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APPENDIX

A-1 -- STATEMENT OF FAITH

A-2 – ONE FAITH MANY CHURCHES

A-3 – LIFE'S ROAD MAP

A-4 – GREEK PREPOSITIONS

Kids Camp 2009 (Teen Class)

FIRST PRINCIPLES

Dear Teens:

Enclosed is the First Principle part of your homework booklet for the 2009 Youth Camp. We look forward to seeing you there, Lord willing.

The Teen topic this year is again split and this year it is between Nehemiah and First Principles. Bro. Jamin Wigzell will be leading the Nehemiah study and Bro. Ian Macfarlane I will be covering first principles.

You may think studying the first principles of the Bible is only for those in their late teens who are preparing for baptism and wonder why did we pick this study. If you are wondering, the apostle Paul has a surprise for you. In Hebrews 5:12-14 he compares the first principles to the milk of God's word which is fed to BABIES!

*HEB 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of MILK, and not of strong meat. [13] For every one that **useth MILK is unskilful in the word** of righteousness: for he is a babe. [14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.*

A COMPARISON:

Now if you are starting to think that we are comparing you to babies --- DON'T! The use of "babe" in Hebrew 5:13 simply means those new in the study of God's word. New learners may not remember every detail and could be tossed to and fro with every wind of doctrine as in Eph. 4:14.

EPH 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Later in the week, we will try to bluff you a little, using some of the cunningly devised fables of Christendom (2 Tim. 4:3) and it will be your job to see you are not "tossed to and fro".

*2TI 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
2TI 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.*

A MORE IMPORTANT REASON:

There is a more important reason for studying first principles. They provide a foundation which will help you believe the Bible is what it claims to be, the inspired word of Almighty God. This understanding opens the door to eternal life. What you need is a correct understanding of the first principles:

JOH 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

For example, we know there is only one God, but unfortunately the majority of Christianity believes in a God in three gods known as the Trinity. Correctly understanding this first principle doctrine is critical to eternal life as are other first principle doctrines that affect our faith.

If someone believes a false first principle doctrine, they have a weak foundation for **faith**. It is our faith that saves us as seen in Romans 3:28.

*Rm.3:28 Therefore we conclude that a man is justified by **faith** without the deeds of the law.* The Bible's first principles are so important to our salvation that those who rediscovered the Bible's truth condensed the important Bible principles into what is known today as the BASF. (Birmingham Amended Statement of Faith, see appendix #1) This also includes the Doctrines to be Rejected and the Commandments of Christ. It was amended once and is man made. At the same time, it has stood us well for a hundred years and we must be very careful in further amending it.

The Bible's first principles do not change, and having them condensed into a statement of faith acts like an anchor to a ship. So when the winds of false Bible beliefs come, the ship with the fellows (fellow-ship) in it are not blown all over the map. This anchor has worked well, and unlike the ecclesias of the first century, after one hundred years we still believe the same as our early brethren.

Christadelphians today are thankful to have this anchor. See Appendix 2 to compare our first principles with the doctrines of the churches.

THEME: FIRST PRINCIPLES**Topic: Homework**

To prepare for our classroom activities, you need a solid background in first principles. We plan to challenge you using the cunning craftiness of church doctrine. That means you need to know the enclosed material. Answering the questions is designed to help you put the important information within your mind so that you will not be blown away.

Q1. What is a first principle?

Q2. Why is a correct understanding of the Bible's principles important for eternal life?

Q3. What is it so helpful for Christadelphians to have the BASF?

Q4. Looking at Appendix #2, why do so many of the churches have so many false beliefs?

There are seven sections to this booklet. You need to read the lesson part of each section, and then answer the questions at the end. You do not need to memorize every detail in the lesson sections, but it would **help!**

Kids Camp 2009
Theme: First Principles Study

Topic: The Authority of the Bible

Part 1 THE CLAIM OF THE BIBLE:

That throughout its length, it is the inspired word of God, given through chosen men, who were guided by God's holy spirit. It is therefore an infallible and authoritative expression of God's will for men.

God's message that inspired the many writers of the Bible was given using different methods as noted in Hebrews chapter 1.

HEB 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, [2] Hath in these last days spoken unto us by his Son, ... "

This miracle of revelation however didn't apply to those who copied and translated the Bible, therefore today there are copying and translational errors. The copying errors are few and easily identified. It is the translational bias and the inherent difficulties of exactly translating from one language to another that has caused problems. This is seen today in the many versions of the Bible, requiring sometimes the comparing Scripture with Scripture to obtain the correct meaning.

THE BIBLE'S CLAIM - that it is the word of God!

Example #1 (2 Tim. 3:15-17)

All Scripture was given by the inspiration of God therefore the authority is not the human writers but Almighty God.

Example #2 (2 Peter 1:21)

The holy Scriptures are not man's own knowledge or invention.

Example #3 (1 Peter 1:10-12)

Shows that much of the holy Scriptures when revealed to the prophets wasn't always understood by those prophets.

Example #4 (Hebrews 1:1,2)

The Scriptures when revealed by God to His prophets vary in time, agency, method and form.

Example #5 (Matthew 5:17-19)

The confirmation by Jesus of the law and prophets even to the last jot and tittle.

Example #6 (John 10:34,35)

The Scriptures cannot be broken otherwise they become of none effect.

These six examples have been Bible marked for your perusal in appendix #3. Bible marking can be helpful, especially when you are challenged. The difficulty is making the notes useful to you, but

not so detailed that you can't find the information when needed.

This booklet along with our classes is designed to give you a good set of notes that you can transfer to your Bible.

THE AUTHORITY OF THE BIBLE - Part 2

We have seen that the Bible claims to be God's word, but what about the **EVIDENCE** that it is God's word?

Evidence that the Bible is God's word:

1. The remarkable **STRUCTURE** of the Bible - 70 books (including 5 books of Psalms), 40 writers over 2000 years with perfect unity and consistency throughout!
2. One consistent **THEME** from Genesis to Revelation, interwoven with mathematical patterns giving intricacy, symmetry, and incapable of explanation by chance or collusion.
3. Historical **ACCURACY** far superior to the written records of Egypt, Assyria, Greece etc.
4. **ARCHAEOLOGY** confirms the Biblical record. "...there are no archaeological findings that controvert a Biblical reference." (Dr. Nelson Glueck)
5. Principles of modern **SCIENCE** were recorded as fact in the Bible long before scientists confirmed them. (i.e. roundness of the earth, Isaiah. 40:22; infinite extent of the universe, Isaiah 55:9; the Law of conservation of mass and energy (Psalms 104:30), the hydrologic cycle, (Eccl. 1:7); vast number of stars (Jer.33:22); the law of increasing entropy (Psa.102:25-27); atmospheric circulation, (Ecc.1:6); gravitational field (Job 26:7).
6. The principles of modern **MEDICINE**, disease and life blood processes in the Law of Moses show how unique the Bible is. (Lev. 17:11)
7. The evidence for the **RESURRECTION** of Christ shows it actually happened! (Read - Who Moved the Stone by Frank Morison)
8. The fulfilment of **PROPHECY** demonstrates that God is the author of the Bible. (e.g. Israel, Egypt, Babylon, the Christian church)
9. The **FACT** of God can be seen in the physical creation. (Rm.1:20)
10. The **CHARACTER** of God is far superior to heathen gods.
11. The **LITTLE** things, i.e. the Emmaus incident, the epistles and details in the life of Jesus are perfectly consistent.
12. The **CREATION** account shows divine authority!

THE AUTHORITY OF THE BIBLE - Part 3

Since Bible Prophecy makes up over 50% of the Bible, we have chosen to examine three prophecies of three ancient peoples who existed contemporary with the prophet. Three separate and widely differing destinies were prophesied which no amount of human foresight could have anticipated.

For a Bible prophecy to be of evidence that the Bible is inspired by God, one must show that:

1. The prophecies were written before the foretold events.
2. The predicted events were of a nature that no amount of human foresight could anticipate them.
3. The events were not probabilities likely to develop but rather improbable and seemingly impossible at the time of their pronouncement.
4. The predictions are incapable of two or more constructions.
5. The prophecies are of such a nature as to be continually in danger of being falsified down to our own day.

If in addition it can be shown that the prophecies were not petty or personal forecasts of single or quickly passing events, but broad in their scope, embracing centuries of time, and affecting the destinies of modern nations, then an unanswerable case will have been made.

EVIDENCE SUPPORTING WHEN THE PROPHECIES WERE GIVEN:

The earliest books of the Old Testament were written about 1600 B.C. and the latest books, about the 5th century B.C. However, for the sake of argument, a much later date may be agreed upon which will still serve the purpose of the first requirement: namely that the prophecies were written before the foretold events.

A NOTABLE EVENT IN HISTORY:

Ptolemy Philadelphus, the Greek king of Egypt, who lived in the 3rd century B.C. commissioned 72 learned Jews, six out of each tribe, to translate the Hebrew scriptures to Greek. This translation is known as the Septuagint, and is still used today. It contains all the books of the Old Testament and is indisputable evidence that the Jewish Scriptures were finished and complete by at least the 3rd century B.C. We therefore can establish that these three Bible prophecies were at least written by the 3rd century B.C.

THREE BIBLE PROPHECIES SELECTED FOR THE PRESENT PURPOSE:

They concern three ancient peoples who existed contemporary with one another. Two of them are still with us, in our modern world, the other has completely disappeared. It was while their future fortunes were as yet unknown and undreamed of, that three separate and widely differing destinies

were declared for them. Their foretold calamities were to be as varied and diverse as it is possible to conceive, and to be of long duration.

EXAMPLE 1 - THE NATION OF ISRAEL:

1. Deut. 28:37
2. Lev. 26:14-39
3. Eze. 5:10, 12,14,15; 6:8,9,14; 7:8-13
4. Dan. 9:24-27
5. Matt. 24:1,2,15,21
6. Lk. 21:5,6,20,22,24

SUMMARY OF THE FOREGOING PROPHECIES:

Israel was to be besieged in all their cities until they were razed to the ground throughout the land. Jerusalem was to be desolated; not one stone was to remain upon another of the temple buildings. After suffering terrible hardships and privations in the siege, women would be compelled to eat their own children. The Jews were to be scattered into all nations and sold into slavery, thenceforth they were to suffer untold misery in every nation under heaven, to be plundered and robbed to be a proverb and a curse, never allowed to settle down but driven from pillar to post finding no rest for the sole of their feet, to be wandering Jews, yet always to remain a separate, distinct and easily identifiable race.

Israel's land was to be a possession of strangers yet never cultivated by them, but to remain in a state of desolation and ruin until the times of Gentile domination should expire; then Israel was to return and re-cultivate the soil which had laid waste for centuries.

All of these predictions were fulfilled so uniquely that it caused the famous historian, Arnold Toynbee to say: "Judaism doesn't fit into the cycle of the rise and fall of civilizations. It is an anachronism, a fossil that should have disappeared from the stage of history two thousand years ago. The continued existence of Judaism is perplexing and an affront. Jews are not only colonial interlopers, but have the temerity to remain a separate people."

ISRAEL'S RESTORATION AND FUTURE FORETOLD BY THE PROPHETS:

1. Lev. 26:40-45; Deu.30:1-10
2. Isa. 11:11,12 - a remnant saved
3. Jer. 30:3, 9-11; 31:10,27,28,31-38; 32:37-44; 33:14-26
4. Eze. 36:8-11,22-30; 37:1-28 Israel's resurrection
5. Eze. 38,39 (66% of Israel destroyed, then saved by God!)
6. Joel 2 (Israel saved from Northern army)
7. Zech. 8:7,8,23 Gentiles will go with the Jew to worship.
8. Rom. 11:25-28

EXAMPLE 2 - THE CITY BABYLON AND THE BABYLONIAN EMPIRE:

"Babylon, one of the most famous cities of antiquity, is situated on a branch of the Euphrates river just north of the modern town of Hillah in Southern Iraq. At this latitude there is only a narrow strip of land between the Euphrates and the Tigris, and the city thus stood at a nodal point that enabled it to intercept traffic between Syria and the Persian Gulf on the one hand and between the two rivers on the other."

According to Herodotus, Babylon formed a perfect square with a circumference of 90 km, enclosed by walls 200 cubits (100 meters high) and 75 meters wide. Cyrus captured the city by diverting the waters of the Euphrates, which ran through the midst, and entering by the channel; and the river never being restored to its proper course, overflowed the whole country, and made it a marsh. Darius Hystaspes afterwards depopulated the place, lowered the walls and demolished the gates; Xerxes destroyed the temples; the building of Seleucia nearly exhausted it of its inhabitants; a king of the Parthians carried a number of them into slavery, and destroyed the most beautiful parts, so that modern travellers describe it as a mass of shapeless ruins.

This desolation has in our time changed for "the previous Iraqi government has spent at least \$25 million over the past decade to restore the city of Babylon" (Time, February 25, 1991, p.62). This renovation includes murals installed showing Saddam Hussein on an equal footing with Hammurabi and Nebuchadnezzar. Also stamped in the new brick to rebuild the Palace is the legend, "During the period of Saddam the Victorious, this third reconstruction of Babylon was completed for the glory and edification of the people of Iraq."

But accompanying this endeavour by the late Saddam Hussein came; the Iran Iraq War, the Gulf Wars, the Western embargo, and now the imprisonment of Saddam Hussein, all of which have sapped Saddam's plans to rebuild Babylon. Why? Because God said it would not be rebuilt.

The following references show some of the things predicted by Jeremiah, and Isaiah about Babylon, detailing its past and its future, even in today's world.

Isaiah 13:19-21 (Babylon "shall be as when God overthrew Sodom ...")

- 1) Never to be inhabited
- 2) Arabian never pitch his tent there
- 3) Shepherds not made their fold there
- 4) Inhabited by wild beasts

Jeremiah 50:3,9,13,16,23,26,38-40

- 1) Nations of the North - make her desolate
- 2) Assembly of great nations - set against
- 3) Not inhabited, wholly desolate
- 4) Contrasted with Israel which will be inhabited again
- 5) Her treasures robbed

Jeremiah 51:9,13,26,29,37,42,43,58,62,64

- 1) Made desolate without inhabitant
- 2) Walls broken
- 3) Her people shall labour in vain
- 4) Make a burnt mountain
- 5) An astonishment among the nations
- 6) None shall remain in it
- 7) Desolate for ever and not rise

EXAMPLE 3 - THE NATION OF EGYPT

Like Israel and Babylon, Egypt was to have a unique future with no possible parallel in recorded history. Egypt was to meet with a fate which has befallen no other nation. To a person living at the time, it would seem that the prophets of Israel were inviting disaster to make their predictions, so unlikely and seemingly impossible of fulfilment were their messages.

Ezekiel, who wrote at the time when Egypt was still a mighty power under her Pharaohs, declared in chapters 29-32 what would be the fate of this nation. These four chapters foretell the conquest of Egypt by Nebuchadnezzar, which he accomplished in the twenty-seventh year of Jehoiachin's captivity. The same event is foretold by Jeremiah, chapters 44-46.

Ezekiel's prophecy opens with God charging the king of Egypt (Pharaoh-hophra) with the same extravagant pride and profanity which were in the preceding chapter laid to the charge of the prince of Tyre. He appears, like him, to have affected Divine honours; and boasted so much of the strength of his kingdom, that as an ancient historian (Herodotus) tells us, "he impiously declared that God Himself could not dispossess him." Wherefore the prophet, with great majesty, addresses him as having the image of one of those crocodiles or monsters which inhabited the Nile, whose riches and revenue he vaunted; and assures him that, with as much ease as a fisherman drags the fish he has hooked, God would drag him and his people into captivity, and that their carcasses would fall to be a prey to the beasts of the field and to the fowls of heaven, Eze.29:1-7. The figure is then dropped and God is introduced denouncing, in plain terms, the awful judgments against Pharaoh and his nation, Eze. 29:8-12. God's prophet then foretells that Egypt, which was about to be devastated by the Babylonians, and many of its people carried into captivity, should again become a kingdom; but that it would NEVER regain its ancient political importance. But, in later times, it should be the BASEST of the kingdoms, which is literal fulfilled to this very day.

- Egypt became tributary to the Babylonians, under Amasis.
- After the ruin of Babylon, Egypt became subject of the Persians.
- After the Persians, the Macedonians.
- After the Macedonians, the Romans.
- After the Romans, the Saracens.
- About A.D. 1250, it came into the hands of the Mameluke slaves.
- Selim, the ninth emperor of the Turks annexed Egypt in 1517.
- After the Turks came the British.
- After the British, it is still a base nation with Arab leaders rather than Egyptian.

HOMEWORK:

1. Give six Bible passages that show the Bible's claim that throughout its length, it is God's inspired word.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____
- F. _____

2. What were the five listed requirements needed to establish proof that a Bible prophecy is God inspired.

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

3. (True/False) 2 Tim. 3:15-17 supports the Bible claim that the whole Bible is God inspired. Circle the correct answer and then support your answer.

4. In 2 Pet. 1:20, what does it mean by "the scriptures is not of any **private** interpretation"?

5. Give three reasons why the famous historian Arnold Toynbee said: "Judaism doesn't fit into the cycle of the rise and fall of civilizations"?

- A. _____
- B. _____
- C. _____

6. What is the name of the important first principle that the above quote by Arnold Toynbee supports?

7. What is the name of the previous leader of Iraq who now is in jail who tried to undermine the prophet Isaiah by rebuilding Babylon?

8. (re: the 12 listed items supporting the Bible's authority) Arrange these items in order of their level of importance in supporting the Bible's claim that it is the inspired word of God. State why you selected your first choice.

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

Why did you select the first one over all the others?

9. About thirty years ago, Egypt and Syria tried to head up the Arab world forming the United Arab Republic. List some Bible reasons why this was not successful.

A. _____

B. _____

10. (Bible Marking) Find space in your Bible or add a separate page to your Bible under the heading:

"The Authority of the Bible" Include verses under the following divisions: i.e.

- The Bible's claim: 2 Tim. 3:15-17; 2Pet. 1:21; etc.
- Evidence supporting the Bible's claim: Prophecy, Archaeology, Creation, etc.
- Bible prophecy concerning Israel: Deu.28:17; Eze.38 etc.

Kids Camp 2009 - Teen class
Study: FIRST PRINCIPLES

Subject: God, Christ and holy spirit

The Bible reveals God to be the creator and sustainer of all things, (1Tim.6:16; Gen. 1:1-3; Rev. 4:11). He is **omniscient**; having universal knowledge, (Mal.3:16; Isa.55:8-11). He is **omnipotent**; having unlimited power, (Isa.40:24-26). He is **omnipresent**; everywhere present, (Jer. 23:23,24). He is eternal and unchanging, (Mal.3:6; Deu.6:14,15). He is impartial in judgment, merciful, holy righteous, true and a God of love and justice, (Psa. 145:17; Isa.5:16; Psa.89:14; Exo.34:5-7).

JESUS is God's beloved son who now sits at God's right hand. Scripture describes this relationship after his ascension as follows:

- *1CO 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the **head of Christ is God.***
- *1TI 2:5 For there is one God, and one mediator<3316> between God and men, the man Christ Jesus;*
 - 3316 "mesites" a go between and by implication a reconciler.
- *REV 1:1 The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*
 - Jesus Christ is still limited in knowledge after his ascension. God only is omniscient.
- *REV 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*
- *EPH 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*
- *1CO 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*
 - "EK", Greek preposition marking motion from the centre or source. **"EK" is NOT used by Paul of Christ.** This fact is noted in Robertson's commentary entitled: **"Word Pictures in the N.T."** This shows God is the ultimate source of "all things". (See Appendix #4 on Greek prepositions.)
- *1CO 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*
 - Context -- after the Millennium (Rev. 20:6) Christ subject to God.
- *1TI 6:15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*
 - God is the ultimate source of immortality.

The **HOLY SPIRIT** is God's power by which He is everywhere present, sustains creation, reveals himself, verifies, and achieves His purpose including the creation of Jesus Christ.

Everywhere Present:

- *PSA 139:7 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.*
- *JER 23:23 Am I a God at hand, saith the LORD, and not a God afar off? [24] Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.*

Sustains Creation:

- *GEN 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*
- *PSA 104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.*

Reveals God and His Purpose:

- *NEH 9:30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.*
- *2PE 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

Brings God's Purpose to Pass:

- *ISA 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.*
- *EXO 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

Verifies God's Message:

- *HEB 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?*
- *ACT 4:16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.*

Creation of Jesus Christ:

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

God's spirit and the holy spirit are sometimes used interchangeably as seen by comparing Neh, 9:30 and 2Pe.1:21. Because God speaks by His spirit in the prophets, we have by metonymy the expression, "The spirit speaketh", (1Tim 4:1); that is God by His spirit speaketh. In Luke 1:35 both are tied with the phrase "power of the Highest". This in turn is connected to the work of His angels as seen in comparing Luke 1:35; Isa 63:10, and Exo. 23:21.

In conclusion, the holy spirit is God's power which can be manifested through His son, His angels, His prophets and His saints. The holy spirit is not a person as seen in Luke 1:31,35 for God is the Father of Jesus and not the holy spirit. Neither, Christ, John the Baptist or his disciples ever taught that the holy spirit was a person. In fact in Acts 19:2, the disciples of John didn't even know about the holy spirit.

- *ACT 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.*

This first principle concerning God, Jesus Christ, and the holy spirit, is "life eternal". His oneness, (1Tim.2:5; 1Cor.8:4-6; Mark 12:29-32) is set forth in clear, emphatic language that defies distortion. Surely, if Christ were co-equal, co-eternal, and co-existent with God, he would be at liberty to apply to himself such statements as those found in Isaiah, (Isa. 43:10-12; 44:6-8; 45:5-7). He does not, because he is, as God has declared him to be, "My beloved son, in whom I am well pleased."

Part of the difficulty is in not understanding the principle of **God manifestation**. Namely, that His son, His angels, His saints can manifest and bear His name much like those who are part of a corporation can bear the name of that company.

GOD MANIFESTED BY HIS HOLY ANGELS:

- *EXO 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

GOD MANIFESTED BY HIS SON:

- *JOH 14:9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?*

GOD MANIFESTED BY HIS SAINTS:

- *2PE 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

"SON OF GOD" & "SON OF MAN":

Part of the confusion and resulting blindness is not accepting the basic meaning of the titles given Christ, namely: "**son of man**", "**son of David**", "**son of God**". These Biblical titles are confused with the title "God the son" which does NOT occur in the Bible.

Understanding these titles is essential. "**Son of man**" characterizes being born of Mary, "**son of David**" of the lineage of David and "**son of God**" that God was his Father. The title "God the Son" is not a Biblical title but used to support the Trinity.

The word "SON" shows relationship and position. By definition the father's position is greater, being over the son. This was so well understood that Jesus asked the question in Mt.22:42.

- *MAT 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. [43] He saith unto them, How then doth David in spirit call him Lord, saying, [44] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? [45] If David then call him Lord, how is he his son?*

The point is that, by definition, the father's position is assumed to be over the son, unless it is noted differently as in Psalm 110:1.

- *PSA 110:1 The LORD said unto my (= David's) Lord (= Jesus), Sit thou at my right hand, until I make thine enemies thy footstool.*

The title "son of God" shows that in position, God is greater than Jesus and since this title continues to be used after Jesus ascends to heaven, this relationship continues. Further there are no verses like Psa. 110:1 saying the son is greater than the Father, but rather the reverse, (John 14:28).

- *HEB. 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*
- *HEB. 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*
- *JOHN 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

A further part of the confusion lies in not appreciating that Christ only **pre-existed** before his birth in the mind of God. This is seen by the following scriptures:

- *IPE 1:20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,*
- *REV. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*
- *ACT 15:18 Known unto God are all his works from the beginning of the world.*

Jesus Christ **pre-existed** before his birth only in the mind of God, as did the prophet Jeremiah.

- *JER.1:4 Then the word of the LORD came unto me, saying, [5] Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.*

God "callethe the things that be not as though they were", for "known unto God are all his works from the beginning of the world." Jesus was the focal point of God's plan of salvation. He therefore was before Abraham in importance, but Abraham was born 2000 years before Jesus was.

- *ROM 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.*

- *JOHN 1:1 In the beginning was the Word ("logos" = plan, thought), and the Word was with God, and the Word was God.*
- *JOHN 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten <"monogenes"> of the Father,) full of grace and truth.*

Christ was "monogenes" (one of a kind) for the holy spirit caused Mary to conceive and not Joseph. (Luke 1:31,35; Mt.1:25;13:55,56)

One of the wrested scriptures that is often used to show that Jesus existed as part of the Trinity before his birth is John 8:56

- *JOHN 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad. 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

(Question #1) How was Jesus before Abraham? If Jesus were alive before Abraham, why did Abraham rejoice to see Jesus' day?

(Answer) Christ's position in the plan of God was before Abraham. Abraham rejoiced seeing Christ's day, for Abraham knew the "gospel" plan (Gal. 3:8) of redemption which was centred in Jesus' life.

- *GAL.3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

(Question #2) Does the title "I AM" show Christ is God?

(Answer) No for in the context of this chapter Jesus answers a similar question asked him by the Jews in verse 25 -- "who art thou"? If Jesus were God, then from the context there would not have been TWO witnesses for Jesus' argument, (John 8:17).

- *John 8:17 It is also written in your law, that the testimony of two men is true. 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

In verse 24 he had just told them he was the prophet Moses said would come, (Deu.18:15-19). This is confirmed by comparing the words "ye shall die in your sins" and Deu. 18:19, "I will require it of him."

- *DEU. 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

Unfortunately the Jewish leaders didn't listen to the prophet like unto Moses and in Act 3:22 Peter quotes Deu.18:18 to show that God would destroy ("require it") them.

- *ACT 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. [23] And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.*

As to the title "**I am**", Jesus manifested this title as the angel in the wilderness manifested God's

name, (Exo.23:20). This didn't make the angel God any more than it did Christ.

- *Exo. 23:20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

The phrase "**I am**" is often used throughout Scripture.

- *LUK. 1:19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.*
- *JOHN 6:48 I am that bread of life.*

There is no example where Jesus says "I am God" or "I am God the son" but he does use these same Greek words to say he is the Messiah.

- *JOHN 4:25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. [26] Jesus saith unto her, I that speak unto thee am he.*

The Jews tried to catch Jesus' words and to claim that he was making himself equal with God but Jesus never claimed equality with God in fact he said "my Father is greater than I", John 14:28.

- *JOHN 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

Jesus however challenged his audience because they continued to twist his words and didn't believe him, (i.e. John 10:29-36).

- *JOHN 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*

Jesus claimed to be one with his Father but this didn't make him God any more than when his brethren will be made one with God.

- *JOHN 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

The Jews however jumped upon his words and took up stones to kill him as seen in John 10:31,32. Note how Jesus answers them in verses 34-36. He goes back and quotes Psalms 82:1,6 showing that the title God was used to describe the leaders of Israel. He then says he is the "Son of God". Jesus does NOT say he is "God the son" but the "son of God". This shows a Father and son relationship where the Father is assumed to be greater than the son unless it is shown differently as with David. Matt. 22:42-44 with Psalms 110:1.

- *PSA 82:1 God <430> standeth in the congregation of the mighty; he judgeth among the gods <430>.*

- *PSA 82:6 I have said, Ye are gods <430>; and all of you are children of the most High.*
 - 430 'elohiym {el-o-heem'} plural of 0433 AV - God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + 04136 1, godly 1; 2606

A CUNNINGLY DEvised FABLE:

The church doctrines known as the **TRINITY** and **INCARNATION** preach another God and another Jesus. These fables are defined by first the **Nicene Creed** and then the **Athanasian Creed**.

THE CHURCH CREEDS:

APOSTLES CREED: (2nd Century) "I believe in God the Father Almighty, maker of heaven and the earth; and in Jesus Christ His only son our Lord, who was conceived by the Holy Ghost born of the virgin Mary."

NICENE CREED: (4th Century) "We believe in one God, the Father Almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten, that is, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father, by whom all things both in heaven and earth were made. Who for us men our salvation, came down and was incarnate, and was made man, suffered the third day rose again, and ascended to heaven, and shall come again to judge the quick ..."

ATHANASIAN CREED: (5th Century) "... That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons: nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. (But the godhead of the Father, of the Son, and of the Holy Ghost) is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son and such is the Holy Ghost. The Father uncreate, the Son uncreate and the Holy Ghost uncreate. The Father incomprehensible, the son incomprehensible, and the Holy Ghost incompre-hensible, the Father eternal, the Son eternal, the Holy Ghost eternal. And yet they are not three uncreate; nor three incomprehensible, but one uncreate and one incomprehensible ... he therefore that will be saved must thus think of the Trinity."

John 17:3 says: *"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."* The Athanasian Creed says "he therefore that will be saved must thus think of the Trinity".

- QUESTION - Why was the Trinity not defined until the 5th century if it was "life eternal"?
- QUESTION - Why didn't the disciples of John know anything about the holy spirit?
- QUESTION - Did Abraham, David, Daniel or any of the Old Testament faithful preach the Trinity? If so, where?
- QUESTION - Why doesn't the word Trinity appear in the Bible?

ISA 43:10 says speaking of the Jews: "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was

no God formed, neither shall there be after me." Although the Jews have been an unwilling witness and endured terrible persecution, they still are God's witnesses that there is only one God.

- QUESTION: Do the Jews believe in the Trinity?
- QUESTION: Did the Jews believe in the Trinity?
- QUESTION: Does Scripture support the Nicene Creed?

The Nicene Creed connects the words "only begotten son" to being the substance of the Father and then ties both together with the statements: "God of God, Light of Light, very God of very God".

- QUESTION: Do the words "only begotten" mean that Jesus has the same substance as God?
 - *JOHN 3:16 For God so loved the world, that he gave his only begotten <3439> Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - *LUKE 7:12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only <3439> son of his mother, and she was a widow: ..."*
 - "begotten" <3439> monogenes {mon-og-en-ace'} from 3441 and 1096; AV - only begotten 6, only 2, only child 1; 9 = single of its kind, only.

COMMENTARY: Christ was "monogenes" - one of a kind, for the "power of the Highest" impregnated Mary, (Luke 1:31,35) but Scripture is also clear that Jesus was born and was of the seed of Abraham and made like his brethren. The reason is that he might *"make reconciliation for the sins of the people."*

- *Heb. 2:16 For surely it is not angels he helps, but Abraham's descendants. 17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. (NKJV)*

To make reconciliation, it was necessary that Christ be of the same nature ("substance") as us but without sin for God said: SIN = DEATH. To reverse God's righteous punishment, there must be one of our nature, who in all points was tried like us, but didn't sin, but was put to death. This gives the impossible equation RIGHTEOUSNESS = DEATH, requiring God to raise that person from the death. But for Christ to make reconciliation FOR US, it was necessary that he become obedient also to God's plan of salvation which included "the death of the cross".

- *PHI 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

This abolished not only death for sin, but the enmity sin caused, opening another way whereby his brethren with him become a "new man" known as the church.

- *EPH 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the*

enmity thereby:

- *EPH 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, ..."*

The role of Jesus continues, for he acts as our high priest and mediator having opened the way of forgiveness of sin.

- *HEB 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*
- *1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;*

The Nicene Creed with its doctrine of incarnation blurs the position of God and Christ in the redemption of mankind. Basic words like mediator, father, and son lose their meaning and become the same. Basic scriptures like 1Cor.11:3 lose their power to instruct and Heb. 2:9 is contradictory since God is immortal.

- *1CO.11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.*
- *HEB 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

The Nicene Creed uses the word "incarnate". This word is not found in the Bible. According to Webster's 3rd New International Unabridged Dictionary, "incarnate" means "to make flesh ... to give body, form and substance to ..." The doctrine of incarnation with God coming down and becoming flesh was not taught until the 4th century. Jesus in his teaching never gave any hint of it even though he said that it was life eternal to know the relationship between God and himself.

- *JOHN 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

Jesus did, however, warn that there would be false prophets in sheep's clothing and the Apostle Peter warned of cunningly devised fables and the Apostle John said that the spirit of Antichrist is he that denieth the Father and the Son.

- *MAT 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits..."*
- *2PE 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.*
- *1JO 2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*
 - Notice this is written after the ascension, and there is still a distinction between "Father" & "Son". Also why isn't the holy spirit mentioned as equally important as the Father and son?

THE ATHANASIAN CREED:

ATHANASIAN CREED: (5th Century) "... That we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons: nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. (But the godhead of the Father, of the Son, and of the Holy Ghost) is all one: the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son and such is the Holy Ghost. The Father uncreate, the Son uncreate and the Holy Ghost uncreate. The Father incomprehensible, the son incomprehensible, and the Holy Ghost incomprehensible, the Father eternal, the Son eternal, the Holy Ghost eternal. And yet they are not three uncreate; nor three incomprehensible, but one uncreate and one incomprehensible ... he therefore that will be saved must thus think of the Trinity."

The Athanasian Creed contains the addition of the "Holy Ghost" as a 3rd person equal, "co-eternal", "uncreate" with the "Father" and the "Son". These three persons were called the "Trinity" and to be saved, so it says, one must so think of the Trinity.

The word "Trinity" is not found in the Bible, or are there any references where the "Holy Spirit" is said to be worshipped, nor is there a command to worship the "Holy Spirit" in the Bible. In fact in the many introductory salutations that include God and Jesus, the "Holy Spirit" is always excluded.

INTRODUCTORY SALUTATIONS:

- *ROM 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
- *1CO 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*
- *2CO 1:2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.*
- *GAL 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,*
- *EPH 1:2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*
- *PHI 1:2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*
- *COL 1:2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.*
- *1TH 1:1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*

GOD, CHRIST, ANGELS BUT WHERE IS THE HOLY SPIRIT?

If the holy spirit is a person, it would have been included in the following passages:

- *1TI 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.*
- *LUK 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy*

angels.

- *REV 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

SPIRIT AND HOLY SPIRIT:

The Greek word for "spirit" is "pneuma" which is neuter in gender and is translated several ways in the King James Version.

- 4151 pneuma {pnyoo'-mah}; KJV - Spirit 111, Holy Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc 21; 385
- The Greek word for "holy", 40 "hagios" {hag'-ee-os} AV = holy 161X, saints 61X, Holy One 4X, misc 3X; total = 229.
- The words "holy" and "spirit" are often used together with the translators adding capital letters. This is unfortunate, and although the Textus Receptus-Scrivener's 1891 show capital letters for "holy spirit" the Textus Receptus-Stephen's 1550 does not.
- The word "holy" sets apart the spirit for a special purpose, such as God's intervention to save men and women, but Scripture doesn't always make this distinction, i.e.:
 - *NEH 9:30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: ...*
 - *2PE 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.*

PASSING ON THE HOLY SPIRIT:

God, Christ, the angels, the apostles, were able to transfer the "spirit" to another person. For example, God transferred the "Holy Spirit" to Christ giving him the power of understanding, knowledge, healing and whereby Christ could command twelve legions of angels if necessary. But it was God who gave Jesus the "Holy Spirit" and it was without measure showing it is not a person.

- *ACT 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; ...*
- *ISA 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;*
- *MAT 26:53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*
- *JOH 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*

David also was given by God the holy spirit of prophecy and because of his sin, David prayed to God that he wouldn't lose this gift.

- *PSA 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.*

The angels used their spirit power to accomplish God's will as seen in Acts 8:26 where the "angel of

the Lord" is equated with the "spirit" in Acts 8:29 that directs Philip to join himself to the Ethiopian eunuch.

- *ACT 8:26 and the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.*
- *ACT 8:29 Then the Spirit said unto Philip, Go near, and join thyself to ...*

Once all this is seen, the personal pronouns applied to the "spirit" are no problem for they refer back to Jesus, his Father or an angel, as the context and parallelism will often show. A good example is in Rom. 8:27 where the "spirit" is referred as "*he maketh intercession*" and in verse 34, it is Christ who is making the intercession.

- *ROM 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*
- *ROM 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

CONCLUSION: The **holy spirit** is not a person but the manifestation of the power of God in His son, angels, apostles and disciples to save mankind. Today this holy spirit power is obtained by hearing, reading, understanding and believing the spirit word (Bible). This process will transform our spirit.

- *ROM 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
- *1CO 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

WRESTED SCRIPTURE:

Philippians 2:5-8 is the main support passage for the church doctrine of incarnation.

THE CHURCH DOCTRINE OF INCARNATION:

The Catholic book entitled Question Box by Bertrand L. Conway says regarding the doctrine of incarnation:

- "The mystery of the Incarnation is the unique and marvellous union of the Divine Nature and the Human Nature in the one Person of the Word made Flesh, Christ Jesus The mystery lies in the fact that the two Natures constitute one single Person, although they are not fused into one single Nature."

PHILIPPIANS 2:5-11

(The New American Standard Bible, 1977)

5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed <5225> in the form <3444> of God, did not regard equality <2470> with God a thing to be grasped, 7 but emptied Himself, taking the form <3444> of a bond-servant, and being made in the likeness <3667> of men. 8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. 9 Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

- 5225 huparcho {hoop-ar'-kho} from 5259 and 756;; v AV - be 42, have 2, misc. 4; 48.
- ACT 7:55 *But he, **being** <5225> full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,*
- ACT 17:29 *Forasmuch then as we **are** <5225> the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*
- 3444 "morphe" {mor-fay'} TDNF - 4:743,607; n.f. AV - form 3; 3
 - See appendix: The Vocabulary of the Greek Testament.
 - GAL 4:19 *My little children, of whom I travail in birth again until Christ be **formed** <3445> in you,*
- 2TI 3:5 *Having a **form** <3446> of godliness, but denying the power thereof: from such turn away.*
- 2470 "isos" {ee'-sos} AV - equal 4, agree together + 2258 2, as much 1, like 1; 8
 - LUKE 6:34 *And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive **as much** <2470> again.*
 - ACT 11:17 *Forasmuch then as God gave them the **like** <2470> gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?*
- 3667 "homoioima" {hom-oy'-o-mah} from 3666; TDNT - 5:191,684; n n AV - likeness 3, made like to 1, similitude 1, shape 1; 6
 - REV 9:7 *And the shapes <3667> of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.*
- "A thing to be grasped" echoes Gen. 3:5 when Eve grasped the fruit of the tree of knowledge of good and evil.

INTERPRETING PHILIPPIANS 2:5-11

TWO KEY QUESTIONS:

Vital to correctly interpreting Phil. 2:5-11 is being able to answer the question of WHEN was Christ in God's form and WHEN did he take on the form of a servant?

COMMENTARY:

PHI 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

- Jesus was not only in the "image" and "likeness" of God (Gen.1:26) but was given at his baptism the holy spirit without measure. Unlike Eve (who was made in the image and likeness of God), he didn't "grasp" for equality "in coveting to be like the gods", (Gen 3:5) but humbled himself.
- ("gods"- Gen. 3:5 is the same Hebrew word as used for God in Gen. 1:26. It is the Hebrew word "Elohim" meaning mighty ones and in this context includes God and His angels).
- The Philippians are exhorted to have the same "attitude" as Christ and to humble themselves. This exhortation works IF the timing applies to Christ's ministry. The timing (WHEN Christ was in God's form) is established in verse 7 when he made himself "humble taking on the "form of a servant".

PHI 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

- "But made himself of no reputation" as seen in Jesus ministry, even to the point of washing the disciples feet.
- Christ was made in all points like his brethren, (Heb.2:17) that he might "make reconciliation" for his brethren by breaking the formula of SIN = DEATH.
 - *HEB 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*
- God had pronounced death for sin and for this righteous decree to be done away, a human person was required who would be made like his brethren" and tried like his brethren, yet wouldn't sin. In addition that he might redeem others; he would need to become "obedient unto death, even the death of the cross."
- The Greek Interlinear Bible translates verse 7 as follows: "but emptied Himself, taking the form of a slave, having become in the likeness of men". The key is WHEN did he took on the form of a slave -- NOT WHEN HE WAS A CHILD BUT WHEN HE BECAME A MAN. And in verse 8, finding himself in this predicament, he further humbled himself to this Father's will, "even the death of the cross". So the time is AFTER he became a man and not before he was born.

PHI 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

- Christ was made human, "being fashioned as a man". Yes, God was his Father and his conception was unique, being made by the power of the holy spirit, Luke 1:35. But to break the formula, DEATH = SIN, Christ had to be fashioned as a man. This is confirmed by the victory in Phil 2:9-11. This victory wouldn't have been there if Christ hadn't been "made like unto his brethren." Nor the result of this victory, (Rev. 5:9,10; Phil 2:11) that Jesus be called "Lord, to the glory of God the Father."
 - *REV 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.*
 - *PHI 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

ANSWERS TO SIX QUESTIONS:

Q1 What is the context of Philippians chapter 2?

- The context is an exhortation to be like Jesus, being humble, taking on the form of a servant and manifesting "agape" love for one another.

Q2 Re: verse 6, when did Christ exist in the form of God?

- In Gen. 1:26, it says man was in the image of God being given dominion over the animal creation. Jesus at his birth bore this image of God over the animal kingdom. In addition he was given the power of the holy spirit without measure. This gave him the power to grasp at equality with the Elohim.

Q3 Who "grasped" at equality with the Elohim?

- Eve in the garden (Gen. 3:5) grasped at equality with the Elohim by grasping the fruit of the tree of knowledge of good and evil.

Q4 When did Christ empty himself of self, taking on the form of a bond-servant?

- Throughout his ministry Jesus emptied himself of self, for example at the last supper, he washed the disciples' feet.

Q5 Why was Christ made in the "likeness" of man?

- That he might make reconciliation for his brethren, breaking the formula of SIN = DEATH. This is confirmed by his victory in Phil. 2:9-11 which would not have been there if he was not "made like unto his brethren", Heb. 2:17.

Q6 Give several reasons that show the church doctrine of incarnation isn't Scriptural.

- Neither Jesus, his disciples, or the prophets describe this doctrine in their teachings or writings. If true it would have been included for it is "life eternal" to know this relationship. (John 17:3)
- This doctrine destroys Jesus' victory for it would have been impossible for him to have sinned, or died.
- The doctrine of incarnation is incomprehensible, which goes against Scripture, for God is not the "author of confusion", (1Co. 14:33).
- If Jesus was God incarnate it would have been impossible for him to fail, be tempted, or need to grasp for equality, (Jam 1:13).
- This doctrine lessens the example Jesus is to us in overcoming our sin nature.

HOMEWORK:

1. Create a space in your Bible for the first principle, "God, Christ and the holy spirit" and Bible mark the passages that show there is only one God and the holy spirit is not the 3rd person of a trinity of gods..

2. List seven Bible passages that show Jesus' relationship to God **after** his ascension.

3. List four ways to show the holy spirit is a power and not a person.

- _____
- _____
- _____
- _____

4. Robertson in his Word Pictures in the N.T. says, "Paul does not use (BLANK) in connection with Christ, but only "en", "dia", and "eis". Fill in the blank with the correct Greek preposition and how does this Greek preposition help in using 1Cor.8:6 against the Trinity?

5. Write out what is meant by God manifestation and give three scriptures that help to show your answer

○ God manifestation is

- _____
- _____
- _____

6. Trinitarians use the titles "Son of God" and "son of man" to negate clear verses like 1 Cor.11:3. How does the word "son" support that Jesus is not God?

7. How can you use Christ's question to the Jews in Luke 20:40-43 against the trinity?

8. Describe in your own words what the church doctrine of incarnation is all about.

9. Why is it so important to establish in Phil. 2:6-8 the timing WHEN Christ was in God's form and WHEN he took on the form of a servant?

10. What church creed speaks of the incarnation?

11. What is the point of showing that the trinity wasn't defined until the Athanasian Creed in the 5th century?

12. In what way did Jesus and the prophet Jeremiah pre-exist?

The Kingdom of God

There probably is no other subject that is set forth with such zeal in the word of God as that concerning the kingdom. Centred in the gospel of the kingdom are the promises of God which give hope and vision of a new heaven and earth when God's will be done and Eden restored.

Having a good working knowledge of the kingdom becomes an effective tool with other first principle questions such as the resurrection, heaven, hell, and the nature of man. It's a very extensive subject and in some of its aspects, quite controversial. Because of this, it has been divided into seven parts with emphasis on the literal as opposed to its spiritual side.

THE KINGDOM OF GOD - LITERAL AND SPIRITUAL:

Its **OUTWARD** literal form as prophesied by both Old and New Testament signifies the Messianic earth rule of Jesus Christ as son of David and son of God. It is called "kingdom of God" or "kingdom of heaven" because it is the rule of the heavens over the earth.

- *MAT 6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.*

This literal coming kingdom is defined in Daniel as the kingdom which "the God of heaven" will set up after the devastation of the Gentile world-system.

- *DAN 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*
- *DAN 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

It is the kingdom covenanted to David's seed (2 Sam.7:7-10); described in the prophets (Zech.12:8; Isa.11; Psa. 72) and given to Jesus the Christ, the son of Mary, David and God, (Luke 1:32,33).

- *Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

The kingdom also has an **INNER** or spiritual form and because of the Jews' rejection of its king,

the **OUTER** form was postponed so that during this present age it hasn't come with "observation".

- *Luke 17:20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:*
 - 3907 "parateresis" {par-at-ay'-ray-sis} from 3906; n f AV - observation 1; 1
 - 3906 "paratero" {par-at-ay-reh'-o} v; AV - watched 4, observe 1, misc.1; 6
- *ROM.14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*
- *Luke10:9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.*
- *Luke10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.*
- *MAT. 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.*

Matthew chapter 13 includes eight parables that describe the "kingdom of heaven" from the time of Jesus as the sower in the 1st century, through the ages of violence "when the violent take it by force" (Mt.11:12), through the resurrection and judgment in the parable of the drag-net and into the kingdom Age, the parable of the householder.

During this time, its **INNER** form is of importance in that the true believer can experience some of its blessedness in a very **real** sense. This is best expressed by rabbinical writers, where the phrase always meant, "*the purity of Divine worship, and the blessedness which a righteous man feels when employed in it.*" The difficulty in this age is "*the kingdom of heaven suffereth violence*" which intrudes making it often difficult to experience for long the joy when employed in it.

THE IMPORTANCE ATTACHED TO THE KINGDOM OF GOD:

- *MAT. 4:23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.*
- *Luke 9:2 And he sent them to preach the kingdom of God, and to heal the sick.*
- *ACT 1:3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*
- *ACT 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*
- *ACT 28:30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, [31] Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

AN ISRAELI INFRASTRUCTURE:

- *ACT 26:6 And now I stand and am judged for the hope of the promise made of God, unto our fathers:*
- *1CH 29:23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.*

- *ISA 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*
- *2SA 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*
- *Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*

A FUTURE KINGDOM OF GOD TO BE SET UP UPON THIS EARTH.

- *MAT 6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven. We pray that this kingdom be set up on EARTH, not in HEAVEN!*
- *JER 3:17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.*
 - Context = v.16 which is still future.
 - Jerusalem on earth! (see Isa. 65:18, Micah 4:1,2,7)
 - Throne - cp. 14:21; 1 Sam.2:8, Psa.47:8 with Mat.25:31
- *ZEC 8:20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: [21] And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. [22] Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.*
 - This prophecy refers to the yet future restoration of the kingdom.

WHEN WILL THIS KINGDOM BE ESTABLISHED AND THE SIGNS THEREOF:

- *When – upon Jesus' return from heaven.*
 - *Luke 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. [12] He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.*
 - Nobleman = Jesus
 - Far country = heaven, after a long period of time, Jesus returns, (Acts 1:11).
- *ACT 3:20 And he shall send Jesus Christ, which before was preached unto you: [21] Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*
 - 605 "apokatastasis" = reconstitution, (in health, home or organization), restore again. The context would indicate the restoration of the kingdom to Israel, (Acts 1:6,7).
- *MAT 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. [37] But as the days of Noe were, so shall also the coming of the Son of man be. [38] For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, [39] And*

knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

- *The context describes Israel just before Armageddon and Jesus' coming as the lightning in Mt.24:27.*
- *Matthew 24:32-34 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: [33] So likewise ye, when ye shall see all these things, know that it is near, even at the doors. [34] Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*
 - *Fig Tree = Israel, Hos. 9:10, Joel 1:7;Mt.21:19*
 - *"This generation" = the generation that saw Israel become a nation. Mt. 21:19*
- *Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

SEQUENCE OF EVENTS FROM CHRIST'S RETURN TO THE KINGDOM:

1. Christ's return as a "thief" to the world. (Rev. 16:15; 1 Thes.5:2; Matt. 24:43)
2. The resurrection and judgment of those called to be saints. (Dan. 12:2; John 5:29; Psalms 49:20)
3. The marriage of Christ and his church. (Rev. 19:7; Matt.25:1-13)
4. Armageddon (Eze. 38:1-23; Zech. 14:1-6; Rev. 16:16)
5. Christ revealed to the world. (Matt. 24:27; Isa 18:3; 11:1-10)
6. Israel accepts Jesus and Jesus makes Jerusalem his capital. (Zech. 12:10; Jer. 3:17; Luke 1:32)
7. Gospel preached to the world and Israel. (Rev. 14:6; Joel 2:23; Mal. 4:5)
8. Many reject Jesus as Antichrist!!! (Psalms 2:2-6; 1 John 4:2-3; Psalms 48:1-7)
9. The "great and dreadful day of the LORD"!!! (Joel 2:32; Jer. 25:29-37; Rev. 19:15)
10. The Millennial Kingdom - (Rev. 20:6; Zech. 14:16; Joel 3:17-21)

WHO WILL BE IN THE KINGDOM OF GOD:

- *MAT 7:21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father** which is in heaven.*
- *REV 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth.*
- *DAN 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the **people of the saints** of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*
- *JOH 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water and of the Spirit**, he cannot enter into the kingdom of God.*
- *1CO 6:9 Know ye not that the **unrighteous shall not inherit** the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*
- *MAT 5:5 Blessed are **the meek**: for they shall inherit the earth.*
- *ISA 66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is **poor and of a contrite spirit**, and*

trembleth at my word.

- *ICO 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*
- *JOH 14:21 He that **hath my commandments, and keepeth them**, he it is that **loveth me**: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*
- *MAR 16:16 He that **believeth and is baptized** shall be saved; but he that believeth not shall be damned.*

THE KINGDOM OF GOD ON EARTH:

- **CAPITAL - JERUSALEM** - JER 3:17 *At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.*
- **KING - THE LORD JESUS CHRIST** – LK.1:32 *He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:*
- **RULERS - THE RIGHTEOUS NOW** – REV.5:10 *And hast made us unto our God kings and priests: and we shall reign on the earth.*
- **SUBJECTS** – ZEC.14:16 *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*
- **LAND - PLANET EARTH** - GEN 13:15 *For all the land which thou seest, to thee will I give it, and to thy seed for ever.*
- **LAWS** – MIC.4:2 *And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*
- **BLESSINGS - HOLY SPIRIT GIFTS** - HEB 6:5 *And have tasted the good word of God, and the powers of the world to come,*

HOMEWORK:

1. Set a section in your Bible labelled "KINGDOM". Include the different sections and the Bible passages supporting each section.
2. Matthew chapter 13 includes eight parables that describe the "*kingdom of heaven*" from the time of Jesus as the sower in the 1st century, through the ages of violence "when the violent take it by force" (Mt.11:12), through the resurrection and judgment in the parable of the drag-net and into the kingdom Age, the parable of the householder. In the squares below write in the age the parable applies.

| MATTHEW CHAPTER 13 PARABLES | AGE APPLIED TO THE PARABLE |
|-----------------------------|----------------------------|
| Parable of the Sower | 1 st Century |

| | |
|--------------------------------------|--------------------------------|
| Parable of the Tares among the Wheat | |
| Parable of the Mustard Seed | |
| Parable of Leaven | Dark Ages |
| Parable of Hid Treasure | |
| Parable of the Pearl | |
| Parable of the drag-net | 20?? Judgment at Jesus' return |
| Parable of the householder | Millennium |

3. In what way does the "kingdom of heaven" suffer violence in Matt.11:12?

4. Was God's kingdom ever on earth? If yes explain in what sense.

5. List three signs that Jesus is about to return and set up the kingdom of God upon earth?

6. When Jesus returns, how do we know that most of the world will not know he has returned?

7. [T/F] Jesus returns as a thief to the world but we better be READY and watching.

8. List five major events that happen after Armageddon and before the beginning of the Millennial Kingdom.
 - ---
 - ---
 - ---
 - ---
 - ---

9. Why did Jesus place so much importance upon the kingdom that he sent his disciples preaching the gospel of the kingdom? (Luke 9:1-6)

10. When we are preaching the gospel what should be our main focus?

Kids Camp 2009
Theme: First Principles

Resurrection and Judgment

The apostle Paul emphasizes the importance of resurrection in 1 Cor. 15:14-18, when he shows that apart from this miracle the entire plan of salvation is nullified.

- *1CO 15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished.*

Paul in verse 32 says that if there be no resurrection there was no point in his enduring all he was going through in preaching the gospel, and he might as well spend his time eating and drinking.

- *1CO.15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.*

The subjects of resurrection and judgment have been divided into sub-sections. This is useful in consolidating and obtaining the information quickly.

THOSE WHO WILL NOT BE RAISED:

- *PSA 49:12 Nevertheless man being in honour abideth not: he is like the beasts that perish. 15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah. 20 Man that is in honour, and understandeth not, is like the beasts that perish.*
- *PRO 21:16 The man that wandereth out of the way of understanding shall remain in the congregation of the dead.*
- *2TH 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;*
- *JER 51:57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.*
- *ISA 26:14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*

THOSE RAISED BUT THEN RETURNED TO THE GRAVE:

- *JOH 5:29 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.*
- *MAR 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*
- *LUK 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

THOSE RAISED AND GIVEN IMMORTALITY:

- *DAN 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- *MAL 3:16 ... and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.*
- *MAL 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.*
- *1CO 15:52 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.*
- *1CO 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

A RESURRECTION OF THE JUST AND UNJUST:

- *ACT 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
- *DAN 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

WHEN THE RESURRECTION/JUDGMENT TAKES PLACE:

1. Christ's return as a "thief" to the world. (Rev. 16:15; 1 Thes.5:2; Matt. 24:43)
2. **The resurrection and judgment of those called to be saints. (Dan. 12:2; John 5:29)**
3. The marriage of Christ and his church. (Rev. 19:7; Matt.25:1-13)
4. Armageddon (Eze. 38:1-23; Zech. 14:1-6; Rev. 16:16)
5. Christ revealed to the world. (Matt. 24:27; Isa 18:3; 11:1-10)
6. Israel accepts Jesus and Jesus makes Jerusalem his capital. (Zech. 12:10; Jer. 3:17; Luke 1:32)
7. Gospel preached to the world and Israel. (Rev. 14:6; Joel 2:23; Mal. 4:5)
8. Many reject Jesus as Antichrist!!! (Psa. 2:2-6; 1 John 4:2-3; Psa. 48:1-7)

9. The "great and dreadful day of the LORD"!!! (Joel 2:32; Jer. 25:29-37; Rev. 19:15)
10. The Millennial Kingdom - (Rev. 20:6; Zech. 14:16; Joel 3:17-21)
 - *JOH 11:23 Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*
 - *1TH 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:*

THE RESPONSIBILITY QUESTION:

- *IPE 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: 4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5 Who shall give account to him that is ready to judge the quick and the dead.*
- *HEB 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, HEB 10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*
- *JOH 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*
- *ROM 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.*
- *ROM 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

JUDGMENT:

- *DAN 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*
- *DAN 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
- *ROM 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*
- *ROM 14:12 So then every one of us shall give account of himself to God.*
- *2TI 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*
- *IPE 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?*
- *LK.13:24-30; ACTS 24:15; ROM. 6:23; MATT. 7:21-23; REV. 22:12*

RESURRECTION/JUDGMENT RE: CHILDREN:

The Bible principle is that light (calling, opportunity), knowledge (understanding) that makes mankind responsible to resurrection and judgment. Children do not have this knowledge therefore the conclusion is that children will not be raised and judged. To speculate that God in His mercy would grant parents in His kingdom their wishes involves probing in areas where for important reasons Scripture is silent.

The following verses are sometimes brought forward but provide little evidence.

- *1KI 14:13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the LORD God of Israel in the house of Jeroboam.*
- *1CO 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.*
- *ZEC 8:5 And the streets of the city shall be full of boys and girls playing in the streets thereof.*

LIFE'S ROAD MAP:

MAT 7:13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: 14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

There are three roads that man can follow as shown in the Bible.

- In Appendix 5 is a drawing where there is a high road and a low road plus a low, low road. The high road is narrow leading to resurrection, judgment and God's kingdom while the low road leads to destruction, resurrection, judgment, rejection and a second death.

The low, low road applies to all who are not responsible, meaning all who have not been called nor have opportunity to understand God's offer of salvation. This road also leads to death.

HOMEWORK:

1. Make a special section in your Bible labelled "Resurrection/Judgment" and Bible mark it listing the key verses to support each section.
2. Why does the Apostle Paul say that if there be no resurrection from the dead we might as well spend our time eating and drinking? Do you spend more of your time on eating and drinking or on things connected with the Bible?

3. How could you use the doctrine of resurrection against going to heaven at death?

4. What scriptures show man is different from the beasts that perish?

5. What makes man different from the "beasts that perish"?

6. There are three classes of people spoken of in Daniel 12:2. Which class are like the beasts that perish and what are the other two classes of people.
 - _____
 - _____
 - _____

7. Give four passages that show those who know the revealed will of God, and have been called upon to submit to it, make man responsible to resurrection and judgment.
 - _____
 - _____
 - _____
 - _____

8. (Re: Appendix #5) what point is being made that all mankind is as grass?

9. Even if there was hope in the kingdom age for children who had died, why would scripture be silent in this area?

10. Does the resurrection and judgment come before or after Jesus returns as a thief?

Kids Camp 2009 - Teen class
 Study: FIRST PRINCIPLES
 Sub-topic: "shoel", "hades"

Subject: Nature of man, soul, spirit, heaven and hell

If there is any one key, absolute, fundamental Bible teaching, it is this one. This subject is the very foundation stone upon which the entire plan of salvation is constructed. Without a true knowledge of this subject, it is impossible to understand or piece together other key first principle doctrines.

Fortunately the Bible abounds with evidence making the outcome explicitly clear. However, the serpent's lie, "*thou shalt not surely die*" is subtle, cunning, and clever and appeals to human nature. To prove the serpent lied it is necessary to first demonstrate that at death, the soul dies, and doesn't continue to exist in heaven, purgatory, or hell. Also when the spirit returns to God all mental activity ceases. Then to show that immortality must be sought and apart from the resurrection there is no hope for those who die. Soul, in the Bible means, primarily, creature; but it is also used of the various aspects in which a living creature -- man or beast, can be contemplated, such as person, body, life, heart, mind. It **NEVER EXPRESSES THE IDEA OF IMMORTALITY**.

There are just four words from which "soul" is translated in the KJV. The first two Hebrew words are translated soul only once while the last two words appear many times. "Psuche" <5590> is the Greek equivalent to the Hebrew "nephesh" <5315> in the Old Testament as seen by comparing Act 2:27 with Psa. 16:10.

1. "N@DIYBAH"

- *JOB 30:15 Terrors are turned upon me: they pursue my soul <5082> as the wind: and my welfare passeth away as a cloud.*
 - 5082 n@diybah {ned-ee-baw'} AV - soul 1; (1) nobility, nobleness, noble deeds

2. "N@SHAMAH"

- *ISA 57:16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls <5397> which I have made.*
 - 5397 n@shamah {nesh-aw-maw'} AV - breath 17, blast 3, spirit 2, inspiration 1, souls 1; 24

3. "NEPHEESH"

- *EZE 18:20 The soul <5315> that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: ...*
 - 5315 "nephesh" {neh'-fesh} AV-soul 475, life 117, person 29, mind 15, heart 15, creature 9, body 8, himself 8, yourselves 6, dead 5, will 4, desire 4, man 3, themselves 3, any 3, appetite 2, misc. 45; 751

4. "PSUCHE"

- *JAM 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a **soul** <5590> from death, and shall hide a multitude of sins.*
 - 5590 "psuche" {psoo-khay'} AV - soul 58, life 40, mind 3, heart 1, heartily + 1537 1, misc. 2; 105

DEFINING THE "SOUL":

- *PSA 30:3 O LORD, thou hast brought up my <5315 "nephesh"> soul from the <7585 "sh@owl"> grave: thou hast kept me alive, that I should not go down to the pit.*
- *DEU 12:23 Only be sure that thou eat not the blood: for the blood is the <5315 "nephesh"> life; and thou mayest not eat the <5315 "nephesh"> life with the flesh.*
- *GEN 9:5 And surely your blood of your <5315 "nephesh"> lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the <5315 "nephesh"> life of man.*
- *GEN 9:15 And I will remember my covenant, which is between me and you and every living <5315 "nephesh"> creature of all flesh; and the waters shall no more become a flood to destroy all flesh.*
- *GEN 37:21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill <5315 "nephesh"> him.*
- *EXO 21:23 And if any mischief follow, then thou shalt give <5315 "nephesh"> life for <5315 "nephesh"> life, 24 Eye for eye, tooth for tooth, hand for hand, foot for foot,*
- *LEV 7:27 Whatsoever <5315 "nephesh"> soul it be that eateth any manner of blood, even that <5315 "nephesh"> soul shall be cut off from his people.*
- *LEV 11:10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living <5315 "nephesh"> thing which is in the waters, they shall be an abomination unto you:*
- *LEV 17:11 For the <5315 "nephesh"> life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your <5315 "nephesh"> souls: for it is the blood that maketh an atonement for the <5315 "nephesh"> soul.*
- *LEV 19:28 Ye shall not make any cuttings in your flesh for the <5315 "nephesh"> dead, nor print any marks upon you: I am the LORD.*
- *NUM 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the <5315 "nephesh"> dead:*
- *NUM 6:6 All the days that he separateth himself unto the LORD he shall come at no dead <5315 "nephesh"> body.*
- *NUM 9:6 And there were certain men, who were defiled by the dead <5315 "nephesh"> body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: 7 And those men said unto him, We are defiled by the dead <5315 "nephesh"> body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?*

"NEPHESH" NOT ALWAYS TRANSLATED:

Sometimes the word for soul is not translated in KJV; i.e., Gen. 1:20 the Hebrew word "nephesh" <5315> appears showing the "moving creatures" have a soul but in the KJV, NKJV, NRSV, NIV this fact is not seen. This is unfortunate for it shows that animals and insects have souls, but most Christian churches today do not think they have souls for they believe the soul is immortal.

- *Genesis 1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*
- *Rotherham – Gen. 1:20 ¶ And God said—Let the waters swarm with an abundance of living soul, and, birds, shall fly over the earth, over the face of the expanse of the heavens.*

SOULS DIE:

Souls can be shown to die (Job 7:15; Psa 78:50; Eze.18:4), to be destroyed (Josh. 11:11;10:32; Rev.6:9; Acts 3:23), to be born (Gen. 46:18,26; Exo. 1:5) but they are NOT immortal.

- *EZE 18:4 Behold, all <5315 "nephesh"> souls are mine; as the <5315 "nephesh"> soul of the father, so also the <5315 "nephesh"> soul of the son is mine: the <5315 "nephesh"> soul that sinneth, it shall die <4191>.*
- 4191 "muwth" {mooth} AV - die 424, dead 130, slay 100, death 83, surely 50, kill 31, dead man 3, dead body 2, in no wise 2, misc. 10; 835. (1) to die, kill, have one executed.
 - *LEV 21:11 Neither shall he go in to any dead <5315 "nephesh"> body <4191>, nor defile himself for his father, or for his mother;*
 - *DEU 12:23 Only be sure that thou eat not the blood: for the blood is the life <5315>; and thou mayest not eat the life <5315> with the flesh.*

THE SERPENT'S LIE:

GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die <4191>.

- Who was right, God or the serpent?
- *GEN 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*
- Man doesn't have immortality nor was he allowed to partake of the tree of life.

THE SPIRIT RETURNS TO GOD:

ECC 12:7 Then shall the dust return to the earth as it was: and the spirit <7307> shall return unto God who gave it.

- 7307 ruwach {roo'-akh} AV - Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, misc 6; 378
- *PSA 146:4 His breath <7397> goeth forth, he returneth to his earth; in that very day his thoughts perish.*
 - When the "ruwach" (spirit) goes forth, the thoughts perish.

FIRST A LIVING SOUL THEN MADE A LIVING SPIRIT:

- *1CO 15:42 So also is the resurrection of the dead. It is sown in corruption <5356>; it is raised in incorruption <861>: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual <4152> body. There is a natural body, and there is a spiritual <4152> body. 45 And so it is written, The first man Adam was made a living soul <5590> ; the last Adam was made a quickening spirit, <4151>. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.*
 - 5356 phthora {fthor-ah'}; n f AV - corruption 7, to perish + 1519 1, destroy 1; 9
 - 861 aptharsia {af-thar-see'-ah} from 862 apthartos {af'-thar tos} (as a negative particle) and a derivative of 5351; adj.
 - 4152 pneumatikos {pnyoo-mat-ik-os'}; adj. AV - spiritual 26; 26
 - 4151 pneuma {pnyoo'-mah}; n n AV - Spirit 111, Holy Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Jesus' own) spirit 6, (Jesus' own) ghost 2, misc. 21; 385
 - 5590 psuche {psoo-khay'}; n f AV - soul 58, life 40, mind 3, heart 1, misc. 3; 105.

COMMENTARY: Mankind is born with a corrupting, sinned prone body which eventually dies. In the resurrection the raised body will be a powerful non-corrupting spirit filled body which after the judgment will put on immortality. Therefore immortality is NOT something man has, but rather must be sought and given.

- *ROM 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:*

"SHEOL" AND "HADES"

- *Psa 16:10 For thou wilt not leave my soul <5315> in hell <7585>; neither wilt thou suffer thine Holy One to see corruption.*
 - <7585> 'sh@'owl' {sheh-ole'} AV - grave 31, hell 31, pit 3; 65
- *Acts 2:27 Because thou wilt not leave my soul <5590> in hell <86>, neither wilt thou suffer thine Holy One to see corruption <1312>.*
 - <86> Hades {hah'-dace} AV - hell 10, grave 1; 11 (1) name Hades or Pluto, the god of the lower regions.(2) Orcus, the nether world, the realm of the dead (3) later use of this word: the grave, death, hell.

The Septuagint further confirms that "sheol" is rendered in the Greek by "hades", but just because Jesus used the word "hades", doesn't prove he believed in Greek mythology any more than using the belief of the Ekronites (2Kings 1:2; Mat. 12:27). What we see is Jesus using the common language of the day. This is why the Septuagint is so useful for with it, one can check the corresponding Hebrew word which isn't so corrupted with Greek mythology.

In Acts 2:29 there is contrast between a dead David and a raised living Jesus at God's right hand, whose soul was not left in "hades". Once it is shown the Bible's use of "hades" or "sheol", refers to where the unconscious dead are, then the Greek definition of "hades" is seen to be NOT that of the

Bible but from Greek mythology. The following Bible passages confirm this:

- *Ecc. 9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. [10] Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave <7585>, whither thou goest.*
- *Psa. 31:17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave <7585>.*
- *Mat. 11: 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell <86>: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*

DEVIL'S ADVOCATE POSITION:

Taken from: Bible Questions Explained, Louis T. Talbot, D.D., WM. B. Eerdmans Publishing Co., Grand Rapids, Michigan.

- Mr. Talbot believes that "sheol" or "hades" is the abode of the Christ less dead, who wait the great "white throne" judgment.
 - That "sheol" was divided into two realms: Paradise and an awful prison with a great gulf between. (Lk. 16:26)
 - With Christ's ascension, he took "Paradise" with him to heaven, & this happened when Christ led "captivity captive".

ANSWERING MR. TALBOT:

- "Sheol" is the grave (Num. 16:30,33) where everything is "silent" (Psa.31:17) where there is no "work", "wisdom" or "knowledge" (Ecc.9:10) and where no "praise" is found, (Isa.38:18). **The dead therefore are dead!**
- There is nothing in scripture suggesting that Christ took paradise with him to heaven. As to leading "captivity captive", Eph.4:8 is a quote from Psa.68:18 where both the timing and place are given. The place is Sinai, v.17 and the timing is upon Christ's return when he will raise those held captive by death and lead them to the "hill of God" v.15 to Mt. Zion, (Psa.48:2). There however was a partial fulfilment described in Eph.4:8, but Christ didn't take his disciples to heaven, rather the gifts given are described in verses 11-13 and the context is earth in the first century.
- The rich man and Lazarus is a parable. Mat.13:34,35 says that "Jesus spoke unto the multitude in parables and without a parable spake he unto them." Yes the beggar is named but so was the king of Babylon in the parable in Isa. 14:4 &12, so this doesn't support that the rich man and Lazarus was a parable.
 - This parable has both a local and national interpretation. The rich man was Caiaphas who had 5 sons in the local interpretation, and Israel was the rich man in the national interpretation. In "Hades" the positions are reversed and the Gentiles are the rulers and the Jews have suffered like Lazarus for hundreds of years.
- Mr. Talbot believes that between the first and second resurrections, there will be a period of 1000 years, when our Lord Jesus will reign over the earth, but that:
 - The "First Resurrection" is the resurrection of life only, (Luke 14:14; John 5:29) and

this happens when the church is raptured to be with Christ.

- Here the bodies of the righteous dead will be raised and re-united with their spirits.
- The "Second Resurrection" is after the millennium when the wicked dead are raised & cast into the lake of fire.

ANSWERING MR. TALBOT:

- Acts 24:15 says that there is a "resurrection of the dead, both of the just and unjust." There is nothing to suggest in scripture that there is a separate resurrection when the wicked dead are raised. There will be a resurrection at the end of the millennium when the responsible who have died in the millennium will be raised and judge. Therefore Mr. Talbot's view of the first and second resurrection is incorrect.
- Psa.146:4 says that when the "ruwach" (spirit) goes forth, the thoughts perish. Mr. Talbot's idea of the uniting body and spirit at the resurrection is incorrect for he doesn't believe when the spirit (God's power that gives life) goes forth the thoughts of a person perish.
- 2Thes. 4:17 says that we are caught together in clouds in the air to meet Christ. This is not heaven and nowhere does Scripture say we are raptured TO HEAVEN.
- Rev. 20:5 the context, v.1 is within the millennium. The "rest of the dead" are those who have died during the millennium (See Isa. 65:20; Eze. 44:22). This statement can't relate to the wicked dead for they will rise with the righteous to be judged at Christ's coming. (Dan. 12:2; Mat. 13:49-50; 26:64; Luk 12:8,9; 13:24-30; Rom. 2:6-12,16)
- Mr. Talbot believes that upon death, there is a physical dissolution of body and soul and that the soul goes immediately to heaven. To support this, the following verses are given:
 - *2 Cor. 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
 - *Phil 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*
 - *2 Cor. 12:2,4 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*
 - *Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.*
 - *JO 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.*

ANSWERING MR. TALBOT. Talbot:

- 2 Cor. 5:8 is misquoted to read "to be absent from the body **IS** to be present with the Lord." Paul is saying that he would rather be absent from this body **AND** to be present with Christ. "AND" allows for the time of sleep (death) to then awake at the resurrection and be with Christ. The point as seen in verse 9 is to be accepted of Christ at the judgment, v.10, which is at his return and not at our death.
- 2 Cor.12:2,4 is misunderstood due to ignorance of the phrase, the "heavens and earth that are now" as used in 2Pet.3:7. Here the "heavens" are symbolic of the ruling system and the

earth the people. (See Isa.1:2,10) The first heaven passed away with the flood, (2 Pet. 3:7). The second heaven is from the flood to the kingdom and exist now, (2Pet. 3:7). The third heaven is the Kingdom Age to come, Isa.65:17,18). Paul here sees a vision of the kingdom age as spoken in Rev. 2:7 as the "paradise of God".

- Luke 23:43 can't mean that "today" the thief went to paradise for Matthew 12:40 says, Jesus would be three days and three nights in the heart of the earth. Since there was no punctuation in Greek till the 9th century, what happened is that most translators have put the comma in the wrong place. The Rotherham's Emphasized Bible translates it correctly as follows:
 - Luke 23:43 *"...Verily I say unto thee this day: With me shalt thou be in Paradise."*
 - *This translation is further confirmed with the phrase in verse 42, "when thou comest into thy kingdom".*
- John 14:2 forfeits much of its impact because verse 3 says that Christ will come again and it doesn't then say he raptures the raised back to heaven. Yes, 1 Thes. 4:17 says the "dead in Christ" are caught into the air but that is a long way from heaven. There are no verses that say Christ returns and takes the righteous to heaven. There are all kinds of verses that detail what happens upon Christ's return on earth.
- Rev. 21:2,10 shows New Jerusalem comes down to earth.
- The Rich Man and Lazarus is a parable.

THE PARABLE OF THE RICH MAN AND LAZARUS:

LITERAL INTERPRETATION:

- **SETTING:** Parable given by Christ in Perea, East of Jordan where news of Lazarus death came to him. (Jn.11:6 with 10:40; 1:28)
- **RICH MAN:** Caiaphas (Sadducees) who were *"clothed in purple and fine linen"*. (Luke 16:19 with Ex. 39:2,24,29) *"have not heard Moses and the prophets"* The Sadducees had not heard Moses on adultery or the prophets on the resurrection. (Luke 16:29 with Deu 24:1-4; Dan. 12:2) *"For I have five brethren"*. Caiaphas was son-in-law to Annas, and according to Josephus had five sons, (Lk.16:28).
- **LAZARUS:** Lazarus types the publicans & sinners who were not given even the spiritual crumbs.
 - Lazarus died and was raised by Christ, Jn 11:1-44.
- **HELL** This parable takes the popular belief as described by Josephus (Ch.1, pp 530-531)
 - *"They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards of punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again;"*
- Other examples of false Jewish beliefs that Jesus uses:
 - John 5:3 - angel troubled the waters at the pool of Bethesda,
 - Matt. 12:22-30 Beelzebub.

NATIONAL INTERPRETATION:

- **SETTING:** Christ spoke in parables which contained the mysteries of the kingdom of heaven because the people's hearts waxed gross, and their ears dull and their eyes were closed. (Matt.13:11-15)
- **RICH MAN:** Israel, appointed a priestly kingdom with the responsibility to so act and let God's light shine forth, (Exo.19:5,6).
- **LAZARUS:** Gentiles, associated with dogs, (Matt. 15:26,27) but within Abraham's bosom. (Gal. 3:27; James 2:5)
- **HELL:** After Christ's death, the Jewish position was reversed and after AD 70 they were in torment.

EVIDENCE THAT THIS IS A PARABLE:

- Matt. 13:34,35 *"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them."*
- It begins like many parables: *"There was a certain rich man"*, (Mt.13 verse 19 with verse 1).
- Yes, some parables do use names of people, (Isa. 14:4,12).
- This parable doesn't fit the popular idea of souls in hell for the *"rich man"*, *"Lazarus"*, and *"Abraham"* all have bodies that includes *"eyes"*, *"finger"*, *"tongue"* and *"bosom"*.

HOMEWORK:

1. Set a section in your Bible entitled "NATURE OF MAN, SOUL, SPIRIT", HEAVEN AND HELL, noting the different sections and list the Bible passages supporting each. Leave space to add to these sections as you run across them in doing your daily readings.

2. In what way is the serpent's lie linked with and the immortality of the soul and going to heaven or Hades at death.

3. How do you show the Greek word "hades" in the New Testament means grave? (Hint: Acts 2:27 and Psalms 16:10)

4. Why is it so important in interpreting the New Testament to know the equivalent Hebrew word? (For example in Acts 2:27 the equivalent Hebrew word for the Greek word "hades" is the Hebrew word "sheol".)

5. [T/F] Acts 2:27 is a quote from Psa.16:10 which allows us to link the Greek words with their Hebrew counterpart however another way is to use the Septuagint version of the O.T.

6. Why is it so useful to refer to Act 2 and Peter's contrast between a dead David and an alive Christ in showing what happens when we die.

7. Why do you think the KJV translators didn't translate the word "nephesh" in Gen. 1:20?

8. [T/F} The modern day analogy of pulling the plug on a electric light is a good way to describe what happens when God's spirit returns to Him.

9. What important point can be shown concerning Christ's teaching in his referencing 2 Kings 1:2 in Matt 12:27?

10. In the parable of the "Rich man and Lazarus" taking the national interpretation, what does "hades" represent?

Kids Camp 2009 - Teen Class

Theme: **First Principles**

Devil and Satan

This subject has always been one of the more difficult to handle, mainly because it requires some knowledge of the language of scripture. That is, it's quite difficult to prove that the devil is a personification of sin if one isn't familiar with how other similar concepts are personified in the language of scripture.

Riches are personified -----Matt. 6:24
 Sin is personified -----John 8:34; Rom.5:21;6:16-18
 Scripture is personified -----Gal.3:8
 Wisdom is personified -----Prov. 3:13-15; 9:1
 Israel is personified -----Jer.31:4,18
 People are personified -----Eph. 4:4,13; 1Cor. 12:27

There are several methods of approach when discussing this subject. One of the more effective with an audience such as at Allen Gardens, is to take the offensive showing that an all-knowing God wouldn't have created an immortal angel that would cause war in heaven. Certainly Jesus didn't believe that there was war in heaven, for he taught the disciples to pray -- "*that God's will be done on earth as it is in heaven,*" Matt. 6:10. Also if there was war in heaven once, it could happen again!

EXAMPLES SHOWING THE DEVIL IS THE PERSONIFICATION OF SIN:

- *1TI 3:11 Even so must their wives be grave, not slanderers <1228>, sober, faithful in all things.*
 - 1228 diabolos {dee-ab'-ol-os}; adj. AV - devil 35, false accuser 2, slanderer 1; 38
 - 906 ballo {bal'-lo}; v. AV - cast 86, put 13, thrust 5, cast out 4, lay 3, lie 2, misc. 12
- Commentary: "Diabolos" means false accuser, to cast or thrust through using lies, to slander. The echo is back to the garden and the serpent's lie. When this characteristic is in evidence, whether by the "serpent", "wives", "men" or "governments", the word devil "diabolos" is often used in personifying this evil, i.e.
 - *2TI 3:1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,[3] Without natural affection, trucebreakers, false accusers <1228>, incontinent, fierce, despisers of those that are good.*
 - The false accusers ("diabolos") today are men who deceive and slander.
 - *REV 2:10 Fear none of those things which thou shalt suffer: behold, the devil <1228> shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give*

thee a crown of life.

- The false accuser (diabolos) in Rev. 2:10 were the Roman authorities who falsely accused the Christians and put them in prison.
- *1PE.5:8 Be sober, be vigilant; because your **adversary** <476> the devil <1228>, as a roaring lion, walketh about, seeking whom he may devour:*
 - 476 antidikos {an-tid'-ee-kos}; n m, AV- adversary 5; 5 (1) opponent (a) an opponent in a suit of law.
 - The opponent in this context was the Roman Magistracy which falsely accused the Christians and quite literally threw them to the lions.
- *HEB 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil <1228>; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*
 - Commentary: What did Christ destroy with his death -- a supernatural devil? This is impossible and ridiculous because:
 - If Christ was to kill a supernatural devil, why would he take on a body of flesh and blood?
 - How would Christ destroy a supernatural devil through his death?
 - If Christ destroyed this devil upon his death, then it would no longer be in existence.
 - What Christ destroyed with his death was the wages of sin causing death, which gave Adam and his posterity a condemned, sin prone dying nature. This nature when manifested is often personified as the devil. Christ's death destroyed the power of sin nature to cause eternal death, and opened a way for God to still be righteously and give mankind the free gift.
 - *ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: [18] Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

IF THE DEVIL THEN ISN'T THE SOURCE OF SIN, WHAT IS?

ANSWER: The weak inherited, sin prone, deceitful nature that we inherit from Adam. This nature was passed on to all Adam's posterity and when it is enticed, drawn away of its own lust and deceived, becomes a source of temptation which when not countered leads to sin.

- *JAM 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed.*
- *JER 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*
- *MAR 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,*
- *MAT 15:18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.*
- *MAT 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

BIBLICAL USE OF GREEK VOCABULARY & FALSE BELIEFS:

The following passages show that even though false beliefs are detailed and used, the Bible doesn't support them as true. Knowing this is helpful when interpreting the many Bible passages where demons and devils appear.

- John 5:1-8 - example of impotent man.
- Mat. 12:22-30 - the Ekronite god Baalzebub used by Jesus but obviously neither Jesus nor the Pharisees believed in this god.
- Mark 8:33 - Jesus called Peter Satan, but this wouldn't support the Greek idea of Satan.

PASSAGES USED TO SUPPORT A FALLEN ANGEL DEVIL:

EXAMPLE #1

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan <7854> came also among them.

EXPLANATION:

- A reasonable interpretation is that in the time of Job, worship was still similar to that described in Genesis and the adversary was a person who was jealous of Job but whom God wanted to reach.
- Satan simply means adversary and is often so translated:
 - Num. 22:22 = angel of God
 - 1 Sam. 29:4 = David
 - 2 Sam. 19:22 = sons of Zeruiah
 - "*The sons of God*" can apply to men as in Deut. 14:1, RSV; Psa. 82:6 RSV; Hos. 1:10; Lk. 3:38; Jn. 1:12; 1Jn. 3:1.
 - To go out "*from the presence of the LORD*" was to leave the place of worship.
 - To go "*to and fro*" in the earth, and from walking up and down would suggest a form of transportation similar to the Bedouins of the desert.
 - *GEN 4:16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.*
 - *DEU 19:17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;*
- As to whom Job's adversary was, we are not told. It could be one of Job's so-called friends while worshipping thought the reason Job was righteous was that God had so blessed him.
- This explanation helps answer why God allows Job to be afflicted, that his adversary might no longer be jealous. But in any case, the onus of proof rests with those who cite this passage as proof that Satan is a fallen-angel devil.
- Notice Job never attributes his tribulations to a fallen angel but rather to God who had afflicted him, (See Job 19:21; 42:11).

EXAMPLE #2

- *Isa. 14:12-14 "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: "... I will be like the most High."*

EXPLANATION:

- Lucifer was the "*king of Babylon*" a "man" that "*made the earth tremble*" and who for his offences, was divinely decreed to go down to a dishonoured grave, being denied the rights of kingly burial. The Babylonian monarch, whose fate answers to the details of prophecies here and Daniel 5, was BELSHAZZAR; and his fall from the Babylonian heaven the prophet Isaiah details in Isa. 13:19-22.
- Isa. 14:4 says this was a "*proverb*", a taunting speech in which trees spoke, v.8, and the dead were made to speak, vs. 9,10.
- Lucifer was a "*man*" as seen by verse 16, who was the king of Babylon, (see v.4).
- Lucifer was covered by worms in the grave, verse 11.
- "*Ascending to heaven*" is a Biblical idiom describing how Belshazzar ascended the Babylonian political heaven where he increased in exaltation and human pride. (See Jer. 51:53; Lam.2:1; Matt. 11:23)
- "*Heaven*" in Bible prophecy is often used as a symbol of the political ruling power, while the earth is a symbol of people. Isa.1:2,10; 1Pe.3:6; Jer.51:53; Lam. 2:1; Mt.11:23; Deu.32:1)

EXAMPLE 3

- *Matt.4:1-11 "Then was Jesus led of the Spirit into the wilderness to be tempted of the devil..."*

EXPLANATION:

- Context: As seen a couple of verses previous, Jesus had just received the "*Spirit of God*" at his baptism, (Matt.3:16) and since he possessed our nature, (Heb.2:14,18) he would be tempted as to how he would use this power.
- Christ was "*led by the spirit*" into the wilderness to be alone and think through how best to use this gift. These temptations would seem to be subjective. As he became hungry, he naturally would think of using this power for himself, i.e., turning the stones to bread. He was able, however, to counter this temptation, as he was with the other two temptations, by remembering the bad example of Israel, who failed in the wilderness.
- The "*devil*" was the personification of his own human nature which tempted him. Fortunately for him and us, God's word was so much a part of his thinking, he saw through these temptations and countered them using God's word. (Deu.8:3; Job 23:12; Deu.6:16; Ex. 17:7; Deu.10:20)

IDEA OF A FALLEN ANGEL DEVIL DOESN'T FIT THE BIBLE PASSAGES:

- Jesus was given the spirit power without measure. He didn't need further power outside himself to be so tempted. (See Matt. 3:16)
- Why would the holy spirit lead Christ into the wilderness to be tempted by a fallen angel Devil? (Matt. 4:1)
- Christ didn't need the Devil to give him the kingdoms of the world! (Matt. 4:9)
- Would Christ allow himself to be "*led*" by a fallen angel devil?
- Christ was in the wilderness forty days. The "*pinnacle of the temple*" was not in the wilderness, showing this temptation was subjective. (Mat. 4:5)

EXAMPLE #4

- Rev. 12:7-9 *"And there was war in heaven ... and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."*
- A LITERAL EXPLANATION DOESN'T FIT:
 - This can't be taken literally, i.e., verses 3&4 say that the dragon's tail drew the third part of the stars of heaven, and did cast them to the earth.
 - Jesus did not believe that there was war in heaven since he taught his disciples to pray, *"Thy kingdom come. Thy will be done in earth, as it is in heaven."* (Matt. 6:10)
 - Revelation was written about AD 96 and its contents are expressly stated to happen after it was written. Revelation chapter 12 therefore takes place after A.D. 96.

INTERPRETATION:

- Understanding requires seeing that the dragon and its horns symbolize an empire with kingdoms, as did the beast and its horns in Rev. 17:3&12.
- Daniel 8:4,20; 8:5,21; 7:4-7 with Rev. 13:2 further support this interpretation.
- To understand further requires a study of the Revelation which involves a detailed consideration of the prophecy and history from AD 96 and the Roman Empire, right through to the end of the millennium, when this empire and its kingdoms are "*loosed a little season*", (Rev. 20:3).

HOMEWORK:

1. Set a section in your Bible entitled "DEVIL, SATAN" noting the different sections and list the Bible passages supporting each section.

2. Name six things personified in Scripture and then explain how this is helpful in showing the Devil isn't some powerful fallen angel that tempts us to do evil.

- _____
- _____
- _____
- _____
- _____
- _____
- _____

3. List three Scriptures showing that even though Christ used the words Devil, and Satan, as did the people of his day, he didn't believe in the Greek ideas associated with them. (Hint: Look under the section "Biblical use of Greek vocabulary and false beliefs")

- _____
- _____
- _____

4. If you were asked who the Devil and Satan were in the Bible what would you say they are and what scriptures would you use to support yourself?

5. Make up a question that would put someone who believes in a fallen angel Devil on the defensive.

6. How did Jesus destroy the power of the devil in Hebrews 2:14?

7. If the devil isn't the source of sin, what or who is?

8. Who do you think Satan was in Job 1:6 and give your reasons why?

9. Who do you think the devil was in Mat.4:1 and give your reasons why?

10. Show that Rev. 12:7-9 uses symbolic language and can not be taken literally?

Kids Camp 2009
Theme: First Principles:

ATONEMENT

MAN'S FALL FROM GRACE:

The tragic story of man's fall from grace is in Genesis. Here disobedience brought fear, toil, sorrow, and death. The effect of Adam's sin upon the rest of humanity was that like begets like, so Adam's posterity inherited his condemned, sin prone, dying nature.

THE WAY BACK:

Undoing what Adam did required a redeemer to open the way for God to righteously forgive sin. God said the wages of sin is death, so what was required to break this formula of death for sin, was first one who successfully overcame sin and then was put to death. This would annul the law of sin = death allowing God to raise the sinless one. But for the sinless one to **ALSO** be a redeemer and represent his brethren, he needed to be tried in all points like his brethren, that he might fully represent them.

Humbling himself and taking on the form of a servant helped Jesus perform his Father's will. Jesus accomplished all declaring God's righteousness and is now our mediator, redeemer, and representative. He was "*flesh and blood*" with human nature in life and in death, even death upon a cross.

The way back is now open, but this requires we identify ourselves with Jesus, so that he can represent us. To accomplish this, we humble ourselves, are baptised and obey his commandments that sin might not have reign over us.

- *2TIM. 2:11 "... For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: [12] if we deny him, he also will deny us".*

We die with Jesus at our baptism: "*... our old man is crucified with him*", (Rom.6:6). At this point, in God's sight, we no longer are identified with Adam, but with Christ our federal head.

- *COL. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.*

Sin then can be forgiven, therefore it no longer reigns causing eternal death, plus with forgiveness at-one-ment with God is possible, (John 17:21).

- *JOHN 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

ATONEMENT:

Its Biblical use in the Old Testament is our English word "*cover*", and in anticipation of Christ, the sins of the faithful were covered. However God's righteousness was never vindicated until Christ died on the cross. Our English word (at-one-ment) includes both the covering and the effect ("*reconciliation*"). This involves God's grace, Christ's blood (life's achievement), and our faith.

- Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:
- Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
- Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

ATONEMENT KEYS:

1. CHRIST BORE OUR SINS:

- *ISA 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 ... and the LORD hath laid on him the iniquity of us all.*
- *IPE 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*
 - Christ "*bare our sins*" being wounded "*bruised*" and *crucified* that he might act as our redeemer.

2. CHRIST SUFFERED THAT HE MIGHT REPRESENT HIS BRETHREN:

- *1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:*
- *1JO 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.*
- *GAL 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:*
 - What Christ went through including the crucifixion was for us. Yes, following God's will that he might represent his brethren helped him personally to counter his sin nature, but God could have designed an easier way if his brethren hadn't needed a redeemer.

3. CHRIST DESTROYED THE POWER OF SIN CAUSING DEATH:

- *HEB 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself*

likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

- Christ destroyed "King Sin" from reigning over sinners causing eternal death. "King Sin" reigning is personified as the devil.
 - *ROM 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

4. CHRIST ABOLISHED THE ENMITY:

- *EPH 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*
- *EPH 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;*
- *EPH 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*
- *GEN 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*
 - Christ destroyed the enmity by destroying the power of "King Sin" to reign causing eternal death, Heb. 2:14.

5. CHRIST CONDEMNED SIN BY HIS LIFE OF OBEDIENCE:

ROM 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

- "Sinful flesh" describes the nature inherited from Adam.
- The amazing victory was condemning sin in sin's arena, "in the flesh".

6. THE EFFECT OF CHRIST'S VICTORY:

ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. [2] For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

- Baptism puts one "in Christ Jesus", that the condemnation from the law of sin and death might be removed.

7. CHRIST OUR REPRESENTATIVE, NOT OUR SUBSTITUTE:

Sins are forgiven, not paid for. One doesn't forgive a debtor when someone pays the debt in full for him.

- *JER 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

Christ died for us, not instead of us, for we die to sin with him, Rom. 6:6. Christ is our forerunner, Heb. 6:20 and our federal head, we being part of his body, Col.1:18.

- *ROM 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be*

destroyed, that henceforth we should not serve sin.

- *HEB 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.*
- *COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.*

The purpose of the shedding of blood was to declare God's righteousness, (justice of death for sin) not the satisfaction of a debt requiring the innocent to die for the guilty.

- *ROM 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*
- *JOH 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

SUBSTITUTION isn't Scriptural nor does it work!

Substitution requires that Christ remain in the grave if those "in him" be risen.

- *ROM 4:25 Who was delivered for our offences, and was raised again for our justification.*
- *1CO 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.*
 - If Christ died as our substitute, paying the penalty deserved by the guilty would present God as unrighteous, in that He punished the innocent instead of the guilty.

We all die with Christ therefore Christ didn't die instead of us.

- *ROM 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
- *2CO 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*

HOMEWORK:

1. Create a space in your Bible for the First Principle, "ATONEMENT" noting the different sections and list the Bible passages supporting each.

2. What is the definition of the word "atonement"?

3. Write out the definition of "redeemer" and then show why a redeemer is required to save mankind from eternal death?

4. Why was it necessary for Jesus to humble himself and take on the form of a servant? (Phil.2:5-8)
5. Why was it necessary for Jesus to be made of our nature and die upon a wood stake?
6. How did Christ destroy the power of "King Sin" (the devil) by dying upon a stake? (Heb. 2:14)
7. Why is it so necessary for Jesus to be our federal head instead of Adam?
8. Christianity believes Jesus is our substitute. Give several reasons showing this idea isn't correct.
 - _____
 - _____
 - _____
9. If Jesus isn't our substitute what is he that we might have forgiveness and be given life eternal?

Kids Camp 2009
Theme: First Principles

BAPTISM

This most important subject can only be fully appreciated by having already obtained an accurate understanding of "First Principles" and then studying the amazing symbolism contained in baptism. Because of this lack of understanding, much of Christendom today practices infant sprinkling and confirmation upon maturity.

Our purpose is twofold: First to show that Baptism is absolutely necessary for salvation and second, that compliance is not sprinkling and confirmation but rather a total immersion in water by one who believes, understands, and knows what baptism does. To help in substantiating these two essential parts of baptism, it is most important to understand the fundamental meaning of this ordinance.

Baptism is an act of faith which unites the believer with Jesus. Through a symbolic burial by full immersion in water, the believer is identified with Christ's death and resurrection. Baptism marks the end of the old undedicated life. It signifies a new life *"in Christ"*, with the privilege of being a son or daughter of God; and confers heir ship to eternal life in Christ's kingdom at his advent.

BAPTISM UNITS THE BELIEVER "IN CHRIST":

- *ROM 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? [4] Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*
 - This deeply symbolic burial in water loses its meaning if sprinkling is substituted for immersion.
- *GAL 3:27 For as many of you as have been baptized into Christ have put on Christ.*
- *GAL 3:29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*
 - Baptism unites believers with the promises to Abraham.
- *COL 2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
 - Baptism unites believers with Christ's death and resurrection.

BAPTISM FREES THE BELIEVER FROM THE WAGES OF SIN TO DEATH:

- *ROM 6:7 For he that is dead is freed from sin.*
- *COL 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quicken together with him, having forgiven you all trespasses;*

- *ROM 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

BAPTISM FREES THE BELIEVER FROM PASSED SINS:

- *ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
- *ACT 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*
- *2PE 1:9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.*

BAPTISM IS ESSENTIAL FOR SALVATION IN OUR AGE:

- *1PE 3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:*
- *JOH 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*
- *MAR 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*
- *1 Cor 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

BAPTISM REQUIRES IMMERSION IN WATER:

The basic definition confirms this: 908 "baptisma" - from 911, "bapto" a primary verb meaning to overwhelm, i.e. cover wholly with a fluid.

- *ACT 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?*
- *ACT 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*
- *JOH 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.*

BAPTISM -- REQUIRES A TRUE AND HONEST ACCEPTANCE OF GOSPEL:

1. Acts 2:37-41 -- Jews on day of Pentecost
2. Acts 8:12-13 -- Samaritans upon the preaching of Philip
3. Acts 8:36-39 -- Ethiopian Eunuch
4. Acts 9:18 ----- Saul of Tarsus
5. Acts 10:47-48- House of Cornelius
6. Acts 16:15-15- Lydia and her house
7. Acts 16:30-33--Philippian Jailer and his house

- 8. Acts 18:8 ----- Crispus, many Corinthians
- 9. 1 Cor.1:16 ----- Household of Stephanus
- 10 1 Cor.1:14 ----- Gaius

BAPTISM -- REQUIRES BELIEF FIRST:

- 1. Acts 8:5-12 -- Philip preached, they believed
- 2. Acts 8:30-38 - Philip preached, Ethiopian believed
- 3. Acts 16:14-15- Lydia heard then baptized
- 4. Acts 16:30-33- Jailor believed then baptized
- 5. Mark 16:16 --- Believeth and is baptized

BAPTISM -- REQUIRES FULL OBEDIENCE:

- 1. 2 Kings 5:12-14 -- Naaman follow exactly
- 2. Rom.6:3-5 ----- Buried in water
- 3. 1Pe. 3:21 ----- A good conscience toward God
- 4. John 3:5 -----Being born of water and spirit
- 5. Gal.3:27 -----Putting on Christ

God requires that we understand, believe, and obey, being baptised and taking the high road (Appendix #5) to the kingdom. The reward for so doing is the kingdom. Jesus warned that our age would parallel that of Noah. At the direction of God, Noah built an ark of refuge to shelter him and his family. The Scripture likens this to baptism:

- *1PE 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us ...*

The water saved Noah, lifting him above the ungodly world. If we also want to be delivered from this ungodly world we need to enter the ark, and today we do that by entering Christ through baptism.

HOMEWORK:

1. Create a space in your Bible for the first principle, "BAPTISM" noting the different sections and list the Bible passages supporting each.

2. What is the meaning of being "in Christ"?

3. Why is it important to know about the symbolism contained in baptism?

4. List four Bible passages which show baptism is essential for salvation in our age.

- _____
- _____
- _____
- _____

5. Show why sprinkling and confirmation don't take the place of baptism.

6. What Old Testament story shows that full obedience is necessary when it comes to baptism?
(Hint – leprosy is a symbol of sin)

7. Since baptism is essential for salvation, list the reasons why you think so many teens today are not baptised.

- _____
- _____
- _____
- _____

8. Re: Question 7 of the reasons you have listed, which do you think might stand up upon Christ's return?

9. What Bible prophecy needs to be fulfilled before Jesus can return?

- I will answer this one. NONE and if you can show me one I have a reward for you.

A STATEMENT OF THE FAITH

FORMING OUR BASIS OF FELLOWSHIP

THE FOUNDATION.—That the book currently known as the Bible, consisting of the Scriptures of Moses, the prophets, and the apostles, is the only source of knowledge concerning God and His purposes at present extant or available in the earth, and that the same were wholly given by inspiration of God in the writers, and are consequently without error in all parts of them, except such as may be due to errors of transcription or translation (2 Tim. 3: 16; 1 Cor. 2: 13; Heb. 1: 1; 2 Pet. 1: 21; 1 Cor. 14: 37; Neh. 9: 30; John 10: 35).

TRUTH TO BE RECEIVED.

I.—That the only true God is He who was revealed to Abraham, Isaac, and Jacob, by angelic visitation and vision, and to Moses at the flaming bush (unconsumed) and at Sinai, and who manifested Himself in the Lord Jesus Christ, as the supreme self-existent Deity, the ONE FATHER, dwelling in unapproachable light, yet everywhere present by His Spirit, which is a unity with His person in heaven. He hath, out of His own undervived energy, created heaven and earth, and all that in them is (Isa. 40: 13-25; 43: 10-12; 44: 6-8; 45: 5; 46: 9-10; Job 38, 39 and 40; Deut. 6: 1-4; Mark 12: 29-32; 1 Cor. 8: 4-6; Eph. 4: 6; 1 Tim. 2: 5; Nehem. 9: 6; Job 26: 13; Psa. 124: 8; 146: 6; 148: 5; Isa. 40: 25-27; Jer. 10: 12-13; 27: 5; 32: 17-25; 51: 15; Acts 14: 15; 17: 24; 1 Chron. 29: 11-14; Psa. 62: 11; 145: 3; Isa. 26: 4; 40: 26; Job. 9: 4; 36: 5; Psa. 92: 5; 104: 24; 147: 4-5; Isa. 28: 29; Rom. 16: 27; 1 Tim. 1: 17; 2 Chron. 16: 9; Job. 28: 24; 34: 21; Psa. 33: 13-14; 44: 21; 94: 9; 139: 7-12; Prov. 15: 3; Jer. 23: 24; 32: 19; Amos 9: 2-3; Acts 17: 27-28; Psa. 123: 1; 1 Kings 8: 30-39, 43, 49; Matt. 6: 9; 1 Tim. 6: 15-16; 1: 17).

II.—That Jesus of Nazareth was the Son of God, begotten of the Virgin Mary by the Holy Spirit, without the intervention of man, and afterwards anointed with the same spirit, without measure, at his baptism (Matt. 1: 23; 1 Tim. 3: 16; Acts 2:

22-24, 38; Matt. 1: 18-25; Luke 1: 26-35; Gal. 4: 4; Isa. 7: 14; Matt. 3: 16-17; Isa. 11: 2; 42: 1; 61: 1; John 3: 34; 7: 16; 8: 26-28; 14: 10-24).

III.—That the appearance of Jesus of Nazareth on the earth was necessitated by the position and state into which the human race had been brought by the circumstances connected with the first man (1 Cor. 15: 21-22; Rom. 5: 12-19; Gen. 3: 19; 2 Cor. 5: 19-21).

IV.—That the first man was Adam, whom God created out of the dust of the ground as a living soul, or natural body of life, "very good" in kind and condition, and placed him under a law through which the continuance of life was contingent on obedience (Gen. 2: 7; 18: 27; Job 4: 19; 33: 6; 1 Cor. 15: 46-49; Gen. 2: 17).

V.—That Adam broke this law, and was adjudged unworthy of immortality, and sentenced to return to the ground from whence he was taken—a sentence which defiled and became a physical law of his being, and was transmitted to all his posterity (Gen. 3: 15-19, 22-23; 2 Cor. 1: 9; Rom. 7: 24; 2 Cor. 5: 2-4; Rom. 7: 18-23; Gal. 5: 16-17; Rom. 6: 12; 7: 21; John 3: 6; Rom. 5: 12; 1 Cor. 15: 22; Psa. 51: 5; Job 14: 4).

VI.—That God, in His kindness, conceived a plan of restoration which, without setting aside His just and necessary law of sin and death, should ultimately rescue the race from destruction, and people the earth with sinless immortals (Rev. 21: 4; John 3: 16; 2 Tim. 1: 10; 1 John 2: 25; 2 Tim. 1: 1; Titus 1: 2; Rom. 3: 26; John 1: 29).

VII.—That He inaugurated this plan by making promises to Adam, Abraham, and David, and afterwards elaborated it in greater detail through the prophets (Gen. 3: 15; 21: 18; Psa. 89: 34-37; 33: 5; Hosea 13: 14; Isa. 25: 7-9, 51: 1-8; Jer. 23: 5).

VIII.—That these promises had reference to Jesus Christ, who was to be raised up in the condemned line of Abraham and David, and who, though wearing their condemned nature, was to obtain a title to resurrection by perfect obedience, and, by dying, abrogate the law of condemnation for himself and all who should believe and obey him (1 Cor. 15: 45; Heb. 2: 14-16; Rom. 1: 3; Heb. 5: 8-9; 1: 9; Rom. 5: 19-21; Gal. 4: 4-5; Rom. 8: 3-4; Heb. 2: 15; 9: 26; Gal. 1: 4; Heb. 7: 27; 5: 9-7; 2: 17; Rom. 6: 10; 6: 9; Acts 13: 34-37; Rev. 1: 18; John 5: 21-22, 26-27; 14: 3; Rev. 2: 7; 3: 21; Matt. 25: 21; Heb.

5:9; Mark 16:16; Acts 13:38-39; Rom. 3:22; Psa. 2:6-9; Dan. 7:13-14; Rev. 11:15; Jer. 23:5; Zech. 14:9; Eph. 1:8-10).

IX.—That it was this mission that necessitated the miraculous begetting of Christ of a human mother, enabling him to bear our condemnation, and, at the same time, to be a sinless bearer thereof, and, therefore, one who could rise after suffering the death required by the righteousness of God (Matt. 1:18-25; Luke 1:26-35; Gal. 4:4; Isa. 7:14; Rom. 1:3-4; 8:3; 2 Cor. 5:21; Heb. 2:14-17; 4:15).

X.—That being so begotten of God, and inhabited and used by God through the indwelling of the Holy Spirit, Jesus was Emmanuel, God with us, God manifest in the flesh—yet was, during his natural life, of like nature with mortal man, being made of a woman, of the house and lineage of David, and therefore a sufferer, in the days of his flesh, from all the effects that came by Adam's transgression, including the death that passed upon all men, which he shared by partaking of their physical nature (Matt. 1:23; 1 Tim. 3:16; Heb. 2:14; Gal. 4:4; Heb. 2:17).

XI.—That the message he delivered from God to his kinsmen the Jews, was a call to repentance from every evil work, the assertion of his divine sonship and Jewish kingship; and the proclamation of the glad tidings that God would restore their kingdom through him, and accomplish all things written in the prophets (Mark 1:15; Matt. 4:17; 4:20-48; John 10:36; 9:35; 11:27; 19:21; 1:49; Matt. 27:11-42; John 10:24-25; Matt. 19:28; 21:42-43; 23:38-39; 25:14 to the end; Luke 4:43; 13:27-30; 19:11-27; 22:28-30; Matt. 5:17; Luke 24:44).

XII.—That for delivering this message, he was put to death by the Jews and Romans, who were, however, but instruments in the hands of God, for the doing of that which He had determined before to be done—viz., the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore, by a figure, his blood cleanseeth from sin (Luke 19:47; 20:1-16; John 11:45-53; Acts 10:38-39; 13:28-29; 4:27-28; Rom. 8:3; Heb. 10:10; Rom. 3:25; Acts 13:38; 1 John

1:7; John 14:6; Acts 4:12; 1 Peter 3:18; 2:24; Heb. 9:14; 7:27; 9:26-28; Gal. 1:4; Rom. 3:25; 15:8; Gal. 3:21-22; 2:21; 4:4-5; Heb. 9:15; Luke 22:20; 24:28; 46-47; Matt. 26:28).

XIII.—That on the third day, God raised him from the dead, and exalted him to the heavens as priestly mediator between God and man, in the process of gathering from among them a people who should be saved by the belief and obedience of the truth (1 Cor. 15:4; Acts. 10:40; 13:30-37; 2:24-27).

XIV.—That he is a priest over his own house only, and does not intercede for the world, or for professors who are abandoned to disobedience. That he makes intercession for his erring brethren, if they confess and forsake their sins (Luke 24:51; Eph. 1:20; Acts 5:31; 1 Tim. 2:5; Heb. 8:1; Acts 15:14; 13:39; Heb. 4:14-15; John 17:9; Heb. 10:26; 1 John 2:1; Prov. 28:13).

XV.—That he sent forth apostles to proclaim salvation through him, as the only name given under heaven whereby men may be saved (Acts 1:8; Matt. 28:19-20; Luke 24:46-48; Acts 26:16-18; 4:12).

XVI.—That the way to obtain this salvation is to believe the gospel they preached, and to take on the name and service of Christ, by being thereupon immersed in water, and continuing patiently in the observance of all things he has commanded, none being recognized as his friends except those who do what he has commanded (Acts 13:48; 16:31; Mark 16:16; Rom. 1:16; Acts 2:38; 4:1; 10:47; 8:12; Gal. 3:27-29; Rom. 6:3-5; 2:7; Matt. 28:20; John 15:14).

XVII.—That the gospel consists of "the things concerning the Kingdom of God and the name of Jesus Christ" (Acts 8:12; 19:8, 10, 20; 28:30, 31).

XVIII.—That *the things of the Kingdom of God* are the facts testified concerning the Kingdom of God in the writings of the prophets and apostles, and definable as in the next twelve paragraphs.

XIX.—That God will set up a kingdom in the earth, which will overthrow all others, and change them into "the kingdoms of our Lord and his Christ" (Dan. 2:44; 7:13, 14; Rev. 11:15; Isa. 32:1, 6; 2:3, 4; 11:9, 10).

XX.—That for this purpose God will send Jesus Christ per-

sonally to the earth at the close of the times of the Gentiles [Acts 3:20, 21; Psa. 102:16, 21; 2 Tim. 4:1; Acts 1:9, 11; Dan. 7:13].

XXI.—That the kingdom which he will establish will be the kingdom of Israel restored, in the territory it formerly occupied, viz., the land bequeathed for an everlasting possession to Abraham and his seed (the Christ) by covenant (Micah 4:6-8; Amos 9:11, 15; Ezek. 37:21, 22; Jer. 23:3, 8; Gen. 13:14, 17; Heb. 11:8, 9; Gal. 3:16; Lev. 26:42; Micah 7:20).

XXII.—That this restoration of the kingdom again to Israel will involve the ingathering of God's chosen but scattered nation, the Jews; their reinstatement in the land of their fathers, when it shall have been reclaimed from "the desolation of many generations"; the building again of Jerusalem to become "the throne of the Lord" and the metropolis of the whole earth [Isa. 11:12; Jer. 31:10; Zech. 8:8; Ezek. 36:34, 36; Isa. 61:3, 60:15; 62:4; Jer. 3:17; Micah 4:7, 8; Joel 3:17; Isa. 24:23].

XXIII.—That the governing body of the kingdom so established will be the brethren of Christ, of all generations, developed by resurrection and change, and constituting, with Christ as their head, the collective "seed of Abraham", in whom all nations will be blessed, and comprising "Abraham, Isaac, and Jacob, and all the prophets", and all in their age of like faithfulness (Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28, 29; 5:29, 40; Luke 14:14; Matt. 24:34, 46).

XXIV.—That at the appearing of Christ prior to the establishment of the Kingdom, the responsible (namely, those who know the revealed will of God, and have been called upon to submit to it), dead and living—obedient and disobedient—will be summoned before his judgment seat "to be judged according to their works"; and "receive in body according to what they have done, whether it be good or bad" (2 Cor. 5:10; 2 Tim. 4:1; Rom. 2:5, 6, 16; 14:10-12; 1 Cor. 4:5; Rev. 11:18).

XXV.—That the unfaithful will be consigned to shame and "the second death", and the faithful, invested with immortality, and exalted to reign with Jesus as joint heirs of the kingdom, co-possessors of the earth, and joint administrators of God's authority among men in everything (Matt. 7:28; 8:12; 25:20; Dan. 12:2; Gal. 6:8; 5:21; 2 Thess. 1:8; Heb. 10:26-28; 1 Pet. 2:12; Rev. 21:8; Mal. 4:1; Psa. 37:30-38; Prov.

10:25-29; 1 Cor. 15:51-55; 2 Cor. 5:1-4; Jas. 1:12; Rom. 2:7; John 10:28; Matt. 5:5; Psa. 37:9, 22, 29; Rev. 5:9; Dan. 7:27; 1 Thess. 2:12; 2 Pet. 1:11; Rev. 3:21; 2 Tim. 2:12; Rev. 5:10; Psa. 49:7-9; Luke 22:29-30).

XXVI.—That the Kingdom of God, thus constituted, will continue a thousand years, during which sin and death will continue among the earth's subject inhabitants, though in a much milder degree than now (Rev. 20:4-8, 12, 15; Isa. 65:20; Ezek. 44:22, 25; 1 Cor. 15:24, 28).

XXVII.—That a law will be established which shall go forth to the nations for their "instruction in righteousness", resulting in the abolition of war to the ends of the earth; and the "filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea" (Micah 4:2; Isa. 42:4; 11:1-5, 2:4; Hab. 2:14).

XXVIII.—That the mission of the Kingdom will be to subdue all enemies, and finally death itself, by opening up the way of life to the nations, which they will enter by faith, during the thousand years, and (in reality) at their close (1 Cor. 15:25, 26; Rev. 21:4, 20, 12:15; Isa. 25:6-8).

XXIX.—That at the close of the thousand years, there will be a general resurrection and judgment, resulting in the final extinction of the wicked, and the immortalization of those who shall have established their title (under the grace of God) to eternal life during the thousand years (Rev. 20:11-15; 1 Cor. 15:24).

XXX.—That the government will then be delivered up by Jesus to the Father, who will manifest Himself as the "all-in-all"; sin and death having been taken out of the way, and the race completely restored to the friendship of the Deity (1 Cor. 15:28).

DOCTRINES TO BE REJECTED

- 1.—That the Bible is only partly the work of inspiration—or if wholly so, contains errors which inspiration has allowed.
- 2.—That God is three persons.
- 3.—That the Son of God was co-eternal with the Father.
- 4.—That Christ was born with a "free life."
- 5.—That Christ's nature was immaculate.
- 6.—That the Holy Spirit is a person distinct from the Father.
- 7.—That man has an immortal soul.
- 8.—That man consciously exists in death.
- 9.—That the wicked will suffer eternal torture in hell.
- 10.—That the righteous will ascend to the kingdoms beyond the skies when they die.
- 11.—That the devil is a supernatural personal being.
- 12.—That the Kingdom of God is "the church."
- 13.—That the Gospel is the death, burial, and resurrection of Christ merely.
- 14.—That Christ will not come till the close of the thousand years.
- 15.—That the tribunal of Christ, when he comes, is not for the judgment of saints, but merely to divide among them different degrees of reward.
- 16.—That the resurrection is confined to the faithful.
- 17.—That the dead rise in an immortal state.
- 18.—That the subject-nations of the thousand years are immortal.
- 19.—That the law of Moses is binding on believers of the Gospel.
- 20.—That the observance of Sunday is a matter of duty.
- 21.—That baby-sprinkling is a doctrine of Scripture.
- 22.—That "heathens", idiots, pagans, and very young children will be saved.
- 23.—That man can be saved by morality or sincerity, without the Gospel.
- 24.—That the Gospel alone will save, without the obedience of Christ's commandments.
- 25.—That a man cannot believe without possessing the Spirit of God.
- 26.—That men are predestined to salvation unconditionally.
- 27.—That there is no sin in the flesh.

- 28.—That Joseph was the actual father of Jesus.
- 29.—That the earth will be destroyed.
- 30.—That baptism is not necessary to salvation.
- 31.—That a knowledge of the truth is not necessary to make baptism valid.
- 32.—That some meats are to be refused on the score of uncleanness.
- 33.—That the English are the ten tribes of Israel, whose prosperity is a fulfilment of the promises made concerning Ephraim.
- 34.—That marriage with an unbeliever is lawful.
- 35.—That we are at liberty to serve in the army, or as police constables, take part in politics, or recover debts by legal coercion.

THE COMMANDMENTS OF CHRIST

- 1.—Love your enemies: do good to them that hate you (Matt. 5:44).
- 2.—Resist not evil: if a man smite thee on one cheek, turn to him the other also (Matt. 5:39, 40).
- 3.—Avenge not yourselves: rather give place unto wrath, and suffer yourselves to be defrauded (Rom. 12:18-19; 1 Cor. 6:7).
- 4.—If a man take away thy goods, ask them not again (Luke 6:29-30).
- 5.—Agree with your adversary quickly, submitting even to wrong for the sake of peace (Matt. 5:25; 1 Cor. 6:7).
- 6.—Labour not to be rich; be ready to every good work, give to those who ask: relieve the afflicted (1 Tim. 6:8; Rom. 12:13; Heb. 13:16; Jas. 1:27).
- 7.—Do not your alms before men: let not thy left hand know what thy right hand doeth (Matt. 6:1-4).
- 8.—Recompense to no man evil for evil: overcome evil with good (Rom. 12:17).
- 9.—Bless them that curse you: let no cursing come out of your mouth (Matt. 5:44; Rom. 12:14).
- 10.—Render not evil for evil, or railing for railing, but contrariwise, blessing (1 Pet. 3:9).

- 11.—Pray for them that despitefully use you and afflict you (Matt. 5: 44).
- 12.—Judge not; judge not; complain not; condemn not. (Jas. 5: 9; Matt. 7: 1).
- 13.—Put away anger, wrath, bitterness, and all evil speaking (Eph. 4: 31; 1 Pet. 2: 1).
- 14.—Confess your faults one to another (Jas. 5: 16).
- 15.—Be not conformed to this world: love not the world (Rom. 12: 2; 1 John 2: 15).
- 16.—Do not all ungodliness and worldly lusts. If thy right hand offend thee, cut it off (Tit. 2: 12; Matt. 5: 30).
- 17.—Servants, be faithful, even to bad masters (Eph. 6: 5-8).
- 18.—Mind not high things, but condescend to men of low estate (Rom. 12: 16).
- 19.—Owe no man anything (Rom. 13: 7-8).
- 20.—In case of sin (known or heard of) speak not of it to others, but tell the offending brother of the matter between thee and him alone, with a view to recovery (Matt. 18: 15; Gal. 6: 1).
- 21.—Love the Lord thy God with all thy heart (Matt. 22: 37).
- 22.—Pray always; pray with brevity and simplicity; pray secretly (Luke 18: 1; Matt. 6: 7).
- 23.—In everything give thanks to God and recognize Him in all your ways (Eph. 5: 20; Prov. 3: 6).
- 24.—As ye would that men should do to you, do ye also so to them (Matt. 7: 12).
- 25.—Take Christ for an example and follow in his steps (1 Pet. 2: 21).
- 26.—Let Christ dwell in your heart by faith (Eph. 3: 17).
- 27.—Esteem Christ more highly than all earthly things: yea, than your own life (Luke 14: 26).
- 28.—Confess Christ freely before men (Luke 12: 8).
- 29.—Beware lest the care of life or the allurements of pleasure weaken his hold on your heart (Luke 21: 34-36; Matt. 24: 44).
- 30.—Love thy neighbour as thyself (Matt. 22: 39).
- 31.—Exercise lordship over no one (Matt. 23: 10-12).
- 32.—Seek not your own welfare only, nor bear your own burdens merely, but have regard to those of others (Phil. 2: 4; Gal. 6: 2).
- 33.—Let your light shine before men: hold forth the word of life. Do good to all men as ye have opportunity (Matt. 5: 16; Phil. 2: 16; Gal. 6: 10).

- 34.—Be blameless and harmless, as the sons of God in the midst of a crooked and perverse generation (Phil. 2: 15).
- 35.—Be gentle, meek, kind-hearted, compassionate, merciful, forgiving (2 Tim. 2: 24; Tit. 2: 2; Eph. 4: 32).
- 36.—Be sober, grave, sincere, temperate (Phil. 4: 5; 1 Pet. 1: 13; 5: 8).
- 37.—Speak the truth every man with his neighbour: put away all lying (Eph. 4: 25).
- 38.—Whatsoever ye do, do it heartily as unto the Lord, and not unto men (Col. 3: 23).
- 39.—Be watchful, vigilant, brave, joyful, courteous and manly (1 Cor. 16: 13; Phil. 4: 4; 1 Thess. 5: 6-10).
- 40.—Be clothed with humility: be patient toward all (Col. 3: 12; Rom. 12: 12).
- 41.—Follow peace with all men (Heb. 12: 14).
- 42.—Sympathize in the joys and sorrows of others (Rom. 12: 15).
- 43.—Follow after whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseful (Phil. 4: 8).
- 44.—Refrain utterly from adultery, fornication, uncleanness, drunkenness, covetousness, wrath, strife, sedition, hatred, emulation, boasting, vainglory, envy, jesting, and foolish talking (Eph. 5: 3-4).
- 45.—Whatever you do, consider the effect of your action on the honour of God's name among men. Do all to the glory of God (1 Cor. 10: 31; 3: 17).
- 46.—Reckon yourselves dead to all manner of sin. Henceforth live not to yourselves, but to him who died for you, and rose again (Rom. 6: 11; 2 Cor. 5: 15).
- 47.—Be zealous of good works, always abounding in the work of the Lord, wearying not in well-doing (Tit. 2: 14; Gal. 6: 9).
- 48.—Speak evil of no man (Tit. 3: 2).
- 49.—Let the word of Christ dwell in you richly (Col. 3: 16).
- 50.—Let your speech be always with grace, seasoned with salt (Col. 3: 8; 4: 6).
- 51.—Obey rulers; submit to every ordinance of man for the Lord's sake (Tit. 3: 1).
- 52.—Be holy in all manner of conversation (1 Pet. 1: 15-16).
- 53.—Give no occasion to the adversary to speak reproachfully (1 Tim. 5: 14).

ONE FAITH - MANY CHURCHES

Chalcedonian summary of the "one faith"
453 contrasted to that of the church

1. There is "one God and Father of (ex) 1:1, who is above all," who only hath eternality. . . . Eph. 4:6; 1 Tim. 6:16; Tit. 2:3; 1 Cor. 8:4-6; Ps. 43:10-12
2. Jesus, only pre-embodied in God's plan, heretofore contrary to ecclesiastical teaching, now came completely in the flesh. 2 John 1:1-3; Rev. 1:3; Jer. 23:5
3. The Holy Spirit is the power of God. . . . Isa. 61:2; Acts 8:12-19; 1 & 11 Tim. 1:12
4. Whosoever in the flesh is "eternally lost," paid, but "immortal" in God's gift. 2:17; Gal. 3:12; Ps. 146:4; Jer. 31:9
5. All the dead are utterly resurrection. Gal. 6:9; Eccl. 3:19; Ps. 49:12; 148:8
6. God never promised heaven to anyone. . . . 4:13; Gen. 12:17; Acts 2:34; Jo. 3:12
7. The messiah, Israel's messiah. Mt. 5:5
8. The kingdom of God will be established, which when Christ returns. 2 Tim. 4:1
9. Jesus will personally reign as David's throne in Jerusalem, Israel. Lk. 1:32-33
10. Jesus died destroying King sin while declaring God's righteousness in calling him. He is an representative of us
11. The sacrifice of him in Egypt. . . . 2:25-26; 2:18-21; 4:1-5; 8:13; Heb. 2:14
12. The "one baptism" is complete immersion. . . . Gal. 3:27; 1 Peter 3:1
13. The Holy Spirit, given, ceased when the law was completed at the end of the 4th century. 1 Cor. 13:8; Acts 8:14, 15
14. The Sabbath was done away under Christ. 1:3-15; Gal. 4:9-10; Mt. 18:2, 6
15. All believers partake of the bread and wine in memory of Jesus. 1 Cor. 11:26
16. The Bible is God's only revelation. . . . 2 Tim. 3:16, 17; Rev. 22:19
17. The devil is a spirit of angry, human class. . . . Job. 1:7; 2:9; 1 Tim. 3:1
18. The return of the Jews to Israel is a trial for God's people. . . . 13:1-26
19. The "Antichrist" today is the Pope, and a "Christendom" is the force they will make Christ for their idea of Christ, who has returned and delivered him from Israel. . . . Eccl. 38; Ps. 2:1, 48

Roman Catholic (the mother church) teaches:

1. The Trinity: a tri-ty-compounded God.
2. The personal pre-existence of Jesus Christ, therefore he did not come completely in the flesh.
3. The Holy Spirit is a person.
4. The immortality of the soul.
5. After death, torment in a fiery eternal hell.
6. Heaven is the eternal home of the righteous.
7. The final destruction of the planet earth.
8. The Kingdom of God is the "Church."
9. Christ now sits on David's throne in heaven.
10. Christ died as a substitute to appease God.
11. The sprinkling of infants is baptism.
12. The Holy Spirit gifts or anointing are available only.
13. A fast on seventh day, Sabbath keeping.
14. The breaking of bread and drinking of wine ("Communion") not required for all believers.
15. The Bible is not the only authority - "spiritual" leaders today have the final authority.
16. A supernatural fallen archangel devil.
17. The return of the Jews to Israel has nothing to do with fulfilling prophecy today.
18. A future "antichrist" will reveal himself in Jerusalem as a world ruler - who is to build a temple in Jerusalem after destroying the B'nai B'rith who will attack Israel.

The following sects are easily identified as the "heretic" and "abominations" of the Romish mother - (number correspond)

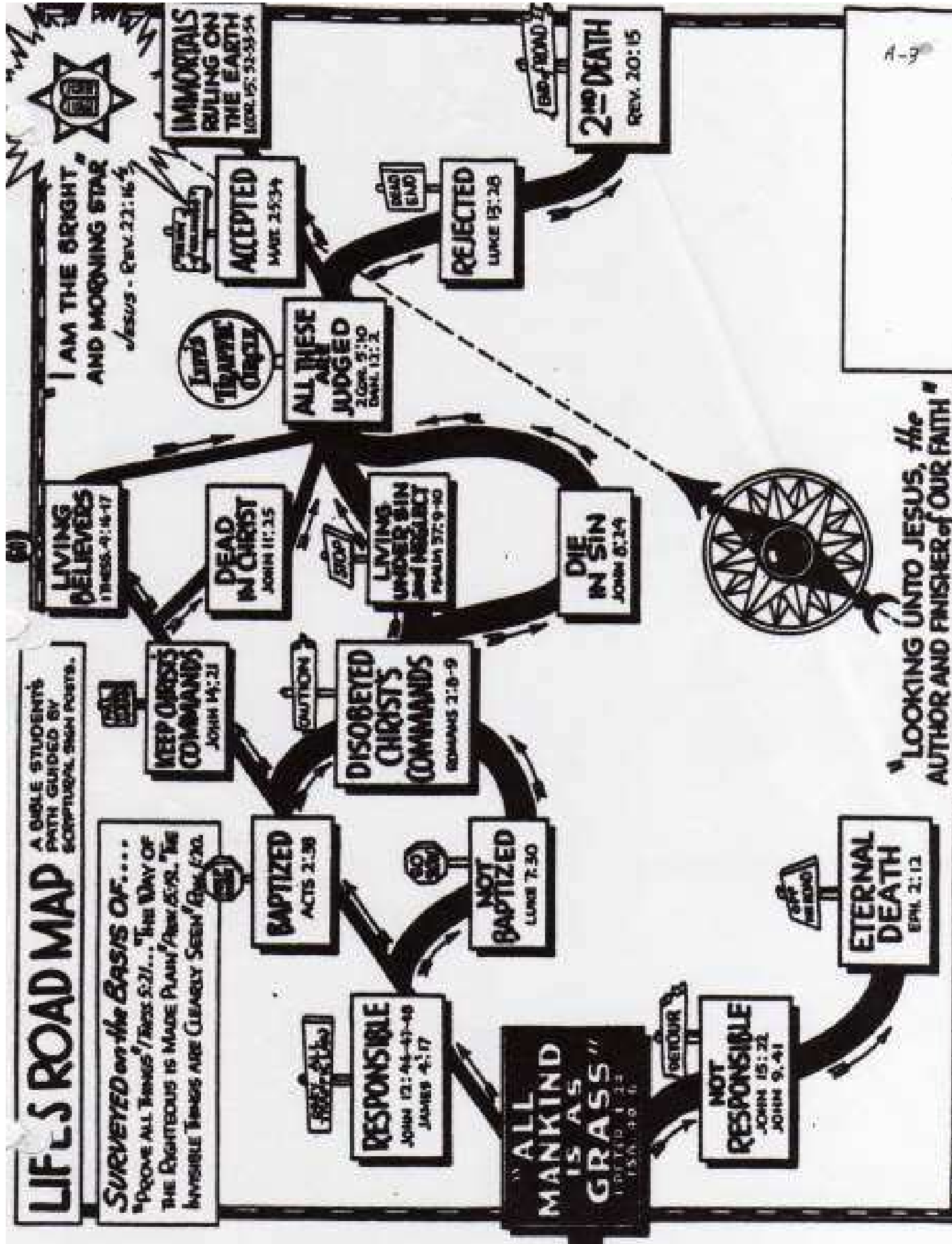
- Assemblies of God, Pentecostal, Pilgrim Holiness, Am. Nazarene. 1, 2, 3, 4, 5, 6, 7, 10, 12, 13, 15, 16, 18.
- Church of God, Christian & Missionary Alliance, and Baptist. 1, 2, 3, 4, 5, 6, 7, 10, 12, 13, 15, 16, 18.
- Plymouth Brethren, United Brethren, and New Apostolic. 1, 2, 3, 4, 5, 6, 7, 10, 12, 13, 15, 16, 18.
- Churches of Christ. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 16, 17.
- Disciples of Christ. 2, 4, 5, 6, 7, 8, 9, 10, 16, 17.
- Eastern Orthodox, Episcopal Anglican, Church of England, and Lutheran. 1 to 13, 15, 16, 17.
- Methodist, Mission, and United Church of Christ (Congregationalist). 1 to 13, 15, 16, 17.
- Jehovah's Witnesses (International Bible Students). 2, 6, 8, 9, 10, 12, 14, 15, 16, 17.
- Mormon Church of Jesus Christ of Latter-day Saints. 1, 2, 3, 4, 5, 6, 7, 10, 12, 13, 14, 15, 16, 18.
- Mennonite. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 15, 16, 17.
- Presbyterian, Reformed Church, and United Church of Canada. 1 to 13, 15, 16, 17.
- Quakers (Friends). 1 to 10, 12, 14, 15, 16, 17.
- Salvation Army. 1 to 7, 10, 12, 13, 14, 15, 16, 18.
- Seventh Day Adventist. 1, 2, 3, 4, 5, 6, 7, 10, 12, 13, 15, 16, 17.
- Worldwide Church of God (Ambassador College). Anomian group. 2, 10, 12, 13, 14, 15, 16, 18.

(I found the information which pertains to some of these Catholic doctrines, please view page 1.)

LIFE'S ROAD MAP

A BIBLE STUDENT'S
PATH GUIDED BY
SCRIPTURAL SIGN POSTS.

SURVEYED on the BASIS OF....
"PROVE ALL THINGS / TESTS 5:21..." THE WAY OF
THE RIGHTEOUS IS MADE PLAIN / ROM 15:13. "THE
INVISIBLE THINGS ARE CLEARLY SEEN" / ROM 1:20.



"LOOKING UNTO JESUS, *the*
AUTHOR AND FINISHER OF OUR FAITH"

In chap. 8 another "sign" was given to Ahaz. Another child would be born, this time to the prophetess. He, too, would have a fore-determined name—*Isaiah-shai*. *Isaiah-shai*, and, before he should be able to say "father" or "mother", both Syria and Ephraim should be spoiled by the king of Assyria.

2.—THE FUTURE.

In chap. 9.8 there is a third sign, and again it is a child. It is a sign connected with the *future*; or rather one that connects the first sign with this and with the future.

"Unto us a child is born,
Unto us a son is given."

This child is also forenamed, and the name is "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace". And the prophecy closes by declaring that His kingdom shall have no end; and shall be associated with the throne of David.

There were, altogether, four "children" who were set "for signs and for wonders in Israel by the Loan of hosts" (8. 18). Two were only "signs", but two were "wonders", and they are given, and placed, in alternate correspondence.

A [Susan-Joshua, 7. 2 (The son of the Prophet), a
"sign".

10 | Instrument, T. 14, a "wandering"

A | MAHER-SHALAL-HASH-BAZ, 8. 1-3 (The son of the Prophet), a "sign".

U | "Wonderful", &c. 9. 0. 7. 1 "wonder".

Does not this point to the fact that the child of chap. 7, 14 is to be associated with the child of chap. 9, 17 and, though it was a "sign" of events then transpiring, those events did not and could not exhaust it or the "wonders" to which it pointed.

The names also of these "children" are signs. The meaning of the name Isaiah was itself a sign of that salvation of Jehovah of which he prophesied.

1. **SUBAR-JAHUS** (7.3) intent the repentant shall return, i.e. repent, and stay upon Jehovah, and wait for Him.

H. IMAMURA (7, 14) told of the fact that salivations

would come to Israel only when God with us should be
 love as a blessed and glorious reality.

III. MATTHEW-EMMANUEL-MASTI-BAN (8. 1-4) tells of the Assyrian Ananias to make a pray and spell of the nation, and reveals the need of the salvation of Jehovah. That, too, was only partially fulfilled. For there is another who is called "the Assyrian", and in Dan. 9. 26 is called "the prince that shall come" (cp. Isa. 14. 25). He will Anster to make a pray of the nation; but there is yet another—Emmanuel, the Prince of the Covenant—"Who will destroy him, and bring in, for Israel, soul and eternal salvation. His name is called."

iv. "Wonderful"—"The Prince of Peace."

3.—THE PATIENT.

But what is happening now—as a present application of this great prophecy? What else is signified by these "signs"? Jehovah has been hiding His face from the house of Jacob (8:17). What is this "stone of stumbling"? What is this "rock of offence to both the houses of Israel" which causeth the Lord to hide His face? Is it not the rejection of Messiah as the Immanuel of Isa. 7:14? And is He not the "Child born" of chap. 9, v. 7?

Thus, (1) in this first use of His own prophecy (Isa. 7:14) in Matt. 1:23, 25, the Holy Spirit takes the words out of their original combinations to which their first utterance refers.

(2) The propensity is then resolved into its elements, and by the same Spirit Who gave it, the elements are re-combined in accordance with the Divine purpose.

(3) He takes up the threads of the whole prophecy (Isa. 7, 30; 9, 7), and shows that the original circumstances did not allow of the complete fulfilment at the time the words were spoken and written; and finally,

(4) He connects the names and meanings with prophetic truth, and shows that even these looked forward to times and scenes far beyond their original use; so that even the **IMMANUEL** of 7. 14 which was fulfilled in Matt. 1. 22, 23 did not exhaust the **IMMANUEL** of Isa. 8. 18, which is yet future according to Luke 1. 31, 32.

PREPOSITIONS

For the true understanding of the New Testament a knowledge of the Greek Prepositions is indispensable.

They might be exhibited in groups, or according to the Cases¹ of the Nouns which they govern, or according to their geometrical relations to a line, a superficies, and a solid, or according to the relative frequency of their occurrences.² But we have given them below in their alphabetical order, so that they may be more readily found by the reader.

They are eighteen in number, and may thus be defined:—

5. *ana* governs only one case (the Accusative), and denotes *ap. upon*, formed from *and* (as *hata* is from *hata*, with which *ana* stands in direct antithesis). In relation to vertical lines it denotes the *top*. With numerals it is used as a distributive (Matt. 20, 3, 10, Luke 9, 3, John 2, 6), also adverbially (Rev. 21, 3).

ii. *anti* governs only and case (the Genitive), and denotes *over against*, or *opposite*. Hence it is used as instead of or in the place of (e.g. Matt. 2: 20. Luke 11: 11); and denotes *equivalence* (e.g. Matt. 30: 28. Heb. 12: 18. 1 Pet. 3: 9), while *super* (No. xvii, below) denotes

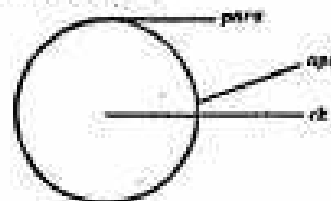
¹ The Cases governed by the Propositions stand in the following proportions: Qualities, 17; Accusatives, 19; and Verbs, 13, according to Helling (Schuler's *Arithmetik*, No. 16 (1901), p. 13).

On p. 98 of his *Grammar of N. E. Greek*, Professor J. H. Boulton gives a list as follows:—If we represent unity, the order of the frequency of the other Propositions work out thus: *ele*, 61; *ek*, 54; *epi*, 52; *pro*, 55; *dia*, 53; *apo*, 54; *kata*, 47; *meta*, 47; *para*, 47; *hyper*, 68; *para*, 49; *hyper* = 64; *anti*, 64; *pro*, 61; and, 40; and *anti*, 40.

In the interest of, or on behalf of (Luke 8: 28, John 17: 14)

iii. *anuph* is used only in composition in the N.T. and is rare in Classical Greek. It denotes about, or around. Used of a solid, it denotes both sides.

iv. *apo* governs only one case (the Genitive), and denotes motion from the surface of an object, as a line drawn from the circumference; it thus stands in contrast with *et* (No. vii. below), which denotes a line drawn from the centre; while *pura* denotes a line drawn as a tangent line—



Hence, it is used of motion away from a place (e.g. Matt. 3: 36; 9: 1; Acts 15: 38); marking the distance which separates the two places, or the interval of time between two events (e.g. Matt. 10: 4; Acts 20: 14). It also marks the origin or source whence anything comes, such as birth, descent, residence (e.g. Matt. 2: 3; 13: 1; 21: 1; Acts 10: 23; 17: 33), or of information (e.g. Matt. 7: 13).

And may consequently be used of deliverance or passing away from any state or condition (e.g. Matt. 1. 21; 14. 2. Mark 6. 14. Acts 13. 2: 14. 15. Heb. 6. 13).

APPENDIX 104: PREPOSITIONS (cont.).

It would thus differ from *apo* (No. xviii, below), which would imply a cause immediate and active, while *apo* would imply a cause virtually passive, and more remote.

v. *dia* governs two cases (the Genitive and Accusative).

1. With the Genitive it has the general sense of *through*, as though dividing a surface into two by an intersecting line. It includes the idea of *proceeding from* and *passing out* (e.g. Mark 11. 12. 1 Cor. 2. 12. 1 Tim. 2. 15. 1 Pet. 3. 18). Cf. *diameter*.

In a temporal sense; after an interval (Matt. 26. 47. Mark 2. 1. Gal. 2. 1).

From the idea of *space* and *time* *dia* (with the Gen.) denotes any cause *by means of* which an action passes to its accomplishment (e.g. Matt. 1. 22. John 1. 9. Acts 3. 18. 1 Cor. 10. 1. 2 Cor. 9. 12); hence, it denotes the passing through whatever is interposed between the beginning and the end of such action.

2. With the Accusative it has the sense of *on account of*, or *because of* (e.g. Matt. 27. 18. Mark 2. 27. Rev. 4. 11), indicating both the exciting cause (Acts 12. 20. Rom. 6. 21. 1 Cor. 11. 16), the impulsive cause (e.g. John 12. 4. Rom. 4. 21; 13. 12. Heb. 2. 18), or the prospective cause (Rom. 6. 19; 8. 11; 14. 12. Heb. 5. 9).

vi. *eis* governs only one case (the Accusative). Euclid uses *eis* when a line is drawn to meet another line, at a certain point. Hence, it denotes motion *to* or *unto* an object, with the purpose of reaching or touching it (e.g. Matt. 2. 11; 3. 10. Luke 3. 14. Acts 15. 16).

From this comes the idea of the object toward which such motion is directed (e.g. Matt. 18. 30, 35. 1 Cor. 12. 13. Gal. 3. 27); and *for*, or *with respect to* which such action or movement is made.

In contrast with *eis*, *pros* (No. xv, below) may mark one object as the means of reaching an ulterior object which is denoted by *eis* (e.g. John 8. 24. Rom. 5. 1. Eph. 4. 13). It is the opposite of *ek* (No. vii), below.

vii. *ek* governs only one case (the Genitive), and denotes motion from the interior. See under *apo* (No. iv, above, and diagram there). It is used of time, place, and origin. It means *out from*, as distinguished from *apo* (No. iv, above), which means *off*, or *away from*. *Ek* marks the more immediate origin, while *apo* marks the more remote origin; of expressing the intermediate meanings.

viii. *en* governs only one case (the Dative), and denotes being or remaining *within*, with the primary idea of rest and continuance. It has regard to place and space (e.g. Matt. 10. 16. Luke 3. 14), or sphere of action (e.g. Matt. 14. 2. Rom. 1. 3, 7; 6. 4).

It is also used for the efficient cause as emanating from within, and hence has sometimes the force of *by*, denoting the instrument, *with*, passing on to union and fellowship; as denoting inclusion, and *among* (No. xvi, below) denoting conjunction. *En* denotes also continuance in time (Matt. 2. 1; 27. 40. John 11. 19).

2. with plural or collective sense—among.

ix. *epi* governs three cases (the Genitive, Dative, and Accusative), and denotes *superposition*.

1. With the Genitive it denotes *upon*, as proceeding or springing from, and answers to the question—*Where?* (e.g. Matt. 9. 2; 10. 27. Mark 8. 4. Luke 22. 30. John 8. 11).

With the idea of locality it conveys the sense, in the presence of (e.g. Matt. 28. 14. Mark 13. 2. Acts 24. 12. 1 Cor. 5. 1).

With the idea of time, it looks backward and upward, e.g. "in the days of" (Matt. 1. 11. Heb. 1. 2).

With the idea of place, it denotes dignity and power (e.g. Matt. 23. 2. Acts 12. 21. Rom. 9. 5. Rev. 4. 10).

2. With the Dative it implies actual superposition, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mark 8. 26, 28, 30), or

moral (e.g. Matt. 18. 13. Mark 2. 8). Both senses occur in 1 Thess. 3. 2.

Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Eph. 2. 10), and sometimes including the result (e.g. 2 Tim. 2. 14).

3. With the Accusative it implies the downward pressure on that upon which a thing rests; active motion being suggested (e.g. 2 Cor. 3. 13. 1 Tim. 5. 8).

Hence, it denotes any extended motion downward (Matt. 13. 4; 18. 13; 19. 28; 27. 40) from heaven to earth (Mark 4. 30. Acts 11. 16. 2 Cor. 12. 9).

Compared with *pros* (No. xv, below), *epi* marks the motion, the direction to be taken, while *epi* (with Acc.) marks the point to be reached.

This downward pressure may be that of the mind, or feeling (e.g. Matt. 26. 21; 27. 42. Heb. 8. 2. 1 Pet. 1. 12).

For the difference between *eis* (No. vi, above) and *epi* (with the Acc.) see Rom. 9. 21, "one vessel unto *eis* honour", and v. 23, "riches of glory on *epi* the vessels of mercy".

x. *kata* governs two cases (the Genitive and Accusative), and denotes two motions, vertical and horizontal.

1. With the Genitive it denotes vertical motion, the opposite of *an* (No. i, above), descent, or detraction from a higher place or plane (e.g. Matt. 8. 28. Mark 5. 12); and direction to, or against (e.g. Mark 9. 45. John 18. 26. Acts 24. 21. 2 Cor. 13. 4).

2. With the Accusative it denotes horizontal motion, along which the action proceeds (e.g. Luke 3. 20; 10. 23. Acts 5. 14; 8. 28. Phil. 3. 14). Sometimes it includes the purpose or intention (e.g. 2 Tim. 1. 1; 4. 2. Tit. 1. 1). In this connection *eis* (No. vi, above, 2 Tim. 4. 14) marks the more immediate purpose, *pros* (No. xv, 2. Eph. 4. 12. Philom. 4) the ultimate purpose; and *kata* (No. x, 2) the destination to be reached. It has regard to the duration of the motion (e.g. Matt. 27. 13. Heb. 3. 6) and the accordance, conformity or proportion of the two things which such motion thus connects (e.g. Matt. 16. 27; 23. 3; 23. 18. Luke 2. 29).

xi. *syn* governs two cases (the Genitive and the Accusative), and denotes association and companionship *with*. It thus differs from *an* (No. xvi, below), which denotes proximity *to*, and hence conjunction or coherence.

Compare Eph. 6. 21 (*syn*) with Eph. 4. 21 (*an*); and 1 Thess. 3. 12 (*syn*) with Col. 3. 2 (*an*).

1. Hence *syn*, with the Genitive, denotes *among*, *amid* (e.g. Matt. 26. 24. Mark 1. 21. Rev. 12. 1), or *in company with* (e.g. Matt. 9. 12. John 11. 21. 1 Thess. 1. 7. Rev. 14. 12).

It refers specially to the mental disposition with which an action is performed (e.g. Matt. 13. 31. Mark 2. 2. Luke 1. 20; 9. 42. John 8. 28. 2 Cor. 7. 13).

2. With the Accusative it means *after*, always in connection with *time* (e.g. Matt. 17. 1; 26. 22. John 13. 7. Heb. 4. 7; 7. 26).

xii. *para* governs three cases (Gen., Dat., and Acc.), and the uniform meaning is *beside*, or *alongside of*. See *apo*, No. iv, above, and cp. diagram there.

1. With the Genitive it denotes *from beside*, implying the source from which anything proceeds (e.g. Matt. 2. 4; 21. 42. Luke 3. 1; 8. 39. Acts 26. 16. Phil. 4. 14).

As distinguished from *apo* (No. xviii, below) it denotes the general sense of motion, while *apo* marks the special source or efficient cause of such motion.

As distinguished from *apo* (No. iv, above) it marks the motion from a person (e.g. Matt. 2. 13), while *apo* may imply motion from a place (e.g. Matt. 2. 1).

2. With the Dative it denotes rest *beside* and at a person, place, or thing, expressing rest and position there (e.g. John 13. 23. Acts 9. 43); laid up *with*, or in store *with* (e.g. Matt. 6. 1. Luke 1. 30), or proximity *to* (e.g. Matt. 22. 23. Col. 4. 10).