

ADDENDUMS

The following section includes addendums to the chapter materials of the Atlas of Biblical Theology. These are designed to provide advanced and more detailed information to the aggressive student of the Word of God. In addition, this information will provide crucial documentation so as to substantiate the chapter materials.

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The Addendums will often include the writer's exegesis of certain Scriptures and the documentation of his sources. Below is the "Source Legend" for the various study tools and books referred to in the context of such exegesis:

AG - Arndt and Gingrich - Greek-English Lexicon of the New Testament

TDOT - Botterweck - Theological Dictionary of the Old Testament

NIDNT - Brown - New International Dictionary of the New Testament

HELOT - Brown, Driver, Briggs - Hebrew-English Lexicon of the Old Testament

SMTNTG - Burton - Syntax of the Moods and Tenses in New Testament Greek

TUTH - Driver - Treatise On The Use Of The Tenses In Hebrew

BHOT - Edersheim - Bible History of the Old Testament

HCL - Gesenius - Hebrew And Chaldee Lexicon

GHG - Gesenius - Hebrew Grammar

SOT - Girdlestone - Synonyms of the Old Testament

NEDOT - Unger - Nelson's Expository Dictionary of the Old Testament

Source Legend for computerized books:

rk - Comments by Dr. Ron Killingsworth

rbt - R. B. Thieme, Jr.

TWOT - Theological Word Book of the Old Testament, Harris, Archer, Wiltke

VINE - Expository Dictionary of Old & New Testament Words

Addendum A1

PRINCIPLES OF HERMENEUTICS

I. Definition and Description

- A. Hermeneutics is the science and art of Biblical interpretation. A thorough knowledge of hermeneutics preserves us from the folly and error of the use of faulty principles in coming to an understanding God's word.
- B. Based on the Doctrine of Inspiration,^G and the Doctrine of Verbal Plenary Inspiration^G, it is established that the Christian Scriptures, the Bible, is the divinely inspired Word of God. (11 Ti. 3:16)
- C. Rules which apply to Biblical Hermeneutics:
 1. Primary Assumptions: God exists and He has revealed Himself to man through His Word — the truth. (Jn. 17:17)
 2. Primary Need: Since God has revealed Himself in every "jot and tittle," man must ascertain what God has said by means of determining the legitimate interpretation and meaning of the written Word of God. The only exception to this rule occurs when Believers find themselves living under historical "uncompleted canon conditions."^G [**→Spiritual Gifts - p. unknown at publishing of chapter one.**]
 3. Secondary Need: To bridge the language, cultural, and historical gaps between present minds and understanding and that of the Biblical writers.
- D. Thus, the vital importance of hermeneutics to assist in this process is apparent.
 1. The word "hermeneutics" probably originates from the Greek god Hermes who was the messenger for all the other gods of the Greek pantheon. His responsibility to transmit and interpret communications from the gods to fortunate or unfortunate recipients is representative of the manner in which the term is used of those who would interpret the Christian Scriptures toward the benefit of others.
 2. Hermeneutics is considered a science because it has rules which have been classified into an orderly system. Hermeneutics becomes an art as a good interpreter learns how to apply the rules.
 3. Exegesis is the technical term which represents the application of the principles of hermeneutics with a view to arrive at a correct understanding of the Biblical text, thus, learning what God intended for us to

know about Himself and His grace plan for man.

II. Sensible Guidelines for Qualifications of the Interpreter:

- A. The interpreter of the Word of God must be a believer in the Lord Jesus Christ. (Jn. 3:3)
- B. The interpreter of the Word of God must be in the "spiritual state."^G (Eph. 5:18; 1 Co. 2:11-12; Ac. 6:3)
- C. The interpreter of the Word of God must have a passionate desire to know the actual meaning of the Word of God, rather than being willing to cater to what one wishes it said. (11 Ti. 2:2,15)

11 Timothy 2:2

"And what things (doctrinal teachings) you have heard from me, along with many theological students, those same things you must deposit with faithful men, who by their very nature as potential pastors, shall be qualified to teach other believers also."

11 Timothy 2:15

(Addressed primarily to the Pastor-Teacher, but the principle applies to all believers.)

Strive (Instruction to Timothy to stick with his "knitting," i.e., to simply study and teach the Word with every Divine Operating Asset that is made available to him.) ***to present yourself approved to God,*** (Notice: It is totally out of line for the "minister" to be in the act of habitually attempting to please people, including his own congregation; his only mission is to meet the inscripturated norms and standards for his Gift and Office.) ***a teacher*** (This is the primary function of and purpose of the office and gift of Pastor-Teacher.) ***not put to shame,*** (That which puts to shame is now explained, i.e., by not doing the following:) ***accurately and skillfully exegeting the word with reference to its truth.*** (The principle of accurate and skillful application of Bible Doctrine by the sheep is only possible as they are led by their shepherd who will do likewise.)

- D. The interpreter of the Word of God must, above all, remain occupied^G with the Lord Jesus Christ and never begin to pay attention to the power, wealth or myths of men. (Prov. 1:7; 15:33)

Proverbs 1:7

The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.

Proverbs 15:33

The fear of the Lord is the instruction from wisdom, and before honor comes humility.

- E. The interpreter of the Word of God must retain a Grace Oriented mental attitude. (Ja. 4:6; 1 Pe. 5:5)

III. Basic Principles or Rules of Interpretation.

[See: Ramm, pp. 107-128 in bibliography below.]

A. The Principle of the Priority of the Original Languages:

1. Without an academic ability to go to the original languages, the interpreter must rely on secondhand information which may or may not be reliable.
2. Any translation of the original can only be trustworthy and useful to the extent that it accurately and factually interprets the intent and content of the original language of the writer.
3. The doctrines of the Christian Faith cannot be established on anything less than what the original languages communicate.

B. The Principle of the Accommodation of Revelation:

1. God has used things common to humans to reveal Himself — human language, human thought-forms, human frame of reference, and objects of human experience.
2. Revelation is, therefore, anthropomorphic, that is, God has used and attributed to Himself human characteristics which He does not really possess in order to accommodate human experience and aid the finite mind in understanding divine thought. e.g., (Ex. 3:20) "***I will stretch out my hand and smite Egypt...***"
3. Revelation is also anthropopathic, that is, God has used and attributes to Himself human emotions, feelings, passions, etc., which He does not really possess in order to accommodate human experience and aid the finite mind in understanding divine thought. e.g., (Ro. 9:13) "***Jacob have I loved, but Esau have I hated.***"
4. The Scripture itself reveals that God is a spirit and obviously does not have a human body with hands, feet, eyes, or arms. Neither does He hate nor become jealous, angry nor even unhappy. This is simply language of accommodation to help the finite creature to understand the infinite mind of God. (Jn. 1:18; 4:14)

C. The Principle of Progressive Revelation:

1. The principle of "progressive revelation" does not mean that the truths of the Christian Faith are an evolutionary process as per "Social Darwinism" — That man starts with an impersonal "mana" that gradually evolves to monotheism as society becomes more and more complex.
2. Progressive revelation means that God has always taken the initiative in grace to reveal

Himself to man and that revelation has gone from a theological infancy in the Old Testament to full maturity in the New Testament. However, God has always been the one true and living God that is revealed at various levels of cognizance.

3. The Old Testament was partial and elementary, consisting of material symbols and shadows picturing the reality that was to come in Christ. However, the New Testament is the full, complete revelation as Christ came and revealed the Father fully. (Heb. 3:1-3)
4. This means that there were certain things that the Old Testament believer could not understand which the New Testament Believer takes for granted. e.g., (1 Pe. 1:10-12) — Peter notes that the Old Testament prophets often wrote of things that even they themselves did not understand at the time.
5. It also means that the Bible is still an untapped source of wealth to the modern man who will search for its treasure.

D. The Principle of Historical Propriety:

1. By "propriety" it is meant that the interpreter must understand the historical sense surrounding the passage. This is called the *zeitgeist* or "spirit of the times" with which the interpreter must be thoroughly familiar.
2. This principle is called "isagogics." It means that the Bible must be interpreted in the framework of its own historical setting, i.e., in the time in which it was written. Things like authorship, time of writing, place of writing, customs, surrounding culture, geography, etc., must be weighed in determining what was said and thought by the writer as well as what would have been understood by the recipients.
3. The key to understanding the importance of "historical propriety" is for the interpreter to understand that he must put himself in the shoes of a person of that day and time, and then he may well be able to tell us what went on, hence, what was meant by the writer.

4. If confronted with two choices, the wise interpreter will go with the interpretation that would be most obvious to the comprehension of the hearers or original readers.

E. The Principle of Ignorance:

1. When a passage is puzzling, obscure, or difficult, for whatever reason, and does not lend itself to clear interpretation, the wise interpreter must teach his tongue to say, "I do not know."

2. Language is dependent upon the context of the conversation and the context of culture (isagogics applied). If parts of either are missing then the meaning of a passage can remain unclear. Speculation can then become a very subtle form of eisegesis (reading meaning into the text not intended by the writer).
3. The interpreter must come to the Bible with the realization that some passages are obscure and are going to remain so until archaeology or some other science turns up the data that clarifies them.
4. In other words, obscure passages must be put on the "back burner" until more information is available. A lack of understanding may be merely due to insufficient doctrinal content in the interpreter's soul and may be clarified as the interpreter grows to maturity. It is not a sin to say "I do not know!", but trying to pretend to know, when one does not know, is a malfunction which will probably lead to personal sins in a variety of forms.

F. The Principle of Differentiating "Interpretation" from "Application":

1. CONCEPT: There is one interpretation of each passage, with many applications.
2. The writer of Scripture, inspired by God the Holy Spirit, intended to convey one and only one meaning. If this were not true, it would become a hopeless task to make any sense out of the text. It would become a situation of anyone's guess or opinion as to what was meant, hence, hermeneutics would become indeterminate.
3. All application must be derived from the correct interpretation. However, it is illegitimate for one to attempt to make the application into the interpretation. e.g. (Jn. 3:30): John the Baptist says, "He must increase and I must decrease." It is quite obvious that the strict interpretation, based on the context, would be that John was referring to his popularity and role in history in relationship to Jesus. An excellent application would be that the Believer must so put Christ first in his life that his plans, desires, programs, or any self-interests would be totally subordinated to Christ's will. This results in the fact that there would be a subsequent increase in occupation with Christ. Even a secondary application might be made, i.e., under occupation with Christ, His influence would overflow to the rest of the world, therefore, He would increase and we would decrease in importance, resulting in a decrease in pride, arrogance and self-importance. John the Baptist certainly manifested all these mental attitudes. However, to say that John was saying that he must consecrate himself more to Christ is to miss what John meant.

4. Therefore, there can be many applications, but only one interpretation and the interpretation must remain distinct. Beware of farfetched applications which "strain at a gnat." Do not force an application which in any way interferes with the interpretation.

G. The Checking Principle:

1. All interpreters are human, and all have areas of weakness, prejudices, and imperfections in knowledge. Therefore, in order to avoid an error in exegesis, one must check himself against other available resources and against other areas of knowledge.
2. For example, if one intends to comment on Genesis 1, it would be wise to check secular studies on the history of beginnings or what science has to say about origins. This does not mean that the interpreter's results have to match those of the secularist, especially if it contradicts the Word of God, but that one should not be so ignorant of them as to go off on ridiculous tangents. Also, such disciplines as geology, biology and anthropology can be tapped for valuable insights.
3. More importantly, results should be compared with the sound doctrines and doctrinal statements of the faith. An error here can readily be seen by careful comparison.
4. Results should also be checked with the laborers in the Word of the past. God, in His gracious provision, has not only preserved the Holy Scripture, but He has seen fit to leave us many valuable tools. As Spurgeon put it, "assistance from the works of divines and learned men, who have labored from before you in the field of exposition..." Only arrogance would reject the value of what God the Holy Spirit has already revealed to men of the past. Note: There are numerous commentaries, systematic theologies, word studies, grammars, lexical aids, etc., by great scholars of our time, as well as from the past. The serious student of the Word should add these to his library.
5. As Ramm puts it, "it takes an extraordinary ability to contribute something genuinely new and fresh in exegetical work." However, do not forget that revelation is progressive and even you are capable of a new thought. One should not throw out something just because it is new. It may be the key that unlocks a whole new area of truth needed for our generation.

H. The Principle of Induction:

1. In interpretation, the goal is to discover what the author (God the Holy Spirit) intended and meant. Thus, it is the objective

of exegesis, the application of the principles of hermeneutics, to bring out the correct meaning and understanding of the text.

2. On the other hand, eisegesis is the reading into the text one's own ideas, prejudices, biases, etc. The interpreter's desire should never be to verify his own viewpoints, but to let the Bible speak for itself.
 3. Induction in exegesis, then, is to approach the Bible free from tradition, prejudice, etc., as learners seeking to let the passage speak for itself. Remember, each one sees through eyes preconditioned by culture, background, education, etc.
 4. Discovery of the truth is immensely more valuable than verifying falsehoods, hence, the task is to determine what God meant for the human race to understand, rather than what it means to one's self personally.
- I. The Principle of Preference for the Most Clear Interpretation:
1. Sometimes, the application of the grammatical rules to a passage may confront the interpreter with two or even more credible interpretations.
 2. The rule is: Take the one with the most obvious meaning, the one that is most clear and/or the one with the simplest sense.
 3. If you must strain to make the obscure meaning fit or if it ends up raising more questions than it answers, then, most likely, you are ignoring the correct meaning.
- J. An Important Corollary to Point I:
1. The corollary stated is: Obscure passages must give right-of-way to clear passages. As John Calvin so ably put it, "Scripture must be used to interpret Scripture."
 2. One passage may be obscure and another clear and both are dealing with the same topic. The clear passage should overrule the obscure one and be used to help clarify it.
 3. The real danger here is "proof texts." That is, proving doctrine from an obscure passage when that same passage is compared with other extensive clear references to the same topic. The clear references should reveal any violations. There are cases where the passage is obscure and there are no clear passages because the subject is not mentioned elsewhere. One should proceed with extreme caution when dealing with such and should never base a whole doctrinal system on such a passage.
 4. A case in point is the obscure passage of I

Co. 15:29 where Paul mentions, in passing, the "baptism for the dead." The preposition "huper" could be translated in its substitutionary sense as "baptism on behalf of the dead." Tertullian, in the early days of church history, speaks of heretics who picked up on this verse and used it to justify proxy baptism. Even today, the Mormon Church has used this very idea to baptize their members over and over again as substitutes for departed loved ones or other dead. A. T. Robertson says that there are over thirty suggested interpretations of this passage. [A. T. Robertson, Word Pictures In The New Testament (Nashville: Broadman, 1931), p. 192] But there is one thing certain, it cannot be used to justify baptizing a live human so that dead ones can have salvation. This would contradict the whole doctrine of justification by faith. Since there are no other clear passages to clarify it, it will remain obscure until archaeology or something else comes along to help clarify it. This one obscure text (and a passing reference at that) is not enough to announce that the doctrine of proxy baptism is Scriptural.

5. There is a constant danger to extend our doctrine and theology beyond what is "clearly" revealed. The way to avoid the danger of this trap (one that almost every cult has fallen into) is to limit our theology to information given in "extensive references" where clarification is possible. If the obscure is allowed to give way to the clear, then many theological problems will automatically disappear.
- K. The Principle of the Unity of the Sense of Scriptures:
1. When more than one sense is imposed on a word or passage of Scripture, the Word of God is obscured. The meaning of Scripture must be one or else it cannot be determined.
 2. Uninhibited exegesis with improper spiritualizing, allegorizing, symbolizing, or typifying destroys true exegesis.
 3. For example, the cord which Rahab the Harlot used to lower the two spies sent by Joshua into Jericho was red. So, it has been used often to symbolize a type of redemption (Wayne Hein comments, "Because blood is red, I suppose."). Rahab probably used the red cord because it was available. Baptism is also often seen in every Old Testament reference to water and crucifixion in all Old Testament references to wood. The unity of Scripture does not depend upon making symbols out of everything possible.
 4. This does not mean that there are no double references, multiple fulfillments of prophecy, or figurative language found in

Scripture. However, it does mean that the literal meaning is the proper one. Any extensions of the one sense which cannot be made between the immediate meaning (literal) and an expanded meaning quickly put one on insecure exegetical ground. One should proceed with extreme caution when attempting to find hidden meanings! If he does not, he may find more falsehoods than truths.

L. The Principle of the "Analogy of Faith":

1. This principle forbids the fragmentation of the Bible. That is, we do not talk about Pauline theology versus Peter's or John's. Paul may talk of sanctification in terms of edification and the filling of the Holy Spirit, whereas, John talks of it in terms of fellowship and love. However, they are both talking about the same theological concept, just from different viewpoints.
2. Liberals might suggest that these different emphases destroy the unity of Scripture. However, the "Analogy of Faith" comes back to bind all our interpretations and theology into one well-knit system. This is why Scripture can be used to interpret Scripture. The Reformers countered the claim of the Roman Catholic Church to be the sole interpreter of Scripture with this principle. Hundreds of times the cry went out "Scripture is its own interpreter." Scripture is unified in its theme (Christocentric), but it is also unified in all of its theology. The interpreter will not find Paul contradicting Peter or John.
3. This "One Faith" concept stems from the formal theological unity of Scripture. Without it, systematic theology would be impossible. Similar thoughts about the same principles, even though expressed differently by different writers of Scripture, do not contradict, they reinforce.
4. Basic tenets of the "Analogy of Faith":
 - a. It cannot be used to destroy the basic differences between the Old and New Testaments. Revelation is progressive and later revelation naturally carries more weight.
 - b. It must allow writers of Scripture to be individual personalities. Although they were unified in their theology, they all wrote differently with different styles and vocabulary.
 - c. It must allow Scripture to help with its own interpretation.
5. Corollary maxims to the "Analogy of Faith":
 - a. An obscure passage must always give way to a clear one. Likewise, a clear

doctrine can be used to clear up an unclear one.

- b. The interpreter should never found a doctrine upon one verse, especially an unclear one.
- c. The overall testimony of Scripture can be used to settle points of doctrine not settled by a specific reference. e.g. The Doctrine of the Trinity.
- d. The more references a particular doctrine has, the more secure it becomes.
- e. Brief passages can be expanded in the light of passages on the same subject which are greater in length.

This concludes a summary of Ramm's coverage of General Hermeneutics. Chapter Five of his book discusses "Specific Hermeneutics." Wayne Hein, Pastor-Teacher of San Antonio Bible Church, San Antonio, Texas, who developed most of the above summary of Ramm, states, "Learning to use the principles and rules of hermeneutics is a must to any Pastor-Teacher who cares to rightly divide the Word of Truth." He lists the following works on hermeneutics as supportive evidence:

Bernard Ramm, Protestant Biblical Interpretation (Boston: W.A. Wilde Co., 1956), pp. 107-128.

A. Berkeley Mickelsen, Interpreting the Bible (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1963).

Milton S. Terry, Biblical Hermeneutics (Grand Rapids: Zondervan Publishing House, 1974).

Lois Berkhof, Principles of Biblical Interpretation (Grand Rapids: Baker Book House, 1950).

Walter C. Kaiser, Jr., Toward an Exegetical Theology (Grand Rapids: Baker Book House, 1981).

Merrill F. Unger, Principles of Expository Preaching (Grand Rapids: Zondervan Publishing House, 1955).

Morris A. Inch and C. Hassell Bullock, eds., The Literature and Meaning of Scripture (Grand Rapids: Baker Book House, 1981).

Geerhardus Vos, Biblical Theology (Grand Rapids: Eerdmans Publishing Co., 1948).

Henry A. Virkler, Hermeneutics, Principles and Processes of Biblical Interpretation (Grand Rapids: Baker Book House, 1981).

FINAL COMMENT TO THOSE WHO ASPIRE TO THE FUNCTION OF THE SPIRITUAL GIFT OF PASTOR-TEACHER:

Every theological curriculum must, of necessity, include studies in the science of interpretation, usually designated *hermeneutics*. Among all the major divisions of Bibliology, hermeneutics holds a unique place, being, as it is, wholly responsible for whether the theologian is able to come to an understanding of what the Word of God actually says, rather than settling for denominational dogma and/or what he wishes it would say. In so doing, he will be able to avoid the unrevoked anathema which rests upon all who pervert the gospel of grace. (Ga. 1:8-9) It is highly recommended that the student study carefully Lewis Sperry Chafer's Systematic Theology, Vol. I, Chapter VII, in which he states, "...the uncompromising student will do well to give indefatigable study to the Sacred Text ... which insures the priceless divine guidance into all truth." In his "Introduction to Eschatology," Chafer quotes George N. H. Peters on the importance of giving to language its reasonable and grammatical meaning:

"On a proposition which has brought forth many volumes in its discussion, we desire simply to announce our position, and assign a few reasons in its behalf. Its import is of such weight; the consequences of its adoption are of such moment; the tendency it possesses of leading to the truth and of vindicating Scripture is of such value, that we cannot pass it by without some explanations and reflections. We unhesitatingly plant ourselves upon the famous maxim (*Eccl. Polity*, B. 2.) of the able Hooker: "I hold for a most infallible rule in expositions of the Sacred Scriptures, that where a literal construction will stand, the furthest from the letter is

commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as alchymy doth, or would do, the substance of metals, making of anything what it pleases, and bringing in the end all truth to nothing." The primitive Church occupied this position, and Irenaeus (*Adv. Haer.* 2, C. 27) gives us the general sentiment when (in the language of Neander, *Hist. Dogmas*, p. 77) "he says of the Holy Scriptures: that what the understanding can daily make use of, what it can easily know, is that which lies before our eyes, unambiguously, literally, and clearly in Holy Writ." However much this principle of interpretation was subverted, as history attests, by succeeding centuries (not without protests), yet at the Reformation it was again revived. Thus Luther (*Table Talk*, "On God's Word," 11) remarks: "I have grounded my preaching upon the literal word; he that pleases may follow me, he that will not may stay." In confirmation of such a course, it may be said: if God has really intended to make known His will to man, it follows that to secure knowledge on our part, He must convey His truth to us *in accordance* with the well-known rules of language. He must *adapt Himself to our mode* of communicating thought and ideas. If His words were given to be understood, it follows that He must have employed language to convey the sense intended, agreeably to the laws grammatically expressed, controlling all language; and that, instead of seeking a sense which the words in themselves do not contain, we are primarily to obtain the sense that the words obviously embrace, making due allowance for the existence of figures of speech when indicated by the context, scope, or construction of the passage. By "literal," we mean the grammatical interpretation of Scripture. --*Ibid.*, p. 47"

Addendum A2

Doctrine of the Witness to Christ in the Old Testament

I. THE OLD TESTAMENT SCRIPTURES AS THE LEGACY OF THE CHRISTIAN CHURCH AS INTRODUCED BY THE LORD JESUS CHRIST:

- A. From the very beginning day of the Church Age and/or the entity of the Christian Church, it found itself equipped with a book which it inherited from Israel, their sacred Scriptures. [F. F. Bruce, *The Canon of Scripture*, InterVarsity Press, Downers Grove, Illinois, See especially Chapter 4, pp. 55ff]
 - 1. Christianity was/is not based on the book of Jewish Scriptures, rather, it was/is based on a person, Jesus Christ.
 - 2. But, the Old Testament Scriptures bore witness of Him and in this role Christians found the sacred Scriptures of Israel indispensable.
- B. In their reliance upon and usage of the Jewish Sacred Scriptures as a source of confirmation of Who and What Messiah should have been, the Christian Church and its human authors of new Sacred Scriptural information were but following a precedent set by Jesus Himself.
- C. From the inauguration of His Galilean ministry, with the announcement that the appointed time had come for the Kingdom of God to draw near, the appeal to "...what is written..." recurs throughout Jesus' ministry until at the very end. Even in the end, He submits to His captors in Gethsemane with the words: "Let the Scriptures be fulfilled." Mar. 1:5-6, 15 cf., 14:49

II. THE OLD TESTAMENT SCRIPTURES AND EARLY CHURCH COMMUNICATION AND WITNESSING:

- A. According to the Acts [history] of the Apostles, the early communication of the Gospel to both Jews and Gentiles was regularly marked by appeal to the fulfillment of Old Testament Scripture in the person and work of Christ.
 - 1. It is to Jesus Christ that Peter assures Cornelius that "...all the prophets bear witness." Ac. 10:43
 - 2. When Philip was asked by the Ethiopian to whom the prophet is referring as he describes the suffering of the Isaianic Servant, Philip does not hesitate to tell him that it was and is Jesus. Ac. 8:35
 - 3. The impression given in the book of Acts is that the entirety of the Old Testament spoke of and was in preparation of the Messiahship of Jesus Christ, a fact confirmed by the Apostle Paul. Ro. 1:1-3.
 - 4. We are assured that the prophets themselves were instructed as to the fact that, that which they wrote about was not for their day and time, i.e., they wrote regarding the "person" Whom God the Holy Spirit indicated via predictions of both a suffering and glorified Messiah. I Pe. 1:10-12

III. FIGURES OF THE OLD TESTAMENT EXPECTATION WHICH ARE IDENTIFIED WITH JESUS CHRIST:

- A. The New Testament writers did not merely identify a number of Old Testament texts "out of context" with Christ, rather, the New Testament interpretation of the few Old Testament words or sentences actually quoted, often implies that the total context in which these words or sentences occur do indeed apply to and are identified with the Lord Jesus Christ.
- B. Quotes from certain passages identify Jesus with:
 - a prophet like Moses (De. 18:15-19)
 - a son of David (II Sa. 7:12-16)
 - the servant and elect of God (Isa. 42:1)
 - the righteous sufferer (Psa. 22:1)
 - the stricken shepherd (Zech. 13:7) etc.
- C. The implication that the entirety of the context of such Scripture passages applies to the Lord Jesus Christ is indicated by virtue of the fact that different writers quote different words from the same context, i.e., quoting them in a manner

which suggests that the whole context has been given a brand new “flashing forth” (Heb. 1:1-3) Christian interpretation.

1. From Psa. 69:9, “...zeal for your house has consumed me, and the insults of those who insult you have fallen on me...”, the context of which is applied to Jesus Christ in Jn. 2:17 quoting the first part with reference to Jesus’ cleansing of the temple, while the latter part is quoted with reference to His patient endurance of verbal abuse in Ro. 15:3.
 2. This example implies that a substantial portion of systemologically developed New Testament theology is based on the exegesis of the Old Testament Scriptures rather than being based on a few or a chain of isolated “proof-texts” or “testimonies.”
- D. Therefore, the CONTEXTUAL element of New Testament writers quoting from the Old Testament Scriptures means that they understand that certain entire contexts belong to the description of the coming Messiah.
- E. Alongside this CONTEXTUAL element is another technique which reflects their understanding of the Old Testament Scriptures referring to the Messiah, the same being indicated by bringing together and giving a unified exegesis to widely separated Scriptures which have a significant term in common.
1. At a very early date the reference in Psa. 118:22 to the stone rejected by the builders which has become the “head of the corner” was seen to be specially applicable to Jesus, rejected by men but exalted by God. (Psa. 118:22) Both Peter and John quote this verse in their witnessing to the Jews. Ac. 4:1-12
 2. Many other “stone” passages from the Hebrew Bible were taken to refer to the Lord Jesus Christ as Messiah; hence, they are integrated into the Christian interpretation:
 - Jesus is the corner stone of the sure foundation foreseen in Isa. 28:16, quoted in I Pe. 2:4-5.
 - Jesus is the rock of refuge amid the flood waters for the positive believer, but a rock of destruction for the negative foreseen in Isa. 8:14, quoted in Lu. 1:35 cf., I Pe. 2:6-8 cf., Ro. 9:31-33.

[Joseph Alexander, “Commentary on the Prophecies of Isaiah” p. 191 “These quotations seem to show that the Prophet’s words have an extensive import, and are not to be restricted either to his own times or the time of Christ.]

- Jesus is the stone of Nebuchadnezzar’s dream which pulverizes the great image of pagan world-domination, the Lord Jesus Christ clearly being the stone which smashes the end time rulers and powers so as to become King of Kings and Lord of Lords with a name and rank above every name and rank. Da. 2:34-35 cf., Phil. 2:5-12 cf., Re. 19:11,21
3. Similarly, in passages applying to Jesus, the title which He Himself preferred, “The Son of Man,” clearly implies an understanding among the Jews that such Old Testament Scripture passages employing this title referred to their coming Messiah. Da. 7:13; Psa. 8:4; 80:17

Therefore, the “Son of Man” title is one that is preferred by Jesus and one which was well understood as referring to the Lord Jesus Christ well before the penning of the New Testament Scriptures. Psa. 8:4 cf., Psa. 80:17

IV. UNDERSTANDING OF THE NATURE OF THE COMING MESSIAH BASED ON THE OLD TESTAMENT WITNESS IS PARALLELED IN THE QUMRAN COMMUNITY.

The Qumran Community is a religious community which lived to the Southeast of Jerusalem among the caves and canyons along the banks of the Northwestern shore of the Dead Sea. These individuals formed a “brotherhood” of laymen and priests pursuing a communal life of strict dedication to God. The sect regarded itself as the true Israel, awaiting the establishment of divine rule on earth. Expectation of the Messianic advent loomed large in the thought of the brotherhood, identified as “the Messiah of Aaron and Israel,” which pointed to their expectation of a single individual. [Merrill C. Tenney, ed., Zondervan Pictorial Encyclopedia of the Bible, 5 vols (Grand Rapids: Zondervan, 1975) 1: 64ff.]

V. THE PROPHESED “RIGHTEOUS SUFFERER” AND HIS ENEMIES WERE RECOGNIZED AS BEING JESUS AND HIS ENEMIES.

- A. The clue that the “Righteous Sufferer” is Jesus, is given by the Lord Jesus Christ Himself, when, at the Last Supper, He used the words of Psalms 41:9.
- B. Jesus clearly identifies the prophecy of the enemies of Himself with Judas Iscariot when He indicated that He knew that there was a traitor in the camp. John 17:12
- C. Other passages from the Old Testament Scriptures were also applied to Judas and other enemies of Christ by the New Testament writers: Acts 1:20; 4:25-28 cf., Psalms 69:25, 109:1-2 to 109:8; with all the intervening verses applied to the Christ by the usage of Peter in Acts 1:20. The same is demonstrated by Peter’s usage of Psalms 2:1f in Acts 4:25-28.

VI. BONAFIDE OLD TESTAMENT INTERPRETATION OF MESSIANIC PASSAGES VERSUS EXCESS:

- A. With such precedent from both Jesus and the Apostles, it is no surprise that the early Church discovered that the Old Testament Scriptures yielded not only a great storehouse of “testimonies” regarding the person and work of Christ, but yielded even additional details about New Testament, Church Age, Eschatological events, and theology.
- B. However, such “discoveries” have, from time to time, been carried to excess.
- C. Avoidance of discovery of mystical evidences of Christ in the Old Testament is only possible if one waits on:
 1. The text itself to verify its intent by direct statement;
 2. Confirmation from the other Old Testament and/or New Testament writers of Scripture, and/or, Jesus Himself;
 3. Strong recommendation from an arrangement of systematic theology which is careful to respect the basic elements of Grace.⁶

VII. THE OLD TESTAMENT WITNESS OF CHRIST BEING CLOAKED IN “MYSTERIES” WHOSE SOLUTION AWAITED THE CHURCH AGE WAS AXIOMATIC IN THE EARLY CHURCH.

- A. The term “mystery” itself is used to describe the yet to be revealed Messiah, which MYSTERY is freely identified with the Lord Jesus Christ. Colossians 1:25 cf., I Corinthians 2:7
 1. Jesus, Himself, used the term “mystery” of Himself. Mark 4:11 cf., Matthew 13:11 cf., Isaiah 6:9 Jesus quotes from Isaiah 6:9 in a characteristic manner, i.e., indicating that the entire context was considered to be a part of the “mystery” surrounding the advent of the Messiah, which, He, in turn, identifies with Himself.
 2. The Apostle Paul was specifically commissioned to define the “mystery” for the other Apostles and, as such, his definition becomes the pivotal doctrine around the entire new Code of Royalty. Ephesians 1:9 cf., 3:1-4
 3. The Apostle Paul appeals to the Gentiles to believe in the Lord Jesus Christ as Savior based on prophecies regarding the “Son of David” as affirmed in Old Testament prophecies. Romans 15:9-25
- B. Individual New Testament Scripture writers have distinctive interpretative methods in handling the “Mystery.”
 1. Matthew is very straightforward in that he simply states how this or that incident in the life of Jesus took place “...in order that it might be fulfilled which was spoken through the prophet.” Matthew 1:23
 2. Paul sees the mystery fulfilled via the temporary setting aside of Israel, as he finds the inclusion of the Gentiles being clearly adumbrated in the Mosaic Law, the Prophets and the Psalms. Romans 9:6-11:27
 3. The Writer of Hebrews sees the priestly and sacrificial order of the Code of Moses as a shadow or copy of the real substance of the Christ, i.e., the person and work of Jesus Christ. Hebrews 9:1-10:18
 4. John the Apostle portrays Jesus as giving substance to several Old Testament motifs — the *word* (John 1:1-2) the *glory* and the *tabernacle* (John 1:14), the *bread of life*, (John 6:35, 48, 51), *water of life*, (John 4:10, 14; 7:37-39; Revelation 21:6; 22:1), the *light of life*. (John 8:12)
 5. In “The Revelation of Jesus Christ,” the Apocalypse, also penned by the Apostle John, there is seen a multitude of Old Testament parent passages reborn into the Code of Royalty.⁶ Revelation 1:1-20, etc.
- C. CONCEPT: However differently the interpretative tradition is developed by the various writers of New Testament Scriptures, the core of the tradition and message is common to all: JESUS IS THE CENTRAL SUBJECT OF THE OLD TESTAMENT REVELATION, i.e., it is to Him that witness is borne throughout.

VIII. MANY CONCISE SUMMARIES OF OLD TESTAMENT NARRATIVES ARE FOUND IN EXTREMELY PRIMITIVE CHRISTIAN TRADITIONS, PERVADING THE NEW TESTAMENT EPISTLES, PAULINE AND NON-PAULINE ALIKE. [See Addendum A3 for extensive list of Old Testament prophecies and the documentation of their fulfillment in the New Testament.]

- A. Messiah's prophesied personal experience of suffering. Isa. 63:9
- B. Summary principles of the Egypt-to-Canaan journeys of the Exodus Generation are brought into the life of the Church and its doctrinal principles. I Co. 10:6,11; Heb. 2:1-4 cf., 3:12; 4:11
- C. Allusion to specific aspects of the Mosaic Code, e.g., the "paschal lamb," manifested in many writers. Ge. 22:6-8 cf., Jn. 1:29; I Co. 5:7; I Pe. 1:19; Re. 5:12
- D. The "Baptism of Moses" is identified with the "Baptism" of the Royal Family into Christ. I Co. 10:2 cf., Ga. 3:27
- E. The "manna" and "water" of Israel and the desert is identified with the spiritual food and drink of the Royal Family. I Co. 10:3f, 16
- F. The disaster which occurred to the Exodus Generation is the basis of warning to the Royal Family lest their disobedience should result in similar Divine Discipline. I Co. 10:6-12

IX. THE INTERPRETATIVE PRINCIPLE OF THE "REAL PRESENCE" OF CHRIST IN THE OLD TESTAMENT:

- A. The New Testament Scripture writers, based on the Old Testament Scriptures, understood the Doctrine of the Preincarnate Christ.
 - 1. The Preincarnate Christ documentation: Isa. 7:14; 9:6-7; Mi. 5:2 cf., Lu. 1:30-35; Jn. 1:1-2,14; Phil. 2:6-8; Col. 1:13-17; I Tim. 3:16
 - 2. While the preincarnate Christ appears in the Old Testament as the Angel of Jehovah many times, He never appears in an earth-life as a homo sapiens; however, the preincarnate Christ was anticipated as incarnate by both "TYPE" and "PROPHECY." [SEE: Doctrine of the Preincarnate Christ]
 - 3. This means that to the positive and systematic student of the Word in the Old Testament Dispensations, there were sufficient foreshadowings, which, in turn, revealed the incarnate Christ whereby a comprehensive understanding would and could have been gained by such a student: e.g., His Parentage, Birth, Life, Ministry, Miracles, Rejection, Death, Burial, Resurrection, Second Advent, etc. Mi. 5:2; Isa. 9:6-7, etc. (Example: Simeon and Anna -- Luke 2:35-38)
- B. "The Rock" which accompanied the Israelites in the desert is specifically understood by the New Testament Scripture writers to be "Christ." I Co. 10:4
- C. Therefore, the presence of the actual Christ, i.e., the Preincarnate Christ in the Old Testament Scriptures, caused the same to become a Christian book even to the "Gentile Church," i.e., the latter being Christians who were not brought up to observe and understand the prophecies of the Messiah. Ro. 10:20

RELATED STUDIES:

- ❖ Doctrine of the Reliability of the Biblical Documents -- Tape # D48-D51; H86-H96; K194-K197
- ❖ Doctrine of Canonicity -- Tape # F75-F101
- ❖ Doctrine of Canonicity of The Letter to the Hebrews -- Tape # F145-F148

Addendum A3

Fulfillment of Prophecies Regarding the Messiah Which Tend to Confirm the Reliability of the Christian Biblical Documents

Lewis Sperry Chafer states, "Over one-fourth of the books of the Bible are avowedly prophetic, and, in the actual text of all the Scriptures, at least one-fifth was prediction at the time it was written." [Lewis Sperry Chafer, *Systematic Theology*, 7 vols., (Dallas: Dallas Seminary Press, 1948) 4: 256]. Since prediction is incorporated into the text of the Bible to such a large degree, it follows that the fulfillment or lack of fulfillment becomes very critical as to the reliability of those documents.

There is, for example, no proper approach to the interpretation of the Synoptic Gospels other than to see them as the fulfillment of the Old Testament prediction respecting the Messiah. Therefore, if they have not recorded accurately and truthfully that message, then it becomes very difficult, if not impossible, to trust any part of the Bible. If the documents of the Bible cannot be demonstrated as reliable, then the command of the Apostle Paul, having just declared the truth that Christ will return a second time, "Wherefore comfort one another with these words" (I Thes. 4:18), could have little to no effect in assuring the Believer with regard to a reliable interpretation of history and the Plan of God. Jesus, Himself, taught this principle as a bonafide basis of accepting the Word of God and Himself as being reliable. After His resurrection, he taught the disciples saying, "...all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44). In essence, He is saying that if only a majority of the Old Testament prophecies are fulfilled, that will not suffice to verify Who and What He is. All must be fulfilled, even the most minute detail, in order for any member of the human race to come to the point of accepting the reliability of the Biblical documents.

Therefore, if the Biblical documents cannot be verified as reliable, then the Believer is left without a "staff" to steady himself and without a "light" to guide his way. (Psalm 119:105) The following table will detail the fact that every fragment of prophecy regarding the suffering Messiah, however trivial, is fulfilled by the first advent of the Lord Jesus Christ.

PROPHECIES CONCERNING JESUS AND THEIR FULFILLMENT:

[Adapted from: Robert G. Witty, *Signs of the Second Coming*, Broadman Press, Nashville, Tennessee, 1969, pp. 43-44]

<u>Old Testament Prophecy</u>		<u>New Testament Fulfillment</u>
Genesis 3:15	"Seed of a Woman"	Luke 2:7; Galatians 4:4; Revelation 12:5
Genesis 12:3; 18:8	"Seed of Abraham"	Matthew 1:1; Luke 3:34; Acts 3:25
Genesis 17:19	"Seed of Isaac"	Matthew 1:2; Luke 3:34
Numbers 24:17	"Seed of Jacob"	Matthew 1:2; Luke 3:34
Genesis 49:10	"Tribe of Judah"	Matthew 1:2-3; Luke 3:33
Isaiah 9:7; 11:1-5; 1 Samuel 7:13	"Throne of David"	Matthew 1:1,6
Micah 5:2	"Place of Birth"	Matthew 2:1; Luke 2:4-7
Daniel 9:25	"Time of Birth"	Luke 2:1-7
Isaiah 7:14	"Virgin Birth"	Matthew 1:18; Luke 1:26-35
Jeremiah 31:15	"Massacre of Infants"	Matthew 2:16-18
Hosea 11:1	"Flight to Egypt"	Matthew 2:14-15
Isaiah 9:1-2	"Ministry in Galilee"	Matthew 4:12-16
Deuteronomy 18:15	"Prophet"	John 1:45; 6:14; Acts 3:19-26
Isaiah 53:3	"Rejection by Own People"	John 1:11; 5:43; Luke 4:29; 23:18

Zechariah 9:9; Isaiah 62:11	"Triumphal Entry"	Matthew 21:1-11; John 12:12; 21:1-11
Psalms 41:9	"Betrayed by a Friend"	Matthew 26:14-16; Mark 14:10,43-45
Zechariah 11:12-13	"Thirty Pieces of Silver"	Matthew 26:15; 27:3-10
Psalms 27:12; 35:11	"Accused by False Witnesses"	Matthew 26:60-61
Isaiah 53:7; Psalms 38:13-14	"Silent when Accused"	Matthew 26:62-63; 27:12-14
Isaiah 50:6	"Smitten and Spat Upon"	Mark 14:65; 15:17; John 19:1-3; 18:22
Isaiah 53:4-5,6,12	"Suffered Vicariously"	Matthew 8:16-17; Romans 4:25; I Corinthians 15:3
Isaiah 53:12	"Crucified with Criminals"	Matthew 27:38; Mark 15:27-28; Luke 23:33
Psalms 22:16; Zechariah 12:10	"Hands and Feet Pierced"	John 20:27; 19:37; 20:25-26
Psalms 22:6-8	"Mocked and Insulted"	Matthew 27:39-44; Mark 15:39-40
Psalms 69:21	"Vinegar to Drink"	John 19:29; Matthew 27:34-48
Zechariah 12:10	"Side Pierced"	John 19:34
Psalms 22:18	"Lots Cast for Clothing"	Mark 15:34; John 19:24
Psalms 34:20 [Ex 12:46]	"No Bones Broken"	John 19:33
Isaiah 53:9	"Buried with the Rich"	Matthew 27:57-60
Psalms 16:10; Matthew 16:21	"Resurrection"	Matthew 38:9; Luke 24:36-48
Psalms 68:18	"Ascension"	Luke 24:50-51; Acts 1:9

Clarence Larkin states that there were 109 predictions of the Old Testament literally fulfilled at Christ's First Advent. While he offers no documentation with regard to these "109 predictions," it is widely recognized that there are indeed many specific prophecies in the Old Testament, as documented above. Of these, Larkin notes that in the New Testament's account of these fulfilled prophecies, there are "...845 quotations from the Old Testament, and 333 of these refer to Christ. He states, "They vary from types and figures ... to the minutest details." All of this is well taken, meaning that if the New Testament cannot be trusted as being reliable in its quotations of the Old Testament, including quotations by the Lord Jesus Christ, Himself, then how can any of it be reliable? [Clarence Larkin, Dispensational Truth (Philadelphia: Clarence Larkin Est., 1918), p. 7.]

Dr. William Bell gives the following brief list of New Testament references in which a wide range of Old Testament passages are alluded to or quoted with a view that the personalities so using the ancient Scriptures take them as being literal, truthful and infallible. It is clear from these examples that however differently the interpretative tradition of the Old Testament Scriptures is developed by the various writers of New Testament Scriptures, the core of the tradition and message is common to all: **Jesus is the central subject of the Old Testament Revelation!** It is to Him that witness is borne throughout. [William Bell, The Reliability of the New Testament Documents, (Dallas: Probe Ministries International, 12011 Coit Road, Suite 107), Cassette Tape # AP-11.]

- ❖ Throughout His earthly ministry, Jesus appealed to the Scriptures of the sacred Jewish books as evidence of the divine nature of His person and work. (Mark 1:5-6, 15 cf., 14:49 cf., Mark 4:11 cf., Matthew 13:11 cf., Isaiah 6:8-13)
- ❖ Matthew very often states how this or that incident in the life of Jesus took place "...in order that it might be fulfilled which was spoken through the prophet." Matthew 1:23, etc.
- ❖ John the Apostle portrays Jesus as giving substance to several Old Testament motifs -- the *word*, the *glory*, the *tabernacle* (John 1:14); the *bread of life*, the *water of life*, the *light of life*. (John 6:35; 4:10-14; 7:37-39; 8:12)

- ❖ In the penning of the Acts of the Apostles, Luke, the Apostle and historian, records the fact that the early communication of the Gospel to both Jews and Gentiles was regularly marked by appeal to the fulfillment of Old Testament Scripture in the person and work of Christ.
- ❖ The consistent viewpoint of Paul, demonstrated throughout his exposition of the Gospel message in the Letter to the Romans, is that the message of Christ was told and communicated by the Old Testament Scripture in detail. Romans 9:6-11:27
- ❖ It is to the Lord Jesus Christ that Peter assures Cornelius that "...all the prophets bear witness." Acts 10:43
- ❖ When the evangelist Philip is asked by the Ethiopian, "to whom is the prophet referring," as he describes the suffering of the Servant, Philip does not hesitate to tell him that it was and is Jesus. Acts 8:35
- ❖ The impression given in Acts, that the entirety of the Old Testament spoke of and was in preparation of the Messiahship of the Lord Jesus Christ, is confirmed by the Apostle Paul. Romans 1:1-3.
- ❖ Peter assures us that the prophets, themselves, were instructed as to the fact that much of what they wrote about was not for their day and time, rather, it was regarding the "person" Whom God the Holy Spirit indicated via predictions of both a suffering and glorified Messiah in the future. I Peter 1:10-12
- ❖ The writer of Hebrews sees the priestly and sacrificial order of the Code of Moses as a shadow or copy of the real substance of the Christ, specifically, the person and work of Jesus Christ. Hebrews 9:1-10:18
- ❖ In the Apostle John's "The Revelation of Jesus Christ," he employs a multitude of Old Testament parent passages incorporated anew into the Code of Royalty^G. These all being pressed into service to depict the triumph of the resurrected and victorious Christ, the Lord Jesus Christ. Revelation 1:1-20, etc.

Therefore, it is no exaggeration to say that the truthfulness of the Christian Faith depends largely on the reliability of the Old and New Testament documents. Fulfilled prophecy is a definite witness tending to prove the validity of the claims of Christianity.

Addendum A4

Basic Points of the Doctrine of the Resurrection of Christ

"From that time, Jesus Christ began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be restored on the third day."

Matthew 16:21

"Jesus answered and said to them, 'Destroy this temple and in three days I will raise it up.'"

John 2:19

1. The Resurrection of Christ was the fulfillment of Old Testament prophecy: Enoch - Jude 14; Job - Job 19:25-27; David - Psalm 16:10; Isaiah - Isaiah 52:13-15; Zechariah - Zechariah 12:10;
2. The Lord Jesus Christ claimed that He would be raised from the dead. Matthew 16:21; 17:9,22-23; 20:18-19; 26:32; Mark 9:10; Luke 9:22-27; John 2:18-22
3. The Resurrection of Christ is testified to by angels. Matthew 28:5-6; Mark 16:6; Luke 24:5-6; Acts 1:10-11
4. The prophecy of Jesus, Himself, plus the miracles which He performed become the basis for requiring that all members of the human race believe in Him for Eternal Secure Prosperity. John 2:19
5. The God-Head-Three are put forth as witnesses of the Resurrection of the Body of Jesus Christ: God the Father - I Corinthians 15:15; God the Son - John 10:18; God the Holy Spirit - I Peter 3:18.
6. The Word of God as a whole is the written record that He was resurrected from the dead. I Corinthians 15:3-4
7. Understanding and believing in the resurrection of Christ is essential for presentation of the full gospel message, which is three-fold in nature: (I Corinthians 15:1-4; 12-17)
 - a. Christ died a spiritual death [→Spiritual Death of Christ; →Doctrine of the Blood] for the sins of the world and removed them as an issue forever.
 - b. Christ died a physical death [→Doctrine of the Reasons for the Physical Death of Christ] after the work of removal of the sins of the world had been accomplished.
 - c. Christ rose from the dead and ascended to the right hand of the Father.
8. The Doctrine of the Resurrection is essential as a fundamental doctrine to the Christian Way of Life in that it leaves no room for questioning or disputing: I Corinthians 15:12-19
9. The Resurrection of Christ is an essential part of the strategic victory of Christ in the Angelic Conflict. I Corinthians 15:20-25 [→Doctrine of the Angelic Conflict; →Doctrine of Satan]
10. The Resurrection of Christ was necessary for fulfillment of the prophesied perpetuation of the Line of David. Romans 1:3-4; II Timothy 2:8
11. The Resurrection of Christ is the basis of the Believer's confidence about eternity future. I Peter 1:2-5; I John. 3:2
12. The Resurrection of Christ indicates the completion of the "ministry of justification." Romans 4:25
13. "Identification" (Greek: βαπτίζω; Pronounced - *baptizo*) with the Lord Jesus Christ, through the "Baptism" of the Holy Spirit is the basis of the Believer sharing in His eternal destiny. Romans 6:4 cf., I Corinthians 15:57-58 [→Doctrine of Baptism of the Holy Spirit; →Doctrine of Positional Truth]
14. The Resurrected Christ is the head of the Church. Ephesians 1:18-23

RELATED STUDIES:

Doctrine of Resurrection (Basic) -- Tape # B244-B245

Doctrine of Resurrection (Advanced) -- Tape # H86-H96

Doctrine of the Resurrection Body of Christ -- Tape # B245

Doctrine of Resurrection of Christ (Historical & Philosophical Information) -- Tape # H87

Addendum A5

Ordinary Rules of Investigation of the Authenticity of Literature

The Canon of the Christian Scriptures passes all the tests for determining the reliability of literature as accurate and authentic. "To distinguish a hoax or a misrepresentation from a genuine document, the historian has to use tests that are common also in police and legal detection." [Louis Gottschalk, *Understanding History*, 2nd. ed. (New York: Alfred A. Knopf, 1950) p. 122.] The rules of investigation include the following tests and guidelines:

THE APPROACH:

[The writer is in debt to Simon Greenleaf for much of the following evidences for the truth of the Christian Faith.]

1. Examination of the evidences must be done with a mind free, as far as possible, avoiding existing prejudice, and open to conviction. The mind must be free from all pride of opinion, and not hostile to the truth sought for, willing to pursue the inquiry, and impartially to weigh the arguments and evidence, and to acquiesce in the judgment of the right reason.
2. The investigation should be pursued with the serious earnestness which becomes the greatness of the subject, i.e., in the case of the canonicity of the books of the Bible, a subject of absolute momentous consequences to man.
3. Recognize that the investigation of the authenticity of the Scriptures is not a mystical experience, but is simply a branch of human science, requiring not a priest, but only candor and simplicity of mind.
4. With regard to the righteousness of the author, the first bonafide question to ask is: "Is he worthy of implicit belief, in the matters which relate?" This is the legitimate question, in all human court rooms, in regard to persons testifying before such a court. Therefore, in like manner, the books of the Bible should be tested as to the veracity of the witness by the same rules and means which are employed in the courtroom of any witness.
5. The genuineness of the Books of the New Testament Canon admits to little doubt after having been subjected to as much and even more proof than any other ancient writings whatsoever.

THE RULE OF GENUINENESS:

"Every document, apparently ancient, coming from the proper repository or custody, and bearing on its face no evident marks of forgery, the law presumes to be genuine, and places on the opposing party the burden of proving it to be otherwise."

This rule applies with equal force to all ancient writings, including those of the Bible:

1. "Proper repository" - When it is found in the place where, and under the care of persons with whom, such writings might naturally and reasonably be expected to be found. It is this custody which gives authenticity to documents found within it.
2. "Marks of forgery" - Found to have phoney materials, authors, style, seals, punctuation, events, etc.

CONCLUSION: The "Rule of Genuineness" presumes that every man is innocent until he is proved guilty, that everything has been done fairly and legally, until it is proved to have been otherwise, and that every document found in its proper repository and not bearing marks of forgery, *is genuine*.

This is precisely the case of the "Sacred Writings," i.e., they have been used in the church from time immemorial, and, thus, are found in the place where alone they ought to be looked for. They have come down to us in the same way as any other ancient documents, i.e., they are found to be:

1. In familiar use in all the first and second century churches;
2. To be used as a sacred and God-Breathed book in all the first groups of believers.

There is never any pretense that these writings were found on “engraved plates of gold and discovered in a cave” nor, “that it was brought from heaven by angels” but, THAT IT WAS RECEIVED AS THE PLAIN NARRATIVE AND WRITINGS OF ONE WHOSE NAME AND TEACHING THE RECIPIENTS RESPECTED. These writings were made public at the time of writing, rather than being hidden away for hundreds, even thousands of years.

THE LAW OF MULTIPLICATION OF COPIES:

The “Rule of Genuineness” does not require that one possess the original document in order to attain authenticity. The knowledge of the disposition of the “original” copy nor its possession, is not necessary for the establishment of authenticity and veracity of the book. The ordinary rule is: In matters of public and general interest, all persons must be presumed to be conversant, on the principle that individuals are presumed to be conversant with their own affairs.

The “Law of Multiplication of Copies” is based on the concept that the PREVAILING CURRENT OF ASSERTION is bonafide evidence that a certain fact is true, for it is the truth to which the majority of the members of the community will have access. The idiomatic principle which applies is: “You can fool some of the people some of the time, but you cannot fool all the people all the time.” Therefore, in the process of the multiplication of copies of a document, the persons who multiplied these copies may be regarded as the agents of the Christian public, for whose benefit the copies were made.

On the grounds that certain rational and intellectual credit must be given to such agents, given the public nature of the facts, the copies thus made by the said agents are entitled to an extraordinary degree of confidence. Under the “Law of Multiplication of Copies,” that is, such copies made available by ordinary agencies, such as official registers, public libraries, free lance availability, makes it unnecessary that they should be confirmed and sanctioned by the ordinary tests of truth. For example, if any ancient document concerning our public rights, such as THE ORIGINAL OF THE BILL OF RIGHTS, was lost, copies of the same, which had been as universally received and acted upon, would be readily received in evidence in any of our courts of justice, WITHOUT THE SLIGHTEST HESITATION. The principle of this example is completely fulfilled by the Four Gospels, the Book of Romans, & the Book of Hebrews, etc. In addition to the evidence furnished by the “Law of Multiplication of Copies” of the Biblical Text, confirmation of its authenticity has been aided by the fact that it has been preserved, not only by those who were positive to the Faith, but by the jealousy of opposing sects, interested in their own bias, PRESERVING THE TEXT BEYOND ANY MORAL POSSIBILITY OF CORRUPTION.

The multiplication of copies have made the Scriptures, as a whole, familiar in the churches, FROM THE TIME WHEN THE TEXT WAS COMMITTED TO WRITING. Having been watched by so many sects, opposed to each other, yet all appealing to these Scriptures for the correctness of their faith; Having been respected as the authoritative source (abused and non-abused) of all ecclesiastical powers and governments, and submitted to, and acted under in regard to so many claims of right, on the one hand, and so many obligations of duty, on the other, IT IS QUITE ERRONEOUS TO SUPPOSE THAT THE CHRISTIAN IS BOUND TO OFFER ANY FURTHER PROOF OF THE GENUINENESS AND AUTHENTICITY OF THE NEW TESTAMENT DOCUMENTS.

IT IS THE OBJECTOR WHO BEARS THE BURDEN OF PROOF TO SHOW THEM SPURIOUS, i.e., it is for him, by the plainest rules of law, to show cause for rejection of any or all of the Bible. Under the same circumstances, if it were any claim to a franchise and an ancient copy of a deed or charter were produced in support of the title, UNDER PARALLEL CIRCUMSTANCES on which to presume its genuineness, no lawyer, would venture to deny either its admissibility into evidence, or the satisfactory character of proof.

Therefore, we conclude that the ancient and first recipients were able to discern via these methods (and other laws not mentioned here, but referred to in the chapter 2 -- Doctrine of Reliability of the Biblical Documents) that which had sprung forth from the inspiration of Scripture from God, through the Apostle, to the Church.

Therefore, supposing that it is not irrational, nor inconsistent with sound philosophy, to believe that God has made a special and express revelation of His character and will to mankind, and that the books of the Bible, the sacred books of our faith, are genuine, it is concluded that the Christian Bible passes all the tests of ordinary investigation of the authenticity and accuracy of literature.

[Simon Greenleaf, Testimony of the Evangelists (New York: James Cockcroft & Co., 1874).]

Addendum A6

Biblical Terminology for Divine Revelation

The Hebrew and Greek Bible texts contain a wide range of words which constitute the Biblical Terminology used to describe God's revelation of Himself to mankind. These Biblical vocabulary terms and their contextual usage by the writers of Scripture, under the guidance of the inspiration of God the Holy Spirit, clearly document the fact that the categorical doctrinal principle of "divine revelation" is a bonafide principle revealed as a part of the written Word of God. The subject matter of "divine revelation" is the whole realm (Col. 1:28) of Bible Doctrine which, in turn, is the sum total of that which the believer in Jesus Christ is enjoined to learn and apply to history.

"Whom, Christ, we Pastor-Teachers solemnly proclaim, constantly straightening out each contentious individual and teaching detail information to each individual within the limits of the sphere of all doctrine (Greek: εν πα" σοφια - Refers to "all" or the whole realm of Bible Doctrine) in order that we might render each individual a full initiate, acceptable in Christ."
Colossians 1:28

HEBREW TERMINOLOGY:

גלה (pronounced - *galah*) Means "to be uncovered, to make naked, lay bare, to unveil, remove, be disclosed, discovered to make known, reveal, expose." I Sa. 3:21; Isa. 22:14

גלה (pronounced - *gelah*) Means "to uncover, remove." Da. 2:19,22,28,29,30,30,47

גלה אוזן (pronounced - *gelah ogen*) Means "to uncover the ear." II Sa. 7:27

GREEK TERMINOLOGY:

ἀποκαλύπτω (pronounced - *apokalupto*) From apo + kaluvptw meaning "to uncover, to unveil, to reveal, disclose, to make known, unconceal. Mat. 10:26; Eph. 3:5; Ga. 1:16

ἀποκάλυψις (pronounced - *apolalupsis*) Means "an uncovering, unveiling, revelation, disclosure." Ro. 16:25; Eph. 3:3; Gal. 1:12

φανερῶ (pronounced - *phaneroo*) Means "to reveal, make known, show, manifest, make clear, make visible.) II Co. 2:14; Jn. 17:6

φανερώσις (pronounced - *phanerosis*) Means "a disclosure, announcement, proclamation.) II Co. 4:2

ἐπιφαίνω (pronounced - *epiphaino*) Means "to show, to show forth, appear." Tit. 2:11; 3:4

ἐπιφάνεια (pronounced - *epiphaneia*) Means "to appear, personal appearance, a visible manifestation of a hidden divinity.) II Ti. 1:10 (1st Advent of Christ) II Th. 2:8 (2nd Advent of Christ)

δείκνυμι (pronounced - *deiknumi*) Means "to point out, show, make known, reveal." Mat. 16:21

ἐξηγέομαι (pronounced - *exegeomai*) Means "to make known, bring news of, unfold, explain by narration." Jn. 1:18

χρηματίζω (pronounced - *chrematizo*) Means "to utter an oracle; to impart a revelation, injunction, warning, or prophecy; a divine statement or answer of God." Mat. 2:12,22; Lu. 2:26; Ac.10:22; Heb.8:5; 12:25

Addendum A7

Original Satanic Attack on the Word of God

EXEGESIS:

Genesis 3:1

"Now the Serpent" (׳ֶזְׁנִי״ - waw conj. + def. art. + noun masc. sing. of ׳ֶזֶן); The root verb meaning to “hiss” or “whisper,” derived from the hissing sound made by a snake; [Gesenius, HCL, p. 545b] The serpent came to symbolize evil and/or those under the influence thereof, Mat. 3:7 cf. 23:33; came to symbolize those not fulfilling their Institution Chain of Command responsibilities. Mat. 7:10; Lu. 11:11; the instruments of the Evil One, Lu. 10:19; Ps. 91:13 cf. Mar. 16:18; [Brown, NIDNT, Vol. 1, p. 510]) *became* (הָיָה - qal perf., 3rd. masc. sing.; As a rule the narrative is introduced by the perfect, i.e., (rk) giving the status quo, and then the action is continued with the imperf. — see “said” below, [Gesenius, GHG, p. 326a]; When the verb “to be” is combined with the predicate of fact, it represents a condition or status contemporaneous with the principle events or as continuing as the result of them, [Gesenius, GHG, p. 455b]) *more cunning* (׳חָכָם - adj. masc. sing.; Means “prudent & cautious,” normally called the “good sense,” [Gesenius, HCL, p. 653d]; (rk) This is exactly what the serpent is doing, i.e., he is being crafty by being prudent and cautious in his approach to the woman’s mind) *that every* (כָּל - prep. + masc. sing. particle; The prep. is “min” with the nun dropped; Means separation taken from the idea of “taken from among”, i.e., more than any beast taken from among all other beasts, [Gesenius, GHG, p. 382a]) *animal* (בְּהֵמָה - noun fem. sing.; This is “undifferentiated terminology” referring to land animals; The serpent is later banished from fellowship with the land animals, i.e., the community of domesticated and wild land animals, [Botterweck, TDOT, Vol. 2, p. 8b]; Used with the following term, means “animal”, [Botterweck, TDOT, Vol. 4, p. 342b]) *of the field which Yahweh Elohim had manufactured*. (הָאֲדָמָה - rel. pro. + qal perf. 3rd. masc. sing.) *and he said* (וַיֹּאמֶר - waw consec. + qal imperf. 3rd. masc. sing.; The qal imperf. is to be regarded as the temporal or logical sequel of actions, events, or states mentioned immediately before, [Gesenius, HG, p. 326a]) *to the woman, "Also, has Elohim said,* (וַיֹּאמֶר לְהַוָּה אֱלֹהִים וַיֹּאמֶר לְהַוָּה אֱלֹהִים [א - conj. + conj. + qal perf. 3rd. masc. sing.; Verb of expression of the self-conscious personality; here, purportedly refers to what God had said in the communication of Bible Doctrine, [Unger, NEDNT, p. 353a]; Translated: “yes more than” “but also” “but even” or “Is it even so that God has said”, [Gesenius, HCL, p. 69c]) *'You all shall not eat* (לֹא תֹאכַל - neg + qal imperf. 3rd. masc. plu. from “אכל”; “lo” is the objective or unconditional negation, like the Greek “οὐκ.” It is usually connected with the perfect or imperfect to express unconditional prohibition, absolute negation, none whatever. French - “ne ... persone”, [Gesenius, GHG, p. 478b]; In the LXX as an emphatic prohibition, [Burton, SMTNTG, p. 167]; (rk) Indicates, a false doctrine, i.e., that God had said that they could eat of absolutely no tree of the garden) *from every tree of the garden?"* (+ ׀״הָיָה לְכֹל־ prep. + noun masc. sing.; “לְכֹל” followed by a noun not made definite, it means “any” or “whosoever” or “anything whatsoever” etc., [Gesenius, HCL, p. 397b])

SUMMARY:

In the original Satanic attack on mankind in the Garden, Satan attacks the woman’s soul, not her body, family, possessions, etc. He does this by posing an innocent sounding question, “*Also*, (indicating that this is a part of an ongoing conversation and discussion) *has Elohim said, 'You all shall not eat from every tree of the Garden?'"* Lucifer’s deceit lies in his taking the exception (“do not eat of one specific tree”) and makes it into the norm for all trees. (“do not eat of any tree.”) The question is posed as an innocent and honest question, expecting and demanding an answer from the woman which draws her into agreement with her deceiver. Careful examination of the question demonstrates that he expects a “Yes!” answer, when the answer should be “No!” The “Yes!” answer goes

against what God actually said, i.e., God did not say that man should not eat of absolutely none of the trees. What God actually said is that there are some trees of which you may eat, but there is one specific tree that you shall not eat. However, this is a far cry from what Satan asks. The key to his subtle and tricky question is the inclusion of the word “any” as the preposition “mi” + the particle “kal” for “all.” By this means Satan takes the one exception that God makes and pushes it to the forefront and magnifies it into an unjust act on the part of God. Notice, however, that he did it in a nice and pleasing manner. Therefore, the first attack (3:1) came by way of a subtle lie regarding THE WORD OF GOD on the matter regarding which trees could be eaten of, and, by means of accusation of the unfairness of God.

IT IS VERY CRITICAL TO UNDERSTAND WHAT CAN BE LEARNED ABOUT THE “SLANDER” AND “ACCUSATION” OF LUCIFER AGAINST THE INTEGRITY OF GOD THROUGH WHAT HE SAYS VIA THE SERPENT. “Lucifer,” the Son of the Morning, became both “satanas,” meaning “adversary,” and “diabolos,” meaning “slanderer.” There is ample documentation to verify that it is Satan who is the one behind the serpent, expressing the current viewpoint of Genesis 3:1ff. [→Doctrine of Satan; Genesis 3:2 - Taught in Rephidim Church, Wichita Falls, Texas; 04/05/92; Cassette Tapes #L145-L147; Doctrinal Database Code - GEN.3.82ff] Therefore, it follows that what the Serpent says and the woman says, the latter being under the influence of the former, ***must reflect and encapsulate much of the Appeal Case of Lucifer with regard to the integrity of God the Father and His having appointed God the Son as administrator of justice in the universe.*** [See: Glossary term “Angelic Conflict”; Atlas, Chapter 7, Angelic Conflict]

Satan attacks the veracity and fairness of the Word of God by both questioning the truth and authority of what God had said and making the divine exception regarding the Tree of Knowledge of Good and Evil the norm and standard for all trees of the garden.

- The questioning of whether God should have said what He said or not, goes directly against the authority of God to choose to manifest His attributes in any manner that He chooses, so long as the objective is met in a just, truthful, consistent, manner, etc. Mat. 4:3
- The questioning of what God actually said goes directly to the concept of Satan’s attack on the absolute attribute of God known as VERACITY, i.e., questioning whether God is really truth, and will He operate according to the truth, and, in turn, is He actually revealing all the truth about Himself. Mat. 4:4
- The inaccurate and inordinate pushing of the exception so that it becomes the norm, goes directly to the Satanic mental attitude of “injustice” as the viewpoint of Lucifer about his assignment as a mere “guarding cherub,” documented in Ezk. 28:15. [→Doctrine of Satan]

One of the major examples in Scripture of the primary mode of Satan’s operations being to attack the Word of God is seen in his attack on the Lord Jesus Christ on the Cross. Opposition to the Lord Jesus Christ by Satan occurs primarily through the latter’s attack on the Word of God and its veracity. On the Cross, for example, the Satanic attack (Psalm 22:12-16) was not by means of more beatings, more pain, etc., but it was through further attack on the Mind or Doctrine of Christ

— THE WORD. This is the primary tactic used on Christ all the way through his earthly life, (Matthew 4:1-4) and is the same tactic used primarily on all believers in the Royal Family.

Therefore, the attack of Satan and his emissaries upon Christ on the Cross was through the twisting of Scripture — Doctrine (as Satan had done with the truth in Matthew 4) no doubt reminding Jesus of what they had to offer, deriding Jesus as he hung there, regarding the fact that even the Father and Holy Spirit had forsaken Him; that Peter his most avid follower had denied him; His own race had rejected him and done this terrible thing to him, that the Plan of God had backfired and instead of His being “King of Kings” and “Lord of Lords,” He is now dying, and that Satan reminded Him of His healing powers and re-offered Him the rulership of the world if he would just worship himself.

NOTICE: THE LORD JESUS CHRIST STRIPPED OFF ALL THESE ATTACKS BY MEANS OF KNOWING, DISCERNING AND APPLYING BIBLE DOCTRINE AND BY APPLYING THE PRINCIPLE OF JAMES 4:6-8

Therefore, from the Garden to the Cross and to the end of human history, the real battlefield of the Angelic Conflict is in the soul of mankind, not in his body. This goes to the fact that SATAN ALWAYS WORKS THROUGH FALSE DOCTRINE, i.e., Angelic (fallen) Viewpoint, the opposite of Divine Viewpoint.

PERTINENT RELATED INFORMATION:

1. II Thessalonians Series, chapter 1, verse 10 taught on cassette tape numbers D82 - D85, Rephidim Church, Wichita Falls, Texas, June 24, 1981. [Doctrinal Database Code 11TH-71]
2. The Doctrine of Revelation taught on cassette tape number F-154, Rephidim Church, Wichita Falls, Texas, June 12, 1984. [Doctrinal Database Code REV.6]
3. James Series, chapter 3, verse 18 taught on cassette tape number E-238, Rephidim Church, Wichita Falls, Texas, June 15, 1983. [Doctrinal Database Code JAME.3.136]
4. Genesis Series, chapter 3, verse 1 (Original Satanic Attack executed via attack on the Word of God) taught on cassette tape number L-145, Rephidim Church, Wichita Falls, Texas, April 5, 1992. [Doctrinal Database Code GEN.3.75]
5. Information regarding the primary Satanic attack being on the Mind of Christ and not on the body of Christ -- taught in Rephidim Church, Wichita Falls, Texas; Doctrinal Database Code: HEB.2.467ff; HEB.3.36; GIFT.2.96; TRIUMPH6; HEB.2.264; PSA.40.25ff]

Addendum A8

God Exists As An Infinite Eternal Being

EXEGESIS:

Genesis 1:1

"In the beginning," (τῷ ἀρχῇ - fem. sing. noun + prep. prefix; [Unger, NEDNT, p. 174b] The root term "τῷ ἀρχῇ" means "first, beginning, choicest." It connotes the "beginning" of a fixed period of time, eg. the beginning of one's life. Job 42:12; The term can represent a point of departure, i.e., the first occurrence of something. (rk) Therefore, the term "breshith" becomes the title of the first book of the Bible, "In The Beginning." [rbt] This is the equivalent to how the Apostle John wrote in John 1:1: "ἐν ἀρχῇ" utilizing the preposition, minus the definite article, indicating "In a beginning...", therefore, using sentence structure pointing to eternity past or a "point which was not a point in time, for time did not yet exist." [Edersheim, BHOT, 1: 19] The Scripture places before the human race the dogmatic statement that, "in the beginning," whenever that beginning may have been, God did the work of creation involved in the creation of the universe, including the earth. **God** (ὁ Θεός - Plural proper noun, referring to the Trinity of divine personalities in the God-Head, but with the verb in the singular to indicate that there is only one God-Head; The singular verb also indicates that the action of the verb is executed by only one member of the God-Head, i.e., the Lord Jesus Christ. John 1:1-8; Therefore the term stands for the fact that God is "one in essence," but "three in personality.") **created** (ἔκτισεν - qal perfect, 3rd. masc. sing., [Unger, NEDNT, p. 84a] Means "to create, make," having profound theological significance, since it has only God as its subject. [Brown, Driver, Briggs, HELOT, p. 135b,1] "Always of divine activity -- to shape, fashion, create." (rk) The verb expressly means "creation out of nothing," an idea denoted clearly in passages having to do with creation on a cosmic scale. Ge.1:1; 2:3; Isa. 40:26; 42:5) **the heavens** (τὰ οὐρα - The sign of the direct object points to what God created; the plural refers to the fact that there is more than one heaven, namely, three.) **and the Earth.** (καὶ τὴν γῆν - [Gesenius, HCL, p. 49c] "arets" is a term which means "inhabited" or "inhabitable;" hence, it denotes the fact that the earth was created suitable for habitation. (rk) This means that the earth was not created "void and without form," rather, it was absolutely perfect in its original form, including being perfectly suitable for habitation.)"

INTRODUCTION TO THE BOOK OF GENESIS AND SUMMARY OF CHAPTER ONE, VERSE ONE:

The Book of Genesis is probably the most important book ever written, including the other books of the Bible. The Bible as a whole would be considered (even by those who don't believe in its inspiration) as the book that has exerted the greatest influence on history of any book ever produced. The Bible, however, is actually a compilation of many books, and the Book of Genesis is the foundation of all of them — "The Book of Beginnings" of all things, including the other books of the Bible. The book of Genesis is so important, that if the Bible were somehow expurgated of it, (as many "intellectuals" would prefer) the rest of the Bible would be incomprehensible.

The Book of Genesis gives vital information concerning the origin of all things, and, therefore, the meaning of all things, which, in turn, would otherwise be forever inaccessible to man. One's belief concerning his origin will inevitably determine his belief concerning his purpose and his destiny. e.g., A naturalistic, animalistic concept of beginnings specifies a

naturalistic, animalistic program for the future. cp., An origin at the hands of an omnipotent, holy [Righteous & Just] God, on the other hand, necessarily predicts a divine purpose in history and an assurance of the consummation of that purpose.

The word "genesis" means "origin." The Book of Genesis gives the only reliable account of the origin of all the basic entities of the universe and of life. The issue as to the truthfulness and accurateness of the message of Genesis remains a question as long as there is any question with regard to both the RELIABILITY OF THE BIBLICAL DOCUMENTS and/or the INFALLIBILITY AND FINALITY of their message and content. Therefore, it is of utmost importance for the Royal Family⁶ to examine the CODE OF MOSES⁶ and his record for determination of and reception of "...convincing proof." (Heb 11:1-3) The "...convincing proof..." arises from the fact that the Word of God, i.e., the divine "logos," including the book and message of Genesis, has been so influenced by the ministry of God

the Holy Spirit through VERBAL INSPIRATION⁶ that we have divine viewpoint and policy without the intrusion of error, lies, inconsistency or absurdity. As the record of the beginning of the basic entities of the universe, any thorough study of the Book of Genesis will include the discussion of each item in an appropriate place, along with the alternative naturalistic philosophies of origins proposed by various philosophers (sometimes calling themselves scientists).

At this point the foundational importance of the Book of Genesis is stressed simply by noting the fact that it does provide basic information about the beginning of the universe and its content. With regard to the origin of the universe, the Book of Genesis stands alone in accounting for the actual creation of the basic space-mass-time continuum which constitutes our physical universe.

Genesis 1:1 is unique in all literature, science, and philosophy. Every other system of cosmogony, whether in ancient religious myths or modern scientific models, starts with eternal matter or energy in some form, from which other entities were supposedly gradually derived by some process. Only the Book of Genesis even attempts to account for the ultimate origin of matter, space, and time and it does so uniquely in terms of SPECIAL CREATION. The same goes for the subjects of the origin of order and complexity, the origin of the solar system, the origin of the atmosphere and hydrosphere, the origin of life, the origin of man, and the origin of marriage, the origin of evil, the origin of language, the origin of government, the origin of culture, the origin of nations, the origin of religion, and the origin of the "chosen" people.

The Book of Genesis, therefore, is in reality the foundation of all history, as well as of science and philosophy. It is above all else the foundation of God's revelation, as given in the Bible. No other book of the Bible is quoted as copiously or referred to so frequently, in other books of the Bible, as is Genesis. It is significant that the portion of Genesis which has been the object of the greatest attacks of skepticism and unbelief, the first eleven chapters, is the portion which had the greatest influence on the New Testament. Therefore, it is quite impossible for one to reject the historicity and divine authority of the Book of Genesis without undermining, and in effect, repudiating, the authority of the entire Bible.

Most conservative scholars in the past have accepted the view that Genesis was written by Moses. This has been the uniform tradition of both the Jewish scribes and the Christian fathers. Genesis is considered to be the first book of the Pentateuch (the others being Exodus, Leviticus, Numbers, and Deuteronomy), and all of them together taken as the Law (Hebrew, torah) of Moses. This general view was apparently accepted by Christ Himself. (Luke 24:27,44) Assuming, therefore, that Moses was responsible for the Book of Genesis as

it has come down to us, there still remains the question as to the method by which he received and transmitted it. There are three possibilities:

1. He received it all by direct revelation from God, either in the form of audible words dictated by God and transcribed by him, or else by visions given him of the great events of the past, which he then put down in his own words, as guided subconsciously by the Holy Spirit.

2. He received it all by oral traditions, passed down over the centuries from father to son, which he then collected and wrote down, again as guided by the Holy Spirit.

3. He took actual written records of the past, collected them, and brought them together into a final form, again as guided by the Holy Spirit.

Any one of these three methods would be consistent with both the doctrine of Plenary Verbal Inspiration and that of Mosaic authorship. However, neither of the first two methods has a parallel anywhere in the canon of Scripture. "Visions and revelations of the Lord" normally have to do with prophetic revelations of the future (as in Daniel, Ezekiel, Revelation, etc.). The direct dictation method of inspiration was used mainly for promulgation of specific laws and ordinances (as in the Ten Commandments, the Book of Leviticus, etc.). The Book of Genesis, however, is entirely in the form of narrative records of historical events. Biblical parallels to Genesis are found in such books as Kings, Chronicles, Acts, and so forth. In all of these, the writer either collected previous documents and edited them (e.g., I and II Kings, I and II Chronicles), or else recorded the events which he had either seen himself or had ascertained from others who were witnesses (e.g., Luke, Acts).

It also is significant that, although the Book of Genesis is quoted from or alluded to at least two hundred times in the New Testament, as we have already noted, in none of these references is it ever stated that Moses was the actual author. This is especially significant in view of the fact that Moses is mentioned by name at least eighty times in the New Testament, approximately twenty-five of which refer to specific passages attributed to Moses in the other books of the Pentateuch. While this evidence is not conclusive, it does favor the explanation that, while Moses actually wrote the books of Exodus, Leviticus, Numbers, and Deuteronomy, he served mainly as compiler and editor of the material in the Book of Genesis. This in no way minimizes the work of the Holy Spirit, who infallibly guided him in this process of compilation and editing, just as He later did the unknown compiler of the Book of Kings and Chronicles.

It would still be appropriate to include Genesis as one of the books of Moses, since he is the human writer responsible for its present form. In fact, this explanation gives further testimony to the authenticity of the events recorded in Genesis, since we can now recognize them all as firsthand testimony. It is suggested, therefore, that Moses compiled and edited earlier written records that had been handed down from father to son via the line of the patriarchs listed in Genesis. That is, Adam, Noah, Shem, Terah, and others each wrote down an individual account of events which had occurred in his own lifetime, or concerning which he in some way had direct knowledge. It is probable that these original documents can still be recognized by the key phrase: "These are the generations of...." The word "generation" is a translation of the Hebrew "toledoth," and it means essentially "origins," or, by extension, "records of the origins." There are eleven of these divisions of "origins" marked off in Genesis.

Thus, it is probable that the Book of Genesis was written originally by actual eyewitnesses of the events reported therein. Probably the original narratives were recorded on tables of stone or clay, in common with the practice of early times, and then handed down from father to son, finally coming into the possession of Moses. Moses perhaps selected the appropriate sections for compilation, inserted his own editorial additions and comments, and provided smooth transitions from one document to the next, with the final result being the Book of Genesis as we have received it. Although this theory of the authorship of Genesis cannot be rigidly proved, it does seem to fit all available facts better than any other theory. It has to its advantage: 1) The fact that it is consistent with the doctrine of Biblical inspiration and authority; 2) The fact that it is consistent

with the accurate historicity of its times and things of which it speaks; and, 3) this approach provides vivid insight into the accounts, and a more vibrant awareness of their freshness and relevance, than any other.

Therefore, in Genesis 1:1, the phrase "In the beginning," the title of the first book of the Bible, is God the Holy Spirit's inspiring the author to record the beginning of the universe, in a language which is absent a specific term for "eternity past," recording it in terms of a point in eternity past, a point which is not a point in time, for time did not yet exist. It means "in a point in time which was not in time" or better yet, "...which preceded the existence of time." The Scripture, therefore, places before the human race the dogmatic statement that, "In the beginning," whenever that beginning may have been, God did the work of creation involved in the creation of the universe, including the earth.

The term for "earth" (arets) is a term which means "inhabited" or "inhabitable," hence, denotes the fact that the earth was created suitable for habitation. This means that the earth was not "void and without form" as originally created; rather, it was, in its original condition, absolutely perfect, furthermore, perfectly suitable for habitation. Therefore, this indicates that it was not created "tohu wabohu" in verse one, as it is discovered in verse two. The concept is that an almost indefinite space of time and many changes may have intervened between the CREATION of the universe and earth as mentioned in verse 1, and the chaotic state of the earth, as described in vs. two. It may be safely asserted that we do not yet have knowledge sufficient to arrive at any trustworthy conclusion about the age of the universe. Documentation of the act that the earth was created originally as an inhabitable place is found in Isaiah 45:18

Isaiah 45:18

"For this is what the Lord ("Lord" is identified as the Lord Jesus Christ in 45:11-12 as both the creator of the universe [cf., Jn 1:3] and the One who raised up Cyrus the Great in this context.) **that created** (αἶϐ - Pronounced, "bara" - qal active participle - created out of nothing; used only of God as its subject) **the heavens** (ψἰμῖן - Pronounced, "ha-shamayim" - the same as the original creation of Gen 1:1 or the three heavens.) (out of nothing) **says, "The God** (ψηλ'ā - Pronounced, "ha elohim" - demonstrates that the Lord Jesus Christ is "the God Himself) **Himself having created** (ρῥψ - Pronounced, "yatsar" = to form and shape; refers to the topography of the surface of the planet earth, i.e., the latter having been first created [barah] out of nothing is then, secondly, sculpted; refers to the establishment of a suitable habitat for man to survive in, e.g., there has to be more water mass than land mass because of the oceanic purification of the air process, etc.) **the Earth,** (ἰρᾶ - Pronounced, "ha-arets" - planet earth, i.e., the restoration process in preparation of a habitat for mankind.) **Elohim Himself, the One restoring the Earth;** (Ἡϕ - Pronounced, "asah" - to create out of existing materials, i.e., this refers to the refurbishing of the "void and without form" earth in the "days" of creation in Gen 1:2ff) **He stabilized it,** (+ωK - Pronounced, "kun" - piel ptc. - 3d. sing. fem. suffix = "established her" - refers to "her" systems in relationship to the rest of the universe and to mankind. The earth is just a very super small particle of dust in comparison to the overall universe, but it is so established by the omnipotence of God that it becomes the central theater of the Plan of God.) **He created it** (αἶϐ - Pronounced, "bara" - qal perf + 3d. fem. sing. suffix, i.e., the suffix refers specifically to "ha arets," not the entirety of the universe. This means "out of nothing," but also referring to the original creation of the earth as a beautiful and inhabitable place.) **not a waste,** (ΩητῶαλΟ

- Pronounced, "lo tohu" - "not a waste" as per Gen 1:2 - "tohu wabohu") **but formed it** ($\rho\chi\psi$) - Pronounced, "yatsar" - sculpted the original earth to be a habitable "her" to be inhabited. Someone or something else caused it to become "tohu wabohu" as per Gen 1:2) **to be inhabited**, ($\beta\psi$) - Pronounced, "yashab" - qal infin - to dwell in blessing) ***I am the Lord, and there is no other celebrity.***"

The Hebrew term, "bara," therefore, refers to the creative activity of the Lord Jesus Christ in the original creation of the universe and earth. (John 1:3; Colossians 1:16; Hebrews 1:3)

John 1:3

"All things were made by Him; and without Him was not anything made that was made. In Him was the light of men."

Colossians 1:16

"Because in the sphere of His attributes all things have been created, in the sphere of the heavens, and upon the earth, the visible things and the invisible things, whether monarchal demons, or aristocratic lordship demons, or demon procurators, or demon bureaucrats; The all things of the universe stand created through Himself and for the purpose of Himself."

Hebrews 1:3

"Who, being the flashing forth of the glory, even an exact image of His (the Father's) essence, also (Who) sustains the all things (sum total of the universe) by means of the verbal expression of the power of His word, after He had made purifications of the sins, once and for all, sat down on the right hand of the Majesty on High."

Addendum A9

Mankind Created In The Image of God

“In the interest of truth?”

EXEGESIS: GENESIS 1:26

“Then God ($\psi\eta\lambda\omicron\alpha$ - Pronounced, "Elohim" - noun masc. plur.; [Girdlestone, SOT, p. 22] Called the plural of majesty, indicating greatness, the infinity, and the incomprehensibility of the deity of God.) *said,* ($\rho\mu\alpha$ - Pronounced, "amar" - waw consec. + qal imperfect, 3rd. masc. sing.; Takes note of the priority principle being "what God says," i.e., the importance of Bible Doctrine in the believer's life and his attaining Secure Prosperity.) *'Let Us manufacture* ($\eta\phi$ - Pronounced, "asah" - qal imperfect, 1st. plur.; [Driver, TUTH, p. 164a] In the Jussive, the verb expresses a command; TWOT, Basic connotation of "asah" is to “do” or “make.” “Bara” indicates initiation of an object and only what God can do; indicates physical phenomena coming into existence at Genesis 1:1 and had no previous existence in the form in which they were created by divine fiat. “Asah” indicates fashioning objects involved in the whole creative process, i.e., (rk) out of materials already in existence. VINE Gives the option that “bara” means “creation from nothing” as opposed to “asah” meaning creation out of “existing material,” although he warns that only the context can determine. He states, “The primary sense of this verb represents the production of various objects. The verb can mean to make something into something.) *mankind* ($\delta\alpha$ - Pronounced, "adham", noun masc. sing. The singular represents a single species, i.e., "mankind." [Unger, NEDNT, p. 239b] "to be red" and probably refers to the original ruddiness of human skin; Used of mankind or generic man. [Brown, NIDNT, p. 2: 564] Corresponds to the Greek (generic) term, "anthropos.") *in Our* ($\Omega\mu\epsilon\lambda\chi\beta$ - Pronounced, "betsalemenu" - prep. + noun masc. sing. + 1st common plu. suf.; [Gesenius, GHG, p. 379a, sec. 119] The preposition is used in the "subordination of nouns," by which the immediate circumstances of the verb are denoted, i.e., the conditions of time, place, cause, purpose, measure, association, or separation which must be considered, i.e., under which an action or event is accomplished. (rk) Refers to the action or event herein, i.e., the manufacturing of the overall essence of mankind, and the limitation introduced by the preposition means that the end product must be "associated with" or "measured by" the norm and standard of the nature of the essence and being of God. [Brown, HELOT, 454a,1,c,1] The preposition used as an "accusative of mode or limitation," herein, expressing "conformity to a standard or rule." [Unger, NEDNT, p. 399a] The term signifies "image or copy" of something in the sense of a replica. e.g., 1 Samuel 6:5; However, the term also means "image" in the sense of "essential nature." e.g., Genesis 5:3; (rk) The essential nature is that mankind is a three dimensional being after the order or copy of God. The "image" is singular and indicates that "mankind" as a species does not receive his attributes from any other being other than God. The 1st. plu. suf. refers to the fact that whatever the "image of God" consists of, it is something that all members of the God-Head share coequally. This means that it does not have to do with their "divine physical looks," primarily because the Scripture states that "God is a spirit," hence, presumably He does not possess physical characteristics. Therefore, the emphasis of the present narrative and record of the creation of mankind emphasizes the overall or total essence of *animated mankind*, as opposed to other forms of life or events established in the process of creation.) *image according to the standard of our specifications* ($\Omega\beta\tau\epsilon\Omega\mu\delta\chi\iota$ - Pronounced, "kidhemuthenu" - prep. + noun fem. sing. + 1st common plu. suf.; [Botterwick, TDOT, 3: 257b] This is the "verbal abstract derived from the verb $\eta\mu\delta$ (Pronounced - 'damah.')" As such, it is an intransitive verb translated, "to be like" or "to look like." The term is used for comparisons between things from the realm of nature, particularly from the animal world, to people. e.g., "My beloved is like a gazelle or a young stag.") *and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth.'*

COMMENTARY:

At the creation of mankind, God is said to have “manufactured something out of something,” taken from the Hebrew “asah,” (Genesis 1:26) which term refers to the physical bodies of mankind, which body is in turn animated with “image of God” characteristics.¹

The exact same term is used in Genesis 1:25 for the physical bodies of the animal kingdom. As documented in the exegesis and notes on Genesis 1:21, the contextual flow and language denotes the fact that at this point God created the ANIMATED SOUL FACETS of the animal kingdom

(נֶפֶשׁ חַיָּה Pronounced - nephesh chayah - noun fem. sing.) out of nothing — בָּרָא Pronounced - "barah." By comparison with Genesis 2:19, it is equally clear that bodies of the animal kingdom are "fashioned" or "sculpted" out of the elements and compounds of the ground. (יָצַר Pronounced - "yatsar" - qal impf. 3rd. masc. sing. + min = prep "out of" + אֲדָמָה Pronounced - "ha'adhamah" = the red ground) Therefore, the term in verse 25, "asah," meaning "to manufacture something out of something," can refer to nothing other than the physical bodies of the animals being fashioned and sculpted out the elements and chemicals of the ground.

This exact same combination of terms and concepts are used to describe the creation of mankind: (1) In verse 26 mankind is said to be "manufactured out of something," clearly referring to the physical body of mankind, the same being confirmed in 2:7. Therefore, the term "asah," in verse twenty six can only refer to the human body created out of the chemicals of the soil, but clearly with the added features of and, in turn, animated with "image of God" characteristics.

The term "hadham" represents a single species, i.e., "mankind." The term is used here in the generic sense, i.e., not "the man," but in the sense of a species, i.e., "mankind." It corresponds the Greek (generic) term, "anthropos."

The verse 26 description of creation of mankind begins with יָצַע Pronounced - "tselem" plus the preposition בְּ Pronounced - "be," the latter being used in the "subordination of nouns," by which the immediate circumstances of the verb are denoted. This means that the conditions of time, place, cause, purpose, measure, association, or separation of the action of the verb are denoted for consideration by the preposition. The preposition denotes the circumstances under which an action or event is accomplished, i.e., in this case the circumstances of the "manufacturing" of the physical body of mankind, plus its animated characteristics. The contextual action or event herein is the manufacturing of the overall essence of mankind, but the limitation introduced by the preposition is that the end product must be "associated with" or "measured by" the norm and standard of the nature of the essence and being of God — IMAGE OF GOD. The underlying idea of the preposition, "be," is either "being or moving within some definite region, some sphere of space or time, or the idea of fastening on something, or something that is in "close connection with something," also, in a metaphorical sense of following some kind of pattern. [e.g., following the advice or command of someone; e.g., making something in comparison to something else Ge. 1:26; e.g., the idea of relying or depending upon.] The Hebrew term "tselem" is used of an outline or "form." [e.g., figure of a woman. Ge. 29:17; e.g., the handsome figure of a man. Ge. 39:6] The term signifies "image or copy" of something in the sense of a replica, (I Sa. 6:5) however, the term also means "image" in the sense

of "essential nature." [e.g., Ge. 5:3 "Adam begat a son in his own likeness, after his image; and called his name Seth."]

Therefore, the essential nature of mankind is that he is a three dimensional being after the order or copy of God. "The image" is singular, i.e., "mankind" as a species does not take his attributes from any other being other than God. The 1st. plu. suf. refers to the fact that whatever the "image of God" consists of, it is something that all members of the God-Head share coequally. This means that "image" does not have to do with their "divine physical looks," both because of philosophical argument (i.e., being different entities it could be argued that they all look different), and because the Scripture says that "God is a spirit," hence, presumably does not possess physical characteristics.

Therefore, the emphasis of the present narrative and record of the creation of mankind emphasizes the overall or total essence of ANIMATED MANKIND, as opposed to other forms of life or events established in the process of Creation Refurbishment.

The SUM TOTAL OF THE ESSENCE OF ANIMATED MANKIND includes:

(1) A physical body created out of the chemicals of the ground, (2:7) apparently in the same manner and after the same basic biochemical manner in which the animal kingdom was constructed and brought into being.

(2) A metaphysical essence which is said to be in the "image of God" and in the "form" (2:7) of the "breath of lives" which is not made out of the chemicals of the ground, much in the same manner in which the animal kingdom also has a "nephesh" dimension which was created out of nothing. (1:25-26)

THE DIFFERENCE IN THE METAPHYSICAL ASPECTS OF THE ANIMAL KINGDOM, DISTINGUISHING IT FROM OTHER FORMS OF LIFE, THINGS, AND/OR EVENTS, RESULTED IN THEIR RECEIVING THE BLESSING OF GOD, I.E., A "MOST FAVORED STATUS." (Genesis 1:22 - "And Elohim blessed..." = Means to bestow divine favored status to the animals.; Genesis 1:24 takes note of what that blessing is, namely, nephesh chayah,² i.e., a "living soul," usually translated, "living creature.")

THE DIFFERENCE IN THE METAPHYSICAL ASPECTS OF MANKIND FROM THAT OF THE ANIMAL KINGDOM RESULTED IN MANKIND RECEIVING THE STATUS OF "ULTRA MOST FAVORED STATUS," I.E., CREATED "IN THE IMAGE OF GOD."

The "Most Favored Status" of the animal kingdom results in the various forms of life in that kingdom possessing an animated cognizance, analysis of and responsiveness to their environment in the first dimension.

The “Ultra Most Favored Status” of the homo sapiens kingdom resulted in mankind possessing an animated cognizance and analysis of and responsiveness to their environment in three dimensions: Rationality (involves invention, imagination, calculation, induction, deduction, summary analysis, and prediction) Self-Consciousness, (involves awareness of one’s own existence in either the real or in an imagined world) and Self-Determination (involves the ability to make spontaneous decisions in accordance with or totally adverse to one’s brain-soul map of the environment, special advice, rational sensitivity, and emotional sensation [fright, flight, fight]).

Therefore, the Hebrew term “tselem” refers to the “soul image” i.e., the real substance and spiritual essence of mankind. The pattern or specifications for the “image” out of which the “soul image” of mankind is manufactured is described by the Hebrew term “damah,” translated “after our likeness.” The prepositional prefix “ki” with “damah” is the preposition of norms and standards, translated “according to.” The basic intention of “ki” is to limit, hence, expressing herein “conformity to a standard or rule.” The verbal abstract is derived from the verb “damah,” an intransitive verb, used for comparisons between things from the realm of nature, particularly from the animal world, to people. e.g., “My beloved is like a gazelle or a young stag.” Also, the term is used in a sense of “copy” or “reproduction” meaning “as a type of.”

That man is to be created with some or slight resemblance, after the pattern of, or something like the Being of God means, absolutely, that mankind is not to be construed as gods,³ [“...no identity of God...” implied], rather the being of mankind is to be after the pattern of the nature of God, i.e., created similar to, a reproduction of, a comparison to the original, but not an original. Mankind, therefore, created “after the likeness” of God, described by the Hebrew “damah,” is analogous to the blue prints or model of a house being a reproduction, but never the house itself.

The “likeness” or “something similar to us” nature of the being of mankind, patterned after the Being of God, refers to two concepts:

1. First, that God is trichotomous in His intellectual being, i.e., He is Rational, Self-conscious and Self-determining. Therefore, the command, “let the ‘soul image’ of mankind be after this pattern,” refers to the fact that the soul of mankind will be trichotomous: Rational, Self-conscious and Self-determining.
2. Second, that the created resemblance includes the fact that God is One, [Each member of the God-Head has the same attribute essence.] yet they exist as a “Trinity,” so also mankind is created as one in soul likeness, [All members of the human race have the same soul essence - Field of

Comprehension, Emotion, Self-Consciousness, Analysis Center, Volition] yet each exists as a trinity, i.e., body, soul and spirit in one.

The term for “pattern” is used in the sense of the specifications from which an actual item is made. (II Kings 16:10), therefore, the translation (rk) “After our specifications” is in fact exactly what God the Holy Spirit is doing in vs. 26, i.e., He is giving the specifications for mankind, which specifications will be executed in vs. 27.

CONCEPT: Verse 26 becomes the authoritative pattern and divine design of the overall essence of mankind, by which the same will be created in vs. 27.

The Doctrine of the “Soul Image” of mankind and the Divine Decrees of the Eternal Life Conference answers the questions raised by the seemingly contradictory concepts involving the Sovereignty of God and Creature Freedom. (explained by Perfect Potential described clearly in above pages) [Discussion of Sovereignty of God and the Freewill of mankind based on the latter being in possession of his own “self-determination,” having been created in the image of God.]

Notes:

1. Cassette Tape Numbers: K315-K318 taught in Rephidim Church, Wichita Falls, Texas, August 15, 1991[Doctrinal Data Base Code - GEN.1.397ff]
2. Cassette Tape Number: K308 taught in Rephidim Church, Wichita Falls, Texas, August 6, 1991[Doctrinal Data Base Code - GEN.1.384]
3. Botterweck, TDOT, 3: 257b

Studies:

[➔ Sovereignty of God & Freewill of Mankind Cassette Tape Numbers: K316-K318 taught in Rephidim Church, Wichita Falls, Texas, August 18, 1991. [Doctrinal Data Base Code - G.SOV; GEN.1.403-411]

Addendum A10

The Role of Nature In Divine Revelation

The Role of Nature in Divine Revelation

As noted in Chapter Four of this Atlas, God has spoken to man through NATURE, through the MANIFESTATION OF HIMSELF IN HIS SON, and through the SCRIPTURES OF TRUTH. The *principle of revelation through nature* involves the fact that every normal member of the human race has the intellectual ability, through the free use of the powers of mind, to arrive at the point of God-Consciousness.¹ Keil-Delitzsch quotes Isaiah 40:17-21 as documentation that the activity of the human mind has the capability of arriving at cognizance of the existence of God. This passage means that Israel is "without excuse" (Romans 1:20) because God has been clearly revealed to all in creation. Keil and Delitzsch state, "The absolute being of God, which is above all created things, is something which may be either inferred, or learned... (i.e., from creation -- emphasis added) When Israel failed to acknowledge the absolute distinctness and unequalled supremacy of Jehovah its God, it hardened itself against the knowledge which it might acquire even in a natural way..."²

Darkness, (Romans 1:21) therefore, as a condition of the Soul, does not exist because the heathen are born in darkness, a "lost" condition, or based on something inherent in the unbeliever, rather it exists *because they have chosen* "not to glorify Him as God." (Romans 1:18ff) A critical category of Bible Doctrine which explains the "darkness" of the heathen is the Doctrine of Heathenism, which doctrine explains the Biblical principle of God Consciousness.³

The concept is that, when a member of the human race has arrived at the point of God Consciousness, he has reached the point of accountability. The time of arrival at the point of God Consciousness varies with cultures and circumstances of environment; it may vary from four to five years old in the "Bible Belt" to twenty to forty years old in more aboriginal conditions.⁴ Several references are made by the Biblical writers to the Creation-Revelation evidences which point to evidence of God's existence from nature.

"And saying, 'Men why are you doing these things?"

We are also men of the same nature as you and preach the gospel to you in order that you should turn from these empty idols to a living God, Who made the heaven and the earth and the sea and all that is in them! And in the generations passed He permitted all the nations to go their own ways: and yet He did not leave himself without witness in that He did good and gave you rains from heaven and

fruitful seasons satisfying your intellects with food and gladness.

Acts 14:15-17

"And He made from one every nation to dwell on all the face of the earth, having determined the appointed times and the boundaries of their habitation. That they should have as their purpose to seek God, assuming that they will grope in the darkness after Him, and we hope they are, for certainly He is not far away from each one of us.

Acts 17:26-27

"The heavens are telling of the glory of God; And their expanse is declaring the work of His hands."

Psalm 19:1

"Worthy are You, our Lord and our God, to receive glory and honor and power; For You created all things, and because of Your will they existed, and were created." Revelation 4:11

At the point of reaching God Consciousness, any member of the human race, regardless of geographical isolation or linguistic barrier, who desires a relationship with the supreme "God-Head," God will provide the gospel information on which to be saved. Attaining God Consciousness is that point in time in which any member of the Human Race, by the function of his mentality, becomes aware of the existence of God through one or more of the various mechanics of intellectual analysis. These are called the "natural systems" of arriving at the conclusion that there is a God.⁵

These include: (1) Cosmological^G: Entails "The Law of Cause & Effect"; (2) Ontological^G: The function of the normal brain-soul of intellectual creatures have universally developed the concept of an ideal being; (3) Anthropological^G: Man has a conscience which awakens him to the recognition of a higher being; also, man is intelligent, which in turn demands creation by a higher being — intelligence; and, (4) Teleological^G: The structure of the universe, i.e., the existence of order, design, pattern, demands a designer.⁶ Paul, the Apostle, takes note of the fact that the heathen are without excuse in their "darkness," due to the fact that they have had ample revelation through the "nature" of the universe:

"For anger from God is being revealed from heaven against all nongodliness (heathenism or unbeliever) and antijustice (salvation maladjustment to the Righteousness of God) who (the heathen or

unbeliever) *suppressed the truth* (or the Gospel) *through antijustice.* (negative volition toward the Righteousness of God) *because what is known about God is revealed in them,* (They have reached the point of God consciousness) *for the God has revealed Himself to them. For the invisible things of Him* (the primary "constitutional attributes"^G of God) *from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-Head; So that they are without excuse. For even though they knew God,* (via natural revelation) *they did not honor him as God, or give thanks; But they became futile in their speculations, and their foolish intellect was darkened."*

Romans 1:18-21

How is it possible that the "invisible things" of God can be made visible so that they are "clearly seen"? These "invisible things," according to Romans 1:20, are summed up in two great concepts, those of His "eternal power" and His "God-head."

❖ **ETERNAL POWER** = His work: That He is a God of infinite and eternal omnipotence, i.e., one of "eternal power," is revealed plainly, according to this verse, in the created universe.

❖ **GOD-HEAD** = His person: That His very nature, i.e., the "God-head," is also revealed in creation means that Christ is revealed in creation, for the very essence of the God-head is found in Jesus Christ. Colossians 2:9

Therefore, the very God-head is clearly revealed in nature by the "things that are made" (Greek ποιεμα), a word only used elsewhere in Scripture in Ephesians 2:10, where it is said that we who are redeemed by His grace are similarly His "workmanship." There can, therefore, be no question that the nature of the creation is to reveal "the Christ" in the sense of pointing to the fact of the need and availability of redemption of a fallen human race and cosmos.

Christ is revealed in the creation because He himself is the Creator. John 1:3; Colossians. 1:16 In His person and, clearly, in His creative work is "the light of men." "In the sphere of His attributes..." refers to the concept of the Creation Revelation being the means by which God chose to manifest the truth about the nature of the unity and perfection of His attributes.

Therefore, Romans 1:18-21 documents the fact that the Doctrine of God Consciousness states that the essence of the existence of a Supreme being is revealed to intelligent homo sapiens (Romans 1:18-20) via the LAWS OF ESTABLISHMENT GRACE^G at which point such a creature either does or does not desire a relationship with this higher being. (Romans 2:6-11) Therefore, Negative Volition vs. Positive Volition at the

point of God Consciousness divides the human race into two distinct groups. (I Corinthians 1:18)

At the point of God-Consciousness, homo sapiens reach the point of ACCOUNTABILITY^G to the JUSTICE OF GOD. The activity of the Human Mind in arriving at cognizance of the existence of God involves three systems of human perception:

1. Empiricism: This is perception through observation and experimentation; therefore, conclusions are derived from the observation of phenomena. This is reality through sensory perception rather than through theory, the latter being called rationalism. Aristotle demonstrated the failure of empiricism to understand and know God, but certainly that man can arrive at what he called the "Unmoved Mover."

2. Rationalism: This is perception through reason; therefore, reason is the source of knowledge. Rationalism is consequently considered superior to and independent of sensory perception (empiricism). The criterion for perception, however, is limited to one's own mind and frame of reference. Under this system, both doctrine and all Scripture are subjected to the test of human reason, both dogma and the supernatural are rejected. Descartes demonstrated the failure of rationalism to understand and know God, but certainly that man can arrive at the principle that "I think; therefore I exist"; "there is creation; therefore, there is a creator"; "there is design; therefore, there must be a designer".

3. Faith: This is a system of perception which accepts an established criterion as the basis of reality. This criterion is outside the capabilities of the individual, therefore, making faith transitive and demanding an object. This makes the "faith system" of thinking, the only non-meritorious system of perception in the human race. Hence, faith is tantamount to confidence, belief, or trust in the authority and veracity of another, e.g., God.

There are Five Channels of Approach ["natural systems" - See definitions below] through which members of the human race, with normal functioning brain-computers, arrive at Cognizance of the Existence of God.⁷ These are also called the LAWS OF ESTABLISHMENT GRACE⁸ and are the means by which God graciously brings all intellectual creatures, without the compromise of His attributes, to the point of God-Consciousness:

1. Religious or Cultic: The concept is that God must exist because man, universally at all times and places, believes that He exists. In this category, the human mind establishes faith as the criterion for the reality of God.

2. Moral or Anthropological: The concept is that Man universally possesses a conscience with the urge to choose right over wrong, (though, obviously he may choose not to do the bidding of his conscience.) The universal structure of society and the function of all human governments express the human recognition of virtue and truth. Principle: Our finite recognition and attempts at virtue and truth among men, reflect the concept of an ultimate virtue and truth.

3. Ontological: The human mind possesses the idea of a perfect and absolute Being, therefore, such a Being must exist. In this case, the mind uses rationalism as the criterion of reality.

4. Teleological: The concept is that since the universe has structure and design, there must be a designer. Romans 1:19-20 In this case, the mind uses empiricism as the criterion of reality.

5. Cosmological: The concept is that the intuitive law of cause and effect demands that there be a first cause, i.e., the existence of God. This is the perceptive process of rationalism plus logic.

Therefore, according to both scripture and philosophy, man can and does inevitably arrive at the cognizance^G of the existence of God. Once man becomes conscious of God, he then exercises positive or negative volition; either a desire to know God and have a relationship with him, or no desire or interest in fellowship with God. Once an individual reaches God-consciousness and goes negative and persists in negative volition, God has no further obligation to that individual having given him a fair shot at entrance into the plan of God. In the case of positive volition, God is responsible for providing gospel information on which to be saved. John 7:17; Acts 17:27; Jeremiah 29:13

NOTES:

1. The Doctrine of Heathenism taught on cassette tape number D12 - D15, Rephidim Church, Wichita Falls, Texas, June 29, 1980. [Doctrinal Database Code - HEATH.-7]
2. C. E. Keil and F. Delitzsch, Commentary on the Old Testament, 10 Vols., (Grand Rapids: Eerdmans, 1975, reprint), 7: II:152.
3. The Doctrine of God-Consciousness on cassette tape number F36, "Phase I Negative Volition," Rephidim Church, Wichita Falls, Texas, December 11, 1983. [Doctrinal Database Codes - G.GOD; JAME.4.295-298]
4. The Doctrine of Canonicity taught on cassette tape numbers F75 - F101, Rephidim Church, Wichita Falls, Texas, February 16, 1984. [Doctrinal Database Code - CANON.6]
5. The Doctrine of Evolution: Biblical Cosmology and The Triune God taught on cassette numbers K256 - K264, Rephidim Church, Wichita Falls, Texas, May 19, 1991. [Doctrinal Database Code - EVO.6.1] This increment (#6) of the "Evolution Special" gives evidence of God in the cosmos via a discussion of the cosmological and teleological evidence, while increment #5 gave evidence for an ultimate first cause. [Taught on cassette tape numbers L189 - L191, Doctrinal Database Code - GEN.3.243ff] A closer study of the scientific evidence will show the doctrines of a personal Creator-Triune God to be perfectly compatible with the fundamental nature of the cosmos. Instead of contradicting the Biblical doctrine of God, the very nature of the physical universe provides amazing evidence of the validity of that doctrine. Furthermore, the doctrines of God's provision of Grace Divine Operating Assets are implicit in the nature of the living universe. The Lord Jesus Christ, both Creator and Savior, is clearly revealed in the cosmos. (Romans 1:20) According to this verse of Scripture, there is a clear witness to God's existence to be seen in the created cosmos ("world" in this verse is the Greek cosmos). Therefore, every man who has ever lived has been confronted with this testimony of creation regarding the nature of the God who made it. Whether or not he opens the pages of the Biblical Scripture, or whether he believes what he reads therein, he cannot escape confrontation with the Christ of creation! "He is without excuse!"
6. The Cosmological implication of Thermodynamics taught on cassette tape number F84 - F85, "The Doctrine of Canonicity," Rephidim Church, Wichita Falls, Texas, February 16 1984. [Doctrinal Database Code - CANON.120]
7. The Doctrine of Heathenism taught on cassette tape numbers D12 - D15, Rephidim Church, Wichita Falls, Texas, June 29, 1980. [Doctrinal Database Code - HEATH.-9]
8. The Doctrine of Grace, Revised, taught on cassette tape numbers G7 - G42, Rephidim Church, Wichita Falls, Texas, February 24, 1985. [Doctrinal Database Code - GRACE.46]

Addendum A11

The Doctrine of Theophanies

The Doctrine of Theophanies

- I. The Doctrine of Theophanies deals with the fact that the Lord Jesus Christ PREEXISTED His earthly and historical incarnation and that He appeared in the form of the Angel of Jehovah, whose various appearances are recorded in the Old Testament.
 - A. Therefore, a “theophany” is a manifestation of God in visible and/or bodily form before the Incarnation.
 - B. These manifestations may occur in the form of men, angels, the Shekinah Glory, the burning bush, or other inanimate objects.
 - C. The Theophanies are chiefly appearances of the Angel of Jehovah, who is clearly a distinct person from other angelic beings.
 - D. A theophany can be any member of the God-head, though usually it is the Lord Jesus Christ.
- II. The Angel of Jehovah identified as Jehovah and as distinct from Jehovah.
 - A. The Angel of Jehovah is the primary mode of the appearance of Jehovah God Himself in Old Testament Theophanies.
 1. The Angel of Jehovah spoke to Hagar and identifies Himself as Jehovah. (vs. 13) Genesis 16:7-13
 2. In the account of the sacrifice of Isaac, the Angel of Jehovah is identified as Jehovah Himself. Genesis 22:11-18
 3. Other passages of Scripture confirm this interpretation: Genesis 31:11-13; 48:15-16; cf. 45:5; Exodus 3:1ff cf. Acts 7:30-35; Exodus. 13:21; 14:19; Judges 6:11-23; 13:9-20
 - B. The Angel of Jehovah as is often identified as a distinct person from Jehovah.
 1. While many passages identify the Angel of Jehovah as the person of Jehovah, other passages, almost equal in number, distinguish the Angel of Jehovah as a distinct Person.
 2. Genesis 24:7 depicts Jehovah as sending “His angel,” hence, “an angel of Jehovah” which is distinct from Jehovah.
 3. This distinction is confirmed by the servant of Abraham (Genesis 24:40) and Moses speaks of Jehovah sending an angel to lead Israel (Numbers 20:16).
 4. A clear instance is recorded in Zechariah 1:12-13 where the Angel of the Lord speaks to Jehovah.
 5. Other passages of Scripture confirm this interpretation: Exodus 23:20; 32:34; 1 Chronicles 21:15-18; Isaiah 63:9; Daniel 3:25-28
 - C. Some passages affirm the deity of the Angel of Jehovah, but do not specifically identify Him as Jehovah or as a person distinct from Jehovah. Judges 2:1-5; 11 Kings 19:35
- III. The Angel of Jehovah is the Second Person of the Trinity.
 - A. To the natural mind, the seeming disparity in terminology and the inscrutableness of the conflict of stating that the

“Angel of Jehovah” is deity and a manifestation of God and yet, He is often a separate and distinct entity from the God-head itself, seems irreconcilable.

B. The problem is dissolved when one realizes that the Lord Jesus Christ is the Angel of Jehovah.

1. The Lord Jesus Christ is the Angel of Jehovah, while at the same time He is also Jehovah Himself.
2. Jesus Christ is the Old Testament Jehovah, and at the same time, He is a Person, a person Who is a distinct member of the Trinity, being the Second Person of that God-Head.
3. Therefore, when the Angel of Jehovah is distinguished from Jehovah, it is the Scripture making a distinction between the Persons of the God-head, and in most cases it will be the Son as distinct from the Father and Holy Spirit.
4. This solution is in keeping with the Doctrine of the Trinity; that is, granted that the Angel of Jehovah is God, it is a relatively minor problem to prove that He is the Second Person of the Trinity, not the Father or the Holy Spirit.

C. SUMMARY:

1. As Deity, the Angel of Jehovah is one with the God-head; therefore, in manifestation He becomes a Theophany.
2. As a separate person from the God-head, He is the personality of the Lord Jesus Christ.
3. Therefore, when the Angel of Jehovah is identified as deity, He becomes a manifestation of the God-head essence; when He is identified as a separate person from the God-head by personality, He is the Lord Jesus Christ.

D. There are four lines of evidence that prove that the Angel of Jehovah is the Lord Jesus Christ in the Old Testament.

1. The Second Person of the Trinity is the visible God of the New Testament.
 - a. In the New Testament, the Second Person of the Trinity is found to be the incarnate God, possessing a human body and being visible to all. John 1:8; 6:46; I Timothy 6:16; I John 4:1-3, 15-16

Notice that during the incarnation of the Second Person, the Son, the Father's voice is heard from heaven and the Holy Spirit is seen descending in the form of a dove, but, Christ, the Second Person, is the only full manifestation of God in visible form. It follows that it is a logical assumption that the same person of the God-head Who is visible in the New Testament should also be the chosen One to appear in the form of the Angel of Jehovah in the Old Testament.

- b. The Angel of Jehovah of the Old Testament no longer appears after the historical occurrence of the Incarnation of Christ.

The Angel of Jehovah is exceedingly active throughout the Old Testament period, appearing to many people in widely separated periods. In the New Testament, while there are references to angels as such, NOT ONE SINGLE INSTANCE IS FOUND in which the Angel of Jehovah appears.

It follows and it is the natural inference that the Angel of Jehovah now appears as the incarnate Christ in the flesh, on the earth, on the cross, in resurrection body and at the right hand of the Father.

- c. Both the Angel of Jehovah and Christ are sent by the Father.

The Old Testament reveals that the Angel of Jehovah is sent by Jehovah to reveal truth, to lead Israel, and to defend and judge them.

In the New Testament, Christ is sent by God to reveal God in the flesh, to reveal truth, and to become the Savior and Judge.

In the Doctrine of the Trinity, it is the Father who always sends the Son and the Spirit, the First Person is NEVER being sent Himself.

The similar character of the ministry of the Angel of Jehovah and Christ would serve to identify them.

- d. The Angel of Jehovah could not be either the Father or the Holy Spirit.

By the process of elimination, it can be demonstrated that the Angel of Jehovah must be the Second Person:

- No man has ever seen either God the Father or God the Holy Spirit. John 1:18 [This verse states that only Christ, the Second Person, has become visible to man, no one being able to see God the Father or God the Holy Spirit.]

- Being sent by God the Father, the Angel of Jehovah could not have been God the Father, the First Person of the Trinity.

- Being God in visible and bodily form, the Angel of Jehovah, could not be God the Holy Spirit, the latter's ministry never being characterized by physical attributes.

- 2. CONCLUSION: WITHEVERY KNOWNFACTPOINTINGTOHISIDENTIFICATIONASTHECHRISTOF THE NEWTESTAMENT, THEREISNOT A SINGLEVALIDREASON TODENY THATTHE ANGELOF JEHOVAH IS THESECOND PERSON OF THE TRINITY.

IV. Appearances of Christ Other Than As the Angel of Jehovah: A number of illustrations are afforded in the Old Testament of appearances of Christ in forms other than the Angel of Jehovah.

- A. The Lord Jesus Christ appears as a man. (Accompanied by two other men who are probably angels.) Genesis 18:1-33
- B. Jacob experiences wrestling with Christ and even becoming physically injured. Genesis 32:24-32
- C. The Appearance of the Lord Jesus Christ occurred to the Elders of Israel. Exodus 24:9-11
- D. The CLOUD of the Lord and the GLORY of the Lord are also forms of the Lord Jesus Christ's appearance in the Old Testament. Exodus 33:9-23; 40:38
- E. Every visible manifestation of God in bodily form is to be identified with the Lord Jesus Christ. Joshua 5:13-15; Ezekiel 1:1-28; Daniel 10:1-21

V. The Theophanies Are Proof of the Preexistence of Christ

- A. The Theophanies of the Old Testament, being the manifestation of Christ, the Second Person, in visible form constitute an argument for preexistence of Christ to history.
- B. An examination of the character of His ministry as the Angel of Jehovah and His manifestation in other forms will not only reveal His preexistence, but will also demand recognition of His deity.
- C. It is not an argument against the preexistence of Christ to state that because the Angel of Jehovah is minus ALL GLORY, that the preexistent Christ would have had, that he is in fact not Christ. Reason: The clearly revealed incarnate Christ —The God-Man — who was undiminished deity forever, did not have the FULL GLORY of deity revealed in Himself while on earth. [➔ Doctrine of Kenosis]

Addendum A12

The Doctrine of the Incarnation of Christ

The Doctrine of Christ Incarnate

I INTRODUCTION

A. The systematic consideration of Christology^G includes the Doctrine of the Incarnation of Christ, which theme includes the Old Testament anticipations of the Messiah, the birth of Christ, the life and ministries of Christ on earth, and all that Christ will ever be or do in eternity future.

1. The importance of the Doctrine of the Incarnation of Christ is betokened by the fact that a little less than half of the New Testament — the Four Gospels — is devoted to His life and ministry, to say nothing of the Old Testament anticipations of that life and ministry.
2. The Scriptures do not underestimate the importance of Christ's preexistence or other Christological doctrines, including His death, resurrection, session, or His coming again, but when the 3 1/2 years of His earthly ministry as the incarnate Son of God is treated in what might seem a disproportionate degree, such divine emphasis should be recognized and reflected in a true Christology.

B. The historical Christ is set forth in the Synoptic Gospels — Matthew, Mark and Luke — declaring the human birth of the Savior and in so doing these documents account for His humanity.

C. By comparison, it is to the Gospel of John that belongs the development of the Incarnation of one of the members of the God-Head-Three into the human sphere and thereby accounts for the deity of Christ.

1. The Apostle John states that the WORD, eternal in His substance, God's eternal fellow, the eternal God's self, which "came in the flesh," was Jesus Christ. I John 4:2 cf., John 1:14

"Hereby know you the Spirit of God; Every spirit that acknowledges that Jesus Christ is come in the flesh is of God;" 1 John 4:2

"The Word became flesh and tabernacled among us; and we beheld the glory, the glory of the Unique One, from the Father, full of grace and full of doctrine."
John 1:14

- a. The terms employed by John are not terms of SUBSTANCE, but of PERSONALITY.
 - b. The meaning is not that the substance of God was transmuted into that substance which we call "flesh."
 - c. The term "Word" is a personal name for the eternal God, while "flesh" is an appropriate designation of humanity in its entirety, with all the implications of dependence and weakness.
2. The meaning, therefore, is simply that He who had just been described by John as the eternal God became, by a voluntary act in time, a man.
 - a. The exact nature of the act by which He "*became*" man lies outside the statement; i.e., it is omitted because it was a matter of common knowledge between the writer and the reader that the process occurred through the Virgin Birth.
 - b. The language employed intimates merely that it was a definite act, and that it involved a change in the life-history of the eternal God, here designated "the Word."
 3. The whole emphasis of John's statement falls on the *NATURE OF THIS CHANGE* in the life-history of the Second Person of the God-head.
 - a. "HE BECAME FLESH," that is to say, He entered upon a mode of existence in which the experiences that belong to human beings would also be His.
 - b. The dependence and the weakness which constitute the very idea of flesh, [minus the presence of a Sin Nature^G in contrast with fallen angels or fallen mankind] in contrast with the eternal and infinite spiritual being of God, ["...God is a spirit..." John 4:24] would now enter into His personal experience. [ex., hunger, thirst, fatigue, etc.]
 - c. It is precisely because these are the connotations of the term "flesh" that John chooses that term, instead of the more simply

denotative term “man.”

- d. What he means is merely that the eternal God became man -- He became true humanity in every sense of that term with the exception of His not possessing a Sin Nature.
- 4. The contrast between the "Word" as the Eternal God and the human nature which He assumed as "flesh," is the hinge of the statement, “HE BECAME FLESH” -- John’s statement that “He became flesh” does not infer a mere appearance as flesh, but that of reality and completeness of humanity being assumed by the Second Member of the God-head.
- 5. In becoming TRUE HUMANITY, the WORD did not cease to be what He was before entering upon this new sphere of experiences.

"Who, Christ Jesus, kept on preexisting in the form of God, in objective thinking thought it not a treasure to be retained, to remain equal with God. Rather, He deprived himself of the proper function of deity, having assumed the essence of a slave, having become in the likeness of mankind. And having been recognized with outward appearance of mankind, He Himself humiliated Himself, having become obedient to the degree of (spiritual) death, even (the physical) death (on the Cross)."

Philippians 2:6-8

- a. John immediately gives the reader an understanding that in becoming flesh — *true humanity*, that none of the Glory, i.e., none of the divine attributes were sacrificed or diminished in any sense of the word.

“...and we beheld His glory, the glory of the unique one,...”

John 1:14

- b. Therefore, the Second Person, Christ, remained UNDIMINISHED DEITY while becoming TRUE HUMANITY in one person forever. [➔ Doctrine of Hypostatic Union]
- c. John alludes to the Mosaic Tabernacle as an illustration of the nature of the God-Man, i.e., in the Holy of Holies, the Shekinah Glory of God dwelt. He makes the analogy to the flesh -- the true human body of the Lord Jesus, as the tabernacle of the Divine Attributes of the Second Person.
- d. When John says that “we beheld His glory,” he infers that Christ was obviously more than

man, i.e., HE WAS OBVIOUSLY GOD INCARNATE.

- e. The uniqueness of Christ -- the God-Man -- which made Him *obviously* God consisted precisely in agreement with and corresponding to what the unique Son of God would naturally be, if indeed, such a One is truly the Son of God. This means that the God-Man, being both *true humanity* and *true God*, in one person, would possess and personify such a personality as a whole so that men recognized and could not but recognize in Jesus Christ the unique Son of God. This does not mean that the humanity of Jesus glowed in the dark or possessed the notion of a halo. But it does mean, in keeping with the divine laws of consistency, that the visible, manifest, and personified glory of the incarnate Word was such a manifestation of Divine Attributes as would naturally be manifest by anyone possessing such a nature. ex., The “criminal mind” is manifested in crime; The “bleeding heart” is manifested in do-good-ism; The Divine Attributes are manifested in those ways which concur with being God, notwithstanding the fact that He must operate and function within the directive will of God for His human existence. ex., During the temptations of Satan (Matthew 4), Jesus would not depart from the normal function of his humanity and the importance of Bible Doctrine, so as to utilize His divine attributes to feed or save Himself. cf., An example of the manifestation of His being God (not including halos and jumping off tall buildings) is the fact that He never sinned, at any time, or under any circumstances. To the keen observer, such a trait is not only unusual, but would very soon become a very clear indication of something or someone that is unique.
- f. The focal elements which distinguished Christ from other men are mentioned in the phrase: “...full of grace and truth.” The elements of the manifestation of His Divine Nature are not supposed to be exhausted by this description (ex., the miracles beginning with the water into wine; Cana of Galilee, Jn 2:11), but these are the FOCAL ELEMENTS of the manifestation of His deity -- those things which would become clearly unique to the observant eye.
- g. “...full of grace...” - Refers to function according to the norms and standards of the

Plan of God for God to do all the Work in (1) manifesting the unity of the attributes of God, (2) resolving the Angelic Conflict exigency factors and (3) at the same time honoring Holiness. This is a super-noticeable trait in contrast to a world saturated with the humanistic viewpoint, evil and personal sin.

“...full of truth...” - Refers to intellectual cognizance, discernment and function according to the norms and standards of Absolute Truth which includes all three "chains of command."^G This is a super-noticeable trait in contrast to the humanistic king-of-the-mountain mental attitude of the cosmos.

D. The occurrence of and consequence of the incarnation is incommunicable to the human finite mind.

1. That a Person of the God-head should become one of the human family—the sphere of His own creation—with a view to remaining in that status forever, though glorified, must, at least for the duration of human history and possibly throughout eternity, continue to be an insoluble mystery to the finite creatures of this universe.
2. What light is shed on the subject by Scripture is limited to that information which gives the details about the advantage of REDEMPTION of the human race and the creation and how that redemption relates to both God; man and angels. [→ Doctrine of Redemption]
3. The ultimate result is that through the mediation of the theanthropic Person, the norms and standards of the Righteousness of God are satisfied so that Justice may exercise Grace on the high side of history toward believing homo sapiens. [→ Doctrine of Adjustment to the Norms and Standards of the Righteousness of God]

II. OLD TESTAMENT ANTICIPATIONS OF THE INCARNATION OF MESSIAH

A. While the preincarnate Christ appears in the Old Testament as the Angel of Jehovah many times, He never appears in an earth-life as a homo sapiens.

B. The preincarnate Christ is anticipated in both “TYPE” and “PROPHECY.”

1. This means that to the positive and systematic

student of the Word of God in the Old Testament Dispensations^G, there was sufficient foreshadowings of the incarnate Christ revealed whereby a comprehensive understanding could have been gained by such a student regarding the Messiah's: Parentage, Birth, Life, Death, Resurrection, and Second Advent. [ex., Joseph of Arimathaea and Nicodemus fully prepared for the Messiah in both their mental attitude and their duty. (Matthew 27:57) ex., Simeon who was adjusted to the Righteousness of God, therefore, he was also able to "...expect Israel's consolation..." (Luke 2:25-30)]

2. It was then as it is now in the Church Age, largely (exception, mitigated conditions) A MATTER OF BELIEVING IN THE LITERAL INTERPRETATION of the things spoken and written in the Word of God.

3. A complete foreshadowing of Christology may be constructed from the Old Testament Scriptures. This serves as an effective contradiction to the persistent contention by some that the Old Testament is lacking in vital truth.

C. “TYPES” of Christ. There are 41 well-defined types of Christ.¹

D. “PROPHECY” of Christ.

1. The word Messiah is a modified form of the Greek representation of the Hebrew mashiah, the equivalent Greek word being christos.
2. The root meaning of “christos” is “the anointed one.”
 - a. Used for priests in the Old Testament. Le. 4:3,5,16; 6:22
 - b. Used for kings as a noun. Saul, I Sa. 24:6,10; David, II Sa. 19:21; 23:1; Zedekiah, La. 4:20
3. Two types of Messianic prophecies may be observed in the Old Testament particularly:
 - a. GENERAL: Nonspecific language, but terminology which only a Messiah could fulfill. ex., I Sam 2:35
 - b. PERSONAL: Specific language connected with the Messiah by some precise terms. ex., Isa. 7:14, ‘Immanuel’
4. Both types of prophecy are genuine and contribute vitally to the sum of the Doctrine of the Coming

Messiah.

5. Four characteristics of Messianic prophecy may be observed:

- a. Prophecy which is purposely couched in obscure language.

Obscure language is utilized for the purpose of allowing only the aggressive positive believer to arrive at a discernment of what is meant. This feature will be noted in prophecy regarding all subjects. This feature goes along with the fact that all Scripture eventually requires Divine Illumination in addition to reason for correct discernment and application.

- b. Prediction is frequently in figurative language.

While figurative language is not necessarily uncertain in its meaning, the predictions of the Messiah are often clothed in language which requires interpretation.² ex., Christ is spoken of as a "rod out of the stem of Jesse," and as "a branch" which "shall grow out of his roots." Isa. 11:1

- c. The Future is often regarded as Past or Present.

As in all prophecy, Messianic prediction is often viewed as an account of events already past. ex., the prophecies of Isa. 53 are largely in "past tense." The Hebrew frequently uses the perfect stem for prophecy.³ "The use of the perfect tense in the Old Testament, therefore, merely conceives of the event as certain of completion without specifying whether it is past, present, or future."⁴

- d. Prophecy is seen Horizontally, not Vertically.

While the order of prophetic events is generally revealed in Scripture, prophecy does not necessarily include all the intermediate steps between the great events in view. The great "mountain peaks of prophecy" are revealed without consideration of the expanse of valleys between the peaks.⁵ Hence, Old Testament prophecy often leaps from the sufferings of Christ to His glory without consideration of the time which elapses between these aspects. It is not unusual for great periods of time to separate prophecies closely related. Isa. 61:1-2; Lu. 4:18-19.

III. SUMMARY OF THE INCARNATION

A. The Identification is Complete

1. The Incarnate One must be the Second Person or Son, not the Father or the Spirit.
2. It remains true that Christ was and is undiminished deity, i.e., God in the mystery of the God-head Three, but He alone of the Three became flesh and took upon Himself the form of man.
3. He therefore is unique. There never has been and never shall again be one like this theanthropic Person.
4. While the infinite wisdom of God is incommunicable on the subject of the Incarnation, the Scriptures are ever concerned with enumerating, in knowable terms, the eternal character of the One who became incarnate.

B. Christ entered the human family that He might be a kinsman and thus meet the requirements laid down for a KINSMAN-REDEEMER. [→Exegesis of Book of Ruth]

1. According to the TYPE seen in the Old Testament, especially the Book of Ruth (cf. Le. 25:49; Isa. 59:20), no one could redeem except he be "a near kinsman" not involved in the condition from which he wished to rescue.
2. In addition, HE MUST BE WILLING to pay the Price.
3. He MUST BE ABLE to pay the price.
4. Christ — THE REDEEMER — fulfilled perfectly all of these standards when He became a kinsman by being born into the human family, minus the sin nature, with spiritual life. (Phil. 2:5-11)

C. Through His incarnation Christ combined both the perfect, divine nature of God and human nature in one Person. [See: Doctrine of Hypostatic Union]

HE IS NO LESS GOD BECAUSE HE IS HUMAN AND NO MORE HUMAN BECAUSE HE IS GOD.

- D. If the Logos was to become a "fleshly" kinsman of the human family, there was but one way; i.e., he must submit to human birth. Furthermore, if he was to become the qualified redeemer, he must by-pass the Sin Nature, hence, the Virgin Birth.

- E. It is an inaccuracy at best to think in terms of Christ BEGINNING at His birth, for He existed infinitely from all eternity past.
- F. From the standpoint of chronological fact, humanity was only added to Deity.

NOTES:

1. Lewis Sperry Chafer, Systematic Theology, 7 Vols. (Dallas: Dallas Seminary Press, 1947) 5: 43-44. Chafers 41 "types of Christ" in the Old Testament:

1. Aaron: as Priest (Ex. 28:1; Lev. 8:12). 2. Abel: Christ as Shepherd (Gen. 4:2). 3. Acacia Wood: the humanity of Christ and His origin as a "root out of dry ground" (Ex. 26:15; Isa. 53:2). 4. Adam: Christ, Head of the New Creation as Adam is of the Old Creation (Gen. 5:1; Rom. 5:14; I Cor. 15:22). 5. Altar of Brass: Type of cross upon which Christ was offered (Ex. 27:1). 6. Altar of Incense: Type of Christ our Intercessor, through whom our prayers and praises ascend to God (Ex. 30:1; John 17:1-26; Heb. 7:25; 13:15; Rev. 8:3, 4). 7. Ark of the Covenant (Ex. 25:10): Cf. Scofield Bible, p. 101, note 1. 8. Ark of Noah: Type of Christ as salvation from judgment (Gen. 6:14; Heb. 11:7). 9. Beauty and Bands (Zech. 11:7): Cf. Scofield Bible, p. 975, note 1. 10. Benjamin (Gen. 35:18; 43:34): a. Ben-oni: Son of Sorrow, to his mother. b. Benjamin: Son of my right hand, to his father. See Scofield Bible, p. 51, note 3; p. 62, note 1. 11. The Two Birds (Lev. 14:4): a. The Slain Bird: death of Christ. b. The Live Bird Dipped in Blood: resurrection of Christ. 12. Sacrificial Blood (Lev. 17:11): See Scofield Bible, p. 150, note 1, 2. 13. Burnt Offering (Lev. 1:3): See Scofield Bible, p. 126. a. Ox: patient and enduring servant. b. Sheep or lamb: unresisting surrender to death of cross (John 1:29; Isa. 53:7). c. Goat: typifies Christ as sinner's Substitute. d. Turtle dove or pigeon: mourning innocence and poverty of Son of man. 14. Golden Candlestick (Lampstand): Type of Christ our Light (Ex. 25:31; cf. John 1:4; Isa. 11:2; Heb. 1:9). 15. Corn of the Promised Land: Type of Christ Risen and Glorified (Josh. 5:11). Cf. Scofield Bible, p. 263, note 2. 16. David as King (1 Chron. 17:7): David first shepherd, then king. Cf. Scofield Bible, pp. 475-76, note 2. 17. First three of Feasts of Jehovah (Lev. 23:1-14): a. Passover: Christ our Redeemer (Ex. 12:11; 1 Cor. 5:7). b. Unleavened Bread: Holy Walk of Believer with Christ (1 Cor. 5:6-8; 2 Cor. 7:1; Gal. 5:7-9). c. First-fruits: Christ risen (1 Cor. 15:23). 18. Gate or Door: only one door to the tabernacle (Ex. 27:16; John 10:7). 19. The Two Goats (Lev. 16:5-10). a. Goat sacrificed: typical of Christ's death satisfying all of God's righteous demands (Rom. 3:24-26). b. Scapegoat: typical of Christ taking our sins from before God (Heb. 9:26; Rom. 8:33, 34). Cf. Scofield Bible, p. 147, note 1. 20. Isaac (Gen. 21:3; 22:9; 24:1): a. As obedient unto death (Gen. 22:9). b. As bridegroom of called out bride

(Gen. 24). Cf. Scofield Bible, p. 31, note 2; p. 33, note 1; p. 34, note 2. 21. Joseph (Gen. 37:2). Cf. Scofield Bible, p. 53, note 2. 22. Joshua (Josh. 1:1) Name means, "Jehovah - Savior." Cf. Scofield Bible, p. 259, note 1. 23. Kinsman - Redeemer (Lev. 25:49; Isa. 59:20; Ruth 2:1; 3:10-18; 4:1-10). Cf. Scofield Bible, p. 161, note 1; p. 765, note 1. 24. Laver: Type of Christ cleansing from defilement (Ex. 30:18; John 13:2-10; Eph. 5:25-27; 1 John 1:9). 25. Light: Type of Christ the Light of the World (Gen. 1:16; 1 John 1:5). 26. Manna: Type of Christ as the Bread of Life come down from heaven (Ex. 16:35; Josh. 5:11). Cf. Scofield Bible, p. 91, note 1; p. 263, note 2. 27. Meal Offering: Christ in His perfect humanity tested by suffering (Lev. 2:1). Cf. Scofield Bible, p. 127, note 3. 28. Melchizedek: Type of Christ as Resurrected King Priest (Gen. 14:18; Psa. 110:4; Heb. 6:20; 7:23, 24). Cf. Scofield Bible, p. 23, note 1. 29. Moses: Type of Christ as Deliverer and Prophet (Ex. 2:2). Cf. Scofield Bible, p. 72, note 1. 30. Nazarite: Separated wholly to God (Num. 6:2). Cf. Scofield Bible, pp. 173-74, note 2. 31. Peace Offering: Christ made peace, proclaimed peace, is our peace (Lev. 3:1; Col. 1:20; Eph. 2:14, 17). Cf. Scofield Bible, p. 128, note 4. 32. Ram: Type of Christ our Substitute (Gen. 22:9; Lev. 16:3; Heb. 10:5-10). 33. Red Heifer: Sacrifice of Christ as ground of believer's cleansing (Num. 19:2; 1 John 1:7, 9). Cf. Scofield Bible, p. 192, note 1. 34. Rock: Christ smitten to make possible the outpouring of the Spirit (Ex. 17:6; Num. 20:8; Matt. 21:44; 1 Pet. 2:8; 1 Cor. 10:4). Cf. Scofield Bible, p. 193, note 1. 35. Rod of Aaron: Type of Christ in Resurrection (Num. 17:8). 36. Serpent of Brass: Type of Christ made sin for us (Num. 21:9; John 3:14). 37. Showbread: Type of Christ as Bread of Life (Ex. 25:30). Cf. Scofield Bible, p. 102, note 1. 38. Sin Offering: Christ seen in sinner's place (Lev. 4:3). Cf. Scofield Bible, p. 129, note 1. 39. Sweet Savor Offerings: Christ in His perfections offering His merit for us (Lev. 1:9). Cf. Scofield Bible, p. 127, note 2. 40. Trespass-offering: Christ atoning for injury of sin (Lev. 5:6; 7:1-7; Psa. 51:4). 41. Veil of Tabernacle: Type of Christ's body, through which we have access to God (Ex. 26:31; Matt. 26:26; 27:50; Heb. 10:20). Cf. Scofield Bible, p. 104, note 1. Pp. 9-11

2. Connotative vs. Denotative Language: "Denotative" refers to plain and simple language while "Connotative" refers to figurative language.

ex., A denotative statement is that "He beat him up!", but a connotative statement would be that "He knocked the tar out of him!"

The application of the principle is that whether we say, by the use of denotative language, that someone has "died", or, if we say the same thing, through connotative language, that he has "kicked the bucket", we by no means intend to infer that the individual is any less dead by our use of figurative (colorful) language than by our plain (simple) language.

3. A.B. Davidson, Theology of the Old Testament

(Edinburgh: T. & T. Clark, 1904), pp.156-157. "This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is a part of the purpose of God, and therefore, to the clear eyes of the prophet, already as good as accomplished." (prophetic perfect)

4. John F. Walvoord, Outline of Christology [Unpublished when quoted by Lewis Sperry Chafer, Systematic Theology, 7 Vols. (Dallas: Dallas Seminary Press, 1949) 5: 45.]
5. Clarence Larkin, Dispensational Truth (Philadelphia: Published by Estate, 1918), Chart p. 5 1/2; Commentary p. 6-7. [Phrase "mountain peaks of prophecy" cited by Walvoord in his unpublished notes, Outline of Christology.]

Addendum A13

Edification As It Relates to the Greek γινωσκω

The Function of "Study" and "Concentration" in the Process of Attaining Spiritual Maturity.

The phrase, "Edification Complex of the Soul" is a technical phrase describing the Biblical principle of spiritual maturity through the Greek terms: noun - "οικος" (oikos); verb - "οικοδομεω" (oikodomeo); noun - "οικοδομη" (oikodome). These vocabulary terms convey a spiritual principle by means of a physical - spiritual analogy. By this means, the principle of spiritual maturity is conceptualized as a building, house, temple or tent constructed in the soul. [→ Doctrine of the Edification Complex of the Soul]

In the Church Age⁶ there is no authorized or commanded physical structure made of materials of the physical world such as wood, gold, silver, brass, hides, etc., by which or within which a believer is to worship and function. Rather in this present Age, the physical body of the believer is the place of residence or the "temple of the Holy Spirit." (1 Corinthians 6:19) In the Church Age, each believer is a "priest unto God" (1 Peter 2:5,9; 4:9) and the same is responsible for erecting an "altar of the soul" (Hebrews 13:7-10) and the "edifice" of Bible Doctrine or Edification Complex of the Soul.

Construction of the Edification Complex of the Soul is the result of the believer progressing from spiritual "babyhood" to spiritual "adulthood" or "maturity" (Colossians 1:28 cf. Ephesians 4:14) by means of assimilation of Bible Doctrine into the soul through the Maximum Potential for Righteousness Formula.⁶

The Edification Complex of the Soul is a structurized complex of Bible Doctrine categories, concepts and principles combined in all their essential and advanced elements and organized into a systematic advanced understanding of Who and What God is and His Plan.

Therefore, the presence of the Edification Complex of the Soul in a believer produces the ability to think, (analyze and evaluate by "adding up all the facts" - James 1:2-3) act, and react in a manner that is compatible with Divine Viewpoint⁶ Policy of God for a believer.

**BIBLICAL BACKGROUND FOR
THE DOCTRINE OF THE EDIFICATION
COMPLEX OF THE SOUL AND THE PRINCIPLE
OF γινωσκω:**

Documentation regarding the link between "study and concentration" (Greek term γινωσκω - ginosko) and "truth" (Greek term αληθεια - aletheia) and spiritual maturity" (Greek terms: τελειος - teleios - "full initiate" Colossians 1:28; καρδια συμβιβασω - kardia sumbibazw - "intellect strengthened intellectually" Colossians 2:2; παραλαμβάνω - paralambano

- "keep walking"), include: John 7:17; 1 Corinthians 2:13-14; Ephesians 4:11-16; 1 Thessalonians 5:27; Hebrews 3:9-4:3; Colossians 1:5-6, 9-11, 27-28; 2:1-7; 3:1-3; 4:8,16 (cf. Nehemiah 8:7-9). [→ Doctrine of the Edification Complex of the Soul] *Each of these passages document the axiom that the objective of the Christian Way of Life is to attain spiritual maturity and that the mechanics of that process entails assimilation of Bible Doctrine into the soul through a process of study and concentration on the content of doctrine taught by one's Right Pastor-Teacher.¹* Several examples are included below:

The exegesis of Colossians 2:7 documents that "edification" of a believer is directly related to assimilation of Bible Doctrine into the soul by means of being taught.

Colossians 2:7

"Having been rooted ("cause to take root" used most often as a figure "to fix firmly, put on a firm foundation"; in the passive, means "to be, or become firmly rooted or fixed") ***and constantly being edified*** (Greek: εποικοδομεω - epioikodomeo - pres. pass. ptc., nom. masc. plu. - "to build on or upon; build up) ***in Him, also constantly being stabilized*** (Greek: βεβαιωω - bebaioo - pres. pass. ptc., nom. masc. plu.; to confirm or stabilize) ***by means of doctrine,*** (Greek: πιστις - pistis - noun dat. fem. sing., minus the object refers to Bible Doctrine; → Doctrine of Faith) ***in the manner that you have been taught,*** (Greek: διδασκω - didasko - ao. pass. id., 2nd. plu., "to teach", reserved for Pastor-Teacher; → Doctrine of Didaskw/Didaskalos) ***overflowing in grace orientation.***" (Greek: ευχαριστια - eucharistia - compound of "eu" and charis; Refers to understanding the fact that the Plan of God is run on a grace basis [God doing all the work] and that God always honors Holiness.)

COMMENTARY:

1. "Having been rooted" is the first physical - spiritual analogy used by Paul in this verse to describe the net result of a believer going to spiritual maturity through the function of assimilating Bible Doctrine into the soul and utilizing the same. This is the physical/spiritual analogy of the principle of spiritual growth by referring to the root system of a plant being the strength and stability; as well as the mechanism whereby that plant gets its nourishment and, in turn, produces fruit; all

made analogous to a believer's source of spiritual food, strength, and production of spiritual fruit.

2. "Constantly being edified" is the second physical - spiritual analogy used by Paul, meaning to "build up" or "erect a building," which building herein is clearly in the soul or "intellect" of the believer as a result of the assimilation of Bible Doctrine as he had been "taught."
3. "Constantly being stabilized" is the third physical-spiritual analogy used, meaning to be settled and stable in one's thinking, viewpoint and actions.
4. "By means of doctrine" is the Greek term "πιστις," (pistis) minus an object, which means that it represents "a body of doctrine to be believed;"² i.e., herein, Bible Doctrine represents the means by which the entire process of being "rooted," "edified," and "stabilized" occurs, i.e., the assimilation of Bible Doctrine into the soul.
5. "In the manner that you have been taught" is the Greek term "διδασκω" (didasko) which means to teach or communicate to an audience; therefore, Bible Doctrine is the substance of edification, and teaching is the mechanic.
6. "Overflowing in grace orientation" refers to having sufficient Bible Doctrine in the soul so as to understand the "Trilateral Divine Purpose"^G of God in His creation and how mankind fits into the picture.

The exegesis of Ephesians 3:18 reconfirms that "comprehension" of the Plan of God by a believer is directly related to assimilation of Bible Doctrine into the soul by means of being taught -- through the Greek γινωσκω.

Ephesians 3:18

"In order that (Greek: ἵνα - hina -+ subj. introduces a final purpose clause; this is the third item Paul is praying for and the priority objective) **all of you might have complete ability** (Greek: ἐξισχυω - exischuo - ao. ac. subj., 2nd. plu., "to be strong, fully able, have complete ability, have total ability", with the 2nd. plu. referring the whole Royal Family) **to comprehend** (Greek: καταλαμβάνω - katalambano - ao. mid. infin., "to seize, grasp, light upon, over take, fully understand, to attain a given goal") **in the company of all the saints** (Refers to the local assembly and the absolute necessity of the function of that local church and the various "members" with a view of achieving "a renewing of the mind" Ro. 12:1-2 + context) **what is the breadth and length and depth and height.**" (Refers to having an in depth understanding and/or having ones bearings straight with reference to the Plan of God and how the Lord Jesus Christ

is running history.)

Ephesians 3:19

"And come to know (Greek: γινωσκω - ginosko - ao. ac. infin., "to come to know through a process of study and concentration"; this is once again the mechanic which is biblically authorized as the only means for arriving at an understanding of the Plan of God, an in turn, arriving at the object of Eph. 3:17) **the surpassing knowledge of love** (Greek: ἀγάπη - agape - acc. sing., minus the def. art. which points to the quality of the noun; ὑπερβαλλω (huperballo) - pres. ac. ptc. which means to "throw over" or throw beyond"; της γνωσις - tes gnosis - "information" or "knowledge" and used with huperballo refers to extensive and advanced knowledge or Bible Doctrine in the soul regarding the "mental attitude concentric selectivity" of the Mind of Christ) **of Christ**, (Refers to the norms and standards of His thinking, which thinking is commanded to be resident in the believer Phil. 2:5; This is not the action of a verb, i.e., love toward Christ, but "love which stems from Christ, i.e., mental attitude based upon Bible Doctrine) **that you might be filled up** (Greek: ἵνα - hina - introduces the final purpose clause; Greek: πληρωω - pleroo - ao. pass. subj., means to "filled" or "fully controlled", i.e., under the influence of Bible Doctrine rather than under the influence of evil) **with all the fullness** (Greek: πληρομα - pleroma - Term used to represent the entirety of the universe, and here, the understanding of the plan, purpose and objective of the same and so used by the Gnostics;³ Also used of maximum doctrine pertaining to the Lord Jesus Christ being resident in the believer Eph. 4:13) **from the God.**" (The "fullness from God" refers to the revealed information in the Word of God which makes it possible for the believer to be filled up with the Edification Complex of the Soul in the soul.)

COMMENTARY:

1. Verse 18: "In order that" introduces the priority objective of Paul's prayer and all the items in this context, i.e., that the believer arrive at the "ability to comprehend" the Plan of God.
2. Verse 18: "Comprehend" is equivalent to "Christ" and love (The Greek term "ἀγάπη" (agape^G) equivalent to "mental attitude concentric selection") resident in the "intellect" of the believer, i.e., the Edification Complex of the Soul" as indicated by the Greek term κατοικεω (katoikeo), from the word-group οικοδεμος (oikodemos).
3. Verse 18: "Company of all the saints" refers to the fact that this is the obligation of all members of the Royal Family and that it occurs primarily through the function of the local assembly.
4. Verse 19: "Come to know" - This phrase has the most far

reaching ramifications on the Biblical Christian Way of Life of any phrase in the context, referring to the fact that the Christian Way of Life is executed on the basis of learning Bible Doctrine through the process of study and concentration on that Doctrine being taught under the authorized systems of communication for the Church Age.

Colossians 4:8

“Tuchikos, whom I have sent face to face with you for this very purpose, in order that (Greek: hina - ἵνα - Introduces a final clause which denotes purpose, aim or goal) you might come to know through study and concentration (Greek: γινωσκω - ginosko - ao. ac. subj. + 2nd. plu. - Means “to learn of, ascertain, find out” when used with an object; By comparison, γινωσκω means to know through “visual and objective verification” whereas “αἰσθάνεσθαι” (aisthanesthai) refers to “perception with no necessary emphasis on the element of understanding”; γινωσκω is knowledge derived from either the νοῦς, or λογος (logos), and it makes up the basic parts of ἀληθεια - (aletheia) our situation, (Greek: τα - ta - def. art. nom. neut. plu. + Greek: περι - peri - prep. + Greek: ἐγω - ego - gen. plu. = “the things concerning us” or idiom for “our situation”) also (Greek: και - kai - adjunctive use and means that their knowledge of Paul’s situation and their soul encouragement and comfort via Bible Doctrine comes the same way, i.e., learning via study and concentration. It is interesting to observe that everyone accepts the fact that one must listen and concentrate on the words of the messenger in order to learn how Paul is doing, but when it comes to “learning about the Bible,” they think that the brain synapses are to be turned off, roll their eyes up in their head, and the message will come through “somehow”) that he might encourage by comforting and exhorting your souls.” (Notice that the “encouragement” and “comfort” come to the Believer as a Divine Operating Asset via their right Pastor-Teacher and that this is a soul activity, not an overt material process.)

Hebrews 3:10

“Therefore, I was extremely angry and disgusted with this generation, (anthropopathic^G metaphor to describe the divine mental attitude toward the disloyal and negative believer toward grace given Divine Operating Assets^G; ascribes to God an intense emotional suffering and distress caused by the temporal loss of the believer’s loyalty, i.e., the pain inflicted by infidelity and adultery in the “Right Woman”^G of the Lord Jesus Christ.) and I said, ‘They are consistently and invariably going off the course and wandering aimlessly in the sphere of their intellect; (To “err” is the Greek πλαναω [planao - pre. act. ind.] which means to wander off the right way, i.e., to deviate from the path of duty; notice that it is the “thinking part of the soul” of the believer which is the issue) as a result, they emphatically and absolutely have not come to know (Greek: ουκ - ouk - absolute neg. conj.; Greek: γινωσκω - ginosko - ao. ac. id., 3rd. plu. - To learn through a process

of study and concentration; notice the issue is “learning” Bible Doctrine, which process the Exodus Generation^G rejected) ***my ways***. (Greek: τας ὁδους - tas hodos - acc. fem. plu. d.o. + ἐγω - gen. masc. sing. of possession: The problem is in the intellect and the function of the Maximum Potential For Righteousness Formula^G.)

Colossians 1:27-28 The discussion of this passage in the Doctrine of the Mystery^G outlines the fact that the “mystery” is understood by the believer through “a process of study and concentration” and that process is closely related to the Greek “μανθानω” (manthano) the latter meaning “being disciplined” or “under strict academic discipline; also, that it is related to the Greek term “διδασκω” (didasko) which stands for teaching information in a public classroom by a professor and/or “one on many.”

Colossians 1:27

“To whom specifically, for the Royal Families’ advantage only, God the Father made a sovereign decision (Greek: θελω - thelo - ao. ac. id. - God willed) to make known by a process of learning, (Greek: γνωριζω - gnoρίζω - ao. ac. inf. - knowledge derived from the experience of perception, concentration, and consideration⁴) how inexhaustible the richness of this mystery of glory is, in the sphere of the human race, which mystery keeps on being during the Church Age, Christ indwelling you, the confident expectation of glory.”

Colossians 1:28

“Whom, Christ, we (Greek: ἡμεῖς - hemeis - nom plu of egw; Paul includes all Pastor-Teachers into the same function of proclaiming the “Doctrine of the Mystery.”^G The emphatic use of “ἐγω” (ego) is intentional in order to include not only Epaphras and to sustain his authority as their “Right Communicator”^G, but all men with the gift of Pastor-Teacher are included. Principle: Men do not decide what type of ministry “they will have,” rather it is already decided for them; i.e., the ministry of the Pastor-Teacher is bound up in the process of “study and teach.”) (Pastor-Teachers) solemnly proclaim, (Greek: καταγγελλω - katangello - pres. act. ind., 1 plu. - includes the connotations of several other Greek terms: “admonish” (Greek: νοουθετω - noutheteo), “teaching” (Greek: διδασκεν - didaskein), but is a broader term meaning “to convey the whole realm of doctrine” = to proclaim norms and standards; the term also is a legal term meaning “to declare with authority”; the term also conveys a “solemn” tone, i.e., grave, serious, formal, sober, i.e., stands for academic excellence, notwithstanding the fact that Scripture never calls for the loss of a sense of humor.) constantly straightening out each contentious individual (Greek: νοουθετω - noutheteo - pres. act. ptc., nom. masc. plu. - Belongs to “pedagogy” i.e., the training of children; compound: νοῦς - mind; Greek: τιθημι - tithemi

- to put or place; "To put someone in their place" with the primary meaning of communicating knowledge.) **And teaching detailed information** (Greek: διδάσκω - didasko - impartation of practical knowledge via monologue communication) **to each individual within the limits of the sphere of all doctrine** (Greek: εν πας σοφια - en pas sophia - loc. fem. sing. - The "locative of sphere" defines the limits within which the action of the main verb, "teaching," is to occur; i.e., the ministry of the Pastor-Teacher is limited to the function of communication of Bible Doctrine) **in order that** ('υνα + subj. = final clause, introducing the ultimate objective of the ministry of the Pastor-Teacher and his communication of Bible Doctrine) **we might render** (Greek: παριστημι - paristemi - ao. ac. sub., 1st plu. - t.t. for "acceptable sacrifice" - cause one to become acceptable) **each individual (as) a full initiate**, (Greek: τελειος - teleios - acc. masc. sing. = to be admitted into the favor of the mystery cult or religion, i.e., Paul adopts this cultic term to represent the status quo maturity of a believer with a maximum of resident Bible Doctrine in his soul) **acceptable in Christ**.

Colossians 4:16 lays out the mechanics of dissemination of Bible Doctrine to believers by the Pastor-Teacher via the Greek term, "αναγινωσκω" (anaginosko).⁵

Colossians 4:16

(Mechanics of dissemination of the content of the Letter to the Colossae believers; "**And as the occasion arises**, (Greek: και 'otan - kai hotan - temporal particle meaning "whenever" and used of an action which is conditional; Regularly connected with the idea of "repetition") **this letter is to be read** (Greek: αναγινωσκω - anaginosko - ao. pass. subj.; "to know exactly" or "to recognize" and denotes in the ordinary Greek "intelligent comprehension of an object or matter", therefore, refers to detailed explanation from exegesis) **and explained exactly, before and in the presence of you all**; (Greek: παρα - para + Greek: συ - su - in the loc. plu. means "in the presence of" or "before" which refers to both the task and mechanic of the Pastor-Teacher in his communication ministry; it may also mean "by the side of" which refers to his task of assisting the sheep in growing to maturity, but in the assembly, not in the coffee shop or in a counseling session; it may also mean "before," which refers to the mechanic and process, i.e., face to face communication of Bible Doctrine to the assembled flock) **Execute this command** (Greek: ποιω - poiew - ao. ac. imper. + Greek: 'υνα - hina - which introduces a final clause indicating the goal, aim or objective; The command is clearly being given to someone who is qualified to "αναγινωσκω," (anaginosko) i.e., it is not sent to them, telling them to "figure it out") **in order that it might be read** (Greek: αναγινωσκω - anaginosko - ao. pass. subj. - to be exegeted and explained) **in the assembly** (Greek: εν εκκλησια - en ekklesia - dat. fem. sing. of advantage) **of the Laodiceans, and one from Laodicea also might be circulated, exegeted and**

explained to you all."

Compare An Old Testament Passage:

Nehemiah 8:7-9 Ezra and others are depicted as "reading from the law," which "reading" was supplemented by explanation, i.e., the term never means to simply read aloud, but it means to explain clearly and exactly in public assembly so as to lead the hearer's "**intellectual** (not emotional stimulation) **understanding and perception**"; in addition it connotes that this public explanation is done by one so authorized "by the court" i.e., by the Justice of God. This "exactness" of the character of this public explanation requires that the teacher understand by analysis, from exegesis of the original text of the author, what the Word actually says, before he is qualified to communicate.

Nehemiah 8:7

"Also, Jeshua, Bani, Sherebaih, Jamin, Akkub, Shabbethai, Hodiah Massseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law; And the people stood in their place."

Nehemiah 8:8

"So they read in the book, from the law of God, distinctly, and gave the sense, and caused them to understand the reading."

Nehemiah 8:9

"Then, Nehemiah, who was the governor, and Ezra, the priest and scribe, and the Levites, who taught the people, said to all the people, 'This day is holy to the Lord your God; Do not mourn or weep.' For all the people were weeping when they heard the words of the law."

cf.,

Nehemiah 8:13

"Then, on the second day, the heads of the fathers (heads of households) of all the people, the priests, and the Levites were gathered to Ezra, the scribe, that they might gain insight into the words of the law."

Nehemiah 8:14

"And they found written in the law how the Lord had commanded through Moses that the sons of Israel should live in booths during the Feast of the Seventh Month."

A classic Biblical example of a believer rejecting these principles is found in Solomon who states that his divine discipline is due to his rejection of instruction through the assimilation of Bible Doctrine in the assembly worship of Israel. Proverbs 5:11-14

Proverbs 5:11

"And you groan in distress at your final lot, when your body function (Hebrew: רפף - basar - Refers to whole body

in general.) **and flesh** (Hebrew: *pā* - sha-ar - Refers to flesh in particular or some particular part of the flesh, i.e., in context the male phallus.) **are exhausted** (Hebrew: *kalah* - To be at an end, finished, spent; to waste away and be exhausted. Used of fading grass - Isa. 15:6; Vanishing cloud - Job 7:9; etc. **and fail**.

Proverbs 5:12

"And groan in distress, 'Eek!!!!', (saying) 'I have hated and become the enemy of academic discipline and my intellect spurned and blasphemed the reproof and impeachment of Bible Doctrine.'"

Proverbs 5:13

"And I did not listen and obey the voice of my communicators, nor did I concentrate on the ones who trained me."

Proverbs 5:14

"Shortly, I was in every category of Evil influence, in both the assembly for civil affairs as king and in the assembly called for worship as a believer."

NOTES:

1. The Bible Class lessons on which the above passages are taught is in the Doctrine of the Edification Complex of the Soul, Revised, taught in Rephidim Church, Wichita Falls, Texas, on the following dates and tape numbers:

Colossians 2:7 Tape # N228, April 12, 1995. [Doctrinal Database Code ECS.5]

Ephesians 3:18-19 Tape # N229 - N231, April 13, 1995. [Doctrinal Database Code ECS.6]

Colossians 4:8 Tape # N231, April 16, 1995. [Doctrinal Database Code ECS.9]

Hebrews 3:10 Tape # N231, April 16, 1995. [Doctrinal Database Code ECS.10]

Colossians 1:27-28 Tape # N232, April 18, 1995. [Doctrinal Database Code ECS.10]

Colossians 4:16 Tape # N232, April 18, 1995. [Doctrinal Database Code ECS.12]

Nehemiah 8:7-9,13-14 Tape # N232, April 18, 1995. [Doctrinal Database Code ECS.13]

2. William F. Arndt, F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1979), p. 664.
3. Taught in Rephidim Church, Wichita Falls, Texas. There are no cassette tapes because this information was taught prior to April, 1977, before Bible classes were taped. [Doctrinal Database Codes COLO.1.81; COLO.1.85; COLO.1.100; COLO.1.108]
4. Gerhard Kittle, Theological Dictionary of the New Testament, 8 Vols. (Grand Rapids: Eerdmans, 1964), 1: 718.

Meaning, "to make known," the priest, teacher or prophet and God are the usual subjects of the word; "to declare something," and especially in the LXX of God's declaration of the cultic information concerning the acts of Yahweh. Also, in the New Testament, the term is used of God's declaration of his secret counsel of salvation, but usually of the declaration of God's acts by men (Luke 2:17), especially through preaching. Romans 16:26; 11 Peter 1:16
5. Ibid., Vol. I, pp. 343-344 - The term means: "to know exactly" or "recognize" via "intelligent comprehension of an object or matter ... into the consideration of the one who grasps it..." This is perception with emphasis on understanding, whereas, the Greek: *αἰσθάνεσθαι* - "aisthanesthai" denotes perception with no necessary emphasis on the element of understanding. This is the understanding of knowledge as that which comprises the Greek: *ἀληθεῖα* - aletheia. The term is, therefore, used for the "intellectual comprehension" of an object or matter, hence, (rk) "to come to know" which

Addendum A14

11 Peter 1:16-19 -- Importance of Doctrine Over Experience

Exegesis of 11 Peter 1:15-19

Demonstrates That Experience, Emotinalism, or Mysticism Are Not An Issue In The Christian Way of Life

2 Peter 1:15

“Indeed, I will be diligent, (σπουδαζω - spoudazo - verb, fut. ac. id., 1st. sing. - “make haste to, hurry to, do your best to” with the idea of being “eager and making every effort” to try hard. This eagerness of Peter points to the subject of the importance and absolute must of the role of the Pastor-Teacher in the life of the believer as it relates to the process of assimilation of Bible Doctrine into the soul) **in fact, (so that) at any time you may have** (εχω - echo - verb, pres. ac. infin. - “have” and/or “hold” with a wide range of derived meanings from contexts and accompanying terms; Refers to the process of study and teaching by the Pastor-Teacher resulting in the residency of Bible Doctrine in the soul of a believer) **these things** (συ - su - pronoun, acc. plu. - refers to the Bible Doctrine which he has been so willing to communicate and “remind them of ... although they have been stabilized by means of doctrine.” [1:12] Refers, therefore, to “the doctrine” [Greek: αληθεια - aletheia, vs. 12] that he is being diligent to communicate, because this is the only authorized manner in which he can get Bible Doctrine. Notice that this is, therefore, the objective of the communication ministry i.e., the transfer of Bible Doctrine into the souls of the Pastor's sheep) **after my death to call to remembrance** (Not merely calling out points of extraneous and nongermane Biblical trivia; rather, to comprehend and perceive the meaning, purpose and definition of the Plan of God and one's function, opportunities and obligations therein.) **these things.**”

COMMENTARY:

1. This verse takes into consideration the fact that Peter has had as his primary subject of the context the fact that the Christian Way of Life is centered on the process of assimilation of Bible Doctrine into the soul and the application of that doctrine to history as a believer's highest priority.

2. In vs. 2 he has noted that all "grace and prosperity" is related to "...the knowledge of God and of Jesus our Lord."

In vs. 3 he has noted that "godliness" is related to "...the knowledge of him who called us..."

In vs. 4 he notes that the believer possesses the "precious and magnificent promises" through knowledge of Bible Doctrine.

In vs. 5 he states that the highest priority of the believer is to "...make every effort, by means of your Bible Doctrine, ... integrity, ... and knowledge."

In vs. 6 the same theme is reiterated by the phrase, "...and by means of knowledge..."

In vs. 7 he states that the "qualities" of "self-control," "perseverance," "godliness," and "brotherly love," are all made possible by means of "...true knowledge of our Lord Jesus Christ."

Therefore, it is no surprise that he states in vs. 12 that, "I will always be ready to keep on reminding you all, brethren, concerning these things, although you have become stabilized by means of resident doctrine in the soul."

3. Finally, the contextual setting of 11 Peter 1:16ff is Peter's emphasis on the priority of a believer to assimilate Bible Doctrine in the soul as the only means of living the Christian Way of Life.

2 Peter 1:16

“For (Greek: γαρ - gar - subordinate conjunction introducing a dependent clause, i.e., it introduces a statement that depends on the content of verse 15, i.e., the condition of Peter having as his priority to communicate Bible Doctrine to them resulted in his not engaging in the use of “cleverly concocted myths”; as a result, they are now in possession of Bible Doctrine so that they may recall it and use it from the soul at any time) **not having followed as our source of authority,** (Greek: ου - ou - negative particle used as an adverb of negation to an alleged fact; occurs first in this Greek sentence for strong emphasis, introducing the fact that Peter absolutely did not engage in the customary employment of “myths,” rather he maintained the priority of emphasizing in his teaching ministry precisely what the Word of God said; Greek: εξακολουθεω - exakoloutheo -

verb; ao. ac. ptc., nom. masc. 1st. plu.; Means: “to follow, obey, comply with”; Refers to the fact that Peter refused to be influenced by, much less, be controlled by the “accepted public religious policy” of the day about the basis of how the Christian Way of Life is to be achieved and lived; It means that he stayed with what the Word of God described and prescribed for the Christian’s adjustment to the norms and standards of Righteousness and ignored the “traditions of men”) **cleverly concocted myths**, (Greek: σοφίζω - sophizo - ao. ac. ptc., nom. masc. 1st. plu.; Means “to cunningly devise” or “cleverly thought up”; Agrees with the above phrase, “I have not followed or obeyed,” hence, this phrase describes the traditions of men which he has not followed; Refers to the human ideas and notions about “what the Christian church should be” in terms of clever mental gymnastics, rather than simply going to the Word of God and exegeting it “word by word and line by line” (Isaiah 28:10) in order to see what the actual Word says; μῦθος - muthos - In the New Testament, this term is always used in the negative sense as opposed to historical fact [λογος - 11 Pe. 1:16] or as opposed to truth [Greek: ἀληθεια - aletheia - 11 Ti. 4:4]; Therefore, that which Peter says that he has avoided is the human good fabrications about the “Plan of God” which are actually opposed to the “word” (Greek: λογος- logos) and the “truth” (Greek: ἀληθεια - aletheia); Therefore, the phrase, “concocted stories” clearly refers to the same characterization which Paul gave to those who “have a form of godliness, but deny the power thereof” by rejecting what the Word of God says, and put in its place the preaching of their own traditions; 1 Co. 2:4; Col. 2:4 - “...logic disguised in colorful stimulating speech...”; These are the spectacular and pleasing speeches about “experiences” which the phony speaker uses to draw a crowd and following.) **when we made known to you** (Greek: γνωρίζω - gnorizw - verb, ao. ac. id., 1st. plu., Causative “to make known, reveal, declare” as the result of consideration; Refers to the intellectual process that Peter put them through in order to accomplish the objective assimilation of Bible Doctrine; The indicative is the main verb, i.e., the entire subject of the verse is his communication ministry, making known the Plan of God, while at the same time observing the axioms of the two above participles: “not obeying” an authority other than the Word of God and “not employing myths” which are designed to titillate the emotions rather than inform; συ - pronoun, dative 2nd. plu., Dative of advantage is Peter’s way of emphasizing that his communication ministry is to their advantage, i.e., it is their only source of getting Divine Viewpoint into their souls) *the power and coming of our Lord, Jesus Christ*, (Takes note of the fact that Peter stuck with communication of the Doctrines of Christ, known also as “the mind of Christ” 1 Co. 2:16; and the “objective thinking of Christ” Phil. 2:5) **but** (Greek: ἀλλὰ - alla - Strong conjunction of contrast; introduces the fact that while Peter did not engage in the salient and spectacular type of speeches and stories, which are most often myths and never really happened, he actually had something that he could have referred to that really did happen; He was on the “mount of transfiguration with Jesus”; “but,” he never makes an issue out of his “experiences,” rather he emphasizes what the Word of God says) **we have been eyewitnesses** (Greek: ἐποπτης - eportes - noun, nom. masc. plu., Refers to the fact that there was more than one on the Mount of Transfiguration who witnessed that spectacular event; Greek: γινομαι - ginomai - verb, ao. pass. ptc., nom. masc. 1st. plu., “have become” referring to something coming into existence that was not here before) **of that great majestic greatness of His**. (Greek: ἐκεινος - ekeinos demonstrative pronoun, gen. masc. sing., of possession, referring to that which belongs to the Lord Jesus Christ; Greek: μεγαλειότης - megaleiotes - noun, gen. fem. sing., “might, power, majesty, greatness,” referring to what Peter said on the Mount of Transfiguration when the Lord Jesus Christ appeared in resurrection body.)

COMMENTARY:

1. First, this verse refers to the fact that Peter had seen the glory of the essence of God on the Mount of Transfiguration, along with James and John.
2. But he states that he has consistently refused to make this event in his life an issue in his ministry by getting into “Madison Avenue” use and abuse of this historical fact by making “experience” the issue; rather, he has consistently made Bible Doctrine resident in their frame of reference the issue.
3. Therefore, Peter makes the issue for the Christian Way of Life the reality of Bible Doctrine as Divine Viewpoint and that the meaning and definition of what the Word of God says is infinitely more important than what one feels or experiences.
4. Principle: If there is a conflict in what one sees and what the word says, *THE WORD IS ALWAYS RIGHT!*
5. Concept: There is something more reliable than what we see or touch and that is Bible Doctrine; The Word is an absolute as opposed to all other variables; The Word lives and abides forever.
5. Therefore, this clarifies the Doctrine of the Importance of Bible Doctrine.

11 Peter 1:17

"For when He received from God the Father, honor and glory, (Simply documents the occasion to which Peter has referred to above) **when such a unique voice, having been carried to Him by His majestic glory, (saying) 'This One, Christ, is My beloved son, with reference to Whom I have become well pleased.'"**

11 Peter 1:18

"We (Peter, James & John) heard this same voice, having been carried out from heaven, when we were with Him in the holy mountain."

11 Peter 1:19

"And we continue possessing (Greek: έχω - echo - verb, pres. ac. id., 1st. plu. - "to have and/or hold"; From the context refers to Peter placing a higher value on "possessing" resident Bible Doctrine in his soul than having experienced the great and unique events on the mount of transfiguration) *the prophetic doctrine*, (Greek: τον προφητικος λογος - ton prophetikos logos - def. "ο" agrees with "λογος", noun - acc. masc. sing. for "doctrine" or "the word"; plus, προφητικος meaning "prophetic" or "forth told" Bible Doctrine; Refers to the fact that the experience of the Mount of Transfiguration was merely a fleeting moment, but now and forever, we keep on possessing the Word of God, because "it lives and abides forever.") *maintaining that it is more reliable* (Greek: βεβαιος - bebaios - comparative adjective, acc. masc. sing., Meaning "steadfast, firm, sure," i.e., refers to the one and only thing that the believer has at his tangible disposal, and that is the Word of God; Peter is saying that the availability of Bible Doctrine is more reliable than fantastic and/or even unique experiences; this is an experience more spectacular since the translation of Enoch or Elijah; evangelistically speaking Peter could have won any Saturday morning ministerial bragamony session ever held.) *with reference to which* (doctrine) (Greek: ος - hos - relative pronoun, referring to something relatively close at hand in the context, i.e., the availability of Bible Doctrine and its being more reliable than experiences) *you perform honorably* (Greek: καλως ποιω - kalos poieo - adverb + verb, pres. ac. ind, 2nd. plu.; Means that to practice the Christian Way of Life by means of the priority of Bible Doctrine it is "more acceptable" because it is consistent with the Directive Will of God, and, the manner of life of the Lord Jesus Christ [Phil. 2:5-11), and, because it is here and it is the same, yesterday, today and tomorrow) *when you habitually become occupied* (Greek: προσεχω - prosecho - pres. ac. ptc., Means to "hold one's mind to something") *with* (doctrine) *as a lamp shining in a dark place*, (Blackout of the soul of the Reversionist) *until the day dawns* (the arrival in Occupation With Christ, especially maturity) *and a morning star come up in your intellect*. (Greek: καρδια - kardia - noun, gen. plu., Documents that the issue in this verse and context is "what the believer thinks" not "what he experiences.")

Peter has both a fantastic personal experience with the Lord Jesus Christ and he has resident Bible Doctrine in his soul, and HE RATES BIBLE DOCTRINE AS THE CLEAR WINNER!

Addendum A15

Contextual Background of the Letter to the Hebrews

The mechanics of the negative volition of the recipients of the Letter to the Hebrews is manifested in the fact that they have refused to continue to "listen under authority" (5:11-14) to the communication of Bible Doctrine by their Right Teacher. In doing so, they have elected to attempt to free-lance their way into adjustment to the Righteousness of God by choosing to operate by their own free-lance ideas and/or the traditions and accepted religious ideas.

"Now my (Greek: δε μου - de mou - explanatory conjunction + gen. masc. sing. of relationship, of the personal pronoun; modifies "δικαιος" according to the most reliable manuscripts and not "πιστις"¹²; The writer explains who will receive the "promise" 10:36) *righteous ones* (Greek: ὁ δικαίος - ho diakaio - def. art. used with dikaios to indicate a definite category of "δικαίος" within the context with which the reader would be familiar, namely, those who have remained loyal to the role of Bible Doctrine in the Christian Way of Life; "δικαίος" - nom. masc. sing., subject of the verb ζῶ; the word group represents "that which is right or meets the requirements in the eyes of the judge"; God or the Lord Jesus Christ [John 5:22] being the Judge, therefore, means that this is the requirement of being "adjusted to the Norms and Standards of Righteousness of God") *shall themselves live* (Greek: ζῶ - zao - fut. mid. id., 3rd. sing., predictive; Means that the individual must and/or "will" conduct their lives according to the norms and standards of Bible Doctrine in the future, if they are to become classified as "righteous ones"; To state that such a state of affairs is arrived at by mere abstract faith, with no object, not even the name or person of Christ and/or minus doctrinal information in the soul as to "how to live," means that such actions and/or expectations are futile and nonexecutable in a manner in line with the theme of the context; The issue is that in fact these believers, in the past, have come face to face with the issue of "γινώσκω" i.e., learning through a process of study and concentration, but now have rejected the same, "throwing away their reward" (10:35) and "not toting off their promise," (10:36) and all because of their rejection of πιστις, i.e., Bible Doctrine via not listening under ακουω and not mixing it with active faith - 4:2) *out from the source of Bible Doctrine*, (Greek: εκ πιστις - ek pistis - prep. + ablative of source of πιστις; "πιστις" minus an object refers to Bible Doctrine or a "body of doctrine to be believed," i.e., states that one becomes a righteous ("δικαίος") one out from the source of Bible Doctrine; [→ Doctrine of Faith] *but, if anyone abandons, maybe he will and maybe he will not*, (Greek: και εαν ὑποστέλλω - "εαν" - kai ean hupostello - conditional particle + subjunctive = third class condition; "υποστέλλω" - ao. mid. subj., 3d sing., meaning to "withdraw," metaphorically for "abandoning a philosophy and way of life"¹³) *my soul will absolutely* (extend) *no approval in the sphere of him*. (Greek: ουκ - ouk - negative conjunction; agrees with yuch and indicates "no chance"; "εὐδοκεῶ" - pres. ac. id., 3d sing. - agrees with yuch; a compound meaning "to think well" of something; "to approve; be pleased with"; ἡ ψυχῇ - indicates that it is the soul and/or what one thinks that is the issue, and not what he does.)

COMMENTARY:

The contextual stage and background of the problems which the Letter to the Hebrews addresses is summarized by Hebrews 10:38. This single verse takes note of the fact that the entire Christian Way of Life is centered on a believer's assimilation of Bible Doctrine in the soul, referred to by the Greek "πιστις."¹¹ It takes note of the fact that if the believer does not first have Bible Doctrine in the soul — the very mind of Christ — then it is impossible for him to perform properly in any facet of the Christian Way of Life. Therefore, apart from resident doctrine in the soul all "Christian" and "church" activity is at best guess work and at worst completely missing the objective and specific requirements as outlined in the Scripture. The Greek phrase

"και εαν ὑποστέλλω" meaning **"but if one abandons, maybe they will and maybe they will not,..."** came to be used for "withdraw," metaphorically representing "abandonment of a philosophy or way of life," i.e., "to fail to do a thing." The phrase must be understood within the contextual setting of the recipients of the Letter to the Hebrews, who have been consistently described in similar terms, in order to find out what their problem is and how it applies to believers in general. The description of the recipients as "abandoning Bible Doctrine for ritual and ceremony" encapsulates the concept of the recipient's present spiritual problems. These problems are described by the writer of the Letter to the Hebrews by such phrases as: "drifting off the course" (Hebrews 2:1), "hardness of heart" (Hebrews 3:8) "not mixing doctrine with faith" (Hebrews 4:2), "dullness of

hearing" (Hebrews 5:11), "unskilled in the word of righteousness" (Hebrews 5:13), "sluggish" (Hebrews 6:12), etc. The phrase, "sluggish" [Greek: νοθρος - nothros], representing the Greek notion of "unteachable mental attitude of stubbornness against divinely ordained authority." By means of these phrases, the writer of the Letter to Hebrews takes note of the basis of the impossibility of their producing Divine Good⁶ — they are unteachable in Bible Doctrine.

The encapsulation of the indictment of the spiritual status of the recipients is revealed in the phrase "since you have become dull of hearing" (Hebrews 5:11), is described by Gerhard Kittle in the Theological Dictionary of the New Testament as follows, "The author cannot deal with profounder themes because his readers are slow to hear and receive. This is because they lack the vitality of assured and persevering faith. (6:12) Those who are exhausted in both breathing in (hearing - ακουω - akouo) and breathing out (confident believing) are "νοθοι" (nothos).⁵ The Greek term "νοθρος" is used in the context to describe the recipients' spiritual problems as "a deep inborn sluggishness which unfits the individual for activities of the mind." The term stands for "a resultant unwillfulness of gait or demeanor or outward awkwardness presenting an ineptitude for activities of the mind."⁶

The Greek term "ακουω" (akouo - "hearing") introduces the wordgroup which represents the pivot of the problem of the recipients in their "drifting off the course" and "hardness of intellect." The writer used the wordgroup seven times in the passages in which he is devoting space to criticize the recipients for their spiritual condition. (Hebrews 2:1,3; 3:7,15; 4:2,7; 5:11) [→Addendum A18; →Addendum A19; →Addendum A20; →Addendum A21]

SUMMARY:

1. Hebrews 2:1-4 documents that they are unwilling to "HEAR" or "LISTEN UNDER AUTHORITY" to the communication of Bible Doctrine. Gerhard Kittle states, "In the New Testament there arises the crowning use of and meaning of the word in that it connotes not only hearing, but obedience or submitting to the authority of the speaker or the word itself — Ro. 1:5 (the communicator); Ro. 16:26 (the message)."⁷
2. The "deaf ear" and the "uncircumcised ear" are used in the Old Testament to represent the spiritual problem of refusing to "listen under authority" to the communication of Bible Doctrine. (Proverbs 8:34; 15:31; Ecclesiastes 5:1-8; Jeremiah 6:10; Zechariah 7:11-13; Luke 8:15) The Greek term "ακουω" is consistently used with "αναγινωσκω" to document the connection between the importance and absolute must of "listening under authority and the process of "studying and teaching" of Bible Doctrine (Col. 1:6 cf. Phil. 4:9). Therefore, the usage of these terms by the writer of the Letter to the Hebrews, documents the problem of the

Exodus (used as the illustration of the recipient's problems in Hebrews chapter three) and subsequent generations who would not bend under the authoritative communication of the Word of God. (Hebrews 3:7)

3. Consequently, the cause of "drifting off the course" (2:1-4) and their obvious "drawing back" (10:38) is due to their unteachable mental attitude of stubbornness against divinely ordained authority. Therefore, "dullness of hearing" (5:11) becomes synonymous with "hardness of intellect." (Hebrews Chapter Three and illustration of Exodus generation of Israel.)
4. "Dullness of Hearing" does not cite any particular activity or sin in which the recipients are engaging, rather, it represents the general principle of a failure to attend to the Word of God, which failure in duty allows other things in life to take priority over the **HEARING THE WORD** in a manner in accordance with the specifically required essentials of the Grace Apparatus for Perception.⁸ In the case of the recipients of the Letter to the Hebrews, they have allowed ritual, ceremony and tradition to take precedent over the importance of the Pastor-Teacher studying and teaching Bible Doctrine to the Sheep-Congregation.
5. **HEARING THE WORD**, which is the process that the present recipients are REJECTING, in a manner which is consistent with the Inscriptured and specific Biblically required essentials includes the following principles:
 - a. All Bible Doctrine that becomes resident in the Believer's soul, must do so by way of "ακουω", that is, "hearing" under the authoritative communication agency of the Pastor-Teacher. Romans 10:17 [→Addendum A22]

Romans 10:17

"So, doctrine (Greek: πιστις - pistis - nom. masc. sing.; subject of verb understood; →Doctrine of Faith) comes (Greek verb: εimi - eimi - is understood) out from the act of and by the faculty of hearing (Greek: εκ - ek + abl of source; ακουω stands both for the act of hearing and the faculty of hearing) under authority, but (mild conj. δε - de - used as a continuative) that hearing (def. art. "η" used as a demonstrative pronoun; ακοη = the function of the act of and the faculty of hearing under authority is only productive in moving doctrine into the soul when it is in correct and right relationship to the high station of the "Word of God.") through the agency of (Greek: δια - dia + abl of intermediate agent = through; by the agency of communication (Greek: ρημα - hrema - abl. neut. sing. - intermediate agent, i.e., the "hearing" comes through some intermediate agent, i.e., refers to the Grace-By-Pass"⁸ and the agency of the Authority

Factor^G and Authority Person^G. The term is used synonymously with “λογος.” (Acts 10:3,37,44) i.e., meaning “the calculating and communication of doctrines” of Christ. (gen. masc. sing. description stands for the Mind of Christ. Phil. 2:5; 1 Cor. 2:16)

Therefore, whatever is specifically required of the Believer by the Bible, in the transfer of Divine Viewpoint, from the written pages of the Word of God to the storage banks of the soul, is wrapped in the general duty of “HEARING UNDER AUTHORITY” and the neglect of any material part of that duty leads to “dullness of hearing.” (Greek: νωτῆροι ταις ακουαῖς - noteroi tais akouais - Hebrews 5:11)

- c. The principle of “ἁκοη” = akoe -- THE FUNCTION OF THE “ACT OF HEARING” AND THE “FACULTY OF HEARING”—infers that there are specific and inscripturated guidelines to which the believer must acquiesce and concur in order to not be classified as “dull of hearing.”
- d. These inscripturated guidelines include as the absolute priority, REVERENCE FOR THE WORD OF GOD ITSELF. This entails the mental attitude of acquiescence to the principle that the Written Word of God is the only bonafide and absolute source for enlightenment regarding the meaning, purpose and definition of the Plan of God, history and the Creation. (Psalm 138:2) This means that the believer does not receive divine revelation or information through “still small voices,” through angels in ICU^G, or through bones and chains rattling in the attic. It is only derived from the written Word of God.

Psalm 138:2

“I, myself will worship toward the temple of Your holiness (Throne Room), and I will celebrate Your person (occupation with Lord Jesus Christ), because of Your grace, (δφκ. - kesedh - loyal love for that which measures up to the divine norms and standards of righteousness) and because of your doctrine, because you have magnified (λδψ - yadhal - hiphil perf., Magnify to the utmost) your doctrinal teaching (ἡδῶται τῆς - 'emeth 'imerah - doctrinal teaching) above your reputation.” (“name”) (Notice David worships and is occupied with Christ, and this is based on three “because’s”: a) Because of Grace; b) Because of Doctrine; and, c) Because of Doctrinal Teaching.)

Therefore, the “doctrine” and its “communication” stands as the focal point and pivot of the believer’s advance to spiritual maturity and holding the course.

I Thessalonians 2:13

“And because of this, also, we constantly keep expressing grace orientation (pres. act. ind. Greek: ευχαριστω -

eucharisteo = to express one’s understanding of and acknowledgment of Grace Divine Operating Assets = Grace Orientation) **to God the Father for the fact that when you received the Word,** (Greek: παραλαβανω λογος - paralambano logos - ao. ac. ptc. - “to take to oneself,” referring to individual positive volition) **marked by hearing under authority,** (Greek: ακοη - akoe - refers to the faculty of hearing, i.e., to submit to the voice and authority of the communicator) **before** (Greek: παρα - para + loc. = in the presence of or before = referring to face to face communication.) **us,** (loc. plu. of Greek εγω - ego = Represents the Pastor-Teacher standing before the congregation communicating Bible Doctrine) **from the God,** (του θεου - gen. of source - refers to the Royal Chain of Command) **you received it** (Greek: δεχομαι - dechomai - ao. mid. ind. means to tolerate or put up with, but with the negative it means not the slightest toleration of human viewpoint) **not as the word from the source of men,** (Greek: ου - ou - obj. neg., λογος ανθρωπων - (logos anthropon) - mankind as the source, hence, human viewpoint.) **but you regarded it as it actually** (Greek: καθος αλεθος - kathos alethos - adv. = truly, really, actually) **is, the Word of God, which Word of God** (ειμι λογον θεου - eimi logon theou) **also, itself keeps on being an effective force** (Greek: ενεργεω - energeo - Bible Doctrine in the soul becomes the inner resources that fuel the believer to stay the course and finish the course.) **in you all who keep on being positive.** (Greek: τοις πιστευω - tois pisteuo - pres. act. ptc. - keep on keeping on.)

SUMMARY OF CONTEXTUAL SETTING OF THE RECIPIENTS “DRAWING BACK”:

1. The recipients are either negative to the divinely ordained TEXTBOOK^G, or CLASSROOM^G, or PROFESSOR^G, and/or any combination thereof, known as rejection of the inscripturated Authority Factor^G.
2. In any case, “dullness of hearing,” “drifting off the course,” and “stubborn/unteachableness of intellect” is the net result.
3. The definition of “drifting off the course” and “stubborn/unteachableness” relates to and pivots on the definition of the Greek: “ἁκοη” - akoe.
4. “ἁκοη” refers to listening under authority with the objective of learning as a child without portfolio, i.e., under the vociferation of the Authority Person^G of a given Dispensation^G. [➔ Addendum A21]
5. Grace has provided all of the necessary divine operating assets so that the TEXTBOOK, CLASSROOM, and PROFESSOR are available to the believer. Grace provides in such a manner that even through these “earthen vessels” the “pure milk of the Word” and the “treasure” of it comes through to the

believer.

6. The principle of Bible Doctrine through “earthen vessels” refers to the fact that Bible Doctrine is not:

- Transferred to the soul by any direct encounter manner, rather it is strictly transferred through certain specifically authorized divine operating assets in “vessels” such as the spiritual Gift of Pastor-Teacher, the local church, etc.;

- Transferred to the soul apart from the “ONE WAY” authoritative set of Biblical mechanics, called the Authority Factor^G;

- Transferred to the soul through any Creature Feature Factor^G, including the Natural Apparatus for Perception^G, Behavior Grid^G, Experience Grid^G, etc.

- Transferred through works;

- Transferred through emotionalism;

- Transferred through a transcendental system of discovery -- that is, arriving at knowledge by any investigative processes of thought which seek to arrive at “truth” through intuition, rationalism, (accepting reason as the only authority in determining one’s opinions and course of action) empiricism, (dependence upon one’s own experience and observation, disregarding theory, systematic statement of principles involved) reason, (to think logically, coherently) or, on a search for reality through “spiritual” intuition, AS OPPOSED TO THE SCIENCE OF HERMENEUTICS.
[➔ Addendum A1]

7. Bible Doctrine is transferred to the soul of the believer by means of the TEXTBOOK, CLASSROOM, and PROFESSOR, which process has built into it fail-safe checks and balances between the frailty of the earthly, physical tools and the heavenly-spiritual role of the Holy Spirit.
8. The net result is that it is the Will of God for the believer to receive the pure “milk of the Word and that the believer is in fact able to get the “milk of the Word,” but only through the ordained earthen vessel system.
9. The integrity of the earthen vessel system to which any believer has been assigned is determined by the integrity of the Authority Person on which that vessel/material mechanic pivots, i.e., the Pastor-Teacher.
[➔ SIGNS OF INTEGRITY OF THE PASTOR-TEACHER]
10. Hebrews 3:12 documents and summarizes the recipient's spiritual problem of “drawing back” as DISLOYALTY

to the priority role of Bible Doctrine in the Christian Way of Life.

“Be on the alert, members of the Royal Family of God, lest perchance, any single one in the sphere of you should continue a disloyal (unbelieving and unfaithful) evil intellect in the sphere of purposing to deviate away from the ultimate source of the living God.”

Hebrews 3:12

1. The Greek term *απιστια* - *apistia* - gen. fem. sing. - of description - describes the “*καρδια*” as (Arndt & Gingrich, p. 85) unfaithfulness (disloyal) unbelief, lack of belief (negative volition) is a technical term meaning “**DISLOYAL**,” referring, in this context, to the fact that the recipients are in the process of OPERATION DRIFT^G—REVERSIONISM ONE^G and have become disloyal to the Bible Doctrine which at one time took them to status quo maturity. Hebrews 5:11-14
[➔ Addendum A17]
2. “EVIL-HEART” is actually an hyphenated word (lack of connective plus identical morphology) and describes in the strongest sense of the word the influence of evil over the intellect of the soul rather than the influence of the Mind of Christ^G through Bible Doctrine.
3. The phrase “*in falling away from the living God*” (Hebrews 3:12) does not refer to “falling from Grace” and/or “loosing one's salvation.”⁸
4. “Falling away” refers to the parenthetical statement of Hebrews 2:1-4, i.e., the process of “*drifting off the course*” which they had previously followed. Hebrews 5:11-14

Therefore, whatever metaphorical translation is made of the phrase “drift away” (Hebrews 2:1), its import is a warning to the believer not to yield to the temptation to abandon the Doctrine by which they grew to maturity. (Hebrews 5:11-14) “Deviation from the ultimate source” and/or “drifting away” [Operation Drift^G] occurs by failure to stay with the Biblically assigned chain of command for bonafide transfer of Bible Doctrine to the soul of the believer, hence, “*going after every wind of doctrine*,” “*becoming teachers of selves*” and/or placing family, friend, and farms above loyalty to Bible Doctrine. (Galatians 5:1-10 - esp. vs. 7 “*You were running well; who hindered you from obeying doctrine.*”)

NOTES:

1. Bruce M. Metzger, Textual Commentary on the Greek New Testament (New York: United Bible Societies, 1971), p. 670.

2. Walter Bauer, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1979), p. 663.
3. Ibid., p. 847.
4. Gerhard Friedrich, Theological Dictionary of the New Testament, 8 Vols. (Grand Rapids: Eerdmans, 1968) 6: 213; States: "The message itself can be called πιστις." cf. Ro. 10:8 "...the word of faith which we preach..." [➔ Doctrine of Faith]
5. Gerhard Kittle and Gerhard Fredrich, arranged in one volume by Geoffrey W. Bromiley, Theological Dictionary of the New Testament (Grand Rapids: Eerdmans, 1985), p. 661
6. Richard B. Trench, Synonyms of the New Testament (Grand Rapids: Baker Book House, 1989), p. 406.
7. Friedrich, 8 Vols., 1: 220.
8. Taught in Rephidim Church, Wichita Falls, Texas, July 11, 1985, Cassette Tape Numbers # G100 [Doctrine Data Base Code - HEB.3.39]

Addendum A16

Exegesis and Notes on Hebrews 2:1-4

THE PERIL OF NEGLECTING BIBLE DOCTRINE

“Exhortation to believers to not abandon the *grace given inscripturated* content of Bible Doctrine and the authorized mechanics for assimilation of the same into the soul.”

Hebrews Chapter Two, verses one through four, are closely tied to the previous chapter by the term “*οὖν*” (tr.: “*therefore*”) which calls the entirety of Chapter One into instant replay. Yet, these four verses form a parenthetical statement which interrupts the discussion of the Angel’s relationship to Christ, which discussion is resumed in vs. 5 and amplified in vs. 9.

The parenthetical pause in the Epistle (2:1-4), which pause is designed to enforce and caution the believer-student of the Word regarding the **PRACTICAL CONSEQUENCES** which follow having received such Doctrinal Truth as has been set forth in Chapter One, and then rejecting the same. The principle is that the parenthetical pause is designed to caution the believer regarding the obligation incurred upon having received the opportunity to assimilate Bible Doctrine into the soul.

This is a practical application of the principle, “*...to whom much is given, much is required...*” (Luke 12:48) The principle statement of the parentheses is that there are heavier penalties for the neglect of such a revelation, i.e., the revelation made through the “Son” in these latter days (Hebrews 1:1-3) as compared to the one made through the “angels” at Siani and the desert, and by the “prophets.” Similar hortatory passages are included in 3:7-19 and 5:11-14, all of which are based upon the principle of greater obligation incurred by a believer who has received the opportunity, within one’s intellectual grasp, to assimilate advanced Bible doctrine into the soul. The line of thought is direct and simple, i.e., there is always the tendency of the believer toward forgetfulness of a past message. (Galatians 5:1) Therefore, he is being reminded to “*not drift off the course.*” (Hebrews 2:1) The outline of the parenthetical statement includes:

1. Vss. 1-2 - The final authority of the content of the message of Bible Doctrine is the true measure of the danger and gravity engendered by the neglect of it.
2. Vs. 3 - The content of the message is given under the banner of the highest possible attestation.
3. Vs. 4 - The message is confirmed by supernatural evidence.

Therefore, the main reason for the author having recited the superiority of Christ over angels in Chapter One now begins to come into focus. The Old Testament Code of Moses revelation was communicated to a large extent by the Angels, along with the Prophets. The latter revelation (“*...recent flashing forth...*” - Hebrews 1:1-3) was communicated by God the Son, Himself. The superiority of the communicator of the latter revelation **DEMANDS CORRESPONDINGLY SERIOUS ATTENTION.** This statement (Hebrews 2:3) is designed

to alert the believer to the fact that the danger of “drifting away” from the basics of those doctrines and the inscripturated mechanics of assimilation of that doctrine into the soul, cannot be treated too gravely. Whatever metaphorical translation is made of the phrase “drift away,” (Hebrews 2:1) its import is a warning to the believer not to yield to the temptation to abandon the Doctrine by which he has grown to maturity. (Compare the same principle taught in Galatians 1:6-9; Exegesis of these verses included at the end of this addendum)

The Bible Doctrine which the Galatians have “abandoned” is described in similar terms as having “...abandoned the sphere of grace...” i.e., they have not only abandoned the Doctrines of Grace but, also, the “Grace Mechanics”^G of getting that Doctrine.

This is exactly the same problem of the recipients of the Book of Hebrews, documented in 3:7-19 and 5:11-14. Hebrews 3:7-19 deals with the subject matter regarding the fact that the recipients and their grandfathers have rejected the “voice,” i.e., the Authority Person^G, (Moses, Aaron and teaching angels) of the Authority Factor^G in their “stiffened intellect” and as a result have departed from the authorized Chain of Command.^G They have not only rejected the doctrinal content of the message, but they have rejected the inscripturated mechanics of assimilation of Bible doctrine into the soul. The key is that they have refused to “...hear His voice...”, which in the absence of the Lord Jesus Christ Himself, is the voice of those members of the human race who have been authorized as communicators.

Hebrews 3:12

“Take care, brethren, lest there should be in any one of you an evil, (under the influence of the Humanistic Lie, i.e., that there is “deliverance” and “prosperity” on any other road other than the Narrow Road^G which is controlled by the Authority of the Lord Jesus Christ) **unbelieving intellect, in falling away** (“drifting off the course” [2:1] of being under the authority of the Narrow Road Constrictions^G) **from the living God.”**

Hebrews 3:13

“But encourage one another day after day, lest any one of you be hardened (Become negative to the authority of Christ over His control of history.) **by the deceitfulness of sin.”** (The Lie^G, i.e., faith in any other system other than the “Grace provided system”^G for secure prosperity.)

Hebrews 3:14

“For we have become partakers (In union with Christ, we not only share what He is, but we share in the duty and responsibility of citizens in His kingdom.) **of Christ, if we hold fast the beginning of our assurance firm until the end;**” (Refers to the fact that the full extent of being “exalted” is only gained by the believer who remains under

the Authority of Christ until the end of his allotment of days.)

Hebrews 3:15

“While it is said, “Today if you hear His voice, (Required to hear and apply Bible Doctrine) do not harden your intellects, as when they provoked me.”

[→ADDENDUM A17 for exegesis of Hebrews 5:11-14]

EXEGESIS OF HEBREWS 2:1-4:

Hebrews 2:1

“For this reason, (δια - prep. + acc. = “for this cause”; τούτο - dem. pro., referring to the greater and new revelation of the Plan of God via Christ which has been given in “these latter days,” i.e., all of the content of chapter one) **we must, with extreme care,** (δὲ - impersonal particle when used with the acc. and the inf.; the term marks a logical necessity and moral obligation - translated, “we must”; περισσότερο - comparative adv. = “more abundantly,” “more earnestly,” here it has a tone of an elative sense, i.e., “with extreme care”; The adv. expresses an absolute and not simply an excess; The usage with δὲ is unnatural, but gives it greater force, i.e., one of “comparative preeminence”) **concentrate our attention on the things** (προσεχειν - pres. act. infin. - “to give heed to; to give attention to”; The term is used commonly of bringing a ship to land; ἡμᾶς - acc. plu. of ego = “we”) **which we have been hearing.** (τοῖς - def. art., dat. plu., referring to specific information about which the reader would know what the writer is talking about; The writer used the editorial “we” [dat. plu. of def. art.] to include all members of the Royal Family of God, including the communicators, as being under the authority of the Word of God as it has been communicated; Greek: ακουω - akouw - aor. pass. ptc., meaning “to listen under authority” lest at any time we should drift away from it.” (μηποτε - Introduces a negative clause of purpose; παρῳρεω - aor. pass. subj., “to flow by” or “to slip by”)

SUMMARY:

The Greek verb “προσεχειν” (compound of “προσ” (face to face) and “εχω” (to have and hold) means to CONCENTRATE on something, plus “περισσότερο” means to CONCENTRATE WITH EXTREME CARE on the details. The term means “to turn one’s attention to something,” therefore, meaning to “attend to,” “beware,” or “regard something.” Therefore, the term refers to the function of the Grace Apparatus for Perception^G in the assimilation of Bible Doctrine into the soul. (1 Timothy 4:13 “Until I come, be concentrating [προσεχῶ - pres. act. imper.] on the exposition [ἀναγινώσκω - to exegete], the encouragement/exhortation [παρακαλεω - a compound meaning “to call to one’s side for the purpose of helping”], “the teaching” [διδασκαλος - denotes imparting of information by gradual, systematic and fundamental assimilation]) (→ Grace Apparatus for Perception; Rephidim Doctrinal Data Base Code - HEB.2.14) The net result of the usage of these terms together in Scripture is to document the priority importance of concentration on the communication of Bible Doctrine **and** the inscripturated means of adjustment to the norms and standards of Righteousness and/or the Plan of God. The Greek, “ακουω,” refers to the inscripturated authorized process of assimilation of Bible Doctrine through the process of “listening under authority.” [→ Addendum A22]

Hebrews 2:2

“For (γὰρ - conj., coordinating, explanatory) **if** (εἰ - conj. subordinating, conditional; first class conditional, means “and it is true”) **the Word** (ὁ - def. art., masc. sing. nom.; λογος - noun, masc. sing. nom. = Bible Doctrine) communicated (λάλεω - verb, aor. pass. ptc., masc. sing. nom. = Means, “communication” with emphasis on the mechanics of communication) **by means of angels** (διὰ - prep. + gen. = “through”; αγγελος - noun, masc. plur. gen. = angelic communicators) **became** (γίνομαι - verb, 3rd. sing., aor. mid. ind. = “to come into being”) **in and of itself infallible** (βεβαιος - adj., masc. sing. nom. = “reliable, consistent, fulfilled, permanent”) **and it did, and (if) every overt violation of the law** (καὶ - coordinating conjunction; πᾶς - adj., fem. sing. nom.; παραβασίς - noun, fem. sing. nom. = “Stepping beside”; Means transgression or violation of the law) **and every negative mental/volitional act** (καὶ - conj.; παρακοή - noun, fem. sing. nom. = to “miss listen”; “hearing beside” or “disobedience,” i.e., rejection of Divine Will, i.e., Bible Doctrine; Wescott - Negative act; mental act; Means negative volition in unwillingness to hear. Rom 5:19) **received** (λαμβάνω - verb, 3rd. sing., aor. act. indic.) **a just** (ἐνδικος - adj., fem. sing. acc.; “just” i.e., that which conforms to what is right) **punishment,** (μισθαποδισα - noun, fem. sing. acc.; compound: μισθας - “Wages”; Means to receive punishment; retribution; The term indicates full and complete payment.) **and it did,”**

SUMMARY:

The conjunction “γὰρ,” introduces an illustration of a group of individuals who have “drifted off the course” by means of having rejected the Bible Doctrine made available to them through the process of grace communication. Nationally, the Jews, to whom this is written have just received an opportunity at advanced revelation of the Messiah in their very midst, but are in the process of rejecting it. Because of this, within three short years they will begin to undergo an unprecedented series of national catastrophes which will make up their “Fifth Cycle of Discipline.”^G Many of the “Royal Family Jews”^G have reverted to the Code of Moses^G ritual systems rather than adhering to the Code of Royalty^G system of “hearing under authority” the 1) “grace content”^G of the message and 2) the authoritative “grace presentation”^G of the same. They have entered into “drift away from ακουω” (listening under authority) and the conjunction “γὰρ” introduces an illustration of what happens to a nation and a generation of believers who leave the path and “course of grace.”^G Approximately 1,000,000 Jews live in Palestine at this time, but in August of 70 A.D., approximately 900,000 will die and some 90,000 will go into slavery. The only way that they could have avoided the fate of Jerusalem in 70 A.D. was to have responded to the presentation of the doctrinal “Phase I”^G and “Phase II”^G Gospel message of the Lord Jesus Christ and gotten out of Jerusalem. (Luke 21:20-24)

The phrase, “if, the Word,” is used in several ways in Scripture: 1) as the living word; 2) as the written word; 3) as the spoken or communicated word. (e.g., Colossians 1:5 “...you have heard before [ακουω - to listen under authority] in the sphere of the communication of doctrine, [ἀληθεια - locative of “truth”] of the word, [λογος - genitive of description, i.e., the “truth” is of and from the “word”] The “λογος” is used to refer to the communication of the “gospel” information by the Apostles (1 Thessalonians 1:5); Used to refer to communication of lies or false

doctrines (11 Thessalonians 2:2); In the present context, “*logos*,” represents the communication of doctrine by the angels to the Exodus Generation.

The term “*lalew*,” refers to the process of verbalization of the Bible Doctrine. It is used in Hebrews 1:1 for the general idea of the historical role of the authorized communicators sent by God and the concept of the “Grace-By-Pass.” It refers to the fact that mankind does not come to know, hence, attain a relationship with God via knowledge gained through human rational, empirical or intuitive creature feature abilities. It means that God does not, via creature feature natural mental instinctive aptitude, reveal Himself, i.e., by means of a natural capacity and aptitude of organism to attain or arrive at knowledge of God apart from reason or revelation. “*Spoken*,” therefore, refers to the function of Revelation through the normal function of the Chains of Command, i.e., Royal Chain of Command^G, Establishment Chain of Command^G, and Institution Chain of Command^G. “*Spoken*” refers to the fact that the revelation of God to man did not and does not:

- Occur through natural creature instinctive aptitudes;
- Occur through any means which by-passes the normal authorized chains of command which engage the intellect and soul.

For example, within the Establishment Chain of Command, **the normal authorized chain of command** calls for “enlightenment” to occur through the five “sensory perceptors,”^G i.e., primarily the ear and eye gates to the soul. The verb, “*spoken*,” therefore, refers to the normal means of and **avenue through which the Revelation of God's plan was authorized to proceed from God to the soul of the believer**. The case in point regarding the Exodus Generation illustration, angelic communicators (*dia angelos*) conveyed the message through the “ear gate” to the Israelites. Therefore, the only **qualified and authorized** teachers mentioned in Israel were Moses, Aaron, and some angels. (Acts 7:38; 51-54; Galatians 3:19) Consequently, the angels were instrumental in teaching all the doctrines of Christology, that is, explaining to Moses and the original Priests the doctrinal-theological significance of the ritual and the various parts of the tabernacle and priestly garb. In turn the Angels developed these doctrines into rituals as teaching tools for the communication and demonstration of the significance of the doctrines.

In spite of the glamorous nature of the sound of having an angel for a teacher, the concept must be examined within the present context: The Exodus Generation Angelic Teachers were teaching, with reference to Christology, by means of “shadow” theology. However, in 67 a.d. (date of the writing of the Letter to the Hebrews) and throughout the entirety of the Church Age, the **SHADOW THEOLOGY OF CHRIST** (Hebrews 10:1 “...*the law possessing a shadow of the good things about to be,...*”) has been superseded by the **REAL “FLASHING FORTH” OF CHRIST HIMSELF**. (Hebrews 1:1-3 cf., 10:9-10) Likewise, the ritual teaching aids for communication have been superseded; The shadow images of the interpretation of history have been replaced by clear and light paths of understanding; The entire system is upgraded and improved over and above even the function and abilities of teaching angels. **CONCEPT: THIS MEANS THAT THE MEMBER OF THE ROYAL FAMILY HAS AVAILABLE GREATER DOCTRINES AND GREATER COMMUNICATION PROCESSES AND PERSONALITIES THAN EVEN**

THAT OF TEACHING ANGELS.

This principle of the superiority of the Church Age advantage points out the gravity of the sin of the Hebrew recipients; i.e., they have rejected the greater present Church Age Divine Operating Assets and returned to the inferior Code of Moses and Age of Israel systems. **CONCEPT: THIS IS AN INSULT AND A SLAP IN THE FACE OF THE LORD OF HISTORY WHO HAS PROVIDED FOR THE BELIEVER THE HIGHEST AND BEST THAT THE UNITY OF THE DIVINE ATTRIBUTES CAN MUSTER.** As a result, there occurs in three short years the beginning of the greatest divine discipline upon the nation of Israel and upon individuals of that nation in all their history. **REASON: THEY HAD RECEIVED THE GREATEST ALLOTMENT OF DIVINE OPERATING ASSETS** (including something even greater than teaching angels; something called the “*so great salvation*”) **AND HAD TURNED IT DOWN.**

Their adoption of and reinstitution of the antiquated Code of Moses systems is not only to function under an inferior system, but it becomes a **FORM OF APOSTASY**. The recipients of this letter have drifted off the **GRACE PRESENTATION OF THE DOCTRINES OF THE MYSTERY**, taught by men, for a form of apostasy, i.e., the adoption of doctrines taught by angels. **CONCEPT: THE WHOLE THRUST OF THE PARENTHETICAL WARNING IS THAT NOW IN THE CHURCH AGE, THE ROYAL FAMILY HAS THE GREATER DIVINE OPERATING ASSETS, AND, THEREFORE, THE GREATER RESPONSIBILITY.**

This is what is happening among the recipients of this letter; i.e., they are hung up in the shadows while the reality is available right in front of them. This is a picture of modern religion, i.e., “churchianity” is hung up in the shadows of Old Testament Code of Moses Systems and refuse to push on to the advanced levels of the Code of Royalty. *The focal point of this refusal is the refusal to be taught by a MAN; rather, they seek to be taught by ritual, by mysticism, and even, by angels.*

HEBREWS 2:3

“*By what means shall we escape* (Greek: πηυγω - peeugw - fut. mid. ind.; “to escape from,” contemplates certain divine discipline which will hit such believers for rejection of the truth communicated under authority) **after having disregarded so great a salvation?** (Greek: πελικουτος - pelikoutos - abl. sing., “so great” - Refers to the “new flashing forth” (Hebrews 1:1-3) of Bible Doctrine with which there has never been anything to compare with its content and the grace opportunities available to a believer - Ephesians 3:9; Colossians 1:25-26) **Which so-great-salvation (information) having received a beginning, having been communicated by the agency of the Lord, being confirmed and verified under the authority of those having heard.**” (Greek: ακουω - akouo - Refers to those who have submitted to the authority of the content and communication of Bible Doctrine - Colossians 1:9)

Hebrews 2:4

“*The God constantly giving additional evidence, both by means of signs and miracles and by means of various powers even by means of the distribution of the Holy Spirit according to the norms and standards of His very own sovereign will.*”

SUMMARY OF THE DANGER OF “DRIFT”:

1. The parenthetical pause in the Epistle to the Hebrews (2:1-4) is designed to enforce and caution the believer

student regarding the practical consequences which follow the reception of such Doctrinal Truth as has been set forth in Chapter One.

2. The illustration is the Exodus Generation which had received just such an advanced revelation; therefore, they had incurred just such an obligation fitting the description: **"TO WHOM MUCH IS GIVEN, MUCH IS REQUIRED."**
3. The principle statement and inference of the parentheses is that there are heavier penalties for the neglect of such a revelation, i.e., the revelation made through the Code of Moses to the Exodus Generation versus the revelation made through the "Son" in these latter days.
4. Whatever metaphorical translation is made of the phrase "drift away," *its import is a warning to the believer to not yield to the temptation to abandon the doctrine and the grace mechanics of assimilation of the same by which they had grown to maturity.*
5. Abandonment of the doctrine and the grace mechanics of assimilation of the same is exactly what the recipients have done. Hebrews 5:11-14
6. Such abandonment is described in Galatians 1:6.

Galatians 1:6

"I am caused to marvel (Greek: θαυμάζω - thaumazō - pres. act. ind. - durative action in progress; "caused to marvel" either by understanding or not understanding the why or how; Paul understands) **that you all are this quickly being turned** (Greek: ὅτι - hoti + dem. pron. - οὗτως + adv. ταχέως (houtos) = 'that you are so quickly': pres. pass. ind. - μετατίθημι - metatithēmi - i.e., to carry, change, remove, i.e., turned.) **from** (Greek: ἀπο - apo - prep of ultimate source) **him who called** (Greek: καλεῶ - kaleō - ao. ac. ptc.) **you in the sphere of grace** (loc. of sphere - Greek: χάρις - charis - i.e., by means of grace mechanics) **in the sphere of Christ** (Greek: ἐν χριστῷ - en christos) **for a different gospel.**" (εἰς ἕτερος εὐαγγέλιον; another of a different kind, i.e. one that is not based upon "grace"; These are believers who have entered into union with Christ and grown to spiritual maturity via the Grace Mechanics,⁶ but now have deviated to another, i.e., legalistic interposition of creature feature factors.)

Galatians 1:7

"Which other Gospel (nom. neut. sing. of the relative pronoun - Greek: ὅς - hos; its antecedent is the singular term "another gospel" of vs. 6) **is not another;** (Greek: εἰμι - eimi - pres. act. ind.; Greek: οὐκ - ouk - absolute negative; Greek: ἄλλος - allos - another of the same kind; the opposite terms of vs. 6 cf. vs. 7 rules out completely the possibility of their being more than one εὐαγγέλιον - euangelion) **only there are some** (indefinite pronoun referring to a definite category; εἰμι - pres. act. ind., i.e., there will always be some) **who are unsettling** (def. art. + nom. masc. plu., pres. act. ptc. - Greek: ταρασσῶ - tarasso; the def. art. classifies these individuals as 'trouble makers;' the term means to stir up trouble; to agitate; to perplex; to disturb; to unsettle; to throw into confusion of the mind; causing the opposite of "εἰρήνη," i.e., that which Paul wishes for the recipients, 5:3) **you all, even** (καί - connecting conj. with ταρασσῶ, and points to their motivation) **desiring** (Greek: θέλω - thelw - nom. masc. plu., pres. act. ptc.; the progressive pres.

indicates deliberate desire and will of these individuals [Judaizers in this context] to keep on perverting the "good news" as their life's work.) **to totally change** (Greek: μεταστρέφω - metastrephō - ao. ac. infin. - to alter, pervert, distort, change) **the Gospel** (Good News Information, i.e., doctrine of all three phases of the Plan of God) **of the Christ.**" (The Judaizers had two areas of attack: 1) They would maintain error on Paul's part because, "This was not the way it had always been taught." 2) They would maintain that he would teach one thing in Bible Class and do something else entirely opposite when he was away and on the street. The root of the problem is herein pointed out; i.e., they have deviated from the "charis" basis of the Christian Way of Life and have interposed their own Creature Feature Factors. This refers to the injection of Creature Feature Factors into Phase I, i.e., Salvation by Human Works and into Phase II, i.e., Spiritual Advancement in Operation BAM, Spiritual Maintenance in Operation Hold by Human Ability, i.e., the rejection of the units of the Authority Factor as the only means of attaining and holding the Goal of Greater Grace.)

Galatians 1:8

"But (Greek: ἀλλὰ - alla - strong adversative conjunction of contrast, i.e., contrasting the Judaizers with anyone who would preach a false gospel) **even though** (Greek: καὶ - kai + εἰ - concessive clause, meaning "even if an angel did come communicating another gospel") **we** (Greek: ἡμεῖς - hemeis - nom. masc. plu. - referring to Paul and his team of Inauguration Period communicators, i.e., Silas, Barnabas, Timothy, Titus, etc.) **or an angel** (Greek: ἢ - he = "or"; Greek: ἀγγελος - angelos - allusion to the Old Testament communication of doctrine by angels) **from heaven,** (referring to the same concepts of Hebrews 1 & 2) **should preach** (Greek: εὐαγγελίζω - euangelizō - ao. mid. subj. = to announce good news; ao. mid. - special participation of the subject; subj. - indicates concessive clause) **to you** (Greek: ὑμῖν - humin - dat. plu. of disadvantage) **a Gospel contrary** (παρα ὅς - this is a comparative phrase, comparing the true gospel with the false one.) **to that which we have preached to you,** (ao. mid. ind. - εὐαγγελίζω + ὑμῖν - dat. plu. of advantage) **let him be accursed.**" (nom. neut. sing. - anathema; set apart for Divine destruction; it is the exact opposite of sanctification, i.e., ἁγιασμός. It is equivalent to ῥῆ in the Hebrew (Josh 6:18; 7:1,12) i.e., a "devoted thing." Plus εἰμι - pres. act. imper.)

Galatians 1:9

"As we have said before, (Greek: ὥς - hos - comparative particle, i.e., Paul thinks back over what he has communicated previously to them and repeats it.; προλέγω - to say beforehand; iterative perf. indicating repetition of the completed action; act. ind.) **so I say again now,** (Two adverbs: ἀρτι + παλιν = 'now again' indicating immediate present of the repetition; λέγω - progressive pres act ind means to keep on saying it, i.e., again and again and again) **if any man is preaching to you a gospel** (εἰ + ind. = 1st class cond. clause, i.e., "if and it is true;" τις - indef pron referring to a def category; ὑμᾶς - acc masc plu direct object, i.e., the believer will be, not if, but when, the target of such false doctrine) **contrary** (Greek: παρα + ὅς = comparative clause) **to that which you received,** (Greek: παραλαμβάνω - paralambano - ao. - cumulative; ac. - they produced the action of positive volition to a certain chain of command; ind - dogmatic reality; meaning to take to oneself of one's own volition; The trademark of these individuals is that they are not content to merely

reject the Royal Chain of Command by which they came to maturity, but they sit and wait for the opportunity to take all the sheep possible out with them, i.e., the wolf.) **let him be accursed.** (Greek: ἀνάθεμα - anathema - nom. neut. sing. - the object of a curse)

THE PRINCIPLE OF THE AUTHORIZED CONTENT OF THE MESSAGE AND THE INSCRIPTURATED MECHANICS OF TRANSFER OF THAT MESSAGE TO THE SOUL IS SUMMARIZED IN COLOSSIANS 1:9.

This passage documents the fact that the Christian Way of Life centers on the inscripturated processes of assimilation of Bible Doctrine into the soul of the believer and that believer applying that divine viewpoint to history.

The primary factors involved include:

1. *"fully influenced"* - Refers to the fact that Bible Doctrine is the priority issue in the Christian Way of Life, that is, to fully influenced by the "mind of Christ," (1 Corinthians 2:16 cf., Philippians 2:5) rather than human viewpoint or evil.
2. *"full knowledge"* - The Greek term, "ἐπιγνώσις," also serves to convey the absolute priority that the believer be in possession of, not merely knowledge, but advanced Bible Doctrine and that the process of doing so is the basis of all bonafide spiritual maturity and activity.
3. *"by means of saturation of wisdom and discernment"* - These Greek terms, "σοφία" and "συνήσις" serve only to reemphasize the fact that, not only Bible Doctrine, but advanced Bible Doctrine is the central pivot on which the Christian Way of Life turns.
4. *"by means of a spiritual apparatus"* - Refers to the function of the human spirit and the Divine Operating Assets which are Biblically authorized as the process of transfer of Bible Doctrine to the Soul.

Colossians 1:9

"Because of this report," (Greek: δια ἑαυτοῦ - dia houtos - prep. + acc of the demonstrative pronoun = "because of this"; Refers to the loyalty of the recipients toward the Maximum Potential For Righteousness Formula and the inhale of the Word on a consistent basis) **we on our part** (Greek: καὶ ὑμεῖς - kai humeis - refers to the Apostle, Timothy and others of the team) from the day we heard it, (ἀπο τῆς ἡμέρας - abl. fem. sing. of ἡμέρα; ultimate source; ακουω - ao. ac. id., 1st. plu.; to listen to the report of Epaphras) **never stop praying on behalf of you all, namely asking that** (Greek: ἵνα + subj = final purpose clause) **you might be fully influenced** (Greek: πληρω - pleroo - ao. pass. subj.; transitive verb and demands an object and the object is "ἐπιγνώσις"; "πληρω" implies that the believer "filled" is fully controlled by whatever it is that he is filled with) **with reference to full knowledge** (Greek: ἐπίγνωσις - epignosis - acc. fem. sing., VINE "akin to epiginosko and denotes exact or full knowledge, discernment, recognition"; Is a strengthened form of gnosis and expresses a fuller knowledge, a greater appreciation and participation by the knower in the object known, thus more powerfully influencing him; TRENCH As compared to gnosis, it will be sufficient to say that epi must be regarded as intensive, giving the compound word a greater strength than the simple ... indicate a deeper and more intimate knowledge

and acquaintance) **of His will** (Greek: τοῦ θελήματος αὐτοῦ - tou thelematos autou - represents the knowledge of the Preresolution of God, i.e., an intensive overall knowledge of the Plan and Purpose of God) **by means of the saturation of wisdom,** (advanced Bible Doctrine in the Field of Comprehension) (Greek: ἐν πάσῃ σοφίᾳ - en pase sophia - prep. + instru of means; "sofia" used primarily for advanced Bible Doctrine resident in the soul; "πας" refers to "all" or a maximum amount of Bible Doctrine based on available Divine Operating Assets) and discernment, (καὶ συνήσις - TRENCH "is the critical faculty and part of the soul which judges"; Refers to Bible Doctrine in the soul becoming the basis of "norms and standards" in the conscience) **by means of a spiritual apparatus."** (Greek: πνευματικός - pneumatikos - instru. fem. sing.; AG - "as a rule refers to impersonal things; TRENCH "ψυχικός and σαρκικός are indicative of the heathen and their inability to perceive the divine plan though human abilities; πνευματικός is 'characteristic of the inner differences between Christian and heathen, and indicative of those better gifts and graces which the dispensation of the Spirit has brought into the world.'" rk Therefore, instru. fem. sing. is not the Holy Spirit, but the spiritual apparatus or mechanism set-up or given by the Holy Spirit in the church age i.e., the Grace Apparatus for Perception; the term is technical for something that only a believer can do.)

Addendum A17

Exegesis and Notes on Hebrews 5:11-14

WARNING AGAINST REVERSIONISM DUE TO "DULLNESS OF HEARING"

Documentation of the spiritual malfunction of the recipients of the Letter to the Hebrews as being one of refusing to submit to the content and authority of Bible Doctrine as communicated through the inscripturated mechanics for bonafide assimilation of truth into the soul:

EXEGESIS: Hebrews 5:11

“Concerning whom (περι - prep. + gen. of Reference = “about, concerning”; ὅς - gen. masc. sing. - The relative pronoun of reference; Refers to someone close at hand in the context, i.e., Melchizedek and the doctrines pertaining to the norms and standards represented therein as fulfilled by Christ) **we have much doctrine to communicate**, (πολύς - nom. masc. sing., agrees with λόγος - Refers to the magnitude of the Doctrine of the Order of Melchizedek Fulfilled by Christ; ὁ - def. art. - Agrees with λόγος; λόγος - nom. masc. sing., with the subj. of εἰμι understood; λόγος is used several ways in Scripture — see below — in this context it is used as “the spoken or communicated Word” with which the writer of Hebrews does not think that he can continue to write under the circumstances of their “dullness of hearing”) **granted**, (καί - concessive conjunction meaning “even though” or “and,” in this instance, “granted” indicating that the subject matter is difficult under normal circumstances, not to mention when the audience is negative to the authority of both the message and the communicator) **it keeps on being complicated and difficult to explain**, (δυσερμηνευτός - nom. masc. sing. - Meaning “hard to understand” or “difficult to explain” from the compound “δύς” - Used like the English prefix “un-” or “mis-” and “ερμηνεύω” meaning to interpret; λέγω - pres. ac. infin., complementary; “ἀλλέω” emphasizes the articulation of speech, while “λέγω” emphasizes the meaning and content of the words; Hence, the complementary infin. used with “that which is difficult to explain” means to explain the meaning of literature with the additional emphasis on the purpose of communication, that is, not just to communicate, but to communicate the meaning and definition of the words) **(but the problem is) that you are dull** (ἐπὶ - prep. + causal conjunction and nom. case indicates a number of “remote” meanings depending on the context; “upon” or “on account of”; νωθρός - nom. masc. plu.; Compound of “νῆ” - negative prefix and “ωθεῖω” meaning “to push”; Hence, the meaning is “impossible or difficult Old Testament push” and coming to mean “slow, languid, sluggish, dull, indolent” or “not pushing”; “νωθρός” is used with the locative of sphere of the following term, indicating the sphere within which the action or mental attitude is occurring) **of hearing**. (ταῖς ἀκοῇ - def. art. + loc. fem. plu., sphere; Means “to hear under authority”; SEE ADDENDUM A22)

SUMMARY:

1. The inscripturated usage of “λόγος” normally means Bible Doctrine — THE WORD. Colossians 2:23
2. But, “λόγος” is also used several other ways in Scripture:
 - λόγος as the Living Word;
 - λόγος as the Written Word;
 - λόγος as the spoken or communicated Word.

In the context of Colossians Chapter One, “λόγος,” is being used with “ἀκουῶ” (Meaning “hearing under authority”) and with “ἀληθεία” (truth in general) for the VERBALIZATION of the truth so that the recipients are able to “hear.” Colossians 1:5

3. “Λόγος”, representing the “communicated Word” under “ἀκουῶ” authority, is always closely related to the “vociferation” of the “Good News Information.”
1 Thessalonians 1:1-10¹

4. Gerhard Kittle states, “The author cannot deal with profounder themes because his readers are slow to hear and receive. This is because they lack the vitality of assured and persevering faith. (6:12) Those who are exhausted in both breathing in (hearing - ἀκουῶ) and breathing out (confident believing) are “νωθροί.”² (Hebrews 6:11-12)

Hebrews 6:11

“And we intensely desire and long for each one of you all to have as your purpose to manifest the same eager and diligent demonstrative proof toward the objective of full assurance (πληροφορία) of confidence (ἐλπίς) until the termination.”

Hebrews 6:12

“In order that you all might not, as a result, become sluggish (inner unyielding and stubbornness of unteachableness) but, rather (become) (γίνομαι - verb understood) imitators of the ones who keep on falling heir to the promises by means of the agency of Bible doctrine and resigned endurance and steadfastness.”

There are two Greek synonyms of “νωθρος”:

- “βραδύς” - Meaning “to be slow or tardy” in the general good sense of not being rash in speaking, i.e., quick to anger.

- “ἀργός” - Meaning “to be idle” in the sense of barren and unfruitful.

- “νωθρος” - Found only 2 times in the New Testament: Hebrews 5:11; 6:12; Stands for a deep inborn sluggishness which unfits the individual for activities of the mind; Stands for a resultant unwilldiness of gait or demeanor or outward awkwardness presenting an inaptitude for activities of the mind. Homer used it as an epithet for the stubborn ass. (Homer, II. ii 559) The term is best translated “sluggish” but it means an inner unyielding and stubbornness of unteachableness.”

5. Therefore, “ἀκοή” introduces the wordgroup which represents the pivot of the problem of the recipients in their “drifting off the course” (Hebrews 2:1-4) and “hardness of intellect.” (Hebrews 3:7-8)

Hebrews 3:7

“**Therefore, in light of the foregoing condition**, (fulfillment of the contextual prerequisites for remaining in the Phase II “house of the Lord of History” vss. 1-6) **just as** (under the same conditions and just as it was put to the Exodus Generation in the desert) **the Holy Spirit communicates the doctrinal principle, ‘Today!’**, (ἡμερον - temporal adverb, trns. “today, this day”) **if, maybe you will and maybe you will not**, (εἰ - conditional particle + subjunctive = 3rd. class conditional sentence) **listen under authority** (ἀκουω - ao. ac. subj., 2nd. plu. = “to listen under authority”) **to the voice of Him.**” (τῆς φωνῆς αὐτοῦ - objective gen. fem. sing. = “noise, sound, voice”³; Most frequently denoting the voice of one in speech, whether God, man, demon or heavenly creature)

Hebrews 3:8

“**Do not continue to harden your intellects**, (σκληρυνω - to dry out, make hard - pres. act. subj.; The soul, i.e., thinking was the issue) **as you did during the bitterness**, (παράπικρασμος - bitching; embittering, exasperation, rebellion; means conflict or rebellion) **according to the norms and standards of the days of the testing** (πειρασμος - not δοκιμη, for God knew there was no possibility of their passing the test with their current mental attitude about the communication of Bible Doctrine.) **in the sphere of the desert.**”

- a. Hebrews 2:1-4 documents that they are unwilling to “hear under authority.”⁴ This is the same as the principle of the Old Testament “The deaf ear” and the “uncircumcised ear” which describes believers who were unwilling to submit to the authoritative communication of the Word of God.
- b. Therefore the cause of “Operation Drift” (2:1-4) and their inability to handle advanced Bible Doctrine (5:11-14) is their unteachable mental attitude of

stubbornness against divinely ordained authority — “dullness of hearing” which is synonymous with “hardness of intellect.”⁵

6. “Dullness of hearing”⁶ does not cite any particular activity or sin in which the recipients are engaging; rather it is the general principle failure to attend to the Word of God, which failure in duty proceeds from their natural desires and Sinful Trend of Adam taking priority over the “hearing of the Word” in a manner in accordance with the specifically required essentials of the Grace Apparatus for Perception.⁷ Hearing the Word in a manner which is consistent with the inscripturated and specifically required essentials includes the following principles:

- a. All Bible Doctrine Resident in the Believer’s soul comes by way of “ἀκουω” — hearing under the authoritative communication agency of the Pastor-Teacher.

Romans 10:17

“**So doctrine** (πιστις - nom. masc. sing.; subj. of the verb understood; - See the Doctrine of Faith for definition and documentation that the usage of “πιστις,” minus an object, means “Bible Doctrine”) **(comes)** (verb understood) **out from the act of and by the faculty of hearing** (ἐξ + abl. of source; ἀκοή stands both for the act of hearing and the faculty of hearing;⁸) **under authority, but** (mild conj. “δε” used as a continuative) **that hearing** (def. art. “ἡ” used as a demonstrative pronoun; ἀκοή = the function of the act of and the faculty of hearing under authority is only productive in moving doctrine into the soul when it is in correct and right relationship to the high station of the “Word of God”; δια + abl. of intermediate agent = through; by the agency of) **through the agency of communication** (ῥημα - abl. neut. sing. - intermediate agent, i.e., the “hearing” comes through some intermediate agent, i.e., refers to the Grace-By-Pass and the agency of the Authority Factor and Authority Person: The term is used synonymously with “λογος”; Ac. 10:36,37,44 i.e., the calculating and communication of doctrine. See notes on Heb 5:11 - “we have much logos to communicate.”) **of Christ.** (gen. masc. sing. - description - stands for the Mind of Christ. Phil. 2:5; 1 Cor. 2:16)

- b. Therefore, whatever is specifically required of the believer in the transfer of Divine Viewpoint from the written pages of the Word of God to the storage banks of the soul is wrapped in the general duty of HEARING UNDER AUTHORITY and the neglect of any material part of that duty leads to “dullness of hearing.” (νωθοι ταις ακοαις - Heb. 5:11)
- c. There are three essential elements to concurrence with the duty which is intended by the wordgroup “ἀκουω”:

THE FUNCTION OF MENTAL ATTITUDE: The essential mental attitude of the believer who would experience the transfer of Divine Viewpoint via the Grace Apparatus for Perception is one of reverence and due regard for the authoritative structure of the Grace-By-

Pass and its inscripturated mechanics/elements as being the ONE WAY, the only way, to a believer's adjustment to the Norms and Standards of the Holiness of God.

THE FUNCTION OF DESIRE: Such a mental attitude is one that desires to be oriented to Divine Viewpoint above all other factors in life. 1 Peter 2:1-2⁹

THE FUNCTION OF THE ISOLATION OF THE STA GRID: In order to "hear" in the sense of the inherent force of the wordgroup "ακουω," one must free the Brain Computer and the Soul from influence and control of the Sinful Trend of Adam Grid through the Rebound⁶ Technique, i.e., the Filling of the Holy Spirit.

7. The principle of "ακουη" — THE FUNCTION OF THE "ACT OF HEARING" AND THE "FACULTY OF HEARING" — infers that there are specific and inscripturated guidelines to which the believer must acquiesce and concur in order to not be classified as "dull of hearing." These include the following inscripturated guidelines and requirements:

- a. REVERENCE FOR THE WORD OF GOD ITSELF: This is mental attitude acquiescence to the principle that the Written Word of God is the only bonafide and absolute source for enlightenment regarding the meaning, purpose and definition of history and the Creation Revelation. (Psa. 138:2) Therefore, DOCTRINE and its COMMUNICATION, *taken solely from the written Word of God*, stands as the focal point and pivot of the believer's advance to spiritual maturity and "holding/finishing the course." (1 Thes. 2:13 - See the context for instructions and exhortation regarding how to hold and finish the course; cf., Titus 1:9-11)¹⁰

1 Thes. 2:13 documents that the principle that the "verbalization" and/or communication of the Word of God by mouth, in face to face assembly and "hearing under authority," is the universally divinely ordained mechanic for the assimilation of Bible Doctrine into the Soul.¹¹ And, because the Thessalonian assembly and individuals followed this pattern, the Word of God was communicated to the maximum. Principle: To despise or be negative to one or both elements of the transfer of Bible Doctrine [(1) Doctrine taken from the written Word of God alone and (2) the communication of the same by the Pastor-Teacher] from the soul is to despise Bible Doctrine itself which so authorizes the entire organization of the orderly function of the transfer of the same.

- b. SUBJECTION OF THE SOUL TO WHATEVER IS DELIVERED THROUGH THE DIVINELY ORDAINED SYSTEM OF THE "MINISTRY" OF THE WORD: The provision of a Grace Apparatus for Perception has been Divinely ordained to both include the CONTENT and the MECHANIC of transfer of Bible Doctrine from the pages of the Word to the Soul of the positive believer. The Code of Royalty outlines both the details of the ONE CONTENT and the ONE MECHANIC:

- The ONE CONTENT consists of the whole of Christology revealed in the Code of Royalty⁶ and illustrated in the Code of Moses and the Code of Eschatology⁶.

- The ONE MECHANIC consists of the whole of the function of the TEXTBOOK⁶ and CLASSROOM⁶, brought together and sustained by God the Holy Spirit under the Doctrines of Inspiration and Spiritual Gifts, and, in turn, pivoting on the function of the VOICE OF THE PROFESSOR⁶.

- c. Notice that neither the function of the ONE CONTENT nor the ONE MECHANIC operates on mysticism or emotionalism, i.e., the ONE CONTENT does not arrive in the analysis center and field of comprehension of the believer's soul by any form of magic, mysticism or emotionalism, including the fact that God the Holy Spirit:

- does not teach Bible Doctrine directly;
- does not make truth out of error;
- does not by-pass functions of the BEHAVIOR GRID or the EXPERIENCE GRID.¹²

- d. I John 2:27 does not authorize every Believer to study the Word of God on his own and to arrive at his own "private interpretation."

I Jn. 2:27

"And as for you, the anointing which you received from him abides in you, (Indwelling of the Holy Spirit, which under Rebound, becomes, Filling of the Holy Spirit for the following function) *and you have no need for any one to teach you;* (Why? Because, as a believer, you can teach yourself and have no need of the communication gifts? No! Absolutely not!! It means that you do not need the teaching of the Cosmos, i.e., of Humanism to get you squared away on the correct and consistent interpretation of history.) *but as his anointing teaches* (This is not mystical nor does it contradict the place and purpose of either spiritual gifts or "filling of the Holy Spirit") *you about all things,* (The function of the Holy Spirit to "guide you in all truth") *and is true and not a lie, and just as it has taught you, you abide in him."* (The principle of the Holy Spirit's function of "guidance into all truth," must be interpreted in a manner which is consistent with all inscripturated principles and commands regarding the transfer of Divine Viewpoint from the pages of the Word of God to the memory banks of the soul. The function of "guidance into all truth" by God the Holy Spirit does not include mysticism, magic, or emotionalism. Rather it includes: (1) Inspiration and preservation of the TEXTBOOK so that the Believer possesses the very "mind of Christ." (2) "Gifting together" of the necessary BODY MEMBERS (Ro. 12:1-8) so as to form the body of the local assembly to the end that there exists "open doors of communication" — A CLASSROOM. (3) "Gifting" includes the RIGHT AUTHORITY Person, i.e., the one "commanded by the Lord" (Acts 10:33) to deliver the message — THE PROFESSOR.

e. PRINCIPLE: The believer who cannot approach Bible Doctrine via the positive mental attitude of Cornelius is unteachable (dull of hearing): "...we are here present (assembly) ... to hear all that you have been commanded (content) ... from the Lord. (authority) (Acts 10:33)

f. CONCEPT: All transfer of Divine Viewpoint from the pages of the written Word of God must occur through the "laborious activity" of the communicator, otherwise such functions commanded in the Bible become superfluous and meaningless.

Of course, we know that God does not do or command anything that is superfluous. The fact coupled with the statement of Paul about the necessity and importance of his communication ministry Col. 2:1-6 solidifies the role of COMMUNICATION as one which is equal to that of the importance of CONTENT.

Col. 2:1

"Therefore, in light of my laborious activity, I intend for you to realize how extensive the anxiety I am under on behalf of you and for them at Laodicea, as well as others who have never seen me in the flesh, face to face."

Col. 2:2

"Desiring that their own intellects might be strengthened, being instructed in striding together by means of a concentric love, also in order to attain all categories of benefits from the source of the superabundance of the norms and standards, unto supraknowledge of the Mystery from God, even of Christ."

Col. 2:3

"In Whom, Christ, keeps on being all the hidden treasures from the wisdom and knowledge of the mind of Christ."

Col. 2:4

"But this I keep on communicating dogmatically, in order that no one might deceive you all by means of false logic disguised in colorful, stimulating speech."

Col. 2:5

"For I keep on communicating these things, although I continue to be away from you physically, yet, by means of the Holy Spirit, I continue to be with you, being exhilarated at the contemplation of your orderliness under authority and the solidarity of your doctrine with reference to Christ."

Col. 2:6

"Therefore, in the same manner as you all have received (from your right pastor teacher) the transmission of the doctrines of Christ, even Jesus the Lord, so in Him, Christ, keep on ordering your life-style."

8. BIBLICAL REQUIREMENTS FOR "HEARING UNDER AUTHORITY":

- An intellect which holds to no "sacred cows" to be saved even from the double bladed sword of the Word.

- To hold in reserve no effort or duty in the assimilation of Divine Viewpoint on account of difficulties, dangers, and priority which it may take over FFFFFFFG, for where one's treasure is so there also will be his intellect.

- To stand guard diligently and with watchful honest eye against distractions and diversions of "new forces" especially those things which tend to become mere habit, of domestication, or new.

BOTTOM LINE: WHEREVER AN INDIVIDUAL IS FOUND NEGLIGENT OF THESE THINGS, HE WILL BE FOUND ALSO TO BE "DULL IN HEARING."

Hebrews 5:12

Because, (και - ascensive conjunction; increases the force) ***even though*** (γαρ - causal conjunction; introduces justification for the writer's accusation in vs. 11) ***by this time*** (δια - prep. + accusative = "cause"; τον - def. art., acc. masc. sing.; χρονος - acc. masc. sing.; "because of the time" implies "considering the time"; The Syriac paraphrase of the expression is "seeing you have had time in") ***you ought*** (οφειλω - pres. act. ptc., nom. masc. plu.; adverbial, concessive; When used with the inf., as it is here, it means "to obligate" someone to something, i.e., "one must" or "one ought") ***to be*** (εμι - pres. act. inf.; epexegetical; to explain something) ***teachers***, (Classical usage of διδασκαλος "to stir people up to fulfill their obligation"; "to acquaint themselves with that which they should be familiar," and in the context "to shame the recipients out of their 'dullness of hearing' rejection of authority induced babyhood") ***you keep on having a need*** (εχω - pres. act. id., 2nd. plu.; aoristic present; χρεα - acc. fem. sing.; direct object meaning "need" or "necessity") ***that again someone have as their purpose to keep on teaching*** (διδασκω - pres. act. inf., purpose; Derived from the root δασ meaning to teach¹³; δεδαι meaning has taught; It denotes teaching or instructing in the widest sense, whether the point at issue is the imparting information, the passing of knowledge, or the acquiring of skills; Therefore, διδασκω is used for the impartation of practical knowledge through the continued activity with a view to gradual, systematic and therefore fundamental assimilation; The aim is the highest possible development of the talents of the pupil, but always in a way which allows for individual privacy, yet the authority of the teacher not being diminished in any sense; It is linked with the task of the Pastor-Teacher with few exceptions) ***you certain basic principles*** (στοιχεια - direct object of διδασκω;¹⁴ "the basic elements of the world; in 5:12 means 'rudiments, first principles, with a slightly derogatory nuance in context'") ***of the simplest elements*** (αρχη - gen. fem. sing., description; "logical beginning"¹⁵) ***of the pronouncements*** (λογιον - gen. neut. plu. "saying, pronouncement, statement" used of "the entire message of salvation and the utterances of believers with the gift of communication"¹⁶) ***of the God and you have come*** (γινομαι - perf. act. ind., 2nd per plu - to become something that was not, i.e., they were in maturity.) ***to having a need of milk, but absolutely not solid food."***

SUMMARY:

1. The spiritual crime or fault which has taken the recipients into Reversionism, called “dullness of hearing,” is now enlarged upon by:

- Giving the reason and justification for the general charge; (“και γαρ”)

- To further declare the nature of their failure being that of a failure to follow the Narrow Road constrictions from the viewpoint of its effects and consequences.

2. The enlargement upon the nature of their failure is explained in terms of:

- The circumstance of the elapse of time; (The duration of the instruction and growing in knowledge of Bible Doctrine which has been available, though rejected by most, it has been taken advantage of by some.)

- The consideration of the duty or incurred obligation of the recipients in light of the time and Divine Operating Assets which have been theirs on a Grace basis by the non-meritorious volitional taking.

- The contrary condition, i.e., the facts of what has occurred and what they are in need of instead of being “teachers” themselves. (You have need to be taught)

- The two categories of believers among the recipients are expressed in the pregnant metaphor of the baby.

3. The provision of Divine Operating Assets is expressed in the metaphor of FOOD, i.e., the analogy for the Word of God communicated and provided by the shepherd of the flock: “Milk” and “Strong Meat.”

4. Both metaphors are applied to the recipients which indicates that the fault does not lie in the provision, but in their volitional application, i.e., they not only had all they needed, but they had a choice between staying in babyhood vs. going on to maturity — Milk vs. Strong Meat.

5. Therefore, within the recipients there are two categories of believers, ALL OF WHOM PROFESS TO BE POSITIVE TO BIBLE DOCTRINE, but in reality some are positive only to milk while others are positive to Strong Meat.

6. Therefore, one of the problems of the recipients is vested in the fact that:

- Some are positive only to Milk;

- Some are Positive to Strong Meat;

- Some have reverted away from positive volition to Strong Meat.

7. These that are categorized as Babies are said to be:

- “dull of hearing” - Rejectors of Authority

- “unskillful in the Word of Righteousness” - Ability to interpret history and specifically their personal niche.

8. Therefore the spiritual status of the recipients is one which arises from “DULLNESS OF HEARING” rejection of authority which spiritual crime is aggravated by the fact of:

a. THE CONSIDERATION OF THE DOA OF “TIME” WHICH THEY HAVE BEEN GRANTED.

Represents the Doctrine of the Allotment of Days and the Allotment of Doctrine and Grace Opportunity therein.

ALLOTMENT OF DOCTRINE: (Romans 12:3) God has ALLOTTED A CERTAIN PORTION OF THE MIND OF CHRIST which each individual believer is responsible for learning and applying to history.

ALLOTMENT OF DAYS: [SEE: THE DOCTRINE OF HIGH FLIGHT GSP EQUILIBRATION] Every man, believer and unbeliever, has a set allotment of days. (Ecc. 3:1-2) The days squandered in Phase I unbelief as an unbeliever in the Lord Jesus Christ cannot be regained. Yet, at the point of faith in Christ, the unbeliever becomes culpable under the Code of Royalty only for the days that he has left.

b. CONSIDERATION OF THE FACT THAT THEY SHOULD BY THIS TIME BE “TEACHERS” THEMSELVES INSTEAD OF HAVING TO BE RETAUGHT THE BASICS, I.E., RETAUGHT THE FUNDAMENTAL PRINCIPLES BY WHICH ADVANCED DOCTRINE IS LEARNED AND JUDGED.

See the Doctrine of Didaskw/Didaskalos for documentation of the fact that this term is always linked with the task of the Pastor-Teacher and the monolog communication of detail information to the congregation under strict, systematic, academic, and day-by-day teaching of the Word of God. (II Ti. 2:2; I Ti. 4:11; 6:2) Exceptions: Used in the statement of prohibition of women from teaching (I Ti. 2:12); Used in the sense of the Classical Greek idiom of general expression for stirring people up to acquaint themselves with what should be familiar.¹⁷

9. “Οφειλω” refers to the fact that the Royal Family has an incurred obligation, i.e., they become INDEBTED (COGNATES: οφειλη - debt, obligation, duty; οφειλετης - debtor; οφειλεμα - debt) to the Lord Jesus Christ at the point of their salvation.

a. A part of that incurred obligation includes that they should advance in Bible Doctrine to the point of being “FULLY AWARE” i.e., a διδασκαλος awakened to an understanding the Divine interpretation of history and their niche in it.

b. The believer is commanded to pray for advanced Bible Doctrine and not remain in the deficiencies of the Baby

Believer. James 1:5

- c. Therefore, this stands as both the recipients failure, but also as our instruction as to the meaning, purpose and objective of the Christian Way of Life.

10. The comparison between “milk” and “solid food” is the

most common metaphor in Greek ethical philosophy. The writer of Hebrews adapts the idiom, as did Paul, (See: I Cor. 3:1-3) but he also adds a general critical remark (5:13-14) in order to enforce his remonstrance over their revertance from spiritual progress down the Narrow Road⁶ toward finishing the course at the Narrow Gate⁶.

Hebrews 5:13

"Because (γὰρ - causal conjunction; introduces the basis of indictment, i.e., they have not been “strong meat eaters”) all **who keep on holding on to milk (are) unskilled** (απειρος - nom. masc. sing.; predicate adjective; used of “inexperienced”¹⁸) **in the word** (λογος - gen. masc. sing., description; describes the area in which they are unskilled; stands for the communicated word by the “voice” in this context) **of righteousness** (δικαιοσύνη - gen. fem. sing., description; modifies “λογος” and stands for the “thinking of the judge,” i.e., Bible Doctrine or the Mind of Christ; stands for Adjustment to the norms and standards of Righteousness) **because they keep on being babies.** (εἰμι - pres. act. id., 3rd. sing.; νηπιος - nom. masc. sing., predicate nom.;¹⁹ “child, baby” used metaphorically in the sense of spiritual maldevelopment 1 Co. 3:1; Heb. 5:13; Ga. 4:3; Eph. 4:14”)

SUMMARY:

1. The recipient's are in a status of “dullness of hearing” due to their rejection of the authority of their communicators and as such are characterized as “in want of skill” or “unskillful” in a matter.
2. This does not imply that they are utterly ignorant of a matter, but that they in fact may have a mastery of the terms and categories, or at least having some general knowledge of it, but that they are not able to wisely manage, improve, and execute that knowledge to its proper objective.
3. The “matter” which is the subject of their feeble dexterity is the “word of righteousness” — none other than the Word of God, Bible Doctrine, the Thinking of the Judge, and the Mind of Christ.
4. Advanced Bible Doctrine is not malleable and manageable by the baby believer, especially, the believer who remains a baby because he is negative to some function of the inscripturated process of transferring of Bible Doctrine from the written Word to the soul — THE TEXTBOOK, CLASSROOM, PROFESSOR — the case in point in this context being negative volition to the “professor's” AUTHORITY OF OFFICE and MESSAGE OF HIS PERSON. (Compare 1 Co. 2:1-9)
5. PRINCIPLE: NO WHERE ARE THE RECIPIENTS SAID TO BE UTTERLY IGNORANT OF THE “WORD OF RIGHTEOUSNESS,” FOR THEY HAVE CLEARLY OWNED AND MADE PROFESSION OF THE BIBLE DOCTRINE, BUT WHAT IS STATED IS THAT MERE “KNOWLEDGE” DOES NOT AUTOMATICALLY MAKE ONE “SKILLFUL” IN IT.
 - a. The concept is that while the sheep may know the smell of grass and water and even the sound of the voice of their shepherd and the bark of the sheep dog, even possess the inherent ability to grow wool, etc., all of this knowledge is of no value unless they are in every real sense of the word under the care, watchful

eye, sacrificial labor, courageous protection, authoritative direction of a real live shepherd.

- b. **THE BODY ANALOGY:** Regardless of the dexterity, beauty, experience, adaptiveness, etc. of members of the body such as the hands, feet, etc., without the cognizance, consciousness, analysis, discernment, policies, decisions, directions, and orders from the head, all bodily functions will soon, if not instantly, be limp and nonproductive.
6. “UNSKILLED,” therefore, refers to the fact that as individuals and as a collective local assembly, they are not able to produce the MAXIMUM POTENTIAL FOR RIGHTEOUSNESS for which the writer obviously is putting forth as their incurred obligation and responsibility.
7. Because they are not under authority, they are “unskilled,” which lack of skillfulness arises from confusion, lack of direction, lack of operational policies, lack job descriptions, etc., all of which is only possible if there is someone in the corporation, home, school, or local church calling the shots as the final authority.
8. Hence, the perfect description of most of the churches is that they are unable to grow spiritually because they are constantly plagued with problems related to their remaining “unskilled” in the WORD OF RIGHTEOUSNESS for a number of reasons, all of which first and foremost lie at the feet of responsibility of the Pastor-Teacher:
 - a. The Pastor-Teacher does not aspire to excel to the Real Maximum Potential for Righteousness himself.
 - b. The Pastor-Teacher must not fail to maintain the moral courage to OVERSEE the flock so as to fulfill the pregnant implications of his responsibilities as SHEPHERD and thereby proving to be an example to the FLOCK that has been allotted him.
 - c. The Pastor-Teacher who was not alert and on guard against rebellious men who “will arise from among

yourselves communicating distorted things in order to draw away disciples after them,” will inevitably subject his congregation to Satanic and evil attack.

- d. ON THE POSITIVE SIDE, the Pastor-Teacher must refuse to compromise with principle, regardless of how small and insignificant the issue or question may appear to any insider or outsider, refusing to bend even if it means his being kicked out in the street or nailing the door shut and dusting off his shoes (as Jesus told the disciples to do if they were rejected) and walking away (as Jeremiah did to relax in Egypt.).
9. THE RESULT OF THE RECIPIENTS REFUSAL TO ACCEPT THE AUTHORITY OF THEIR COMMUNICATORS IS REVERTMENT INTO “SPIRITUAL BABYHOOD.”
- a. “νηπιος” is used in the classical Greek, from which the Writer of Hebrews draws heavily, for characteristic of the foolish and inexperienced child so much so that the meaning of “child” receded in favor of strictly “foolish” or “inexperienced.” (Sophocles, Electra, 145f) Greek philosophers used the term “νηπιος” for those

individuals who were “unreceptive” for what is synonymous with our term “fool.” (Hesiod, Works, 130,286ff; Epictetus, Disertations, 3,24,53)²⁰

- b. “νηπιος” is used of the TEACHER/STUDENT relationship in a context in which the Jews are conscious of their role of teacher, but his failure to see his own hypocrisy in light of the law undermines all that he might have accomplished. Ro. 2:14-22
- c. “νηπιος” is used in the sense of spiritual maldevelopment caused by unruly believers out from under authority; hence, they cannot learn Bible Doctrine. I Cor 3:1-3
- d. “νηπιος” is used of the status of being under the influence of the cosmos. Gal 4:3
- e. “νηπιος” is used to describe the unsettled, undisciplined, and rebellious believer who is swayed by every new thought, idea, policy, individual, etc., that comes along so as to leave the “Laws of Fundamental Principles”⁶ in pursuit of personal aggrandizement and advancement. Eph 4:14

Hebrews 5:14

“But in contrast, solid food (τελειος - gen. masc. sing.; means, this is what is to be customarily expected, i.e., “solid food” customarily is the food for mature people) **keeps on being** (ειμι - pres. act. ind., 3d. sing., customary) **for the mature -- those who, because of the practice/habit** (δια - prep + acc. = cause = “because”; την - acc. fem. sing.; επι - a “habit” - a capability acquired by custom, practice, or use whether in reference to mind or body; refers to the believer not only being in possession of Bible Doctrine, but having experience in the application of Bible Doctrine to historical situations) **keep on having as a way of life, the exercise** (γυμναζω - perf. pass. part., acc. neut. πλὴν - adjectival, predicate position, restrictive, agrees with αἰσθητηρια; refers to the exercise and function of the organs of the soul via the Maximum Potential for Righteousness Formula for spiritual growth; I Ti. 4:7) **and development of the faculties of intellectual understanding** (τα - acc. neut. plu.; αἰσθητηριον - direct object of “echo”; refers to the organ of perception; the faculty of the mind for perceiving, judging or understanding.) **for the purpose of discernment** (διακρισις from “δια” and “κρνω”; acc. fem. sing. - purpose; the act of distinguishing differences between things; Discerning; judgment) **between that which is good, complete, and balanced,** (καλος - gen neut sing - “Wholeness” as contemplated from the point of view dear to the Greek mind means, “harmonious completeness, balance, proportion, and the measure of all the parts with another.” Becomes a synonym for that which is in balance, proportion harmony with other facets of the Christian Way of Life and categories of Bible Doctrine) **versus that which is lacking in quality, usefulness, and worthiness.** (κακος - gen. neut. sing. - description; means evil because a thing or person lack the qualities to be worthy of the name it bears.²¹)

SUMMARY:

1. The fourfold basis of the indictment of the recipients:

- They are “νηπιος” (babes) instead of “τελειος.” (full mature age)
- They are MILK DRINKERS (γαλα) instead of SOLID FOOD EATERS. (στερεα τροφη)
- They are in need of being TAUGHT THE BASICS instead of being those who “have their senses exercised so as to develop intellectual faculties of discernment.”
- They are in need of being RETAINED instead of having as a habit of exercising in the GYM UNDER AUTHORITY.

2. IT IS THE OBJECTIVE OF THE GIFT OF PASTOR-TEACHER TO TRAIN “νηπιος” BELIEVERS INTO “τελειος” BELIEVERS. Eph. 4:13-14

Eph. 4:13

“Until we all, members of the Royal Family, have attained the goal because of the consistency of the doctrine and the επιγνωσις (epignosis) of the Son of God, with reference to a mature nobleman (ανδρα τελειον) to the standard of the maturity which belongs to the fullness of the Christ.”

Eph. 4:14

“In order that we no longer be immature (νηπιος) ones as childish reversionists; being tossed here and there by waves of pressure; and being carried here and there by

every wind of the false doctrine; by the dice playing of men in cheating, against the deceitful strategy of deceitfulness."

- a. PRIN: THE "νηπιος" BELIEVER IS THAT BELIEVER WHO IS, OR WHO HAS REVERTED BACK INTO A SPIRITUAL STATUS OF BEING WEAK, IGNORANT, AND UNSTABLE IN SPIRITUAL MATTERS — FUNCTIONS AND PRIORITIES OF THE ROYAL CHAIN OF COMMAND.
- b. It is the function of the ministry of the Pastor-Teacher and the Gift of Communication to render out each individual as a mature believer, not as continuous babies; furthermore, this is the only manner in which any believer ever grows spiritually. Col 1:28-29

Col. 1:28

"Whom, Christ, we (ἡμεῖς - nom. plu. of ἐγώ; Now Paul includes all Pastor-Teachers into the same function of proclaiming the doctrine of the mystery. The emphatic use of "ἐγώ" is intentional in order to include not only Epaphras and to sustain his authority, but all men with the gift of Pastor-Teacher are included. Prin.: Men do not decide what type of ministry "they will have," rather it is already decided for them, i.e., study and teach.) *pastor-teachers solemnly proclaim*, (καταγγέλλω - pres. act. in., 1st. plu. - includes "admonish" (νουθετέω), "teaching" (διδασκεῖν) but is a broader term meaning to convey the whole realm of doctrine = to proclaim norms and standards; the term also is a legal

term meaning "to declare with authority"; the term also conveys a "solemn" tone, i.e., grave, serious, formal, sober, i.e., stands for academic excellence, not the loss of sense of humor.) *constantly straightening out each contentious individual* (νουθετέω - pres. act. ptc., nom. masc. plu. - Belongs to "pedagogy" i.e., the training of children; Compound: νους - mind; τιθεῖμι - to put or place; "To put someone in their place" with the primary meaning of communicating knowledge.) *and teaching detail information* (διδασκω - impartation of practical knowledge via monolog communication) *to each individual within the limits of the sphere of all doctrine* (ἐν πᾶσι σοφία - loc fem sing) *in order that* (ἵνα + subj. = final clause) *we might render* (παρίστημι - ao. act. sub., 1st. plu. - t.t. for acceptable sacrifice.) *each individual a full initiate*, (τελειός - acc. masc. sing. = to be admitted into the favor of the mystery cult or religion, i.e., status quo maturity Greater Grace.) *acceptable in Christ.*

Col. 1:29

"For which purpose, rendering the believer mature, I toil arduously, myself, constantly straining every nerve according to the divine imbuelement of Christ, which imbuelement itself invigorates within me by means of divine power."

2. The first reason for the recipient's DULLNESS OF HEARING cited (vs. 13) is that there are MILK DRINKERS and now, the second reason cited is that they are NOT MAKING A HABIT OF EXERCISING THEIR ORGANS OF PERCEPTION.

SUMMARY OF THE INDICTMENT AGAINST THE RECIPIENTS OF THE LETTER OF HEBREWS:

1. THE WRITER OF HEBREWS IS HINDERED IN HIS PROGRESS IN TEACHING THE DOCTRINE OF THE PRIESTHOOD OF MELCHIZEDEK BECAUSE OF THEIR UNDERDEVELOPMENT SPIRITUALLY/DOCTRINALLY; THEREFORE, WHAT HE HAD TO SAY WENT RIGHT OVER THEIR HEADS.
2. The recipients' "dullness of hearing" is due to the rejection of the authority of their communicators manifested in their:
 - "neglect of so great a salvation" - They have rejected the recent "flashing forth" of the Code of Royalty, i.e., the **TEXTBOOK**.
 - "forsaking the assembly of themselves together" - They have rejected the **CLASSROOM**.
 - "hardness of intellect" and "dullness of hearing" - They have rejected the **PROFESSOR**.
3. Their spiritual status is characterized as having become "in want of skill" or "unskillful" in the execution, management, or improvement in the living of the Christian Way of Life.
4. Their feeble dexterity is a reference to the fact that in their reversion from advanced stages of spiritual development, **ADVANCED BIBLE DOCTRINE** is not malleable and manageable.
5. This spiritual feebleness is based upon the metaphor being classified as a spiritual baby, but this is much worse than just being a spiritual baby, this is reverting into a **SECOND CHILDHOOD** after having "tasted the good word of God and the powers of the age to come" and then to have "fallen away." 6:6
6. THE PROBLEM OF THE RECIPIENTS IS THAT THEY ARE NOT:
 - Sheep remaining in the fold, "they have gone astray, and every man to his own way."
 - Body members responding to the cognizance, consciousness, analysis, discernment, policies, decisions, directions, and orders from the head, i.e., they are trying to think on their own when they are neither authorized nor do they have the "brains."

- Body organs, skeletal structure, tissues, etc., are worthless and useless because they are not held together by “joints of supply” and “ligaments” — the Shepherd-Teacher.
- The second childhood has given them excuse and avenues for being out from under the plainly spoken content of the Word of God, i.e., the problem is not in the Grace System with its built in fail safe checks and balances, but the problem is in that they are hearers of noise, hearers of what they want to hear, or hearers of other voices entirely.
- The type and energy spent in the gym is pointless because even though it may be rigorous exercise, if it is not under a plan, with objectives, then either only one part of the body will develop or there will be no development at all, i.e., all related to the authority of the trainer, staying under that authority, and watching what you eat.

NOTES:

1. Taught on cassette tape number H34-H35, Rephidim Church, Wichita Falls, Texas, July 22, 1986. [Doctrinal Database Code - HEB.5.330-340]
2. Gerhard Kittle and Gerhard Friedrich, translated by Geoffrey W. Bromley, Theological Dictionary of the Old Testament (Grand Rapids: Eerdmans, abridged in one volume, 1985), p.661.
3. Randolph O. Yeager, The Renaissance New Testament, 18 vols. (Bowling Green: Renaissance Press Inc, 1976), I: 164.
4. Taught on cassette tape number H35, Rephidim Church, Wichita Falls, Texas, July 23, 1986. [Doctrinal Database Code - HEB.5.346]
5. Taught on cassette tape number H36, Rephidim Church, Wichita Falls, Texas, July 24, 1986. [Doctrinal Database Code - HEB.5.352]
6. Taught on cassette tape number H37, Rephidim Church, Wichita Falls, Texas, July 27, 1986. [Doctrinal Database Code - HEB.5.356]
7. John Owen, An Exposition of the Epistle To The Hebrews, 4 vols. (Grand Rapids: Baker, 1980), p. 553-604.
8. Ibid.
9. Taught on cassette tape number H42, Rephidim Church, Wichita Falls, Texas, August 3, 1986. [Doctrinal Database Code - HEB.5.394]
10. Taught on cassette tape number H39-H41, Rephidim Church, Wichita Falls, Texas, July 29, 1986. [Doctrinal Database Code - HEB.5.362-385]
11. In every dispensation and generation the system has been the same, i.e., the Grace-By-Pass consists of an Authority Factor structure which pivots on an Authority Person.
12. If any of these were true, then it would not matter if the Pastor-Teacher “labored hard in the Word” or if Timothy “studied to show himself approved” or “studied the notes of Paul” and exegeted them accurately!” i.e., because God the Holy Spirit is not going “to override all the errors and bias and lack of academic preparation, honesty and defilement of the vessel, including Mental Attitude Sins, i.e., all the “rust in the pipe line”, and make, force, magically, mystically, emotionally cause the believer to understand anyway — thereby, by passing all the Divine Operating Assets ordained for the transfer of Doctrine; and, in turn, by passing all principles of intellectuality and the laws of the mind that pertain; forsaking all consistency with the laws that God Himself established and thereby making all the functions of the Textbook, Classroom, and Professor, which He has ordained, become empty and useless.
13. Gerhard Kittle, Theological Dictionary of the New Testament, 10 vols. (Grand Rapids: Eerdmans, 1964), II: 135ff.
14. Ibid. VII: 671ff

15. Ibid. I: 481ff.
16. Yeager, IX: 404-405.
17. James Moffatt, A Critical and Exegetical Commentary on the Epistle to the Hebrews (Edinburgh: T & T Clark, 1924), p. 70.
18. Yeager, XVI: 194.
19. Yeager, II: 230.
20. Colin Brown, The New International Dictionary of New Testament Theology, 3 vols. (Grand Rapids: Zondervan, 1967), I: 281ff.
21. Taught on cassette tape number H51, Rephidim Church, Wichita Falls, Texas, August 14, 1986. [Doctrinal Database Code -HEB.5.485]

Addendum A18

Exegesis and Notes on Hebrews 3:7-8

Documentation of the comparison between the Exodus Generation and the recipients of the Letter to the Hebrews as having the identical problem of refusal to submit to the authority of the "voice" of communication of Bible Doctrine:

Hebrews 3:7

"Therefore, in light of the foregoing condition, (διο - inferential conjunction - Introduces a result clause; Refers to the substance of the previous 3rd. class conditional sentence; The "foregoing condition" refers to the recipient's fulfillment, or the lack thereof, of the contextual prerequisites for remaining in the Phase II "House of the Lord of History" 3:1-6) **just as** (καθως - Compound particle introducing a descriptive comparative clause; means "under the same conditions and just as it was put to the Exodus Generation in the desert") **the Holy Spirit communicates the doctrinal principle,** (λεγω - pres. act. ind., 3rd. sing.; Means to speak so as to convey a rational thought; Differs from laleo which is used for the uttering of sound, i.e., emphasis on the communication, whereas, λεγω emphasizes the "content";¹ το πνευμα - nom. neut. sing.; to 'αγιος - acc. neut. sing.) **"Today!"** ('ημερον - temporal adverb, trns. "today, this day") **if, maybe you will and maybe you will not,** (εαν - conditional particle + subjunctive = 3rd class conditional sentence) **Listen under authority** (ακουω - ao. ac. subj., 2nd. plu. = "to listen under authority") **to the voice of Him."** (της φωνης αυτος - objective gen. fem. sing. = "noise, sound, voice";² - Most frequently denoting the voice of one in speech, whether God, man, demon or heavenly creature)

SUMMARY:

1. "Therefore," in this context, refers to the principle that the believer's SECURE PROSPERITY is totally and absolutely related to his mental attitude about the function of Bible Doctrine via Isagogical, Categorical and Exegetical method of communication through the Maximum Potential for Righteousness Formula which is the inscripturated mechanics of bringing the believer from spiritual babyhood

to the full spiritual maturity – of the ability to correctly interpret the meaning, purpose and definition of one's niche in history.

2. The fact that Bible Doctrine, assimilated under the authoritative communication of the Pastor-Teacher as the issue is confirmed by the contextual reference to the "Mutiny Against Authority" in Numbers chapters 11 & 12.³

Hebrews 3:8

"Do not continue to harden (σκληνω - to dry out, make hard - pres. act. subj.; Refers to the fact that it is the soul, i.e., that thinking is the issue) **your intellects,** (καρδια - acc. fem. plu.; refers to the thinking part of the soul) **as you did during the bitterness,** (παραπικρασμος - bitching; embittering, exasperation, rebellion; means conflict or rebellion) **according to the norms and standards of the days of testing** (πειρασμος - referring to testing with no possibility of passing the test; not δοκιμος testing for God knew there was no possibility of their passing the test with their current mental attitude about the communication of Bible Doctrine.) **in the sphere of the desert."**

SUMMARY:

1. The Biblical usage of "the heart" (see Heb. 3:8 - Greek: καρδια) is in reference to the mentality of the soul, the spiritual organ of thinking which is apart from the physical brain.⁴

a. "The Heart" is the spiritual organ which processes all afferent (input stimuli from the eyes, ears, touch, taste and smell) impulses, analyzes them, reacts, responds, and sends out efferent impulses (output messages) to the body for action.

b. "The Heart" is not the physical brain, but stands in relation to the brain as its programmer at the

control center of a computer.

c. Therefore, "the heart" is the control center, the nerve center, the individual's command post from which vantage point the "Real You" uses the brain-computer to control the body and use it to relate his soul to the Angelic Conflict⁶.
[→ Doctrine of the Heart]

2. The Writer of Hebrews refers to the "bitter and rebellious mental attitude" of the Exodus Generation, as described in Exodus 17 and Numbers 20 and in the present context, as one of NEGATIVE MENTAL ATTITUDE TOWARD THE LORD OF HISTORY, manifested via hostile attitudes toward "THE VOICE,"

i.e., Moses and/or the AUTHORITY PERSON of the AUTHORITY FACTOR.

- a. The Exodus Generation's "hardness of heart" is documented in Psalm 95:6-11 from which the writer of Hebrews 3:8 quotes.
 - b. The mechanics of the "hardening of their heart" is that they "went astray, wandered, vacillated, reeled" (Heb. ta-ah) off the Narrow Road^G and into the belief of THE LIE^G so that they "erred in their hearts."
 - c. This is simply the rejection of the function of Bible Doctrine in the MPRF — AUTHORITY FACTOR + AUTHORITY PERSON.
 - d. The Hebrews Chapter Three statement that they "tested Me" for forty years, means that they went about the Sinai for 40 years with the same negative mental attitude toward the manner in which the Lord of History was calling the shots in their particular niche in history; HENCE, THEY ARE NOT ALLOWED INTO THE LAND — GREATER GRACE.
3. The use of the term "peirazmos" (Greek: πειρασμός) to describe the mental attitude of the Israelites in the desert is found in the DOCTRINE OF THE COMMUNION TABLE documentation of I Corinthians 10:13. [→DOCTRINE OF TESTING: See exegesis of Hebrews 3:7-8]
 - a. The Biblical usage of "dokimazw" (Greek: δοκιμαζω) testing always retains the notion of "proving a thing whether it be worthy to be received or not, being, as it is, nearly connected with the Greek, δεχσθαι = 'to take or receive.'"⁵
 - b. The Biblical usage of "peirazw" (Greek: πειραζω) testing, meaning "to put to proof, may have quite another intention (other than to prove acceptable, i.e., to demonstrate unacceptableness) hence, the use of peirazw instead of dokimazw ... peirazw is generally used with reference to the "false-hearted and those who belong to God only in semblance and in show"⁶ (i.e., to those who are not expected to pass the test.)
 - c. Therefore, the "...trial in the desert..." being noted as of a "peirazw" (Greek: πειραζω) category test, refers to the fact that the various hardships which were impacted upon the Israelites were all designed to demonstrate that the Exodus Generation was not acceptable to the terms of the Norms and Standards of the Righteousness of God.
 - d. God tests, both for the purpose of demonstrating that individuals are SHORT of the necessary spiritual maturity which He demands — "peirazw" — and He tests for the purpose of demonstrating that the individual is fully adjusted to the spiritual strata in which God expects and demands — "dokimazw."
 - e. Richard Trench states that peirazw includes a predominant sense of putting to the proof with the intention and hope that the "proved" may not turn out "approved" but "reprobate; hence, the word is constantly applied to the solicitations and suggestions of Satan.⁷ [The use of the two terms back to back in James 1:2 & 1:3 clearly points out the fact that there are two types of testing, and two reasons for them.]
4. Therefore, the command, "Do not continue to harden your intellects as in the time of the bitterness in the day of the testing (certain failure - peirazw) in the desert" is quoted and inserted as a warning to the Royal family to be on guard against problems identical to those of the Exodus Generation.
 - a. The term "peirasmos" does not infer in any sense of the word that God enticed the Exodus Generation to practice Evil, but it does signify that He knew that their mental attitude was negative to the Word, that their intellects were saturated with the Evil viewpoint of Satan — and knowing this, the testing from the viewpoint of God is not for the purpose of possible approval (for in His omniscience there is no possible approval), but testing for the purpose of demonstrating what the condition of the soul of these believers actually is regardless of their "going through the motions of religion," hence, testing for the purpose of demonstrating the justification for their Sin Unto Death.
 - b. The principle which emerges, therefore, is that THERE IS NO POSSIBLE APPROVAL FROM GOD FOR THE BELIEVER APART FROM THE INCULCATION OF THE WORD, which the Exodus Generation refused from the mouth of Moses and Aaron and the teaching Angels. Heb. 4:1-3
- Hebrews 4:1
- "Consequently,*** (let us) begin yourselves to be keenly alert and concerned (fear - φόβος = Denotes mental attitude alertness to the danger of failure to apply the whole of the revealed Royal Law) ***lest the promise*** (This is the promise of "Greater Grace,"^G hence the warning against loosing even a single category of Greater Grace) ***keeps on being open and unclaimed,*** (specifically GG3^G) ***having as our purpose***

to enter into His rest, so that no one out from among you all should be recognized as having failed (Failure to complete "Operation BAM"^G and failure to "Stay The Course"^G and "Finish The Course,"^G i.e., any one of these results in your coming up short in the reception of the Greater Grace allotted in each category of Greater Grace for each single day.) *in the past so that you stand in failure to measure up to the standard."*

Hebrews 4:2

"Because we also keep on receiving the proclamation, the proclamation standing proclaimed on a grace basis, exactly as they (the Exodus generation of Israel, i.e., the substantive topic of chapter 3) ("eimi" (Greek: εἰμι) is understood here) *have kept on receiving the proclamation,* (Doctrine was the issue and they had full knowledge capability, hence, full knowledge culpability.) *but the communication of the word* (the availability and even the hearing of it) (Notice the key missing link, the communicator) *absolutely never caused* (spiritual) *progress or benefit in that group, which group experienced authoritative presentation of the Word, because the ones having heard under authority did not mix it* (the communicated word) *with faith."* (their lip service in Factors #1, #2, & #3 was not converted into actual obedient loyalty (in Factor #3) to the content of the doctrine; therefore, it produced nothing acceptable to the +R norms and standards.)

Hebrews 4:3

"For the ones constantly and consistently believing (did accept and acquiesce to the authority and priority of what we heard) *are themselves emphatically* (the only ones) *entering into the rest,* (advanced spheres of Greater Grace) *just as He has emphatically commanded* (via indirect agents-communicators), *'Just as* (in the case of the obstinate negative volition of the Exodus Generation toward the authority of the voice and just as it has already been stated in 3:11) *I swore in the sphere a deliberate and persistent attitude of hostility that as long as I am God,* (Axiom #1 of Royal Law - Righteousness demands Righteousness and these norms and standards are the same eternally.) *... If!!!....(silence)....They (shall not) themselves enter into My rest,'* (Gain the benefits of GG3 while in rejection of GG2) *although the divine provisions* (works) *have been available* (The provision of "Greater Grace"^G 3,4,5,& 6 were all provided with their name on it since eternity past) *from the establishment of the world."* (the preresolution and option of God) ("... not being mixed with faith..." refers to the fact that Israel would not acquiesce to the authority of the Word. They were the hearers of noise!! They were pretenders at positive volition. Psa 81:15 Authority — hearing under authority — is the issue in both Phase I and Phase II of the Plan of God.)

NOTES:

1. Randolph O. Yeager, Renaissance New Testament, 18 Vols. (Bowling Green: Renaissance Press, 1976), I: 30-33.
2. Yeager, I: 164
3. Taught on cassette tape numbers G162-G163, Rephidim Church, Wichita Falls, Texas, October 9, 1985. [Doctrinal Database Code -HEB.3.88; This is the exposition of Numbers 12:7, a context of mutiny against the authority of Moses; Two separate rebellions are documented in Nu. 11:1-3; 11:4-35.]
4. "Winter Special" - Doctrine of the Heart Revised: "Physiological Heart In Scripture" - Taught on cassette tape number G217-G218, Rephidim Church, Wichita Falls, Texas, December 22, 1985. [Doctrinal Database Code - HEART2.]
5. Richard C. Trench, Synonyms of the New Testament (Grand Rapids: Baker, 1989), p.293-295.
6. Ibid.
7. Ibid.

Addendum A19

Exegesis and Notes on Hebrews 4:2; 13:7,17

Documentation of the "voice of communication of Bible Doctrine" as the vital link between a believer coming to comprehend the divine plan and the authorized process of assimilating the divine viewpoint into the soul.

Hebrews 4:2

"Because we also (και - adjunctive conjunction joining substantives, i.e., denotes that this phrase also involves the "you" of vs. 1 and the "we" of vs. 2 and correlates them into one thought; γαρ - causal or explanatory conjunction; introduces the cause for and/or explanation of why the believer should fear - φόβος vs. 1) **keep on receiving** (εἰμι - pres. act. id.; the verb "to be" - refers to something that is an ongoing activity; used with the passive of the verb "to proclaim" means that they keep on receiving the proclamation of something) **the proclamation** (εὐαγγελίζω - perf. pass. ptc., nom. masc. plu.; Means "proclamation of good news" and in the passive it means "to have received the proclamation of good news"; The participle is used with the periphrastic perfect which denotes intensity or completeness of the proclamation; This completeness leaves no excuse for their not having the truth, there is no blame to be laid on the communication process as being inadequate or deficient, rather the fault lies in their negative volition to the "communication" or "proclamation" of the Word of God) **standing proclaimed on a grace basis**, (This added emphasis in the translation reflects the fact that the "perfect" tense means that the Word was "proclaimed in the past with the result that it stands proclaimed"; and the "passive" voice means that it was proclaimed on a Grace Basis⁶) **exactly as** (καθὰπερ - compound from "καθως" meaning "just as" and the preposition "περ" which intensifies καθως to mean "precisely as" or "exactly as") **they** (κατεινος - nom. masc. plu., the subject of "εἰμι"; compound from "και" a crasis and "εκεινος" a demonstrative pronoun meaning "those, them"; refers to the Exodus generation of Israel, the substantive topic of chapter 3) **have kept on receiving the proclamation** (the verbs are understood here) **but the communication of the Word never profited them** (αλλα - strong conjunction of contrast; ουκ - absolute negative particle leaves no room for, nor possibility open for, the action of the main verb to occur; ωφελω - ao. act. id., 3rd. sing., "to profit, to make progress in accomplishing a set task; to get ahead financially"; ο λογος - nom. masc. sing., Means the "transmission of thought, communication, intelligent speech;" Refers to the "communication of Bible Doctrine" as noted above to the Exodus Generation and that it did not profit them for some reason) **which group experienced authoritative presentation of the Word**, (της ακοη - gen. fem. sing. of description - "the hearing"; refers to their experience of having heard the presentation of Bible Doctrine in an authoritative manner. [→ Addendum A21 -- Greek word group "ακοη") **because the ones having heard under authority did not mix** (the communicated) **Word with faith**. (μη - conjunctive use of the subjective negative particle; τοις ακουω - ao. act. ptc., instru. masc. plu., refers to the Exodus Israelites as a group, plus the negative, not "listening under authority" to the communication of the Word of God; συγκεραννυμι - perf. pass. ptc., acc. masc. plu., adverbial and causal; compound of "συν" - meaning "with" and "κεραννυμι" meaning to "mix a drink")

SUMMARY:

1. Notice that the subject of the entire statement is the "communication" of Bible Doctrine to both the Exodus generation and to the Christian Church of 67 A.D., hence, the whole Church Age.
2. Therefore, the issue that the Writer of Hebrews is making is that Bible Doctrine was available to the Exodus Generation and that this Bible Doctrine was available through the communicators who were authorized to provide such information to them.
3. The Greek term "euangelizw" (Greek: ευαγγελιζω) emphasizes **the Communicator and the Communication** of Bible Doctrine and reiterates the fact that "communication" of Bible Doctrine does not occur magically or mystically, but that it occurs through the brain, soul, and mouth of a member of the human race who is authorized by God to do so. (Hebrews 4:11-12)
4. There is never a hint in the usage of this wordgroup, when it is used to describe the bonafide communicators of Bible Doctrine, that there is any compromise whatsoever of the principle that Bible Doctrine is only transferred to the soul of Believers through the function of the authorized "communicator" of Bible Doctrine. [→ Role of Communicator and Process of Communication]
5. It follows that, if God has ordained the Local Assembly, and He has (Heb. 10:25), and if He gives a multiplicity of spiritual gifts to form and sustain the local assembly of the Body of Christ, and He does (Eph. 4:11-12), and if He gave the same command to every generation of

the Church Age, and He has, then it may only follow that every generation will have its multiplicity of assemblies, with their right Pastor-Teacher, within which face to face communication of the Word of God may occur.

6. This means that the only way that a systematic development of theology, with the local assembly studying the same, concentrating on, and applying that Bible Doctrine, plus avoid drifting into Religious Humanism is to have a strong personality of a Pastor-Teacher with the moral courage to stay with the Word of God *"line by line, word by word"* (Isa. 28:10) regardless of how small the group remains, regardless of who does not like it; there must be a Pastor-Teacher who maintains his authority both in the pulpit, in the board meetings, in the study, in the halls, and not taking guff off anyone who is in the process of failing to render *"double honor"* (1 Ti. 5:17) toward his gift and office in the local assembly and among the sheep.
7. The ministry of communication comes under the heading of the Doctrine of the Royal Chain of Command and the Greek term, "παράγγελλω" which means "to receive commands from a superior and then transmit them to others."²
 - a. The Gift of Pastor-Teacher⁶ is the authorized gift for communication of Bible Doctrine to the Church Age Believer. Eph. 4:11-12 [→ Doctrine of Pastor-Teacher]
 - b. The "Gift of Communication" is the first Spiritual Gift listed in the Romans Chapter 12 gift list. Ro. 12:3
 - c. The "Gift of Communication," described by the Greek term "παράγγελλω," places in the hands of the one possessing the gift, namely, the Church Age Pastor-Teacher, a decisive authority, an authority which is vested in "the Word of the Lord," which authorization emphatically differentiates such doctrinal teaching from pastoral advice. (ex., pastoral advice 1 Co. 7:10 cf., pastoral command authority 1 Ti. 1:1,3)
 - d. The objective of the Gift of Communication is to produce in the soul of the believer "...a mental attitude concentric love and a good conscience, even from doctrine..." (1 Ti. 1:5) "...from which some pastors have deviated, they themselves have turned aside into ineffective teaching..." (1 Ti. 1:6) "...desiring to be teachers of the law, since they do not understand either what they are teaching or concerning the things about which they speak dogmatically." (1 Ti. 1:7)
 - e. Therefore, apart from the bonafide "communication link" established by the "Gift of Communication," there is no possible transfer of Bible Doctrine to the soul of the Believer. "...just as you have received from the source of us..." (1 Thes. 4:1) "...what orders and statutes we give to you..." (1 Thes. 4:2) "...when we were face to face with you, we kept on giving you this instruction to your advantage..." (1 Thes. 3:10)
 - f. Principle: The Pastor-Teacher, represented by Timothy in Paul's instructions, has the specific and special task, by the authority of the Apostle, to discharge the ministry of COMMUNICATION to the Royal Family with authority. *"Command and communicate these things."* (1 Ti. 4:11) *"Also, be commanding these things in order that they may be irrefragable."* (1 Ti. 5:7)
 - g. "Double Honor" is promised for the Pastor-Teacher who applies the responsibility of authoritative communication from his gift properly. *"Those pastor-guardians who ruled well, with the result that they keep ruling honorably; They must be considered worthy of double honor. Most of all, those who work hard to the point of exhaustion in the study of the Word and teaching doctrine."* (1 Ti. 5:17)
 - h. **The ultimate priority of the Pastor-Teacher is the communication aspect of his gift.** *"Oh, Timothy! Guard and defend your deposits of doctrine resident in your soul; keep avoiding polluted and empty discourses or sermons and oppositions from falsely categorized knowledge. Which falsely categorized knowledge certain ones, (pastors in reversionism) by proclaiming, have gone astray concerning the doctrine. The Grace be with you."* (1 Ti. 6:20-21)
8. Notice that both the main verb (did not profit) and the genitive of description (listen under authority) emphasize the fact that the Exodus Generation misses receiving the blessings of The Land because they rejected the **authoritative communication of Bible Doctrine by their right communicators.**
 - a. The emphasis on **authoritative presentation** is heightened by the use of the absolute negative of prohibition, i.e., when they rejected the authorized communicators and their authoritative-dogmatic presentation of The Word, there was absolutely no possibility that the word, i.e., doctrine, would benefit them or that they could possibly expect to enter into The Land.
 - b. The Writer of Hebrews mentioned their rejection of the Authority of Moses (and other authorized communicators) in 3:2 by quoting Nu 12:7 and context. (The Taberah Rebellion - Numbers 11:1-3; The Kibroth-hattaavah Rebellion - Numbers 11:4-

35 — Their complaints against Moses and their environmental conditions were the manifestation of their rejection of Bible Doctrine as it was being taught.)³

- c. Notice, therefore, that ALL SPIRITUAL PROGRESS is directly related to principles of AUTHORITY & COMMUNICATION, the concept of which “hearing under authority” is encapsulated in Heb. 2:7 and the quotation from Psalm 95 trans: “*Today, if, maybe you will and maybe you will not, listen under authority to the voice of Him,...*”

- d. The quote from Psalm 95, as the parent passage, (whose parent passage is Exodus 17) draws the entire context of the problems, attitudes and subsequent blessings/disciplines of the Exodus Generation into the Code of Royalty as applicable principles; The issue in the desert wandering days of Israel is that they were believers (not unbelievers looking for salvation), but they were also negative to the Word of God as it was “voiced” via the authority vested in the **Authority Person -- Moses**.

Hebrews 13:7

“Concentrate on them which have the rule over you, who have communicated to you for your advantage the Word of God; Whose doctrine imitate, concentrating on their life style.”

Hebrews 13:17

“Obey them that have the rule over you, and submit yourselves to their authority; For they watch for your souls, as they must give account that they may do it with joy and not with grief; For that is unprofitable for you!”

SUMMARY:

1. These verses taken in context, describes the mechanics of being “confident” and “free from enslavement to the details of life.” (13:1-7)
2. There are two alternatives given in this context:
 - a. Concentration on money and entrance into “Monetary Reversionism”⁶;
 - b. Concentration on the AUTHORITY PERSON — PASTOR-TEACHER, and, the number one issue in life — BIBLE DOCTRINE.
3. As a result, there are two alternative results:
 - a. Being abandoned by God, which includes the loss of the control of history by the Lord of History toward one’s personal benefit; (Ro. 8:28; Mat. 6:33)
 - b. Being “in the presence of the Lord”, which includes having Him pour Greater Grace Blessing in a just and timely manner. (Ja. 4:6)
4. Notice that the “rulership” of the communicator of Bible Doctrine over the local assembly is for that assemblies benefit.
 - a. As the shepherd of the flock (1 Pe. 5:1), it is his duty to protect the flock. “...feed the flock of God which is among you...which the Holy Spirit has made you overseers to shepherd the church of God...” (1 Pe. 5:2)
 - b. Notice that this is not to the detriment of the flock, but it is a Divine Operating Asset which makes it possible for them to have maximum privacy and freedom to assimilate Bible Doctrine into their souls when they are in the assembly.

NOTES:

1. Randolph O. Yeager, The Renaissance New Testament, 18 Vols. (Bowling Green: Renaissance Press, 1976), I: 408-411.
2. Taught on cassette tape number G234-G239, Rephidim Church, Wichita Falls, Texas, January 28, 1986. [Doctrinal Database Code -HEB. 4.26-47]
3. Taught on cassette tape number G162-G163, Rephidim Church, Wichita Falls, Texas, October 9, 1985. [Doctrinal Database Code - HEB.3.87]

Addendum A20

"Dullness of Hearing" Defined

**The cause of "*drifting off the course*" (Hebrews 2:1-4) and of "*drawing back*" (10:38) is the recipient's "*unteachable mental attitude of stubbornness*" against the divinely ordained authority over the content and communication of Bible Doctrine.
Hence, they are described as being "*dull of hearing*" (5:11).**

Hebrews Chapter Eleven¹ begins with the “explanatory” or “illative” use of the Greek particle “de,” (Greek: δε) as one commentator puts it, “... denoting the introduction of a further confirmation of what was before declared...”, rather than being “adversative” or “exceptive,” yet, not a single commentator, known to this writer, catches the contextual stage on which the present introductory phrase, “Now faith is...”, sits.

Most commentators interpret the use of “faith” herein to mean some form of “... hope and patience for loyal members” of the family of God. Some of these commentators make the statement, “In Old Testament times ... there were many men and women who had nothing but the promises of God to rest upon, without any visible evidence that these promises would ever be fulfilled; yet so much did these promises mean to them that they regulated the whole course of their lives in their light. The promises related to a state of affairs belonging to the future; ... In other words, they were men and women of faith.”²

Without carrying this thought to its logical conclusion, i.e., the notion that if such believers were in fact guided (Bruce states - “regulated the course of their lives”) and enlightened by the promises (Bruce states - “in their light”) by means of a form of “abstract faith,” this means that their “guidance” and “enlightenment” occurred by means of being guided by that which is by its very nature “abstruse, insufficiently factual, expressing a quality apart from an object.” This is, however the exact opposite of the meaning of “pistis” (Greek: πιστις) or “faith,” when used without an object, as it is in Hebrews 11:1. “Πιστις,” in fact means in such cases, “a body of doctrine to be believed.”³

Therefore, when one understands that “faith,” minus an object, is the Biblical term for “Bible Doctrine,” he is then able to begin to understand both the mechanics and content of the “how” and the “what” of the definition of some believers being classified as “being men and women of faith.”

“*Abstract faith*,” that is, that which is defined by Webster’s dictionary as something which is “intrinsic, there being little or no attempt at pictorial representation,” and/or described as “expressing a quality apart from an object,”

perfectly describes the manner in which the “faith” of Hebrews 11:1, and the general subject of “faith,” is handled by most Biblical commentators. However, the problem with the concept of the “faith” activity of the Old Testament Believers, referred to in the context of Hebrews Chapter Eleven, is that when that faith is conceived of as either a “quality apart from an object” or as “abstruse,” so that there is “little or no attempt at pictorial representation,” it is impossible for such a type of “faith” to provide “regulation for the course of their lives” and/or “enlightenment.”

The concept of “faith” activity being interpreted without consideration of when it “lacks an object,” is always given a maudlin sentimental twist without noting any of the mechanics of “how it is done” and/or content of “enlightenment” so that such guidance in the “regulation of the course of their lives” *somehow* occurs.” Such interpretations are customarily expressed in the terms of clichés of “Just have faith!” or “We just had faith!” or “Our faith means everything!”

Examples:

“... because those who have it (the hope of faith) do not depend upon the use of their senses, but are able to endure, as seeing Him who is invisible.”⁴

G. Harder comes about as close as any in saying, “It may be noted that throughout Heb. 11 faith is qualified by the instrumental dative (“by faith...”). This faith is seen as the relationship to the commands and promises of God which made possible the acts and behavior of the person concerned.”⁵ (emphasis added) NOTICE: If he had left it at that, i.e., that their “acts and behavior” is related to the content of the “commands and promises,” it would have been an interpretation which is consistent with the context -- *A context in which only those Old Testament believers who finally “came to the point” (Hebrews 11:16) in which they “listened under authority” (11:8), were the ones “entering into the land of rest” (4:3).* However, he then drifts off into a paragraph about how this “faith” is something “by which what is hoped for becomes reality piece by piece in the contemporary world,” i.e., as if this “faith” is some mysterious force by which history is changed or wrought with no concern about or endorsement

of the theme of the context -- "...maybe you will listen under authority to the voice of him..." (3:7)

In E. Hoffmann's discussion of the "confident expectation," referred to in Heb 11:1, he states, "Faith gives 'substance' to our hope or is the 'assurance of things hoped for.'" However, he fails to give any sort or shade of interpretation as to just how "faith," which he uses in a clearly abstract manner, [although he uses the phrase "objective content of hope"] i.e., possessing no mechanics or content for enlightenment, possessing no inherent power in and of itself, is able to achieve this feat. This is where "religion" and "Churchianity" drop the ball -- they do not explore what the Word of God prescribes and describes as the authorized, hence acceptable, mechanics of the transfer of divine viewpoint to the soul of a believer. It rather, leaves "enlightenment" to the mystical "maybeisms" and "hope-soes" of ritual, ceremony, emotion and tradition.

Brown notes that the "faithful ones" of Heb. 11 are also the ones who are "loyal to the promises of God, enduring temptation and hardship." However, he too never makes mention of the vital connection between the mechanics of the transfer of divine viewpoint to the soul and the concentric divine viewpoint content of Bible Doctrine. He never provides a solution to the question of just how does one come to know and understand what the "promises of God" say? Hence, he too misses the point that the issue in the Christian Way of Life is the communication of Bible Doctrine via inscripturated mechanics and terms of that process, not a mere or even a "powerful" abstract faith.

All such phrases and/or the notion of "faith" activity in the abstract sense are meaningless and without purpose and definition with reference to either the contextual stage of The Letter to the Hebrews and/or against the backdrop of the categorical Bible Doctrine of Faith.⁸ [→ Doctrine of Faith] The Greek phrase "ἐκ πίστεως" [Heb 10:38] is the preposition used with the ablative in the basic sense of "source" to convey the thought of physical removal or exit, hence, indicating that one becomes a "righteous one," [adjusted to the norms and standards of Righteousness] "out from the source of" Bible Doctrine. The Theological Dictionary of the New Testament⁹, notes that "The message itself can be called pistis." e.g., Rom 10:8 "...the word of faith, which we preach..." e.g., "πίστις" (faith) is used to represent the Message of the Mind of Christ itself; hence, this explains the usage of "πίστις" and the Greek term "νόμος" (law) as being synonyms. (Ga. 3:23-25)

The greatest argument for "pistis" minus an object standing for Bible Doctrine is that when it is used in the sense of an "abstruse faith," it makes no sense and contributes nothing to the EXPLANATION OF AND GIVING ANSWERS AS TO HOW THE ROYAL PRIEST IS TO CONDUCT HIMSELF IN LIVING THE CHRISTIAN

WAY OF LIFE. It does not answer the question of how he is to have "confidence" regarding the things not seen. SUCH A USAGE AND INTERPRETATION FAILS TO PROVIDE "SUBSTANCE" TO FAITH!!!

SUMMARY:

1. FAITH WITHOUT AN OBJECT gives no direction whatsoever as to the function of the Royal Priest in time.
2. Therefore, "faith" (non-active faith) used without an object in the context of Hebrews Chapter Eleven, which context concentrates on the *vociferation of Bible Doctrine and the recipients abandonment of the same*, refers to that "Body of Truth to be believed" which is known as the Mind of Christ, (1 Corinthians 2:16 cf. Philippians 2:5) i.e., that which is the object of ACTIVE FAITH in Phase II.
3. *Active faith* in and of itself is worthless without a bonafide object; it changes nothing; it brings nothing into existence; i.e., it is not productive in and of itself. It is always the OBJECT OF FAITH which produces results which are necessary and acceptable to the norms and standards of Righteousness. e.g., faith in Buddha does not produce eternal salvation, but faith in Christ does - the merit is in the object of faith, not in the faith itself.
4. The Greek phrase (Hebrews 10:38) "καὶ ἐὰν ὑποστῇ" meaning "...but if one abandons, maybe he will and maybe he will not,..." came to be used for "withdraw," metaphorically representing "abandonment of a philosophy or way of life," i.e., "to fail to do a thing," and represents the recipients of The Letter to the Hebrews, who have been consistently described in similar terms and phrases: "drifting off the course," "hardness of heart," "not mixing doctrine with faith," and "dullness of hearing," etc., the latter phrase representing their unteachable mental attitude of stubbornness against divinely ordained authority, hence, the impossibility of their producing Divine Good.

Therefore, the key to the indictment of the spiritual status of the recipients of the Letter to the Hebrews is revealed in the phrase "since you have become dull of hearing," (Heb 5:11) is described by G. Kittle in the Theological Dictionary of the New Testament as follows, "The author cannot deal with profounder themes because his readers are slow to hear and receive. (Hence, the context and discussion of Melchizedek is interrupted -- emphasis added) This is because they lack the vitality of assured and persevering faith. (6:12) Those who are exhausted in both breathing in (hearing - ακουω; Greek: ακουω) and breathing out (confident believing) become "nothroi" (Greek: νοθροί).

Hence, the on going subject of the importance of Bible

Doctrine assimilated into the soul and applied to history through the inscripturated mechanics of that process and the divine viewpoint content of the same, is continued via the illative use of the particle “de” in Hebrews 11:1. This cannot but imply, by the usage of the Greek term “πιστις” without an object, that the subject is not ABSTRUSE FAITH

WHICH CHANGES THINGS, rather, the subject remains that the recipient believer who is negative to the divinely ordained material/coin of realm TEXTBOOK, CLASSROOM, PROFESSOR, SPIRITUAL GIFTS, ROYAL SACRIFICES, and/or any combination thereof, cannot enter into the Greater Grace blessings that God desires to pour.

NOTES:

1. Taught on cassette tape number K186, Rephidim Church, Wichita Falls, Texas, February 3, 1991. [Doctrinal Database Code-HEB.11.1 ff]
2. F.F. Bruce The Epistle To the Hebrews, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1964), p. 277.
3. William F. Arndt and F. Willbur Gingrich, A Greek-English Lexicon of the New Testament, 2nd. ed., (Chicago: University of Chicago Press, 1979), p. p. 664.
4. Robert B. Girdlestone, Synonyms of the Old Testament (Grand Rapids: Eerdmans, 1897), p. 105.
5. G. Harder, Dictionary of New Testament Theology, ed. Colin Brown, 3 Vols. (Grand Rapids: Zondervan, 1967), I: 714.
6. E. Hoffmann, Dictionary of New Testament Theology, ed. Colin Brown, 3 Vols. (Grand Rapids: Zondervan, 1967), 2: 243.
7. C. Brown, Dictionary of New Testament Theology, ed. Colin Brown, 3 Vols. (Grand Rapids: Zondervan, 1967), 3: 367.
8. Refer to the notes, tapes and lectures on Hebrews 10:38, the entire context of The Letter to the Hebrews, and the categorical development of The Doctrine of Faith for documentation of the fact that the contextual stage of Hebrews 11:1, continued by the Greek illative particle “de,” may only be interpreted as the continued use of the Greek term “pistis” to refer to the importance of Bible Doctrine and the present recipients abandonment of the same as the Christian Way of Life priority.
9. The Theological Dictionary of the New Testament, Vol. VI. p. 213

Addendum A21

Documentation of the Meaning and Definition of "ακουω"

“For this reason, therefore, we must, with extreme care, concentrate our attention on the things which we have been hearing lest at any time we should drift away from it.”

Hebrews 2:1

The Greek verb "akouw" (Greek: ακουω) Heb. 2:1) means seven things: 1) “hear in the sense of perception”; 2) “legal technical term to give someone a hearing”; 3) “learn, or be informed about something”; 4) “listen to someone, follow someone”; 5) “able to listen to someone”; 6) “to be called”; 7) “to understand.”¹

In the Greek mysteries and oriental Gnosticism, great stress is laid on the fact that man apprehends God by seeing; the phenomena of sight is more essential than that of hearing.² Outside either Judaism or Christianity, maturity or “obtaining the mystery,” is achieved by means of vision, access and worship, with no reference to the fact that the devotee has heard a verbal revelation. In other words, the content of eastern religion contained the concept of seeing rather than hearing as its emphasis. For example, in the Eleusinian mystery the climax was the moment when the bright light shone into the dark telesterion from above and a divine spectacle was witnessed.

Application: This is very near the concept of modern religion, including so called Protestant denominations: The emphasis is totally on what is seen (or felt) when evaluating results, spiritual growth, standing with God, etc.

The emphasis is quite different even in Old Testament Judaism. Judaism is a religion of the Word, which is either heard or to be heard. To be sure, the Old Testament speaks of seeing God in connection with the temple, but as the amount of revealed and written truth increased there was a marked decrease on the emphasis of seeing. Consequently, the more “seeing” fades into the background, the more “hearing” is emphasized in the Old Testament. In fact, where there are occasions of seeing God face to face, even these are for the purpose of “receiving” or “hearing” His Word. (Isa. 6:1ff; Ezk. 1ff; Am. 9:1ff) Principle: When God did appear in the Old Testament it was not for the sake of merely presenting a Theophany, but His purpose was to “send off” the prophet so that he may pass on His Word, and consequently, in order to cause himself to be heard either indirectly or directly.³ “Hear, O heavens and give ear, O earth; for the Lord speaks.” (Isa. 1:2)

An example of the principle that the priority issue in Old Testament Judaism was listening under authority to Bible Doctrine is that in the condemnation of Israel under the ministry of Jeremiah, the curse was not for failure “to do something,” either ritually or ceremonially, (for they were noted as being religiously busy) but for **failure to hear what the communicator had to say**. The people were still “DOING,” in the sense of going through the motions of ritual and ceremonies, but they were not “LISTENING” to what they were being taught; consequently, not having the

pertinent information in the soul as to why they were doing what they were doing, meant that their actions were worthless in the sight of God. (cf. Isa. 1:10-11)

“Hear (Emphasis on the “voice” i.e., the communicator and/or communication of Bible Doctrine) **the word of the Lord**, (The issue was one’s attitude toward the communicated Word of God) **you rulers of Sodom:** (Phallic Reversionist is the example, i.e., and example of one trying to seek secure prosperity outside the laws of Divine Institution.) **give ear** (emphasis on the mechanics of the inhale of the Word) **unto the Law of our God, you people of Gomorrah.”** Isaiah 1:10

“What is your motivation (The issue is the soul and what one thinks, not in the ritual itself.) **in the multitude** (they were emphasizing numbers) **of your sacrifices** (emphasis on ritual instead of thought) **unto me?” Says the Lord: “I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs, or of he goats ... bring me no more vain oblations;** (They are empty because there is no “thought” behind the offering or sacrifice, i.e., not acceptable thought.) **incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is grief, even the solemn meeting.”** Isaiah 1:11

cf., Isaiah has given the solution to the real problem in this same context:

“Wash yourselves, make yourselves clean; (command to Rebound; symbolized by the laver in the Temple) **remove the evil of your deeds from My sight, cease to practice evil;** (command to purge the soul of Human Viewpoint, and replace it with Divine Viewpoint; the practice of the very rituals established by God himself are called “evil,” i.e., they are converted to non-acceptable status by means of ritual minus doctrinal adjustment to their meaning, purpose and definition, i.e., converted by their being mystically, magically, and religiously observed.) Isaiah 1:16

“Learn (inhale of the Word) **to do good** (exhale of the Word); **seek** (aggressive pursuit of Bible Doctrine via positive volition) **justice,”** (adjustment to the thinking of the Judge, not mystical relief from the pressure of the demands of God through ritualistic execution of various human meritorious acts.)

Isaiah 1:17

“Come now, and let us reason together, says the Lord, though your sins be as scarlet, they will be as white as snow: though they are red like crimson, they will be like wool.” Isaiah 1:18

This “busyness” or “involvement” of Israel in the ritual and traditions of “religion” is comparable to much of the activity around the local modern churches, i.e., no one knows why they are doing what they are doing, possibly for tradition sake, acceptance sake, a bribe to God, etc., but here is God’s attitude toward “doing without knowing.”

“When you come to appear before Me, who requires of you this trampling of My courts?” Isaiah 1.12

“Bring your worthless offerings no longer, their incense is an abomination to me. New moon and sabbath, the calling of assemblies, I cannot endure even the evil of the solemn assembly.”

Isaiah 1:13

“I hate your new moon festivals and your appointed feasts, they have become a trouble to Me. I am weary of bearing them.” Isaiah 1:14

“So when you spread out your hands in prayer, I will hide my eyes from you, yes, even though you multiply prayers, I will not listen. Your hands are full of blood guiltiness.” (They are faithfully engaging in ritual, but they are guilty of the sin of the rejection of the divinely authorized mechanics for adjustment to the +R of God.)

Isaiah 1.15

Therefore, it is no surprise to discover that in the CODE OF MOSES — Mosiac Law — the central issue is the Word of God and the HEARING of it. (De. 6:4-9; 11:14-23)

“And it shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him will all your intellect and all your soul,...” Deuteronomy 11:13

In addition, the ISSUE OF HEARING, via the voice of the communicator, is made clear as the priority, throughout the balance of the prophetic content of the Code of Moses. (Jeremiah 7:13; Hosea 9:17; Psalm 81:616; Proverbs 1:20-33; Isaiah 65:11; 66:4; etc.)

“Hear, O My people, and I will witness to you; (give them information) O Israel, if you would listen to Me!” (The all important “ear gate” to the soul, i.e., listening to the authoritative communication of the Word.)

Psalm 81:8

cf.,

“So I gave them over to the stubbornness (comes from the Hebrew stem, “sherar” - (Hebrew: שרר) meaning to be firm, hard; the Arabic - firmness, strength, constancy; sharir - sinew, muscle; the present form is “sheriruth” -

the fem noun form always means stubbornness. Jer. 9:13; 13:10; 23:17; De. 29:18; Psa. 81:13, etc.) ***of their intellect,*** ((Hebrew: בלע) ***to walk*** (refers to the road, i.e., the broad road which they have chosen to travel, spiritually) ***in their own plan.”*** (mo'etsah - Hebrew: מועצה fem noun - meaning, “plan, counsel, or principle” - used in the bad sense here as in Jeremiah. 7:24; Hosiah. 11:6; Psalm. 5:11; 81:13; Proverbs. 1:31; Micah. 6:16)

Psalm 81:12

“Oh that My people would listen (from the stem - “shamah” - Hebrew: שמע - used 1050X in the Old Testament; has four meanings: 1) to listen to; to pay attention; 2) to obey; 3) to here in the sense of, “to answer prayer” 4) to understand; hear it means “critically” or “to examine in court” — always with overtones of emphasis on the authority aspect) ***to Me,*** (remember that the communication channel of the message went through the communicator.) ***that Israel would walk in My ways.”*** (Narrow Road) Psalm 81:13

Therefore, the prevalence and emphasis placed on “hearing” in the Old Testament Code of Moses, points to the principle that Judaism was a faith of the Word, because it was a religion of obedience to the Word. Gerhard Kittel states, speaking of the nature of Judaism, “Man is not righteous as he seeks to apprehend and perceive God by way of thought and vision, but as he hears the command of God and studies to observe it.”⁴

The New Testament portion of the Code of Moses (Matthew to Acts 2) revelation and the Code of Royalty, also has as its priority emphasis the fact that the key to adjustment to the expectations of the Righteousness of God is by way of the Word heard, stored in the soul and applied to history. Even in instances in which Jesus appeared or the Holy Spirit functioned, or where some miracle was performed, it was the Word or the accounts which tell of what He said and did, that is emphasized. The New Testament often tells things seen, but these usually acquire their true significance in what is heard. In the New Testament there arises “the crowning use of and meaning of the word in that it connotes not only hearing, but obedience or submitting to authority of the speaker and the word itself.”⁵

SUMMARY:

1. This explains the authority which is divinely given over to the Communicator of Bible Doctrine.

“Through Whom, we have received grace and apostleship for the purpose of the authority of doctrine in the sphere of all the Gentiles on behalf of His name.”
Romans 1:5

2. This explains the authority of the message of Bible Doctrine as the absolute final and only source of divine viewpoint.

“But now (in the Church age) is revealed through the prophetic Scriptures by the decree of the Eternal God, having been made known to all the Gentiles for the

purpose of obedience to the Plan of God from doctrine.” Romans 16:26

3. The “deaf ear” is the symbol of negative volition to adjustment to the norms and standards of the Righteousness of God by means of the assimilation of Bible Doctrine through listening under authority.

“To whom shall I speak, and give warning, that they may hear?” Their ears are uncircumcised (means that they have rejected the teaching of Bible Doctrine) and they will not listen! Behold! The Word of the Lord is unto them a reproach to them: they have no delight in it.” Jeremiah 6:10

cf.,

“But they refused to pay attention, and turned a stubborn shoulder and stopped their ears from hearing.” Zechariah 7:11

“And they made their intellects like flint so that they could not hear the law and the words which the Lord of the armies had sent by his Spirit through their former prophets; Therefore, great wrath came from the Lord of the Armies.” Zechariah 7:12

“And it came about just as he called and they would not listen, so they called and I would not listen, says the Lord of the Armies.” Zechariah 7:13

cf.,

“Happy is the man (positive, aggressive believer) who listens to me, (Bible Doctrine is doing the talking, hence, refers to any believer who gets under authority and stays under) watching daily (refers to the times of Bible Class or the availability of and inculcation of) at My gates, (the right assembly point) waiting at My doorposts.” (aggressive pursuit manifested in not forsaking the assembly of yourselves together.) Proverbs 8:34

cf.,

“He whose ear listens to the life-giving reproof will dwell among the wise.” Proverbs 15:31

cf.,

“Guard your steps as you go to the House of God, and draw near to listen rather than to offer the sacrifice of fools; (mere playing games, pretending, going through the motions) for they do not know they are doing evil.” Ecclesiastes 5:1

“Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. (in the assembly worship) For God is in heaven and you are on the earth: Therefore, let your words be few.” Ecclesiastes 5:2

“For the dream (in this case, the private interpretation of the believer) comes by much work, (human good production, for the individual believer is not assigned the niche to be coming up with revelation, dreams, and messages for the assembly.) and by much talk (instead of listening) the noise (or voice) of fools.” (is heard.) Ecclesiastes 5:3

4. The Code of Royalty is very clear on the fact that spiritual maturity is directly related to the meaning and application of the Greek term “ακουω.”

“Even as (καθως) in all the world, constantly bearing fruit of its own inherent power, (καρποφορεω - pres. mid. ptc. - used in the mid., in this context, to emphasize that the Word bears fruit of itself) even constantly receiving increase (αυξανομαι - to grow, increase, develop - pres mid ptc.) in production of fruit, even as also in the sphere of you the same divine good is produced from the day (απο της ημερας) you begin to listen under authority (ακουω - ao. act. id.) and to have an accurate understanding (επιγινωσκω - to know, implies developed knowledge as active conscience recognition - ao act. ind) of the grace (χαρις) of the God by means of doctrine.” (εν αληθεια) Colossians 1:6

5. In the context of Colossians 1:6, there is the same emphasis as in all the above passages with regard to “hearing,” i.e., the word being communicated with authority and means “when you heard and learned over a period of time under authority.”

NOTES:

1. William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), pp, 31-33.
2. Gerhard Kittel, Theological Dictionary of the New Testament, 10 Vols. (Grand Rapids: Eerdmans, 1964), I: 217-220.
3. Ibid.
4. Ibid.
5. Ibid.

Addendum A22

Exegesis and Notes on Romans 10:17

The Biblical Mechanicis of the Transfer of Bible Doctrine to the Soul "...hearing under authority..."

Romans 10:17

"***So Doctrine*** (πιστις - nom. masc. sing.; subject of the verb "comes," which is understood; minus an object, πιστις represents "a body of doctrine to be believed"¹; (***comes***) ***out from the act of and by the faculty of hearing under authority***, (ἐξ - prep. + abl.; The wordgroup "ακη" representing both the act of listening under authority and the faculty of hearing) ***but*** (δε - mild continuative conj.) that hearing (ἡ - used as a demonstrative pronoun; ακη, again representing the function of the act of and the faculty of hearing under authority being the only means of moving Bible Doctrine into the soul) ***through the agency of communication*** (ῥημα - abl. neut. sing, of the intermediate agent; refers to the "hearing" which comes through some intermediate agent, i.e., refers to the Grace-By-Pass^G and the agency of the Authority Factor^G and the Authority Person^G involved in the Biblically authorized means of the transfer of Bible Doctrine into the soul; the term is used synonymously with "λογος" - Ac. 10:36,37,44, i.e., stands for "the calculating and communication of doctrine"; see notes on Heb. 5:1 = "...we have much λογος to communicate.") ***of Christ***." (χριστος - gen. masc. sing., of description; refers to the "mind of Christ" which is the source of the "λογος" and its synonym "πιστις"; Phil. 2:5; I Co. 2:16)

NOTE:

1. William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1957), p. 667.

Addendum A23

Doctrine of the Importance of Bible Doctrine

I. Definition:

- A. THE LIMITED SOURCE OF BIBLE DOCTRINE: Bible Doctrine is strictly defined as the content of the Canon of Scripture contained in the 66 books of the Old and New Testaments.

“For the Word of God is living, even powerful and sharper than any double bladed sword, penetrating into the division of soul and spirit, joints and marrows, and keeps on being a judge of the thoughts and inner notions from the source of the intellect.”

Hebrews 4:12

“The counsel of the Lord stands forever; the plans of His intellect from generation to generation.”

Psalm 33:11

“Your word is settled in heaven forever, O Jehovah.”

Psalm 119:89

“The grass withers, the flower fades, but the Word of God stands forever.”

Isaiah 40:8

“For, all flesh is like grass, and all its glory like the flower of grass; the grass withers, and the flower falls off, but the Word of the Lord abides forever.”

1 Peter 1:24-25

- B. THE LIMITED METHOD OF ASSIMILATION OF BIBLE DOCTRINE: Bible Doctrine is extracted by the “ICE System” of hermeneutics, including Isagogics^G (consideration of the historical background and setting of a given passage of Scripture), Categories^G (classification of facts, promises and principles, assembled together into organized divisions of Biblical knowledge), and Exegesis^G (Critical analysis and explanation of original languages of the Biblical text).

“For all tables are full of vomit and filthiness so that there is no clean place.”

Isaiah 28:8

*“Whom shall He teach knowledge? And whom shall He make to understand the message?
Those who are weaned from the milk drawn from the breasts!”*

Isaiah 28:9

“For precept has been upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.”

Isaiah 28:10

- C. THE LIMITED AUTHORITY OVER THE “METHOD” AND “COMMUNICATION” OF BIBLE DOCTRINE: Authorization for execution of the process of extraction of Bible Doctrine from the Biblical Text is vested in male members of the Royal Family who possess the spiritual gift of PASTOR-TEACHER.

- D. THE LIMITED COMMISSION OF THE GIFT OF PASTOR-TEACHER: The emphasis of the purpose and function of the Gift of Pastor-Teacher is on teaching, instruction and exhortation from the source of the Canon of Scripture only and by means of the process of studying and teaching the same. (11 Timothy 3:16-17)

“All Scripture is God-breathed and becomes beneficial for teaching (Greek: διδασκαλία) convicting, correction so as to make right, instruction in the sphere of the norms and standards of Righteousness. In order that the man of God (in this context, refers to the Pastor-Teacher) may be (eimi - Greek: εἰμι - pres. act. subj., 3rd. sing.) fully qualified and fit, being fully equipped (exartizo - Greek: ἐξαρτίζω - perf. pass. ptc., nom. masc. sing.) to (execute) every good work.” 11 Timothy 3:16-17

“Strive to present yourself (addressed to Pastor-Teacher Timothy) approved to God, a teacher not put to shame, accurately and skillfully exegeting the Word with reference to its truth.”
11 Timothy 2:15

- E. The importance of Bible Doctrine can only be appreciated in light of the Doctrine of Verbal Plenary Inspiration.^G (11 Timothy 3:16-17 - See Above; cf. Matthew 5:18)

“For I solemnly declare to you, until heaven and earth disappears, not even the tiniest letter or the tiniest hook on a letter will in any way disappear from the Law until all it calls for shall have taken place.”
Matthew 5:18

- F. The importance of Bible Doctrine is reflected in the fact that it is God’s Directive Will^G that all men come to an epignosis (Greek: επιγνωσις - soul comprehension) of the entire realm of Bible Doctrine. (1 Timothy 2:3-4)

“This is noble and acceptable in the judgment of our Savior God, the One Who wills all mankind to receive salvation (Phase I^G) and to advance to the epignosis (Greek: επιγνωσις) of the full knowledge of doctrine.” (Phase II^G)
1 Timothy 2:3-4

- G. The importance of Bible Doctrine is denoted by the fact that it is perceived only through the processes of a Grace Apparatus For Perception^G which is provided to the Believer at the point of his Phase I salvation. 1 Corinthians 2:1-16

“For to us God revealed it through the Spirit, for the Spirit searches all things, even the deep things of God. For who from among men knows the thoughts of a man except the spirit of a man which is in him? Like the thoughts of God, no one knows except the Spirit of God. Which things also, (Bible Doctrine) we communicate, not in words from the source of human wisdom, but by teaching from the source of the (Holy) Spirit, explaining spiritual things with a spiritual apparatus. But the soulish man does not acquire the things from the Spirit of God, for they are foolishness to him and he is not able to know them because they are spiritually discerned. But he who is spiritual discerns all things, yet he himself is discerned by no man. For who has come to know the mind of the Lord, that he should advise, instruct or inform him? But we keep on possessing the mind of Christ.” 1 Corinthians 2:1-16

- H. The importance of Bible Doctrine is noted in the fact that it existed in eternity past in terms of the perfect divine viewpoint of God, and as the immutable delight of God. (Proverbs 8:1-36 - Bible Doctrine is doing the talking)

“The Lord possessed me at the beginning of history, prior to His works of old. From everlasting, I was established; from the beginning, from the earliest times on the earth. When there were no depths, I was brought forth; when there were no springs abounding with water. Before the mountains were settled; while He had not made the earth and the fields, nor the dust of the world; before the hills, I was brought forth; when He established the heavens, I was there: when He marked out the outline upon the surface of the deep; when he made firm the thin clouds; when the springs of the deep were fixed; when He established for the sea its boundary, so that the water should not transgress His command; When He marked out the foundations of the earth: then I was beside Him an architect; and I was daily His exquisite delight rejoicing at all times before Him, rejoicing in the world, His earth and having my delight in the sons of men.” Proverbs 8:20-31

- I. The permanent nature and importance of Bible Doctrine is reflected in the fact that it will exist eternally after the dissolution of the original creation. (Matthew 5:18)

- J. The importance of Bible Doctrine in one attaining a knowledge of the truth is reflected in the fact that it contains no error or distortion whatsoever. (Proverbs 8:6-9)

*“Listen, for I shall communicate noble things and the opening of my lips — right things; for my mouth will utter truth;
and crime is an abomination to my lips. All the utterances of my mouth are in righteousness;
there does not exist in them anything perverted or crooked.”*
Proverbs 8:6-9

- K. The importance of Bible Doctrine is reflected in the fact that it is the only basis for discernment and separation from Evil. Isaiah 8:20; Psalm 1; 1 Timothy 6:3-6; Proverbs 2:1-22

II. The Biblical Vocabulary For Bible Doctrine:

A. Hebrew terms for Bible Doctrine:

1. Leqach - לקח - Stands for doctrine in the sense of not only receiving it but understanding it; Emphasizes what one receives in learning. De. 32:2; Jer. 11:4; Prov. 4:2; Isa. 29:24
2. Musar - מוסר - Stands for doctrine in the mouth; Doctrine being communicated by the Prophet; Also, means to learn under strict academic discipline. Prov. 1:2; 4:13; 23:23; Jer. 10:8
3. Shemuah - שמע - Stands for what is heard; Means doctrine assimilated into the soul; To learn what is heard, emphasizes concentration. Isa. 28:9
4. Emeth - אמת - Primary term in Old Testament for Bible Doctrine; emphasizes true doctrine as opposed to false doctrine; comparable to the Greek sofia. Ps. 31:5; 25:5; 26:3; 86:11; 119:142; Prov. 22:21.
5. Chakmah - חכמה - Stands for Bible Doctrine resident in the soul; comparable to the Greek epignwsij. Prov. 3:13; 4:5,7; 8:1 cf. De. 32:29

B. Greek terms for Bible Doctrine:

1. Ginwskw - γινωσκω - to learn through a process of study and concentration; Stands for intelligent comprehension of an object or matter, i.e. perception.
2. Gnosis - γνωσις - stands for doctrine in the brain-computer and/or may represent distorted human knowledge in the soul.
3. Epignosis - επιγνωσις - stands for doctrine in the Soul via the isolation of the Sinful Trend of Adam⁶ through the Filling of the Holy Spirit.⁶
4. Prognosis - προγνωσις - stands for doctrine which existed in eternity past.
5. Gnostos - γνωστος - adjective; doctrinal or potentiality of learning doctrine. Ro. 1:19
6. Gnostes - γνωστης - an expert in doctrine. Acts 26:3
7. Didaskalia - διδασκαλία - doctrine taught by a didaskaloj; the teaching of Bible Doctrine; what is to be taught. Mat. 15:9; 1 Ti. 1:10; 4:1,6; 4:13,16; 5:17; 6:1,3; Tit. 1:9; 2:1,7,10; Eph. 4:14; Col. 2:22; 11 Ti. 3:10,16; 4:3
8. Didake - διδακη - The action of teaching or what is taught. Mat. 7:28; 22:33; Acts 2:42; 5:48; 1 Co. 14:6,26; 11 Ti. 4:2; Re. 2:14-15; 2:24; Ro. 6:17; 16:17; Mar. 1:27
9. Logos - λογος - Speech itself in the sense of doctrine, word, or thinking; translated as "doctrine" in Heb. 6:1; this is often the meaning of this term.

III. The importance of Bible Doctrine is reflected in the fact that in His dying breath, the Lord Jesus Christ made doctrine the spiritual legacy of the Royal Priest. Psalm 31:5

The first half of this Psalm is quoted in Luke 23:46 as the seventh and last utterance of Jesus on the Cross, but the entirety of what He said is recorded in the prophecy of Psalm 31:5.

"Into your hands I deposit my spirit, for you have delivered me, Oh Jehovah, God of Doctrine."

Psalm 31:5

This is known as the Declaration of Deliverance in that it denotes how the humanity of Jesus was delivered from the influence of sin and evil. The greatest and most important moment in history [to date] was the Cross, but the unseen dynamic is the fact that the Lord Jesus Christ finished the course by means of the application of Bible Doctrine to history from His soul. The fact is that the Lord Jesus Christ went to the cross because of doctrine in His soul and He endured the cross and stayed on the cross because of resident doctrine in His soul. (Philippians 2:5-11) Therefore, in His dying breath, He passed on the legacy of the importance of Bible Doctrine to the Royal Family.

- IV. This same legacy existed in Old Testament times — so important is Bible Doctrine that the Word states of itself that God “has magnified His Word above his name (reputation).” Psa. 138:2
- V. The importance of Bible Doctrine becomes clear when it is understood that a Believer’s attitude toward doctrine determines whether he is disciplined or blessed. Prov. 8:33-36

“Heed and be positive toward instruction of doctrine and be wise, do not neglect it. Happiness to the man who listens to me (Doctrine doing the talking), watching daily at my gates. (assembly for Bible Class). For he who finds me, finds capacity for life and Greater Grace from the Lord. But he who sins against me, injures himself; Those who hate Me, love death. (sin unto death)” Proverbs 8:33-36

- VI. Moses, in his parting address to Israel made it clear that attitude toward doctrine (Mosaic Law) determined national and personal blessing (De. 28:1-14) or cursing (De. 28:15-68). All of Israel’s “ups” and “downs” as a race, is a history of their attitude towards Bible doctrine. (De. 32) The issue in national blessing is simply stated in De 30:11-20.

- VII. Job, the most prosperous man of his day, paid tribute to the importance of Bible Doctrine. Job 28

- VIII. The importance of Bible Doctrine is illustrated by various analogies to other important needs of mankind:

- A. Physical Food - Mat. 4:4
- B. Water - Eph. 5:26
- C. Light - Psa. 119:105,130
- D. Gold - Psa. 19:10 cf., Prov 16:16; 20:15
- E. Wine - Lu. 5:33-39
- F. Pregnancy - Ge. 21:6; Ja. 1:25; Ga. 4:19

- IX. Israel had a week long feast once a year to celebrate the Doctrine of the Importance of Bible Doctrine. Ex. 12:15-20; Le. 23:4-8

- X. The Doctrine of Manna illustrates the Importance of Bible Doctrine and its daily intake via the function of Grace Apparatus for Perception. Ex. 16 cf., 1 Co. 10:3

- XI. The Importance of Bible Doctrine is illustrated by the fact that the Pastor-Teacher is repeatedly exhorted to communicate Doctrine as his number one priority. 1 Ti. 4:13-16

“Until I come, be concentrating (προσεχω - pres. ac. imper., 2nd. sing.) on the exposition, (αναγινωσκω - [Gerhard Kittel, Theological Dictionary of the Old Testament, 8 Vols. (Grand Rapids: Eerdmans, 1964), 1: 343-344] - means to exegete; to gather exact knowledge; to discern and to accurately know what is said and taught, and then to communicate; “to know exactly” or to “recognize”; this is perception with emphasis on understanding, whereas, the Greek αιστηανεσθαι, denotes perception with no necessary emphasis on the element of understanding. This is the understanding of knowledge as that which comprises αληθεια; αναγινωσκω is a compound: ανα - again + γινωσκω - to know = comes to mean to “know exactly” or to “recognize”; trans: “be concentrating on the exegesis”) the encouragement/exhortation, (from the root παρακαλεω - a compound which means to call to one’s side for the purpose of helping; Means to appeal to, urge, exhort, encourage.) the teaching.” (διδασκαλος - Gerhard Kittel, Theological Dictionary of the Old Testament, 8 Vols. (Grand Rapids: Eerdmans, 1964), 2: 135ff - Derived from the root δας meaning “to teach”; δεδαε meaning “has taught”; It denotes teaching or instructing in the widest sense, whether the point at issue is the imparting of information, the passing of knowledge, or the acquiring of skills; Therefore, διδασκω is used for the impartation of practical knowledge through the continued activity with a view to gradual, systematic and therefore fundamental assimilation; It is always linked with the task of the Pastor-Teacher and is specifically forbidden of women - 1 Ti. 2:12; Therefore, didasko refers to the monologue teaching of the Pastor-Teacher of the detail information to the congregation, under strict, systematic, day-by-day teaching of the Word of God; διδασκω means strong intellectual instruction under maximum authority of the διδασκαλος.) Stop neglecting the spiritual gift resident in you which was given to you for the sake of prophecy, (forth telling) associated with the laying on of hands by the council of pastor-guardians. Be cultivating these things; keep on being occupied with these things in order that your progress might be conspicuous to all your congregation. Keep on paying close attention to yourself and to the doctrine. Persist in these same things, for by doing this you will deliver yourself and the ones constantly or consistently hearing you.”

1 Timothy 4:13-16

Addendum A24

The Doctrine of the Glory of God

A Divine Attribute

The Doctrine Of The Glory Of God

I. Definition

A. GLORY is the technical term used to describe the essential, intrinsic and declarative nature of God.

1. Intrinsic - God has Glory concentrated in Himself whether it is observed or not.
2. Essential - The Justice of God demands that the entirety of creation ascribe to His Intrinsic Glory.
3. Declarative - The ability of the intellectual creatures to comprehend His Intrinsic Glory and fulfill the demands of Essential Glory by according to Him what is rightfully His.

B. Therefore, Glory is the full manifestation of the Divine Attributes in terms of the Intellectual Creator's power to comprehend them. (Exodus 33:19-23)

II. The attribute of God's Glory was the subject of His crowning revelation in the Old Testament prophets. (Isaiah 40:3-5)

III. The attribute of the Glory of God is made known to mankind fully in the Lord Jesus Christ. (11 Corinthians 4:4,6 cf. Romans 9:23; I Timothy 1:11; John 11:40; 1:14)

IV. The attribute of the Glory of God revealed in Christ through His appearance and the Scripture is the final light on the subject to which the Royal Family is to look for instruction. (Titus 2:13; Romans 5:2; Revelation 21:23)

V. Under the economy of the Old Testament Dispensations, the Shekinah was the primary symbol for the attribute of the Glory of God. (Exodus 24:16 Psalm 85:9; Romans 9:4; 11 Peter 1:17)

VI. Biblical vocabulary which refers to the divine attribute of Glory include:

A. Two Hebrew words:

kabodh - (כבוד) referring to the honor, dignity, splendor and reverence which is due the divine attributes of God. (eg., Exodus 16:7; Psalms 19:1; 29:1; Isaiah 59:19; 60:1)

Or - (אור) meaning "light" and used to refer to God as the "Sun of Righteousness." Malachi 4:2

B. Two Greek words:

doxa (δοξα) - glory - (noun)

doxazw (δοξάζω) - glorious - (verb)

Refers to the infinite perfections of the attributes of God. (Isaiah 40:5; Acts 7:2; Romans 1:23; 9:23; Ephesians 1:12)

C. Definition of the terms for Glory: Means honor, wealth, abundance, nobility, splendor, majesty, and integrity belonging to God.

VII. In all of the passages of Scripture which describe some aspect of God's essence using the term "Glory," the reference is to some aspect of the attributes of God applied to man's situation.

A. Glory emphasizes the Integrity of God's attributes. Deuteronomy 5:24

- B. King David recognized the Glory of God, i.e., Divine Attributes behind his rulership over Israel. Psalm 21:5
- C. The Glory of God is in contrast to the total depravity of man. Romans 3:23
- D. God the Father is the source of all Glory. Ephesians 1:17
- E. The primary responsibility of the Believer in time is to take in Bible Doctrine and mature to the point of the recognition of and obedience to the nature of the attributes, i.e., glory of God. Ephesians 1:12

Recognition of the Glory of the God means to come to the place of doctrinal understanding that every circumstance, whether blessing or cursing in one's life, is directly related to one's adjustment to or maladjustment to the attributes or essence of God.

VIII. The content of the mature Believer's Secure Prosperity Package is called "riches" and the Scripture notes that its source is the attributes, i.e., the Glory of God.

- A. The reception of the content of one's Secure Prosperity Package is directly related to the assimilation of Bible Doctrine into the soul and thereby adjusting to the norms and standards of God's Glory. Ephesians 1:17-18
- B. The pouring of the content of a Believer's Secure Prosperity Package is for the purpose of manifesting God's Glory. 1 Peter 1:7-8

IX. The Incarnation of the Second Person of the Trinity and the function of His humanity resulted in the ultimate manifestation of God's Glory at the First Advent of Christ. 1 Timothy 3:16

X. At the moment of strategic victory of the Lord Jesus Christ in the Angelic Conflict, there will occur the final ultimate manifestation of God's Glory at the Second Advent of Christ. Hebrews 2:10

XI. The eternal status of Believers in the presence of God in Heaven is described as a manifestation of the eternal nature of Glory. 1 Peter 5:10

NOTES:

1. Taught on cassette tape number D114, Rephidim Church, Wichita Falls, Texas, August 15, 1981 [Doctrinal Database Code - 11TH.2.69-71]
2. Taught in conjunction with Hebrews 1:3 on cassette tape numbers F180-F181, Rephidim Church, Wichita Falls, Texas, August 15, 1981 [Doctrinal Database Code - HEB.1.121; GLORY1 - 18] See also Doctrine of Light taught in this same context on cassette tape numbers F181-F183 [Doctrinal Database Code - LIGHT1-14]

Addendum A25

The Doctrine of the Trinity

Doctrine of the Trinity

- I. The Principle: God is revealed to us by the Christian Scriptures as God the Father, God the Son, and God the Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.
 - A. The Trinity is often referred to as the “God-Head,” which refers to God existing in three persons, Father, Son and Holy Spirit, all being eternal in being, identical in nature, equal in power and glory and having the same attributes and perfections. (Deuteronomy 6:4; II Corinthians 13:14)
 - B. God, as the Supreme Being of the universe, alone can know and reveal Who and What He is, therefore, we must accept His statements about Himself, however mysterious and incomprehensible they may appear to be. Consequently, when God’s own word states that He is “three” and yet “one,” we must accept that indeed He is “One God in essence,” yet He is “Three in person.”
- II. The Relation of God the Father and God the Son.

“Father” is the title for the 1st Person of the Trinity, a title which is indicative of the special relationship between Himself and another person whom the Scriptures calls His (only born) Son, the 2nd Person of the Trinity. (Jesus Christ)

 - A. Christ addresses “God” as Father. (Matthew 11:25,26; Mark 14:36; Luke 10:21; 22:42; 23:34,46; John 12:26-28; 17:1,5,11,24,25)
 - B. The Father is spoken of as having “sent” and having “gave” the Son. (John 3:16,17; 5:37; 6:37-40,57; 8:16-19; 10:36; 12:45,49; 14:24; 17:18; 20:21)
 - C. The Son is spoken of as having “obeyed” the Father. (John 15:10)
 - D. Christ speaks of “God” as being peculiarly His Father. “Peculiarly” meaning that expression “our Father” is never used by Christ, except in the prayer taught to the Disciples in Matthew 6 via the editorial “we.” (Matthew 10:32,33; 15:13; 16:17; 18:10,19; 20:23; 24:36; 25:34; 26:29,39,42,53; Luke 2:49; 22:29; 24:49; John 5:17,43; 6:32; 8:19,38,49,54; 10:18,25,29,30,32,37; 12:26; 14:7,20,23; 15:1,8,10,15,23; 20:17; Revelation 2:27; 3:5)
 - E. The Father is depicted as “knowing” and “loving” the Son. (Matthew 11:27; Luke 10:22; John 3:35; 5:20)
 - F. The Father and Son (Christ) are depicted as “co-workers” and/or the works of Christ are claimed to be the Father’s witness to Him. (John 5:17; 10:25,32,36-38)
 - G. The Father’s gives special love and honor to the Son. (John 3:35; 5:23,25-27)
 - H. References to the Son by the Father, in phrases peculiar to Him, depict a Father-Son relationship:
 - a. “My beloved Son” (Matthew 3:17; 17:5; Mark 1:11; Luke 3:22; 11 Peter 1:17)
 - b. “His only born Son” (John 1:14,18; 3:16,18; 1 John 4:9)
 - c. “Did not spare His own Son” (Romans 8:32)
 - d. In John 5:18 Jesus called God His Father as indicated by the Jews saying, “...he called God his own Father making himself equal with God.”

- I. Statements that the Son alone has seen, known, and revealed the Father, demonstrates a peculiar relationship. (John 1:18; 14:6-11; 17:25,26)
- J. Statements of Christ regarding the works that He performed based on His relationship with the Father. (John 5:19-31,36,27; 14:10,11)

III. The Father is true God.

- A. It is the Supreme God, a member of the God-Head, to Whom the Scriptures attribute a peculiar relationship to Jesus Christ, also a member of the God-Head.
- B. For example, Christ is said to be the Son of this Supreme God. (Mark 1:1; Luke 1:35; John 5:25; 10:36; 11:27; Acts 9:20; Galatians 4:4; I John 4:15; 5:5,9-13,20)
- C. Included are all passages of Scripture which expressly call Jesus Christ the "Son of God." Mark 1:1; Luke 1:35; John 5:25; 10:36; 11:27; Acts 9:20; Galatians 4:4; I John 4:15; 5:5,9-13,20)
- D. Such passages of Scripture which depict the Father and Son functioning together simultaneously, always place on the Father the title of "God". (John 1:18; 3:16,17; 5:18; Romans 1:1-4; 8:31,32; II Peter 1:17; I John 4:9,10; II John 3)

IV. The Son is true God.

- A. The Son is expressly called God. (Matthew 1:23; John 1:1; 20:28; Romans 9:5; Titus 1:3; Hebrews 1:8)
- B. Christ is also called "Lord." This most used term for God in the Old Testament and New Testament and as such its usage of Christ demonstrates that He is true God. (Matthew 12:8; 22:41-45; Mark 2:28; Luke 6:46; 20:41-44; John 13:13,14; Acts 10:36; Romans 14:9; I Corinthians 2:8; Galatians 1:3; 6:18; Philippians 2:11; II Thessalonians 2:16; Jude 4; Revelation 17:14; 19:13,16)
- C. Christ is a peculiar object of worship. The worship being paid to Him not being mere reverential respect as offered to kings and others in authority, but such worship as was refused by the Apostles because they were mere men (Acts 14:13-15); or, worship which when offered to the messenger angel by John, which was refused and protested. The Scriptures point to worship of Christ as true God. (Revelation 19:10; 22:9; Matthew 14:33; Luke 24:52; Acts 7:59,60; II Corinthians 12:8-9; Philippians 2:10; Hebrews 1:6; Revelation 5:8-14; 7:9-12)
- D. Christ is evidently true God in that He is to be honored equally with the Father. (John 5:23)
- E. Christ is evidently true God in that He is the Creator of all original creation, out of nothing. (John 1:3,10; I Corinthians 8:6; Colossians 1:16; Hebrews 1:10)
- F. Christ's relationship with the Father is one of "identity" and "unity." (John 1:18; 5:17-19; 8:16,19; 10:30; 12:44-45; 14:7-11; 15:24; Hebrews 1:3; Colossians 1:15,19; 2:9; I John 2:23-24)
- G. The Father and the Son, Jesus Christ, are equally known to each other, but are equally unknown to all others. (Matthew 11:27; Luke 10:22; John 1:18; 6:46; 10:15)
- H. Christ is the manifestation of the Divine Being in the Cosmos, hence, to so represent God, He must be true God Himself. (John 1:10,14,18; 14:8-11; 16:28-30; Colossians 1:15; I Timothy 3:16; I John 1:2)
- I. The Administration of all Justice is assigned to Christ as the divine judge of the universe, hence, He administers that which "...not even the Father..." does. (John 5:22 cf., Matthew 16:27; 24:30; 25:31; John 5:,27; Acts 10:42; 17:31; Romans 2:16; 14:10; II Corinthians 5:10; II Timothy 4:1)

- J. Christ, presented as true God, is noted as being greater than all others, including Moses, David, Solomon, Jonah and John the Baptist. He is greater than all intelligences of the universe. (Matthew 3:11; 12:41; Luke 11:31-32; John 1:17; Ephesians 1:21; Philippians 2:9; Hebrews 1:4-5; 3:3; I Peter 3:22)
- K. Christ is the source of all spiritual blessings:
- a. The source of the giving of the Holy Spirit. (Luke 24:49; John 16:7; Acts 2:33)
 - b. The forgiveness of sins. (Mark 2:5-10; Luke 5:20-24; 7:47-49; Acts 5:31)
 - c. The source of “peace”. (Reconciliation) (John 14:27; 16:33)
 - d. The source of “Light”. (John 1:4,7-9; 8:12; 9:5; 12:35,46; I John 1:5-7; Revelation 21:23)
 - e. The source of “Faith”. (Bible Doctrine) (Luke 17:5; Hebrews 12:2)
 - f. The source of Eternal Life. (John 17:2)
 - g. The source of Spiritual Gifts to the Church. (Ephesians 4:8-13)
- L. All the Constitutional Attributes of God are ascribed to Christ.
- a. Self-existence:

He has the power over life. (John 2:19; 10:17,18)
He has life in Himself, as has the Father. (John 5:26)
 - b. Eternality: (John 1:1,2; 17:5,24; Hebrews 1:8,10-12; I John 1:2)
 - c. Omniscience: (Matthew 9:4; 12:25; Mark 2:8; Luke 6:8; 9:47; 10:22; John 1:48; 2:24,25; 10:15; 16:30; 21:17; Colossians 2:3; Revelation 2:23)
 - d. Omnipresence: (Matthew 18:20; 28:20; John 3:13; Ephesians 1:23)
 - e. Omnipotence: (Matthew 28:18; Luke 21:15; John 1:3; 10:18; I Corinthians 1:24; Ephesians 1:22; Philippians 3:21; Colossians 2:10; Revelation 1:18)
 - f. Immutability: (Hebrews 1:11,12; 13:8)
- M. Christ is presented as being absolutely equal with the Father.
- a. Equality of works. (John 5:17-23)
 - b. Equality in Knowledge. (Luke 10:22; John 10:15)
 - c. Equality in nature. (John 5:18; 10:33; Philippians 2:6; Colossians 2:9; Hebrews 1:3)
- N. CONCLUSION:
- a. These passages demonstrate that the unity and identity between God the Father and God the Son is not of “will”, but of “essence”.
 - b. Therefore, the names, worship, and attributes of God are not bestowed on any other ground than that Jesus Christ is true God.
 - c. These passages distinctly teach the existence of God the Father in a personal relationship with the Son.

V. God the Father and God the Son have Distinct Personal Attributes.

- A. The mere use of the distinct and different names, Father and Son, points out a relationship between two distinct persons.
- B. That both the Father and the Son are ascribed with having certain attributes of character (love, goodness, mercy, truth, righteousness, and justice) which can only exist in and be exercised by intellectual persons, demonstrates separate personalities.

Example - Christ to the Father. (John 14:31)

Example - Father to Christ. (John 3:35, 5:20; 10:17; 17:24)

- C. Only when there are two distinct persons involved can one be said:
 - one to send, another to be sent;
 - one to give, another to be given;
 - one to teach, another to be taught;
 - one to show, another to be shown;
 - one to receive power, another to bestow power;
 - one to be the glory, another to reflect that glory; (Hebrews 1:2)
- D. Therefore, there is not ONE GOD, manifesting himself at times as the Father and at other times as the Son, but a distinction among plural persons of the single God-Head.

VI. God the Holy Spirit is a Distinct Person of the God-Head.

- A. The Person denoted as the Divine Spirit, must be either some power or influence exerted by God, or it must be a distinct person of the God-Head.
 - 1. The Scriptures depict the Spirit being in a state of activity. (Genesis 1:2; Matthew 3:16; Acts 8:39)
 - 2. The Scriptures declare that the Spirit teaches and gives instruction. (Luke 12:12; John 14:26; 16:8,13,14; Acts 10:19; I Corinthians 12:3)
 - 3. The Scriptures declare the Spirit as the “witness” of Christ. (John 15:26)
 - 4. The Scriptures assert that He witnesses to believers regarding their salvation and becomes the guarantee to the eternality of their inheritance. (Romans 8:16; II Corinthians 1:22; 5:5; Ephesians 1:13,14; 4:30)
 - 5. The Scriptures state that He leads the Sons of God to spiritual maturity. (Romans 8:14)
- B. In all these Scriptural descriptions of the “Spirit,” there is clearly the personal activity and thought of a being. What is thus declared cannot be true of mere “power” or “influence”. The only question remaining is whether this person is God, distinct from other personalities in the Divine Nature.
- C. The Scriptures demonstrate that God the Holy Spirit is a separate person from God the Father and God the Son.
 - 1. Stated in that He proceeds from the Father. (John 15:26)
 - 2. Stated in that He is given and/or sent by the Father (John 14:16,26; Acts 5:32) and by the Son. (John 15:26; 16:7; Acts 2:33)
 - 3. Stated in that He is called the Spirit of the Father, (Ephesians 3:16) and the Spirit of Christ, and of the Son. (Romans 8:9; Galatians 4:6)

4. Stated that He is sent by the Son from the Father, (John 15:26) and the Father is said to send the Spirit of the Son. (Galatians 4:6)
5. The Spirit is distinguished from the Father and the Son in Scriptures in which the three are related to each other. (Matthew 3:16,17; 28:19; John 14:26; 15:26; 16:13; Acts 2:33; Ephesians 2:18; I Corinthians 12:4-6; II Corinthians 13:14; I Peter 1:2)

VII. The Three Members of The God-Head are Revealed as Distinctly Being Separate, Functioning Often Together.

A. At the baptism of Christ all three are viewed together:

- God the Son, Christ, being baptized;
- God the Holy Spirit descending in the form of a dove;
- God the Father speaking from heaven; ("a voice"... "saying, this is my beloved Son, in whom I am well pleased." -- (Matthew 3:17)

B. In Christ's last Bible Class on earth, He promised to send "the Comforter", "even the Holy Spirit", "from the Father, even the Spirit of truth, which proceeds from the Father."

- The Son sends;
- The Spirit is sent;
- The Spirit proceeds from the Father.

Also referred to as the one "whom the Father will send in my name." (John 14:26; 15:26)

VIII. The Three Members of the God-Head are One.

A. The Three Members of the God-Head are revealed as separate personalities while at the same time being revealed as One, i.e., without division of nature, essence, or being.

B. When it is affirmed, therefore, that there is no division of nature, essence, or being, the conclusion must be that there is but One God.

1. Divine nature cannot be multiplied, divided, or distributed.
2. The Divine nature is so possessed by each of the persons in the Trinity, that neither Member has His own separate Divine Nature, but each subsists in one divine nature, common to the three.
3. Otherwise, the "three" would constitute three gods.
4. Example: Just as H₂O has three parts and cannot be divided and remain "water", so the divine nature cannot be divided among three persons and it remain Divine Nature.
5. The essential quality of divine nature is not divided in that the Scriptures declare that God is but One God.
6. In God there is but ONE DIVINE BEING, because there is but ONE DIVINE ESSENCE and NATURE. There is but one that can have actuality of existence, and all that have the same actuality of existence in nature and essence are one in the same. Example: All water is water.
7. UNITY of nature/essence does not forbid plurality of persons. The "threeness" of the Persons of the God-Head (plurality of Being, i.e., forms of existence in the universe) does not destroy the "oneness" (unity of nature/essence), consequently, God is One in three Beings.

IX. SUMMARY CONCLUSIONS:

- A. There can be no doubt that the Scriptures explicitly and emphatically reveal a God that is exclusively ONE.
- B. These same Scriptures also reveal that the ONENESS of the Nature/Essence of God exist in the Universe in THREE PERSONS.
- C. The adopted term “Trinity”, does not infer “tritheism”, i.e., “three Gods”, or “triplicity”, which would involve COMPOSITION, the antithesis of the Divine Attribute of SIMPLICITY.
- D. “Trinity” does not infer the mere manifestation of one person in three forms, which is opposed to the revealed individuality of the persons.
- E. The term “Trinity” means “three-oneness” (not “threeness”).

NOTES:

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- 1. Taught in conjunction with the Abraham Series on cassette tape numbers M268-M269, Rephidim Church, Wichita Falls, Texas, February 6, 1994 [Doctrinal Database Code - ABRAM1365 - 1375]

Addendum A26

The Doctrine of Light

A Biblical Depiction of the Attributes of God

The Doctrine of Light

I. The Biblical Figurative Uses of Light:

A. Of Divine Revelation

1. God is known by man only because He has chosen to reveal Himself, and this revelation is primarily for redemptive purposes. As such, the divine revelation of Himself, is referred to as the "...light shinning into the darkness..." (John 1:3-5)
2. Light is used to refer to the revelation; the sum total of the Divine Attributes; in which there is said to be no darkness, therefore, only perfect Holiness -- Righteousness and Justice.

"God is light; in Him is no darkness at all."

I John 1:5

"Every intrinsically good act of grace giving and every perfect grace given gift keeps on being from above, descending from the source of the Father of lights in the presence of whom there is absolutely no variation as in a turning shadow."

James 1:17

3. As the figurative representative of the absolute perfection of the sum total of the Divine Attributes, the Divine Light is "unapproachable light" by unrighteous mankind and/or unrighteous angels.

"The only one having immortality, dwelling in unapproachable light whom not one person of all mankind has seen, nor is able to see, to whom belongs honor and eternal rule. Amen."

I Timothy 6:16

4. The unity of the Divine Attributes is depicted by the Psalmist describing God as being "covered with light."

"Bless the Lord, Oh my Soul! Oh Lord my God, you are very great; you are clothed with splendor and majesty, covering yourself with light as with a cloak, stretching out Heaven like a tent curtain."

Psalm 104:1-2

5. The Light of the Divine Attributes made available to mankind becomes the self-manifestation of God, -- The Word of God -- becoming the revealed guidon of mankind.

"Your word is a lamp to my feet, and a light to my path."

Psalm 119:105

"For with you is the fountain of life; in your light we see light."

Psalm 36:9

6. Therefore, Light and Truth become synonymous terms in the Biblical usage.

"Oh send out your light even your doctrines; let them lead me; let them bring me to your holy hill and to your tabernacles."

Psalm 43:3

7. Therefore, the Light of God comes to be known as the revealed identification of Who and What God is.

*“Pay attention to me, Oh my people; and give ear to me, Oh my nation;
for a law will for forth from me, and I will set my Justice for a light of the peoples.”*
Isaiah 51:4

*“Therefore I have hewn them in pieces by the prophets; I have slain them by the words of my mouth; and the
judgements on you are like the light that goes forth, for I delight in loyalty rather than sacrifice, and in the
knowledge of God rather than burnt offerings.”*
Hosea 6:5-6

8. As the revelation of God the Father, therefore, God the Son in the incarnation is viewed as Light.
Luke 2:32; John 1:4,9

The presentation of Jesus at the Temple included Simeon, a Greater Grace Believer, who had been given special revelation about the coming of Messiah, took the young boy Jesus into his arms and spoke the following words.

“A light of revelation to the Gentiles, and the glory of your people Israel.”
Luke 2:32

“In him was life; and the life was the light of men.”
John 1:4

“He was in the world, and the world was made through him, and the world did not know him.”
John 1:9

9. The enlightened believer who comes to understand the light, (Luke 10:22) through the revelation and communication of Bible Doctrine, himself becomes light.

*“I sought the Lord, and he answered me, and delivered me from all my fears.
They looked to his and were radiant, and their faces shall never be ashamed.”*
Psalm 34:4-5

*“Who is like the wise man and who knows the interpretations of a matter?
A man’s wisdom illumines him and causes his stern face to beam.”*
Ecclesiastes 8:1

“You are a light of the world; a city located on the top of a mountain that cannot be hidden;”
Matthew 5:14

- B. “Light” is used in Scripture to represent the concept of the opposite nature of positive vs. negative volition to the Plan of God.

1. This is a common phenomenon employed to express such things as good vs. evil.

*“Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness;
that put bitter for sweet, and sweet for bitter.”*
Isaiah 5:20

*“And it shall growl over it in that day like a roaring of the sea. If one looks to the land behold, there
is darkness (and) distress; even the light is darkened by its clouds.”*
Isaiah 5:30

*“The people who walk in darkness will see a great light;
those who live in a dark land, the light will shine on them.”*
Isaiah 9:2

2. Light is used to depict spiritual recovery from unbelief or Reversionism via the metaphor of light dispelling darkness.

“For God who has commanded the light to shine out of darkness, has shined in our intellects,

to give light of the knowledge of the Glory of God in the face Jesus Christ.”
11 Corinthians 4:6

3. Notice that metaphorically this effect comes as a result of the “amar” i.e., the Hebrew Word of God for communication of Bible Doctrine.

“In whom the God of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God should shine unto them.”
11 Corinthians 4:4

*“And this is the condemnation, that light is come into the world,
and men loved darkness rather than light, because their deeds are evil.”*
John 3:19

4. Therefore, “light” is used in Scripture to refer to literal light and figurative light.

“Figurative Light” is of primary concern as it is used to depict the residence of Bible Doctrine in the Soul of the Believer “enlightening” him as to the truth about the Divine Interpretation of History.

- II. SUMMARY: Light depicts the Attributes of God -- represented by light throughout Scripture, God represented as being absolutely perfect.

“God is light; in him is no darkness at all.”
I John 1:5

- A. From the standpoint of color, light is made up of the three primary colors, red, yellow, and blue, from which all other colors are derived. All light is made up of the same primary colors, yet when this light is refracted under different conditions, it appears as a myriad of different colors.

This represents the fact that God is One in His essence, (white light) but that He is Three (the 3 primary colors) in His personality and that there are a myriad of different manifestations of Himself in the course of angelic and human history.

- B. From the standpoint of elements, light is made up of three constituent parts:

Actinic - Neither seen or felt = God the Father Who is never revealed in person.

Luminiferous - Both seen and felt = God the Son Who is revealed and present in the person of Jesus Christ.

Calorific - Felt, but not seen = God the Holy Spirit Who is present but never revealed in person.

- III. Therefore, it is no surprise to discover that Jesus Christ, as the manifest person of the God-head, is called Light.

*“I am the light of the world; he that follows me shall not walk in darkness,
but shall have the light of life.”*
John 8:12

*“The only one having immortality, dwelling in unapproachable light whom not one person of all
mankind has seen, nor is able to see, to whom belongs honor and eternal rule. Amen.”*
I Timothy 6:16

NOTES:

1. Taught on cassette tape number K232 - K234, Rephidim Church, Wichita Falls, Texas, April 14, 1991 [Doctrinal Database Code - LIGHT1-14]

The Doctrine of the Righteousness of God

The Doctrine Of The Righteousness Of God

- I. Righteousness is the Biblical term which stands for one half of the Integrity of God, which integrity is called Holiness. The other half of Holiness is divine Justice.
 - A. Righteousness is the sum total of the viewpoint or thinking of the members of the God-Head.
 - B. Justice is the absolute fairness in dealing with intellectual creatures. Justice also represents the enforcement level to which God will require all intellectual creatures to measure up to.
 - C. Therefore, all members of the God-Head, God the Father, God the Son, and God the Holy Spirit are absolutely Holy.

*“Speak to all the congregation of the Sons of Israel and say to them,
“You shall be Holy, for I the Lord your God am Holy.”
Leviticus 19:2*

*“There is no one Holy like the Lord, indeed there is no one besides you,
nor is there any rock like our God.”
I Samuel 2:2*

*“And one called out to another and said, “Holy, Holy, Holy, is the Lord of the Armies,
the whole Earth is full of His Glory.”
Isaiah 6:3*

*“And the four living creatures, each of them having six wings,
are full of eyes around and within; and day and night they do not cease to say,
“Holy, Holy, Holy, is the Lord God, the Almighty, who was and who is and who is to come.”
Revelation 4:8*

- II. Righteousness and The Integrity of God:
 - A. The Integrity of God is made up of two other attributes of God: Perfect Righteousness and Absolute Justice.
 - B. The Attributes of God are Perfect, therefore, the Righteousness of God, representing the sum total of the norms and standards of the thinking and policy of those attributes is perfect.
 - C. Perfect Righteousness, in order to remain perfect, must demand perfection of intellectual creatures..
 - D. Perfect Righteousness must, therefore, view the imperfection of mankind; his unrighteousness; as “unworthy”. (Isaiah 64:6)
 - E. The Absolute Justice of God is the guardian of Perfect Righteousness.
 - 1. Justice is the watch-dog to make sure that no compromise of the attributes of God occurs.
 - 2. Justice makes sure that none of the Perfect norms and standards demanding perfection are compromised.
 - F. Therefore understanding of God’s actions and policy is only possible by beginning to think in terms of His functioning toward mankind based on Divine Integrity rather than human emotion. Apart from such a factor “added in” one will perpetually be going around saying, ‘How can a loving God do that?’

III. Summary of the Principles of Righteousness

- A. The concept of the Integrity of God encompasses both “Justice” and “Righteousness.”
 - 1. God’s righteousness demands perfection.
 - 2. God’s judgments are based on intellectual creatures adjustment or maladjustment to that perfection.
- B. The Justice of God meets the Righteousness of God in the Integrity Circle representing the fact that Justice administers the penalty and or blessing based on the intellectual creatures adjustment to the demands of Righteousness.
 - 1. Righteousness sets the standards of the actions of God in the Plan of God.
 - 2. All administration of Justice is committed to God the Son.

“For not even the Father judges anyone, but he has delegated all judgement to the Son.”
John 5:22

- C. Justice reveals the Divine Love of God for Righteousness by basing all blessing or cursing on the intellectual creature’s adjustment versus maladjustment to the norms and standards of Righteousness.
 - 1. God is not arbitrary in any sense of the word; God is not petty, or any other form of weakness. God judges everyone, everytime, and in every situation on the same basis.
 - 2. God’s righteousness includes the fact that He is immutable, i.e., Righteousness demands the same adjustment to the norms and standards of Righteousness of all intellectual creatures.
- D. SUMMARY CONCEPT: Righteousness demands Righteousness because it cannot change and accept anything less than perfect Righteousness; Justice demands Justice because it cannot change and become unfair to any intellectual creature, nor can it change and allow compromise in the demands of the norms and standards of Righteousness.

NOTES:

- 1. Taught on cassette tape number E186 - E187, Rephidim Church, Wichita Falls, Texas, April 3, 1983 [Doctrinal Database Code - RIGHT.1-18]

Addendum A28

The Doctrine of the Three Phases of Adjustment to the Moral Attributes of God

THE THREE PHASES

The Three Phases of Adjustment to the Norms and Standards of the Moral Attributes of God are related to the function of the Integrity of God. In the Integrity of God, the function of Righteousness is to establish the norms and standards which Justice administers in demanding adherence to the moral perfection of God. The function of Justice is to guard against any compromise of that perfection. Compromise cannot be allowed by any individual attribute of God. Therefore, Justice demands that the sum total of all moral attributes, referred to by the attribute of Righteousness, be recognized and observed by intellectual creatures.

Therefore, Righteousness (Greek - δικαιοσύνη) is that set of norms and standards which reflect the sum total of all the demands of Divine Moral Attributes. As such, Righteousness is the norm and standard by which Justice receives the green light to either bless or curse an intellectual creature. Therefore, it is the Justice of God with which the member of the human race must deal and adjust via adjustment to the norms and standards of Righteousness. The norms and standards of Righteousness stands behind Justice establishing the “laws” which Justice enforces.

Therefore, if one is to attain a satisfactory — “worthy” and “acceptable” — relationship with God, one must adjust to the Integrity of God, i.e., the Just enforcement of the Righteousness of God. Righteousness functions so as to keep a tight reign on Justice, and Justice in turn protects the Righteousness from compromise. Therefore, this is the reason the words in the original languages of the Scriptures for “Righteousness” and “Justice” are often interchangeable in the Bible. Divine Justice administers what divine Righteousness demands, which means that what God does with reference to “blessing” vs. “cursing” has nothing to do with love in terms of the typical interpretation of God’s love as being maudlin sentimentalism. (De 32:4, II Chron 19:7, Job 27:13, Psa 19:9, 50:6b, 58:11, 89:14, Is 45:21, Jer 50:7, Rom 3:26, Heb 10:30-31, 12:23) There are three phases of the Plan of God in which mankind must relate to the Justice of God, either by adjustment or maladjustment to the norms and standards of Righteousness:

SALVATION ADJUSTMENT TO THE INTEGRITY OF GOD

When Jesus Christ was on the cross, all our sins were poured out on Him and judged by God the Father’s perfect Justice. (I Peter 2:24, II Corinthians 5:21) The Justice of God must judge “sins” at some time during the course of human history, therefore, they were all collected at one time and poured out on Christ, who was then judged for our past, present and future sins. On the cross the Lord Jesus Christ paid the price for the sins of the world, i.e., spiritual death.

Only Jesus Christ was qualified to offer Himself up as the perfect priest offering the perfect sacrifice because only He had absolute Righteousness to His own credit with which to satisfy the demands of the Righteousness of God. For any other creature in the human race to offer himself up would be an unrighteous being offering an unrighteous sacrifice, which would not satisfy the demands of the Righteousness of God. Therefore, the Justice of God would and could not allow the Righteousness of God to accept an unrighteous creature “dying for sins.” Consequently, someone who was perfect Righteousness had to die for the sins of the world and the only candidate was the Lord Jesus Christ. (Isaiah 42:1 cf., Romans 3:10) The guilt of the sinful human race was therefore transferred to the Lord Jesus Christ. (Romans 5:12, 6:23) Thereby, Justice was propitiated — satisfied — by the efficacious sacrifice of Christ on the Cross. (I John 2:2, 4:10, Romans 3:25)

The Attributes of God which have functional activity in Phase I adjustment to the Integrity of God are: Sovereignty, Righteousness, Justice, Love, and Eternal Life in the following manner: God the Father made a Sovereign decision to send God the Son to die on the Cross because there was no one else in the human race who qualified for being a perfect priest and a perfect sacrifice. (Isaiah 42:1) First, the Lord Jesus Christ possessed the absolute Righteousness with which to satisfy the demands of the absolute Righteousness of God the Father. Second, the Lord Jesus Christ was true humanity so as to satisfy the demands of absolute Justice that the sins of homo sapiens be paid for. The Righteousness of God the Son satisfying the Righteousness of God the Father frees the Justice of God to give Eternal Life to all those that believe. Therefore, the Justice of

God, based on the death, burial and resurrection of Jesus Christ, is now free to pardon, and justify sinful mankind through man's non-meritorious and volitional adjustment to the Integrity of God. (Romans 3:21-28, 4:5, 8:1)

This adjustment to the Integrity of God in salvation is instantaneous and coincidental with the moment the unbeliever believes in the Lord Jesus Christ. (John 3:16,36) When one believes in the Lord Jesus Christ, the Justice of God is free to provide the irrevocable items of the So-Great-Salvation Package. For those who do not adjust to the Integrity of God at the point of salvation through faith in Christ, the Integrity of God is only free and must condemn him to the Lake of Fire forever. (John 3:18, 3:36) In other words, if God does not send them to Hell, His Justice is compromised and He is no longer perfect God. If God does not send the Believer to Heaven regardless of what he does, has done, or will do, then His justice is compromised and He is no longer perfect God.

REBOUND ADJUSTMENT TO THE INTEGRITY OF GOD

Rebound is a technical term utilized herein to describe a Believer's restoration to the spiritual state of the Christian Way of Life, (the recovery of the Filling of the Holy Spirit) from the Carnal State. Rebound adjustment is necessitated because the Believer continues to have a Sinful Trend of Adam, often translated "the flesh," and continues to sin experientially after Phase I Salvation adjustment to Righteousness. Being out of the spiritual state means to be experientially maladjusted to the Integrity of God, therefore, there must be some Grace means of experiential adjustment to the Integrity of God. (I Corinthians 11:31; I John 1:9)

All sins have already been judged on the cross, therefore, all that the Justice of God demands for a believer to be restored to the spiritual state is the non-meritorious "naming" or "citing" of the sin, and the Justice of God is free to restore such a believer to the spiritual state. This is the non-meritorious Grace means or mechanic of reinstatement to the spiritual state. No human effort or works are included because all sins have already been judged on the cross. Nothing is accomplished by works. All that is necessary is the citing of the specific "known" sins, experiential forgiveness being an "instantaneous" experiential adjustment to the Integrity of God. Since the Believer contributes nothing, it is of no consequence how he feels about the sin, what he does about the sin, it is only important that he learn the demand of the Righteousness of God, perform this demand, and then the Justice of God is free to experientially forgive him and restore him to the spiritual state. The demand of the Righteousness of God is not for the Believer to "do something," to pay back, to make up for, rather, the Divine demand is only to cite, name, acknowledge, confess the sin which is a non-meritorious system of action which means that justice is now free to act in conformity with Grace.

*"If we acknowledge our sins,
he is faithful and justified to forgive us our sins,
and to cleanse us from all unrighteousness."*

I John 1:9

Carnality is caused by Personal Sin which breaks the norms and standards of the Holiness of God for experiential relationship with Himself. "Rebound" consists of "naming" or "citing" those personal sins to God the Father, which sins having been already judged on the Cross and "forgiven" experientially. (I John 1:7,9; I Peter 2:24; II Corinthians 5:21) "Rebound" means restoration of the spiritual state of the Filling of the Holy Spirit. (Proverbs 1:23; Ephesians 5:14 cf. 5:18)

For God to forgive without the volitional response on the part of the Believer, is a violation of the Angelic Conflict Volitional Rule. The big "problem" for God was to work out a way for the believer to adjust experientially to God concerning sins committed, sins already taken care of on the cross, (Positionally), without admitting human works or human help!!!! Solution: Simply have him to cite the sin that he has committed, (known sins) totally apart from feeling sorry, doing penance, or any human deed, which citation contains no merit, sense the sins have already been died for. The Justice of God is then free to restore the Filling of the Holy Spirit and yet remain compatible with Grace: (1) Because there is no human merit involved; (2) The sins of the human race have been paid for. (Psalms 32:5, 38:18, 51:3-4, Proverbs 28:13, Jeremiah 3:13, I Corinthians 11:31)

Rebound, therefore, instantly restores the believer to the experiential adjustment to the Integrity of God status — Filled with the Holy Spirit — in place of "grieving the Holy Spirit". (Ephesians 4:30)

MATURITY ADJUSTMENT TO THE INTEGRITY OF GOD

While the Spiritual-Experiential adjustment is instantaneous, because the sin issue involved has been taken care of on the cross, therefore all the Believer has to do is to cite or name the sin, the Maturity-Experiential adjustment is not instantaneous. The Maturity-Experiential adjustment does not refer to either our "Position in Christ," (Positional⁶ Truth Adjustment) or our spirituality (Rebound Adjustment), but it refers to our status under Occupation with Christ or status quo spiritual maturity through the erection of the Edification Complex of the Soul. The erection of the Edification Complex of the Soul occurs through the teaching ministry of the Spiritual Gift of Pastor-Teacher (Ephesians 4:11-12) and is accomplished by a believer assimilating the Bible Doctrine which he teaches into the soul "...until he attains the goal of the consistency of the doctrine and knowledge of the Son of God, with reference to a mature nobleman, to the standard of the maturity which belongs to the fullness of the Christ." (Ephesians 4:13)

NOTES:

1. Taught in conjunction with Hebrews 1:1 on cassette tape number F152, Rephidim Church, Wichita Falls, Texas, June 10, 1984 [Doctrinal Database Code - HEB.1.74 - 85]

Addendum A29

The Doctrine of Authority

A Divine Attribute

The Doctrine of Authority

- I. The Hebrew language has no word for the abstract notion of authority.
 - A. This is reflected in the fact that the King James Version uses the word “authority” two times in the whole Old Testament. The Septuagint translates a few words with the Greek “exzousia,” meaning “authority,” although this is in very late texts.
 - B. However, there are sufficient instances to indicate that the chief ingredients of the Biblical notion of “authority” are present.
 - a. It is used of the seizure or exercise of political power.
(Nehemiah 5:15; Esther 9:1; Ecclesiastes 8:9)
 - b. It is used to indicate the realm governed rather than the authority exercised.
(II Kings 20:13; Psalm 114:2)
 - c. It is used of the absolute authority wielded by the king.
(Ecclesiastes 8:4)
 - d. It is used of the life-and-death authority wielded by God as being absolute -- everlasting, universal, and unquestionable. (Deuteronomy 4:34-35)
 - C. When these ideas are applied to God, this is a reference to the divine attribute of Authority.
- II. The divine attribute of Authority is absolute, everlasting, universal, and unquestionable.

*“And at the end of days I, Nebuchadnezzar, lifted up my eyes to heaven and my understanding returned to me and I blessed the Most High and I praised and honored Him Who lives forever;
Whose dominion is an everlasting dominion and His kingdom an everlasting dominion
and His kingdom endures from generation to generation.”*
Daniel 4:34
- III. The relationship of human authorities to the absolute divine authority is articulated in Scripture, instead of in words, in the mutual relationships of king, priest, and prophet.
 - A. Peoples living around the Israelites regarded their kings as divine beings, or descendants from gods, and this provided a basis of explaining the real theological basis of the authority of the true God.
 - B. In Judah, therefore, the people were taught through Bible Doctrine that the power of the monarch, though great, was always recognized as part, and not the supreme part, of a manifold delegation of authority by God.
- IV. In the New Testament disclosure of the Lord Jesus Christ there has come a new insight into the nature of the attribute of divine Authority.
 - A. As the Son of God, He taught as One with final authority.
(Matthew 5:22,28,32,34,39,44; Mark 1:22)

- B. Jesus forgave sins, deliberately accepting the scribes' point that to do so was God's prerogative or rightful authority. (Mark 2:10)
 - C. Jesus exorcized demons, agreeing with His opponents that to do so was either a divine or a demonic activity. (Luke 11:14-20)
 - D. Even before His earthly ministry began, Jesus had defeated Satan, to whom God had given authority on the earth. (Luke 4:1-13; I John 5:19)
 - E. Jesus claimed authority over the life and death of Himself, which rightly belonged to God alone. (John 10:18)
 - F. He claimed that all authority was His alone. (Matthew 28:18; John 5:22; 17:2)
 - G. Jesus gave authority to believers so that they might choose to become 'sons of God.' (John 1:12)
 - H. The Kingdom of Jesus Christ in which He rules is said to be universal and eternal, a characteristic which is not possible apart from final authority. (II Peter 1:11)
 - I. Even at the trial of Jesus, it was demonstrated that His sentence to death by humans was allowed by the authority of God. (John 19:10-11)
 - J. The world of supernatural beings and their authority are subordinate to Christ, Who has been "raised far above all rule and authority and power and dominion." (Ephesians 1:21)
- V. Conclusion:
- A. With this conception of the range of the authority of God, the New Testament claims all other authority as subordinate to Him.
- "There is no authority except from God."*
Romans 13:1
- B. Therefore, God can do as He will and there is no basis for rebellion or complaint. (Romans 9:21)
-

NOTES:

1. Taught on cassette number O163-O165, The Doct. of Divorce, Separation, and Remarriage, Rephidim Church, Wichita Falls, Texas, May 5, 1996 [Doctrinal Database Code - DIVORCE3 - 10]
*** Discusses the Auth. of Jesus Christ ***

Addendum A30
The Doctrine of Truth
A Divine Attribute

The Doctrine of Truth

I. The divine attribute of Truth involves the logical necessity of “Verity.”

- A. Verity means that God is true God in that He evinces (demonstrates clear that He is) the fundamental essentials of deity.

e.g., God is able to create something out of nothing.

e.g., God does not live or die, rather He eternally is.

- B. By this it is meant that there is exact correspondence with the nature of God and the ideal of absolute perfection in every sense of that term -- proven to be consistent with His original standard of being.

e.g., God is able to remain unchanged eternally.

e.g., God is perfection consistently in that He requires the same norms and standards of Righteousness of every creature alike.

- C. By this is meant that the nature of God Himself, or His will proceeding from His nature, or the eternal principles which are fit, necessary, and right for the existence of the creation, perfectly coincide with absolute perfection as a counterpart.

e.g., God is not able to put forth an imperfect plan.

e.g., God is able to create the exact formula for the manifestation of both His Constitutional and Moral attributes.

- D. The ideal of absolute Verity can only be partially comprehended by finite creatures, but this fact makes it no less known by God and necessary that it be fulfilled by God, otherwise He would not be God.

e.g., While finite creatures can do things either deliberately or accidentally which do not correspond with even what they wished to actually do, God is never able to have an accident or refuse to function in perfect counterpart with perfection.

- E. The Scripture refers to the Attribute of Truth, in terms of “Verity,” by calling God the “true God.” (11 Chronicles 15:3; Jeremiah 10:10; John 17:3; 1 Thessalonians 1:9; 1 John 5:20; Revelation 3:7)

II. The divine attribute of Truth involves the logical necessity of “Veracity.”

- A. By this is meant, God’s truthfulness or incapacity to deceive.

- B. By this is meant that God is Truth even though there be no outward relation to it or manifestation of it.

- C. By virtue of God’s Veracity, He is the source of all truth, which in turn, becomes the revelation of Himself whether it be through His moral laws or the mathematical universe.

- D. The Veracity of God being absolutely truthful means that He is a Truth which cannot be concealed, held back, or denied, therefore, it must be revealed and manifest. [See: Atlas, Chapter Four, Divine Revelation, pp. 49-52]

E. Therefore, the Veracity of God was the driving attribute behind the objective of God in bringing into existence the universe, in turn, containing moral laws and creatures which manifest the truth about His Moral Attributes and mathematical laws and material elements which manifest the truth about His Constitutional Attributes.

F. The Scriptures affirm the Veracity of God in the strongest terms. (Psalm 108:4; Titus 1:2)

III. The divine attribute of Truth involves the logical necessity of "Faithfulness."

*"Let your life style be free from occupation with money;
Keep on being content with what you possess;
For He Himself has said in the past, with the result that it stands said forever,
'I will not ever abandon you, neither will I desert you.'"*
Hebrews 13:5

- A. This is the attribute of Truth viewed in its relation to God's purposes whether revealed or unrevealed.
- B. When His Faithfulness is revealed, it becomes the promises and threats of God with regard to all intellectual creature's adjustment versus maladjustment to the norms and standards of Righteousness.
- C. The promises of God does not mean that He comes under any obligation to the creature, for God can come under none, but it refers to His own faithfulness to His own purposes. Therefore, God does not adjust to man, but man must adjust to God.
- D. The threats of God does not mean that He comes under divergence or variance of Who and What He is due to any form of subjectivity, but it refers to the fact that His faithfulness demands equal performance of Justice against any creature who chooses to maladjust to His norms and standards of Righteousness.
- E. It is by virtue of the Veracity of God's nature that God must be faithful to do all that He has promised and threatened.
- F. Grounded in this Faithfulness is all the bona fide confidence in and fear of God that a believer receives by means of resident Bible Doctrine in the soul which describes Who and What God is.

NOTES:

1. Taught on cassette number N299, The Doct. of the Edification Complex of the Soul, Rephidim Church, Wichita Falls, Texas, July 27, 1995 [Doctrinal Database Code - ECS.215 - 216]
2. Taught in conjunction with Genesis 7:10 on cassette tape number M145, Rephidim Church, Wichita Falls, Texas, August 3, 1993 [Doctrinal Database Code - GEN.7.51 - 53]
3. Taught in conjunction with Psalms 40:10 on cassette tape number J202, Rephidim Church, Wichita Falls, Texas, November 12, 1989 [Doctrinal Database Code - PSA.40.250 - 251] *** Disregard discussion regarding "Love¹ and Love²" at the first part of Tape J202. The reference to Love¹ and Love² was an effort to express the nature of agape love in terms of anthropopathisms, but this method is unnecessary and the explanation has been revised in the current Doctrine of Divine Attributes.***

Addendum A31
The Doctrine of Love
A Divine Attribute

The Doctrine of Love

I. The divine attribute of Love is described by two terms:

- A. The Hebrew: *אהבה* -- The distinctive feature of this term indicates a “tendency toward exclusivism” and when used in reference to either God’s or man’s moral actions it indicates a “resolute adherence to what is Righteous.” (Psalm 45:7 “*You have love righteousness and hated evil...*”)
- B. The Greek: *αγαπη* -- includes nothing of the emotion of “eros” and little of the warmth of “philos,” in fact, it means “to set one good or aim above another,” or “to esteem one person more highly than another.”
- C. Therefore, whether these terms are used of a believer’s “love for his neighbor” or “God loving the world,” they both refer to a mental attitude of thinking which “makes distinctions, chooses one over another, prefers and overlooks, rather, than being a cosmopolitan “love” embracing all or anything regardless of its nature or status.
- D. The divine attribute of Love, therefore, in either overt or verbal action by God indicates a concentric, selective and restrictive mental attitude which conforms to what is Righteous.

II. The divine attribute of Love is consistent with the Holiness of God.

- A. The Holiness of God is made up of two other divine attributes, namely, perfect Righteousness and absolute Justice.
- B. The attribute of divine Righteousness represents the perfect norms and standards which God demands of all intellectual creatures, while the attribute of divine Justice represents the enforcement level to which God will hold all intellectual creatures culpable for obeying or disobeying His Directive Will.
- C. The attribute of divine Love, with its preference for that which is Righteous, is perfectly consistent with the integrity of God’s Holiness which demands that all of the norms and standards of His Righteousness be met under the scrutiny of His Justice.
- D. Consistency between divine Holiness and divine Love means that God cannot be complacent toward any of mankind’s unrighteousness, for the same would destroy His consistency, which is the destruction of his perfection, which would mean the cessation of His being God; He would only remain a super person.
- E. Therefore, compromise cannot occur by the attribute of Love, “loving” something which is less than perfect Righteousness, because this would be a violation of the Justice of God as the guardian of the demands of His perfect Righteousness -- the perfection of Righteousness would be compromised.
- F. The divine attribute of divine Love means, therefore, that God is no respecter of persons, i.e., this means that neither man’s “righteousness ‘ (Isaiah 64:6) nor his sinfulness is acceptable to the Integrity of God; both are equally obnoxious to God’s attributes.
- G. God’s attribute of Love is perfect which means that it does not have the quality of passivity; being one of the attributes of God, the divine attribute of Love is exalted above all the causes of and even above the possibility of change. His Love is infinite in duration and cannot change, it will never be more or less than it is. It is not susceptible to impression or force or variableness in any form.

III. Conclusion

- A. The divine attribute of Love being eternal and concentric, means that God is not impressed with nor driven by any condition, including the condition of the fallen depravity state of mankind to act. This would be passivity, complacency, susceptibility to change in His character.
- B. This does not mean that God is not motivated so that He does less than the maximum for mankind, who in fact is in desperate need, but it does mean that God has acted out of reasoned selectivity and not out of mawkish sentimentality.
- C. Therefore, the passivity assigned to God the Father in passages such as John 3:16 is absolutely *not* inaccurate.

Such a passage means that God assessed the situation and says that mankind was in desperate need, but not being able to do anything directly for the benefit of unrighteous mankind without the compromise of His own Righteousness, He sent His Son, Jesus Christ, to die for the sins of the world and provide the opportunity for mankind to adjust to His Righteousness so that, in turn, such a believer could become acceptable to the norms and standards which both the divine attributes of Love and Justice demand.

NOTES:

- 1. Taught in conjunction with Hebrews 10:38 on cassette tape number K172, Rephidim Church, Wichita Falls, Texas, January 13, 1991 [Doctrinal Database Code - HEB.10.885 - 886]
- 2. Taught on cassette numbers K57-K58, The Doct. of Divine Discipline, Rephidim Church, Wichita Falls, Texas, July 26, 1990 [Doctrinal Database Code - DI.DIS3 - 5]

Addendum A32

The Doctrine of Benevolence

A Divine Attribute

The Doctrine of Benevolence

- I. The divine attribute of Benevolence is the divine predilection to perform charitable and generous acts toward mankind, however, all such actions of God must be tempered with the requirement that all intellectual creatures enter into adjustment to the norms and standards of His Righteousness before such blessing can be poured. Proverbs 8:17
- II. Divine Benevolence is made up of three other attributes: Affection, Goodness, and Mercy.
 - A. Divine Affection is the anthropopathic manifestation of the Love of God in which He demonstrates fondness for and propensity toward blessing intellectual creatures who adjust to His norms and standards of Righteousness and without any inconsistency of being the subject of passivity. (Lamentations 3:25)
 - B. Divine Goodness is the anthropopathic manifestation of the Love of God in which He administers the benefits of the “high side of history” to intellectual creatures who are adjusted to His norms and standards of Righteousness and without any inconsistency of being the subject of passivity. (Acts 14:15-17 cf., Ephesians 2:4-7)
 - C. Divine Mercy is the actions of God in extending the benefits of Affection and Goodness which results in compassionate treatment of members of the human race who are adjusted to His norms and standards of Righteousness. (Romans 9:15)

NOTES:

- 1. Taught on cassette tape number G158-G160, Rephidim Church, Wichita Falls, Texas, September 6, 1985 [Doctrinal Database Code - HIGH-11, points 39-41.]
- 2. Taught on cassette tape number O104-O105, Rephidim Church, Wichita Falls, Texas, February 6, 1996 [Doctrinal Database Code - GEN.24.50, point e.]
- 3. Taught on cassette tape number F151-F152, Rephidim Church, Wichita Falls, Texas, June 7, 1984 [Doctrinal Database Code - HEB.1.60, point 2.]
- 4. Taught on cassette tape number H174-H175, Rephidim Church, Wichita Falls, Texas, February 24, 1987 [Doctrinal Database Code - ABRAM259.]
- 5. Taught on cassette tape number H243-H245, Rephidim Church, Wichita Falls, Texas, June 2, 1987 [Doctrinal Database Code - HEB.6.453.]
- 6. Taught on cassette tape number B187-B189, Rephidim Church, Wichita Falls, Texas, May 14, 1979 [Doctrinal Database Code - DD.4, point F,2.]
- 7. Taught on cassette tape number C305, Rephidim Church, Wichita Falls, Texas, May 31, 1981 [Doctrinal Database Code - LOVE-19, points I-M.]
- 8. Taught on cassette tape number I274, Rephidim Church, Wichita Falls, Texas, September 30, 1988 [Doctrinal Database Code - ATONE.1, point II,A,1-2.]
- 9. Taught on cassette tape number I191-I192, Rephidim Church, Wichita Falls, Texas, June 30, 1988 [Doctrinal Database Code - HEB.9.225, point 1,b.]

Addendum A33
The Doctrine of Simplicity
A Divine Attribute

The Doctrine of Simplicity

- I. The Divine attribute of Simplicity means that the nature of God, comprising His essence, is simple or uncompounded.
 - A. By this it is meant that God's essence is not the result of combining either elements of matter or spirit in order to form the whole of Who and What He is.
 - B. For God's essence to be the result of a compounding of other elements other than what He is in the purity of Himself and Himself alone, would imply that God was not only something less than eternal God, but that He has been created by some other outside force or entity rather than existing in the form of eternal being that He is.
 - C. The attribute of Simplicity has a relation to the unity of God's attributes in that His attributes cannot be decomposed, changed or be distracted and become less or more than what they ever have been.
 - D. On the contrary, all created beings have a composite nature, composed, for example, in the case of human beings, of body, soul and spirit, as three distinct essences.
- II. Therefore, the Simplicity of God means that in God there is no composition so that even the discussion of the "separate" attributes of God is a language of accommodation in an effort to describe to the finite mind of creatures who are not only subject to being a composition of elements, but can know nothing more than the limits of their own cosmological existence.
 - A. The basis of God remaining the One True God forever is His Simplicity which avoids the possibility of separation, decomposition, distraction from His eternal nature, which, in turn, would involve the attribute of destructability which is inconsistent with absolute perfection.
 - B. The basis of God remaining the One True God forever is His Simplicity which avoids composition, which, in turn, involves a time of separate existence of the parts compounded, which is inconsistent with eternity.
 - C. The basis of God remaining the One True God forever is His Simplicity which avoids having been compounded by some force from without and/or by growth of His nature from within, both of which are inconsistent with God's independence.
- III. Therefore, in ascribing the attribute of Simplicity to God, is to declare that His nature is so purely or simply one as not to be compounded of separate substances, such as matter and spirit, or even of the same substance, in different forms, or of a substance with separable attributes, and thereby it is asserted that even His attributes are one with the whole of His essence.

Addendum A34
The Doctrine of Infinity
A Divine Attribute

The Doctrine of Infinity

- I. The divine attribute of Infinity denies all limitation to God's nature and essence.
 - A. By comparison, as intellectual creatures of the human race, we are conscious of the finite nature of our soul, body and spirit in that it has obvious limitations as to place, time and capabilities.
 - B. By Infinity it is meant to understand that the nature and essence of God, described by way of negation, is denied any such limitation as to time, space or capabilities.
 - C. The Infinity of God applies equally to His Constitutional attributes as to His Moral Attributes.
- II. The Infinity of God as to time is called Eternity and by this is meant that God has no beginning or end and that in Him there is no succession of moments.
 - A. As to the characteristic of Eternity that states that God had no beginning nor has no end, compared to the finite creature's understanding of the past, present and future, God's mode of existence is one in which there has never been a past, there is no current passing of indefinite duration, and there will never be a future, rather, He exists in an eternal now.
 - B. As to the characteristic of Eternity that states that God has no succession of moments, compared to the finite creature's constant existence in some moment of some period of time, God had no beginning, is totally unchanged with regard to a present, and will never be added to or suffer loss in a future.
- III. The Infinity of God consists of three other attributes:
 - A. Eternity - The Eternality of God is related to duration without beginning, without end, and without succession. (Genesis 21:33; Isaiah 41:4; 57:15; Psalm 90:2; 102:26-28; I Timothy 1:17; 6:16; Revelation 1:8) As such, Eternity is different from immortality or simple endlessness. Eternity must consider the existence of God in successionlessness perfection.
 - B. Immensity - The Immensity of God denies that God is related to, confined within, or measured by space. Space must have its limitations because its existence is commensurate only with the universe and the purposes of God's creation to reveal Himself. But when the Immensity of God is considered, it must be understood that God not only fills all space, but that he supersedes all the limits of space.
 - C. Immutability - The Immutability of God denies that God entertains any capability of change either in duration of life (Genesis 21:33; Deuteronomy 32:39-40; Psalm 9:7; 55:19; 90:2; 102:12; Habakuk 1:12; Romans 16:26; I Timothy 1:17; 6:16), of nature (Psalm 104:31; Malachi 3:6; Romans 1:23; James 1:17), will (Job 23:13; Psalm 33:11; Proverbs 19:21) or character (Genesis 18:25; Job 8:3; Romans 2:2). This is implied by both His perfection and simplicity.
- IV. Therefore, in ascribing the attribute of Infinity to God, He is always spoken of in the present for in His perfection there exists no succession, no increase, no decrease, rather, He is eternally possessed of all the whole quality of the sum total of His attributes.

NOTES:

- 1. Taught on cassette number E162, The Doct. of Eternal Life, Rephidim Church, Wichita Falls, Texas, February 27, 1983 [Doctrinal Database Code - EL.1 - 14]

Addendum A35
The Doctrine of Life
A Divine Attribute

The Doctrine of Life

- I. The divine attribute of Life attributes to God a nature and essence which is capable of spontaneous Moral Attribute activity and Constitutional Attribute activity.
 - A. The Life of God is eternal in that it is not subject to limitations as to place, time and capabilities.
 - B. By comparison, human life is subject to limitation as to time, space or capabilities, consequently, is lost in death.
 - C. By divine Life is meant the designation of the concrete existence of divine being, not to be characterized as mere energy operating in or upon the universe, rather, indicating an articulate and dexterous individual which initiates, executes and brings to a conclusion unambiguous designs.
- II. The Life of God transcends time so as to be called eternal and by this is meant that God has no prime mover, sustainer, or buttress.
 - A. As to the characteristic of the attribute of divine Eternity, divine Life is the essential quality which characterizes God's Nephesh spontaneity in all His activities as independent of time, space, matter and creatures.
 - B. As such, God is denoted as the "God of life" (Numbers 14:28; Deuteronomy 32:40; Judges 8:19; Ruth 3:13; I Samuel 14:39; 19:6; Jeremiah 5:2; etc.) and the "living God" (Deuteronomy 5:26; Joshua 3:10; I Samuel 17:26; II Kings 19:4; Matthew 26:63; Acts 14:15; Romans 9:26; Revelation 7:2; etc.)
 - C. Therefore, God not being in need of a source for His Life, He is ever able to give life to living organisms on various levels. (Job 12:10; Psalm 104:30; Isaiah 42:5; Ecclesiastes 3:19; Ezekiel 37:8-10; Acts 17:25; etc.)
 - D. This does not mean that the gift of life to various organisms meant that they partake of the divine attribute of Life, but rather God has simply created various levels of spontaneous animation, howbeit limited by time, space, matter, and in need of an outside prime mover, sustainer, or buttress for its existence, as a manifestation of His own Life which is independent of any such mundane necessities or supports. (Isaiah 31:3)
 - E. Divine Life is, therefore, not to be considered as an essential immanent principle in all that is created, as in the false doctrine of Vitalism.
 - F. All life is entirely under the authority and control of God as to its origin, duration, and manifestations. (I Samuel 2:6; Psalm 49:7, 9) Therefore, when and only when God withholds His "breath" or "spirit," the animate creature dies. (Job 4:9; 34:14; Psalm 104:29; Joshua 3:10; II Kings 19:4; Psalm 76:11-12)
 - G. Accordingly, idols, with whom God has in nothing common, are "dead." (Psalm 106:36; 115:4; 135:15; Isaiah 44:9-20; Jeremiah 10:8-10,14)

NOTES:

- 1. Taught in conjunction with Hebrews 10:10 on cassette tape numbers J255-J256, Rephidim Church, Wichita Falls, Texas, January 28, 1990 [Doctrinal Database Code - HEB.10.134 - 140]

Addendum A36
The Doctrine of Self-Existence
A Divine Attribute

The Doctrine of Self-existence

- I. The divine attribute of Self-existence denotes that the ground of God's being is in Himself alone. Exodus 3:14
- II. By this it is not to be inferred that God is His own cause, because this objectionable language indicates that God had a beginning which is contrary to His perfection and eternity.
- III. God is an uncaused being and in this respect differs from all other beings, hence, the category of "cause and effect" is inapplicable to the existence of an eternal Being.
- IV. Self-existence means that God exists eternally, as He has ever been and ever shall be in the essential nature of His perfect attributes, without a prime mover, sustainer, or buttress.
- V. Conclusion: God exists eternally, unalterably, and unsustained by Himself or any other source and, as such, He is the cause of all existence outside of Himself. John 5:26

Addendum A37
The Doctrine of Omnipresence
A Divine Attribute

The Doctrine of Omnipresence

- I. The divine attribute of Omnipresence denotes the relation of God with His creation as ever present.
(I Kings 8:27; Psalm 139:7-10; Isaiah 66:1; Acts 17:27-28)
 - II. By this it is meant that God is present everywhere at one and the same time.
 - III. The presence of God everywhere is not merely contact with, or knowledge of, or exertion of power over, but His essence fills every facet of both inner and outer space.
 - IV. The Omnipresence of God means that He does not merely fill the various parts of the creation, but that the whole of infinite deity is entirely, undividedly present, at each point of creation, in each moment of time.
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NOTES:

- 1. Taught on cassette number E162, The Doct. of Eternal Life, Rephidim Church, Wichita Falls, Texas, February 27, 1983
[Doctrinal Database Code - EL.2 - 5]

Addendum A38

The Doctrine of Omniscience

A Divine Attribute

The Doctrine of Omniscience

- I. The attribute of divine Omniscience means that God is an intelligent and eternal being possessed of all knowledge.
 - A. The perfection of God insists that such a one must possess intelligence which is complete and lacking in not one thing known.
 - B. As the cause of the powers of intelligence and the laws that pertain thereto, God must be the master of and possessed by the infinite powers and qualities of the same. (Psalm 94:9)
 - C. The effects which God has caused in the realm of the creation of time, space, matter, creatures, and intellectual creatures demonstrates that He is possessed of and functions by the conscious action, purpose and design of infinite knowledge.
- II. Omniscience means that God does not gain knowledge, but that He possesses all knowledge from eternity.
 - A. This means that there is nothing in divine Omniscience which corresponds to acquiring knowledge through observation, comparison, generalization, deduction, or the process of reason.
 - B. This means that divine Omniscience does not employ contemplation or conjecture based on suppositions or theories in order to “account for” or “add up facts”, therefore, it is improper to speak of God knowing by intuition, learning, surprise, collection of data, etc., i.e., God has always known all there is to be known, both in the realm of the possible and the realm of the actual.
 - 1. This is improper because God is Eternal and as such knew all there was to be known infinitely before time existed and ever shall infinitely exist in the future.
 - 2. This is improper because God is Infinity which means that God unites the perfection of knowledge within His own character without the boundaries of time, space, or matter.
 - 3. This is improper because God is Immutable which means that God cannot change in any way, which includes the acquisition of knowledge.
 - C. Therefore, the nature of God’s knowledge is that His wisdom/Omniscience transcends every relative boundary of time, space, matter, creatures and intellectual creatures.
 - 1. This means that His knowledge is not subject to time, IQ, distractions, freedom, privacy, property, etc.
 - 2. This means that God is not only eternally cognizant of all that is knowable, whether actual or possible, but that He is the inventor of all that is knowable. (Psalm 147:4; 33:13,15; 138:2; Malachi 3:16; Isaiah 46:9-10; 44:28; Acts 15:8; Matthew 10:31; 6:8; 10:29; Hebrews 4:3)
- III. Conclusion: The knowledge of God, the attribute of Omniscience, has not been acquired and is not being enhanced by time, experience, reason, education, etc., etc., i.e., God has eternally known all that is knowable to infinite perfection.

NOTES:

- 1. Taught in conjunction with the Abraham Series on cassette tape number N37, Rephidim Church, Wichita Falls, Texas, June 17, 1994 [Doctrinal Database Code - ABRAM1647 - 1648]
- 2. Taught on cassette numbers J63-J64, The Doct. of the Omniscience of God, Revised,, Rephidim Church, Wichita Falls, Texas, April 23, 1989 [Doctrinal Database Code - OMNI4 - 7]

Addendum A39
The Doctrine of Omnipotence
A Divine Attribute

The Doctrine of Omnipotence

- I. The attribute of divine Omnipotence denotes unlimited power. (Genesis 18:14; Psalm 115:3; Isaiah 43:13; Jeremiah 32:17; Matthew 19:26; Mark 10:27; Luke 1:37; 18:27)
 - A. The all powerful nature of God is denoted by the Greek term “pantokrator” (παντοκρατωρ - used 10 times in the New Testament), but is translated only once as “omnipotence,” the usual translation being “Almighty.” (Revelation 19:6; cf., II Corinthians 6:18; Revelation 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:15; 21:22)
 - B. The Hebrew term “el shaddai” is also translated “the Almighty God,” a technical term meaning the Omnipotence of God. (Genesis 17:1)
- II. The Omnipotent power of God is exercised under the control of the Will of God.
 - A. This means that His Omnipotence may reasonably be expected to do all that is in the interest of the manifestation of His attributes.
 - B. All that God does by means of Omnipotence must and will act only in accordance and harmony with the sum total of His character.
 - C. This means that God will never do anything immoral or counter to the norms and standards of His Righteousness, called “wrongly” or “foolishly.” (Genesis 1:1-3; 17:1; 18:14; Isaiah 44:24; Matthew 3:9; 19:26; Romans 4:17; II Corinthians 4:6; Ephesians 1:11; 19-21; 3:20; Hebrews 1:3)
- III. Conclusion: The Omnipotent power of God may be described as:
 - A. Absolute: This refers to the fact that what He can do is measured only by the sum total of His own attributes.
 - B. Actual: This refers to the fact that what He exercises is measured only by His own Will.
 - C. Ordinate: This refers to the fact that He sustains the universe according to the laws which He alone invented and established.

NOTES:

- 1. Taught on cassette numbers P3-P4, The Principle of the Omnipotence of God, Rephidim Church, Wichita Falls, Texas, January 8, 1997 [Doctrinal Database Code - GEN.28.13-16]
- 2. Taught in conjunction with Genesis 24:6-8 on cassette tape number O104, Rephidim Church, Wichita Falls, Texas, February 6, 1996 [Doctrinal Database Code - GEN.24.53 - .54]
- 3. Taught in conjunction with the Abraham Series on cassette tape number N38, Rephidim Church, Wichita Falls, Texas, June 19, 1994 [Doctrinal Database Code - ABRAM1648 - 1649]
- 4. Taught on cassette numbers F187-F188, The Doct. of the Omnipotence of God, Rephidim Church, Wichita Falls, Texas, July 31, 1984 [Doctrinal Database Code - OMNIP.1 -.19]

Addendum A40
The Doctrine of Sovereignty
A Divine Attribute

The Doctrine of Sovereignty

- I. The attribute of divine Sovereignty signifies the absolute divine right of God to do whatever He chooses to do.
 - A. Sovereignty is manifested in the personality of God as being the supreme Being of the universe.
 - B. Sovereignty is the divine attribute associated with the decision making process of God.
- II. Since God is a Being with Personality, the function of His Sovereign decision making processes is bound up in the fact that God functions according to the “laws of the mind.”
 - A. This means that God thinks and functions as a self-conscious, self-determining, rational and moral Being.
 - B. As such, the Sovereignty of God is the divine activity of the execution of the Plan of God so that it becomes a reality.
- III. The basic Sovereign making process of the divine mind is that God feeds the Planned Objective of the Plan of God into the Executed Objective of the Plan of God so that it all becomes historical reality.
 - A. The Planned Objective of the Plan of God includes all the actual decisions made by intellectual creatures, plus all the antecedents and successions which are consistent with making those decisions possible.
 - B. The Executed Objective of the Plan of God includes all the antecedents of history coming to being so that all the decisions of intellectual creatures could be made, so that in turn, all the successions may also come into meaningful being.
 - C. The Sovereignty of God only executes that which is consistent with His having invented the intellectual creature and given him the powers of mind, the laws that pertain thereto, and the freedom to use those qualities.
 - D. However, it does not follow that anything so established, determined, or appointed may in any way run counter to the full and absolute divine attributes of Justice and Benevolence, meaning that the Executed Objective of the Plan of God is brought into being by the Sovereignty of God in such a manner so as to allow and provide for the “free agency” of all intellectual creatures.

NOTES:

- 1. Taught in conjunction with the Dunblane Special on cassette tape numbers O142-O143, Rephidim Church, Wichita Falls, Texas, April 7, 1996 [Doctrinal Database Code - DUNBL5 -6]
- 2. Taught in conjunction with the Doctrine of Volition on cassette tape numbers J258-J259, Rephidim Church, Wichita Falls, Texas, January 31, 1990 [Doctrinal Database Code - VOLIOTION1 - 3]