali. But before going out to battle, he asked for a sign from the Lord.

He asked that dew be allowed to fall on a fleece which was spread on the threshing floor, which the ground around remained dry. The next morning the fleece was so wet that Gideon wrung a bowl of water

from it, but the ground was dry. The next night, the miracle was reversed, with the ground getting wet and the fleece remaining dry (6:36-40). Thus encouraged, Gideon led his army toward the Midianite forces.

THE DEFEAT OF THE MIDIANITES

Gideon advanced against the enemy and camped near the brook Harod, in the valley of Jezreel (the Plain

of Esdraelon). His army numbered about 32,000 effectives, which the army of the Midianites was 135,000

(8:10). Nevertheless, the Lord told Gideon that his army was too large! So Gideon announced to his forces that every man who was afraid or fainthearted, was free to go back home. At that time 22,000 of his

troops left for home. (This was not the Alamo.)

Gideon 2

The Lord wanted the army reduced so that there would be no doubt that it was the Lord fighting for Israel and that the victory would be a true miracle. But even 10,000 troops were too many, the Lord said,

and He gave directions for cutting the army still further, the water-drinking test. Those who knelt to drink were rejected and sent home. Those who scooped water in their hands and lapped it from their hands, in order to drink from an alert posture, were selected. Only 300 qualified!

Each of the 300 was equipped with a trumpet, a torch, and a pitcher. Gideon divided these men into three

companies, and told them to surround the Midianite camp, to put their torches inside the pitchers and sent them on fire, and to wait for the signal of the trumpet. At the signal, the men broke the pitchers, revealing

the torches, blew the trumpets, and shouted "The sword of the Lord and of Gideon!"

The effect was complete surprise and shock. The 300 looked like a massive army, and the Midianites fled hastily, with Gideon in pursuit. Gideon sent word to the Ephraimites to cut off the enemy retreat at the Jordan River; and the Midianite prince was captured and executed.

Gideon was offered the kingship of Israel, but he refused. He requested a gift of the gold earrings which were taken from the enemy. With these he made a golden ephod (weighing about 50 pounds), which

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subsequently became an object of worship proving a snare to Israel and to Gideon because he had invaded

the prerogatives of the priesthood.

Husbands

It seems to be mostly women who read the books and attend the classes on How to Please Your Husband, How

to be Submissive, How to Help *Him*, and so forth. We men seem to be fairly successful in dodging this sort of

thing. Our wives would surely have a good case if they would ask us to take equal time to learn our "trade" as

spouses. But my observation of myself and other husbands is that it's going to take a lot more than that to get us

into classes on husband-hood.

Fortunately, there is another method, somewhat more subtle, but very effective nevertheless. Pastors who do

systematic Bible teaching know that many principles of the Christian way of life are very useful in making husbands

into people who are fit to live with. So - if a husband can't be cajoled or bribed into a special class, he can

still be learning in the regular Bible classes the principles he needs on which to pattern his activities as a family

man.

The biblical principles related to marriage and the husband's duties, when they are understood and applied by

husbands, can produce wonderful results. And really, it is the standard and basic Christian life principles, so

useful in all areas of spiritual growth, that are the most important in developing and maintaining a happy and

productive relationship between spouses.

A husband is commanded to love his wife. "Husbands, love your wives, even as Christ loved the church..." (EPH.

5:25) It is true that young women are to be taught by older women how they are to love their husbands (TITUS 2:4). But nowhere in Scripture is there the same forceful command to women to love their husbands. It is

paramount in the Bible that the wife's love is the willing response to that which the husband initiates.

Lack of harmony in the home, for which the husband has the predominant responsibility, is so important that 1

PETER 3:7 states that a man's prayers will not be answered if such harmony is not present. Failure on a man's part

to treat his wife in Grace, and failure on his part to train his children in the nurture and admonition of the Lord,

are carnality. A husband who despises and hates his wife and neglects his family's spiritual welfare is living in

sin, just as surely as the unrepentant adulterer or the confirmed drunkard.

Along with other types of backsliding believers who are stumbling blocks in the way of someone's spiritual

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progress, the man who persists in maintaining an unstable home life is a prime candidate for serious divine discipline.

The ability to manifest love is part of the fruit of the Holy Spirit and is a product of consistent and long-term spiritual

growth. Therefore, a man's capacity for love for his wife is proportional to his total spiritual progress. A man's spiritual progress is relatively easy to see; and it is certainly noticeable to his family. True spiritual growth

results in a person's becoming more Christ-like every day; and this quality is observed when the fruit of the Spirit

becomes more and more obvious.

Gen. 5:22,23 "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, selfcontrol..."

Look at those signs of maturity! Are you acquainted with husbands who exhibit these traits in their daily lives,

with their wives and children? Do you realize that a man like this would be irresistible to his wife and a hero to

his children? A man like this would have an excellent chance of winning even an unbelieving wife to Christ, in

no time. Bible doctrine makes men out of boys, even if the boys are over thirty.

It is a principle of God's authority and the Chain of Command that "The one in authority initiates and the subordinate

responds." In God's plan, men have an enormous capacity, by the Grace of God, to create the responses in

their wives that are the most beautiful and pleasing.

If a husband is a bully, only the most spiritual, submissive, and dedicated wife will stay with him. Only a very

mature woman will willingly endure long term suffering at the hands of an immature husband. There are a

number of historical cases of godly women who suffered to the point of death in the attempt to win the ungodly

husband.

Certainly wives are commanded to be submissive. But the man who must demand that his wife submit, to get

her cooperation, has missed the boat entirely. Anyone who is in a position of authority should never expect his

subordinate to submit simply because it is his duty. Yes, the subordinate's duty is to be submissive; but the one

in authority is in deep trouble if he must be authoritarian to get his way.

CHARACTERISTICS OF TRUE LOVE

Husband 2

True love will have the characteristics listed in 1 COR. 13. It is possible for anyone to compare the actions of any

person with these Bible standards and determine whether true love is being exhibited. These would be especially

useful for a single person trying to determine whether a member of the opposite sex has true capacity for

love as God intended.

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Where these traits are missing between husband and wife, it is the husband's responsibility to provide them (remember,

"Love your wife..."). These are possible only through Christian growth towards maturity over a period of time under the continuous control of the Holy Spirit, as in Ephesians 4.

These same patterns dictate also the nature of the wife's response to her husband. But the man who believes that

he will receive the proper response, without his first making the initial steps, is indulging in wild wishful thinking,

to say the least.

Final Note: The husband who sees no need to change, or who refuses to submit to the Plan of God for his life

and marriage, is going to have to abide by the results. His wife's response to him may be in large measure a response

to what he sends her way; and in that respect, he gets what he deserves. Of course, many of us have wives who are themselves Grace-oriented, so they quite often do not "give tit for tat"; and we should be grateful

for that underserved blessing.

CHARACTERISTICS OF LOVE (I COR. 13)

Love is slow to lose patience. It doesn't demonstrate irritations or reflect anger or have a quick temper.

It has

fully accepted the character of the one loved.

Love looks for a way to be constructive. Love is actively creative. It is able to recognize needs. It discovers successful

methods of improving or contributing to the other's life.

Love is not possessive. Love does not hold exclusive control where one is allowed little or no freedom to fulfill

himself apart from the one who loves him.

Love is not anxious to impress. Love doesn't seek to make an impression or to create an image for personal gain.

Love does not cherish inflated ideas of its own importance. It is not self-centered. It has the ability to change

and to accept change. It is flexible. It doesn't allow, or expect, life to revolve around itself.

Love has good manners. It has respect for others which results in a set of Christ-centered standards. It has discretion.

It knows what is proper and when.

Love does not pursue selfish advantage. It does not have primary concern for personal appetites or for social

status; but it shows concern for needs of the one loved and families and friends involved.

Love is not touchy. Love is not hyper-sensitive or easily hurt. It does not take things personally. It is not emotionally

involved with personal opinions so that to reject ideas is to reject the one giving them.

Love does not keep account of evil. Love doesn't review wrongs which have been forgiven. It does not dwell on

past sins. It destroys evidence of past mistakes wherever possible.

Love doesn't gloat over the wickedness of other people. Love doesn't compare self with others for selfjustification.

It doesn't use others' sin to excuse personal weaknesses.

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Love is glad with all godly men when truth prevails. Love is in active fellowship with dedicated Christians. It is

occupied with spiritual objectives.

Love knows no limit to its forbearance. Love has the ability to live with the inconsistencies of others. It has empathy

for the problems of others.

There is no end to Love's trust. Love believes in the person loved and in the person's worth without question. It

has no reason to doubt the person's integrity.

There is no fading of Love's confidence. Love is not fickle. It has perfect peace and confidence that God is primarily

responsible for introducing the right partner at the right time.

Love has unlimited endurance. Love is able to outlast anything. It is able to endure all obstacles and even love

in the face of unreturned love.

JESUS, A REAL MAN

-A. Ralph Johnson

Some have claimed that there was no historical Jesus. They claim his existence was all a myth, derived from beliefs in ancient gods, or from Messianic hopes of the Jews.

The evidence that Jesus was a real person may be compared to the construction of a bridge.

Some pieces are stronger and some not so strong. However, together they interact in such a way that they provide an overwhelmingly powerful support.

I. The New Testament writers testify to the humanity of Jesus.

Opponents would like to just rule them out but they are important historical documents which must be considered. They provide vital testimony and information which can be examined to understand and resolve the issue.

The New Testament writers are represented as companions of Jesus, or had relationships with those who knew him or were so closely involved that they would have known the facts they relate. This gives great weight to their testimony.

Matthew, Mark and Luke (including Acts) clearly present a historical Jesus. These are here lumped together as a single source because of their synoptic nature.

A. Matthew, who was an apostle and companion with Jesus (Mat 10:2-4) wrote an extensive biography of his life.

1. Eusebius [A.D. 260-340] (3.39.15 f) quotes Papias [A.D. 70-155.] (Papias, Fragments #6)

"Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could."

Eusebius says: *"Papias, an ancient man, who was a hearer of John, and a friend of Polycarp,"* -Fragments #1

Skeptics claim that because it says *"the oracles,"* it is speaking of a list of *"sayings"* attributed to Matthew rather than the book of Matthew.

Answer:

"Oracles" indicates revelations from God. It does not mean *"sayings"* and Eusebius does not speak of them as *"sayings."* He speaks of the *Oracles* being *"put together,"* which suggests that he wrote a book. Nothing in his words precludes this from being the book attributed to Matthew. Indeed, the context is speaking of what the books of the Bible say about Jesus, specifying Mark, 1John, and Peter.

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Furthermore, early writers did use “oracles” to refer to books of the Bible.

a. Ignatius [AD 30-107] to the Smyrnaeans, 3 (Ante Nicene Fathers, vol 1, p.87)

For, say the [holy] oracles, “This same Jesus, who is taken up from you into heaven, shall so come, in like manner as ye have seen Him go unto heaven.”

(Footnote 13. Acts 1:11)

b. Ignatius [AD 30-107] to the Magnesians, 9 (Quoting Gen. 3:19)

For say the [holy] oracles, “In the sweat of thy face shalt thou eat thy bread.”

c. Clement: [153-193-217] Exhortations 8

It is now time, as we have dispatched in order the other points, to go to the prophetic Scriptures; for the oracles present us with the appliances necessary for the attainment of piety, and so establish the truth. The divine Scriptures and institutions of wisdom form the short road to salvation.

d. Clement: [153-193-217] Instructor, Book 2, chapter 11

...the varied and unfading Scriptures, the oracles of the Lord, resplendent with the rays of truth.

e. Gregory Thaumaturgus [A.D.205-240-265] Part 2, 2nd Homily

And again, “Search the Scriptures, for in them ye think ye have eternal life.” For on this account the treasure of the knowledge of God is revealed to them who search the divine oracles. That treasure of the inspired Scriptures the Paraclete has unfolded to us this day.

f. Constitutions of the Apostles, 6.5.XVIII (Quoting Leviticus 18:22)

All these things are forbidden by the laws; for thus say the oracles: “Thou shalt not lie with mankind as with womankind.”

g. Augustine, Confessions [A.D. 398], Book 12, Chapter 15

22. *“What say ye to me, O ye objectors whom I was addressing, and who yet believe that Moses was the holy servant of God, and that his books were the oracles of the Holy Ghost?”*

This is much like our common practice of speaking of the Bible as “*The word of God*,” because it was given by God and contains revelations from God, though it also contains statements of the Devil and others.

The Bible uses similar terminology.

Rom. 2:28 says that to the Jews were committed the “*oracles of God*.” He is not referring to some detached group of unrelated sayings. This obviously refers to the revelations contained in the Old Testament.

Acts 7:38 says that the fathers received the *lively oracles* to be give unto them.

How were they given? Were they a group of unrelated sayings, or were they indeed God’s word revealed in the books of the Old Testament?

Matthew was certainly written before the time of Papias (A.D. 70-155) because we find quotations from the book in writings as early as Clement (A.D. 30-100).

Skeptics try to get around this by claiming that Clement and others were quoting from a collection of sayings that pre-dated the Gospels. However, the fact that they quoted not only Matthew but also portions of Mark and Luke indicate the writers were familiar with all three.

We know he wrote before Luke because Luke seems to rely on information contained in Matthew. Since Luke wrote before the trial of Paul, about 63 A.D., before the fall of Jerusalem in 70 A.D., this letter cannot be dated later than about 60 A.D..

From the integrity manifested and intimate knowledge of the facts by the writer, we can see that he had to be very close to the events of the life of Christ that took place prior to

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the fall of Jerusalem.

B. Mark, is represented by the Fathers as being written by John Mark, a young man who had close contact with the events that took place. He lived in Jerusalem (Acts 12:25) and his mother was Mary in whose house Christians met (Acts 12:12). He was related to Barnabas, one of the earliest disciples in Jerusalem (Acts 4:36; 9:27; Col. 4:10).

Eusebius (3.39.15 f) says of Papias [A.D. 70-155.] (Papias, Fragments #6)

"Mark who wrote the Gospel, which he [Papias] has given in the following words]: And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements."

C. The writer of Luke indicates he knew people who knew Jesus (Luke 1:1-2).

He wrote Acts before Paul was executed and before Jerusalem was destroyed in 70 A.D.

We know this because the book of Acts ends with Paul at Rome without telling the outcome of his trial. That would date it at around 63 A.D..

It is utterly improbable that if Acts had been written after the fall of Jerusalem that the outcome of Paul's trial or Jerusalem's destruction would have been omitted. The importance of pointing out the consequences of persecution of Christians by the Jews in fulfillment of Jesus' predictions (Luke 21) would simply have been too strong to have been omitted. This firmly establishes the time of writing.

Luke wrote after Matthew and Mark, as indicated by the fact that he clearly relied upon information from those Gospels.

The importance of Luke and Acts having been written before the destruction of Jerusalem is that here we have a clear record of Jesus as a real person within 40 years after his death. It is not reasonable that the Christian community, so soon after the event, could have been deceived about the events of his life and related situations.

Those who argue for a date after the destruction of Jerusalem claim that the utter disruption of everything wiped out the earlier points of reference by which the Gospel claims could be checked by both Christians and outsiders alike. Such a claim fails to credit the fact that Roman and outside sources of information survived as well as that there were many who lived through the events. John himself, who was a companion of Jesus, lived to around 100 A.D. All points of reference are not eradicated by such a crisis. Rather, people are more likely to try to rescue and preserve such records. This is amply shown in how much evidence survived the holocaust and was used in the German trials.

Attempts have been made to show that Luke was not the writer of Luke and Acts.

The writer of Acts had to have been a traveler on the journeys of Paul.

1. He was familiar with the names of places, titles and people in the different locations.

"...Luke's detailed accuracy – his ability to use the right technical title for the right official in one place after another throughout the provinces of the Roman Empire.

--F. F. Bruce Jesus and Christian Origins outside the New Testament p.201

Acts 17:6. Luke calls the city magistrates of Thessalonica "*politarchs*." Politarchs are identified in 19 inscriptions, all in Macedonia, ranging from the second century B.C. to the third century B.C.. Five of these are the Politarchs of Thessalonica. It had Five

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Politarchs in the first century AD and six in the second century. (F.F.Bruce, p.201 quoting from E.D.Burton, "The Politarchs", American Journal of Theology 2 1898, pp. 508 ff.)

Acts 19:35. The city "*temple keeper*" (*newkoros*) of the great goddess

-F.F.Bruce, p. 201

Acts 19:32, 39, 4. The "*assembly*" at Ephesus was called the "*ecclesia*."

Acts 28:7. His correct use of the official title of the Maltese representative of the Roman Praetor of Sicily as the "*Protos*."

2. The writer claims to have been a companion of Paul in his travels (the many "*we*" and "*us*" scriptures) is consistent with Paul's own indications of Luke as his companion.

Philemon 1:23 *Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; 24 and so do Mark, Aristarchus, Demas, Luke, my fellow-workers.*

2Tim 4:10 *for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. 11 Only Luke is with me.*

Col. 4:14 *Luke, the beloved physician, and Demas salute you.*

3. The medical references and scholarly style are consistent with Paul's mention of Luke as a physician (Hobart "*Medical Language of St. Paul*" and Harnack, "*Luke the Physician*" p. 15 f). Naturally, those who want to prove that Luke did not write it have denied this. Nevertheless many authorities remain convinced that these are consistent with the writings of a physician. Had there been no such scholarly style and use of medical terms, you can be sure the infidels would have quickly pounced on that.

Examples: "*kathapto*" (Acts 28:3); the medical description of Acts 28:8; "*pimprasthai*" (Acts 28:6).

4. The places and times where Paul indicated Luke was with him are consistent with where the writer of Acts indicates he was, and where Paul omits Luke as a companion, the writer of Acts does not use "*we*" or "*us*."

Col. 4:14; Phm 1:24. Paul writes from his imprisonment at Rome (4:10). Note the "*we*" and "*us*" passages at Rome in Acts 28.

On the other hand, when Paul was writing 1Thes 1:1; 2Thes 1:1; 2Cor 1:19 he mentions Silas and Timothy but not Luke. Compare Acts 18:5.

It has been objected that the "*we*" and "*us*" is a style of writing used in mariner accounts that really does not indicate Luke was there, and that the writer never uses the singular. This would certainly be an unusual and unlikely use, and simply cannot be shown to be the case with Luke. Furthermore, Luke uses the singular, "*me*" and also "*we*" and "*us*" when not speaking of seafaring.

Luke 1:1 *Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

"*We*" and "*us*" passages in Acts:

Acts 16:10. *And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called US to preach the gospel to them. 11 Setting sail therefore from Troas, WE made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a Roman colony: and WE were in this city tarrying certain days. 13*

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And on the sabbath day we went forth without the gate by a river side, where WE supposed there was a place of prayer; and WE sat down, and spake unto the women that were come together. 14 And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard US: whose heart the Lord opened to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought US, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained US. 16 And it came to pass, as WE were going to the place of prayer, that a certain maid having a spirit of divination met US, who brought her masters much gain by soothsaying.

17 The same following after Paul and US cried out, saying, These men are servants of the Most High God, who proclaim unto you the way of salvation.

Acts 20:5. But these had gone before, and were waiting for US at Troas. 6 And WE sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where WE tarried seven days. 7 And upon the first day of the week, when WE were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. 8 And there were many lights in the upper chamber where WE were gathered together. 13 But WE going before to the ship set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go by land.

14 And when he met US at Assos, WE took him in, and came to Mitylene.

15 And sailing from thence, WE came the following day over against Chios; and the next day WE touched at Samos; and the day after WE came to Miletus.

Acts 21:1 And when it came to pass that we were parted from them and had set sail, WE came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: 2 and having found a ship crossing over unto Phoenicia, WE went aboard, and set sail. 3 And when WE had come in sight of Cyprus, leaving it on the left hand, WE sailed unto Syria, and landed at Tyre; for there the ship was to unlade her burden. 4 And having found the disciples, WE tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. 5 And when it came to pass that WE had accomplished the days, WE departed and went on our journey; and they all, with wives and children, brought US on our way till WE were out of the city: and kneeling down on the beach, WE prayed, and bade EACH OTHER farewell; 6 and WE went on board the ship, but they returned home again. 7 And when WE had finished the voyage from Tyre, WE arrived at Ptolemais; and WE saluted the brethren, and abode with them one day. 8 And on the morrow WE departed, and came unto Caesarea: and entering into the house of Philip the evangelist, who was one of the seven, WE abode with him. 9 Now this man had four virgin daughters, who prophesied. 10 And as WE tarried there some days, there came down from Judaea a certain prophet, named Agabus. 11 And coming to US, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when WE heard these things, both WE and they of that place besought him not to go up to Jerusalem. 13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, WE ceased, saying, The will of the Lord be done. 15 And after these days WE took up our baggage and went up to Jerusalem. 16 And there went with US also certain of the disciples from Caesarea, bringing with them one Mnason of Cyprus, an

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early disciple, with whom WE should lodge. 17 And when WE were come to Jerusalem, the US brethren received US gladly. 18 And the day following Paul went in with US unto James; and all the elders were present.

[Note that this places Luke right in Jerusalem where Paul addresses both the Jews and Agrippa where he gives the accounts of his conversion.]

Acts 27:1 And when it was determined that WE should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. 2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, WE put to sea, Aristarchus, a Macedonian of Thessalonica, being with US. 3 And the next day WE touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. 4 And putting to sea from thence, WE sailed under the lee of Cyprus, because the winds were contrary. 5 And when WE had sailed across the sea which is off Cilicia and Pamphylia, WE came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing for Italy; and he put US therein. 7 And when WE had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering US, WE sailed under the lee of Crete, over against Salmone; 8 and with difficulty coasting along it WE came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea. 15 and when the ship was caught, and could not face the wind, WE gave way to it, and were driven. 16 And running under the lee of a small island called Cauda, WE were able, with difficulty, to secure the boat: 20 And when neither sun nor stars shone upon US for many days, and no small tempest lay on US, all hope that WE should be saved was now taken away. 29 And fearing lest haply WE should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. 37 And WE were in all in the ship two hundred threescore and sixteen souls.

Acts 28:1 And when WE were escaped, then WE knew that the island was called Melita. 2 And the barbarians showed us no common kindness; for they kindled a fire, and received US all, because of the present rain, and because of the cold. 7 Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received US, and entertained US three days courteously. 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. 9 And when this was done, the rest also that had diseases in the island came, and were cured: 10 who also honored US with many honors; and when WE sailed, they put on board such things as WE needed. 11 And after three months WE set sail in a ship of Alexandria which had wintered in the island, whose sign was The Twin Brothers. 12 And touching at Syracuse, WE tarried there three days. 13 And from thence WE made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day WE came to Puteoli; 14 where WE found brethren, and were entreated to tarry with them seven days: and so WE came to Rome. 15 And from thence the brethren, when they heard of US, came to meet US as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage. 16 And when WE entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

5. The writer is obviously Greek, and writing to Theophilus, a Greek. Where he speaks of himself as being present, he is more detailed and uses more of his own Greek style than where he has to get his information from the Hebrews, where he uses more Hebraisms.

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6. 11. Luke and Acts are cited by the fathers as early as the late first century, with no attempt to justify the claim. This suggests that they were already broadly accepted and well-known.

It seems that during the period when people were alive and acquainted with the facts, no one ever thought of questioning the date or authorship. Had anyone done so, early fathers would surely have tried to answer the objection, as they commonly did on other things.

7. We have fragments of Luke as early as 120 AD, which suggests it was already well known and accepted.

-Justin Martyr (110-165) quoted from Luke (Luke 22:44; 23:46).

-Irenaeus (writing about 175 AD) identified Luke as the companion of Paul.

-Tatian's Diatessaron (around 170 AD) quotes from Luke.

-The Muratorian fragment (around 130 AD –Unger).

"The Acts of all the apostles, are written in a single book. Luke relates them admirably to Theophilus, confining himself to such as fell under his own notice, as he plainly shows by the omission of all reference either to the martyrdom of Peter or to the journey of Paul from Rome to Spain."

8. There are things mentioned only by the writer of Luke and Acts which are also in the writings of Paul that suggest a close connection between the two writers, or at least a very close connection in time and proximity.

Luke and Paul alone record Jesus' appearance first to Peter of the apostles (Luke 24:34; 1Cor 15:5).

Luke and Paul alone make reference to the concept that *"the laborer is worthy of his hire"* (1Tim. 5:18; Luke 10:7)

D. John was an apostle and companion with Jesus (Mat 10:2; Luke 6:14; Acts 1:13; John 19:35; 21:24; 1Jn. 1:1, 3). He wrote around 90 A.D.

All three of the other gospel writers affirm that John was with Jesus (Matt. 4:21; 10:2; Mark 1:19, 29; 3:17; 5:37; 9:2, 38; 10:35, 41; 13:3; 14:33; Luke 5:10; 6:14; 8:51; 9:49, 54; 22:8; Acts 1:13.)

John claimed to have been with Jesus and the other apostles, having touched him, and seen him die.

John 19:35. *And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.*

1 John 1:1 *That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of life 2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:*

John flatly affirms that Jesus came in the flesh (1John 4:2-3; 2John 1:7)

1 John 4:2 *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

2John 1:7 *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh.*

E. Peter was an apostle and companion of Jesus (Mat 10:2; Luke 6:14; Acts 1:13).

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Tradition says he provided information to Mark for writing his Gospel.

Peter calls himself an *"apostle of Jesus Christ,"* (1Pet 1:1; 2Pet 1:1) which is confirmed by Mat. 10:2; Luke 6:13-14; Acts 1:2; 13, 26; 2:37. To be one of the twelve, he had to have walked with Christ.

Acts 1:21 *Wherefore of these men which have COMPANIED WITH US all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

1 Peter 5:1 *The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ,*

2Peter 1:16 *For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount.*

This event is confirmed by three of the gospel writers (Mat 17:1-5; Mark 9:2-7; 9:28-35)

Peter clearly speaks of a fleshly Jesus.

In his letters Peter indicates a living Jesus:

1Pet 1:2, 19. He had *"blood."*

1Pet 1:3 . He was raised from the dead

1Pet 2:21 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

1Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive in the Spirit:*

1Pet 3:21; He was resurrected

1 Peter 4:1 *Forasmuch then as Christ has suffered for us in the flesh*

F. Paul knew the apostles who were companions of Jesus and also others who knew Him (Col. 4:14; 2Tim 4:11; Ph'm 24; Acts 15:4, 7, 13; 21:18; Rom 16:17; Gal 1:18-19; 2:9, 11, 14).

Peter refers to the epistles of Paul as already being in existence, which he says the *ignorant and unsteadfast wrest to their own destruction.* (2Peter 3:15-16)

Paul clearly describes a historical Jesus.

Some have claimed that because Paul gave very few details of Jesus as a historical figure that he held to a "mythical view" of him. This is simply not true. Paul gives much clear indication of Jesus as a real person.

There are several reasons for Paul's not giving a lot of the details of his life. One is that Paul was not one of Jesus' companions so personal illustrations were less likely. Another reason involved the people to whom he wrote. He wrote to churches and Christians who already believed in Jesus and had accepted him as a real person. A third, related reason, was that the design of his letters did not call for giving a history of Jesus. He left the Biography of Jesus to others, and concentrated upon the basics of the Gospel – his death, burial and resurrection.

Paul did not give a lot of detail about his own life. We know nothing of his parents and

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only a mention or two of his family. Was he married? Where was he born? What about his childhood? How did he come to be a part of the Jewish powers in Jerusalem? In fact, except for the Book of Acts, we would have no account of the details of his conversion. Let's consider just how much Paul said about a living Jesus and compare that with other New Testament writers.

1. Rom 1:3 *Concerning his Son Jesus Christ our Lord, which was made of the SEED OF DAVID ACCORDING TO THE FLESH.*

"Seed of David"

John 7:42 *Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?*

2 Timothy 2:8 *Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:*

Acts 13:23-35 Paul himself spoke of Jesus as the *"seed of David,"* dated his coming with the preaching of John the Baptist, said that their rulers in Jerusalem condemned him, they desired Pilate to kill him. He was taken down from the tree, and laid him in a tomb. He was raised and was seen many days of them who came up with him to Galilee.

Compare:

Hebrews 2:16 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

Paul speaks of himself as of the *"seed of Abraham, of the tribe of Benjamin."*

(Rom 11:1; 2Cor 11:22) He was not saying he was a myth!

"Flesh" as used by Paul, was a description of a real person, not a myth.

(1Cor 15:50; Gal 1:16; Eph 6:12)

2. Paul, in Acts 13:23-37 describes a historical Jesus.

23 *Of this man's [David's] seed hath God according to his promise raised unto Israel a Saviour, Jesus: 24 When John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.*

26 *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption.*

3. Paul said that Jesus was a *"MAN"*

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Rom 5:15. *by one MAN, Jesus Christ, hath abounded unto many.*

Compare the following:

Luke 24:7. *The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

Luke 23:4. *Then said Pilate to the chief priests and to the people, I find no fault in this MAN.*

Luke 23:18. *And they cried out all at once, saying, Away with this MAN, and release unto us Barabbas:*

John 7:46. *The officers answered, Never MAN spake like this MAN.*

Philip 2:7, 8. *He took the "form of a servant" and the likeness of men, and being found in the fashion of a MAN he died on the cross.*

4. Rom 9:5. *Whose are the fathers, and of whom [Israel] as CONCERNING THE FLESH CHRIST CAME, who is over all, God blessed for ever. Amen.*

5. Galatians 4:4 Jesus was "MADE OF A WOMAN, MADE UNDER THE LAW."

6. Paul said Jesus had a BROTHER named James.

Galatians 1:19 *But other of the apostles saw I none, save James the Lord's brother.*

Matthew 13:55-56 *Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? (compare Mat. 12:46-47; Mark 3:31-32; 6:3; Luke 8:19-20)*

Compare 1Cor 9:5, which speaks of "brethren of the lord" (distinguished from the apostles and Cephas.)

Compare Josephus, Antiquities, Book 20, chapter 9:1 (200)

"Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned:"

7. 1Thes 2:14-15 "Jews" killed the Lord Jesus.

14 *For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both KILLED THE LORD JESUS, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:*

8. 1Cor. 15:1-8. Paul speaks of Jesus' death, burial and resurrection as a person.

"3 For I delivered unto you first of all that which I also received, how that Christ DIED for our sins according to the scriptures; 4 And that he was BURIED, and that he ROSE again the third day according to the scriptures: 5 And that he was SEEN OF CEPHAS, THEN OF THE TWELVE: 6 After that, he was SEEN OF ABOVE FIVE HUNDRED BRETHREN AT ONCE; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was SEEN OF JAMES; THEN OF ALL THE APOSTLES. 8 And last of all he was SEEN OF ME also, as of one born out of due time."

"Died" "buried" and "rose again the third day" clearly indicate a historical event.

Claims that this is some mythical symbolic description make not a lick of sense.

"Seen of Cephas" is clearly recorded as a historical event (Luke 24:34). Cephas was Peter (John 1:40-42; Gal 2:7-9).

"Then of the twelve" (Luke 24:33, 36) -- possibly including Matthias, or simply speaking of the group known as "the twelve." The "twelve" was used to identify the apostles who were chosen from those who walked with Jesus (Mat 10:2; 20:17;

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26:20; John 6:67; 20:24; Acts 1:2-3, 13, 21-22; 6:2)

"After that, he was SEEN of above five hundred brethren at once..." This occasion is not mentioned in the gospels, but Paul clearly regards it as historical. Paul had personal acquaintance with those who were with Jesus (Peter, James and John) and even went to talk to them to see if he had been in error about what he was preaching (Gal. 2:2), which seemed to be the same as theirs (Gal 2:6).

The claim that because Paul used the same word, ("*seen*") with reference to the others, as to himself, that therefore the appearances to the others was only some sort of illusion, is pure nonsense. The word "*seen*" (#3700 *optanomai*) is a common Greek word which like most other words may be used either literally, (Acts 20:25; John 19:37; Heb. 13:23) or figuratively. The normal literal use is to be understood unless something in the context indicates it is figurative. Nothing in 1Cor. 15 so indicates.

While Paul says he saw Jesus in a "*vision*," (Acts 26:19), the accounts by others were never identified as being visions. When Jesus appeared to the disciples he said he was not a spirit because he had *flesh and bone* (Luke 24:39). He told them to put their fingers in the holes from the nails and the spear (John 20:27). At one appearance he ate fish and a honeycomb (Luke 24:43-44). None of these are represented as an illusion. The events to which Paul refers were before his vision, and neither the other writers nor Paul called them visions.

9. Philip 2:5-8.

5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was MADE IN THE LIKENESS OF MEN; 8 And being found in FASHION AS A MAN, he humbled himself, and became obedient unto DEATH, even the DEATH OF THE CROSS.

That is very similar to John the first chapter which says "*THE WORD BECAME FLESH AND DWELT AMONG US*" and at the end of all four Gospels was said to be *crucified*.

10. Rom 14:9. "*Christ both DIED, and rose, and revived*"

11. 1Cor 2:8. *Which none of the RULERS [archwn] OF THIS WORLD knew: for had they known it, they would not have CRUCIFIED the Lord of glory.*

OBJECTION: "These were demonic spiritual rulers of a spiritual realm where Christ was mythically crucified"

ANSWER:

a. Nothing in the context says anything about this being "demonic spiritual powers."

b. The "*rulers*" ["*archwn*"] of this world cannot be Satan because he and the demons clearly knew who Jesus was (Luke 4:41; Mat. 8:29; Mark 1:23-24; 3:11; 5:7; Luke 4:34; Acts 19:15; James 2:19), and indeed it was the Devil himself who induced Judas to betray him (John 13:2). The devil would surely have crucified Jesus.

c. The reference to him being "*crucified*" suggests the type of execution then being practiced as described in the Gospels.

1Cor 1:3. *But we preach Christ CRUCIFIED, unto the Jews a stumblingblock, and unto the Greeks foolishness;*

(Clearly, the crucifixion of Jesus did not fit into Greek mythology)

2Cor 13:4. *For though HE WAS CRUCIFIED through weakness, yet he liveth by the*

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power of God.

Gal 3:13. *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that HANGS ON A TREE:*

Ph'p 2:8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the DEATH OF THE CROSS.*

d. Consider the references to "Rulers" ["archon"] by Paul and Luke.

Romans 13:3 Paul uses the same word ["archon"] to refer to rulers to whom we are to submit because they do not "bear the sword in vain."

Luke uses the same word to describe those who crucified Jesus (Luke 23:13, 35)

Luke 24:20 *and how the chief priests and our rulers [archon] delivered him up [paradidomi] to be condemned to death, and crucified him.*

Acts 3:14 *But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 17 And now, brethren, I wot that through ignorance ye did it, as did also your RULERS [archon].*

Acts 4:26 *The kings of the earth stood up, and the RULERS [archwn] were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both HEROD, and PONTIUS PILATE, with the Gentiles, and the people of Israel, were gathered together,*

(1Tim 6:13. *before Christ Jesus, who before PONTIUS PILATE witnessed a good confession*)

Acts 13:27. *Paul said that they that dwell at Jerusalem, and their RULERS [archwn], because they knew him not,... they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.*

e. The context of 1Cor 2:8 clearly shows that his reference to princes of this world refers to men.

--Verse 4 speaks of this as "MAN'S WISDOM" (cf. 2:5 "wisdom of men").

--Verse 6 calls it the "WISDOM OF THIS WORLD."

--Verses 11, 13 and 14 continue to speak of this in connection with "MAN"

f. Those who crucified him could not have been in some "demonic spirit realm" because it says "RULERS OF THIS WORLD. "

"This World" [aiwn] in the context refers to that age, not to some mythical realm in some other.

1Corinthians 1:20. *Where is the wise? where is the scribe? where is the disputer of THIS WORLD [auwb]? hath not God made foolish the wisdom of THE WORLD? [aiwn]*

1Corinthians 2:6. *We speak wisdom, however, among them that are fullgrown: yet a wisdom not of THIS WORLD [aion], nor of the rulers [archwn] of THIS WORLD [aiwn], who are coming to nought:*

1Corinthians 3:18. *Let no man deceive himself. If any man thinketh that he is wise among you in THIS WORLD [aiwn], let him become a fool, that he may become wise.*

12. Eph. 2:13-15 speaks of Christ as having "BLOOD" and that he came in the "flesh."

13. 1Thes 2:14-15. Paul said the Jews in Palestine "KILLED the lord Jesus."

14. 1Tim. 1:15. Paul says that "Jesus CAME INTO THE WORLD."

15. 1Tim. 2:5. Paul calls Jesus a "MAN."

16. 1Tim. 6:13. Paul says that Jesus "witnessed a good confession BEFORE PONTIUS PILATE."

17. 2Tim. 2:8. Paul says that Christ was of the "SEED OF DAVID." This agrees with

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the Gospel writers that he was born as a descendent of David.

18. 1Tim. 3:16. *And without controversy great is the mystery of godliness; He who was MANIFESTED IN THE FLESH, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory.*

Paul was not limited to a strictly visionary knowledge of Christ. His own words, also confirmed by Acts, show that Christianity was quite widespread before his conversion and he was therefore able to confirm Jesus existence in the flesh.

-Gal. 1:13, 23; 1Cor 15:9. Paul says he *persecuted the church of God*, which therefore was an active community before his vision.

-Gal 1:16-19

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother.

-Gal. 2:9. Peter, James and John, were "*reputed to be pillars of the church.*"

By the time Paul wrote, he was well acquainted with those who had known Jesus personally and clearly held the same views of Jesus in the flesh.

Paul did not know Jesus personally and had no intention of writing a biography, therefore he makes few references to things Jesus said or did. This is not surprising since Paul says little about his own life. Some complain that he says nothing about Jesus' mother but neither does he tell us the names of his own father or mother.

We have no clear indication that Paul had even read any of the Gospels. Luke and Acts were not written until just after his imprisonment at Rome, and Paul spent most of his efforts abroad. However, he did have contact with those who were in Christ before him (Rom 16:7; 1Cor 15:8 etc) and checked with them to make sure that he had not run in vain (Gal. 2:2).

It is clear that he accepted the same teachings of Christ as in the Gospels and preached them.

(1) 1Corinthians 4:12 -- *When reviled we bless, when persecuted we endure.*

-Romans 12:14 -- *Bless those who persecute you; bless and do not curse them.*

-Luke 6:28 -- *Bless those who curse you; pray for those who abuse you.*

(2) 1Thessalonians 5:15 -- *See that none of you repays evil for evil.*

-Romans 12:17-- *Repay no one evil for evil.*

-Matthew 5:39: *Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also.*

(3) Romans 13:7 -- *Pay all of them their dues, taxes to whom taxes are due.*

-Matthew 22:15-22, and particularly -- "*Render . . . to Caesar the things that are Caesar's and to God the things that are God's.*"

(4) Romans 14:13 -- *Then let us no more pass judgment on one another...*

-Matthew 7: 1 -- *Judge not, that you be not judged.*

(5) Romans 14:14 -- *Nothing is unclean in itself.*

-1Corinthians 6:12 -- "*All things are lawful for me....*"

-1Corinthians 10:25-26 -- "*Eat whatever is sold in the meat market without raising any question on the ground of conscience for "the earth and its fullness are the Lord's."*

-Galatians 2: 11-16 (the issue was Peter's eating unclean food before the Brothers of James showed up, and then his hypocrisy after their arrival).

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-Mark 7:18-19 -- *"Do you not see that whatever goes into a man from outside cannot defile him, since it enters not his heart but his stomach, and so passes on? Thus he declared all foods clean.*

(6) 1Thessalonians 5:2 -- *The day of the Lord will come like a thief [kleptis] in the night.*

-Luke 12:39-40 -- *If the householder had known at what hour the thief [kleptis] was coming, he would have been awake You also must be ready; for the Son of man is coming at an hour you do not expect.*

-Matthew 24:42-43) [This one has been hotly debated ... it is nearly strong enough to be classified as a quote, but in general it appears more to be in the paraphrastic background of Paul's statement.]

(7) 1Thessalonians 5: 13 -- *Be at peace among yourselves.*

Mark 9:50: *Be at peace with one another.* [Calvin Roetzel thinks that is a direct quote. I think it may be too, but it's general enough that forcing the issue isn't worth it. It IS almost certainly a paraphrastic reference.]

(8) 1Corinthians 13:2 -- *If I have all faith, so as to remove mountains....*

Matthew 17:20 -- *If you have faith as a grain of mustard seed, you will say to this mountain, "Move hence . . ." and it will move.* [The saying of Jesus recorded in Matthew is clearly a paraphrastic foundation for Paul's own words. The Vocabulary and grammar are determinative here.]

(9) 1Corinthians 13:2 -- *If I have all faith, so as to remove mountains....*

Matthew 17:20 -- *If you have faith as a grain of mustard seed, you will say to this mountain, "Move hence . . ." and it will move.* [The saying of Jesus recorded in Matthew is clearly a paraphrastic foundation for Paul's own words. The Vocabulary and grammar are determinative here.]

(10) Paul refers to the last supper in almost identical terms as the synoptic Gospels. (Matt 26:26-28; Mark 14:22-24; especially, Luke 22:19-20).

Note: The caps below are to show the parallel wording found in 1Cor. 11.

1Cor 11:23 *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, 24 and when he had given thanks, he broke it, and said, "this is my body which is for you. do this in remembrance of me." 25 In the same way likewise the cup after supper, saying, "this cup is the new covenant in my blood. do this, as often as you drink it, in remembrance of me." 26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.*

Mat 26:26 *Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." 27 And he took a cup, and when he had given thanks he gave it to them, saying, "drink of it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."*

Mark 14:22 *And as they were eating, he took bread, and blessed, and broke it, and gave it to them, and said, "Take; this is my body." 23 and he took a cup, and when he had given thanks he gave it to them, and they drank of it. 24 And he said to them, "this is my blood of the covenant, which is poured out for many.*

Again, we see that Mark's account is quite similar but even shorter, and limited in parallels.

Now compare 1Cor with Luke's account.

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Luke 22:17 *And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; 18 for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes." 19 And he took bread, and when he had given thanks he broke it and gave it to them, saying, This is my body which is given for you. do this in remembrance of me." 20 And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood." 21 But, behold, the hand of him that betrayeth [paradidwmi] me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! [paradidwmi] 48 But Jesus said unto him, Judas, betrayest [paradidwmi] thou the Son of man with a kiss?*

Consider the parallels between Luke and Paul's account:

Luke 22:19 *he took bread,*

1Cor 11:23. *on the night when He was betrayed, took bread*

Luke 22:19 *and when he had given thanks he broke it*

1Cor 11:24 *and when he had given thanks, he broke it*

Luke 22:19 *This is my body which is given for you.*

1Cor 11:24 *This is my body which is for you.*

Luke 22:19 *Do this in remembrance of me.*

1Cor 11:24 *Do this in remembrance of me."*

Luke 22:20 *likewise the cup after supper,*

1Cor 11:25 *likewise the cup after supper,*

Luke 22:20 *saying, "This cup which is poured out for you is the new covenant in my blood."*

1Cor 11:25 *saying, "This cup is the new covenant in my blood*

Luke 22:19 *do this in remembrance of me."*

1Cor 11:25 *do this, as often as you drink it, in remembrance of me."*

Objection: "Betrayed" refers to him being "delivered up" (paradidomi) by God (Isaiah 53:6) in a mystical sense, or to him delivering himself up.

ANSWER:

In 1Cor. 11:23 "betrayed" is a translation of "paradidwmi" (3860) which is also translated "delivered" in the same verse. The context determines who did the delivering, and whether it is speaking symbolically or not.

"Betrayed" here is indicative aorist passive, showing that it was not something he did, but something done to him.

The event recalled here is obviously the last supper, recorded in the synoptics, as shown by the almost identical wording. Who "delivered" him?

Luke 22:3 *Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. 4 And he went his way, and communed with the chief priests and captains, how he might BETRAY [paradidwmi] him unto them. 5 And they were glad, and covenanted to give him money. 6 And he promised, and sought opportunity to BETRAY [paradidwmi] him unto them in the absence of the multitude. 7 Then came the day of unleavened bread, when the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.*

In the very next verse after his statement about the significance of the supper

Jesus continues:

Luke 22:21 *But, behold, the hand of him that betrayeth [paradidwmi] me is with me on*

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the table. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! [paradidwmi]

A little later in the same chapter, the same night in the Garden it said:

Luke 22:48 But Jesus said unto him, Judas, betrayest [paradidwmi] thou the Son of man with a kiss?

In the next chapter it says:

Luke 23:25 And he [Pilate] released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered [paradidwmi] Jesus to their will.

After the resurrection, "two men" remind the disciples:

Luke 24:7 Saying, The Son of man must be delivered [paradidwmi] into the hands of sinful men, and be crucified, and the third day rise again.

Later, the disciples speak of the occasion similarly.

Luke 24:20 And how the chief priests and our rulers delivered [paradidwmi] him to be condemned to death, and have crucified him.

G. The writer of Hebrews (Paul? Barnabas? Apollos?), who wrote before the destruction of the temple (Heb 8:4), likewise speaks of a living Jesus.

It makes no sense whatever that in the period of some 40 years between the death of Jesus and the destruction of Jerusalem in 70 A.D, that a false detailed story of his life as a man who preached and was publicly crucified, would be accepted by thousands of people as genuine. The people, the records, the places and events were too close for them to have been accepted without question by Christians and if false, surely would have been challenged by the Jews and pagans.

Heb. 2: 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. [Compare Gal. 1:16; 1Cor. 15:50; Eph. 6:12] 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Note: "Flesh and blood" throughout the New Testament speaks of people. (Mat 16:17; 1Cor 15:50; Gal 1:16; Eph 6:12)

He took flesh and blood "that through death..." shows that he took flesh and blood in order to die as a man.

"Seed of Abraham" refers to him as a man, born of Abraham. (2Cor 11:22; Rom 11:1)

Heb. 4:12 says he was "was in all points tempted like as we are."

To be tempted in all points like us, he would have had to live in the flesh, just as Heb 5:7 says.

Heb. 5:7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered;

Hebrews 2:3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Heb 7:12. For the priesthood being changed, there is made of necessity a change also of the law. 13 For he of whom these things are spoken pertaineth to another tribe, of which

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no man gave attendance at the altar. 14 For it is evident that our lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

Heb. 8:3; 10:12 calls Jesus a "man."

Heb. 10:5. *Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

Heb. 10:10 says that the "body" of Jesus was offered.

Heb. 10:19; 13:12 says he had "blood."

OBJECTION: Heb. 8:4 says that Jesus was not on earth.

Hebrews 8:4 *"For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law"*

ANSWER:

This speaks of the present when he serves in heaven, rather than of the past when he lived in the flesh. At that time he had passed into the heavens (Heb. 4:14) and sat down at the right hand of God (Heb 10:4).

According to the Law of Moses, only those who descended from Aaron could be priests (Heb. 7:12-14). Under the Law, Christ could not be a priest since he was of "another tribe" (referring to the fact that Jesus was born of the tribe of Judah).

Christ's priesthood is in heaven. The mention of him belonging to the tribe of Judah indicates he was born.

Hebrews 4:14. Jesus *"passed into the heavens."* (Compare Heb 9:24; 1Pet. 3:22) See also Acts 2:34 where Jesus is contrasted with David who had not ascended into the heavens.

OBJECTION: Heb 7:3 represents Jesus as a mythical person.

Heb 7:3 *Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

ANSWER:

This is speaking of Melchisedec, king of Salem, priest of the most high God, who met Abraham and whom Abraham blessed and to whom he gave tithes *"like unto the son of God."* The priesthood of Melchisedec was like unto that of Jesus in that he appears in scripture with no indication of parents or anyone following him. Since the priesthood of Jesus is not on earth where he had a physical mother, but in heaven where his divine nature has no physical father or mother, the picture fits.

The comparison is between the earthly priesthood of Aaron and the heavenly priesthood of Jesus. The priesthood of Melchisedec was superior because it was not dependent upon anyone preceding or following. Earthly priests died and others replaced them while Jesus once for all offered his own blood and is a priest forever. Indeed, as pointed out above, the verses that follow this clearly show that Jesus was *"of the tribe of Judah"* (Heb 7:13-14).

Jesus is not pictured as some "Myth" but as a real person. He is called a "man" (Heb 7:4)

II. The earliest Apostolic Fathers speak of the gospels, quote from them, and describe Jesus as a real person.

Ignatius. [A.D. 30-107.] Epistle of Ignatius To the Ephesians, Chapter 15 (Apostolic Fathers, Vol. 1)

"Our Lord and God, Jesus Christ, the Son of the living God, first did and then taught, as Luke testifies, "whose praise is in the Gospel through all the Churches." (cf. 2Cor 8:16)

Ignatius also indicates Luke wrote Acts:

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Ignatius, [A.D. 30-107.] Chapter 23

Simon the Samaritan was that magician of whom Luke, the disciple and follower of the apostles, says, "But there was a certain man, Simon by name, who beforetime used magical arts in that city, and led astray the people of Samaria, declaring that he himself was some great one, to whom they all gave heed, from the least to the greatest, saying, This is the power of God, which is called great. And to him they had regard, because that of long time he had driven them mad by his sorceress.

(See Acts 8:9-11).

Compare Irenaeus, [A.D. 120-202.] Book 1, Chapter 27

"Besides this, he [Marcion] mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most clearly confessing that the Maker of this universe is His Father."

Ignatius, [A.D. 30-107.] Epistle To the Trallians, Chapter 10 –

"And when He had lived among men for thirty years, He was baptized by John, really and not in appearance; and when He had preached the Gospel three years, and done signs and wonders, He who was Himself the Judge was judged by the Jews, falsely so called, and by Pilate the governor; was scourged, was smitten on the cheek, was spit upon; He wore a crown of thorns and a purple robe; He was condemned:"

Ignatius [A.D. 30-107], To the Magnesians, chapter 11 (longer)

Christ, who was begotten by the Father before all ages, but was afterwards born of the Virgin Mary without any intercourse with man. He also lived a holy life, and healed every kind of sickness and disease among the people, and wrought signs and wonders for the benefit of men; and to those who had fallen into the error of polytheism He made known the one and only true God, His Father, and underwent the passion, and endured the cross at the hands of the Christ-killing Jews, under Pontius Pilate the governor and Herod the king. He also died, and rose again, and ascended into the heavens

Clement [AD 30-100] First Epistle, Chap. 46 (A.N.F. Vol. 1, p.18)

Remember the words of our Lord Jesus Christ, how HE SAID, "woe to that man [by whom [offenses come]]! It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea,

Footnote. Compare. Matt 18:6; 26:24; Mark 9:42; Luke 17:2

Mat 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! lit had been good for that man if he had not been born.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

Matt 18:6. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Luke 17:2. it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Clement [AD 30-100] First Epistle, Chap. 13 (A.N.F. Vol. 1, p.8)

being especially mindful of the words of the Lord Jesus which He spake, teaching us

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meekness and long-suffering. For thus he spoke: "be ye merciful, that ye may obtain mercy; forgive, that it may be forgiven to you; as ye do, so shall it be done unto you; as ye judge, so shall ye be judged; as ye are kind, so shall kindness be shown to you; with what measure ye mete, with the same measure it shall be measured unto you."

Footnote. Matt. 6:12-15; 7:2; Luke 6:36-39.

Matt. 6:12 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. 14 For if ye forgive men their trespasses, your heavenly father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Matt. 7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Luke 6:36 be ye therefore merciful 37 forgive, and ye shall be forgiven: 38 with the same measure that ye mete withal the same measure it shall be measured to you again.

Barnabas [AD 100] Chapter 5 (ANF, Vol 1, p. 139)

"while he dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs, he preached [the truth] to him, and greatly loved him. But when he chose his own apostles who where to preach His Gospel, [He did so from among those] who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance."

Footnote 12.

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

Mark 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Luke 5:32 I have not come to call the righteous, but sinners to repentance."

Note: Here, within 70 years of the death of Christ, Barnabas both speaks of him as an actual person and quotes from at least one of the Gospels.

Those who attempt to dispute the historical person of Jesus are faced with the horns of a dilemma. In order to have time for the "Jesus Myth" to be accepted, they must push the gospels to late dates, against all of the contrary evidence. However, in doing so they are faced with the problem that the farther they push the accounts away from the time given for the events, the more difficult it would be to write an informed credible account including the many details of his life, the events and the people of Palestine.

III. External sources

Some have claimed that the limited number of external witnesses indicate there was no real Jesus. However, what they fail to see is that due to the depredations of time, there are few records of history outside the Bible during this period. The closer to Jesus one gets, the less likely of any mention of him and of the records surviving. From Livy (17 AD to Tacitus, almost nothing has survived. Israel was a small insignificant part of the empire and only as Christianity grew, and became a real problem in the empire, would it have been given notice in the records.

A. Josephus [Around 75 AD]

1. Antiquities Book 18, chap 3 (63-64) (Often referred to as the "Testimonium Flavianum")

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3. (63) *Now, there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works — a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ;*

(64) *and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.*

Because this statement is not cited by Christians before the time of Eusebius and because it seems improbable that Josephus would have been a Christian, most scholars believe this is an interpolation, either in whole or in part. Those who believe it was in part suggest that just a few phrases were added, which when removed, fit the style of Josephus.

This possibility is clearly suggested by the Arabic text of Josephus in which the passage says:

“At this time there was a wise man who was called Jesus. And his conduct was good, and (He) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned Him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that He had appeared to them three days after his crucifixion and that He was alive; accordingly, He was perhaps the Messiah concerning whom the prophets have recounted wonders.”

-1971 discovery by Israeli historian Schlomo Pines, from Agapius's tenth-century Universal History in Arabic,. (See Jesus outside the N.T. by Robert E. Van Voorst.)

2. Antiquities, Book 20, chapter 9:1 (200)

“Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned:”

Note. Unlike Paul, Josephus does not call James “the brother of the Lord” (Gal 1:19). In the Greek Josephus says, “James, the brother of Jesus the one called Christ.” That does not suggest that Josephus was a believer.

Had this been a Christian interpolation it would likely have stated he was the Christ, as in the Testimonium Flavianum, rather than that he was “called Christ.”)

It has been objected that the phrase, “Jesus who was called Christ,” is found in the Bible, thus making it suspect as an interpolation.

The similar phrase is found three times in Matthew, and once in John with a single word missing.

Matthew 1:16 *and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

[Ieesous ho legomenos Cristos]

Matthew 27:17 *...Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?*

[Ieesous ton legomenon Criston]

Matthew 27:22 *Pilate saith unto them, What then shall I do unto Jesus who is called*

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Christ?

[*Ieesoun ton legomenon Criston*]

John 4:25. *the woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.*

[*ho legomenos Cristos*]

Note that three of the statements are made by non-believers who, just like Josephus would speak this way. The fourth is merely an objective expression.

The phrases do not affirm that Jesus is the Christ, as is the common reference to Jesus elsewhere.

The following are some samples of how it would be expressed if expressed by a Christian.

Matthew 16:20. *Then charged he the disciples that they should tell no man that he was the Christ.*

"estin ho Cristos"

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God.*

[*Ihsou Cristou*]

John 20:31 *but these are written, that ye may believe that Jesus is the Christ, the Son of God;*[*Ieesous estin ho Cristos*]

It is further objected that Josephus would not have used the word "Christ" because he nowhere else used it, even when others were attributed Messianic claims.

ANSWER: "*Christ*" was a well-known Greek word and there is really no good reason why it could not have been used. In this case, it is used to distinguish him from others called "*Jesus*"

Jesus, who was the brother of Onias, Book 12, chap.5.1 (238);

"Jesus the son of Phabet" Book 15, chap. 9.3 (322)

"Jesus the son of Sie" Book 17, chap. 13.1 (341)

Most scholars accept that Josephus wrote this statement. One reason is that had Christians tampered with it, they would likely have made a stronger statement for Jesus as the Christ, as in the Testimonium Flavianum (*Antiquities*, Book 18, chap 3:3 (63) above). A second reason is that removal of the statement would leave problems in the context. Furthermore the language seems to be in the style of Josephus.

The strongest argument against its validity is that it is not quoted by any early Christian writer even though they were well acquainted with and often cited other things in Josephus. Of course, since this passage does not actually affirm that Jesus was Christ, those writers may not have considered it of great importance in early disputes when the issue was not whether Jesus lived but whether he was Christ.

In any case, this statement is found in all copies of Josephus.

B. Tacitus [120 AD] wrote of Nero's blaming the Christians for the burning of Rome and states that Christ was crucified by Pilate. The accusation indicates they were a widespread group by 64 AD. (Tacitus, *Annals*, xv.44: *multitudo ingens*).

[2] *But neither human effort nor the emperor's generosity nor the placating of the gods ended the scandalous belief that the fire had been ordered. Therefore, to put down the rumor, Nero substituted as culprits and punished in the most unusual ways those hated for their shameful acts, whom the crowd called "Chrestians."* [3] *The founder of this name, Christ, had been executed in the reign of Tiberius by the procurator Pontius Pilate* [*Auctor nominis eius Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat*] *Suppressed for a time, the deadly superstition erupted*

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again not only in Judea, the origin of this evil, but also in the city [Rome], where all things horrible and shameful from everywhere come together and become popular. [4] Therefore, first those who admitted to it were arrested, then on their information a very large multitude was convicted, not so much for the crime of arson as for hatred of the human race [odium humani generis]. Derision was added to their end: they were covered with the skins of wild animals and torn to death by dogs; or they were crucified and when the day ended they were burned as torches. [5] Nero provided his gardens for the spectacle and gave a show in his circus, mixing with the people in charioteer's clothing, or standing on his racing chariot. Therefore a feeling of pity arose despite a guilt which deserved the most exemplary punishment, because it was felt that they were being destroyed not for the public good but for the ferocity of one man.

C. Suetonius [130 AD], contemporary with Tacitus says "*The Christians, a set of men of a new and mischievous [or magical] superstition, were punished*"

-ISBE Vol. 8, Rome and the Christians

Suetonius also says, "*He [Claudius -AD 41-54] expelled the Jews from Rome [49 AD] since they were always making disturbance because of the instigator Chrestus.*"

-Trans Robert E. Van Voorst

(Suetonius Claudius 25: *Judaeos impulsore Chresto assidue tumultuantis Roma expulit*), (Compare Acts 18:2)

D. Pliny the younger [110 AD] wrote a letter to the Emperor, Trajan indicating they were a very numerous people at his time and that they believed in Christ.

"There are many of every age and of both sexes--nor has the contagion of this superstition seized cities only, but smaller towns also, and the open country."

(x.96) see ISBE -Rome and the Christians

"Since I have begun to deal with this problem, the charges have become more common and are increasing in variety, as often happens. An anonymous accusatory pamphlet has been circulated containing the names of many people. I decided to dismiss any who denied that they are or ever have been Christians when they repeated after me a formula invoking the gods and made offerings of wine and incense to your image, which I had ordered to be brought with the images of the gods into court for this reason, and when they reviled Christ (Christo male dicere). I understand that no one who is really a Christian can be made to do these things.

Other people, whose names were given to me by an informer, first said that they were Christians and then denied it. They said that they had stopped being Christians two or more years ago, and some more than twenty. They all venerated your image and the images of the gods as the others did, and reviled Christ. They also maintained that the sum total of their guilt or error was no more than the following. They had met regularly before dawn on a determined day, and sung antiphonally a hymn to Christ as if to a god (carmenque Christo quasi deo dicere secum invicem). They also took an oath not for any crime, but to keep from theft, robbery and adultery, not to break any promise, and not to withhold a deposit when reclaimed.

It seems clear that Christianity was not some second-century illusion. Indeed, by this time a law against Christianity had already been passed. (x.97)

The arguments often made against the historicity of Jesus are such that if there were no inconsistencies in the Gospel, that itself would be used against it.

E. Lucian of Samosata [115-200] mocked the followers of Christianity and said Christ was crucified in Palestine.

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The Death of Peregrinus, written shortly after 165 A.D.

(§11) *"During this period [Peregrinus] associated himself with the priests and scribes of the Christians in Palestine, and learned their astonishing wisdom. Of course, in a short time he made them look like children; he was their prophet, leader, head of the synagogue, and everything, all by himself. He explained and commented on some of their sacred writings, and even wrote some himself. They looked up to him as a god, made him their lawgiver, and chose him as the official patron of their group, or at least the vicepatron. He was second only to that one whom they still worship today, the man in Palestine who was crucified because he brought this new form of initiation into the world"*

Peregrinus was jailed and Christians came to his aid, bringing meals and money. Then Lucian explains why they did this:

"Having convinced themselves that they are immortal and will live forever, the poor wretches despise death and most willingly give themselves to it. Moreover, that first lawgiver of theirs persuaded them that they are all brothers the moment they transgress and deny the Greek gods and begin worshipping that crucified sophist and living by his laws."

F. Mara bar Serapion: [sometime after 73 AD perhaps after the second revolt in 132 AD] *What else can we say, when the wise are forcibly dragged off by tyrants, their wisdom is captured by insults, and their minds are oppressed and without defense! What advantage did the Athenians gain by murdering Socrates, for which they were repaid with famine and pestilence? Or the people of Samos by the burning of Pythagoras, because their country was completely covered in sand in just one hour! Or the Jews [by killing]" their wise king, because their kingdom was taken away at that very time? God justly repaid the wisdom of these three men: the Athenians died of famine; the Samians were completely overwhelmed by the sea; and the Jews, desolate and driven from their own kingdom, are scattered through every nation. Socrates is not dead, because of Plato; neither is Pythagoras, because of the statue of Juno; nor is the wise king, because of the new laws he laid down.*

-The Jesus of the New Testament, Robert E Van Voorst

-Jesus & Christian Origins Outside the New Testament, by F. F. Bruce p.31

G. In ancient disputes with those who opposed Christianity, Christians referred their opponents to external source records. This would only have been done if they believed such records existed.

Justin Martyr [around 150 AD] First Apology, 35 refers to documents in the Roman archives, Chapter 35.

"They pierced my hands and my feet," was used in reference to the nails of the cross which were fixed in His hands and feet. And after He was crucified they cast lots upon His vesture, and they that crucified Him parted it among them. And that these things did happen, you can ascertain from the Acts of Pontius Pilate.

Chapter 48 *And that He did those things, you can learn from the Acts of Pontius Pilate.*

Chapter 34. *Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judaea.*

Tertullian [AD 145-220], Against Marcion 4:7, 19, Apology 5, 21, 34

Part 2, Against Marcion: 4:7.

And yet how could He have been admitted into the synagogue — one so abruptly appearing, so unknown; one, of whom no one had as yet been apprised of His tribe, His nation, His family, and

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lastly, His enrollment in the census of Augustus — that most faithful witness of the Lord's nativity, kept in the archives of Rome?

Part 2, Against Marcion: 4:19.

But there is historical proof that at this very time a census had been taken in Judaea by Sentius Saturninus, which might have satisfied their inquiry respecting the family and descent of Christ. Such a method of testing the point had therefore no consistency whatever in it and they "who were standing without" were really "His mother and His brethren."

Part 1, 1st Apology 5.

Tiberius accordingly, in whose days the Christian name made its entry into the world, having himself received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the senate, with his own decision in favor of Christ. The senate, because it had not given the approval itself, rejected his proposal. Caesar held to his opinion, threatening wrath against all accusers of the Christians. Consult your histories; you will there find that Nero was the first who assailed with the imperial sword the Christian sect, making progress then especially at Rome.

Part 1, 1st Apology 21.

Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world-portent still in your archives.

Part 1, 7 "Answer to the Jews" Chapter 9:

For He was from the native soil of Bethlehem, and from the house of David; as, among the Romans, Mary is described in the census, of whom is born Christ.

H. Jewish sources, in speaking against Christianity, recognize Jesus as a real person

1. Rabbi Johanan Ben Zakki, 66 AD to 70 AD in the Mishna

"the written Gospels of the heretical sect called Christians"

(Showing the Gospels about Jesus must have been written by that time.)

2. Talmud

It is taught that Rabbi Eliezer said to the Wise, "Did not Ben Stada bring spells from Egypt in a cut in his flesh!" They said to him, "He was a fool, and they do not bring evidence from a fool." Ben Stada is Ben Pantera. Rabbi Hisda [d. 309] said, "The husband was Stada, the lover was Pantera." The husband was [actually] Pappos ben Judah, the mother was Stada. The mother was Miriam [Mary] the dresser of women's hair. As we say in Pumbeditha, "She has been false to [satath da] her husband." (b. Shabbat 104b)

[“Ben Pantera is reasonably identified with Jesus. In the Talmud, this name occurs in conjunction with Ben Stada in *b Shabbat* 104b and its parallel passage in *b.*

Sanhedrin 64a. We have independent testimony from Celsus around 180 that the Jews were telling stories about Mary's conception of Jesus by a Roman soldier named Panthera. (Origen, Against Celsus 1.32) "Panthera" is likely derived from the Greek 'parthenos' ('virgin') because Christians claimed Jesus was born of a virgin." –Van Vorst]

It is taught about the rest of all who are worthy of death according to the Torah, that they do not use concealment against them, except in this case [of the apostate deceiver]. How do they deal with him? They light a lamp for him in the inner room and set witnesses in the outer room, so that they can see him and hear his voice, but he cannot see them. Someone [in the inner room] says to him, "Tell me again what you said to me in private." Another says to him, "How shall we forsake our God in heaven, and practice false worship!" If he repents, all is well. If he says, "It is our

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duty [to forsake God],” the witnesses who hear from outside [in the other room] bring him to the Beth Din and stone him. Thus they did to Ben Stada in Lud [Lydda], and they hanged him on the day before the Passover. (b. Sanhedrin 67)

When King Jannaeus [d. 76 B.C.E.] was killing our rabbis, Rabbi Joshua ben Perahiah and Jesus escaped to Alexandria, Egypt. When peace was restored...he set off (for home), and came to a certain inn, where he was given a warm welcome. He said, “How lovely is this aksania (inn, innkeeper)!” He [Jesus] replied, “Rabbi, she has narrow eyes.” Rabbi Joshua said, “You villain, is that what you are thinking about?” So he sounded four hundred trumpets and excommunicated him. Many times Jesus came and pleaded to be allowed back, but he would not listen. But one day, when Rabbi Joshua was reciting the Shema, Jesus approached him. Deciding to welcome him back, he made a gesture to him. However, Jesus thought he was ordering him to leave, and he went and set up a brick and worshiped it. “Repent:” he [Rabbi Joshua] told him, but he answered, “I have learned from you that no chance of repentance is given to one who sins and leads others into sin.” And a teacher has said, “Jesus the Nazarene practiced magic and led Israel astray.”... Our rabbis taught: Let the left hand push away, but the right hand always invite back, not like Elisha who pushed Gehazi away with both hands, and not like Joshua ben Perahiah who pushed Jesus away with both hands. (b. Sanhedrin 107b; cf. b. Sotah 47a)

Jesus mother is also attacked:

Rabbi Yohanan said [about Balaam], “In the beginning a prophet, in the end a diviner.” Rabbi Papa [fourth century] said, “This is what they say: She was the descendant of princes and governors, but played the harlot with carpenters.” (b. Sanhedrin 106a)

Rabbi Bibi bar Abaji [d. fourth century] told this story [about someone who died prematurely]. The angel of death was with him. The angel said to his [angelic] messenger, “Go, bring me Miriam the women’s hairdresser!” He went but brought Miriam the teacher of children. [The angel of death] said to him, “I told you Miriam [Mary] the women’s hairdresser!” He said, “I will take this one back.” [The angel of death] said, “Since you have brought this one, let her be among the number [of the dead].” (b. Hagigah 4b)

Jesus practiced magic and led Israel astray. (b. Sanhedrin 43a; cf. t. Shabbat 11.15; b. Shabbat 104b)

Rabbi Hisda [d. 309] said that Rabbi Jeremiah bar Abba said, “What is that which is written, ‘No evil will befall you, nor shall any plague come near your house’? [Ps 91:10].... ‘No evil will befall you [means] that evil dreams and evil thoughts will not tempt you; nor shall any plague come near your house’ [means] that you will not have a son or a disciple who burns his food like Jesus of Nazareth. (b. Sanhedrin 103a; cf. b. Berakhot 17b)

Our rabbis have taught that Jesus had five disciples: Matthai, Nakai, Neter, Buni, and Todah. They brought Matthai [to trial]. He said, “Must Matthai be killed! For it is written, ‘When [mathai] shall I come and appear before God!’” (Ps 92:2). They said to him, “Yes, Matthai must be killed, for it is written, ‘When [mathai] he dies his name will perish’” [Ps 41:5]. They brought Nakai. He said to them, “Must Nakai be killed! For it is written, ‘The innocent [naqij and the righteous you will not slay’” [Exod 23:7]. They said to him, “Yes, Nakai must be killed, for it is written, ‘In secret places he slays the innocent [naqij]’” [Ps 10:8]. (b. Sanhedrin 43a; the passage

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continues similarly for Neter, Buni, and Todah)

It was taught: On the day before the Passover they hanged Jesus. A herald went before him for forty days [proclaiming], "He will be stoned, because he practiced magic and enticed Israel to go astray. Let anyone who knows anything in his favor come forward and plead for him!" But nothing was found in his favor, and they hanged him on the day before the Passover. (b. Sanhedrin 43a)

IV. Early Christian non-canonical documents.

There are a number of early Christian documents that claim to be teachings about Christ. These are often used to argue for either a mythical Christ or of a view of Christ and the nature of early Christianity substantially different from that represented in the Gospels. The claim is that the Gospels were written after the fall of Jerusalem (often in the second century) and by that time Christianity had completely evolved. It is maintained that before the Gospels were compiled, there were just lists of sayings attributed to Christ. Mark, brought these together into a story in which he added details of his life in a sort of coded set of "mysteries," which being admitted, the converts were then revealed the meanings.

A. Hypothetical "Q"

"Q" is only a hypothetical document. Broadly defined, it is what is found in both Matthew and Luke, that is not found in Mark.

The reasoning is based on the priority of Mark (that it was written first) and that while much found in Matthew and Luke came from Mark, there is much that is contained in both Matthew and Luke that was not obtained from Mark, and therefore there must have been another source common to both Matthew and Luke. This source is called "Q."

One problem raised by this is that Matthew then was not relying on information from his own relationship with Jesus. He would then seem then not be relying on the Holy Spirit to bring all things to his remembrance, as promised by Jesus (John 14:26). How could he be quoting from Mark who himself had never been with Jesus? This then raises questions as to whether Matthew was even the author of the book as affirmed by the early Fathers.

Our objection to the hypothesis is not that the Gospel writers could not have used any other sources in writing their books. Both Mark and Luke certainly seem to have done so. Luke says that he those who were eyewitnesses delivered information to him (Luke 1:2). Even Matthew had to get his information about the genealogy and early events of his birth from some source. The major objections are to problems in the theory, the arbitrary and inconsistent decisions and the unwarranted and excessive distortions of the scriptural account by the major proponents.

The picture of Q often presented is that it is mostly just sayings attributed to Jesus, giving nothing of his birth or early life nor of many of his activities and death. Those things are supposed to have been added at a later date onto an earlier mythical concept.

There are many problems with the theory, and the existence and nature of such a document is in dispute.

1. In the first place, the whole thing is purely hypothetical. If Luke relied upon Matthew and Mark, "Q" simply disappears. Thus, the concept primarily relies on Luke not being aware of what Matthew wrote.

I would emphasize that we are not so concerned about whether there was a "Q" document that predated Matthew and Luke, but what this has been construed to be and the unwarranted destructive suppositions against the Gospel records. The fact is that even hypothetical "Q" represents Jesus as a real person, though many of the

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details of his life are arbitrarily omitted by the reconstructionists.

2. Thus, we object to the totally arbitrary to claim that if something is in all three Gospels it cannot be in "Q." Since the rules for deciding what is in "Q" comes from are purely presumptive and arbitrary there is simply no way to know that hypothetical "Q" did not contain things found also in Mark. Thus the exclusion of things found in Mark is utterly foundationless. Indeed, it is highly suspect of being shaped by the liberal theological propensity to degrade Scriptural values.

Against such a bias stands the fact that the crucifixion is the focal point of importance throughout all Christian literature. If such a document did exist it would have the highest likelihood of containing the same focus as we find in all three Gospels and other Christian documents. It would be incredibly unlikely that the crucifixion story was unknown and concocted later, and even sold to the outside world as a historical fact.

The very fact that all four Gospels contained accounts of the resurrection indicates its importance, rather than that they were omitted by "Q." Things considered of special importance would be more likely included. Things of lesser importance to the writer's objectives would be more likely omitted.

In fact, the hypothetical "Q" passages did not exclude all references to the passion of Jesus.

Mat 12:40 Jesus prophesied his death and resurrection after three days *"as Jonah was in the belly of the whale..."*

Mat 10:38 & Luke 14:27. *"Take up your cross and follow me"*

Luke 17:24-25. Verse 25 speaks of Christ's suffering and rejection by that generation.

3. Again, in comparing the various writers supporting the theory, I find them greatly divided and inconsistent as to what hypothetical "Q" should contain.

They agree on a general concept but in fact do not hold to it.

For example, while hypothetical "Q" is supposedly what is not contained in Mark, in fact statements found in all three Gospels are included by the proponents of "Q."

Marcus Borg includes Mat 3:3 and Luke 3:4, which is also paralleled in Mark 1:2-3 Borg, Kummel and Mack all include Mat 3:11-12 and Luke 3:16-17 which is paralleled in Mark 1:7-8.

Borg and Kummel include Mat. 3:16-17 and Luke 3:21-22, which is paralleled in Mark 1:9-11.

Borg, Kummel and Mack all include Mat. 4:1-2 and Luke 4:1-2 which is paralleled in Mark 1:12-13.

Kummel includes Mat 10:1-8 and Luke 6:13-16, which is paralleled in Mark 3:13-19.

Borg, Kummel and Mack include Mat 10:9-10 and Luke 9:3; 10:4, which is paralleled in Mark 6.

Borg, Kummel and Mack include Mat 12:22-28 and Luke 11:14-20, which is paralleled in Mark 3:22-27.

Kummel and Mack include Matthew 12:29 and Luke 11:21 which is paralleled in Mark 3.

Borg, Kummel and Mack include Mat. 5:15 and Luke 11:33 which is paralleled in Mark 4:21.

Borg, Kummel and Mack include Mat 13:31-32, and Luke 13:18-19 which is paralleled in Mark 4:30-32.

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There are others. If these can be included then upon what consistent basis can the accounts of the Passion of Jesus be excluded?

4. Another inconsistency is the many passages they include in "Q," which are found only in Matthew or (mostly) in Luke.

The reason for this is that parts of the narrative are found in both Matthew and Luke and attempting to exclude the portions found only in Luke would create textual problems. For example, Luke 12 has some things that parallel those in Matthew. The proponents of "Q" split on what should be included and what omitted.

Furthermore, just because something would not create a textual difficulty does not indicate that it was not there. To escape these inconsistencies it is suggested that "Q" was compiled in "layers" in which Matthew may not have seen all of the same things as Luke.

Again this theory is questioned and the complexity and inconsistencies continue to mount. Clearly there is a great deal of arbitrary judgment which renders the whole concept open to serious question, unacceptable to believers.

B. The "Gospel of Thomas"

"The Gospel of Thomas is a collection of traditional Sayings (*logoi*) of Jesus. It is attributed to Didymos Judas Thomas, the "Doubting Thomas" of the canonical Gospels, and according to many early traditions, the twin brother of Jesus ("didymos" means "twin" in Greek).

"We have two versions of the Gospel of Thomas today. The first was discovered in the late 1800's among the *Oxyrhynchus Papyri*, and consists of fragments of a Greek version, which has been dated to c. 200. The second is a complete version, in Coptic, from Codex II of the Nag Hammadi finds."

-Gospel of Thomas, Craig Schenk

The document consists of 114 sayings in no particular order. Some have claimed that these indicate that the earliest view of Jesus was only lists of sayings which were later formed into an account of him as a person. While this is a list of sayings, it utterly fails to substantiate the claim. The document seems to be a later Gnostic list, which includes many quotations from the Gospels.

1. To begin with, it certainly does not represent Jesus as Mythical. The sayings clearly represent Jesus as a real person.

Jesus is represented as being born and having a mother named Mary. (79, 99, 101, 114)

(79) *A woman from the crowd said to Him, "Blessed are the womb which bore You and the breasts which nourished You." He said to her, "Blessed are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, 'Blessed are the womb which has not conceived and the breasts which have not given milk.'"*

Mary is represented as speaking to him about his disciples (21)

He has disciples with whom he discusses (13, 18, 20, 22, 24, 37, 43, 51, 52, 53, 60)

Jesus is represented as having come in the flesh (28)

2. It has many quotations and citations of the Gospels. I supply only a few.

(20) *The disciples said to Jesus, "Tell us what the Kingdom of Heaven is like." He said to them, "It is like a mustard seed, the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky."*

(26) *Jesus said, "You see the mote in your brothers eye, but you do not see the*

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beam in your own eye. When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."

(44) *Jesus said, "Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Son will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven either on earth or in heaven."*

(72) [A man said] to Him, *"Tell my brothers to divide my father's possessions with me."* He said to him, *"O man, who has made Me a divider?"* He turned to His disciples and said to them, *"I am not a divider, am I?"*

(73) *Jesus said, "The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest."*

(86) *Jesus said, "[The foxes have their holes] and the birds have [their] nests, but the Son of Man has no place to lay his head and rest."*

(99) *The disciples said to Him, "Your brothers and Your mother are standing outside." He said to them, "Those here who do the will of My Father are My brothers and My mother. It is they who will enter the Kingdom of My Father."*

(100) *They showed Jesus a gold coin and said to Him, "Caesar's men demand taxes from us." He said to them, "Give Caesar what belongs to Caesar, give God what belongs to God, and give Me what is Mine."*

3. It has some serious distortions of Christianity inconsistent with the Gospels, which indicate Gnostic or pagan sources.

(114) Simon Peter said to Him, *"Let Mary leave us, for women are not worthy of Life."* Jesus said, *"I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven."*

C. Secret Gospel of Mark

The *"Secret Gospel of Mark"* is found in a supposed letter of Clement of Alexandria to Theodore. Clement says that Mark not only wrote the Gospel we have, but another version which contained secret or unrevealed information, of which he says of Corporates, *"he both interpreted according to his blasphemous and carnal doctrine and, moreover, polluted, mixing with the spotless and holy words utterly shameless lies. From this mixture is drawn off the teaching of the Carpocratians."*

There are serious questions about this document. In the first place, it has disappeared and therefore cannot be examined for authentication.

Secondly, there are some concepts in it that seem inconsistent with what Clement, as a Christian, would have advised.

"To them, therefore, as I said above, one must never give way; nor, when they put forward their falsifications, should one concede that the secret Gospel is by Mark, but should even deny it on oath."

Thirdly, the document itself is small and contains only a paragraph of the supposed "Secret Gospel." Thus, speculation about the nature of the rest of it is of no value. The quotation from the "Secret Gospel" does not even fit as Clement supposedly represents it. I here give a copy of it compared with what the book of Mark said.

Clement:

"To you, therefore, I shall not hesitate to answer the questions you have asked, refuting the falsifications by the very words of the Gospel. For example, after, "And they were in the road going up to Jerusalem," and what follows, until "After three days he shall arise," the secret Gospel brings the following material word for word:

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Mark: 10:32 And they were in the way going up to Jerusalem;

Clement: "And they were in the road going up to Jerusalem and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, "And they come into Bethany. And a certain woman whose brother had died was there. And, coming, she prostrated herself before Jesus and says to him, 'Son of David, have mercy on me.' But the disciples rebuked her. And Jesus, being angered, went off with her into the garden where the tomb was, and straightway a great cry was heard from the tomb. And going near Jesus rolled away the stone from the door of and shall spit upon him, and shall kill him: the tomb. And straightway, going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began to beseech him that he might be with him. And going out of the tomb they came into the house of the youth, for he was rich. And after six days Jesus told him what to do and in the evening the youth comes to him, wearing a linen cloth over his naked body. And he remained with him that night, for Jesus taught him the mystery of the kingdom of God. And thence, arising, he returned to the other side of the Jordan."

(34b). and the third day he shall rise again. "After three days he shall arise,"

35 And James and John, the sons of Zebedee, come unto him,...

And James and John come to him

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

"And he comes into Jericho,

Clement continues: "After these words follows the text, 'And James and John come to him,' and all that section. But "naked man with naked man," and the other things about which you wrote, are not found.

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And after the words, 'And he comes into Jericho,' the secret Gospel adds only, 'And the sister of the youth whom Jesus loved and his mother and Salome were there, and Jesus did not receive them.'

"But the many other things about which you wrote both seem to be and are falsifications. Now the true explanation and that which accords with the true philosophy..."

[Here the text abruptly stops in the middle of the page]

Thus, the statement will not fit as claimed because the statements of Jesus are omitted and only a disconnected phrase "After three days he shall arise," immediately follows the insertion. This makes no sense.

Furthermore, it represents Jesus as going up from Jordan (Mark 10:1) to Jerusalem through Bethany. However, Bethany is not on the road to Jerusalem. Bethany is Southeast of Jerusalem.

This problem is further compounded by the paragraph itself which says that afterwards, instead of going to Jerusalem, "*he returned to the other side of Jordan*", whereas Mark (10:46) says they "*came to Jericho*." Secret Mark represents his going to Jericho after returning to Jordan.

Again, the representation of Jesus being angered at the disciples for rebuking the woman and then abruptly going off into the garden where the tomb was, with no reproof of the apostles, seems out of character. In Mark 10:13-14 where Jesus was displeased that they forbade the children to come to Jesus, he simply corrects them. Here, the reference to his anger at the Pharisees (Mark 2:5) seems to be woven into the story to provide some validation, as with other things in the account from other areas.

Again, it seems strange that the youth is raised from the dead and cries out before Jesus rolls away the stone, but lays there until he enters and extends his hand to him. Jesus then stays with him six days before telling him what to do and then the youth comes to him in the evening wearing a linen cloth over his naked body and remains with him over night, and Jesus tells him the "*mystery of the kingdom of God*."

Finally, the representation of him coming to Jericho and the sister and mother of the youth being there but Jesus did not receive them, again sounds out of character to the Jesus of mark.

The document appears to be a very garbled attempt to represent the story of Lazarus as of Markan origin under the guise of the authority of Clement. In fact it is very suspect as someone having taken Greek phrases from other places and put them together to make them appear ancient.

In any case, it is clear that this document represents Jesus as a real person.

V. Attempts to show that the original concept of Jesus was mythical are utterly without substantiation.

This is commonly done by citing various mythical sources having some similarities.

A. The claim that Jesus was represented as a god with the head of a donkey which suggests that the Christians beliefs about Christ were similar to those of pagan deities.

Minucius Felix, an obscure "father" records a dispute between a Pagan named, Caecilius, and a Christian named Octavius. Caecilius makes accusations that the Christians worshipped a crucified criminal, that they worshipped an ass-headed God, that they worshipped the cross upon which he hung, and that they drank the blood of their Children.

"CHAPTER 9 (Caecilius, the pagan in dispute with Octavius)

ARGUMENT: *the religion of the Christians is foolish, inasmuch as they worship a*

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crucified man, and even the instrument itself of his punishment. They are said to worship the head of an ass, and even the nature of their father. They are initiated by the slaughter and the blood of an infant, and in shameless darkness they are all mixed up in an uncertain medley."

Response of Octavius:

CHAPTER 29

ARGUMENT: *nor is it more true that a man fastened to a cross on account of his crimes is worshipped by Christians, for they believe not only that he was innocent, but with reason that he was God.*

CHAPTER 30

ARGUMENT: *the story about Christians drinking the blood of an infant that they have murdered, is a barefaced calumny.*

Felix does not deny Jesus was fastened to a cross. Rather, he upholds the sign of the cross. He denies that Jesus was a criminal and that Christians worship a cross. He denies that Jesus was just a mortal man. Rather, he acknowledges him as God.

He states:

"For in that you attribute to our religion the worship of a criminal and his cross, you wander far from the neighborhood of the truth, in thinking either that a criminal deserved, or that an earthly being was able, to be believed God. Miserable indeed is that man whose whole hope is dependent on mortal man, for all his help is put an end to with the extinction of the man."

B. Citations of mythical Gods dying, crucified and being raised, born of virgins

Some have cited Doioysus and Attis as also being born, killed and resurrected, and having some relation to a tree. However there is almost nothing similar to the birth, death and resurrection of Christ.

Dionysus was the Pagan God of wine, Bacchas. The mysteries of Dionysus are wholly inhuman; for while still a child, and the Curetes danced around [his cradle] clashing their weapons, and the Titans having come upon them by stealth, and having beguiled him with childish toys, these very Titans tore him limb from limb when but a child. He angered the Titans and they tore him in pieces (not nailed him to a cross) and later he came back from the dead.

Attis mutilated himself and died, continuing to be represented by the Pine tree.

How much are these similar to Christ's crucifixion on the cross?

C. Claims that story of Jesus was created to fit the Messianic prophecies of the Old Testament.

Of course, this is a direct assault on the basic Christian prophetic evidential concept of Jesus as the Messiah. It attacks the features of prophetic fulfillment as being no more than a contrived "fulfillment" to fit.

The problem with this is that, in the absence of evidence, it is nothing but empty speculation, and most of all, it cannot override the evidence of Jesus as a historical person. Indeed, it would be more likely that the attempt was to make a real person meet the specifics.

D. Claims that the story of Jesus and Lazarus was an adaptation of an Egyptian myth.

Here is how one writer puts the argument:

"In the Egyptian myth, the god-king Osiris has two sisters. He dies and is buried in the city Annu. Horus raises him from the dead. In the Lazarus story, he also has two sisters and is raised from the dead but his story centers in Bethany. "Annu" in Greek is "the City

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of the Sun". Semitized, it becomes Beth-Shemesh (Jer 43:13). If "House of Anu", another name for the place, were Semitized from the Greek, it would become Beth-Anu (Bethanu). Coincidence? Alone, perhaps, but there are more similarities. Osiris' name is not far removed from Lazarus if we translate it into Hebrew:

"El-Osiris ("El" is "god")/El-azar (Hebrew for "God Helps")

"Comparison of specifically worded passages reveals more parallels including the strange mention of possible smells to be found within the resting place of either corpse."

Such claims are grossly conjectural and the parallels far remote from the account given in the New Testament.

E. Attempts to show that the Gospels conflict with each other and therefore cannot be regarded as reliable records.

Anyone who has done any extensive reading of history or tries to write it will quickly realize that conveying such information in a way that it can be understood by all without seeming conflicts is very difficult. This is greatly compounded over time by copying and especially when translated into other languages. That does not make the documents worthless nor does it indicate the event did not happen or the event did not take place, else we would have little or no basis to believe that anyone in history existed.

Conclusion:

Thus, we have shown considerable evidence, supporting Jesus as a real historical person, both from the perspective of Christians and from external sources.

In contrast to that, the advocates of a "mythical Jesus" have provided nothing of substance supporting their claim.

JESUS CHRIST

I. Biblical references to Jesus Christ

A. All of Scripture has reference to Jesus Christ

John 5:39 - "the Scriptures...these bear witness to Me"

Luke 24:27 - "He explained concerning Himself in all the Scriptures"

Luke 24:44 - "all the things written about Me in Moses, Prophets, Psalms"

B. Some references to Jesus' Deity

1. Pre-existence - Jn. 1:1,2; 17:5; Phil. 2:6; Col. 1:17; Rev. 1:8

2. Creator - Jn. 1:3,10; I Cor. 8:6; Col. 1:16

3. Sustainer - Col. 1:17; Heb. 1:3

4. Source of life - Jn. 5:26; 11:25; 14:6; 17:3; Rom. 6:23; I Jn. 5:12

5. Revealer of God - Matt. 11:27; Jn. 1:18; 14:7; II Cor. 4:4; Heb. 1:3

6. Son of God - Mk. 1:1; 9:7; Lk. 1:35; Jn. 1:34; 10:36; Rom. 1:4

7. Identified as God - Jn. 5:18; 10:30; Phil. 2:6; Col. 1:19; 2:9;

Titus 2:13; Heb. 1:8; I Jn. 5:20

8. I AM - Mk. 14:62; Lk. 22:70; Jn. 8:24,58; 11:25; 14:6; 18:5

9. Trinity - Matt. 28:19; I Cor. 12:4-6; Eph. 3:14-17

10. Holy One - Mk. 1:24; John 6:69; Acts 2:27; 3:14

11. Object of faith - Mk. 8:34-38; Jn. 6:29,40; I Jn. 5:13

12. Forgives sin - Matt. 9:6; Mk. 2:7,10; Lk. 5:21,23; Acts 5:31

13. Savior - Matt. 1:21; Lk. 2:30; Jn. 1:29; 4:42; Acts 4:12; 5:31; Heb. 5:9; II Pt. 1:1,11

14. Lord - Lk. 2:11; John 20:28; Rom. 10:9,12; 14:9; I Cor. 12:3; II Cor.

13:14; Eph. 4:5; Rev. 17:14

15. Pre-eminent - Eph. 1:20-22; Col. 1:18; 2:10

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16. Judge - Matt. 7:21-23; 25:31-46; Jn. 5:22-30; II Cor. 5:10; II Tim. 4:1,8

17. Worshipped - Acts 7:55,59; Phil. 2:8,9; Heb. 2:9; Rev. 3:21

C. Some references to Jesus' humanity

1. Genealogy - Matt. 1:1-17; Lk. 3:23-38

2. Birth as infant - Matt. 2:1; Lk. 2:7; Rom. 1:3; Gal. 4:4

3. Human flesh - Lk. 24:39; Jn. 1:14; Rom. 8:2; Heb. 2:14; I Jn. 4:2

4. Tangible - Col. 2:9; I Jn. 1:1-3

5. Development and growth - Lk. 2:40,46,51

6. Human senses - Matt. 4:2; Jn. 4:6; 11:34; 19:28

7. Emotion - Matt. 9:36; 26:37-40; Mk. 10:21; Lk. 10:21; Jn. 11:35; 12:27

8. Temptation - Matt. 4:1-11; Lk. 4:1-3; 22:44; Heb. 2:18; 4:15; 5:7

9. Prayer - Matt. 14:23; Mk. 1:35; Lk. 5:16; 22:39,41

10. Derivative activity - Jn. 8:28; 14:10; Acts 2:22

11. Death - Jn. 19:30; Phil. 2:8

12. Son of Man - Mk. 8:31; 9:12; 10:33

13. Man - Acts 2:22; Rom. 5:15; I Cor. 15:21; Phil. 2:7,8; I Tim. 2:5;

D. The antinomy of Deity and humanity in the same person

1. Attributes of deity and humanity appear mutually antithetical

a. Deity - infinite, eternal, omnipresent

b. Humanity - finite, space/time limitation

2. Hypostatic union of substance, nature, essence – God-man

a. one essence, in three persons

b. fully/truly God; fully/truly man

3. Self-emptying of Jesus (kenotic theories) - Phil. 2:7

II. The Person and Work of Jesus Christ

A. Perfect in Being

1. In becoming man Jesus did not partake of fallen sinfulness of man
cf. Rom. 5:12,15,17,19,21; ; Eph. 2:1-3,5

2. Second Adam - Jn. 8:42; I Cor. 15:47

3. Supernatural conception of Jesus by the Holy Spirit of God -
Matt. 1:20; Lk. 1:34,35

4. Spiritual perfection - Jn. 14:30

a. What is meaning of "sinful flesh" - Rom. 8:3

b. Did Jesus have behavioral "flesh" tendencies?

B. Perfect in Behavior

1. Though Jesus could *be* God and *be* man at the same time, He could not *behave as* God and *behave as* man at the same time.

a. Emptied Himself (Phil 2:7) of independent prerogatives of divine function

b. Submitted to functional subordination of humanity -
derivative, dependent man - Jn. 5:19,20,30; 12:29; 14:10

2. Human freedom of choice in behavior.

a. No sinful patterns of "flesh"

b. Temptation - Heb. 4:15

(1) Question of impeccability

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(2) Did not sin - Jn. 8:46; II Cor. 5:21; Heb. 4:15; 7:26; 9:14; I Pet. 1:19; 2:22; I Jn. 3:5

(3) Sinlessness - not mere avoidance of sin, but perfect manifestation of God's character - Matt. 3:17; 17:5; Jn. 8:29; 12:45

c. Lived by faith - receptivity of the activity of God in man

d. Jesus is much more than a "matchless example"

C. Perfect in Benefit

1. Jesus came to become condemnation for us - Matt. 20:28; Rom. 8:3

2. As "Second Adam," He *incurred* all death consequences that *occurred* in First Adam.

a. "made to be sin" - II Cor. 5:21; I Pet. 3:18

b. vicarious, substitutionary sacrifice

c. The unassumed is the unhealed or unrestored.

3. "Obedient unto death" - Phil. 2:8; Rom. 5:19; Heb. 2:8,9; 5:8,9

1. Physical death - Jn. 19:34

2. Spiritual death - Matt. 27:46,50; Mk. 15:34; Jn. 19:30

3. Everlasting death - Acts 2:27,31; Eph. 4:9; I Pet. 3:19; 4:6

4. Finished work of Christ - Jn. 19:30

5. Overcame Satan - Heb. 2:14; I Jn. 3:8

D. Perfect in Bestowal

1. Resurrection life of Jesus Christ - Rom. 6:4; Col. 2:12; 3:1; I Pet. 1:3

2. Regenerated by His life - Jn. 3:1-6; I Pet. 1:3

3. Spirit of Christ - Acts 2:1-4; Rom. 8:9; I Cor. 15:45

4. Indwelling of Christ - II Cor. 13:5; Gal. 2:20; Col. 1:27

5. Head of the Church - Matt. 16:18; Eph. 1:22,23; Col. 1:18

6. All things in Christ - I Cor. 3:21-23; Col. 2:10; II Pet. 1:3

7. Second advent of Christ - I Thess. 4:16,17; Titus 2:13; Heb. 10:37

E. Perfect in Beatification - the blessing of the Heavenly

1. Ascension and glorification - Jn. 17:5; 20:17; Heb. 4:14

2. Presence of Christ

a. Transcendent - Acts 7:56; Rom. 8:34; I Pet. 3:21,22

b. Immanent - Col. 1:27; Gal. 2:20; II Cor. 3:5

3. Constitution or substance of Christ

a. Divine - Rev. 19:16

b. Human? cf. I Cor. 15:42,44; 52,53; Rev. 17:5

4. Intercession of Christ - Rom. 8:34; Heb. 2:18; 7:23-25; I Jn. 2:1

5. Judgment of Christ - Jn. 5:30; II Cor. 5:10; II Tim. 4:8

6. Eternality of Christ; perpetuity of His eternal life - Jn. 3:16

Methusaleh

Methusaleh may be one of the most famous people in the Bible. Most people know that there was some guy in the Bible who lived longer than anybody else -- in fact, almost a 1000 years. And this is, in most people's mind his claim to fame.

Methusaleh's name was given to Enoch, his father, by God. The name that God gave him was a sentence.

And we studied this just a few weeks ago. So here is this little baby, and his name describes the child's relationship with God, a reflection of the parents' relationship with God.

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So God told Enoch to name the baby Methusaleh. And in the Hebrew 'Methusaleh' means, "when he is dead it shall come." Now that's a heck of a name. "When he is dead it shall come."

Enoch didn't know precisely what "it" was, but he knew that it was some type of judgment that would cause sweeping changes in civilization as he knew it. And from that point on Enoch walked with God. At that time the earth and its inhabitants were humanistic, self-sufficient, God - denying people. They believed

that they were the center of the universe. They had, in effect, fired God -- they had declared their independence from God. And since they lived so long, and were so narcissistic, they produced a civilization

that carried sin to the extreme. And in chapter 6, this extreme sinfulness included active, visible demonic activity.

Methusaleh belonged to that part of the family that came from Seth. Seth was the one that received the promise from God that a deliverer would come and crush the head of the serpent. And this promise was passed down from generation to generation, from father to son. It came to Enoch and he gave it to Methusaleh.

And in this entire ante-diluvian world, and that means millions of people, only this one family believed in God and the promise. Everybody else has abandoned even the idea of a God.

And let's face it, they were probably viewed as a little strange. I mean it says, "He walked with God." That

means that Enoch was out of step with the entirety of the rest of the world. And he gives his child this strange name, "when he is dead it shall come." How would you like to show up at kindergarten that your name is Methusaleh. And remember that you would be doing it in Hebrew, and that means that you announce

that "when I'm dead it will come."

And then when Methusaleh is 223 years old, his father disappears. He goes for a walk with God and never

comes back. Where's the body? I mean these people are a little different.

And this man, Methusaleh comes to identify with his name; he comes to be the embodiment of this name.

He comes to be the embodiment of God in some sense, because God gave him his name. He accepts this name and lives his life accordingly -- that is, he knows that when he dies "it shall come." So he lives life very loosely, very relaxed -- in other words, he lives in and through God.

And you know, there is something very ominous about his name -- "when he dies it shall come." Something

is coming and it won't be good. We have to face the judgment aspect here. And remember that we studied sin -- it is missing the mark, missing the target. So sin is "self for self." But God's love and God's creation is "self for others." And God IS life -- so "self for others" is life, and "self for self or sin" is death. So we are forced to acknowledge hell, damnation and judgment because of the very name of this man -- BUT you have to fight your way through the love of God to get there! Because God does everything, -- everything in His power, short of coercing your free will -- to try to save mankind.

So Methusaleh's name speaks of the flood. But also in this name is the love of God, the mercy of God, the

patience of God, and the longsuffering of God toward the human race. For when he was born the world was bad enough to wipe it out. But God said I am going to plead to this generation and pull them with my

love as long as this child lives.

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So this child became a register of God's mercy. This child became a description of my unconditional love, of my patience. Because God said He would wait as long as this child lived. This child, then, became a living testimony that there is a God, and that He is calling you and warning you as to what is coming.

Methusaleh 2

Now look at this -- when God decided to embody his mercy in a human life -- that life was the longest that ever lived on the planet. Have you ever thought about that?! God said I will show you how long my patience is -- how great my love is. So this is the picture: the judgment is about to come, and God says no!

Give them ten more years, and ten more years. For Scripture says that "God is not willing that any should

perish." So God's love and God's patience keep putting it off, and putting it off. For 969 years!

So Methusaleh keeps getting another 10 years, another 10 years, another 10 years. In the book of Exodus,

it says that "God is slow to anger."

So in a world that has fired, dismissed, discharged -- laid off -- God, here stands a man whose very name reminds you that God is here and that God has the last word.

Methusaleh gets married and has a son named Lamech. And the promise of the coming deliverer is passed on to Lamech. Then Lamech has a son, and old Methusaleh sees something special in this child. And this child is called Noah; and Noah means "rest" or "comfort to our heart."

And at this time, then, there are only twelve believers in God on the face of the earth. Methusaleh and his

wife, Lamech and his wife, Noah and his wife, and Noah's three sons: Shem, Ham and Japheth, and their wives. This is all that is left -- things are getting worse.

Methusaleh is 749 now -- and the relatives are checking up! How are you feeling today? For "when he is dead it will come," you know. Noah is 480 now; and he has a revelation and God tells him what "it" is. To Noah, God says "it" would be a deluge -- the oceans would come up and the sky would fall in and the whole earth would be covered in water until the highest mountains are covered.

And remember that the Virgin Mary is a descendant of Noah, through Shem. And Noah is told that the flood will come in 120 years. So Methusaleh knows that he has a 120 years left to live. And when he dies "it" shall come.

So here is this little family - 12 people -- living around a faith in a God that has revealed Himself to them. These people are out of step with the rest of the world -- they do not just march to the beat of a different

drummer -- they are marching to the beat of a drum that comes from the other half of the universe.

They're driving up a one way street the wrong way -- or perhaps they're driving the right way, but all the signs have been turned around by Adam. Adam turned the arrows around when he sinned. He went his own way.

When Lamech is 777 he dies. It is five years till the flood. And old Methusaleh knows he has five years left. And then when he is 969 years old, Methusaleh quietly died. And the next day, the heavens fell in and the floods came up.

And you know, we live the same type of world -- almost. And I, for one, many times feel the way this small family must have felt. Like a stranger in a strange land. Like -- "is there anybody else left?" Do you know that feeling? You remember what Elijah said, "I, only I, am left." And God told him that there were 7000 others -- that he was not the only one.

You and I, then, are Methusaleh in this world. We are the embodiment of God -- we are the embodiment

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of the Gospel of our Lord Jesus Christ. Just like the prophets of Israel -- they did not just preach a message,

they became the message.

Remember Hosea? And the way that he was taught how to love? And in the end, he said that that is how

God loves you. And now, through the Holy Spirit, He is embodied in us. That is why we are called the "Body of Christ." Christ lives in us. As Methusaleh was the embodiment of the character and patience of God. So with you and I: our identity is the Gospel, our identity is the love of God that has come to us by means of Christ.

Have you ever stood in front of a mirror and said to yourself -- there stands one that was made in the image

of God. I mean -- you have the ability to think, you have the ability to choose -- we call it free will -- and you have the ability to work. This is the image of God. Not your physical flesh, but the part that resides

in your soul -- the real you. That is made in the image of God.

Methusaleh 3

People who believe in evolution -- they believe that they are just sophisticated animals -- so they act like animals. But when you know that you are made in the image of God -- that changes things.

Look -- take baptism. What is baptism about? Baptism is the declaration that the Holy Spirit has identified

you with the death of Christ and His resurrection. So that as far as this world is concerned, you were translated out of the kingdom of darkness in the Kingdom of God. You are no longer part of that old mankind. You have left the world.

You know, in the early church they would ask you three questions when they baptized you: Do you forsake

the world? Do you forsake the flesh? And then, do you forsake the devil and all his works? And they would turn to the west (you know, the sun rises in the east and sets in the west), and spit -- a holy spit.

And they would announce "I renounce forever Satan and all his works." Then they would plunge you into

the water -- the declaration: you die with Christ, you rise with Christ.

And why did they do this? Why is baptism important? Because you don't just make a decision for Christ. You don't cast a vote for Jesus, as it were. Like in a voting booth. No! It is far more than that! You were regenerated -- you entered a new creation -- you died -- you were buried -- you rose sharing the very life of Jesus Christ.

The Bible says, "He put His hand on you and said this one is mine."

Scripture says that after the Holy Spirit comes upon you, "you shall be witnesses." It doesn't say DO witnessing.

In other words, your lifestyle. And it doesn't say perfect. It says that God's love and forgiveness start to become part of you. And then you DO witnessing because you are a witness.

Just like Methusaleh was a witness in his very length of years to the longsuffering of God. God will have the last word. And when Methusaleh died, "it" came -- just like his name said it would. And the "it" was so great, so catastrophic -- that they forgot about his name -- for "it" became history. And the history became

greater than his name. So I have to stand up here and tell you what Methusaleh stands for. God did have the last word.

Remember, God is not willing that any should perish -- so He lengthened the days of Methusaleh so that all might have chance after chance to change their minds.

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Moabites

The Moabites were descendants of Lot, Moab being the son of Lot and his older daughter. [Ammon was the son of Lot with his younger daughter, thus the Ammonites. The Edomites were descended

from Esau, the son of Isaac. The Amalekites were descended from Eliphaz, a son of Esau.]

Geography of Moab

The territory of Moab is usually described in three parts:

- The *field of Moab*, enclosed by natural fortifications. This portion was bounded on the north by the gorge of the Arnon river; on the west by the Dead Sea cliffs; on the south and east by a circle of hills which

have no natural opening except for the flow of the Arnon.

- The *land of Moab* was the more open country from the Arnon north to the hills of Gilead.

- The *plains of Moab* was the district in the low, tropical depths of the valley of the Jordan River.

When the Israelites came up from Egypt, they approached Moab from the southeast, outside the bordering

circle of hills. They were forbidden to disturb the Moabites in their enjoyment of the land which they had taken from the Emim. DEUT. 2:9-11

Therefore, they applied for permission to pass through the territory of Moab. This was refused, so they went around its borders.

History of Moab

Although the Moabites refused passage to the Israelites, Moab did not fight against Israel while they were

neighbors for more than 300 years. In fact, DEUT. 2:29 makes no complaint about hostility either of Edom

or Moab, only mentioning that Moab lacked hospitality and hired Balaam to curse Israel.

There is no hint that either nation hindered Israel in its passage along the borders, although Edom did stand ready to fight should its territory be encroached upon. DEUT. 2:29 indicates that trade was carried on.

The Moabites were much too friendly, in fact, sending their daughters to cultivate friendly relations with Israelite men and to entice them into idolatry. NUM. 25:2 (note feminine of verb)

The Moabites peaceful character and their many possessions may account for the terror of Moabite King Balak at the approach of the Israelites. He took rather special means to guard against them. Instead of sending his army out, he first consulted with the leaders of Midian. Moab and Midian were kin by virtue of their common descent from Terah, Moab through Lot from Haran, and Midian from Abraham by Keturah.

GEN. 11:27; 19:37; 25:2

The result of this conference was that the two nations united in sending for the prophet Balaam. NUM. 25

The Exclusion of Moab

The exclusion of Moabites and Ammonites from the congregation of the Lord to the tenth generation was

not on account of hostility but because of their lack of hospitality and the hiring of Balaam. DEUT. 23:4

There is no direct prohibition of marriage with Moabites. These rules were made against *Canaanites*.

THE TIME OF THE JUDGES

After the conquest of Canaan, Moab oppressed Israel for 18 years. It is significant, however, that "The Lord strengthened Eglon, the King of Moab, against Israel ... and he gathered unto him the children of

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Ammon and Amalek and went out and smote Israel" (Judges 3:12,13). The Moabite conquest ended with

the assassination of Eglon by the judge Ehud.

Moabites 2

The Time of the Kingdom

We read that Saul fought against Moab, 1 Sam. 14:47.

Early relations seemed fairly friendly, however, as we see in Ruth.

David, when being pressed by Saul, entrusted the safe keeping of his father and mother to the king of Moab. But, twenty years later, for some reason, he treated the Moabites hard and took spoil from them for the treasure of the temple, 2 Sam. 8:2. The Moabites became tributary to David. Later they again sent

their daughters, this time to Saul to lead him astray.

The Moabites were still paying tribute in the days of Ahab, 2 Kings 3:4,5. After Ahab, they revolted. They collected an army (2 Chron. 20) of Moabites, Ammonites, and Edomites, and attacked Judah, then ruled by Jehoshaphat. Judah met them with prayer and praise of God. God caused dissension to break out in the camp of the enemy. The Moabites and Ammonites first slaughtered the Edomites, then each other, and Israel gathered the spoil.

Moabites continued to appear in Bible accounts and in historical accounts. [See Unger's Bible Handbook] Josephus described Moab as still a great nation in Roman times. The name "Moab" remained in history until about 380 AD in the time of Eusebius.

The language of Moab was a dialect of Hebrew, differing from Biblical Hebrew only in some small details.

THE RELIGION OF MOAB

Chemosh (ke-mosh) was the national deity of Moab. This god was honored with cruel and perverse practices

including child sacrifices like those of Molech. The account on the Moabite Stone (see below) states that "the anger of Chemosh" is the reason for Israel's subjugation of Moab.

Solomon made a fatal mistake of rearing an altar to Chemosh in Jerusalem (1 Kings 11:7, and this abomination

was not destroyed until almost 300 years later during the purge carried out by Josiah (2 Kings 23:13).

THE MOABITE STONE

The Moabite Stone is an important memorial of alphabetic writing. Erected by Mesha, king of Moab, to record his successful revolt against Israel and to give honor to the god Chemosh for his victory. The stone

was set up about 850 BC

The stone was discovered in 1868 by a German missionary, Klein. He was on a visit to Moab and was told

by an Arab sheik that there was an inscribed stone lying at the town of Dhiban, the ancient city of Dibon.

On examining the stone he found it to be a stele of black basalt, round at the top and nearly four feet in length and two in width. There were thirty-four lines of inscription using the Phoenician alphabet.

Klein was not fully aware of the importance of his find. He returned to Jerusalem and informed the Prussian

consulate of the discovery. The Prussians made plans to obtain the stone.

The next year, a member of the French consulate, M. Clearmont-Ganneau, heard that the stone was still lying in the open, exposed to the weather. He determined to get possession of it for France. He sent Arab

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natives to get “squeezes” made and to arrange the purchase of the stone.

These Arabs quarreled in the presence of some of the inhabitants of Dhiban, but an impression was made

and delivered to the French consulate.

But the bidding for the stone, the arguments, and the rivalry between the Prussians and the French aroused in both Moabite and Turkish officials a good idea of the stone’s value. So the governor of the province naturally demanded the prize for himself. The Arabs of Dhiban, rather than lose the stone for nothing to the governor of their province, lighted a fire under it, and when it was very hot, poured cold water on it and shivered it into pieces.

The pieces of the Moabite stone were distributed to various families in the area to put into their corn granaries

as charms to protect from corn blight. A considerable number of these fragments have since been Moabites 3

recovered, but without the squeeze which was taken when the stone was intact, it would have been impossible

to fit many of them together.

The writing on the stone was deciphered in 1886 by two German professors who worked for weeks in the

Louvre, where the squeeze may still be seen. The inscription on the stone supplements and corroborates

the history of King Mesha of Moab as recorded in 2 Kings 3:4-27. The inscription is proof that the Moabites

were akin to Israelites in language as well as in race. The likeness between the languages of Moab and Israel extends beyond grammar and syntax. It is a likeness which exists also in thought.

Moses in Egypt 1

Although the bible never specifically identifies the pharaoh of the Exodus by name, it does tell us the exact date of the Exodus. 1 Kings 6:1 states that Solomon began building the Temple in the fourth year of his reign, 480 years after the Exodus. Most bible scholars agree that the fourth year of Solomon's reign was 967 B.C. So the date of the Exodus can be calculated: $967 + 480 = 1447$ B.C.

And according to history, Pharaoh Rameses did not begin his reign until around 1290 BC., so he couldn't have been the Exodus pharaoh.

Depending upon which history book you read, there are two possible candidates. The first is pharaoh Amenhotep II who may have ruled from (1450-1425 B.C.). He was the son of Thutmose III, who ruled from either (1490-1450) or (1490-1436 B.C.), the other possible candidate. Scholars disagree as to the exact dates that these two men ruled which makes it difficult to pin point the exact one. To get some clues, lets look at what the bible says about the events surrounding the life of Moses.

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The first place we will start is with the date of his birth. According to Exodus 7:7 "Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh." Adding 80 years to the date of the Exodus in 1447 B.C equals 1527 B.C., the approximate year in which Moses was born. The ruler of Egypt at this time was Pharaoh Thutmose I (1540-1504 B.C.).

Although the bible never records her name, the Jewish historian Josephus writing in the first century does. He states:

"Pharaoh's daughter, *Thermuthis*, was walking along the river bank. Seeing a basket floating by, she called to her swimmers to retrieve it for her. When her servants came back with the basket, she was overjoyed to see the beautiful little infant inside . . . Thermuthis gave him the name Moses, which in Egyptian means saved from the water" . . . Having no children of her own, she adopted him as her own son."

Josephus says the daughter of pharaoh was Thermuthis, which sounds an awful lot like the royal name Thutmose or Thutmosis. Either Thutmose II or Thutmose III would have been in power around this time. Since historians are not sure on the exact dates for their reign, let's go through the two possibilities.

If Thutmose II was the Pharaoh from whom Moses fled, Thutmose III would have been the Pharaoh of the Exodus.

The Jewish historian Josephus wrote the following: "The Pharaoh, from whom Moses fled, died, and a new Pharaoh had become ruler."

After the death of Thutmose II, his son, not by Hatshepsut, became pharaoh. Thutmose III coreigned with Queen Hatshepsut until her death in 1482 B.C. He then ruled alone until approximately 1450 B.C. It is also known that Thutmose III was so jealous of the acts done by Queen Hatshepsut that one of his first acts, after her death, was to purge her name off of all monuments in Egypt.

An interesting thing recorded in history about Thutmose III was that he was the greatest conqueror in Egyptian history, he was known as the Napoleon of ancient Egypt. During his reign he had recorded that he subdued the Ethiopians. Although the bible doesn't mention these events,

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the historian Josephus states the following: " A state of war broke out between the Egyptians and the Ethiopians. At this time Moses had grown to be a man. The two sides fought a great battle in which the Ethiopians were triumphant, and they pushed to conquer all of Egypt. The Egyptians looking for help inquired of their priests. The priests revealed to them that they should make Moses their general . . . Moses then became the commander of a great army . . . In a surprise attack against the Ethiopians, Moses led his troops to victory."

It may be that Thutmose III, being jealous, took credit for victories over the Ethiopians, even though Moses achieved them.

Josephus also mentions that Moses married an Ethiopian woman after this conflict: "Because of the bravery of Moses, The daughter of the king of Ethiopia, Tharbis, saw Moses and fell madly in love with him. She sent to him a delegation of her most trusted servants to propose marriage. He accepted, on the condition that she would surrender the city over to him . . . After Moses had punished the Ethiopians, he praised God and then celebrated his marriage."

Moses in Egypt 2

The bible also mentions his Ethiopian wife in Numbers 12:1: "Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman."

Josephus also writes: "The Pharaoh, from whom Moses had fled, died, and a new Pharaoh had become ruler. Moses traveled to his palace and told him of the victories he gained for Egypt in the war against Ethiopia . . . He also spoke to Pharaoh about what had taken place on Mount Sinai, and when Pharaoh laughed, Moses showed him the signs."

According to the bible, after the ten plagues God sent against Egypt, Israel departed, but Pharaoh led his army in pursuit of them at the Red Sea. The bible records the following:

"So the Egyptians pursued them, all the horses and chariots of Pharaoh, his horsemen and his army, and overtook them And when Pharaoh drew near, the children of Israel lifted their eyes, and behold,

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the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD. "Then the waters returned and covered the chariots, the horsemen, and all the armies of Pharaoh that came into the sea after them. Not so much as one of them remained." Exodus 14:23-28

The bible says in Psalm 136:13-15:

"To him who divided the Red Sea asunder, and brought Israel in the midst of it, but swept Pharaoh and his army into the Red Sea."

This passage says Pharaoh was killed in the incident. If so, the date of the Exodus in 1447 B.C., as calculated from the Bible, is synonymous with Pharaoh Thutmose III death which most historians approximate at 1450 B.C.

If indeed Thutmose III was the Pharaoh of the Exodus, his acts recorded in history would have been consistent with how the bible portrays him as personally leading his army against the Israelites.

The following inscription was found in Egyptian records detailing one of his well known military campaigns where he personally led his army against the Canaanites at the fortress of Megiddo: "Then the king moved to the front of his army . . .Where his majesty [Thutmose III] triumphed over them as leader of his troops."

Some people don't believe that the Pharaoh perished in the waters of the Red Sea because the tombs of both Pharaoh Thutmose III and his successor, Amenhotep II, have been found.

But if one reads Exodus 14:30 carefully it states the following: "So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. "This passage indicates that the dead bodies of the Egyptians were deposited on the shore of the Red Sea. This would have allowed the Egyptians access to his body for burial.

One amazing fact about Amenhotep II was that his successor was not his firstborn son nor his heir. This would confirm the biblical passage in Exodus 4:22-23 which states:

"Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn. "So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn."

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PAUL, CHRONOLOGY - 1

A Chronological Table of Paul's Life and Ministry

Year Bible Events Contemporary Events

44 BC Caesar Assassinated

4 BC Birth of Jesus Christ

2 BC Birth of Paul (Saul of Tarsus)

6 Herod Archelaus deposed by Augustus;

Samaria, Judea and Idumea placed under

Roman administration, capital, Caesarea

7 Quirinius: Governor (*legatus*) of Syria, 1st

Roman tax census of Judaea. He appoints

Ananus ben Seth as High Priest.

8 Jesus (age 12) at the Temple

9 M. Ambivius: Roman Prefect of Judaea

12 Annius Rufus: Roman Prefect of Judaea

14 TIBERIUS becomes emperor.

15 Valerius Gratus: Roman Prefect of Judaea

18 Joseph Caiaphas: High Priest of Jerusalem

Temple, appointed by Valerius Gratus

26 Pontius Pilate: Roman Prefect of Judaea

27 John the Baptist begins ministry

33 John the Baptist killed by Herod Antipas

33-36 Jesus' Ministry

36 Paul's Conversion

37 Marcellus: Roman Prefect of Judaea

37 Paul at Damascus CALIGULA (Gaius Augustus Caesar)

becomes emperor (37 to 41), upon the death

of TIBERIUS.

37 Herod Agrippa I: king of tetrarchies of Philip

and Lysanias

38 Flight from Damascus to Jerusalem, then to

Tarsus

39 Herod Antipas exiled to Gaul on charges of

secret alliance with Parthians. Caligula gives

his tetrarchy (Galilee) to Herod Agrippa.

40 Paul goes to Jerusalem to meet with Peter

[Gal 1:18-20]

41 CLAUDIUS becomes emperor (41 to 54),

upon the death of CALIGULA.

39 to 43 Paul preaches in Syria and Cilicia, making

his headquarters in Tarsus.

Judea and Samaria given to Herod Agrippa I.

Invasion of Britain by Aulus Plautius.

44 Paul brought from Tarsus to Antioch; stays

there one year before the famine. James

brother of John executed by Herod Agrippa.

Death of Herod Agrippa I. Cuspius Fadus,

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procurator, succeeds to the government of Judea.

45 Paul visits Jerusalem with Barnabas to relieve the famine.

46 At Antioch. Tiberius Alexander made procurator of Judea.

47 At Antioch

48 First Missionary Journey (Paul and Barnabas) - from Antioch to Cyprus, Antioch of Pisidia, Iconium, Lystra, Derbe
Agrippa II (Acts 25) made king of Chalcis.

PAUL, CHRONOLOGY - 2

Year Bible Events Contemporary Events

49 ... and back through the same places to Antioch

Cumanus made procurator of Judea

50 Paul and Barnabas attend the Council of Jerusalem

Caractacus captured by Romans in Britain;
Cogdinus, father of Claudia (? 2 Tim. 4:21)
assists the Romans in Britain.

51 Second Missionary Journey - from Antioch to Cilicia, Lycaonia, Galatia

52 ... Troas, Philippi, Thessalonica, Berea, Athens, and Corinth (writes
1 THESSALONIANS)

Claudius expels the Jews from Rome (Acts 18:2).

53 At Corinth; writes 2 THESSALONIANS Tetrarchy of Trachonitis given to Agrippa II; Felix procurator.

54 Spring: leaves Corinth and reaches Jerusalem at Pentecost; goes to Antioch
Autumn: Third Missionary Journey - goes to Ephesus.

NERO becomes emperor (54-68), upon the death of CLAUDIUS (who was poisoned by his wife, Agrippina).

55, 56 Paul at Ephesus

57 Spring: writes 1 CORINTHIANS

Summer: leaves Ephesus for Macedonia where he writes 2 CORINTHIANS in Autumn.

Winter: goes to Corinth, writes GALATIANS

58 Spring: writes ROMANS, leaves Corinth, going by Philippi and Miletus to ...

Summer: ...Jerusalem at Pentecost. He is arrested and sent to Caesarea.

59 At Caesarea Nero murders his mother, Agrippina

60 Autumn: Sent to Rome by Festus

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Winter: Shipwrecked at Malta

Felix is recalled and is succeeded by Festus

61 Spring: Arrives at Rome Embassy of Jews comes from Jerusalem to petition about the wall.

62 At Rome.

Spring: Writes PHILEMON, COLOSSIANS, EPHESIANS

Autumn: Writes PHILIPPIANS.

Burrus dies; Albinus succeeds Festus as procurator of Judea; Nero marries Poppaea.

63 Paul acquitted at Rome; goes to Macedonia and Asia Minor

Daughter Claudia born to Poppaea

64 Paul goes to Spain (?) Great fire at Rome; Roman Christians blamed and persecuted by Nero.

65 In Spain (?) Gessius Florus made procurator of Judea; conspiracy of Piso and death of Seneca.

66 Summer: from Spain (?) to Asia Jewish War begins.

67 Summer: Writes 1 TIMOTHY from Macedonia

Autumn: Writes TITUS from Ephesus.

Winter: At Nicopolis

68 Spring: In prison at Rome, writes 2 TIMOTHY

Summer: Paul executed at Nero's orders.

Death of Nero in middle of June. GALBA becomes emperor (68 to 69)

Sources: Cornelius Tacitus, *The Annals of Imperial Rome* and *Agricola*

Conybeare, W. J. and Howson, J. S., *The Life and Epistles of St. Paul*

Rahab - 1

Rahab

The story of Rahab (Joshua chapter 2) stands as one of the greatest trophies to God's Grace principle.

She was

one of the greatest producers of divine good as a believer (James 2:25), and she lead many of her family to Christ

(Josh. 2:12,13)

In Grace, God takes losers and makes them winners. Grace means that, in spite of the fact that we stand condemned by the Law, and deserve judgment and eternal punishment, we have the opportunity to enter God's

plan through faith in Christ, and to have a joy-filled and productive life.

Grace emphasizes who and what God is, not who and what we are. So God, in Grace, has often contradicted

legalism, sometimes making a very dramatic point in the process.

As prostitute, Rahab would have been condemned by the Law on many counts of social misbehavior.

And Rahab would also have been dismissed from real consideration based on other factors: first, she was a

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woman, and then, she was a Gentile. The Law had regard for women and provided many protections for women

and families. But practitioners of the Law often hold women in bondage to excessive interpretations and legalism.

The Jews said that you couldn't have a woman in a genealogy. So in the genealogy of Christ there are four women!

Tamar (Genesis 38), who knew how to get a ring from a man.

Ruth (Ruth; Matthew 1:5) - "The Moabitess", as a Moabite was under a national curse, but a wonderful testimony

of a woman who was "occupied with Christ".

Bathsheba (2 Samuel 11, Matthew 1:6) - a famous beauty of the ancient world.

Rahab (Joshua 2; Matthew 1:5) - a prostitute for a long time and then wonderfully saved.

By the way, it was also forbidden to have Gentiles in a genealogy. But of these four women, three were Gentiles!

And all of these people were saved. But that's not astonishing. Self-righteous, religious people have difficulty

believing in Christ and submitting to the Word of God. But these were women who had no illusions about

themselves and were very quick to "cast their burdens on the Lord."

Rahab, having been a prostitute, certainly had no illusions about herself, or other people. And after salvation,

she did not have to unlearn a lot of religious nonsense, so she grew very rapidly.

Rahab married Salmon, one of the leaders of the Jewish nation. And they had a son named Boaz! So Rahab is

Ruth's mother-in-law, Obed's grandmother, and the great-great-grandmother of David the king.

Put all the facts together and you have a great family history. Ask yourself, how much was the character of Boaz

affected by his mother Rahab's testimony and courage? (See the book of Ruth for the story.) He was known as "a

mighty man of wealth", a distinguished citizen of sterling character.

And how much were the faith of Jesse, David's father, and of David himself, influenced by the momentum

established by previous faithful generations?

This is a great family, distinguished in every generation by solid believers who set the relationship with God as

the top priority in their lives. The subordinated all family, business, and social life to God's will and plan, and

they enjoyed the many-generation blessings that accrued as a result.

Note: you are a member of a family, having ancestors and, perhaps, descendants.

Are you the beneficiary of a line of descent which has honored God? Do you have the privilege of benefiting

from the faith and maturity of your parents, grandparents? Well, the lesson here is, don't drop the ball!

There is a

potential Boaz or David in your future.

Or, maybe your ancestry is clouded. We don't know much about Rahab's family, and they were certainly pagan

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idol worshippers. Maybe your family has not honored Christ.

Rahab - 2

Then you will have to be the first, like Rahab, to exhibit faith and courage! Great families start somewhere. They

start with an individual of faith and courage who trusts God, lives in His Word, and is occupied with Christ for a

whole lifetime.

Events surrounding Rahab (Joshua 2)

Before proceeding, read the last few chapters of Genesis and the first few chapters of Joshua to get an overall

picture of these events.

Joshua 2 begins with the second spying out of the land of Canaan by Jewish military intelligence. The first

mission, with the 12 spies, one from each tribe, had been forty years earlier. Only Joshua (tribe of Ephraim) and

Caleb (tribe of Judah) had enough confidence in the promises of God to bring in an optimistic report.

So, for this mission, only two agents were sent in, to conduct a reconnaissance. Jericho is the key that will unlock

Canaan, so that is where the two men went. They arrive at the prostitute's house. It is on the wall, so there may

be a way of escape. But they are in a dangerous situation.

There are two purpose for the spying. The first is to bring in military information regarding terrain, fortifications, troop strength, and other matters related to the defenders of Jericho.

The second purpose, part of God's overall plan, is to protect the lives of those in Jericho who are born again.

There was similar situation in Sodom, where Lot's family was saved in the nick of time before the whole city was

destroyed. (Jericho was just north of the ruins of Sodom and Gomorrah.)

The Canaanites were under final judgment by God, just as the Sodomites had been. Their "cup of iniquity was

full." (Lev. 18:24-28). They were overdue. They had been placed under the 5th cycle of divine discipline as a

nation, and no nation deserved it more.

But the principle is: God always takes care of His own, no matter where they are located or how far they have

strayed.

God had promised to give the land to the Jews (Joshua 1:2-4), a promise which had been made earlier to Moses'

generation, and prior to that, to Abraham. But the Israelites had to exercise human action.

This generation of Jews was using Faith-Rest in the most practical and dramatic way possible. Using Faith-Rest

does not mean sitting down on the ground and waiting for something to happen. On the contrary, James 2

teaches us that, when action is taken, the substance of that action indicates whether you have faith-rest in your

soul

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And Salmon, who may have been one of the spies, got a bonus. He found the woman that God had planned for him to marry!

The existence of the patrol became known to the king of Jericho. Somehow he got word that spies were in the city, so he sent out men to look for them. When they knocked at Rahab's door, she hid them on the roof. Then she lied to the king's officers to save the lives of the two men. When the police had gone, she helped the two Jews to escape. They barely got away, and narrowly escaped the pursuing soldiers in the hills outside the city.

Rahab's Personal Testimony

Josh. 2:8-11, Now before they lay down, she came up to them on the roof, and said to the men, "I know that the Lord has given you the land, and that the terror of you has fallen on

us, and that all the inhabitants of the land have melted away before you.

"For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, whom

you utterly destroyed.

"And when we heard it, our hearts melted and no courage remained in any man any longer because of you;

for the Lord your God, He is God in heaven above and on earth beneath.

SERVANTS/SLAVES - 1

Servants and Slaves in Palestine

Some people, called "hirelings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20).

But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times,

were slaves or indentured servants - men and women who were held as property for various reasons and

for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.

Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.

One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave. This regulation applied to Israelite and foreigner alike.

Deut. 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you."

Exo. 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."

THE TREATMENT OF SERVANTS

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Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant

but as a hired worker; and his master was to rule over him with kindness .

Lev. 25:39-41, "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

There were several ways that a Hebrew could become the servant of his brethren:

- The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.

- A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.

Exod. 22:1-3, "If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he

should make full restitution; if he have nothing, then he shall be sold for his theft."

- Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exod. 21:4).

- When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Neh. 5:5; Isa. 50:1; Job 24:9.

SERVANTS/SLAVES - 2

Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exod. 21:2; Deut. 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exod. 21:3; Jer. 34:8 ff).

If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in

the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master (Exod. 21:6; Deut. 15:17).

If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay

scale of a hired laborer (Lev. 25:47-55).

During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.

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A slave could be freed in one of four ways:

- By redemption through the payment of money or goods.
- By manumission, a bill or ticket of freedom issued by the master.
- By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.
- By any act that implied that the slave was a free citizen, such as making an heir of one's slave.

The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other

feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Gen. 17:12; Exod. 12:44;

20:11; 21:20,26,27; Lev. 24:17,22; Deut. 5:14 ff; 12:12,18.

PAUL - 1

The Apostle Paul

The apostle Paul was one of the most famous citizens of the Roman Empire and without question one of the most influential individuals in history. He was used by the Lord in his missionary and evangelistic activities

to set in motion a great deal of the organization known as the Christian Church, the Body of Christ on earth, to the extent that billions of human beings have been directly or indirectly affected by his ministry.

Under the inspiration of the Holy Spirit, he wrote the foundation documents for the Christian way of life, the Word of God which has changed the lives of millions.

Paul's Education

Paul was educated by his mother until the age of five. From age five to ten he studied with his father in the

Hebrew scriptures and traditional writings. At the same time, being a Roman citizen and living in a Greek and Roman environment, he received a thorough education in the Greek language, history, and culture. He was sent to Jerusalem at about the age of ten to attend the rabbinical school of Gamaliel, who was the

son of Simeon the son of Hillel. Gamaliel was a most eminent rabbi who was mentioned both in the Talmud

and in the New Testament (ACTS 5:24-40; 22:3). Gamaliel was called Rabban - one of only seven teachers so called. He was a Pharisee, but he rose above party prejudice. He composed a prayer against the

Christian "heretics". He lived and died a Jew.

At this time, Herod was dead, and the Romans had complete control of Judea, hence, there was Roman money, language, and culture. The Jews, therefore, were inclined to cling more closely to their religion as

the center of unity. [Refer to the topic: JUDEAN HISTORY]

There were two great rabbinical schools, those of Hillel and Schammai. Hillel, the grandfather of Gamaliel,

held that tradition was superior to the Law. The school of Schammai despised traditionalists, especially when their teachings clashed with the writings of Moses.

The religious school of Gamaliel (Hillel) was chiefly oral and usually had a prejudice against any book but Scripture. They used a system of Scriptural exegesis, and Josephus in his writings expressed the wish to have such a power of exegesis. When school was in session, learned men met and discussed scriptures,

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gave various interpretations, suggested illustrations, and quoted precedents. The students were encouraged

to question, doubt, even contradict.

When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate

Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received.

From his education, both from Gamaliel and in the desert from the Lord Jesus Christ, Paul developed a divine

viewpoint attitude toward human history.

Paul knew that the existence of God can easily be perceived by anyone, that man can become aware of God, but that many men's deliberate halted this good beginning by immoral activities which accompanied

their idolatry. Therefore, Paul had an intense hatred of idolatry of any kind.

Paul's teaching shows that the only reality is God. Idolatry distorts man's conception of the world and external

nature. Idolatry is the enemy of mankind.

Paul knew the law of growth of human nature. As a Roman, Tarsian, Hebrew, and culturally Greek, he knew of the many distortions of the life of his society. As a nation becomes unhealthy, development is halted. Societies errors as to the nature of God and the true relation of God to man prevented nations from

getting rid of their besetting evil.

The books of Acts is the chief authoritative record for the ministries of Paul and the other apostles. For a brief outline of Paul's ministry, see the CHRONOLOGICAL TABLE OF PAUL'S MINISTRY. The most thorough,

accurate, and interesting secular work on Paul is *The Life and Epistles of St. Paul*, by Conybeare and Howson.

PAUL - 2

Paul, The Prisoner for the Gentiles

The Lord made Paul a missionary to the Gentiles, even revealing to him during the period of his arrest in Palestine, and during his subsequent trials before Jewish and Roman authorities, that he should "be of good

cheer, for you must bear witness of Jesus at Rome."

After a considerable stay at Antioch after his second missionary journey, Paul departed and went over all

the country of Galatia and Phrygia in order to strengthen the disciples (ACTS 18:23). During this time, he also gave directions for the collection for the poor in Jerusalem.

He came to Ephesus, probably in about 53 A.D. He found there twelve disciples of Apollos who had only received John's baptism and were not aware of the Holy Spirit and Church Age mysteries.

He taught three months in the synagogue in Ephesus. In the face of opposition, he took his classes to the school of one, Tyrannus, where he taught daily for two years. Exorcists were converted and books of magic

were burned by the new converts. He paid a visit to Corinth, then returned to Ephesus where he wrote 1 Corinthians.

Paul left for Troas and Macedonia because of the danger in Ephesus from the silversmiths and craftsmen who made articles for the worship of Diana. (See Topic: EPHESUS) He sailed to Macedonia to meet Titus, landed at Neapolis and went to Philippi where he was "comforted by Titus." He sent Titus to Corinth with

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the second Corinthian letter and instructions for completing the collection there for needy Christians. Paul traveled through Macedonia and finally arrived at Corinth himself, staying there about three months

and writing Romans. He took ship for Miletus where he met for a few days with Ephesian elders. He then

sailed (island hopping to Coos, Rhodes, and Patara) to Tyre. From Tyre he sailed to Ptolemais and reached Caesarea.

Paul was warned not to visit Jerusalem. He went anyway and was warmly received by the brethren. He had an interview with James and the elders. A charge was brought against him by the Sanhedrin that "he

taught all the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their sons, neither to walk after their customs." [For a discussion of the Sanhedrin, see topic: JEWISH RELIGIOUS SYSTEM]

The Sanhedrin asked Paul to do a public act of the Law in order to prove his faith. There were four men who were to undergo the ritual associated with the Nazarite vow, and Paul was requested to put himself under that vow and to pay the costs of the other four men. He did so.

After this some Jews from Asia stirred up the people against him, charging him with bringing Greeks into the Temple. A Gentile man from Ephesus named Trophimus was with Paul, and the Jews supposed that Paul had brought him into the temple, which would have been a sacrilege. The mob took Paul to kill him, but soldiers of the Roman garrison appeared. Paul spoke to the mob in his own defense, telling of his mission

to the Gentiles. They shouted "Away with such a fellow from the earth, for it is not fit that he should live." (ACTS 22:1-23).

The Roman soldiers took Paul to the governor's castle for interrogation by scourging, at which time Paul claimed his Roman citizenship. The next morning he was taken before the Sanhedrin, but there was no conclusion because of the dissension between the Sadducees and Pharisees. Paul was taken back to the castle for protection, and it was that night that the Lord appeared to Paul telling him to "be of good cheer."

(ACTS 23:6-10)

There arose a conspiracy among forty Jews to assassinate Paul, but Paul's nephew brought him a warning

of the plot. The Romans decided to send him to Caesarea to Felix, the procurator (governor) of Judea (ACTS 22:21ff). Before Felix, Paul was merely asked from province he had come. Five days later, the high priest Ananias and some of the Sanhedrin appeared, with Tertullus as their advocate (ACTS 24:1-9). They made charges, which Paul denied. Felix delayed the proceeding further until Claudias Lysias, the captain of the Roman troops in Jerusalem, could come to give evidence.

PAUL - 3

After a few days, Felix' wife, Drusilla, a Jewess, wanted to see and hear Paul. Paul appeared and gave the gospel to Felix and Drusilla. Felix trembled but was unrepentant. He wanted a bribe from Paul so did not acquit him. (Drusilla died in the eruption of Mt. Vesuvius, AD 79.)

Felix kept Paul a prisoner in Caesarea (under loose house arrest) for two years until the arrival of Festus, the new governor. Festus wanted Paul taken back to Jerusalem, but Paul was aware of the danger there and

uttered the Latin word *Caesarem apello!* -- "I appeal to Caesar!" Festus was thus obliged to make arrangements

for Paul to travel to Rome under escort.

About this time, King Agrippa II, with his sister, Berenice, came to visit Festus, the new governor. Festus

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pleaded ignorance of Jewish law, so Paul made his testimony before Agrippa, with the greatest of pomp and ceremony. This episode was one of the greatest defenses of the gospel ever recorded. Agrippa said, "Almost you persuade me ..."

Festus decided then that Paul was innocent or wrongdoing, and he would have let him go free if he had not

appealed to Caesar.

Paul's Voyage to Rome

Paul's escort on the trip to Rome was a platoon of Roman soldiers under Julius, a centurion of the Augustan

Cohort. They sailed in a coasting vessel to Adramyttium and Sidon. Paul was given liberty. The next port was Myra, from which they took ship to Italy.

They sailed to Crete, stayed at the port of Fair Havens for one month, sailed for Phoenix, and were driven

on the rocks at Malta where they stayed for three months. From Malta they sailed in the vessel "Castor and

Pollux" to Syracuse (Sicily) and Rhegium, the port city of the Italian province of Puteoli. From there they went to Rome on the Appian Way.

In Rome Paul dwelled in his own hired house under the supervision of a Prefect of the Praetorian Guard. He was permitted to hold meetings, and he met with Jewish elders, winning some of them to Christ.

This

period lasted two years, during which he wrote Philemon, Colossians, Ephesians, and Philippians.

He was acquitted by Nero, so he was free to travel and did so. His visits were to Crete and to Asia Minor; and it is widely thought that he traveled in Spain on a missionary journey. He is thought to have been arrested

again in Ephesus and taken again to Rome from there, but this time treated as a malefactor, with his friends deserting him (except for Luke and Onesiphorus). There was persecution in Rome at this time, and

a campaign of terror by Nero against the Christians. Paul was condemned and executed in Rome.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

The Twelve Disciples

Matthew

God used an outcast. His name is a transliteration of the Aramaic word which means gift of God.

In his own Gospel, Matthew uses his regular name. In other gospels, the name Levi is used. It is likely that

Matthew became his name after his conversion.

Matthew was a Jewish tax collector. It is likely that he was fairly well off financially because of his profession.

This makes his decision to follow Christ all the more remarkable, because he left it all behind - Lk 5:28. It is

likely that he worked at the toll house in Capernaum.

When he decided to follow our Lord, he threw a big party, and invited all his friends. His decision to follow

Christ was immediate.

As a tax collector, Matthew was an outcast in Jewish society. He apparently had no friends who were devout in

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the Jewish faith for at his party there were only other tax collectors and sinners.

The Roman tax collectors were hated by the Jews because the Roman taxes were in addition to the Jewish taxes.

They were also hated because they represented the occupying forces of the Roman Empire.

The tax collectors made their living by inflating the Roman taxes. They essentially worked on commission.

Tax collectors were wealthy, but hated by their own society. They had to live with a tremendous amount of

prejudice.

Because of this prejudice their social options were severely limited. They could only socialize with others who

were outcasts.

It was easy for Matthew to follow Christ, considering his personal circumstances. Social isolation does not

make it easy to enjoy personal wealth. No doubt he knew of the supernatural essence of Christ's ministry, and he

may have even heard Him speak. It is often the outcast that finds it easiest to follow Christ.

Matthew is a rich man who defied the odds.

Remember Matthew if you are an outcast.

John Boanerges

Cousin "according to the flesh" of Jesus Christ. Brother of James (not the epistle writer). A native of Galilee.

John's mother Salome was a follower of Jesus, and ministered to Him of her own means.

John was a fisherman of the Sea of Galilee, his life was hard work, but apparently it had paid off for his family,

because they had servants, and were able to support the ministry of Jesus Christ. Galilee was a region somewhat

analogous to the U.S. South not too long ago. It is conservative to a fault, and more than a little rebellious in

character. The fires of rebellion flamed openly in this region. In reality a lot of senseless violence took place in

the name of the zealot movement, but there was very little virtue. This time was somewhat analogous to that of

Northern Ireland today.

Great humility -

When John the Baptist points out Jesus as the Messiah, John follows without delay.

Never mentions own name in own Gospel.

Nicknamed, with brother James as the "Sons of Thunder", a reference to their manner in Word and Deed, Mark

3:17. It is likely that they had a fair amount of Zealot ideals in their heads.

Outspoken about his faith from the start.

"The disciple whom Jesus loved" - was the closest to Jesus of the inner circle of Peter, James, and John.

Was the only eyewitness to the cross among the disciples, and he was eyewitness to the resurrection, Jn 20.

One of the "Pillars of the Church", Gal 2:9. Paul had a high regard for him.

Took over as chief of Apostles some time in the late 70's.

The Twelve Disciples 2

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Did not start writing until late in life.

His writing reflects the 50+ years of careful thought about the life of Christ and the Christian life.

Under his ministry, Ephesus became the center of the pivot which gave the Roman Empire its greatest time of

prosperity under the Antonine Caesars, 98-180 A.D.

He used very basic Greek grammar to express incredibly deep theological ideas.

He was the key figure in the transition from the pre-canon period to the post canon period.

Peter

Peter's name was also Simon. The testimony of Peter always stands behind the writing of Mark in this epistle.

Overview: Peter is enthusiastic, emotional, swift to speak without thinking, full of love and anger, sometimes

legalistic and snobbish, and Jewish in a prejudicial way. He is one of the independent, rebellious Galileans. He

loves Christ so much, yet he cannot muster the spiritual resources to remain with Him in His arrest, trial, and

death. He is the second to the tomb on the third day, and enters first, but did not believe what he saw.

He is the first of the disciples to see Christ after the resurrection. He is unsure of his standing with Christ immediately after the resurrection. Peter is a leader and very much a preacher, though not careful about what he

says. He makes mistakes, he broods, and then he seeks and needs forgiveness in a desperate emotional way. In

the end, he writes two epistles about suffering, and speaks his remembrances of Christ in a brief, but humble

manner.

If there is one character trait of Peter which rises above all others, it is his emotionalism. Peter often let his

emotions rule his thinking, much to his detriment and regret.

At the transfiguration of Christ, Peter emotionally desires to build tabernacles for Christ, Moses, and Elijah. He

was not thinking. Mat 17:4.

Such a project would have placed the Messiah on equal footing with the two prophets.

Such a project hinted at the necessity for these three to grow spiritually when all three were in a completed state.

In other words, Peter fails to think rationally before he speaks.

At Christ's prediction of Peter's denial, Matt 26:35. Peter replies, "Even if I have to die with You, I will not deny

you." (All the disciples said the same thing too).

Peter is the instigator here. All the disciples follow his heroic statement.

All the disciples follow in Peter's denial, as well.

John 21:15-17 records Peter's recovery before Christ, after the resurrection, "So when they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love Me more than these?' He said to Him,

'Yes, Lord; You know that I love You.' He said to him, 'Feed my lambs.' He said to him again a second time,

'Simon, son of John, do you love Me?' He said to Him, 'Yes Lord; You know that I love You.' He said to him,

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'Shepherd my sheep.' He said to him the third time, 'Simon, son of John, do you love Me?' Peter was grieved

because He said to him the third time, 'Do you love me?' And he said to Him, 'Lord, You know all things; You

know that I love You.' Jesus said to him, 'Tend my sheep.'

Peter is still feeling guilt over his denial of Christ at this time, several days after Christ's resurrection.

Note that Peter does not blame himself for his failure, but Christ. He is projecting his failure onto God.

Christ asks Peter if he has agape love for him, and the answer is no. Only phileo love - friendship. Peter does not

feel worthy enough, and so he describes his love as friendship.

Though Christ commands Peter to feed his sheep, Peter does not feel qualified to do so, because he is only a

friend of Christ.

The second round is identical to the first.

The third round is significant: it is Peter's second threefold denial of Christ.

Peter's grief is founded on Christ's use of the word phileo the third time. In essence Christ says, "Do you even

like me?' This because of the silence after the second command to tend His sheep.

The Twelve Disciples 3

Again, the command of Christ to feed his sheep.

Christ then predicts the kind of death Peter will die, and it is not what one would consider pleasant. He concludes the prediction with a command - 'Follow me!'

Peter is momentarily distracted by John, who was following them down the beach.

Christ cuts to the chase. 'Follow Me' is repeated, and that is the end of the story.

In your life, cut to the chase. Follow Christ. No excuses. No distractions. Get your eyes off of others, and follow

Christ.

Peter is an early leader in the church, but fades from the limelight in about 50 A.D. Nothing is heard from him

until he writes his epistles in the early 60's, and then dictates his gospel story to Mark in the mid-60's.

Peter wavered on the question of Gentiles and the church. In Acts 10, he receives direct guidance from the Lord

on the subject of whether Gentiles should be allowed in the church. He responds positively, but just a few years

later, he has to be rebuked by Paul on the very same subject.

Gal 2:11-14 contains that rebuke. "But when Cephas came to Antioch, I opposed him to his face, because he

stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when

they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision. And the rest of

the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. But

when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of

all, 'If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to

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live like Jews?"

Probably the best analogy to Peter's early character is a politician on the campaign trail. Always promising,

always in the limelight, but never following through.

But Peter recovers, and not long before his death he writes the most marvelous gospel and two Epistles.

James Boanerges

What we know about James is mostly related to his much more famous brother, John. Matt 4:21 communicates

that they left the business and their father behind to follow Christ.

However, before John ever became famous, there was James, who was always mentioned first among the two

brothers, the sons of Zebedee. This can be because he was older, or because he was the more prominent of the two at the time.

James was one of the inner circle of three along with Peter and John. Only they were present at the following events.

The raising of Jairus' daughter, Mark 8:51; Luke 5:37.

The transfiguration, Mat 17:1; Mark 9:2; Luk 9:28.

The garden of Gethsamene, Mt. 26:37; Mark 14:33.

The Olivet discourse, Mark 13:3.

Strangely, he is missing at the tomb on resurrection morning. This will always remain a mystery.

James was the first of the true twelve to die for his faith (Judas Iscariot does not count for obvious reasons).

Acts 12:2 records that Herod Agrippa had him put to death with the sword.

This martyrdom may have been part of the impetus for John's late ministry, because it is only after this that John

begins to rev up his engines.

Andrew, Simon's brother

Andrew is properly the first disciple of Christ. This is perhaps the most significant fact of his life. His brother

Simon and business partners James and John followed his lead.

This places him as a leader, though quiet, because he really is not prominent like Peter, James, and John.

The Twelve Disciples 4

Andrew goes to lead his brother Simon Peter to the Messiah after hearing John the Baptist point the way. John

1:40-42

After his original call to discipleship, Andrew returned to fishing. When John the Baptist was placed into prison, Christ came back to Galilee, where He once again called Simon Peter and Andrew. Mark 1:14-18.

People ask him for advice at the feeding of the five thousand, John 6:8. He is included in the inner circle at the

Mt. of Olives during the last week of Christ's life.

Philip

Philip is from the hometown of Andrew and Peter, Bethsaida. He is another of those conservative, rebellious

Galileans.

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There is one character trait that comes out again and again with Philip; he is practical. By this I mean that he is

analytical, naturally a skeptic, and keeps his feet firmly grounded on planet earth.

This turns out to be an advantage in evangelism. He naturally senses the protests that unbelievers might make,

and so simply says, 'come and see'. John 1:46. He describes Christ as the fulfillment of the Law and the Prophets, the distinction of a careful man. John 1:45.

This turns out to be a handicap in every day life with Christ.

At the feeding of the five thousand, Philip can only see the practical side of things, and so he leaves out the

possibility of a miracle, John 6:4-7. Christ asks a rhetorical question and Philip gives Christ a non-rhetorical,

practical reply. He is more concerned with money than miracles.

At the last supper, Christ tells his disciples that He is God incarnate, and that a relationship with the Father

comes through Him. Philip then expresses his desire to see the Father. Christ rebukes him by telling him again

that He is the embodiment of the father, John 14:6-11.

Philip is a good disciple to study for all the skeptics. He probably out-doubts Thomas.

James Alphaeus

He is the cousin of Christ. His mother Mary is the sister in law of Mary the mother of Christ.

He is the father of Jude, the one who wrote the epistle of Jude.

His father is Cleopas, one of the men on the road to Emmaus.

Apart from this we know little, but it appears that he wielded much influence in his family, for they seemed to

all follow Christ.

Nathanael Bartholomew

This man may be a celebrity, or at least from a famous family.

Bartholomew is the name mentioned in the synoptic gospels. This means 'Son of Ptolemies' Since this is only a

last name it is not specific as to the actual person behind it. It also may be interpreted 'Son of Ptolemais', a city

on the North Coast of Palestine, not too far from Galilee. In modern parlance, 'the guy from Ptolemais'.

John uses Nathanael, the man's first name. The difference can be for the following reasons.

John knew the man's real name, and the synoptic authors did not. This may be true if he was just the guy from

Ptolemais, but it seems unlikely, considering that he was with the disciples at the resurrection and probably for

the years in between, unless 'guy from Ptolemais' was just a nickname.

There was a legitimate reason for the synoptic writers to keep the man's real name hidden, but this reason was

diminished or eradicated by the time that John wrote some ten or fifteen years later.

The Ptolemies were the royal family in Egypt, and major players in the events following the death of Alexander

the Great in 323 B.C. and the building of the Roman Empire.

The most famous of all the Ptolemies was none other than Cleopatra of Egypt.

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Ptolemy the 15th was the son of Cleopatra, and it is possible that this Bartholomew was in this line of descent.

The Twelve Disciples 5

Bartholomew/Nathaniel exhibits an elitist attitude toward Nazareth that could come from being part of a royal

family, or simply from a neighboring town.

It is interesting to note that Christ says of Nathanael, "a real Israelite". The word 'real' is translated from the

adverb *ale.thino.s*. This adverb is one of emphasis on true nature. There is cold and really cold the kind of cold

that penetrates to the bones. There is American, and there is really American. Not just someone who is born

here, but one who is a John Wayne or George Washington kind of American to the very core of his being.

But Nathanael Bartholomew is of Egyptian heritage - he could not be a genetic Jew. But Christ talks about his

spiritual heritage as Paul would... that the true Jew is the one who believes in Him regardless of his genetic

make up.

Christ also comments that Nathanael is without guile, or cunning deceit. Another way to put it is that Nathaniel

is very forthright; he says what he thinks. Nathanael is a straight-shooter with his words, as he has just demonstrated with his comment on Nazareth.

Nathanael is possibly from a royal family. His comment is one that a king would make about a backward country town. But his opinion is honest and forthright. "Can any good thing come out of Arkansas?"

Nathaniel's response to Christ's statement is surprise and disbelief. "How do you know me?"

Christ responds, "Before Philip called you, when you were under the fig tree, I saw you."

We do not know what Nathanael was doing under the fig tree, but it was certainly related to his forthright

nature. There is not much that is especially supernatural here.

On the basis of Christ's simple statement, Nathanael believes. It is now Christ's turn to register surprise.

On account of Nathaniel's belief, Christ prophesies: 'You will see the heavens opened, and the angels of God

ascending and descending on the Son of Man.' This is a reference to behind the scenes of prayer. Taking the

prayers to God, and returning the answers to man. However, this is a literal vision, and so Nathanael will have

the gift of seeing behind the scenes of prayer.

Thomas

This is the second of the doubters (see Phillip) among the disciples, although all seem to fail, and doubt is the

seed of all failure.

He was a twin, although his sibling is not mentioned at all in the Bible. Thomas is the Aramaic word for 'twin',

and the Greek equivalent *didymus* was placed alongside it three times in John's gospel.

John 11:14-16, "Then Jesus therefore said to them plainly, 'Lazarus is dead, and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.' Thomas therefore, who is

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called Didymus, said to his fellow disciples, 'Let us also go, that we may die with Him.'"

Thomas here displays a rather caustic sense of humor.

Christ is present, yet Thomas says this to his fellow disciples; it was spoken under his breath.

Verse 8 says that there was imminent danger in Bethany, Lazarus' home town - that the disciples and Christ

would be stoned if they went there.

Verse 16 reveals that Thomas was the kind of guy that would follow Christ unto to death, but not without

getting his two cents in.

The disciples are not mentioned in the event surrounding Lazarus' resuscitation, so they actually may have been

scared away by Thomas' remark.

John 14:1-5. "Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going." Thomas said to Him, "Lord, we do not know where you are going, how do we know the way?"

Thomas here shows a remarkable blindness to Jesus' discourse.

The Twelve Disciples 6

He misses the point that Christ is making; that He is going to die. Thomas' feet are still on terra firma, when they

should be in heaven.

He does not know where Christ goes, and therefore he cannot know the way. At least he is honest.

Christ's reply is simple: "I am the way, and the truth, and the life; no one comes to the Father, but through Me."

John 20:24-29. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore were saying to him, 'We have seen the Lord!' But he said to them,

'Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.' And after eight days again His disciples were inside,

and Thomas with them. Jesus came, the doors having been shut, and stood in their midst, and said,

'Peace be with you.' Then he said to Thomas, 'Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing.' Thomas answered and

said to Him, My Lord and my God!' Jesus said to him, 'Because you have seen Me, have you believed?

Blessed are they who did not see, and yet believed.'"

Judas the unknown, or Thaddeus, or Lebbaeus

John 14:21-23 "He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.' Judas (not

Iscaiot) said to Him, 'Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?' Jesus answered and said to him, 'If anyone loves Me he will keep My word; and

My Father will love him, and We will come to him, and make Our abode with him.'"

This Judas is pretty astute. Here he wants to know the change. Why the disclosure? Why the ministry shift?

I found myself immediately wanting to hear more from this man, and yet he remains silent.

Thaddeus or Lebbaeus means 'breast'. This may be a clue to this man's affectionate or endearing nature, but such

is only speculation.

Simon the Zealot

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More often called the Canaanite, which means zealot. We know nothing more about him.

The Zealots were almost purely a political party. They called for the violent overthrow of the Roman rule.

They carried on the tradition of the Maccabees - they were militant, and full of zeal and purpose.

They were the cause of the Jewish wars and the destruction of Jerusalem.

They fought with complete fanaticism to the very end. They were extremely patriotic, but not many were Godly.

They took their patriotism to great excess, and vowed to strike down all the enemies of Israel.

Although they were politically correct (not in the modern sense), they were morally wrong, and in this they were

most similar to the southern U.S. in the early 1800's.

Judas Iscariot, the Traitor

All four of the gospels reveal before the fact that Judas will betray Jesus Christ, Matt 10:4; Mark 8:19; Luk

6:15; John 6:71.

Luke and John portray him as under the immediate direction of Satan Himself, Luke 22:3; John 13:27.

There is

little question from the latter verse that this man became demon possessed by Satan.

He was the group treasurer, a position that would have been given to a trustworthy person.

John 12:4-7, But Judas Iscariot, one of His disciples, who was intending to betray Him, said, "Why was this perfume not sold for three hundred denarii, and given to poor people?" Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. Jesus therefore said, "let her alone, in order that she may keep it for the day of My Burial."

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It was for this same money-grubbing motivation that Judas betrayed our Lord, and yet 30 pieces of silver was

not very much money. His greed must have been great indeed.

Judas was so trustworthy that even when our Lord implicated Him before the betrayal, many of the disciples did

not believe Him, John 13:28-29.

And yet at the last the scales fall from Judas' eyes and he realizes what he has done. Matt 27:3-5, "Then when

Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces

of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said, 'What

is that to us? See to that yourself! And he threw the pieces of silver into the sanctuary and departed and he went

away and hanged himself."

Judas identifies Christ as honorable blood - one not worthy of betrayal.

Judas has a change of feeling - metamelomai. He now cares about what he has done. Before he was callused and

uncaring. Now he does, but it is too late.

Judas still views his betrayal as permanent, and kills himself before the resurrection.

It is difficult to discern from this whether Judas was a believer.

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Judas makes a really weak attempt at reparation by attempting to give the money back. Perhaps he had hoped to have Christ set free on account of this, but it utterly failed.

Luke puts the right end to the story in Acts 1:15-18. "And at this time Peter stood up in the midst of the brethren (a gathering of about one hundred and twenty persons was there together) and said, 'Brethren, the Scripture had to be fulfilled, which the Holy Spirit foretold by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was counted among us, and received his portion in this ministry.' Now this man acquired a field with the price of his wickedness; and falling headlong, he burst open in the middle and all his bowels gushed out. And it became known to all who were living in Jerusalem; so that in their own language that field was called Hakeldama, that is, Field of Blood).

Judas' body split open because it had been dead. This was the perfect contrast to Christ's death. The betrayal of Judas is very well documented by Old Testament prophecy.

Many women followed Jesus Christ. The reason is simple: In a society where women were treated as unimportant, unclean, and generally inferior, Christ treated them with respect, and placed them on equal spiritual footing as men. As a result, Christ gained many women followers who were in many ways more valuable than even His closest disciples.

Salome. Mark 15:40; 16:1.

She is the mother of James and John, the husband of Zebedee; she is Mary, Jesus' mother's sister, and so the aunt of Jesus Christ.

Do not mistake Salome with the woman of the same name who demanded John the Baptist's head on a platter.

Mark 15:40-41, "And there were also some women looking on from a distance, among whom were Mary Magdalene, and Mary the mother of James the Less [Alphaeus] and Joses, and Salome. And when He was in Galilee, they used to follow Him and minister to Him; and there were many other women who had come up with Him to Jerusalem."

These women followed Christ - e.kolouthoun, the same verb that is used of the disciples' following of Christ.

These women are never identified as disciples proper, and yet they follow just as the disciples do.

These women served Christ - die.konoun, the verb which is the basis for the spiritual gift of deacon.

Read Mark 16:1-8

This occurs after the initial visit by Mary Magdalene, before sunrise.

They used the excuse of anointing Christ's body (which they intended to do anyway) for going to the tomb to investigate Mary's claim.

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The women reported to the eleven disciples and the other followers of Jesus, but they did not tell any outsiders.

This is the explanation for the final verse.

Mary from Magdala

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Luke 8:1-3, "And it came about soon afterwards, that He began going about from one city and village to another, proclaiming and preaching the kingdom of God; and the twelve were with Him, and also some women who had been healed of evil spirits and sicknesses; Mary who was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were contributing to their support out of their private means."

Here is the introduction to the Ladies' auxiliary.

Many women were supporting Christ's ministry from their own means - making sure that the word was getting out.

Mark 15:47, "And Mary Magdalene and Mary the mother of Joses were looking on to see where He was laid."

This is particularly astute, a key to everything that would follow.

As we know from the next verse, 16:1, they found out this piece of information so that they could care for the

body of Christ. Their motivation was pure, and these two ladies were doing the right thing for the right reason.

If they had not found out the location of the tomb, then who knows how long it would have taken for them to locate it.

She is the first witness to the evidence for the resurrection, John 20:1-2, "Now on the first day of the week Mary

Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb.

And so she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, 'They

have taken away the Lord out of the tomb, and we do not know where they have laid Him.'"

Now, Mary saw the empty tomb and the angels and heard their declaration, but she misunderstood. She still assumed

the death of Christ.

The 'they' here is a reference to the angels.

She goes and finds one of the disciples, and they treat her like Christ never did. They do not believe her words,

and so they decide that they better check things out for themselves.

Mary, the sister of Martha and Lazarus

Luke 10:38-42 tells us that Mary had her priorities straight: "now as they were traveling along, He entered a

certain village; and a woman named Martha welcomed Him into her home. And she had a sister called Mary,

who moreover was listening to the Lord's word, seated at His feet. But Martha was distracted with all her

preparations; and she came up to Him, and said, 'Lord, do You not care that my sister has left me to do all the

serving alone? Then tell her to help me.' But the Lord answered and said to her, 'Martha, Martha, you are

worried and bothered about so many things; but only a few things are necessary, really only one, for Mary has

chosen the good part, which shall not be taken away from her.'"

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This woman had her priorities right.

This was her great opportunity to listen to the gospel from the Lord's lips and she was not going to miss it.

She chooses to set aside her responsibilities for the moment, and Christ vindicates her reasoning.

We choose our lifestyles.

With lifestyle comes obligation and responsibility.

We choose our responsibilities.

Mary could have gotten the information about what Christ said from her brother Lazarus, after her hostess

responsibilities were complete.

Mary recognized that getting the information first hand and face to face was a priority.

The Twelve Disciples 9

Face to face is always better. Any other medium is inferior and diluted.

Matthew 26:6-13 tells us of Mary's anointing of Christ. "Now when Jesus was in Bethany, at the home of Simon

the leper, a woman came to Him with an alabaster vial of very costly perfume, and she poured it upon His head

as He reclined at the table. But the disciples were indignant when they saw this, and said, 'Why this waste? For

this perfume might have been sold for a high price and the money given to the poor.' but Jesus, aware of this,

said to them, 'Why do you bother the woman? For she has done a good deed to Me. For the poor you have with

you always; but you do not always have Me. For when she poured this perfume upon My body, she did it to

prepare Me for burial. Truly I say to you, wherever this gospel is preached in the whole world, what this woman

has done shall also be spoken of in memory of her.'"

John 12:1-9 adds some important details to this story. 1. That it was Judas Iscariot who led the protest against

the use of the perfume, and for seriously wrong motivation. The other disciples were fooled by his protest. 2.

That Lazarus was present at this event, the resuscitated man who was a perfect backgrounder. 3. That the

expensive perfume was spikenard, from India. Very expensive indeed. 4. That the perfume's scent filled the

entire house.

This was just two days before the cross. The scent would have still remained when Christ went to His ordeal.

People bathed much less often than we do in the era of modern plumbing.

The sweet fragrance of the sacrifice of the Lamb of God was literal, as well as spiritual, thanks to Mary.

Mary, the mother of James Alphaeus. She does not say anything, but Scripture records her as present at the

cross and resurrection. Her husband is one of those who talked to the resurrected Christ on the road to Emmaus.

Mary, the mother of Our Lord. She is the greatest of them all, faithful to her son to the very end.

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Acts 1:14 makes it clear that the women were present after the ascension. No doubt they played an important role in the early church as well.

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The Maccabean Revolt

Syria had one incredibly evil ruler by the name of Antiochus Epiphanes. This man was so evil that he made Herod the Great look like a great humanitarian by comparison. Antiochus was the prototype for the Antichrist of the Tribulation.

In 168 B.C. he desecrated the Temple in Jerusalem by setting up an altar to Jupiter Olympus, where he dedicated the use of the Temple to this false God by offering up the flesh of a swine. This was the 'abomination of desolation' of Daniel 11:31, ""His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation."

Antiochus made a furious effort, with the help of the corrupt high priesthood (who helped because of a bribe), to Hellenize the Jews.

The high priest himself, a man by the name of Jason, was power mad, and attempted a coup in Jerusalem when Antiochus was mistakenly reported dead during a military campaign in Egypt.

His brief reign was characterized by violence, but the real violence would begin when Antiochus heard of the coup. He returned to Jerusalem with his army, besieged it, and killed 40,000 Jews upon its capture, and sold at least as many into slavery. Then he went back to Egypt.

Eventually, Antiochus awoke the ire of Rome, and he was arrested and ordered to back off from Egypt or die. He did so, but he made another stop at Jerusalem, where he took out his frustration on the Jews. He entered the city on the Sabbath, and murdered thousands of men in the synagogues, while enslaving the women and children. He defiled the Temple in every way imaginable, and caused the daily ritual system to cease entirely. This meant war.

During this time of great persecution there was a priest by the name of Mattathias. He was an old man of noble blood, and he had retired to a little town west of Jerusalem. There he was commanded to sacrifice on the Pagan altar, and he refused. In fact, he became enraged when a Judean came forward to sacrifice, and he struck the man, overthrew the altar, called upon the faithful to follow him, and fled with his sons into the wilderness.

This was the Maccabean family. The example of Mattathias was followed by many in various parts of the country. His story was well known, and the idolatrous altars were being overthrown, and Jewish worship and culture was being reestablished. The rigorous life of a rebel took its toll on Mattathias, and he died just a year later, in 166 A.D.

The third son of Mattathias, Judas, took over for him in directing the war for independence. He was a man full of energy and clever in the running of the war. He was an expert at guerrilla warfare, attacking at night, and at the most surprising times and places. Encouraged by early success, he became even more bold, and defeated Antiochus' head general, Apollonius, at Bethhoron.

It was only a little while later that Antiochus left Jerusalem and left the government to a man name Lysias. Lysias was a military dunce, and Judas defeated his larger army at Emmaus, and later at Bethsura. Judas was then able to occupy Jerusalem, where he purified the Temple.

Judas continued his triumphs on the military field, and after the battle of Adasa, the Jews had almost won their independence. Almost. Bacchides led another invading army, and this time the Jews were caught unaware. Able to only muster a small group of men, and losing many of those on the night before the battle, Judas was defeated, and died.

All that was gained seemed lost. The patriots were in a state of total disorder, and it was only renewed persecution that brought them together again.

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The Maccabean Revolt 2

The Jews again looked to the Maccabees, this time Jonathan, the youngest son of Mattathias would be their champion. Jonathan would fight a skillful defensive campaign in the Jordan Valley, and when a new king took the throne in Syria, he gained support, and Israel a fair amount of freedom.

Jonathan was made high priest, and there was peace in the land for some 20 years. Sadly, in 144 B.C. Jonathan fell victim to the treachery of a man by the name of Tryphon, and was imprisoned in Ptolemais, in Galilee. This act left just one Maccabee, Simon.

Simon had all along been a steady military leader, but had left the national leadership to his brothers. Now it was his turn, and he placed himself at the head of the patriot party. After a short while, Tryphon put Jonathan to death, and seized the throne of Syria.

Simon had the wits to make an appeal for the freedom of the Jews to Demetrius, a well known general with connections to Rome.

This appeal was accepted, and once again it seemed as though the Jews would be free.

Although Mattathias had begun the rebellion over the issue of the Jewish religion, after 32 years, the war, and political freedom became the thing. Relationship with God had taken a back seat to military strategy and tactics, and politics. And remember, that no nation can remain free without a relationship with God.

At the time of Simon, in 143 B.C., Israel had apparently won their freedom through military skill and political maneuvering. They had won almost every battle that they had fought for 25 years. They had successfully manipulated the political machines of their foreign occupants.

They had done everything just right, but they had failed in the most important regard: the spiritual life.

Just eight years after the apparent victory of Israel, Simon and two of his sons was murdered by Ptolemaeus, and in 135 B.C. the nation of Israel once again found itself on the brink of slavery.

John Hyrcanus was one of the two living sons of Simon. When he heard of the death of his father, he marched with the army against Jericho. Unfortunately, Ptolemaeus held a trump card: he had Simon's widow, John's mother, captive, and the sabbatical year of the year of Jubilee was just around the corner, so the siege of Jericho failed.

Seeing no further use for the woman, Ptolemaeus had her killed, and then he fled to Philadelphia.

Antiochus the sixth (not Epiphanes) then invaded Judea, and besieged Jerusalem, and Hyrcanus and the army was trapped there and placed into a desperate situation.

The Jews caught a break when a truce was granted for the passover feast, and Hyrcanus took the opportunity to bargain with Ptolemaeus. Hyrcanus compromised like crazy in order to gain the freedom of Israel, even going to the extreme of opening David's tomb to pay the tribute demanded by the Syrian General.

He then went to Parthia to bargain further for the freedom of Israel, and through compromise and manipulation was able to establish a treaty that lasted for more than fifty years.

By 30 B.C., the line of the Maccabees had died out with the death of Hyrcanus II, the grandson of Hyrcanus. His granddaughter was Mariamne, who went on to marry Herod the Great.

Now, where were the Pharisees during all this time? Well, they had begun to grasp for political power, so that they might more effectively carry out their mission. At first they were on the side of the Maccabees, but the more the rebels concentrated on the war, the further they got away from strict observance of the Law, and so they earned the wrath of the Pharisees.

The Maccabean Revolt 3

Because of the gross compromises of Hyrcanus, and looting of David's tomb, more and more Jews went to the side of the Pharisees. After the death of Hyrcanus I, his daughter became queen, and seeing the handwriting on the wall, she abandoned her political power to Pharisees.

At the time of the birth of Christ, the Romans through Herod held the outward political power, while

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the Pharisees held it internally. The people found themselves under a double tyranny, and it was a difficult time indeed.

Concluding principles:

- Freedom without a relationship with God is in reality slavery.
- War without a relationship with God is a waste.
- Both slavery and freedom begin in the soul.
- John 8:32, "Then you will know the truth, and the truth will set you free.""
- Gal 5:1, "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery."

The Samaritan Woman

An Exposition of John 4:1-42

John 4:1, Therefore when the Lord knew that the Pharisees heard that Jesus was making and baptizing a great many more disciples than John"

Christ finds out that the Pharisees are looking into things, and that they are aware that He is making and baptizing many more disciples than John.

The word PLEINOAS is "more" (disciples), but it describes a great many more. Not just a one vote majority,

but a landslide. The Pharisees now would identify Christ as the threat here. They were quite worried about

two things.

First, that nobody was paying attention to them.

Second, that as a result they were losing their grip of power over the people.

Christ knew it would be very much in their interest if he were eliminated. He knew that they hated Him from

the Temple incident, and that though there were many coming to Him, their faith was still very weak.

John 4:2: "Although Jesus Himself was not baptizing but His disciples"

This is a parenthetical statement attached to verse 1. It explains that Christ was not the one doing the baptizing in this operation, but His disciples.

It clarifies the issue so that there is no confusion on the matter of baptism.

John 4:3, He left Judea and departed again into Galilee."

The word "left" is translated from APHEMI, which means "to quit, cancel, forgive, or leave."

Christ left the region because of the real threat of the Pharisees. His destination is again Galilee, and He will

have to travel through the ancient region of Samaria to do so.

Mark 1:14: "And after John had been taken into custody, Jesus came into Galilee, preaching the Gospel of

God."

Mark 6:17: "For Herod himself had sent and had John arrested and bound in prison on account of Herodias,

the wife of his brother Philip, because he had married her."

Luke 3:19-20: "But when Herod the tetrarch was reproved by him on account of Herodias, his brother's wife,

and on account of all the wicked things which Herod had done, he added this also to them all, that he locked

John up in prison."

From Josephus... Herod feared open rebellion from John's disciples.

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The Lord moves in strange ways. Christ evaluates that the Pharisees are a threat to Him and the kingdom ministry, and decides that it is wise to move to Galilee and continue His ministry there. It is His aim to gain a following and bring in the kingdom through positive volition. John clings tenaciously to his perceived but nonexistent niche in the kingdom ministry, and in the course of forth-telling manages to upset Herod Antipas. Herod fears open rebellion from the followers of John, and is upset about John's calling into question his morals in marrying his sister in law. Herod has the Baptist arrested and placed in prison. John has been taken off the scene, and is no longer an impediment to Christ's kingdom ministry. But fortunately Christ is out of the way and safe up in Galilee. Through intermediate means and wise behavior, Christ avoids disaster. Note: the Pharisees had a tremendous amount of power in Judea, and only less so in Galilee. Things are becoming hazardous for Christ already. Now Christ heads through Samaria, and there He will settle the issue of racial prejudice once and for all. John 4:4, "And He had to pass through Samaria." Christ had to pass through Samaria because of the threat from Herod. Herod's headquarters was to the northeast of where Jesus and His disciples had been. They could not go around Samaria, so they had to go through.

The Samaritan Woman 2

Samaria was not the usual route from Judea to Galilee. Because of racial prejudice, the more devout Jews found other ways to go. The Samaritans had intermarried with the occupying Assyrian forces back in the eighth and seventh centuries, B.C. Of course, many of those Assyrians were believers in Jesus Christ, and true Jews, but no matter. The Samaritans themselves had a king-sized inferiority complex, due to the Jewish prejudice. So it is providential that Christ go this route. There is a woman, really, an entire town that is on positive signals toward God. Christ had to go through Samaria because of Herod, and because of the woman and the town of Sychar.

This providence is a kind of Divine guidance to watch out for. It involves a change of your plans, and perhaps even suffering. But it takes you to people who want God. John 4:5,6, "So He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. Jesus therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour." Sychar is in central Samaria. It is in a hilly region, a region full of Jewish history. Jacob stopped near here, and set up camp for the first time in the promised land. It was here that his daughter was raped by the men of Shechem (about a mile from Sychar), and where his sons killed the Shechemites. When the Shechemites were

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dead, Jacob took their land for his own.

Later, he willed this parcel of land to Joseph. Gen. 33:18ff; 48:22. Joseph's portion of this land was an extra

one, due to his spiritual maturity. There is a significance here. The people of this land were Joseph's people,

long lost, now about to be redeemed. Christ here gives a region and a people an opportunity which has not

been theirs for 2,400 years.

The country is hilly, and so naturally Christ would want a drink. It is late afternoon "the sixth hour", and summer. The hiking was exhausting work. Christ is sitting by the well, when along came the Samaritan woman.

John 4:7,8, "There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink", for His disciples had gone into the city to buy food."

Now there was another well on the other side of Sychar that was much nearer the town. Why the woman

came here is a part of Christ's insight.

There is no one at this well but Christ, and at a time when there would be much drawing of water.

In the summer, water would for the most part be drawn at sunrise and sunset, for water carrying is much hard

work. Furthermore, this well is up on the side of a hill, making it that much more difficult. But Christ sees this woman coming his way, and rightly perceives that she is a social outcast. Women have a way of sticking

together. This one is apart from the other ladies. Now what would be the reason for that?

Christ must ask her for a drink because He is at the point of exhaustion, and He has nothing to draw with.

Here also is a reflection of Christ's true humanity: He really needed that drink.

John has His request in the imperative of entreaty, showing Christ's legitimate need for water. The imperative

of entreaty is what a Greek used when he really needed something badly, and quickly.

Our Lord was in a state of dehydration. Christ's physical state paralleled the woman's spiritual state.

John 4:9, "The Samaritan woman therefore said to Him, "How is it that You, being a Jew, ask me for a drink

since I am a Samaritan woman?" (for the Jews have no dealings with Samaritans.)"

This woman exhibits also bitterness. One, social outcast; two, bitterness. You can see Christ tallying the score.

Here is a man weak from thirst who asks the woman to help Him, and puts a tone of urgency on the matter;

and she responds his request with a remark that is bitter and sarcastic.

The Samaritan Woman 3

Her tone is like this: "Oh, so now, when you really need a drink you ask for one, but not when your prejudice

is in the way?" She criticizes harshly, and has prejudice back toward the Jews. She assumes that Christ is a

racist because He is a Jew.

The woman knows Christ is a Jew maybe from his robe, which probably had a Jewish fringe on it, but certainly from His Jewish accent. John's explanatory statement makes the Jewish prejudice clear. But we know this from many other sources.

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There is a little bit of sexist suspicion here as well. She makes an issue out of her sex. The Jewish men did not exactly have a good record on sexism either.

This is the third clue to Christ about this woman's character: she is suspicious of men, and makes an issue out

of her sex. Social outcast. Bitter. Sensitive about her sex. Hmmm.

John 4:10, "Jesus answered and said to her, "If you knew the gift of God and who it is who says to you "Give

me a drink" you would have asked Him, and He would have given to you living water.'"

Now comes the hook. I want you to notice first the innovation of our Lord. In this instance He skillfully turns

the conversation to the gospel.

This part of the discourse has no small similarity to the conversation with Nicodemus.

In both, Christ sets out the bait with a statement that would be obvious to a believer, but an enigma to an

unbeliever. Here He knows the spiritual status of the woman. With Nicodemus, He did not.

In both, the hearers of Christ come back with an earthly interpretation of His spiritual statement, thus identifying themselves as unbelievers. In both, Christ then goes on to explain the gospel.

Christ has identified this woman as a social outcast who is bitter and hypersensitive about her sex; now we

see further that He knows she is an unbeliever. Christ's words form a complex conditional sentence. It is a

contrary to fact condition. He sets up a condition that is not true.

"If you knew the gift of God (but you do not) and who it is who says to you "give me a drink" (but you do not), you would have asked Him (but you did not), and He would have given to you living water (but I did not).

It is based on a premise that is obviously not true. She is not a believer.

The gift of God must be His grace offer of salvation. It is the Greek word DOREAN, which describes a gift of any kind. But this gift is further described as being from God. The descriptive genitive case of TOU THEOU makes it clear. Of course, Jesus is the Messiah, standing right before her eyes. Yet she does not know Him.

But what is the living water?

From this verse alone we see that it is some form of sustenance that it is a metaphor for real H₂O. But we

will delay our analysis until verses thirteen and fourteen, where Christ gives a full description of this very special water.

John 4:11,12 "She says to Him, "Sir, you do not have the drawing apparatus and the well is deep; therefore

where do you have the living water? You are not greater than our father Jacob, are you, who gave us the well,

and drank from it himself, and his sons and his cattle?"

The woman now speaks as one on the defensive. Being a social outcast, she is likely to be an expert at repartee. Her fellow townsfolk probably hurl insults at her every day, and she is used to giving as good as she gets.

Now she is thinking: who is this guy? He makes noises like I should know him, and he alludes to some gift of

God, and living water.

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So she sticks with what is tangible. She looks around her. How could he have any water at all. She does not

mention it, but this man has no drinking skin. Neither does he have the apparatus with which to draw the

water. He cannot reach down into the well and get the water (it is reported to be about 75 feet deep).

Her

conclusion from the tangible is that he has no water on him, nor the ability to draw water here.

The Samaritan Woman 4

So then she goes to the intangible. The local legend is Jacob. Since it has been some 2400 years since Jacob,

his life and person may very well have reached folkloric proportions in Sychar. She alludes to Jacob as if he

is capable of miracles, because she has ruled out the tangible. The local legendary figure fits nicely here.

With her question, the woman implies that Christ is definitely not greater than Jacob. It is quite likely that she

believes no more in Jacob than she would in Santa Claus. But she assumes the truth of Jacob's legend for the

sake of putting down Christ.

But she does go on to establish the historical validity of Jacob's person. He gave us the well... drank from it

himself, so did his sons, and his cattle.

The cows she threw in. It stretches the imagination that Jacob watered his herd from a well that was 75 feet

deep. If you have ever seen how much water a cow drinks, then you know that to water a herd from a well is

pure fiction! Perhaps Jacob lowered the cattle into the well, let them drink, and then hauled them back up!

Our Lord may have had to bite His lip to keep from laughing at this point.

So in summary:

She goes over the possible, and finds nothing. She goes over the miraculous, and rejects Christ in favor of

Jacob.

John 4:13,14 "Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water which I myself will give to him will certainly not thirst for eternity, but the water

which I will give to him will become in him a well of water springing up unto eternal life.""

Now we have the full description of the living water metaphor. Let's put together all the aspects of it.

You must know the gift of God and the Messiah to ask for it.

It is something you ask for.

It is called "living water". The participle zo.n reveals an eternally existing state.

If you drink from it you will never thirst again, not for all eternity.

It is a well of water that springs up unto eternal life.

The process of elimination.

Is the water the Word of God?

The Word could accurately be called the "living" word.

But, you do have a need to stay in the word throughout your life. This living water is more of a one shot deal.

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Therefore, it is not the Word of God.

Is the water God the Holy Spirit?

Again, the Spirit could accurately be called "the living water".

But fellowship with the Spirit can be sporadic, and is an option to the believer. The portrayal of the living water leaves this in question. It is a once for all proposition, and the ministry of the Spirit is definitely not that.

Is the water the Gospel?

You must be positive to God consciousness to receive the Gospel concerning His Son.

You must be positive to the Son of God, who is the living gospel, the mediator between God and man.

You must ask for the gospel. That is, you must truly desire a relationship with God through His Son.

Christ is certainly the living water.

You must drink the living water in order to enjoy its benefits you must believe in the gospel.

If you drink from the gospel you will never need salvation again. It is the free gift of God and lasts for all eternity.

The result of belief in the gospel is eternal life, for time and eternity.

So yes, the water is the Gospel.

Some points of exegesis:

The adjective PAS plus the articular participle pino.n makes a universal statement. "Everyone who drinks"

The Samaritan Woman 5

This universal statement is applied to the water from Jacob's well.

The conclusion of the statement is DIPSE.SEI PALIN "will thirst again" The verb reveals the need of the human body for water replenishment. The declarative indicative mood makes this a dogmatic statement of

reality the need for water is definite. The adverb of repetition is PALIN "again".

The conjunction DE is adversative, showing that verse fourteen is going contrast the statement in verse thirteen.

Another universal statement is made, this time with HOS AN PIE. This is a potential subjunctive verb, showing that a function of volition will take place here. That whatever God does depends on a free will decision of God.

HOS AN is translated "whoever" this opens the field to all, and the results are applied equally across the board.

The universal statement is applied to the living water, given by Jesus Christ. Jesus Christ really did give us the living water, through His death on the cross.

Then the kicker, a statement that is so strong that it cannot be mistaken. OU ME DIPSE.SEI EIS TON AIO.NA "will absolutely not thirst for eternity." The idiom OU ME. is the most decisive way of negating something in the future.

EIS TO.N AIO.NA is an idiom for eternity. This phrase makes it clear that if you drink of the living water, you will never thirst again, in time or eternity. This is a clear statement of eternal security.

The living water has a function it becomes in the believer a well of water that springs up to eternal life. The

metaphor is clear: you drink the water, and it springs up inside of you, resulting in eternal life.

The drinking is again belief in the gospel, which is the living water.

The new well of water is the human spirit, which springs up resulting in eternal life.

This is a nice double entendre here. The human spirit is the first component of the resurrection body, and an

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irrefutable appeal to God for a resurrection body in eternity.

But the human spirit is also a spiritual frame of reference for learning Bible Truth in time. So it too springs

up to eternal life.

The springing up is the verb hallomenou, from hallomai. It is truly a word that belongs in the laboratory of

Dr. Frankenstein. It describes the twitching, leaping, quick movements of a living being. It is used in a special

way only to describe movement that proves the existence of life. In Acts 3:8 it describes the leaping of the

lame man who had been healed. There, it proved the new life in his legs. Same for the healing that took place

in Acts 14. The human spirit is the very source of the spiritual life. John chose this word carefully!

John 4:15 "The woman said to Him, "Sir, give me this water, so that I will not thirst, nor come through here

to draw."

Our woman is not all the way there yet. Her eyes are still firmly locked on terra firma.

She sees a way that she will not have to face the public again. If she never has to drink water again, then she

will never have to come all the way out to Jacob's well to drink, and never have to walk through town to get

here. Never have to walk under the disapproving glares of her townspeople. Never have to be ashamed of her

own sinful activities again.

You must be careful with this woman's form of address to Jesus Christ. Kurie can be the equivalent of the

English "Sir". She does not yet recognize Him as the Messiah.

So she goes from disrespect to respect. From disbelief to belief. From desiring Him to solve her earthly problems to the next stage.

And now she is ready for that next stage.

John 4:16 "He said to her, "Go call your husband and come back here."

This is the next hook. Now Christ does this from deductive reasoning, and from the gift of God the Holy Spirit, as we will see.

The Samaritan Woman 6

So far, Christ knows that this woman is a social outcast, that she loathes public appearances, that she is hypersensitive about her sex, bitter, suspicious of men. Plenty to get us to this point. Christ could very well

work off a hunch at this point. But, He will also function under the spiritual gift of prophecy.

Christ brings out this woman's fatal distraction. The one thing that is between her and belief in Christ.

John 4:17,18 "The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I

have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this

you have said truly."

The woman's answer is firm and clear. She uses the negative particle OUK to tell Jesus of her marital status.

The statement covers the truth however.

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At the very least this is where Christ's spiritual gift of prophecy kicks in. He could deduce a lot from His own

human genius, but not this. This divinely inspired information came to Christ from His spiritual gift of prophecy.

This woman is:

Immoral she is living with a man who is not her husband.

A failure at the marriage thing.

Disreputable, and the target of much public outcry.

She is not, however, a criminal she is not participating in adultery.

Adultery is a sexual relationship with someone other than your marriage partner, or a sexual relationship with

someone else's marriage partner. Or both. Just because the woman is living with a man does not make her a

criminal.

Not only would this woman have come under the Law of Israel for her adultery, but also the more stringent

law of Christ's kingdom, Matt 5:27,28. But He does not get after her for it, so she is not in that state.

After Christ lays out the truth through the spiritual gift of prophecy (and definitely not through His Deity), He

goes on to say to the woman that she has spoken truly. He uses the perfect tense of the verb to speak to emphasize the clinical truth of her statement, but also to make it clear that she understands that her statement

was a white lie.

Give her credit for something: she stuck with the institution of marriage for five times before she gave up.

That is much more than in our culture.

John 4:19,20 "The woman said to Him, 'Sir, I perceive that You are a prophet. Our fathers worshiped on this

mountain, and you people say that in Jerusalem is the place where men ought to worship'"

When the woman says that she perceives Christ is a prophet, it is a little stronger than it comes out in the

English translation. She uses the word THEOREO, which means to be an eyewitness to a significant event,

and no kidding this event is quite significant.

But she says something controversial here, actually anything controversial would do. The reason is that she

tries to distract Christ from her sordid personal life.

The issue which she brings up is one of the great controversies of the day. When the Samaritans were cut off

from the rest of the Jews they decided to make their own temple, and worship there.

But it is just a smokescreen. Look, a flock of turtles!

John 4:21-24 "Jesus said to her, 'Woman, believe Me, an hour is coming when neither in this mountain, nor

in Jerusalem, shall you worship the Father. You worship that which you do not know; we worship that which

we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers shall

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worship the Father in Spirit and truth; for such people the Father seeks to be His worshipers. God is Spirit,

and those who worship Him must worship in spirit and truth."

The first statement of our Lord brings attention back on the true issue for the woman. He does answer her

question, but in doing so rivets the conversation back to what the woman truly needs.

The Samaritan Woman 7

He makes it very clear that the place of worship does not matter, and in fact will become a non-issue. By use

of the word HORA Christ indicates the nearness of that very time.

But the absence of worship in either Samaria or Jerusalem is not a direct reference to the fifth cycle of discipline for Israel, but rather the coming of the church age, and its grace assets.

The Shekinah glory, the indwelling presence of Jesus Christ between the cherubs of the ark, was in the temple in Jerusalem. When the church age would come, the Shekinah as a center of worship would cease.

Therefore, neither count.

The contrast between the Samaritans and the Jews serves to point out God's plan for the Jews and the exclusion of the Gentiles.

The statement, "salvation is from the Jews" communicates their historic ambassadorship. God used the nation

of Israel as His ambassadors before all the nations of the world.

But note though salvation is from the Jews, it does not belong exclusively to the Jews. The Gentiles may believe and thence become true Jews.

True worshipers worship in Spirit and in truth. This refers to the ministry of God the Holy Spirit during the

church age. It does not matter that the temple is here or there, but only one's positive volition to God.

The hour now is because the advent of Christ's ministry concentrated worship through Him as a visible witness to God. You could wherever because of the second advent.

The final statement makes it an absolute. If you desire to worship God, you must do so in Spirit and truth.

Christ speaks quite dogmatically here; He does so to establish His spiritual authority before this woman. So also must we, whenever we witness to unbelievers. Notice that Christ satisfies the woman's question, and

takes advantage of the question to establish His authority.

John 4:25 "The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us."

Perhaps the woman knows because of John the Baptist's ministry. She rejects Jesus' authority, and deflects it

to the Messiah. This is her final effort to get away.

The issue is Christ, as the Messiah. The Son of God and King of kings.

Now finally the woman says that she places her trust in the Messiah, and it is put up or shut up time.

John 4:26 "Jesus said to her, "I who speak to you am He."

Jesus is the Messiah, and He answers her question.

Her response is interrupted by the arrival of the disciples from town.

John 4:27 "And at this moment His disciples came, and they marveled that He had been speaking with a woman; though no one said, 'What do You seek?' or, 'Why do You speak with her?'"

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Second miracle of the day. The disciple did not blow it by opening their big mouths. They at least had enough

respect for Christ to do so.

On the one hand, the disciples marveled (Thaumazon) that Christ spoke to this woman, because of her race,

and because of her sex. They had the prejudice that Christ did not.

The particle MENTOI is adversative. It introduces a concessive clause and should be translated, "Though".

The first possible question of the disciples would have been "What do you seek?" This is the equivalent of

"What do you want with her?" A rude question, but typical of the prejudicial, sexist Jews.

The second question, "Why do you speak with her", is more to the point. They witnessed, as they drew near,

His conversation with her. But they did not hear the words, for John, among the disciples on that day, indicates the possibility of these questions based on their marvel.

Notice the disciples are tempted to ask the same question as the woman, but they do not. The woman had

more bitterness to drive her.

John 4:28,29 "Therefore the woman left her water pot and went forth into the city and said to the men, 'Come,

see the man who told me all the terrible things I did, He is not the Christ, is He?"

The Samaritan Woman 8

She first leaves her water pot for Christ to drink; she has changed her mind about His prejudice and thirst; she

now sees Christ as devoid of impure motive.

The record is incomplete as to when Christ got His drink. From what He says in a moment to His disciples,

count on it being unimportant.

The woman went forth into the city. She has lost her public shame. This indicates that she has overcome her

fatal distraction.

The woman said to the men. Now here is something interesting. Which men? All the men of Sychar, or just

her men her five and a half husbands. The text just has it as generic men, plural. The definite article TOIS assumes that the readers would know to what men John referred.

It would seem natural for her to go to her men first, for they were the source of her fatal distraction before.

All of her former husbands would think her weird, or nasty in some way. That she goes to them makes sense.

That she would just go to the men of the town does not make good sense. Hypersensitive about her public

image, she would want to absolve herself before the women first. Also, this way does not fit because it would

reveal a prejudicial act on her part, and perhaps spite toward the woman who had so maltreated her.

First, she uses the imperative of entreaty to urge the men to come and see Christ. It is the same imperative of

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entreaty which Christ used to indicate His need for water. She uses it here with DEUTE to reveal another, greater necessity. That for the gospel. She makes her case for their need by telling them about Christ's revelation of her personal failures. Now, this woman lives in a small town, and has been a spectacular moral failure. Her going to the victims of her failure, and saying these things would cause quite a ruckus. Although about everyone in town would know of her personal failures, an outsider would not. Therefore, the supernatural aspect of it. She uses the correlative pronoun HOSA to indicate the degree of her sin. "Hey, that was pretty bad" is the indication. The correlative indexes the degree of a thing, usually to show an extreme. That is definitely the case here. By the use of the aorist tense of POIEO, the woman keeps her sin in the past. They are not the terrible things which she is doing. She does not consider that she is even living with husband number five and a half. Her last statement seems strange at first. The negative adverb ME in a direct question expects a 'no' answer, and so under normal circumstances her question would be, "He is not the Christ, is He?" This would of course express doubt, and that would be uncharacteristic of someone who has just become a believer and is in the process of telling all of her former husbands about it. Those of you with Greek Bibles will notice that it is not ME alone, but the compound adverb METI. This throws a little more light on the problem. METI works to indicate the woman's manners. It proposes an element of doubt for her hearers, but not for her. So she is saying "come and see Him, He miraculously knew all sins that you know, perhaps He is the Messiah for you too." It is a difficult idiom, but note that the woman addresses the men, and so she communicates what is not an issue for her, but for them. That issue is whether Jesus is the Messiah. The woman is doubtful, not about the identity of the Messiah, but whether her five and a half husbands will accept that. This is not a particularly effective way to witness. "I doubt whether you will accept Jesus as Messiah, but I want to tell you about Him anyway." But even in her weakness, God the Holy Spirit picked up the slack. It is a fine thing to note. Your weakness is compensated by the Spirit's common grace ministry. The strength of her words is in the evidence of her transformation. She is no longer afraid of publicity how could this come about? The Samaritan Woman 9

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I would suggest that this woman expressed the gospel in such doubtful terms because of the horrified look on

the faces of her hearers.

John 4:30 "They went out from the city and were coming to Him."

The portrayal is interesting it confirms something we already know that Christ is up on the hillside, and the

well is in a difficult location to reach by foot.

The aorist tense of the verb EXERCHOMAI makes it clear that they all left the city at the same time. This reveals that the action all occurred at one point in time. They left the city at the same time, but...

The imperfect tense of the verb ERCHOMAI shows them arriving over a duration of time. They all got spread out due to the rigors of the climb. Now, we are not talking about Mt. Everest here, but at least a hill

and enough distance where there is a stream of people coming to Christ, even though they all started together.

John 4:31-33 "Meanwhile the disciples were urging him, saying, "Rabbi, eat." But he said, "I have food to eat

of which you do not know" At this the disciples said to one another, "Can someone have brought him food?"

The disciples are urging Christ to eat, because he must look pretty rough. The verb EROTAO means to "ask",

or when the words are in the imperative, "urge". The note of urgency must come from the disciple's visual

analysis of Christ's condition.

Again, we are reminded that Christ has a human body, and no matter how great his conditioning, it is susceptible to exhaustion. This has probably occurred a couple of months after His ordeal in the wilderness,

and the extreme starvation of that experience may still have an effect on him now.

Regardless, food is not the way to treat a heat injury or dehydration. Food requires water for metabolism,

and can hasten the demise of someone in the severe stages of dehydration. Not only is their advice spiritually

incorrect, but it is medically incorrect as well.

Christ's reply is on the spiritual level alone. But it sounds like he may have his own stash. The statement of

Christ in verse thirty two is intentionally unclear, so as to stimulate curiosity in his disciples.

So the disciples talk among themselves, mystified that Christ has food. But he still does not look well.

John 4:34-38 "But Jesus said, "It is food for me that I might do the will of him who sent me and that I might

finish his work. Do you say, "Four months more and then comes harvest"? But I say to you, look, lift up your

eyes and behold the fields that are already white for the harvest. The reaper receives pay and gathers fruit for

eternal life, so that sower and reaper may rejoice together. That is how the saying comes true: 'One sows, and

another reaps.' I sent you to reap a crop for which you have not toiled. Others toiled and you have come in for

the harvest of their toil."

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Christ puts his spiritual responsibilities ahead of logistics. This is the height of unselfishness. He describes the realm of spiritual responsibility by using the term, 'the will of him who sent me' The time frame for the execution of this responsibility is until he has finished God's work. This is another way to say, 'until I am dead'. Our lives model Christ's in this regard. Christ employs two aorist subjunctive verbs, POIESO and TELEISO, to communicate the contingent nature of His execution of God's work.

It will depend on Him whether He accomplishes what God has prepared for Him, Eph 2:10, "For we are God's handiwork, created in Christ Jesus for the good deeds which God has prepared beforehand." This works much like unlimited atonement and salvation. God prepared the salvation, we must accept. Christ then points out that it is a relatively long time to the harvest apparently four months to the grain harvest (that would, incidentally, place this incident in June).

And there below them, spread out in a panorama, comes the town of Sychar streaming to Jacob's well, and to once again seek the God of Abraham, Isaac, and Jacob. The woman who was hardly noticed by the disciples has opened her mouth in a weak and human way; and that plus the common grace ministry of God the Holy Spirit is more than enough to impel the people.

As they come, Christ has more instructions for His disciples in the matter of ambassadorship. The Samaritan Woman 10

The pay of the reaper is logistical grace. It is there to keep him alive so that he can gather the fruit of the harvest.

The harvest itself is the ambassadorial responsibility of every believer. This responsibility must come second to spiritual growth, but it is necessary nonetheless.

The harvest is for eternal life because those whom you harvest now have that life. They now wait along with us for the final harvest of the Great White Throne, where all of our names will be found in the book of life.

The purpose is so that the reaper and the sower may rejoice together.

Sowing the seed is tantamount to giving the gospel. Christ sowed the seed and reaped the harvest with the woman.

The woman has now sown seed among the people of her town, and they come to the harvest of their own accord.

Funny thing, but the reapers are the disciples, and the sower is the Samaritan woman. Christ is getting the disciples ready for a big shock: they are going to rejoice with one whom they would normally consider racially and sexually inferior.

The disciples have not toiled for this crop, but they will reap. The woman has toiled, and she will have the pleasure of watching the harvest.

John 4:39-42 "Many Samaritans of that town came to believe in him because of the woman's testimony: 'He told me everything I which did.' So when these Samaritans had come to him they asked him to stay with

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them; and he stayed there two days. Many more became believers because of his word. They told the woman,

'It is no longer because of what you said that we believe, for we have heard him ourselves; and we know that

this is in truth the Savior of the world."

A genuine revival welled up in Sychar on account of this woman who believed and was willing to give the gospel, no matter how weak the presentation.

Her testimony was simple: "EIPEN MOI PANTA HA EPOIESA" He told me everything which I did.

Again, this testimony is powerful, because everyone in this little town knew of this woman's affairs.

This woman may be someone that we know by name from other gospel accounts, but her identity is closely

guarded by John, because her past life is really not an issue.

John makes this abundantly clear when he goes on to say that her testimony faded into oblivion when Christ

began to speak. Therefore, this harvest divides into two: those harvested by the words of the woman, and

those harvested by the words of Christ.

Who witnessed to whom is not an issue. But for John, this woman's privacy is. What does it matter how spectacularly you have failed in your life before God? What does it matter if you were the very pinnacle of

average? None. You are a new creature in Christ.

It is with respect that the townspeople make their comment. They admit the validity of the woman's judgment

when they concentrate on the words of Christ. Let us not forget that this woman's witness was particularly

weak, while the words of Christ were no doubt quite dynamic. And this does not matter either, for the common grace ministry of the Spirit covered both.

Notice their salvation orientation: Christ is the savior of the world.

Christ is the savior not just of the Jews, but of the Samaritans, and the entire world.

Is it not significant that the first real harvest of Jesus Christ is of Gentiles? And now these Gentiles are true

Jews.

Abomination of Desolation

In Matthew 24:15-20, our Lord Himself spoke of the "abomination of desolation." However, first let us note the different references to this idol: there are actually two:

1. This one was of Zeus Olympus and was set up in the Holy of Holies by Antiochus Epiphanes. It is referred to in Daniel 11:31.

2. This one will be the idol representing the king of the West during the Tribulation. It, too, will be set up in the Temple in the Holy of Holies. It is referred to in Daniel 9:27, Daniel 12:11, and in Matthew 24:15ff. It is also referred to 5 times in Revelation by the Apostle John.

Now, Matthew 24:15-20 reads as follows: "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel -- let the reader understand -- then let those

who are in Judea flee to the mountains. Let no one on the roof of his house go down to take anything out of the house. Let no one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath."

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The reference to Judea refers to Israel in the time of the Tribulation. And "the mountains" to which they are to flee are the higher mountains in Edom, Moab and Ammon; these mountains are named in Daniel 11:41. Once the idol goes up in the Temple, and it will in the middle of the Tribulation (3 and one-half years), then the believing Jews are to immediately flee to the mountains.

"The one on the roof" refers to the person working in his/her garden; this person is not to stop and come

down from the roof to collect items from his house. "The one in the field" is the person at work; this one must not go back to his/her desk to get their jacket. They must leave immediately. Hesitation will get them killed. And since pregnant women and mothers with small children move more slowly than those without, these women are to be doubly alert.

And then our Lord commands them to pray for the removal of obstacles to traveling. They are to pray that their departure does not occur during bad weather (winter) or during a holiday (sabbath). Because traveling through mountains during storms is extremely hazardous, and traffic jams are common on holidays.

Matthew 24:21 then goes on to say, "For at that time (from the idol going up in the Temple till the end of

the Tribulation) there will be great, great tribulation (adversity), such as has not occurred from the beginning

of history, until this time; no, nor ever will occur." Here, then, our Lord states that the Tribulation will be a time of complete and total lawlessness, violence, crime, rape, murder, pillage, plunder; mankind

will be animalistic.

Matthew 24:22 "And unless those days had been cut short (and they are), no flesh would have been delivered;

but because of the excellent ones (the tribulational believers) those days will be cut short."

God shortens the Tribulation only because of spiritually mature believers existing at that future time. This is the "remnant according to grace."

Matthew 24:23 "At that time, if anyone communicates (lies and propaganda) to you (those believers now hiding in the mountains), 'Look, here is the Christ!' or, 'There he is!' do not believe it." Here, our Lord warns the future believers of Jerusalem that propaganda will be disseminated to try to entice them out of the mountains. They must remain true to the doctrines of Christ, and the true doctrine is that darkness will cover the earth as He returns, and "every eye will see" Him, including theirs. If they fall for the trick, they will return and be killed.

Matthew 24:24 "For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect -- if that were possible." The "false Christs" refer to political leaders of that time; and the "false prophets" refer to religious leaders.

Matthew 24:25 "See, I have told you ahead of time." The future generations alive during the Tribulation have the doctrines of Christ in written form, as do we. If they study Scripture, they will know what Abomination of Desolation 2

to do, when to do it, and will be able to discern the lies from the truth. They will also know the circumstances

of the Second Advent.

Matthew 24:27 "For as the lightning comes from the east and flashes to the west, so will be the coming of the Son of Man." Just as lightning can be seen by all during a storm, so will be the Second Coming of our Lord, Rev. 1:7. And just as lightning travels at great speeds, so the Second Advent will come rapidly, Rev. 22:7,12. Thus, as lightning can alarm the uneducated, so Christ's return alarms unbelievers, Rev. 6:15-16. And the lightning that precedes a storm warns of what is to come; so also will lightning warn of

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coming judgment and death at our Lord's return. [1]

The title 'Son of Man,' of course, is the title of our Lord in His hypostatic union, which is the essence of true God and the essence of true man united in one Being.

[1] An extrapolation from the scholarship of Robert Thieme.

ABORTION

I. There are no direct statements about physical abortion within the Bible.

A. The "argument of silence" and Biblical interpretation.

B. Developing a Biblical mind-set - Phil. 4:8

II. Scriptures to be considered for determining personal opinion:

A. Scriptures about God's effecting conception:

Gen. 29:31 - "the Lord opened her (Leah's) womb"

Gen. 30:22 - "God opened her (Rachel's) womb"

Judges 13:3-5 - "committed to God from the womb"

Ruth 4:13 - "the Lord gave her conception"

Luke 1:15 - "filled with Holy Spirit while yet in his mother's womb"

B. Scriptures about God's involvement in forming unborn:

Job 10:8-12 - "God knit me together with bones and sinews and granted me life"

Psalm 127:3 - "the fruit of the womb is a reward"

Psalm 139:13-16 - "God weaved me in my mother's womb"

Eccl. 11:5 - "bones are formed in the womb of the pregnant woman?"

Isa. 49:1,5 - "the Lord called Me from the womb...formed Me from the womb"

Jere. 1:5 - "before I formed you in the womb I knew you; before you were born I consecrated you"

Luke 1:15 - "filled with Holy Spirit while yet in his mother's womb"

Luke 1:39-44 - "the baby leaped in my womb for joy"

Gal. 1:15 - "set me apart from my mother's womb, and called me through grace"

C. Scriptures to consider about alleged "sacredness" or "sanctity" of human life:

Gen. 1:26,27 - "God said, 'Let us make man in our image...'"

Psalm 8:3-8 - "God made man a little lower than God"

D. Scriptures about sacrifice of children:

Lev. 20:1-5 - "if give offspring to Molech, shall be put to death"

Deut. 18:10,12 - "there shall not make son or daughter pass through the fire"

Psalm 106:37-40 - "sacrificed son and daughters to demons...anger of Lord was kindled"

Ezek. 23:36-46 - "abominations...slaughtered children for their idols"

E. Scriptures about miscarriage:

Exod. 21:22-25 - "cause miscarriage...shall be fined; cause injury...life for life"

(Some take as premature birth, and "injury" referring to mother or child.)

Job 3:16 - "miscarriage which is discarded"

F. Scriptures to consider if abortion is murder:

Gen. 9:6 - "whoever shed's man's blood, by man shall his blood be shed"

Exod. 20:13 - "you shall not murder"

Exod. 23:7 - "do not kill the innocent or the righteous"

Prov. 6:17 - "God hates hands that kill innocent blood"

Amos 1:13,14 - "God punished those who ripped open the pregnant women of Gilead"

I Peter 4:15 - "do not let any of you suffer as a murderer"

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G. Scriptures used to justify civil disobedience

Psalm 82:2-4 - "rescue the weak and needy"

Prov. 24:11,12 - "deliver those who are being taken away to death"

Prov. 31:8,9 - "open your mouth for the dumb, for the rights of the unfortunate"

H. Scriptures to consider about conflict and civil disobedience:

Eph. 6:12 - "our struggle is not against flesh and blood, but against rulers, powers..."

II Tim. 2:23-26 - "refuse speculations that produce quarrels..."

I Peter 2:12 - "keep your behavior excellent among the Gentiles"

I Peter 3:8,9 - "let all be harmonious...not returning evil for evil"

I Peter 3:15 - "sanctify Christ as Lord..ready to make defense...with gentleness and reverence"

III. Some questions to consider:

A. Is the action of abortion intrinsically right or wrong, good or bad?

B. Is killing or murder intrinsically right or wrong, good or bad?

C. Did God ever direct His people to kill and murder?

Joshua 8:24,25 - "killed the inhabitants of Ai...12,000"

Eccl. 3:3 - "time to kill"

D. Is abortion murder?

E. Is it possible to "abort" the expression of the life of Christ in conflict?

Gal. 4:19 - "I am in labor until Christ is formed in you"

ADDICTION

I. Direct Scripture references pertaining to "addiction."

A. Christian leaders

I Tim. 3:3 - ""not addicted to wine"

I Tim. 3:8 - "not addicted to much wine"

Titus 1:7 - "not addicted to wine"

B. Older women

Titus 2:3 - "not enslaved to much wine"

II. Considering the meaning of the word "addiction."

A. Webster's Dict. - "to surrender oneself to something obsessively or habitually."

B. Gerald May - *Addiction and Grace*

1. Def. - "compulsive, habitual behavior that limits freedom of human desire"

2. Attraction additions and aversion additions (indulgence and denial)

C. Characteristics: "must have," "want more," "no problem," "can't stop."

D. Same patterns of behavior also identified as weaknesses, vulnerabilities, character faults, neuroses, "flesh," besetting sins, life-dominating sins, strongholds of sins, demons, idolatry, etc.

E. Differing personalities and tendencies to obsess:

S - Success, significance, freedom, leader, competition, excitement

E - Approval, social, popularity, talk, relationship, love

L - Security, attachment, tradition, belonging, status quo

F - Knowledge, accuracy, structure, organization, perfection

III. Other Scriptural references to consider

A. Correlation with Biblical word "flesh"

Rom. 13:14 - "make no provision for the flesh in regard to its desires"

Gal. 5:24 - "have crucified the flesh with its passions and desires"

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Eph. 2:3 - "formerly walked in the desires of our flesh indulging the desires..."

I Peter 2:11 - "abstain from fleshly desires, which wage war against soul"

James 1:13 - "carried away, seduced by tempter, under our desires"

B. Correlation with Biblical idea of "besetting sins"

Heb. 12:1 - "the sin that so easily entangles us"

Rom. 14:23 - "whatever is not of faith is sin"

C. Correlation with Biblical concept of "idolatry"

Phil. 3:19 - "god is their appetite,...set minds on earthly things"

Gerald May - "addictions make idolaters of us all"

Philip Yancey - "what the Old Testament calls idolatry, enlightened Westerners call 'addictions'."

IV. Dealing with addictive patterns

Phil. 4:19 - "God shall supply all your needs...in Christ Jesus"

Prov. 13:25 - "the righteous has enough to satisfy his appetite"

John 8:82,36 - "the truth shall set you free"

Gal. 5:1 - "It was for freedom that Christ set us free"

II Cor. 3:5 - "not adequate in ourselves...adequacy is from God"

II Chron. 20:15 - "battle is not yours, but God's"

Exod. 23:29-33 - "I will not drive them out in a single year"

ADOPTION

I. Biblical usages of "adoption"

A. Greek word, *huiothesia*. From *huis* = "son," and *tithemi* = "to put or place"

B. New Testament references:

Rom. 8:15 - "you have received a spirit of *adoption as sons* by which we cry out, 'Abba! Father!'"

Rom. 8:23 - "we groan within ourselves, waiting eagerly for *adoption as sons*, the redemption of the body."

Rom. 9:4 - "Israelites, to whom belongs the *adoption as sons* and the glory and the covenants..."

Gal. 4:5 - "redeem those under the Law, that we might receive the *adoption as sons*. And because you are sons, God has sent forth the Spirit into our hearts, crying, 'Abba! Father!'"

Eph. 1:5 - "He predestined us to *adoption as sons* through Jesus Christ to Himself."

II. Physical adoption.

A. Hebrew culture.

1. No mention of adoption in Old Testament Law.

2. Possible occasions of such. All outside of Palestine.

a. Moses - Exod. 2:10; Acts 7:21; Heb. 11:24

b. Genubath - I Kings 11:20

c. Esther - Esther 2:7,15

d. cf. II Sam. 7:14; Ezra 10:44

B. Roman culture.

1. Usually a man without natural offspring would adopt male as son.

Seldom an infant.

2. Young men sometimes adopted out of slavery; redeemed from such into privilege of son.

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3. Natural father sometimes "sold" a son to adoptive father.
4. Paternal authority under Roman law was often severe.
5. Adopted son became legal son with all legal rights and responsibilities.
6. Some allege Roman adoption irrevocable. Use as basis for "once saved, always saved"
- 7 Some allege Roman adoption was rite of manhood for placement as "adult son."

C. Modern Western culture.

1. Means of having children other than by natural generation. Usually at infancy. Alternative to abortion.
2. Increasing objection to such in U.S.A.
 - a. Alleged psychological effects of "rejection."
 - b. Alleged harm of cross-racial adoption; "cultural genocide;" "no parents, better than white parents."
 - c. Under attack by pro-abortionists. "If baby can't grow up in care of natural mother, better off dead." "If put child up for adoption, never know if being mistreated, abused; always fearful, wondering, worried, anxious."
 - d. Christian objections. "Sins of birth parents will pop out in child." "If God does not give you natural children, then not meant to have any."

III. Figurative adoption.

A. Pauline metaphor.

1. Metaphor of filial relationship with God - Rom. 9:4
2. Metaphor of spiritual relationship - Rom. 8:15; Gal. 4:5; Eph. 1:5
3. Metaphor of consummated and glorified relationship with God - Rom. 9:23
4. Not to be pressed as allegory.

B. Theological interpretations.

1. Filial and familial relationship of Christians with God. "The action of God by which people are brought into filial relationship with Him and conferred with privileges thereof" (ISBE). Not in conflict with birth metaphor of regeneration, but simply connotes additional idea of kinship relationship. New relationship with God as Father; the apex of privilege as part of God's family.
2. Some reject former interpretation and interpret "adoption" only of future relationship with God occurring at the "rapture" or in heaven. Point to early questionable Roman practice of natural father "setting a goal" for his son, who then could reach that goal at age 14, 18 or 21 and be "placed as an adult son" into manhood. They emphasize that "adoption" is not the "making of a son," but the "placing of a son." God, the Father's, "longed-for goal" for Christians is that we be "conformed to the image of His Son" (Rom. 8:29). Presently Christians are alleged to have only the "first-fruits" of the "Spirit of adoption," being but the down-payment for a future adoption yet to be received when we have final "placement" with God. This interpretation lacks

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documentary background and Biblical support. The pre-millennial eschatological "grid" creates necessity for this interpretation.

The Advocacy of the Son and the Holy Spirit

The believer continues to sin after salvation, 1 John 1:8,10.

Satan accumulates a sin file on every believer and periodically accuses the believer in heaven. The information is collected through demons, Job 1:6-11; Zechariah 3:1-2; Revelation 12:9-10.

Jesus Christ is retained as the believer's defense attorney (Advocate) in the court of heaven and He defends every case. Occasionally, some believer is turned over to Satan for the administration of the sin unto death.

The basis for our Lord's defense is the fact that all our sins were judged at the cross in Him by God the Father, 2 Corinthians 5:21; 1 Peter 2:24.

God the Father judged our sins on the cross, Psalm 22:1-6; 1 Peter 3:18.

Under the law of double jeopardy, those sins cannot be judged again, Romans 6:10.

Therefore the believer is defended in heaven from Satan.

Hence, every case is thrown out of court by God the Father, Zechariah 3:1-2.

The sins of the believer then become not a court matter but a family matter for the imputation of divine discipline, Hebrews 12:6.

An advocate is one who undertakes the cause of another. In its Biblical meaning, advocacy represents divine enablement and assistance.

The New Testament word for advocate is PARAKLETOS, John 14:16,26; 15:26; 16:17.

Two persons of the Trinity are recognized as advocates: the Son and the Spirit. Christ in His earthly ministry was an advocate for His own in the world; before He left He promised another to come. By the use of the word "another," Christ implied that His own ministry on earth had been that of an advocate, John 14:16.

As a legal representative in the court of heaven, Christ now functions as the believer's advocate, 1 John 2:1.

This present work of Christ is known as the "unfinished work."

The advocacy of Christ in heaven regarding the believer's sin is so complete and perfect that He has the title "Jesus Christ the righteous."

The advocacy of the Spirit is one of intercession and direct aiding, Romans 8:26-27.

Thus, there are three general uses of the word "advocate":

1. A legal advocate, which Christ is now in heaven;
2. An intercession agent, which Christ and the Spirit are now;
3. A general helper, which Christ was while on earth and which the Spirit is throughout the Church Age.

Mental Agony

1. From the beginning Jesus knew how his public ministry would end (John 3:14-16).

2. Jesus predicted his crucifixion many times during his earthly ministry (Matt. 16:21, 24; 17:9; 20:18-19; 26:2, 28; John 8:28; 12:32-33).

3. Thoughts of being crucified troubled him but he was willing to accept God's plan for his life (Matt. 16:22-23; 26:37-39; Luke 22:43-44; John 12:27; 18:11).

Physical Agony

1. sweat blood (*haematidrosis*) (Luke 22:43-44)

2. a slap in the face (*rhapisma*) (John 18:22-23)

3. beaten repeatedly (*kolaphizo, dero, paio*) (Matt. 26:65-68; Mark 14:65; Luke 22:63-64; 23:11)

4. scourged (Matt. 27:26; Mark 15:15; John 18:1)

5. crown of thorns (Matt. 27:27-30; Mark 15:16-19; John 19:2-3)

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6. more slaps in the face (John 19:3)
7. nails in his hands and feet (Luke 24:39–40; John 20:25, 27)
8. hung on the cross for 6 hours, from 9 AM to 3 PM (comp. Mark 15:25 with Matt. 27:45–46; Mark 15:33–34; Luke 23:44–45)

Spiritual Agony

1. It appears that Jesus bore the sins of mankind in darkness silently for three hours, from noon to 3 PM (Matt. 27:45–50; Mark 15:33–37; Luke 23:44–46).
2. He who knew no sin was made sin for us (2 Cor. 5:21).
3. For the first time in his life fellowship with God was broken (Matt. 27:46; Mark 15:34).
4. It's interesting to note that Jesus suffered spiritually when he was physically the weakest — during his last three hours on earth.

AGONY OF THE CROSS

ALCOHOL

I. Numerous Biblical references to "wine" and "strong drink"

- A. Over 256 references to "wine" in Bible.
- B. 15 references to "strong drink" in Bible.
- C. Wine was typically made from juice of grapes, dates, figs, pomegranates, and honey mixtures, allowing for fermentation processes. Distilling process developed later by Arabs.
- D. "New wine" referred to wine from most recent harvest - (Matt. 9:17; Acts 2:13)
- E. "Sour wine" was wine exposed to air, like vinegar - (Matt 27:48; John 19:29)
- F. "Strong drink" may have referred to barley beer, or to "mixed wine" with additives - (Song of Sol. 8:2; Prov. 23:29,30)

II. Use of alcohol in Biblical times

A. Personal use.

1. Part of common diet - (Gen. 14:18; Judg. 19:19; I Sam 16:20; II Chron. 11:11)
2. Times of joy and feasting - Gen. 27:25; Isa. 22:13
3. Coronations and weddings - I Chron. 12:39; John 2
4. Gifts - I Sam 25:18; II Sam. 16:1

B. Religious activity.

1. Hebrew word for "feast" literally means "a drinking" - Esther 2:6; 8:17
2. Wine used in feasts, offerings, and in temple - Exod. 29:40; Lev. 23:13; Numb. 15:7,10; 28:14; I Sam. 1:24; 10:3,8; I Chron. 9:29.
3. Christian observance of Lord's Supper - Mark 14:12-16

C. Medical use - II Sam. 16:2 (fainting); Luke 10:34 (wounds); I Tim. 5:23 (gastro-intestinal); Prov. 31:6; Matt. 27:34 (sedative, anesthetic).

III. Abuse of alcohol.

A. Intemperance and consequences - (Prov. 20:1; 21:17; 23:21,21,30-34; Isa. 5:11,22;

Hosea 4:11; Hab. 2:5; Eph. 5:18)

B. By priests - (Lev. 10:9; Numb. 6:3; Ezek. 44:21; Lk. 1:15; Matt. 11:18)

C. By leaders - (Prov. 31:4,5; Isa. 28:7; Micah 2:11; I Tim. 3:3,8; I Peter 4:3)

D. Addictive tendency - Prov. 23:28-35

1. Drunkenness - Prov. 23:21; I Cor. 6:10; Gal. 5:21
2. Alcoholism - "disease model"

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IV. Figurative references to "wine"

A. Symbol of blessing, goodness, joy - Gen. 27:28,37; Joel 2:24;

Isa. 16:10; 24:9; 55:1; Jere. 48:33; Ezek 10:19; Zech. 10:7

B. Symbol of judgment - Ps. 75:8; Isa. 51:17,22; Jere. 25:15,27; 49:12;

Ezek. 23:31-34; Rev. 14:10; 16:19

C. Mixed wine as symbol of spiritual adulteration - Isa. 1:22

D. Symbol of Christian gospel - Amos 9:13,14; Matt. 9:17

V. Conclusions

A. Jesus did not disapprove of or abstain from wine.

B. Total abstinence from alcohol is not mandated for Christians.

C. Moderation - I Cor. 8:8-13; Rom. 14:13-21

D. Beware of invalid and subjective interpretations

1. Misuse of Greek word *oinos*

2. Legalism - Col. 2:20-23; I Cor. 10:23-33; I Tim. 4:3,4

"Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God." 2 Cor. 5:20

"For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." Eph. 6:20

The following are comments regarding the concept of a Christian's position as an ambassador of Christ.

- An ambassador does not appoint himself. A Christian is appointed by the Lord.
- An ambassador does not support himself. God provides all of our needs. Phil. 4:19.
- An ambassador does not belong to the country to which he is sent. A Christian is not a citizen of this world, but of heaven.
- An ambassador does not enter a country for his personal interest. He is a representative of the country he represents. Believers, as ambassadors, represent the Lord Jesus Christ.

TOPIC: Citizenship of the Believer

- An ambassador has instruction in written form. The Word of God is the policy statement for believers. Believers have the mind of Christ. 1 Cor. 2:16
- When an ambassador is recalled, it is because hostilities are imminent. When the Church is recalled (the Rapture), hostility begins in the Tribulation.
- An ambassador does not take an insult as personal. It is his country which is being insulted. God takes care of His reputation, His name, and His Word. We are not here to defend the Word but to preach it. The Holy Spirit takes care of the results.
- To be an ambassador is the highest possible calling. Christians are called to the highest calling in Christ.
- Perspective is service; prospect is reward. We serve Christ; and we are rewarded in heaven.

ANGER

Is it always bad to be mad? Is it ever right to fight?

"Be angry..." - Eph. 4:26

"Cease from anger..." - Ps. 37:8; Eph. 4:31; Col. 3:8

Anger is referred to by so many other words:

annoyed, frustrated, on edge, sore, griped, fed-up, irritated, irked, provoked, disgusted, dissatisfied, disturbed, distraught, indignant, impatient, exasperated, cross, troubled, upset, mad, bitter, vexed, ticked off, uptight, aggravated, excited, envious, resentful, wrought up, hurt, hot under collar, lost temper...

Key verse for this study:

James 1:20 - "the anger of man does not work the righteousness of God."

I. Anger of Man.

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The "anger of man" is usually a reaction to non-personal and inter-personal experiences.

A. Four wrong ways to deal with anger.

1. Repress. Hold it in, ignore, deny, push it under, stuff it.

a. Internally. Seethe with bitterness, jealousy, etc.

b. Externally. The "silent treatment." - Eph. 4:26

2. Express. "Dump it;" "get it off your chest."

a. Direct expression. Explode. Blow up.

Gal. 5:20; Prov. 12:16; Prov. 14:29; Prov. 29:11; Prov. 29:22;

Eccl. 7:9

b. Indirect expression. "I'll get even." - Lev. 19:18; Rom. 12:19

c. Substitutionary expression. "Ventilation."

3. Digress. Turn aside. Get your mind off of it.

4. Profess to be powerless. Make excuses. Disclaim responsibility.

B. Five correct ways to deal with anger.

1. Suppress. Restrain; subdue the negative expression.

Prov. 29:11; Prov. 17:14; Prov. 20:3

2. Assess. Evaluate the situation objectively.

a. Consider the other person's perspective.

b. Consider your contribution to the problem. - Matt. 7:3-5;

James 1:19

3. Confess. "Say the same thing as God." - I John 1:9

4. Process. Proceed to make it right.

a. "Turn the other cheek." - Matt. 5:39

b. Gentle answer. - Prov. 15:1

c. Meekness. - Eph. 4:2; I Peter 3:15

d. Forgiveness. - Matt. 18:22; Col. 3:13

e. Give a blessing. - I Peter 3:9

5. Access. In computer terminology this means "to connect with," "to communicate with." The foregoing behavioral expressions must be a result of the Christian having "accessed" with God. - I Peter 2:23

II. Anger of God in a man.

Throughout the Scriptures God is referred to as "an angry God."

Ps. 7:6-11; I Sam. 11:6; Rom. 1:18

A. Four wrong ways to deal with the anger of God in man.

1. Repress. Hold in, ignore, refuse to admit, push under.

When Christians have been taught that ALL anger is sin, they will often repress legitimate expressions of God's anger.

a. Internally. Seethe. "Burns us up."

b. Externally. Sin of omission.

2. Express. Emotional outburst, apart from love.

a. Direct expression. "Rant and rave."

b. Indirect expression. Revenge and obstructionism.

3. Digress. Avoid. Escape. Take flight.

"Maybe it will go away." Maybe it won't!

4. Profess to be powerless. Disclaim responsibility.

a. "I'm no reformer." - Exod. 4:10-12

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- b. Alleged inability. - II Cor. 3:5; II Cor. 9:8; Phil. 4:13
- B. Five correct ways to deal with anger of God in man.
 - 1. Suppress. Restrain; subdue improper expression.
 - a. Restrain emotional reaction.
- Prov. 14:29; Prov. 15:18; Prov. 16:32; Prov. 19:11; James 1:19
- b. Restrain unloving expressions. - Eph. 4:27; Eph. 4:30
- c. Jesus suppressed wrong expression. - Matt. 26:53
- 2. Assess. Evaluate the situation objectively and spiritually.
 - a. Do we have godly attitude?
 - b. In what manner can I express God's love? - Eph. 4:29
- 3. Confess. "Say the same thing as God" about sin.
 - Exod. 32:30; Ps. 119:53; John 2:16; Eph. 4:15; Phil. 1:14
- 4. Process. Proceed to make it right.
 - a. May require being confrontational.
- Matt. 18:15; Matt. 29:18-39; Gal. 2:11-14
- b. Deal with situation and be done with it.
 - Ps. 30:5; Eph. 4:26,27
- 5. Access. Foregoing expressions must be result of having "accessed" with God, that His grace might empower our behavior.
 - Luke 22:42; Phil. 2:13; Rom. 14:23

Antichrist

Definition

The Greek preposition "anti" has a dual connotation:

- a. Against.
 - b. Instead of, in place of.
- The connotation for this study is that it means conflict; therefore against is the primary meaning. Therefore, an antichrist is someone against the Lord.

Antichrist in the Church Age.

In the Church Age, antichrist refers to any believer who resides and functions in the world system of Satan. The Church Age is the only time to use the divine system to avoid being an antichrist.

Antichrist is synonymous with the

"enemy of the cross" in Phil 3:18,

"the enemy of God" in James 4:4,

"the hater of God" in Jn 15:23.

These believers are called antichrist in:

1 Jn 2:22, 4:3;

2 Jn 7;

1 Jn 2:18

The Antichrist in the Tribulation.

The Antichrist in the Tribulation is one person, an unbeliever functioning under the cosmic systems. He sells himself out to the devil more than any other person. He has seven or eight titles in the Bible. (The believer in the Church Age living in the cosmic systems is no better than the Antichrist of the Tribulation.)

The Antichrist is one of two great dictators who emerge in the Tribulation. He is the beast out of the sea (the sea of nations), the Gentile ruler of the revived Roman Empire. He is also the leader of ecumenical religion in the Tribulation. He is called by many titles.

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- a. "The man of sin, the son of perdition," 2 Thess 2:3.
 - b. "The beast from the sea," Rev 13:1-10 (his political title); "the beast," Rev 17:8-13 (his religious title); and "the beast on whom the scarlet woman rides."
 - c. "The little horn,"
Dan 7:8-9, 19-26.
 - d. "The abomination of desolation,"
Matt 24:15. A statue of him is put up in the temple at Jerusalem, a sign for all believers to flee to the mountains.
 - e. "The prince that shall come,"
Dan 9:26-7.
 - f. "The prince of Tyre,"
Ezekiel 28:1-10. He is given this title because of the Phoenician Satan worship.
 - g. "The feet of the image,"
Dan 2:31-45.
- The Jewish dictator might also be called an antichrist because he passes himself off as Christ (using anti to mean "instead of Christ"). He is also has many titles.

Antichrist 2

- a. "Dan the serpent,"
Gen. 49:16-18.
- b. "The false prophet,"
Rev 16:13, 19:20, 20:10.
- c. "The willful king"
Dan: 11:36-40.

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Apostleship

Introduction

The word "apostle" (apostolos) is from the Greek, meaning "an ambassador; one who is sent; a delegated

authority." The word was used for high-ranking naval officers in classical Greek times. An apostle of Jesus Christ was the highest ranking official in the local churches, 1 Cor. 12:28.

Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10. There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11, 1 Cor. 28,29. The office of apostleship was the authority to function as an apostle, Rom. 1.5, ACTS 1:25, GAL. 2:8.

Some of the uses of apostolos outside of the Bible are:

- In the classical Greek period (4th and 5th centuries B.C.), apostolos was used by Lysias and Demosthenes to refer to the commander of a naval expedition. When the Athenians went to war, there was a number of men qualified to command the fleet. One of these was elected by lot and sent to the fleet to command it. He was called apostolos.
- During the Hellenistic period (323 B.C. and following) apostolos was used to refer to a person commissioned and authorized by one of the gods.
- In the Papyri of the koine period apostolos was used to refer to a civil agent sent to transact official business.

In the New Testament, the apostles of Jesus Christ fall into two classes:

- The apostles of Jesus Christ to Israel, Luke 6:12-16. These were appointed by Jesus Christ according to the will of God the Father. These men were authorized to announce to Israel that their Messiah was present; and they were endowed with miraculous powers, Luke 9:1,2.

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- The apostles of Jesus Christ to the Church. These included the eleven disciples (Acts 1:26), Paul (Rom. 1:1, etc.), James the brother of Christ (Gal. 2:19), Barnabas (Acts 14:14), Timothy and Silas (1 Thess. 2:6,7 cf. 1:1).

The Qualifications of an Apostle

An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:8-11. The gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.

The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph.

1:1; Col. 1:1.

The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

The Credentials of an Apostle

An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.

An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.

An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

The Function of an Apostle

Apostles received and communicated new revelation, Eph. 3:2-6.

Apostles communicated the gospel effectively and people accepted Christ in response to their preaching,

1 Cor. 9:1; Gal. 2:7-9.

Apostles helped organize local churches and appointed officers, Acts 14:23; Tit. 1:5.

Apostles trained new believers in doctrine, 1 Thess. 1:5 to 2:12.

Apostleship 2

Apostles had the authority to administer discipline to believers, Acts 5:1-10; 1 Tim. 1:20; 1 Cor. 4:21; 2 Cor.

13:2.

The apostle had authority over all local churches because he was the channel of New Testament revelation. Since the time of the apostles, no one has been given authority over more than one local church.

The apostle Paul was the most Grace-oriented apostle. He realized that he was the least deserving to be an apostle, 1 Cor. 15:9. He was the most productive because of Grace, 1 Cor. 15:10.

There were false apostles who communicated false information, 2 Cor. 11:13; Rev. 2:2.

The Ascension of Christ

The resurrection body of the Lord Jesus Christ went from a point just outside Jerusalem all the way to the

third heaven. Acts 1

Once He arrived in heaven, Jesus Christ was seated at the right hand of God the Father. This is called His Session. Ps. 110:1; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3,13; 8:1; 10:12; 12:2; 1 Pet. 3:22.

The Ascension and Session of Christ form the basis for His total victory in the conflict with Satan. Heb. 1:3-13.

The Ascension and Session of Christ begin a new phase in this conflict. Eph. 1:20-22; 4:7ff. Therefore, the believer of the church age is involved in the intensified stages of this warfare. Eph. 6, the armor of God.

The Ascension and Session of Christ are the beginning of the march to victory culminating in the crushing of the head of Satan, when Satan is made the footstool of Christ. This is prophesied in Psalm 110:1 and quoted in Luke 20:42,43; Acts 2:33,34; Heb. 1:13.

The crushing of the head of Satan, representing his final defeat, will take place at the Second Advent of

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Christ, Dan. 7:13,14; Zech. 13:2; Col. 2:15; Rev. 20:1-3.

The Ascension and Session of Christ completes the glorification of Christ in His hypostatic union. Acts. 2:33; 5:31; Phil. 2:9; I Pet. 3:22.

The Ascension and Session of Christ explain the uniqueness of the Church Age and the importance of having a royal family, John 7:37-39.

The Ascension and Session of Christ make possible the second high-priestly function of our Lord, namely, intercession. Heb. 7:25.

Baptism

Introduction

The word "baptize" (from the Greek baptidzo) means "to identify" or "to be made one with". In early Greek, the

word had both religious and secular meanings. In general, it refers to the act of identifying one thing with

another thing in such a way that its nature or character is changed, or it represents the idea that a real change

has already taken place.

As a reference to identification, "baptize" means to place a person (or thing) into a new environment, or into

union with some one or something else, so as to alter his (its) condition or relationship to the previous environment.

There are seven types of baptism mentioned in the Bible. Four of these are real baptisms and three are ritual

baptisms.

Real Baptisms

- The Baptism of Moses
- The Baptism of the Cross (or Cup)
- The Baptism of the Holy Spirit
- The Baptism of Fire

Ritual Baptisms

- The Baptism of John
- The Baptism of Jesus
- The Baptism of the Christian Believer

These seven baptisms are described in the sections below.

Real Baptisms

A baptism is called "real" if it involves actually identifying a person with something or someone.

The Baptism of Moses

The baptism of Moses was a double identification, the children of Israel are identified both with Moses and

with the cloud (Jesus Christ) as they passed through the Red Sea. There was no water involved (remember, they

went through the sea on dry land when the waters were parted). 1 Cor. 10:1,2.

The Baptism of the Cross (or Cup)

Jesus Christ "drank" the Cup filled with our sins. Another way of expressing it is that all the sins of the world

were put into one cup and poured out on Christ while He was on the Cross. God the Father judged our sins

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while they were on Christ. Christ was identified with our sin and He bore our sins on the cross. He was made

sin for us. 2 Cor. 5:21; 1 Pet. 2:24.

In Matt. 20:22 Jesus speaks of the cup he is to drink as he makes a reply to the mother of Zebedee's children. In

Matt. 26:39, He prays to the Father to "let this cup pass from me". Nevertheless, He determined to drink from

the cup, as seen in John 18:11, "the cup which my Father has given me, shall I not drink from it?"

The Baptism of the Holy Spirit

The Baptism of the Holy Spirit is a real baptism. When a person accepts Christ as Savior, he is placed into the

body of Christ. He is identified as a believer. The mechanics are given in 1 Cor. 12:13.

The baptism of the Holy Spirit did not occur in Old Testament times. The first occurrence was on the day of

Pentecost when the Holy Spirit placed the new believers into the body of Christ.

Baptism 2

The baptism of the Holy Spirit is the basis for Positional Truth. Believers are placed "in Christ", and in this position

have access to many kinds of privileges and blessings. Ephesians 1 has a good description of what it means

to have "all blessings in heavenly places in Him."

The baptism of the Holy Spirit was prophesied by John the Baptist, Matt. 3:11; Mark 1:8; Luke 3:16. And it was

prophesied by Jesus Christ, John 14:16,17; Acts 1:5.

The implications of the baptism of the Holy Spirit, for all believers in the family of God, are given in Gal. 3:26-

28.

The principle of retroactive identification with Christ is brought out in Rom. 6:3,4 and Col. 2:12.

The baptism of the Holy Spirit is not an experience. It is not accompanied by speaking in tongues or any other

kind of feeling or behavior. The things that happen to believers at the moment of salvation are accomplished by

the Holy Spirit, not by us, and these things are not experiences.

The Baptism of Fire

There is a judgment coming at the 2nd Coming of Christ when all nonbelievers are taken from the earth.

They

will join the rest of the unbelievers in Torments (Sheol-Hades-Hell) to wait for the Last Judgment (The Great

White Throne Judgment of Rev. 20) at the end of the Millennium. This removal of unbelievers for judgment is

the baptism of fire.

Fire is a symbol for judgment all throughout the Bible. Examples are the fire which burned the sacrifice on the

Hebrew altar, and the fire from God which burned the watered down sacrifices of Elijah and the prophets of

Baal.

The doctrine of the baptism of fire is stated in Matt. 3:11,12; Luke 3:16,17; and 2 Thess. 1:7-9.

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The Lord Jesus taught several parables regarding the end times when believers and unbelievers will be separated.

The believers are to go into the millennium, the unbelievers are "cast off" into fire. These parables are analogies to the baptism of fire.

Wheat and tares - Matt. 13:24-30, 36-43.

Good and bad fish - Matt. 13:47-50.

The wise and foolish virgins - Matt. 25:1-13

The sheep and the goats - Matt. 25:31-46

Ritual Baptisms

A baptism is called a ritual baptism, or a ceremonial baptism, when water is used as a symbol for something

else. It is a representative identification. The individual is placed in the water, which means, symbolically, that

he is identified with that which the water represents.

The Baptism of John - Matt. 3:6-11.

Here the water is symbolic of the Kingdom of God which John was preaching. When a person was baptized by

John, he was testifying to his faith in the Messiah and his identification with Christ's kingdom. The new believer

was "identified" with the water, but the water represented a spiritual identification.

The phrase "Kingdom of God" is a general term referring to all believers from the time of Adam until the end of

the Millennium. At the time of John the Baptist, all believers were pre-Church Age Christians, although many

lived on into the Church Age (which began at the Day of Pentecost).

The Baptism of Jesus

When Jesus was baptized in the Jordan by John the Baptist, the water was symbolic of God's will in salvation,

namely that Jesus would go to the Cross.

Beatitudes

The first blessing: "Blessed are the poor in spirit, because theirs is the Kingdom of God."

There is something quite significant here: even though you may be a believer, you are still poor in spirit!

Many believers have a terrible time with this concept, because they fail to understand that this sermon assumes residence in the kingdom.

Now, this is truly a remarkable statement! You have no power, and yet the kingdom of heaven belongs to

you! But you can see that this is a fantastic introductory statement. This is the wisest thing that you can say to a new believer - just the simple fact that they are poor in spirit - whether they like it or not,

whether

they acknowledge it or not.

And, this is a blessing from God regardless of whether it is enjoyed.

This is not something you obtain by being humble; it is your estate regardless of your attitude.

Furthermore, this is a remarkable statement because it holds in view the doctrine of eternal security.

You

have the kingdom of heaven in spite of your lack of merit!

Therefore the first blessing to the one in the kingdom is eternal security.

The second blessing: "Blessed are they who mourn, because they will be comforted."

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There are two ways to take the mourning: in the literal sense of mourning for some loved one that is lost;

in the figurative sense of mourning over lost fellowship with God.

Now let's turn to mourning. Mourning due to the loss of fellowship is a fairly common Biblical theme.

Psalm 30:1-12

I will extol You, O Lord, for You have lifted me up, and have not let my enemies rejoice over me.

O Lord my god, I cried to You for help, and You healed me.

O Lord, You have brought up my soul from Sheol; You have kept me alive, that I should not go down to the pit.

Sing praise to the Lord, you His godly ones, and give thanks to His holy name.

For His anger is but for a moment, His favor is for a lifetime; weeping may last for the night, but a shout of joy comes in the morning...

Hear, O Lord, and be gracious to me; O lord, be my helper.

You have turned for me my mourning into dancing; You have loosed my sackcloth and girded me with gladness.

That my soul may sing praise to You, and not be silent. O Lord my God, I will give thanks to You forever.

Psalm 38:1-8

O Lord rebuke me not in Your wrath; and chasten me not in Your burning anger.

For Your arrows have sunk deep into me, and Your hand has pressed down on me.

There is no soundness in my flesh because of Your indignation; there is no health in my bones because of my sin.

For my iniquities are gone over my head; as a heavy burden they weigh too much for me.

My wounds grow foul and fester because of my folly.

I am bent over and greatly bowed down; I go mourning all day long.

For my loins are filled with burning; and there is no soundness in my flesh.

Beatitudes 2

I am benumbed and badly crushed; I groan because of the agitation of my heart."

Isaiah 61:1-3 connects mourning and the atonement,

"The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners;

to proclaim the favorable year of the Lord, and the day of vengeance of our God; to comfort all who mourn,

to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness,

the planting of the Lord, that he may be glorified."

2 Corinthians 7:9-13 makes a very direct connection between sin and grief. This passage seems almost as

if Paul intended to clarify our beatitude.

"I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us.

For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death.

For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong!

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In everything you demonstrated yourselves to be innocent in the matter.

So although I wrote to you it was not for the sake of the offender, nor for the sake of the one offended, but that your earnestness on our behalf might be made known to you in the sight of God. For this reason we have been comforted."

Conclusion:

Emotion is NEVER to be a criteria for thought or action.

Emotion should ALWAYS remain subordinate to thought.

Motivation is a system of thought which leads to action.

Sin puts you out of fellowship with God, and God the Holy Spirit.

While you are out of fellowship, God inflicts varying degrees and categories of suffering on your person.

These sufferings cause mental dissonance, and God designs them to get you to wake up.

Once you understand that you are out of fellowship, and that you are receiving divine discipline, your period of mourning begins.

Mourning over sin is a complex of thought about the sin that includes:

☐☐The perception of pain over the loss of fellowship.

☐☐The perception of pain because of the divine discipline.

The mental mourning over sin then should naturally invoke emotional response in the form of sadness, or mourning.

This complex of thought and subordinate emotion naturally moves the believer toward confession, and this is the intent of God.

Therefore, mourning is a blessing from God, for it brings comfort in the restoration of fellowship. The comfort comes from the comforter, who is God the Holy Spirit.

There is woe to those who laugh, because if they laugh at divine discipline, and while they are out of fellowship

they will have little motive to confess.

Beatitudes 3

Hebrews 12:5, "and you have forgotten the exhortation which is addressed to you as sons, 'My son, do not

regard lightly the discipline of the Lord, nor faint when you are reproved by Him;'"

Mourning and feelings of guilt after the restoration of fellowship are illegitimate, and should be all left behind.

The third blessing: "Blessed are the humble, because they will inherit the earth."

This really denotes the ability to solve problems without violence or angry reaction - but to solve the problems

really and truly through the use of Bible Doctrine in the Soul.

Therefore this meekness really brings the idea of doctrinal problem solving, and reliance on the truth vs. reliance on human viewpoint solutions.

And therefore, there really is the connotation of doctrinal orientation vs. human viewpoint orientation.

It brings the inheritance of the earth.

Inheriting the earth while Satan rules it is no prize. It is not about that.

Neither does being meek bring in the millennium - there is nothing that we can do to accomplish what only Christ can.

Therefore, this is about the inheritance of the earth during the millennium, an inheritance based on the death of Christ.

The fourth blessing, "Blessed are they who hunger and thirst for righteousness, because they will be filled."

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The words for hunger and thirst are pretty standard here - exactly what we understand them to be in the

English, with little or no extra emphasis.

This blessing works as a companion to the "poor in spirit". It is the realization of that very state.

No person in this world has righteousness in an of him or her self. That is the essence of being spiritually helpless. The one who hungers and thirsts after righteousness has realized this, and thus seeks righteousness in God.

This is about positive volition, and even quite a bit about doctrinal dependence.

There are two righteousnesses related to Jesus Christ.

The first is the righteousness which He produced on the cross, and which is imputed to us at the moment

that we believe in Him.

Romans 5:18, "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of [eternal] life to all men."

The second righteousness is that which comes through the study of the word of God.

2 Timothy 3:16, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness."

1 Corinthians 2:16, "For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ."

This beatitude concentrates on the second righteousness. This is a righteousness which can only come through faith perception.

Hunger and thirst are very excellent metaphors for positive volition, because they convey need, as opposed to simple desire.

Hungering and thirsting for righteousness is a simple honesty with self about a spiritual need. It is the need for Divine viewpoint thinking.

Hungering and thirsting for righteousness leads to fulfillment. God is 100% faithful to positive volition. Beatitudes 4

The fulfilling that comes from knowing the word of God is a great blessing in itself. To be filled to the point of overflowing is truly great.

Being filled with the Word of God means:

?? Knowing God - the greatest person you will ever know

?? Being able to resist temptation more effectively.

?? Being able to reduce the impact of sin in your life.

?? Understanding your destiny in Christ for this life and the next.

?? Tapping into a great portfolio of blessing for this life and the next.

?? Adding meaning to every blessing and understanding to every category of suffering.

?? The development of an invincible Spiritual self esteem.

?? Becoming the recipient of Divine personal love.

?? Being able to solve life's problems through doctrine, and not reaction.

Therefore, this is a fantastic blessing indeed.

The fifth blessing: "Blessed are the merciful, because they will be shown mercy."

All of the actions of God are done without conditions.

Unlimited atonement is an expression of Divine mercy,

1 John 2:2, "He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole

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world."

Eternal security is an expression of Divine mercy,

1 John 3:1a, "How great is the love the Father has lavished on us, that we should be called children of God!

And that is what we are!"

The life and death of Jesus Christ are the ultimate testimony of the love of God.

An extension of your life is often an expression of mercy, so that you may have another chance to use your volition responsibly.

The merciful of the tribulation will be shown mercy in the preservation of their human lives in the tribulation.

In fact, human mercy as expressed in charity is very much a measure of Christian maturity during the millennium.

The sixth blessing: "Blessed are the pure in heart, because they will see God."

Almost anyone can appear to be pure. This is not a great accomplishment. But those who are privately and mentally pure are another category entirely.

Why is anyone pure in heart? It only because they are in fellowship with God. No one is righteous - no one at all. We can only be pure in heart because of the ability of God to cleanse us from all unrighteousness.

Pure in heart does not refer to spiritual maturity, but rather the state of being in fellowship and cleansed from all sins.

Putting the word in your heart causes personal purity related to spiritual maturity.

Purity of heart is a requirement for prayer,

2 Tim 2:22, "Now flee from youthful lusts, and pursue righteousness, faith, love, and peace, with those who call on the Lord from a pure heart."

Summary of Biblical References to Maturity.

Purity may refer to the status of spiritual maturity.

Beatitudes 5

Purity may also refer to the temporal state of being in fellowship with God.

The only extra context we have is the blessing which attends the state. And the blessing is that the pure in

heart will see God. "will see God" is the future indicative of OPSONTAI with the simple accusative case of THEON .

So, those who are pure in heart now will see God in the future.

Observation: this future may be in one minute or it may extend to the tribulation, the millennium, or even into eternity.

OPSONTAI however, is from the verb HORAIO, and this verb designates a category of sight that goes beyond on the literal to the figurative. It is seeing God in the figurative sense, and thus what can only be seen through the Word of God.

Question: do you have to be pure in heart before you can become pure in heart? In other words, it is very

important to separate the idea of fellowship from the idea of maturity. Both derive from purity, but they are quite distinct from one another.

Conclusion: this purity of heart is the fellowship which comes from the confession of sin. Thus a connection

exists between this and the second beatitude, that to "they who mourn".

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Blessed are they who mourn, because they will be comforted [and thus become pure in heart]; blessed are

the pure in heart, because they will see God. There is a definite string of blessings here, one balanced on the other.

Purity of heart is the status of being in fellowship with God. It is only while you are in fellowship that you can learn and apply most doctrines.

The seventh blessing: "Blessed are the peacemakers, because they will be called sons of God."

The interpretation of the term is somewhat more difficult. We will begin with the meaning of the word itself.

This is the only place in the Bible where this noun occurs. Its corresponding verb appears in Colossians 1:20.

"For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven."

Christ is the peacemaker through the blood of His cross. Therefore, Paul connects the word to the doctrine of reconciliation.

Christ was the peacemaker through His fantastic victory on the cross. He founded that victory on His non-violent policy for the incarnation.

However, at the second advent, Christ will make peace through His great military victory at the battle of Armageddon. That will be peace through violent means.

If Christ is the peacemaker through the reconciliation, then certainly we are whenever we introduce others

to that same reconciliation.

So, peacemakers are purveyors of the gospel.

The peacemakers will be called the sons of God.

And so it comes to this: that this is a special reward for those who lived or will live in any of the dispensations related to Israel.

A person's name held great significance in Biblical times - probably more so than it does today.

And to gain a new title, given by God Himself, would be significant indeed.

To hold the same title as God the Son is truly a fantastic complement. Peacemakers having the same title

as THE peacemaker has a certain poetic symmetry to it.

Beatitudes 6

The eighth blessing and its explanation: "Blessed are those who have been persecuted for the sake of righteousness, because theirs is the Kingdom of Heaven. You are blessed whenever they insult you and persecute you, and whenever they ostracize you and they insult you and cast down your name as evil falsely for my sake. Rejoice and exult and leap wildly, because your reward is great in heaven; for in the same way they persecuted the prophets who were before you."

Conclusion: you may be persecuted for two reasons: because you are a Christian, and because you are a mature Christian.

The blessing for this is the kingdom of heaven. This seems curious at first, because the same is awarded the poor in spirit no matter what they might do.

However, there is a contrast. In the first beatitude the emphasis lay on eternal security. In this last one it is on eternity, period.

Next comes the explanation. It begins with the phrase "you are blessed".

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Then comes a command that is predicated on the persecution. "Rejoice and exult and leap wildly, because

your reward is great in heaven; for in the same way they persecuted the prophets who were before you."

The second pairing of verbs has to do with wild rejoicing. Matthew's verb concentrates more on verbal expression, while Luke's on physical expression. They both describe an ecstatic kind of rejoicing - the kind that you see when you win the world series.

The reason for the rejoicing is the reward in heaven that waits for those who endure undeserved suffering.

Undeserved suffering leads to great reward in heaven.

And, therefore Christ commands His hearers to rejoice when they encounter it.

BIBLE TRANSLATIONS AND VERSIONS

I. Original manuscripts of the Bible.

A. Old Testament written in Hebrew and Aramaic (Ezra, Daniel).

B. New Testament written in *koine* Greek.

C. No original manuscripts of the Bible remain to this day.

II. Types of early manuscripts.

A. Papyri - written on reed material.

B. Parchment - written on animal skins.

1. Uncial - capital letters

2. Minuscule - cursive writing, 9th century and later.

III. Early translations of the Bible into other languages.

A. Septuagint - (LXX) - Old Testament translated into Greek. c. 100 B.C.

B. Latin translations

1. *Vetus Latina* - early Latin translations.

2. Vulgate - translated by Jerome. c. 400 A.D.

C. Syriac - Peshitta

D. Coptic translations.

E. German translation. Luther's Bible. 1534.

IV. Greek editions.

A. Tischendorf

B. Westcott and Hort

C. Nestle-Aland

D. United Bible Societies

V. Types of translations

A. "Formal equivalence" - direct word-for-word translation.

B. "Dynamic equivalence" - basic thoughts

C. Paraphrase

VI. English translations. (Not exhaustive)

A. Wycliffe Bible. 1384. (Catholic Church exhumed body of Wycliffe and burned it, along with all copies of his translation that could be found.)

B. Tyndale Bible. 1530. (Martyred in Belgium after accused of heresy by the Catholic Church.)

C. Coverdale Bible. 1535. (first complete English translation.)

D. Cranmer's Bible; aka Matthew's Bible. 1539. Translated by John Rogers using pseudonym of Thomas Matthews.

E. Geneva Bible. 1560.

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- F. Bishop's Bible. 1568
- G. Douay Version (Catholic). 1610.
- H. King James Version (KJV). 1611. aka. Authorized Version (AV).
- I. Literal Translation of the Bible - Robert Young. 1862.
- J. Revised Version (RV). 1881.
- K. American Revised Version ; aka American Standard Version (ASV).
- L. Revised Standard Version (RSV). 1952.
- M. Modern Language Bible (MLB); aka Berkeley Version. 1959
- N. New American Standard Bible (NASB). 1963.
- O. Amplified Bible (AB). 1964.
- P. Jerusalem Bible (JB). (Catholic). 1966.
- Q. New American Bible (NAB). (Catholic). 1970
- R. New English Bible (NEB). 1970
- S. Living Bible (LB). 1971
- T. King James II Version - Jay Green. 1971.
- U. Good News Bible (GNB), aka. Today's English Version (TEV). 1976.
- V. New International Version (NIV). 1979.
- W. New King James Version (NKJV). 1982.
- X. Reader's Digest Bible (RDB). 1982
- Y. New Revised Standard Version (NRSV). 1990.
- Z. New Evangelical Translation (NET). 1994.

VII. Modern Study Bibles.

- A. Scofield Reference Bible. 1917.
- B. Open Bible.
- C. Ryrie Study Bible.
- D. Thompson Chain Reference Bible.
- E. Oxford Study Bible.

BIBLICAL COSMOLOGY

I. God and the "world"

- A. God is the Creator, Sustainer, and Omnipotent Sovereign over the entirety of the created world/order.
- B. Greek word for "world" is *kosmos* (cf. outline on "world")
 - 1. From root word *komeo* - "to take care of"
 - 2. Originally meant "order" or "arrangement"
 - 3. Later developed meaning of "world"
 - a. Greeks considered physical world to be "ordered" and "arranged"
 - b. This became basis of "cosmological" argument for God's existence.
- (1) created world demands a Creator
- (2) design demands a Designer
- C. In this study we are using "cosmology" for both created world/order, and more specifically for fallen world/order.

II. The created world/order

- A. World/order of physical creation (cf. studies on "creation")
- Gen. 1:1 - "in the beginning God created the heavens and the earth"
- John 1:10 - "the world was made through Him (Jesus Christ)"

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Acts 17:24 - "the God who made the world and all things in it"

Rom. 1:20 - "since the creation of the world"

B. World/order of created humanity (cf. "Man as God Intended")

Gen. 1:27 - "God created man in his own image...male and female..."

Gen. 5:1 - "in the day when God created man"

1. Relation of created world of humanity to created physical world in general.

Gen. 1:28 - "subdue it....rule over every living thing"

Gen. 2:15 - "cultivate and keep it"

a. Man is to affirm the physical world as God's creation

b. ...respect, appreciate, protect, tend and work

2. Individual human beings

a. spiritual condition

Gen. 2:7 - "God breathed into them the breath of lives"

b. choosing creatures

Gen. 2:9 - "tree of life...tree of knowledge of good and evil"

(1) derivative man; faith-creature; choice of receptivity

(2) allows for cosmic conflict of good and evil within world/order of humanity

3. Collective world/order of social relationships among humanity

a. God-ordained structures of human social existence

b. Examples of such:

(1) Family - marriage, parenting, extended family

(2) Government - legislation, defense, infrastructure

(3) Education - instruction, research

(4) Economics - medium of exchange

(5) Community of faith - belonging, acceptance, love

c. Purposes of such:

(1) forms, instruments, framework, undergirding of social function, to regulate human existence in society

(2) provide stability, structure, cohesion, order

(3) to serve, preserve, enhance human social life for man's good

d. Man and his social relations are always spiritually energized, activated and generated.

(1) spiritual activation of God or Satan

(2) invested with spiritual character of good or evil

C. The entire created world/order

1. ...is created by God

a. "not made with human hands" (Acts 17:25)

b. not sustained or controlled by human enterprise

2. ...is accountable to God

a. dependency, contingency

b. receptivity, availability - faith of man

3. ...is not autonomous from God

4. ...is not evil in itself

a. physical creation is not intrinsically evil

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b. humanity is not intrinsically evil

c. social structures are not intrinsically evil

Col. 1:16 - "by Him all things were created, in heavens and on earth, visible and invisible, thrones or dominions or rulers or authorities – all things have been created by and for Him"

III. The fallen world/order

A. The choice of self-oriented action by Adam enacted the Fall of man and the created world/order into evil.

1. Humanity fell into sin

Rom. 5:19 - "through one man's disobedience, the many were made sinners"

I Cor. 15:22 - "in Adam all die"

2. Entire created physical world/order affected

Rom. 8:20 - "creation was subjected to futility"

B. The created world/order was now susceptible to, and succumbed to, the spiritual energizing of the Evil One.

1. Satan, the Devil (cf. outline on "Satan")

a. identified as:

(1). "god of this world" - II Cor. 4:4

(2). "ruler of this world" - Jn. 12:31; 14:30; 16:11

(3). "prince of power of air" - Eph. 2:2

(4). "tempter" - Matt. 4:3; I Thess. 3:5

b. character of

(1). antithesis, opposition, misrepresentation

(2). deceiver, liar - Jn. 8:44; II Cor. 11:14

(3). destroyer, disintegration, degeneration - I Cor. 10:10

(4). death - Jn. 8:44; Heb. 2:14

2. Demons (cf. outline on "Demons")

a. evil spirits - Matt. 8:28; Mk. 1:23; Lk. 8:27

b. effects on individuals: disfigure, contort, distort, derange, convulsions, destructive

c. effects on social structures: domination, exploitation, oppression, dehumanization, intimidation, etc.

C. Diabolic perversion/distortion of the God-ordained functional behavior of individual mankind.

1. Spiritual condition

a. "without God...separate from Christ" - Eph. 2:12

b. "natural man" - I Cor. 2:14; Jude 19

c. "sinner" - Rom. 5:8,19; I Tim. 1:15

d. "energized by devil" - Eph. 2:2

e. "child of devil" - I Jn. 3:10

2. Behavioral expression

a. "sinful behavior" - I Jn. 3:8

b. "worldly" - Titus 2:12; Jude 1:19

c. "flesh" patterns (cf. outline on "Flesh;" studies on "S.E.L.F.")

Gal. 5:16,17, 19-21; Rom. 8:12; 13:14

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D. Diabolic perversion/distortion of the God-ordained functional structures of human social existence

1. Social structures and institutions permeated by evil character as fallen men function therein.

Eph. 6:12 - "our struggle is against the rulers, the powers, the worldforces of darkness, the spiritual forces of wickedness"

I Jn. 5:19 - "the whole world lies in the Evil One"

I Cor. 2:6,8 - "rulers of this age...crucified the Lord of glory"

Rom. 8:38 - "principalities (that would seek) to separate us from the love of God, which is in Christ Jesus our Lord"

Col. 1:13 - "domain of darkness"

2. Various forms of such perverted, adverse, demonic powers

a. Family - disintegration, dysfunction, abuse, violence, abandonment, adultery, divorce

b. Government - totalitarianism, absolute authority, bureaucracies, legislation, militarism, nationalism, patriotism, "new society," politics

c. Education - ideological indoctrination, values clarification, environmentalism, techniques, science

d. Economics - mercantile mechanism, the "Almighty Dollar," productivity, utilitarianism, corporate structures, materialistic consumption, industrialization, technology, electronic networking

e. Religion - traditions, ideologies, moralities, doctrines, ecclesiastical hierarchy, theocratic claims

f. communications, entertainment, sports, public opinion, psychology, sociological theories, medicine, social action programs, ethnicity, race, class, sexism, astrology

3. Various evil activities of these corrupt social structures

a. domination, coercion, demanding, tyranny, enslavement (cf. Gal. 4:3), manipulation, intimidation, terrorism, violence

b. propaganda, falsehood, misinformation, exploitation, sophistry, demagoguery, harassment, secrecy, threats, seduction, conformity, oppression, double-talk, demoralizing, dehumanizing

c. demand allegiance, loyalty, trust, obedience, to be regarded as ultimate value systems, integrating principles of life, the absolute authority

4. Idolatrous preoccupation with fallen social structures

Rom. 1:25 - "worship the creature rather than the Creator"

Gal. 4:8 - "slaves to those which by nature are no gods"

a. substitute secular gods. People put their faith in the structures and their activities, rather than in God.

b. they seek to separate people from God - Rom. 8:38

c. set themselves up as pseudo-saviors of secular salvation.

(1). to solve man's problems

(2). to make man happy

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5. Results of such diabolic activity in the social structures of humanity

- a. striving, "works," performance, activism
- b. instability, frustration, inability to understand, "What in the world is going on?"
- c. despair, nihilism, absurdism, cynicism, adrift, helplessness, hopelessness

IV. The Victory of Jesus Christ over the "world"

A. Jesus confronted the world-powers of evil

- 1. rejected worldly rule and power in temptation - Matt. 4:1-11
 - 2. indicated this was His Messianic mission - Lk. 7:20-23
 - 3. cast out demons - Mk. 1:23-28; Lk. 9:37-43
 - 4. chastised faith in Mammon (Lk. 13:32,33) and riches (Mk. 10:25; Lk. 16:19)
 - 5. challenged illicit monopolies of trade - Mk. 11:17
 - 6. subordinated the Law and Moses to Himself - Matt. 5:21-48
 - 7. challenged governmental authority - Lk. 13:32; Jn. 19:10,11
 - 8. exposed diabolic source of religion - Jn. 8:44
 - 9. evidenced servanthood instead of domination - Lk. 22:25-27; Mk. 10:42-45; Jn. 13:4-20
 - 10. advocated non-violence - Matt. 5:38-48; 26:52,53
 - 11. willingness to sacrifice and suffer - Matt. 20:28; Lk. 9:22; 17:25; 24:26
- B. In the decisive, historical act of crucifixion Jesus defeated the world-powers
- 1. Lived out denial of power-struggle in apparent powerlessness
 - a. emptied Himself, obedience - Phil 2:6-8
 - b. voluntarily submitted unto death - Jn 10:15-18
 - 2. Diabolic power worked through Roman government and Jewish religion
 - a. gathered against Jesus - Acts 4:27,28
 - b. unaware of the effect it would have - I Cor. 2:8
 - 3. By His death and resurrection Jesus accomplished God's intent
 - a. "accomplished the work Thou gave Me to do" - Jn. 17:4
 - b. "It is finished" - Jn. 19:30
 - 4. Diabolic world-powers defeated
 - a. "ruler of this world has been judged" - Jn. 16:11
 - b. "strong man bound," limited - Matt. 12:22-29; Rev. 20:2
 - c. "ruler of this world shall be cast out" - Jn. 12:31
 - d. "I have overcome the world" - Jn. 16:33
 - e. "disarmed the rulers and authorities, made public display of them, having triumphed over them" - Col. 2:15
 - f. "rule, authority, power and dominion...all things in subjection under His feet" - Eph. 1:21,22
 - g. Satan still active (I Pet. 5:8), but his destiny of doom is determined and set in motion
- C. Kingdom of God in Christ established in contradistinction to world
- 1. totally contrary to the world/powers in its ways of operation
 - a. "My kingdom is not of this world" - Jn. 18:36
 - b. "The Kingdom of God is...righteousness, peace and joy

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in the Holy Spirit" - Rom. 14:17

2. stands in opposition to the world-powers

a. "our struggle is against the rulers, powers, world forces of darkness, spiritual forces of wickedness" - Eph. 6:12

b. "in this world you will have tribulation" - Jn. 16:33

3. the kingdom functions by the reign of Jesus as Lord in receptive individuals and their collective social and interpersonal relations

a. kingdom is not a realm or tangible entity

b. kingdom is not synonymous with organizational, institutional ecclesiasticism (church)

c. kingdom is the ontological dynamic of the risen Lord

Jesus reigning in life - Rom. 5:17,21

(1) having effected in receptive individuals the spiritual exchange of spiritual regeneration

Acts 26:18 - "from the dominion of Satan to God"

Eph. 2:2,5,8 - "formerly according to prince of power of air...made alive with Christ"

Jn. 3:3-7 - "born again...enter into kingdom of God"

(2) Christocentric indwelling of the Spirit of Christ

Rom. 8:9 - "if any man does not have the Spirit of Christ, he is none of His"

Col. 1:27 - "Christ in you, the hope of glory"

Gal. 2:20 - "Christ lives in me"

II Cor. 13:5 - "Christ is in you..."

(3) reigning as Head of His Body, the *ecclesia*, Church

(a) Though the church is not synonymous with the kingdom, it serves to proclaim the defeat of the evil world-powers, and to introduce men to the kingdom-reign of the risen Lord Jesus Christ.

Eph. 3:10 - "the manifold wisdom of God made known through the church to the rulers and authorities in heavenly places"

(b) The church witnesses to the kingdom as it visibly expresses the antithesis of the evilpowers by evidencing the character of God in loving one another"

Jn. 13:35 - "men will know that you are My disciples, if you love one another"

4. Eschatological perspective of Christ's victory and the kingdom

a. God's action in Christ is the "last" and ultimate act for man

Acts 2:17 - "the last days"

I Cor. 15:45 - "the last Adam" (Christ)

I Peter 1:20 - "last times"

b. Christ's victorious kingdom is both...

(1) Already

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Lk. 11:20 - "if I cast out demons, then the kingdom of God has come upon you"

Lk. 17:21 - "the kingdom of God is in your midst"

Col. 1:13 - "transferred us to the kingdom of His beloved Son"

(2) Not yet

I Cor. 15:24,25,28 - "the end, when Christ delivers up the kingdom to God, when He has abolished all rule and authority and power. For He must reign until He has put all His enemies under His feet...when all things are subjected to Him"

(3) In the meantime we live in the "enigma of the interim" believing that the victory has been accomplished and will be consummated.

D. Christians in the world today

1. Must understand their position "in Christ"

a. radical difference as children of God - I Jn. 3:10

b. "delivered from domain of darkness" - Col. 1:13

c. "no longer slaves of sin" - Rom. 6:16-18

d. free and liberated in Christ - Gal. 5:1,13

e. "citizenship is in heaven" - Phil. 3:20

2. Must understand their relation to the world-powers of evil

a. "overcomers" of the world - I Jn. 5:14,15

b. "in the world...but not of the world" - Jn. 17:11,14

c. "strangers and aliens in the world" - I Pet. 1:1; 2:11

d. "sent into the world" - Jn. 17:18

e. salt and light unto the world - Matt. 5:13,14

3. Must recognize the sufficiency of the divine dynamic of the indwelling Spirit of Christ.

a. spiritual discernment to see-through, re-evaluate, relativize, challenge, question, expose and resist the world powers of evil - I Cor. 2:11-16

b. strength to stand firm against the powers - Eph. 6:11,13,14

c. revolutionary action to "set the world on fire" - Lk. 12:49-53

d. act in the power of the Holy Spirit

(1) "All authority in Christ" - Matt. 28:20

(2) "Son of God with power by resurrection" - Rom. 1:4

(3) "greater is He who is in you, than he who is in the world" - I Jn. 4:4

(4) gospel dynamic of divine power - Rom. 1:16; I Cor. 1:18; 2:4

e. external appearances to the contrary, we act in His power

(1) powerlessness - I Cor. 1:26

(2) weakness - II Cor. 12:9,10

f. we do not employ the power-plays/struggles of the world's ways

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E. Christian expectation/hope of ultimate restoration of the function of entire created world/order under Christ.

1. Consummation of Christ's victory over world-powers of evil

Eph. 1:10 - "a view to an administration...the summing up of all things in Christ, things in heavens and things upon the earth"

I Cor. 15:24,25 - "the end,...when He has abolished all rule and authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death"

Rom. 8:18-22 - "the creation waits eagerly for the revealing of the sons of God...the creation itself will be set free from its slavery to corruption"

2. Satan and demonic order not restored, but cast out

a. They are fixed in evil, and cannot be transformed

b. They will bow to Christ - Phil. 2:11

c. Their destined end is determined - Matt. 25:41; Rev. 20:10

Bitterness - 1

Bitterness

Bitterness is one of the most crushing mental problems in a person's life. When a Christian is bitter, there

is a loss of close fellowship with the Lord and a hindrance in one's relationship with the Lord Jesus Christ.. Bitterness causes a loss of many of the blessings of the normal Christian life, including emotional stability, peace, and joy. And bitterness results in the loss of production of good works (gold, silver, precious stones) which are a major source of blessing and reward in the plan of God.

Bitterness is a devastating mental attitude sin, and it triggers a wide range of other sins, such as:

- Hatred
- Cruelty
- Antagonism
- Self-pity
- Unteachableness (implacability)
- Vindictiveness and desires for revenge
- Prideful ambition (arrogance)

Bitterness is neither consistent nor rational. A bitter person is his own worst enemy. It is very difficult to maintain any kind of relationship with a chronically bitter person; and bitterness is a major contributing cause of marital and family problems.

The objective in this short article is to provide Christians with a thorough look at what the Bible says about bitterness, including many Scripture examples, then to offer some direction about how to have victory over bitterness.

There are quite a few companion studies in the Grace Notes library which can help identify the mental attitude sin of bitterness and help deal with it from divine viewpoint.

Definition

In English, the concept of mental bitterness comes from the idea of something that has a sharp or unpleasant taste. We speak of something being bitter if it causes grief or is hard to bear; "a bitter defeat",

"bitter failure". We also speak of a "bitter loss" when someone's death has caused great grief.

Then, bitterness has come to be used of those things that cause pain or grief, such as "bitter remarks" or

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the actions of "bitter enemies." We say "he fought to the bitter end", meaning a struggle in the last extremity.

The biblical Greek words for bitterness are PIKROS = "bitter" and PIKRIA = "bitterness", and other derivatives. PIKROS originally meant "sharp", or "pointed". Then it was used more generally for anything that was penetrating to the senses, something that had a pervasive smell or a "shrill" noise. PIKRIA was used for the bitterness of the taste of some plants, and finally found use in speaking of personal experience when something was unpleasant, undesirable, or when something bad was unexpected. The words PIKROS or PIKRIA are used about 40 times in the Septuagint (Greek translation of the Old Testament), only rarely to refer to literal bitterness, such as the reference to "bitter" water in Exo. 15:23.

Usually it is a reference to men who are (pikroi) "the bitter ones" when they are soured or cruel (Ruth 1:20;

Hab. 1:6).

There are seven instances of these words in the New Testament: Matt. 26:75; Luke 22:62; Acts 8:23; Rom.

3:14; Eph. 4:31; James 3:11,14.

So, in the Bible, except when it is obvious that the actual taste of something is meant, PIKRIA refers to intensity of suffering of mind and body, something that is difficult to bear, something that causes animosity and reaction, something that is brought about by hatred or antagonism.

Bitterness - 2

Bible Examples of Bitterness

- Women are bitter because they cannot have children, 1 Sam 1:10.
- A foolish son is bitterness to his mother, Prov. 17:25.
- Divine discipline (chastisement) of the Jewish people caused bitterness. This demonstrates the weakness and failure of the people. Bitterness destroyed the people's spiritual lives. The Jews brought on self-destruction by their bitterness.
- Lam. 1:4; Amos 8:10; Ezek. 27:30; Isa. 33:7; 2 Kings 14:26.
- Slavery causes bitterness, Exo. 1:14.3.
- Suffering causes bitterness to people who do not understand the Bible's problem solving devices and principles, and who do not give number one priority to their relationship with God. Deut. 32:24.
- Ridicule is a source of bitterness, Lam 3:14. The people ridiculed Jeremiah because of their bitterness toward him. When truth is taught, people sometimes react in bitterness.
- Consummate human pride is a cause of bitterness, Acts 8:23.
- Degeneracy is a source of bitterness, Rom. 3:14.
- Cosmic involvement is a source of bitterness, Eph 4:31.
- Husbands and wives are a source of bitterness toward each other, Col 3:19.

The Results of Bitterness

- Bitterness is antisocial. A bitter person is selfish, inconsiderate of others, withdrawn from society, indifferent or adverse to conformity with conventional standards of social behavior. Even strangers avoid bitter people, Prov. 14:10. No one is happy around bitter people.
- Bitterness is a sign of the spiritual life gone wrong, Jer. 2:19.
- A bitter person rejects Bible teaching. James 3:14, "But if you have bitter jealousy and strife, stop being arrogant and lying against the truth."
- Bitterness shows total lack of grace orientation. A bitter person does not understand the Plan of God, let alone how it affects individuals. In Job. 9:17-18, Job's complaint against God. "Why does God let this happen to me", is a statement of bitterness.

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- Bitterness accompanies the sin unto death, Job. 21:25.
- Bitterness motivates complaining, Job 7:11, 10:1. People who habitually complain are bitter people; they have no self esteem.
- Bitterness motivates gossip, Psalm 64:3
- Bitterness fragments other peoples lives. Heb 12:15, "See to it that no one comes short of the grace of God and that no root of bitterness springing up cause trouble, and by it many be defiled.
- Bitterness is self induced misery, and it produces chain sinning. Bitterness is misery to others in the periphery. But two wrongs never make a right. You cannot build your happiness on someone else's unhappiness.

Recovery from Bitterness

Isa 38:17, "Behold, bitterness became deliverance to me. In Your love You have delivered my soul out of the pit of destruction; for You have cast all my sins behind my back."

Ephesians 1:8 tells us that we have available to us "wisdom and prudence" which are part of God's grace provision for us. Wisdom comes with a thorough understanding of Bible doctrine and the principles of Christian living. Prudence is the practical use of applied Bible truth in making decisions and solving problems in this life.

Bitterness - 3

You can use the following practical methods to deal with bitterness in your life, regardless of the cause. Many of these topics are discussed in considerably more detail in other Grace Notes articles, but this outline will give you ideas on how you can make specific application of doctrine to help with real world problems.

Confession of Sin

Personal sin leads to bitterness. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys

your productivity and vitality. In short, sin is always depressing.

1 John 1:9 states that when you confess your sins, God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

In privacy, make a list of your mental attitude sins, verbal sins, and behavior sins. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word

to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God. All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life.

The Filling of the Holy Spirit

When you have unconfessed sin in your life, the Holy Spirit is "grieved" or "quenched". But the Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. This is why confession of sins is so important.

You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit in control, He produces His fruit (Gal. 5:12). The fruit of the Spirit does not include heaviness, bitterness, discouragement, disillusion, anguish, sadness, dejection, or loss of productivity. Consider these

points:

- Love is free from bitterness.
- Joy pushes bitterness out.
- Bitterness can not coexist with peace in the soul of the believer filled with the Holy spirit.
- Longsuffering gives the ability to deal with bitterness and other troubles.

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- Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good. Divine good takes the place of bitterness.

Living in the Word

By constant study and meditation in the Bible you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of bitterness and what He want to accomplish in us. Living in the sphere of human viewpoint is a source of bitterness. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory over bitterness.

Furthermore, there is a continuous cleansing taking placed. See especially Ephesians 5 for how the Lord Jesus uses the Word to cleanse believers.

Orientation to Grace

Bitterness is often caused by people, most of the time by people we cannot escape, or people we love, or

people we cannot confront, or people we trust. Grace Orientation includes the ability to look at people and see them as God sees them. It includes the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem other

better than yourself", to "do nothing through strife or vainglory."

Bitterness - 4

Occupation with Christ

The technique of Occupation with Christ helps to cure bitterness because it gets your eyes off your spouse, your children, your neighbors, your friends, and yourself. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a by-product of the Faith-Rest Life. Bitterness is a by-product of occupation with self, with life, with problems.

The Faith-Rest Life (Trusting God and Enjoying the Peace Which Results)

Faith-Rest is believing the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself

of promises, and to learn new ones. You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest on it. Cast your burden on the Lord.

Relaxed Mental Attitude

A relaxed mental attitude is based on knowing God and on having the divine production in the soul that comes with the fruit of the Holy Spirit. A relaxed mental attitude is one of the results of Living in the Word, Walking in Fellowship, practicing the Faith-Rest Life, and being occupied with Christ.

"Blessed be the God and Father of our Lord Jesus Christ who has blessed us with all spiritual blessings:" (Ephesians 1:3)

This is a study of the New Testament word "blessing". We expect to answer the following questions:

- What does the word "blessing" mean?
- How does God bless us? What does He bless us with?
- What are the blessings that God gives?
- How do we get these blessings, and how do we make use of them?
- How can we be a blessing to others?

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THE CONCEPT OF BLESSING

There are three New Testament Greek words related directly to the English word "blessing".

(eulogeitos) is an adjective meaning "well spoken of; praised"

(eulogew) is a verb: "to speak well of; to praise; to call down God's gracious power"

(eulogia) is the noun form, meaning "praise; fine speaking"

These words show up very seldom in Greek classical writing. The concepts are Hebrew in origin, and the idea of blessing permeates the Old Testament. The New Testament Greek words are direct translations from Hebrew. These same Greek words are used more than 400 times in the Septuagint (the Greek translation of the Old Testament) to represent the Hebrew concepts of blessing

The concept among the Old Testament Jews was that God possesses and dispenses all blessing. Adam, Noah, the patriarchs, Moses - are all blessed by God.

Moses, in turn pronounces a parting blessing on the Twelve Tribes (Deut. 33:1 ff).

The idea of "blessing" was also closely related to the question of inheritance, passing blessing from father

to son. Jacob blessed Joseph in Gen. 48:15, and Joseph's two sons, Ephraim and Manasseh. Jacob put his right hand on Ephraim's head, although he was the younger.

In the Bible both blessing and cursing are said to be passed down through two or more generations. For example, there is the concept of the four generation curse, divine discipline for a family that is out of fellowship.

In the Christian life, the inheritance that we pass down to our children is spiritual, doctrinal.

DEFINITION

The problem of definition of the word "blessing" is that it is not a direct translation from the Greek. The word "blessing" is a borrowed word which has attained its present day meaning by reason of long usage, rather than by etymological accuracy.

From the World Book Dictionary:

1a. "to consecrate (a thing) by religious rite, formula, or prayer" e.g., "the bishop blessed the new church"

1b. "to make holy or sacred." e.g., "And God blessed the 7th day and sanctified it", Gen. 2:3

2. "to ask God's favor for; to commend to God's favor or protection", e.g., "God bless mommy...daddy"

3. "to wish good for; to feel grateful to"

4. "to make happy or fortunate"

5. "to praise, to glorify, to call holy"

6. "to guard or protect from evil", e.g. "God bless this house"

7. "to make the sign of the Cross over; to ward off evil"

Question: Why was the English word "blessing" chosen to represent (eulogeitos).

The answer is found in Oxford English Dictionary (OED) -> one of the world's greatest detective books.

OED: to bless

1. "to make sacred; to hallow (something)".

"The word "bless" is from the Old Teutonic (German) bletsian, from heathen blood sacrifices. German: das Blut. English: blood.

"The meaning, then, was 'to mark (or affect in some way) with blood (or a sacrificial animal)'.

"The sense development of the word 'bless' was greatly influenced by its having been chosen (in the early

English church ceremonies) to translate the Latin (benedicere) and the Greek (eulogeitos)."

(End of OED comment)

This concurs very well with the origin of the concept of "blessing" in the Bible In the OT, the Hebrew word (baw-rahk'), meaning "to kneel", was used one way or another hundreds of times to convey the

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meaning of respect or adoration. You would kneel before a king in respect, or to offer thanks for something. Of course, you would kneel to God in adoration, praise, thanksgiving, supplication. The Septuagint (LXX) translators chose the Greek (eulogeitos) to represent (baw-rahk') (more than 400 times). So, among Greek speaking Jews, this was a common word for praise, thanksgiving, respect, etc. Latin writers used the verb form (benedicere) to translate the Greek, preferring to offer the literal sense of the Greek.

I think they wanted a strictly English word so they could get away from the Catholic Latin expressions. The word "bless" was not a literal translation, but it had religious overtones, and they used it even though it had come from a heathen source.

So, there was a long and varied series of associations - Jewish, heathen, Christian - to blend in the English use of the word "bless".

Therefore - "blessing" is a word which has a position in Christian vocabulary by reason of long-standing usage. But it does not directly translate (eulogeitos)!

BUT - there is a modern version which *does* have a direct translation, and it is to this version that I pay honor. The version is the Spanish. In Ephesians 1:3 in the Spanish, the word (*bendito*) is the part participle of the verb (*bendecir*).

It means, literally, "to say good things or good words".

There is no doubt to Spanish speaking people what this word means. *Decir* is one of the most common Spanish words. The translators had no extra baggage from the English, so they translated directly from the Greek (via the Latin).

The English equivalent to *bendición* is "benediction", also from the Greek by way of Latin.

So, (eulogeitos) => benedicere => *bendición* => benediction => "praise"

BLESSING IN THE BIBLE

The word "blessing" recognizes the existence and deity of God. It tells us that we can be aware of His existence and have inner happiness because of who and what He is.

It also tell us, from the Greek, that God was thinking about us in favorable terms, that He had a mental attitude of love, grace, and mercy toward us from before the beginning of time.

Praise, or blessing, for anyone comes from a mental attitude of love and appreciation for that person. God

makes an initial move toward us because of His mental attitude of love. He provides us His graciousness, His gift of salvation, His spiritual gifts, all of which are manifestations of His love toward us. He thought "good words" toward us.

He has provided all blessings for us as an expression of His love. Our response of blessing or praise toward God, and toward others, is a response from a mental attitude of appreciation.

Eph. 1:3 deals with God's initiation and our response.

Blessing begins in the mind of God (Love, Grace, "Good Words", a Frame of Reference influenced by His thinking)

...therefore, He gives us "all blessings"

...the Christian learns of these blessings through Bible study and develops a mental attitude of praise and

thanksgiving, "good words" with which to express appreciation

...with these "good words" we "bless" God.

These are words of vocabulary, of thinking divine viewpoint. Blessing is not a feeling, but objective

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thinking based on divine viewpoint, a Frame of Reference built by knowledge of doctrine.

With edification we build the ability to think about God, which enables us to receive and enjoy blessing and to be a blessing to others.

Heb. 6:7, "For the earth which drinks in the rain that often comes upon it, and brings forth herbs for them

by whom it is dressed, receives blessing from God"

The most basic form of evangelism is to talk about God's blessing which are available to everyone, saved or not

HOMEWORK: from Acts 14:8-18, determine how Paul and Barnabas used the concept of blessing to evangelize people who were completely ignorant of God.

The idea for the hymn Showers of Blessing was taken, with good intentions, from Eze. 34:24 ff. [READ Eze. 34:24 to 31]

These are tremendous verses of promise and blessing from the hand of the Lord. There is no pleading here no wishful thinking, the blessings are already given to us, either now or in the future when prophecies are fulfilled.

We should plead to be made into showers of blessing, or rather, showers of (eulogeitos), showers of benedicere, showers of *bendición*, showers of "benediction", showers of "good speaking".

Study Eph. 4:29 ff on the concept of speech that ministers grace.

See also, Eph. 5, "neither foolishness ... but rather giving of thanks"

1 Pet. 3:9

Why should we not be generous? We have an enormous inheritance from our heavenly Father, enough to

share with others.

James 3:10; John 7:38

We are to be fountains of blessing.

Matt. 25:34; Dan. 4:33, 34; Matt. 6:25-34; Josh. 1:7,8

Ephesians 1:3 (expanded translation) "Worthy of praise and glorification is the God and Father of our Lord Jesus Christ, the one who has provided us benefits and every spiritual blessing in the heavenlies in Christ:"

The Blood of Christ

The phrase "blood of Christ" refers to the Work of Jesus Christ on the Cross. Blood represents judgment -- the judgment for our sins while Christ was bearing them on the Cross (His spiritual death).

The physical death of the animal in the Old Testament sacrifices is analogous to the spiritual death of Christ.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 2:24

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21

Every animal sacrifice spoke of the Work of Christ.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29

"He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53:7

The animal had done nothing wrong but was judged anyway. In the judgment, the animal died physically. Jesus Christ had done nothing wrong, in fact He was impeccable. In His judgment, the sins of the whole world were poured out on him. The phrase "blood of Christ" sets up a representative analogy with the animal sacrifices of the Old Testament. The Workx of Christ was presented by means

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of these ceremonial practices.

[For more information, study the topics of Reconciliation, Propitiation, The Barrier, and Furniture of the Tabernacle.]

After Jesus Christ's work on the Cross was completed, He said, "It is finished!" Then He said, "Father, into thy hands I commend my spirit." He dismissed His spirit; He did not bleed to death on the Cross. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again..." John 10:17,18.

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: having said this, he gave up the ghost." Luke 23:46

After Jesus Christ had died physically, the soldier ran a spear into His side, and blood and water (serum) came out. The separation of the serum and blood indicated that He had already died physically. Hence, he did not bleed to death. And His throat was not cut as was the animal's in the sacrifice. READ John 19:31-34

So, the bleeding of the animal is an analogy to the spiritual death of Jesus Christ (His judgment for us). The judgment of the animal was physical death. The judgment of Christ was spiritual death.

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col. 1:20

"And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:18-20

This judgment served to remove the Barrier between man and God. There is a meeting between the two sides of the Cross, and that meeting is in the phrase "blood of Christ".

The teaching of the death of Christ for the sins of the world was, to Old Testament people, by the use of the blood sacrifices. And the significance of the analogy is that it relates us directly to the millions of Blood of Christ 2

people who were saved before the time of Christ. They were saved just as we are, by grace provision and faith in the Lord Jesus Christ.

There is no longer a need for animal sacrifices, because Christ's sacrifice on the Cross is once for all.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22

The blood of Christ is the basis for all of the salvation doctrines of the New Testament, including the following:

Redemption

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot:" 1 Pet. 1:18,19

"In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. 1:7

Justification

"Much more then, being now justified by his blood, we shall be saved from wrath through him."

Rom. 5:9

Imputation -- God's righteousness is imputed (credited) to us because our sin is imputed (credited) to Christ. 2 Cor. 5:21 (above). God looks at the believer and sees a righteousness equivalent to His own. This is possible because our sins were judged at the Cross and we were given righteousness by Grace.

Propitiation

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness

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for the remission of sins that are past, through the forbearance of God:" Rom. 3:25

Cleansing and Restoration to Fellowship

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9

[Read Leviticus chapters 4 and 5 for an account of the two offerings related to restoration to fellowship.]

The Body of Christ

Each member of the Trinity is related to the Body of Christ, and every Christian is a part of the Body of Christ.

God the Father placed Christ as the Head of the Body.

Eph. 1:22,23, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all."

Col. 1:18,19; Eph. 5:23,24

The Holy Spirit forms the Body of Christ and sustains the Body.

1 Cor. 12:12-14, "For as the body is one, and has many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit were we all baptized into one body, whether we be Jews or Greeks, whether we be bond or free, and have been all made to drink into one Spirit. For the body is not one member, but many."

1 Cor. 6:15; 6:19,20.

Christ is the Savior of the Body.

Eph. 5:23, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body."

Eph. 5:25,30.

Christ is the Sanctifier of the Body.

Heb. 2:11, "For both he that sanctifies and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."

Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered outside the gate."

The Body of Christ participates with the Lord Jesus Christ in tactical and strategic victory over Satan and his forces of evil.

Eph. 1:22,23, "And has put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that fills all in all."

Every Christian is a member of the Body of Christ. The Body includes Gentile believers and Jewish believers.

Ephesians 3:16, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

The Body of Christ is the recipient of many spiritual gifts.

Rom. 12:4,5, "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another."

1 Cor. 12:7,8, "But the manifestation of the Spirit is given to every man to profit. For to one is given, by the Spirit, the word of wisdom, to another, the word of knowledge, by the same Spirit..."

The communication of Bible truth is the responsibility of the Body of Christ and of those who are given communication gifts.

Eph. 4:11 and the following verses describe the process of church building through communication of doctrine. This is discussed in the Ephesians course for chapter 4.

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The objective of the Body in this life is to live the Grace life.

Eph. 4:15,16, "But, speaking the truth in love, may grow up into him in all things, who is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplies, according to the effectual working in the measure of every part, makes increase of the body unto the edifying of itself in love."

CANON OF SCRIPTURE

I. Introduction

A. English word "canon"

A. Derived from Greek word *kanon* meaning "measure, rule, standard, norm." Later meant "list" or "collection."

B. Greek word derived from Hebrew word *qaneh* meaning "reed."

C. Greek word *kanon* not used of standard collection of Scripture until 4th century.

B. Greek word *kanon* used in New Testament

1. II Cor. 10:13,15,16 - "a *measure*"

2. Gal. 6:16 - "walk by this *rule*"

3. Phil. 3:16 - "living by that *standard*" (not in best MSS)

C. Distinguishing between

1. Revelation

2. Inspiration

3. Enscripturalization

4. Preservation

5. Authoritization

6. Canonization

D. Criteria for canonization? Determined from early Christian sources.

1. Early dating

2. Apostolic origin

3. Divine inspiration

4. Divine authority

5. No contradiction to accepted teaching, "rule of faith."

6. Relevance and value to church at large

E. Some regard study of the canonization of Scripture as a threat to their faith in the Bible.

II. Canon of the Old Testament.

A. Hebrew writings of Jews were progressively divided into three parts:

1. Law - *Torah* - Pentateuch - Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

2. Prophets

a. Former prophets - Joshua, Judges, Samuel (I,II), Kings (I,II)

b. Latter prophets - Isaiah, Jeremiah, Ezekiel, 12 prophets

3. Writings - Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra/Nehemiah, Chronicles (I,II).

B. Later Ruth was attached to Judges, and Lamentations to Jeremiah to cause sum of books to be 22, corresponding to number of letters in Hebrew alphabet.

C. The Hebrew O.T. writings that Jesus was familiar with were likely collected in one of the foregoing ways. Matthew 23:35 tends to illustrate this.

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D. Josephus, Jewish historian, c. 100 A.D., wrote that Jews had 22 books containing the history of all time.

E. Canonization process was gradual. Divisions due both to content and chronology of acceptance as canonical.

F. Councils of Jamnia, 90, 118 A.D., Jewish rabbis discussed canon of O.T.

G. Septuagint (LXX), Greek translation of O.T. employed different order and included apocryphal literature. Jerome's Latin Vulgate translation used LXX.

H. Roman Catholic Bibles include O.T. apocrypha - Tobit, Judith, Wisdom, Sirach, Baruch, I,II Macabees, and additions to Esther and Daniel.

III. Canon of the New Testament

A. Early Christian writings gradually collected. Gospels. Paul's writings - (II Peter 3:16).

B. Marcion, Gnostic heretic, (139 A.D.) determined list of writings. Rejected O.T., revised Luke's gospel, ten Pauline epistles. Restricted list.

C. Montanus claimed divine revelation. Expanded list.

D. Church responded to these attempts to expand or restrict.

E. Irenaeus, 180 A.D. cites 22 writings as acceptable: 4 gospels, Acts, 13 Pauline epistles, I Peter, I,II John and Revelation.

F. Muratorian list - named after Italian Muratori (1740) who discovered such. Fragment dated late 2nd to 4th century. 22 books plus Apocalypse of Peter. Hebrews, I,II Peter, III John and James omitted.

G. Tertullian (150-230) - 22 books accepted: 4 gospels, Acts, 13 Pauline epistles, I Peter, I John, Jude, Revelation.

H. Origen (185-255). Three categories of writings:

1. Acknowledged: 4 gospels, 13 Pauline epistles, I Peter, I John, Acts, Revelation.

2. Disputed: II Peter, II,III John, Hebrews, James and Jude; also Epistle of Barnabas, Shepherd of Hermas, Didache.

3. Heretical: Gospel of Thomas, Gospel of Peter, etc.

I. Eusebius (260-340).

1. Acknowledged: 4 gospels, 14 Pauline epistles (Hebrews included), I Peter, I John, Acts

2. Disputed: James, Jude, II Peter, II,III John, Revelation. Spurious: Shepherd of Hermas, Epistle of Barnabas, Didache, Acts of Paul.

3. Heretical: Gospel of Thomas, Peter, Acts of Andrew etc.

J. Codex Sinaiticus (4th century). 27 books plus Epistle of Barnabas and Shepherd of Hermas.

K. Council of Laodicea (363) - 26 books. Revelation omitted.

L. Athanasius (367) - first time list includes the 27 books of present N.T.

M. Jerome's Vulgate included 27 books of N.T.

N. Augustine (397), 3rd Council of Carthage, accepted 27 books of N.T.

O. Martin Luther. Put Hebrews, James, Jude and Revelation at back of His German N.T. as inferior writings.

IV. Questions

A. Was Christianity ever intended to be a religion of Scripture?

1. II Cor. 3:6

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2. *Anchor Bible Dict.* I, 853 - "Christianity was not originally a Scriptural religion in the same sense as Judaism. The faith of the earliest Christian community was evoked by and centered on a person, Jesus of Nazareth."

B. Is the Bible intended to be the basis of authority for Christians?

1. Matt. 28:18

2. "Word of the Lord" - I Cor. 7:10; 9:14; 11:23; I Thess. 4:15

C. What if the New Testament had never been written, preserved, or collected?

D. Is the Bible the infallible Word of God?

E. Did the Church put the Bible together?

F. Is canonicity God-given or Church-conferred? ...or combination of both?

G. Did God determine what writings should be in the Bible, and then Christians in the Church recognized and affirmed these as the normative and authoritative standard?

Chastisement

Divine Discipline

Introduction

Whom the Lord loves, He chastens, whether it is an individual, a city or community, or a nation. Because God loves the whole world, there has always been a lot of chastening going on. The history of the Jews as

a nation is, in part, a story of the cycles of discipline and recovery they experienced throughout all their generations. There are many parallel lessons to be learned by individual believers regarding the way the Lord handles the individual and nation in Grace when either is disobedient.

Chastisement (Divine Discipline) of the Christian Believer

Chastisement of individuals is for believers only (HEB. 12:5). God's discipline is based on love, and when a believer is out of fellowship, discipline is aimed at only one thing, to get the believer to acknowledge his

sin to God, to confess in order to be restored to fellowship (HEB. 12:6).

Discipline never means a loss of salvation (GAL. 3:26; HEB. 12:6). Divine discipline is chastisement for sins

of the believer in the immediate context of the sin that was committed. And discipline is removed by Biblical

confession of sin (1 JOHN 1:9; 1 COR. 11:31), "...if we judge ourselves..."

Suffering may well be part of the chastisement, and confession does not remove the suffering. However, when suffering continues after the believer has been restored to fellowship, the cursing is turned to blessing;

that is, the suffering is for a positive purpose.

If a believer continues in sin and refuses to repent and confess, the chastisement will become more and more severe. Certain sins bring compounded discipline, particularly those in which the believer is acting as a stumbling block to others (MATT. 7:1-12). In extreme cases, the believer could suffer the Sin Unto Death. However, all chastisement is confined to time; there will be no discipline for believers in eternity (REV. 21:4)

The believer can avoid divine discipline through a consistent exercise of the principles of Christian living outlined in the Word of God, as illustrated by the passage in HEB. 12:1-6.

Confession is equivalent to "laying aside the weight" of HEB. 12:1. The result is production and the fruit of

the Spirit. The phrase "...let us run with patience" refers to the Faith-Rest life. This is Faith-Patience, also

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spoken of in JAMES 1.

The next recovery principle is Occupation with Christ, the "looking unto Jesus..." of HEB. 12:2. Then, avoid sins of the mind; avoid becoming "wearied", a reference to mental depression resulting from sin in HEB. 12:3. If any of the following are harbored continually, mental illness can result: A guilt complex; bitterness

or hatred toward others; jealousy or envy; fear about the present or future; anxiety or worry about little things; desire for revenge; arrogance; judging another or running him down to others.

HEB. 12:4 refers to having victory over the Sin Nature. Confess, keep moving, separate from the sin, grow

up in Christ, stand on Grace principles, exercise Faith-Rest, rely on positional truth.

Live in the Word, HEB. 12:5.

Divine discipline is designed to restrain us from sin and to teach us lessons which will result in growth (HEB. 12:11).

Divine Discipline for a Nation

The Bible has many examples of divine discipline being brought against communities or nations. The most dramatic discipline of a city occurred at Sodom and Gomorrah when God destroyed the cities and their inhabitants at one stroke. There had not been even a remnant of faithful people there in order to preserve the cities from final judgment. Even Lot and his family protested against having to leave.

Chastisement 2

Another example is the destruction of heathen Jericho in which all inhabitants were killed except for Rahab

and her family. Rahab obviously had positive volition toward the Gospel, and her family enjoyed blessing by association in their narrow escape.

As the individual goes, so goes the nation. In order for a nation to avoid divine discipline, there must be at least some of its citizens who live in fellowship with the Lord. A question arises as to how many positive

believers constitute a remnant, a "quorum". The answer is that at least some of the citizenry and some of the political leadership of a nation must be faithful believers and have enough influence to maintain the

Divine Institutions in that nation. It's possible that the remnant could be very small if it is composed of the most influential and powerful citizens, such as kings, presidents, or other top political and business leaders. In a democracy, the remnant would probably have to be fairly large in order to have divine viewpoint influence in elections.

The key is this: in order for a nation to survive there must be freedom and morality. These are vital for the preservation of national integrity and for the maintaining of the Divine Institutions of volition, marriage,

family, and nationalism.

There must be freedom so that the Word of God can be taught clearly and every citizen be given a chance

to decide on issues of salvation and Christian living. People need freedom so that, under positive volition to the Word of God, they can keep their marriages and their families together. Families and nations are a

part of God's plan for the human race. Satan's program is immorality, family breakup, and internationalism.

The Divine Institutions were given to preserve the human race after the Fall and to protect the nations from the inroads of Satan's program.

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There must be morality in order to protect people from criminality, disease, and the other consequences of

unchecked sinfulness. In particular, the institutions of marriage and the family are very much dependent on a high level of morality in the community so that parents can maintain positive momentum for long periods of time while they are training and nurturing their children. It is the breakdown of morality which is the first and most obvious indication that both the individual and the nation are in trouble.

The Five Cycles of Discipline - Leviticus 26

The five "cycles" of discipline refer to the five levels, or increments, of chastisement which God brings on a nation which steadfastly refuses to repent of its immorality and live according to God's plan. When a nation at first very subtly begins to drift away from the Lord, indicated by a laxness in morality in many of its citizens and an indifference to the Word of God, the Lord begins the discipline with relatively gentle

reminders in the form of a loss of peace, a reduction in prosperity, and so forth. At the other end of the scale, God allows the complete destruction of a nation which has defiantly ignored all levels of discipline.

This destruction is analogous to the Sin Unto Death suffered by an individual who is intractable in his defiance of God (Nadab and Abihu, Saul, Ananias and Sapphira).

At this point you should read LEVITICUS 26:14–29. That chapter provides a concise outline of God's warnings

about the levels of punishment He will bring on the nation of Israel if they will not turn from their sinful rebellion. Discipline of the nation begins with relatively mild problems, including people's loss of inner peace and mental depression. There will be great fear and paranoia among the people, accompanied

by lack of success in business and agriculture, poverty, sickness, and defeat in battle.

Verses 18 to 20 show the second stage of discipline which is characterized by a continued lack of fellowship

with the Lord, loss of national prestige and honor, a cessation of God's grace provision for the nation, and a great barrenness in the land.

The third cycle, verses 21 and 22, includes great plagues, no control over natural enemies, a general inability

to subdue the earth, the death of children, and the beginnings of great desolation among the people.

In verses 23–26 chastisement becomes severe, with increased attacks by enemies, invasions by foreign powers. There is extreme economic adversity and poor productivity, even in the production of necessities,

resulting in famine. Some national sovereignty remains, but invaders have ever-widening influence in all areas of life. There are increases in plagues and disease.

Chastisement 3

The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of

the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction

have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.

Seeds of National Destruction, Genesis 11

The people of Babel, in defiance of God, thought they could construct a better society, a more secure, more compatible, more idealistic community. Their volitional defiance of God began at the grass roots

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level, "They said to one another..."; then they united in an effort to organize their society under agreed upon

principles. They had a complete disregard for God; there was no communication between God and man. They refused divine viewpoint and the commandment to go throughout the world and multiply. During the Age of the Jews there were many examples of national discipline. HOSEA 4:1-7 gives an example

of the nation rejecting Bible teaching and building for chastisement. They were engaged in false business

practices (4:2); there was no application of grace, "no truth...nor mercy" (4:1); they were in a miserable state "languish" (4:3); there was false prosperity "they are increased" (4:7); they followed their religious leaders to destruction.

The whole book of Isaiah, notably chapter 28, was directed at the nation which had rejected the authority of God.

National destruction came on every nation that rejected the Word of God, not just the nation of Israel. Canaan was destroyed by the Jews under Joshua. There was divine discipline on Egypt for refusing to let the Jews leave. Assyria was destroyed (2 KINGS 19:35; 2 CHRON. 32:21). Babylon, in turn, faded quickly as

a nation (DANIEL 5).

And discipline is related to cities as well as to nations, as the following examples indicate:

Sodom and Gomorrah, GEN. 18:20

Jericho, JOSHUA 6

Jerusalem, LUKE 21:24; JER. 5:1

Damascus, ISAIAH 17:1

Nineveh, NAHUM 3:5-8

Babylon, ISAIAH 13:19-21

Tyre, EZEKIEL 26,27; ISAIAH 23:1

Rome, REV. 17:11; 18:1ff

Chorazin and Bethsaida, MATT. 11:21

Sidon, EZEKIEL 28:20,22

CHRISTOLOGY

I. Biblical references to "Christology"

A. There are no Biblical usages of the word "Christology"

1. "Christology" is derived from two Greek words

a. *Christos* meaning "Christ"

b. *logos* meaning "word, reason, study of"

2. "Christology" is the study of the Person of Jesus Christ

a. distinct from "soteriology," which is the study of the work of Jesus Christ in redemption and salvation.

b. Christology addresses the issue of Jesus being both God and man, and becoming such in the incarnation

(1) Scripture has abundant references both to the deity and humanity of Jesus

(2) "Christology" attempts to correlate and explain how Jesus could be both God and man in the same

person.

B. Some references to Jesus' Deity

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1. Pre-existence - Jn. 1:1,2; 17:5; Phil. 2:6; Col. 1:17; Rev. 1:8
2. Creator - Jn. 1:3,10; I Cor. 8:6; Col. 1:16
3. Sustainer - Col. 1:17; Heb. 1:3
4. Source of life - Jn. 5:26; 11:25; 14:6; 17:3; Rom. 6:23; I Jn. 5:12
5. Revealer of God - Matt. 11:27; Jn. 1:18; 14:7; II Cor. 4:4; Heb. 1:3
6. Son of God - Mk. 1:1; 9:7; Lk. 1:35; Jn. 1:34; 10:36; Rom. 1:4
7. Identified as God - Jn. 5:18; 10:30; Phil. 2:6; Col. 1:19; 2:9; Titus 2:13; Heb. 1:8; I Jn. 5:20
8. I AM - Mk. 14:62; Lk. 22:70; Jn. 8:24,58; 11:25; 14:6; 18:5
9. Trinity - Matt. 28:19; I Cor. 12:4-6; Eph. 3:14-17
10. Holy One - Mk. 1:24; John 6:69; Acts 2:27; 3:14
11. Object of faith - Mk. 8:34-38; Jn. 6:29,40; I Jn. 5:13
12. Forgives sin - Matt. 9:6; Mk. 2:7,10; Lk. 5:21,23; Acts 5:31
13. Savior - Matt. 1:21; Lk. 2:30; Jn. 1:29; 4:42; Acts 4:12; 5:31; Heb. 5:9; II Pt. 1:1,11
14. Lord - Lk. 2:11; John 20:28; Rom. 10:9,12; 14:9; I Cor. 12:3; II Cor. 13:14; Eph. 4:5; Rev. 17:14
15. Pre-eminent - Eph. 1:20-22; Col. 1:18; 2:10
16. Judge - Matt. 7:21-23; 25:31-46; Jn. 5:22-30; II Cor. 5:10; II Tim. 4:1,8
17. Worshipped - Acts 7:55,59; Phil. 2:8,9; Heb. 2:9; Rev. 3:21

C. Some references to Jesus' humanity

1. Genealogy - Matt. 1:1-17; Lk. 3:23-38
 2. Birth as infant - Matt. 2:1; Lk. 2:7; Rom. 1:3; Gal. 4:4
 3. Human flesh - Lk. 24:39; Jn. 1:14; Rom. 8:2; Heb. 2:14; I Jn. 4:2
 4. Tangible - Col. 2:9; I Jn. 1:1-3
 5. Development and growth - Lk. 2:40,46,51
 6. Human senses - Matt. 4:2; Jn. 4:6; 11:34; 19:28
 7. Emotion - Matt. 9:36; 26:37-40; Mk. 10:21; Lk. 10:21; Jn. 11:35; 12:27
 8. Temptation - Matt. 4:1-11; Lk. 4:1-3; 22:44; Heb. 2:18; 4:15; 5:7
 9. Prayer - Matt. 14:23; Mk. 1:35; Lk. 5:16; 22:39,41
 10. Derivative activity - Jn. 8:28; 14:10; Acts 2:22
 11. Death - Jn. 19:30; Phil. 2:8
 12. Son of Man - Mk. 8:31; 9:12; 10:33
 13. Man - Acts 2:22; Rom. 5:15; I Cor. 15:21; Phil. 2:7,8; I Tim. 2:5
- D. Particular references to God becoming man in the incarnation of Jesus
- John 1:1,14 - "the Word was God...the Word became flesh..."
- Rom. 1:3 - "His Son, who was born a descendant of David according to the flesh"
- Rom. 8:3 - "God sending His own Son in the likeness of sinful flesh...condemned sin in the flesh"
- Rom. 9:5 - "the Christ according to the flesh"
- Gal. 4:4 - "in the fullness of time, God sent forth His Son, born of a woman"
- Phil. 2:5-8 - "Christ Jesus...existed in the form of God..., but emptied Himself, taking the form of a bond-servant, being made in the likeness of men...found in appearance as a man..."

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I Tim. 3:16 - "He who was revealed in the flesh"

Heb. 2:14 - "He Himself likewise partook of the same (flesh and blood), that through death He might render powerless him who had the power of death...the devil"

I Jn. 1:1,2 - "the Word of Life...was manifested"

II. A brief history of Christian discussion concerning the Christological incarnation

A. Greek Gnosticism suggested Jesus only "appeared" to be human - Docetism

B. Ebionites (Jewish Christians) asserted Jesus was fully human, and Holy Spirit descended upon Him at baptism - Adoptionism.

C. Arius (c. 250-336) argued that Jesus was subordinate to God the Father.

"There was a time when the Son was not" - Subordinationism; denial of preexistence.

D. Council of Nicea (325) affirmed that Jesus was fully God and fully man in *homoousion*.

E. Apollinarius (c. 310-380) posited that human rational soul of Jesus was replaced by divine *logos* in single nature - Monophysitism

F. Gregory of Nazianzus (330-389) stated, "the unassumed is the unhealed"

G. Nestorius (c. 380-451) suggested that there were two separate beings in Jesus Christ; no real union

H. Eutyches (c. 378-454) indicated that the human nature was absorbed into the divine in a synthesis - Absorption

I. *Tome* of Pope Leo (449), Council of Chalcedon (451) established orthodoxy as "two natures (divine and human) in one *hypostasis* or Person (Lat. *personae*).

J. Leontius of Byzantium (c. 500-560) introduced concept of *enhypostasia*, that human nature of Jesus did not have independent existence.

K. German theology of 18th and 19th centuries - quest for "historical Jesus."

Led to R. Bultmann's "demythologization"

L. Nineteenth century theology - argument of kenotic theories of Christology

M. Karl Barth (1886-1968) - Christocentric revelation of God. Humanity of Godassumption of humanity into Deity, leading to universalism.

III. Issues of consideration concerning the Christological incarnation

A. What is meant by God and man?

1. Identifying God

a. Word of God - Jn. 1:1,14

b. Son of God - Rom. 1:3; 8:3

c. God the Father

d. Holy Spirit

e. Deity, Divinity, Godhead

2. Identifying man

a. Flesh - Jn. 1:14; Rom. 8:3

b. Physical embodiment

c. Human form - cf. Phil. 2:7

d. Human individual

e. Humanity at large; human race

B. How can deity and humanity be unified?

1. Attributes and functions appear mutually antithetical

God Man

Infinite Finite

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Eternal Temporal

Omnipresent Space-time limitation

Spirit Tangible

Not visible Visible

Not temptible Temptible

Not mortal Mortal

Independent, autonomous Dependent, derivative

2. The Creator/creature distinction must always be maintained, and never allowed to merge monistically.

C. How is it that two become one?

1. Identifying the twoness - what is commonality of God and man?

a. Persons

b. Beings

c. Natures

d. Substances

e. Essences

2. Identifying the oneness

a. Person

b. Nature

c. Distinction

e. Individual

f. Embodiment

g. Personification

D. What type of union is formed?

1. Biblical statements

a. Word *became* flesh - Jn. 1:14

b. Son *in the likeness* of sinful flesh - Rom. 8:3

c. *taking the form* of a bond-servant - Phil. 2:7

d. *being made in* the likeness of men - Phil. 2:7

e. *partook of* flesh and blood - Heb. 2:14

f. Word of Life *was manifested* - I Jn. 1:1,2

2. Human explanations

a. Synthesis

b. Hybrid

c. Conglomeration

d. Amalgamation

e. Combination

f. Consolidation

g. Fusion

h. Association

i. Unification

E. Necessary balance

1. Ontological Christology (Being)

a. Being, nature, life inherent in God

b. Even if one can conceive of Jesus being God and man

simultaneously; it seems impossible to fathom the

simultaneous function/behavior/action of God and man.

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2. Operational Christology (Action)

a. Kenotic “emptying” of Phil. 2:7 cannot refer to ontological Being, and must therefore refer to operational Action of the voluntary laying aside of the prerogative of independent Divine action.

F. Some additional questions

1. If we refer to “two natures” or any other commonalities of God and man...

a. does this not establish an equality or equity?

b. Is this based on inadequate anthropological understanding?

2. Is the union of God and man in Jesus Christ an eternal union?

a. Not in same sense as eternal unity of Godhead in Trinity

b. The union was commenced in time - Gal. 4:4

c. Is the God-man union everlasting? If so...

(1) Does Jesus still have physical flesh, embodiment?

(2) Is Jesus human forever?

(3) Does the humanity of Jesus come to indwell us also?

(4) Is Jesus still visible, mortal, temptible, dependent?

3. Did God become man?

a. Not a Biblical statement

b. Is this statement overly inclusive and unitary?

IV. Implications of attempting to understand the Christological incarnation

A. Correlation of Trinitarian and Christological considerations

1. 3 in 1 of Trinity sets up 2 in 1 of Christology

2. Sequence of unity and union considerations

a. Trinity - essential Divine unity

b. Christology - integral personal union

c. Christian and Christ - indwelling identificational union

B. Alternative responses to the Christological incarnation

1. Reject as unreasonable - absurdity

2. Reduce to human reason by attempting to resolve antinomies; inevitably emphasize deity or humanity to neglect of other

3. Accept the revelation of God concerning Christological incarnation

a. finite human reason will never explain or define

b. must accept manner in which God has revealed Himself

c. failure to do so is deification of human reason

C. Accepting the imprecision of Christological explanation and definition

1. Vagaries of translation and interpretation of meaning from the very beginning of such Christological study

a. Greek *ousia* translated as Latin *substantia* or *essentia*

b. Greek *phusis* translated as Latin *substantia*

c. Greek *hypostasis* translated as Latin *personae*, *subsistentia*

2. Early creeds and formulations not as precise as many Christians think.

3. Man’s finite understanding still attempting to explain

D. Must look beyond Christological explanations

1. Don’t want to get mired in abstractions of thought

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2. Teleological purpose of Christological incarnation
 a. II Cor. 5:19 - "God was in Christ reconciling the world to Himself"

b. "Man Christ Jesus" (I Tim. 2:5) serves as "one mediator between God and man"

(1) having effected redemption by taking the death consequences of sin vicariously on man's behalf,
 (2) in order to reinvest and restore Divine life (I Jn. 5:12) and Divine nature (II Pet. 1:4) to man by His Spirit.

CHURCH LEADERSHIP

I. Biblical statements about leadership of the Church.

A. Jesus Christ leads His Church.

1. Authority - Matt. 28:18 - "all authority given to Me..."

2. Leader - Matt. 23:10 - "one is your Leader, that is Christ"

3. Head - Eph. 4:15 - "the head, even Christ"

Eph 5:23 - "Christ is the head of the Church"

Col. 1:18 - "He is the head of the Church"

Col. 2:19 - "holding fast to the head"

4. Shepherd - John 10:11,14,16 - "I am the Good Shepherd"

Heb. 13:20 - "the Great Shepherd of the sheep"

I Pet. 2:25 - "the Shepherd...of your souls"

5. Elder - I Pet. 2:25 - "Guardian of your souls"

6. Deacon - Matt. 20:28 - "Son of Man did not come to be served, but to serve"

B. Designated human leaders.

1. Elders - *presbuteros*.

Acts 14:23 - "they appointed elders in every church"

Acts 20:17 - Paul "called to him the elders of the church"

I Tim. 5:17 - "let the elders who rule well be considered worthy"

Titus 1:5 - "appoint elders in every city"

James 5:14 - "call for elders of the church"

I Pet. 5:1 - "exhort the elders"

I Pet. 5:5 - "be subject to your elders"

2. Overseers - *episkopos*.

Acts 20:28 - "the Holy Spirit has made you overseers"

Phil. 1:1 - "overseers and deacons"

I Tim. 3:1 - "office of overseer"

I Tim. 3:2 - "an overseer"

Titus 1:7 - "the overseer must be above reproach...."

3. Shepherds - *poimen*.

Acts 20:28 - "to shepherd the church of God"

Eph. 4:11 - "some as pastors and teachers"

4. Deacons - *diakonos*.

Acts 6:2 - "serve tables"

Phil. 1:1 - "overseers and deacons"

I Tim. 3:8 - "deacons must be men of dignity"

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I Tim. 3:10 - "serve as deacons"

I Tim. 3:12 - "deacons be husbands of one wife"

I Tim. 3:13 - "those who have served well as deacons"

5. Leaders -

Rom. 12:8 - "he who leads, with diligence"

Heb. 13:17 - "remember those who led you"

Heb. 13:24 - "greet all of your leaders"

II. Attitudes of Church leaders.

A. Available. Not perfect or more "spiritual" than others.

B. Servant-heart. Matt. 20:28

C. Attitudes to avoid.

1. Prominence - III John 9 - "Diotrephes loves to be first"

2. Dominance - I Pet. 5:3 - "lord it over others"

3. Disputational - I Tim. 6:4

III. Response to Church leaders.

A. I Peter 5:5 - "Be subject to your elders"

B. Heb. 13:7 - "Remember those who led you...imitate their faith"

C. Ministry of all believers - Eph. 4:12 - "equipping of the saints for the work of ministry, to the building up of the body of Christ"

IV. What is God's intent for the human leadership structure of His Church?

A. Theocracy, Christocracy - rule of God and Christ

B. Monarchy - rule of one.

C. Hierarchy - rule by divided arrangement.

D. Oligarchy - rule of a few.

E. Democracy - rule of the majority of the people.

Circumcision

The first act of circumcision in the human race involved Abraham.

Genesis 17:6-11 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan,

for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

This initial act of circumcision was the seal of Abraham's faith in God's promise of possessing the land. It was the indication that Abraham believed God's word. Abraham separated himself unto the Lord and to the Lord's promise.

Circumcision is, therefore, a sign of regeneration for the Jews. It was to the born again Jew what water

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baptism is to the born-again believer in the Church Age, a sign.

Circumcision is also used by God as a teaching mechanism, a visual aid to provide a picture of regeneration by faith. The circumcision of male children on the 8th day was an act of dedication by the parents. By this means they declared that they would teach salvation by faith to their children. They anticipated that their children would become believers.

Col. 2:11-13 In whom also ye are circumcised with the circumcision made without hands, in putting off the body

of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who

hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him,

having forgiven you all trespasses.

Circumcision is also a picture of positional truth, especially the identification with Jesus Christ in His death, burial, and resurrection.

There can be no victory in the Christian way of life without victory over the old life, over the sin nature. This is the application of positional truth to experience.

The Lord also used circumcision as a picture of Israel's restoration to fellowship and service.

READ Joshua 5:1-9

This restoration, by faith, was necessary for the victory the Israelites were about to experience (Jericho) and for the time of rest they were about to enter. There can be no victory over Canaan until there is victory over carnality (Egypt). Circumcision denotes separation from the world and the flesh, selfjudgment,

yieldedness, dedication, commitment.

Romans 4:9-13 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for

we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

Circumcision 2

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness

might be imputed unto them also.

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of

that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but

through the righteousness of faith.

Circumcision is a sign of imputed righteousness; it is the sign that one has believed and is cleansed by the

blood of Christ and has God's Righteousness credited to his account. Gen. 15:6; 2 Cor. 5:21.

The true significance of circumcision was not in the physical act being perpetuated but in the reasons the

ritual was begun in the first place. Circumcision was a sign that something had already taken place,

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namely, Abraham's salvation.

Circumcision was also a seal. A seal indicates the validity of the thing to which it is attached. It has no significance apart from that which it covers. Circumcision was a seal attached to something valuable, salvation.

During the Church Age, water baptism is the outward sign of an inward faith. Circumcision was the outward sign for the Jews before the Church Age.

Religious Jews tried to make the seal valuable in itself. They attached spiritual value to the act of circumcision, ignoring the substance. They contended that circumcision was needed for salvation, which led to the formation of a ritualistic religion.

Abraham was saved by faith, long before he was circumcised. He is, therefore, the "father of all who believe" because he is the pattern of those who were saved in status quo uncircumcision, whether Jew or

Gentile.

CIVIL DISOBEDIENCE

I. Biblical statements advocating civil obedience.

A. Matt. 22:15-22; Mk. 12:13-17; Lk. 20:20-26 - "Render to Caesar the things that are Caesar's, and to God the things that are God's."

B. Romans 13:1-8 - "Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God. ...render tax to whom tax is due."

C. I Tim. 2:1,2 - "kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness..."

D. Titus 3:1 - "Remind them to be subject to rulers, to authorities, to be obedient..."

E. I Peter 2:13-16 - "Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him... For such is the will of God..."

II. Biblical examples of civil disobedience.

A. Jochabed

1. Exod. 1:15 - 2:10; Heb. 11:23

2. Right to preserve God's people.

B. Esther

1. Esther 3:6,15; 7:4-6

2. Right to preserve God's people.

C. Daniel

1. Daniel 6:4-15

2. Right to pray and worship.

D. Peter and John

1. Acts 5:29,41,42

2. Right to preach the gospel.

E. Paul

1. Acts 16:35-40

2. Right to just treatment.

III. Some historical examples of civil disobedience.

A. Socrates - freedom of thought and speech.

B. Early Christians - regarded as law breakers; would not bow to Roman

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emperor or his image.

C. Lady Godiva - tax protest.

D. Martin Luther - freedom of religion.

E. John Bunyan - freedom of religion.

F. American Revolution - tax protest.

G. Abolitionists; Underground Railroad - racial rights.

H. Dietrich Bonhoeffer, Martin Niemoller - resistance of Nazis

I. Martin Luther King - racial rights.

J. Anabaptists, Quakers, Mennonites, Brethren communities - resistance to war.

K. Operation Rescue - abortion.

IV. Principles of civil disobedience.

A. Our highest authority is God in Christ.

B. Government is capable of great evil.

C. Submission to governing authorities does not mean uncritical obedience.

D. Laws that are contrary to God's revealed will are to be disobeyed.

E. Disobedience should be non-violent.

F. Those who engage in civil disobedience must be willing to accept consequences.

V. Personal questions.

A. Would you have defied Hitler's decrees and refused to turn Jewish neighbors over to S.S. troops?

B. Would you carry Bibles into a country where it was forbidden to possess such?

C. Would you defy the law of military conscription and refuse to participate in war?

D. Would you disobey the law and refuse to pay taxes to a government that was using them wrongfully or for evil purposes?

E. Would you join a pro-life group defying laws against protest at abortion clinics?

F. Would you disobey the law in order to educate your children in the manner you regard to be best for them?

G. Would you defy the law and refuse to salute the American flag?

H. If you were a Christian in Cuba today, would you join efforts to overthrow Castro's government?

I. Would you disobey the law and drive without a seat-belt?

J. If you had a mentally disabled daughter, would you defy the law and have her sterilized to protect her?

CONFESSION OF SIN

I. Biblical statements.

A. General.

Lev. 5:5 - "he shall confess that in which he has sinned"

Numb. 5:7 - "he shall confess his sins..., make restitution..."

Prov. 28:13 - "he who confesses and forsakes his transgressions will find compassion."

Acts 19:18 - "many kept coming and confessing and disclosing their practices."

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James 5:16 - "confess your sins to one another"

I John 1:9 - "If we confess our sins, He is faithful and just to forgive us our sins."

B. Examples.

Ps. 32:5 - "I acknowledge my sin to Thee...I will confess my transgressions to the Lord."

Ps. 38:18 - "I confess my iniquity"

Isa. 6:5 - "Woe is me...I am a man of unclean lips"

Luke 15:21 - "I have sinned against heaven and in your sight"

Luke 18:13 - "God, be merciful to me, the sinner!"

II. Defining confession.

A. Greek word *homologeō* means "to say the same thing," to agree, concur.

B. What confession of sin is NOT:

1. Informing a human priest in the confession booth.
2. Giving God information. "God, You won't believe what I've done."
3. Speculating. "IF...I have sinned..." "I have...."
4. Saying "I'm sorry..." "...just a joke!"
5. Asking/pleading to God for forgiveness for our sins. Forgiveness already available in Christ's death.
6. Plea-bargaining for a lesser charge. "Yes...but...."
7. Emotional groveling; mental contortions.
8. Psychological catharsis. "Feel good when you get it off your chest"
9. Superficial or flippant incantation. (Sin was reason for Jesus' death).
10. "Confessionalism" - (Excessive sin-consciousness; wallowing in weakness; focusing on 'flesh'; navel-gazing introspection; "Worm-theology"; Pride of sinfulness; back-handed basis of spirituality; exhibitionism; revel in relating sinfulness in testimony; Who was the worst?)
11. Based on false established attitudes which create false-guilt and false-confession. Some try to agree with God that something is wrong, when God never said it is sin. But, if not done in faith, it is sin. (Rom. 14:23).

C. Confession is...

1. Ceasing to deceive ourselves - I John 1:8
2. Ceasing to continue the defense mechanisms of denial, avoidance, distortion, cover-up.
3. Calling sin "sin." Calling a spade a spade!
4. To recognize, admit, acknowledge, concede and declare our guilt of sin.
5. Part of repentance. A change of mental attitude leading to changed behavioral action.
6. Inclusive of asking forgiveness for wronging another person.
7. Inclusive of restitution - Numb. 5:7; Lk. 19:8

III. Defining sin.

A. Anything contrary to character of God.

B. Any activity not done in faith (Rom. 14:23), and thus not derived from God.

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C. May include hidden, secret, unknown sins

Ps. 19:12,13 - "hidden faults"

Ps. 90:8 - "our secret sins"

Eccl. 12:14 - "everything which is hidden"

D. May include besetting sins; habituated, life-dominating sins (Heb. 12:1,2)

IV. Practical concerns of confession of sin.

A. To whom do we confess our sin?

1. To those wronged by our sin. Sphere of confession only as broad as context of sin.

a. Intrapersonal sin confessed to God alone. (Ps. 32:5;

Prov. 28:13; I John 1:9)

b. Private interpersonal sin confessed to God and the one sinned against. (Matt. 5:23,24; James 5:16).

c. Public interpersonal sin confessed to God and those affected. (II Cor. 2:6; James 5:16).

B. How long should we go before confessing sin?

1. Unconfessed sin in past needs to be dealt with.

(Eccl. 3:15; Phil. 3:13)

2. Is God keeping ledger book of our sins? Those who encourage keeping "short sin accounts" seem to imply such.

3. Confessing sin is like reacting to a stumbling on sidewalk.

(Quick down; quick up!)

4. Confessing sin is like rebounding a missed basketball shot.

C. What happens if our sins is not confessed?

1. Does unconfessed sin affect...

a. Our redemption? (Isa. 59:2; Rom. 8:39)

b. Our salvation? (Prov. 28:13)

c. Our sanctification?

d. Our eternal destiny?

e. Our physical well-being? (Ps. 32:3)

f. Our psychological well-being? (Ps. 32:4)

g. Our prayer-life? (Isa. 59:2; 66:18)

2. Confession of sin is not a "work" that has any merit before God.

D. What if a person doesn't feel forgiven after he confesses his sin?

1. We do not live by feelings, but by faith.

2. God is faithful - I John 1:9

3. When you still feel guilty of sin

a. Examine the motives of your confession.

b. Remember that Satan is the "accuser of the brethren"

(Rev. 12:10).

c. Have you forgiven others or asked for their forgiveness?

d. Have you made necessary restitution?

3. Have you forgiven yourself? "Who will bring a charge against God's elect?" (Rom. 8:33).

COUNSELING

I. Biblical statements

Ps. 16:7 - "I will bless the Lord who has counseled me"

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- Ps. 73:24 - "With Thy counsel Thou wilt guide me"
- Prov. 11:14; 24:6 - "in abundance of counselors there is victory"
- Prov. 12:15 - "a wise man is he who listens to counsel"
- Prov. 19:20,21 - "listen to counsel and accept discipline...The counsel of the Lord, it will stand"
- Isa. 9:6 - "His name will be called wonderful Counselor..."
- John 14:16 - "I will ask the Father, and He will give you another Helper" (RSV, NIV - "Counselor". Greek word *paraklesis* - "to come alongside to encourage")
- John 14:26 - "the Helper, the Holy Spirit, will teach you all things"
- John 15:26 - "When the Helper comes, He will bear witness of Me"
- John 16:7 - "the Helper,...I will send Him to you"
- Rom. 12:8 - "he who exhorts, in His exhortation"
- Rom. 15:4 - "through the encouragement of the Scriptures, we might have hope"
- Rom. 15:14 - "able also to admonish one another"
- II Cor. 1:4 - "able to comfort those who are in any affliction"
- Gal. 6:1 - "you who are spiritual, restore such a one in a spirit of gentleness"
- Col. 1:28 - "admonishing every man and teaching every man with all wisdom, that we might present every man complete in Christ"
- I Thess. 5:11 - "encourage one another, and build up one another"
- I Thess. 5:14 - "admonish the unruly, encourage the fainthearted..."
- Heb. 3:13 - "encourage one another day after day"
- Heb. 10:25 - "encouraging one another"
- II. Historical background leading up to modern counseling emphasis.
- A. Development of psychology as academic field of study
1. Sigmund Freud (1856-1939)
 2. Carl Jung (1875-1961)
 3. First degree program in psychology. 1870 in Germany.
 4. Carl Rogers - *On Becoming a Person* - 1961.
- B. Early integration of psychology in the church.
1. Franz Delitzsch - *System of Biblical Psychology* - 1869
 2. Liberal acceptance of psychological premises. Harry Fosdick.
 3. Wayne Oates - 1950s - *Protestant Pastoral Counseling*
 4. Paul Tournier - *The Meaning of Persons* -
 5. Henry Brandt - *The Struggle for Peace* - 1965
 6. Raymond Cramer - *The Psychology of Jesus and Mental Health* - 1959.
 7. Oswald Chambers - *Biblical Psychology* - 1962.
 8. Howard Clinebell - *Basic Types of Pastoral Counseling* - 1966.
 9. Frank Lake - *Clinical Theology* - 1966.
- C. Evangelical Christian counseling movement.
1. Clyde and Bruce Narramore - *The Psychology of Counseling*
 2. Gary Collins - *Psychology and Theology* - 1981 (Trinity)
 3. H. Norman Wright - *Marital Counseling* (Talbot)
 4. Jay Adams - *Competent to Counsel*. "Nouthetic counseling" (Westminster) Also Wayne Mack, David Powlison
 5. James Dobson - *Dare to Discipline*. (Focus on Family)

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6. Charles Solomon - *Counseling with the Mind of Christ*. "Spiritual therapy." Also Bill Gillham.
7. Larry Crabb - *Principles of Biblical Counseling*. (Grace) Institute of Biblical Counseling.
8. Frank Minirth, Paul Meier - *Happiness is a Choice*. (Dallas) Also John Townsend, Robert Hemfelt, Henry Cloud, Richard Fowler.
9. Robert McGee, Pat Springle - *The Search For Significance*. Rapha.
10. Stephen Arterburn - *Growing Up Addicted*. New Life Treatment Centers. Also David Stoop, Jack Felton, Tim Timmons.
11. William Backus - *Telling the Truth to Troubled People*. Lutheran.
12. Neil Anderson - *The Bondage Breaker*. (Talbot)
13. Others: Lewis Smedes, Archibald Hart, Donald Sloat, Gary Smalley, Charles Swindoll, James Mallory, Maurice Wagner, Bill Gothard, Rich Buhler, Tim LaHaye, Florence Littauer, etc.

III. Concerns about counseling movement.

- A. Humanistic premises of secular psychology. Must avoid over-reaction of aversion to "psychology."
- B. Eclecticism, integration, adaptation of theology and psychology. Jumping on band-wagon of 12 step, victimization, codependency, etc.
- C. Professionalizing of Christian counseling. Mercenary motives?
- D. Counsel of men rather than God?
- E. Critical voices

1. Martin & Diedre Bobgan - *Psychoheresy. Against Biblical Counseling; For the Bible*.
2. William K. Kilpatrick - *Psychological Seduction*.
3. Paul Vitz - *Psychology as Religion*.
4. Thomas Szasz - *The Myth of Psychotherapy*.
5. Clinton McLemore - *The Scandal of Psychotherapy*.

IV. Consideration of Christian counsel.

- A. Spirit of Christ is the Counselor - Isa. 9:6; John 14:16,26.
- B. Scriptural basis of determining God's will and ways. II Tim. 3:16.
- C. Sin is the basis of human problems. Rom. 3:23.
- D. All persons affected by past patterning of sin - "flesh" - Gal. 5:17.
- E. Human behavior is derivative in spirit, soul and body - I Thess. 5:23.
- F. Christians are enabled to behave differently by dependence upon Jesus Christ - Col. 1:27.
- G. Christians should encourage one another to love, fellowship, growth, holiness, prayer, etc. - Heb. 10:25.
- H. Christian counsel can serve evangelistic purpose - Matt. 28:19,20.

COURTSHIP

- I. Courtship and dating are not Biblical words. Some distinguish between courtship and dating.
- II. Cultural determinations of courtship process.
 - A. Hebrew society.
 1. Mate selection
 - a. Families usually arranged - Gen. 21:1; 38:6
 - b. Groom sometimes selected, and had family arrange -

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Judges 14:2

c. Family sometimes sought consent of daughter - Gen. 24:58

d. Romantic attraction in mate selection - Gen. 29:20

2. Betrothal was as binding as marriage. Usually less than 1 year.

3. *Mohar*. Marriage present from groom to bride's family.

Compensation for loss of daughter. Gen. 34:12; Exod. 22:16;

I Sam. 18:25

B. Roman society

1. Mate selection usually arranged by families.

2. Betrothal as early as ages 5-7 for daughters. Marriage - 12-17.

3. Dowry. Bride's family pays husband's family or husband.

C. American society.

1. Mate selection by romantic attraction, dating process.

2. Adolescence. Early puberty and late marriage.

III. A Christian courtship process.

A. Discern commonality of spirits.

1. Is this person spiritually regenerated? John 3:1-6

2. Take time to observe their values and attitudes. (Matt. 7:16)

3. Will they pray with you? ...study Scripture? ...attend church?

4. Seek counsel of pastor or spiritual leader.

B. Determine correlation of minds.

1. Are there common interests?

2. Do you share "the mind which is in Christ Jesus?" (Phil. 2:5)

3. Is there common desire to "renew the mind?" (Rom. 12:2; Eph. 4:23)

C. Discover concerns of emotions.

1. Don't start with "feelings;" these should be by-product.

2. Are your affections directed toward the highest well-being of the other person?

3. Do you detect anger, fear, jealousy, pride, etc.?

D. Develop commitments of wills.

1. Are there common objectives and priorities?

2. Discuss short-range and long-range goals. Career choices.

3. Is there a mutual decision to follow God's leading together?

E. Desire companionship of bodily presence.

1. Desire to share recreation, entertainment, social occasions in each other's company.

2. Communication; communication; communication!

3. Premarital sexual relationships are contrary to God's intent.

(I Cor. 6:12-20).

IV. Fundamental realities of Christian marriage.

A. Conjunction of spirits within God's divine oneness.

(I Cor. 6:17; Malachi 2:15)

B. Communications of minds within a context of considerate understanding.

(I Peter 3:7)

C. Connection of emotions within a context of compassionate love. (Eph. 5:25)

D. Commitment of wills within a mutual covenant relationship.

(Malachi 2:14)

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E. Consummation of bodies within a context of co-habitation. (I Cor. 7:3-5)

V. Learning to love.

A. Love is NOT

1. Something you "fall into" - a black hole.
2. Infatuation. Emotional loss of control. "Flipped out.." "Couldn't help myself." Romanticism and sentimentalism. "Puppy love." Boy-crazy; girl-crazy.
3. Evaluating another by external criteria. "She's a #10"
4. Selfish. Interested in "getting" to satisfy my needs.
5. Taking advantage of another (age, height, weight, looks, intellect, emotional maturity, spiritual maturity, social standings, social skills, psychological understanding, place of authority, financial superiority, etc.)
6. Improper need fulfillment. Need for love, acceptance, relating, bonding, belonging, to be valued, affirmed, excitement, identity, etc.
7. Lust. Hormones. Lasciviousness, sensuality. "Let's get physical."
8. Sex. "Making love."
9. Idolatry. ".....is my life." Totally preoccupied in attention and time.

B. Love is...

1. Respectful of the other person's values, standards and opinions.
2. Unselfish and unconditional.
3. A decision to relate to the other person at every level - spiritual, psychological and physical.
4. Giving of oneself to the other.
5. Responsible to seek the highest good of the other person "for better or for worse."
6. God in action. (Rom. 5:5; I John 4:8,16)

VI. Physical limitations in courtship.

A. Sexual intercourse is sin outside of context of marriage.

(I Cor. 6:9; 17,18; II Tim. 2:22).

B. Sublimation or suppression of temporal gratification for long-term benefit.

C. Mutual determination of limits made before God. Love will not seek to go beyond.

CROSS OF CHRIST

I. Background of word "cross."

A. Greek word *stauros* originally indicated pointed, vertical stake. Used of fence posts.

B. Later used to refer to an instrument of torture and execution.

1. Used by Egyptians, Persians, Carthaginians, Greek and Romans.
2. Many varieties.
 - a. Vertical stake on which offender impaled.
 - b. Stake with cantilever on which offender hanged. Esther 7:9
 - c. Crossing of two timbers in form of X, T or t.
3. Romans considered public display of crucifixion as deterrent to crime. Crosses stood outside of most major towns on Roman roads.

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II. The physical, material instrument on which Jesus was executed.

- A. Jesus bore a cross (cross-member?) - John 19:17
- B. Assisted by Simon of Cyrene - Matt. 27:32; Mk 15:21; Lk 23:26
- C. Inscription on cross, "King of Jews" - John 19:19
- D. By-standers around the cross - Matt. 27:39; John 19:25
- E. Jesus taunted to come down from cross - Matt. 29:40,42; Mk 15:30,32

III. Historical action of crucifixion. Greek verb *stauroo* - "to crucify".

- A. Jesus had prophesied such - Matt. 20:19; 26:2; Lk 24:7
- B. Jewish mob demanded, "Crucify Him" - Matt. 27:22,23; Mk 15:13,14; Lk 23:21; Jn 19:6,15.
- C. Roman proconsul delivered to crucifixion - Matt 27:26; Mk 15:14; Jn 19:16
- D. Roman soldiers
 - 1. Led Jesus to be crucified - Matt. 27:31; Mk 15:20
 - 2. Crucified Him - Mk 15:25; Lk 23:33; Jn 19:18
 - 3. Divided up His belongings - Matt. 27:35; Mk 15:24; Jn 19:23

E. Site of crucifixion

- 1. Near the city of Jerusalem - Jn 19:20
- 2. Close to garden - Jn 19:41
- 3. "place of the skull" - Matt. 27:33; Mk 15:22; Lk 23:33; Jn 19:17
 - a. Aramaic word for skull - *Golgotha*
 - b. Latin word for skull - *calvaria* - (KJV - Lk 23:33)

F. References to the historical event

- 1. Angel at empty tomb - Matt. 28:5; Mk 16:6; Lk 24:7
- 2. Men on road to Emmaus - Lk 24:20
- 3. Peter at Pentecost - Acts 2:36
- 4. Peter to Jewish leaders - Acts 4:10
- 5. Paul to Corinthians - I Cor. 2:8

IV. Theological significance of the Cross.

- A. Jesus gave His life as ransom for many - Matt. 20:28; Mk 10:45; I Tim. 2:6
- B. From the cross Jesus exclaimed, "It is finished" - John 19:30
- C. Paul uses the word "cross" to refer to "finished work" of God in Christ.

- 1. I Cor. 1:17,18,23; 2:2 - "cross of Christ; word of cross; Christ crucified"
- 2. Gal. 3:1; 5:11; 6:12,14 - "cross of Christ"
- 3. Eph. 2:16 - "new humanity through the cross"
- 4. Phil. 3:18 - "enemies of the cross of Christ"
- 5. Col. 1:20 - "peace through blood of cross"

D. Spiritual Identification with the Cross

- 1. "Crucified with Christ" - Greek word *sustauroo*.
 - a. Rom. 6:6 - "old man crucified with Him"
 - b. Gal. 2:20 - "I have been crucified with Christ"
- 2. "Crucified the flesh" - Gal. 5:24
- 3. "World crucified to me" - Gal. 6:14
- 4. No on-going process of applying or appropriating cross or crucifixion of Jesus in the life of a Christian.
- 5. "Taking up a cross" - Matt. 10:38; 16:24; Mk 8:34; Lk 9:23; 14:27
 - a. Prior to Jesus' crucifixion on a cross.

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b. Generic and figurative reference to termination of selfish tendencies. Not a call to "die to self."

V. Mystical usages of the "cross."

A. Earliest Christians eschewed symbol of cross. An execution instrument.

B. Constantine used cross as symbol to merge Roman empire and Christian religion.

C. Cross became fetish to ward off evil spirits. Idolatry.

D. Idea of cross invested with deified and personified power.

1. "the cross is divine."

2. "the cross saves you"

3. "submit to the power of the cross"

4. "have faith in the cross"

5. "place yourself on the cross"

6. "allow the cross to put you to death"

E. Christians must reject the mystical use of the cross.

1. Unscriptural

2. "Works" theology

3. Gnostic concept of spirituality.

a. Elitism.

b. Perfectionism

c. Subjectivism

4. Idolatrous

VI. The gospel is the message of the cross.

A. Christ took our death consequences in order to give us His life.

B. The "finished work" of Jesus Christ is operative in Christians today.

CULTS

I. Defining the word "cult."

A. From the Latin word *cultus* meaning "adoration," or "to care."

B. English words "cultivate" and "culture" derived from such.

C. Older English usage defined as "worship."

D. New English usage defines as "unorthodox religious group."

II. Biblical evaluation of "false teaching."

A. Scriptures which address such

1. Deut. 13:1-11; 18:20-22

2. Jere. 14:14,15; 23:16-22; 29:8,9

3. Lam. 2:14

4. Zech. 10:2

5. Matt. 7:15-23; 23; 24:3-5,11,24,25

6. Mk. 13:22,23

7. Acts 20:28-32

8. I Cor. 5:9-23; 15:12-14

9. II Cor. 4:2; 6:14-17; 11:3,4,13-15

10. Gal. 1:6-9; 4:15,17

11. Eph. 5:11

12. Phil. 3:18-21

13. II Thess. 2:1-9; 3:6,11,14,15

14. I Tim. 1:6-10,19,20; 4:1-4,7; 6:3-5,9,11,20,21

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15. II Tim. 2:17-21,23-26; 3:1-9,13; 4:2-4,10,14,15

16. Titus 1:10-16; 3:9-11

17. Heb. 13:9

18. II Peter 2:1-8,12-22; 3:3,4

19. I John 2:18,19; 4:1-3,5,6

20. II John 7-11

21. III John 9,10

22. Jude 3-19

B. Personal study exercise:

1. In two columns determine what the above passages indicate about "false teaching" and "false practices."

2. Determine also from the above passages whether there is any response suggested, and whether it is to be passive or active.

III. Cultic theology. Denies or distorts the Biblical truths about:

A. God, being personal, infinite, eternal, singular, immutable, supernatural, sovereign, Spirit, transcendent, immanent, good, triune.

B. Jesus Christ, being deity, pre-existent, human, historical, conceived of Holy Spirit, savior of all mankind, resurrected, presently manifested.

C. Holy Spirit, being deity, personal, presently operative.

D. Man, being a creature, dependent, mortal, sinful, constituted of spirit and soul and body.

E. Sin, as transgressing God's character, leading to death and judgment, and continuing to be manifested in Christian's lives.

F. Salvation, as necessitated by sin, initiated by the grace of God, made available to all by the death and resurrection of Jesus, and received by faith alone.

G. Bible, as complete, final, authoritative, inspired, providentially preserved, and properly interpreted.

IV. Cultic methodology.

A. Followers of men.

B. Authoritarianism.

C. Dependency.

D. New Revelation.

E. Overemphasize particular truths.

F. Semantic perversion.

G. Philosophical obfuscation.

H. Psychological pre-occupation.

I. Manipulate God.

J. Faith in faith, principles, promises.

K. Exclusivism.

L. Pride.

M. Isolationism.

N. Fear.

O. Subjectivity.

P. Secretive.

Q. De-emphasize physical.

R. Socialistic.

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- S. Conformity.
- T. Busyness.
- U. Divisive.
- V. Critical.
- W. Hostile.
- X. Lack assurance.
- Y. Defensive.
- Z. Syncretistic.
- AA. Self-serving.
- BB. Financial exploitation.
- CC. Sexual exploitation.
- DD. Self-authenticating.
- EE. Legalistic.
- FF. Break down family unit.
- GG. Proselytize.
- HH. Deception.
- II. Political, social attachments.
- JJ. Prophetic abuse.
- V. Response to cultic teaching and practice.
- A. Allow life of Jesus to be lived out in your behavior - Gal. 2:20
(If Christianity is the life of Jesus Christ, then any false expression or misrepresentation of such is "cultic.")
- B. Preach Christ -
- C. Don't go on a "witch-hunt" trying to identify "cultists"
- D. Love one another - Matt. 5:44; I Tim. 1:5-7; 2:23-25; I Peter 3:15
- E. Pray for those so involved - I Tim. 2:1
- F. Be willing to give defense of your faith - I Peter 3:15
- G. May be called upon to
 1. Contend - Jude 3
 2. Correct - II Tim. 2:24-27
 3. Refute - Titus 1:9
 4. Admonish - II Thess. 3:15
- DEATH
- I. Defining death.
- A. Two Greek words for "death" in New Testament.
 1. *Thanatos* - General word for "death." Get English "thanatology"- study of death.
 2. *Nekros* - Refers to dead body, corpse. Get English "necrology" (obituary) and "necromancy" (communication with corpses).
- B. Concepts of death.
 1. Annihilation, non-existence
 2. Termination, cessation
 3. Alienation, separation - Eph. 4:18
 4. Absence of life, deprivation of vital function
- C. "Body apart from spirit is dead" - James 2:26
- D. "Sleep" - a euphemism for death. John 11:11-13; Acts 7:60; I Thess. 4:15; I Cor. 15:6,18. Greek word *koimeterion* is base of English word "cemetery."

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II. Types of death.

A. Spiritual death - Gen. 2:17; I Cor. 15:22; Rom. 5:12,21; Eph. 2:1,5

1. Power of death - Heb. 2:14

B. Behavioral death - Rom. 7:5; I Tim. 5:6; Heb. 6:1; 9:14; James 1:15

C. Physical death - Gen. 5:5; Heb. 9:27

D. Everlasting death - John 8:21,24; Rev. 2:11; 21:8

III. Introduction of death into created order.

A. Consequence of sin - Gen. 2:17; Rom. 6:23

1. What types of death implied?

2. Apart from sin would man have "lived forever" (Gen. 3:34)? What kinds of life implied?

3. Death is natural and universal in fallen mankind -

Ps. 90:10; Eccl. 3:1,2; Heb. 9:27.

4. Was there death prior to man's sin in plant and animal kingdoms?

Entropy, degeneration, "Second Law of Thermodynamics"

B. Man's natural fear of death - Heb. 2:15; Rom. 8:15; Ps. 23:4

C. Power of God to deliver one to death - Deut. 32:39; I Cor. 11:30

D. Abode of the dead

1. Pre-Christian view

a. *Sheol* - Isa. 5:14; Hab. 2:15

b. Pit - Ps. 28:1; 88:4,6; Prov. 1:12; Isa. 14:15; Ezek. 31:14

c. Silence - Ps. 94:17; 115:17

d. Darkness - Job 10:21; Ps. 143:3

e. Destruction - Job 26:6; Ps. 88:11; Prov. 15:11

f. *Hades* - Greek god of underworld

2. New Testament view.

a. References to *Hades* - Lk 16:19-31; Acts 2:27,31; Rev. 1:18; 6:8; 20:13

b. Heaven - II Cor. 5:2; Col. 1:5; I Peter 1:4

c. Hell - Matt. 10:28; James 3:6; II Peter 2:4

IV. Work of Jesus Christ to counteract death.

A. By His death He took the death consequences of sin upon Himself.

1. Overcame one having power of death - Heb. 2:14

2. Death no longer master - Rom. 6:9

3. Death has lost its sting - I Cor. 15:55,56

4. Death swallowed up in victory - I Cor. 15:54

5. Death is abolished - II Tim. 1:10; I Cor. 15:26

B. By Christ's death the Christian is made dead

1. To "old man" - Rom. 6:6

2. To sin - Rom. 6:11

3. To Law - Rom. 7:4,6; Gal. 2:19

4. To world - Gal. 6:14

5. To "flesh" - Gal. 5:24; Col. 3:5; Rom. 8:13

C. Christ's life made available to Christian.

1. Passed from death to life - John 5:24,25; I John 3:14

2. Christ is our life - John 14:6; Col. 3:4; I John 5:11,12

3. Eternal life - John 3:16,36

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4. Immortality - I Tim. 1:17; 6:16; II Tim. 1:10
 - V. Christian expectations after physical death.
 - A. Continuity
 1. Spiritual life of Christ - John 11:25; I Thess 4:14
 2. Individuality, personality in soul - James 5:20
 3. Embodiment - Rom. 8:23
 - a. Not naked "disembodied spirits" - II Cor. 5:3
 - b. Not homeless - II Cor. 5:1,2; II Pet. 1:14
 - c. Like Christ - I John 3:2; Phil. 3:21
 - B. Discontinuity
 1. Change of body in resurrection.
 - a. fleshly/glorified - I Cor. 15:39,43
 - b. earthly/heavenly - I Cor. 15:40
 - c. perishable/imperishable - I Cor. 15:42,53,54
 - d. dishonor/glory - I Cor. 15:43
 - e. weakness/power - I Cor. 15:43
 - f. natural/spiritual - I Cor. 15:44,46
 - g. mortal/immortal - I Cor. 15:53,54
 - h. corruption/incorruption - Rom. 8:21
 - i. temporal/eternal - II Cor. 4:18; 5:1
 2. Change of environment or realm.
 - a. earth/heaven - I Cor. 15:48; Rev. 21:1
 - b. absent from body, present with Lord - II Cor. 5:8; Phil. 1:23
 - C. Transition
 1. "Graduation to glory"
 2. Stepping through the door into new place.
 3. Scottish tombstone: "Ta Ta The Noo" - (Good-bye for Now)
 - VI. Other issues associated with physical death.
 - A. Death penalty, capital punishment - Lev. 24:17; Deut. 35:31
 - B. Euthanasia - "good-death" - changing meaning of term.
 - C. Near-death, out-of-body experiences, whether euphoric or foreboding.
 - D. Disposal of physical body. Burial or cremation? Disintegration, decomposition, oxidization, corruption. Eccl. 12:7
 - E. Mourning, grief - Eccl. 3:4; I Thess. 4:13. Not despair - II Cor. 4:8
- DEMONS
- I. Scriptural references to demons.
 - A. Greek words based on *daimon*.
 1. *daimon* - Matt. 8:31
 2. *daimonion* - (63 usages in New Testament)
 3. *daimoniodes* - James 3:15
 4. *daimonizomai* - "possessed by a demon" - Matt. 4:24; 8:16,28,33; 9:32; 12:22; 15:22; Mk. 1:32; 5:15,18; Lk. 8:36
 5. *deisidaimon* - *deido* = to fear - Acts 25:19
 6. *deisidaimonia* - Acts 17:22
 - B. Greek phrases using *pneuma*.
 1. *pneuma* - Matt. 8:16; 9:33; Lk. 9:39; 10:20; Acts 16:18; I Cor. 12:3; I John 4:1-3

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2. unclean spirits -
3. evil spirits - Matt. 12:45; Lk. 7:21; 8:2; 11:26; Acts 19:12
4. deceitful spirits - I Tim. 4:1
5. sickness caused by a spirit- Lk. 13:11
6. spirit which makes mute - Mk. 9:17
7. spirits of demons - Lk. 4:33; Rev. 16:14
- II. Demons are
 - A. spirit beings which can possess men
 - B. subject to Satan - Mk. 3:22
 - C. destined for judgment - Matt. 8:29
- III. Expressions of demonic activity
 - A. Particular expressions in New Testament accounts
 1. screaming - Mk. 5:5; Lk. 9:39
 2. violent behavior - Matt. 8:28
 3. self-destructive behavior - Matt. 17:15; Mk. 5:5,13; 9:18; Lk. 8:33
 4. social nudity - Lk. 8:27,35
 5. seizures - Matt. 17:15; Mk. 1:26; 9:18,20,26; Lk. 9:39
 6. mute - Mk. 9:25,32; 12:22; Lk. 11:14
 7. deafness - Mk. 9:25
 7. blindness - Matt. 12:22
 8. involuntary speaking - Matt. 8:29; Mk. 1:24; 5:7; Lk. 4:33; 8:28; Acts 16:16-18
 - B. Connection to physical illness
 1. Stated connection - Lk. 13:10-17
 2. Demonic and physical illness separated - Matt. 4:24; 8:16; Mk. 1:32-34,39; 3:10; Lk. 4:40; 6:17; 13:32; Acts 5:16; 10:38
 - C. Connected to idolatry - Acts 17:18; I Cor. 10:20; Rev. 9:20
- IV. Exorcising of demons
 - A. Examples of
 1. Jesus.
 - a. demoniac in synagogue - Mk. 1:23; Lk. 4:33-36
 - b. Gerasene demoniac - Matt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39
 - c. daughter of Syrophenician woman - Matt. 15:21-28; Mk. 7:24-30
 - d. epileptic young man - Matt. 17:14-21; Mk. 9:14-29; Lk. 9:37-43
 - e. mute demoniac - Matt. 9:32-34
 - f. blind and mute demoniac - Matt. 12:22; Lk. 11:15
 - g. Mary Magdalene - Mk. 16:9; Lk. 8:2
 2. Jesus' disciples - Matt. 10:1; 17:16,19; Mk. 3:14; 6:7; 9:18,28; 16:17; Lk. 9:1,40; 10:17-20
 3. Paul - Acts 16:16-18
 - B. Procedure of
 1. Command to "come out" - Mk. 1:25; 5:8; 9:25
 2. Done "in Jesus' name" - Lk. 10:17; Acts 16:18
- V. Questions about demonic activity
 - A. Are fallen angels and demons the same? Matt. 25:41; II Peter 2:4; Jude 6

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- B. Were demons only the primitive thinking of early peoples, used to explain mental and physical illness? Matt. 12:15; John 10:20
- C. Was demonic activity limited to the first century, in order to introduce the kingdom of God and Christ's conquest over Satan? Matt. 12:28; Lk. 10:18; 11:20; John 12:31; 1 John 3:8.
- D. Are demons active today? Eph. 6:12
- E. Are demons associated with witchcraft, magic, spiritism and the occult?
- F. Is there a difference between demon possession, oppression, influence, etc.?
- G. Are all unregenerate peoples possessed by demons? Gal. 4:3,9
- H. Can Christians be possessed by demons? - Col. 1:13
- I. Is there a danger in
 - an inordinate fear of demons and their activity?
 - an over-emphasis, fascination or preoccupation with demons?
 - identifying addictions, psychological problems, or physical ailments with demons?

DENYING OURSELVES

I. Scriptures pertaining to "denying ourselves"

A. Matt. 16:24; Mk. 8:34; Lk. 9:23- "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me."

II. Suggested interpretations of "denying oneself"

- A. Disown yourself
- B. Renounce yourself, negate yourself
- C. Disregard yourself
- D. Repudiate yourself
- E. Berate yourself
- F. Hate yourself
- G. Reject yourself
- H. Abase yourself, castigate yourself, flagellate yourself, (Col. 2:23)
- I. Escape from yourself, abandon yourself
- J. Crucify yourself, execute yourself, die to yourself
- K. Disavow yourself, disbelieve or dispute reality of yourself
- L. Disallow yourself

III. Defining our "self"

- A. Personal identity - spiritual
- B. Personal individuality - psychological
- C. Personal embodiment - physical
- D. Personal interest - selfishness
- E. Personal resource - humanistic lie

IV. Which of these features of "self" are we to seek to "deny"?

- A. To deny personal identity would be to deny that we are a "new creature" identified with Jesus Christ.
- B. To deny our personal individuality would be to deny that we each have a unique patterning of personality.
- C. To deny our personal embodiment would be to deny our physical existence as but an illusion.
- D. To deny personal interest would be to disallow selfish expressions in our behavior.

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E. To deny personal resource would be to reject the false humanistic assertion of self-potential.

V. What does it mean to "deny"?

A. Popular English usage of "disavow."

1. Mental or psychological denial - subjective attitude
2. To be "in denial" is to refuse to admit the reality of, or to declare or disaffirm as untrue.

B. Greek word *arneomai* best interpreted as "disallow."

1. Volitional denial
2. A choice to restrain or restrict, to suppress the expression of something.

VI. Common religious misunderstanding of "denying ourselves"

A. Deny the need to "deny ourselves;" instead encourage to "affirm yourself" or "love yourself"

B. Disavow your selfish "flesh" patternings; "you are a new creature in Christ; old things have passed away" (II Cor. 5:17); perfectionism.

C. "Worm theology"; self-renunciation; suppressionism; (attempt to reverse Gal. 5:17).

D. Dying to self; crucifying yourself; mortification of self.

1. Which "self" do they seek to die to? (note III)
2. Usually renouncing the "straw-man" of humanistic self-potential
3. Misuse the following scriptures:
 - a. Matt. 16:24; Mk. 8:34; Lk. 9:23 - "take up cross daily"
 - b. Rom. 8:36 - "put to death all day long"
 - c. I Cor. 15:31 - "I die daily"
 - d. II Cor. 4:11 - "constantly delivered over to death"
 - e. Phil. 3:10 - "conformed to His death"

VII. Understanding what it means to "deny ourselves"

A. Necessitates the awareness and admission of our selfish tendencies patterned in the "flesh"

B. Does not refer to a subjective, psychological denial, but a volitional denial whereby we choose to disallow the expressions of selfishness in our behavior.

1. Titus 2:12 - "deny ungodliness and worldly desires"
2. Phil. 2:3,4 - "do nothing from selfishness...do not look out for your own personal interests..."

C. Denying ourselves is not a "work" of self-effort and performance whereby we overcome and get rid of the "flesh" - Gal. 5:17. Such is a denial of God's grace.

D. Denying ourselves is part of the process of sanctification.

DEPRESSION

I. Scriptural statements about depression.

A. Use of word "depressed" in NASB

1. II Sam. 13:4 - "Why are you so depressed morning after morning?"
2. II Cor. 7:6 - "God, who comforts the depressed, comforted us by the coming of Titus."

B. Some examples of depression, discouragement, dejection, etc.

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1. Job- Job 7:3-11 - "without hope (6); God doesn't care (8); bitterness (11)

2. Moses - Numb. 11:10-15 - "burden (11); burdensome (14); suicidal (15)

3. Elijah - I Kings 19 - "fearful (3); suicidal (4); self-pity (14)

4. David - Ps. 42,43 - "soul in despair (42:6); disturbed (42:11); God has rejected (43:2); mourning (43:2)

5. Asaph - Ps. 73 - "envious (3); questions God's sovereignty (11); embittered (21)

6. Jonah - displeased, angry (4:1,4,9); suicidal (4:3,8,9)

7. Jesus? - Matt. 26:37; Mk. 14:33 - (JBP-"desparately depressed")
Greek word *ademeneo* means "to be filled, gluttoned" with anguish, heaviness of heart and emotional concern.

II. Defining depression.

A. Used in English to refer to everything from mild discouragement to manicdepressive; from "Monday morning blues" to "masochistic blowout."

B. Webster's Dictionary defines as "gloomy, dejected, sad, discouraged, despondent, feeling of inadequacy."

C. Greek words

1. II Cor. 7:6 - *tapeinous* - "lowly, cast down, brought low"

2. II Cor. 4:8 - *exaporeomai* - from *ek*=out of; *poreuomai*=way through.
"No way through!" No hope! despairing!

III. What brings on depression?

A. Presenting causes.

1. Non-personal.

a. Death of loved one

b. Reversal of pleasurable circumstances

c. Sickness, exhaustion, hormonal changes, inadequate nutrition

d. Everything is so bad; life is so hard; world is a mess; hopelessness.

e. Tasks seem overwhelming - student, wife, work

f. Feel trapped in marriage, parenting, job, financial bind

2. Inter-personal.

a. Mistreated, oppressed, mocked, rejected

b. Taken advantage of

c. Inadequacy to meet expectations of husband, boss, children

3. Intra-personal.

a. Unrealized aspirations - to be married, have children, home, get raise, be successful

b. Unfulfilled desires of worth, identity, belonging, usefulness, etc.

c. Feeling inadequate to respond to repetitive indulgent desires to eat, drink, sex, etc.

d. Self-pity, envy, jealousy

B. Behavioral cause.

1. Selfishness - Personal interest - Isa. 53:6

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2. Guilt

a. of failing to respond to God's opportunities by relying on God's sufficiency.

b. of wrong action - personal aspiration, gratification, reputation.

(1) immorality

(2) negligence

c. of wrong reaction - fight, fright, flight.

(1) anger

(2) resentment, bitterness

B. Root cause.

1. Delusion of the Deceiver, Satan, "the father of lies" (John 8:44)

2. Promotes hopelessness. God in Christ not sufficient.

IV. Response to depression.

A. Inadequate responses.

1. Diversion - "keep smiling; it will go away; things will get better."

2. Direct action - "Operation bootstrap; Shape up and get your act together; Get on the stick and get out of the spin."

3. Discovery of "victimization" and symptomatic causes for lack of self-esteem.

B. Biblical responses.

1. Acceptance of discouragement and frustration. Not wrong to get "down." Problem comes when we are "down and out" in despair, believing that there is "no way through." (II Cor. 4:8)

2. Confession of sin that causes guilt - I John 1:9

3. Faith

a. recognizes God's presence - Matt. 28:20

b. recognizes God's sovereign sufficiency - Job 42:2; II Cor. 3:5

God's grace - II Cor. 12:10

God's Spirit - Gal. 5:16; Eph. 5:18

God's preservation - Phil. 1:6

c. is receptive to His activity. Heb. 11:6

d. is a trusting contentment with God's provision in all His providential opportunities - Phil. 4:11-13;

I Tim. 6:6-8; Heb. 13:5

4. Hope - Confident expectation of God's continuing activity.

I Tim. 1:1

DIVORCE

I. Scriptures which pertain to divorce.

Lev. 21:7,14 - (priests) "shall not take a woman divorced from her husband"

Deut. 22:19,29 - "if a man falsely accuses wife...or rapes a woman...she shall be his wife and he cannot divorce her all his days."

Deut. 24:1,3 - "if wife does not find favor in his eyes because of some indecency, he writes her a certificate of divorce and sends her out from his house."

Isa. 50:1 - (God asks) "Where is the certificate of divorce?"

Jere. 3:1 - "If a husband divorces his wife, and she goes from him, and belongs to

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another man, will he return to her?"

Ezek. 44:22 - (priests) "shall not marry a divorced woman"

Mal. 2:16 - "I hate divorce," says the Lord."

Matt. 5:31,32 - Quotes Deut. 24 - "But I say to you that everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery."

Matt. 19:3,7,8,9 - (Pharisees) "Is it lawful for a man to divorce his wife for any cause at all? (Jesus) "Moses permitted you to divorce your wives; but from the beginning it has not been this way. I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery."

Mark 10:2,4,11,12 - (parallel to Matt. 19)

Luke 16:18 - "Everyone who divorces his wife and marries another commits adultery; and he who marries one who is divorced from a husband commits adultery."

I Cor. 7:10-16 - "the wife should not leave her husband..the husband should not send his wife away. If unbelieving one leaves, the brother or the sister is not under bondage in such cases."

II. God's intent for marriage relationship.

A. Stick like glue to mate. Gen. 2:24

B. "What God has joined together, let no man separate" - Matt. 19:6

C. Intimacy of marriage oneness is utmost picture of oneness of believer and Jesus Christ - Eph. 5:22-33

III. Varying attitudes toward divorce and remarriage among Christians.

A. No divorce and no remarriage.

1. "God hates divorce" - Mal. 2:16

2. Therefore the church will not allow. Roman Catholicism.

B. Divorce allowed, but no remarriage.

1. Divorce allowed in case of adultery.

2. Remarriage constitutes adulterous situation.

C. Divorce and remarriage allowed for adultery and desertion.

1. Divorce allowed for

a. Adultery - Matt. 5:32; 19:9

b. Desertion - I Cor. 7:15

2. Remarriage based on same allowable exceptions - Matt. 19:9

D. Divorce and remarriage allowed in variety of circumstances.

1. Avoid legalism and judgmentalism.

2. Cultural necessity to accommodate and respond to such with compassion.

IV. Questions for consideration

A. Since Deut. 24:1-3 is quoted in New Testament, does the interpretation of these verses provide the basis for interpreting Jesus' comments on divorce?

1. Divorce permitted, but not commanded.

2. Was the permission of divorce for the protection of women?

3. Was the permission of divorce part of the Law which was to reveal the inability of man apart from God's sufficiency?

B. Is adultery an act or a state of being?

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- C. If the violation of oneness has already taken place in adultery, then is remarriage still to be considered as an act of adultery?
- D. Is divorce allowable in cases of spousal abuse? physical? emotional?
- E. Is divorce an unforgivable sin?
- F. Is God's grace sufficient for divorce?
- G. Is remarriage allowable if the divorce occurred prior to conversion?
- II Cor. 5:17
- H. Should divorced persons be regarded as "second-class citizens" in the Church?
- I. Should divorced persons be allowed in church leadership?
- I Tim. 3:2; Titus 1:6
- J. Should divorced persons continue to engage in Christian ministry? Above reproach? I Tim. 3:2.
- K. Is the real issue whether Christ is our righteousness (Matt. 5:20; I Cor. 1:30), rather than technicalities of adultery or divorce?
- L. If a marital divorce serves to keep one from being "diverted" from God's purposes in their life, or serves to "divert" one from a course of self-sufficiency, can it then be regarded as serving a good purpose in one's life? Rom. 8:28.

DOUBT

- I. Biblical references to "doubt."

A. Greek word *distazo* - from *dis* meaning twice or double.

Matt. 14:31 - (to Peter) "O you of little faith, why did you doubt?"

Matt. 28:17 - (disciples) "they worshipped Him, but some were doubtful."

B. Greek word *diakrino* - *dia* = through; *krino* = to judge, determine

Matt. 21:21 - "if you have faith, and do not doubt"

Mark 11:23 - "does not doubt, but believes..."

Rom. 14:23 - "he who doubts is condemned if he eats, because not from faith"

James 1:6 - "ask in faith without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind."

Jude 1:22 - "have mercy on some, who are doubting."

C. Greek word *dialogismos* - *dia* = through; *logizomai* = to reckon, consider

Luke 24:38 - "why do doubts arise in your minds?"

D. Greek word *diaporeo* - *dia* = through; *aporeo* = perplexed (KJV)

Acts 2:12 - "they continued in amazement and great perplexity"

Acts 10:17 - "Peter was greatly perplexed in mind"

Acts 10:20 - "accompany them without misgivings"

II. Defining "doubt."

A. English word derived from Latin *dubitare* or *dubius* from which we get "dubious."

B. Two different concepts of "doubt."

1. Unbelief, disbelief, rejection, denial, agnosticism, faithlessness.

a. "Cartesian doubt" begins by doubting all things, but refuses to doubt its doubts.

b. Skeptics and scoffers begin with contempt and derision to prove their preconceived unbelief.

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2. Uncertainty, lack of confidence, reservation, problematic, misgivings, skeptical, questioning, wavering, indeterminate.

III. Faith and doubt.

A. Differentiating between belief and faith. Greek word *pistis*.

1. Belief – Mental assent, cognitive acceptance, dogmatic assertion comprising intellectual certainty. (static)

2. Faith – Volitional receptivity and availability allowing for functional certainty of God's activity. (dynamic)

B. Relating doubt to belief and faith.

1. Belief and doubt.

a. The intellectual certainty of mental belief does not allow for unbelief, rejection or denial.

b. The intellectual certainty of mental belief does not allow for the uncertainty of questioning, reservations or misgivings.

(1) This is the basis of fundamentalism, fideism, credulity and "blind faith."

2. Faith and doubt.

a. The functional certainty of receptive faith is founded upon belief in God, and therefore not functional when there is unbelief and rejection of God.

b. The functional certainty of receptive faith is not functional if we consider it impossible, unlikely or doubtful that God will function faithfully and sufficiently in accord with who He is.

(1) The divided mind or double-mindedness of doubt affirms belief in God (a), but questions God's character or ability (b).

(2) Most of the New Testament references pertain to such double-mindedness.

c. The functional certainty of receptive faith allows for mental and emotional questioning, reservations and uncertainty.

(1) When we are living by faith that is receptive and available to God's function in our lives:

– We don't know where God is taking us into the unknown and uncharted territory.

– We don't know where this adventure will end.

– We don't know what God will do next.

– We don't know how God is going to work this out.

– We don't know when this situation will be settled.

– We don't know why God is allowing this circumstance or why God is acting as He does.

(2) The situation where we find ourselves is indeterminate and problematic. We are questioning, uncertain and perplexed. We are forced to recognize our inadequacy, inability and

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our own lack of faith as we remain receptive to God's activity.

– Mk. 9:24 - "I believe; help my unbelief."

– Jude 1:22 - "have mercy on some who are doubting"

(3) God is big enough and understanding enough to accept our doubts, to convince us and assure us of His character and sufficiency, and to bring us along to increased faith.

IV. Quotations about "doubt."

A. Chinese proverb - "With great doubts come great understanding; with little doubts come little understanding."

B. French proverb - "Only the one who knows nothing doubts nothing."

C. Blaise Pascal - "One must know when it is right to doubt, to affirm, to submit. Anyone who does otherwise does not understand the force of reason."

D. Francis Bacon - "If a man will begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties."

E. Martin Luther - "Knowledge and doubt are inseparable to man. The sole alternative to "knowledge-with-doubt" is no knowledge at all. Only God and certain madmen have no doubts!"

F. Alfred Lord Tennyson - "There lives more faith in honest doubt, Believe me, than in half the creeds."

G. George MacDonald - "Doubt can be a tool in God's hand wielded, in the lives of those who allow it, for the strengthening, not the destruction of faith."

H. C. S. Lewis - "If ours is an examined faith, we should be unafraid to doubt. If doubt is eventually justified, we were believing what clearly was not worth believing. But if doubt is answered, our faith has grown stronger. It knows God more certainly and it can enjoy God more deeply."

ETERNAL SECURITY

I. Biblical references.

A. There are no Biblical references that use the phrase "eternal security."

B. Examples of Biblical references that use the word "eternal."

1. "Eternal life" - approximately 44 references in New Testament.

2. "Eternal salvation" - Heb. 5:9

3. "Eternal redemption" - Heb. 9:12

4. "Eternal inheritance" - Heb. 9:15

5. "Eternal covenant" - Heb. 13:20

6. "Eternal kingdom" - II Peter 1:11

C. There are no Biblical references that use the word "security" to refer to the Christian's relationship with Jesus Christ.

II. "Eternal security" is a theological concept and phrase originating in the Augustinian/Calvinistic theological system.

A. This theological system emphasizes God's sovereign action to the neglect, diminishing or denial of human responsibility.

B. Calvinistic theology characterizes itself by the TULIP acrostic.

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1. Total depravity.
2. Unconditional election.
3. Limited atonement.
4. Irresistible grace.
5. Preservation of the saints.
 - a. It is this latter tenet from which the labels of "eternal security" and "once saved, always saved" are derived.
- III. A consideration of the words "eternal" and "security."
 - A. Eternal
 1. Eternality is an attribute of God alone, never inherent in another and never dispensed as a commodity to be possessed by another.
 2. God's eternality must be understood both qualitatively as well as quantitatively; not just as timeless, endless, immeasurable.
 3. The eternality of God's character constitutes His life, salvation, inheritance, covenant, kingdom, etc.
 - B. Security - from Latin word *securus* meaning "without care or anxiety"
 1. God is absolutely secure without reference to any other.
 2. As anything or anyone else is joined in dynamic solidarity with God, it too will share in His security, being as secure as He is secure
 3. The Christian who is thus joined spiritually and dynamically with God through Christ is secure...
 - a. secure from fear, anxiety, care
 - b. secure from risk, danger, loss
 - c. secure in the pledge, deposit or guarantee of the perpetuity of participation in the relationship and character with God.
- IV. Biblical categories to be considered.
 - A. Assurance
 1. Definition - the subjective awareness and confidence of spiritual identification with Jesus Christ.
 2. Examples of Scriptural support

Rom. 8:16 - "the Spirit bears witness with our spirit"

II Tim. 1:12 - "I know whom I have believed and am convinced..."

Heb. 10:22 - "draw near in full assurance of faith"

I Jn 5:13,14 - "you may know that you have eternal life..confidence"
 - B. Dependability, faithfulness
 1. Definition - the objectivity of God's faithful character.
 2. Examples of Scriptural support

John 6:37 - "one who comes to Me I will certainly not cast out."

John 10:28,29 - "no one shall snatch them out of My hand."

Rom. 11:29 - "gifts and calling of God are without change of mind"

Heb. 13:5 - "I will never desert you, nor will I forsake you."
 - C. Preservation
 1. Definition - God's active work to protect, guide and maintain our Christian life.
 2. Examples of Scriptural support

I Cor. 1:8 - "Jesus Christ shall confirm you to the end"

Phil. 1:6 - "He will perfect it until the day of Jesus Christ."

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Heb. 12:2 - "Jesus, the pioneer and perfecter of our faith"

I Pet. 1:5 - "protected by the power of God."

D. Perseverance

1. Definition - the Christians' active role in being receptive to God's continuing preserving grace.

2. Examples of Scriptural support

Rom. 8:25 - "with perseverance we wait eagerly for it"

I Cor. 15:2 - "you are saved, if you hold fast the word preached..."

Col. 1:23 - "present you before Him...if you continue in the faith"

II Tim. 2:12 - "if we endure, we shall also reign with Him"

Heb. 10:39 - "those who have faith to the preserving of the soul"

E. Apostasy

1. Definition - to stand away from Jesus and renounce Him, having previously identified with Him.

2. Examples of Scriptural support

I Tim. 4:1 - "some will fall away from the faith"

Heb. 3:12 - "falling away from the living God"

Heb. 6:4-6 - "tasted of heavenly gift and then fallen away"

F. Revocation or alienation

1. Definition - the severing and termination of identification with Jesus Christ.

2. Examples of Scriptural support

John 15:6 - "If anyone does not abide in Me, he is thrown away.."

I Cor. 9:27 - "lest I should be disqualified"

Gal. 5:4 - "you have been severed from Christ..fallen from grace"

II Pet. 2:20,21 - "last state is worst than the first"

G. No irrevocable identification or relationship.

V. Differentiating between a static and dynamic understanding of our relationship with Jesus Christ.

A. Eternality is not static, but dynamic.

1. Eternality is not a time or duration measurement.
2. Eternality is the perpetual expression of the character of God.
3. Our participation in eternality is only in dynamic solidarity with the Eternal One.

B. Salvation is not static, but dynamic.

1. Salvation is not an entity or a product that we can possess.
2. Salvation is not an event, experienced by certain procedures.
3. Salvation is the process of being made safe from dysfunctional humanity in order to function as God intended.

a. We are not "once saved..."

4. We participate in salvation as we continually allow for the dynamic saving activity of the Savior to be operative in us.

C. Security is not static, but dynamic.

1. Security is not based upon believing a promise.
2. Security is not based upon having gone through a procedure.
3. Security is not based upon association.
4. Security is based on a dynamic spiritual union with the Person of Jesus

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Christ and the function of His character in and through the Christian.

EVOLUTION

I. The words "evolution" and "evolve" are not used in the English translations of the Bible.

II. Defining the word "evolution."

A. Derived from two Latin words

1. Prefix *e-* means "out"

2. Latin word *volvere* means "to turn" or "to roll"

B. The basic meaning to the word "evolve" is therefore to describe "the way things turn out, or roll out."

III. Differentiating terminology.

A. Creation - the active process whereby all that exists, other than the Creator, came into being from a self-existent divine source. The existent creation is distinct from the Creator, and does not partake of the same essence of the Creator, but is sustained by and contingent upon the Creator for its intended function.

B. Creationism - a system of thought associated with Christian fundamentalism with the presupposition of exclusive supernaturalism as the explanation of God's creating all things in six twenty-four hour days.

C. Evolution - the process whereby changes take place within the created order, and the explanation of how they thus "turned out, rolled out, or worked out. Those changes may be enacted by natural or supernatural processes, either in progressive development or punctuated by divine fiat.

D. Evolutionism - a system of thought that attributes all changes in the universe to progressively developed natural causes alone, allowing only for material and physical causes.

E. Science - derive from the Latin word *scientia*, meaning "knowledge" or "understanding," science is the disciplined efforts of man to know and understand all that exists around him.

F. Scientism - a system of thought that is an aberration of true science which isolates and absolutizes knowledge within exclusive naturalistic parameters, thus limiting evidence for knowledge to empirical observation by sensory perception.

IV. Questions to be considered.

A. Is the process of evolution contradictory to a Biblical understanding of creation?

B. Does the Biblical record allow for the process of evolution to have functioned within the process of the formation of the created order?

V. Hebrew words used in the Old Testament.

A. Several words used for formation of created order.

1. *bara*

a. "to create; to shape"

b. Gen. 1:1,21,27; 2:3,4

c. Nothing inherent in the word to imply "create out of nothing". Biblical understand is not necessarily *ex nihilo*, but rather *ek theos*, cf. Rom. 11:36; I Cor. 8:6.

2. *yatsar*

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a. "to form; to fashion" (like a potter)

b. Gen. 2:7,8,19

3. *asah*

a. "to make; to construct"

b. Gen. 1:7,16,25,26,31; 2:2,3,4

B. Hebrew word for "day"

1. *yom*

a. Can indicate 24 hour day, or indefinite period of time.

b. Approximately 25% of usages are figurative.

c. Gen. 2:4; Ps. 118:24; Isa. 49:8 (II Cor. 6:2);

Joel 2:31 (Acts 2:16-21); II Peter 3:8.

2. Difference of understanding has created polarization.

a. Young-earth proponents

(1) Bishop Ussher (1581-1656) - from genealogies dated created at 3928 or 4004 B.C.

(2) Creationism, fundamentalism

(3) Henry Morris, Duane Gish, Institute for Creation Research.

b. Old-earth proponents

(1) Greek philosophers; early church fathers

(2) Contemporary science

(a) Geology - plate tectonics, continental drift

(b) Astrophysics - singularity of commencement, relativity, etc.

VI. Evolution and Charles Darwin.

A. Traveled on H.M.S. Beagle to Patagonia, Chile, Peru, etc.

B. Wrote book, *On the Origin of Species*

Last sentence: "There is grandeur in this view of life,...having been originally breathed by the Creator into a few forms or into one; and from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved."

C. Has Darwin been misrepresented? *Darwin's Forgotten Defenders*.

D. Neo-Darwinian evolutionism - exclusive naturalism for explanation of origin and operation of universe, denying the Creator God and all supernaturalism.

VII. The need for a balance.

A. Unfortunate polarization of either/or thinking, especially between creationism and evolutionism/scientism.

B. Increasing scientific evidence that comes to conclusions that correlate with creation.

FAITH

I. Some Biblical references to faith in the New Testament.

A. Greek word *pisteuo*, which means "to believe"

John 3:16 - "whoever believes in Him should not perish"

John 11:26 - "everyone who believes in Me shall never die"

Acts 16:31 - "Believe in the Lord Jesus Christ, and you shall be saved"

Rom. 1:16 - "power of God for salvation to every one who believes"

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- Eph. 1:13 - "having believed you were sealed with Holy Spirit"
- James 2:19 - "the demons believe and shudder"
- I John 5:1 - "whoever believes that Jesus is the Christ is born of God"
- B. Greek word *pistis*, which is translated "belief" and "faith"
- Rom. 1:5 - "the obedience of faith"
- Rom. 5:1 - "having been justified by faith"
- I Cor. 15:14 - "if Christ not raised, your faith is in vain"
- II Cor. 5:7 - "we walk by faith, not by sight"
- Gal. 2:20 - "I live by faith in the Son of God"
- Eph. 2:8 - "For by grace you have been saved through faith"
- Phil. 3:9 - "righteousness which comes from God on the basis of faith"
- Heb. 11:1 - "faith is the assurance of things hoped for, the conviction of things not seen"
- James 2:26 - "faith without works is dead"
- I Peter 1:5 - "protected by the power of God through faith"
- II. Understanding the meaning of the Biblical words for "faith"
- A. Old Testament background.
1. Hebrew language did not have a word corresponding to New Testament concept of "faith."
 2. Faith in old covenant was "prospective trust" in what God was going to do.
 3. Old Testament personages had "faith"
- Rom. 4:9,12,16; Gal. 3:7,9,11; Heb. 11
- B. New Testament concept of "faith"
1. Classical Greek words referred to "trust" and "obedience" toward men or gods.
 2. Distinctive New Testament and Christian usage of Greek words
 - a. Man's receptivity of God's activity.
 - b. John 1:12; Gal. 3:2; I Cor. 4:7
 3. English language hindered by having no verb form for "faith"
- III. The responsibility for faith.
- A. God's responsibility? God's gift?
1. Does God grant to man the capability to exercise faith?
 2. Calvinistic explanation.
 3. Gal. 2:20; Eph. 2:8,9
- B. Man's responsibility?
1. Is faith based on man's God-given ability to choose?
 2. Grace/faith; activity/receptivity
 3. Acts 16:31
- IV. Faith and reason.
- A. Are faith and reason antithetical?
- B. Reasoned faith is precondition to genuine Christian faith.
- V. Faith and belief.
- A. Failure to differentiate has caused much confusion.
- B. Reformers differentiated
1. *fides* - credence, belief
 2. *fiducia* - trust, reliance

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C. Belief - mental assent and cognitive acceptance of information, truthpropositions concerning historicity and theological formulation.

D. Faith - receptivity of the life of Jesus Christ.

VI. Faith and works.

A. Does faith "do" anything?

1. Not a meritorious "work" - Eph. 2:8,9
2. Is God's salvation conditioned or contingent upon our faith?
3. Does faith move mountains? Matt. 17:20; 21:21; I Cor. 13:2
4. Should we refer to the "power of faith" or the "law of faith"?

B. The outworking of faith.

1. Danger of "easy-believism"
2. Danger of partitioned faith
 - a. Receive Jesus as Savior and not as Lord
 - b. Redemption, justification, conversion apart from sanctification
3. Faith without works is dead - James 2:19,26

VII. The object of our faith.

A. Not faith in procedure, promise, power, product, but in Person of Jesus.

B. Not receptivity of ideology, theology, methodology, but of Jesus and His activity.

C. Believe "into" Jesus.

VIII. When is faith exercised?

A. Initially

1. Sometimes called "saving faith" or "regenerative faith"
2. Eph. 2:8,9; Gal. 3:26; John 1:12

B. Continually

1. Sometimes called "Christian faith," "sanctifying faith," or "living faith."
2. Acts 26:18; Rom. 1:5; Gal. 2:20; Eph. 3:17; Col. 2:6,7

IX. Faith is dynamic rather than static.

A. Static - assent to a belief-system.

B. Dynamic - receptivity of the living activity of God in Christ.

FASTING

I. Scriptures pertaining to fasting in New Testament.

Matt. 4:2 - Jesus "had fasted forty days and forty nights" (Lk. 4:2)

Matt. 6:16,17,18 - "when you fast, do not put on gloomy face...to be seen fasting by men, but when you fast wash your face, so that you may not be seen fasting by men, but by your Father who is in secret."

Matt. 9:14,15 - (John's disciples to Jesus) "Why do we and Pharisees fast, but Your disciples do not fast?" When bridegroom is taken away they will fast."

(Mk. 2:18-20; Lk. 5:34,35)

Matt. 17:21 - "this kind (of demon) does not go out except by prayer and fasting" (Questionable manuscript evidence; not in parallel of Mk. 9:29)

Lk. 18:12 - (Pharisee) "I fast twice a week"

Acts 13:2,3 - (Christians in Antioch) "When they had fasted and prayed and laid hands on them, they sent them (Paul and Barnabas) on their way."

Acts 14:23 - (Paul and Barnabas) "appointed elders, having prayed with fasting"

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(KJV) - Matt. 17:21; Mk. 9:29; Acts 10:30; I Cor. 7:5 (Not in best manuscripts).

II. Fasting in the old covenant.

A. Reasons for

1. seek God's will - Judges 20:26
2. seek deliverance or protection - II Chron. 20:3; Ezra 8:21-23
3. penitence - II Sam. 12:16-23; Neh. 9:1; Dan. 9:3,4
4. humility - I Kgs. 21:27-29; Ps. 69:10
5. express sorrow - I Sam. 31:13
6. times of mourning - II Sam 1:12; 12:21; Isa. 31:13
7. religious rite
 - a. to rejoice and show appreciation - Esther 9:31
 - b. Day of Atonement - Lev. 16:29; 23:27-32

B. Abuses of

1. Hypocritical fasting - Isa. 58:3-7; Jere. 14:12
2. Selfish fasting - Zech. 7:5,6
3. Became meritorious religious exercise in itself.
4. Pharisees required on Mondays and Thursdays

C. Prophecy of fasting being superseded.

1. Zech. 8:19 - "the fasts will become joy and gladness"

III. Invalid reasons for fasting.

A. Fasting is NOT

1. a means of coercing or bribing God, forcing God's hand, pushing God's buttons, showing our sincerity so that God will work on our behalf, and do what we desire, and give us the result we want.
2. a way to enhance "soul power"
3. a way to seek additional "blessings" (Eph. 1:3), or "spirituality"
4. a "spiritual" means of weight loss, a "divine diet plan," a nutritional regulation, a way to "purify the body"
5. a means of cleansing oneself in repentance.
6. a means of overcoming temptation.
7. a means of determining God's will.
8. a "spiritual discipline," a mark of "spirituality"
9. a test of faith and fellowship
10. a legalistic means of spiritual "obedience" to be imposed or regulated by the church.
11. an ordinance of the church
12. a requirement of new covenant Christianity.

B. Why religion uses fasting.

1. External, visible appearances
2. Self-abasing; self-abnegation; self-affliction
3. A show of self-denial, humility .
4. To demonstrate the earnestness of their prayers.
5. Demonstrates dedication, commitment, wholeheartedness
6. Requires self-discipline; something to "do" - performance, "works"

IV. The Christian and the practice of fasting.

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A. The religious practice of fasting has been superseded by the joy that is in Christ Jesus.

1. Fasting, as a religious exercise, is a thing of the past in the old covenant.
 2. The old patterns cannot hold the new
 - a. New garment (Mk. 2:21)
 - b. New wine (Mk. 2:22)
 3. There are no commands for fasting made by Jesus or writers of the New Testament.
 4. Fasting is not to be regarded as having any meritorious value as an activity in its own right before God.
- B. If a Christian does choose to abstain from food (or other activities) such a decision and such activity should:
1. Be voluntary, freely chosen; not obligatory.
 2. Be done in secret; not ostentatious
 3. Not be regarded as having any spiritual value or benefit before God.
 4. Be done in accord with "counting all things but loss in view of the surpassing value of knowing Christ Jesus my Lord" (Phil. 3:8).

FEAR

I. Some New Testament verses referring to "fear."

A. Greek word *phobos*, from which we get English word "phobia."

Acts 2:43 - "everyone kept feeling a sense of awe"

Acts 5:11 - "great fear came upon the whole church"

Rom. 8:15 - "you have not receive a spirit of slavery leading to fear"

I Cor. 2:3 - "I was with you in weakness and in fear"

II Cor. 7:5 - "conflicts without, fears within"

B. Greek word *deilas* referring to "fright" or "dread"

Matt. 8:26- "Why are you timid, you men of little faith?"

John 14:27 - "Let not your heart be troubled, nor let it be fearful"

II Tim. 1:7 - "God has not given us a spirit of timidity"

C. Greek word *eulabeia* referring to "reverence"

Heb. 12:28 - "offer to God an acceptable service with reverence and awe"

II. English word "fear" has great range of meaning.

- A. Reflex - abrupt and acute sense of alarm or surprise
- B. Thrill - sensation of daring; roller-coaster, bungee jumping, gambling
- C. Wariness - healthy awareness of the dangers
- D. Cowardice - timidity, afraid to venture, intimidated
- E. Apprehension - fret, worry
- F. Anxiety - chronic sense of panic and terror, phobias, dread
- G. Awe - honor, respect, reverence

III. What do we fear? (a few examples)

A. Non-personal

Unknown, unfamiliar, lack, want, loss, unemployment, economic instability, loss of support, confinement, isolation, loss of health, cancer, incomprehensible, future, death, end times, judgment, war, nuclear warfare, bodily harm, social decay, governmental decline, lack of freedom, being dependent, exposure, darkness, guns, air

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travel, closed places, mice, spiders, dogs, snakes, fire, storms, earthquakes, catastrophe, heights, work, world, suffering, pain, tribulation...

B. Inter-personal

relationships, love, broken relationships, disapproval, what others think, what others might do, rejection, sexual desirability, what will happen to our family (spouse, children), strangers, abandonment, desertion, people, pagans, other races, crowds, the world, opponent, enemies, being ridiculed or embarrassed, loneliness, having nothing to say, offending someone...

C. Intra-personal

Failure, inadequacy, inability, responsibility, success, our capability to hurt, being out of control, security, being dependent, being fearful, being exposed, cracking up, insignificance, impropriety, ignorance...

IV. What does fear do to us? Consequences of fear.

A. Physically

Muscular tension, diarrhea, sleeplessness, indigestion, hyperactivity, sleep, headaches, cardiovascular problems, increased sexual desire

B. Psychologically

Demoralizing, debilitating, disorganized, distorts reality, warps perception, false self-confidence, procrastination, avoidance.

C. Spiritually

Question our relationship with God, doubts of salvation, question God's love, His ways, His provision, question our ability to live as Christian.

V. Why do we fear?

A. Psychological causes?

1. Feel threatened, perceived danger, feel powerless, inadequate, inferior, genuine guilt, false guilt, rejection

2. Personality patterns

a. S - insignificance, incompleteness

b. E - isolation, uninvolved

c. L - instability, insincerity

d. F - ignorance, impropriety

B. Spiritual causes?

1. Does Satan cause us to fear? - II Tim. 1:7; Gen. 3:10

a. Is fear always wrong? an evil to be overcome? Rev. 21:8

(1) Fear not - Matt. 14:27; 17:7; Mk 5:36; 6:50; Lk.

1:13; 5:10; 8:50; Jn. 12:15; Acts 18:9; 27:24; Rev. 1:17

(2) Is fear part of being human? Job 41:35

(3) Is fear a deterrent to crime?

b. Is fear a choice we make to sin? a failure to have faith?

2. Does God want us to fear?

a. Fear God - Acts 9:31; II Cor. 7:1; Col. 3:22; Eph. 5:21; I Pt 2:17

b. Fear the devil - Matt. 10:26-28; Lk. 12:4

c. Fear judgment - Heb. 10:31

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VI. How do we respond to fear?

A. Natural responses

Deny, defy, suppress, avoid, insulate, self-protection, rationalize, manipulate, control, narcotize, escape

B. God's intended response

1. Fear of God - the end of all other fears, the essence of faith

2. Faith

a. Presence of God - Gen. 15:1; Ps. 23:4; 34:4; 118:6;

Isa. 41:10; 43:1,5; Matt. 14:27; 17:6; John 6:20; 12:15

b. Love of God - Ps. 118:4; Lk. 12:32; Rom. 8:15; I John 4:18

c. Activity of God - Ps. 56:3; Isa. 12:2; Matt. 8:26; John 14:1;

I Pet. 5:7

FEMININITY

I. The words "feminine" and "femininity" are not used in the Bible.

II. Defining "femininity"

A. Modern feminism has cast "femininity" into political sphere of women's rights, freedoms and equality.

B. Radical feminism often posits the superiority of the female as the epitome and center of reference for humanity, even projecting the female as a goddess, which has contributed to family breakdown and lesbianism.

C. This study will consider "femininity" as referring to what it means to be a "female as God intended."

III. Spiritually

A. Male and female equal before God - Gal. 3:28

B. Functional humanity, male and female, requires spiritual exchange - Acts 26:18

C. The life of Jesus Christ is the essence of functional femininity.

D. A woman who fears the Lord will be praised - Prov. 31:30

E.. Only when we are "in the Lord" (I Cor. 7:39) can anyone love others with the *agape* love of God - Rom. 5:5; I Cor. 13; Gal. 5:22.

F. Spiritual maturity develops divine character expression of femininity

1. "imperishable quality of a gentle and quiet spirit" - I Peter 3:4.

2. "faith and love and sanctity" - I Tim. 2:15

IV. Socially

A. Industrious, not idle. Prov. 31:13-20,27; I Tim. 5:10,13; Titus 2:5

B. Engaged in homemaking - Prov. 31:15,27,28

C. Dignified - I Tim. 3:11

D. Not engaged in gossip - I Tim. 3:11; Titus 2:3

E. Not controlling, manipulating, dominating conversations and situations - I Tim. 2:12

F. Not brash, boisterous, assertive, aggressive, pushy, bossy, contentious - Prov. 21:9,19

F. Accompanies her husband socially.

G. Other men regard her husband as fortunate to have a wife like her - Prov. 31:23.

V. Culturally

A. Cultural concepts of "femininity" primarily concerned with externalities

1. Physical body

a. height, weight, skin texture and color, hair style (I Cor. 11:5,6;

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I Tim. 2:9; I Pet. 3:3), breast size, shape and measurements, enlargements, reductions, facelifts, diets, body piercing, tattoos, shaving, hygiene

b. comportment of body - movement of head, eyes, mouth, hands, how she stands, sits, walks, talks, self-confidence, self-image, assurance, flirtatious, "sexy", wise to man's orientation of visibility

2. Apparel and clothing

a. lingerie, bras, shoes, high heels, hosiery, dresses, pants, hemlines, necklines, form-fitting, loose, head coverings (I Cor. 11:5,6),

contemporary fashions, fabrics, colors, cosmetics, jewelry, perfume

b. range from prudish, veiled, matronly, to frumpy, dowdy, slovenly, too revealing, ostentatious, cheap

c. Avoid undue preoccupation and priority - I Peter 3:2,3

d. Cultural acceptance of propriety and modesty - I Tim. 2:9,10

3. Social involvement and roles

a. homemaker, mother, barefoot and pregnant, naked and nursing, seen but not heard.

b. vocational, working woman, executive, personal wealth

c. political involvement, women's rights and freedoms

d. church leadership, teaching - I Tim. 2:12; I Cor. 14:34

e. competitive, aggressive, assertive, brash, bold, bossy

f. flirtatious, harassment

B. Attitudes about what is attractive and appealing about women's appearances and "femininity" are inevitably influenced by the culture we live in.

C. To what extent should we/do we accept culturally defined "femininity"?

VI. Maritally

A. Functionally

1. Helpmate, helper, assistant, supportive, adaptive, encouraging, complete rather than compete, help husband to be all God desires - Gen. 2:18

2. Subordinated to husband. Gen. 3:16; I Cor. 11:3; Eph. 5:22; Col. 3:18;

I Tim. 2:11; Titus 2:5; I Peter 3:1,5,6

a. Not subservient slavery, forced subjugation

b. Not a matter of value, worth, honor or superiority; but of function and order.

c. Dependent?

d. Attitude precedes functional action.

3. Priorities in order - I Peter 3:4

B. Psychologically

1. Faithful to her husband - Exod. 20:14; Ruth 1:16; I Tim. 3:11

2. Trustworthy - Prov. 31:11

3. Loves her husband - Titus 2:4

4. Respects her husband - Eph. 5:33; I Pet. 3:2

5. Admires her husband - SoS 2:3

6. Desires her husband - SoS 1:2,4; 2:5; 5:8

7. Seeks to meet husband's expectations, preferences, desires and needs - John 8:29; Matt. 17:5; SoS 7:9

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8. Appreciates her husband; doesn't take for granted - Prov. 31:12
 8. Femininity encouraged by husband's praises - Prov. 31:28
 - C. Sexually
 1. Availability
 - a. Duty to husband - I Cor. 7:3,5
 - b. No excuses - SoS 5:3
 - c. Complete willingness - Phil. 2:8
 2. Visibility
 - a. "naked and not ashamed" - Gen. 2:25
 - b. Put aside inhibitions, hang-ups, what others think.
 - c. Open exposure and exhibition - SoS 4; 6:13
 3. Creativity
 - a. Novel, unique, inviting, exciting, evokes anticipation
 - b. Don't get in rut or routine without variation.
 - c. Seductive, sensual, coy, initiating - SoS 4:16; 7:11-13
 4. Not just a "sex-object"
 - VII. Parentally
 - A. Femininity preserved through childbearing and child-rearing- I Tim. 2:15
 1. Woman "made safe" to function in femininity.
 2. Learns to be available, a servant, to put aside selfishness, to love, nurture, give and protect, so she does not become a pushy, arrogant feminist seeking to dominate, rule and function as a "goddess."
 - B. Femininity honored by children's lives.
 1. Children rise up and bless her - Prov. 31:28
 2. Gladness and rejoicing - Prov. 23:22,25
 - VII. Conclusion
 - A. Fullness of "femininity" requires balanced attitude and function in foregoing areas.
 - B. Differing definitions of "femininity" between husband and wife creates discord.
- FILLING OF THE SPIRIT
- What does it mean to be "filled with the Holy Spirit?" Ephesians 5:17-21
- I. Context of the filling.

The context of the admonition of Ephesians 5:18 has to do with practical behavior. When "filled with the Spirit" a Christian will have a song in his/her heart (19), a thankful attitude (20) and deference toward others (21). It will affect the relationships of husband and wife (22-33), parent and child (6:1-4) and employer and employee (6:5-9).
 - II. Command of the filling.

The verb "be filled" in Ephesians 5:18 is in an imperative mood. It is not an option of the Christian life; it is obligatory.
 - III. Compass of the filling.

The verb "be filled" in Ephesians 5:18 is plural in number -- "you all."
This is not something for "super-saints" but for all Christians.
 - IV. Comparison of the filling.

A comparison is made in Ephesians 5:18 between getting drunk and being filled with the Spirit. Note the similar comparison in Luke 1:15 and Acts 2:4,13.
"Do not be under the influence of alcoholic spirits, but be under the influence of the Holy Spirit."

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V. Concept of the filling.

The basic concept of "filling" in Ephesians 5:18 is that of control. "Do not be controlled (captivated, motivated, activated) by the alcoholic spirits, but be controlled (captivated, motivated, activated) by the Holy Spirit."

VI. Consignor of the filling.

The verb "be filled" in Ephesians 5:18 is in the passive voice, meaning that the subject ("you all") of the verb is being acted upon by another. The Spirit of God is acting upon us. This does not mean that we are merely passive agents.

VII. Content of the filling.

The Holy Spirit is both the supplier and the substance supplied; the Giver and the Gift. The filling of the Holy Spirit is not our having more of the Holy Spirit, but the Holy Spirit having more of us!

VIII. Continuity of the filling.

The verb "be filled" in Ephesians 5:18 is a present tense. "Keep being filled with the Spirit." This is not a static, once-and-for-all experience, but the dynamic continuity of the Spirit's control. It is possible to be being filled by the Holy Spirit at one moment in time and not the next.

IX. Connotations of the filling.

The use of the word "fill" and "Spirit" within the New Testament allows for different connotations.

A. Progressive possession. Verb *pleroo* - "the action of filling up."

Acts 13:52; Eph. 5:18

B. Pattern of permanence. Adjective *pleres* - "full."

Luke 4:1; Acts 6:3; 7:55; 11:24

C. Productive power. Verb *pimplemi* or *pletho* - "action that looks toward specific results," particularly verbal witness.

Luke 1:15,41,67; Acts 2:4; 4:8,31; 9:17; 13:9

X. Contradictions of the filling.

A. Resisting the Spirit - Acts 7:51

B. Quenching the Spirit - I Thess. 5:19

C. Grieving the Spirit - Eph. 4:30

D. Lying to the Spirit - Acts 5:3

E. Testing the Spirit - Acts 5:9

F. Defiling temple of the Spirit - I Cor. 6:19

G. Insulting the Spirit - Heb. 10:29

H. Blaspheming the Spirit - Matt. 12:31,32

XI. Contrast of the filling.

A. Born of the Spirit - John 3:5,6,8

B. Indwelling of the Spirit - Rom. 8:11; II Tim. 1:14

C. Gift of the Spirit - Acts 2:38; Rom. 5:5

D. Seal of the Spirit - II Cor. 1:21,22; Eph. 1:13; 4:30

E. Anointing of the Spirit - II Cor. 1:21; I John 2:20,27

F. Baptism of the Spirit - Matthew 3:11; Acts 1:5;11:16; I Cor. 12:13

G. Filling of the Spirit - Eph. 5:18

XII. Commencement of the filling.

The intent of God is that the filling of the Holy Spirit should commence as soon as the Spirit of Christ comes to dwell in us at regeneration. Many Christians

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are untaught concerning God's functional intent in mankind. Some, therefore, refer to a "second work of grace" subsequent to regeneration.

XIII. Conditions of the filling.

In like manner as we received the Spirit of Christ, we are to be filled with the Spirit and walk in the Spirit -- by faith, our receptivity of His activity - Col. 2:6

XIV. Consciousness of the filling.

A. Conscious of sinfulness - Isa. 6:1-5

B. Conscious of Christ's adequacy - II Cor. 3:5

C. Consciousness of what Christ is doing is sometimes hidden - Rom. 11:33

XV. Consequences of the filling.

A. Character. The "fruit of the Spirit" is the character of Christ - Gal. 5:22,23

B. Ministry. The "gifts of the Spirit" are but the empowerment by which the Life of Jesus Christ overflows in ministry unto others - Rom. 12:3-8;

I Cor. 12:4-31

XVI. Consummation of the filling.

The process of being filled with the Spirit is completed only when we pass into heavenly glory - Phil. 3:12-14

FINANCES

(Read all Proverbs references from Living Bible.)

I. Basic concepts and attitudes concerning money.

A. The ultimate treasure is Christ - II Cor. 4:7

B. The first priority is Christ - Matt. 6:33; I Tim. 6:6

C. God is the owner of all things and entrusts tangible resources to us - Deut. 8:18; I Chron. 29:11,12; Ps. 24:1; Haggai 2:8; Phil. 4:19; James 1:17

D. Money is a medium of exchange for tangible resources.

E. Money is amoral and not inherently evil "filthy lucre" -

I Tim. 6:10; Heb. 13:5

F. Money can become an inordinate preoccupation and idolatrous -

Prov. 11:28; 18:11

G. Hugh Martin - "If your Christianity is not affecting how you deal with your finances, it is a charade."

II. Working for money.

A. Trust God to provide - II Chron 16:9; James 4:13-16

B. Gainful labor - Exod. 20:9; Prov. 6:6-11; 13:11; 14:23; 21:5; 28:19; Rom. 12:11; Eph. 4:28; Col. 3:23,24; II Thess. 3:10

C. Not shameful gain - Prov. 21:6; I Tim. 3:3,8; Titus 1:7,11; I Pet. 5:2

III. Managing money.

A. Planning - Prov. 16:1; 21:5; 22:3; 27:23,24;

Lk. 16:11; 19:11-26

B. Priorities and budgeting - Prov. 24:3,4; Lk. 14:28-30

C. Seek counsel - Ps. 1:1; Prov. 10:21; 11:4; 15:22; 24:6

D. Not inordinate preoccupation - Matt. 6:34; 13:22; Phil. 4:6; II Tim. 2:4; I Pet. 5:7

E. Financial advisor: "Nine out of ten people in America are financial failures. They are prodigal financial managers. They do not plan to fail; they just fail to plan."

IV. Saving money.

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- A. Put aside for future - Prov. 6:8; 21:20
- B. Not hoarding - Eccl. 5:13; Matt. 6:19,20; Lk. 12:16-24
- C. Not greed to get rich - Prov. 23:4,5; 28:20,22; Matt. 13:22; I Tim. 6:9,10
- D. Not covetousness - Exod. 20:17; Lk. 12:15,34; 16:13-15
- E. Not idolatry - I Tim. 6:10; Heb. 13:5
- V. Investing money.
 - A. Productivity and multiplication of resources - Matt. 25:14-20; Lk. 19:11-26
 - B. Preparation for future need - Gen. 41:35,36; Prov. 6:6,7; 13:22; Eccl. 5:14
 - C. Objective of financial freedom without undue concern - Phil. 4:11-13; I Tim. 6:8; Heb. 13:5. (learning, earning, yearning curve)
- VI. Borrowing money.
 - A. Avoiding debt - Ps. 37:21; Rom. 13:8
 - B. Presumption on future ability to repay - James 4:13-17
 - C. Bondage to lender - Prov. 22:7
- VII. Lending money.
 - A. Lending as giving - Deut. 15:8,9; Lk. 6:35
 - B. Do not co-sign - Prov. 6:1-5; 11:15; 17:18; 22:26,27; 27:13
 - C. Charging interest - Exod. 22:25-27; Lev. 25:35-37; Deut. 23:19,20; Neh. 5:6-12; Ps. 15:5; Ezek. 18:8,13,17; Matt. 28:27; Lk. 19:23
- VIII. Giving money.
 - A. Need to give - Deut. 14:23; Prov. 3:9,10; Malachi 3:11; Lk. 6:38; I Cor. 16:1,2; II Cor. 9:7; I Tim. 6:18; I Jn. 3:17
 - B. Giving to the poor - Prov. 19:17; Rom. 12:13
- IX. Paying money for taxes
 - A. Matt. 22:15-21; Rom. 13:7
- X. Inheritance for descendants.
 - A. Numb. 27:8-11; Prov. 13:22; II Cor. 12:14; I Tim. 5:8
 - B. Preparing of last will and testament
- FLESH
 - I. New Testament usage of the word "flesh"
 - A. Greek word, *sarx*, is translated "flesh"
 - B. The word is used approximately 150 times in the New Testament
 - C. Varying meanings
 1. Physicality, creaturliness - I Cor. 15:39
 2. Physical, human body - Matt. 26:41; Jn. 1:14; II Cor. 12:7; Gal. 2:20
 - Metaphorical - Jn. 6:51-53
 3. Humanity, mankind - Lk. 3:6; Acts 2:17; Rom. 3:20; Gal. 2:16
 4. Physical heritage, descendancy - Jn. 3:6; Rom. 4:1; 9:3,8; Gal. 3:7
 5. Temptability - Rom. 8:3
 - a. sensory
 - b. desires
 6. Marital union - Matt. 19:5; Eph. 5:29,30; Col. 2:1
 7. Behavioral, contrary to character of God - Gal. 5:16,17
 - a. satanically developed and energized
 - b. sinful and selfish - Rom. 7:18,25; Gal. 5:19-21
 - c. patterns of - Rom. 7:18,25; Eph. 2:3
 - d. propensity to, proclivity, inclination - Rom. 13:14

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e. enslaved state of - Rom. 8:9; Gal. 5:24

(It is this latter behavioral category that will be the subject of this study.)

II. "Flesh" and one's spiritual condition

- A. "Flesh" is no equivalent to spiritual depravity.
- B. "Flesh" does not refer to spiritual condition.
- C. "Flesh" is not inherent, intrinsic, or innate within man.
- D. "Flesh" is not nascent. We are not born with the "flesh."
- E. "Flesh" is not a generative source of evil within the individual.
- F. "Flesh" is not to be equated with satan.
- G. "Flesh" does not negate the completeness of spiritual regeneration.
- H. "Flesh" is not substantive or partitive; "hunk of evil; dirty old man."

III. "Flesh" and desires.

- A. God-given desires of man, amoral.
- B. Greek words
 - 1. *epithumioi* - "to urge upon"
 - 2. *epipotheo* - "to yearn upon"
- C. "Flesh" related to desires.
 - 1. Rom. 13:14
 - 2. Gal. 5:24
 - 3. Eph. 2:3
 - 4. I Pet. 2:11
- D. Desires become warped, twisted.
- E. Personalized patterns of indulgent desires.
- F. Tempted under those desires - James 1:13
- G. Compulsive, obsessive ruts of behavior - cf. addiction.

Besetting sins - Heb. 12:1,2

IV. "Flesh" and the Christian.

- A. Spiritual regeneration is complete - Col. 2:10
- B. Behavioral "flesh" patterns remain in the soul - Gal. 5:16,17
 - 1. Not eradicated at conversion (perfectionism)
 - 2. Not eradicated in Christian life (progressive perfectionism)
 - 3. Remain throughout earthly life - Gal. 5:17
- C. "Flesh" does not become better, good or reformed.
- D. "Flesh" is not to be identified or equated with such terms as
 - 1. human nature
 - 2. old nature
 - 3. self-nature
 - 4. sin-nature
 - 5. Adam-nature
 - 6. old man
 - 7. old self
 - 8. depravity
 - 9. law of sin
 - 10. sin-principle
 - 11. inherent sin
- E. "Flesh" expressions can be overcome
 - 1. Not by

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- a. self-effort
- b. suppressionism
- c. "dying to self", masochism
- 2. Only by the activity of the Spirit of Christ
- a. Gal. 5:16
- b. I John 4:4
- c. II Pet. 1:3

V. Illustrations or analogies of the "flesh"

- A. Ruts, cow-paths
- B. Stains, taint
- C. Grooves on record
- D. Cholesterol in behavioral arteries
- E. Psychological A.I.D.S.
- F. Scars on landscape of soul
- G. Bunkers and trenches
- H. Magnetic field

FORGIVENESS

I. Biblical references to "forgiveness"

A. Old testament words

- 1. *nasah* - "to carry" - Ps. 25:8
- 2. *salach* - "to pardon, to forgive" - Ps. 86:5
- 3. *kaphar* - "to pacify, to satisfy" - Ps. 79:9

B. New testament words

- 1. *aphiemi* - "to release, to forgive" - Col. 1:14
- 2. *charizomai* - "to show favor, to grant grace" - Col. 2:13

II. Divine forgiveness of sins

A. Divine prerogative - Neh. 9:17; Matt. 9:6; Mk 2:7,10; Lk. 5:21,24

- 1. Only God can forgive sins because it is His character that has been violated, transgressed and misrepresented.

B. Objectively effected by the death of Jesus Christ

- 1. Remedial action of Christ's death - He took the death consequences of sin upon Himself vicariously and substitutionally in order to forgive our sins. Matt. 26:28; Eph. 1:7; Col. 1:14; 2:13; Heb. 9:22;
- 2. Ontological basis - no forgiveness apart from the presence of the Forgiver. Not just a benign benefit or a grant of privilege
- 3. Continuing application of forgiveness?

a. No other offering for sin - Heb. 10:18

b. Confess and appropriate - I Jn. 1:9

C. Subjectively received by the receptivity of faith -

Lk. 3:3; 24:47; Acts 2:38; 10:43; 26:18

- 1. Unbelief as basis of unforgiveness - Matt. 12:31,32; Mk. 3:29; Lk. 12:10

- 2. Do we need to "ask" for forgiveness? or simply receive such in Jesus Christ, the Forgiver?

- 3. What if don't "feel" forgiven?

- 4. What if I can't forgive myself?

III. Forgiving others

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- A. When the Forgiver lives in us, He wants to express His forgiving character to others. - Eph. 4:32; Col. 3:13
- B. As He does so, we learn to appreciate the forgiveness He has extended to us.
- C. The church is the fellowship of the forgiven - I Jn. 1:7
(not the program of the pious)
- D. Is God's forgiveness of our sins conditioned or contingent on our forgiving others? - Matt 6:12-15; Mk. 11:25; Lk. 11:4
- E. Do we have resentments and bitternesses? Vengeance is assuming a right we do not have - Rom. 12:19
- F. Don't "feel" like forgiving? Forgiveness is a decision of faith to allow Christ to act in us.
- G. Forgiveness is not a matter of forgetting. Forgiving is a present action; forgetting is a process of time.
- H. No mathematical limitation to forgiveness. - Matt. 18:22. When we forgive, then the next offense is always the first.
- I. In forgiving we focus on the action of the offense, rather than on the person of the offender, and recognize that God can cause all things to work together for good - Rom. 8:28.
- J. Forgiveness involves willing to allow Christ to minister to the other person through us.
- K. Forgiveness involves willing to suffer abuse - Matt. 5:11,12
- L. Biblical examples of forgiving others.
 - 1. Joseph - Gen. 42
 - 2. Jesus - Lk. 23:34
- IV. Asking forgiveness of others
 - A. Confessing ours sins to another - James 5:16
 - B. Asking forgiveness and seeking reconciliation - Matt. 5:23,24
 - C. Practical observations
 - 1. Identify the basic offense - pride, greed, rebellion (selfishness)
 - 2. Consider how to word your request
 - 3. Determine method of presenting such - letter, phone, visit
 - 4. What if they reject your effort of reconciliation? mock you? berate you?
 - D. Restitution
- GIVING
 - I. The divine character of giving.
 - A. God is love - I Jn. 4:8,16
 - B. God is a giving God - John 3:16; Rom. 8:32; James 1:17
 - C. God is righteous - Ps. 116:5
 - D. God comes to dwell in us by the presence of the Spirit of His Son, Jesus Christ, and desires to function in accord with His character through us.
 - 1. Loveless giving is not Christian giving - I Cor. 13:3
 - 2. Christian giving expresses God's righteousness - II Cor. 9:9,10
 - II. The grace of God in Christian giving.
 - A. Grace is God's activity through Jesus Christ which expresses His character
 - B. Christian giving is God's activity of grace - II Cor. 8:1
 - 1. We are but trustees and stewards of God's possessions

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2. Giving is not a "work" that is meritorious before God.
3. Giving does not "buy" indulgence before God.
4. Christian giving is not just altruistic benevolence.
- III. The will of God in Christian giving.
 - A. The will of God is the life of Jesus Christ lived out in His people.
 - B. Christian giving is part of the will of God - II Cor. 8:5
 1. We are to "listen under" God in prayerful obedience in order to determine how, what, when, how much and to whom God desires to give through us.
 2. Christian giving is not guilt-motivated giving.
 3. Christian giving is not need-motivated giving.
- IV. The means of Christian giving.
 - A. We give of the "means" of what God has entrusted to us.
 1. "as God has prospered us" - I Cor. 16:2
 2. "according to what a man has" - II Cor. 8:11,12
 - B. Christian giving is not giving "beyond our means."
 1. Presuming on God's grace.
 2. Pledges of future assets - James 4:13-15
 3. Giving sacrificially
- V. The overflow of Christian giving.
 - A. We give as the overflow of God's abundance.
 1. "riches of His grace in Christ Jesus" - Eph. 2:7; 3:8
 2. "all blessings in heavenly places" - Eph. 1:3
 3. "all things belong to you" - I Cor. 3:21-23
 4. "abundance of joy" - II Cor. 8:2
 5. "abound in everything" - II Cor. 8:7
 - B. Christian giving is not just giving from overflow of physical assets
 1. Our natural covetousness cannot recognize "enough" or "too much"
- VI. The pre-requisite of Christian giving.
 - A. The first giving is the giving of ourselves to the Lord - II Cor. 8:5
 - B. God is not interested in your gifts until He has you.
- VII. The choice of Christian giving.
 - A. Christians are choosing creatures with freedom of choice.
 - B. Christian giving is a choice.
 1. "gave of their own accord" - II Cor. 8:3
 2. "purposed in their heart" - II Cor. 9:7
 - C. Christian giving is not manipulated giving.
 1. Organizational fund-raising
 2. Psychological manipulation
 3. Social approval - Matt. 6:2-4
 4. Legalistic coercion
 - a. "not under compulsion" - II Cor. 9:7
 5. Mandated percentages
 - a. ten percent tithe
 6. Repay God
- VIII. The follow-through of Christian giving.
 - A. God is faithful to complete what He has begun - Heb. 10:23
 - B. We must follow-through when we have been prompted by God

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1. "finish doing it" - II Cor. 8:10,11
2. "not able to finish" - Lk. 14:27-33
3. procrastination of covetousness and greed
4. when prompted by emotional impulse, emotions are fickle
- VII. The attitude of Christian giving.
 - A. We were created as vessels for the expression of God's character.
 - B. We are satisfied and fulfilled when we allow such to take place.
 1. "a cheerful giver" - II Cor. 9:7
 2. Greek word *hilaros* = satisfied
 - C. Satisfaction not in amount given - Mk. 12:41-44
- VIII. The privilege of Christian giving.
 - A. Christian giving is privilege of being vessels of God's grace
 1. "begging for the favor" - II Cor. 8:4
 - B. Christian giving is not just for a tax write-off with the I.R.S.
- IX. The ministry of Christian giving.
 - A. In Christian giving we are used of God to minister unto others
 1. "ministry to the saints" - II Cor. 8:4; 9:1
 2. ministry of all believers - Eph. 4:12
 - B. Beware of so-called "ministries" begging for your money.
- X. The equalizing-factor in Christian giving.
 - A. Christian giving is part of the process of God's provision for everyone.
 - B. God's provision to some can flow toward the needs of others
 1. "that there may be equality" - II Cor. 8:13,14
- XI. The return of Christian giving.
 - A. Christian giving involves a spiritual "return"
 1. "Father will repay you" - Matt. 6:4
 2. "Give, and it will be given to you" - Lk. 6:38
 3. "he who sows bountifully, will reap bountifully" - II Cor. 9:6
 4. The "return" on Christian giving is the greater appreciation of the fullness of blessing we have in Jesus Christ, and the joy of being vessels through whom God is working and fulfilling His intent.
 - B. The idea of "return" is often perverted
 1. Give in order to get.
 2. "Seed-faith" giving
 3. Prosperity doctrine; health and wealth
 4. Deceitfulness of riches - Mk. 14:8; I Tim. 6:9-11
- X. The supply of Christian giving.
 - A. God supplies all for Christian giving. - II Cor. 9:8,10
 - B. The amount of the gift is not the issue.
- XI. The purpose of Christian giving.
 - A. God's glory is the purpose for Christian giving.
 1. "do all for the glory of God" - I Cor. 10:31
 2. "for the glory of the Lord" - II Cor. 9:13
 3. God is glorified only when His all-glorious character is being expressed within His creation.
 - B. Christian giving is not for the glory of man.
 1. Bronze memorial plaques

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2. Recognition, prestige, leadership positions

XII. The integrity of Christian giving.

A. Those handling Christian gifts are to exhibit character of God

1. "honorable in sight of Lord and in sight of men" - II Cor. 8:20,21

2. Avoid any suspicion of misuse or misappropriation

B. There has been much fraudulent mishandling of religious funds.

GOD'S COVENANTS WITH MAN

I. Meaning of the Biblical words

A. Hebrew word *berith*

1. Meaning

a. A binding agreement or arrangement between two parties, whether unilaterally or bilaterally, involving obligations, responsibilities or obedience

b. Can be promise, oath, pledge, pact, treaty (II Chron. 16:3), alliance, compact, contract, arrangement, agreement, etc.

c. Throughout history of mankind, men have covenanted and made covenants to attempt to insure that the other party would follow through on his word of their agreement.

(1) These were often sealed in blood

(2) Later they became written documents

2. Examples of usage:

a. Men with men

Gen. 21:22-32 - (Abraham and Abimelech)

Gen. 31:44-54 - (Jacob and Laban)

I Sam. 18:3; 20:8; 23:18 - (David and Jonathon)

Mal. 2:14 - "your wife by covenant" (marriage)

b. God with men

Gen. 9:9-17 - Covenant with Noah

Gen. 15:8-18; 17:1-14 - Covenant with Abraham

Exod. 24:4-8 - Covenant with nation of Israel at Sinai

II Sam. 7:12-17; 23:5; Ps. 89:3,28 - Covenant with David

c. Promise of "new covenant"

Isa. 55:3 - "I will make an everlasting covenant with you"

(cf. 42:6; 49:6-8; 59:21; 61:8)

Jere. 31:31-34 - "I will make a new covenant with the house of Israel and with the house of Judah" (cf. 23:5; 32:40; 50:5)

Ezek. 37:26 - "I will make a covenant of peace with them; it will be an everlasting covenant" (cf. 16:60,62; 34:23,25)

B. Greek words

1. *suntheke*

a. *sun* = "together with"; *tithemi* = "to put or place"

b. Used of mutual, bilateral agreements between human parties, such as marriage and political agreements

c. Not used in New Testament, because concept of covenant is between God, as the superior party, and mankind.

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2. *diatheke*

- a. *dia* = "through"; *tithemi* = "to put or place"
- b. The superior party dictates the terms of the arrangement; "puts it through"
- c. This arrangement does not preclude the necessity of response and obligation
- d. Examples of usage:
 - (1) Old Mosaic cov. inadequate - II Cor. 3:14; Heb. 8:9
 - (2) Abrahamic, Davidic and Mosaic covenants fulfilled in Christ - Lk. 1:72; Acts 3:24; 7:8; Rom. 11:27; Gal. 3:17
 - (3) Better new covenant in Christ - II Cor. 3:6; Heb. 7:22; 8:6,8,10; 9:15; 10:16,29; 12:24; 13:20
 - (4) Lord's Supper remembrance of new covenant in Christ Matt. 26:28; Mk. 14:24; Lk. 22:20; I Cor. 11:25
 - (5) bilateral human arrangements - Gal. 3:15; Heb. 9:16,17
- II. Biblical concepts of God's covenants with man.
 - A. Conditional factor in the covenant arrangements of God with man.
 - 1. There is a singularity and commonality to all of God's covenant arrangements with man.
 - a. God created man as a choosing creature with freedom of choice.
 - b. God always respects man's created freedom of choice
 - c. God's divinely initiated and arranged actions toward man
 - (1). allow for man's response and responsibility
 - (2). expect man's receptivity to God's activity - Faith
 - d. This condition of chosen receptivity and availability does not create a contingency of "conditionalism" whereby God is limited to act only when man acts.
 - e. There are consequences to man's choices
 - (1) Blessings and cursings
 - Lev. 26:1-39
 - Deut. 28:1-68
 - (2) Privileges and penalties
 - 2. God's covenantal arrangement with physical Israel
 - a. God made a unilateral arrangement with Moses at Sinai
 - b. Physical peoples of Israel were expected to obey, keep, remember, do, and walk in the covenant arrangements.
 - c. They forgot, did not continue in (Heb. 8:9), transgressed (Heb. 9:15), profaned, rejected, broke (Jere. 31:32), and sinned against those arrangements.
 - d. They experienced the promised consequences of "curses," war, sickness, exile, death, and the termination of the covenant arrangement.
 - 3. God's new covenant arrangement with Christians
 - a. God made unilateral arrangement with mankind through

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His Son, Jesus Christ.

John 3:16 - "God so loved the world that He gave His only begotten Son.."

b. Men are expected to receive God's grace in Christ by the receptivity of faith

Eph. 2:8,9 - "for by grace you have been saved through faith"

c. Such receptivity of faith must be maintained in the dynamic relationship of the Christian life

Col. 2:6 - "As you have received Christ Jesus, so walk in Him"

d. There are consequences to our choices

Col. 3:25 - "he who does wrong will receive the consequences of the wrong which he has done, without partiality"

I Cor. 3:13 - "the fire will test the quality of each man's work"

B. Change in God's covenant arrangement with man does not impinge upon the immutable, unchanging character of God.

1. God is immutable and unchanging

Mal. 3:6 - "I, the Lord, do not change"

Heb. 6:17,18 - "unchangeableness of His purposes"

2. God can change what He does, His *modus operandi*, without changing who He is or His purpose and objective.

a. Must not make God's being and character contingent on His performance and activity; Not: "To do is to be"

b. A change in covenant arrangement is not a change in God

3. God can have predetermined change within His unchanging purpose.

a. The transition from old covenant arrangement to new covenant arrangements was part of God's eternal plan; not "Plan B"

b. The unchanging continuity of God's purpose is in Jesus Christ; no duality of purpose.

C. Eternality of God's covenants with man.

1. God is eternal

a. God's attributes are exclusive and non-transferable

b. What God is, nothing else is.

2. God's covenant arrangements are referred to as "eternal"

a. old covenant - Gen. 9:16; 17:7,13,19; Lev. 24:8; II Sam. 23:5;

I Chron. 16:7; Ps. 105:10; Isa. 24:5; 55:3; 61:8; Jere. 32:40;

50:5; Ezek. 37:26

(1) Hebrew word can mean "long time" or "long duration" - cf. Isa. 42:14; 57:69; 64:5

(2) Such "eternal" covenants superseded and fulfilled according to spiritual intent

(a) Gen. 17:13 - Rom. 2:28,29

(b) Exod. 40:15 - Heb. 7:24

b. new covenant - Heb. 13:20

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3. The eternity of God should not be attributed to some "thing," such as a covenant arrangement
 - a. God's eternity is expressed ontologically
 - b. When the Being of God is being expressed in the midst of His covenant arrangements, then quantitative and qualitative eternity is functioning.
- D. Covenant differentiated from "contract"
 1. Binding contracts can be covenant arrangements
 2. God's new covenant arrangements with man should not be cast primarily into legal-contractual context.
 - a. A contract, if unilateral, becomes a deterministic imposition by a superior party
 - b. A contract, if bilateral between equal parties, often allows for unenforceable liberties to violate with impunity.
 - c. Legal contracts usually have categorical imperatives: "Thou shalt...", Do this...
 - (1) stipulations, requirements, binding conditions
 - (2) leads to legalism and "works"
 - d. Such obligatory obedience often makes God's action contingent on man's action.
 3. God's new covenant arrangements do not have contractual features
 - a. Initiated by God's grace, maintained and preserved by God's grace
 - b. God acts indicative of His Being, rather than imposing imperatives.
 - (1) Promises
 - (2) I AM.; I will.; This is how it is designed to function
 - c. Relational obedience; ontological reality
 - (1) "listen under" - *hupakouo*
 - (2) dynamic of His own demands
 4. Religion always tries to turn "covenant" into "contract"
 - a. False view of obedience
 - b. Bargain with God
- E. Covenant not to be equated with "testament"
 1. A "last will and testament" can be a covenant arrangement
 - a. Two passages in NT often interpreted in such context
Gal. 3:15
Heb. 9:15-17
 - b. These two passages are not necessarily to be interpreted in such a testator/testamentary context
 2. The idea of covenant arrangement is much broader than a legal death and distribution document
 3. The human titling of the "New Testament" (*He Kaine Diatheke*) can give a wrong impression of new covenant realities in Christ
 - a. projecting such as inheritance "rights" in the future at our death
 - b. allowing a body of literature to be regarded as "covenant"

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(1) Old testament literature referred to as "book of covenant" - Exod 24:8; II Kgs. 23:2; II Cor. 3:14

(2) The literature itself must not be regarded as the "covenant" or "written contract"

III. The old covenant and the new covenant.

A. The comprehensive context of the New Testament refers to the differentiation between the old covenant and the new covenant arrangements of God with man.

1. There is not an arbitrary sequence of covenants

2. There are two major covenantal arrangements (Gal. 4:24)

3. The epistle to the Hebrews in particular refers to the old covenant and the new covenant. (Heb. 8:8; 9:15; 12:24)

a. The new is "better" than the old (Heb. 7:22; 8:6)

b. The new is more effective than the old (Heb. 8:9)

c. The new was the intent and purpose of God from the beginning, previewed by the old.

B. Contrasting the old covenant and the new covenant

Old Covenant	New Covenant
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Preliminary, preparatory, precursor	Final, "once and for all" (Heb. 7:27; 9:12,26; 10:10,12,14), ultimate
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Promise of fulfillment	Fulfillment of promise and prophecy
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Prophecy of new covenant (Jere. 31:31-34; Ezek. 37:26; Lk 1:72; Acts 3:25; 7:8; Rom 11:27; Gal 3:17,29)	
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Temporary, transitory, fading (II Cor. 3:11)	Permanent, remains (II Cor. 3:11; Heb 7:24),
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Eternality of Christ's life (Jn 3:16)	
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Pre-figuring, pictorial, preview	Reality (Jn. 14:6)
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Symbol/parable (Heb. 9:9)	
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Pattern (Heb. 8:5), blueprint	
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Shadow (Heb. 8:5; 10:1)	Substance (Col. 2:17; Heb. 10:1)
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Physical, racial, national	Spiritual, re-birth, new heart and spirit (Jere. 32:39; Ezek. 37:14)
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Exclusivistic, elitist (Eph. 2:12)	Universal, non-discriminatory (Gal. 3:28)
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Concealed, veiled	God's intent Reveals God's intent in Christ
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(II Cor. 3:12-18) (Col. 1:27; 2:2)	
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Pointed to Messiah	Enacted in Jesus Christ (Lk. 22:20;
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Gen. 3:15 I Cor. 11:25; II Cor. 3:6; Heb. 8:8-13	
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II Sam. 7:12-16	Mediator (Heb. 9:15; 12:24; I Tim 2:5)
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Isa. 9:6,7; 53:1-12	Surety, Guarantee (Heb. 7:22)
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Means to an end; not end in itself	End intent of God (Rom. 10:4; Eph. 1:3,10)
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Finished work - (Jn. 19:30)	
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Limited hope	Better hope - (Heb. 7:19; 10:23; I Tim. 1:1)
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Animal sacrifices (Ex. 24:5,8; Heb 9:12,20)	Sacrifice of Jesus Christ (Heb. 9:12; 13:20)
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shedding of blood (Heb. 9:18,22)	Ratified by His blood (Heb. 9:12-24)
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Lamb of God	
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Commemorated Exodus (Exod. 12:14-28)	Commemorated in Lord's Supper
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"bread of affliction" (Deut 16:3) (Matt. 26:28; Mk 14:24; Lk 22:20;	
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I Cor. 11:25)

Inferior Superior, better, more excellent (Heb. 8:6,7)

Inadequate, insufficient (Heb. 9:1-10) Adequate, sufficient, competency in Christ

(quite adequate to reveal man's (Christian finds His adequacy in

inadequacy, but not to effect Christ - II Cor. 3:5)

restoration with God and Functional expression of divine character

functional expression of divine Partake of divine nature (II Pet. 1:4)
character)

- Could not make righteous (Gal. 2:21) Made righteous in Christ - (Jer. 33:16)

Rom. 5:19; II Cor. 3:9; 5:21

Holiness (Heb. 10:14)

- Could not forgive sin (Heb. 10:4,11) Sins forgiven (Jere. 31:34; Ezek 16:63;

"rolled-over, rolled-back," IOU, Matt. 26:28; Rom. 11:27;

stop-gap, cover-up, temporary Heb. 10:18

discharge, held at bay, Saved forever - Heb. 7:25

piled deeper and deeper Day of salvation (Isa 49:8; Jere 33:16)

- Could not impart life (Gal. 3:21) Life of God in Christ (John 10:10)

- Could not cleanse conscience (Heb. 9:9) Cleanses conscience (Heb. 9:14; 10:22)

- Could not perfect proper function Perfects proper function of mankind

(Heb. 7:19; 9:9; 10:1) (Phil. 3:15; Heb. 7:28; 10:14; 12:23)

Impotent, ineffectual (Heb. 7:18) Empowering, enabling

Not profitable, beneficial, Provision in Christ (II Cor. 3:4-6)

advantageous Holy Spirit advantage (Ezek. 36:27;

Jn. 16:7; II Cor. 3:6,7; 17,18)

Law, legislated standards of behavior, Grace - the dynamic of God's activity to

rules and regulations, codes of express His character

conduct (II Cor. 3:6,8); "Law written in hearts" (Heb. 8:10;

ordinances (Eph. 2:15) 10:16)

Performance based obedience Relationally based obedience - "listen

obligation, requirements under"

achievement Obedience of faith (Rom. 1:5)

Behavior modification, Behavior manifestation of life of Jesus

ethics, morality Christ (II Cor. 4:10,11)

Epistemology, belief-system Ontological presence of God's Being

(Ezek. 37:27; Eph. 2:22)

Knowledge "about" God (Heb. 8:11) Relational intimacy in "knowing"

Cerebral, instructional God in Christ (Jere. 31:34; Heb. 8:11)

Physical "people of God" (Exod. 6:7; 29:45; Spiritual "People of God" (Jere 31:33,34;

32:38

Deut. 27:9; II Sam. 7:23; Ezek. 37:27; II Cor. 6:16; Heb. 8:10;

Jere. 11:4) I Pet. 2:9,10; Rev. 21:3)

Physical Israel (Exod. 34:27; Spiritual Israel (Jere. 31:31,33; Ezek. 34:30;

Josh. 7:8) 37:28; Rom. 9:6; Gal. 6:16)

External - "letter" (II Cor. 3:6; Internal - Law written in hearts

Rom. 2:29; 7:6) (Heb. 8:10; 10:16)

Written, codified Investiture with dynamic presence

Book-religion (Jn. 5:39) and character of God

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Ineffectual, external worship Effectual worship of God (Heb. 8:1-6;
 (Heb. 9:1-10; 10:1,2,11) 9:1-14; 10:24,25; 13:15)
 Indirect access through priests, (Heb. 9:8) Direct access to God (II Cor. 3:12-18;
 Day of Atonement Heb. 7:25; 10:19)
 "Hide & seek" - II Cor. 3:12-18 Reconciled - Rom. 5:10,11; II Cor 5:18
 Sin constantly remembered (Heb. 10:2,3) Sin remembered no more - Jere. 31:34;
 Day of Atonement Heb. 8:12; 10:17
 Sin-conscious, sin-confessing, Christ-conscious
 sin-suppressing, sin-recounting Finished work of Christ (Jn. 19:30)
 Threat of punishment Punishment taken in Jesus Christ
 He took death consequences
 Condemnation (II Cor. 3:9) No condemnation (Rom. 8:1)
 Liberating, freeing (II Cor. 3:17)
 Static Dynamic, vital, active, living
 Ends in death; die trying to perform Expresses life of God in Christ
 and conform (II Cor. 3:6,7), kills (II Cor. 3:6,7)
 Physical kingdom Reign of Christ as Lord, Lordship of Christ
 Kingdom of God; Theocratic rule
 Spiritual fulfillment of Davidic
 kingdom (Jere. 33:17; Ezek. 37:24)
 Reveals the need for the new (Heb. 8:7) Reveals "newness of life" in Christ (Rom. 6:
 Inferior glory (II Cor. 3) Superior glory (II Cor. 3:7-11,18)
 Planned obsolescence (Heb. 8:13), Forever functionally new (Ezek. 37:28)
 served its purpose, outdated, abides forever - Heb. 7:24
 out-moded, antiquated, thing faultless - Heb. 8:7
 of the past, faded out consummation of ages - Heb. 9:26
 Taken away (Heb. 10:9), supplanted, Never broken, remains (II Cor. 3:11)
 superseded, done with Surpasses old (II Cor. 3:10)
 Set aside (Heb. 7:18), displaced, replaced, Eternality of Christ's operative life
 faded away (II Cor. 3:11,13), (Jere. 32:40; Heb. 13:20)
 terminated, canceled, Eternal inheritance (Heb. 9:15)
 invalidated, disavowed, put away,
 annulled, abrogated, abolished,
 null and void, ceased to exist
 IV. Theological interpretations of God's covenants with man.
 A. Dispensational theology
 1. Commences with Calvinistic theology of divine decrees of
 deterministically imposed divine action.
 a. Begin with what God does rather than Who God is.
 b. Begin with plan, purpose, will and decrees of God, rather
 than Person of God.
 2. Advocates an unconditional promise of God to Abraham with
 physical intent of fulfillment
 3. Emphasizes the discontinuity of God's covenant arrangements with
 man.
 a. Discontinuity of Israel and the Church
 b. Postponed physical fulfillment of promises to Abraham

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- c. Church exists in the parenthetical interim
- d. New covenant projected into future millennial kingdom, or divided into dual new covenant, one for the Church and one for Israel in millennium
- 4. Divides time into arbitrary determinations of discontinuous stages, ages or dispensations
 - a. Each time-frame is regarded to have distinct covenantal parameters.
 - b. Variant purposes of God within each dispensation.
- B. Covenant theology or Reformed theology
 - 1. Commences with Calvinistic theology of divine decrees of deterministically imposed divine action.
 - 2. Advocates an unconditional spiritual election in the Messiah.
 - 3. Emphasizes the continuity of God's covenant arrangement with man.
 - a. Continuous and singular covenant of grace.
 - b. Continuity of equivalence of Israel and the Church
 - c. Constancy of God's spiritual operation throughout time
 - d. Salvific efficacy and existence of Church prior to redemptive work of Jesus Christ.
- C. Addressing the tenets and concerns of the popular theologies
 - 1. The new covenant is not a renegotiated and modified renewal or extension of the old covenant. (Covenant theology)
 - 2. A new covenant arrangement does not impinge upon the immutability, unchangeableness of God (Covenant theology's concern)
 - 3. The new covenant is not a postponed fulfillment of the physical promises of God to the Jewish people (Dispensational theology)
 - 4. The new covenant is not an abandonment or rejection of the Jewish people (Dispensational theology's concern)
 - 5. The new covenant was God's intent from the beginning to fulfill His promises and restore mankind spiritually by His Son, Jesus Christ.
- D. Christocentric theology
 - 1. Recognizes that all of God's intents and purposes are centered in Jesus Christ.
 - 2. Commences with the ontological character of God.
 - a. God does what He does, because He is Who He is.
 - b. Starts with the Person of God, rather than a particularly determined "plan"
 - 3. Affirms the conditional factor of God's covenant arrangements with man. (cf. II.A.)
 - 4. Recognizes the continuous and unchanging intent of God for the spiritual restoration of mankind in Jesus Christ.
 - 5. Recognizes the discontinuity of God's covenant arrangements
 - a. Old covenant laid the preliminary groundwork to "set-up" the new covenant

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b. New covenant implements the ultimate intent of God for the spiritual fulfillment of God's promises in the spiritual restoration of the spiritual life of God in man by the life of Jesus Christ.

6. Accepts the radical newness of the new covenant in the "newness of life" in Christ Jesus.

GOSSIP

I. Various words used in Scripture.

A. Hebrew word *rakil*

Lev. 19:16 - "you shall not go about as a slanderer"

Prov. 11:13 - "he who goes about as a talebearer reveals secrets"

Prov. 20:19 - "he who goes about as a slanderer reveals secrets"

Jere. 6:28 - "rebellious, going about as a talebearer"

Jere. 9:4 - "goes about as a slanderer"

B. Greek word *psithurismos* - "to whisper" - psst

Rom. 1:29 - filled with unrighteousness, full of deceit, gossips, slanderers"

II Cor. 12:20 - "slanderers, gossip.."

C. Greek word *phluarus* - "to babble"

I Tim. 5:13 - "gossips and busybodies"

D. Greek word *diabolos* - "to throw through, to slander"

I Tim. 3:11 - "malicious gossips"

II Tim. 3:3 - "malicious gossips"

Titus 2:3 - "malicious gossips"

II. Defining gossip.

A. To spread secrets or rumors - Prov. 11:13; 20:19

B. False accusations, slander

C. To reveal personal facts about another.

1. "Did you know...?" "Have you heard...?"

2. What information about others is legitimately passed on to others?

III. Biblical evaluation of gossip.

A. Antithesis of righteousness - Lev. 19:16; Prov. 11:9; Rom. 1:29

B. Antithesis of faithfulness - Prov. 11:13

C. Product of corrupt mind - Rom. 1:28

D. Used by wicked people - Jere. 6:28

E. Stirs up trouble - Jere. 9:4

F. Breaks relationships - Prov. 11:9; 16:28

G. Causes anger - Prov. 25:23

H. Epidemic among those who do not know God -

Rom. 1:28-32; II Cor. 12:20; II Tim. 3:3

I. Gossip is sin - diabolic - contrary to character of God

1. ego-enhancing - tear others down to build self up

2. comparison

IV. Gossip in the midst of Christian community.

A. Violates and dissipates "community of trust" in Body of Christ.

B. Destructive, divisive

C. Done subtly under pretense of prayer requests

D. Church discipline sometimes necessary

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V. Avoiding gossip.

A. Love does not act unbecomingly - I Cor. 13:5

B. Choose your mind-set - Phil. 4:8; Col. 3:2

1. Old saying:

"Simple people talk about other people.

Average people talk about things.

Wise people talk about ideas."

C. Do not say anything about another person that you would not be willing to say to directly.

D. How should we respond when someone begins to gossip?

1. Don't participate

2. Avoid - Prov. 20:19

3. Change subject

4. Confront

VI. Practical considerations of passing information about another.

A. Letters of recommendation.

B. Preaching illustrations.

C. Counseling confidentiality.

D. Those in positions of authority.

GOVERNMENT

I. Authority of Government

A. God is ultimate authority - Rom. 13:1

1. God is omnipotent

2. God is sovereign - Ps. 75:7; Dan. 4:34

B. God has instituted human government - Rom. 13:1; Prov. 8:15,16

1. Not merely "social compact" or "consent of governed" or "will of majority"

2. Jesus recognized authority of government

a. Caesar - Matt. 22:15-22

b. Pilate - Matt. 26:59; 27:1; John 19:11

c. Herod

d. High priest

e. Sanhedrin

C. Human government answerable to God

1. servants of God - Rom. 13:6

2. judged of God for failure to act in God's authority -

Ps. 2:2-6,10; Rev. 17-20

D. Authority of government not dependent on moral character of leadership

E. Form of government

1. No particular form of government advocated - theocracy, autocracy, democracy

2. God is a God of order.

3. Any form of government better than no government, anarchy, chaos
Judges 17:6; 21:25

II. Function of Government

A. Administration of justice

1. judge with righteousness - Ps. 72:2

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2. crush the oppressor - Ps. 72:4
 3. rescue from oppression and violence - Ps. 72:14
 4. avenger who brings wrath on those practice evil -Rom. 13:4
 5. punishment of evildoers - I Peter 2:14
 6. use the sword - Rom. 13:4
 7. law and order
 8. government has right and obligation to resist overthrow, punish treason, defend itself
 - B. General welfare of citizens
 1. vindicate the afflicted, care for needy - Ps. 72:4
 2. compassion for poor and needy - Ps. 72:13; Jere 22:16
 3. bring peace - Ps. 72:3
 4. praise of those who do right - Rom. 13:3; I Peter 2:14 (moral standards?)
 5. to allow for tranquil and quiet life - I Tim. 2:2
 6. public health and education?
 7. philanthropic activities?
 - III. Responsibility to Government
 - A. Respect and honor toward government - Rom. 13:7
 - B. Submit to government - Rom 13:1; Titus 3:1; I Pet. 2:13
 - C. Pay taxes to government - Lk. 20:25; Rom. 13:6,7
 - D. Pray for government - I Tim. 2:2
 - E. Serve in military?
 - F. Serve in public office?
 - IV. Disobedience of Government
 - A. Authority of government is not unlimited.
 1. Not blind patriotism, "my country, right or wrong"
 2. Absolute, unqualified subjection due only to absolute, unqualified authority of God.
 - B. Human government usurps God's authority when demands subjection to laws contrary to God's character and expectations.
 - C. Legitimate cause for civil disobedience - Acts 5:29
 1. Not mere personal disagreement with ideology or policies
 2. Biblical examples
 - a. Daniel - prayer - Dan. 6
 - b. Peter - preaching - Acts 5:27-30
 - c. Paul - Acts 16:35-40; Acts 17:7
 - D. Resist government, resist God - Rom. 13:2
 1. Is there ever legitimate time to resist, oppose, revolt, rebel, undermine, subvert in insurrection, overthrow of government?
 - V. Some practical questions:
 - A. Is there legitimate cause to tax-revolt? American Revolution?
 - B. Were European Christians right in defying Nazi authorities?
 - C. Is Operation Rescue a legitimate cause for civil disobedience
 - D. Should we seek a theocracy that reconstructs the dominion of theonomy?
- GRACE
- I. Biblical usage of the word "grace"

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A. Hebrew word *hen* - "favor, mercy, kindness, graciousness"

1. Derived from *hanan* - "to favor, to grant mercy"

2. Biblical examples

a. Gen. 6:8; 19:19; 32:5; 47:29

b. Exod. 33:12,13

c. Ruth 2:10

B. Hebrew word *hesed* - "loving-kindness, mercy, pity"

A. Derived from *hasad* - "to be good, kind"

B. Biblical examples

a. Ps. 25:6; 107:43

b. Isa. 63:7

C. Greek word *charis* - "grace"

A. Derived from *char* - "well-being, pleasant, delightful"

B. This word is invested with new meaning in the new covenant.

1. Conveys idea of personal relationship of love and generosity

2. Unique activity of God in Jesus Christ - Christocentric

a. John 1:17 - "grace realized through Jesus Christ"

b. Acts 15:11 - "grace of the Lord Jesus Christ"

c. II Tim. 2:1 - "grace that is in Christ Jesus"

3. Common definitions too general

a. "undeserved favor of God"

b. "God's activity consistent with His character"

II. Contrasting Law and Grace

A. Law served as instrument to reveal character of God, whereas grace is essential dynamic of God's revealing Himself in Jesus Christ.

B. Law was a legal instrument demanding performance, works, and obedience (Rom. 2:14,25; Gal. 3:10; 5:3), whereas grace is God's activity in Jesus Christ responded to only by the receptivity of faith (Rom. 9:32; 11:6).

C. Law could not impart life (Jn. 5:39,40; Gal. 3:21) or righteousness (Rom. 3:20,28; 10:4; Gal. 2:16,21; 3:11), whereas grace imparts the life (Jn. 1:4; 11:25; 14:6; Rom. 5:21; Col. 3:4; I Peter 3:7; I Jn. 5:12) and righteousness (I Cor. 1:30; II Cor. 5:12; I Jn. 2:1) of Jesus Christ.

D. Law had no provisional dynamic of divine enabling, whereas grace is the divine dynamic of God's enabling power in Jesus Christ.

E. Law was a means to an end, whereas grace is the objective that God had for man's restoration in Jesus Christ.

F. Law had a termination (Rom. 10:4), whereas there is no end to God's grace in Jesus Christ.

III. Content of Grace.

A. Grace should not be conceived as a separate entity, substance, process, force, principle or process.

B. Grace is the dynamic of God's activity in Jesus Christ.

1. Grace is personal.

2. Grace is not quantitative, but is qualitative.

3. Grace is embodied in Jesus Christ.

4. Grace is the dynamic of the resurrection-life of Jesus - Rom. 1:4; 4:25; 5:2; Phil. 3:10).

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5. Grace is the activity of the Holy Spirit - Heb. 10:29

IV. Condition of Grace.

A. Grace is unconditioned and unconditional. The activity of God is not contingent on man's action.

B. Faith is the human condition of response to God's grace in Jesus Christ.

1. Faith is not the act of God - Eph. 2:8; Gal. 2:20

2. Faith is not a "work" of man.

3. Faith is man's receptivity of God's grace - Rom. 4:16; Eph. 2:8,9

C. God's grace can be resisted - I Cor. 15:10; II Cor. 6:1; Gal. 5:4; Heb. 12:15

D. Grace grates against man's selfish propensity of self-confidence.

V. Complements of Grace.

A. God's grace is always complete and not partitive; no "measure of grace"

B. All that is Christian is enacted by the grace of God in Jesus Christ.

1. Saving grace - Acts 15:11; Eph. 2:5,8; II Tim. 1:9

2. Justifying grace - Rom. 3:24; Titus 3:7

3. Sanctifying grace - Acts 13:43; II Cor. 1:12; 9:8; 12:9; Titus 2:11,12;

I Peter 5:10; II Peter 3:18

4. Future grace - I Peter 1:13

C. Grace is what distinguishes Christianity from all man-made religion.

GREED

I. Some Biblical references to greed.

Ps. 10:3 - "the greedy man curses and spurns God"

Prov. 11:6 - "the treacherous are caught by their own greed"

Jere. 6:13; 8:10 - "everyone is greedy for gain"

Lk. 12:15 - "be on guard against every form of greed; life is not in possessions"

Eph. 4:9 - "Gentiles...practice every kind of impurity with greediness"

I Thess. 2:5 - "we did not come with pretext for greed"

I Tim. 3:8 - (deacons) "not fond of sordid gain" (cf. Titus 1:7)

II Peter 2:3 - (false prophets) "in their greed they will exploit you with false words"

II Peter 2:14 - (false prophets) "have hearts trained in greed"

II. Defining and describing greed.

A. Greed is inordinate desire to acquire and possess

1. lust and envy - James 4:2

2. covetousness - Exod. 20:17; Rom. 7:7,8; I Cor. 5:11

3. selfish immoderation of desires - "Me-ism"

4. patterning of the "flesh"

B. Greed is sin - contrary to character of God

1. Listed in the Bible with the gravest of sins - Mark 7:22; Rom. 1:29;

I Cor. 6:10; Eph. 5:3

2. Roman Catholicism identified as one of seven "deadly sins"

C. Greed involves the "personal aspiration" of the "lust of the eyes" (I Jn. 2:16)

D. Greed is related to materialism

1. living for possessions - Lk. 12:15

2. get rich quick - I Tim. 6:9

3. love of money - I Tim. 6:10

4. Rockefeller - "How much is enough? More than I presently have."

E. Greed is idolatry - Eph. 5:5; Col. 3:5

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III. Practical expressions of greed.

There may be greed if you:

- ...keep "wish lists" of desired objects to purchase.
- ...can't say "no" when offered money to do a job.
- ...are always seeking ways to make more money.
- ...feel resentment when someone acquires what you would like to have
- ...have fallen for several "get rich quick" schemes. ...joined Amway?
- ...are disturbed after losing a relatively small amount of money.
- ...become perturbed when you purchase an item and find it cheaper elsewhere.
- ...feel good and find relief in going shopping.
- ...would rather have a high paying job than one which is interesting and rewarding
- ...despise paying taxes and have sympathy for those who find ways to avoid such.
- ...feel uneasy around people who are wealthier than you.
- ...make disparaging remarks about people who are rich.
- ...engage in the "one-up-man-ship" of topping another's accounts of acquisitions.
- ...go to an "all you can eat" buffet and feel obliged to eat as much as possible to get your money's worth.
- ...give something wanting to be properly credited or reciprocated.
- ...drive through neighborhoods with exclusive homes yearning to live in such.
- ...ponder how much it is going to cost when a family member gets sick.
- ...feel imposed upon when one of your children asks for money to buy something.
- ...insist on controlling the family finances and the checkbook.
- ...argue with your mate about how much they are spending on personal items.
- ...brag about the "bargains" you got, how "thrifty" you are, or how little you paid for something.
- ...boast of how clever you were in getting the best of another in a business deal.

IV. Solution to greed.

A. Deriving the character of God by faith.

B. God's character involves contentment. God lacks nothing, wants nothing.

Lk. 3:14 - "be content with your wages"

Phil. 4:11 - "content in whatever circumstances I am"

I Tim. 6:6 - "godliness is means of gain, accompanied by contentment"

I Tim. 6:8 - "food and covering, with these we shall be content"

Heb. 13:5 - "content with what you have"

C. We are to be fulfilled and satisfied in the abundance of Christ's life -

John 10:10 - "life more abundantly"

GUILT

I. Some Biblical words for guilt.

A. Hebrew word *asham* - "offense, guilt"

Prov. 30:10 - "slave...curse you and become guilty"

Jere. 51:5 - "Israel and Judah...their land is full of guilt"

Hosea 5:15 - "...until they acknowledge their guilt and seek My face"

B. Hebrew word *avon* - "iniquity, guilt"

Job 33:9 - "I am innocent and there is no guilt in me"

Ps. 32:5 - "Thou did forgive the guilt of my sin"

C. Greek word *enochos* - "liable, culpable, guilty"

Matt. 5:22 - "guilty before the court"

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Mk. 3:29 - "guilty of an eternal sin"

I Cor. 11:27 - "guilty of the body and the blood of the Lord"

James 2:10 - "keep whole law, stumble in one point...guilty of all"

D. Greek word *aitios* - "responsibility, guilt"

Lk. 23:4,14,22; Jn. 18:38; 19:4,6 - "I find no guilt in Him"

II. Kinds of guilt.

A. Objective guilt, legal guilt - caught in trespass of law.

1. Theological guilt - trespass of God's law or character

Rom. 3:23 - "all have sinned and fall short of glory of God"

James 2:10 - "stumble in one point, guilty of all"

2. Sociological guilt - trespass of law of land, or civil law

I Peter 2:13 - "submit yourselves for the Lord's sake to every human institution"

B. Subjective guilt, psychological guilt - trespass of established attitudes.

1. Bible does not directly address issue of psychological guilt.

2. Allusion to guilty conscience -

Rom. 2:15 - "Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them"

3. Legitimacy of guilt feelings

a. Genuine guilt feelings - established attitude consistent with God's attitude.

b. False guilt feelings - established attitude not consistent with God's attitude.

(1) Sigmund Freud - "To feel guilty is not to be guilty."

(2) Attitudes of "weak" brothers - Rom. 14; I Cor. 10

c. Whatever is not of faith is sin - Rom. 14:23

III. Consequences of guilt.

A. Theological guilt

1. Penalty -

Rom. 5:12 - "sin entered the world, and death through sin"

Rom. 5:15 - "by the transgression of the one the many died"

Rom. 6:23 - "wages of sin is death"

2. Condemnation

Rom. 5:16 - judgment arose from transgression resulting in condemnation.

Rom. 5:18 - "through one transgression there resulted condemnation to all men"

B. Sociological guilt

1. Penalty

2. Condemnation

C. Subjective guilt - both genuine and false

1. Nervous

2. Depressed

3. Defensive

4. Suspicious

5. Sleeplessness, insomnia

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6. Fear, panic attacks
7. Escapism, flight
8. Insecurity
9. Judgmentalism
10. Lack of concentration
11. Shallow friendships
12. Blame others
13. Self-contempt, self-denigration, self-condemnation
14. Addictions, self-destructive behavior
15. Works and performance
- IV. Solution to guilt
 - A. Theological guilt
 1. Payment of penalty by Jesus Christ
 - a. Bought with a price - I Cor. 6:20; 7:23
 2. Christ took our condemnation
 - a. No condemnation - Rom. 8:1
 3. Christians are acquitted and declared "right with God"; justification by faith
 4. Provision of God's grace for righteousness
 - B. Sociological guilt
 1. Must face consequences of our choices
 2. Pay the penalty imposed
 3. Stand condemned
 4. Provision of God's grace for righteousness
 - C. Subjective guilt
 1. Inadequate solutions
 - a. Minimize - "It's nothing." "Only an illusion"
 - b. Rationalize - "Everybody's doing it"
 - c. Compromise - "lower your standards"
 - d. Criticize - "blame others"
 - e. Chastize - "whip yourself" - masochism
 - f. Apologize - confessionalism - "I'm so sorry"
 2. Christian solutions
 - a. Confess your sin - I John 1:9
 - b. Accept God's forgiveness
 - c. Live by faith - our receptivity of His activity - Col. 2:6
 - d. Develop God's attitude by renewing of the mind - Rom. 12:2
- HEALING
 - I. Some Biblical references to healing
 - A. Hebrew word *rapha* - "to heal"

Lev. 13:18,37; 14:3 - "it has healed...the scale has healed"

Deut. 28:27,35 - "the itch from which you cannot be healed"

Ps. 41:4 - "Heal my soul, for I have sinned"

Isa. 6:10 - "repent and be healed"

Isa. 53:5 - "by His scourging we are healed"
 - B. Greek word *therapeuo* - "to heal, cure, serve"

Matt. 9:35 - "healing every kind of disease and sickness"

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Matt. 14:14 - "healed their sick"

Luke 13:14 - "healed on the Sabbath"

C. Greek word *iaomai* - "to heal"

Luke 6:18 - "healed of their diseases"

James 5:16 - "pray for one another, so that you may be healed"

I Pet. 2:24 - "by His wounds you were healed"

D. Greek word *hygies* - "whole, healthy"

Luke 6:10 - "his hand was restored"

John 5:4,9,11,14 - "made well"

II. The problem of sickness and evil

A. Why is there sickness and disease in the world?

B. Is sickness and disease just a result of natural causes?

C. Is sickness and disease a result of man's sin?

II Chron. 26:19 - "Uzziah enraged...leprosy broke out"

Jn. 5:14 - "do not sin, so that nothing worse may befall you"

D. Is sickness and disease therefore a divine punishment upon man?

Jn. 9:2,3 - "who sinned? Neither this man nor his parents"

Rev. 16:2 - "wrath of God...malignant sores"

E. Is such punishment collective or individual?

F. Does God use sickness and disease as means of developing patience?

G. Is sickness and disease a result of the devil's evil and destructive work?

Job 2:6 - "God to Job, 'He is in your power...'"

Matt. 12:22-28 - "cast out Satan"

Lk. 8:2 - "evil spirits and sicknesses"

Lk. 13:11 - "a sickness caused by a spirit"

II Cor. 12:7 - "a messenger of Satan"

H. Is sickness and disease contrary to God's intent and will for man?

I. Is sickness and disease in the body of a Christian a result of personal sin?

II Cor. 11:30 - "for this reason many are weak and sick"

III. Healing and the Will of God

A. Is sickness and disease ever within the will of God?

B. Does God ever will that people are ill?

Ex. 4:11 - "Who makes man dumb, deaf or blind? I, the Lord?"

II Cor. 12:7 - "there was given to me a thorn in the flesh"

C. Does God use illness for His own glory?

Jn. 9:3 - "that the works of God may be displayed"

Jn. 11:4 - "this sickness is for the glory of God"

D. Does God intend for all sickness to be healed in Christians?

Gal. 4:13-15 - Paul - "bodily illness"

Phil. 2:25-30 - Epaphroditus was sick

I Tim. 5:23 - "take a little wine for stomach"

II Tim. 4:20 - Trophimus sick at Miletus

IV. Healing and the atonement

A. Is physical healing inherent in the effects and benefits of the atonement?

Matt. 8:17 - "He took our infirmities and carried away our diseases"

Isa. 53:4,5 - "Took our griefs, carried our sorrows...By His scourings we are healed."

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B. Does such teaching necessarily posit the immorality of physical bodies?

C. Can it be said that the ultimate healing is physical death?

Rev. 21:4 - "no more crying, pain or death"

V. Healing and faith

A. Is God's healing predicated on the sick persons's faith?

1. Instances where healing linked with faith

Matt. 9:29 - "according to your faith"

Mk. 5:34 - "your faith has made you well"

Lk. 7:9 - "such great faith"

Lk. 17:19 - "your faith has made you well"

2. Instances where healing not linked with faith

Lk. 13:11-13 - "you are freed from your sickness"

Lk. 14:4 - "healed them and sent him away"

Lk. 22:51 - "healed him"

B. Uses and abuses of faith-healing

Matt. 7:22 - "I never knew you"

II Cor. 11:13 - "deceitful workers, disguising themselves"

Rev. 13:11-14 - "beast performs great signs"

Many fraudulent counterfeits of healing, as people of the world seek the supernatural and conclude that anything that appears supernatural must be of God.

VI. Healing as a spiritual gift

A. Does God give to some Christians His divine power to be the vessels through whom He heals supernaturally?

I Cor. 12:9 - "gifts of healing"

I Cor. 12:28 - "gifts of healings"

I Cor. 12:30 - "All do not have gifts of healings, do they?"

B. Does this preempt natural medical healing? Ex. Christian Science

Mk. 2:17 - "the sick have need of a physician"

Lk. 10:34 - "bandaged his wounds, pouring oil and wine on them"

I Tim. 5:23 - "take a little wine for your stomach"

HEAVEN

I. Some Biblical references to "heaven"

A. Hebrew word *shamayim* - "heights"

II Chron. 6:18 - "heaven and the highest heaven cannot contain Thee"

II Chron. 6:30 - "hear Thou from heaven Thy dwelling place"

Ps. 14:2 - "the Lord looked down from heaven"

Ps. 136:26 - "Give thanks to the God of heaven"

Isa. 37:16 - "Thou hast made heaven and earth"

B. Greek word *ouranos* - "raised up"

Matt. 4:17 - "the kingdom of heaven is at hand"

Matt. 5:3 - "theirs is the kingdom of heaven"

Matt. 6:9 - "Our Father who art in heaven"

Eph. 1:3 - "blessed us with every spiritual blessing in heavenly places"

Col. 1:5 - "hope laid up for you in heaven"

I Thess. 4:16 - "the Lord Himself will descend from heaven"

II. God and "heaven"

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A. Presence of God in heaven

Gen. 24:3 - "the God of heaven"

Ps. 33:14 - "the Lord looks from heaven..."

Ps. 103:19 - "His throne in the heavens"

B. "Heaven" used as equivalence for God.

Matt. 21:25 - "baptism of John...from heaven or from men?"

Matt. 23:22 - "he who swears by heaven, swears by throne of God"

Lk. 15:21 - "I have sinned against heaven, and in your sight"

Jn. 3:27 - "unless it has been given to him from heaven"

C. Equivalence of "kingdom of God" and "kingdom of heaven"

Matt. 13:11 - "mysteries of the kingdom of heaven"

Mk. 4:11 - "mystery of the kingdom of God"

Lk. 8:10 - "mysteries of the kingdom of God"

III. Inadequate conceptualizations of "heaven"

A. Mental pictures of clouds, harps, angels, pearly gates, etc.

B. Concepts that are static, materialistic, space-time oriented.

"What will my place of habitation be like?"

"How big will my 'mansion' be?"

"Will I have more than someone else?"

C. Self-oriented concepts

"What will I be like in heaven?"

"What kind of body will I have?"

"Will I be recognizable?"

"What will I be doing in heaven?"

"Will all of my desires be fulfilled?"

"Will I be able to progress, develop or grow in heaven?"

D. Exclusively futuristic concepts

1. "Pie in the sky, bye and bye"

2. Escapist concepts

a. Avoidance of problems

b. "I can't wait till I get to heaven"

IV. New Covenant understanding of "heaven"

A. The "kingdom of heaven" in Jesus Christ

Matt. 4:17 - "the kingdom of heaven is at hand"

Matt. 5:3,10 - "theirs is the kingdom of heaven"

Matt. 16:19 - "the keys of the kingdom of heaven"

B. Heavenly realities in Jesus Christ

Eph. 1:3 - "blessed us with every spiritual blessing in heavenly places"

Heb. 3:1 - "partakers of a heavenly calling"

Heb. 6:4 - "tasted of the heavenly gift"

Heb. 12:22 - "the heavenly Jerusalem"

C. Heaven is the presence, the life, the character of God in Christ

Jn. 11:25 - "I am the resurrection and the life"

Jn. 14:6 - "I am the way, the truth and the life"

Col. 3:4 - "Christ is our life"

D. The continuum of Christ's life

1. Continuity of "eternal life"

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Jn 11:26 - "everyone who lives and believes in Me shall never die"
 I Cor. 3:21-23 - "things present or things to come, all things belong to you"

Eph. 1:3 - "all spiritual blessings in heavenly places in Christ Jesus"

Col. 2:10 - "you have been made complete"

2. Discontinuity of the environ of experiencing Christ's life

John 17:24 - "they may be where I am, in order that they may behold My glory"

Phil. 1:21 - "to die is gain"

II Peter 3:13 - "a new heavens and a new earth"

HELL

I. Scriptures referring to "hell"

A. Greek word *gehenna* -

1. From Heb. *gehinnom*, meaning "valley of Hinnom"

a. II Chron. 28:3; II Kgs. 23:10; Josh. 15:8; 18:16

b. Valley of Hinnom used for pagan rites - II Kgs 23:10;

II Chron. 28:3

c. Jeremiah prophesied God's judgment there - Jere. 19:6

d. Came to refer to place of judgment, or hell

2. New Testament differentiates between *hades* as intermediate place of the dead, and *gehenna* as the place of final judgment.

3. KJV, RSV, NASB translate as "hell," whereas many others transliterate as "Gehenna"

4. New Testament usages

Matt. 5:22 - "guilty enough to go into hell of fire"

Matt. 5:29 - "your whole body to be thrown into hell"

Matt. 5:30 - "your whole body to be thrown into hell"

Matt. 10:28 - "fear Him who is able to destroy both soul and body in hell"

Matt. 18:9 - "to be cast into the hell of fire"

Matt. 23:15 - "Pharisees..twice as much a son of hell as yourselves"

Matt. 23:33 - "how shall you escape the sentence of hell"

Mk. 9:43 - "to go into hell...unquenchable fire"

Mk. 9:45 - "to be cast into hell"

Mk. 9:47 - "to be cast into hell"

James 3:6 - "tongue...is set on fire by hell"

B. Greek word *tartaroo*

1. Derived from Greek *Tartaros*

a. Greek mythology regarded as lowest place where Titans imprisoned.

b. Job 41:20; Prov. 30:16

2. New Testament usage

II Pet. 2:4 - "cast them into hell...pits of darkness, reserved for judgment"

II. Nature of "hell"

A. Physical and sensory pictures - fire, smoke, worms, darkness, bottomless

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pit, gnashing teeth, etc.

B. Psychological pain and unpleasantness - weeping, anguish, misery, torment, fear, terror, etc.

C. Spiritual implications

1. Experience of God's wrath

2. Separation from God

3. Absence of character of God

4. Contradiction of praising God, but cannot experience His character

cf. Isa. 45:23; Rom. 14:10,11; Phil. 2:10

D. Degrees of punishment? - cf. Matt. 11:21-24

III. Purpose of "hell"

A. Retributive penalty

1. For unbelief in Jesus

2. For all that is contrary to character of God

3. Hopelessness

4. No change for the better

B. Rehabilitation, reclamation

1. Hope for getting out - "graduate"

2. Universalism

IV. Entrance into "hell"

A. Immediately at death?

B. After last judgment?

V. Duration of "hell"

A. Limited duration

1. Universalism

2. Annihilationism - termination, cessation

a. destruction - Ps. 37:10,20; Obad. 15,16; Mal. 4:1-3;

Matt. 7:13; 10:28; Rom. 9:22; Phil. 3:19; I Thess. 5:3;

II Thess. 1:9; I Tim. 6:9; II Pet. 2:3; Rev. 17:8

b. death - Jude 12; Rev. 2:11; 20:14; 21:8

c. consuming fire - Matt. 13:30,40; Jn. 15:6; Heb. 10:27; 12:29;

James 5:3; Rev. 17:16

B. Unending, eternal, everlasting

1. eternal fire - Matt. 3:12; 18:8; 25:41; Mk. 9:43,44,47,48; Jude 7;

Rev. 14:4

2. eternal punishment - II Thess 1:9

3. everlasting - Dan. 12:2

4. forever - Jude 13

VI. Derivative identification and destiny as basis for going to "hell"

A. Continuity and perpetuity of content (substantive)

1. Identified with devil - Jn. 8:44; Acts 26:18; Eph. 2:2; I Jn. 3:10

2. United with death - Eph. 2:1,4; Heb. 2:14; Rev. 20:14,15

3. Destiny of devil - Matt. 25:41

B. Discontinuity of context (locative)

1. Presently "god of this world" - Jn. 12:31; 14:30; 16:11; II Cor. 4:4;

I John 4:4

2. Shall be cast into hell - Matt. 25:41; Rev. 20:10

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HOMOSEXUALITY

I. Scriptures pertaining to homosexuality

? Gen. 19:1-11 - "we may have relations with them" (inhospitality? sexual obsession for strangers? homosexuality? - cf. Ezek. 16:49; II Peter 2:6; Jude 7

Lev. 18:22 - "You shall not lie with a male as one lies with a female"

Lev. 20:13 - "If there is a man who lies with a male as those who lie with a women, both of them have committed a detestable act; they shall be put to death"

Deut. 22:5 - "a woman shall not wear man's clothing, nor shall a man put on a woman's clothing" (transvestitism)

? Judges 19:22 - "bring out the man who came into your house that we may have relations with him"

I Kings 14:24 - "there were male cult prostitutes in the land"

I Kings 15:12 - "he put away the male cult prostitutes from the land"

Rom. 1:26,27 - "women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the woman and burned in their desire towards one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error"

I Cor. 6:9 - "do you not know...effeminate, nor homosexuals...shall inherit the kingdom of God" - (Greek *malakos* - passive, effeminate, soft homosexual partner; Greek *arsenokoites* - active, aggressive homosexual partner)

I Tim. 1:10 - "immoral men and homosexuals...whatever else is contrary to sound teaching"

II. Biblical position toward homosexual behavior

A. Homosexuality is sin because it is contrary to God's intent for human sexuality.

1. God divided mankind into male and female, made to fit together -

Gen. 1:27; 2:18

2. God's intent is heterosexual relationship between one man and one woman in context of marriage - Gen. 2:23,24.

a. Otherwise celibacy - Matt. 19:10-12

3. Homosexuality is

a. unnatural - Rom. 1:26

b. indecent - Rom. 1:27

c. detestable - Lev. 20:13

d. "degrading passion", insatiable lust - Rom. 1:26

e. abomination - Lev. 18:22; 20:13

f. immoral - *porneia* - Rom. 1:29; I Cor. 6:3

g. rebellion against God

h. idolatry - obsessive preoccupation - Rom. 1:25

i. abnormal, aberration, perversion

B. Homosexuality is sin because it is contrary to character of God.

1. God's character is purity - Ps. 18:26

2. Homosexuality is impurity - *akatharsia* - Rom. 1:24

3. Homosexuality is dishonoring to God - Rom. 1:21

4. Homosexuality rejects the absoluteness and sovereignty of God

C. Homosexuality is sin because it comes under divine judgment.

1. Sodom and Gomorrah - Gen. 19; II Pet. 2:6; Jude 7

2. due penalty of error - Rom. 1:27

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3. shall not inherit kingdom of God - I Cor. 6:9

III. Social degeneracy in contemporary attitudes toward homosexuality

A. Sigmund Freud - regarded homosexuality as a psychosis which could be cured.

B. Later psychologists regarded homosexuality as a sickness, illness or disease.

C. Homosexuality began to be regarded as "gay" lifestyle.

D. Cultural relativism conceded to homosexuality

1. Civil rights; gay rights

2. "alternative lifestyle"

3. "responsible commitments"

4. casual sexuality

5. "new morality"

6. 1973 - American Psychiatric Assoc. - "homosexuality is not an abnormality"

7. 1985 - National Education Assoc. - "not unnatural to have sexual relations with members of one's own sex."

IV. Fallacious arguments of homosexuality advocates

A. That homosexuality is an inherent predisposition that one is born with

1. Homosexuality is not intrinsic to a person

a. spiritually - depravity, Satanic energizing

b. psychologically - "flesh" patterning

c. physically, genetically - heredity, organic, hormonal, DNA

2. Homosexuality is behavior that is sociologically and psychologically learned, formed, patterned and developed

a. sinful, dysfunctional families - weak, passive fathers and dominant mothers.

b. guilt and shame - thought life, masturbation, inadequate sexual instruction

c. inadequate sense of gender distinction - inferiority complex

B. That homosexuality is constitutional

1. Gender identity is male or female, not "I am a homosexual"

2. Homosexuality is not what one "is," but what one "does."

C. That the one engaged in homosexuality is not responsible for his/her actions.

D. That homosexual expression is necessary and psychologically healthy

1. To have feeling, desires or attractions toward another of the same sex does not mean you are a "homosexual."

a. Such desires are temptations of the Satanic tempter in the mind and emotions

b. In the will we choose to act on such temptation

2. It is not "hypocritical" to fail to "act out" the homosexual behavior, and thus to fail to behave like who you "think" you "are."

E. That homosexuality is so natural

1. Homosexual behavior is "natural;" the selfish, personal gratification of "natural man."

2. Though men/men relationships allow sexual expression to be impulsive, mechanical, objective sexual act; and women/women relationships allow sexual expression to be tender, caring, subjective sexual relationship; such does not allow for God-given LOVE to be expressed in sexual relationship as

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God intended.

F. That the one engaged in homosexuality cannot change

1. To posit "once gay; always gay," is to posit "once a sinner, always a sinner," and to deny God's redemptive work in Jesus Christ.
2. Behavioral change does not come by "behavior modification," but by a spiritual exchange (Acts 26:18) of becoming a "new creature" in Christ - II Cor. 5:17

VI. Christian attitude toward homosexuality and those engaging in such behavior.

- A. Compassion, love, grace toward persons being misused and abused by Satan.
- B. Firm stand that homosexual behavior is sin.
- C. Clear witness that those engaged in homosexuality can overcome such
 1. Repentance - change of mind that leads to change of action
 2. New creature in Christ - II Cor. 5:17
 3. "Such were some of you" - I Cor. 6:11
- D. Unwilling to tolerate continued homosexuality among Christians - Eph. 5:7,11; II Thess. 3:14
- E. Encouragement and counsel for those who continue to be tempted with homosexual desires - II Thess 3:15

HONESTY

I. Some Biblical verses pertaining to "honesty"

- Exod. 20:16 - "you shall not bear false witness against your neighbor"
- Exod. 23:1 - "you shall not carry a false rumor"
- Exod. 23:7 - "keep far from a false charge"
- Prov. 6:12 - "a worthless person, a wicked man, is the one who walks with a false mouth"
- Prov. 6:19 - "things which the Lord hates...a false witness who utters lies"
- Prov. 12:17 - "He who speaks truth tells what is right, but a false witness, deceit"
- Prov. 12:22 - "lying lips are an abomination to the Lord"
- Prov. 13:5 - "a righteous man hates falsehood"
- Prov. 14:5 - "A faithful witness will not lie, but a false witness speaks lies"
- Prov. 19:5,9 - "a false witness will not go unpunished"
- Prov. 25:18 - "like a club and a sword and a sharp arrow is a man who bears false witness against his neighbor"
- Matt. 15:19 - "out of the heart come evil thoughts...false witness, slanders..."
- Lk. 8:15 - "an honest and good heart"
- I Cor. 13:6 - "love...rejoices with the truth"
- II Cor. 4:2 - "by the manifestation of truth commending ourselves"
- Eph. 4:15 - "speaking the truth in love"
- Heb. 13:18 - "desiring to conduct ourselves honorably in all things"
- II Pt. 2:3 - "false prophets will exploit you with false words"
- I Jn. 2:21 - "no lie is of the truth"
- Rev. 21:27 - "no one who practices abomination and lying, shall ever come into it (heaven)"

II. Forms of dishonesty

- A. Falsehood, lies, inaccuracy
- B. Exaggerations, embellishments
- C. Deceit, misleading another

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- D. Fraud, cheating
- E. Misinformation
- F. Disinformation
- G. False-accusations, false-charges
- H. Rumors - Exod. 23:1
- III. Basis of honesty
- A. Christ is Truth - John 14:6; 8:32,36
- B. God cannot lie - Heb. 6:18
- C. Satan is the father of lies - Jn. 8:44
- IV. Forms of honesty
- A. Accuracy, truth-telling
- B. Integrity - true to one's word
- C. Credibility, pattern of believability
- D. Complete communication
- E. Faithfulness - do what you say you'll do
- F. Keep your promises
- V. Examples where honesty should be employed by Christians
- A. When completing income tax forms
- B. When selling an automobile
- C. When you are given too much change
- D. When you are told a rumor
- E. When you break something
- F. When you owe people money
- G. When someone calls and you do not want to talk to them
- H. When you are reminiscing and telling a story
- I. When you tell someone how much you paid for something
- J. When you are asked for your opinion or advice
- K. When you fill out credit applications
- L. When you give character references

HOPE

- I. Representative Biblical references to "hope"
- Matt. 12:21 - "In His name the Gentiles will hope"
- Rom. 5:2 - "grace...exult in hope of the glory of God"
- Rom. 5:5 - "hope does not disappoint, because love of God poured out within our hearts through the Holy Spirit given to us"
- Rom. 15:13 - "may the God of hope fill you with all joy and peace...that you may abound in hope by the power of the Holy Spirit"
- I Cor. 15:19 - "if we have only hoped in Christ in this life, we are to be pitied"
- II Cor. 3:12 - "having such a hope, we use great boldness in our speech"
- Gal. 5:5 - "we through the Spirit, by faith, are waiting for the hope of righteousness"
- Eph. 1:18 - "you may know what is the hope of His calling"
- Col. 1:23 - "continue in the faith...not moved away from the hope of the gospel"
- Col. 1:27 - "Christ in you, the hope of glory"
- I Tim. 1:1 - "Christ Jesus who is our hope"
- I Tim. 4:10 - "we have fixed our hope on the living God who is the Savior of all men"
- Titus 1:2 - "the hope of eternal life"
- Titus 2:13 - "looking for the blessed hope and the appearing of the glory of Christ"

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Heb. 7:19 - "there is a bringing in of a better hope"

I Pet. 1:3 - "born again to a living hope through the resurrection of Jesus Christ"

I Pet. 1:13 - "fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ"

I Pet. 3:15 - "ready to make a defense ..for the hope that is in you"

I Jn. 3:3 - "every one who has this hope on Him purifies himself"

II. Defining Christian hope

A. Christian hope is NOT just:

1. wishful thinking, dreaming
2. presumption, "acting as if..."
3. yearning, longing for
4. calculated wager, "betting on it"
5. positive thinking
6. anticipation, "waiting game"
7. believing a promise
8. abeyance of fulfillment
9. psychological phenomenon

B. Christian hope is:

1. confident expectation
 - a. Greek verb *elpizo* - "to expect"
 - b. Greek noun *elpis* - "expectation"
2. ontologically and personally based
 - a. Not hope in some "thing", event, blessing, promise, but in Someone!
 - b. Person of Jesus Christ - I Tim. 1:1
 - c. "Finished work" of Jesus Christ - Jn. 19:30
 - d. Living Lord Jesus - I Tim. 4:10
 - e. Spiritual reality of Christ
 - f. Already and not yet

III. Short history of hope in mankind.

A. Adam expected God to make full provision for him.

B. After fall in sin

1. No hope - Eph. 2:12; I Thess. 4:13

C. Promise of salvation - Gen. 3:15

D. Jewish hope

1. Messianic deliverance
2. Anticipatory hope
3. Abeyance of fulfillment
4. Futuristic

E. Christian hope in Jesus Christ

1. Better hope - Heb. 7:19
2. Actualizing hope

IV. Behavioral Expression of Christian hope - individually

A. Expectation of Christ's life being lived out in our behavior - Col. 1:27

1. Grace - Rom. 5:2; I Pet. 1:13
2. Holy Spirit - Rom. 5:5; 15:13
3. Fruit of Spirit - Gal. 5:22,23

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B Present expectation

1. Not just futuristic anticipation of going to heaven
2. Much of evangelical theology: Past is forgiven; Future is assured; Present is the "pits"
3. Christians are to presently expect the life of Christ to function in their behavior.

V. Social implications of Christian hope - interactively

A. NOT social, cultural, political, ecclesiastical

1. pessimism, despair, defeatism, depression, survivalism, escapism, isolationism, retreat, gloom and doom
 - a. "all is going to hell in a hand-basket"
 - b. "why polish brass on sinking ship"
 - c. "doesn't matter who is elected President"
2. false-hope of reconstructionism, activism, utopian society

B. Church of Jesus Christ

1. Loving community
2. Godly interpersonal relationships
3. Holy nation - I Pet. 2:9

C. In society

1. Impact on world - I Pet. 3:15
2. Victors, overcomers - Rom. 8:39

HUMAN BEHAVIOR

I. Inadequate attempts to evaluate or explain human behavior

A. Physiological explanations

1. Hippocrates - 5th century B.C., predominate body fluids (humours)
2. Genetic determinism of DNA chemicals

B. Psychological explanations

1. Neuroses and psychoses within the psyche
2. Development of addictive, compulsive tendencies

C. Spiritual explanations

1. "Devil made me do it; I'm not responsible"
2. Demonology explanation of aberrant behavior

D. Nature/nurture dichotomy; biology vs. sociology

1. complicated by ambiguity of "nature"
 - a. condition of birth
 - b. inherence of essence or constitution
 - c. naturalistic world-view of "Mother Nature" as creative and controlling force
 - d. Biblical usage of *phusis* - spiritual nature of spiritual personage - cf. Eph. 2:3; II Pet. 1:4
2. suggested clarification
 - a. congenital - condition one is born with - born that way!
 - b. conjunctive - joined together with - developed that way!

II. A more comprehensive evaluation of human behavior

A. Spiritual

1. Spirituo-congenital behavioral explanations
 - a. inherent spiritual potential for good or evil

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- b. diabolic spiritual source; spiritual depravity
- 2. Spirituo-conjunctive behavioral explanations
 - a. demonic possession or oppression
 - b. assistance of the gods
- B. Psychological
 - 1. Psycho-congenital behavioral explanations
 - a. hereditary psychological proclivities
 - b. religious explanation of "sin-nature" or "flesh"
 - 2. Psycho-conjunctive behavioral explanations
 - a. victimization by the circumstances
 - b. family dynamics of dysfunction
- C. Physiological
 - 1. Physio-congenital behavioral explanations
 - a. disease, defect, deficiency - chemical, neurological
 - b. genetic proclivity in DNA
 - 2. Physio-conjunctive behavioral explanations
 - a. acquired diseases or medical conditions
 - b. developed cravings, dependencies, addictions
- D. Behavioral determinism and human responsibility
 - 1. Are these explanations behaviorally determinative?
 - 2. Is there human responsibility within freedom of choice?
- III. Developing a Biblical explanation of human behavior
 - A. Spirituo-congenital condition of spiritual depravity
 - 1. diabolic spirit works in sons of disobedience - Eph. 2:2,3
 - 2. all men "made sinners" in spiritual identity - Rom. 5:19
 - 3. spiritually dead - Eph. 2:1,5
 - 4. determinism of evil character, but not specific behaviors
 - a. "slaves of sin" - Jn. 8:34,35; Rom. 6:6; Gal. 4:8
 - b. "bondage of iniquity" - Acts 8:23
 - 5. possibility of spirituo-conjunctive demonism
 - B. Psycho-configuration of behavior patterns
 - 1. question of psycho-congenital behavioral proclivities
 - 2. acceptance of psycho-conjunctive social and environmental factors
 - 3. God-given desires patterned in selfishness and sinfulness
 - a. Biblical usage of "flesh" - Gal. 5:16, 19-21, 24; Eph. 2:3; Rom. 13:14; I Pet. 2:11
 - b. development of personality patterns - S.E.L.F.
 - C. Physio-conveyance of character within behavior
 - 1. acceptance of physio-congenital conditions
 - 2. acceptance of physio-conjunctive conditions
 - 3. derivation of spiritual character in human behavior
 - a. behavioral acts are amoral in themselves
 - b. man does not self-generate character - good or evil
 - 4. "all have sinned, and come short of glory of God" - Rom. 3:23
 - 5. "deeds of the flesh" - Gal. 5:19-21
 - 6. external patterns of behavior reinforce internal patterns
 - D. Spirituo-conversion of mankind made available by God in Jesus Christ

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1. spiritual exchange - Acts 26:18; I Cor. 2:12; I Jn. 4:6
2. spiritual regeneration - Jn. 3:1-6; Titus 3:5
- E. Psycho-configuration of behavior patterns
 1. "flesh" is not eradicated or instantaneously removed
 - a. no divine determinism of behavioral perfectionism
 - b. constant inner behavioral conflict - Gal. 5:17; Rom. 7:14-25
 - c. genuine freedom - Jn 8:32,36; Gal. 5:1,13
 2. reconfiguration of behavioral patterns
 - a. Spirit can overcome and supersede "flesh" - Rom. 8:1-11; Gal. 5:16; I Jn. 4:4
 - b. lifetime process of sanctification
- F. Physio-conveyance of character within human behavior
 1. no behavioral perfectionism - I Jn. 1:8
 2. "fruit of the Spirit" - Gal. 5:22,23
- IV. Correlation of I Corinthians 6:9-11
 - A. "Such were some of you"
 1. designated by such repetitive and recurrent behavior patterns
 2. not deterministically, but personally responsible
 - B. "but you were..."
 1. "washed" - spiritual washing of regeneration - Titus 3:5
 2. "sanctified" - made holy by presence of Holy One
 3. "justified" - made righteous by presence of Righteous One
 - C. changed behavior attributed to
 1. spiritual conversion and exchange
 2. spiritual character of God conveyed in behavior
- HUMANISM
 - I. Biblical evidence
 - A. There are no direct Biblical references to "humanism"
 - B. Some biblical verses which express concepts of "humanism"

Gen. 3:4,5 - "you will be like God, knowing good and evil"

Gen. 6:5 - "the wickedness of man was great on the earth, and every intent of the thoughts of his heart were evil continually"

Gen. 6:11 - "the earth was filled with violence"

Gen. 11:4 - "Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name..."

Judges 21:25 - "every man did what was right in his own eyes"

Isa. 5:20,21 - "Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet, and sweet for bitter! Woe to those who are wise in their own eyes, and clever in their own sight!"

Rom. 1:18 - "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness"

Rom. 1:21-23 - "they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man..."

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Rom. 1:25 - "they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator"

II. Defining "humanism"

A. Not to be confused with

1. humanity, humanness - God created human beings
2. humanities - educational discipline of man's enculturation
3. humane, humanitarian - benevolent actions of men toward men

B. Humanism is a philosophical premise that includes such concepts as:

1. Man is autonomous and independent
2. Man is his own center of reference
3. Man is self-generative and self-sufficient
4. Man has the potential to do anything he sets his mind to
5. Man is the cause of his own effects
6. Man is the source of his own activity
7. Man has a free-will to choose anything he desires - "sovereign will"
8. Man is innately good
9. Man is the subject and object of his own world
10. Man is the solution to his own problems
11. Man deserves to indulge his personal aspirations, personal gratifications, and personal reputation (cf. I Jn. 2:16)
12. Man is his own god

C. Brief history of humanistic thought

1. Serpent - "you will be like God" - Gen. 3:5
2. Protagoras (5th cent. B.C.) - "man is the measure of all things"
3. Lucretius (1st cent. B.C.) - "what can give us surer knowledge than our senses?"
4. Immanuel Kant (1724-1804) - "man himself must make himself into whatever he is to become"
5. Tennyson (1850-1892) - "man is man and master of his fate"
6. Humanist Manifesto I (1933); Humanist Manifesto II (1973); "A Secular Humanist Declaration" (1980)
- a. "there is no divine purpose"
- b. "no deity will save us; we must save ourselves"
- c. "promise of immortal salvation or fear of eternal damnation are illusory and harmful"

III. Humanistic thought and Western thinking

A. Concepts

1. Rationalism - primacy of human reason
2. Naturalism - rejection of the supernatural
3. Disavowal of theism - censure of religion
4. Scientism - only reality is sensory and empirical
5. Progressive evolutionism - everything getting better
6. Moral relativism - permissiveness, toleration, self-indulgence
7. Pluralistic relativism - any thought as good as another
8. Pragmatism - functionalism
9. Politicization - social engineering
10. Governmentalism - statism - totalitarianism

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11. Technological progressivism
 12. Success orientation - statistical and monetary
 13. Behavioristic psychology - irresponsibility
 14. Value-less education
 15. Violence - forced solutions
 - B. Movements
 1. Human Potential Movement
 2. Self-help movement - self-improvement
 3. New Age movement
 4. Holistic health movement
 5. Recovery movement
 - IV. Humanistic thought and evangelical religious thinking
 - A. Ideological
 1. That fallen man is autonomous and independent
 2. That man has an inherent "human nature"
 3. That man has a free-will - "sovereign will"
 4. That man is capable of self-generating character
 - a. sinful, unrighteous, evil
 - b. godly, righteous, good
 5. That man's soul is inherently immortal
 - B. Procedural
 1. Moralism - behavior modification
 2. Technicism; proceduralism; methodologies; how-tos
 3. Epistemological orientation - belief system
 4. Activism; civil rights; forced imposition of ideology
 5. Psychological interpretations; manipulation
 6. Dedication; commitment; allegiance; loyalty; accountability
 7. Statistical and numerical success; productivity; utilitarianism; verifiable results
 8. Technological obsession; efficiency
 9. Propagandizing; religious education; persuasion; coercion
 10. Collectivism; socialistic identity; institutionalism
 11. Democratization; egalitarianism
 12. Humanitarianism; social gospel
 13. Positive thinking; possibility thinking
 14. "Word of faith" movement; "health and wealth" gospel
 - V. Overcoming "humanism"
 - A. Recognizing that man is derivative
 - B. Faith - our receptivity of His activity
 - C. John 15:5 - "apart from Me you can do nothing"
 - D. II Cor. 3:5 - "not that we are adequate to consider anything as coming from ourselves, but our adequacy is of God"
 - E. II Cor. 4:7 - "we have this treasure in earthen vessels, that the greatness may be of God"
 - F. Gal. 2:20 - "it is no longer I who lives, but Christ lives in me"
 - G. Gal. 5:23 - "the fruit of the Spirit is....self-control"
- HUMILITY/HUMILIATION

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I. Examples of Biblical usage

A. Hebrew word *ana* - "to be bowed down, afflicted, or humbled"

1. Used of women "humbled, humiliated, brought low" by rape

Gen. 34:2 - "lay with her by force"

Deut. 22:24 - "violated his neighbor's wife" (cf. 22:29)

Lam. 5:11 - "ravished the women"

Ezek. 22:10 - "humbled her in her menstrual impurity"

2. God "humbles, afflicts, makes men submissive"

Deut. 8:2 - "He might humble you, testing you"

Deut. 8:3 - "He humbled you and let you be hungry"

II Kings 17:20 - "the Lord afflicted them"

Ps. 119:71 - "It was good for me that I was afflicted"

3. Attitude man is to have "submitting, humbling oneself" to God

Exod. 10:3 - "How long will you refuse to humble yourself"

Dan. 10:12 - "humbling yourself before your God"

B. Greek words *tapeinos* and *tapeinophrosune* - *tapeinos* = low, lowly;

phren = thought, mind, heart

1. Greek moralists depreciated this attitude

a. Regarded as weakness, wimping out, taking the backseat, getting run over, groveling

b. Instead, advocated self-esteem, self-reliance, selfassertion, self-righteousness, to seek to be better than others for self-glory.

2. Greek word sometimes refers to lowly, poor, humiliating

Lk. 1:48 - "the humble state of His bond-slave"

Rom. 12:16 - "associate with the lowly"

II Cor. 7:6 - "God comforts the depressed"

Phil. 3:21 - "body of our humble state"

James 1:9 - "the brother of humble circumstances"

3. Greek word transformed in Christian usage as expressive of character of Christ - "humility, lowliness of mind"

Matt. 11:29 - "I am gentle and humble in heart"

Eph. 4:2 - "with all humility and gentleness"

Phil. 2:3 - "with humility of mind"

Phil. 2:8 - "He humbled Himself by becoming obedient"

Col. 3:12 - "put on a heart of compassion..humility..."

James 4:10 - "humble yourselves in the presence of the Lord"

I Pet. 5:6 - "clothe yourselves with humility toward one another"

II. Humility as divine character

A. Humility in the character of God

Ps. 18:35 - "Thy gentleness makes me great"

Ps. 113:6 - "God humbles Himself to behold things in heaven and earth"

B. Jesus exemplified character of humility and humiliating in man

Matt. 11:29 - "learn from Me, for I am gentle and humble in heart"

Lk. 22:27 - "I am among you as One who serves"

Matt. 21:5; Zech. 9:9 - "humble, mounted on a donkey"

Phil. 2:7 - "took the form of a bondservant"

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Phil. 2:8 - "humbled Himself by becoming obedient to point of death"

Heb. 12:2 - "endured the cross, despising the shame"

I Pet. 2:23 - "reviled, he did not revile in return..."

III. False-humility of religion

A. Self-abasement

1. Self-affliction, flagellation, self-imposed hardship and suffering, masochism - Col. 2:18,23

2. "dying to self"

3. legalistic impositions

4. long faces, fasting, appearance of austerity and spirituality, hypocrisy -

B. Spiritual pride

1. elitism, exclusivism, favored of God - Rom. 12:3

2. puffed up with knowledge - I Cor. 8:1

3. claims to moralistic excellence, self-righteous

4. comparing themselves with themselves - II Cor. 10:12

5. prestige, privilege, preference, position, protocol, posturing, politics - Gal. 6:3

6. honor, glory, praise from men - Jn. 5:44; Mk. 12:39

6. eager to teach - James 3:1

7. fail to recognize grace

C. For purpose of self-exaltation

IV. The divine character of humility and humiliation expressed in Christian behavior by the life of Jesus Christ.

A. Humility

1. recognizes that Christian life only by grace of God - James 4:6

a. personal insufficiency and unworthiness- II Cor. 3:5

2. submits to Lordship of Jesus Christ - James 4:7

a. dependence, receptivity

3. attitude of humility - Eph. 4:2; Col. 3:12; I Pet. 3:8

a. count others better than yourself - Phil. 2:3

b. deference toward others - Eph. 5:21

c. willing to take last place - Matt. 18:4; 20:27; Mk. 9:35

d. confessing - James 5:16

e. forgiving - Eph. 4:32; Col. 3:13

f. loving - I Cor. 13:4

g. servant-heart - Matt. 20:26

h. teachable, willing to learn

i. concerned about unity - Rom. 12:16

4. God will exalt - Matt. 23:12; Lk. 14:11; 18:14; James 4:6; I Pet. 5:6

B. Humiliation

1. turn the other cheek - Matt. 5:39

2. willing to be mocked, misunderstood, spoken evil of, slandered, ridiculed, despised, suspected, rebuffed, overlooked, slighted

3. no attempt to protect reputation

4. willing to forego personal "rights"

IMAGE OF GOD

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I. Representative Biblical references

Gen. 1:26,27 - "God said, 'Let Us make man in Our image, according to Our likeness... And God created man in His own image, in the image of God He created him'"

Gen. 9:6 - "in the image of God He made man"

Rom. 8:29 - "He predestined to become conformed to the image of His Son"

I Cor. 11:7 - "man...is the image and glory of God; but the woman is the glory of man"

II Cor. 3:18 - "transformed into the same image from glory to glory"

II Cor. 4:4 - "Christ, who is the image of God"

Col. 1:15 - "He is the image of the invisible God"

Col. 3:10 - "you have put on the new man, who is being renewed to a true knowledge according to the image of the One who created him..."

James 3:9 - "men, who have been made in the likeness of God"

II. The word for "image" in the original Biblical languages

A. Hebrew word *tselem* - "image"

B. Greek word *eikon* - "image" - from which we get English word "icon"

III. Theological interpretations of the "image of God"

A. Suggested explanations of the "image" of God

1. Upright physical posture
2. Trichotomous constitution of man
3. Spiritual capacity of man
4. Creativity
5. Reproduction
6. Limitless potentiality
7. Social organization
8. Sociability, relational
9. Productivity, work
10. Dominion over others
11. Nobility and dignity of man
12. Rationality
13. Self-consciousness
14. Communicability
15. Conscience
16. Emotive ability to love
17. Self-determination, volition
18. Moral being
19. Responsibility
20. Personality
21. Appreciation of beauty
22. Immortality
23. Masculinity
24. Inherent divinity

B. The inadequacy of these explanations

1. They explain the humanness or creatureliness of man
2. They seek resemblances of man to God
3. They are humanistic explanations of the likeness of man to God

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IV. Defining and illustrating the "image of God"

A. The "image of God" is not

1. resemblances of man to God - a "splitten image"
2. representations of God in man - a constructed image
3. reflections of God in man - a mirror image

B. The "image of God" is

1. ontological - requiring the "Being" of the Person of God
2. real image - requiring the reality of God's presence
3. visible expression of the invisible character of God
4. manifested by the life of Jesus Christ

II Cor 4:4 - "Christ, who is the image of God"

Col. 1:15 - "He is the image of the invisible God"

5. derived from God in Christ; not inherent to man
6. dynamic expression; not static construction

V. Historical consideration of the "image of God" in man

A. Man was created with the "image of God" - Gen. 1:26,27

B. When man fell into sin - Gen. 3

1. The "image of God" was no longer viable for man

Eph. 2:12 - "without God"

Eph. 2:12 - "separate from Christ"

2. The "image" was not just marred, distorted, or subdued

3. Must explain these verses:

Gen. 9:6 - "in the image of God He made man"

James 3:9 - "men, who have been made in the likeness of God"

C. By the redemptive and regenerative work of Jesus Christ the "image" can be restored to man

1. Christ, the "image of God" dwells in our spirit
2. The presence of God in Christ in us allows for the reactivation of His "image"

Col. 3:10 - "you have put on the new man who is being renewed to a true knowledge according to the image of the One who created him" cf. Eph. 4:24

D. The visible expression of God's character can be manifested in Christian behavior by the indwelling of Christ.

Rom. 8:29 - "predestined to be conformed to the image of His Son"

II Cor. 3:18 - "transformed into the same image from glory to glory"

IMMORALITY

I. Representative Biblical references

A. Old Testament

1. Hebrew word *zannah* - "adultery, fornication or harlot"
2. Representative usage

Gen. 38:24 - "your daughter-in-law has played the harlot"

Ps. 106:39 - "they became unclean in their practices, and played the harlot in their deeds"

Prov. 5:1-23 (whole chapter)

Prov. 7:1-27 (whole chapter)

B. New Testament

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1. Greek words

porneia - (noun) - "immorality"

porneuo - (verb) - "to commit acts of immorality"

porne - (noun) - "prostitute, harlot"

pornos - (noun) - "immoral persons, male prostitute"

2. Representative usage

Matt. 5:32/19:9 - "divorces..except for the cause of unchastity/immorality"

Matt. 15:19/Mk. 7:21 - "out of the heart come adulteries, fornications"

Acts 15:20,29; 21:25 - "abstain from idols and from fornication"

I Cor. 5:1 - "there is immorality among you..."

I Cor. 6:13 - "the body is not for immorality, but for the Lord"

I Cor. 6:18 - "flee immorality.. the immoral man sins against his own body"

I Cor. 7:2 - "because of immoralities, each man have his own wife"

I Cor. 10:8 - "nor let us act immorally"

II Cor. 12:21 - "not repented of impurity, immorality, sensuality"

Gal. 5:19 - "deeds of the flesh are immorality, impurity, sensuality"

Eph. 5:3 - "do not let immorality or impurity be named among you"

Col. 3:5 - "consider the members of your body to be dead to immorality, impurity, passion,..which amounts to idolatry"

I Thess. 4:3 - "the will of God is your sanctification, that you abstain from sexual immorality"

Rev. 2:14,20,21; 9:21; 14:8; 17:2,4; 18:3,9; 19:2

II. Definition of the terms

A. Greek words *porneia* and variables

1. KJV translates as "fornication"

a. English usage often refers to premarital sexual relations, but actually broad enough to be synonymous with "immorality"

2. *porneia* refers to sexual intercourse outside of the context of marriage; sexual intercourse between two persons who are not rightfully married as husband and wife.

B. English word "immorality"

1. Meaning: "Not consistent with morals"

2. Morals

a. From Latin *moralis* - "custom, manners"

b. mores - binding customs of a particular group

3. Immorality is whatever is contrary to the societal standards of a particular group

III. Pornography

A. What is pornography? How do we determine what is pornographic?

1. Is exposure of the human body wrong?

2. How much exposure? face? (Arabs); arms, legs?(Victorians); torso?; genitals?

3. Exposure in art? Greek statuary. Italian art. Playboy magazine.

B. U.S. Supreme Court has decided that pornography is determined by local

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standards of morality and custom.

C. Defining pornography

a. *porneia* - sexual intercourse of persons not married; *graphe* - writing or pictures.

b. Technically, pornography is a graphic portrayal of sexual intercourse between persons not married to one another.

IV. What is the real issue?

A. The real issue is not morality.

1. Christianity is not morality.
2. Religion tries to attribute morality to actions
3. Sexual intercourse is amoral. God made it possible when he created mankind "male and female" (Gen. 1:27). "Very good" (Gen. 1:31)
4. Spiritual character of good or evil can be expressed within the act
 - a. godly, righteous, faithful character
 - b. sinful, selfish, unfaithful character
5. The problem is not solved by censorship or censure of graphic portrayal or actions; legislated morality

B. The real issue is the character of God.

1. God's character is that of purity, holiness, faithfulness, love
2. The only way to have and express such is spiritual regeneration
3. Such character will first be found in thought and emotion, and then in action.
 - a. Possible to have sexual intercourse with married spouse and to be "immoral" in character
4. Failure to have God's character in the midst of our sexual thoughts, graphic portrayals and actions will be "immoral"
5. The alternative to having the character of God in such is to have the character of the Evil One, the Devil.

a. Immorality and adultery are identified with death

Prov. 5:5

Prov. 7:22,23,27

b. Immorality and adultery are identified with idolatry

(1) To do so is to ascribe "worth" to, and to live for, something other than God.

(2) Acts 15:20,29; Gal. 5:19,20; Col. 3:5; Rev. 2:14,20

6. The avoidance and overcoming of immorality is only by the indwelling presence and outworking expression of the character of God in Christ within our sexual thought and behavior.

IMMORTALITY

I. Biblical usages - NASB (exhaustive)

A. Greek word *athanasia*

1. Meaning - "no death"

2. Usages

I Cor. 15:53 - "this mortal must put on immortality"

I Cor. 15:54 - "when this mortal shall have put on immortality"

I Tim. 6:16 - "King of Kings and Lord of Lords; who alone possesses immortality..."

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B. Greek words *aphtharsia* and *aphthartos*

1. Meaning - "no destruction, no corruption, imperishable"

2. Usages

Rom. 2:7 - "those who seek for glory, honor and immortality, (will get) eternal life"

I Tim. 1:17 - "believe in Him (Jesus) for eternal life. Now to the King eternal, immortal, invisible, the only God..."

II Tim. 1:10 - "our Savior, Christ Jesus, abolished death, and brought life and immortality to light through the gospel"

II. Background of thought concerning immortality

A. Greek philosophy

1. Plato indicated that soul of man is essentially divine, pre-existent and eternal.

2. Aristotle limited divinity, eternality and immortality to "active intellect" of man's soul (rationalism)

B. Jewish thought

1. Saducees

a. Did not believe in future life

b. Matt. 22:29 - "You are mistaken, not understanding the Scriptures, or the power of God."

2. Pharisees

a. Believed in resurrection of the body

b. Such was a reanimation or re-embodiment of physical, racial Jewish bodies in a physical, national community/kingdom.

III. Immortality in Biblical perspective.

A. God and immortality

1. God is immortal.

John 5:26 - "the Father has life in Himself..."

I Tim. 1:17 - "the King eternal, immortal, invisible, the only God"

2. Immortality is an attribute of God alone

I Tim. 6:16 - "who alone possesses immortality"

3. God's attributes are exclusive and non-transferable

4. God manifests His attributes ontologically

a. God expresses Himself in His own Person and presence

b. God expresses Himself in His own acts

c. God expresses Himself by His Son and His Spirit

B. Man and immortality

1. Man is not essentially or inherently immortal

a. physiologically - body

b. psychologically - soul

c. spiritually - spirit

2. We must not attribute God's attributes to man

a. Such deifies man

b. Man is not divine, eternal or immortal

c. Such realities are extrinsic to man.

3. God's life and immortality can be invested in man

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a. God is the creative source and sustenance of all forms of life

Neh. 9:6 - "Thou doest give life to all of them"

Acts 17:25,28 - "He Himself gives to all life and breath..."

I Tim. 6:13 - "God, who gives life to all things"

b. God is the sole source of spiritual, eternal life in man.

Jn. 17:3 - "this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou has sent"

c. Christocentric immortality and eternal life

I Tim. 1:17 - "the King eternal, immortal..."

Jn. 14:6 - "I am the way, the truth, and the life"

Col. 3:4 - "Christ is our life"

II Tim. 1:10 - "Christ Jesus abolished death, and brought life and immortality to light through the gospel"

d. Immortality in man is derived ontologically and dynamically from God in Christ by His grace

John 11:26 - "everyone who lives and believes in Me shall never die"

John 14:19 - "because I live, you shall live also"

e. Immortality in man is conditioned on our receptivity of the ontological essence of God's immortality made available in Jesus Christ

Rom. 2:7 - "those who seek..immortality, find eternal life"

Gal. 6:8 - "the one who sows to the flesh reaps corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life"

f. Immortality and eternal life are received in regeneration

Jn. 3:7 - "you must be born again"

Jn. 3:16 - "whoever believes in Him shall not perish, but have eternal life"

I Pet. 1:3 - "born again to a living hope through the resurrection of Jesus Christ from the dead"

g. Immortality and eternal life will be displayed in our future bodily resurrection

(1) The glorified and spiritual body will be an immortal body

I Cor. 15:53,54 - "the mortal shall have put on immortality"

(2) Spiritual immortality of eternal life is not delayed until bodily resurrection. It is not just a future acquisition.

(3) There is a perpetuity and continuum of our spiritual identification with the character and destiny of spiritual being.

(a) Not annihilationism

(b) No denial of the perpetuity of hell

Matt. 25:41 - "eternal fire prepared for devil and his angels"

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Matt. 25:46 - "eternal punishment"

II Thess. 1:9 - "eternal destruction..."

INSPIRATION OF SCRIPTURE

I. Biblical references

A. Only one verse directly refers to "inspiration" of Scripture.

1. II Tim. 3:16 - "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness..."

2. "Inspiration" is a translation of Greek word *theopneustos*

a. *Theopneustos* is derived from two Greek words

(1). *theos* = "God"

(2). *pneo* = "to blow, to breathe"

b. Means "God-breathed"

c. *pneo* is also the root of *pneuma*, which is "spirit"

d. Eng. word "inspire" from Latin *inspirare*, "to breathe in"

(1) This could mean that God "breathes into"

(a) a written document; an investiture into scripted literature.

(b) the human authors

(2) Such meaning is not consistent with "God-breathed"

(3) Perhaps "inspired" and "inspiration" are not the best translations for what Paul meant.

e. "God-breathed" conveys idea of God-originated

(1) Perhaps better English translation might be

(a) "Expiration" or "expired"

(b) "Aspiration" or "aspired"

(2) Refers to the divine transmission by His Spirit of the articulated content of His revelation to man

(3) The ontological content of His revelation to man is Jesus Christ, the Word (Jn. 1:1,14)

(4) No explanation is made of the procedures employed by God to convey the content of Scripture

B. Others verses to be considered:

1. Matt. 22:43; Mk. 12:36; Lk. 20:42 - "David in the Spirit, calls Him 'Lord'." (Ps. 110:1) - (RSV, LB, JBP, TEV, NEB - "inspired by Spirit")

2. John 10:34-36 - "to whom (David) the word of God came (and Scripture cannot be broken),..." (Ps. 82:6)

3. Acts 1:16; 4:24 - "Holy Spirit through mouth of David.." (Ps. 2:1; 69:25; 109:8)

4. I Pet. 1:10,11 - "prophets..the Spirit of Christ within them was indicating the sufferings of Christ and the glories to follow"

5. II Peter 1:21 - "no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God"

II. Men's theories attempting to explain the procedures of God's "breathing" and "moving" in the inspiration of Scripture.

A. Intuition

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1. Men intuitively gained insight into God's truth
2. The thought and writing are all of men, not God.
- B. Indication
 1. God indicated every word to the writers by dictation
 2. The thought and writing are all of God, not men.
- C. Illumination
 1. God illuminated the author's thought processes
 2. The end-product of written material, and the accuracy or inaccuracy thereof, cannot be attributed to God
- D. Influence
 1. God influenced the thinking of the authors (perhaps unrealized)
 2. These authors had been providentially prepared by God for the task
 3. The authors employed their individual characteristics
 4. Divine and human elements in inspiration of Scripture
- III. Divine and human elements in "inspiration" of Scripture
 - A. Divine element
 1. Scriptural statements emphasize Divine source and origination
 - a. *ek theos*, not *ek anthropos*
 - b. Not product only of human initiation or impulse
 2. Content of Scripture divinely transmitted/originated in minds of the writers as they "listened under" God in obedience
 3. The product of written scripture is
 - a. word of God (John 10:35)
 - b. testimony of God (I Cor. 2:1)
 - c. God's wisdom (I Cor. 2:7)
 - d. revealed by God through Spirit (I Cor. 2:10)
 - B. Human element
 1. Scripture indicates human agency and instrumentality
 - a. "men...spoke from God" (II Pet. 1:21)
 - b. "Moses says" - (Matt. 22:24; Acts 3:22; Rom. 10:5,19)
 - c. "David says" - (Mk. 12:36; Lk. 20:42; Acts 2:25; Rom. 11:9)
 - d. "Isaiah says" - (Jn. 1:23; 12:39; Rom. 9:27,29; 10:20)
 2. Scripture writers engaged in usual preparation for writing
 - a. investigated (Lk. 1:3), collected facts
 - b. conducted interviews (Lk. 1:2)
 - c. compiled (Lk. 1:1)
 - d. laid out in logical, consecutive order (Lk. 1:3)
 - e. formulated conclusions
 - f. condensed speeches
 - g. composed the words
 - h. structured material for particular audience
 3. Scripture writers utilized their personal traits
 - a. backgrounds - religious, racial, national
 - b. cultural conditioning (cf. head-coverings)
 - c. personal preferences (Paul and marriage)
 - d. vocabulary
 - e. grammar

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- f. style and format
- g. hermeneutic understanding
- 4. Does this allow that what they wrote might be colored or tainted by their own thoughts, personalities and abilities?
 - a. God providentially prepared these men for such a task.
 - b. Even for the development of their personalities, vocabularies, etc.
- C. Divine/human interaction
 - 1. Not the same as Person of Jesus being divine and human
 - 2. Incarnational union much deeper than process of inspirational inscripturation
- D. Processes and procedures God used in influencing man and transmitting content are not explained.
 - 1. How did "God breathe"? (II Tim. 3:16)
 - 2. How were they "moved by Holy Spirit"? (II Peter 1:21)
 - 3. How did the "word of God come"? (John 10:35)
 - 4. How did God control, guide, direct, lead, influence, etc.?
- IV. Contemporary considerations of the "inspiration" of Scripture
 - A. Modern "fundamentalist" and "evangelical" affirmation
 - 1. Typical statement of belief

"We believe in the verbal, plenary inspiration of Scripture; that the Holy Bible is the divine Word of God and is the absolute, infallible and inerrant authority for Christians in the Church, when literally and accurately interpreted."
 - 2. Questions to be considered
 - a. Does "verbal" mean exact "word for word" dictation? (cf. II Cor. 2:13)
 - b. Does "plenary" (full, complete) mean that every part is equally inspired and equally profitable (cf. II Tim. 3:16)
 - c. God is holy. Should we attribute such to the Bible?
 - d. God is divine. Should we attribute such to the Bible?
 - e. Christ is the Word of God (Jn. 1:1,14). Should we refer to the Bible as such?
 - f. God is absolute. Should we attribute such to the Bible?
 - g. God is infallible. Should we attribute such to the Bible?
 - h. God is inerrant. Should we attribute such to the Bible?
 - i. Christ is authority (Matt. 28:18). Should we attribute such to the Bible?
 - j. Does "literal" mean only direct and physical, or does it pertain to the literary genre of the literature and the literary intent of the author, which may be figurative and metaphorical?
 - k. Does accurate interpretation mean conformity to the thought and opinion of a particular group, or can we allow Christians to "agree to disagree"?
 - l. Are some Christians in danger of deifying the Bible, and engaging in Bibliolatry? (cf. Jn. 5:39)

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- (1) textualism
- (2) literalism - "letterism" (II Cor 3:6; Rom. 2:29; 7:6)
- (3) biblicism
- (4) book-religion
- B. Additional considerations about "inspiration" of Scripture
 - 1. Is "inspiration" only to be attributed to the original text of Scripture?
 - a. No original manuscripts exist
 - b. This becomes an undocumentable and hypothetical argument.
 - 2. Do the New Testament references refer only to the "inspiration" of the Old Testament scriptures?
 - a. New Testament authors recognized they were speaking and writing "in the Spirit"
 - I Cor. 2:13 - "we also speak..as those taught by the Spirit"
 - I Cor. 14:37 - "things which I write are the Lord's commandment"
 - b. Peter recognized Paul's writing as "scripture"
 - II Pet. 3:15,16 - "Paul...wrote in his letters...untaught and unstable distort, as they do also the rest of the Scriptures..."
- V. The place of the inspired Scriptures in Christian lives
 - A. Must recognize the Christocentric emphasis of Scripture
 - John 5:39 - "it is these that bear witness of Me"
 - Lk. 24:27 - "explained the things concerning Himself in all the Scriptures"
 - B. Must employ acceptable hermeneutic principles
 - 1. Handle accurately - II Tim. 2:15
 - 2. Avoid "literalism"
 - 3. Engage in *exegesis*; not *eisegesis*
 - 4. Allow for diversity of interpretation
 - C. Must recognize the ongoing activity of the Holy Spirit in understanding the "inspired" meaning of Scripture.
 - 1. Holy Spirit empowers our understanding (Matt. 22:29)
 - 2. Holy Spirit illumines, enlightens, reveals (Eph. 1:18; Phil. 3:15)
 - 3. Holy Spirit allows us to appraise and know (I Cor. 2:6-16)
 - D. Must accept the Scriptures as
 - 1. Authoritative, but not "absolute authority"
 - a. Scripture fulfilled - Mk. 14:49; Jn. 13:18; 17:12
 - b. "It is written" - Matt. 4:4,7,10; Lk. 24:46
 - c. "Have you not read?" - Matt. 19:4; 21:42; Mk. 12:10
 - 2. Trustworthy
 - a. Cannot be broken - Jn. 10:35
 - b. Not to be annulled - Matt. 5:19
 - 3. Instructional
 - a. Written for our instruction - Rom. 15:4; I Cor. 10:11
 - b. "Profitable for teaching,..training - II Tim. 3:16
 - c. Learn and become convinced - II Tim. 3:14
 - d. able to give wisdom - II Tim. 3:15

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e. lead to salvation through faith in Christ Jesus - II Tim. 3:15

4. Encouraging

Rom. 15:4 - "through the encouragement of the Scriptures we might have hope"

INTERPERSONAL RELATIONSHIPS

I. Biblical references

A. There are no direct references to "interpersonal relationships"

B. The Bible is full of indirect references to relationships between persons

1. Garden of Eden - Adam and Eve - Gen. 2,3

2. Ten commandments - Exod. 20:2-17

a. First four commandments - relationship with God

b. Last six commandments - relationships with other people

3. New covenant commandments of love

a. Love God - Matt. 22:37-40

b. Love your neighbor as yourself - Rom. 13:8-10; Gal. 5:14

4. New heaven and earth - Rev. 21:1-8

II. God's intent for interpersonal relationships.

A. The Trinity is the perfect model for interpersonal relationships.

1. The three persons of the Godhead interact in perfect interpersonal relationship.

2. The perfect character of God is expressed interpersonally to the other persons of the Godhead.

a. Love

b. Relational personhood

B. Ideal human interpersonal relationships require the Divine character expressed through human behavior toward others.

C. The perfect and ideal community of interpersonal relationships must be based on the common-unity of God's presence and the expression of His character toward one another.

III. Broken personal relationships attributable to

A. Selfishness - Gal. 5:19-21; Phil. 2:3,4

B. Lack of communication - Eph. 4:

IV. Differing personalities will tend to exhibit differing SELF-ishness patterns that are detrimental to their interpersonal relationships.

A. "S" pattern

1. tends to dominate and intimidate others

2. uses people to accomplish own objectives

3. intolerant of imperfection and weakness in others

B. "E" pattern

1. willing to compromise in order to be liked by others

2. always talking; not a good listener

3. tends to exaggerate; less than truthful

C. "L" pattern

1. passive, rather than active participants

2. non-confrontational; won't address problems

3. manipulate by claiming inadequacy, lack of time or energy

D. "F" pattern

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1. think their way, procedure, technique is the only way
2. dogmatic about their belief-system being "right"
3. content more important than people
- V. World-system contrary to God's intent for interpersonal relationships
 - A. Psychological
 1. Blame/victimization
 2. Individualism
 3. Selfism, narcissism
 - B. Religious
 1. Authoritarianism
 2. Absolutism
 3. Activism
 4. Elitism
 - C. Political
 1. Ideological power struggles
 2. Authoritarianism
 3. Isolationism
 - D. Financial
 1. Materialism, covetousness; "use people, love things"
 2. Success orientation
- VI. Proper interpersonal relationships will acknowledge, accept and respect differing positional roles.
 - A. God and man
 1. Christ is Lord - I Pet. 3:15
 2. Foundational to all other interpersonal relationships
 - B. Husband and wife - Eph. 5:22-33; Col. 3:18,19; I Pet. 3:1-7
 - C. Parent and child - Exod. 20:12; Eph. 6:1-4; Col. 3:20,21
 - D. Employer and employee - Eph. 6:5-9; Col. 3:22-25; I Pet. 2:18
 - E. Leadership and people
 1. Church - I Tim. 3:1-10; 5:17-20; Titus 1:5-9; Heb. 13:17; I Pet. 5:1-4
 2. Government - Rom. 13:1,5,7; I Pet. 2:13-17
 3. Social organizations
- VII. Unique context of interpersonal relationships within the Church
 - A. Based upon personal relationship with God in Christ - I Pet. 2:17
 - B. Christ in one Christian wants to relate properly to Christ in another
 - C. Social community of interpersonal relationships in Body of Christ.
 - D. Expression of divine action between persons
 1. Character (fruit) - Gal. 5:22,23
 2. Function (gifts) - Rom. 12:3-8; I Cor. 12; Eph. 4:11,12; I Pet. 4:10,11
- VIII. Examples of traits of character expression of God in interpersonal relationships of Christians.
 - A. love, compassion - Jn. 13:34,35; I Cor. 13; Gal. 5:13; Col. 3:12,14; Heb. 13:1-3
 - B. honesty, integrity, trust, reliability, faithfulness - Gal. 5:22,23; Eph. 4:15,25
 - C. justice, fairness - Matt. 23:23; James 2:1,7
 - D. humility, meekness - Matt. 23:12; I Pet. 5:5,6;
 - E. patience - Col. 3:12; I Thess. 5:14; endurance - I Pet. 2:20; 4:12-14

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- F. non-retaliatory - I Thesss. 5:15; I Pet. 2:21-23; 3:9-12
- G. deference, submission - Eph. 5:21; Heb. 13:17; I Pet. 5:5
- H. transparent, open, listener
- I. encouragement - I Thess. 2:11,12; 4:18; 5:11,14; Heb. 3:13; 10:24,25
- J. acceptance, non-judgmentalism - Matt. 7:1-3; Rom. 5:15,16; 14:1,3; 15:7
- K. forgiveness, reconciliation - Matt. 5:23,24; Lk. 17:3-6; II Cor. 5:19; Eph. 4:32
- L. peacemaker - Matt. 5:9; I Thess.. 5:13
- M. confession, sharing, vulnerability - James 5:16
- N. help the weak - Rom. 14:1; I Thess. 5:14
- O. confrontation - Rom. 15:14; I Thess. 5:14
- P. supportive; flexibility; accept differences, eccentricities, weaknesses
- Q. agree to disagree - Rom. 14:5; I Cor. 10:31

JEALOUSY

I. Some Biblical usages of the word "jealousy"

A. Hebrew words *qana*, *qanna*, *qina* - meaning "zealous" or "jealous"

Gen. 37:11 - "his brothers were jealous of him" (Joseph)

Exod. 20:5 - "I, the Lord your God, am a jealous God"

Numb. 5:14,30 - "jealous of his wife"

Deut 32:16,21 - "they made Him jealous with strange gods"

Zech. 8:2 - "I am exceedingly jealous for Zion"

B. Greek words *zelos*, *zeloo*, *zelotes* - meaning "zealous" or "jealous"

I Cor. 3:3 - "there is strife and jealousy among you"

I Cor. 10:22 - "do we provoke the Lord to jealousy?"

I Cor. 13:4 - "love is not jealous"

II Cor. 11:2 - "I am jealous for you with a godly jealousy"

James 3:14,16 - "jealousy and selfish ambition exist"

II. Defining "jealousy"

A. English word "jealousy" is etymologically derived from Greek *zelos*

B. Webster's Dictionary

1. "apprehensive of loss of exclusive devotion"
2. "intolerance of rivalry or unfaithfulness"
3. "hostile toward one believed to enjoy an advantage"
4. "vigilant to guard a possession"

C. Defining features from original Biblical words

1. Emotional expression toward person, idea or cause
2. Passionate commitment

D. A working definition: "Jealousy is a fervent desire to have things transpire as one desires."

III. Applying the definition to the Biblical usages

A. The jealousy of God

1. God has a fervent desire that things should transpire as He desires, which is always in accord with His character.

cf. Exod 20:5; Deut 4:24; 5:9; 6:15; Josh 24:19

2. God is zealous/jealous that His people should not sin.

cf. Deut. 29:20; 32:16,21; Ps. 78:58; 79:5; Ezek. 16:38; I Cor. 10:22

3. God is zealous/jealous that His people should live in accord with His character. cf. Ezek. 39:25; Zech 8:2

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B. The jealousy of man

1. Man can have a fervent desire that things should transpire as God desires.

I Kings 19:10 - "I have been zealous for the Lord"

Jn. 2:17 - "Zeal for Thy house will consume Me"

II Cor. 11:2 - "I am jealous for you with a godly jealousy"

2. Man can have a fervent desire that things should transpire as he ignorantly or selfishly desires.

a. Jealousy is linked with

(1) selfish ambition - James 3:14,16

(2) strife, conflict - Rom. 13:13; I Cor. 3:3; II Cor. 12:20

(3) deeds of the flesh - Gal. 5:20

(4) anger, wrath, rage - Prov. 6:34; 27:4

b. Jealousy is a dissatisfaction and unacceptance of God's providential arrangement of one's life.

c. Jealousy exhibits diabolic character - James 3:15

d. Jealousy is destructive - Job 5:2; Prov. 6:34; 27:4

e. Jealousy is often based on an inadequate sense of identity (cf. I Cor. 15:10), and fuels depression

f. Biblical examples of selfish jealousy

(1) brothers of Joseph - Gen. 37:11,19; Acts 7:9

(2) Korah - Ps. 106:16,18; Numb. 16:3

(3) Jewish leaders - Acts 5:17; 17:5

(4) Zealots - Lk. 6:15; Acts 1:13

IV. Examples of selfish jealousy

A. jealous of another's possessions, wealth, assets - (greed, coveting)

B. jealous of another's position, placement, job, advancement

C. jealous of another's authority, power, leadership

D. jealous of another's recognition, praise, prestige

E. jealous of another's abilities, talents, skills

F. jealous of another's accomplishments, achievements, success

G. jealous of another's intelligence, logic, knowledge

H. jealous of another's personality, social standing

I. jealous of another's relationships, communication, intimacy, marriage

J. jealous of another's loyalties, devotion, attachments

K. jealous of another's age, youth, maturity, experience

L. jealous of another's looks, appearance, beauty, health

M. jealous of another's clothes, style, sophistication

N. jealous of another's opportunities, privileges, advantages, good fortune

V. The character of God in reference to jealousy or jealousy

A. In our zeal we must recognize

1. the character of God and His intents

a. zeal according to knowledge - cf. Rom. 10:2; Gal. 1:14; Phil. 3:6

b. godly jealousy - cf. II Cor. 11:2

2. that only God's grace can bring about what He desires.

B. In place of selfish jealousy we must allow the character of God to be

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expressed in

1. Faith - our receptivity of His active expression of His character
2. Thanksgiving, gratitude - recognizing the "good grace" of God in His providential arrangement of our life
3. Contentment, satisfaction, acceptance, appreciation - cf. Phil. 4:11
4. Love - "seeks highest good of other, without thinking what I get out of it" - I Cor. 13:4 - "love is not jealous"
5. Perseverance - "abide under" even unfairness, inequity
6. Joy, peace, patience

JUSTIFICATION

I. Some Biblical references to "justification"

A. Hebrew word *sadeq* - "to do justice, vindicate, acquit, prove right"

Isa. 45:25 - "In the Lord all the offspring of Israel will be justified"

Isa. 53:11 - "the Righteous One, My Servant, will justify the many..."

B. Greeks words *dikaioo* (60), *dikaionoma* (10), *dikaiois* (81), *dikaioisune* (92), *dikaiosis* (2) and *dikaiois* (5) - "right, righteous, righteousness, justify, justification"

Rom. 3:24 - "justified as a gift by His grace through the redemption which is in Christ Jesus"

Rom. 3:28 - "a man is justified by faith apart from works of the Law"

Rom. 5:9 - "having been justified by His blood"

Rom. 5:18 - "through one act of righteousness there resulted justification of life to all men."

Rom. 8:33 - "God is the One who justifies"

Gal. 2:16 - "we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."

Gal. 3:24 - "we may be justified by faith"

Titus 3:7 - "being justified by His grace we might be made heirs according to the hope of eternal life."

II. Historical background of understanding "justification"

A. Greek thought

1. *Dike* was mythological Greek god of justice - Acts 28:4
2. Justification was acceptable alignment with cultural and moral values, the law of nature, the law of the land; civility, the customary

B. Roman thought

1. System of Roman Empire based on law and order.
2. Justification was alignment with Roman governmental law, and respect for Roman Emperor.

C. Jewish thought

1. Mosaic law became basis of Judaic religious ethics.
2. Justification was behavioral alignment with God's Law.

III. Uniqueness of Christian understanding of "justification"

A. Christian gospel not formulated on law-concept, but on grace-concept.

1. Christian justification not based on ethical behavioral alignment with God's law - Rom. 3:28; 9:31; 10:3,4; Gal. 2:2:16,21; 3:21;

Phil. 3:6,9

2. Grace is the dynamic divine provision for expressing God's

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character - Rom. 3:24; Titus 3:7

3. Faith is man's responsibility for receptivity of God's activity of grace. - Rom. 3:28; Gal. 2:16; 3:24

B. Christian understanding of "justification" has reference to alignment with character of God

1. God is Righteous - Ps. 11:7; 119:137,142; I Jn. 2:29; 3:7

2. Jesus Christ is the Righteous One - Acts 3:14; 7:52; 22:14; II Tim. 4:8; I Jn. 2:1; Rev. 16:5

3. Christians are made righteous in Christ - Rom. 5:19; II Cor. 5:21; Heb. 12:23

4. Christ is our righteousness - I Cor. 1:30...

IV. History of Christian understanding of "justification"

A. Concepts expressed by Jesus Christ and New Testament writers.

B. Reversion to Judaic religious concept of legal, moral, ethical righteousness

C. Adaptation to Greek concepts of social, cultural concepts of righteousness.

D. Adaptation to Roman concepts of institutional, governmental law.

E. Roman Catholicism

1. Infused grace

2. Alignment with ecclesiastical law (institutional, social, moral, legal)

3. Co-operative performance of righteous "works"

F. Protestant Reformation

1. Reaction to Roman "works" righteousness

2. Objectification of righteousness

3. Justification still cast in legal, judicial and forensic categories

4. Justification primarily understood as status of right-standing with God.

G. Modern misunderstanding of "justification"

1. References to "self-justification" - excuse, vindication

2. Computer terminology of alignment - "left, right, center justification"

3. Righteousness relativized to popular opinion, social consensus, majority rule.

4. Religious righteousness = performance righteousness = works righteousness = self-righteousness = unrighteousness.

V. Perspectives of Biblical understanding of "justification"

A. Objective

1. Verdict - declared "Not guilty." Declared "Righteous"

2. Ledger entry - in the "asset" column of the "Book of Life."

3. Status conferred - child of God, saint

4. Right standing - positional placement - imputation

5. Reconciliation

B. Subjective

1. Spiritual condition

a. Regeneration

b. Christ in us

c. Identity as "Christ-ones" - Christians

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- d. Made righteous
- 2. Behavioral expression
 - a. Sanctification
 - b. Instruments of righteousness - Rom. 6
 - c. Grace impartation of righteous character
- C. Consequences of over-emphasizing objective or subjective perspective
 - 1. Objective over-emphasis
 - a. Knowledge-based interpretations of objective truth
 - b. Focusing on benefits and blessings
 - c. Positive thinking of "reckoning"
 - d. Legalizing and moralizing basis of behavior
 - e. "Works" basis of behavior
 - 2. Subjective over-emphasis
 - a. Inherent or intrinsic condition of righteousness
 - b. Infused righteousness
 - c. Feeling right about relationship with God.
 - d. Feeling right about oneself
- KINGDOM OF GOD
 - I. Representative Biblical references
 - A. Old Testament
 - 1. There are no direct references to the "kingdom of God" in the O.T.
 - 2. There are general references to God's rule (sovereignty)
 - Ps. 103:19 - "His sovereignty rules over all"
 - Ps. 145:11,13 - "Thy kingdom is an everlasting kingdom"
 - 3. Possible examples of indirect references to the "kingdom of God"
 - II Sam. 7:12,13,16 - "I will establish His kingdom...forever"
 - I Chron. 17:11,14 - "I will establish His kingdom...forever"
 - Ps. 22:28 - "the kingdom is the Lord's"
 - Isa. 9:7 - "On the throne of David and over His kingdom..."
 - Dan. 7:18 - "the saints of the Highest One will receive the kingdom"
 - B. New Testament
 - 1. "Kingdom of God"
 - Mk. 1:15 - "the kingdom of God is at hand"
 - Lk. 17:20,21 - "the kingdom of God is not coming with signs to be observed... behold, the kingdom of God is in your midst"
 - Jn. 3:3 - unless one is born again, he cannot see the kingdom of God
 - Rom. 14:17 - "the kingdom of God is righteousness and peace and joy in the Holy Spirit"
 - 2. "Kingdom of heaven"
 - Matt. 3:2; 4:17 - "the kingdom of heaven is at hand"
 - Matt. 5:3,10 - "theirs is the kingdom of heaven"
 - Matt. 5:19,20 - "enter the kingdom of heaven"
 - 3. "Kingdom of Christ"
 - Eph 5:5 - "inheritance in the kingdom of Christ and God"
 - Col. 1:13 - "the kingdom of His beloved Son"
 - II Pet. 1:11 - "eternal kingdom of our Lord and Savior Jesus Christ"
 - 4. "Kingdom"

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Matt. 6:33 - "seek first His kingdom and His righteousness..."

Jn. 18:36 - "My kingdom is not of this world/realm"

Acts 20:25 - "went about preaching the kingdom"

II. Words employed in original Biblical languages

A. Hebrew (Old Testament)

1. *malak* = "to reign, to rule"

2. *melek* = "king"

3. *malkut* = "kingdom" (power to reign, rather than locality)

B. Greek (New Testament)

1. *basileuo* = "to reign, to rule"

2. *basileus* = "king"

3. *basileia* = "kingdom" (reign, rather than realm)

III. Old Testament background for understanding Messianic King and kingdom

A. God's intent was for Theocratic reign in lives of His people, individually and collectively. Ex. 19:6

B. Israelites rebelliously demanded a physically personified King-figure - Deut. 17:14-18; I Sam. 8:5-22

C. Prophets prophesied of Messianic King and kingdom - (cf. I,A,2)

D. Israelites developed exclusivistic, nationalistic, racist and religious conceptions of physical, earthly and political kingdom, and thus their Messianic expectations were inaccurate.

E. Jewish peoples rejected Jesus as Messianic King - Matt. 8:12; 21:43

IV. New Covenant understanding of the "kingdom of God"

A. Christological basis of kingdom

1. Jesus Christ is King - Mk. 15:26,32; Jn. 18:37; I Tim. 6:15

2. The Kingdom is the ontological reign of the King.

3. Origen referred to *autobasileia* - "the kingdom of Himself"

B. Spiritual basis of kingdom

1. Different from physical kingdom - Jn. 18:36,37; Rev. 11:15

2. Contrasted with diabolic spiritual reign

a. demonic - Matt. 12:26,28,29; Lk. 10:9; 11:20-26

b. domain of darkness - Col. 1:13; Acts 26:18; Rev. 16:10

3. Connected with spiritual realities

a. spiritual life - Mk. 9:47/Matt. 18:9

b. Holy Spirit - Matt. 12:28; Rom. 14:17

c. spiritual fellowship - Mk. 14:25; Lk. 22:30

d. salvation - Rev. 12:10

e. righteousness - Matt. 5:20; 6:33

C. Functional basis of kingdom

1. The kingdom is the dynamic function of the King Jesus as He reigns as Lord in the lives of His people (individually and collectively).

2. The grace-dynamic of God causes the kingdom to function.

3. The kingdom involves the functional Lordship of Jesus Christ.

D. Universal basis of kingdom

1. The reign of Christ is for all peoples

a. Not just for people of Jewish nation, race or religion

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2. The reign of Christ is intended for all places
 - a. Not just a localized place, realm or sphere
 - b. Not just up in heaven - Matt. 6:10
- E. Eternal basis of kingdom
 1. The kingdom is eschatological
 - a. Pertains to "last things"
 - b. Not necessarily pertaining primarily to future things
 2. The kingdom is an eternal continuum
 - a. Not just a particular interval of time, ex. millennium
 - b. Already - Matt. 6:33; 11:11; 12:28; 21:31; 23:13; Mk. 10:15; 12:34; Lk. 17:20,21; Rom. 14:17; Col. 1:13
 - c. Not yet - I Cor. 15:24; Gal. 5:21; Eph. 5:5; II Tim. 4:1,18
- F. Responsible participation in kingdom
 1. Faith - receptivity of His activity - Matt. 18:3; Mk. 10:15; Jn. 3:3
 2. Repentance - Matt. 3:2; 4:17
 3. Obedience - II Thess. 1:5,8
 4. Jesus Christ is the dynamic of the fulfillment of His own demands.
 5. Christians as kings - I Pet. 2:9; Rev. 1:6; 5:10
 6. Reigning with Christ - Rom. 5:10,17; I Cor. 4:8; Eph. 2:6; Rev. 20:4-6
- V. Inadequate theological interpretations of the kingdom
 - A. Kingdom = Church, invisible or visible
 - B. Kingdom = realm subsequent to end of world
 - C. Kingdom = Jewish theocracy in temporal future realm
 - D. Kingdom = abstract, ethereal, mystical or ideal goal or objective
 - E. Kingdom = progressive Christian realization
 - F. Kingdom = ethical and moral submission to dictate of King
 - G. Kingdom = power of an individual's decision
- LAST THINGS (Eschatology)
 - I. Representative Biblical references to "last" things.
 - A. Old Testament - Heb. word *achrith* - "that which comes after"

Isa. 2:2 - "In the last days the mountain of the house of the Lord will be established..."

Jere. 49:39 - "in the last days I shall restore the fortunes of Elam"

Ezek. 38:16 - "in the last days I shall bring you against My land"

Hosea 3:5 - "they will come trembling to the Lord and to His goodness in the last days."

Micah 4:1 - "in the last days the mountain of the house of the Lord will be established"
 - B. New Testament - Greek word *eschatos* - "last in a sequence"

John 6:39,40,44,54 - "raise it/him up on the last day"

John 11:24 - "he will rise again in the resurrection on the last day"

John 12:48 - "will judge him at the last day"

Acts 2:17 - "In the last days I will pour forth of My Spirit"

I Cor. 15:26 - "the last enemy abolished will be death"

I Cor. 15:52 - "at the last trumpet, the dead will be raised imperishable"

II Tim. 3:1 - "in the last days difficult times will come"

Heb. 1:2 - "in these last days God has spoken to us in His Son"

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I Pet. 1:5 - "a salvation ready to be revealed in the last time"

I Pet. 1:20 - "He has appeared in these last times for the sake of you"

II Pet. 3:3 - "in the last days mockers will come following their own lusts"

I Jn. 2:18 - "it is the last hour"

II. A Biblical understanding of *eschatos*.

A. *Eschatos* implies the "last" in a sequence - cf. I Cor. 15:8

1. Not necessarily end or terminus

2. Not necessarily final events of a future time

B. Two avenues of eschatological consideration

1. "Last things" for individuals - death, judgment, resurrection, after-life, etc.

2. "Last things" concerning God's purposes in history.

C. Time can be divided into "past times" and "last times" - Heb. 1:1,2

1. Complete period of "last times" - Acts 2:16; Heb. 1:2; II Pet. 1:20

2. Specific period of "last days" of "last times" - Jn. 6:39,40,44, 11:24; 12:48; I Cor. 15:26,52; I Tim. 4:1; I Pet. 1:5; II Pet. 3:3; I Jn. 2:18

D. Differing perspectives of "last times"

1. Jewish theology of old covenant looked to future for "last things"

2. Christian theology of new covenant looks both to present fulfillment and future consummation of "last things"

E. Christianity views God's "last things" as fulfilled in Jesus Christ

1. "Last days" inaugurated by the birth, life, death, burial, resurrection, ascension, Pentecostal outpouring of Jesus Christ.

2. "Last things" fulfilled in the "finished work" of Jesus Christ - John 17:4; 19:30

3. God's "last word" for the restoration of mankind is in His Son, Jesus Christ.

F. Christian eschatology must maintain a balance between the

1. Already - the present, experienced, realized, inaugurated

2. Not yet - the future, expected, anticipated, awaited

III Biblical categories that evidence the "already" and "not yet" of "last things."

A. Coming of Christ - *parousia*

1. Already - II Pet. 1:6

2. Not yet - I Cor. 15:23; I Thess. 2:19; 5:23; James 5:7,8

B. Appearing of Christ - *epiphaneia*

1. Already - II Tim. 1:10; Titus 2:11; 3:4

2. Not yet - II Thess. 2:8; I Tim. 6:14; Titus 2:13

C. Manifestation of Christ - *phaino*

1. Already - I Tim. 3:16; I Pet. 1:20

2. Not yet - I Pet. 5:4; I Jn. 2:28; 3:2

D. Revealing of Christ - *apokalupsis*

1. Already - Gal. 1:16

2. Not yet - I Cor. 1:7; II Thess. 1:7; I Pet. 1:5,7; 4:13; 5:1

E. Kingdom

1. Already - Rom. 14:17; Col. 1:13

2. Not yet - I Cor. 15:24,50; II Tim. 4:18

F. Eternal life

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1. Already - Jn. 3:36; II Cor. 2:16; I Jn. 5:11-13

2. Not yet - Jn. 6:40; Gal. 6:8; Jude 21

G. Salvation

1. Already - Lk. 19:9; Rom. 1:16; Eph. 2:5,8; Titus 2:11

2. Not yet - Rom. 13:11; I Pet. 1:5

H. Redemption

1. Already - Rom. 3:24; Eph. 1:7; Col. 1:14; Titus 2:14

2. Not yet - Rom. 8:23; Eph. 1:4; 4:30

I. Immortality

1. Already - II Tim. 1:10

2. Not yet - I Cor. 15:53,54

J. Resurrection

1. Already - Rom. 6:4,5; Eph. 2:6; Col. 2:12; 3:1

2. Not yet - Jn. 11:24; I Cor. 15:42-44; II Cor. 5:4; I Thess. 4:16

K. Hope

1. Already - Eph. 1:8; Col. 1:27; I Tim. 1:1

2. Not yet - Rom. 8:24,25; Col. 1:5; Titus 2:13

L. Judgment

1. Already - Jn. 3:19; 12:31

2. Not yet - Rom. 14:10; II Cor. 5:10; Heb. 9:27

M. Heaven

1. Already - Eph. 1:3; 2:6; Phil. 3:20

2. Not yet - Col. 1:5; I Pet. 1:4

IV. The Christological reality of "last things"

A. Biblical eschatology must be Christocentric

1. Jesus Christ is the *eschatos* of God. God's last word for man.

a. Last Adam - I Cor. 15:45

b. First and the Last - Rev. 1:17; 2:8,19; 22:13

2. Jesus is the culminating consummation of God's intent for man.

3. Jesus is the ontological dynamic of God's "last thing"

B. One's eschatological understanding will provide a perspective and a grid for the interpretation of all Scripture.

1. Is God's "last thing" an event, a time period, a social entity, or a program of physical promises to be fulfilled?

2. Or is God's "last thing" fulfilled in His Son, Jesus Christ?

LAW

I. Some representative Biblical references to "Law"

A. Old Testament

Exod. 24:12 - "I will give you stone tablets with the law"

Ps. 119:142 - "Thy Law is truth"

Jere. 31:33 - "I will put My Law within them"

Dan. 9:11- "all Israel has transgressed Thy Law"

B. New Testament

Matt. 5:17 - "Do not think that I came to abolish the Law..."

Rom. 3:20 - "by the works of the Law no flesh will be justified"

Rom. 7:7 - "Is the Law sin? May it never be!"

Rom. 10:4 - "Christ is the end of the Law for righteousness"

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Rom. 13:10 - "love is the fulfillment of the law" (cf. Gal. 5:14)

Gal. 5:18 - "you are not under the Law"

II. Explanation of the Biblical usage of "Law"

A. Law in the Old Testament

1. Hebrew word *torah* means "direction, guidance, instruction."

2. *Torah* is used 220 times in Hebrew Old Testament.

3. Synonyms of "Law" in Old Testament

a. Commandment - Exod. 16:28

b. Ordinance - Lev. 19:37

c. Statute - Lev. 18:4,5

d. Admonition - Neh. 9:34

e. Precept - Ps. 119:168

f. Decree - Ps. 2:7

B. Law in the New Testament

1. Greek word for "law" is *nomos*.

a. Greeks used the word for social law.

b. Used 196 times in Greek New Testament.

2. *Nomos* used to refer to Old Testament law.

a. Entire Old Testament - John 10:34;12:34; 15:25

b. First five books - Lk. 24:44; Rom. 3:21

c. Mosaic law; Decalogue - Rom. 5:13,14; Gal. 3:17

III. Judaism interpreted "Law" as a legal codification of behavioral standards

A. Law became regulations of external behavioral activity.

B. Theological categorizations of behavior

1. Religious, ceremonial, ritual, cultic.

2. Civil, social, political, judicial.

3. Moral, ethical, personal, individual.

IV. Purposes of the "Law" within the historical intents of God

A. Instrumental purpose of the Law.

1. To reveal the character of God

2. To reveal sin - Rom. 3:20; 7:7,13

a. Not to promote sin - Rom. 5:20; 7:9; I Cor. 15:56

3. To reveal the coming of Messiah/Savior - Preparational

a. Pictorial.

(1) Promises - Rom. 1:2; 3:21; 16:26

(2) Shadows - Heb. 8:5; 9:9; 10:1; 11:19

b. Custodial.

(1) "In custody" - Gal. 3:23

(2) *Paidagogos* - Gal. 3:24

(a) Guardian, attendant

(b) Not educator, teacher, tutor

B. NO behavioral purpose of the Law.

1. Law pertained to human behavioral practice, but there was not a divine behavioral purpose.

2. Religious and political man tries to use God's law for functional, behavioral, moral purposes.

C. NO vital purpose of the Law.

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1. God's Life not made available in God's Law.
 - a. Not in Scripture - John 5:39,40
 - b. Not in Law - Gal. 3:21
 - c. Other verses to consider - Rom. 10:5; Gal. 3:12; Rom. 7:10
2. God's Righteousness not made available in God's Law.
 - a. Jewish religionists thought there was righteousness in the law - Rom. 10:3; Phil. 3:6,9.
 - b. Paul denies - Rom. 3:20,28; 10:4; Gal. 2:16,21; 3:11; 5:4
- V. New Covenant perspective of the Law
 - A. Affirmation of the Law.
 1. Jesus and the Law.
 - a. Born under the law - Gal. 4:4
 - b. Disassociated Himself from Law - Jn 8:17; 10:34; 15:25
 - c. Reinterpreted Law - Matt. 5:21-48
 - d. Added to Law - John 13:34
 2. Law in the rest of the New Testament - Rom. 3:31; 7:12,14,16; 8:4; I Cor. 7:19; Gal. 3:21; James 4:11; I Jn. 2:3,4; 3:4; 5:2,3
 - B. Abrogation of the Law.
 1. Inadequacy of the Law
 - a. No life - Gal. 3:21
 - b. No righteousness - Rom. 3:20,28; Gal. 2:16,21
 - c. No freedom - Acts 13:29
 - d. No perfection - Heb. 7:11,12,18,19; 8:7
 2. Temporality of the Law - Heb. 7:24; 8:13; II Cor. 3:11; Rom. 10:4
 3. Abolishing of the Law
 - a. Objective - Eph. 2:14,15; Col. 2:13,14
 - b. Subjective
 - (1) Dead to the Law - Rom. 7:4,6; Gal. 2:19; Col. 2:20
 - (2) Released from the Law - Rom. 7:6
 - (3) Not under Law - Gal. 3:25; I Cor. 9:20; Rom. 6:14,15; 6:14,15; Gal. 5:18
 - C. Application of the Law.
 1. What purpose would it serve? Instrumental? Behavioral? Vital?
 2. To whom would it apply? Jews? Non-Christians? Christians?
 3. How should Christians view the Law?
 - a. Connection
 - b. Appreciation
 - c. Not repudiation
 - d. Not legalism
 4. The divine directive of God.
 - a. Christ, the living Torah
 - (1) Law of Christ - I Cor. 9:21; Gal. 6:2
 - (2) law of faith - Rom. 6:14
 - (3) law of Spirit - Rom. 8:2
 - (4) perfect law - James 1:25
 - (5) law of liberty - James 1:25; 2:12
 - (6) royal law - James 2:8

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(7) law written on hearts -Heb. 8:10;10:16

b. Law fulfilled in Christian-Rom. 8:4; 13:8,10; Gal. 5:14; 6:2

(1) Grace of God

(2) Ontological dynamic of Jesus Christ

LEGALISM

I. Biblical references to "legalism"

A. The term "legalism" is not used in the Bible

B. The concept of "legalism" is found throughout the Bible.

1. Old Testament

Isa. 29:13 - "people honor Me with their lip service, but remove their hearts far from Me, and their reverence for Me consists of tradition learned by rote." (Quoted in...

2. New Testament

Matt. 5:20-28

Matt. 23:1-28

Gal. 2:11-21

Gal. 3:1-3

Col. 2:16-23

II. Defining some terms

A. Nomism - the concept of law being a means of attempting to thwart or restrain the satanically inspired character of selfishness and sinfulness in (natural) man, by controlling external human behavior through the imposition of rules and regulations, enforced by penalty and reward.

Attributing to the law by personification, deification or undue priority the ability to establish and maintain rightness in human behavior.

(society, parental, ecclesiastical, -- keep the natural man in line - otherwise anarchy, rebellion, chaos, lawlessness. I Tim. 1:8-11;

B. Moralism - establishing particular rules, regulations, principles or precepts as the standard ethical values of a social grouping. Legislated morality and ethics.

C. Legalism - the attitude and choice of attempting to control one's own external behavior and the behavior of others by means of accepting or imposing rules and regulations, which are regarded to be the basis of effecting righteousness or expressing the character of God. Any orientation toward a law-based standard or criteria that posits or attributes any purpose of such law, or benefit from practicing such law, in reference to Christian regeneration or sanctification.

1. ...based on humanistic premise of self-origination of character, by self-effort and "works." Legal, juridical concept of "obedience."

2. Nomism, moralism, legalism are the natural tendency of man apart from the revelation of God in Jesus Christ. It is the natural tendency of man to revert to law-based standards of rightness, approached in legalism. ..to accept something other than the character of God behaviorally derived from God's grace by faith in Jesus Christ. (too risky!) Epistemological and moralistic basis of rightness, rather than a divine ontological basis of Righteousness.

3. Both Catholic and Protestant theologies have been inordinately lawbased,

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resulting in an endemic nomism and legalism throughout the history of the Christian religion.

4. Narrow, inadequate definition often employed - "attempting to use the keeping of the law as a means or method of justification, regeneration or salvation." This is definition of self-justification by "works," rather than legalism. (When such is employed as a def. of legalism, then it can be relegated to the Arminians or Catholics, allowing for the retention and continued application of the law and performance standards for Christian living. (Too narrow def. of "salvation.")

D. Gospel of grace - the good news of the availability of a spiritual exchange whereby the presence of the Spirit of God indwells the spirit of a man, allowing for the character of God to be expressed in the behavior of a man by the dynamic empowering and enabling of the Spirit of the risen Lord Jesus .

III. Underlying causes of legalism

A. humanistic concept of self-control - "I'm in control of how things go."

B. humanistic concept of self-effort, "works" - trying, striving, "I can do it"; self-reliance

1. "You must do it, keep it, practice it, perform it."

2. Meritorious benefits therefrom; achieve the goal

C. false security needs for defined parameters, limitations, borders

D. work-ethic concept of strict reciprocity - "get what you work for"

E. punitive concept of getting what one deserves

F. traditionalism of maintaining status quo

G. simplism of dividing life into compartments with instant solutions; fundamentalism. Got a handle on it - all figured out. Instant solutions - don't have to think or trust.

H. fear of freedom, of decision-making responsibility (Rom. 8:15)

I. security need for something that is fixed and static, concrete and tangible.

Inordinate need to be safe and right

J. a favorite of sadomasochistic personalities; perfectionists, Pharisees

IV. Features of legalism

A. Law-based codes of conduct; rules and regulations, dos and donts.

B. Performance orientation. Expectations, obligations, duties, observances, routines, procedures, formulas, how-tos, shoulds, oughts, "thou-shalts"

C. Negativism, abstinence, "Thou shalt not..."

D. Legal sense of obedience, rather than Lordship sense of obedience. Obey rules rather than God.

E. Externalization; outward conformity to standards (Matt. 23:5-7; 25-28); physicality

F. Inflexible, rigid. Principle precedes people.

G. Oppressive, demanding. Burdensome (Lk. 11:46; Matt. 23:1-5)

H. Authoritarian, manipulative.

I. Intolerant, violent. Fighting, feuding, hostility, accusations of heresy.

J. Competitive, comparisons, resentments

K. Exclusivism, elitism, bigotry,

L. Pride, arrogance, self-righteousness, ego-centricity. Bade of honor, status,

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orthodoxy

M. Ostentation, show-off. "How do we look?" (Lk. 15:1,2); approval of men

N. Critical, judgmental (Jn. 7:24; Rom. 2:1), suspicious

O. Insensitive, unloving, lack of compassion

V. Consequences of legalism

A. Keeps people distanced and alienated from God; fenced off, separated concept. Afraid of God, the taskmaster. Afraid of God's rejection. No assurance or security.

B. Guilt, condemnation (Rom. 8:1), accusation, disapproval (both objective and subjective)

C. Defeat, despair, frustration, futility. "It's a losing battle. I can never do enough, be good enough, do it right and perfect as expected." Burned out!

D. Self-destructive behavior; self-belittling, sense of worthlessness, low personal concept of oneself

E. Hypocrisy, playing religious games of unreality. Phony, fake. Playacting; role-playing; lip-service (Matt. 15:8,9). Contrived piety, perfunctory performance, pretence, ostentation.

F. Minimalization. What do I have to do to get by, to get around, to side-step the rules? What are the loopholes?

G. Impersonalization; shallow personal relationships because they relate to law rather than to Person of Jesus Christ and other persons.

VI. The Christian gospel vs. legalism

A. Contrariety of legalism to Christian gospel

1. Legalism is contrary to the Grace dynamic of God in Jesus Christ

a. Grace is God's activity expressive of His character (Righteousness)

b. Grace is what God does, not what man does (II Pet. 3:18)

c. God is the dynamic of His own demands, which are simply consistency with His character, which only He can express by His ability and power (grace).

2. Legalism is contrary to faith, our receptivity of God's activity.

3. Legalism is a satanic substitutes that supplants faith.

4. Legalism is contrary to the Lordship of Christ, wherein He directs and guides our lives.

5. Legalism is contrary to Christian obedience, which is "listening under" the direction of the living Lord Jesus Christ.

6. Legalism is contrary to the Spirit-led Christian life, wherein the Spirit of Christ enables and empowers. (Eph. 5:18;

7. Legalism is contrary to freedom in Christ, and the liberty that is to be realized in present kingdom living. (John 8:31,32,36; II Cor. 3:17; Gal. 5:1,17)

B. Reaction and response to legalism by Christians

1. Christianity is not a legal, judicial, law-based religion

2. Must not assume that legalism is the only alternative to antinomianism, license or libertarianism. (II Tim. 3:5)

3. Must not assume that legalism is just another innocuous approach to Christian living.

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- a. Legalism is the basis of religion that binds people up, and ties them back, to rules, regulations and rituals, thus enslaving them to the sin of self-effort.
- b. Legalism is a radically opposite counterfeit of Christianity
- c. Legalism is a house divided against itself - trying to deal with self-orientation by self-effort. (Col. 2:23)
- 4. Legalism is sin. (Gal. 3:3; 5:4)
- 5. Legalism is idolatrous, setting up an independent standard of law as the basis of rightness, rather than God's righteousness.
- 6. Legalism is not to be tolerated or condoned, but to be exposed and eschewed. (Gal. 1:6-9)

LONELINESS

I. Representative Biblical usages

A. Old Testament

- 1. Hebrew word *badad* - "isolated, separated, apart, alone"
Gen. 2:18 - "it is not good for man to be alone"
- 2. Hebrew word *yahid* - "solitary, isolated, lonely"
Ps. 25:16 - "I am lonely and afflicted"

B. New Testament

- 1. Greek word *eremos* - "abandoned, solitary, lonely"
Lk. 4:42 - "He departed and went to a lonely place"

II. Defining loneliness

A. Our created condition as human beings

- 1. Created as social creatures, relational beings; we need each other; "no man is an island" - Gen. 2:18 - "not good for man to be alone"
- 2. God-given needs and desires for love, acceptance, belonging, relating, companionship, friendship with other men and God.

B. Differentiating some terms

- 1. Aloneness - being separated from other people.
 - a. It is healthy to be alone sometimes.
 - b. Can be alone and not lonely. Some personalities prefer.
- 2. Solitude - choosing to withdraw and be alone
 - a. to retreat - Lk. 4:42; Jn. 6:15
 - b. to rest and relax - Matt. 6:31,32
 - c. to pray - Matt. 14:13,23; Mk. 1:35
 - d. to hear from God - Dan. 10:8
 - e. to be silent - Lam. 3:28
- 3. Loneliness - a psychological state of mind or feeling of being excluded or estranged from other people and/or God.
 - a. Not necessarily related to physical situations of aloneness or solitude. Possible to be lonely in a crowd.
 - b. Our need for relational interactive socialization is not satisfactorily fulfilled.
 - (1) may be unfulfilled God-given desires
 - (2) may be unfulfilled selfish indulgence of God-given desires
- c. Often a feeling of isolation, separation, detachment from

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companionship, fellowship, intimacy, or community.

d. May be sense of separation or fear of being forsaken by God.

C. Contemporary social situation

1. Ours has been called the "lonely society"

2. Some have indicated that 75-90% of adult Americans suffer from chronic loneliness.

III. Circumstances in which loneliness may be experienced. May feel lonely when...

A. guilt causes you to feel separated

1. from God - Ps. 25:16

2. from other men - Gen. 27:1-29; 32:24; 33:1-17

B. you feel rejected, abandoned, deserted by others - Jn. 16:32; II Tim. 4:16,17

C. you are voluntarily or forcefully removed from safe, secure environment

D. you experience the "let down" after a spiritual victory - I Kings 19:10,14

E. previous successes or popularity have subsided

F. you have suffered a defeat

G. you are too busy chasing "success" to relate to others.

H. you are "burned out" after having tried to achieve by self-effort - Jn. 8:29

I. you are separated from the group by leadership responsibilities - "lonely at the top" - Num. 11:14,17; Deut. 1:9,12; Matt 26:38-40

J. you have suffered the loss of a loved one by death or divorce

K. you are fearful and timid - I Jn. 4:18

L. you feel inferior, unworthy, self-condemnation, insecure

M. you are physically removed or separated from those you know and love.

N. others reject or ostracize you for being different, or for nonconformity

O. you fail to resolve conflict and misunderstanding; estrangement

P. you fail to communicate; avoidance; repression; stuff emotions

Q. you have chosen to "stand alone" against world, sin, religion (Jere. 15:17)

R. others are not enthused about your interests or project.

S. you don't take the time to enjoy others and have fun together

T. you have been prejudged, stereotyped, pegged, put in a box

U. your particular talents and abilities and personality are not appreciated

V. you don't fit in - economically, intellectually, politically, religiously, etc.

W. you don't feel connected, bonded, able to relate -emotionally, spiritually

X. friends only relate on superficial level; won't get serious and real

Y. you have been excluded from a particular social grouping

Z. you feel like an outsider, the "odd man out"

AA. your present responsibilities (parenting, vocation, etc.) preclude or diminish the development of relationships

BB. you retire from your vocation and no longer relate to colleagues daily

CC. another person is regarded as your "life," & they can't meet all your needs

DD. you do not feel a sense of oneness, unity and intimacy with your mate

EE. you have refused to receive the love and intimacy of your mate - SoS 5:3-6

FF. you have been betrayed by a mate or a friend - Gen. 3:12

GG. you alienate others by your verbosity, accusations, insensitive comments

HH. you alienate others by using them in competitive or economic success

II. you alienate others by criticism, negativism, sarcasm, pessimism, hostility, cruelty,

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- JJ. you alienate others by your selfishness, egotism, or spiritual pride.
- KK. you make work, projects, things, possessions more important than people.
- LL. you feel you cannot perform up to expectations
- MM. others are too preoccupied with their concerns to relate with you
- NN. crisis arises and no one offers to listen or assist.
- OO. you feel left behind by a fast-paced technological society
- PP. children grow up, go to school, leave home
- QQ. isolated due to injury; secluded or ignored due to age (Ps. 71:9,18)

IV. Dealing with loneliness

A. Secular solutions

1. Mental adjustment. Positive thinking. "Look on the bright side."
"Be aggressive." Develop communication skills.

2. Activity. Involvement. Get busy. Change jobs. Join a club. Move.
Travel. Have fun. Try something new. Be adventurous. Go to church. Volunteer. Get married, or remarried.

3. Results of such advice have sometimes led to workaholism, alcoholism, sexual promiscuity, various addictions, burn-out, increased loneliness, depression, suicide.

B. Biblical solutions

1. Regeneration, reconciliation with God. Col. 1:21,22
2. Confess known sins - I Jn. 1:9
3. Accept God's forgiveness - Eph. 1:7; Col. 1:14
4. Forgive others - Eph. 4:32
5. Recognize and affirm the presence of God in Christ - Josh. 1:9; Ps. 23; Isa. 41:10; 43:2; Matt. 28:20; Jn. 16:32; Heb. 13:5
6. Accept the work of the Comforter, the Paraclete, the Holy Spirit of Christ - Jn. 14:16,26; 15:26; 16:7
7. Participate in the fellowship and community of the Body of Christ, the Church - Heb. 10:25
8. Participate in the functional ministry of the Body of Christ in using your spiritual gifts - Rom. 12:4-6; I Cor. 12

LORD'S SUPPER

I. Biblical references to Lord's Supper

Matt. 26:26-30

Mk. 14:22-25

Lk. 22:14-20

Acts 2:46

Acts 20:7,11

I Cor. 5:7,8

I Cor. 10:16,17,21

I Cor. 11:20-26

II. Institution and Apostolic development of Lord's Supper

A. Jesus partook of Last Supper with His disciples -

Matt. 26:26-30; Mk. 14:22-25; Lk. 22:14-20; I Cor. 11:20-26

1. Was this a Passover meal?

a. Evidence against.

- (1) No mention of paschal lamb at meal.

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- (2) Prior to Passover observance - Jn. 18:28; 19:14,31
- b. Evidence for.
 - (1) Passover observance - Mk. 14:1,12,16; Lk. 22:8,13,16
 - (2) Passover interpretations
 - (a) Christ as Passover lamb - I Cor. 5:7
 - (b) Messianic deliverance -
 - (c) Covenantal meal - Mk. 14:24; Lk. 22:20
- 2. Did Jesus intend to institute a traditional observance?
 - a. Some deny
 - b. Jesus commanded such - I Cor. 11:25
- B. Early church celebrated Lord's Supper - Acts 2:42-46; 20:7; I Cor. 11:20-22
 - 1. Part of their corporate worship
 - a. Frequency? Acts 20:7
 - b. Connected to love feast? I Cor. 11:21
 - 2. Seems to have been regarded as a continuation of the "table fellowship" of Jesus Christ and His own in the kingdom.
 - 3. Soon corrupted - I Cor. 11:21
- III. Changing interpretation of the Lord's Supper in Christian history
 - A. 1st and 2nd centuries
 - 1. Important feature of public worship
 - 2. Regarded as important to fellowship and union.
 - B. 3rd century
 - 1. Stressed real presence of Christ in the elements
 - 2. First references to Lord's Supper as a sacrifice
 - C. 4th and 5th centuries
 - 1. Ambrose - transformation of elements into body and blood of Christ
 - 2. Sacrament of Eucharist regarded as sacrifice of Christ and oneself
 - D. Later centuries in Roman Catholic Church
 - 1. Transubstantiation of elements into body and blood of Jesus.
 - 2. Partaking of Eucharist infuses God's grace into Christian.
 - 3. Referred to as "mass"- Latin *ite missa est*, "Go, you are dismissed"
 - 4. Elaborate ritualistic celebration developed
 - 5. 12th century - laity no longer received cup, lest blood of Christ be spilled.
 - E. 16th century Protestant Reformation
 - 1. Rejected transubstantiation doctrine.
 - 2. Denied that mass was sacrifice offered to God
- IV. Biblical understanding of the Lord's Supper.
 - A. An act of obedience
 - 1. "Do this in remembrance of Me" - I Cor. 11:24
 - 2. An ordinance of the Church, ordained by Jesus as obedient act of remembrance.
 - B. An act of identification
 - 1. "eat the Lord's Supper" - I Cor. 11:20
 - 2. Jesus hosts the Supper for those who know Him and are identified with Him.

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- a. The Lord knows whose are His - II Tim. 2:19
- b. Not our place to invite or debar
- C. An act of covenant
 - 1. "this cup is the new covenant in My blood" - I Cor. 11:25
 - 2. New arrangement between God and men in Jesus Christ
- a. Old covenant obsolete - Heb. 8:13
- b. New covenant is final covenant
- D. An act of participation
 - 1. "communion in the blood and body of Jesus" - I Cor. 10:16
 - 2. Unified in "common union" of fellowship around Jesus Christ.
- a. Not an individualistic act
- b. Collective and corporate act of church
- E. An act of thanksgiving
 - 1. "when He had given thanks He broke bread" - I Cor. 11:24
 - 2. *Eucharist* is transliteration of Greek "to give thanks"
- a. From two Greek words: *eu* = good; *charis* = grace
- b. Recognize "good grace" of God in gratitude
- F. An act of representation
 - 1. "this is My body...this is My blood" - I Cor. 11:24,25
 - 2. Must avoid crass materialistic literalism
- a. Jesus spoke figuratively & metaphorically - Jn. 6:48-58
- b. Doctrines of transubstantiation and consubstantiation
- G. An act of commemoration
 - 1. "Do this in remembrance of Me" - I Cor. 11:24
 - 2. A memorial observance
- a. Not an altar of confession, to remember your sins
- b. But a table of memory to remember Jesus
- H. An act of examination
 - 1. "Let a man examine himself, and so let him eat.." - I Cor. 11:28
 - 2. Self-examination
- a. Not navel-gazing introspection of sinfulness
- b. But examine our mind-set, attitudes, motives
- (1) We are all unworthy of what Christ did
- (2) But we are not to partake "unworthily" - I Cor. 11:29
- I. An act of proclamation
 - 1. "as oft as you eat...you proclaim the Lord's death" - I Cor. 11:26
 - 2. We proclaim that we are believers in the efficacy of Christ's death, resurrection and life.
- J. An act of anticipation
 - 1. "you proclaim the Lord's death until He comes" - I Cor. 11:26
 - 2. Expectation of the consummation of Jesus' work
- LOVE
- I. Words for "love" in original Biblical languages
- A. Hebrew words
 - 1. Hebrew word *ahab* - spontaneous, impulsive love (250 times in OT)
 - 2. Hebrew word *hesed* - deliberate choice of affection and kindness
 - 3. Hebrew word *raham* - to have compassion, brotherly love

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B. Greek words

1. Greek word *eros* - get English word "erotic"

- a. *Eros* was Greek god of love - sensual, sexual, impulsive
- b. Plato defined this love as aspiring for and delighting in the value of its object; loving that which is lovable.
- c. This Greek word not found in New Testament

2. Greek word *philia* - get English words philosophy, philanthropy, philology, bibliophile, Philadelphia, Philip, etc.

- a. Greeks used as love for friend, spouse, children
- b. Ex. of NT usage: Matt. 10:37; Lk. 12:4; 14:12; Jn. 11:3,36

3. Greek word *agape*

- a. Seldom used in secular Greek literature
- b. When used referred to selective desire for something or someone.
- c. Greek OT (LXX) used over 300 times to refer to God's selective and exclusive love for Israelite people.
- d. Predominant word for love in new covenant (over 250 occurrences in NT). Invested with new meaning.
- e. Representative Biblical references employing *agape*

Matt. 5:43,44 - "love your enemies"

Matt. 22:36-40 - "great commandment...love God..."

Jn. 3:16 - "God so loved the world He gave His only Son"

Jn. 13:34; 15:12 - "new commandment...love one another.."

Jn. 17:26 - "love wherewith Thou loved Me may be in them"

Rom. 5:5 - "love of God poured out within our hearts"

Rom. 13:10 - "love is the fulfillment of the law"

I Cor 13:1-13 - "...the greatest of these is love"

II Cor. 5:14 - "the love of Christ controls us"

Gal. 5:6 - "faith working through love"

Gal. 5:22 - "fruit of the Spirit is love..."

I Jn. 4:7 - "everyone who loves is born of God"

II. Divine basis of love

A. Character of God - "God is love" - I Jn. 4:8,16

1. Essentially

- a. Absolute and independent, unnecessitated
- b. immutable and uncompromising
- c. personal, relational, fundamental to triune Godhead
- d. Self-giving; other-oriented; desires the best for all others, and the best is Himself.

2. Comprehensively

- a. All-encompassing expression of God's character

Rom. 13:9 - "summed up in 'you shall love your neighbor'"

Gal. 5:14 - "whole law summed up in 'love your neighbor'"

James 2:8 - "royal law... 'you shall love your neighbor'"

- b. Other attributes of God's character expressed in love

Exod. 20 - honor, respect, truth, loyalty, fidelity,...

I Cor 13 - patience, kindness, truth, eternity

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Gal. 5:22 - joy, peace, patience, goodness, faithfulness...

B. Expression of God's character

1. Objectively

a. God's love is expressed by His grace - Eph. 2:4,5

b. God's grace realized in Jesus Christ - Jn. 1:17;3:16; Titus 3:4

c. God's love expressed in redemption - Rom. 5:8; Gal. 2:20;

I Jn. 4:10; Rev. 1:5

2. Subjectively

a. God's character of love to be expressed in behavior of man

b. Requires regenerative presence of God's character

Jn. 17:26 - "love may be in them, as in Me"

Rom. 5:5 - "love of God shed in our hearts"

Gal. 5:22 - "the fruit of the Spirit is love"

I Jn. 4:7 - "everyone who loves is born of God"

c. Only God can express His character of love

(1) Love not a virtue, value, ideal, moral principle

(2) Love not a feeling, sentiment, impulse, passion

(3) Love not romance, benevolence, amicability

(4) Love not psychological predisposition, physical

genetics, social habit

(5) Love expressed only as derived from God - *ek theos*

(6) Love is spiritual character of God in Christian

d. Love commanded of the Christian -Jn. 13:34; 15:12; Eph. 5:2

(1) Freedom in the receptivity of His character

(2) God is the dynamic of His own demands

III. Practical features of the expression of God's love

A. Love is not defined by the act, but by the character of God within the act

B. Love precludes hypocrisy and play-acting.

C. Love is unselfish; not based on self-need or want.

D. Love is not conditioned on reciprocity or calculation of repayment.

E. Love doesn't care who gets the credit.

F. Love is active; not merely passive or theoretical; love doesn't loiter.

G. Love believes, trusts and expects God to overcome all things.

H. Love is directed toward people; not things, ideas, doctrines, principles...

I. Love of neighbor desires them to have everything you have, and more.

J. Love precludes resentment, covetousness, and judging another.

K. Love seeks to commend, not condemn.

L. Love is not conditioned on the lovability or action of the recipient.

M. Love is not fickle; it is unchanging and limitless

N. Love precludes despair at the loss or absence of the person loved

O. Love precludes favoritism and aversion.

P. Love does not engage in comparison.

Q. Love is not possessive, seeking to own or control another person.

R. Love does not find its identity or life in the one loved.

S. Love is the antidote to fear and paranoia - I Jn. 4:18

T. Love seeks the highest good of the other, with no thought of benefit to oneself.

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- U. Love involves self-denial, self-renunciation, personal sacrifice, humility
- V Love is willing to suffer slights, hurts, abuse.
- W. Love builds others up, nurtures, edifies; it is constructive, not destructive
- X. Love seeks to avoid grieving or offending another - Rom. 13:10; 14:15
- Y. Love of one's enemy removes his relation of power - Matt. 5:40
- Z. Love precludes partiality, preference, distinction, exclusivism; it is universal and equal
- AA. Love does not take the situation into one's hand to resolve the problem.
- BB Love does not preclude confrontation, opposition and discipline - Heb. 12:6; it is not always capitulatory or soft ("tough love"); cf. Matt. 10:34; Lk. 12:49
- CC. Love cannot be coerced or obliged by law or moral principle and program.
- DD. Love is not retaliatory (Rom. 12:17); it turns the other cheek (Matt. 5:39)
- EE. Love does not dictate performance standards or expectations to others
- FF. Love prompts one to take the initiative to be the first to act - (Matt. 7:12)
- GG. Love dissolves the emotional blocks which keep us from sensitivity to others
- HH. Love does not demand its personal rights
- II. Love excludes suspicion and mistrust
- JJ. Love allows one to be free to be man as God intended man to be.
- LYING, FALSEHOOD, ERROR, DECEIT
- I. Representative Biblical references.
- A. Old Testament
- Exod. 20:16 - "you shall not bear false witness against your neighbor."
- Prov. 6:12 - "a worthless person, a wicked man,...one with a false mouth"
- Prov. 12:22 - "lying lips are an abomination to the Lord"
- B. Varying Greek words in New Testament.
- A. Greek words *pseudes*, *pseudomai*, *pseudos*, *pseustes* - false, lie
- Eph. 4:25 - "laying aside falsehood, speak truth, each one of you"
- Col. 3:9 - "do not lie to one another...you have laid aside old self"
- I Jn. 2:22 - "Who is the liar...the one who denies Jesus is the Christ"
- B. Greek words *apatao*, *apate*, *exapatao* - deceive
- Eph. 4:22 - "old man corrupted with lusts of deceit"
- Eph. 5:6 - "let no one deceive you with empty words"
- Gal. 6:3 - "if anyone thinks he is something...deceives himself"
- C. Greek words *plane*, *planos* - deception, error
- Matt. 24:4 - "see to it that no one misleads you"
- Gal. 6:7 - "Do not be deceived, God is not mocked"
- Eph. 4:14 - "trickery of men, craftiness in deceitful scheming"
- D. Greek words *dolios*, *dolios*, *dolos*, *doloo* - false, deceitful
- Mk. 7:22 - "from heart of man proceed deeds of deceit"
- II Cor. 11:3 - "as serpent deceived Eve..you might be led astray"
- I Pet. 2:1 - "putting aside all guile (deceit) and hypocrisy"
- II. Some Biblical examples of lying, deception, falsehood.
- A. Serpent - Gen. 3:1-5
- B. Cain - Gen. 4:9
- C. Abraham - Gen. 12:10-20; 20:1-18
- D. Isaac - Gen. 26:6-11
- E. Jacob - Gen. 27:6-35

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F. Laban - Gen. 29:15-30

G. Hebrew midwives - Exod. 1:15-21

H. Rahab - Josh. 21-6; 6:17,22-25

I. Ananias and Sapphira - Acts 5:1-11

III. Spiritual source of lies, deception, error

A. God cannot lie. Contrary to His character of Truth.

Numb. 23:19 - "God is not a man, that he should lie"

Heb. 6:18 - "it is impossible for God to lie"

Titus 1:2 - "God, who cannot lie"

Jn. 8:32,36 - "the truth shall set you free...the Son..."

Jn. 14:6 - "I am the way, the truth, and the life"

I Jn. 2:27 - "is true, and is not lie"

B. Lying, falsehood, error, deception is the character of the Evil One, Satan.

Jn. 8:44 - "devil, no truth in him...he is a liar, and the father of lies"

I Jn. 4:6 - "the spirit of error"

Rev. 12:9 - "devil and Satan...who deceives the whole world"

Rev. 20:10 - "the devil who deceived them"

C. Fallen mankind identified with Satan's character of lie and deceit

II Cor. 11:3 - "serpent deceived Eve..."

Ps. 58:3 - "those who speak lies go astray from birth"

Rom. 1:25 - "they exchanged the truth of God for the lie"

D. Lying, deception, falsehood in man derived from Satan - *ek diabolos*

Jn. 8:44 - "devil..the father of lies"

Acts 5:3,4 - "Satan filled your heart to lie to Holy Spirit"

IV. Christian behavior

A. Should represent and manifest the character of God's Truth

Matt. 5:37 - "let your 'Yes' be 'Yes', and your 'No' be 'No'"

Eph. 4:15 - "speak the truth in love"

Eph. 4:25 - "speak truth, each one of you"

B. Should not misrepresent the character of God

Lk. 3:14 - "do not accuse anyone falsely"

Eph. 4:25 - "laying aside falsehood"

Col. 3:9 - "do not lie to one another"

1. Inconsistency of such misrepresentation

James 3:14 - "do not be arrogant, and lie against the truth"

I Pet. 2:1 - "putting aside all guile (deceit) and hypocrisy"

I Jn. 1:6 - "if walk in darkness, we lie, and do not practice the truth"

I Jn. 4:20 - "If says, 'I love God,' and hates his brother, he is a liar"

2. Severity of punishment - Acts 5:1-11; 13:6-11; Rev. 21:8,27; 22:15

V. Religion is the hotbed of lying, deceit, falsehood and error. Jn. 8:44,45; Rom. 16:18;

II Cor. 4:2; 11:3, 13-15; Eph. 4:14; I Thess. 2:9; I Tim. 4:1,2; II Tim. 3:13; II

Pet. 2:3; 3:17; I Jn. 2:26; II Jn. 7; Jude 11

VI. Some practical questions and considerations

A. Are some personalities more prone to lying than other personalities?

B. Do exaggeration, embellishment, inflation of figures qualify as lying?

C. Are there degrees of lying? ex. "little white lies"

D. What is meant by the term "pathological liar?"

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- E. Does the end ever justify the means of lying?
- F. Is there such a thing as a "loving lie"?
- G. Does the omission of information qualify as a lie?
- H. Does the phrase, "speak the truth in love" (Eph. 4:15), create an intrinsic conflict?

MARRIAGE

- I. Some Biblical references to marriage
 - Gen. 1:27 - "male and female created He them"
 - Gen. 2:18 - "I will make a helper suitable for him"
 - Gen. 2:24 - "a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh"
 - Prov. 31:10-31 - "An excellent wife, who can find? Her worth is far above jewels."
 - Song of Solomon - (God's marriage manual)
 - Mal. 2:14 - "she is your companion and your wife by covenant"
 - Mal. 2:16 - "I hate divorce," says the Lord."
 - Matt. 19:3-12 - "What God has joined together, let no man separate."
 - I Cor. 7:1-40 - "Let the husband fulfill his duty to his wife, and likewise the wife to her husband."
 - I Cor. 11:3 - "the man is the head of a woman"
 - Eph. 5:21-33 - "Wives be subject to your husbands...Husbands, love your wives.."
 - I Pet. 3:1-7 - "wives, be submissive...husbands, live with your wives in an understanding way, as with a weaker vessel, since she is a woman"

II. General foundations of marriage

- A. God created mankind, and divided humanity into two sexes, male and female (Gen. 1:27)
- B. The woman was intended to be the complement to the man (Gen. 2:18)
- C. Marriage is a relational union of one male and one female joined as husband and wife.
- D. Marriage is a union of two persons in a unit of one marriage (Gen. 2:24)
- E. Marriage is a covenantally agreed arrangement of functional oneness (Mal. 2:14)
- F. Marriage is a symbiotic relationship (mutually beneficial relationship of life); not just a relationship of authoritarian position.
- G. Male and female (husband and wife) are spiritually equal before God. (Gal. 3:28)
- H. Male and female genders seem to have been created with distinctive differences, physically and psychologically.
- I. Marriage requires an attitude of completion, rather than competition.
- J. The marriage relationship requires mutual deference one to another (Eph. 5:21; Phil. 2:13)

III. Differing perspectives of marriage

- A. Religious legalism
 1. "Follow the rules of role responsibility, and it will work out right."
 2. Authoritarianism, absolutism
 3. Self-effort, performance; "Do it"
 4. Over-emphasis of "Husband is head" (I Cor. 11:3); "Wife submit" (I Pet. 3:1)

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B. Cultural egalitarianism

1. "Develop your inherent personhood, and things will fall into place"
2. Self-actualization and realization
3. Self-development, potential; "Feel it"
4. Over-emphasis of "male and female equal" (Gal. 3:28)

C. Christocentric lordship

1. "Allow Jesus Christ to manifest His character in a loving relationship"
2. Awareness of Christ's activity in husband and wife.
3. Self-denial; "Be available to the life of Jesus Christ"
4. Recognition of mutuality of love, deference, self-giving (Eph. 5:21)

IV. The relational function of the husband in marriage.

A. Source

1. Jesus Christ is the dynamic source of the husband's function.
2. Model of such is Christ's relation to the Church - Eph. 5:25-33

B. Expression

1. Initiation of self-giving love that seeks highest good of the other. (Eph. 5:25; Col. 3:19)
2. Love of God (I Jn. 4:8,16; Rom. 5:5; Gal. 5:22,23) that provides:
 - a. direction, purpose, meaning in relationship
 - b. tenderness, cherishing, sensitivity, emotional oneness
 - c. understanding (I Pet. 3:7), relational bonding, involvement
 - d. strength, stability, consistency, faithfulness, fairness
 - e. provision, protection, care for
 - f. assurance of being 'special' (I Pet. 3:7), honored, desired, prized, enjoyed, delighted in, praised (Prov. 31:28)
 - g. acceptance and affirmation as a meaningful person

V. The relational function of the wife in marriage.

A. Source

1. Jesus Christ is the dynamic source of the wife's function.
2. Model of such is Christ's relation to the Father -Jn. 10:30; Phil. 2:6,7

B. Expression

1. Response of self-giving love that seeks highest good of the other.
2. Love of God (I Jn. 4:8,16); Rom. 5:5; Gal. 5:22,23) that provides:
 - a. encouragement, support, complementation (Gen. 2:18)
 - b. respect (Eph. 5:33), admiration, appreciation
 - c. receptivity, availability, adaptability
 - d. invitation, excitement, desirability (SoS 1:2,4; 2:5)
 - e. faithfulness, nurturing, kindness (Prov. 31:26)
 - f. gentle, quiet spirit (I Pet. 3:4), transparency
 - g. acceptance and affirmation as a meaningful person

VI. Relational dysfunction in marriage.

A. Common explanations and excuses

1. Failure to abide by role regulations
2. Psychological incompatibility
3. Cultural differences
4. Gender differences

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B. Real reason for relational dysfunction in marriage

1. Selfishness
2. Character other than character of God

C. Divorce

1. From Latin *divortium* - "to divert, go opposite directions"
2. God hates divorce (Mal. 2:16), but not unforgivable sin
3. God's mercy and forgiveness in Jesus Christ

VII. Dynamics for the functional relationship of marriage

- A. Marriage only functions by the dynamic of God's grace through Jesus
- B. God's grace is received by faith - our receptivity of His activity.
- C. Christians have freedom in Christ (Gal. 5:1,13); not formulas of marital performance of roles.

1. The liberty of living in God's love
2. The risk of abuse.

D. Forgiveness is essential

1. No spouse exhibits a perfect expression of Christ's love
2. We all express selfishness and patterns of fleshliness (Gal. 5:17)
3. Forgiveness is only a result of the function of the Forgive in us.

MASCULINITY

I. Biblical usage

- A. The word "masculine" and "masculinity" are not found in the Bible.
- B. There are, however, many references to men and males, and God's intent for their function, roles and character.

II. Defining "masculinity"

- A. Changing cultural concepts of "masculinity" and "femininity" lead to much confusion.
- B. This study will primarily consider "masculinity" as referring to what it means to be a "male as God intended."

III. Cultural consideration of "masculinity"

A. Physical body

1. Big, burly, "buff," strong, muscle definition, "hunk"
2. Hair length, body hair, beards

B. Clothing, apparel - style

1. Business suits, jeans, muscle shirts, shoes, shorts
2. Swim suits, underwear
3. Gold chains, rings, earrings, tattoos

C. Activities

1. adventure, challenge - mt. climbing, off-roading, hunting
2. danger, risk-taking, chance of getting hurt, speed (fast cars)
3. competition, out to win or succeed - workaholics
4. push to the limit (Ironman), endure pain (refuse to see doctor), masochistic
5. loud and powerful - motorcycles, cars, guns, explosions
6. violence, destruction - fighting, wrestling, warriors, military (Rambo; John Wayne); contact sports - football, boxing, hockey; 90 per cent of prison population
7. build things, construction, mechanical skills (electronic gadgets)

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8. willing to get dirty - mud, dirt, oil and grease, bugs, lizards
9. beer-drinking, cigarette smoking, drug-taking
10. sexual - masturbation, pornography, prostitution, adultery
- D. Psychological
 1. objective, problem-solvers, rationalizing
 2. assertive, aggressive - Gung-ho; Go for the gusto; we are driven; "Charger"
 3. controlling, autocratic, dictatorial, macho, bossy, possessive
 4. performance/achievement oriented, goal-oriented - trying to prove themselves, activism
 5. ego-centric, selfish, stubborn, rigid, demanding
 6. suppress emotions, emotionally detached, "big boys don't cry" - yet anger and hostility acceptable; uncommunicative
 7. touch, strong, brave, courageous, fearless - no "sissy" - hero, star
 8. rude, crude, transgress social acceptability - jokes, body noises, animalistic (Uh, uh!), chauvinistic
 9. independent, stand-alone; limited male-bonding, friendships - relational deprivation; "Good ol' Boys club", "Promise Keepers"
- E. Contemporary cultural evaluation
 1. Modern feminist movement, "Women's Lib."
 - a. Men are to blame for suppressing, oppressing, dominating, exploiting women
 - b. Men should be ashamed, feel guilty - self-hatred, contempt
 - c. Men should be paid back, discriminated against, "enemies"
 - e. Men should be made powerless, demasculinized
 - f. Men should become dependent, servants, passive, emasculated
 - g. Men need sensitivity training to get in touch with emotions
 2. Modern masculinity movement, "Men's Lib."- "Promise-Keepers"
- IV. Spiritual consideration of "masculinity"
 - A. God divided the sexes into male and female, and designed them to have differing roles (Gen. 1,2)
 1. Family - head (Gen. 3:16; I Cor. 11:3; Eph. 5:23)
 2. Church - leadership of male elders (I Tim. 3:1-7; Titus 1:5-9)
 - B. Men and women are spiritually equal before God, however. (Gal. 3:28)
 - C. Functional humanity, male or female, requires spiritual exchange (Acts 26:18)
 - D. The life of Jesus Christ in a male is the essence of functional masculinity.
 - E. Spiritual maturity develops the divine character expression of masculinity
- Ps. 4:3 - "the Lord has set apart the godly man for Himself"
- II Pet. 3:18 - "Grow in the grace and knowledge of our Lord Jesus"

 1. Unashamed relationship with and derivation from God (Rom. 1:16)
 2. Righteousness, fairness, justice derived from Christ.
 3. Stability, consistency, security in character of Christ
 4. Strength in Christ (Phil. 4:13)
 5. Wisdom in Christ (I Cor. 1:24,30)
 6. Fruit of the Spirit (Gal. 5:22,23)

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7. Unselfish, loving, concerned, caring, compassionate, sensitive, cherishing, tender

8. Fellowship with other Christians; encouragement

F. Maritally this will involve

1. Spiritual leadership (Gen. 18:19)

2. Loving one's wife tenderly (Eph. 5:25; Col. 3:19)

3. Provision (I Tim. 5:8)

4. Sexual faithfulness and purity

G. Parentally this will involve

1. Personal relating - Eph. 6:4; Col. 3:21)

2. Discipline (Eph. 6:4; Heb. 12:9,10)

H. Each Christian man must individually ascertain and discern how God wants to express Himself through him in character and in action, and such will be the God-ordained "masculinity" for that man.

1. No simple definitions or formulas

2. Accomplished only by God's grace

V. We must avoid descriptions and perspectives of "masculinity" that are merely culturally determined, and continually discern God's perspective of "masculinity," i.e. how God wants to manifest His character and activity in each male.

MILLENNIUM

I. Biblical references

A. There are no usages of the word "millennium" in the Bible.

B. "Millennium" is a theological word derived from the Latin words *mille*, meaning "thousand," and *annus*, meaning "year."

C. The theological word "millennium" has been used to refer to the "thousand years" mentioned in Rev. 20:2-7.

Rev. 20:2 - "Devil and Satan, and bound him a thousand years"

Rev. 20:3 - "until the thousand years are fulfilled"

Rev. 20:4 - "they lived and reigned with Christ a thousand years"

Rev. 20:5 - "until the thousand years were ended"

Rev. 20:6 - "reign with Him a thousand years"

Rev. 20:7 - "whenever the thousand years are ended"

1. The Greek words used in these verses

a. *chilia ete* means "thousand years"

b. Term "chiliasm" also sometimes used as theological term for "thousand years," but often carries pejorative sense.

2. There are no other definite references to this period in the Bible.

3. Some theological interpretations believe that other Biblical passages refer to the period of the millennium.

O.T. - Isa. 9:6; 11:1-12:6; 52:7-12; Jer. 33:17-22; Ezek. 37:25; Zech 9:9

N.T. - Matt. 19:28; 25:31-46; Lk. 14:14; I Cor. 15:22; I Thess. 4:13-18

D. Other Biblical references to "thousand years"

Ps. 90:4 - "a thousand years in Thy sight are like yesterday..."

II Pet. 3:8 - "one day is as a thousand years, and a thousand years as one day"

E. Primary questions to be considered

1. Is the number of "a thousand" to be interpreted in a strict physical and temporal sense, or in a symbolic, figurative manner (as almost

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all of the other numbers in Revelation)?

2. Is the period of time designated "a thousand years" in Rev. 20 to be interpreted as prior to or subsequent to, the second advent of Jesus Christ?

II. Historical review of millennial thinking in Christian theology.

A. Early church (c. 100-250) - millennium not emphasized. Variety of views.

B. Early reaction to view of earthly millennium.

1. Origen (c. 185-254) attributed such thinking to heretic, Cerinthus

2. Montanist heresy (c.175) had excesses of earthly millennial views.

3. Rampant speculation to calculate end time.

C. Augustine (354-430) rejected his previous earthly millennial position and interpreted "1000 years" of Rev. 20 as symbolic of entire period from first coming of Christ to second coming of Christ.

1. Council of Ephesus (431) condemned earthly millennium interpretation as heretical superstition.

2. Became orthodox view of Church for centuries.

D. Reformation (sixteenth century) - Luther, Calvin, Zwingli, Anabaptists accepted symbolic interpretation of "1000 years." Regarded Catholic Pope as Antichrist.

E. Seventeenth - nineteenth centuries - gradually revived earthly millennium view.

Millennium

Pre... ? Second Coming of Christ ? Post...

F. Nineteenth & twentieth centuries.

1. J.N. Darby (Plymouth Brethren), followed by D.L. Moody, C.I. Scofield, H.A. Ironside (Dallas Theological Sem.), developed theological system of Dispensationalism incorporating earthly millennium and pre-tribulation rapture of Church. Became a primarily American theological phenomenon.

2. Majority of theological community (Post-millennial and Amillennial) has regarded Dispensationalism as a modernist aberrational interpretation.

III. Millennial interpretations

PREMILLENNIALISM

Church Age Tribulation Millennium Eternity

1000 yrs.

Church Age Tribulation Millennium Eternity

7 yrs. 1000 yrs.

PRETRIBULATION PREMILLENNIALISM (Dispensationalism)

POSTMILLENNIALISM

Church Age Millennium Tribulation Eternity

1000 yrs.?

Eternity

AMILLENNIALISM

Church Age = Symbolic Millennium Tribulation?

A. All interpretations look forward to the "blessed hope and appearing of Jesus Christ (Titus 2:13)

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B. Most interpretations can trace their roots to early Christian interpretation.

C. "...now I know in part; then I shall fully understand" (I Cor. 13:12)

D. Must not make any interpretation a test of faith or fellowship.

IV. Conclusion

A. Important to maintain Christocentric emphasis.

B. New covenant teaching always maintains balance between the "already" and the "not yet" fulfillment of the work of Jesus Christ.

Already Not Yet

Symbolic

Amillennialism

Historic

Premillennialism

Postmillennialism Differentiation in interpretation is *Dispensationalism*

both hermeneutic and sequential:

(1) whether the "thousand years" of

Rev. 20 is to be interpreted as literal

time period of 1000 years or as symbolic

period of time. (2) whether the

second coming of Christ precedes or is

subsequent to this millennial period of time.

They are exegetically and

hermeneutically similar in maintaining

a balance of already/not yet.

Christocentric emphasis that

recognizes the fulfillment of God's

promises in the new covenant in

Jesus Christ.

Futurist emphasis.

Expectancy.

Exegetical focus on Jews

and future fulfillment of

promise.

Zionism.

Chronological economics.

Dispensations of time,

temporalism.

Tangibility

Physicality

Approach to present:

Pessimism, fatalism,

survivalism, escapism,

speculation of future,

apocalypticism.

"Present is the pits"

Parenthesis theory.

Historical emphasis.

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Progressivist,
 accomplishment,
 process theology.
 Preterist.
 Existentialism.
 Historicism.
 Progressivism.
 Tangibility
 Physicality
 Approach to present:
 Optimism, opportunism,
 progressivism,
 reconstructionism,
 existentialism.
 A - Arid orthodoxy,
 status-quo.
 Jesus is fulfillment - II Cor 1:20
 All sp. blessings - Eph. 1:3
 Seated in heavenlies - Eph. 2:6
 Sp. kingdom - Jn. 18:36; Phil. 3:20
 Sp. truths are of necessity
 expressed in figurative and metaphorical
 language: simile, parable,
 pictorial, analogy, allegorical.
 Space/time constructs.
 Approach to present:
 Balance of inaugurated/anticipated.
 "The enigma of the interim"
 Discipleship, maturation, growth,
 appreciation of Christ's life,
 testing, tribulation, sufficiency of
 God's grace; Christ's life works, no
 matter how tough the going gets.
 Facing the counterfeit of religion.
 Hope of consummation and perfection.
 Realism
 Spiritual understanding
 PERSONAL PERSPECTIVE OF
 BALANCED MILLENNIAL INTERPRETATION
 MOTHERHOOD
 I. Representative Biblical references to "motherhood"
 Exod. 20:12 - "honor your father and mother"
 Lev. 19:3 - "everyone of you shall reverence his mother and his father"
 Deut. 27:16 - "cursed is he who dishonors his father or mother"
 Ps. 113:9 - "He makes the barren woman...as a joyful mother of children"
 Prov. 6:20 - "do not forsake the teaching of your mother"
 Prov. 10:1 - "a foolish son is a grief to his mother"

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Prov. 23:25 - "let your mother be glad; let her rejoice who gave birth to you"

Prov. 29:15 - "a child who gets his own way brings shame to his mother"

Prov. 31:28 - "her children rise up and bless her"

Ezek. 16:44 - "like mother, like daughter"

I Tim. 2:15 - "women shall be preserved through the bearing of children..."

I Tim. 5:2 - "treat older women as mothers"

II. Three particular examples of motherhood in the Bible.

A. Jochebed - Exod. 2:1-10

1. Mother of Moses
2. Protected her son from evil
3. Entrusted him to God.

B. Hannah - I Sam 1:1-18

1. Mother of Samuel
2. Dedicated her son to God.
3. Danger of projected parental expectations?

C. Eunice - II Tim. 1:3-5; 3:14,15

1. Mother of Timothy
2. Instructed son in knowledge of Scriptures.

III. Changing cultural expectations of mothers

A. Biblical times

1. Male-oriented society
2. Mother's role to bear and nurture children
3. Barrenness was a curse

B. Contemporary times

1. Radical feminism - repudiation of motherhood
2. Devaluation of motherhood - lesser calling; quest for greater meaning, identity, success
3. Vocational opportunities - careers
4. Economic necessities - working moms, second income
5. "Super-mom" expectations - work, homemaking, marriage, etc.

IV. Stages of "motherhood"

A. Child-bearing

1. Ability to bear children - barrenness, fertility procedures

Ps. 127:3 - "children are a gift of the Lord; the fruit of the womb is a reward"

Ps. 113:9 - "God makes the barren woman abide in the house as a joyful mother"

2. Benefit of bearing children

I Tim. 2:15 - "women shall be saved through bearing of children"

- a. "made safe" from selfish dysfunction
- b. available to love, nurture, give, protect, be patient, etc.

B. Child-rearing

1. Available to meet needs of children; servant-heart, caretaker

a. love - Titus 2:4

b. instruct - Prov. 1:8; 6:20. Not just talk, but walk.

c. nurture

(1) more than just feed, clothe, transport

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(2) emotional support and relationship; talk, confide

Ex. "Hi Mom!" (athletes); Mother's Day

(3) not "smother," overprotect

2. Aberrations of motherhood

a. resentment, bitterness

b. rejection, neglect, abandonment, abuse - Ps. 27:10

C. Child-departure

1. Objective of parenting is to prepare child for independent adulthood

Quote: "The mother-child relationship is paradoxical and, in a sense, tragic. it requires the most intense love on the mother's side, yet this very love must help the child grow away from the mother, and to become fully independent." Erich Fromm

a. Child prepared to leave - Gen. 2:24; Eph. 5:31

(physically, geographically, emotionally)

b. Not dependent - "mommy's boy," "tied to apron strings"

2. Letting go can be difficult

a. "Empty nest syndrome"

b. Finding new identity other than "mommy"

c. Sometimes exacerbated by menopausal symptoms

(Conway) - "Menno Mama"

D. Mothering adult and married children

1. Respect their choices, mate, privacy, independence

2. Encourage; don't meddle

3. Listen; advise when requested

E. Grandmothering

1. Unique opportunity for spiritual instruction - II Tim. 1:5

2. Opportunity to instill values, invest in lives of children and grandchildren by building traditions and heritage.

V. Attitudes and actions toward mothers.

A. Proper attitudes and actions

1. Honor and reverence - Exod. 20:12; Lev. 19:3; Deut. 5:16

2. Bless - Prov. 31:28

B. Improper attitudes

1. Dishonor - Deut. 27:16

2. Cause grief - Prov. 10:1

3. Despise - Prov. 15:20; 23:22

4. Reject - Prov. 19:26

5. Steal from - Prov. 28:24

6. Shame - Prov. 29:15

7. Scorn - Prov. 30:17

8. Rise up against - Micah 7:6; Matt. 10:35

9. Kill - I Tim. 1:9

VI. A mother as God intends...

A. Requires the presence of God by His Spirit in the mother

B. Can only be accomplished by the Grace of God

C. Requires faithful receptivity of His activity

D. Involves instruction and modeling of the character of God

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A WORD STUDY OF "NATURE" AND "NATURAL"

I. Introduction

A. Wide spectrum of usage of these words

B. Has created much ambiguity and misunderstanding

C. J. H. Bernard - "Few words have been the source of so much confusion in theology as the word 'nature'... The word only gives rise to ambiguity when we are using it in reference to questions which touch theology" (Hasting's *Dictionary of the Bible*. Vol. 3. pgs. 493, 495)

II. Brief history of the concepts and word usage of "nature" and "natural"

A. Although the history of the concepts could be explored in Egyptian thought, Hindu thought, etc., this study will limit historical observation to Greek and Judeo-Christian thought which have had the greatest influence on Western Euro-American thought and word-usage.

B. Hebrew thought

1. The Hebrew language did not have equivalent words for "nature" and "natural" as we use them today.

2. Hebrew thought as it related Yahweh to the created order.

a. Yahweh was singular Creator who brought the created world into being.

b. Created world was a manifestation of God's power, goodness, nature, character and glory (cf. Ps. 19:1-6; 29:1-9)

c. Processes of created world governed, regulated, sustained, and providentially preserved by Yahweh.

d. Yahweh, as Creator, was distinct from created world, unconditioned and unconditioned on physical processes.

e. When created world connected with "gods", the result was idolatry.

f. Despite Yahweh's attempt to be personally involved in life of Israel in feasts, tabernacle, temple, etc., the Jewish peoples tended to

(1) to view Yahweh as a detached, almost deistic, monad

(2) to overemphasize the transcendence of God apart from created world

(3) to view God as arbitrary Law-giver to regulated created order.

(4) There was no sense of "natural law," just God's Law, primarily in the Mosaic Law.

C. Greek thought

1. Our contemporary Western thinking about "nature" and "natural" are derived primarily from Greek thought.

2. The primary words for "nature" and "natural" in the Greek language were *phusis*, *phusikos* and *phusikôs*.

a. Derived from Greek root *phu*, meaning "being" or "presence"

b. *phusis* carried with it the concept of origin, source, commencement and descent.

c. The English words "physical" and "physics" are derived from *phusis*.

3. Brief history of Greek thought

a. Early Greek thought

(1) Pantheon of polytheistic Greek gods emanated from Mt.

Olympus — Zeus *et al.* Types of nature-gods.

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(2) Physical elements of earth, air, fire and water were regarded as the substances from which the world was constructed.

b. Plato

(1) Moved away from identifying physical world as *phusis*

(a) abstract forms expressed in tangible nature

(b) emphasized the knowledge of the nature of things

(c) essential nature realized in rational conceptualization

(2) Dualistic separation of physical from spiritual

(a) abstract spiritual and rational is good

(b) tangible physical is evil

(c) hierarchical chain to mediate

c. Aristotle

(1) Moved toward a more monotheistic concept

(a) the "Unmoved Mover" is responsible for and operates within the natural order

(b) the "Universal Mind" is expressed in the rationality of nature.

(2) Such a primal force moves all things in the natural order to achieve their teleological objective.

4. Greek thought in general

a. Had two broad concepts of nature

(1) Nature as universal source of all things

(2) Nature as the constitution and characteristics of all things

b. In this broad, dualistic concept of nature, there was a tendency to merge concepts of deity with the physical world, often in forms of pantheistic immanence.

c. Rationality, as the primary essence of deity, was inherently and intrinsically expressed in the natural world.

5. Later transference of Greek thought and language into Latin language.

a. The Latin words used were *natura* and *naturalis*

(1) Derived from root words of *natus* and *nativus*, meaning "to be born" or "to come into being or existence by birth". (English "nativity" derived from such)

(2) Questionable whether Latin words were necessarily equivalent to the Greek words.

(3) English words "nature" and "natural" derived from these Latin words.

b. The Latin words were broadened to mean

(1) inborn, innate condition of physical order

(2) essential, basic qualities of a physical object

(3) normative, uniformity of physical order

(4) personified rational soul of the universe, as in Greek.

D. Christian thought

1. Christocentric emphasis

a. Jesus Christ identified as preexistent Creator (cf. Jn. 1:1-4; Col. 1:16,17; Heb. 1:2)

b. Jesus explained God's personal concern for created order (cf. Matt. 5:45;

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10:29)

- c. There is divine teleological intent for created order to glorify God.
- d. No antithesis between natural and supernatural. God in Christ works naturally and supernaturally.
- e. By incarnation God invests Himself within the physical word as creature-man in Jesus Christ.

2. Distinctives of Christian thought concerning God and created order

- a. Countered overly transcendent and detached view of Hebrew thought.
- b. Revised the Greek concepts of the immanence.

(1) Greek immanence posited divine as inherent, intrinsic, innate in natural order, necessarily expressed in essential rationality

(2) Christian immanence explains the indwelling of God in man in spiritual union, whereby He becomes the identity of the creature-man.

(a) This retains the distinction of Creator and creature

(b) This allows for balance of immanence and transcendence.

(3) Dynamic means of initiating and maintaining this immanence is by grace through faith. (cf. Eph. 2:5,8)

(a) Created order is not independent, autonomous or selfgenerative.

(b) Man, in particular, is a dependent, derivative, receptive and contingent creature.

(c) God's action of grace in Jesus Christ is conditioned by the freedom of man's choice of receptivity.

[1] This is not the mysticism of inner absorption or divinization.

[2] This is not the Gnosticism of dualistic separation seeking acquisition by knowledge.

3. Development of Christian thought

a. Early development of Christian thought involved Hebrew peoples often using Greek language.

b. New Testament written in *koine* Greek

(1) employs Greek words *phusis*, *phusikos* and *phusikôs*

(a) Relative infrequency compared to usage in Greek literature.

(2) predominantly employed in vocabulary of apostle Paul

(a) Paul reared in context of Greek culture in Tarsus

(b) In using these Greek words Paul accepts some of the Greek concepts that they conveyed.

c. In the early centuries of the extension of Christianity within the Greek world there was an Hellenizing absorption of Greek thought into Christian thought, the pollution of which remains to this day.

III. Contemporary English use and definition of the words "nature" and "natural"

A. The English words are derived from the Latin words *natura* and *naturalis*

B. They are closely associated with the English words "physical" and "physics", derived from the Greek words *phusis* and *phusikos*.

C. Some meanings of the word "nature"

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1. essential character, essence
 2. constitution, constituency
 3. qualities that comprise, attributes, traits, properties, features
 4. inborn character, hereditary, birth condition, congenital, genetic
 5. intrinsicity, inherency, innateness
 6. instincts, desires, appetites, drives
 7. kind, species, genre, type, category, class, order
 8. materiality, phenomena, physicality
 9. totality of all things in space and time, universe
 10. power, force, causality, self-existent generation, independent function
 11. primitive scenery
 12. disposition, temperament
- D. Some meanings of the word "natural"
1. pertaining to physical order - natural science, natural history
 2. original or primitive state of physical order - natural state, "back to nature"
 3. primal, virginal, unaffected, wild, raw, not artificial - natural foods
 4. realistic, true to life - natural likeness
 5. normative, regular, uniformity - natural law
 6. existing in the physical order - natural resources
 7. produced in the physical order - natural selection
 8. expected course of action, typical, customary - natural behavior
 9. plain, simple, common, straight-forward, authentic
 10. contrasted with supernatural - natural revelation, natural theology
 11. innate, inherent, instinctual, intuitive abilities - natural talent
- E. Some meanings of the word "naturally"
1. normally, usually, generally, habitually
 2. logically expected, consequently, of necessity, as a result
 3. by birth, innately
- F. Some meanings of the words "naturalism" and "naturalist"
1. one who appreciates and studies physical phenomena
 2. realistic portrayal of the physical order; realism in art or literature
 3. advocate of primitive state; environmental purist; uncultivated, untouched
 4. when the action or thought is regarded as caused by instinctual abilities
 5. advocacy of the physical order as the only phenomena, the whole of reality; denial of supernatural; materialism, physicalism, scientism, epiphenomenalism, mechanism, instrumentalism, substantialism, spacio-temporalism, humanism, positivism, nominalism...
- G. Some meanings of the words "naturism" and "naturist"
1. previously equivalent and synonymous with "naturalism" and "naturalist"
 2. contemporary usage applies to nudism, natural state of undress, au natural particularly in natural, physical environment.
- IV. Biblical use of the words "nature" and "natural"
- A. Hebrew language of Old Testament
1. Did not have equivalent words for "nature" and "natural"
 2. In Septuagint (Greek translation of Hebrew Old Testament) *phusis* and *phusikos* are not used in canonical texts, but are used in apocryphal texts (cf. Wisdom 7:20; 13:1; 19:20; 3 Macc. 3:29; 4 Macc. 1:20; 5:8,25; 13:27; 15:25; 16:3)

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2. English translations sometime use the words: ex. 2 usages in NASB

Ezek. 44:31- "bird or beast which has died a natural death" (lit. in

Hebrew means "which is a corpse")

Dan. 10:8 - "my natural color turned to a deathly pallor" (lit. in

Hebrew - "my glory was turned into corruption"

B. Greek language of New Testament

1. Primary Greek words *phusis* and *phusikos*, as used in New Testament

Rom. 1:26 - "women exchanged *natural* function for *unnatural* (contrary to nature)

Rom. 1:27 - "men abandoned *natural* function"

Rom. 2:14 - "when Gentiles do *instinctively* the things of the Law"

Rom. 2:27 - "he who is *physically* uncircumcised"

Rom. 11:21 - "God did not spare the *natural* branches"

Rom. 11:24 - "what is by *nature* a wild olive tree...grafted contrary to *nature* into a cultivated olive tree...how much more the *natural* branches grafted into olive tree"

I Cor. 11:14 - "does not *nature* teach you that a man with long hair; it is a dishonor?"

Gal. 2:15 - "we are Jews by *nature*, and not sinners from among Gentiles"

Gal. 4:8 - "you were slaves to those which by *nature* are not gods"

Eph. 2:3 - "you were by *nature* children of wrath"

James 3:7 - "every *species* of beasts and birds...has been tamed by the human *race* (nature of the man)"

II Pet. 1:4 - "you might become partakers of the divine *nature*"

II Pet. 2:12 - "creatures of *instinct*"

Jude 10 - "the things they know by *instinct*"

a. To what extent are these usages influenced by Greek thought?

b. Is Paul employing these words with Greek concepts in mind?

2. NASB also translates *theios* and *theiotes* (divine, Godhead, deity) as "nature"

Acts 17:29 - "ought not think the *Divine nature* is like gold or silver"

Rom. 1:20 - "His eternal power and *divine nature*"

3. NASB also translates *homoioopathes* (like urgings or passions) as "nature"

Acts 14:15 - "men of the same *nature* as you"

James 5:17 - "Elijah was a man with a *nature* like ours"

4. NASB also translates *hupostastis* (understanding or confidence) as "nature"

Heb. 1:3 - "the exact representation of His *nature*"

5. NASB translates *psuchikos* (soulical) as "natural"

I Cor. 2:14 - "a *natural* man does not accept the things of the Spirit of God"

I Cor. 15:44,46 - "*natural* body...*natural* body...*natural*"

James 3:15 - "wisdom that is earthly, *natural*, demonic"

6. NASB translates *genesis* (come into being, born) as "natural"

James 1:23 - "a man who looks at his *natural* face in a mirror"

7. NIV repeatedly translates *sarx* (flesh) as "sinful nature"

Rom. 7:5,18,25; 8:3,4,5,8,9,12,13

I Cor. 5:5

Gal. 5:13,16,17,19,24; 6:8,8

Eph. 2:3

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Col. 2:11,13

II Pet. 2:10,18

V. Consideration of the terms "human nature" and "the nature of man"

A. Does man have a nature?

B. Is there such a thing as "human nature"?

C. If so, what is the "nature" of man?

D. Does the "nature of man" have to do with...

1. Constitution?

a. trichotomy?

b. dichotomy?

c. unified, holistic function?

2. Physicality, physiological function, strength, superiority?

a. mortality?

b. corruptibility?

c. physical talents?

3. Psychological function?

a. rationality? intelligence?

b. affection, emotion, intuition, sensate ability?

c. consciousness?

d. volition, free-will, freedom of choice, free agency?

e. moral choice?

f. independent self-determination

4. Spiritual function or capability?

a. constituted spiritual being?

b. derived spiritual source or origin?

c. depravity, fallenness, sinfulness, unregeneracy?

d. union with God, regeneracy?

5. Created condition?

a. humanness, creatureliness?

b. choosing creature?

6. Birth condition?

a. innocence?

b. consciousness?

c. nature vs. nurture?

7. Character?

a. goodness?

b. sinfulness, evilness?

8. Temperament, disposition, personality?

9. Ethnicity?

10. Gender?

11. Behavioral patterns?

a. inner propensities and tendencies?

b. the "flesh"?

12. Morality?

a. righteousness?

b. selfishness, worldliness, sinfulness?

c. innate sense of "ought" to conform to normative acceptability?

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- d. amoral?
- 13. Inherent, intrinsic, innate characteristics of man?
- 14. The “image of God” in man?
 - a. something “like” God in man?
 - b. attributes of God invested in man?
 - c. essential “godness” in man?
- 15. Independent function of man?
 - a. autonomy?
 - b. self-determination?
 - c. self-governance?
 - d. self-potentiality?
 - e. self-causation?
 - f. self-generation?
- 16. Derivativeness?
 - a. dependency?
 - b. contingency?
 - c. receptivity?
- E. What is a “natural man” (cf. I Cor. 2:14)
- F. Is “human nature” or the “nature of man” a Biblical concept or term?
- G. Some have concluded that these are illegitimate terms evidencing the extent to which our language and thinking has been influenced by Greek thought.

“We humans have got altogether on the wrong foot by our universal acceptance of the belief that, as humans, we have a ‘human nature’ by which we function. I find the truth of God’s Word to be that we humans have no nature. ...the nature of a man is the kind of spirit which motivates him and is expressed by his soul-body function. We humans are on earth to contain and express, not ourselves, but solely the nature of the deity in us.” (Norman Grubb)
- VI. The popular doctrine of “two natures” in the Christian.
 - A. Often alleged to be based on the doctrine of “two natures” in the person of Jesus Christ — deity and humanity, divine nature and human nature.
 - B. Many terms used in explanation of alleged “two natures”
 - 1. sin-nature
 - 2. sinful-nature
 - 3. fallen-nature
 - 4. Adam-nature
 - 5. Adamic-nature
 - 6. old-nature
 - 7. depraved-nature
 - 8. human nature
 - 9. flesh-nature
 - 10. new-nature
 - 11. None of these terms has any basis in translation from the Greek text of the New Testament.
 - C. Many Christian teachers have recognized the illegitimacy of the “two natures” doctrine.

“Were it not for a secondary meaning of the word ‘nature,’ it would not be a proper designation as it is now being used (as ‘sin-nature’)” (L. S. Chafer, *Systematic Theology*, Vol. 2)

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“The ‘two natures’ theory is unscriptural, self-contradictory and baneful.” (J. Sidlow Baxter, *His Deeper Work in Us*.)

“It is a serious misunderstanding to think of yourself as having both an old and new nature. We do not have a dual personality.” (John MacArthur)

VII. Seeking clarification of thought and usage of the word “nature” in our Christian theology.

A. Theological foundations

1. Judeo-Christian theology

- a. commences with God — His nature and character.
- b. maintains distinction of Creator and creature
- c. recognizes the divine teleological intent to express His divine nature in human behavior for His own glory.

2. Christian theology, in particular

- a. recognizes the inability of man to self-create character (cf. Jn. 15:5; II Cor. 3:5)
- b. accepts the incarnational investment of God in man on the basis of the redemptive work of the incarnate Son of God.
- c. understands the necessity of regenerative restoration of the divine nature in man by the indwelling presence of the Spirit of Christ.
(cf. II Peter 1:4)
- d. accepts the derivativeness of man as a dependent and contingent creature designed to be spiritually receptive.

“To Christian thinkers the primary distinction has been between the underivative creativity of God and the derivativeness and dependence of nature.” (Article on “Nature, Philosophical Ideas of” in *Encyclopedia of Philosophy*.)

B. Biblical references to man and “nature” or “natural”

1. The New Testament usages

a. Refer to...

- (1). superiority of humanity over animals - James 3:7
- (2). false superiority of Jews over Gentiles - Gal. 2:14
- (3). behavior conforming to divine intent - Rom. 2:14
- (4). typical physical condition - Rom. 2:27
- (5). normative sexual relationships - Rom. 1:26,27
- (6). normative cultural acceptability - II Cor. 11:14
- (7). spiritual condition associated with evil spirit - Eph. 2:3
- (8). patterns of evil and destructive behavior - II Pet. 2:12; Jude 10

b. Do not refer to...

- (1) autonomous empowerment of man
 - (2) independent potentiality of man to generate character of either goodness or evil, righteousness or sinfulness
 - (3) inherent or intrinsic human abilities of self-determination
 - (4) implicit god-likeness in man (reason, free agency, etc.)
2. Primary Biblical understanding of “nature” in reference to man pertains to his spiritual condition.

a. “A creature’s nature and essence is determined by its relation to God.”

(H. Bavinck, *Doctrine of God*)

b. “Nature” is primarily understood as the essential character of a spiritual

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being that indwells and manifests himself in human behavior.

(1) God — righteousness, goodness, love

(2) Satan — sinfulness, evil, selfishness

c. The nature of man is the nature of the spiritual personage that indwells him, and is the basis of his spiritual identity — derived nature.

(1) Spiritual condition associated with the nature of the diabolic spirit (cf. Eph. 2:3)

(2) Spiritual condition associated with the nature of the divine nature (cf. II Peter 1:4)

d. This interpretation best maintains the original meanings of *phusis*

(1) root meaning of “being” or “presence”

(2) linguistic meaning of “source” and “origin”

C. The interpretation herein espoused...

1. Retains the distinction of Creator and creature, without monistic merging whereby man is absorbed in deity or divinized.

2. Allows for a balance between transcendence and immanence in God’s relationship with man.

3. Avoids a dualistic antithesis of natural and supernatural; physical and spiritual

4. Denies an innate moral character to man of either goodness or sinfulness.

5. Denies that man has inherent divine abilities.

6. Recognizes the capabilities and functions of man’s created humanness in rationality, affection and volitional freedom.

7. Posits that man can only function as the man that God intended him to be when the divine nature is restored to the spirit of man in regeneration, and is derivatively allowed to be expressed in sanctification unto the glory of God.

VIII. Conclusion

A. Observations

“The true religion conception (of nature)...refers every operation of phenomenal force to the Agency of Supreme Mind, direction and ordering it in wisdom.” (J. H. Bernard. Article on “Nature” in *Hasting’s Dictionary of the Bible*. Vol. 3. pg. 495).

“a writer who is aware of this web of ambiguities in “natural” and “nature” may well decide to choose - whenever possible - words of greater precision and stability of meaning.” (Article on “Nature, Philosophical Ideas of” in *Encyclopedia of Philosophy*.)

B. It is the author’s personal resolve

1. To refer to “created order” or “physical order” instead of “natural world” or “Nature.”

2. To refer to the “created condition of man” in his “humanness” or “creatureliness” (including rationality and freedom of choice) instead of “human nature” or the “nature of man.”

3. To refer to “nature” in reference to man only in terms of spiritual condition in association with the spiritual indwelling and expression of God or Satan.

OBEDIENCE

I. Representative Biblical references to “obedience”

A. Old Testament - Heb. word *shama* - “to hear, listen, obey”

Exod. 19:5 - “if you obey My voice ..., you shall be My possession”

Exod. 24:7 - “All that the Lord has spoken we will do; we will be obedient”

Deut. 6:4 - “Hear, O Israel, the Lord your God is one”

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Deut. 11:13 - "if you listen obediently to My commandments"

I Sam. 15:22 - "to obey is better than sacrifice"

Ps. 81:11 - "My people did not listen to My voice; Israel did not obey Me"

B. New Testament

1. Greek word *hupakouo* - "to listen under, to obey;" opposite is

parakouo - "to listen around, beside, disobedience" (cf. Rom. 5:19)

Rom. 1:5 - "obedience of faith among the Gentiles"

Rom. 16:26 - "obedience of faith"

II Cor. 10:5 - "taking every thought captive to the obedience of Christ"

II Thess. 1:8 - "those who do not obey the gospel of our Lord Jesus"

Heb. 5:9 - "He became to all who obey Him the source of salvation"

I Pet. 1:2 - "that you may obey Jesus Christ"

I Pet. 1:14 - "As obedient children...be holy"

I Pet. 1:22 - "you have in obedience to the truth purified your souls"

2. Greek words *peitho* and *peitharcheo* - "to persuade, convince;"

opposite is *apeitheo* - "unconvinced, disobedient" (cf. Eph. 2:2; 5:6)

Acts 5:29 - "we must obey God rather than men"

Acts 5:32 - "the Spirit whom God has given to those who obey Him"

Rom. 2:8 - "do not obey the truth, but obey unrighteousness"

Gal. 5:7 - "who hindered you from obeying the truth?"

II. Defining "obedience"

A. Base words

1. English word "obedience"

a. Etymology - Latin *oboedire* - *ob* = towards; *oedire* = "to hear"

b. Meaning: "to hear or listen towards"

c. Popular English usage: "to follow, heed, comply with commands or injunctions within a sphere of jurisdiction."

2. Hebrew word *shama* - "to hear, listen; obey"

3. Greek word *hupakouo* - "to listen under; obey"

4. Old English word *herknen* ("hearken"); both hear and obey

B. Change in context of meaning

1. Relational context

a. All of the base words have a personal/relational context

b. Obedience pertains to listening to (and responding to) God, Moses, prophets, Jesus, Paul, parents, etc.

2. Legal context

a. Nowhere in the New Testament are the words for "obedience" or "disobedience" used in direct connection with the Law or any corpus of behavioral rules and regulations. (cf. Isa. 42:24)

b. Yet, "obedience" developed a Law-based interpretation

(1) rule-keeping

(2) commandment compliance

(3) performance according to precepts

(4) "works"

III. Historical perspectives

A. Greek perspective

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1. Primary emphasis on seeing spiritual things rather than hearing (see mysteries, visions)
2. Hear or obey yourself; your reason, thoughts, feelings
- B. Hebrew perspective
 1. Emphasis on hearing God rather than seeing God
 2. Developed into
 - a. Historical remembrance of having heard God
 - b. Futuristic expectation of seeing God (Isa. 60:4,5)
 3. Prophetic rebuke for failure to hear, listen, or obey
 4. Rabbinical emphasis on legalistic hearing/obeying the Law
- C. Christian perspective
 1. Radically new meaning of "obedience" in new covenant
 2. Relational context of obedience becomes ontological
 3. The Word to be heard/obeyed is a Person (Jn. 1:1,14)
 4. Receptivity of Christ is the "obedience of faith" (Rom. 1:5; 16:26)
 5. Indwelling presence of Spirit of Christ is...
 - a. "law written in our hearts" - Heb. 8:10; 10:16; Jere. 31:33
 - b. basis of revelation - Phil. 3:15
 - c. dynamic for expressing what God wants to do in us
 6. The Christian individual is still responsible...
 - a. to listen in order to discern what Christ wants to do
 - b. to be convinced and persuaded that what he has heard from Christ is what God wants to be and do
- IV. The historical obedience of Jesus Christ

Heb. 5:8 - "He learned obedience from the things which He suffered"

Phil. 2:8 - "He humbled Himself becoming obedient to death, even death on a cross"

Rom. 5:19 - "through the obedience of the One, the many will be made righteous"

- A. Jesus' obedience was not...
 1. legalistic compliance with Law; keeping the rules
 2. precise performance of a programmed plan; doing the dictates
- B. Jesus lived by the obedience of faith
 1. listened to God through trials, hardships, suffering
 2. continued to listen to God unto death on a cross
 3. such listening to God unto death allowed Him to take our death and invest His life in us.
- V. Obedience in the Christian life.
 - A. Listening
 1. We "listen under" the direction of God's Spirit
 2. "My sheep hear My voice" - Jn. 10:27
 3. We are persuaded/convinced we have heard what He wants to do
- B. Receptivity
 1. "Obedience of faith" - Rom. 1:5; 16:26
 2. Our receptivity of His activity
 3. He is the dynamic of His own demands
- C. Spontaneity
 1. Not proceduralized external actions of obedience
 2. Branch obeys the Vine (Jn. 15:1-11). To abide is to obey.

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D. Liberty

1. Christians are free to obey. Not slaves to sin.
2. We are most free when we obey. Free to be man as God intended.

PARENTING

I. Representative Scripture references about "parenting"

Deut. 21:18-21 - "stubborn and rebellious sons...should be stoned to death"

Ps. 127:1-5 - "children are a gift of the Lord..."

Prov. 10:1 - "a wise son makes a father glad; a foolish son is a grief to his mother"

Prov. 13:18 - "poverty and shame will come to him who neglects discipline"

Prov. 15:5 - "a fool rejects his father's discipline"

Prov. 17:6 - "the glory of sons is their fathers"

Prov. 19:18 - "discipline your son while there is hope, and do not desire his death"

Prov. 22:6 - "train up a child in the way he should go, and when he is old he will not depart from it."

Prov. 22:15 - "foolishness is bound up in the heart of a child; the rod of discipline will remove it far from him"

Prov. 23:13,14 - "do not hold back discipline from the child. Although you smite him with the rod, he will not die..."

Prov. 29:15 - "the rod and reproof give wisdom, but a child who gets his own way brings shame to his mother"

Eph. 6:4 - "fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Col. 3:21 - "fathers, do not exasperate your children, that they may not lose heart"

I Tim. 3:4 - "an elder must be one who manages his own household well, keeping his children under control with all dignity"

Titus 1:6 - "elders...having children who believe, not accused of dissipation or rebellion"

Heb. 12:5-11 - "what son is there that the father does not discipline?"

II. Re-examining Proverbs 22:6

A. Traditional interpretations

1. "Train up..." - training techniques
2. Alternative explanation: "Dedicate..."
3. "the way he should go" - child's particular "bent"
4. "will not depart from it" - never rebel, defect

B. Original Hebrew words

1. *hanak* - inaugurate, initiate, begin, start off
2. *peh* - mouth, opening, entrance
3. *derek* - road, way, journey, course
4. *zagen* - to have a beard, grows up
5. *sur* - depart, turn aside, be deprived, lack

C. "Start off a child in the opening of the course of life, and when he grows up he will not lack direction."

III. What a parent can and cannot do for a child.

A. A parent cannot...

1. spiritually convert, regenerate, or save a child.
2. sanctify a child; make them holy or righteous
3. make a Christian disciple out of a child

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4. dictate, determine or develop the personality of a child
- B. A parent can...
 1. start them off on the course of life with direction
 2. allow the grace of God to function in them as parents
- Jn. 15:5; II Cor. 3:5; 12:9
3. allow the grace-dynamic of God to function in the children
- IV. What children are and are not.
- A. Children are not...
 1. merely progeny, to carry on the family name
 2. possessions - they belong to God.
 3. projects - to accomplish before God.
 4. extensions of the parents - projected expectations
 5. trophies or status symbols to build parents reputation
 6. pawns, peons, or petty servants to do the parents whims
- B. Children are...
 1. gift of the Lord - Ps. 127:3
 2. a priority responsibility of parents
 3. opportunity for personal development in parents
 - a. unselfishness - I Tim. 2:15
 - b. deference - Eph. 5:21
 - c. love - Titus 2:4
- V. What a child needs and does not need.
- A. A child does not need...
 1. a parent that tries to "play God"
 2. an authoritative law-enforcement officer as parent
 3. everything given to him
 4. to be over-protected or smothered
 5. to be given absolute freedom - permissiveness
 6. to be allowed to control the family
- B. A child needs...
 1. a parental care-giver
 - a. to love, nurture and give direction
 - b. to meet personal development needs
 2. a relational parent - who relates personally and individually
 - a. appreciates their feelings
 - b. accepts their individuality and differences
 - c. allows them to think and feel
 3. an exemplary parent - models consistency and honesty
 4. an encouraging parent - supportive, "on their team"
 5. a loving parent
 6. a forgiving parent
- VI. A Christocentric approach to parenting.
- A. Misemphasis of "focusing on the family."
 1. Popular approaches to family and parenting
 2. Procedures, techniques, precepts, principles
 3. "Works" orientation to parenting
- B. Emphasis of focusing on Jesus - Heb. 12:2 - "fixing our eyes on Jesus"

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1. Allowing Jesus to function in the family
2. Allowing life of Jesus to be lived out in the parent
3. Freedom and liberty in Christian parenting
 - a. Don't have to be so uptight about doing it right.
 - b. Lighten up; relax; enjoy your children
4. Parenting with the "mind of Christ" - I Cor. 2:16
 - a. "listen under" God in obedience
 - b. trust that what comes to mind is right
 - c. "Right" is the character of God expressed in you; not particular procedures and techniques of parenting.
5. Look back and say, "To God be the glory, great things He has done"

PASTOR

I. Biblical usage

A. Singular reference

Eph. 4:11 - "He gave some as pastors and teachers"

B. Greek word *poimen* means "shepherd"

1. Other usages

Jn. 10:2,11,12,14,16 - "I am the good Shepherd"

Heb. 13:20 - "the Great Shepherd of the sheep,...Jesus our Lord"

I Pet. 2:25 - "the Shepherd and Guardian of your souls"

C. First translated as "pastor" in Geneva Bible (1599), based on John Calvin's sharp distinction between "pastor" *poimen* and "teacher" *didaskalos*.

II. What does it mean "to pastor" or to be a "pastor"?

A. Is it...

1. a spiritual gift?
2. a leadership role?
3. an ecclesiastical office?
4. a vocational calling?
5. a professional position?
6. a personal relationship?

B. Is there a difference between "pastor" and...

1. priest?
2. parson?
3. minister?
4. preacher?
5. teacher?
6. clergy?
7. "reverend"?

C. What is the relationship of a "pastor" to...

1. elders - *presbuteroi* ? (Acts 20:17)
2. overseers - *episkopoi* ? (Acts 20:28)

III. Changing ecclesiastical and cultural expectations of a "pastor"

A. Pastoral activity. What is a pastor to do?

1. administrator, facilitator, C.E.O.
2. teacher, educator
3. preacher, pulpiter
4. Biblical scholar, theologian

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5. counsellor, negotiator
6. promoter, planner, programmer
7. politician, diplomat
8. communicator, orator, inspirational speaker
9. entertainer, motivational speaker
10. worship leader, liturgist
11. evangelist
12. moralist
13. activist
14. community leader
15. social worker (transients, homeless, rescue mission)
16. weddings, funerals, hospital visitation
- B. Pastoral authority?
 1. Does ordination confer authority?
 2. Should pastor be authority of local church?
 3. Does the pastor have any authority? cf. Matt. 23:8; 28:18; II Cor. 1:24; 11:20; I Pet. 5:13; cf. I Thess. 5:12,13; Heb. 13:17
 - 4.. Is the pastor an employee of the local church?
- C. Pastoral success?
 1. Competition - denominationally, locally
 2. Statistically, numerical success factors - 3 big Bs (buildings, budgets, baptisms)
- D. Pastoral self-concepts
 1. Who am I accountable to?
 - a. denomination?
 - b. elders?
 - c. God?
 2. Passive dependency - controlled by others
 - a. expectations
 - b. placement
 - c. compensation
 - d. evaluation
- IV. Pastoral responsibilities
 - A. Lead, feed, but not breed.
 - B. Equip the saints - Eph. 4:12
 1. Ministry of all believers
 2. Work himself out of a job
 - C. Maturation of saints - Eph. 4:13-16; Col. 1:25-28
 - D. Care for saints - Acts 20:28-32
- V. Pastoral priorities
 - A. Godly man - Matt. 6:33; Acts 6:4
 - B. Family - I Tim. 3:4
 - C. Ministry
 1. In accord with God's giftedness and direction
 2. Receptive to the function of the Shepherd (Jesus Christ) in him.
- PATIENCE
 - I. Representative Biblical references

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A. Old Testament

Exod. 34:6 - "Lord God, compassionate and gracious, slow to anger..."

cf. Neh. 9:17; Ps. 86:15; 103:8; 145:8; Joel 2:13...

Prov. 14:17, 29 - "He who is slow to anger has great understanding, but he who is quick-tempered exalts folly"

B. New Testament

1. Greek *makrothumia*. *makro*=long; *thumos*=wrath. "long-temper"

I Cor. 13:4 - "love is patient"

Gal. 5:22 - "fruit of Spirit is love, joy, peace, patience.."

I Thess. 5:14 - "be patient with all men"

James 5:7,8 - "be patient until the coming of the Lord"

2. Greek *hupomeno*. *hupo*=under; *meno*=to abide. "abide under"

Rom. 5:3 - "tribulation works patience"

Rom. 15:5 - "the God of patience"

Heb. 10:36 - "you have need of endurance"

James 1:3,4 - "test of your faith produces endurance"

II. Defining patience

A. Patience is not a natural trait

1. Not to be confused with

a. Stoicism - "bear it"

b. Fatalism - "put up with it"

c. Passivism - "roll with it"

d. Escapism - "move away from it"

e. Isolationism - "shut it out"

f. Humanism - "deal with it"

2. Differing personality patterns

a. Some personalities have natural tendency to be flexible, tolerant, restrained, leisurely, lenient, reserved, acquiescent, easy-going, unruffled, cooperative, complacent, to defer, to overlook faults, etc.

b. Is this patience? Why? Why not?

c. Is such behavior motivated by a fear of, or avoidance of, confrontation, alienation, disharmony, disloyalty, making someone feel bad, etc.?

B. Patience is a divine attribute

1. Character of God

Exod. 34:6 - "Lord God,...slow to anger"

I Pet. 3:20 - "the patience of God kept waiting in the days of Noah"

2. Exhibited in/by Jesus Christ

II Thess. 3:5 - "the steadfastness of Christ"

I Pet. 2:23 - "while being reviled, He did not revile in return,...but kept entrusting Himself to Him who judges righteously"

II Pet. 3:9 - "The Lord is patient toward you"

II Pet. 3:15 - "the patience of our Lord...salvation"

3. Divine implementation in behavior of men

a. "not a virtue achieved, but a character received"

Gal. 5:22 - "fruit of Spirit...patience"

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Col. 1:11 - "strengthened with all power, for the attaining of all steadfastness and patience"

C. Contexts of patience

1. Patient with people - when wronged, offended, rejected, falsely accused, slighted, assaulted, treated unjustly; when people don't do it right

Eph. 4:2 - "conduct yourselves with patience, showing forbearance to one another in love"

Col. 3:12,13 - "put on patience, bearing with one another"

I Thess. 5:14 - "be patient with all men"

II Tim. 2:24 - "patient when wronged"

2. Patient in trials, inconveniences, events, when things go wrong

Rom. 5:3 - "tribulation brings about perseverance"

James 1:3 - "the testing of your faith produces endurance"

3. Patient with yourself, personal expectations, aspirations, weaknesses.

D. Finding definition in the Greek words for "patience"

1. *Makrothumia* - "long temper"

a. Delayed reaction of anger, wrath, irritation, retaliation, judgment – avoidance of impulsive "fight" response.

b. Positive response connected to "love"

I Cor. 13:4 - "love is patient"

Gal. 5:22 - "fruit of Spirit is love...patience..."

II Tim. 3:10 - "patience, love, perseverance"

2. *Hupomeno* - "to abide under"

a. Delayed reaction of frustration, despondency, despair, panic – avoidance of impulsive "fright" response.

b. Delayed reaction of escape, withdrawal, isolation, running away – avoidance of impulsive "flight" response.

c. Positive response connect with "hope"

Rom. 5:4 - "perseverance brings about proven character, and proven character, hope..."

Rom. 8:25 - "if we hope for what we do not see, with perseverance we wait eagerly for it"

Rom. 12:12 - "rejoicing in hope, persevering in tribulation"

I Thess. 1:3 - "steadfastness of hope in our Lord Jesus Christ"

3. Together they provide more comprehensive definition

a. Delayed reaction to circumstances of life.

b. We do not make a quick reaction, because...

(1) God has a bigger perspective

(2) God has a purpose in it all

(3) God is in control

(4) God wants to act in control through you

(a) in grace - His activity by His character

(b) in love - that seeks highest good of others

(c) in thanksgiving - that recognizes His grace

(d) in joy - gladness of grace

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(e) in hope - confident expectation that He does all things well

(f) by faith - our receptivity of His activity

Rev. 13:10 - "perseverance and faith"

(g) in action - persistence, perseverance, constancy

Ps. 37:7 - "Rest in the Lord and wait patiently for Him"

PERFECTION – PERFECTIONISM

I. Representative Biblical references to "perfection"

A. Old Testament

Deut. 32:4 - "His work is perfect, all His ways are just"

Ps. 19:7 - "The Law of the Lord is perfect"

Song of Sol. 5:2; 6:9 - "my perfect one"

B. New Testament

1. Greek words *teleios*, *teleiosis*, *teleioo*, *epiteleo*

a. Meaning: "to perfect, finish, complete; perfect, mature"

b. Root word *telos* means "end"

Matt. 5:48 - "you are to be perfect, as your heavenly Father is perfect"

I Cor. 13:10 - "when the perfect comes, the partial will be done away"

Phil. 3:12 - "not that I have already become perfect, but I press on..."

Phil. 3:15 - "let us...as many as are perfect, have this attitude..."

Col. 1:28 - "that we may present every man mature in Christ"

Col. 4:12 - "stand perfect and fully assured in all the will of God"

Heb. 5:9 - "having been made perfect, He became source of eternal salvation"

Heb. 7:19 - "the law made nothing perfect"

Heb. 7:28 - "a Son, made perfect forever"

Heb. 12:23 - "the spirits of righteous men made perfect"

I Jn. 4:18 - "perfect love casts out fear..."

II. Divine essence of perfection

A. God is absolutely perfect

1. Character - Matt. 5:48 - "heavenly Father is perfect"

I Jn. 4:18 - "perfect love"

2. Activity - Deut. 32:4 - "His work is perfect..."

B. Jesus Christ as the God-man was and is perfect

1. Perfect in Being - Heb. 7:28 - "a Son, made perfect forever"

2. Perfect in behavior - II Cor. 5:21 - "knew no sin"

3. Perfect in benefit

Heb. 2:10 - "to perfect the author of salvation through sufferings"

Heb. 5:9 - "having been made perfect, He became source of eternal salvation"

III. Humanity and perfection

A. It's been said that "no one is perfect." Is that true?

B. Christian message pertains to God's perfection in reference to mankind.

C. Perfection and the Law of God

1. Law is perfect - Ps. 19:7 - "the Law of the Lord is perfect"

2. Law does not make man perfect

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- Heb. 7:19 - "law made nothing perfect"
- Heb. 9:9 - "sacrifices cannot make worshiper perfect"
- Heb. 10:1 - "the law can never make perfect"
- D. Perfection of spiritual condition in Christ
1. Made perfect only by presence of Perfect One, Jesus Christ.
 2. Made perfect spiritually
- I Cor. 2:6 - "those who are perfect"
- Phil. 3:15 - "as many as are perfect"
- Heb. 10:14 - "He has perfected for all time those who are sanctified"
- Heb. 12:23 - "the spirits of righteous men made perfect"
- E. Perfection of Christian behavior
1. Command of Jesus - Matt. 5:48 - "be perfect, as God is perfect"
 2. Realistic impossibility?
- James 3:2 - "we all stumble..."
- I Jn. 1:8 - "if we say we have no sin, we are deceiving ourselves"
- Phil. 3:12 - "not that I have become perfect..."
3. Not a static stage or level of perfection
- Eph. 4:13 - "until we attain...to a mature man"
- Heb. 5:14 - "solid food is for the mature"
- Heb. 6:1 - "let us press on to maturity"
4. Behavioral perfection is a dynamic process
- II Cor. 7:1 - "perfecting holiness in the fear of God"
- Jn. 17:23 - "perfected in unity"
- I Jn. 2:5; 4:12,17,18 - "His love is perfected in us"
5. Christian perfection is by the grace of God
- II Cor. 12:9 - "My grace is sufficient, for power is perfected in weakness"
- Gal. 3:3 - "having begun by Spirit...perfected by flesh? No.
- Phil. 1:6 - "He who began a good work in you will perfect it..."
- Heb. 12:2 - "Jesus is the author and perfecter of faith"
6. Christian perfection is the perfect character of God expressed in Christian behavior, one choice at a time, moment-by-moment.
 7. Christian perfection consummated in future.
- I Cor. 13:10 - "when the perfect comes, the partial done away"
- Phil. 1:6 - "He who began good work will perfect until day of Christ"
- IV. Extremisms of "perfectionism"
- A. Psychological perfectionism
1. Personality pattern
 - a. Caught in cross-fire of "do it" and "do it right"
 - b. "If it's worth doing, it's worth doing well"
 - c. Fear of failure and embarrassment
 - d. Views life in polarities of "all or nothing," "good or bad"
 - e. Conditional experience of life - shoulds, oughts
 - f. Nothing is ever good enough
 - g. Results in anxiety, self-depreciation, discouragement, hostility, loneliness, external emphasis
 2. Selective perfectionism

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B. Theological perfectionism

1. Improper view of God and His intents
 - a. God has perfect standards - legalism
 - b. God hates world and sinfulness - monasticism
 - c. God wants man to have perfect knowledge - gnosticism
 - d. God wants man to overcome natural tendencies - suppressionism
 - e. God wants man to transcend physical - mysticism
2. Improper understanding of Christian's spiritual and behavioral perfection.
 - a. Two examples
 - (1) Holiness movement
 - (2) Triumphalism
 - b. Theological problems
 - (1) failure to distinguish soul and spirit
 - (2) failure to understand "flesh"
 - (3) failure to understand "sin"

PRAYER

I. Some New Testament references to "prayer"

- Matt. 6:5 - "hypocrites...love to stand and pray...in order to be seen of men"
- Matt. 6:6 - "when you pray, go into your inner room, pray to your Father in secret"
- Matt. 6:7 - "when you are praying, do not use meaningless repetition"
- Matt. 6:8 - "your Father knows what you need, before you ask Him"
- Matt. 21:22 - "everything you ask in prayer, believing, you shall receive"
- Mk. 11:25 - "when you pray, forgive, if you have anything against anyone"
- Rom. 8:26 - "we do not know how to pray as we should, but the Spirit intercedes"
- Eph. 6:18 - "pray at all times in the Spirit"
- Phil. 4:6 - "in everything with prayer and supplication with thanksgiving, let your request be made know to God"
- I Thess. 5:17 - "pray without ceasing"
- I Tim. 2:1 - "I urge entreaties and prayers...be made on behalf of all men"
- James 5:16 - "the effective prayer of a righteous man can accomplish much"
- I Jn. 5:14 - "if we ask anything according to His will, He hears us"
- I Jn. 5:15 - "if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him"

II. Common questions about prayer

- A. If God is omniscient and omnipotent, why should we pray?
- B. Does prayer change anything? God? circumstances? oneself?
- C. Does God hear or answer the prayers of non-Christians?
- D. Is there a proper or preferable time or posture for prayer?
- E. How long should one "wait" for God to answer prayer?
- F. What if one asks for the wrong thing?
- G. Should we repeat our petitions day after day?
- H. Should we pray that people be converted?
- I. Is there any advantage to Christians praying together?

III. Christian prayer is NOT

- A. to give God information - Matt. 6:8
- B. telling God what to do - Rom. 11:34

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- C. asking God to engineer a situation to the end we desire.
- D. something we do to please or appease God - Jn. 19:30
- E. a meritorious performance God expects of us; a duty or obligation of obedience.
- F. an exercise to make us better, stronger, or more "spiritual"
- G. for therapeutic psychological adjustment, "good feelings"
- H. self-instruction to gain a knowledge of God's will
- I. soliciting more "blessings" or "benefits" from God
- J. an evasion of the problems and anxieties of contemporary existence
- K. a superstitious, mystical or magical trance
- L. a spiritual "power-tool" to employ the "power of prayer"
- M. a discipline or devotional exercise that will lead us to godliness
- N. demanding our rights before God
- O. persistence and shameless haranguing until we get what we want
- P. a mechanical ritual or rote formulas
- Q. an external religious action, pretentious and ostentatious (Matt. 6:5,6)
- R. verbosity of meaningless repetition (Matt. 6:7)
- S. a religious activity executed "on command" - litanies, rosaries, etc.
- T. prescribed by place, time or procedure
- IV. Christian prayer – Christo-centric prayer
- A. Christ: the basis of Christian prayer
 - 1. redemptive payment -
 - 2. reconciled relationship - Heb. 10:19,22
 - 3. restorational provision - Heb. 7:25
- B. Christ: the pray-er of Christian prayer
 - 1. Christ: our intercessor - Rom. 8:26
 - 2. Christ: our confessor - Heb. 3:1
 - 3. Christ: our thanksgiving - Heb. 13:15
 - 4. Christ: our suppliant - Jn. 11:22
 - 5. Christ: our praise and adoration - Heb. 13:15; Phil. 1:11
 - 6. Christ: our worshipper - Heb. 8:2
- C. Christ: the answer to Christian prayer
 - 1. Christ is God's complete provision
- Eph. 1:3 - "God has blessed us with every spiritual blessing in Christ Jesus"
- II Peter 1:4 - "His divine power has granted us everything pertaining to life and godliness"
- 2. Christ ACTS in Christian prayer
 - a. Adoration and praise- "I am not; only You are"
 - b. Confession - "I cannot; only You can"
 - c. Thanksgiving - "I do not; only You do"
 - d. Supplication - "I have not; only You have"
- 3. Prayer provides the connectivity of obedience and faith in the Christian life.
 - a. obedience is "listening under" - *hupakouo*
 - b. faith is "our receptivity of His activity"
- PREDESTINATION

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I. Biblical references

A. Direct references -

1. Greek word *proorizo*.

a. *pro* = before, prior, previous

b. *horizo* = to limit, fix a boundary; from *horas* = boundary.

Get English word "horizon"

2. Usages in New Testament

Acts 4:28 - "whatever Thy hand and purpose predestined to occur"

Rom. 8:29 - "He predestined to be conformed to the image of His Son"

Rom. 8:30 - "whom He predestined, He also called..."

I Cor. 2:7 - "a mystery, the hidden wisdom, which God predestined before the ages"

Eph. 1:5 - "He predestined us to adoption as sons through Jesus Christ"

Eph. 1:11 - "having been predestined according to His purpose"

B. Related words

1. Foreknowledge - Gk. *proginosko*

Acts 2:23; Rom. 8:29; Rom. 11:2; I Pet. 1:2,20

2. Election, Choosing - Gk. *eklegomai, eklektos*

Lk. 23:35; Eph. 1:4; Col. 3:12; I Pet. 1:2; 2:4,6,9; Rev. 17:14

3. Calling - Gk. *kaleo*

Rom. 8:28,30; I Cor. 1:9; Gal. 1:6; Eph. 4:1; II Thess. 2:14

4. Appointment, Placement - Gk. *tithemi*

I Thess. 5:9; Heb. 1:2; I Pet. 2:8

5. Will of God - Gk. *thelema*

Gal. 1:4; Eph. 1:5,9,11

6. Counsel of God - Gk. *boule*

Acts 2:23; 4:28; Eph. 1:11

7. Purpose of God - Gk. *prothesis*

Rom. 8:28; Eph. 1:11; 3:11

8. Administration of God - Gk. *oikonomia*

Eph. 1:10; 3:2; Col. 1:25

9. Reign of God - Gk. *basileuo, basileia*

Mk. 1:15; I Cor. 6:9,10; Rev. 19:6

II. Perspective of relationship between God and man

A. God is absolute, supreme, Almighty, omnipotent, sovereign.

B. Man is a choosing creature, responsible for his choices.

C. How can God act without impinging on man's choices?

D. How can man choose without impinging on God's action?

III. Historical survey of theological understanding of "predestination"

A. Early church fathers (Justin Martyr, Tertullian, Clement of Alex., Origen) emphasized man's freedom of choice alongside of God's determinative activity.

B. Pelagius (360-420) over-emphasized human potential and ability

C. Augustine (354-430) reacted against Pelagianism with strong doctrine of predestination, election and efficient grace.

D. Councils of Arles (473) and Orange (529) tried to find balance again.

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- E. Aquinas (1225-1274) emphasized God's determinations again.
- F. Duns Scotus (1265-1308) re-emphasized will of man.
- G. Reformers, Luther and Calvin (16th cent.), developed more systematic emphasis on divine predetermination
- H. Arminius (1560-1609) rejected strict Calvinistic presentation.
- I. Karl Barth (20th cent.) sought balance by emphasizing Christocentric understanding of election and predestination.

IV. Attempting to find balance between theological extremes.

God's determinations Man's response, responsibility

Determinism, fatalism Humanism

God determines all things Man's choices determine all

Irrelevancy of man's choices Irrelevancy of God

Man is automaton, puppet God is myth or figure-head

Augustinianism, Calvinism Pelagianism, Arminianism

passivism performance, "works"

Christocentric predestination

The Pre-horizon of God is Jesus Christ (II Cor. 2:7; Col. 2:2)

The Chosen One of God is Jesus Christ, and all "in Him" (Lk. 23:35)

The Calling of God is unto fellowship with Jesus Christ (I Cor. 1:9)

The Appointment of God is Jesus Christ (Heb. 1:2)

The Will of God is Jesus Christ (Eph. 1:9)

The Counsel of God pertains to Jesus Christ (Eph. 1:11)

The Purpose of God is in Jesus Christ (Eph. 3:11)

The Administration of God is Jesus Christ (Eph. 1:10)

The Reign of God is by the Lord, Jesus Christ (Mk. 1:15; Col. 1:13)

God has determined to restore all men who will receive Jesus Christ by faith unto functional humanity, and by their continued receptivity to the ontological dynamic of the life of the risen Lord Jesus, express the glory of God.

V. Conclusions

A. Biblical predestination is not a strict, mechanical or logical determinism that fails to take into account human freedom of choice and responsibility.

B. Our finite human thinking must keep a balance and tension between divine determination and human responsibility.

C. H.A. Ironside - "Nowhere are we told in Scripture that God predestinated one man to be saved and another to be lost...God has predestinated you to be fully conformed to the image of His Son."

D. Ray C. Stedman - "It (predestination) simply tells us that God has selected beforehand the goal toward which He is going to move everyone who believes in Christ. That goal is conformity to the character of Christ."

PRIDE

I. Representative references to "pride"

A. Hebrew words in Old Testament

1. *geah, gaavah* - "proud, haughty"

Prov. 8:13 - "pride, arrogance and the evil way"

Prov. 29:23 - "a man's pride will bring him low"

2. *zed, zadon* - "pride, presumption"

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Prov. 11:2 - "when pride comes, then comes dishonor"

Prov. 13:10 - "through presumption comes nothing but strife"

B. Greek words in New Testament

1. *hyperephania* - "to appear above, high"

Mk. 7:22 - "pride...proceeds from within and defiles a man"

Rom. 1:30 - "insolent, *arrogant*, boastful, inventors of evil..."

James 4:6 - "God is opposed to proud, but gives grace to humble"

I Pet. 5:5 - "God is opposed to the proud, but gives grace to humble"

2. *kauchema, kauchaomai* - "to boast"

Rom. 11:20 - "do not be conceited, but fear God"

I Cor. 1:31 - "let him who boasts, boast in the Lord" (II Cor. 10:17)

Gal. 6:14 - "should not boast, except in cross of our Lord..."

Eph. 2:9 - "...that no one should boast"

3. *alazon, alazoneia* - "to boast"

Rom. 1:30 - "insolent, arrogant, *boastful*..."

II Tim. 3:2 - "*boastful*, arrogant, revilers..."

I Jn. 2:16 - "the boastful pride of life, is not from the Father..."

4. *doxa* - "to glory"

Jn. 5:44 - "glory from one another,... do not seek glory of God"

II. Defining "pride"

A. Root meanings

1. Heb. and Gk. word roots: "high, lifted up, rise, lofty, exalted"

2. Pride involves self-exaltation, haughtiness, conceit, presumption

3. "Thinking more highly of oneself than one ought" (Rom. 12:3)

B. Pride and sinfulness

1. Is pride the root or essence of all sin?

2. Pride is self-orientation, contrary to character of God

3. Every person has developed patterns of pride (S.E.L.F.)

C. Positive and negative senses of "pride"

1. Positive - high opinion of God and what He has done

Rom. 15:17 - "reason for boasting in things of God"

II Cor. 1:12 - "proud confidence...in the grace of God"

II Cor. 10:17 - "boast in the Lord"

2. Negative - high opinion of oneself; egocentricity

Rom. 12:16 - "haughty in mind"

Phil. 2:3,4 - "selfishness, empty conceit...personal interests"

D. Direct and indirect "pride"

1. Asserted pride

a. Based on conceit

b. self-commendation, self-exaltation

2. Inverted pride

a. Based on insecurities and perceived inadequacies

b. self-condemnation, self-effacing; "poor me"

III. Various forms of "pride"

A. Self-admiration - "Look at me!"

1. Natural - my abilities, talents, assets

2. Spiritual - my spiritual gifts, my ministry

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B. Self-aggrandizement - "Don't I look good/great?"

1. Natural - my looks, my importance

2. Spiritual - my position in the church

C. Self-attention - "Listen to me!"

1. Natural - my understanding and viewpoint

2. Spiritual - my Biblical and theological knowledge

D. Self-justification - "I am right!"

1. Natural - my way is the right way

2. Spiritual - our doctrine and polity is right

E. Self-sufficiency - "I can do it!"

1. Natural - my abilities, my leadership

2. Spiritual - our programs will make it happen

F. Self-aspiration - "Let me win!"

1. Natural - competitive spirit; one-up-manship

2. Spiritual - our statistics will prove us successful

G. Self-seeking - "Give me mine!"

1. Natural - my rights; what I deserve

2. Spiritual - our political rights and physical edifice

H. Self-exaltation - "Praise me!"

1. Natural - my credit, glory, commendation

2. Spiritual - our procedures and success

IV. Results of "pride"

A. Contention - Prov. 13:10 - "through presumption comes strife" (Prov. 28:25)

B. Dishonor - Prov. 11:2 - "when pride comes, then comes dishonor"

C. Not right with God - Hab. 2:4 - "proud one, soul not right within him..."

D. Denies God - Ps. 10:3,4 - "in haughtiness does not seek Him..."

E. Fall, bring low

Prov. 16:18 - "pride goes before destruction, and a haughty spirit before stumbling" (Prov. 18:12)

Prov. 29:23 - "a man's pride will bring him low"

Isa. 2:11 - "the loftiness of man will be humbled" (Jere. 13:15-17)

V. Antithesis of "pride"

A. Humility - recognizing and accepting our rightful place of subordination to and dependency upon God

Rom. 12:16 - "associate with the lowly"

Phil. 2:3 - "with humility of mind let each regard one another as more important than himself. Look out for interests of others."

James 4:6 - "God gives grace to the humble. Submit therefore to God"

I Pet. 5:5,6 - "clothe yourself with humility, for God gives grace to the humble. Humble yourselves under God."

B. Boast in the Lord

Jere. 9:23,24 - "let him who boasts boast that he knows Me"

I Cor. 1:31 - "let him who boasts, boast in the Lord"

II Cor. 10:17 - "he who boasts, let him boast in the Lord"

EXPIATION / PROPITIATION

I. Representative Biblical references

A. Old Testament

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Numb. 35:33 - "no *expiation* can be made for the land" (Heb. *kaphar*)
 LXX (Septuagint) uses the Greek *hilasmos* word group to translate the
 Hebrew *kopher/kippur* word group over 100 times.

B. New Testament

1. Greek words *hilaskomai*, *hilasmos*, *hilasterion*

a. from roots of *hilaros* - cheerful (cf. Rom. 12:8; II Cor. 9:7),
 and *hileos* - kindly, merciful, gracious

b. meaning: to appease, to satisfy, to propitiate, to expiate

c. If personally satisfied, likely to be cheerful; if dissatisfied,
 not likely to be cheerful, kindly and merciful

2. Usages referring to the atoning work of Jesus Christ

Romans 3:25 - "God displayed (Jesus Christ) publicly as a
propitiation in His blood through faith" (RSV - "expiation")

Heb. 2:17 - "a merciful and faithful high priest...to make
propitiation for the sins of the people" (RSV - "expiation")

I Jn. 2:2 - "He Himself is the *propitiation* for our sins...for those of
 the whole world" (RSV - "expiation")

I Jn. 4:10 - "He (God) loved us and sent His Son to be the
propitiation for our sins" (RSV - "expiation")

II. Developing a Biblical understanding of "expiation" and "propitiation".

A. Hebrew background of redemption and atonement is important for
 understanding concept of "expiation" and "propitiation"

B. The Greek word-group allows for a latitude of meaning.

C. Theological debate whether English word "expiation" or "propitiation" best
 translates the Greek words

1. English words

a. "Expiation"

(1) from Latin *ex*=from; *piare*=to make amends

(2) meaning: "to make amends, to atone"

b. "Propitiation"

(1) from Latin *pro*=towards; *petere*=to seek

(2) meaning: to appease, to cause to be favorably
 disposed towards

2. C.H. Dodd (British theologian - 1884-1973) repudiated the use of
 "propitiation" on the grounds that it implied a pagan concept of
 appeasing, placating and pacifying an offended, angry and vindictive
 god who could be bought-off, bribed and satisfied with the
 meritorious payment or performance of the offender (or his
 representative), in order to be favorably disposed, merciful and
 conciliatory toward them.

a. correct in rejecting such an idea in reference to God

b. the question is whether "propitiation" necessarily implies
 such an idea, or can convey a more positive idea of favorable
 disposition based on adequate and satisfactory removal of
 the cause of displeasure, wrath, alienation and
 estrangement, particularly as initiated by God Himself at
 the expense of His own Son as the vicarious and

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substitutionary propitiation.

III. Differentiating the concepts of "expiation" and "propitiation"

Expiation Propitiation

- a sacrifice that satisfies the legal • a sacrifice that satisfies what God's requirements character requires
- satisfies the just consequence of • satisfies the just offense and wrath death for sin (justice) of God toward the violation of His character of holiness
- forensic satisfaction • personal satisfaction
- legal, judicial, penal, mechanical • relational, personal
- focuses on remedial, restitutorial • focuses on restorative result of action of God God's action in Christ
- death of Christ makes amends for • death of Christ removes the objective guilt of man's disfavor of God toward men transgression of the Law because of sin
- correlates closely with ritual-sacrifice • correlates closely with relational concept of redemption and emancipation concept of atonement redemption
- looks back at "redemption" • looks forward to "reconciliation"
- overemphasis makes God's justice • overemphasis anthropomorphizes impersonal or mechanical God's personal attitudes

IV. Biblical balance of "expiation" and "propitiation"

A. These are two important concepts that provide the transition between redemption and reconciliation.

B. They should not be separated or divorced into an either/or exclusivism, but be balanced in a both/and synthesis.

C. Proponents of exclusivistic extremes both cast their concepts in epistemological contexts that fail to adequately recognize the ontological reality of Christ's life and work.

D. Exclusivists must beware of misrepresenting the character of God.

1. Expiation only: God is not to be identified only with legal justice of retribution, restitution and reclamation.

2. Propitiation only: God is not to be identified with inadequate anthropomorphic attitudes unworthy of His character.

a. Wrath of God is not irrational, selfish passion of personal pique and malicious vindictiveness. It is the settled unacceptance and intolerance of evil that is contrary to the character of God.

b. Love of God is not concessionary, conciliatory sentimentality leading to mushy mercy.

E. Liberal and conservative theological positions

1. Liberal theology tended toward "expiation" exclusivism (cf. RSV)

2. Conservative theology tended toward "propitiation" exclusivism.

3. Somewhat ironic since conservative theology has traditionally cast redemption in legal, forensic categories (cf. "justification"), and liberal theology has emphasized personal, social categories.

4. On the other hand, conservative theology wanted to preserve concept

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of "personal relationship" with God, rather than ritual, intellectual concepts more prevalent in liberal theology.

F. Need to maintain balanced Christocentric emphasis

1. Jesus Christ is the expiatory sacrifice
2. Jesus Christ is the propitiatory satisfaction

PSYCHOLOGY

I. Biblical references

A. There are no biblical references to "psychology"

B. English word "psychology"

1. Derived from two Greek words

a. *psuche* = soul, life, person, self

b. *logos* = word, logic, study of, reasoning

2. Both words used in the New Testament

C. Representative biblical references to "soul"

1. Hebrew word *nephesh* - soul, being, creature, life, person (over 600 references in Old Testament)

Gen. 1:20,21,24 - "living *creature*"

Gen. 2:7 - "man became a living *being*"

Ps. 119:81 - "my *soul* languishes for Thy salvation"

Prov. 21:10 - "the *soul* of the wicked desires evil"

2. Greek words *psuche* and *psuchikos*

a. *psuche* (105 references in New Testament)

Matt. 10:28 - "do not fear those who kill the body, but are unable to kill the *soul*; but rather fear Him who is able to destroy both *soul* and body in hell."

Matt. 16:25,26 - "whoever wishes to save his *life* shall lose it; but whoever loses his *life* for My sake shall find it.

What will a man be profited, if he gains the whole world, and forfeits his *soul*?

Mk. 14:34 - "My *soul* is deeply grieved to the point of death"

Lk. 12:19,20,22 - "*Soul*, you have many goods... this night your *soul* is required of you....do not be anxious for your *life*..."

Rom. 13:1 - "Let every *person* be in subjection to authorities"

I Cor. 15:45 - ""first man, Adam, became a living *soul*"

Eph. 6:6 - "doing the will of God from the *heart*"

I Thess. 5:23 - "may your spirit and *soul* and body be preserved complete"

Heb. 4:12 - "word of God...piercing as far as division of *soul* and spirit"

James 1:21 - "word implanted, able to save your souls"

I Pet. 1:9 - "outcome of your faith the salvation of your *souls*"

I Pet. 3:20 - "eight *persons* brought safely through the water"

Rev. 20:4 - "souls of those who had been beheaded"

b. *psuchikos*

I Cor. 2:14 - "a *natural* man does not accept things of Spirit"

James 3:15 - "wisdom that is earthly, *natural*, demonic..."

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Jude 19 - "cause division, *natural*, devoid of the Spirit"

II. Brief history of man's attempts to understand the human "soul"

A. Man has always sought to understand himself and his behavior.

Job 7:17 - "What is man, that Thou dost magnify him?"

Ps. 8:4; 144:3 - "What is man, that Thou dost take thought of him?"

B. Search often merged with philosophy, theology, anthropology, physiology

C. Hippocrates (527-514 BC) identified differing behavior patterns (humours, temperaments) basing them on materialistic, physiological prevailing bodily fluids (blood, phlegm, black bile, yellow bile).

D. Plato (427-347 BC), *Phaedo*, and Aristotle (384-322 BC), *On the Soul*, considered the human soul in more rationalistic, spiritualist sense.

E. Abundant Christian literature through the centuries (thousands of books)

1. Tertullian (155-220), *On the Soul*.

2. Gregory of Nyssa (335-394), *Concerning the Soul and Resurrection*

3. Augustine (354-430), *The Soul and Its Origin*.

4. Jonathan Edwards (1703-1758), *Treatises on Religious Affection; Freedom of Will*.

5. Franz Delitzsch - *A System of Biblical Psychology* (1855).

F. Secular psychology - *aka* naturalistic, scientific, humanistic

1. Developed in last half of nineteenth century (1850-1900) as separate educational discipline.

2. Scientific emphasis on empirical observation. Naturalistic premises. Social sciences.

3. Various and numerous perspectives

a. reductionism - Sigmund Freud (1856-1939)

b. determinism - B.F. Skinner

c. collectivism - Carl Jung (1875-1961)

4. Humanistic and naturalistic premises left God out of study

a. religious blamed as primary cause of maladjustment

b. anti-religious, anti-Christian orientation

5. Psychology of religion

a. religious phenomena from psychological analysis

b. Jonathan Edwards - *Treatise on Religious Affections*

c. William James - *Varieties of Religious Experience*.

G. Defensive evangelical backlash to secular psychology

1. Prior to 1960 uneasy coexistence of theology and psychology

2. Jay Adams, *Competent to Counsel* (1970) eschewed all eclecticism

3. Backlash of antagonism to secular psychology

4. Aversion to the use of the word "psychology"

5. Psychology regarded as detrimental to Christians; antithetical to everything biblical, theological and spiritual; diabolic

6. A few authors (ex. Tournier, Narramore, Collins) still sought integration of theology and psychology.

III. Considerations in the study of the soul.

A. Constitution or function?

1. Greek dualism regarded "soul imprisoned in body."

2. Early Christian writers accepted three parts: spirit, soul, body

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- a. Called trichotomous or tripartite constitution
- b. Based on I Thess. 5:23; Heb. 4:12
- 3. Later, in reaction to Apollinarius (310-391), Christian teaching reverted to two-part model.
 - a. Called dichotomous constitution
 - b. Body and soul/spirit
- 4. Should not be conceived as entities, substances or organs, whether tangible or intangible
- 5. Should not be conceived as compartments, parts, or partitions
- 6. Best considered as categories of function
- 7. Should avoid
 - a. holistic monism
 - b. separated dualism
 - c. mystical idealism
 - d. substantive materialism
- B. Soul and spirit - synonymous or distinct?
 - 1. Both refer to "inner man" - Eph. 3:16
 - a. spirit - Rom. 7:22
 - b. soul - II Cor. 4:16
 - 2. Both refer to "heart" - I Pet. 3:4; Rom. 10:1; Eph. 3:17
 - a. spirit - Heb. 8:10; 10:16
 - b. soul - Matt. 5:28; Jn. 16:22; Rom. 1:24; II Cor. 9:7; Col. 3:15
 - 3. Both yielded up in death -
 - a. spirit - Jn. 19:30; James 2:26
 - b. soul - Gen. 35:18
 - 4. Both refer to dead persons
 - a. spirits - I Pet. 3:19
 - b. souls - Rev. 6:9; 20:4
 - 5. Both have experiential or emotive reference
 - a. spirit - Jn. 11:33; 13:21
 - b. soul - Matt. 26:38; Jn. 12:27
 - 6. Distinction of spirit and soul - I Thess 5:23; Heb. 4:12;
 - 7. Contemporary Christian teaching regards soul and spirit as synonymous, for the most part.
 - 8. Emergence of modern secular psychology has amplified need to differentiate between psychological and spiritual function.
- C. Origin of the soul
 - 1. Created by God in Adam - Gen. 2:7; Job 33:4; I Cor. 15:45
 - a. Not an emanation of Godness or divinity
 - b. Not physiological extension
 - c. Not pre-existent, eternal or immortal
 - 2. Derivation of soul in each individual
 - a. Created by God in each individual
 - (1) Creationism
 - (2) problem of individuation
 - b. Derived from parents
 - (1) Traducianism

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(2) problem of determinism

D. Function of the soul

1. Seat of personality, individuality, mobilization of behavior
2. Mental, emotional and volitional function; mind, emotion, will; thoughts, affections, choices.
3. Desires, drives, needs - Rom. 1:24; Eph. 2:3

IV. Conclusions

A. Psychology will always be a legitimate field of study for man.

B. Must recognize and accept varying approaches to psychology.

1. Secular psychology - naturalistic, humanistic, scientific

a. empirical observation

b. naturalistic presuppositions

2. Psychology of religion

a. much of religion is psychologically induced

b. exposes pseudo-Christian religious practices

3. Theological psychology - biblical, spiritual, Christian

a. recognizing spiritual source of character in behavior

b. recognizing derivative man

c. recognizing self-revelation of God in Jesus Christ

d. recognizing the restoration of divine intent for human

function in Jesus Christ; Christocentric

e. understanding the teleological purpose and destiny of man

RAPTURE

I. Biblical usage of the word "rapture"

A. The Bible does not use the word "rapture"

1. Not found in Biblical concordance

2. Not found in Biblical dictionaries or encyclopedias

B. English word "rapture" derived from Latin word *rapio* (*rapere*, *raptus*)

1. Meaning: to carry away, to be caught up, to snatch, seize, pluck, drag away, carry off, abduct, plunder, ravish, rape

2. English word "rape" derived from this Latin root

C. English usage of word "rapture"

1. General usage: "carried away with emotion, ecstasy, passion"

2. Theological usage: "caught up in clouds to meet the Lord"

a. Recent theological origin

(1) Emphasized in premillennial/dispensational theology since middle of nineteenth century

(2) Not found as definition in Webster's Collegiate Dict.

b. Questionable choice of English word as equivalence for Biblical reference.

D. Singular Biblical passage that refers to being "caught up" at end time.

1. I Thess. 4:17 - "we who are alive and remain shall be *caught up* together with them in the clouds to meet the Lord in the air..."

2. Greek word for "caught up" is *harpazo* - used 13 times in N.T.

a. translated "snatch" - Matt. 13:19; Jn. 10:12,28,29; Acts 8:39; Jude 23

b. translated "take by force" - Matt. 11:12; Jn. 6:15; Acts 23:10

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- c. translated "caught up" - II Cor. 12:2,4; I Thess 4:17;
Rev. 12:5
- 3. Contextual interpretation of I Thess. 4:13-18
 - a. Not an attempt to outline sequential events of final times
 - b. Context of concern, consolation, condolence, comfort
 - c. Paul explains
 - (1) the hope (confident expectation) of the Christian
 - (2) the resurrection of the body of the Christian
 - (3) the equal opportunity of those who have died and those who remain
 - (4) those remaining alive are "caught up"
 - (5) the comfort that Christians have in these realities
- II. "Rapture" in premillennial/dispensational eschatology and theology
 - A. The "catching up" of believers, the Church, was separated in time from the Second Coming of Jesus Christ to earth in the teaching of the Plymouth Brethren of Britain, creating a two-phase Second Coming of Christ.
 - 1. Rapture - Jesus' coming for His saints
 - 2. Revelation - Jesus' coming with His saints
 - B. Illustrations
 - Church Age Tribulation Millennium New heaven/New Earth
 - Christianity on earth ...tribulation New heaven/New Earth
 - 2. Plymouth Brethren – premillennial/dispensational teaching
 - 1. Traditional Christian teaching throughout the centuries
 - C. History of this interpretation
 - 1. Margaret MacDonald (1830) - personal prophecy in Glasgow
 - 2. Edward Irving (1832) - Scottish charismatic preacher
 - 3. John Nelson Darby - Irish lawyer and Plymouth Brethren leader
 - 4. James H. Brookes - American Presbyterian preacher
 - 5. Dwight L. Moody - Moody Bible Institute
 - 6. C.I. Scofield - Scofield Bible
 - 7. Dallas Theological Seminary (Chafer, Ironside, Ryrie, Walvoord)
 - 8. Hal Lindsey - Late, Great Planet Earth
 - 9. Popular interpretation of fundamentalist evangelicals
 - D. Variant opinions of the time of "rapture" among premillennialists
 - 1. Pre-tribulation rapture - church removed from tribulation
 - 2. Mid-tribulation rapture - church removed prior to severe tribulation
 - 3. Pre-wrath rapture - (variant of mid-tribulation rapture)
 - 4. Post-tribulation rapture - church endures tribulation
 - 5. Partial tribulation - faithful remnant of Christians removed at beginning of tribulation; others removed later
 - E. Elements of "rapture" in pretribulation, premillennial dispensationalism
 - 1. Two-phase second-coming
 - 2. Imminence - any time, any moment, soon coming
 - 3. Silent, secret, invisible disappearance of Christians
- III. Concluding observations concerning the "rapture"
 - A. Affirming the reality of being "caught up with Christ" (I Thess. 4:17)
 - 1. Semantic irrelevance of using the word "rapture"

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- 2. Maintaining the hope of Christ's return
- B. Questioning the elements of pretribulational premillennial "rapture"
 - 1. Inadequate basis for two-phase Second Coming
 - a. "caught up," "meet," "descend" same time period
 - b. final judgment
 - 2. Inadequate basis for imminence of expectation
 - a. His return is impending
 - b. His return will be sudden, unannounced
 - c. Christians are to be expectant, prepared, waiting and watching
 - 3. Inadequate basis for secret rapture
 - a. His return will be public
 - b. His return will be visible
 - 4. Inadequate basis for silent rapture
 - a. His return will be with shout
 - b. His return will be with trumpet
 - 5. Improper claims of new revelation
- C. Avoiding the effects of pretribulational premillennial "rapture"
 - 1. divisiveness, intolerance, disunity
 - 2. arrogance, pride, superiority, gnosticism
 - 3. escapist mentality, avoidance, withdrawal
 - 4. negative attitude toward society; disengaged
 - 5. inadequate ecclesiology; ghetto mentality; church relegated to tossing out life-savers

RECONCILIATION

- I. Biblical references to "reconciliation"
 - A. Old Testament
 - 1. Judaic concept of ritual-sacrifice (*kopher, kippur*), atonement, was closest old covenant idea.
 - 2. Legal context viewed alienation primarily as objective separation, inconsistency or incompatibility, and atonement as impersonal exchange.
 - B. New Testament
 - 1. Greek words *katallasso, katallage, apokatallasso*
 - a. Derived from *kata*=according to; *allasso*=to exchange, alter (from *allos*=another)
 - b. Meaning: to restore understanding between people after hostility, displeasure or disagreement.
 - c. Greek thought did not usually conceive of personal relationship with gods.
 - d. New Testament usage therefore unique usage of Gk. words.
 - 2. Usages in New Testament
 - Matt. 5:24 - "first be *reconciled* to your brother"
 - Acts 7:26 - "he (Moses) tried to *reconcile* them in peace"
 - Rom. 5:10 - "while we were enemies, we were *reconciled* to God through the death of His Son ...having been *reconciled*, we shall be saved by His life"

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Rom. 5:11 - "we have now received the *reconciliation*"

Rom. 11:15 - "if their rejection be the *reconciliation* of the world"

I Cor. 7:11 - "be *reconciled* to her husband"

II Cor. 5:18 - "God, who *reconciled* us to Himself, through Christ, and gave us the ministry of *reconciliation*"

II Cor. 5:19 - "God was in Christ *reconciling* the world to Himself ...committed to us the word of *reconciliation*"

II Cor. 5:20 - "be *reconciled* to God"

Eph. 2:16 - "might *reconcile* them both in one body"

Col. 1:20 - "through Him to *reconcile* all things to Himself"

Col. 1:22 - "He has now *reconciled* you in His fleshly body through death"

3. English word "reconciliation" from Latin *reconciliare*; *re*=again, *conciliare*=to bring together, to unite

II. Features of Biblical new covenant "reconciliation"

A. Primarily a personal concept, rather than impersonal, forensic concept of reconciling (i.e. violation and penalty)

B. Presupposes a broken personal relationship between God and man

1. separation - Isa. 59:2; Eph. 2:12

2. alienation, estrangement - Eph. 2:12; Col. 1:21

3. isolation, exclusion - Eph. 4:18

4. hostility, wrath - Rom. 1:18; 5:9; 8:7; Eph. 5:6; Col. 1:21

5. enmity, enemies - Rom. 5:10; James 4:4

6. obstacle, barrier

C. The subject and object of reconciliation

1. Primary Biblical explanation posits God as the subject, and man as the object, of reconciliation.

a. pagan religion - man was the subject who had to act, work or perform in order to placate, pacify or appease the personal pique of an offended and angry god, in order to be reconciled and brought into his good graces.

b. Christian message - God took the initiative to act on man's behalf to effect reconciliation - II Cor. 5:18,19; Col. 1:20

2. Secondly, God can be considered as both subject and object of reconciliation.

a. Subject, by His taking the initiative to act in Christ

b. Object, in the sense that God's just wrath (cf. Rom. 5:9)

toward sin, whereby men are enemies (cf. Rom. 5:10), is changed to a reconciled relationship by His initiated action entailing His judgment upon the sacrifice of His Son.

(1) The immutable character of God does not change, nor does His implacable opposition to sin, contrary to His character.

(2) The *modus operandi* of God can, does and has changed, allowing God to be reconciled with men made righteous in Christ.

D. The essence of reconciliation

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1. The ending of the enmity and estrangement
 - a. Accomplished by the death of Jesus Christ on the cross - Rom. 5:10; II Cor. 5:15,21; Col. 1:22; Eph. 2:16
 - (1) Redemptive, expiatory, propitiatory sacrifice
 - (2) Substitutional, vicarious taking of death consequences for men's sin
 - (3) Imputation of our sins to Christ - II Cor. 5:21
 - b. God's justice is satisfied; God's wrath is removed
 2. The effecting of a personal relationship and spiritual union of God with receptive mankind.
 - a. Imputation of Christ's righteousness - Rom. 5:19; II Cor. 5:21
 - b. Loving fellowship ensues
 - E. Reconciliation must be received, accepted by faith - Rom. 5:1,2; II Cor. 5:20
 - F. Reconciliation is closely related and associated with these concepts:
 1. "peace with God" - Rom. 5:1; Col. 1:20
 2. "access to God" - Eph. 2:18; 3:12; Col. 1:22
 3. "fellowship with God" - I Jn. 1:3
 4. "justification" - Rom. 5:19; II Cor. 5:19,21
 5. "adoption" - Rom. 8:15; 9:4; Gal. 4:5; Eph. 1:5
 6. "restoration" - Acts 3:21
 7. spiritual exchange - Acts 26:18
 8. spiritual union - I Cor. 6:17
 9. indwelling of Holy Spirit - Rom. 5:5
 10. identity as "new creature" - II Cor. 5:17
 11. saving life of Christ - Rom. 5:10
 12. joy - Rom. 5:11
 13. times of refreshing - Acts 3:19
 14. love - Rom. 5:5; II Cor. 5:14
 - G. Proclamation of reconciliation
 1. "word of reconciliation" is the gospel - II Cor. 5:19
 2. "ministry of reconciliation" is evangelism - II Cor. 5:18
 3. "be reconciled to God" is the invitation - II Cor. 5:20
 - H. Reconciliation will be worked out in human relationships as the Reconciler lives in the Christian.
 1. husband and wife relationships - I Cor. 7:10
 2. brothers, neighbors, litigants - Matt. 5:24
 3. racial reconciliation and integration - Eph. 2:16
 - I. Is there a yet unfulfilled cosmic reconciliation? - Col. 1:20; Acts 3:21; Rom. 8:18-23; I Cor. 15:24-28
- REDEMPTION**
- I. Representative Biblical references to "redemption"
 - A. Old Testament
 1. Hebrew words *padah* (to ransom), *pidyon* (ransom)
 - Deut. 7:8 - "the Lord brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh of Egypt" (cf. 9:26; 13:5; 21:8)
 - Ps. 78:42 - "His power, when He redeemed them from the

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adversary...in Egypt" (cf. 49:7,8; 111:9)

Isa. 1:27 - "Zion will be redeemed with justice" (cf. 35:10; 51:11)

Hosea 13:14 - "I will redeem them from death" (cf. I Cor 15:55)

2. Hebrew words *kopher* (ransom), *kippur* (to make atonement)

Lev. 1:4 - "burnt offering accepted to make atonement"

Lev. 16:6-34 - "make atonement for the sons of Israel for all their sins once every year"

Dan. 9:24 - "make an end to sin, to make atonement...Messiah the Prince..."

3. Hebrew words *gaal* (to ransom, redeem), *guella* (redemption), *goel* (redeemer)

Ruth 2:20 - "the man is our relative, one of our redeemers"

Ruth 4:14 - "the Lord who has not left you without a redeemer"

Isa. 52:3 - "you will be redeemed without money"

Isa. 59:20 - "a Redeemer will come to Zion"

B. New Testament

1. Greek words *agorazo* (to buy, purchase), *exagorazo* (to buy out, redeem)

I Cor. 6:20; 7:23 - "bought with a price" (cf. II Pet. 2:1)

Rev. 5:9 - "purchase for God with Thy blood"

Gal. 3:13 - "Christ redeemed us from the curse of the Law"

Gal. 4:5 - "He might redeem those who were under the Law"

2. Greek words *lutron* (ransom price), *lutroo* (to ransom), *lutrosis* (redemption), *lutrotes* (redeemer)

Matt. 20:28; Mk. 10:45 - "to give His life a ransom for many"

Titus 2:14 - "redeem us from every lawless deed"

Heb. 9:12 - "through His own blood...obtained eternal redemption"

I Pet. 1:18,19 - "redeemed...with precious blood...of Christ"

II. Background considerations for understanding "redemption"

A. Hebrew heritage most important for contextual background

1. Hebrew concepts take priority

2. Greek words have limited meaning of transactional purchase

3. Early aberrations in Christian thought about redemption

a. Over-emphasis of Greek thought - Who is paying? What is paid? Why is it paid? To whom is it paid? What is the result of the payment?

b. Failure to apply balanced Hebrew concepts

c. Led to crude, outlandish explanations

(1) God paid ransom to devil; stiffed him

(2) Jesus bought God's favor; paid Him off to enact legal fiction

B. Physical analogies employed to express spiritual realities

1. Must not push analogies too far

2. Must maintain balance of all concepts

C. Historical perspective must be maintained

1. Condition of man from the Fall

a. Why was redemption necessary?

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- b. Why did Jesus have to die?
- 2. Complete life of Jesus Christ
 - a. Incarnation - perfect in Being
 - b. Obedience - perfect in Behavior
 - c. Death - Perfect in Benefit - remedial - for us
 - d. Resurrection - Perfect in Benefit - restorative - in us
- III. Essential elements for understanding "redemption"
 - A. Event-payment redemption (*padah*) - Israel redeemed out of Egypt
 - 1. God's powerful intervention for man in grace
 - 2. Triumphal event of rescue and deliverance
 - 3. Substitutionary sacrificial offering
 - 4. Satisfactory payment of equivalence – first-born
 - 5. Redeemed out of slavery, bondage, oppression
 - 6. Judgment on repressive power
 - 7. New covenant relationship and kingdom
 - B. Ritual-sacrifice redemption (*kopher*) - Day of Atonement
 - 1. Legal standards of God's character violated
 - 2. God's establishes means for dealing with transgression
 - 3. Fault not canceled, but covered by vicarious offering
 - 4. God provides both priest and sacrifice; Lord and lamb
 - 5. Innocent is sacrificed for guilty
 - 6. Redeemed out of defilement, guilt, estrangement
 - 7. God is satisfied; man is reinstated and restored
 - C. Relational-emancipation redemption (*gaal*) - Ruth redeemed by Boaz
 - 1. God is identified with His people
 - 2. God takes the initiative and responsibility to restore what was intended for people
 - 3. Redeemer is one of us; a kinsman
 - 4. Redeemer is vindicator, avenger, emancipator, advocate
 - 5. Redeemed out of indebtedness, bondage, loss of what previously belonged to us
 - 6. Restoration to full inheritance
- IV. Necessity of a balanced perspective of "redemption"
 - A. Event-payment (*padah*)
 - 1. without ritual-sacrifice results in dualistic ransom to devil
 - 2. without relational-emancipation results in historicism of events and theological benefits bestowed
 - B. Ritual-sacrifice (*kopher*)
 - 1. without event-payment results in placating and appeasing angry, vindictive god by meritorious human mediation
 - 2. without relational-emancipation results in ritualistic superstition or an overly objectified "legal fiction"
 - C. Relational-emancipation (*gaal*)
 - 1. without event-payment results in mere moral influence or existentialism
 - 2. without ritual-sacrifice results in mystic absorption of man into the divine, or human deification

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D. Contemporary need to recognize the ontological factors of relationalemanicipation alongside of epistemological factors of event-payment and ritual-sacrifice.

REGENERATION

I. Biblical references to "regeneration"

A. Old Testament

1. No direct references to "regeneration" in OT
2. Prophetic allusions - eschatological expectations
 - a. national restoration - Isa. 52:8; Lam. 5:21; Acts 1:6
 - b. individual restoration - Ps.51:12; Lam. 1:16; Ezek. 37:1-14
3. Question of whether old covenant believers were individually, spiritually regenerated?

B. New Testament

1. Greek words *gennao anothēn* – *gennao*=to bring into being, to be born; *anothēn*=from above

John 3:3 - "unless one is born from above, he cannot see the kingdom of God."

John 3:7 - "You must be born from above"

2. Greek word *palingenesia* – *palin*=again; *gennao*=to bring into being, to be born

Matt. 19:28 - "in the regeneration when the Son of Man will sit on His glorious throne..."

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

3. Greek word *anagennao* – *ana*=in the midst of; *gennao*=to bring into being, to be born

I Pet. 1:3 - "God...has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead."

I Pet. 1:23 - "you have been born again...through the living and abiding word of God."

C. English word "regeneration" from Latin *regeneratus* – *re*=again; *generatus*=to bring into being

II. Relation of regeneration to other Biblical concepts

A. Conversion - Acts 3:19; 26:18; I Thess. 1:9

B. Spiritual exchange - Acts 26:18; I Cor. 2:12; I Jn. 4:6

C. Spiritual union - I Cor. 6:17

D. Reconciliation - Rom. 5:10,11

E. Know God - Jn. 17:3; Gal. 4:9; I Jn. 2:3,13,14; 4:7

F. Indwelling deity

1. God the Father - Jn. 14:23; I Cor. 3:16; I Jn. 4:12,15,16

2. Jesus Christ - Rom. 8:9; II Cor. 13:5; Gal. 2:20; Eph. 3:17; Col. 1:27

3. Holy Spirit - I Cor. 6:19; Gal. 4:6; II Tim. 1:14; James 4:5

G. Partake of divine nature - II Pet. 1:4

H. Divine, eternal life - Jn. 3:16; 10:10; 14:6; 20:31; Rom. 6:4,23; 8:10;

II Cor. 3:6; Eph. 2:1; Col. 3:4; II Pet. 1:3; I Jn. 3:14; 5:12

I. Initial personal experience of salvation - Eph. 2:8,9

J. Spiritual identification/identity

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1. Christians – "Christ-ones" - Acts 11:26; I Pet. 4:16
2. New creature - II Cor. 5:17; Gal. 6:15
3. New man - Eph. 4:24; Col. 3:10
- K. Character investiture
 1. Made righteous - Rom. 5:19; 8:10; II Cor. 5:21; Eph. 4:24
 2. Made holy - Eph. 1:4; Col. 1:22; 3:12
 3. Made perfect - Phil. 3:15; Heb. 10:14; 12:23
- L. Lordship of Christ - Rom. 5:21; 10:9; I Cor. 6:17; 8:6
- M. Divine empowering, enabling - Acts 1:8; I Cor. 1:24; II Cor. 12:9; Eph. 3:16,20; Col. 1:29
- N. Baptism - I Cor. 12:13; Not "baptismal regeneration"
- O. Cosmic restoration, reconciliation or regeneration - Matt. 19:28; Acts 3:21; Rom. 8:18-23; I Cor. 15:27; Col. 1:20
- III. An alliterative review of "regeneration"
- A. Reason for regeneration
 1. Man did not need new rules, system, education, religion
 2. Man needed to "be brought into being again" with God in the man
- B. Resurrection pre-requisite of regeneration
 1. Resurrection of Christ evidenced life out of death - Jn. 12:24
 2. Resurrection-life of Jesus made available to man - I Pet. 1:3
- C. Reality of regeneration
 1. Not "turning over new leaf" or "getting religion"
 2. Divine life is invested in man - Jn. 10:10; 14:6; I Jn 5:12
- D. Revelation of regeneration
 1. Nicodemus (Jn. 3:1-7) could not see his spiritual need (I Cor. 2:14)
 2. Spirit of God reveals our need - Jn. 12:32; 16:7-11
- E. Receipt of regeneration
 1. Not merely by mental assent to historical or theological data
 2. Received by faith – our receptivity of God's activity - Jn. 1:12; 3:16
- F. Resource of regeneration
 1. Cannot give birth to ourselves; must be progenitor
 2. God is source of life (Jn. 5:26); we receive His life (Jn. 1:13)
- G. Region of regeneration
 1. Fallen man is spiritually dead - Eph. 2:1,5
 2. "That which is born of the Spirit is spirit" - Jn. 3:6
- H. Reposit of regeneration
 1. God the Father dwells in the Christian - Jn. 14:23; I Jn. 4:15
 2. Jesus Christ dwells in Christian - II Cor. 13:5; Gal. 2:20; Col. 1:27
 3. Holy Spirit dwells in Christian - II Tim. 1:14; James 4:5
- I. Renewal of regeneration
 1. "renewing of the Holy Spirit" - Titus 3:5
 2. "All things become new," new creature - II Cor. 5:17
 3. "new man" - Eph. 4:24; Col. 3:10
- J. Relationship of regeneration
 1. Personal relationship with Jesus Christ
 2. Relationship with all Christians in Body of Christ - Heb. 10:24,25
- K. Retention of regeneration

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1. God will not renege on His promised faithfulness
2. "Spirit bears witness with our spirit" - Rom. 8:16
- L. Release of regeneration
 1. Regeneration not an end in itself; a crisis with view to process
 2. Regeneration is the initiation of sanctification
- M. Results of regeneration
 1. Character of Christ by the fruit of the Spirit - Gal. 5:22,23
 2. Ministry of Christ by the gifts of the Spirit - Rom. 12; I Cor. 12

REJECTION

I. Representative Biblical references

A. God

1. God is love - accepting, merciful, forgiving, gracious
I Jn. 4:8,16 - "God is love..."
Rom. 15:7 - "Christ accepted us to the glory of God"
 2. God is not rejective
Lev. 26:11 - "My soul will not reject you"
Isa. 41:9 - "I have chosen you and not rejected you"
Ps. 94:14 - "the Lord will not abandon His people"
II Cor. 4:9 - "not forsaken"
Heb. 13:5 - "I will never desert you, nor forsake you"
- Is there a point of no return, at which God gives up on a person and rejects? (cf. Ps. 77:7; 81:12; 88:14; Acts 7:42,43; Rom. 1:24,26,28)

3. We are to love and accept

- Jn. 13:34 - "love one another as I have loved you"
Rom. 15:7 - "accept one another"
- ##### B. Satan - "god of this world" (II Cor. 4:4) - rejective, reviling

1. Jesus rejected and reviled
Isa. 53:3 - "He was despised and forsaken of men"
Lk. 17:25 - "rejected by this generation"
I Peter 2:4 - "rejected by men"
I Peter 2:23 - "reviled, He did not revile in return"
2. People rejected and reviled
Ps. 27:10 - "my father and my mother have forsaken me"
I Cor. 4:12 - "when we are reviled, we bless"
I Pet. 3:16 - "those who revile your good behavior"
I Pet. 4:14 - "reviled for the name of Christ"

II. Explanation of "rejection"

A. God's intent

1. Created man to express His character - "image" of God
2. Fruit of the Spirit - Gal. 5:22,23
3. Social interpersonal relationships - love, acceptance, harmony, unity, community

B. Satan's perversion

1. Satan serves as the antithesis and negative of God
2. Satan's world system produces a rejective society
3. Self-concern fosters rejection

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- a. Ex. Cain and Abel - Gen. 4:1-15; I Jn. 3:12
- b. Deeds of flesh - Gal. 5:19-21
- 4. Everyone has experienced rejection
- III. Rejection in Personal Development (consult diagram)
- A. Parental care-giver is primary agent of personal development
- B. Rejection by inadequate fulfillment of God-given needs
- C. No perfect parents
- 1. Act with personal aspiration, gratification and reputation
- 2. React with fight, fright, flight
- 3. Patterns of fleshliness - S.E.L.F. patterning
- 4. Personal addictions - alcohol, drugs, sex, religion
- 5. Perpetuation of systemic family dynamics - dysfunctional families
- IV. Some particular forms of social rejection
- A. Physical violence
- B. Abusive authority
- C. Physical expulsion
- D. Sexual advantages
- E. Personal absence
- F. Verbal repudiation
- G. Verbal threats
- H. Personal differences
- I. Public humiliation
- J. Conditional acceptance
- K. Name-calling
- L. Attack on character
- M. Criticism, ridicule, negativism
- N. Comparison, favoritism
- O. Distrust
- P. Withdrawal of right and privileges
- Q. Undemonstrative, uncommunicative
- R. Inadequate provision
- S. Outside involvement
- T. Refusal to accept responsibility
- U. Unkept promises
- V. Impersonal means to an end
- W. Inequitable standards
- X. Absence of recognition and praise
- Y. Overprotection, indulgence
- Z. Projected expectations
- AA. Inadmission of failure
- BB. Forced responsibility
- CC. Encourage sinful behavior
- DD. Permissiveness
- EE. Inadequate example
- FF. No personal relationship
- GG. Premature death
- V. Responses to "rejection"

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A. Natural responses

1. Our own selfishness causes us to reject others
2. Allege rejection - repressed memories
3. React with fight, fright, flight
4. Against rejecters, others, God, ourselves, situations
5. Develop personality and identity in S.E.L.F.
6. Perpetuate rejective patterns

B. Christian response

1. Find our acceptance and identity in Christ
 - a. Christ accepted us - Rom. 15:7
 - b. Lord takes us up - Ps. 27:10
 - c. Entrust ourselves to Him - I Pet. 3:23
2. Accept others - Rom. 15:7

Poem by Edwin Markham - He drew a circle that shut me out;
Heretic, rebel, a thing to flout.

But Love and I had the wit to win;
We drew a circle that took him in.

RENEWING THE MIND

I. Representative Biblical references

A. Attitudes of mind that need to be renewed

Rom. 1:28 - "a depraved mind, to do things which are not proper"

Rom. 8:5,7 - "mind set on the flesh" *

Rom. 12:16 - "haughty in mind" *

II Cor. 4:4 - "blinded the minds of unbelieving"

II Cor. 11:3 - "minds led astray from simplicity and purity to Christ" *

Eph. 2:3 - "the desires of the flesh and of the mind"

Eph. 4:17 - "the futility of their mind" *

Phil. 3:19 - "set their minds on earthly things" *

Col. 1:21 - "alienated and hostile in mind"

Col. 2:18 - "inflated without cause by a fleshly mind" *

Titus 1:15 - "their mind and their conscience are defiled" *

B. Calls for renewal

Rom. 12:2 - "be transformed by the renewing of your mind" *

II Cor. 4:16 - "our inner man is being renewed day by day" *

Eph. 4:23 - "be renewed in the spirit of your mind" *

Col. 3:10 - "the new man is being renewed to a true knowledge..." *

Titus 3:5 - "renewing by the Holy Spirit"

C. Attitudes of a renewed mind

Isa. 26:3 - "the steadfast of mind Thou wilt keep in perfect peace"

Jere. 17:10 - "I, the Lord, search the heart, I test the mind"

Jere. 20:12 - "The Lord who seest the mind and the heart"

Matt. 22:37 - "Love the Lord with all your heart, soul, mind and strength" *

Rom. 14:5 - "let each man be fully convinced in his own mind" *

I Cor. 2:16 - "we have the mind of Christ"

Phil. 2:5 - "have this mind in you which was also in Christ Jesus" *

Phil. 4:8 - "whatever is true, right, pure...let your mind dwell on these..." *

Col. 3:2 - "set your mind on things above, not on things on the earth" *

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Heb. 8:10; 10:16 - "I will put my laws into their minds"

I Pet. 1:13 - "gird your minds for action" *

Rev. 2:23 - "I am He who searches the minds and hearts"

II. Why does the mind need to be renewed?

A. The mind has been programmed with natural "established attitudes"

1. These are the beliefs, thoughts, ideas, opinions, convictions, prejudices that we have concerning ourselves, others, objects, activities, God, etc.

2. How were these formed?

a. recommendation

(1) of parents

(2) of educational system

(3) of society (books, television, movies, etc.)

(4) of religious training

b. reflection

(1) personal observation

(2) personal experience

(3) personal compromise

3. These "established attitudes" permeated with fleshly "personal interest" of selfishness and sinfulness.

a. Act: personal aspiration, gratification, reputation

b. React: fight, fright, flight

B. If there was a mental-video device that could record all the thoughts that go through your mind, would you want to play it back for everyone?

1. God knows our every thought

Jere. 17:10 - "I, the Lord, search the heart; I test the mind"

Jere. 20:12 - "The Lord seest the mind and the heart"

Rev. 2:23 - "I am He who searches the minds and hearts"

2. Does this not reveal the necessity of renewing the mind?

C. The mind needs to be renewed with Godly "established attitudes"

1. Initial and continual renewal of the mind

A. Initial renewal - regenerative renewal

Titus 3:5 - "regeneration and renewal of the Holy Spirit"

I Cor. 2:16 - "you have the mind of Christ"

Heb. 8:10; 10:16 - "I will put my laws in their hearts"

B. Continual renewal - sanctifying renewal

Phil. 2:5 - "Have this mind in you which was in Christ"

Phil. 4:8 - "whatever is true, right, pure...let minds dwell

Col. 3:2 - "set your minds on things above"

2. The thoughts and attitudes of the mind serve as the conduits which allow for the mobilization of Godly behavior by divine energizing.

Prov. 23:7 - "As a man thinks in his soul, so is he (in behavior)"

I Pet. 1:13 - "gird your minds for action"

D. The combination of our "established attitudes" develop into a "mind-set"

1. Mind-set about ourselves

a. false sense of identity

b. external orientation - "how do I look?"

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- c. guilt - attitudes of worthlessness, inferiority
- 2. Mind-set about other people
 - a. people pleasing - self-conscious
 - b. vain imaginations - fears, phobias
 - c. attitudes of anger, impatience, hate, bitterness, resentment, revenge, suspicion, criticism, jealousy, unforgiveness, blame, depression, co-dependency
- 3. Mind-set about things
 - a. materialism - "what am I going to buy next?"
 - b. love things - use people
 - c. addictions to substances, objects, etc.
- 4. Mind-set about ideas
 - a. quest for knowledge
 - b. desire to be correct, accurate, right
- 5. Mind-set about situations
 - a. what might happen; the hypothetical - worry
 - b. panic about inability to cope
- 6. Mind-set about God
 - a. irrelevant, archaic, out-moded, unnecessary
 - b. external, peripheral safety net; mystical, magical
- III. How can the mind be renewed to develop Godly "established attitudes"?
 - A. Established attitudes re-formed to coincide with God's attitudes
 - 1. Consistent with His character - purity, righteousness, love, joy
 - 2. "Made new again"
 - a. Greek *anakainoo*: *ana*=again; *kainos*=new
 - b. Greek *ananeo*: *ana*=again; *neos*=new
 - 3. In accord with the
 - a. newness of life in Jesus Christ - Rom. 6:4
 - b. newness of the Spirit - Rom. 7:6
 - c. new covenant - Heb. 8:8,13
 - d. new and living way - Heb. 10:20
 - e. new creature - II Cor. 5:17
 - f. new man - Eph. 4:24; Col. 3:10
 - B. Basis of Godly "established attitudes" is God's revelation of Himself
 - 1. Natural revelation
 - Ps. 19:1,2 - "the heavens declare the glory of God..."
 - Rom. 1:20 - "His attributes have been seen....through what he made"
 - 2. Incarnational revelation
 - Lk. 10:22 - "the Son will reveal Him"
 - Jn. 1:18 - "He has explained Him"
 - 3. Biblical revelation
 - II Tim. 3:16 - "all Scripture is inspired by God"
 - Not just Bible knowledge of Bible data or trivia
 - 4. Personal revelation
 - Phil. 3:15 - "God will reveal it to you"
 - Rom. 14:5 - "let each man be fully convinced in his own mind"
 - C. Requires personal discipline to renew Godly established attitudes.

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I Tim. 4:7 - "discipline yourself for the purpose of godliness"

1. Undisciplined minds and thinking retain natural attitudes
2. This is not the self-discipline of self-effort
3. We must discipline (exercise) our minds and thoughts to allow for Godly action mobilized through Godly established attitudes

D. A "mind-set" settled on God and His activity.

1. A "steadfast mind" set on the things of God

Prov. 16:3 - "your thoughts shall be established"

Isa. 26:3 - "the steadfast of mind Thou wilt keep in perfect peace"

a. Not an idle mind - daydreaming, procrastinating, wasting time, fantasizing

b. Mind set on God's character and His ways

Phil. 4:8 - "whatever is true, right, pure...let your mind dwell on these..."

Col. 3:2 - "set your mind on things above..."

2. A "mind-set" that spontaneously thinks of God and His activity

a. "Yes, Lord"

(1) temptation

(2) worship

b. Joy - Phil. 4:4; I Thess. 5:16

c. Laughter - Prov. 15:13; 17:22

d. Song in your heart - Eph. 5:19

e. Love for others - Rom. 5:5; Jn. 13:34

E. Practical necessity of "renewing of mind" for Godly behavior

1. Change in form of thinking and behavior (transformation) comes as an indirect result of renewal of mind - Rom. 12:2

2. Cannot reverse: External nonconformity does not lead to behavioral transformation - Col. 2:20-23

3. Based on spiritual regeneration and becoming a "new man" in Christ, the Christian has the indwelling spiritual sufficiency to engage in the renewing of the mind that allows for divinely empowered Christian behavior - Eph. 4:23; Col. 3:10

REPENTANCE

I. Representative Biblical references to "repentance"

Matt. 4:17 - "Repent, for the kingdom of heaven is at hand"

Mk. 1:15 - "Repent, and believe the gospel"

Lk. 24:47 - "repentance for forgiveness of sins should be proclaimed in His name"

Acts 2:38 - "Repent and be baptized for the remission of sins"

Acts 3:19 - "repent and be converted, that your sins might be wiped away"

Acts 5:31 - "to grant repentance to Israel, and forgiveness of sins"

Acts 11:18 - "granted to the Gentiles also the repentance unto life"

Acts 17:30 - "God is declaring to men that all everywhere should repent"

Acts 20:21 - "repentance toward God, and faith in our Lord Jesus Christ"

Acts 26:20 - "repent and turn to God, performing deeds appropriate to repentance"

II Cor. 7:9,10 - "sorrowful to point of repentance...sorrow according to God produces repentance without regret, leading to salvation"

II Cor. 12:21 - "have not repented of impurity, immorality and sensuality"

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II Tim. 2:25 - "God may grant them repentance leading to the knowledge of the truth"

Heb. 6:1 - "repentance from dead works and faith toward God"

II Pet. 3:9 - "Lord...not wishing for any to perish but for all to come to repentance"

Rev. 2:5,16,21,22; 3:3,19 - "repent"

II. Developing a definition of "repentance"

A. Greek words

1. *metanoia*, *metanoeo* (all of the references cited above)

a. from *meta*=with; *nous*=mind

b. meaning - "change of mind"

2. *metamelomai*

a. from *meta*=with; *melei*=to care

b. meaning - "remorse, regret" (cf. Matt. 27:3; II Cor. 7:8)

B. English word "repentance"

1. Etymologically derived from Latin *repaenitere*

a. from *re*=again; *paenitere*=to be sorry, penitent, to grieve

b. meaning - "to be sorry, grieving, penitent, remorseful"

c. emphasis more on grief over sin, rather than change from (or abandonment) of sin

2. Latin word is not an exact equivalent to the meaning of the Greek word, thus creating imprecise English word

3. Idea of penitence later led to concept of penance in Roman Catholic practices

a. acts of confession, restitution, mortification, self-abasement

b. to demonstrate remorse, sorrow, regret

c. in order to receive forgiveness and absolution of guilt

C. Repentance is best defined as "a change of mind that leads to a change of action" - cf. Acts 26:20; Matt. 3:8

1. Misunderstandings and misemphases

a. "change of mind"

(1) cognitive change of opinion; "second-thoughts"

(2) emotional abhorrence, contrition, sorrow, regret, remorse

(3) self-reproach; must "die to self"

b. "change of action"

(1) self-generated activation of character and activity

(2) resolution to amendment of activities; to do better

(3) behavior modification; reformation

2. Clarification of the "changes" in "repentance"

a. "change of mind"

(1) about sin - "I have contravened His character"

(2) about oneself - "I am unworthy before God" - Lk. 18:13

(3) about our attitudes and mind-set - "My thoughts are inconsistent with His thoughts" (cf. Isa. 55:8,9)

(4) about our course of action - "I am unable to generate and enact the character of God;" "I can't...."

(5) about Christ - "He can express His worthy character"

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through my attitudes and behavior;" "He can..."

b. "change of action"

(1) "Henceforth I want Christ to express His character in my behavior;" "I will let Him..."

(2) Desire and determination to allow for the receptivity of His activity in our lives - Faith

(a) repentance and faith are indivisibly and integrally connected. (cf. Mk. 1:15; Acts 20:21; 26:18,20; Heb. 6:1)

(b) repentance and faith are so interdependent upon the other that the use of one implies the other. There is no faith without repentance, and there is no repentance without faith.

(c) repentance and faith are two sides of one coin

c. internal, psychological dynamics of such "changes"

(1) Mind - change of attitude, opinion, belief

(2) Emotions - godly sorrow, remorse, regret

(3) Will - decision, determination or disposition that invokes God's deity; not mere human resolve or effort

(4) The combination of the above constitute repentance/faith

d. completeness of such "change"

(1) repentance is decisive and determinative

(2) repentance is a radical, total break, a 180o turn

(3) disallows for repetitiveness

(a) not constant reoccurring change of mind; second-thoughts; fickleness; "sorry about that;" ask forgiveness and gloss over

(b) regenerative repentance cannot reoccur (Heb. 6:6)

3. Can God repent?

a. Many O.T. references to "repentance" refer to God (KJV)

Exod. 32:14 - "the Lord repented of the evil He thought to do"

Jere. 26:13,19 - "the Lord repented of the evil He pronounced"

Jonah 3:10 - "God repented of the evil that He would do"

b. Can God have a change of mind that leads to a change of action?

(1) God is immutable - His character never changes.

(2) God is not fickle - changing His mind and reneging Numb. 23:19 - "God is not a son of man, that He should repent"

I Sam 15:29 - "He is not a man that He should repent"

(3) God can, has, and does change His mind about His course of action, without impinging upon His

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character.

III. Contexts of "repentance"

A. Regenerative repentance - initial repentance

1. Is repentance a necessary or essential condition for regeneration or conversion?

a. believing gospel - Mk. 1:15

b. forgiveness of sins - Lk. 24:47; Acts 2:38; 3:19; 5:31

c. spiritual life - Acts 11:18

d. knowledge of the truth - II Tim. 2:25

2. Repentance is not a human "work" or achievement that creates any causal contingencies upon God, or has any meritorious benefit before God.

a. To avoid any possible acceptance of misdefined repentance, some have over-reacted by denying that repentance is in any way a condition of regeneration.

b. This led to the "Lordship salvation" controversy in evangelical theological circles.

(1) argument over insertions in *ordo salutis*

(2) both sides misunderstand dynamic of gospel

(a) repentance viewed as either just a "change of mind" or as a psychological reaction leading to behavior modification.

(b) faith viewed as either just cognitive mental assent and belief of facts, or as commitment and dedication leading to pietistic behavior change.

3. Repentance/faith is an essential condition of Christian conversion and regeneration.

a. A convert changes his mind and rejects the world's ways, in order to receive the way of Christ.

b. In some Christian groups a new convert is identified as a "repenter"

c. Is it possible that some who call themselves "Christians" have assented to Christ (signed on), but have never repented?

B. Sanctifying repentance - continual process of repentance in Christian life

1. Repentance within the Christian life

II Cor. 7:9,10 - "repentance without regret, leading to salvation"

II Cor. 12:21 - "repented of impurity, immorality and sensuality"

II Pet. 3:9 - "God wishes all to come to repentance"

Rev. 2:5,16,21,22; 3:3,19 - "repent"

2. Continued necessity for decisive repentance

a. In the "renewing of the mind" process we allow for the grace-prompting of God unto repentance (cf. Rom. 12:2)

(1) change of mind and action concerning our pride, prejudices, self-protection, false identities, etc.

(2) transformation of mind-set and behavior

b. Thereby the Spirit overcomes the flesh (cf. Gal. 5:16-24)

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C. Collective ecclesiastical repentance? - cf. II Chron. 7:14

1

RESURRECTION FACT SHEET

(A Briefing Paper)

I. INTRODUCTION

A. The resurrection is the crucial issue of Christianity. On its historicity stands the entire Christian system.

1. 1 Corinthians 15:13-19

2. "All but four of the major world religions are based on mere philosophical propositions. Of the four that are based on personalities rather than a philosophical system, only Christianity claims an empty tomb for its founder." 1

B. Christ predicted His resurrection. (Matt. 16:21; 17:9; 17:22-23; 20:18,19; 26:32; Mark 9:10; Luke 9:22-27; John 2:18-22).

1. "It was this same Jesus, the Christ who, among many other remarkable things, said and repeated something which, proceeding from any other being would have condemned him at once as either a bloated egotist or a dangerously unbalanced person. That Jesus said He was going to Jerusalem to die is not so remarkable, though all the details He gave about that death, weeks and months before He died, are together as prophetic phenomenon. But when He said that He himself would rise again from the dead, the third day after he was crucified, He said something that only a fool would dare say, if he expected longer the devotion of any disciples, unless - He was sure he was going to rise. No founder of any world religion known to men ever dared say a thing like that!" 2

C. The resurrection, if it really occurred in space-time history, would authenticate His claim of deity.

1. "The meaning of the resurrection is a theological matter, but the fact of the resurrection is a historical matter..." 3

D. It would seem that for an event in antiquity, the resurrection has superior sources:

1. We have six written testimonies of the resurrection event (five different reporters of which two were eyewitnesses and one was initially an antagonist): Matthew, Mark, Luke, John, Acts (Written by Luke) and I Corinthians (Written by Paul.)

a. "When an event takes place in history and there are enough people alive who were eyewitnesses of it or had participated in the event; when the information is published, one is able to verify the validity of an historical event." 4

2. The aforementioned books were in circulation during the lifetimes of those alive at the time of the resurrection. Therefore, the accuracy of these accounts could have been confirmed or contradicted at that time. We lack such concurrent contradictions while thousands became believers.

1 Josh McDowell, EVIDENCE THAT DEMAND'S A VERDICT.

2 Wilbur Smith, A GREAT CERTAINTY IN THIS HOUR OF WORLD CRISIS.

3 Ibid.

4 Josh McDowell.

2

3. There are many extra-biblical sources that mention the resurrection of Jesus. One ossuary (an ancient epitaph) mentions the resurrection only 18 years after Jesus' death.

II. THE EVIDENCE FOR THE RESURRECTION

A. The prime evidence is the Empty Tomb.

1. Both the followers of Jesus and His enemies agree the tomb was empty. The fact that no one produced a body, though His enemies would have had compelling reasons for doing so

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testifies loudly to this issue. The elders of the Jews actually paid the soldiers to say, "*His disciples ... stole Him away...*" 5 Had the body not been missing this would not have been necessary.

2. The Sermons preached by Peter in Acts 2 (see v. 32) and Acts 3 (see v. 26) were given only a 20-minute walk from the tomb. His message and the response to it would have been easily foiled if the body could have been produced for all to see.

B. Attempts to explain away the empty tomb:

1. The Stolen body theory: the disciples stole the body. (Matthew 28:11-15)

(a) Objections:

?? The Stone was quite heavy (as much as 1.5-2 tons) and not easy to move quietly or by just a few.

?? Roman guard posted (Matt. 27:62-66.) Death penalty for allowing prisoner to escape (Acts 12:19)

?? Tomb sealed (Matt. 27:66) by Roman seal, which would make robbing this grave, serious crime. Disciples were afraid and hiding at this time.

?? Stealing body would be against the principles of Christ Himself. Each of the 12 faced torture and execution for their refusal to deny the principles of Christ's teaching. Are we to believe these men went to their graves living by their principles but started it all by intentionally breaking them?

(1) The Swoon Theory - Originated by Venturinni around 1700 and made popular today by Hugh Schonfield in his book THE PASSOVER PLOT. Original version: Jesus was not really dead but revived in the cool tomb. Today's version: Jesus plotted His own death and a cohort gave Him a drug on the cross that caused Him to appear dead. He hadn't counted on the spear wound.

(a) Objections: In order to accept this you have to believe that Jesus:

?? Survived the numerous trials of the night-before events.

?? Survived the beating, spitting, and the crown of thorns by the Romans.

?? Survived the Romans scourging (no limit put on number of lashes.)

?? Survived the partial trip to Golgotha and the 110 lb. Crossbar.

?? Survived the blood loss from nail wounds in hands and feet.

5 Matthew 28:12-13.

3

?? Convinced the executioner that he was dead sufficiently so that his legs were not broken as the others were.

?? Survived the spear thrust into his side that brought forth blood and water.

?? Freed Himself from the grave clothes.

?? Survived three days in the cold tomb either with no clothing or in the suffocating grave clothes.

?? Rolled away the stone himself.

?? Fought off the guards or succeeded in sneaking past them.

?? Immediately walked seven miles to Emmaus on nail-pierced feet.

?? Later walked to Galilee.

?? In this condition convinced his followers that he was victorious over death (!)

(2) The Wrong Tomb Theory - A mistake was made because the wrong tomb was checked.

(a) Objections:

?? Did they *all* make the same mistake? (The women, Peter and John, the angels, the authorities.)

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?? If this actually happened, why didn't someone correct it? The authorities would have good reason to do so. Just go to the right tomb and get the body.

(3) The Mistaken Identity Theory - Mary Magdalene mistook the gardener for Jesus. Or, it was a disciple who looked like Jesus, or His identical twin.

(a) Objections: Same as above.

(4) Hallucination Theory - Disciples just *thought* they saw Jesus. They were actually hallucinating.

(a) Objections:

?? Difficult to explain his appearing to 500 at once (I Corinthians 15:6.) Do 500 people share the same hallucination?

?? Jesus appeared in a variety of locations over a period of 40 days. Would people see the same hallucination for 40 days, then have it suddenly stop? Do people usually eat with their hallucination?

?? If it was all a hallucination, why didn't his enemies produce the body?

?? Hallucinations often happen when someone wants to believe something is true. How could the case of Thomas' doubt be explained as a hallucination?

?? Did Saul of Tarsus see the same hallucination later on the Damascus road?

(5) Legend Theory - The story of the resurrection is simply a legend that came about as the story of Jesus was told over and over again for many years.

(a) Objections:

?? Accounts of resurrection appear too soon for a legend to have developed.

?? Manuscript evidence is moving the verification of the dates of the key documents back closer and closer to the events.

4

?? If the story of the resurrection didn't develop until many years afterward, how can we account for the willingness of the apostles of Jesus to forfeit their lives for their belief in Him? If they knew He was dead, why would they die for their faith?

C. The Behavior of the Disciples.

1. It is hard to explain Peter's courageous preaching on Pentecost and after (see Acts 2:36 ; 4:10) in the light of the previous denials that he was a follower of Jesus the night of the crucifixion.

2. It is hard to explain the behavior and martyrdom of the disciples if they had knowledge of the truth. Note how they died according to tradition:

?? Stephen-stoned, James-beheaded, Philip-crucified, Matthew-sword, Markdragged through the streets and burned, James the Less-beaten and stoned, Matthias-stoned and beheaded, Andrew-crucified, Peter-scourged and crucified upside down, Paul-beheaded, Thaddeus-crucified, Bartholomew-beaten to death, Thomas-speared, Simon the Zealot-crucified, John-sentenced to be boiled in oil but later died a natural death.

III. SIGNIFICANCE OF THE RESURRECTION

It means the Father accepted the Son's offering for sin. It was proof of His deity. We have hope of redemption.

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RIGHTEOUSNESS

What is righteousness?

What constitutes righteousness?

What do we have to have or to do to be righteous?

I. Essence of righteousness. - Character of God

God is righteous!

Ps. 11:7 - "the Lord is righteous; He loves righteousness"

Ps. 119:137,142 - "Righteous art Thou, O Lord, and upright are Thy judgements. Thy righteousness is an everlasting righteousness"

I Jn. 2:29 - "He is righteous"

I Jn. 3:7 - "He is righteous"

In the perfection and purity of His character God is absolutely and essentially good, holy, love, etc. Acting in accord with His character (He does what He does, only because He is who He is), God is always righteous and just, and always acts in grace.

Attributes of God (series of studies). Transferable? Communicable? What God is, only God is. Only God can manifest, demonstrate, express His character.

II. Expression of righteousness -

Must come from God. *ek theos*. Derived righteousness - (bkl't). Only God can express Who He is.

Jesus Christ is the Righteous One - The personified Expresser of God's

Righteousness. Prophetised to be such (Isa. 9:7; 45:24,25; 53:11; Jere. 23:5,6; 33:16; Zech. 9:9 etc.). Declared to be the fulfillment of such (Acts 3:14; 7:52; 22:14; Rom. 3:21,22; I Jn. 2:1)

Man can only be righteous and behave righteously as the Righteous character of God is present within and manifested through man.

Man is incapable of producing righteousness. Not self-generative.

Man keeps trying to set up his own standards of righteousness. Back in Garden of Eden, tempted to become his own center of reference, "Like God..." Whatever he determines to be righteous will be righteous. "Do it right!" - our way!

Satan relativizes righteousness as but the social consensus of what the majority thinks to be right, by have established themselves as their own center of reference. Satan falsified righteousness as but the keeping of right religious rules - legalism, proceduralism, techniquism

Religious righteousness = performance righteousness = self-righteousness = unrighteousness.

Phil. 3:6-10 - "not having a righteousness of my own derived from the Law.."

Isa. 64:6 - "all our righteous deeds are as a filthy rag"

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Rom. 3:10 - "None righteous, no not one" - Ps. 14:1; 53:1

No one made righteous by keeping Law, rules and regulations, behavior modification, codes of conduct, morality, ethics

Rom. 3:20 - "by the works of the Law no flesh will be justified in His sight"

Rom. 9:31 - "Israel, pursuing a law of righteousness, did not arrive at that law"

Rom. 10:3 - "seeking to establish their own righteousness, they did not subject themselves to the righteousness of God"

Gal. 2:16 - "a man is not justified by the works of the Law".."justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified."

Gal. 2:21 - "if righteousness comes through the Law, then Christ died needlessly"

Gal. 3:11 - "no one is justified by the Law before God"

We are accountable to God to allow for the expression of His character of righteousness.

III. Historical survey of teaching on righteousness.

Judaism - In old covenant the character of God was expressed in the Law - this is the character of God, but you cannot achieve such or produce such - reveals man's unrighteousness (Isa. 64:6; Rom. 3:20; Phil. 3:9,10). Result of Law-orientation, rules and regulations, Thou shalt, Thou shalt nots, casts righteousness into legal, judicial and forensic setting. Right standing with God, and righteous behavior understood as result of adherence to the commands and statements of the Law. OT personages said to be righteous (Abel-Matt. 23:35; Heb. 11:4; I Jn 3:12), Noah (Hb. 11:7; II Pt 2:5); Abraham (Rom. 4:3,9,22; Gal. 3:6; James 2:23); Rahab. They trusted God to choose the "right" way, and thus be in "right" relationship with God. Gained God's approval (Heb. 11:2,4,5,39). OT prophets recognized as insufficient (Isa. 64:6), to be superseded (Isa. 46:13; 51:5; Jere. 23:5,6; 33:15,16).

All of the concepts of righteousness in the world into which Christ came were performance righteousness; meritorious righteousness. Greek concept of righteousness: proper alignment with the civil law of the land; civility, custom. Roman concept of righteousness - proper alignment with Roman law, being a good Roman citizen, admiring the Emperor. Judaic concept of righteousness - proper alignment with God by keeping the reveal Mosaic Law of God, and all interpretations thereof. Righteousness acc. to Law (Phil. 3:6,9; Gal. 3:21) does not make man righteous (Rom. 9:31; 10:3). Couldn't be freed from sin through Law of Moses (Acts 13:39)

Christian teaching - to establish right-ness with God, to live righteously, is NOT based on our performance, or alignment with a codification of behavioral regulations. (cf. Rom. 3:20,28; Gal. 2:16,21; 3:11,21; Phil. 3:9; Titus 3:5. Rather, right standing with God and the expression of righteous behavior are based on Christ's performance: His works, not ours. Righteousness is a Person, who performed on our behalf. Righteousness is the expression of the character of the Person of God in Christ.

Roman Catholicism - "infused grace" or "infused righteousness" (infused = "to pour in") gives the Xn the needed boost to be righteous in accord with ecclesiastical law. Some divine provisional "umph" so man could self-generate righteousness. Performance righteousness at least a secondary basis of being right with God, and manifesting righteous behavior. Working hard to live up to church expectations. Ecclesiological righteousness. Keeping the "church law." Can't measure up- so purchase indulgences, do penance, practice sacraments, etc. to get back in "right standing" with church. Still performance righteousness, works.

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Protestant Reformation. Knee-jerk reaction. Opposite extreme to avoid any sense of performance righteousness; went so far as to fail to consider behavioral righteousness. (One post-reformation Catholic writer said that if a Protestant ever were to live righteously, he must of necessity consider such to have been done by 'works'.) Righteousness conceived in total objectivity; judicial, forensic, legal, positional, reckoned on the books. Still Law-oriented. Justification seen as acquittal, exoneration, vindication, forgiveness; "just-as-if-I'd" not sinned. Punctiliar reckoning and declaration of righteousness, not strung out in continued performance. Working hard to understand the doctrines. Epistemological righteousness - based on logical belief-system. Paranoid idealism, that produced little righteous behavior. (One Reformed Protestant - Robt. Dunzweiler - "H.S. enables me to produce godliness, holiness and righteousness." - Same as "infused righteousness")

IV. Perspectives of righteousness and unrighteousness

A. Righteousness

1. Objective - judicial, abstract/rhetorical, alien, forensic.

imputed - (to credit, ascribe, consider)

a. Standing

Declared, positional, reckoned, Rom. 4:5,6,11,24 - "faith is reckoned as righteousness"; righteousness reckoned to us

Reconciled. - Rom. 5:10,11

Pronounced "righteous" in Christ at the beginning of the course; not just at the end, based on our performance.

b. Bookkeeping - credit column instead of debit column of God's heavenly ledger book; no longer a liability, but an asset; Is God adjusting ("cooking") the books?

More than just "forgiven sinners," "sinners saved by grace," but invested with the very character of Christ, "made righteous."

2. Subjective - vital, real, proper, practical, dynamic (Dynamic series)

a. Spiritual condition - presence of the Righteous One, J.C.; being, nature, identity

Rom. 5:18 - "righteousness of life to all men"

Rom. 5:19 - "many shall be made righteous"

Rom. 5:21 - "grace might reign through righteousness"

Rom. 8:10 - "spirit is alive because of righteousness"

Rom. 10:10 - "man believes, resulting in righteousness"

Gal. 3:21 - "impart life...righteousness"

I Cor. 1:30 - "Christ has become to us righteousness"

II Cor. 5:21 - "we might become the righteousness of God in Him"

Gal. 3:24 - "justified by faith"

Eph. 4:24 - "created in righteousness and holiness of the truth"

Phil. 3:9 - "righteousness through faith in Christ"

I Pt 2:24 - "we might die to sin and live to righteousness"

I Jn. 3:7 - "is righteous"

b. Behavioral expression - behavior, conduct,

Rom. 1:17 - "righteousness of God is revealed from faith to

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faith"

Rom. 6:13-19 - "present members as instruments of righteousness"

Rom. 8:4 - "righteous requirement of the Law fulfilled in us"

Rom. 14:17 - "kgdm of God is...righteousness and joy and peace in the H.S."

Eph. 5:9 - "fruit of light consists in ..righteousness"

Phil. 1:11 - "fruit of righteousness which comes through J.C."

I Tim. 6:11 - "pursue righteousness, godliness"

Titus 2:12 - "live sensibly, righteously and godly in present age"

Heb. 12:11 - "peaceful fruit of righteousness"

I Jn. 2:29 - "he who practices righteousness is born of Him"

I Jn. 3:7 - "practices righteousness is righteous..."

I Jn. 3:10 - "does not practice righteousness is not of God"

Dynamic, ontological expression of the righteousness of God; derived by faith.

B. Unrighteousness

1. Objective

a. Standing

b. Bookkeeping

2. Subjective

a. Spiritual condition

b. Behavioral expression

Protestant theology has historically emphasized the objective concepts of righteousness and unrighteousness, and often failed to recognize the subjective elements.

SALVATION

I. Representative Biblical references to "salvation"

A. Old Testament

1. Heb. words *yasha*, *yesha* - deliverance, help, salvation - Ps. 37:39; 38:22; 51:12,14; Isa. 30:15; 43:11; Jere. 23:6.

(Name of "Jesus" derived from this Hebrew root - Matt. 1:21)

2. Heb. word *malat* - to escape, to be safe - Ps. 116:4; Jere. 51:45

3. Heb. word *nasal* - to deliver, free, pull out - Prov. 14:21

4. Jewish concept of "salvation"

a. predominantly physical deliverance - national, individual

b. usually projected such in the future

c. looked forward to Messianic deliverance and salvation

B. New Testament

1. Greek words *sozo* (107), *soteria* (46), *soter* (24), *soterion* (4), *soterios* (1), *diasozo* (8)

a. Get theological term "soteriology" - study of salvation

2. Range of meaning in Greek - physical safety, cure or healing from illness, rescue, deliverance, liberation, protection, keep alive, keep in good health, preserve well-being, benefit, develop wholeness or peace, make secure, bring victory

a. to make safe *from* danger, peril, judgment

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- b. to make safe *for, to, unto* health, benefit, victory
- c. Wm. Barclay - "most common meaning - bodily health"
- 3. Greeks applied "savior" to their gods, philosophers and politicians
- 4. Christian concept of "salvation" invested words with new meaning
 - a. predominantly spiritual deliverance and function
 - b. based on the Person and work of Jesus Christ
 - c. primarily a present experience with future consummation
- 5. Representative usages
 - Matt. 1:21 - "you shall call His name Jesus...He will save His people from their sins"
 - John 3:17 - "that the world should be saved through Him"
 - Acts 4:12 - "salvation in no one else; no other name by which we must be saved"
 - Rom. 1:16 - "gospel...the power of God for salvation to every one who believes"
 - Rom. 5:10 - "we shall be saved by His life"
 - Rom. 10:9 - "confess Jesus as Lord...you shall be saved..."
 - Eph. 2:8,9 - "by grace you have been saved through faith..."
 - I Thess. 5:9 - "God has destined us for obtaining salvation through our Lord Jesus Christ"
 - I Tim. 1:15 - "Christ Jesus came into the world to save sinners"
 - Titus 1:4 - "God the Father and Christ Jesus our Savior"
 - Titus 2:11 - "grace of God appeared, bringing salvation to all men"
 - I Pet. 1:5 - "a salvation ready to be revealed in the last time"
 - II Pet. 1:1 - "our God and Savior, Jesus Christ"
- II. Biblical associations with "salvation"
 - A. Salvation by grace of God - II Cor. 6:1,2; Eph. 2:5,8; II Tim. 1:9; Tit. 2:11
 - B. Salvation in Jesus Christ, the Savior - Acts 4:12; I Thess. 5:9; I Tim. 1:15
 - C. Salvation available to all - I Tim. 2:4; Tit. 2:11; II Pet. 3:9
 - D. Salvation received by faith - Eph. 2:8; I Pet. 1:5
 - E. Salvation is "good news" - Rom. 1:16; I Cor. 15:1,2; Eph. 1:13
 - F. Salvation from judgment - Rom. 5:9; I Thess. 1:10; II Thess. 2:10
 - G. Salvation and forgiveness - Acts 5:31
 - H. Salvation and the kingdom - Lk. 13:23; II Tim. 4:18
 - I. Salvation and time perspective
 - 1. Past
 - a. objective - II Tim. 1:9; Titus 2:11
 - b. subjective - Eph. 2:8,9; Titus 3:5
 - 2. Present
 - a. indicative - I Cor 1:18; II Cor. 2:15; 6:2; Heb. 7:25; James 1:21; I Peter 1:9
 - b. imperative
 - (1). grow - I Pet. 2:2
 - (2). endure - Matt. 10:22; 24:13; Mk. 13:13; Rom. 8:25
 - (3). work out - Phil. 2:12
 - (4). good works - Eph. 2:10; James 2:17,26
 - 3. Future - Rom. 13:11; I Thess. 5:8; I Tim. 4:16; I Pet. 1:5

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J. Salvation and regeneration - Jn. 3:16; Tit. 3:5

K. Salvation and sanctification - II Thess. 2:13; II Tim. 1:9

III. Theological considerations of "salvation"

A. Comprehensive usage of salvation terminology

1. Limitation of much evangelical usage

2. Most comprehensive of all soteriological terms

B. Exclusivity of salvation

1. Universalist, pluralist and inclusivist viewpoints

2. Exclusivist or particularist viewpoints - Jn. 14:6; Acts 4:12

C. Order of salvation - *ordo salutis*

1. Logical or chronological order of soteriological realities:

revelation, repentance, faith, confession, regeneration, conversion, adoption, justification, spiritual union, baptism, sanctification, preservation, obedience, endurance, lordship, glorification, etc.

2. "Lordship salvation" debate

D. Process of salvation

1. "Salvation history" - *Heilsgeschichte*; God's saving work in progressive history of mankind.

2. Salvation as process in experience of individual

a. some fear this implies performance "works" salvation

b. denial of only punctiliar event or experience

3. "Saving life of Christ" - Rom. 5:10

E. Functionality of salvation

1. Salvation is not...

a. a theological category or logical premise

b. a static commodity that can be dispensed

2. Salvation is the dynamic activity of the living Savior - I Cor. 1:30

3. Salvation is the ontological expression of the life of Jesus

4. Working definition: "Salvation is the process of being made safe from misused and dysfunctional humanity, and thereby to be restored to the functionality God intended by allowing the dynamic of the ontological Person and work of the Savior, Jesus Christ, to express His divine character in man to the glory of God.

F. Revocability of salvation

1. Preservation of God - I Cor. 1:8; Phil. 1:6; I Pet. 1:5

2. Apostasy and alienation - Jn. 15:6; Gal. 5:4 ; Heb. 6:4-6

SANCTIFICATION

I. Original Biblical words referring to "sanctification"

A. Hebrew words *qados*, *qodes*

1. From root word *qds* - "to cut off, to separate, to set apart"

2. Objects, activities and persons were "set apart" and designated as "holy" by their connection, identification, relation and/or encounter with Holy God.

a. temple - Ps. 5:7; Isa. 64:11; Hab. 2:20

b. ark - II Chron. 35:3

c. bread - Lev. 24:9; I Sam 21:4

d. vessels - I Kings 8:4; I Chron. 22:19

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- e. garments - Exod. 28:2
- f. festivals - Neh. 8:9
- g. sabbath - Exod. 20:8,11; Isa. 58:13
- h. tithes - Lev. 27:30-33
- i. people - Deut. 7:6; 14:2,21
- B. Greek words *hagios*, *hagiazō*, *hagiasmos*, *hagiosune*
 - 1. Root words
 - a. *hagos* - "object of awe"
 - b. *hagiomai* - "to stand in awe (respect) of the gods"
 - 2. Meaning became "holy, holiness, sanctification"
 - 3. The Greek terms are not synonymous with the Hebrew terms
 - a. They do not carry the meaning of "set apart" or "separated"
 - (1) Though used to translate such in Septuagint (LXX)
 - (2) Greek language had other terms for "set apart"
 - (a) *aphorizo* - Matt. 25:32; Rom. 1:1; II Cor. 6:17; Gal. 1:15
 - (b) *chorizo* - Rom. 8:35,39; Heb. 7:26
 - b. They are based on the Holy character of God, and pertain to the expression of that Holy character in the behavior of Christians
 - II. Categories of "sanctification" in New Testament usages - (see diagram)
 - A. Objective sanctification - external
 - 1. Historical - "potential sanctification," "sanctification *de jure*"
 - Eph. 5:26 - "gave Himself up for her, that He might sanctify her"
 - II Thess. 2:13 - "God has chosen you from the beginning for salvation through sanctification by the Spirit..."
 - Heb. 10:10 - "we have been sanctified through the offering of the body of Jesus Christ once for all"
 - Heb. 10:14 - "by one offering He has perfected for all time those who are sanctified"
 - Heb. 10:29 - "the blood of the covenant by which he was sanctified"
 - Heb. 13:12 - "Jesus, that He might sanctify the people, through His own blood, suffered outside the gate"
 - I Pet. 1:2 - "chosen by the sanctifying work of the Spirit, that you may...be sprinkled with His blood"
 - 2. Personal - "positional sanctification," "status sanctification"
 - Acts 20:32; 26:18 - "the inheritance among all those who are sanctified"
 - I Cor. 1:2 - "those who have been sanctified, saints by calling"
 - I Cor. 1:30 - "Christ Jesus became to us righteousness and sanctification"
 - I Cor. 6:11 - "you were washed, sanctified, justified in the name of the Lord Jesus Christ"
 - Eph. 1:4 - "that we should be holy and blameless before Him"
 - Col. 1:22 - "present you before Him holy and blameless"
 - Col. 3:12 - "chosen of God, holy and beloved"
 - Heb. 2:11 - "those who are sanctified are all from one Father"

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B. Subjective sanctification - internal

1. Spiritual condition - "actual sanctification, sanctification *de facto*"

(all references in IIA2 might be interpreted in this category)

Rom. 1:7; 8:27; I Cor. 1:2; Eph. 1:1 - "saints"

Heb. 3:1 - "holy brethren, partakers of a heavenly calling"

I Pet. 2:5,9 - "a holy priesthood;" "you are a holy nation"

2. Behavioral expression - "imparted, progressive sanctification"

Rom. 6:19,22 - "members as slaves to righteousness, resulting in sanctification"

II Cor. 7:1 - "perfecting holiness in the fear of God"

I Thess. 4:3 - "this is the will of God, your sanctification"

I Thess. 4:4 - "know how to possess own vessel in sanctification"

I Thess. 4:7 - "not called for impurity, but in sanctification"

I Thess. 5:23 - "God of peace sanctify your entirely, spirit, soul, body"

Heb. 12:10 - "that we may share His holiness"

Heb. 12:14 - "pursue the sanctification without which no one will see the Lord"

I Pet. 1:15,16 - "be holy yourselves in all your behavior; "You shall be holy, for I am holy"

Rev. 22:11 - "let the one who is holy, still keep himself holy"

3. Future experience - "consummated sanctification"

Eph. 5:27 - "sanctify her...that He might present to Himself the church in all her glory"

I Thess. 3:13 - "unblameable in holiness before our God and Father at the coming of our Lord Jesus"

I Thess. 5:23 - "sanctify you entirely...preserved complete, without blame at the coming of our Lord Jesus Christ"

III. New covenant implications of "sanctification"

A. Distinguishing old covenant and new covenant concepts

1. Old covenant: Man's activity to set apart/separate buildings, objects, locations, days, activities, himself for God's holy purposes

a. focus/emphasis on "setting apart"

b. human activity

2. New covenant: God's presence and activity to express His holy character in man by His grace through His Son, Jesus Christ

a. focus/emphasis on God's character

b. divine activity

B. Essential elements of new covenant sanctification

1. Holiness is inherent only in the Being/character of God

a. God the Father - Jn. 17:11; I Pet. 1:15; Rev. 4:8; 6:10

b. God the Son - Lk. 1:35; Jn. 6:69; Acts 3:14; 4:27; I Jn. 2:20; Rev. 3:7

c. God the Spirit - "Holy Spirit" - Rom. 1:4

2. Expression of His Holy Being is always made by His divine activity of grace.

a. God the Father - I Thess. 5:23

b. God the Son - Jn. 17:19; I Cor. 1:30; Heb. 2:11

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- c. God the Spirit - Rom. 15:16; II Thess. 2:13; I Pet. 1:2
- 3. Holiness can only be applied to man as derived from the ontological dynamic of God's grace.
 - a. Never by meritorious human action
 - b. When the Hebrew concept of *qados* is perverted and interpolated into the Greek word *hagios* there results a misemphasis on "separation" or "setting apart" in the new covenant concept of sanctification
 - c. Whenever there is emphasis in Christian teaching on man's activity to "set apart" something for holy purposes, then misconstrued old covenant concepts have been imposed and superimposed upon the grace empowering of Christian sanctification.
 - d. The Christian's responsibility is to make the choices of faith-receptivity to God's holy character, thus denying/disallowing unholy character expression
 - e. Since only God is wholly Holy, and holiness is not a "state of being" in man, but always derived from the ontological dynamic of God, then the issue of "entire sanctification" is a moot issue.
- IV. Brief history of Christian interpretation of "sanctification"
 - A. Early church fathers (Clement of Rome, Ignatius, Polycarp) - though noting the grace of God, they emphasized a striving toward holiness
 - B. Gnosticism - converts are perfect, set apart from the world
 - C. Montanism - demanded separatism from unholy body of believers
 - D. Clement of Alexandria - necessity for denial of world and bodily needs
 - E. Pelagianism - holiness is result of self-willed moral effort
 - F. Augustine - sanctification is God's activity; not by human effort
 - G. Bernard of Clairvaux - mystical personal piety by imitation of Jesus
 - H. Peter Lombard - sanctifying grace by infusion of Spirit in believer
 - I. Thomas Aquinas - no distinction between justification and sanctification; just infusion of God's grace in man.
 - J. Council of Trent - grace inheres in soul of believer by Holy Spirit, and becomes permanent condition or attribute of believer.
 - K. Roman Catholic doctrine - misstated and overstated subjective implications of infused sanctifying grace, providing a boost of human ability toward perfectibility and divinization.
 - L. Reformers (Luther, Calvin, *et al*) - justification emphasized and separated from sanctification; insistence on absence of human merit
 - M. Protestant doctrine - over-reacted and overstated objective implications of forensic, legal and extrinsic factors of justification and sanctification.
 - N. Pietists - reverted to moralistic behavioral standards of holy living, in reaction to epistemological emphasis on doctrine
 - O. John Wesley - "entire sanctification," perfect holiness possible in this life; necessity of "second blessing" experience; Holiness Movement
 - P. Karl Barth - reemphasized subjective implications of Christocentric and ontological dynamic of holiness. Evangelical Protestants for the most part

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resisted; Catholic theologians recognized and appreciated.

SATAN – THE DEVIL

I. Representative Biblical references

A. Satan: Greek word *Satanas* - transliteration of Heb. (36 ref.) - adversary, opponent, to resist, oppose, counteract

Job 1:6-12; 2:1-6 - "Satan presented himself before the Lord"

Mk. 1:13 - Jesus "was in the wilderness forty days being tempted by Satan"

Acts 26:18 - "to turn from the dominion of Satan to God"

I Cor. 7:5 - "lest Satan tempt you"

II Cor. 11:14 - "Satan disguises himself as an angel of light"

Rev. 12:9; 20:2 - "the devil and Satan, deceive the whole world"

B. Devil: Greek word *diabolos* - *dia*=through; *ballo*=to throw (38 ref.) - slanderer, misrepresenter, deceiver, divider, accuser, divider

Jn. 8:44 - "you are of your father, the devil"

Eph. 4:27 - "do not give the devil an opportunity"

II Tim. 2:26 - "the snare of the devil, having been held captive to do his will"

Heb. 2:14 - "the one having the power of death, that is, the devil"

I Jn. 3:8 - "the one doing sin is of the devil"

C. Evil One: Greek word *ho poneros* - the evil one

Matt. 13:38 - "the tares are the sons of the evil one"

II Thess. 3:3 - "the Lord will strengthen and protect you from the evil one"

I John 3:12 - "Cain was of the evil one, and slew his brother"

I John 5:18,19 - "whole world lies in the evil one"

D. Tempter: Greek word *peirazo* - to pierce in order to prove or examine

Matt. 4:3 - "the tempter came and said to Him (Jesus)..."

I Thess. 3:5 - "for fear that the tempter might have tempted you"

E. Adversary: Greek word *antidikos* - against right or justice

I Pet. 5:8 - "your adversary, the devil, prowls about like roaring lion"

F. Ruler of this world -

Jn. 12:31 - "the ruler of this world shall be cast out"

Jn. 14:30 - "the ruler of this world has nothing in Me"

Jn. 16:11 - "the ruler of this world has been judged"

G. God of this age

II Cor. 4:4 - "the god of this age has blinded the minds of the unbelieving"

H. Beelzebul, the ruler of the demons

Matt. 9:34 - "casts out demons by the ruler of the demons"

Matt. 12:24 - "cast out demons by Beelzebul, the ruler of the demons"

I. Belial - possibly "lord of flies, dung, or forest;" worthlessness

II Cor. 6:15 - "what harmony has Christ with Belial..."

J. Prince of the power of the air

Eph. 2:2 - "the prince of the power of the air, the spirit that works in the sons of disobedience"

K. Enemy: *echthros*, from *echthos* = hatred, hostile

Matt. 13:25,28,39 - "the enemy who sowed them is the devil"

Lk. 10:19 - "authority over all the power of the enemy"

Acts 13:10 - you son of the devil, you enemy of all righteousness"

L. Dragon, serpent; cf. Gen. 3; II Cor. 11:3

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Rev. 12:9 - "the great dragon, the serpent of old called the devil and Satan"

Rev. 20:2 - "the dragon, the serpent of old, who is the devil and Satan"

M. Accuser - *katagoreo*

Zech. 3:1 - "Satan standing at his right hand to accuse him"

Rev. 12:10 - "the accuser of our brethren...who accuses them day and night"

N. Apollyon: from Greek *apollumi* = to destroy; destroyer

Rev. 9:11 - "the angel of the abyss...Apollyon"

O. Destroyer: Greek *olothreutes*

I Cor. 10:10 - "destroyed by the destroyer"

II. Relation of Satan to God

A. No absolute dualism; no two equal powers; good god and bad god

B. Contrasting opposites; adversary, enemy

1. Not merely a philosophical tenet of necessary negative to God's positive.

2. Not to be defined as but the absence or privation of God.

a. God = Being; Satan = non-being; nothing

b. Satan as darkness (Acts 26:18; Eph. 6:12; Col. 1:13) or death (Heb. 2:14) implies an active spiritual antagonist.

C. Creator God created a choosing creature who was/became Satan

1. Derivative being - not independent, autonomous, self-existent, or self-generative

2. Satan takes that which is of God and falsifies and relativizes; distorts and aborts; misuses and abuses; perverts and inverts; pollutes and convolutes

III. Origin of Satan

A. Indirect Biblical evidence within historical narratives

Is. 14:3-21

Ezek. 28:2-19

B. Idea of Lucifer, "light-bearer" from Isa. 14:12 (KJV)

C. Idea of falling from heaven - Isa. 14:12; Ezek. 28:16; cf. Jude 6

D. Questions

1. Was this an unsolicited choice?

2. Where did the self-oriented pride and arrogance originate?

3. Does this posit the impossibility of redemption?

IV. Being of Satan

A. Satan is a spirit-being - I Cor. 2:12; Eph. 2:2; I Jn. 4:6

1. Not omnipotent, omniscient, omnipresent, as only God is.

2. Not uni-temporal, uni-locative (one place at one time) as man is in his tangibility.

3. As spirit, Satan is

a. trans-temporal (time) - Adam, Job, Jesus, us

b. trans-locative (space) - USA, Japan, Africa

B. Satan is a personal-being

1. Not just an impersonal "force"

2. Biblical evidence is overwhelming in identifying as personal

a. speaks - Lk. 4:3

b. knows - Rev. 12:12

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- c. works - Eph. 2:2
- d. disputes - Jude 9
- e. desires - Jn. 8:44
- f. requests - Lk. 22:31
- g. schemes - II Cor. 2:11
- h. conceit - I Tim. 3:6
- i. wills - II Tim. 2:26
- j. wrath - Rev. 12:12
- k. deceives - Rev. 20:2
- V. Character of Satan
 - A. Evil - Jn. 17:15; II Thess. 3:3; I Jn. 3:12
 - B. Sinful - I Jn. 3:8
 - C. Deceitful, deceiving - Acts 13:10; II Cor. 11:3; Rev. 12:9; 20:2
 - D. Liar - Jn. 8:44; Acts 5:3
 - E. Murderer - Jn. 8:44; I Jn. 3:12
 - F. Malicious - I Tim. 3:11; Titus 2:3
 - G. Self-exalting - Matt. 16:23; Mk. 8:33; I Tim. 3:6
- VI. Function of Satan
 - A. Controls the unregenerate
 - 1. works in - Eph. 2:2
 - 2. dominates - Acts 26:18; Col. 1:13
 - 3. enslaves - II Tim. 2:26; Rom. 6:17
 - 4. blinds their minds - II Cor. 4:4
 - 5. source of sin - I Jn. 3:8,10,12
 - 6. basis of death - Heb. 2:14
 - 7. not necessarily possession, oppression or control - ex. Judas (Mk. 8:33; Lk. 22:3; Jn. 6:70; 13:2,24)
 - B. Individualized expressions of his activity in the patterns of the "flesh"
 - C. Collective expression of his activity in the "world of evil" - Lk. 4:5; Jn. 12:31; I Cor. 2:12; I Jn. 4:4; Rev. 12:9; 20:3
 - D. Activity toward Christians individually
 - 1. tempts - I Cor. 7:5; I Thess. 3:5; James 1:14
 - 2. accuses - Rev. 12:10
 - 3. snares - I Tim. 3:7
 - 4. takes advantage - II Cor. 2:11
 - 5. persecutes - Rev. 2:10
 - 6. thwarts - I Thess. 2:18
 - 7. seeks to create apostasy - I Tim. 1:20; 5:15
 - E. Opposition to Christians collectively
 - 1. opposes kingdom of God - Matt. 12:28,29
 - 2. antichrist activity - I Jn. 2:18,22; 4:3
 - 3. counters evangelism - Mk. 4:15; Lk. 8:12
 - 4. fosters religion - II Cor. 11:14; Rev. 2:9; Jn. 8:44; Col. 2:20-23
 - 5. counterfeit believers - Matt. 13:30
 - 6. occult, magic, witchcraft - Acts 13:10
 - F. To what extent should illness and adversity be attributed to Satan's work? (Lk. 13:16; Jn. 9:2,3; Acts 10:38; I Cor. 11:30; II Cor. 12:7; Heb. 12:6)

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VII. Christian response to Satan

- A. Recognize conflict of spiritual warfare with spiritual enemy - Eph. 6:10-18
- B. Avoid idleness - I Tim. 5:13-15
- C. Consistent marital relations - I Cor. 7:5
- D. Resist - James 4:7
- D. Receptivity of Christ's activity - Faith - I Peter 5:9
- E. Affirm identity in Christ - cf. Lk. 4:3
- F. Reckon on the victory in Christ
 - a. overcome the evil one - Jn. 16:33; I Jn. 2:13; Rev. 12:11
 - b. greater is He in you - I Jn. 4:4
 - c. kept from evil one - Jn. 17:15
 - d. untouched by evil one - I Jn. 5:18
 - e. authority over - Lk. 10:19

VIII. End of Satan

- A. Overcome by the work of Christ
 - 1. cast out - Jn. 12:31
 - 2. judged - Jn. 16:11
 - 3. rendered powerless - Heb. 2:14
 - 4. works destroyed - I Jn. 3:8
 - 5. triumph over - Col. 2:15
 - 6. defeat by Christ - Rev. 12:5-12
 - 7. head crushed - Gen. 3:15
 - B. Restrained activity in enigma of the interim
 - 1. strong man bound - Matt. 12:29
 - 2. devil bound - Rev. 20:2,3
 - 3. to be crushed under feet of Christians - Rom. 16:20
 - C. Eventual terminus
 - 1. all rule, authority, power abolished - I Cor. 15:24
 - 2. eternal fire prepared for devil and agents - Matt. 25:41
 - 3. thrown into lake of fire - Rev. 20:10
 - 4. Differing opinions
 - a. everlasting perpetuity?
 - b. destructive annihilation?
- ### IX. Brief history of Christian thought concerning Satan
- A. Early Church Fathers
 - 1. Unregenerate regarded as devil's property
 - 2. Personal experiences with devil and demons
 - 3. Jesus' death regarded as payment to devil
 - B. Middle Ages
 - 1. Elaborate explanations of diabolic activity
 - 2. Art and literature attempted to portray
 - 3. Sickness, accidents, sterility, death, crop failure (everything undesirable or unpleasant) attributed to the devil.
 - C. Reformation
 - 1. Maintained many of Medieval ideas
 - 2. Luther threw his inkwell at the devil
 - 3. Luther did affirm that Satan had no right or power over Christian

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D. Modern Christian thought

1. Academic theology unwilling to address study of personal devil
2. Renewal of emphasis on demonology in charismatic movement

X. Concluding thoughts

A. Christian theology has never definitively clarified and articulated a Christian doctrine of theodicy (an understanding of the origin, source, judgment of evil). The doctrines of satanology or diabolology have been weak, ambiguous and inconsistent.

B. One of the first doctrines to be questioned and jettisoned by those who regard the Biblical record as suspect is the teaching about Satan.

1. Satan often regarded as

a. pre-scientific myth; figment of imagination of ignorant peoples.

b. metaphorical or literary personification of evil

2. To the extent that the severity of sin and evil is disregarded, the Biblical record of the spiritual and personal agency of Satan will be diminished or derided.

SECOND COMING OF CHRIST

I. Representative Biblical references to second coming. Although there is no direct reference to "second coming" (cf. Heb. 9:28), there is abundant reference to Christ's coming again. Justin Martyr in second century is first known usage of "second coming."

A. Greek word *parousia* - "coming, presence, arrival"

I Cor. 15:23 - "those who are Christ's at His coming"

I Thess. 4:15; 5:23 - "the coming of the Lord" cf. 2:19; 3:13

II Thess. 2:1 - "the coming of our Lord Jesus Christ" cf. 2:8

James 4:7,8 - "the coming of the Lord"

II Pet. 3:12 - "looking for the coming of the Day of God" cf. 1:16; 3:4

I Jn. 2:28 - "at His coming"

B. Greek word *apokalypsis* - "revealing, unveiling, disclosure"

I Cor. 1:7 - "awaiting eagerly the revelation of our Lord Jesus Christ"

II Thess. 1:7 - "when the Lord Jesus shall be revealed from heaven"

I Pet. 1:7 - "the revelation of Jesus Christ" cf. 1:13; 4:13; 5:1

C. Greek word *epiphaneia* - "appearing, manifestation"

I Tim. 6:14 - "the appearing of our Lord Jesus Christ"

II Tim. 4:1 - "His appearing and His kingdom" cf. 4:8

Titus 2:13 - "the appearing of our God and Savior, Christ Jesus"

D. Greek word *phaneroo* - "make visible, appear"

I Pet. 5:4 - "when the Chief Shepherd appears"

I Jn. 2:28 - "when He appears...at His coming"

I Jn. 3:2 - "when He appears we shall be like Him"

E. Greek word *erchomai* - "to come"

I Cor. 11:26 - "you proclaim the Lord's death until He comes"

Heb. 10:37 - "He who is coming will come and will not delay"

Rev. 1:7 - "He is coming with the clouds"

Rev. 22:7,12,20 - "I am coming quickly"

F. Greek word *heko* - "to come"

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II Pet. 3:10 - "the day of the Lord will come like a thief"

Rev. 2:25 - "hold fast until I come" cf. 3:3

G. Greek word *hemera* - "day"

I Cor. 1:8 - "the day of our Lord Jesus Christ" cf. I Cor. 5:5; Phil. 1:6,10;2:16

I Thess 5:2 - "the day of the Lord" cf. II Thess. 2:2; II Pet. 3:10

II Thess. 1:10 - "on that day" cf. II Tim. 1:18

II Pet. 3:12 - "the day of God"

H. Greek word *elpis* - "hope"

Titus 2:13 - "looking for the blessed hope"

II. Expectation of second coming

A. Overwhelming Biblical evidence of expected second coming

1. Referred to in every New Testament book except Galatians and three "postcard epistles" of Philemon, II John and III John

2. Jesus and every apostolic author refers to second coming

B. Denial of the expected second coming

1. Predicted - II Pet 3:3,4 - "mockers will say 'Where is the promise of His coming?'"

2. Theological liberalism denies expected second coming by claiming it was the invention of the early church.

3. Eschatological preterists deny expected second coming interpreting the second coming as spiritually fulfilled at Pentecost, or 70 A.D.

C. Questions pertaining to the expected second coming

1. Did Jesus teach that He would return in the lifetime of His hearers? cf. Matt. 10:23; Mk. 9:1

2. Did Paul expect Jesus' return in his lifetime? cf. I Thess. 4:17

3. Did the early Christians expect Jesus' second coming imminently in their lifetime? Were they mistaken? Were they embarrassed by the delay? Did they progressively abandon the idea of such expectation?

4. Was the delay of the second coming explained by the apostles as a necessary interim, with the necessity of godly living in the enigma of the interim? cf. I Thess. 4:1-12; II Thess. 2:1,2; 3:6-12;

I Pet. 1:5,6,13-16; 2:11,12; 4:7,8; Rev. 2:10,25; 3:3,10,21

III. Manner or form of second coming

A. In similar manner as ascended

Acts 1:11 - "Jesus will come in same way as He went into heaven"

1. Personally

2. Visibly

3. Physically - God once again presents Himself in human form

4. In the clouds - cf. Lk. 21:27; Rev. 1:7 (God's presence?)

5. Descend - I Thess. 4:16

B. Public, for everyone to see. cf. Lk. 17:24; 21:35

1. Not secret or invisible

2. Not localized, as was ascension

C. Announced with loud fanfare. cf. I Thess. 4:16;

1. Not silent

IV. Timing and sequence of second coming

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A. Timing and dates of second coming are not known to man

Mk. 13:32 - "of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone"

Acts 1:7 - "It is not for you to know times or epochs which the Father has fixed by His own authority"

I Thess. 5:1 - "as to the times and the epochs, brethren, you have no need of anything to be written to you"

1. Timing of second coming is incalculable, unpredictable

2. Is the second coming imminent or impending?

a. imminent - soon, at any moment. cf. Rev. 22:7,12,20

b. impending - expected; could be at any time

3. Second coming to be sudden, unannounced

a. like a thief in the night - I Thess. 5:2,4; II Pet. 3:10

b. like birth pangs on woman - I Thess. 5:3

4. Christians are to be prepared for second coming at any time

a. eagerly awaiting - I Cor. 1:7; Phil. 3:20

b. looking for, anticipating - II Pet. 3:12; Titus 2:13

c. alert and sober - I Thess. 5:6,8; I Pet. 1:13

5. Are there to be prior signs of second coming?

a. gospel to be preached to all nations? - Mk. 13:10

b. tribulation? - Mk. 13:19; Rev. 7:14

c. wars, rumors of wars, earthquakes, famine? Mk. 13:7,8

d. abomination of desolation? Mk. 13:14

e. false Christs and prophets? Mk. 13:6,22

f. signs in heavens? Mk. 13:24,25

g. apostasy - II Thess. 2:3; II Tim. 3:1-9

h. man of lawlessness - II Thess. 2:4; antichrist?

i. powers, signs, false wonders - II Thess. 2:9

B. Sequence of conjunctive events associated with second coming

1. Diversity of opinion among Christian interpreters; much debate

2. Relation of second coming to

a. Rapture - I Thess 4:17 (cf. outline on "Rapture")

b. Tribulation - Rev. 7:14?

c. Millennium - Rev. 20:2-7 (cf. outline on "Millennium")

d. Kingdom - I Cor. 15:24,50; II Tim. 4:1,18 (cf. outline on "Kingdom")

e. End of the world - I Cor. 15:24; II Pet. 3:10-12

3. Some premillennialists posit a dual, divided, segmented two-phase second coming.

a. Coming "for" the saints - rapture - I Thess. 4:17

b. Coming "with" the saints - revelation

V. Purpose of second coming

A. Final, decisive intervention of God among men

B. Culmination and consummation of the work of Christ inaugurated at the first coming.

1. Completion, consummation of...

a. redemption - Lk. 21:28; Rom. 8:23; Eph. 4:30

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- b. salvation - I Cor. 5:5; Heb. 9:28; I Pet. 1:5
- c. sanctification - I Thess. 3:13; 5:23
- 2. Dead will be resurrected - Jn. 5:29; 6:40; I Cor. 15:23; I Thess. 4:16
- 3. Judgment - Acts 10:42; 17:31; Rom. 2:16; II Cor. 5:10; II Thess. 2:12; II Tim. 4:1; Heb. 10:30; 12:23; I Pet. 4:5; II Pet. 2:4-9; 3:7; Jude 6; Rev. 20:12
- a. heaven - Col. 1:5 (cf. outline on "Heaven")
- b. hell - Matt. 10:28 (cf. outline on "Hell")
- 4. Unhindered kingdom of Christ - I Cor. 15:24
- 5. Victory of Christ will become unmistakably apparent - I Cor. 15:57; Rev. 17:14
- C. Complete overthrow of evil
 - 1. World/order of evil will be brought to an end -
 - 2. Satan will be banished - Matt. 25:41; Rev. 20:10
- D. New created order
 - 1. Present universe ceases to exist - II Pet. 3:7-10,12
 - 2. New heaven and new earth - II Pet. 3:13; Rev. 21:1
- E. Christ will reign forever and ever - Rev. 11:15
- VI. Christian attitudes toward second coming.
 - A. Extremes to be avoided
 - 1. Inordinate preoccupation with second coming
 - a. calculating timing
 - b. evaluating events - "signs of the times"
 - 2. Denial of expected second coming of Christ
 - 3. Undue fear or excitement about second coming
 - B. Differing orientations
 - 1. Judaic hope was futuristic - waiting for first coming of Christ
 - 2. Christian hope is optimistic - reckons on all that we have in Christ Jesus - I Tim. 1:1
 - C. Preparation for the second coming of Christ is based on our participation in all that was made available in Christ at His first coming.
- SEX, SEXUALITY and SEXUAL ACTS
 - I. Word studies
 - A. English word "sex" is derived from Latin *sexus*, "to divide"
 - 1. God divided humanity into two sexes or genders - male and female Gen. 1:27 - "male and female He created them"
 - 2. Sexuality involves
 - a. recognition of gender distinction
 - (1) masculinity (cf. outline on "masculinity")
 - (2) femininity (cf. outline on "femininity")
 - b. personal development and acceptance of gender identity
 - (1) development of personal concept of sexual/gender identity as sexual/gender being.
 - (2) draw or attraction to involvement with others
 - 3. Sexual acts inevitably express one's sexual/gender identity
 - (1) God-given drives and desires (?)
 - (2) hormonal impulses

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B. Hebrew words and expressions relating to sexuality and sexual expression

1. Heb. *zakar* and *neqebah* - "male" and "female"
Gen. 1:27 - "male and female He created them"
2. Heb. *ish* and *ishah* - "man" and "woman"
Gen. 2:23 - "she shall be called Woman, because taken out of man"
3. Heb. words *arom*, *erom*, *erwa* - "nakedness" -Gen. 3:7; Lev. 18:6-23
Gen. 2:25 - "were naked and were not ashamed"
4. Heb. *basar* - "body parts"
Exod. 28:42 - "breeches to cover their bare flesh"
Lev. 15:19 - "discharge in her body"
5. Heb. *yada* - "to know" (euphemism for sexual intercourse)
Gen. 4:1,25 - "the man knew his wife Eve, and she conceived..."
6. Heb. *ahab* - "to love"
I Kings 11:1 - "King Solomon loved many foreign women"
7. Heb. *bo* - "go in to"
Prov. 6:29 - "one who goes in to his neighbor's wife"
8. Heb. *shakab* - "to lie with"
Gen. 19:33,35 - "go in and lie with him"
9. Heb. *echad basar* - "one flesh"
Gen. 2:24 - "they shall become one flesh"
10. Heb. *dabaq* - "join, cling, cleave"
Gen. 2:24 - "cleave to his wife"

C. Greek words and expressions relating to sexuality and sexual expression

1. Gk. words *arsen* and *thelu* - "male and female" (Mk. 10:6)
Gal. 3:28 - "neither male nor female; all are one in Christ Jesus"
2. Gk. words *aner* and *gune* - "man" and "woman"
Matt. 14:21 - "five thousand men, plus women and children"
3. Gk. word *aschemona* - "unpresentable parts"
I Cor. 12:23 - "our unpresentable parts have more propriety"
4. Gk. word *ginosko* - "to know"
Lk. 1:34 - "how can this be, since I know no man?"
5. Gk. word *koite* - "to conceive," "marriage bed" (get Eng. "coitus")
Rom. 9:10 - Rebekah conceived twins by one man, Isaac"
Rom. 13:13 - "behave not in sexual promiscuity and sensuality"
Heb. 13:4 - "let the marriage bed be undefiled"
6. Gk. word *kallao* - "to be joined"
I Cor. 6:16 - "one who joins himself to a harlot is one body with her"
7. Gk. word *skeuos* - "vessel"
I Pet. 3:7 - "live with wives, as with a weaker vessel" ("sex"-RSV)
8. Gk. word *porneia* - "immorality" (get Eng. "porno")
I Thess. 4:3 - "abstain from sexual immorality"
9. Gk. word *aselgeia* - "sensuality"
Eph. 4:19 - "having given themselves over to sensuality"
10. Gk. word *akatharsia* - "impurity"
I Thess. 4:7 - "God has not called us for purpose of impurity"

II. Historical survey of sexuality

A. God's created intent for sexuality

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1. Male and female, equal image-bearers of God - Gen. 1:26,27
2. Sexual intercourse and conception, undistorted by sin - Gen. 1:28,31
3. Biological and social counterparts and complements - Gen. 2:18,20
4. Monogamous relationship of marriage - Gen. 2:24
5. Commitment to unity in marriage - Gen. 2:24
6. Physical exposure without shame - Gen. 2:25
- B. Distortion of sexuality in the fall of man
 1. Gender dominance - cf. Gen. 3:16
 - a. women regarded as property
 - b. women valued primarily for procreative ability
 - c. women subjugated to perform at husband's whim
 2. Sexual distortion
 - a. shame in physical exposure - Gen. 3:10
 - b. sex viewed as mechanical act
 - c. tolerance of male extra-marital sexual liaisons
 - d. sex deified in pagan religions (Artemis, Diana, Aphrodite)
 3. Marital disintegration
 - a. marriage seen as convenience, expedience, social propriety
 - b. divorce at male prerogative
 - c. polygamous marriages
- C. Reorientation of sexuality in Jesus Christ
 1. Gender equanimity and respect
 - a. equality of male and female - Gal. 3:28; I Pet. 3:7
 - b. women not to be regarded as "sex objects" - Matt. 5:28,29
 - c. women not to be reduced to reproductive role; child-bearing not necessary basis for female gender fulfillment
 - d. accommodation to cultural gender roles - I Cor. 11:3-16; Eph. 5:21-33; Col. 3:18; Titus 2:1-5; I Pet. 3:1-8
 2. Sexual sanction
 - a. repudiation of sexual double-standards - Jn. 7:53 - 8:11
 - b. sexual expression in marriage is undefiling - Heb. 13:4
 - c. sexuality is not divorced from spirituality - I Cor. 6:16,17
 - (1) sexual expression not governed by external laws, morals, values, virtues, standards
 - (2) internalized, spiritual basis of expressing character of God - love, purity, faithfulness, loyalty, relational, intimacy, oneness, commitment, respect, openness, vulnerability, availability, visibility, creativity
 - (3) sexual expression involves the whole person, not just physical stimulation; Christ in you engages in sexual expression
 - d. celebration of sexuality in marriage - desire, attraction, delight, enjoyment, playfulness (cf. Song of Sol; Prov 5:18,19)
 3. Marital mutuality (cf. outline on "marriage")
 - a. option of marriage or singleness - Matt. 19:10-12; I Cor. 7:7-9; 33,34,50; celibacy not a duty
 - b. covenantal basis of marriage

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- c. freedom of marital/sexual choices - I Tim. 4:4
- c. mutuality of marital rights and expression - I Cor. 7:3-5
- d. marital partnership; not hierarchical control
- III. Evaluations of sexual attitudes and actions
- A. Immorality - sexual intercourse outside of the God-ordained context for such between one man and one woman in marriage. (I Cor. 6:13,18; Eph. 5:3; Col. 3:5; I Thess. 4:3); (cf. outline on "immorality")
- B. Fornication - sexual intercourse with unmarried partner outside of God's covenantal basis of marriage relationships. (Exod. 22:16; Deut. 22:28,29; Heb. 13:4)
- C. Adultery - sexual intercourse with betrothed or married person other than own spouse, contrary to the faithfulness and loyalty of God's character. (Exod. 20:14; Prov. 2:16-19; Matt. 5:27,28; Rom. 13:9)
- D. Prostitution - sexual activities for hire, outside of God's Grace giving of oneself to another. (Prov. 5:1-6; 7:6-23; I Cor. 6:16)
- E. Rape - involuntary or forced sexual activity, contrary to God's respect of freedom of choice. (Deut. 22:25,28,29; II Sam. 13:14). Spousal?
- F. Incest - sexual activity with family relations, contrary to familial respect and honor that God intends. (Lev. 18:6-18; 20:10-21; II Sam. 13; I Cor. 5:1)
- G. Homosexuality - sexual activity with same sex, contrary to natural function between male and female. (Lev. 18:22; 20:13; Rom. 1:26; I Cor. 6:9; I Tim. 1:10; Jude 7); (cf. outline on "homosexuality")
- H. Sodomy - non-coital intercourse, usually associated with forced assault and homosexuality, contrary to free choice and natural function. (Gen. 19:4-9; Jude 7)
- I. Bestiality - sexual activity with animals, contrary to God's intent for such in personal human relationships. (Lev. 18:23; 20:15,16)
- J. Transvestitism - dressing and playing the role of the opposite sex, contrary to natural function. (Deut. 22:5); transsexuality; sex alterations (chromosomal, psychological; hermaphrodite)
- K. Masturbation - sexual self-stimulation, being non-relational cannot satisfy God's intent for sexual expression. (?Gen. 38:8-10; Lev. 15:16; 22:4)
- L. Wet dreams - involuntary seminal emissions (Deut. 23:10)
- M. Pornography - graphic portrayal of sexual acts. Artificial trivialization of sexuality. Devalues, dehumanizes, exploits. Idealizes, glamorizes. Cheap substitute; voyeurism, peeping Tom, peep shows
- N. Lust - desire to engage in sexual activities, often fantasizing, scheming, planning to possess or use another as object outside of legitimate marital relationship. (Matt. 5:28)
- O. Sadism/masochism - sexual activities involves domination, abuse, violence, humiliation which are destructive and dehumanizing, substituting pain for genuine sexual relationship in gentleness and kindness.
- P. Sexual abuse - to engage another in sexual activity by taking advantage or forcing another on basis of gender, age, size, knowledge, position, authority, etc.; alleged repressed memories of abuse
- Q. Sexual addiction - uncontrolled, obsession, compulsion in sexual thoughts or actions. Such preoccupation becomes idolatry. Associated with "fleshly

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desires" and "besetting sin" (Rom. 13:14; Gal. 5:16; Heb. 12:1)

R. Sexual fetishes - fixation on objects (ex. clothing), activities, body parts; paedophilia, necrophilia

S. Sexual performance - evaluating sexual activity on false bases of sexual technique, pleasure, simultaneous orgasms, etc.; quantitative evaluation, sexual frequency

T. Sexual manipulation or control - power-plays of coercion or deprivation to control sexual partner, failing to appreciate that love defers, is available to the other, and recognizes the mystery of differing needs and desires.

U. Sexual harassment - unsolicited sexual advances, overtures, innuendoes toward another.

V. Sexism - one gender attempting to dominate, rule or subjugate other gender into submission or subordination. History of male domination; recent history of radical feminism.

W. Sexual denial or inhibition - aversion, unwillingness to admit sexual identity or needs, or engage in sexual activities, even in proper context. May be due to identification of sexuality with sin, shame, evil; may be caused by guilt.

X. Nudity - naked exposure of physical body. Contextual considerations (marriage, locker room, beach); religious attitudes; cultural considerations. Art, movies, etc.

Y. Sexual identity - understanding and acceptance of oneself as male or female sexual being.

Z. Sexually transmitted diseases - ex. syphilis, gonorrhea, herpes, HIV

AA. Contraception - to hinder conception - *coitus interruptus* (withdrawal - Gen. 38:8-10), rhythm, condom, diaphragm, oral (pill), spermicidal substances, transdermal, injection, time-release hypodermal implantation, I.U.D., RU486, sterilization (vasectomy, tubal ligation)

IV. Christian approach to sex, sexuality and sexual acts

A. Acceptance of God's forgiveness in Jesus Christ for all sexual improprieties

1. overcome destructive consequences of guilt, remorse, diminished personal concept, depression, panic, phobias, inhibitions, aversions, self-destructive behaviors.

2. confession of sins and receipt of God's forgiveness, cleansing, healing, and restoration

B. Development of Christian sexual identity

1. Christ in you as male or female sexual being

2. Christ in you lived out in sexual expression

C. Recognition of the grace of God in Jesus Christ for all sexual expression

1. sexuality controlled by Holy Spirit - Eph. 5:18; Gal. 5:23

2. character of God evidenced in all sexual expression - love, purity, faithfulness, loyalty, personal, relational, intimacy, oneness, commitment, respect, openness, vulnerability, availability, visibility, creativity

SOVEREIGNTY OF GOD

What comes to your mind when I refer to the "sovereignty of God"?

I have become increasingly suspicious of the way this term has been used in

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theological conversation.

I. Biblical usage of the word "sovereignty" in reference to God. NASB

A. Old Testament - Heb. word *malku* - "king, kingdom, reign, royalty"

Ps. 103:19 - "the Lord has established His throne in the heavens; and His *sovereignty* rules over all."

Dan. 7:27 - "the *sovereignty*, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him."

1. Heb. word *malku* is best translated "kingdom" in all cases. Other three usages of *malku* in Dan. 7:27 are thus translated.

2. Heb. word *adonai* - "Lord" may express concept of sovereignty.

B. New Testament - Greek word *dunastes* - "ruler, official" from *dunamis* - "power"

I Tim. 6:15 - "He is the blessed and only *Sovereign*, the King of Kings and Lord of Lords." (KJV - Potentate)

1. Greek word *dunastes* is best translated "ruler" (cf. Lk. 1:52)

2. Greek word *kurios* - "Lord" may express concept of sovereignty.

C. "Sovereignty" is not necessarily a Biblical word, but a theological concept.

D. Other Scriptures cited to express concept of sovereignty.

I Chron. 29:11,12 - "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth: Thine is the dominion, O Lord, and Thou doest exalt Thyself as head over all. Both riches and honor come from Thee, and Thou dost rule over all, and in Thy hand is power and might; and it lies in Thy hand to make great, and to strengthen everyone."

Rev. 19:6 - "the Lord our God, the Almighty, reigns."

Rev. 19:16 - "King of Kings, and Lord of Lords."

II. Defining the concept of "sovereignty."

A. English word usage

1. Etymology - *Oxford Etymological Dictionary of the English Language*.

a. Late Latin - *super-anum* - "chief above"

b. Middle French - *soverain* - "princely"

c. Old English - *souerein* - "supreme, chief, principal"

d. The "g" was first added in the 16th century, perhaps to convey idea of "reign"

2. Dictionary definition - *Webster's Collegiate Dictionary*.

a. supreme power, dominion

b. undisputed ascendancy, dominance

c. unlimited extent, absolute

d. autonomy, independence, absolutely free

e. superlative quality, excellent

f. unqualified, unmitigated, unconditional

3. Synonyms - *Roget's Thesaurus*.

a. supremacy, superiority, ascendancy, all-powerful, allsufficient,

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irresistible, overwhelming, authority,
jurisdiction, absoluteness, mastery, control, reign, rule.

4. The word "sovereignty" lacks precise definition in English language. Great diversity of meaning and connotation.

B. Theological usage

1. The word "sovereignty" became popular in theological usage after John Calvin, French Reformer, 1509-1564. *Institutes of Christian Religion. Sermons. Commentaries.*

2. Historical background.

a. Protestant Reformation a reaction against Roman Catholic emphasis on "works." Man must do this....that...

b. Protestants: "It is what God does; not what man does!"

c. Protestant theology in general became a theology with its starting point in God's activity; what God *does*.

(1) As such it became a distorted theology with an inherent fallacy at its foundation.

(2) God does what He does, because He is who He is.

3. Calvinistic theology refers to "sovereign authority, sovereign power, sovereign control, sovereign causation, sovereign rule, sovereign reign, sovereign plan, sovereign purpose, sovereign will, sovereign decrees, sovereign determinations, sovereign counsel, sovereign fore-ordination, sovereign grace, sovereign love, etc.

a. Precise definition is never given.

b. The concept is nebulous, ambiguous, inadequately defined.

c. This ill-defined concept became cornerstone of Calvinistic theology.

Pink, A.W. - "The doctrine of God's sovereignty lies at the foundation of Christian theology."

Boice, J.M. - "The doctrine of the sovereignty of God is the doctrine that gives means and substance to all other doctrines."

Enns, Paul - "Foundational to the entire system of Calvinism is the doctrine of the sovereignty of God."

Klooster, F.H. - "The confession of the sovereignty of God has become the hallmark of authentic Calvinism."

Berkhof, L. - "Reformed theology stresses the sovereignty of God in virtue of which He has sovereignly determined from all eternity whatsoever will come to pass..."

d. Variant perceptions of the concept of "sovereignty" led to diverse theological systems.

(1) Covenant theology - "God has *determined* to act in an unchanging, unalterable, uniformitarian way."

(2) Dispensational theology - "God has *determined* to keep His promise to a particular racial and national people — the Jews."

4. Questioning the Calvinistic theological premise.

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a. The ambiguous, ill-defined concept has allowed a wide variety of divergent interpretations imposed upon Scripture.

b. The concept of "sovereignty" has become an idolatrous theological construct.

(1) Ex. Pink, A.W. - "The doctrine of God's sovereignty ...is the centre of gravity in the system of Christian truth — the sun around which all lesser orbs are grouped. It is the golden milestone to which every highway of knowledge leads and from which they all radiate. It is the cord upon which all other doctrines are strung like so many pearls, holding them in place and giving them unity. It is the plumbline by which every creed needs to be measured, the balance in which every human dogma must be weighed. It is designed as the sheet-anchor for our souls amid the storms of life. The doctrine of God's sovereignty is a Divine cordial to refresh our spirits. It is designed and adapted to mould the affections of the heart and to give a right direction to conduct. It produces gratitude in prosperity and patience in adversity. It affords comfort for the present and a sense of security respecting the unknown future. It is, and it does all, and much more than we have just said...."

(2) This is a deification of the ideological concept of "sovereignty"

5. Some consequences of the distorted Calvinistic theological premise

a. determinism - variations of what God has "determined" and predestined.

b. religionism - systems of belief and morality

c. authoritarianism - authority of propositional statements and persons who advocate such.

d. absolutism - ideology and morality becomes absolute rather than God.

e. epistemological emphasis - belief system, ideology

f. triumphalism, perfectionism,

g. universalism

h. fatalism, defeatism

i. nomism, theonomy, dominionism, reconstructionism, covenant theology

j. activism

k. legalism

l. sacramentalism

m. passivism, acquiescence in sanctification

n. lordship controversies - focusing on function and activity of lordship, rather than on who God is as Lord.

o. dispensationalism, pre-millennialism

p. power theology - God's sovereign power

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C. Legitimate usage of the term "sovereignty"

1. In light of its ambiguity and lack of definition, and its being freighted with so many variant connotations of theological baggage, it would probably be wise to avoid usage of the term.
2. If it is used, it is probably best used as a synonym of the Hebrew word *adonai* and the Greek word *kurios*, to refer to God and Jesus Christ as "Lord."
3. It should not be used in reference to man's state in general
 - a. A king or queen might be referred to as the "sovereign" of a particular nation of peoples.
 - b. Mankind, in general, cannot be said to be "sovereign" or to act in self-determination out of oneself.
4. Adjectival usage should be avoided.

D. Venturing a definition of "sovereignty"

1. God is "over all" and "above all" - "God is on the top rung of the ladder." (L.M.)
2. God is absolute, autonomous and independent
3. God is omnipotent and Almighty
4. God is the authority who acts out of His inherent perfect character and absolute power. Authority = Gk. *exousia* - "out of being"
5. God is Lord of Lords and King of Kings - I Tim. 6:15

STRESS

I. Biblical references to "stress"

- A. There are no Biblical references which use the word "stress"
- B. This does not mean that the Bible does not address what we term "stress"

II. Towards a definition of "stress"

A. Physical science

1. In the study of physics, "stress" is the term used to refer to pressure brought to bear upon an object.
2. Also refers to result of such pressure in deformities, etc.; ex. stressfractures, cracks.

B. Social science

1. In the study of psychology, "stress" is a term used to refer to the pressures brought to bear upon an individual by the situations and circumstances of life.
2. Also refers to the mental, emotional and volitional reactions to such pressures creating psychological distress and physical disorders.

III. Applying Biblical references to such sociological and psychological phenomenon

A. The external pressures of the situations of life

1. Examples of Biblical terminology
 - a. Circumstances - Phil. 1:2; 4:11
 - b. Trials - James 1:2; I Pet. 1:6; 4:12
 - c. Tribulations - Jn. 16:33; Acts 14:22; Rom. 5:3; 8:35
 - d. Troubles - Ps. 86:7; Job. 5:7
 - e. Hardships - Job 10:17; I Thess. 2:9
 - f. Ordeals - II Cor. 8:2; I Pet. 4:12
 - g. Difficulties - II Cor. 12:10

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- h. Distresses - Rom. 8:35; II Cor. 6:4; 12:10
- i. Persecution - Jn. 15:20; II Cor. 12:10; II Tim. 3:12
- j. Affliction - Job 36:15; II Cor. 6:4
- k. Suffering - Phil. 1:29; I Pet. 4:12,13
- l. Adversity - Job 2:10; Ps. 49:5; Eccl. 7:14
- m. Pressure - Job. 33:7; II Cor. 11:28
- n. Disaster - Job 30:24; Jere. 17:17
- o. Discipline - Job 5:17; I Cor. 11:32; Heb. 12:6
- 2. Differing explanations among Christians
 - a. "Christians shouldn't have problems" - exempt
 - b. If having problems
 - (1) not mature or spiritual enough; don't have enough faith; not praying and working hard enough
 - (2) God punishing for past failures; withholding "blessing"
 - (3) Devil is after you
 - (4) victim of other's actions; blame others
 - (5) pray for deliverance
 - c. Problems are to be expected in Christian life
 - (1) Make you grow stronger, better, more spiritual
 - (2) Avenues of God's action; opportunities and invitations to recognize and rely on God's sufficiency
- B. The internal reactions to the pressures of the situations of life
 - 1. Initial reaction leading up to a decision of action and reaction
 - a. Initial reactions
 - (1) perplexity - II Cor. 4:8
 - (2) troubled - Jn. 12:27; 13:21
 - (3) distressed - Lk 12:50
 - (4) time to consider options
 - (5) time to pray
 - b. Decision of action and reaction
 - (1) God made us choosing creatures
 - (2) Should not ask others to make decisions for us
 - (3) Most decisions do not have to be made immediately
 - (4) Should not allow "waiting on God" to become stalling procedure
 - (5) Indecision can be a decision; sin of omission
 - 2. Self-oriented decisions of action and reaction
 - a. Mishandling of God's opportunities - Rom. 14:23
 - b. Self-sufficiency
 - (1) I can resolve, explain, outlast, figure out (SELF)
 - (2) Change the circumstances
 - (3) Stoicism - survivalism, coping
 - (4) Fatalism - what will be, will be; "don't worry, be happy"
 - c. Reactions

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- (1) Fight - Ex. anger, hostility, rage, hate, retaliation, bitterness, resentment, violence, judgmentalism, blame, victimization
- (2) Fright - Ex. fear, anxiety, worry
- (3) Flight - Ex. ignore, deny, retreat, avoidance, escapism, digression

3. Consequences of self-oriented reactive decisions - Prov. 14:12

- a. Stress can lead to distress; dis-ease leads to disease
- b. Despair (II Cor. 4:8,9), desperation, depression.
- c. Hopelessness, helplessness, frantic, panic, hysteria
- d. Mental illness, nervous breakdown, psychosomatic
- e. Addiction, alcoholism, narcotics, medicines
- f. Self-destructive behaviors, suicide

4. Reactive decisions of faith

- a. Faith - our receptivity of God's activity - Rom. 14:23
- b. Recognition of God's grace - II Cor. 3:5; 12:9
- c. Acceptance of the situation and provision - Lk. 22:42
- d. Rest in God's sufficiency - Matt. 11:28; Heb. 4:4-11
- e. Perseverance - Rom. 5:3; 12:12; James 1:12
- f. Endurance - I Cor. 4:12; II Tim. 4:5
- g. Rejoicing - James 1:2; I Peter 1:6
- h. Peace - Jn. 14:27; II Pet. 1:2
- i. Contentment - II Cor. 12:10; Phil. 4:11-13
- j. Filled with the Spirit - Eph. 5:18
- k. Abundant life - Jn. 10:10

TEMPTATION

I. Representative Biblical references to "temptation"

- Matt. 4:1,3; Mk. 1:13; Lk. 4:2,13 - "Jesus...tempted by the devil/Satan"
- Matt. 6:13; Mk. 14:38; Lk. 11:4 - "lead us not into temptation, but deliver from evil"
- I Cor. 7:5 - "lest Satan tempt you because of lack of control"
- I Cor. 10:13 - "no trial/temptation has overtaken you but as is common to man... God will not allow you to be tempted beyond what you are able... with the trial/temptation will provide the way of escape..."
- Gal. 6:1 - "restore the one caught in a trespass...lest you too be tempted"
- I Thess. 3:5 - "for fear that the tempter might have tempted you..."
- I Tim. 6:9 - "those who want to get rich fall into temptation and a snare"
- Heb. 2:18 - "He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted"
- Heb. 4:15 - "tempted in all things as we are, yet without sin"
- James 1:13,14 - "Let no one say when he is tempted, 'I am being tempted by God'; for God cannot be tempted by evil, and He Himself does not tempt any one. But each one is tempted when he is seduced under his own desires."
- II Pet. 2:9 - "the Lord knows how to rescue the godly from temptation"

II. Attempting to define "temptation"

A. Old Testament

- 1. Hebrew language has no specific word for "temptation"
- 2. Examples of - Gen. 3:1-7; Job 1:12; 2:6

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B. New Testament

1. Greek words *peirazo* (verb) and *peirasmos* (noun)
 - a. Derived from *peiro*, “to pierce in order to test, try, examine or prove”
 - b. *peirazo* can mean “to test, to try, to tempt”
 - c. *peirasmos* can mean “trial, testing, temptation”
2. A trial (situation, circumstance) serves to pierce our status-quo and expectations (cf. James 1:2)
3. In the midst of such a trial there is spiritual solicitation
 - a. God’s solicitation to derive His character creates a testing in the midst of the trial (cf. Jn. 6:6; Heb. 11:17)
 - b. Satan’s solicitation to derive his character creates a tempting in the midst of the trial (cf. Lk. 4:13; James 1:13)
4. Temptation is the devil’s enticement to evil character and action

III. Source of “temptation”

A. Temptation does *not* come from

1. God. God does not entice to evil - James 1:13,14
2. Situations of life. Trials are but the opportunities of choice
3. World. World of evil is but context and environment in which we live. - Jn. 17:15,16; II Cor. 4:4; I Jn. 4:4
4. Desires. These are God-given, amoral needs and drives.
 - a. desire for riches - cf. I Tim. 6:9
 - b. sexual desires - cf. I Cor. 7:2
 - c. “tempted under our desires” - James 1:14,15
5. Flesh. This is the patterning within our desires of past responses to temptation. Proclivities, propensities, tendencies, weaknesses.

B. Temptation comes from

1. Satan, the devil, the tempter
 - a. seeking to activate his selfish, evil character
 - b. seeking to deny glory to God by misuse of humanity
2. Other persons may be used as instruments by the tempter.
 - a. Peter was thus used - Matt. 16:23
 - b. Jewish religionists used - Matt. 16:8; 19:3; 22:18,35; Mk. 8:11; 10:2; 12:15; Lk. 11:16; Jn. 8:6
 - c. Manipulators of desires - epithumiologists
 - (1) sales-persons, advertisers
 - (2) campaign managers
 - (3) preachers of religion

IV. Purpose of “temptation”

A. Satan’s purpose

1. to solicit mankind to manifest his evil character
 - a. to thus cause men to be misused humanity
 - b. to thus deny glory to God (cf. Isa. 43:7)
2. to cause men to think that by their self-effort they can become “like God” (cf. Gen. 3:5) or pleasing to God (Rom. 8:8; Heb. 11:6).
3. to solicit Christians to misrepresent who they are in Christ; doubt their identity in Christ

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- B. God's purpose in allowing for Satan's solicitations of temptation
 - 1. to preserve God-intended freedom of choice
 - 2. to allow for freely chosen faith/love relationship of man with God
- V. Forms of "temptation"
 - A. Temptation to act - I Jn. 2:16
 - 1. "lust of the eyes" - Personal aspiration
 - 2. "lust of the flesh" - Personal gratification
 - 3. "boastful pride of life" - Personal reputation
 - B. Temptation to react
 - 1. Fight - anger, hostility, wrath, resentment, bitterness
 - 2. Fright - fear, anxiety, worry
 - 3. Flight - avoidance, apathy, escape, withdrawal
- VI. Some Biblical examples of "temptation"
 - A. Adam and Eve - Gen. 3
 - B. David - II Sam. 11,12
 - C. Jesus Christ - Matt. 4:1; Heb. 4:15
- VII. Temptation and sin
 - A. Temptation is not sin - Heb. 4:15
 - B. Temptation is an enticement or solicitation to sin - James 1:14,15
 - 1. Fishing metaphor (14) - attraction, lure, bait
 - 2. Reproductive metaphor (15) - seed of temptation; egg of intent; gives birth to sin-decision
 - C. By freedom of choice in will, we choose to make sin-decision
 - D. Sin-decision may then be
 - 1. Internalized - fantasy, preoccupation (Matt. 5:27,28)
 - 2. Externalized - acting out
- VIII. Response to "temptation"
 - A. Man is responsible to exercise his response-ability in freedom of choice
 - 1. Not divine determinism
 - 2. Not diabolic determinism
 - 3. We derive character in every choice
 - B. Man may choose to succumb to the solicitation of temptation
 - 1. sin - cf. James 1:15
 - 2. evil - cf. Matt. 6:13; James 1:13
 - 3. ruin and destruction - I Tim. 6:9
 - C. Man may choose to resist solicitation of temptation
 - 1. Not "fight the devil"
 - 2. Choice of faith, receptivity of God's activity, counters the solicitation of Satan - cf. James 4:7; Eph. 5:18; Rom. 12:2
 - 3. Christian lives by sufficiency of God's grace provision - II Cor. 3:5; Phil. 4:13; I Jn. 4:4; II Pet. 1:3
 - 4. Still may require responsible action of Christian
 - a. to disregard human agents of solicitation - Matt. 16:21-23
 - b. to avoid placing ourselves in situations in the world where temptation might be exercised, and we know the weaknesses of our fleshly desires might be exploited - cf. Prov. 4:14,15; Gen. 39:13; I Cor. 6:18; 10:14

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c. Not trying to avoid or flee all temptation -
Henry Drummond - "the greatest of all temptations is to
want to be without any."

THE CHARISMATIC MOVEMENT

I. Introduction.

A. "Charismatic Movement" is a label applied to a particular phenomena of religious activity in the 20th century.

B. The word "charismatic" is derived from the Greek word *charismata*, which comes from *charis*, meaning grace. *Charismata* are grace gifts.

C. *Charismata* used in reference to spiritual gifts in New Testament.

1. Rom. 12:6 - "we have gifts that differ according to grace given"

2. I Cor. 12:4 - "varieties of gifts" (cf. 12:9,28,30)

3. I Cor. 12:31 - "earnestly desire the greater gifts"

D. Another labels used for "charismatic movement" is "neo-Pentecostalism"

II. History of modern Pentecostal and Charismatic phenomenalism.

A. British background.

1. Edward Irving (Scottish Presbyterian) - 1828. Promoted use of tongues. Emphasized eschatology. Dismissed by Church of Scotland. Started Catholic Apostolic Church (1832).

2. Mary Campbell - 1830. Irvingite. Spoke in tongues.

3. Margaret MacDonald - 1831 - Spoke in tongues. Vision of secret rapture.

B. Pentecostalism in the United States.

1. Revivalism throughout U.S. in late 19th century. Much of this had Wesleyan emphasis on holiness, combined with emotional response, and emphasis on 2nd work of grace.

2. Richard Spurling (Baptist). Tennessee. Pentecostal Church of God - 1886.

3. A.J. Gordon - 1870-1895. Emphasis on physical healing.

4. A.B. Simpson - Missionary Alliance Church. 1887. Healing.

5. Charles Parham. Holiness preacher. Topeka, KS. Bethel Bible School. 1901. Often called "father of Pentecostalism."

6. William J. Seymour. Black holiness preacher. Azusa St. Mission, Los Angeles, CA. 1906.

7. Assemblies of God Church, Springfield, Missouri, 1914.

8. Aimee Semple McPherson (A.G.). Angeles Temple, Los Angeles, CA. 1923. International Church of the Foursquare Gospel.

C. Charismatic Movement.

1. Dennis Bennett. (Episcopalian). Van Nuys, CA. 1960. Seattle, WA 1968. Often called "father of Charismatic Movement."

2. Oral Roberts (Pentecostal Holiness). Healing crusades - 1947. Oral Roberts Univ. 1965. Joined Methodist Church - 1968.

3. Demos Shakarian (Armenian) and Oral Roberts start Full Gospel Businessmen's Fellowship Int. in Los Angeles. 1951.

4. Melodyland Christian Center, Anaheim, CA 1960. Ralph Wilkerson (A.G.)

5. Blessed Trinity Society - 1961. Jean Stone.

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6. David du Plessis (South Africa) A.G. Called "Mr. Pentecost."
7. Chuck Smith. Calvary Chapel, Costa Mesa, CA. 1963.
8. Jesus Movement - 1967-1972.
9. Roman Catholic Renewal Movement. 1967.
10. Christian Growth Ministries (FL) - Don Basham, Derek Prince, Bob Mumford.
11. Kathryn Kuhlman (Baptist)
12. Merlin Carothers, Charles and Francis Hunter
13. David Wilkerson - *Cross and the Switchblade*.
14. Celebrities: Pat Boone, Maria von Trapp
15. Televangelism: Jim Bakker, Jimmy Swaggart, Pat Robertson
19. Vineyard Christian Fellowship. John Wimber. 1977. Anaheim, CA
- Signs and Wonders Movement. Kansas City Prophets.
20. Word of Faith Movement.
 - a. E.W. Kenyon, Hobart Freeman, T.L. Osborn, A.A. Allen
 - b. Kenneth Hagin (Baptist, AG), Rhema Bible Training Center, Tulsa, OK
 - c. Kenneth and Gloria Copeland
 - d. Fred Price. Los Angeles
 - e. Robert Tilton, Charles Capps
 - f. Benny Hinn - Orlando Christian Center

III. Characteristics observed in the movement.

- A. Spiritual gifts. Speaking in tongues, healings, prophecy.
- B. Emphasis on Holy Spirit. Freedom of the Spirit. Reaction to rigid proceduralism. Some over-emphasize Holy Spirit. Trinitarian deficiency. Some say must speak in tongues to evidence having Holy Spirit.
- C. Extra-Biblical revelation. "Word of God" for you. Prophecy.
- D. Emotionalism, subjectivism. Reaction to staid formalism.
- E. Relational. Communal togetherness. Involvement, fellowship, loving.
- F. Emphasis on experience over orthodoxy. Reaction to rationalism, liberalism, over-intellectualism. Theologically weak.
- G. Supernaturalism. Dynamic of divine activity. Reaction to humanism, naturalism. Spectacular. Power-theology. "Slain in Spirit." (Matt. 12:39).
- H. Spontaneous expression. Enthusiasm, excitement. Reaction to ritualism. Worship experience - raising hands, clapping, swaying, shouting ("Holy Rollers"). (I Cor. 14:40).
- I. Contemporaneity. Relevance to culture. Worldliness? Immorality?
- J. Gnostic tendencies - Spiritual pride, elitist, arrogant, judgmental.
- K. Spiritual warfare. Recognition of Satanic activity. Demonology. Exorcism. Reaction to liberalism, denial of the devil.
- L. Emphasis on evangelism. Recruitment of others. Power-evangelism. Greatest impetus of Christian expansion in history?
- M. Second work of grace. "Baptism in the Spirit" subsequent to regeneration.
- N. Christian unity. Breaking down denominational barriers. Antiinstitutionalism. Disruptive, Divisive.
- O. Positive Confession. "Name it and Claim it." Man as God.
- P. Prosperity doctrine. "Health and Wealth" teaching. Faith in faith.

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IV. Response to Charismatic Movement.

- A. Avoid judgmentalism. (Matt. 7:1).
- B. If God is in it, can't stop it. (Acts 5:39).
- C. Love as Christian brethren. (I Cor. 13; Eph. 4:2)
- D. Tolerate differences? ...extremes?
- E. Pray for theological balance. Christocentric theology.

V. Illustration.

Epistemology

(doctrine, belief-system
orthodoxy, morality,
ethics)

Experientialism

(emotionalism,
subjectivism,
existentialism)

Jesus Christ

Christocentric theology

Christ in you

Ontological

WORRY

I. Representative Biblical references to "worry"

A. Old Testament

Ps. 37:1-7 - "Fret not yourself...trust in the Lord...trust in Him"

Ps. 38:18 - "I am full of anxiety because of my sin"

Ps. 94:19 - "my anxious thoughts multiply within me..."

Prov. 12:25 - "anxiety in the heart of man weighs it down"

Isa. 35:4 - "Say to those with anxious heart, 'Take courage, fear not.'"

B. New Testament

Matt. 6:25-34 - "do not be anxious for your life, what you shall eat, or what you shall drink; nor for your body, what you shall put on. ...men of little faith. Do not be anxious...for your heavenly Father knows that you need all these things..."

Matt. 10:19,20 - "do not be anxious about how or what you will speak...it is not you who speaks, but the Spirit of your Father who speaks in you"

Mk. 4:18,19 - "the seed among thorns...are the ones who have heard the word, and the worries of the world, and the deceitfulness of riches...enter in and choke the word, and it becomes unfruitful"

Mk. 13:11 - "do not be anxious about what you will say...it is the Holy Spirit who speaks"

Lk. 8:14 - "seed among thorns...choked with worries and riches and pleasures of this life"

Lk. 10:41 - "Martha, Martha, you are worried and bothered about so many things"

Lk. 12:11 - "do not be anxious about what you should speak in your defense"

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Lk. 12:22-30 - "do not be anxious for your life, what you shall eat, what you shall eat...O men of little faith...your Father knows what you need"

Lk. 21:34 - "do not let your hearts be weighted down with dissipation and drunkenness and the worries of life...keep on the alert, praying"

I Cor. 7:21 - "were you called while a slave? Do not worry about it..."

I Cor. 7:32-34 - "I want you to be free from concern. ...One who is married is concerned about the things of the world, how he may please his wife...his interests are divided"

II Cor. 11:28 - "the daily pressure upon me of concern for all the churches"

Phil. 2:20 - "Timothy...will be genuinely concerned for your welfare"

Phil. 2:28 - "I have sent him that...I may be less concerned about you"

Phil. 4:6,7 - "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God...shall guard your hearts and minds in Christ Jesus"

II. Attempting a definition of "worry"

A. English word "worry" from Old English *wyrgan* and Old High German *wurgen*, both meaning "to strangle, to choke"

B. Greek word *merimnao* used in most NT references above

1. Etymologically derived from *merizo* = "to divide;" and *nous* = "mind."

Thus means "divided mind" - cf. I Cor. 7:34

2. Linguistically at time NT written, did not necessarily have negative connotation ("to be anxious, worried"), but often had a neutral orientation ("to be concerned, to care").

C. Difficult to distinguish sometimes between modern usage of English words "concern, worry, anxiety"

a. "concern" means to "have an interest in, give attention to, be engaged by a situation, as a matter of consideration or responsibility"

b. "worry" is a disquieted uneasiness of mind, an anxious apprehension concerning an impending or anticipated situation; fretting about a foreboding misfortune or failure. ("Worried" and "anxious" are used as synonyms.)

c. "anxiety" has become a psychological designation of abnormal, overwhelming apprehension; anguished uncertainty and self-doubt about one's ability to cope with the situation, to the point of becoming distressed, distraught, panicky or tormented.

D. A working definition from a Christian perspective:

a. "Concern" becomes "worry" when we fail to relate the situation that confronts us to the source of sufficiency in God.

b. To worry is to assume a responsibility that is not necessarily ours to assume; failing to recognize that God is bigger than any problem we might have, and loves us enough to seek our highest good in the midst of every situation.

c. Worry is a form of humanistic self-orientation that thinks, "It's up to me to take care of this situation," and is thus a form of practical atheism, acting as if there is no God to deal with the situation, or that God doesn't know or care about the situation.

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III. "Worry" and the age we live in

A. Ours has been called "The Age of Anxiety"

1. People's faces: taut, constricted, intense
2. Attitudes: disquieted, apprehensive, vexed
3. Relationships: distrust, alienation
4. Physical signs: ulcers, nervous breakdowns, heart diseases

B. What are people worried about?

1. daily provision - cf. Matt. 6:35+
2. employment
3. future - cf. Matt. 6:34
4. life and death
5. health
6. personal relationships
7. personal relationships - children, family, friends
8. pleasing people - cf. Lk. 10:41
9. finances, interest rates, stock-markets
10. witnessing - cf. Lk. 12:11
- C. The advice of the world concerning "worry"
1. Don't worry; it's a waste of time; think positive!
2. Don't worry; don't believe the situation is real; it's an illusion
3. Don't worry; it may never happen
4. Don't worry; get control of yourself; you're in charge
5. Don't worry; buy enough insurance for every eventuality
6. Don't worry; be happy; laugh your troubles away
7. Don't worry; bite the bullet; you'll feel no pain
8. Don't worry; it might get better, but it'll probably get worse
9. Don't worry; get busy doing active things; it'll take your mind off
10. Don't worry; have another drink, hit, pill
11. Don't worry; go see your therapist
12. Don't worry; it's all going to be over soon
13. Don't worry; these circumstances are just the "cross" you have to bear
14. Don't worry; it's a sin; Stop it!

IV. Developing a Christian attitude toward "worry"

A. As defined above, "worry" is contrary to the attitudes and activity that God would have Christians to be involved with.

1. Fails to take God into account in the situation
2. Self-oriented assumption of responsibility
3. "Whatever is not from faith is sin" - Rom. 14:23

B. Rather than having a "divided mind" concerning the situation, we are to look to God in the midst of the situation.

Ps. 37:1-7 - "Fret not...trust in the Lord..."

Ps. 42:11 - "Why are you in despair...hope in God"

Ps. 55:22 - "Cast your burden upon the Lord, and He will sustain you"

Matt. 6:32,33 - "your heavenly Father knows that you need these things; seek first His kingdom and His righteousness; and all these things shall be added to you."

I Peter 5:7 - "cast all your anxiety on Him, because He cares for you"

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C. Looking to God in prayer should be our response

Lk. 21:36 - "keep on the alert at all times, praying in order that you may have strength"

Phil. 4:6 - "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

D. Such prayer is done in faith - "our receptivity of His activity"

Ps. 62:8 - "Trust in Him at all times, O people; pour out your heart before Him"

James 5:15 - "prayer offered in faith"

E. The result will be "peace" in place of bothersome, disquieting "worry"

Numb. 6:26 - "The Lord lift up His countenance, and give you peace"

Ps. 94:19 - "When my anxious thoughts multiply within me, Thy consolations delight my soul"

Jn. 14:27 - "Peace I leave with you; My peace I give to you... Let not your heart be troubled, nor let it be fearful"

Phil. 4:7 - "the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus"

Col. 3:15 - "let the peace of Christ rule in your hearts"

F. Christian's perspectives and responses to situations are different

1. Not seeking to escape, withdraw or remove all problems

2. Not indifferent, apathetic, unconcerned in situations

3. "God causes all things to work together for good to those who love God, to those who are called according to His purpose" - Rom. 8:28