**GREAT WORDS AND DOCTRINES**

**OF THE CHRISTIAN FAITH**

Compiled and Written

As a correspondence course for

New Leaf Inmate Ministries

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**Introduction to**

**GREAT WORDS AND DOCTRINES OF THE CHRISTIAN FAITH**

The great doctrines of Scripture are not to be thought of as various isolated teachings, one or more of which may be rejected without damage to the system as a whole. All of the teachings now to be considered are integral parts of a logical whole. The whole system of doctrine is spoken of in the Bible as a unit. This is the "form of sound words" which the apostle Paul urged Timothy to hold on to in II Tim. I:13. It is described as "faith" in Jude 3. Men did not produce it with their own finite minds - it was given "by inspiration of God," II Tim. 3:16.

As you study the great Biblical words considered in this course, keep in mind that each term is one part of the whole grand system of doctrine. Look for ways in which these great words are related to one another. Remember that you are studying the Bible, God's Written Word. Study with expectancy. Seek His face in prayer as you study. You would do well to pray with the psalmist, "Open my eyes, that I may see wondrous things from your law." (Ps, 119:18).

Doctrine, in it's simplest form, means "that which is taught." Christ condemned the doctrine of the Pharisees because it was of human origin, (Matt. 15:9; Mark 7:7). This course teaches Biblical doctrine and only Biblical doctrine. You will find that almost all of the "words" explored in this course are, by themselves, actually doctrine - that which the Church teaches. An example is the very first "word" in the course, Adoption. Adoption is much more than just a word that Christianity uses, it is in fact a true Biblical doctrine of the church. The earliest doctrine of the Christian church declared: (1) that Jesus was the Messiah, the Christ. (Acts 3:18). (2) That God raised Him from the dead. (Acts 1:22; 2:24, 32); and (3) that salvation was by faith in His name (Acts 2:16; 2:38). These three truths were presented as a clear fulfillment of the promises of the Old Testament. Paul taught that true doctrine is essential for Christian growth, (Eph. 4:11-16; I Tim. 4:6; 6:3; Titus 1:9), and that false doctrine destroys the church, (Eph. 4:14; II Tim. 4:3).

It is extremely important that I acknowledge the fact that almost all of what I am writing here comes from The Scofield Course and used by permission from Moody Bible Institute. Dr. Scofield went home to Heaven 100 years ago, 1921. His work is profound and has stood the test of time. I am honored that Moody has allowed me to present his work to you.

Study hard. Not everyone has the privilege you now hold in your hand.

Clint Webb, President

New Leaf Inmate Ministries

**GREAT WORDS AND DOCTRINES OF THE CHRISTIAN FAITH**

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**Lesson One, Page ONE**

**ADOPTION**

I. *The word*

"Adoption" is the translation of one Greek word - huiothesia. The literal meaning of the word is "placing as a son." It occurs in Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5.

II. *Explanatory remarks*

In ordinary usage the term "adoption" signifies the placing of an outsider in the family as a *legal*, not a *natural*, son. A careful study of the foregoing passages should make it clear that this is not the doctrinal meaning of the term. In the New Testament "adoption" is not a word of relationship, but of position. The believer's relation to God as a child results from the new birth, (Jn. 1:12, 13); whereas adoption is the act of God by which one already a child is placed in the position of an adult son.

According to Roman law, children received certain legal rights when seven years old, but did not ordinarily come into full possession of all that was theirs until they were twenty-five. Up until that time the heir differed nothing from a servant, though by birth he was "lord of all"; but was "under tutors and governors until the time appointed by the father." Gal. 4:1-2. That was the Old Testament state of the godly Jew. Gal. 4:3. But one of the distinctive differences between the ages of law and grace is that under grace the believer becomes, in the moment of receiving Christ, not only a child by new birth, but also an adult son by adoption.

This position includes both privileges and responsibilities. Adoption delivers from the Mosaic law (Gal. 3:23-24; 4:1-5) and from the terror of God which the lawbreaker would have. (Rom. 8:15). The believer, as a son, can come directly into his Father's presence. It is his responsibility to live in a way befitting his new position.

**(If you're a child of The King, you have an obligation to act like it).**

III. *Definition*

Adoption is the act of God whereby children of God, redeemed by Christ, are made adult sons. Their full manifestation as such awaits the resurrection when they will receive the glorified bodies which are properly a part of their exalted position as sons of God. Rom. 8:23.

Note: In Rom. 9:4 huiothesia is used of Israel, and in Isaiah 64:8 and Jeremiah 31:9 the explanation is found. Israel, as a nation, had received the adoption: "I am a Father to Israel" - not to every individual Israelite. The Israelites were children in their nonage, or legal minority; literally, *nepioi*, Gal. 4:1-3. Christians are *huioi* - sons. Gal. 3:26.

IV. *Comment*

God does not merely want to *save* you. He wants ***you***. He has adopted you into His family, given you His name, (rev. 3:12), and proudly calls you His child. You could not possibly be more loved - or by anyone more important. You aren't merely blessed by God - You are the child of God.

**Your Father Loves You.**

Lesson One, Page Two

**ADVOCACY**

I. *The Words*

One Greek word is, in I John 2:1, translated "advocate." It is the word *parakletos*. In John 14:16, 26; 15:26; 16:7, our lord applies this word to the Holy Spirit. In these passages it is translated "Helper" or "Comforter."

In both cases *parakletos* means one called alongside, that is to help or give aid. The form *paraklesis* is translated "comfort" in the following passages: Acts 9:31; 16:40; Rom. 15:4; II Cor. 1:3, 4; 7:4, 6, 13; Eph. 6:22; Col. 4:8; I Thes. 2:11; 3:2; 4:18; 5:11; II Thes. 2;17.

II. *Explanatory remarks*

It will be seen from the foregoing uses of the word that the believer has two Paracletes; in heaven, "Jesus Christ the Righteous," at the Father's right hand; and on earth, the indwelling Holy Spirit.

The *intercession* of Christ is to be distinguished from His *advocacy*. As High Priest after the order of Melchizedek, He intercedes, but as *Paracletos*, He ministers as our Advocate. His intercession has to do with our *weakness* and need: His *advocacy*, with our sins. His advocacy is called forth by the sins of the believer. "If any [Christian] man sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation [*hilasterion* - mercy seat] for our sins." I John 2:1, 2. (Propitiation is a word we will look at in depth later in this course). Revelation 12:10 makes it clear that we have an *accuser* in heaven. Job's experience adds much light on this subject. (See Job 1:2). How comforting it is to know that we also have a *Defender!* And observe carefully that His advocacy is not merely an appeal to the Father's pity; it is an appeal to the eternal efficiency of His own sacrifice which has fully paid for the sin in question.

III. *Definition*

Advocacy is that work of Jesus Christ for sinning saints which He carries on with the Father, whereby , in virtue of the merit of His own sacrifice, He preserves them in grace. (Upon the believer's confession of the sin, He restores him to fellowship with Himself and with the Father. I John 1:9).

An advocate is one who pleads another's cause before a tribunal or judicial court. Christians need an ADVOCATE because they have an ADVERSARY, the devil, or Satan, who accuses us before God, (I Pet. 5:8, Rev.12:10). If Satan is the *prosecuting attorney*, Christ and the Holy Spirit are the legal advocates, the *defense attorneys*, who help, defend, counsel, and comfort us. They plead the Christians cause before God day and night, providing a continuing remedy for sin.

IV. *Comment*

It's important to note that the Christian's greatest comfort comes from knowing Jesus Christ, through the Holy Spirit, is working to comfort us when we have sinned. Satan tries to make us think, "You've done it now!" "You've done that same thing again and again. He won't forgive you this time." But the more Satan accuses, the more our Advocate continues to defend us "by His blood," and then comes along side to Comfort us. **God is so good!**

**Great Words - Lesson Two, Page One**

**ASSURANCE**

I. *The words*

In the English Bible the word "assurance" occurs six times, namely, in Isaiah 32:17; Acts 17:31 (where it should be rendered "faith," that is, ground or reason for faith); Col. 2:2; I Thes. 1:5; Heb. 6:11; 10:22. In all of these passages the original words mean simply full confidence, or full conviction.

Isa. 32:17 makes a very important statement regarding assurance: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." The righteousness of God is imputed to all who believe in Christ; therefore these are justified. Recognition of this brings peace and complete assurance to the heart.

II. *Explanatory remarks*

The doctrine of assurance is presented in the New Testament in a *threefold way*:

**a. The "full assurance of faith" Heb. 10:22**

This refers to the confidence which true faith gives. If we are exercising faith in anything or anyone, we know it. If we have faith in the solvency of the bank in which we have deposited our money, that faith gives us confidence concerning the safety of our money. This is the sense in which Paul expresses his assurance in II Timothy 1:12: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him [literally 'guard my deposit'] against that day." Lack of assurance is traceable either to doubt as to one's committal to Christ, or doubt as to God's ability or willingness to save and keep the believer, or to ignorance of God's promises, or to sin in the life.

**b. "The full assurance of understanding" Col. 2:2**

The word "understanding" is the same word so translated in Col. 1:9. It means an assurance resulting from a spiritual understanding of seven revealed facts on which the believer's complete safety rests.

1. The finished work of Christ in putting away the believer's sins so that there is nothing remaining against him. Heb. 9:26; I Pet. 3:18; Acts 13:38-39; Rom. 8:31-34.

2. The specific promises of the Scriptures. John 10:28-29; 11:26; Phil. 1:6; Rom. 8:29-30. Note: John 10:28-29. The shallow objection is sometimes made that while it is true that nothing can pluck us out of God's hand, we may deliberately leave that refuge. The sufficient answer is that if this were possible we should "perish," whereas the unconditional promise is, "They shall never perish."

3. The care of Christ as High Priest and Shepherd. Heb. 7:25; I Jn. 2:1; John 10:10-14.

4. The believer's union with Christ. I Cor. 12:12-13; Eph. 5:29-30.

5. The new covenant. Heb. 8:10-12; 10:16-18.

6. The Father's faithfulness to Christ. John 17:11; Jude 1, A.S.V.

7. The sealing with the Spirit. Eph. 1:13; 4:30.

To enter in to an understanding of these facts is to have the "full assurance of understanding."

Lesson Two, Page Two

**Assurance** Continued

**c. "The full assurance of hope" Heb. 6:11**

Hope has to do with unseen things of the future, (Rom. 8:24-25), especially with regard to the return of Christ and the blessings which will be ours at that time. The full assurance of hope, therefore, is a confident expectation that all will be well with the believer, no matter what the future may bring, and that in due time we shall receive the complete fullfillment of all God's wonderful promises. This is expressed in such passages as II Cor. 1:10; II Tim. 4:8, 18; Titus 2:13; I Jn 3:2-3.

Note: The comforting truth of assurance is attacked in three ways:

1. Sometimes supposed instances of apostasy are quoted; for example, Matt. 7:22-23 where Christ says, "I never knew you." All such cases are sufficiently covered by John's declaration in I Jn. 2:19; "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us."

2. We are shaken in assurance by humbling views of our own sinfulness and failure. To meet these assualts we need but remind ourselves that assurance is not a result of sanctification, but of justification. We shall be perfect in the end.

I John 3:1-2.

3. Passages intended as warnings to merely nominal Christians, or others who are trifling with conviction and illumination, are mistakenly applied to sincere believers. For example, Matt. 25:1-12 includes mere professors; and Heb. 6:4-8 is a searching picture of those who have come to the very threshold of true faith, but who, as verse 9 shows, have never been saved.

*III Definition*

Assurance is the believer's absolute conviction that he is in the present possession of a salvation in which he will be eternally kept. This assurance is based on his perfect righteousness in Christ Jesus.

Note: If follows, therefore, that the believer's assurance does not rest upon sanctification, but justification - not upon works, but upon faith in Christ alone.

Though the two are closely connected, assurance and safety are not synonymous. The true believer is safe whether he realizes it or not, since he is kept by God's power. I Peter 1:5. Recognition of this fact gives assurance.

**Lesson Two, Page Three**

**ATONEMENT**

*I. The Words*

In the KJV of the English Bible, the word "atonement" occurs seventy-seven times in the Old Testament, and but once (Rom. 5:11) in the New Testament. In the American Standard Version the word is retained in all the Old Testament passages in which it is used in the KJV, but it disappears from the New Testament, the word in Rom. 5:11 being correctly rendered "reconciliation." In the Old Testament it invariable means "to cover." (See for example, Ex. 29:36-37; 30:10, 15, 16; Lev. 1:4; 4:20, 26; 16:6, 17;17:11.)

*II. Explanatory Remarks*

The seventy seven times the Hebrew word meaning "to cover" is translated "atonement" by the KJV translators is an error. It appears that, in using the word "atonement" to translate "to cover," the KJV translators gave not a translation, but an interpretation - not what the Hebrew writer said was done to the sacrificer's sins, but what the translators conceived to be the effect of the sinner's sacrifices upon his relations with God. As a matter of fact, the sacrifices under the covenant of the law did not make the sinner and God "at one." The often repeated statement of the Old Testament Scriptures is that the sacrifice simply "covered" the offerer's sin; and, as his offering implied confession of sin and acknowledgment of its due penalty, death, it also secured his forgiveness. Therefore, in the Old Testament period sin was only covered for a while, until in "the fulness of the time" the Son of God took it away altogether by completely paying the penalty on the cross. John 1:29; Heb. 9:28; I Peter 2:24.

If it were true that reconciliation with the Father could have been accomplished through animal sacrifice, then there would have been no need for the sacrifice of Christ. The animal sacrifice did not make the sacrificer at one with God. Their sacrifice simply allowed God to "pass over" their sin until Christ should come. See Romans 3:25, 26. The word "remission" in the KJV is more correctly rendered by most modern translations as "passed over."

For more comparison on this subject study also Heb. 9:11-15; 10:1-4 very carefully.

*III Definition*

Atonement, (at one ment) is a word used in the KJV and the ASV as the translation of the Hebrew word signifying "to cover." It is used in relation to the effect the animal sacrifices had on the sins of the offerers.

Note: The use of "atonement" as a term to represent all that Christ accomplished on the cross is neither Scriptural nor satisfactory. No one word fully encompasses this great work. "Salvation" comes closest to including all the redemptive acts and processes. This ground will be covered in later studies of the Biblical terms *propitiation, redemption, forgiveness and justification.*

**Great Words - Lesson Three, Page ONE**

**CHURCH**

I.  *The words*

With the exception of Acts 19:37 (KJV), where "churches" should be "temples," "church" is the English rendering of one Greek word, *ekklesia* (from *ek*, "out from among," and *kaleo*, "to call"), but from a very early date having the meaning of "a gathering of citizens called out from their homes into some public place; an assembly." In Acts 19:32, 39, 41 *ekklesia* is translated "assembly." In Acts 7:38 the word is used of the Israelites called out of Egypt and assembled in the wilderness. In that position they were a true *ekklesia*, or called-out assembly. However, the use of that word to designate Israel in the wilderness affords no more warrant for confusing Israel with the Church of the New Testament than does the use of the same word to designate the Ephesian town meeting in Acts 19:39 warrant our confusing that assembly with the New Testament Church.

Israel in the wilderness was a true ekklesia; the town meeting at Ephesus was a true ekklesia; and the New Testament Church is a true ekklesia. But in the New Testament the word is used one hundred and eleven times of the New Testament Church, and in this doctrinal sense only will we now consider it.

The word "church" (ekklesia) is used doctrinally in four ways;

a. To designate the whole body of the redeemed during the present Dispensation of Grace

b. To designate a local church

c. To designate a group, or groups, of local churches (when the word is used in the plural)

d. To designate the visible Church, or body of professed believers, without reference to locality or number.

*II. Explanatory remarks and definition*

Note: For this lesson we shall consider separately each of the four New Testament uses of the word "church" as listed above. In each case there will be *explanatory remarks and definition.*

**a. The Church; the whole body of the redeemed during the present Dispensation of Grace**

This is the whole body of the redeemed from the descent of the Holy Spirit at Pentecost to the descent of the Lord into "the air," according to I Thess. 4:13-18. Matt. 16:18; Acts 2;47; 5;11; I Cor. 10:32; 12:28; Eph. 1:22; 3:10, 21; 5;23, 24, 25, 27, 29, 32; Phil. 3;6; Col. 1:18, 24; I Tim. 3;5, 15; Heb. 2:12; 12:23.

1, Explanatory remarks

The truth of the foregoing definition appears from the following Scripture passages: "For as the body [the human body] is one, and has many members, but all members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body - whether Jews or Greeks, whether slaves of free - and have all been made to drink into one Spirit." I Cor. 12:12, 13.

**(a)** **Two facts of great importance:**

**(1) This body is not an *organization*, like a legislative "body," but an *organism*, like a human body.**

Every believer of this dispensation is as vitally a part or "member" of Christ as His own hand is a part or member of His physical body. This vital fact is explained in the verses which follow the foregoing quotation. (See I Cor.12:14-27). Briefly, the teaching is that the believer's place in the body of Christ is not self-chosen, but is fixed in the sovereign wisdom or God (verses 18, 24); that all the members, even the feeblest, are "necessary" (verse 22) both to all the other members and to the Head (verse 21); and that this union of each to the Head is so intimate that if "one member suffers, all members suffer with it" (verse 26).

**Lesson Three, Page TWO**

**CHURCH**

This is beautifully illustrated in the words of the Head of the body (Col.1:18) and to Saul of Tarsus: "I am Jesus, whom you are persecuting." (Acts.9:5). So actual is this oneness of the body that Jesus felt the pain of the stones which smote Stephen.

Doubtless the joint suffering relates chiefly to spiritual maladies; and it is beyond question that the spiritual healthfulness of any part of the body is dependent largely upon the well-being of the whole.

**(2) This body could not begin to exist before the exaltation of Christ and the descent of the Holy "Spirit."**

This appears from a careful comparison of all the passages. The first mention of the *ekklesia* is in Matthew 16:18, ". . . upon this rock I will build my church." These words are the declaration of a purpose then in the future. Christ did not say, "I have been building . . ." or "I am building . . .," but: "I will build my church." In Ephesians 1:20-23, the order is first the exaltation of Christ to the right hand of the Father, that all things might be beneath Him (verses 20, 21); and then the giving of Him to be "head over all things to the church, which is His body," (verses 22, 23). A church before the death of Christ would have been an unredeemed church; a church before His resurrection would have been a church without the indwelling Holy Spirit (John 20:22); and a church before His exaltation would have been a headless body.

Our Lord did gather a precious company of disciples and prepared them to become the first members of His body; but, since the Church is formed by the baptism with the Spirit, there could have been no church before Pentecost. This further appears from a careful study of Ephesians 4:8-16. Again, the order is clear:

i. The Lord "ascended up on high."

ii. He "gave gifts unto men;" - apostles, prophets, evangelists, pastors and teachers, (verses 8, 10, 11).

iii. These "gifts" (see also I Cor. 12:2-11, 28) are "for the building up of the body of Christ" (verse 12).

iv. This work of building up the body looks toward a definite end - toward completeness -   
". . . till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ."

The consummation spoken of here is not personal but corporate; not till each believer attains, but till "we all attain . . . " In other words, the time will come when the body of Christ will be complete, lacking no "member;" and that of necessity will mark the end of the present dispensation. In Romans 11:25, this consummation is called "the fullness of the Gentiles." It is marked prophetically by the great passage, I Thess. 4:14-18.

**b. "The church which is His [Christ's] body" in her varied relationships and mission;**

(1) The Church is a part of the kingdom of God, but is not the kingdom of God - of it, but not the whole of it, as, for example, Virginia is part of the United States. Of course Virginia and the United States are not identical, though both have much in common - language, literature, laws, etc. Likewise, the Church is in the kingdom of God, but not coextensive with the kingdom. The kingdom of God includes all moral intelligences in every age and in every sphere who are willingly subject to divine authority. This appears sufficiently from Hebrews 12:22-23, "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the judge of all, to the spirits of just men made perfect."

**Lesson Three, Page THREE**

**CHURCH**

            (2)  The "church which is . . . [Christ's] body" is not directly in view in the parables and other teachings of our Lord concerning "the mysteries of the kingdom of heaven," Matt. 13:11.  The sphere of *profession* in the widest sense, during the present age, is the subject  of these parables.  Doubtless the "children of the kingdom" (Matt. 13:38) are the individuals who, by baptism with the Spirit, are formed into the body of Christ' but the body, as such, is not directly the subject of the "mysteries of the kingdom of heaven."  The body is itself a distinct "mystery" (Eph. 3:1-11), the unfolding of which was committed to the apostle Paul.  It is a striking fact that while "the church" is mentioned by name but three times in the Gospels, and but nineteen times in Acts, the word occurs sixty-two times in Paul's Epistles.

            A "mystery" in Scripture is the first revelation of something previously hidden in the divine counsels and never before revealed.  The Old Testament, for example, contains the revelation of a kingdom to be set up on earth under the kingship of "Immanuel," God's Son and David's Son.  It is described as both visible and spiritual - of the earth by  locality, of the heavens by spirit.  But the Old Testament Scriptures did not reveal what form that kingdom would take during the period to intervene between the first and second advents of the King.  Our Lord Himself delivered that revelation in Matt. 13 and spoke of it as the "mysteries of the kingdom of heaven."  Thus the "mystery" of the "one body" was "not made known to the sons of men" in other ages, but "is now revealed to His holy apostles and prophets by the Spirit."  Eph. 3:5

            (3)  The "church which is . . . [Christ's] body" is related to the kingdom of heaven as it will be set up at the second coming of Christ.  As a queen is related to the kingdom in which she dwells, so the Church, as the bride of the King (Eph. 5:29-32; II Tim. 2:12; Rev. 5:10), will be associated with Christ in rule.  The work of God in this dispensation is not the gathering of *subjects* of the coming kingdom, but the out-calling of the *ekklesia*, the co-ruler with Christ in the coming kingdom.  Individually, the "many members" are by birth both royal and priestly but the millennial authority is corporate rather than personal.  Eph. 5:30-31 is very clear:  "For we are members of His body, of His flesh, and of His bones.  For this cause a man shall leave his father and mother, and shall be joined to his wife, and they two shall be one flesh."  This passage is quoted from Genesis 2:23, 24 and connects, therefore, with Genesis 1:26-28, the central idea of which is joint dominion.

            But the Church is related to the coming kingdom, in that "the bride, the Lamb's wife," is also the "new" or "holy" Jerusalem.  Rev. 21:2, 3, 9-27.  The distinctive glory of the ancient Jerusalem was that it was "the city [or capital] of the great King" (Matt. 5:35; Ps. 135:21; Isa. 2:3); and that it was the site of the temple (Ps. 68:29; 122:6, 9).  Both these distinctions meet in the Church, the heavenly Jerusalem.  "The holy city" is "the tabernacle of God" (Rev. 21:2, 3), and the "Lord God Almighty and the Lamb are the temple of it."  Rev. 21:22

            The earthly Jerusalem will not be done away with during the kingdom age, but the Church, the Lamb's wife, the heavenly Jerusalem, will be over the earthly Jerusalem, as both the place and the means of the manifestation God who dwells in her.

**Lesson Three, Page FOUR**

**CHURCH**

(4)  The "church" which is . . . [Christ's] body" is related to God as temple and habitation.  Eph. 2:19-21; I Peter 2:4-7; II Cor. 6:16.  Here we are brought into the most intimate connection with Old Testament type and prophecy concerning Christ.  While the Old Testament vision does not directly see the Church, it does see Christ as the Fulfiller of all the great types.  The association of the Church with His sufferings and glories, and with the mystery of His person, was reserved for the  New Testament revelation.

            The tabernacle (and afterward the temple, which was but the tabernacle made more permanent) was primarily the place of Jehovah's abode among His ancient people.  Exod. 25:8; 29:43-46; Lev. 26:11, 12, II Kings 11:13; Eph. 2:22.  Again, the tabernacle, or temple, was a house of worship.  Eph. 2:21; I Pet. 2:5; Heb. 13:15, 16.  Here the figure changes.  Viewed as one body in Christ, the Church is "an habitation of God" (Eph. 2:22), His temple or spiritual house. Viewed as "many members" (I Cor. 12:20), the Church is "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet. 2:5.   In other words, the "many members" of one body are believer-priests, of whom the Lord Jesus is the High Priest.  The stones of the "spiritual house" are "living stones."  They utter the praises of the God who abides in that house.  It is as if every stone of Solomon's temple had burst forth with praise and prayer.  The manner of God's  possession of the "spiritual house," which is His temple and habitation, is "through the Spirit."  The Spirit builds the house (I Cor. 12:12, 13) and then takes up His abode in it.  (Eph. 2:22) as the manifestation of God.  The Holy Spirit is the One who cements the living stones to one another and to the "head of the corner," Christ. I Pet. 2:7.  Compare Ps. 118:22; Matt. 21:42.  The Spirit also animates each stone with praise and prayer.

            (5)  The relationships of the Church to Christ have already, of necessity, been indicated, but may be briefly repeated.

i. Corporately the Church is ". . . His body, the fullness of Him that fills all in all." Eph. 1:23. A body is for service and for manifestation. Every member is united to the body in a specific and not in an indefinite way. I Cor. 12:12-27. That is to say, each "member" is assigned in the divine will to exercise of a specific function in the service of the Head. I Cor. 12:4-11. These functions are called "gifts" and with such designation to specific function goes, as part of the "gift" an enablement of "manifestation of the Spirit." I Cor. 12:7. Therefore, in true Christian service nothing is left to self-pleasing or self-will. We serve the Head, whose members we are, when we take joyfully the place assigned us, ministering there as He may direct. The foot must not try to do the work of the hand.

Lesson Four will pick up here and conclude, "CHURCH."

**Great Words - Lesson Four, Page ONE**

**CHURCH, Continued**

The body is also for *manifestation*. By His incarnation the Word, who had previously been invisible to men, became visible through His human body. John 1:14; I John 1:1, 2. Precisely so, in the divine will and intent, "the church which is his body" is charged with the marvelous privilege of making Him still visible to men. I Pet. 2:9, A.S.V.; Gal 2:20; Phil. 1:21; John 9:5 with Matt. 5:14.

ii. The Church is the bride of Christ, Eph. 5:29-32; II Cor. 11:2; Rev. 19:6-9. Since the divine thought of marriage is absolute indentification, absolute oneness, it is obvious that the eternal state of the Church is that of Christ Himself. Eph. 1:6; 5:30; John 17:10, 16, 21-24.

(6) On the relation of "the church which is His body" to the world, Scripture is silent with the exception of inference. It may be said *inferentially* that the relation of "the church which is His body" to the world of mankind is a missionary relation - to save men out of the world. But this mission is, in a purely Biblical sense, the mission not of the body, corporately considered, but of each individual Christian. It should be needless to add that a large and very important body of teaching has to do with the individual Christian and the world.

Definition

The Church is the whole body of the redeemed during this present Dispensation of Grace. In this sense the Church is formed of regenerate persons, vitally united to Christ and to one another by the baptism with the Spirit. Thus a new body is being formed of which the risen and glorified Christ is the Head, and all true believers of this dispensation are the members. Of this mystical body, the human body is the figure and type.

**b. A local church**

The word "church" is often used in Scripture to designate a local church. Matt. 18:17; Acts 8:1-3; 22:22, 26; 12:1, 5; 14:23, 27: 15:3, 4, 22; 18:22; 20:17, 28 and in many other references throughout the New Testament.

In this sense the word "church" stands commonly for all the believers in a particular locality; for example, "the church which was at Jerusalem," Acts 8:1; "the church which is at Cenchrea, Rom. 16:1; "the church of the Thessalonians," I Thess. 1:1, etc. Even in the early apostolic period this custom was not uncommon; for Paul, in writing to the Corinthians, sent the greetings of "Aquila and Priscilla . . . with the church" that was "in their house." I Cor. 16:19.

1. Explanatory remarks

The story of the development of the local church is gathered by inference from the book of Acts and the Epistles.

*(a) Two errors of men concerning church order must be at once refuted:*

(1) The notion that the apostolic local churches were modeled in organization after the synagogue. The synagogue organization was perfectly familiar to the church at Jerusalem, and yet that church consisted of hundreds of believers before there was even the most rudimentary organization. When the work of administering the charity of the church became a burden to the apostles, they based the direction to choose "seven men of good report . . .," not upon synagogue analogy, but upon the reason of the matter, Acts 6:1-4.

**Lesson Four, Page Two**

**CHURCH, Continued**

(2) The supposition that the book of Acts and the Epistles contain a doctrine concerning church organization that constitutes a binding rule, a new and rigid Leviticus. For example, one body of believers takes the statement that the disciples at Troas came together on the first day of the week to break bread and makes of it a law that all disciples everywhere should meet every Lord's day for that purpose. Surely this s a broad generalization for one instance.

(b) *New Testament teaching concerning the local church:*

(1) Elders (or bishops) and deacons

It seems clear from a consideration of all the passages that gradually the normal local church organization included elders and deacons. Bishops and elders seem identical. Titus 1:5; compare verse 7. Both the eldership and deaconship in the apostolic churches were plural. There are no instances of one elder in a local church.

i. The functions of elders were to "rule" or "take care of the church of God" (I Tim. 3:4, 5; 5:17); to guard the body of revealed truth from perversion and error, (Titus 1:9); and to "oversee" the church as a shepherd oversees his flock. Acts 20:28; where "feed" is literally to "tend as a shepherd"; John 21:16; Heb. 13:17; I Pet. 5:2.

ii. The qualifications of elders: Elders were ordained by the apostles, Acts 14:23, or they were "ordained" by men appointed by an apostle, Titus 1:5; or they were made overseers by the Holy Spirit, Acts 20:28, an expression which is not explained unless that explanation is in Peter's phrase, "taking the oversight thereof." I Pet. 5:2.

iii. The deacons seem to have been concerned with the offices of comfort and charity rather than with those of oversight, and to have been chosen by the people, Acts 6:1-6; I Tim. 3:8-13.

iv. Appointment to office in the apostolic church was with the laying on of the hands of the apostles, Acts 6:6; 13:3; II Tim. 1:6 or of the presbytery or eldership. I Tim. 4:14.

Definition

A local church is a body of professed believers on the Lord Jesus Christ, living usually in one locality. They assemble in His name, especially on the Lord's day, for the breaking of bread, worship, prayer, testimony and discipline.

*(c) A group, or groups, of local churches*

These groups, as "the churches of "Galatia," "the churches of the Gentiles," etc., had no form or organization by which they were united within territorial or doctrinal limitations. All such arrangements are post-apostolic. In the book of Acts and the Epistles such groupings refer merely to localities and are used for convenience or reference. It would be wholly apart from the scope of these studies to inquire how far it is within New Testament liberty to form local churches into associations, conferences, presbyteries, etc. Such discussions are ligitimate, no doubt, but have no connection with Biblical word studies. The Scriptures know nothing of a "church" made up of many local churches united by peculiarities of doctrine, ecclesiastical order, or territorial convenience.

**Lesson Four, Page Three**

**CHURCH, Continued**

d. The visible church

The word "church" is used to designate the visible Church, or body of professed believers, without reference to locality or number. Acts 12:1; Rom. 16:16; I Cor. 4:17; 7:17; Gal. 1:13, etc.

I. Explanatory remarks

The visibility of the Church in the sense now under consideration is evident from the fact that Paul "persecuted" and "wasted" it. It is this visible Church which is the subject of much of the prophetic portions of the Epistles. (Rev. 2;1 to 3:22).

Much is said concerning the mission of the Church. The "church which is His body" has for her mission the evangelization of the world, thus building herself up until the body is complete, (Eph. 4:11-16; Col. 2:19), but the visible Church, as such, is charged with no mission. The commission to evangelize the world is personal, not corporate. Matt. 28:16-20; Mark 16:14-16; Luke 24:47, 48; Acts 1:8. So far as the Scripture story goes, the work of evangelization was done by individuals called directly by the Holy Spirit to that work. Acts 8:5, 26, 27, 39; 13:2, etc.

Churches and individuals, (Acts 16:14, 15; Rom. 16:6m 23; II Tim. 1:16, 17) helped in the work of these men, but there is no trace of any corporate responsibility attaching to "the church." Doubtless the local church may be called upon by the Spirit to "separate" individuals to that work, as at Antioch. Acts 13:1-3.

Nothing is written, even by implication, to forbid associations of believers or of churches from forwarding the work of evangelization of the world by fellowship with Spirit-sent men "as concerning giving and receiving." Phil 4:15. It is merely pointed out here that Scripture knows only of individual responsibility for that work.

Definition

The visible Church is distinguished from the local church, and from groups of local churches, in that the term is broad enough to include all who profess to believe in Christ. Professing Christendom is distinguished from "the church which is His body," in that the latter includes only regenerate persons and is invisible as a body, while the former includes profession and is visible.

**Great Words - Lesson Five**

**CONVERSION**

I. The words

Various forms of one Greek word, *strepho*, are rendered "be converted," "turn," "turn again," "turning about," and "being turned." The word in its three forms occurs in the following passages:

1. *Epistrophee* - a turning upon. Acts 15:3.

2. *Strepho* - turned. Matt. 5:29; 7:6; 16:23; 18:3; converted, Luke 7:9, 44; 9:55; 10:23, 14:25; 22:61; 23:28; John 1:38; 20:14, 16; Acts 7:39, 42; 13:46; Rev. 11:6.

3. Epistrepho - to turn about or upon. Matt. 9:22; 10:13, let return; 12:44, will return; 13:15, should be converted; 24:18, let return; Mark 4:12; 5:30; 8:33; 13:16; turn again; Luke 1:16, 17; turn; 2:20, returned:8:55, came again; 17:4, turn again; 17:31, let return; 22:32, John 12:40; 21:20, turning about; Acts 3:19; 9:35, turned; 9:40, turning: 11:21.

II. Explanatory remarks

It is unbiblical to use the word as synonymous with salvation, forgiveness or regeneration. The sinner who turns from sin to Christ with true faith will be forgiven, regenerated, saved; but these are acts of God in his behalf, whereas conversion, as the term is used in the Bible, is a human action of mind and will.

III. Definition

In the doctrinal use of the word, "conversion" is either the act of a sinner or the act of a backslidden believer.

**a. The act of the sinner**

The sinner turns from his sins to Christ. Matt. 13:15.

**b. The act of a backslidden believer**

The backslidden believer turns again from his backsliding to Christ (Luke 22:32). "When thou art converted" in the KJV of Luke 22:32 is rendered "once thou hast turned again" in the American Standard Version.

**Great Words - Lesson Six**

**DEATH**

Note to students of New Leaf Inmate Ministries: With this word and with many other words which are so common that they are used hundreds of times I will not list every time the word is used in Scripture. I will, however, list enough references so that the use of the word can be understood by the student. Complete listings are available in concordances.

I. *The Words*

**a. Hebrew words rendered "death" in the Old Testament**

1. *Muth* - to die, to put to death. Num. 35:31; Duet. 13:9; Judg. 16:16; I Sam. 4:20; I Kings 2:8, 26; II Kings 14:6; Esth. 4:11; Jer. 26:15, 19, 21, 24.

2. *Maveth* - death (occurring 128 times). Gen. 21:16; Exod. 10:17; Lev. 16:1; Ruth 1:17.

**b. Old Testament words often used figuratively for death**

The following are examples of Old Testament words signifying grave, the pit, etc.;

1. *Qeburah* - grave. Gen. 35:20; Ezek. 32:23, 24.

2. *Qeber* - grave. Gen. 50:5; Exod. 14:11; II Sam. 3:32; I Kings. 13:30; Job 3:22; 5:26; Ps. 88:5; Isa. 14:19; 65:4; Jer. 8:1; Ezek. 32:22, 23, 25.

3. *Bor* - a pit or well. Ps. 28:1; Prov. 28:17; Isa. 14:19; Ezek. 26:20; 31:14, 16.

4. *Sheol* - grave (with reference to bodies); underworld, Hades (with reference to souls). Gen. 42:38; Num. 16:30, 33; Job 17:16.

5. *Shachath* - a pit, corruption. Job 33:18, 24, 28, 30; Ps. 94:13; Isa. 38:17; Ez. 19:4-8.

6. *Shichah* - a pit, corruption. Ps. 57:6; 119:85; Jer. 18:22.

**c. Nine Greek words translated "death" in the K.J.V. of the New Testament**

1. *Anairesis (anaireo)* - destroying, killing, murder - in the following passages: Acts 2:23, slain; 5:33, slay; 5:36, was slain; 8:1; 22:20; 26:10; Luke 22:2, kill; 23:32; Heb 10:9, taketh away.

2. *Thanatos (thanatoo)* - (a) the death of the body, (b) the absence of spiritual life - in the following 35 of 118 occurrences: Matt. 4:16; 20:18; 26:38,59,66; Mark 7:10; 13:12; Luke 1:79; 2:26; John 5:24; 12:33; 21:19; Acts 2:24; 23:29; Rom. 1:32; 5:10,12, 14, 17, 21; I Cor. 3:22; 15:21, 26, 54, 55, 56; Phil 1:20; Col. 1:22; II Tim. 1:10; Heb. 2:9; 5:7; 7:23; Jas. 5:20; Rev. 1:18. 6:8; 12:11.

3. *Teleutee* - the end of life - in Matt. 2:15.

4. *Apothneesko* - physical death, whether naturally or by violence - in the following 10 of 89 occurrences; Matt. 8:32, perished; 22:24, die; Mark 5:35, is dead; 12:22, died; Luke 8;53, dead; John 4:47, death; 6:49, are dead; 8:21, shall die; Rom 5:15, be dead; 6:2, are dead.

5. *Apoktino* - to kill utterly; Matt. 10:28; 15:21; 21:35; Mark 3:4; 8:31; Luke 9:22; 18:33; John 5:16, 18; 8:22; Acts 7:52; 23:12; Rom. 7:11; II Cor. 3:6; Eph. 2:16.

**Lesson Six, Page Two**

**DEATH, Continued**

6. *Epithanatios* - condemned to death. I Cor. 4:9.

7. *Mello apothneeskein* - to be about to die. John 4:47.

8. *Eskatos eko* - literally, "to have extremely," that is, to be in extremity, to be at the point of death. Mark 5:23.

9. *Apago* - to go or lead away, that is, to be led away to execution. Acts 12:19.

II. *Explanatory remarks*

**a. Two errors concerning the Biblical meaning of death**

1. **That physical death is the cessation of all consciousness until the resurrection of the body.** This error is sometimes called "soul sleeping" and rests mainly upon a few Old Testament passages. For example: Ps. 115:17, "The dead praise not the Lord, neither any that go down into silence." Isa. 38:18, "For the grave cannot praise thee, death cannot celebrate thee." Ecc. 9:5, "But the dead know not anything." It is said that the New Testament word "sleep" explains this unconsciousness. The answer is two-fold:

a. The Old Testament revelation was almost silent on the future state. Doubtless the truly enlightened believer of the former dispensations dimly foresaw life after death, as in the case of Job, (19:26); but even this dim apprehension was exceptional, and seems to have been by special revelation. Abraham saw Christ's day, and was glad, John 8:56. David foresaw the resurrection of Christ, Acts 2:29-31. The general fact is that the time for the unfolding of conditions beyond the grave had not come. It was reserved for Christ to bring "life and immortality to light through the gospel." II Tim. 1:10. It is not said that Christ brought life and immortality into existence, but into revelation. Life and immortality always existed. Therefore, the grave limited the horizon of the Old Testament vision. Accordingly, speaking within the limits set to their knowledge, the Old Testament writers spoke - and correctly for all time - of the grave as the place where the activities of life cease. If men are to serve or praise God, they must do it now. This is still true. Pending the first resurrection, the activities of believers cease. The "dead which die in the Lord . . . rest from their labors; and their works do follow them." Rev. 24:13.

b. Cessation of labor and cessation of consciousness are different facts. The New Testament - rather than in the Old - is where we should expect to find every doctrine completed, and it leaves beyond question the fact that the dead, whether lost or saved, are separated from their bodies and are in full consciousness. Mark 9:43-48; Luke 16:19-31; John 11:26; II Cor. 5:1-8; Phil. 1:21-23; Rev. 6:9-11.

**2. That death means annihilation or conditional immortality**. This false theory affirms (with many variations of detail) that only the regenerate have immortality, and that the unregenerate eventually cease to exist. In some forms of this teaching the moment of physical death is held to be the moment of annihilation. Others hold that unconscious existence continues until the resurrection of the impenitent dead (Rev. 20:12-13.).

**Lesson Six, Page Three**

**DEATH, Continued**

Then, they say, consciousness is restored and the body raised for the act of judgment, after which "the second death" ends both consciousness and existence. (However, the Bible says that "the second death" is the "lake of fire." Rev. 20:14; 21:8).

**b. The false basis of these two views**

These views rest upon the alleged meaning of such words as "perish" (John 3:15, 16), "everlasting destruction" (II Thess. 1:9) and "destroy" (II Thess. 2:8). It is contended that these words imply cessation of being.

The physical death of the unregenerate is neither annihilation nor unconsciousness. The rich man in Hades is intensely conscious, Luke 16:19-31. Lost souls in Sheol are fully aware of the advent of the fallen and doomed. Isa. 14:9-11.

A very brief examination of the words alleged to imply extinction of being as the penalty of sin will suffice to show the baselessness of the contention. The Greek word *apollumi*, translated "perish" in John 3:15, 16, is often used in the New Testament to describe a condition which renders impossible a normal or intended use. For example, the wine-skins into which new wine is put are said to "break, and the wine run out , and the skins perish" - meaning they are no longer fit for their intended use, Matt. 9:17. In the parallel passage in Mark 2:22 the same word is rendered "marred." In Matthew 10:6; 15:24, the same word is rendered "lost." "Go rather to the lost sheep;" "I am not sent but unto the lost sheep." In Matthew 18:11, the word is rendered " . . . come to save that which was lost." In the parables of the Lost Sheep and of the Prodigal son in Luke 15, the same word is used of each and translated "lost." Certainly neither the sheep nor the son was "lost" or "perished" in the sense of annihilation.

The "destruction" referred to in II Thess. 2:8 is that of the "man of sin," the "lawless one," the "beast," at the appearing of the Lord in glory. II Thess. 2:3, 8; Rev. 19:19, (A.S.V.) That this is not annihilation or even death is manifested from Rev. 19:20, where it is said that "the beast and the false prophet" will be "cast alive" into the lake of fire. A thousand years afterward they are still there. Rev. 20:10. That this condition is unchangeable is shown from the words of duration, "for ever and ever," literally, "unto the ages of the ages." These words are used to denote the eternal duration of God's own existence. Heb. 1:8; Gal. 1:5; Rev. 4:9, 10; 10:6.

III Definitions

**The word "death" is used in Scripture in seven senses:**

1. Death is the cessation of life in the physical body, whether of man or beast, whether naturally or by violence. This death is a consequence of sin. Gen. 3:19; 5:5; 6:17; Rom. 5:12-14; Heb. 9:27; Rom. 8:19-22

Note: Just because physical death is a consequence of sin, it is not inevitable to the redeemed. Those who are living when the Lord comes will not die physically. I Cor. 15:51, 52;

I Thess. 4:15-17; John 21:21-23. Foreshadowing this, two Old Testament saints, Enoch and Elijah, were taken to heaven without passing through physical death. Gen. 5:24; Heb.11:5; II Kings 2:11-12

**Lesson Six, Page Four**

**DEATH, Continued**

2. Death, meaning cessation of life in the physical body, has for the believer a peculiar qualification. It is called "sleep" because the body of the believer is destined to an awakening or resurrection in incorruption, glory, power and spirituality. Death for the believer is "putting off this tabernacle" of the body till the resurrection. II Pet. 1:14; I Thess. 4:13-18; Matt. 27:52; Acts 13:36; John 6:39-40; 11:11, 25, 26; 14:3; I Cor. 15:22, 23; II Cor. 5:1-8.

3. Death is the present spiritual state of the natural or unregenerate man, still in his sins, destitute of the Spirit of life and alienated from the life of God which is in Christ Jesus. Gen. 2:17; Ezek. 18:4, 20; Matt. 8:22; John 5:25; Luke 15:24; Eph. 2:1-5; Col. 2:13; I John 3:14; I Tim. 5:6.

4. "The second death" is the term used to describe the eternal state of those who die in their sins and in unbelief. Their names are not written in "the Lamb's book of life." It is identical in meaning with "the lake of fire," "hell," "hell fire." John 8:21, 24; Rev. 2:11; 20:6, 14; 21:8, 27.

5. Death is used metaphorically in the sense of the buried. This is a common Old Testament use of the word, as the Old Testament often speaks of the grave metaphorically as the equivalent of the dead. This sense of the word reappears in the New Testament in the book of Revelation. Illustrative references: Ps. 88:5, 10, 11; 115:17; Eccles. 9:5; Isa. 38:18; Rev. 1:18; 20:13, 14. In these passages "death" refers to the earthly sepulchers of the bodies of the impenitent dead. (See in contrast, "the sea" in Revelation 20:13). "Hell" or Hades, refers to the place of detention of their soul pending the second resurrection.

6. Death is used to denote the work of the law in the conscience, whereby all self-confidence concerning salvation is slain. Rom. 7:7-13; II Cor. 3:6, 7; Gal. 2:19.

7. Death is used of the believer to denote the fact that God accounts him crucified with (or in) Christ. Because of this he is reckoned (and is to reckon himself) as "dead to sin" (Rom. 6:2), "to the law" (Rom. 7:4), and "unto the world." Gal. 6:14.

**Great Words - Lesson Seven**

**ELECTION**

I. *The words*

**a. Old Testament words**

Elect

*Bachir* - chosen - choice. Isa 42:1; 45:4; 65:9, 22.

Chosen

*Bachar* - choice, chosen; Ps. 78:31; I Sam 24:2; I Kings 12:21; Jer. 49:19.

*Mibchar* - choice; Exod. 15:4; Jer. 48:15.

Bachir - choice, chosen, tried one. I Chron. 16:13; Ps. 89:3; 105:6.

Choose

*Bachir* - choice one, II Sam. 21:6

*Bachar* - to choose, Gen. 6:2; Exod. 17:9; duet. 4:37

*Bara* - to appoint, Ezek. 21:19.

*Qabal* - to receive, I Chron. 21:11

**b. New Testament words**

The following Greek words in the New Testament are variously rendered "elect," "elected," "election," "chosen," "choose," "choice."

Elect

*Eklektos* - laid out, chosen, choice. Matt. 20:16, 22:14; Mark 13:20; Rom. 8:33.

Elected

Suneklektos - chosen along with. I Pet. 5:13.

Election

*Eklogee* - choice, a laying out. Acts 9:15; Rom. 9:11; 11:5; I Thess. 1:4; II Pet. 1:10.

Chosen - to lay out for oneself. Acts 15:7; 15:22, 25.

Choose

*Airemai* - to take, lift up for oneself. Phil. 1:22; II Thess. 2:13; Heb. 11:25.

Other Greek words used to render basically the same results are; Hairetizo, Eklego,

Epilego, Procheirizomai, Cheirotoneo, Procheirotoneo and Stratologeo.

**c. Those to whom God's election refers**

As the foregoing passages show, the words are used indifferently to indicate the choices both of God and of men. For the purposes of this study, disregarding the texts which refer to the choices of men, you will see that the various words which speak of the election or choices of God are used in relation to the following classes:

**Lesson Seven, Page Two**

**ELECTION, Continued**

1. The whole nation of Israel. I Kings 3:8; Ps. 33:12; Isa. 14:1; 43:20

Mark 13:20; Rom. 9:11; 11:5, 7, 28.

2. Certain ones from among the Israelites. Gen. 6:2; 18:25; Deut. 4:37; 7:6;

10:15; 18:5; I Sam. 2:28; 16:8; I Kings 8:16; 11:34; II Chron. 6:6;

29:11; Jer. 33:24; Matt. 24:22; Luke 18:7; Acts 13:17

3. All Christians. Matt, 20:16; 22:14; John 13::8; Rom. 8:33; I Cor. 1:27, 28;

Eph. 1:4; Col. 3:12; I Thess. 1:4; II Thess. 2:13; I Tim. 5:21;

II Tim. 2:10; I Pet. 1:2; II Pet. 1:10.

4. Certain ones from among Christians. Luke 6:13; John 6:70; Acts 1:2; 9:15; 10:41; Rom. 16:13; Jas. 2:5; I Pet. 2:9; 5:13; II John 13; Rev. 17:14.

5. Christ. Ps. 89:19; Isa. 49:7; Matt. 12:18; Luke 23:35; I Pet. 2:4, 6.

II. *Explanatory remarks*

**a. Election is according to God's sovereign will**

It is not necessary for a Bible student to enter into the theological conflicts which have raged over the doctrine of election. Suffice it to say that such controversies have arisen, not over the *fact* of election, which all admit, but over the *motive* in the divine mind which determines God's elective act. That God acts in election upon good and righteous grounds is sure to every reverent mind, but it has not pleased Him to disclose His motives in election. This is what Paul means in Romans 9:11-24 - not inferring at all that the divine choice is based on random choice or whim in the sense of having no righteous ground.

**b. Election is according to the foreknowledge of God**

Election, like predestination, is declared to be according to the foreknowledge of God (I Pet. 1:2), but Scripture nowhere declares what it is in the divine foreknowledge which determines the divine choice.

It is certain, however, that election is not determined by the divine foreknowledge of any merit in the chosen one, for election is expressly declared to be of grace. Rom. 9:11; 11:5, 6. Neither is it Biblical to say that election is determined by the divine foreknowledge of the obedience of faith in the chosen, for election is ". . . for obedience and sprinkling of the blood of Jesus Christ." (I Pet. 1:2); and Paul's labors were to the end that the elect might obtain salvation (II Tim. 2:10). The relation of God's foreknowledge to His electing grace is, therefore, an unrevealed relation.

**c. "The secret things belong to the Lord our God"**

Here, as elsewhere in Scripture, it is both reverent and wise to respect the divine reticencies and to restrain the mind within that which is revealed. "The secret things belong to the Lord our God: but those things which are revealed belong unto us. . ." Duet. 29:29.

**Lesson Seven, Page Three**

**ELECTION, Continued**

**d. Predestinate - purpose - foreknow**

Three other important words of Scripture are intimately associated with election: *predestinate, purpose and foreknow*.

1. Predestinate

The Greek word *proorizo* - to mark off beforehand - occurs six time in the New Testament. The first of these passages, Acts 4:28, affirms that the crucifixion of our Lord was "determined before" in the counsel of God. The second, Romans 8:29, affirms that whom God "did foreknow, he also did predestinate to be conformed to the image of His Son." The third, Romans 8:30, affirms that "whom He did predestinate, them He also called." The fourth, I Corinthians 2:7, affirms that the mysteries of truth revealed through Paul "which God ordained [literally, 'predestinated'] before the ages for our glory." The fifth, Ephesians 1;5, affirms that   
God "predestined us to adoption as sons . . ." And the sixth, Ephesians 1:11-12, affirms that we are "predestined . . . to the praise of His glory."

*Definition*: In all passages there is but one consistent meaning. Therefore, predestination may be defined as that active exercise of the will of God by which it is determined beforehand that certain results are to be brought to pass.

2. Purpose

The Greek word *protitheemi* - to set forth; and so, in a secondary sense, to set before one's self, to purpose, to determine - occurs three time in the New Testament. It is used in Romans 1:13 of Paul's purpose to go to Rome; In Romans 3:25 in its primary sense of the "setting forth" of the Crucified; and in Ephesians 1:9 in the secondary sense of a divine purpose, an object set before the divine mind, which was to "gather together in one all things is Christ."

*Definition*: The English word "purpose" correctly indicates the meaning: it signifies an interior decision of determination of the mind to bring certain things to pass.

3. Foreknow

Two Greek words are rendered "forenow" or "foreknowledge." The first, *proginosko* - to know beforehand - occurs in Acts 26:5, which "knew me from the first," or beginning"; Romans 8:29, "did foreknow", Romans 11:2, "foreknew"; I Peter 1:20, "foreknown"; II Peter 3:17, "know before." The second, *prognosis* - foreknowledge - occurs in Acts 2:13, "foreknowledge," and I Peter 1:2, "foreknowledge."

*Definition*: the word asserts that God knows beforehand the matters spoken of in the passages. God's foreknowledge, purpose, election and predestination took place in eternity past, before there was a finite creature or such a thing as time. Since there is no chronological past, before there was a finite creature or such a thing as time. Since there is no chronological succession between them, one should not seek to separate them, as each is dependent on the others. Theological disputes revolve around their logical rather than their chronological order.

**Lesson Seven, Page Four**

**ELECTION, Continued**

In all the Christian centuries men have endeavored to account, philosophically, for the apparent paradox of God's sovereign election and man's free will, but none have ever succeeded. Both are wholly true, but the connecting and reconciling truth has not been revealed.

*Note carefully that the Scripture never states that God elects anyone to a lost eternity.*

William Jay says: "Two grand truths have always seemed to me to pervade the whole Bible, and not just confined to a few phrases; namely, that if we are saved it is entirely of God's grace, and if we are lost it will be entirely from ourselves."

III. *Final definition*

The words used signify to *select, or choose from among* (*ek* - out from; *lego* - to pick out, to gather). They are never used of the whole race of mankind. In every instance the election, or choice, proceeds wholly from the volition of the one who elects or chooses; and when it is God who elects or chooses, He acts sovereignly: "You did not choose me, but I chose you . . ." John 15:16. The New Testament doctrine of election, therefore, may be defined as:

1. The sovereign act of God in grace, whereby certain persons are chosen from among mankind for Himself.

*Illustrative references*: Romans 8:33; Col. 3:12; II Tim. 2:10; Titus 1:1; I Pet. 1:2; 2:9,

chosen, I Thess. 1:4.

*Note: The believer's election is never apart from Christ, but in Christ, and antedates the foundation of the world. Eph. 1:4; Rom. 16:13.*

2. The sovereign act of God whereby certain of such elect persons are designated for distinctive services for Him.

Illustrative references: Luke 6:13; John 6:70; Acts 9:15.

Personal note from Clint Webb:

I recently had a question from an inmate - "are we to pray for evil people, the unsaved, as we do for Christians? Or are we supposed to pray for evil people at all?" After recovering from the shock of the question I had to write back and say, "Whether a person is saved or unsaved, or "evil," is not our concern in prayer. We are simply told to pray for them.

The same concept holds true in election. We are told to go forth preaching the Gospel and making disciples. Whether a person has been elected by God or not is not ours to know and is not our business. Our calling is to witness. The fact that God knows who will and who will not accept His call is in His divine foreknowledge. We are, in any case, to obey our Lord.

**Lesson Eight**

**ETERNAL OR EVERLASTING**

I. *The words*

**a. Old Testament words**

In the Old Testament the English words "eternal" and "everlasting" are used to translate the Hebrew word *olam*, which is the precise Hebrew equivalent of the Greek, *anion*.

**b. New Testament words**

In the New Testament the following words are used:

1. *Aidios* - perpetual. Rom. 1:20, "his eternal power;" Jude 6, "everlasting."

2. *Aion*, *aionios* - age, ages, or dispensations. For two reasons this is, perhaps, the most difficult word in Scripture:

(a) The great variety of uses to which it is put

(b) The extreme irregularity of its English rendering, both in the KJV and the ASV.

This is the greater reason for the difficulty of the word. In neither of these versions are the translators consistent with themselves in their renderings. In many passages, especially in those two older translations, the words are rendered "world" and the true meaning is invariably age or ages and should have been rendered as such. Hebrews 6:5 and 9:26 are prime examples. This error has been corrected in newer translations such as the NKJV and the NIV, as well as others. The result is that the following majestic truth is absolutely lost to the English reader of the older translations. And that truth is that all time is divided into ordered ages, or dispensations, each having it's own distinctive peculiarities, and all together forming a wonderful, progressive whole. (Compare Ephesians 2:7, "the ages to come.")

3. The words translated "eternal" and "everlasting" are used to denote the duration of the believer's life in Christ. Matt. 19:16; Mark 10:17; Luke 10:25; John 3:15; Acts 13:46 and more.

4. The words translated "eternal" and "everlasting" are also used to denote the duration of the punishment of the lost. Matt. 18:8; Mark 3:29; II Thess. 1:9; Heb. 6:2; Jude 7, 13; Rev. 14:11.

II. *Explanatory remarks*

If the word "world" is excluded and "age" or "ages" substituted, none of the passages where it's used present any difficulty. The duration of this present *aion*, or age, is expressly limited by our Lord, who speaks in Matthew 13:39, 40 and 49 of "the end of the world," or more accurately , "the consumation of the age."

III. *Definition*

The words *olam, aion,* and *aionios*, translated "eternal," "everlasting" and "forever," are words of duration, and, unless expressly limited, signify unending duration.

**Lesson Nine**

**FAITH - TRUST - BELIEF**

I. *The words*

**a. "Trust" - the characteristic Old Testament word**

The English word "faith: occurs but twice in the Old Testament. Duet. 32:20; Hab. 2:4. In both instances it means faithfulness, or steadfastness. The characteristic Old Testament word for faith is "trust." It occurs one hundred and fifty two times and is used to render Hebrew words signifying the five following meanings:

1. *Refuge*, or to *take refuge*. Judg. 9:15, "Put your trust in my shadow." II Sam. 22:31, "He is a buckler to all them that trust in him." Ruth 2:12, "Under whose wings you are come to trust." The thought is of taking refuge in a secure place.

2. "Trust" is used to render two Hebrew words signifying to *lean on, to have confidence in another*. Ps. 28:7, "My heart trusted in Him, and I am helped." Ps. 56:3, "What time I am afraid, I will trust in thee." Prov. 11:28, "He that trusts in his riches shall fall."

3. "Trust" is used to render a Hebrew word signifying *to give credence*. Job. 4:18, "Behold, he put no trust in his servants." Mic. 7:5, "Do not put your trust in a friend."

The same Hebrew word is translated *believe* in many passages. Gen. 15:6, "He believed in the Lord; and he counted it to as righteousness." Deut. 1:32, ". . .you did not believe the Lord your God." Ps. 106:12, "Then they believed his words."

4. "Trust is used to render a Hebrew word signifying *to roll, or devolve on*. Ps. 22:8, "He trusted on the Lord that He would deliver him."

5. "Trust" is used to render a Hebrew word signifying *to stay oneself upon*, "and you must wait for Him."

**b. The New Testament word**

In the New Testament one Greek word, *pistis* - "believing" - (from the verb *peitho*, to persuade, convince) is translated faith in one hundred and sixteen passages.

Variant grammatical forms of "*pistis*." *Pistos*: John 20:27, believing; Acts 10:45, which believed; 13:34, sure; 16:15, faithful, etc. Apistos - unbelieving; Matt. 17:17; Mark 9:19; John 20:27; unbelievers, 7:12; that believe not, 7:13; Rev. 21:8, unbelieving.

*Apeitheo* - unpersuaded - rendered "believe not": John 3:36; Rom. 11:30; Heb. 3:18.

Note: In the following passages the word "trust" should be rendered "hope:" Matt. 12:21; Luke 24:21; Rom. 15:12; I Cor.16:7; II Cor. 1:10; Eph. 1:12. Again, most newer translations have corrected these errors.

II. Explanatory remarks

**a. The Bible emphasizes active personal trust in Christ.**

The element in faith upon which the Scriptures put their greatest emphasis is that of *active personal trust* - that trust which commits the believer utterly to God in Christ. This will appear from a study of the words used. As we have seen, these imply "to take refuge," "to lean upon," "to roll oneself upon," "to be convinced or persuaded." A faith that does not impel to action, which does not result in a changed relation to God in Christ, which does not work to transform the life, is not Biblical faith.

**Lesson Nine, Page two**

**FAITH - TRUST - BELIEF**

Three passages out of hundreds may be cited; ". . . as many as received Him . . . even to them that believe . . ." John 1:12, 13. "I know whom I have believed [*pisteuo*], and I am persuaded [*pietho*] that He is able to keep that which I have committed to Him,." II Tim. 1:12. "But do you want to know, O foolish man, that faith without works is dead?" James 2:20.

In these passages the energizing, action-compelling quality of true faith is emphasized. The faith which saves is true faith because it "receives" Christ, "commits" the believer to Christ, and it is manifested afterward in good works. Hebrews 11:1 is not so much a definition of faith as a statement of one of the results of faith: "Now faith is assurance of things hoped for, a conviction of things not seen." ASV When we really believe in an unseen thing our faith makes that thing actual to us.

**B. This faith is inseparable from the Scriptures**

Only in the Bible can we find the knowledge on which the Christian faith rests. If it should be objected that a child, or an uneducated person who cannot read a word of Scripture, may nevertheless exercise true faith, the answer is obvious; the child or uneducated person believes in Christ because of the testimony which someone else has drawn from Scripture.

The real difference between the faith of a "babe in Christ" and the faith of best instructed believer is not a difference of kind, but of content. The child believes as far as he knows; the instructed believer knows more, so he believes more.

**c. A faith is required even in human relationships**

Faith is universal. It enters into every part of our relations to our fellow man, and is the fact upon which the whole fabric of social, business and governmental structure of humanity rests. Without it all human relationships and all human progress would be impossible.

**d. Scriptural faith is required for spiritual progress**

Faith is central to all spiritual relationships and to all spiritual progress. Faith is necessary to deal with all spiritual facts and processes. Faith, in reference to material things, is evoked by evidence, persuasions, and convictions, after which comes action. The same is true of faith in spiritual things. God is the Author of faith in both these spheres: first, by creating the faculty of faith in man; and , secondly, by putting before man the evidence which calls the faith faculty into action. In neither case is the evidence so overwhelming as to *compel* action. It is always because we are persuaded or convinced that we act. Some reject that the earth is round and not flat or that the earth moves around the sun and not the sun around the earth. Humans have the capacity to reject truths that convince and persuade others. Men, therefore, may reject proofs that persuade others to trust in the God of the Holy Scriptures, and in Jesus Christ whom He sent.

**Biblical faith is not reached through the process of reasoning,**

**but the highest reason justifies and approves faith.**

**Lesson Nine, Page Three**

**FAITH - TRUST - BELIEF**

**e. Scriptural faith is assisted by great supernatural operations**

The first Object of faith is the Lord Jesus Christ, His person and work; and to faith in Him the Holy Spirit is the mighty Persuader and Convincer. John 15:26; 16:7-11; Eph. 2:8.

**f. Scriptural faith is a gift of the Holy Spirit**

Faith is included among the gifts of the Spirit. I Cor. 12:9. This does not refer to the act of trust by which the sinner receives Christ, for that is common to all Christians, but means rather faith with reference to great enterprises or difficulties in the Christian life. It is a special gift (I Cor. 12:10), is sovereignly bestowed "as He wills" (verse 11), but surely is one of the "greater gifts" which all may covet or earnestly desire ( verse 31).

**g. Scriptural faith is specific in asking and receiving**

Doubtless many Christians stumble needlessly at this very point. They desire great faith in a general and abstract way, without reference to some particular work. This was the thought of the apostles in their prayer, "Increase [add to] our faith." Luke 17:5 The Lord's answer was a rebuke. The apostles could not yet be trusted with the "gift" of faith, though they were believers. If they had the gift of faith as a grain of mustard seed, they would use it, not for the glory of God, but for their own glory - uprooting sycamine trees, and the like.

Another common error of Christians concerning faith is to conceive of it as a means of compelling, or at least constraining, God to give. Faith, doubtless, is connected with asking, but a careful study of the passages makes it clear that the chief exercise of faith is to ***receive*** what God is already willing to give. The first office of faith is to *receive* an offered Christ (John 1:12), and every promise of God must be actually *received* before it becomes operative in us. Abraham offered up Isaac because he had "received the promises." Heb. 11:17. Just here is the peculiar inability of the natural man. I Cor. 2:14. The apostle asked the Corinthians, "What do you have that you did not receive?" I Cor. 4:7. Indeed we never really "ask" until we are ready to "receive." Matt. 7:8; 21:22; James 1:7

III. Definition

"Faith is a firm belief based upon *confidence* in the authority and reality of another." Century Dictionary.

A summary definition of faith, which includes all the Scriptures mean by that word, and excludes all that they do not mean, is difficult to form. In it's broadest definition, Biblical faith is that confidence in God which leads to active trust in Him. And any really useful definition for faith must include confidence in the Holy Scriptures as the authoritative Word of God. Also, since Jesus Christ is the perfect and final revelation of God, and since the Scriptures expressly require faith in Him, any definition of faith is defective which does not include faith in Christ. And finally, since faith, in the Biblical sense, includes both assent and trust, or commitment, it follows that any definition of faith is defective which does not include those elements.

**Faith, therefore, may be defined as a personal trust in the God of the Holy Scriptures, and in Jesus Christ whom He sent. John 1:12; 5:24; 6:29; 14:1.**

**Great Words - Lesson Ten**

**FLESH**

I. *The words*

**a. Two Old Testament words**

In the Old Testament two Hebrew words are translated "flesh."

*Basar*, which is translated flesh 226 times from Genesis through Zechariah.

*Sheer*, the other Hebrew word translated flesh, is used only in the following passages:

Ps. 73:26; 78:20; 27; Prov. 11:17; Jer. 51:35; Micah 3:2, 3.

**b. One New Testament word**

*Sarx* is translated flesh in 55 passages, *sarkikos* - "fleshly", is used 19 times and, *sarkinos* - "of flesh" is used 54 times.

II Explanatory remarks

**a. An examination of Thayer's definition of the word "flesh" in Scripture.**

The following definition is from J. H. Thayer's "A Greek-English Lexicon of the N. T.

"*Sarx*, (flesh), when expressed as opposed to the Spirit of God, has an ethical sense and denotes mere human nature - that earthly nature of man apart from divine influence - and therefore prone to sin and opposed to God. Accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice."

This definition confines the ethically bad sense of 'flesh" to the "soul" and to the earthly nature of man apart from any divine influence. In other words, the physical part of man - his body - is excluded. If it was merely a lexical question, Thayer's definition would stand unquestioned. However, it is a question of the meaning, not merely of the word, but of the word as used in the Epistles, especially of Paul and Peter. These writings were addressed to plain people and were meant to be understood by plain people. Any believer, having in his hand a good translation of the New Testament, can, by careful study of the various passages using the word "flesh," arrive at it's true meaning according to the way the word is used.

*The real question is, Do the Scriptures include the whole natural man in the word "flesh" when it is used in an ethically bad sense? The following is submitted:*

1. Thayer's qualification, "when expressed as opposed to the Spirit of God," is too limiting. The passages in which *sarx*, "flesh," occurs in the ethical sense speak of the natural man as he inherently is, without any question concerning his attitude toward the Spirit - but as destitute of the Spirit. Rom. 8:9

2. Thayer's definition makes *sarx* in the bad sense to mean only "mere human nature." Scripture not only never speaks of a fleshly nature, but in Paul's characteristic discussions *sarx* is used of the whole natural man. Paul does not say that man's nature is *sarkikos*, fleshly, but that **he** is. Romans 7:14. And, that there may be no mistake, he adds ". . . in me, that is in my flesh [*sarx*], dwells no good thing." This evil he finds to be associated with his physical being: "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (verse 23). When he finally comes to discuss deliverance from the fleshly walk, he again reverts to the body (*soma*) as the source of the evil (Rom. 8:13); therefore it is "the deeds of the body" which "through the Spirit" are to be mortified.

**Lesson Ten, Page Two**

The Corinthians (I Cor. 3:3) were *sarkikos* ("carnal," literally, "fleshly") because they walked as men. They were regenerate (I Cor. 1:2-9), but at the time fleshly. The natural man is "flesh." He may be religious and moral, but his religion and morality never rise to the level of the spiritual. To "walk in the flesh" is simply to live in the sphere of the natural, or fleshly. There are two classes of "things": *sarkika*, or "fleshly things"; and *pneumatika*, or "spiritual things." The latter are impossible to the natural man (I Cor. 2:14) - he is *sarx*, "flesh." The regenerate man is not "in [the sphere of] the flesh." (Rom. 8:9); but he may still be and often is fleshly. He is still in the body; and if he will, he may make "provision for the flesh" and "fulfill the lusts thereof." Rom. 13:14.

This very fact, that the body is not only the seat and home of the *sarx*, but inseparably connected with it, sufficiently answers the erroneous notion that the flesh may be "entirely eradicated in this present life."

The Christian doctrine of the body is perfectly clear, and may be stated thus: the physical body of the believer is the "body of his humiliation." Phil. 3:21 A.S.V. It is the seat of his "flesh" and identified with it. Rom. 7:23; 6:12. But, that he may not walk after the flesh, but after the Spirit, the Holy Spirit takes up His abode in the believer's body. "For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish." Gal. 5:17. The believer may "walk in the Spirit" by simple yieldedness. Gal. 5:16; Rom. 6:13. Then he is not fulfilling the lusts of the flesh. By faith, the believer also counts "the flesh with the affections and lusts" to have been crucified with Christ. Rom. 6:3-6; Gal. 5:24. Living in the Spirit, he may also walk in the Spirit. Gal. 5:25. So walking, he has victory over the flesh. But the body is still the body of humiliation - corrupt, dishonest, weak, natural. I Cor. 15:43; 44. In it the believer groans being burdened, "waiting for the adoption, to wit, the redemption of . . . [the] body." Rom. 8:23. That redemption will come with the rapture. I Cor. 15:22, 23, 42-44; I Thess. 4:14-18; I Cor. 15:51-56; Phil. 3:20, 21, A.S.V. Meanwhile, the indwelling Spirit is the "first fruits" Rom. 8:23, the "seal" and "earnest" of that coming redemption which will completely free the body from "flesh" in its moral and ethical aspect. Eph. 1:13, 14; 4:30; II Cor. 5:1-5. Then, and never until then, will the flesh in the believer be "entirely eradicated."

It has been said that, though the flesh is never eradicated, the carnal nature is. But Scripture never speaks of "the carnal nature." According to Scripture, the believer has the *sarx* as long as he has the natural body, but by the power of the indwelling Spirit he may walk free of its dominion. The error lies in assuming either that regeneration changes the nature, or that the indwelling Spirit has delivered the believer from all possibility of walking in the flesh. The New Testament certainly speaks of some believers as carnal, and to make a distinction between "flesh" and "carnal", is mere forgetfulness of the Greek. "Flesh" is *sarx* - flesh; "carnal" is *sarkikos* - fleshly.

The only passage about which any such question may be raised is I Cor. 5:5; " To deliver such a one to Satan for the destruction of the flesh . . ." But the word rendered "destruction" (*olethros*) never means, in Biblical usage, annihilation, extermination, and the like. It is used in three other places; I Thess. 5:3; II Thess. 1:9; and I Tim. 6:9. The man in Corinth was living in unspeakable fleshliness, and Paul, by apostolic authority cut him off from fellowship.

**Lesson Ten, Page Three**

Paul did this in order that, in the world, the sphere of Satan's rule. the man might find in sorrow the bitter fruits of fleshliness and, returning, be approved in the day of Christ. Such intense expressions are constant in the New Testament. See, for example, Matt. 5:28-30; Luke 14:26, etc.

**A doctrine of Scripture is to be neither established nor destroyed by single passages, but is to be deduced from all the passages having to do with that particular theme.** This rule of interpretation must ever be remembered. He who would interpret Scripture aside from Scripture is an enemy of Scripture.

III *Definitions*

**a. The Biblical use of the word "flesh" in a non-ethical sense**

In both Testaments the word "flesh" has both literal and metaphorical meanings. Therefore, it cannot be compressed into one meaning .

1. The soft substance of the living body, (not including the bones and blood), both

of men and beasts.

2. The whole physical body, both of men and beasts.

3. The whole man, (spirit, soul, and body); man as a being.

4. The whole human family.

5. The whole humanity of Jesus Christ - His sinless, human spirit, soul and body.

6. The incarnate Christ, God manifested in the flesh, imparting and sustaining through His death and resurrection divine life in all who believe on Him.

Illustrative reference: John 6;51-56

**b. The Biblical use of the word "flesh" in an ethical sense**

The word "flesh" in Scripture means the whole natural or unregenerate man, spirit, soul and body, considered ethically or morally, as centered upon **self**, prone to sin, and opposed to God. This is the entire being of the unsaved person. The regenerated person still possesses the flesh, which is to be overcome by power of the indwelling Holy Spirit as the believer allows Him to have control.

**Great Words - Lesson Eleven**

**OLD MAN**

Closely allied to "flesh," in the ethical sense of that word, is the phrase "the old man" or "our old man."

I. *The words*

The expression occurs three times in the New Testament; Rom. 6:6, Eph. 4:22, Col. 3:9.

The word translated "old" is *palaios*, a common Greek word for old in reference to time. It is used elsewhere of "old bottles," "old leaven," the "old covenant," "that which decays," etc.

II. *Explanatory remarks*

**a. The meaning of the phrase, "the old man."**

The meaning of the term must be derived from the context of the three passages in which it occurs.

1. Romans 6:6

Here the phrase is part of the demonstration that the believer need not, and therefore ought not, to continue a life of sinning, Rom. 6:1. The first step in that demonstration is the divine reckoning that the believer died in and through the crucifixion of Christ. The preceding statements declare that we are "dead to sin"; "baptized into His death"; "planted together in the likeness of His death." then verse 6 follows: " . . . knowing this, that our old man is crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin." In verses 8 and 11 the apostle adds: " . . . if we died with Christ . . . likewise you also, reckon yourselves to be dead indeed to sin."

If this passage stood alone, it would be difficult to distinguish "our old man" from our very selves; for it is said: "we died" verse 8. If the phrase means anything other than our co-crucifixion with Christ, it does not appear from the context.

2. Ephesians 4:22

The second occurrence of the phrase is part of the discussion beginning with verse 17, " . . . that you should no longer walk as the rest of the Gentiles walk." It is evident here that the phrase occurs in relation to the believer's *state*, whereas in Romans 6:6 it occurs in relation to the believers *standing*. *Positionally*, therefore, the "old man" is crucified - but *experientially*, the believer is to "put off" the "old man" and his ways. It is the outward life which is in question, and the underlying symbolism is that of a garment woven of habits and practices. The "old man" wove a garment according to his state. He was darkened in spiritual understanding, alienated from the life of God, past feeling and corrupt according to "deceitful lusts". This garment the believer is to "put off." Then he is to "put on the new man which was created according to God, [or in the likeness of God], in true righteousness and holiness. Eph. 4:24. This "new man" is none other than "Christ in you." The new habits and practices are to be according to Christ's mind and nature. Certainly, therefore, nothing in this passage requires us to give "the old man" any other meaning than the "old self."

**Lesson Eleven, Page Two**

**OLD MAN**

3. Colossians 3:9

The third occurance of this phrase is very clear; "Do not lie to one another, since you have put off the old man with his deeds." Vs. 10; "and have put on the new man who is renewed in knowledege according to image of Him who created him."

Obviously we have here a similar idea to that in the Ephesian passsage, with precisely the same underlying symbolism of a "garment" or actions and habits.

**b. A striking contrast**

These passages in Ephesians and Colossians present the striking contrast between "the old man" and "the new man." The "new man" is Christ within the believer, the result of regeneration, Gal. 2:20. From where then did "the old man", corrupt and destitute of divine life, come from? There can be but one answer - from "the first man, Adam." I Cor. 15:45.

It is a question of origins which is forced upon us in the contrast. If Christ in the believer is the "new man," the "last Adam," "the second man" (I Cor. 15:45, 47), then the "old man" is the first Adam in the believer. This is made sure by the fact that the first occurrence of the phrase follows hard on the heels of Romans 5:12-19, where the very point is the proof of transmitted sin from Adam. Here is a radical distinction between "flesh," ethically considered, and "the old man." "Flesh" is the whole unregenerate man. "The old man" is his corrupt nature.

The Adamic origin of the "old man" enables us to identify the corrupt nature with one of Paul's most intense words, "sin." Though sin is sometimes used to refer to the evil actions which proceed from the Adamic nature, at other times the word is synonymous with the fallen nature itself.

The Apostles exhortation, " . . . do not let sin reign in your mortal body," (Rom. 6:12), is the equivalent of his other exhortation, " . . . that you put off, concerining your former conduct, the old man" (Eph. 4:22) - with this distinction: In Romans he speaks of the inner life and in Ephesians of that which is outward. The "old man" is sin as to his state, as to his sinful practices. In Romans it is the "old man" himself; in Ephesians it is his hold clothes. The old man is not the flesh, but the nature, tendency, disposition, of the flesh. According to the old proverb, he "is known by his clothes." The flesh man, according to his "old man" nature, wears the wardrobe described in Galatians 5:19-21 and Mark 7:20-23. The regenerate man, according to his "new man," wears the wardrobe described in Gal. 5:22-23; Colossians 3:12 and Ephesians 6:11-17.

III. *Definition*

The "old man" is the corrupt human nature, the inborn tendency to evil in all men, received by inheritance from Adam through countless generations of sinning ancestors. "The old man is part, but not all, of the flesh.

**Great Words - Lesson Twelve**

**FORGIVENESS**

I. *The words*

**a. The Old Testment words**

In the old Testament three words are translated "forgive," "forgave," "forgiven," etc.

1. *Kaphar* - to cover, in the following passages: Deut. 21:8; Ps. 78:38; Jer. 18:23. This Hebrew word is usually rendered "atonement," (See Lesson Two, page 3), and presents the Old Testament relation of sacrifice to forgiveness. By sacrificial blood the sin was "covered," in the sense that upon the substitute had fallen , *in type*, the just penalty of sin. The divine justice, (always in view of the coming sacrifice of Christ, Rom. 3:25), being satisfied, God could "cover" the sin. On the divine side the transaction was incomplete until "in the fullness of time" God's Son should actually pay the penalty for sin. The forgiveness extended to the offerer, however, was perfect and complete.

2. *Nasa* - to lift away - is used in 15 Old Testament passages.

3. *Salach* - to send away - is used in 35 Old Testament passages.

The fundamental idea in both *nasa* and *salach* is the separation of the sin from the sinner. It is no longer upon him. In God's sight the sinner and his sin are dissociated; the man is no longer, in respect to his sins, a "sinner," but a righteous man. This does not change the fact of his inntate sinfulness of nature, but means that his sinful acts are no longer charged to his account. Taken together, *kaphar*, with *nasa* and *salach*, complete the Old Testament doctrine of forgiveness based upon atonement. By sacrifice the divine justice is satisfied, and the guilt of sin is no longer upon the sinner.

**b. The New Testament words**

In the New Testament the prominent thought concerning forgiveness is the separation of the sinner from his sins through the sacrifice of Christ, and upon the ground of pure grace. Four words are used:

1.  *Apoluo* - to loose away, in Luke 6:37. The same word is found in Matthew 27:15, release; Mark 6:36, send them away; Luke 13:12 you are loosed.

2. Charizomai - to be gracious to, or to grant an unconditional favor, in Luke 7:42, 43 and in seven other passages.

3. Aphiemi - to send off, or away; Matt. 3:15; 5:24, Mark 2:5; Luke 5:20; Rom. 4:7 and in 40 other passages.

4. Aphesis - a sending away, Matt. 26:28; Mark 1:4; Acts 5:31 and in 8 other passages.

These aspects - to cover and to send away - met in the Day of Atonement ritual. Lev. 16. Two goats were taken, the goat of the sin-offering, and the scapegoat. With the blood of the first the high priest went into the holy of holies to "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" Lev. 16:16. This answered the divine justice and the offended holiness of God. It was the *kaphar* aspect of forgiveness.

**Lesson Twelve, Page Two**

**FORGIVENESS**

Then with his hands upon the head of the live goat, the high priest confessed the sins of the people, afterward sending the sin-laden goat away into the wilderness, into an uninhabited place. This answered to the *nasa* or *salach* aspect of forgiveness. Their sins were remitted on the basis of sacrificial blood, and the sins of the people were "sent," or "lifted" away.

Both aspects meet in the sacrifice of Christ. He bore "our sins in His own body on the tree" (I Pet. 2:24), thus lifting them up, or away, so that they no longer rest on us; and "by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12.

II. *Explanatory remarks*

Thus the forgiveness is one in both Testaments. It rests upon the blood - the *kaphar* aspect; and so completely does the blood meet every claim of God's justice and holiness that His forgiveness dissociates forever the sin from the sinner - the *nasa* aspect.

III. *Definition*

In both the Old Testament and the New the forgiveness of God in grace remits the believer's penalty of sins through the sacrifice of Christ, and in the divine reckoning, separates the sinner from his sins forever.

**Lesson Thirteen**

**GRACE**

I. *The words*

Two Greek words are translated "grace" in the New Testament:

1. Euprepeia - graceful in the sense of attractive or beauty. Used only in James 1:11.

2. Charis - primarily, that which pleases; in a seconday sense, good will, favor, loving kindness. It is used in multiple passages and is rendered: favor, grace, gracious, pleasure, thank, liberality, benefit, thankworthy and acceptable.

II. *Explanatory remarks*

**a. Grace in contrast to law**

Grace as a divine method is constantly set in contrast to law and works of the law, so that salvation through grace absolutely excludes law from all its processes. Neither in justification or sanctification is any place left for the law.

**b. The twofold error in the Galatian church**

Through Paul the Holy Spirit launched the thunderbolt of the Epistle to the Galatians to counteract the following twofold error:

1. That the sinner's justification is at least partially by works of the law. Gal. 2:16, 21.

2. That the believer is under the law as an aid to holy living. Gal. 3:1-25; 4:21-31; Rom. 6:14. This is that "other gospel . . . which is not another," for there could not be two gospels. Into this error the Galatian Christians had been led from the gospel of pure grace. Gal. 1:7, 8. And upon the preaching of this false doctrine the awful damnation of God rests unrepealed. Gal. 1:8, 9.

**c. God's work of grace**

To grace the Word of God ascribes *salvation* (Acts 15:10; Titus 2:11); justification (Rom 3:24); *security* (Rom. 5:2); *effective service* (I Cor. 15:10); *a blameless walk* (II Cor.1:12); *help in weakness* (II Cor.12:9); *consolation* (II Thess. 2:16); *strength* (II Tim. 2:1); and *deliverance from the dominion of sin*. Rom 6:13.

**d. The age of grace**

In a word, grace characterizes this dispensation in the same way law characterized the dispensation that was from Moses to Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17

III. Definitions

Scriptures show that the word rendered "grace" is used to denote;

1. That which gives occasion for gratitude

2. That which gives pleasure

3. Liberality or benefit

4. The imparted graces of the Christian character

5. The free favor of God in Salvation.

**Lesson Thirteen, Page Two**

**GRACE**

The free favor of God in Salvation. This is the great meaning of the word and the occasion for it's most frequent use. In this sense it may be defined in the words of Scripture as God's "kindness toward us through Christ Jesus." (Eph. 2:7), or the completely unmerited "kindness and love of God our Savior toward man." (Titus 3:4).

God's grace to man is always based on the work accomplished by Christ in His death on the cross. It is kindness from God that we don't deserve. There is nothing we have done, nor can ever do to earn this favor. It is a gift from God. Grace is divine assistance given to humans for their regeneration (rebirth) or sanctification; a virtue coming from God; a state of sanctification enjoyed through divine favor.

Author's note:

"For by grace you have been saved through faith; and that (the faith) is not of yourselves, it is the gift of God, not from works, so that no one may boast (Eph. 2:8-9).

Salvation cannot be earned by works. We are in debt to God and nothing we do can pay the debt. Salvation is a gift from God, a gift completely underserved. But does this mean we have nothing to do with our own salvation or that there is no human part to salvation. No, Paul never said any such thing. First you will note that Paul says, "saved by grace through faith." If one says "by grace and grace alone," they contradict Paul. Now it is true that faith is a gift of God given by grace. "Faith come by hearing, and hearing by the word of God," Romans10:17. Clearly we could not have faith unless God kindly revealed to us what we should believe. So faith, or believing, is something we must do in order to be saved by grace. One cannot be saved by grace if one does not believe, because salvation is by grace through faith, and not by grace only.

**Lesson Fourteen**

**IMPUTATION**

I. *The words*

**a. The Old Testament words**

1. *Chashab* - to reckon against

II Samual 19:18, 19: "And Shimei the son of Gera fell down before the king when he had crossed the Jordan. Then he said to the king, 'Do not let my lord impute iniquity to me . . .' "

Psalm 32:2: "Blessed is the man to whom the Lord does not impute iniquity."

The same word is translated "reckon" in the following passages; Lev. 27:18; 23, 25:50.

**b. New Testament words**

1. *Ellogeo* - to bring into account

Rom. 5:13: ". . . sin is not imputed when there is no law."

Philemon 18: ". . . put that on my account."

2. *Logizomai* - to account, reckon

Luke 22:24: ". . . which of them should be considered (accounted) the greatest.

Luke 22:37: "And He was numbered (reckoned) among the transgressors." See also Romans 4:4, 6, 8, 9, 10, 11, 22, 23,24; 6:11; 8:18; II Cor. 5:19 and James 2:23.

II. *Explanatory remarks*

It is evident that in both Testaments the word "impute," or "imputation," has but one meaning. It is an accountants term and always signifies to put something against, or to the account of, a person. When we believe in Christ, the righteousness of God is imputed to us. This is done on the basis of the fact that we are now joined to Him and partake of all that is true of Him. Thus, in a real way, Christ is our righteousness. All this is possible because on the cross our sin was imputed to Him. II Cor. 5:21; Isa. 53:5, 6; I Peter 2:24.

III, Definition

1. Imputation is the act of God whereby He accounts righteousness to the believer in Jesus Christ.

2. Because of the believer's faith in the Lord Jesus, God does not reckon the believer's sin against him because it has been imputed to Christ. This will be explored more in Lesson Fifteen, Justification.

Philemon 17, 18 perfectly illustrates imputation: "Receive him as myself," that is, impute to him my merit. "If he has wronged you or owes you anything, put that on my account," that is, impute to me his demerit.

This is an extremely important word for the Christian to understand and as connected to salvation is often referred to as "double imputation." Meaning that as our sin was imputed to Him on the cross, at the same time His righteousness was imputed to us who would believe. He didn't deserve our sin - but we don't deserve His righteousness. However, God the Father, as the divine accountant, has reckoned it to be so.

**Great Words - Lesson Fifteen**

**JUSTIFICATION**

I. *The words*

"Justification" and "righteousness" are inseparably united in Scripture by the fact that in the Greek New Testament the original words come from exactly the same root. The sinner is justified by being accounted righteous. The New Testament doctrine only will be considered here, since the Hebrew words will be found under *Righteousness* in a later lesson.

The New Testament words are as follows:

1. *Dikaios* - just, or righteous

The word is used

(a) *Of persons*. Matt. 1:19; 5:45; 13:49; 27:19, 24; Mark 6:20; Luke 1:17; 2:25; 14:14; 15:7; 20:20; Acts 3:14; 7:52; 10:22; 24:15; Rom. 1:17; 2:13; 3:26; Gal. 3:11; Heb. 10:38; 12:23; James 5:6; I Pet. 3:18; II Pet. 2:7; I John 1:9.

(b) *Of the judgement of Christ*. John 5:30

(c) *Of the Ten Commandments*. Rom. 7:12

(d) *Of things*. Phil. 4:8

(e) *Of just dealings*. Col. 4:1

2. *Dikaioo* - declare one just or justified

The word is used

(a) *Of wisdom*. Matt. 11:19; Luke 7:35

(b) *Of the acts of men*. Luke 7:29; 10:29; 16:15; James 2:21, 24, 25

(c) *Negatively of the law*. Rom. 3:20; Gal. 2:16; 3:11; 5:4

(d) *Of the act if God in accounting righteous a believer on Christ*. Luke 18:14; Acts 13:39; Rom. 3:24, 28, 30; 4:2, 5; 5:1, 9; 8:30, 33; I Cor. 4:4; 6:11; Gal. 2:16; 3:8, 24; Titus 3:7

II.  *Explanatory remarks*

**a. The obtaining causes and grounds of justification are said to be**

1. "By His grace." Rom. 3:24; Titus 3:7

2. "Through the redemption that is in Christ Jesus." Rom. 3:24

3. " By faith." Rom. 3:28, 30; 4:5; 5:1; Gal. 2:16; 3:8, 24

4. "By His blood." Rom. 5:9

5. "In the name of the Lord Jesus." I Cor. 6:11

6. "In Christ." Gal. 2:17 A.S.V.

**b. In the act of justification God is said to be "just"**

While it is true that God's mercy moved Him to provide salvation for lost men, it is not His mercy but His justice which justifies a believing sinner for whom Christ died. Christ has so taken up the whole demerit of the sinner before God, and has so dealt with it, that justice to the cross of Christ requires, not the acquittal merely, but the complete justification of the believing sinner. The grace of God acts on the basis of the saving work of Christ; therefore, justification is "by His grace," but only "through the redemption that is in Christ Jesus."

**Lesson Fifteen, Page Two**

Therefore it will be seen that justification differs from forgiveness in the following respect: forgiveness remits sin because another has met the claim of the law, and forever separates, in the divine reckoning, the sinner from his sins; justification treats the believer as clothed with all the merit of Christ's character and work. "To forgive means subtraction, while to justifiy means addition." (Ibid, Vol VII, pg 219)

Some have thought that James 2:14-16 is in conflict with the Pauline doctrine of justification by faith. The difficulty is superficial, and more apparent than real. Paul is occupied with the fact of justification; James, with the proof of that fact. Paul speaks of justification before God; James of justification before men. In Romans 4:3 (compare with Genesis 15:6), Paul shows us that Abraham was justified before God twenty and more years before he was tested by God concerning the offering of Isaac. Gen. 22. It is this test of faith of which James speaks, James 2:21. Thus James is saying that Abraham proved the reality of his justification by obedient works.

III. *Definition*

Justification is the act of God, whereby He declares righteous - that is, gives a righteous standing to - one who believes on Jesus Christ. (See faith, Lesson 9, and Imputation, Lesson 14).

**JUSTIFICATION, as dealt with in Firm Foundations:**

Ideally the complete fulfillment of the law of God would provide a basis for "justification" in His sight, Rom. 2:13. But no such case has occurred in mere human experience, and therefore no one can be "justified" on the ground of keeping the law, Rom. 3:9-20; Gal. 2:16; 3:10, 11, 5:4. From this negative presentation in Romans 3, the apostle Paul proceeds to show that God is, through the shed blood of Jesus Christ, (3:25-26), " . . . just and the justifier of the one who has faith in Jesus." Justification then is the legal and formal acquittal from guilt by God as Judge. The believing sinner is justified, that is, treated as righteous, because Christ, "who knew no sin," bore his sins on the cross, being made "sin for us, that we might become the righteousness of God in Him." (II Cor. 5:21). The justified believer has been declared by the Judge Himself, (Rom. 3:31), to have nothing laid to his charge, (Rom. 8:1, 31-34). He is justified.

**Great Words - Lesson Sixteen**

**KINGDOM, Part One, Page One**

I. *The words*

In both the Old Testament and the New, one word in the Hebrew (in its various forms) and one in the Greek are translated "kingdom." This is a mark of unity in the kingdom idea. The kingdom, in the ultimate thought of God, is one. But in attaining that unity, the kingdom takes many forms and passes through a progressive development.

The *primary thought* is that, in the great universe which is the sphere of the rule of God, this earth is a *revolted province*; and the kingdom in its various forms, as related to the earth, is the divine method of re-establishing humanity in willing and affectionate obedience to "God, even the Father." I Cor. 15:24.

II. *Introduction to the doctrine of the kingdom*

**a. The two termini, (or book-ends), of the kingdom of truth**

1. The rule over the earth given to the first Adam; his failure and its effect. Gen. 1:26-28; 3:17-19.

2. The rule over the earth to be re-established under the last Adam.

"Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. I Cor. 15:24. This is the goal toward which all phases and forms of the kingdom are moving.

**b. General definition**

The kingdom is the divine rule by which the will of God is applied to the affairs - religious, social, political - of the earth. "Thy kingdom come. Thy will be done in the earth as it is in heaven." Matt. 6:10.

*All apparent confusion in the Biblical doctrine of the kingdom disappears*

1. When we consider that doctrine in its orderly, *progressive* development in Scripture.

2. When we observe the distinctive meanings of qualifying words or phrases, such as, kingdom *of heaven*, kingdom *of God*, etc.

3. When we perceive that "kingdom" and "church" are not only different words, but different things.

III. *The sevenfold development of kingdom truth*

*From the lapse of rule under the first Adam to the final delivery of the perfected kingdom to God, even the Father, by the Last Adam*.

**a. The theocracy: the kingdom established over Israel under the judges**

Judges 2:16, 18; Acts 13:19, 20; I Sam. 8:1-7.

Note: This will again be the method of administering the divine authority in Israel during the seventh and final form of the kingdom. Isa. 1:26; Matt. 19:27, 28.

Note: The reign of Saul is, in strictness, an interrum. The theocracy begins again under David. I Sam. 16:1; Ps. 89:20, 21. See also Acts 13:21-23, which is an inspired comment on this period.

**Lesson Sixteen**

**KINGDOM, Part One, Page Two**

**b. The kingdom in covenant**

1. The covenant formed II Sam. 7:5:19

As this is the foundation of the future Messianic kingdom, and as Messiah's rule is the method of bringing in the full rule of "God, even the Father" I Cor. 15:24, you should thoroughly master the Davidic Covenant. "From this man's seed, according to the promise, God raised up for Israel a Savior, Jesus." Acts 13:23.

The *elements* of the Davidic Covenant (II Sam. 7:16) are as follows:

God covenants to establish David's

(a) *House*, that is, family, posterity

(b) *Kingdom*, that is, a sphere of kingly rule

(c) *Throne*, that is royal right over that kingdom

(d) These are to last *forever*.

The Davidic arrangement is final. God said, "I have found David, the son of Jesse, a man after my own heart, who will do all My will." Acts 13:22; Ps. 89:28, 29, 34.

Note: There is but one condition. While the Davidic Covenant is final, God yet reserves chastisement for the Davidic family in case they become disobedient and apostate. In other words, the provisions may be interrupted as a divine punishment for sin, but they cannot be repealed.

II Sam. 7:14; Ps. 89:30, 31, 32. The permanency of the covenant is carefully guarded. II Sam. 7:15; Ps. 89:3, 4, 33-36.

2. The covenant confirmed Ps. 89;3, 4, 20-37.

Note: In this confirmation of the covenant, we evidently go beyond David and Solomon, who are chiefly in view in the covenant itself. Ps. 89:27 evidently looks forward to Christ: "Also I will make Him my firstborn, the highest of the kings of the earth." Matt. 1:1; Acts 2:29, 30.

**Our next lesson will continue as Lesson Sixteen,**

**"KINGDOM," Part Two,"**

**Great Words - Lesson Sixteen**

**KINGDOM, Part Two, Page One**

**c. The Kingdom In Prophecy**

The history of the kings following David is very largely one of apostasy\*, partial or complete, which finally ended in the removal of the rulers and the dispersion of the nation. During this period God raised up great prophets. In their messages the kingdom is the central theme. Apart from testimony against the evil of their own times, and denunciations of divine judgment upon Gentile oppressors, their predictive portions have to do with;

1. The person of the coming King, Messiah

2. Descriptions of the kingdom in its final glory

3. Israel as subjects of the kingdom, and sharing that glory

(a) The person of the King Isa. 7:13, 14; 9:6, 7; Jer. 23:5; Luke 1:26-33.

Note: The King was to be human, the rightful Heir of David's throne. As such, He was to be the Son of a virgin of the house of David. The King was also to be divine, "Immanuel," that is to say, "God with us." In Isaiah 7 the human origin is more prominent, while the divine is recognized in the word, "Immanuel." In Isaiah 9 His divine origin is emphasized, while the human is recognized in the clause, " . . . unto us a child is born."

Note: You will note especially Isaish 9:7, which identifies the coming King with David's throne and kingdom. The expressions, "the throne of David" and "his kingdom," are as definite historically as "the throne of the Ceasars."

(b) The kingdom Isa. 11:1-13; Jer. 23:3-8; Ezek. 37:21-28

Note: You will be expected to add, from the books of the prophets cited above and from the other prophetic books, additional passages descriptive of the kingdom. List them under the fololowing topics:

(1) The geographical locality of the kingdom

(2) The words used to describe the character of the kingdom

(3) The events which accompany the setting up of the kingdom

**d. The Gentile interregnum\***

The iniquity of the Davidic house brought upon it the covenanted chastening (II Sam. 7:14; Ps. 89:30-32), a chastening which had also been prophetically pronounced upon the nation of Israel (Duet. 28:58-64). Kings and people were cast out of the land.

This introduced what our Lord called "the times of the Gentiles" (Luke 21:24), the sign of which was that Jerusalem would be " trodden down by the Gentiles." This period began with Nebuchadnezzar's conquest of Jerusalem, and continues to this day, even though Israel was declared an independant state in May of 1948, following, and as a result of, World War II. Daniel 2 and 7 describes the whole period plus an end time - which is yet future.

\*apostasy: an abandonment or rejection of God's truth, or an embracing of practices opposed to God's truth.

\*interregnum: a period when normal government is suspended, especially between successive reigns or regimes.

**Lesson Sixteen**

**KINGDOM, Part Two, Page Two**

**e. The kingdom "at hand" but rejected**

This brings us to the four Gospels. Matthew is distinctively The Gospel of the Kingdom, but you are reminded that the two other synoptic Gospels, (Mark and Luke), contain a great deal of kingdom truth, rather than being distinctively Church truth. In His earthly life Jesus was "a minister of the circumcision for the truth of God, to confirm the promises made to the fathers." Rom. 15:8.

*The order is as follows:*

1. The King born Matt. 1:1; 2:1-6

(a) With the legal rights of David Luke 1:30-33

(b) Of a virgin, according to Isaiah 7:14

(c) In Bethlehem, according to Micah 5:2

2. The kingdom announced as "at hand"

(a) By John the Baptist Matt. 3:1-2

(b) By Jesus Matt. 4:17

(c) By the Twelve Matt. 10:5-8

Note: "At hand" or "near" is an expression which implies that all prophecy has been fulfilled up to the thing which is said to be "at hand." It is "at hand," or imminent, so far as revealed truth goes, but in the unrevealed purpose of God it may be postponed. So Christ has been "at hand" (Phil. 4:5), for two thousand years.

3. The moral principles of the kingdom announced Matt. 5:1 - 7:29

` Note: The Sermon on the Mount is not the constitution of the Church, but of the kingdom; it is not grace but law. When the kingdom is literally established on earth, these principles will be rigidly enforced - "with a rod of iron." Meanwhile, in the Sermon on the Mount, as in all of God's Word, there are eternal principles which are true in every age. So there is here a valid moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed. And those who mourn because of their sins, and are meek in the consciousness of them, will hunger and thirst after righteousness. The merciful are blessed; the pure in heart do "see God."

4. The powers of the kingdom manifested to prove the messiahship of Jesus, the son of David. Matt. 8:1 - 9:38.

5. The kingdom rejected Matt. 11:16-27; 12:14-21, 38-48

Note: The actual official rejection comes later, (for example, John 19:15), but morally the rejection is complete in Matthew 11 and 12. The nation was tested in sample places, like Capernaum, Bethsaida, etc. See Matt. 11:20-24, where the rejected King becomes the Rejecter. It is pointless to speculate on what would have occurred had the Jews received their King. They did not receive Him and this God foreknew. He also knew that the kingdom would, thereupon, enter a phase never foretold by the prophets, namely the "mystery" form.

**Lesson Sixteen**

**KINGDOM, Part Two, Page Three**

f. The "mystery" form of the kingdom of heaven Matt. 13:1-51

Note: Up to this point there had been no mystery. Covenant and prophecy described an earth-rule of Immanuel, incarnate as David's Son; and a kingdom, perpetuating the "house," "kingdom" and "throne" of David, with "the house of Jacob" as the center (Isa. 9:7; Luke 1:32, 33), and Jerusalem as the capital (Isa 2:1-3). All of this the prophets saw and foretold. They saw more; they saw this kingdom, without losing its Davidic form, become universal and spiritual. Isa. 11:10; Zech. 14:16-21.

The Gospels record the birth, offer, rejection, death and resurrection of the King; and they predict His coming again in glory. The problem upon which the prophets had little light concerned what would transpire between the rejection of the King and His coming again. These "mysteries of the kingdom of heaven" in Matthew 13 are the answer. Subsequently, in Matthew 16, our Lord unfolds another, and previously unknown, purpose of God - "I will build my church." Matt. 16:18; Eph. 3:1-10.

These "mysteries of the kingdom of heaven" (Matt. 13:11) are unfloded in seven parables, as follows;

1. The sower Verses 3-8, 18-23

The "word of the kingdom" is preached, and those who believe are born of the Word. (Also see John 3:5; I Pet. 1:23) The beginning of the "mystery" form of the kingdom.

2. The Wheat and the Tares. Verses 24-30, 36-43. In its mystery form, the kingdom will consist of true children of the kingdom, and unregenerate men who falsely profess to serve the King. So clever is the deception that only the angels can distinguish the false from the true.

This parable discloses the true character of the "mystery" form of the kingdom of heaven. It is the sphere of Christian profession during the absence of the King: "Christendom"; the so called "Christian world." That the tares are in the kingdom (in its mystery form) is proven by Matt. 13:40, 41. It should be noted that this parable is not repeated in connection with statements concerning the kingdom of God.

3. The mustard seed Verses 31, 32

The rapid but unnatural outward growth of the kingdom from an insignificant beginning.

4. The Leaven Verse 33

Leaven is always in Scripture a type of evil working inwardly. Christ warned against three kinds of leaven:

(a) Pharisaism, Matt. 16:6-12, mere externalism in religion

(b) Sadduceeism, Matt. 16:12, antisuper-naturalism in religion

(c) Herodianism, Mark 8:15, mingling of things of God and things of the world.

The apostle Paul warned of two additional types of leaven: Corinthian (I Cor. 5:6-8), which is wicked conduct, immorality; and Galatian (Gal. 5:1-9), which is legalism. Incontestable, all of these things - formalism, rationalism, worldliness, immorality and legalism - have come into professing Christendom.

**Our next lesson will continue as Lesson Sixteen, "KINGDOM," Part Three**

**Great Words - Lesson Sixteen**

**KINGDOM, Part Three, Page One**

5. The Hidden Treasure Verse 44, (Matt. 13).

This parable answers the inevitable question: "What about the chosen people, Israel, during this mystery period?" They are "hid" in "the field" (the world, verse 38). In due time they will be restored, according to Deuteronomy 30:5; Jeremiah 16:14, 15; 23:5-8, etc.

6. The Pearl Verse 45, 46

This speaks of the formation of the Church during the "mystery" period of the kingdom of heaven. The "children of the kingdom" of verse 38 form the "pearl" of verse 46. The pearl is not, as in the KJV, of great "price," but literally, of great "cost." In verse 38 "the children of the kingdom" are seen individually; in verse 46, corporately. "The body is one." I Cor. 12:12-13; Eph. 5:31-32.

7. The Net Verses 47 - 50

This parable returns to the thought of the wheat and the tares, emphasizing the most essential aspect of the mystery form of the kingdom of heaven, namely, that it is the sphere of a profession which may be real or may be false.

**SUMMARY:** The mystery form of the kingdom extends from the rejection of the King to "the harvest" at the end of the age - not "world," as in the KJV. (The Greek word incorrectly translated "world" in Matthew 13:39, 40, 49 always means *age*, or *dispensation*.)

The mystery form of the kingdom consists of the children of the kingdom, born again of the "seed"; and it consists of the children of the wicked one, who merely pretend to be servants of the King. All together, they form a body of professing believers - a profession which is true of the children of the kingdom, false of the children of the wicked one. Dispersed Israel, meanwhile, is hid in the world, but reserved for future exaltation The children of the kingdom are "baptized into one body" by the Holy Spirit, thus forming the pearl, the Church, which Christ is to present to Himself, "a glorious church, not having spot or wrinkle, or any such thing. I Cor. 12:12, 13; Eph. 5:27.

**g. The kingdom of heaven in manifestation**

1. The return of the King

The rejection of David's Son did not set aside His royal rights; nor did it repeal the Davidic Covenant (Ps. 89:3, 4, 28, 34-46). As raised from the dead, He will come to "build again the tabernacle of David, which is fallen down." Acts 15:14-17; 2:29-32.

This is precisely the order of the second Psalm:

(a) The rejection of the King, verses 1-3

(b) The Lord scoffs at them, verses 4, 5

(c) The establishing of the King of Zion, Verse 6

(d) The reign of the King, verses 7-9

See Acts 4:25-28, which is the inspired comment on Psalm 2.

2. How the kingdom will come

(a) At the close of the present Dispensation of Grace, the Church will be "caught up."

I Thess. 4:16-18; Rev. 3:10.

(b) After this the "great tribulation will begin. Matt. 24:15-29; Rev. 6-18.

(c) At the close of the tribulation period the Lord will return. Matt. 24:29-30;

Acts 15:14-17; Isa. 11:10-12; Jer. 16:12-19; 23:5-8; Zech. 14:1-11; Rev. 19:19-21.

**Lesson Sixteen**

**KINGDOM, Part Three, Page Two**

IV. *Definitions*

**a. The kingdom of God**

This expression means; the rule of God anywhere. Wherever morally accountable beings, in heaven or on the earth, are in affectionate subjection to the revealed will of God - even though on the earth they do that will imperfectly - there the kingdom of God has come and exists. The saints of past and present ages, from Adam and Eve to the present moment, are in the kingdom of God. The Church "which is the body" (Eph. 1:22, 23), composed of regenerate believers (John 3:3-5) in the Lord Jesus Christ, is in the kingdom of God.

The kingdom of God is also called the kingdom of the "Father" (Matt. 13:43; 26:29; I Cor. 15:24), because it is composed only of those who, by the new birth, are children of God. And it is called "the kingdom of our God" in Rev. 12:10 and "His heavenly kingdom" in II Tim. 4:18.

**b. The kingdom of heaven - literally, "of the heavens"**

This expression means the earthly, Davidic, Messianic kingdom of the Lord Jesus Christ. It's function is to aid in the restoration and conversion of Israel, and the ultimate conversion of the world. In this context the "conversion of the world" does not mean the conversion of every individual living during the kingdom age. (Rev. 20:7-9). The phrase does mean that conversion will be the rule, not the exception as it is at present. The kingdom "of the heavens" is also called the kingdom of "the Son of man," (Matt. 16:28); "my kingdom" (Luke 22:30; John 18:36); the "kingdom of Christ" (Eph. 5:5); the "kingdom of His dear Son" (Col. 1:13).

It is called the "kingdom" of "the Son of man" (Matt. 16:28) because the King is more than Davidic and Israelitish. As "son of Man," He is the universal Man, whose descent Luke traces from Adam. It is called the "kingdom of Christ" (Eph. 5:5) because Messiah is its King; and "the kingdom of His dear Son" (Col. 1:13) as expressing the Father's identification with it.

Note: As already stated, the kingdom of heaven is not the Church; nor is the Church the kingdom of heaven; nor are both together the kingdom of God. But note that during this dispensation, between the rejection of the King and His return, when the kingdom of heaven is in its mystery form, the Church is also engaged in promoting the kingdom of God in the earth. For every regenerate believer is a former rebel now giving allegiance to his rightful Ruler, God. Therefore, with the whole Church, he is in the kingdom of God. In other words (to revert to the parables of Matt. 13), the "pearl" is now being formed in the kingdom of heaven in its mystery state, and is already in the kingdom of God, while the hidden "treasure" (Israel) is to be brought into the kingdom of heaven and of God when the King returns and establishes the kingdom of heaven in manifestation- that is to say, in earthly power and glory.

**c. The program of the present Church age: Acts 15:14-17**

The program of this Church age, as related to the coming kingdom of heaven age, and to that restoration of the divine authority in the hearts of humanity which we call "the conversion of the world," was stated by James at the first Church council in Jerusalem.

1. "Simon has declared how God at the first visited the Gentiles to take out of them a people for His name." Verse 14. (This is the outcalling of the Church).

2. "After this I (the Lord) will return." Verse 16.

**Lesson Sixteen**

**KINGDOM, Part Three, Page Three**

3. " . . . and will rebuild the tabernacle of David, which is fallen down; I will rebuild its ruins and I will set it up." Verse 16. See also Amos 9:9-11, from which James is quoting here.

4. "So that the rest of mankind may seek the Lord," Verse 17.

Note: "The gospel of the kingdom" (Matt. 4:23; 24:14) is to be distinguished from "the gospel of the grace of God": (Acts 20:24). The former phrase speaks of the message of glad tidings that Christ is to set up on earth the kingdom covenanted to David and described by the prophets. "The gospel of the kingdom" was preached by John the Baptist, the Twelve, the Seventy and Christ Himself. It is now preached when kingdom truth is taught. It will be preached "in all the world for a witness . . . " by the Jewish remnant after the rapture of the Church. Matt. 24:14.

The "gospel of the grace of God" is the message of glad tidings that Christ has died for our sins, and that whosoever will may be saved by believing in Him. The apostles preached - as we should - both immediate salvation through faith, and the coming of the King who will set up the mighty kingdom of the prophets.

V. The end of the kingdom age

This is fully described in Revelation 20:7 - 21:3 and in I Cor. 15:24-28.

**Great Words - Lesson Seventeen**

**PROPITIATION, Page One**

I. *The words*

The word "propitiation" occurs in the English Bible, (A.V., NKJV), but three times. In I John 2:2 and 4:10, Christ is said to be "the propitiation for our sins." Here the Greek word is *hilasmos*, meaning "that which propitiates."

In Romans 3:25 it is said of Christ: ". . . whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed . . ." (The student would do well to turn back to Lesson Two, Page Three, and re-read, "Atonement.") Here in Romans 3:25 the Greek word is *hilasterion*, meaning "the place of propitiation."

But in Hebrews 9:5 *hilasterion* is the Greek word used by the Holy Spirit for "mercy seat" in referring to the ancient tabernacle worship of Israel: " . . . and over it the cherubims of glory overshadowing the mercy seat" (*hilasterion*)."

II. *Explanatory remarks*

This use of the word "propitiation" sends us back to the Old Testament. What the mercy seat of the tabernacle was, *typically*, to the Israelite, that Christ is, *actually*, to the believer and to God. This is a customary way of Scripture. For example, a statement which cannot be understood apart from the Old Testament is recorded in John 3:14: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Compare Numbers 21:1-9.

Before turning to the Old Testament for further light on the word "propitiation," note the two other New Testament passages:

Heb.8:12: "I will be merciful (*hileos* - propitious) to their unrighteousness."

Luke 18:13: "God be merciful (*hilaskomai* - propitiated) to me a sinner."

**a. The mercy seat - the cover of the ark of the covenant**

The ark was an oblong chest of acacia wood overlaid with gold, two and one-half cubits long, and one and one-half cubits high and broad. (One cubit = approx. 18 inches). The mercy seat was the lid, or cover, of this ark. In this ark, were placed, along with a golden pot of the wilderness manna and Aaron's rod that budded, the "two tablets of testimony, tablets of stone, written with the finger of God" - the Ten Commandments, God's holy law. Exod. 31:18

The mercy seat was made entirely of gold, the symbol of divine righteousness. At each end, beaten out of the same piece of gold, was a figure with wings extended over the mercy seat. These were two figures of the cherubim. "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be." Exod. 25:20

The cherubim are set forth in the Old Testament as especially connected with the holiness of God - the guardians and vindicators of what is due to His glory. Ezek. 1:13, 14, 27, 28; Gen. 3:24.

**b. The mercy seat - "the place of covering"**

The mercy seat (*hilasterion*) of the tabernacle worship was called, in Hebrew, *kapporeth* -

**Lesson Seventeen**

**PROPITIATION, Page Two**

- Place of covering, and is intimately connected with the Old Testament word, "atonement." (Heb. *kaphar* - to cover). The sacrificial blood made atonement for sin, (that is, "covered sin"). The mercy seat was the "place of covering, "for it was there that the sacrificial blood was sprinkled. "And he [the high priest] shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times." Lev. 16:14

**c. The mercy seat - the meeting place of a holy God and sinful man**

Typically, therefore, the golden lid of the ark was a mercy seat because there the sprinkled blood "covered" the worshiper's sins. (See Atonement). It became, therefore, the meeting place of a holy God and sinful man, even as God said:

"And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim . . ." Exod. 25:22

"For I will appear in the cloud above the mercy seat." Lev. 16:2.

"Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony . . ." Num. 7:89

**d. Christ - the believer's mercy seat**

It follows then that Christ is the propitiation (*hilasterion*, mercy seat, "throne of grace," Heb 4:16), because He is the meeting place and place of communion between a holy God and sinful but believing human beings. Meeting God in Christ, the believer may boldly say: "Who shall lay anything to the charge of God's elect? It is God who justifies." Rom. 8:33. And Christ is the *hilasterion*, or mercy seat, because He is the *hilasmos*, the propitiator, who "put away sin by the sacrifice of Himself" (Heb. 9:26): and then, "as high priest of good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most holy Place once, for all, having obtained eternal redemption." Heb. 9:11-12

**He is Himself the mercy seat sprinkled with His own precious blood.**

**e. The mercy seat - a "throne of grace"**

One question remains: what or whom did Christ propitiate by the shedding of His own blood? It is the answer to this question which exposes the infelicity of the English word "propitiation" as a rendering of the Greek *hilasterion*, or the Hebrew *kapporeth*. For "propitiate" means to "appease," and suggests the wholly false notion that God's wrath was "appeased," satiated, by sacrificial blood.

But the very fact that God Himself provides the mercy seat, the propitiation, should have banished that notion from human thinking. God is love, and holiness is His highest attribute. His law is the expression of His holiness; the cross, the expression of His love. And in the cross there is such a satisfying of the moral order of the universe, such a meeting, in the sinner's behalf, of the inflexible demand of the law - "the soul that sinneth it shall die" - that the love of God may flow unhindered to the sinner with no compromise of His holiness.

**Lesson Seventeen**

**PROPITIATION, Page Three**

What otherwise would have been a judgement seat becomes, for the believer in Christ, a mercy seat, a "throne of grace." Propitiation, then, relates to the law and what is due to God's holiness. God is propitiated, or "mercy seated," through the shed blood of Christ.

III. Definition

Propitiation is that Godward aspect of Christ's death which satisfies the whole demand of the law upon the sinner, opening the way for God righteously to meet in Christ, God's mercy seat, every sinner who believes.

Note: It is not that the Son had to convince or persuade the Father into doing something to which He was averse. Rather, the death of Christ opened the way for the Father righteously to do what His love always desired - save and bless the sinner who simply believes on His Son.

**THE LAW IS THE EXPRESSION OF GOD'S HOLINESS;**

**THE CROSS, THE EXPRESSION OF HIS LOVE.**

**Great Words - Lesson Eighteen**

**RECONCILIATION, Page One**

I. *The words*

The word "reconcile" in I Samuel 29:4 should be rendered "make himself pleasing." In II Chronicles 29:24 "reconciliation" should be "made an offering." In Hebrews 2:17 "reconciliation," *hilaskomai*, should be "propitiation." It should be noted that these renderings have been corrected in the New King James and most other modern translations. It should also be noted that none of these passages have any connection with the Biblical doctrine of reconciliation.

**a. Old Testament**

In the Old Testament one word is translated "reconcile," "reconciling" and "make reconciliation" - the word *kaphar*. The same word is also used in many places where the English rendering is "atonement" which means "to cover." It should be so translated in each of the passages where it is rendered "reconcile." These passages are Leviticus 6:30; 8:15; 16:20; Ezekiel 45:15, 17, 20; Daniel 9:24. In these passages (and "reconcile" occurs in no others) "atonement" should be the word. Therefore, the doctrine of reconciliation disappears from the teaching of the Old Testament although it is everywhere implied.

Note: The student should write "atonement" or "make atonement" on the margin of your Bible beside the foregoing passages unless the version you are using has already made the corrections.

**b. New Testament**

In the New Testament the Greek word *katallasso*, to change thoroughly, is rendered "reconcile." The passages are as follows:

Rom. 5:10: " . . . we were reconciled [changed thoroughly] to God by the death of His Son, much more, being reconciled [changed thoroughly], we shall be saved by His life."

Rom. 11:15; " . . .the reconciling [thorough change] of the world.

I Cor. 7:11: " . . . let her remain unmarried, or be reconciled to her husband."

II Cor. 5:18-20: "Now all things are of God, who has reconciled us [changed us thoroughly] to Himself through Jesus Christ, and has given us the ministry of reconciliation [thorough change], that is, that God was in Christ reconciling [thoroughly changing] the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation . . . be reconciled to God."

Eph. 2:16: " . . . that He might reconcile them both [Jew and Greek] to God in one body through the cross . . ."

Col. 1:20-22: " . . . and by Him to reconcile [change thoroughly] all things to Himself . . . and you . . . now He has reconciled [changed thoroughly].

II. *Explanatory remarks*

The word, as the passages show, has but one meaning - to cause or effect a thorough change. This change takes place in man but not in God. It is never said that God is reconciled to man, but always that man is reconciled to God. This reconciliation is made effective by the death of Christ.

**Lesson Eighteen**

**RECONCILIATION, Page Two**

There are two definite aspects of the work of reconciliation. These are clearly shown in II Cor. 5:19, 20.

1. By His death Christ reconciled the world to God; "God was in Christ reconciling the world to Himself." It is the **relationship** of the sinful world to God that was changed thoroughly. All men were thus rendered salvageable, that is, capable of being saved.

2. But this does not automatically effect the salvation of a single sinner. Each individual must personally " . . .be reconciled to God." This is accomplished when he receives Christ as his Savior. Then and only then does the death of Christ work in him a thorough change. Having hated, neglected and disobeyed God, the believing sinner, in a moment, has his whole attitude changed thoroughly from hostility to loving obedience.

Reconciliation expresses the manward effect of the death of Christ, as propitiation expresses the Godward effect of that death.

III. *Definition*

Reconciliation is that work of God through the death of Christ which renders the world as a whole salvageable and effects in the believing sinner a thorough change toward God from enmity and aversion to love and trust.

**Great Words - Lesson Nineteen**

**REDEMPTION, Page One**

I. *The words*

Redemption is the great theme of the Bible. Indeed, the Bible has been called, “The Book of

Redemption.”

**a. Old Testament words**

The Old Testament doctrine of redemption is exceedingly beautiful and is the divine preparation for the redemption accomplished through Jesus Christ. The Old Testament words are as follows:

1. *Gaal* – literally, to “set free” (by paying or avenging). The word is used in two ways: to designate the *one who redeems* and to describe the *act of redemption.* The *subject* of redemption might be either the *person* or the *estate* of an Israelite. Lev. 25:25, 47, 48. The *redeemer must be a kinsman*. Lev. 25:47-49. He must also be *able* and *willing* to redeem. Lev. 25:25; Ruth 2:20; 3:12, 13; 4:1-10.

The *gaal* was a wonderful type of Jesus Christ, our Kinsman-Redeemer – Kinsman to Israel as Son “of David,” Son “of Abraham” (Matt. 1:1), and Kinsman to all as Son “of Adam.” Luke 3:23; 38.

Job uses the word in his great confession: “I know that my redeemer [gaal, Knsman-Redeemer] lives. Job 19:25.

It is the word translated “kinsman” in the following passages: Num. 5:8; Ruth 2:20; 3:9, 12; (twice) 3:13 (four times); 4:1, 3, 6, 8, 14.

2. *Padah* – to loose, to set free.

Illustrative references: Lev. 19:20; 27:29; Isa. 1:27; Exod. 21:8; Num. 3:46; 18:16; Ps. 49:8.

3. *Qanah* – to acquire, to buy. Neh. 5:8; Ps. 136.24.

4. *Guellah* (from the same root as gaal) – freedom; or the price of freedom.

Illustrative referernces: Lev. 25:26, 29, 32; Ruth 4:7; Jer. 32:7, 8.

**b. Old Testament types of redemption**

The book of Exodus is, distinctively, the book of redemption. The great lines of redemption truth which it typifies are as follows:

1. *Redemption is wholly of God*. Israel was helpless in Pharaoh’s power in Egypt. Egypt is a type of the world in the bad ethical sense, as Pharaoh is a type of Satan, the “prince of this world.

2. *Redemption is through a Person.* In the type, Moses; in the antitype, Christ.

3. *Redemption is by blood.* The blood is both the purchase price (1 Pet. 1:18) and the atonement for sin. Lev. 4:33-35; 17:11.

4. *Redemption is by power.* The blood having been shed, God may righteously “pass over” the sinner when judgment falls, (Exod. 12:12, 13; Rom. 3:25, 26; but His *power* is needed to *deliver* the sinner whom He has *redeemed* by purchase. Exod. 6:6; 13:14; Ps. 77:15; Deut. 7:8; Neh. 1:10.

In Exodus, the blood *paid the price*; the ”arm” of the Lord *delivered.* In Romans the blood still comes first, but the “arm of the Lord,” even His Spirit *delivers.*

**Lesson Nineteen**

**REDEMPTION, Page Two**

**c. The New Testament words**

In the New Testament the divine redemption is beautifully set forth in the very words which are used. These are as follows:

1. *Agorazo* - to purchase in the market. Rev. 5:9. The thought is that of the slave markets, so abundant in New Testament times. There human slaves were exposed to sale. This implies

(a) That the subjects of the divine redemption are *slaves*. They are "sold under sin" (Rom. 7:14); walking "according to the course of this world, according to [the will of] the prince of the power of the air, the spirit who now works in the sons of disobedience." Eph 2:2

(b) They are *condemned to die*. Ezek. 18:4; John 3:18, 19; Rom. 3:19; Gal. 3:10.

(c) The *purchase price* is the same for all. Whoever will redeem these slaves must take their place, be made a curse for them (Gal. 3:13); be "made . . . sin" for them (II Cor. 5:21); and shed His blood for a ransom. Matt. 20:28; Mark 10:45; I Tim. 2: 6. This price has been paid for the whole world. John 1:29.

2. *Exagorazo* (Gal. 3:13) - to purchase *out of the market*. This takes place when the individual personally receives Christ as his Savior. Those whom the Lord Jesus redeems with His own blood are not to be put up for sale again. Our adorable Kinsman-Redeemer is no slave trader! We are taken "out of the market."

3. *Lutroo* - to loose, set free, by paying a price. As our Kinsman-Redeemer is no slave trader, so also His is no slave owner. John 8:36; Gal. 4:31; Rom. 8:21; Gal. 5:13.

This redemption freedom delivers the believer in Christ

(a) From the curse of the law. Gal 3:13

(b) From the law itself. Gal. 4:5

(c) From slavery into sonship Gal. 4:5; Rom. 8:15

Redemption, then, takes a slave condemned to die from the slave pen, and sets him free as a son, an heir, in the Father's house.

But there was in Israel a privilege of affection for the free slave. "And if the servant shall plainly say, 'I love my master . . . I will not go out free.' Then his master shall bring him before the judges. He shall also bring him to the door, or door post; and his master shall bore his ear through with an awl; and he shall serve him forever." Exod. 21:5, 6. The reference in Ps. 40:6 is to this practice.

It is in this sense that Paul calls himself "the bondservant of Christ."

4. *Apolutrosis* – a full complete deliverance. Rom. 3:24. This includes redemption of the body from the grave. Rom. 8:23; Eph. 1:14; 4:3-

II. *Explanatory remarks*. The fundamental idea in both Testaments is that of purchase by paying a price, and by delivering power. That price is the precious blood of Christ, and the sinner redeemed by His blood is delivered from the power of sin by the greater power of the Holy Spirit.

**Great Words - Lesson Twenty**

**REPENTANCE, Page One**

I. *The words*

**a. Old Testament**

Two Hebrew words are translated in the Old Testament "repent," "repentance," "repented."

1. *Nacham* - to be comforted or eased, to be penitent. Gen. 6:6, 7; Exod. 13:17; 32:14; Deut. 32:36; Judg. 2:18; I Sam. 15:11, 29, 35; Jer. 26:13, 19; 42:6; Ezek. 24:14; Zech. 8:14.

2. *Shub* - to turn back. I Kings 8:47; Ezek 14:6; 18:30.

**b. New Testament**

In the New Testament two Greek words are used.

1. *Metanoia* - in the verb form signifies to have another mind; the noun refers to "a change of mind," a wiser view of the past; used in the noun and verb forms some 58 times. Here is a sampling: Matt. 3:2, 8, 11; Mark 6:12; Luke 5:32; 10:13; 15:7; Acts 2:38; 8:22; Romans 2:4; 11:29; II Cor. 7:9, 10; II Tim. 2:25; Heb. 6:1, 6; 12:17; II Pet. 3:9; Rev. 2:5; 3:3; 9:20, 21.

2. *Metamelomai* - to be displeased over what one has done. Used only a few times; for example, of Judas. Matt. 27:3.

II. Explanatory remarks

**a. "Repentance" means "a change of mind"**

1. In the Old Testament "repentance" is used in reference to both God and man. It should be needless to say that in the case of God the word is frequently used as a phenomenon - God seems to change His mind. The phenomena are precisely those which, in the case of man, would indicate a change of mind. Because He is all wise and all knowing, God never actually changes His mind. Num. 23:19.

2. It is evident from a careful study of the passages in which *nacham* is used that the fundamental thought in all of them brings the word into harmony with the New Testament terminology. In other words, in both Testaments, repentance means a change of mind.

The parable of the two sons, Matthew 21:28-31, illustrates perfectly this primary use of the word:

3. The chief use of the word, especially in the New Testament, is to indicate a change of mind in respect to sin, to self, to God and to Christ.

4. In one case of sinning saints this change of mind was preceded by sorrow. II Cor. 7:9: "Now I rejoice, not that you were made sorry, but that your sorrow led to repentance." [ a change of mind] vs 10: "For Godly sorrow produces repentance leading to salvation." NKJV

In other words, sorrow for sin is not repentance, though it may produce repentance. The sad fact is that many feel at times a conviction of sin which does not, after all, produce a settled change of mind about sin.

**Lesson Twenty**

**REPENTANCE, Page Two**

**b. Faith includes repentance**

1. Repentance takes place in the mind of man as the result of a divine working. Matt. 12:41; Luke 11:32; Acts 5:31; 11:18; Rom. 2:4; II Tim. 2:25.

2. Repentance is, therefore, a necessary element of saving faith. There could be no real faith which did not include a change of mind about sin, self, Christ and God.

Note: (From L. S. Chafer, Systematic Theology): "This vital newness of mind is a part of believing and, therefore, it may be used as a synonym for believing at times. Compare Acts 17:30; 20;21; 26:20; Rom. 2:4; II Tim. 2:25; II Pet. 3:9. It is a mistake, however, to consider it as a separate condition of salvation, additional to believing."

The Gospel According John was written, " . . . that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." John 20:31. Yet this gospel does not contain the word "repentance." Likewise Paul, stating that the condition of salvation is to believe on the Lord Jesus Christ, Acts 16:31, makes no mention of repentance. But in neither case is repentance eliminated. *It is not mentioned because faith includes it*. In fact, Paul specifically mentions the two together as forming a basic part of the Gospel which he proclaimed, Acts 20:21. This is well illustrated in I Thess. 1:9: " . . . how you turned to God from idols . . ." When one turns to God, he must turn from idols. Those are two aspects of one act.

*III Definition*

Repentance is that work of God which results in a change of mind in respect to man's relationship to God. It is not mere sorrow for sin or remorse, though sorrow for sin may produce repentance; and it is always an element in saving faith.

Repentance consists of a clear and humble admission, without excuse, of our guilt. The truly repentant are not victims, not just mistaken. They are admitted sinners who accept responsibility for what they chose to do, seek to be forgiven, and demonstrate their repentance through a servant's spirit of submission. With no demands they accept the consequences of their sin with grace.

**Great Words - Lesson Twenty One**

**Righteous - Righteousness, Page One**

I. The words

**a. Old Testament**

In the Old Testament six Hebrew words are variously rendered "righteous," "just," and "righteousness":

1. *Yashar* - upright, right. Numbers 23:10 and 8 other times.

2. *Tsaddiq* - righteous, just. Gen. 7:1 and more than 80 other times

3. *Tsedeq* - rightness, justice. Lev. 19:15 and more than 70 other times.

4. *Tsedaqah* - rightness, justice. Gen. 15:6 and more that 80 other times.

5. *Tsadaq* - to be right, just. Gen 38:26 and 10 other times

6. *Tsidkah* - rightness, justice. Dan. 4:27

In all of these words, when used of the relations of God and man, one idea prevails - the righteous or just man is right with God.

The Scriptures abundantly testify as to what the rightness of the Old Testament saint was. The following passages may suffice: Gen. 15:6; Ezek. 18:5; Habakkuk 2:4; Luke 1:5, 6.

A righteous, or justified, man under the law was one who "believed God" and walked "in all the commandments and ordinances of the Lord blameless." Luke 1:6 This does not mean that he was a sinlessly perfect man, but that when he sinned, he resorted to the ordinances and offered, in faith, the required sacrifice.

**b. New Testment.**

In the new Testament the following Greek words are variously rendered "righteous," "righteousness," "right," "just" and "meet" (or fit):

1. Dikaios - righteous. Rendered "just" in Matt. 1:19 and 33 other places. Rendered "righteous" in Matt. 9:13 and 21 other places. Rendered "right" in Phil. 1:7, and a few other places.

2. Dikaiosunee - rightness, righteousness as a state of being. Matt. 3:15 and more than 30 other places.

3. Dikaioma - refers to "the concrete expression of righteousness." It is translated in various verses as follows: Luke 1:6, ordinances; Rom. 1:32, judgment; 2:26, righteousness; 5:16, justification; Heb. 9:1, ordinances.

4. Dikaios - the state of rightness with God. Luke 23:41 and a few other places

*II. Explanatory remarks*

The foregoing meanings of "righteousness" require no explanation; but the expression, "the righteousness of God" (Rom. 3:21, 22), is central to any real understanding of salvation by grace. This phrase does not mean righteousness as an attribute of God, as an element in the divine character. Still less does it refer to the personal character of the believer. The simplest and most inclusive definition is that found in I Cor. 1:30: "But of Him you are in Christ Jesus, who became for us wisdom from God - and righteousness and sanctification and redemption." In other words, the righteousness of God is Christ made our righteousness. All that Christ is, all the He has done, is imputed to the believer. Against such righteousness the law can say nothing.

**Lesson Twenty One**

**Righteous - Righteousness, Page Two**

Note: One error confuses *imputed* righteousness with *imparted* righteousness. It is said that imputation and impartation are the same, or that God imputes righteousness by imparting it. This confuses the true meanings of justification and sanctification. *Imputed righteousness* - the righteousness God gives the believer - *justifies* him. Rom. 3:22, 28. This is instantaneous upon believing, and changes the believers *standing*. *Imparted righteousness* - the righteousness God works out in the believer as he "walks after the spirit" - *sanctifies* him. Rom. 8:4. This work is gradual, and changes the believer's *state*.

*III. Definition*

A study of the passages in which this great word occurs yields the following definitions. The word "righteousness" is used to describe

1. An attribute of the divine character.

*Illustrative references*: Ps. 7:17; 11:7; 35:24, 28; Dan. 9:7; Rom. 3:25.

2. The ethical quality of the acts of God.

*Illustrative references*: I Sam. 12:7; Ps. 9:8; 72:2; Isa. 45:19.

3. The character and acts which are the results of self-effort under the law. This type of righteousness - self-righteousness - is shown to be inadequate.

*Illustrative references*: Rom. 10:3; Phil 3:4-6; Luke 18:9-12; Isa. 64:6.

4. That righteousness which God imputes to every believer on the Lord Jesus Christ. It is called "the righteousness of God."

*Illustrative references*: Rom. 3:21-23; 4:5, 6; Phil. 3:8, 9; I Cor. 1:30; Jer. 23:6; Gen. 15:6; II Cor. 5:21.

5. The character and acts which are the results of salvation through faith in Jesus Christ. This is imparted righteousness.

*Illustrative references*: Rom. 8:4; II Cor. 9:10; I Cor. 15:34; Eph. 5:9; Phil. 1:11; I Pet. 3:14; I John 2:29; Rev. 19:8, A.S.V.

**Great Words - LESSON TWENTY TWO**

**Salvation, Page One**

I. The words

**a. Old Testament**

In the Old Testament two Hebrew words are translated "salvation," "save," "Savior."

1. *Yasha* and its various forms (yesha, yeshuah, teshuah) - safety, and so in a secondary sense, ease or rest. Yasha is also rendered "deliverer" ten times.

2. *Moshaoth* - safety, deliverance - used only in Ps. 68:20.

**b. New Testament**

In the New Testament the Greek words are variously rendered "salvation," "saving,"

"Savior," "saved."

1. *Soter* - a Savior, preserver, deliverer.

2. *Soteria* - deliverance, preservation, safety, soundness.

3. *Soterion* - safety, soundness.

4. *Soterios* - saving, sound.

5. *Sozo* - to save, keep safe and sound, to rescue from destruction, to make well, heal,

restore to health.

*II. General remarks*

**a. "Salvation" - the great inclusive word of the gospel**

It appears from a careful study of these words

1. That both Hebrew and Greek have substantially the same meanings, the Greek bringing out the richer explanations of the doctrine.

2. That the words themselves imply the ideas of deliverance, safety, preservation, and of healing to perfect soundness.

Salvation, then, is the great inclusive word of the gospel, gathering into itself justification, sanctification and glorification. Into justification are gathered grace, the righteousness of God, propitiation by sacrifice, faith, imputation and reconciliation.

All the work of Christ - on the Cross, at the right hand of the Father, within the believer, and in His glorious second coming - is essential to the believer's "salvation." Into salvation enters also all the work of the Spirit, as He convinces of sin, imparts Christ's life and the Father's nature, baptizes, indwells and fills.

Salvation is wholly of God, and is received as a gift through faith alone without works.

**b. The three tenses of the verb "save"**

All of this appears more clear when the three tenses of the verb "save" are considered:

1. The believer ***has been saved***. Luke 7:50; Acts 16:30, 31; I Cor. 1:18; II Cor. 2:15; Eph. 2:8, A.S.V.; II Tim. 1:9.

This aspect of salvation relates to the believer's deliverance from the *guilt and penalty* of sin, - and **is** the justification aspect. "by Him everyone who believes ***is*** justified from all things from which you could not be justified by the law of Moses." Acts 13:39. The law can no longer condemn the believer who is "justified from all things." He has already been tried, condemned and executed in Christ, his Substitute. Every claim of justice has been met in his behalf. *Therefore, he is safe*.

**LESSON TWENTY TWO**

**Salvation, Page Two**

2. The believer ***is being saved*** from the habit, dominion and power of sin. Rom. 6:1-14; Phil. 1:19; 2:12; II Thes. 2:13; Rom. 8:2; Gal. 2:20; 4:19; II Cor. 3:18.

The justified believer is safe. In the court of divine righteousness he cannot be tried again for the guilt of his sins. He is, however, still in the possesion of his old, fleshly nature and accustomed to obeying it. He has an imperfect understanding of what is due to the holiness of God and he constantly fails to live up to even his own imperfect ethical standards. To will is present with him, but how to perform that which is good, he does not find. Therefore, though safe, he is far from saved in the ethical sense of the word "salvation." For this salvation, the power of the Spirit as He applies the Word is the effective agent of God.

This ***is*** the sanctification aspect of salvation and will be covered in more detail in the next lesson.

3. The believer ***is to be saved***. Rom. 13:11; Heb. 10:36; I Pet. 1:5.

This aspect of salvation refers to the final and complete transformation of the believer into the image of Christ, and ***is*** the glorification aspect. This is to take place at the coming of Christ. I John 3:2. Then the believer will be released from the very presence of sin.

*III. Definition*

Salvation is that work of God - Father, Son and Holy Spirit - whereby the believer on the Lord Jesus Christ is redeemed from the curse of the law, justified, kept, set free from the dominion of sin, sanctified, and finally perfected in the image of his Lord.

**Great Words - LESSON TWENTY THREE**

**Sanctification, Page One**

I. *The words*

In both Testaments the same Hebrew and Greek words are translated by the English words "sanctification," "holiness." Therefore, in the divine mind sanctification and holiness are not two facts or states of being, but one. The "sanctified" man is the "holy" man, the "saint" in the Biblical sense.

Both words literally mean, "separation," "set apart." The root idea is always separation - some person or thing "set apart" for God.

All of the confusion of mind concerning sanctification, holiness and separation is due to a confused translation, and not to any confusion in the mind of the Spirit as expressed in the Scriptures.

The words are as follows:

**a. Old Testament**

*Qadesh* - to separate, set apart - whether of a person or thing; whether self-done, or by the act of another. The word is translated "sanctify" or "sanctified" in the following illustrative passages:

Gen. 2:3: "God blessed the seventh day, and sanctified it," - set apart the seventh day.

Exod. 13:2: "Sanctify [set apart] to me all the firstborn."

*Qadesh* is translated "holy," "holiness," holier" in the following illustrative passages:

Isa. 65:5: "Come not near to me; for I am holier than you."

Ps. 29:2: "Worship the Lord in the beauty of holiness," that is, separation from evil.

Exod. 22:31: "And you shall be holy men to me."

*Qadesh* is translated "saint," or "saints" in these passages:

Ps. 34:9: "Oh fear the Lord, you His saints."

Zech. 14:5: "God shall come, and all the saints."

**b. New Testament**

*Hagios* - separate; set apart. (Other forms of the same word: *hagiasmos* - a separation, a setting apart; *hagiazo* - to separate, set apart; *hagion* - place or person separated, set apart.)

The word is translated "holy," "holiness" in the following illustrative passages:

Matt. 4:5: "Then the devil took Him up into the holy city . . ."

Rom. 6:19: " . . . as slaves of righteousness for holiness."

The same word is translated "sanctify," "sanctified," "sanctification" "sanctuary":

John 17:17: "Sanctify them by Your truth . . ."

Heb. 2:11: "For both He who sanctifies and those who are being sanctified . . ."

The same word is translated "saint," "saints":

Rom. 15:25: "But now I am going to Jerusalem to minister to the saints."

Phil. 1:1: "To all the saints in Christ Jesus who are in Philippi . . ."

III. *Explanatory remarks*

In every passage in the New Testament where the words "holy," "holiness," "sanctified," "sanctification," "saint" occur, the primary, fundamental meaning is "separated" or "set apart." When used of persons, angelic or human, or of places or objects, it means that they are set apart or are being set apart *for God*. It is that which makes them "hagion" - sanctified.

**LESSON TWENTY THREE**

**Sanctification, Page Two**

Sanctification, as applied to the believer, is spoken of in the New Testament in three ways:

1. Positional (instantaneous)

One who believes on the Lord Jesus Christ has appropriated Him as the one Sacrifice for sins. As thus associated with His sacrifice, the believer has been "redeemed," not with "corruptible things, as silver and gold . . . but with the precious blood of Christ," I Pet. 1:18. 19. Therefore he *was* instantly "set apart" for God, forever. He is a "saint," a "holy" brother and "sanctified" through the offering of the body of Jesus Christ once and for all." Heb. 10:10. As a "new man," he *is* "created in righteousness and true holiness." Eph. 4:24.

2. Experiential (progressive)

But such a saint may be, and in the beginning certainly is, most unsaintly in himself. He still has the "flesh," and too often obeys it "in the lusts thereof." Rom. 6:12. Accordingly, the risen Christ, by the Holy Spirit, through the Word, and if need be through chastisement, begins a dealing, the object of which is to bring this saint to true saintliness, this holy brother to true holiness. This is sanctification in the progressive or experiential sense. The following passages are illustrative;

John 17:17: "Sanctify them by Your truth. Your Word is truth."

I Thess. 4:3: "For this is the will of God, your sanctification . . ."

Heb. 12:10: ". . . that we may be partakers of His holiness."

3. Consummate (complete)

That work of God which first sets apart the believer for Himself instantly upon the exercise of faith, and which then works inwardly in the believfer's heart and life, separating his affections and will from all unholy things, has it glorious consummation in the believer's perfect conformation to the image of Christ, even as Christ is the "express Image" of Deity.

I John 3:2-3: "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure." See also Phil. 1:6.

The believer, therefore , **is** "sanctified," a "saint," "holy"; he **is being** "sanctified," made "saintly," made "holy"; he **is to be completely** "sanctified," made absolutely "holy," in the day when he shall see Christ "as he is." The Scriptures know nothing of an event or an "experience," the instantaneous result of which is the entire eradication of the flesh, or a state of sinless perfection, this side of our future meeting with Jesus Christ. However, in grace provision is made, through the "law of the Spirit of life in Christ Jesus" (Rom. 8:2) for a life of constant victory over sin while we "walk not after the flesh, but after the Spirit." Rom. 8:4.

III. Definition

1. Sanctification is that work of Christ *for the believer* which sets him apart for God.

2. Sanctification is that work of God *in the believer* through the Spirit and the Word which progressively changes him more and more into the image of Christ.

3. Sanctification is that work of God which will perfect the believer in the likeness of Christ at His coming for His own. Phil. 3:20, 21; I Cor. 15:51-54; I Thess. 4:13-18.

**Great Words - LESSON TWENTY FOUR**

**Sin**

I. *The words*

**a. Old Testament**

Twenty Four Old Testament words are rendered sin, sins, sinned, etc. The root meaning of these words are as follows: guilt, error, failure, miss the mark, iniquity, trespass, transgression, go astray, vanity, mischief, perverseness, misery, wrong, guilt or guilty, to pass over and to step over.

**b. New Testament**

Twelve Greek words are rendered sin, sinner, sinned, sinning, etc. The root meaning of these words are about the same as in the Old Testament: miss the mark, error, trespass, offend, offence, pre-eminently sinful, wicked, transgressing, insubordinate, unrighteous, unrighteousness and debtor.

*II, Explanatory remarks*

A careful study of the passages where the words are used discloses the true nature of sin. It is "transgression," an overstepping of the line between good and evil. It is "error," a departure from the path of right . It is "missing the mark," a failure to reach the divine ideal of human character. It is "trespass," an intrusion of self-will into the sphere of the divine authority. It t is "iniquity," or "inequity," a doing wrong to the ethical order of the universe. It is "vanity" and "perverseness," the denial of divine sovereignty through pride and self-love. It is "lawlessness," or moral and spiritual mutiny. It is "unbelief," an insult to the divine truth.

The Scriptures trace the origin of sin to Satan, tell the story of the entrance of sin into the world, give the long history of the evil brought by sin, and set forth Christ crucified as the divine remedy for sin as the guilty act of man, and for the nature of man, which, unrenewed, is itself sin.

Apart from Scripture there is no understanding of the horror, shame and evil of sin. Non-Christian moralists largely treat sin as ignorance, misfortune, weakness - but rarely guilt. The human remedy is culture of mind and body. In the irony of history, the world was never so vile as when pagan culture was at it's zenith.

*III. Definitions*

The Scriptures use the words, both Hebrew and Greek, to show that sin is viewed in the Bible in the following aspects:

1. Sin is action against, or failure to, act in accordance with the will of God. Rom. 3:23 This can be in the mind only or can be accompanied by some outward act - for example, Acts 5:3.

2. Sin is man’s nature, Rom. 5:19. Men do not become sinners by sinning, but they sin because they are born sinners. Even in the believer the sin nature is still active and can be controlled only by the greater power of the indwelling Holy Spirit.

3. Sin is a state. Rom. 3:9; Gal. 3:22. God has declared the whole human race to be in a state of complete absence of righteousness, without merit and utterly condemned. The only remedy for this hopeless state or condition is the all-sufficient grace of God in Jesus Christ.

**Sin, therefore, is correctly defined as "any violation of, or lack of conformity to," the will of God.**

**Great Words - LESSON TWENTY FIVE**

**World, Page One**

I. The Words

Probably at no important point is the King James Version of the Bible more confusing and inadequate than in the rendering of four different Hebrew words and four different Greek words by the one English word, "world." If these different Hebrew and Greek words were truly synonymous, the matter would be unimportant, but they have very different meanings. These various words are, in Scripture, used with an exquisite accuracy which largely disappears in the English Bible. The original words are as follows"

**a. Old Testament**

1. *Erets* - earth, land. The word is usually correctly rendered "earth."

2. *Cheled* - the generation then living. (Example Ps. 17:14; 49:1 ).

3. O/am - age, or dispensation.

4. *Tebel* - the inhabited earth (corresponding to the Greek *aion).*

**b. New Testament**

A similar confusion concerning the right use and meaning of "world" exists in the New

Testament, and it is here that such inconsistency has produced actual misunderstanding. In

Matthew 13:39, 40, KJV, we read, " .. . the harvest is the end of the world." This is corrected in

the NKJV and many other translations to, as it should be, "the end of the age." Many readers

infer that our Lord is here speaking of the "great white throne" judgment, and the end of earth's

history. But the Greek word which is used, *aion,* means "age" or "dispensation," that is, a

period of time.

The following Greek words are usually translated "world."

1. *Aion* - a word which always refers to time, (or eternity), and never means the earth, or

people. In many cases, and in most modern translations it is rendered "age" or "ages." For

example, Satan is not the God of this world, but of this age. (II Cor. 4:4).

2. Kosmos - literally, "order," "arrangement" and "beauty." This meaning - of an ordered

and arranged system - always is present in the New Testament use of *kosmos.* It is applied in

three ways:

(a) *To the material creation*, the earth, regarded as created by God according to an

ordered design, plan, arrangement.

(b) *To humanity*, mankind, the "world" of men.

(c) *To this present world system*; the "world" in the bad ethical sense of John 14:30;

16:11; humanity unconsciously but in reality governed in an "order," or "arrangement" by Satan.

Eph. 2:2, through his cosmic principles of force, greed, selfishness, ambition and pleasure.

3. *Oikoumene* - the habitable (or inhabited) earth. This word in Scripture usage

sometimes has a limited meaning, such as being coextensive with the Roman Empire at its

zenith. "And it came to pass in those days, that there went out a decree from Caesar Augustus

that all the world should be taxed." Luke 2:1.

4. *Ge* - earth. In one passage, Rev. 13:3, and even in some modern translations, *ge* is

translated "world." It should be rendered "earth" for that is it's true meaning.

*II. Explanatory remarks*

The notes on the foregoing words render further explanatory remarks unnecessary.

**LESSON TWENTY FIVE**

**World, Page Two**

III. *Definitions*

To summarize and state the main points again, it may be said that the word "world" in the English Bible has five definite meanings, as determined by the Hebrew and Greek words and by the context of each use.

1. *A period of time*, or "age," during which a particular revelation of God's mind and will is operative and during which man is tested as to obedience to that specific manifestation of God's will. This meaning of "world" applies to those passages where it is the English rendering of the Hebrew *olam*, or Greek *aion*.

2. *The material creation* - the earth as "ordered," "arranged," by God, in creation.

3. *Humanity*, mankind, the "world" of men. This meaning applies to certain other passages where "world" is the English rendering of the Greek word *kosmos*.

4. *This present world-system* - an "order" or "arrangement," of Satan. This meaning applies to still other passages where "world" is the English rendering of the Greek word *kosmos*. This is the bad ethical sense of "world" in the New Testament.

5. *The inhabited earth*. Sometimes used coextensive with the Roman Empire at its zenith.

**The Two Resurrections Commentary by Lehman Strauss**

The resurrection of the human body from the grave is clearly taught in God’s Word. Job, the oldest of the patriarchs, said: “For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25-26). It is evident that Job was firm in his belief in the resurrection of his body and a future life beyond the grave. Abraham, the founder and father of his race, lived to be one hundred seventy-five years old, and “died in a good old age” (Genesis 25:7-8), but “he looked for a city which hath foundations, whose builder and maker is God” (Hebrews 11:10). He never saw that city in his earthly pilgrimage, for earth to him was a “strange country.” The godly old patriarch shared with others who “desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city” (Hebrews 11:16). But Abraham believed that the heavenly city would be inhabited by a fleshly body, “accounting that God was able to raise him up, even from the dead . . .” (Hebrews 11:19).

David was confident of a future life. He said: “My flesh also shall rest in hope” (Psalm 16:9), and “I shall be satisfied, when I awake, with Thy likeness” (Psalm 17:15). These words of the man of God refute the erroneous teaching that the resurrection refers to the spirit of man, and not to his body. Neither the soul nor the spirit of man dies, but it is his body which dies and is buried. Therefore it must be the body that is raised from the dead, and not the soul or spirit.

When our Lord Jesus was here upon earth, He taught that all men who die will be raised again at some future date. “Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, And shall come forth . . .” (John 5:28, 29). We affirm and avow our belief in the resurrection of the human body from death and the grave. Without this hope our Christian faith is vain, our brightest hopes are merely bursting bubbles, the Bible is not a true and reliable record, the men who wrote it were poor deluded victims of falsehood, and Jesus Christ is the world’s biggest impostor. But so clear is the Bible on the subject of the resurrection that we admit no confusion or doubt.

**A Wrong Conception**

Many people, among them some Christians, have been taught to believe that there is only one “general” resurrection of all the dead at the end of the world. This is a serious error which has robbed many believers of joy and victory in this life. Nowhere in the Scriptures are we taught that the bodies of all men will be raised at the same time. It is true that all the dead will be raised and brought into judgment, but neither the time, the place, nor the judgments are the same. The Bible clearly distinguishes between a first and a second resurrection. . . . All that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (John 5:28-29).

When men are raised, not all will be raised at the same time nor in the same condition. There will be two resurrections for two classes of men. One will be raised to eternal life and immortality, while the other will be raised to condemnation and banishment from the presence of the Lord. There is a “resurrection of life” and a “resurrection of damnation.”

And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just (Luke 14:14).

There is, then, a “resurrection of the just,” and since “all shall come forth,” there must of necessity be a resurrection of the unjust. Since the dead in Christ shall rise first, the implication is that the dead out of Christ (or without Christ) will be raised afterwards. Luke makes no mention in the above passage about a resurrection of the unsaved. Indeed the unsaved shall be raised, but not for a considerable length of time after the saved

have been raised. When Paul testified before Felix, he said, “that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15). The Apostle John makes a clear distinction between the two. He speaks of the redeemed who “lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” (Revelation 20:4-5). Every believer has passed out of death into life (John 5:24). His life “is hid with Christ in God” (Colossians 3:3), and the exceeding greatness of God’s power in resurrection toward us who believe is the same “mighty power which He wrought in Christ, when He raised Him from the dead” (Ephesians 1:19-20). And by that same power will all the unbelieving dead be brought out of their graves to stand before the judgment of the Great White Throne.

**The First Resurrection**

“For the Lord Himself shall descend from heaven with a shout, and the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first” (1 Thessalonians 4:16).

Surely language could be no clearer than this--“The dead in Christ shall rise first.” We see first that the time of the First Resurrection is the coming again of our Lord Jesus Christ in the clouds of Heaven to rapture all of the saints to Himself. Here we must distinguish between Christ’s coming for His own before the millennium and His coming again to raise the rest of the dead (unbelievers) who remained in their graves during the thousand years. Let there be no misunderstanding that it is a settled fact that there is at least a one thousand year interval between the First and the Second Resurrection. The Apostle John, by Divine inspiration, confirms this, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Revelation 20:4-5).

At the consummation of the First Resurrection there are three companies of believers who will have been raised at different times. Let us say, for clarity, there are three stages of the resurrection of believers:

(1) When our Lord was crucified on the Cross, we read: “And, behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose” (Matthew 27:51-52).

(2) There is the second stage of the First Resurrection to which we already have made mention (1 Thessalonians 4:16), when all true believers are raised at the first appearance of Christ. To this we add the Apostle Paul’s word in First Corinthians: “In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Corinthians 15:52).

(3) The third and final stage of the First Resurrection occurs about seven years after the resurrection of saints at Christ’s coming at the rapture. “Those resurrected near the close of the seven years’ period of the tribulation are the multitude of believers who were led to the truth through the witness of the 144,000.” Because they would not receive the mark of the beast in their hands and foreheads, they were martyred. These are brought forth from the dead at the end of the Tribulation just before Christ comes to earth to reign for one thousand years.

**Christ the Firstfruits**

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming (1 Corinthians 15:20-23).

The word “Firstfruits” is a significant one. In the ceremony of the Israelites there were certain national feasts kept annually. The third order of these was the Feast of Firstfruits, an annual occasion of consecration that was solemnized at the beginning of harvest time.

And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest. (Leviticus 23:9-10).

Dr. Martin DeHaun points out that the harvest was divided into three parts. It was one harvest, the fruit of one season, presented on three different occasions. First, there was the sheaf of firstfruits, the earnest or pledge of the greater harvest that would follow. This beautifully typifies the Resurrection of Christ who, by coming forth from the tomb, accomplished the work of the redemption and guaranteed for all who believe in Him a greater resurrection when He returns. “But now is Christ risen from the dead, and become the firstfruits of them that slept”(1Corinthians15:20). Just as the firstfruits were a pledge of the coming harvest that would be presented to Jehovah, so our Lord’s Resurrection is a promise that all who are in their graves who have died trusting Him will be raised and brought into the presence of the Father. Speaking to believers, the Apostle Paul, by the Holy Spirit says: “For as in Adam all die, so in Christ shall all be made alive.”

After the firstfruits followed the harvesting of the larger part of the crops. We read: “Christ the firstfruits; afterward they that are Christ’s at His coming” (1 Corinthians 15:23). Our risen Lord is now in Heaven. Even so “Our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself” (Philippians 3:20, 21). Our physical bodies have in them sickness, weakness and death, but our all-powerful, all-victorious Saviour has said: “I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Revelation 1:18). He will come again even as He said. Christ the firstfruits; afterward they that are Christ’s at His coming.

But the harvest is not ended as yet. It is not completed until the gleanings are added. Always there are loose ears that fall by the way, and these must be gathered up. This is called the gleaning. We recall how Ruth “came, and gleaned in the field after the reapers” (Ruth 2:3). The gleanings are those tribulation saints who had not heard and believed the Gospel before the rapture of the Church. So we have Christ the firstfruits, then we have the harvest or the resurrection of the saved at the rapture, and finally the gleanings or the saved of the seven years’ tribulation period. Then follows the millennial age during which all the saints of every age will reign with Christ a thousand years. What bright prospect for those who put their trust in the Son of God! But tell me, are you prepared for the coming of the Lord and the first Resurrection?

**The Second Resurrection**

When the thousand years are expired, Satan will be loosed for a season and will carry on his rebellion where he left off before the millennium when he was cast into the bottomless pit. Then God will have done with Satan forever, for “the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever” (Revelation 20:10). We shudder at this unceasing torment without intermission, this never-ending existence in painful agony.

But the devil’s doom is not the blackest page in the Biblical records of God’s dealings. There is yet an account to be settled with all those who died in rejection of the Lord Jesus Christ. A Great White Throne has been erected. We are about to view the greatest assize ever conducted. The Judge is our Lord Jesus Himself, for “The Father judgeth no man, but hath committed all judgment unto the Son” (John 5:22). Here the hated and despised Nazarene will sit in righteous judgment of all who refused to acknowledge His Messiahship and Saviourhood. It is the gloomiest hour for that part of the human race that spurned the love of God and denied His only begotten Son. This is the resurrection of the unbelieving dead. There are those who remained “dead in trespasses and sins” (Ephesians 2:1). Though they are spiritually dead having not eternal life, they are standing before God physically alive in their resurrection bodies. From every part of the earth the bodies of the wicked dead are raised to receive the final sentence, banishment from the presence of God and eternal punishment in the lake of fire.

The final resurrection occurs, John says: “I saw the dead, small and great, stand before God; . . . The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works” (Revelation 20:12, 14). Who will be judged here? The answer is that there will not be one single believer in Christ that will appear before the judgment of the Great White Throne. Only the unsaved will be there, appearing in a physical body to be condemned to Hell. All will be there by their own personal choice. “As I live, saith the Lord God, I have no pleasure in the death of the wicked” (Ezekiel 33:11). “The Lord is not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). You had your opportunity to accept Jesus Christ as personal Saviour, but you turned from Him, and by so doing you have chosen eternal torment in the lake of fire. “For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God” (John 3:17-18).

Many unbelievers seek to stifle their conscience by uttering their unbelief in a physical resurrection. They count it a thing incredible that God could raise a physical body that had been trampled under the dust for more than one thousand years. Certainly God knows where the dust is, and since He fashioned the body of Adam out of particles of dust, it is only reasonable to believe that He can fashion it again. The world is His, and the fullness thereof. He fixed the stars in their courses and named them all; the wind and waves obey His will; the innumerable grains of sand by the seashores are under His divine control; He numbers every hair on our heads. The logical reasoning of any thinking mind and the inner convictions of the honest man tell us plainly how foolish one is to deny the existence of life after death.

The Resurrection of Jesus Christ is the confirmation of the resurrection of the human body and future judgment. When the mighty Apostle Paul preached his sermon to the Athenians on Mars’ hill, he said that God commands all men everywhere to repent, “because He hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead” (Acts 17:31). It is true that man died here, but since both his Judge and his day of judgment already have been appointed, he must be raised after death if the purposes of God are to be fulfilled. Certainly they are not dead men whom God will arraign before his solemn tribunal. They will be alive and conscious of that great hour. So in order that man might be assured of a future judgment, Christ arose as the criterion of the law of resurrection. The living Christ is a positive attestation of the fact that there is a day of judgment. We are not intimating nor are we presuming a day of judgment, but we are merely standing with the Apostle Paul in affirming a positive assurance God gave to the world when He raised Jesus Christ from the dead. We read in “The Apostles’ Creed” how Christ “. . . was crucified, dead and buried; the third day He arose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead . . .”

The last judgment in the Bible will be that of the unsaved dead who will stand before the Great White Throne in living, resurrected bodies to receive their final sentence of doom and be cast into the lake of fire. This will not be a judgment to see if sinners are lost, for they are lost already because “he that believeth not is condemned already” (John 3:18). Christians will be present, but only as witnesses. The judged will be those of the Second Resurrection whose bodies have been brought out of the grave and whose spirits brought back from Hell.

All of the unsaved, “small and great, stand before God” (Revelation 20:12). In our human courts of law it is often the case that the defendant does not appear. Sometimes a witness, a juror, or a judge can be bribed, and the guilty one escapes trial and the passing of sentence. Sometimes false witnesses can turn court’s evidence and the guilty one goes free. But in that day, the books are opened, including the Book of Life, “and the dead were judged out of those things which were written in the books according to their works” (Revelation

20:12). While it is true that millions have lived and died of whom the world knows nothing, their thoughts and deeds are divinely written where the memory of them can never perish. An accurately guided hand has recorded the biography of all, and all evil will be accounted for in that dreadfully solemn hour. If you have despised Jesus here, it will mean judgment there. If you have belittled the invitation to Heaven while here, you will be cast into Hell then.

**A Literal, Physical Body**

God has said by the prophet Isaiah: “Unto Me every knee shall bow every tongue shall swear” (Isaiah 45:23). The Apostle Paul quoting Isaiah, said: “For it is written, As I live, saith the Lord, ever knee shall bow to me, and every tongue shall confess to God” (Romans 14:11). Then the Apostle adds: “Wherefore God also hath highly exalted Him (Jesus), and given Him a name which is above every name: That at the Name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9-11). Only a part of the human race has agreed with the testimony of God the Father which He has given concerning His Son. But at the final judgment, every unbeliever of every age will bow the knee that once he refused to bend, and confess with the tongue that once he refused to confess Christ with. Yes, literal knees and tongues of every Christ-rejecting sinner will bow and confess in utter humility the Christ they spurned and scoffed at here on earth.

Again we repeat that God finds no pleasure in the death of the wicked. He would rather save than have them die in unbelief, but whosoever is not found written in the Book of Life will be cast into the lake of fire. They shall have their part in the lake which burns with fire and brimstone. This is the second death (Revelation 20:15; 21:8). If you die in your sins, the judgment is sure and certain. You will not escape! No, you cannot escape. If, while you read this message, you realize your need of Christ as your personal Saviour from sin, confess that you are a sinner and trust Christ to save you. “Blessed and holy is he that hath part in the first resurrection” (Revelation 20:6).