

# **The Unbroken Force of Abraham's Blessings**

**Volume Three**

*The main reason to deny that healing and prosperity belong to  
Christians now, defined, examined, refuted and destroyed!*

**Jay Snell**



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**Volume Three**

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## *Chapter One*

**The Same Names And Phrases Used To Define And Describe The Abrahamic Seed Group In Both Testaments, Proves The Abrahamic Covenant Provides Healing And Prosperity Now, During The Church Age, As Well As During The Old Testament Era.**

**The Unbroken Force of the Abrahamic Blessings of Healing and Prosperity During the New Testament Era, More Fully Demonstrated**

In previous volumes, we demonstrated that the Abrahamic Covenant provided healing and prosperity in addition to salvation for the Abrahamic Seed Group. We also demonstrated that Christians compose the present day "membership roster" of the Abrahamic Seed Group. Then, we demonstrated that the new (KAINOS) covenant is the completion of the Abrahamic Covenant by Jesus on Golgotha. In this volume, we demonstrate more fully, the healing and prosperity guaranteed to the Abrahamic Seed Group, in both the Old and New Testament eras continues without interruption. We accomplish this in three ways.

1. We demonstrate more fully from Scripture that the Abrahamic Seed Group is the same group in both the Old and New Testaments and this group is still covered by God's healing and prosperity covenant with Abraham.
2. We demonstrate from Scripture how Jewish Christians are incorporated into the *unbroken flow* of healing and prosperity provided by the Abrahamic Covenant.
3. We demonstrate from Scripture how Gentile Christians are incorporated into the *unbroken flow* of healing and prosperity provided by the Abrahamic Covenant.

**The Abrahamic Covenant Provided the Foundation for Healing and Prosperity in Addition to Salvation During the Old Testament Era**

"God, the Father of the universe, who has exercised his boundless wisdom, power, and goodness, in producing various beings of different capacities; who created the earth, and appointed divers climates, soils, and situations in it; hath, from the beginning of the world, introduced several schemes and dispensations for promoting the virtue and happiness of his rational creatures, for curing their corruption, and preserving among them the knowledge and worship of himself, the true God, the possessor of all being, and the fountain of all good."

In pursuance of this grand and gracious design, when, about four hundred years after the flood, the generality of mankind were fallen into idolatry, (a vice which in those times made its first appearance in the world.) and served other gods, thereby renouncing allegiance to the one God, the maker and governor of heaven and earth, He, to counteract this new and prevailing corruption, was pleased, in his infinite wisdom, to select *one family* of the earth to be a repository of true knowledge and the pattern of obedience and reward among the nations; that, as mankind were propagated, and idolatry took its rise and was dispersed from one part of the world into various countries, so also the

knowledge, worship, and obedience of the true God might be propagated and spread from nearly the same quarter; or, however, from those parts which then were most famous and distinguished. To this family he particularly revealed himself, visited them with several public and remarkable dispensations of providence, and at last formed them into a nation under his special protection, and governed them by laws delivered from himself, placing them in the open view of the world, first in *Egypt*, and afterwards in the land of *Canaan*.

The head or root of this family was Abraham, the son of *Terah*, who lived in *Ur* of the *Chaldees*, beyond *Euphrates*. His family was infected with the common contagion of idolatry, as appears from Joshua 24:2, 3: "And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood (or river *Euphrates*) in old time; even *Terah*, the father of *Abraham*, and the father of *Nachor*: and they served other gods. And I took your father *Abraham* from the other side of the flood, &c." And the Apostle Paul intimates as much, Romans 4:3-5: "For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." *Abraham* is the person he is discoursing about; and he plainly hints, though he did not care to speak out, that even Abraham was chargeable with not paying due reverence and worship to God; as the word...ungodly, properly imports.

But, though *Abraham* had been an idolater, God was pleased, in his infinite wisdom and goodness, to single him out to be the head or root of that family or nation which he intended to separate to himself from the rest of mankind for the forementioned purposes. Accordingly he appeared to him in his native country, and ordered him to leave it and his idolatrous kindred, and to remove into a distant land to which he would direct and conduct him, declaring at the same time his covenant or grant of mercy to him, in these words, Genesis 12:2, 3: "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." So certainly did God make himself known to *Abraham*, that he was satisfied this was a revelation from the one true God, and that it was his duty to pay an implicit obedience to it. Accordingly, upon the foot of this faith, he went out, though he did not know whither he was to go. The same covenant, or promise of blessings, God afterwards at sundry times repeated to him; particularly when it is said, Genesis 15:5: "And he (the Lord) brought him forth abroad, and said, Look now towards heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." Here again he believed in the Lord, and he counted it to him for *righteousness*. Also, in Genesis 17:1-8, he repeats and establishes the same covenant, to be a God unto *him* and *his seed* after him; promising him the land of *Canaan* for an everlasting possession, and appointing *circumcision* as a perpetual token of the certainty and perpetuity of this covenant. Thus *Abraham* was taken into God's covenant, and became entitled to the blessings it conveyed; not because he was not chargeable before God with impiety, irreligion, and idolatry; but because God, on his part, freely forgave his prior transgressions, and because *Abraham*, on his part, believed in the power and goodness of God; without which belief or persuasion that God was both true and able to perform what he had promised, he could have paid no regard to the Divine manifestations; and consequently must have been

rejected as a person altogether improper to be the head of that family which God intended to set apart to himself.

And as *Abraham*, so likewise his seed or posterity, were at the same time, and before they had a being, taken into God's covenant, and entitled to the blessings of it. Genesis 17:7: "I will establish my covenant between me and thee and thy SEED AFTER thee, &c." Not all his posterity, but only those whom God intended in the promise; namely, first, the nation of the *Jews*, who hereby became particularly related to God, and invested in sundry invaluable privileges; and, after them, the believing *Gentiles*, who were reckoned the children of *Abraham*, as they should believe in God as *Abraham* did.

For about two hundred and fifteen years from the time God ordered *Abraham* to leave his native country, he, and his son *Isaac* and grandson *Jacob*, sojourned in the land of *Canaan*, under the special protection of Heaven, till infinite wisdom thought fit to send the family into *Egypt*, the then head-quarters of idolatry, with a design they should there increase into a nation; and there, notwithstanding the cruel oppression they long groaned under, they multiplied to a surprising number. At length God delivered them from the servitude of *Egypt*, by the most dreadful displays of his almighty power; whereby he demonstrated himself to be the one true God, in a signal and complete triumph over idols, even in their metropolis, and in a country of fame and eminence among all the nations round about. Thus freed from the vilest bondage, God formed them into a kingdom, of which he himself was *king*; gave them a revelation of his nature and will; instituted sundry ordinances of worship; taught them the way of truth and life; set before them various motives to duty, promising singular blessings to their obedience and fidelity, and threatening disobedience and apostasy, or revolt from his government, with very heavy judgments, especially that of being expelled from the land of *Canaan* and "scattered among all people from one end of the earth unto the other," in a wretched, persecuted state, Deuteronomy 28:63-68; Leviticus 26:3, 4, &c. Having settled their constitution, he led them through the wilderness, where he disciplined them for forty years together, made all opposition fall before them, and at last brought them to the promised land.

Here I may observe that God did not *choose* the Israelites out of any *partial-regard* to that nation, nor because they were *better* than other people (Deuteronomy 9:4, 5) and would always observe his laws. It is plain he knew the contrary, (Deuteronomy 31:29; 32:5, 6, 15). It was indeed with great propriety that, among other advantages, he gave them also that of being descended from progenitors illustrious for piety and virtue and that he grounded the extraordinary favours they enjoyed upon *Abraham's* faith and obedience; Genesis 22:16, 17, 18. But it was not out of regard to the moral character of the *Jewish* nation that God chose them; any other nation would have served as well on that account; but, as he thought fit to select one nation of the world, he selected *them* out of respect to the piety and virtue of their ancestors; Exodus 3:15; 6:3-5; Deuteronomy 4:37.

It should also be carefully observed that that God selected the *Israelitish* nation, and manifested himself to them by various displays of his power and goodness, not principally for their *own sakes*, to make them a happy and flourishing people, but to be subservient to his own high and great designs with regard to *all mankind*. And we shall entertain a very wrong, low, and narrow idea of this select nation, and of the dispensations of God towards it, if we do not consider it as a *beacon*, or a *light* set upon a hill, as raised up to be a public voucher of the being and providence of God, and of the

truth of the revelation delivered to them in all ages and in all parts of the world; and, consequently, that the Divine scheme, in relation to the *Jewish* polity, had reference to other people, and even to us at this day, as well as to the *Jews* themselves. The situation of this nation, lying upon the borders of *Asia*, *Europe*, and *Africa*, was very convenient for such a general purpose.

It is farther observable that this scheme was wisely calculated to answer great ends under all events. If this nation continued *obedient*, their visible prosperity, under the guardianship of an extraordinary Providence, would be a very proper and extensive instruction to the nations of the earth; and no doubt was so; for, as they were obedient, and favoured with the signal interposition's of the Divine power, their case was very useful to their neighbours. On the other hand, if they were *disobedient*, then their *calamities*, and especially their dispersions, would nearly answer the same purpose, by spreading the knowledge of the true God and of revelation in the countries where before they were not known. And so wisely was this scheme laid at first, with regard to the laws of the nation, both civil and religious, and so carefully has it all along been conducted by the Divine providence, that it still holds good, even at this day, full 3600 years from the time when it first took place, and is still of public use for confirming the truth of revelation. I mean, not only as the Christian profession spread over a great part of the world has grown out of this scheme, but as the *Jews* themselves, in virtue thereof, after a dispersion of about 1700 years over all the face of the earth, every where in a state of ignominy and contempt, have, notwithstanding, subsisted in great numbers, distinct and separate from all other nations. This seems to me a *standing miracle*; nor can I assign it to any other cause but the will and the extraordinary interposal of Heaven, when I consider that, of all the famous nations of the world who might have been distinguished from others with great advantage, and the most illustrious marks of honour and renown, as the *Assyrians*, *Persians*, *Macedonians*, *Romans*, who all, in their turns, held the empire of the world, and were, with great ambition, the lords of mankind, yet these, even in their own countries, the seat of their ancient glory, are quite dissolved and sunk into the body of mankind; nor is there a person upon earth can boast he is descended from those renowned and imperial ancestors. Whereas a small nation, generally despised, and which was, both by *Pagans* and *pretended Christians*, for many ages harassed, persecuted, butchered, and distressed, as the most detestable of all people upon the face of the earth, (according to the prophecy of Moses. Deuteronomy 28:63, &c.); and which, therefore, one would imagine, every soul that belonged to it should have gladly disowned, and have been willing the odious name should be entirely extinguished; yet, I say, this hated nation has continued in a body quite *distinct* and *separate* from all other people, even in a state of dispersion and grievous persecution, for about 1700 years; agreeably to the prediction, Jeremiah 46:28: "I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee." This demonstrates that the wisdom which so formed them into a peculiar body, and the providence which has so preserved them that they have almost ever since the *deluge* subsisted in a state divided from the rest of mankind, and are still likely to do so, is not *human* but *Divine*. For, no human wisdom nor power could form, or, however, could execute such a vast, extensive design. Thus the very being of the *Jews*, in their present circumstances, is a standing public proof of the truth of revelation" (AC Vol. III; Matthew-Revelation Vol. II; Romans To The Revelations pp. 6-8).

## Words and Phrases Used to Define the Abrahamic Seed Group in the Old Testament

"The nature and dignity of the foregoing scheme, and the state and privileges of the *Jewish* nation will be better understood if we carefully observe the particular phrases by which their relation to God and his favours to them are expressed in Scripture.

As God, in his infinite wisdom and goodness, was pleased to prefer them before any other nation, and to single them out for the purposes of revelation, and preserving the knowledge, worship, and obedience of the true God, he is said to *choose* them, and they are represented as his *chosen* or *elect* people. Deuteronomy 4:37; 7:6; 10:15: "The Lord had a delight in thy fathers—and he chose their seed after them, even you above all people." 1 Kings 3:8: "Thy servant is in the midst of the people which thou hast *chosen*, a great people that cannot be numbered." 1 Chronicles 16:13: "O ye seed of Israel his servant, ye children of Jacob his *chosen* ones;" Psalms 105:6; 33:12: "Blessed is the nation whose God is the Lord; and the people whom he hath *chosen* for his own inheritance;" 105:43; 106:5: "That I may see the good of thy *chosen* or *elect*, that I may rejoice in the goodness of thy nation;" Psalms 135:4; Isaiah 41:8, 9; 43:20; 44:1, 2; 45:4: "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name." Ezekiel 20:5: "Thus saith the Lord, in the day when I chose Israel, and lifted my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt." Hence, reinstating them in their former privileges is expressed by *choosing them again*. Isaiah 24:1: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land;" Zechariah 1:17; 2:12.

The first step he took in execution of his purpose of *election* was to rescue them from their wretched situation, in the servitude and idolatry of *Egypt*; and to carry them, through all enemies and dangers, to the liberty and happy state to which he intended to advance them. With regard to which the language of Scripture is: **1.** That he delivered; **2.** Saved; **3.** Bought, or purchased; **4.** Redeemed them. Exodus 3:8: "And I am come down to *deliver* them out of the hand of the Egyptians, and to bring them unto a good land." So Exodus 6:6: "I am the Lord, and I will bring you from under the burdens of the *Egyptians*, and I will rid (*deliver*) you out of their bondage. So Exodus 5:23; 1 Sam. 10:18.

As God brought them out of Egypt, invited them to the honours and happiness of his people, and by many express declarations and acts of mercy engaged them to adhere to him as their God, he is said to *call* them, and they were his *called*. Isaiah 41:8, 9: "But thou, Israel, art my servant,—thou whom I have taken from the ends of the earth, and called thee from the chief men thereof." See ver. 2; chap. 51:2; Hosea 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." Isaiah. 48:12: "Hearken unto me, O Jacob, and Israel my *called*."

And as he brought them out of the most abject slavery, and advanced them to a new and happy state of being, attended with distinguished privileges, enjoyments, and marks of honour, he is said—**1.** to *create*, *make*, and *form* them; **2.** to give them *life*; **3.** to have *begotten* them. Isaiah 43:1: "But thus saith the Lord that *created* thee, O Jacob, and he that *formed* thee, O Israel, Fear not." Ver. 5: "Fear not, for I am with thee: I will bring thy seed from the east, and will gather thee from the west." Ver. 7: "Even every one that

is called by my name; for I have *created* him for my glory; I have *formed* him; yea I have *made* him." Ver. 15: "I am the Lord, your Holy One; the creator of Israel, your king." Deuteronomy 32:6: "Do ye thus requite the Lord, O foolish people?—Hath he not *made* thee, and established thee?" Ver. 15; Psalms 149:2; Isaiah 27:11: "It is a people of no understanding; therefore, he that made them will have no mercy on them; and he that formed them will show them no favour; 43:21; 44:1, 2: "Yet hear now, O Jacob my servant; and Israel, whom I have chosen: Thus saith the Lord that *made* thee, and *formed* thee from the womb." Ver. 21, 24: "Thus saith the Lord thy Redeemer, and he that formed thee from the womb," &c.

Thus, as God created the whole body of the *Jews*, and made them to *live*, they received a being or existence. Isaiah 43:19: "We are; thou hast never ruled over them; (*the heathen*;) they were not called by thy name." Or rather thus: "We are of old; thou hast not ruled over them; thy name hath not been called upon them." It is in the , HAYINU ME-O'LAM, LO MASHALIA BAM; and are therefore called by the apostle, "things that *are*," in opposition to the Gentiles, who, as they were not formerly *created* in the same *manner*, were, "the things which are *not*," 1 Corinthians 1:28: "God has chosen things which are *not*, to bring to nought things that *are*." Farther—

As he made them *live*, and *begat* them, (1) He sustains the character of a *Father*; and (2) they are his *children*, his *sons* and *daughters*, which were born to him. Deuteronomy 32:6: "Do ye thus requite the Lord, O foolish people?—Is he not thy *father* that hath *bought* thee?" Isaiah 43:16: "Doubtless thou art our *father*, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our *Father*, our *Redeemer*," &c. Jeremiah 31:9: "For I am a *Father* to Israel, and Ephraim is my *first-born*." Malachi 2:10: "Have we not all one father? hath not one God *created* us?"

And, as the whole body of the *Jews* were the children of one father, even of God, this naturally established among themselves the mutual and endearing relation of *brethren*, (including that of *sisters*;) and they were obliged to consider and to deal with each other accordingly. Leviticus 25:46; Deuteronomy 1:16; 2:8; 15:7: "If there be among you a poor man of one of thy *brethren*—thou shalt not harden thy heart, nor shut thine hand against thy poor brother;" 27:15; 28:15; 19:19; 22:1; 23:19; 24:14; Judges 20:13; 1 Kings 12:24; [Acts 23:1]. And in many other places.

And the relation of God, as a *father* to the *Jewish* nation, and they his *children*, will lead our thoughts to a clear idea of their being, as they are frequently called, the *house* or *family of God*. Numbers 12:7: "My servant Moses is not so, who is faithful in all my *house*." 1 Chronicles 17:14: "I will settle him in my *house*, and in my kingdom for ever." Jeremiah 12:7: "I have forsaken my *house*, I have left my *heritage*." Hosea 9:15: "For the wickedness of their (*Ephraim's*) doings, I will drive them out of my house, I will love them no more: all their princes are revolvers; Zechariah 9:8; Psalms 93:5. And in other places; and, perhaps, frequently in the Psalms. See 23:6; 27:4, &c.

Farther; the Scripture directs us to consider the land of Canaan as the *estate* or *inheritance* belonging to this *house* or family. Numbers 24:53: "Unto these, (namely, all the children of *Israel*;) the land shall be divided for an *inheritance*." Deuteronomy 21:23: "That thy land be not defiled, which the Lord thy God giveth thee for an *inheritance*." See the same in many other places.

Here it may not be improper to take notice that the land of *Canaan*, in reference to their trials, wanderings, and fatigues in the wilderness, is represented as their *rest*.

Exodus 33:14: "My presence shall go with thee, and I will give thee *rest*." Deuteronomy 3:20; 12:9: "For ye are not yet come to the *rest* and to the inheritance which the Lord your God giveth you;" ver. 10; 25:19; Psalms 95:11: "Unto whom I sware in my wrath that they should not enter into my *rest*."

Thus the *Israelites* were the *house* or *family of God*. Or we may conceive them formed into a nation, having the Lord *Jehovah*, the true God, at their head; who, on this account, is styled their God, governor, protector, or king; and they his people, *subjects*, or servants. Exodus 19:6: "Ye shall be unto me a *kingdom of priests*, and a holy *nation*." Deuteronomy 4:34: "Hath God essayed to go and take him a nation from the midst of another nation?" Isaiah 51:4: "Hearken unto me my people, and give ear unto me my *nation*."

And it is in reference to their being a society peculiarly appropriated to God and under his special protection and government, that they are sometimes called the *city*, the *holy city*, the *city of the Lord*, of God Psalms 46:4: "There is a river, the streams whereof shall make glad the *city* of our God, the holy place of the tabernacles of the Most High." 101:8: "I will early destroy all the wicked of the land, that I may cut off all wicked doers from the *city* of the Lord." Isaiah 48:1, 2: "Hear ye this, O house of Jacob, which are called by the name of Israel; for they call themselves of the *holy city*, and stay themselves upon the God of Israel."

Hence the whole community, or Church, is denoted by the *city Jerusalem*, and sometimes by *Zion*, *Mount Zion*, the *city of David*. Isaiah 62:1, 6, 7: "I have set watchmen upon thy walls, *O Jerusalem*, which shall never hold their peace—and give him no rest, till he establish, and till he make *Jerusalem* a praise in the earth," 65:18, 19: "I will rejoice in *Jerusalem*. and joy in my people;" 64:10; Ezekiel 16:2, 3; Joel 3:17; Zechariah 1:14; 8:3, &c.; 8:1. Isaiah 28:16: "Thus saith the Lord God, Behold, I lay in *Zion* for a foundation," &c.; 61:3; Joel 2:32. Obadiah v. 17: "But upon *Mount Zion* shall be deliverance," &c.; ver. 21.

Hence, also, they are said to be *written* or *enrolled* in the book of God, as being citizens invested in the privileges and immunities of his kingdom. Exodus 32:32: "Yet now, if thou wilt, forgive their sin; and, if not, blot me, I pray thee, out of the book thou hast written." Ver. 33: "And the Lord said—Whosoever hath sinned against me, him will I blot out of my *book*;" Ezekiel 13:9.

And it deserves our notice that, as the other nations of the world did not belong to this *city*, *commonwealth* or *kingdom* of God, and so we are not his *subjects* and *people* in the same peculiar sense as the *Jews*, for these reasons they are frequently represented as *strangers* and *aliens*, and as being *not a people*. And, as they served other gods, and were generally corrupt in their morals, they have the character of enemies. Exodus 20:10; Leviticus 25:47: "And if a sojourner, or a *stranger*, wax rich by thee, and thy brother sell himself to the *stranger*." Deuteronomy 14:21: "Thou mayest sell it to an *alien*." Isaiah 61:5: "And *strangers* shall stand and feed your flocks, and the sons of the *alien* shall be your plowmen." And in many other places Deuteronomy 32:21: "I will move them to jealousy with those which are *not a people*;" Isaiah 7:8; Hosea 1:10, 2:23: "I will say to them which were *not my people*, Thou art my people: and they shall say, Thou art *my God*." Psalms 74:4: "Thine *enemies* roar in the midst of thy *congregation*;" 78:66; 78:2; 89:10; Isaiah 42:13; 59:18. Romans 5:10: "When we were *enemies*, we were reconciled to God;" Colossians 1:21.

The kind and particular regards of God for the *Israelites*, and their special relation to him, are also signified by that of *husband* and *wife*; and his making a covenant with them to be their God, is called *espousals*. Jeremiah 31:32: "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they broke, although I was a *husband* unto them, saith the Lord;") 3:20; Ezekiel 16:31, 32. Hosea 2:2: "Plead (*ye children of Judah, and children of Israel*, chap. 1:11) with your mother; plead, for she is not my *wife*, neither am I her husband;" that is, for her wickedness I have *divorced* her, (Isaiah 62:4, 5.) Jeremiah 2:2: "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine *espousals*; when thou wentest after me in the wilderness, in the land that was not sown." 3:14: "Turn, O backsliding children, saith the Lord, for I am *married* unto you;" Isaiah 62:4, 5.

Hence it is that the *Jewish Church*, or community, is represented as a *mother*; and particular members as her *children*. Isaiah. 50:1: "Thus saith the Lord, Where is the bill of your *mother's* divorcement!" &c. Hosea 2:2, 5: "For their *mother* hath played the harlot." Isaiah 49:17: "Thy *children* (*O Zion*) shall make haste," &c.; ver. 22, 25; Jeremiah 5:7; Ezekiel 16:35, 36. Hosea 4:6: "My people are destroyed for lack of knowledge—seeing thou hast forgotten the law of God, I will also forget thy *children*."

Hence, also, from the notion of the Jewish Church being a *wife* to God her *husband*, her idolatry, or worshipping of strange gods, comes under the name of *adultery* and *whoredom*, and she takes the character of a *harlot*. Jeremiah 3:8: "And I saw, when for all the causes whereby backsliding Israel committed *adultery*." Ver. 9: "And it came to pass, through the lightness of her *whoredom*, that she defiled the land, and committed *adultery* with stones and with stocks;" 13:27; Ezekiel 16:15; 23:43; Jeremiah 3:6: "Backsliding Israel is gone up upon every high mountain, and under every green tree, and there has played the *harlot*."

As God exercised a singular providence over them in supplying, guiding, and protecting them, he was their *shepherd*, and they his *flock*, his *sheep*. Psalms 77:20; 77:52; 80:1: "Give ear, O *shepherd* of Israel." Isaiah 40:11: "He shall feed his *flock* like a *shepherd*." Psalms 74:1: "O God, why hast thou cast us off forever? Why doth thine anger smoke against the *sheep* of thy pasture?" 79:13; 95:7; Jeremiah 13:17: "Mine eye shall weep sore—because the Lord's *flock* is carried captive." See Ezekiel 34:throughout; and in many other places.

Upon nearly the same account, as God established them, provided proper means for their happiness, and improvement in knowledge and virtue, they are compared to a *vine* and a *vineyard*, and God to the *husbandman* who *planted* and *dressed* it; and particular members of the community are compared to *branches*. Psalms 80:8: "Thou hast brought a vine out of Egypt; thou hast cast out the heathen and *planted* it." Ver. 14: "Return, we beseech thee, O Lord of host; look down from heaven; behold and visit this *vine*, and the *vineyard* which thy right hand has planted." Isaiah 5:1, 2: "Now will I sing to my well-beloved a song, touching his *vineyard*. My well-beloved has a *vineyard* in a very fruitful hill; and he fenced it," &c. Ver. 7: "For the *vineyard* of the Lord—is the house of Israel;" Exodus 15:17; Jeremiah 2:21; Psalms 80:11: "She sent out her *boughs* unto the sea, and her *branches* unto the river." Isaiah 27:9-11: "By this shall the iniquity of Jacob be purged;—Yet the defenced city shall be desolate,—there shall the calf feed,—and consume the *branches* thereof. When the *boughs* thereof are withered, they shall be



broken off; the women come, and set them on fire: for it is a *people* of no understanding; therefore, he that *made* them will have no mercy on them." Jeremiah 11:16: "The Lord hath called thy name a green *olive tree*, fair and of goodly fruit," &c.; Ezekiel 17:6; Hosea 14:5, 6; Nahum 2:2; and in many other places. Romans 11:17-19: "And if some of the branches were broken off," &c. "Thou wilt say then, the branches were broken off that I might be grafted in."

As they were, by the will of God, *set apart*, and appropriated in a special manner to his honour and obedience, and furnished with extraordinary means and motives to holiness, so God is said to *sanctify* or *hallow* them. Exodus 31:13: "Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the Lord that doth *sanctify* you;" Ezekiel 20:12; Leviticus 20:8: "And ye shall keep my statutes, and do them; for I am the Lord which *sanctify* you;" 21:8; 22:9, 16, 32; Ezekiel 37:28.

Hence it is that they are styled a *holy* nation, or people, and *saints*. Exodus 19:6: "And ye shall be to me—a holy nation." Deuteronomy 7:6: "For thou art a *holy* people unto the Lord thy God;" 14:2; 26:19; 33:3; 2 Chronicles 6:41: "Let thy priests, O Lord God, be clothed with salvation, and let thy *saints* rejoice in goodness." Psalms 34:9: "O fear the Lord, ye his *saints*." 50:5: "Gather my saints together unto me." Ver. 7: "Hear, O my people," &c.; 79:2; 148:14: "He also exalteth the horn of his people, the praise of his *saints*: even of the children of Israel," &c.

Farther, by his presence among them, and their being consecrated to him, they were made his *house* or *building*, the sanctuary which he built. And this is implied by his *dwelling* and *walking* amongst them. Psalms 114:2: "Judah was his sanctuary, and Israel his dominion." Isaiah 56:3-5: "Neither let the son of the *stranger*, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his *people*:—for thus saith the Lord—Even unto them will I give in my *house*, and within my walls, a place and a name." Jeremiah 33:7: "And I will cause the captivity of Judah and of Israel to return,—and will build *them* as at the first." Amos 9:11: "I will raise up the tabernacle of David—I will raise up its ruins, and I will *build* it as in the days of old." Exodus 25:8: "And let them, (the children of Israel,) make me a sanctuary: that I may *dwell* among them." 29:45, 46: "And I will *dwell* among the children of Israel, and I will be their God," &c. Leviticus 26:11, 12: "And I will set my tabernacle among you:—And I will walk among you, and will be your God, and ye shall be my people;" Numbers 35:34; 2 Samuel 7:7; Ezekiel 43:7, 9: "And he said unto me—the place of my *throne*, and the place of the soles of my feet, where I *dwell* in the midst of the children of Israel," &c. Hence we may gather that dwell, in such places, imports to *reign* and may be applied figuratively to whatever *governs* in our hearts; Romans 7:17, 20; 8:9, 11.

And not only did God, as their king, dwell among them, as in his *house*, *temple*, or palace; but he also conferred upon them the honour of *kings*, as he redeemed them from servitude, and made them *lords* of themselves, and raised them above other nations, to reign over them; and of priests, too, as they were to attend upon God, from time to time, continually, in the solemn offices of religion, which he had appointed. Exodus 19:6: "And ye shall be unto me a *kingdom of priests*, or a *kingly priesthood*." Deuteronomy 26:19: "And to make thee high above all nations—in praise, and in name, and in honour; and that thou mayest be a *holy* people unto the Lord thy God." 28:1; 15:6: "For the Lord thy God blesseth thee—and thou shalt *reign* over many nations." Isaiah 61:6: "But ye,

(the seed of Jacob,) shall be named the *priests* of the Lord; men shall call you the *ministers* of our God."

Thus the whole body of the *Jewish* nation were *separated* unto God; and, as they were more nearly related to him than any other people, as they were joined to him in covenant, and felt access to him in the ordinances of worship, and, in virtue of his promise, had a particular title to his regards and blessings, he is said to be near unto them, and they unto him; Exodus 33:16. Leviticus 20:24: "I am the Lord your God, who have *separated* you from other people;" ver. 26; 1 Kings 8:52, 53. Deuteronomy 4:7: "For what nation is there so great, that hath God so *near* unto them, as the Lord our God is in all things that we call upon him for?" Psalms 148:14: "The children of Israel, a people *near* unto him."

And here I may observe that, as the *Gentiles* were not then taken into the same peculiar covenant with the *Jews*, nor stood in the same special relation to God, nor enjoyed their extraordinary religious privileges, but lay out of the commonwealth of *Israel*, they are, on the other hand said to be *far off*. Isaiah 57:19: "I create the fruit of the lips: peace, peace to him that is *far off*, and to him that is near, saith the Lord, and I will heal him." Zechariah 6:15: "And they that are far off shall come and build in the temple." Ephesians 2:17: "And came and preached to you, (*Gentiles*,) which were *afar off*, and to them that were *nigh*, (the *Jews*.)

And as God had, in all these respects, distinguished them from all other nations, and sequestered them unto himself, they are styled his *peculiar people*. Deuteronomy 7:6: "The Lord has chosen thee to be a special (or peculiar) *people* unto himself." 14:2: "The Lord hath chosen thee to be a *peculiar people* unto himself, above all the nations that are upon the earth;" 26:18.

As they were a body of men particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed to his true worship, they are called his *congregation* or *Church*. Numbers 16:3; 27:17; Joshua 22:17. 1 Chronicles 28:8: "Now therefore, in the sight of all Israel the *congregation*, the *Church*, of the Lord;" Psalms 74:2.

For the same reason they are considered as God's *possession*, *inheritance*, or *heritage*. Deuteronomy 9:26: "O Lord, destroy not thy people and thine *inheritance*;" ver. 29; Psalms 33:12; 116:40; Jeremiah 10:16. 7:7: "I have forsaken my *house*, I have left my *heritage*. I have given the dearly beloved of my soul into the hands of her enemies." And many other places.

Whether I have ranged the foregoing particulars in proper order, or given an exact account of each, let the studious of Scripture knowledge consider. What ought to be specially observed is this; that all the forementioned privileges, benefits, relations, and honours, did belong to ALL the children of *Israel* without exception. The Lord Jehovah was the *God, King, Saviour, Father, Husband, Shepherd, &c.*, to them ALL. He *saved, bought, redeemed*; he *created, he begot, he made, he planted, &c.*, them ALL. And they were ALL his *people, nation, heritage*; his *children, spouse, flock, vineyard, &c.* They ALL had a right to the *ordinances* of worship, to the *promises* of God's blessing, and especially to the promise of the land of *Canaan*; ALL enjoyed the protection and special favours of God in the wilderness, till they had forfeited them; ALL ate of the *manna*, and ALL drank of the *water* out of the rock, &c. That these privileges and benefits belonged to the *whole body* of the *Israelitish* nation is evident from all the texts I

have already quoted; which he, who observes carefully, will find do all of them speak of the whole nation, the whole community, without exception.

And that all these privileges, honours, and advantages were *common* to the whole nation, is confirmed by this farther consideration; that they were the effect of God's *free grace*, without regard of any *prior* righteousness of theirs; and therefore they are assigned to God's love as the *spring* from whence they flowed; and the donation of those benefits is expressed by God's loving them: they are also assigned to God's mercy, and the bestowing of them is expressed by God's showing them mercy. Deuteronomy 9:4-6: "Speak not thou in thy heart, after that the Lord hath cast them out before thee, saying, For my *righteousness* the Lord hath brought me in to possess this land.—Not for thy *righteousness* or the *uprightness* of thy heart dost thou go to possess their land," &c. "Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy *righteousness*; for thou art a stiff-necked people."

Deuteronomy 7:7, 8: "The Lord did not set his love upon you, nor *choose* you, because ye were more in number than any other people; but because the Lord *loved* you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out" (*of Egypt*.) 33:3: "He *loved* the people;" Isaiah 43:3, 4; Jeremiah 31:3; Hosea 3:1; 9:15.

It is on account of this general love to the *Israelites*, that they are honoured with the title of *Beloved*; Psalms 60:5: "That thy *beloved* may be delivered, save with thy right hand, and hear me;" Psalms 108:6. Jeremiah 11:15: "What hath my *beloved* to do in my house, seeing she hath wrought lewdness with many!" 7:7: "I have forsaken my *house*, I have given the dearly *beloved* of my soul into the hands of my enemies," (and in their present condition at this day the Jews are still, in a sense, beloved, Romans 11:28.) Exodus 15:13: "Thou, in thy *mercy*, hast led forth the people which thou hast redeemed," &c.; Psalms 98:3; Isaiah 54:10. Micah 7:20: "Thou shalt perform the truth to Jacob, and the *mercy* to Abraham, which thou hast sworn unto our fathers from the days of old." Luke 1:54, 55: "He hath holpen his servant Israel, in remembrance of his *mercy*, as he spake to our fathers, to Abraham and his seed for ever." Agreeably to this, he *showed* them mercy, as he continued them to be his people, when he might have cut them off. Exodus 33:19: "I will be gracious to whom I will be gracious, and I will *show mercy* on whom I will *show mercy*." And when, after their present state of rejection, they shall again be taken into the Church, this too is expressed by their "obtaining mercy," Romans 11:31.

In these texts, and others of the same kind, it is evident the *love* and *mercy* of God hath respect not to *particular persons* among the *Jews*, but to the *whole nation*; and therefore it is to be understood of that general love and mercy whereby he singled them out to be a peculiar nation to himself, favoured with extraordinary blessings.

And it is with regard to this sentiment and manner of speech, that the GENTILES, who were not distinguished in the same manner, are said not to have obtained mercy. Hosea 2:23: "And I will sow her unto me in the earth, and I will have *mercy* upon her that had not *obtained mercy*, and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Farther, it should be noted, as a very material and important circumstance, that all this mercy and love was granted and confirmed to the Israelites under the sanction of a covenant, the most solemn declaration and assurance, sworn to and ratified by the oath of God. Genesis 17:7, 8: "And I will

establish my *covenant* between me and thee, and thy seed after thee, in their generations, for an everlasting *covenant*; to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Genesis 22:16-18: "By myself have I sworn, saith the Lord, for because thou hast done this thing, that in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." This covenant with *Abraham* was the *Magna Charta*, the basis of the *Jewish* constitution, which was renewed afterwards with the whole nation; and is frequently referred to as the ground and security for all their blessings. Exodus 6:3-7: "I appeared unto Abraham, Isaac," &c. "And I have also established my *covenant* with them, to give them the land of Canaan. I have also heard the groaning of the children of Israel, and I have remembered my *covenant*, and will take you to me for a people, and I will be to you a God;" Deuteronomy 7:8. Psalms 105:8-10: "He hath remembered his *covenant* for ever, the word which he commanded to a thousand generations. Which *covenant* he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting COVENANT;" Jeremiah 11:5; Ezekiel 16:8; 20:5 (AC Vol. III; Matthew-Revelation. Vol. II: Romans To The Revelations pp. 8-13).

### **The Gentiles Are Taken Into and Incorporated Into the Same Abrahamic Covenant During the New Testament Era**

"But though the *Jewish* peculiarity did not exclude the rest of the world from the care and beneficence of the universal Father; and though the *Jews* were commanded to exercise benevolence towards persons of other nations; yet, about the time when the Gospel was promulgated, the *Jews* were greatly elevated on account of their distinguishing privileges; they looked upon themselves as the only favourites of Heaven, and regarded the rest of mankind with a sovereign contempt, as nothing, as abandoned of God, and without a possibility of salvation, unless they should incorporate, in some degree or other, with their nation. Their constitution, they supposed, was established for ever, never to be altered, or in any respect abolished. They were the true and only Church, out of which no man could be accepted of God: and consequently, unless a man submitted to the law of *Moses*, how virtuous or good soever he were, it was their belief he could not be saved. He had no right to a place in the Church, nor could hereafter obtain life.

But the *Jewish* dispensation, as peculiar to that people, though *superior* to the mere light of nature, which it supposed and included, was but of a temporary duration, and of an inferior and imperfect kind, in comparison of that which was to follow, and which God from the beginning (when he entered into covenant with *Abraham*, and made the promise to him) intended to erect, and which he made several declarations under the Old Testament that he would erect, in the proper time, as successive to the *Jewish* dispensation, and, as a superstructure, perfective of it. And as the *Jewish* dispensation was erected by the ministry of a much nobler hand, even that of the SON of GOD, the *Messiah*, foreordained before the world was made, promised to *Abraham*, foretold by the

*prophets*, and even expected by the *Jews* themselves, though under no just conceptions of the end of his coming into the world. He was to assume and live in a human body, to declare the truth and grace of God more clearly and expressly to the *Jews*, to exhibit a pattern of the most perfect *obedience*, and to be obedient even unto death in compliance with the will of God. When Christ came into the world, the *Jews* were ripe for destruction: but he published a general indemnity for the transgressions of the former covenant, upon their repentance,...Thus he confirmed the former covenant with the *Jews* as to the favour and blessing of God; and enlarged, or more clearly explained it, as to the blessings therein bestowed;...

That the Gospel is the *Jewish* scheme *enlarged* and *improved*, will evidently appear, if we consider that we, *Gentiles*, believing in *Christ*, are said to be incorporated into the same body with the *Jews*; and that believing *Jews* and *Gentiles* are now become *one, one flock, one body* in *Christ*. John 10:16: "And other sheep I have which are not of this (*the Jewish*) fold; them also I must bring, and they shall hear my voice, and there shall be one flock, (so the word POIMAN signifies, and so our translators have rendered it in all the other places where it is used in the New Testament. See Matthew 26:31; Luke 2:8; 1 Corinthians 9:7. And here also it should have been translated *flock*, not *fold*.) and one shepherd." 1 Corinthians 12:13: "By one Spirit are we all baptized in *one body*, whether we be *Jews* or *Gentiles*." Galatians 3:28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye all are ONE in Christ Jesus;" that is, under the Gospel dispensation. Ephesians 2:14-16: "For he is our peace, who has made both (*Jews* and *Gentiles*) one, and has broken down the middle wall of partition between us, (*Jews* and *Gentiles*.) Having abolished by his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

And that this union or coalition between believing *Jews* and *Gentiles* is to be understood of the believing *Gentiles* being taken into that Church and covenant in which the *Jews* were before the Gospel dispensation was erected, and out of which the unbelieving *Jews* were cast, is evident from the following considerations.

*First*, that *Abraham*, the head or root of the *Jewish* nation, is the father of us all. Romans 4:16, 17: "Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the law, (*the Jews*,) but to that also which is of the faith of Abraham, (*the believing Gentiles*,) who is the *father of us all*, (as it is written, I have made thee a father of many nations,) before him whom he believed;" that is to say, in the account and purpose of God, whom he believed, he is the father of US ALL. *Abraham*, when he stood before God and received the promise, did not, in the account of God, appear as a private person, but as the *father of us all*; as the *head* and *father* of the whole future Church of God, from whom we were all, believing *Jews* and *Gentiles*, to descend, as we were to be accepted and interested in the Divine blessing and covenant after the same manner as he was, namely, by faith. Galatians 3:6, &c.: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. For the Scripture, foreseeing that God would justify (would take into his Church and covenant) the heathen through faith,

preached before the Gospel unto *Abraham*, saying, In thee shall all nations be blessed. So then they which be of faith (of what country soever they are, heathens as well as Jews) are blessed, (justified, taken into the kingdom and covenant of God,) together with believing Abraham," (and into that very covenant which was made with him and his seed.) In this covenant were the *Jews* during the whole period from *Abraham* to *Moses*, and from *Moses* to *Christ*. For the covenant with Abraham was with him, and with his *seed after him*," Genesis 17:7: "To Abraham and his seed were the promises made," Galatians 3:16. And the apostle in the next verse tells us that (the promises or) the covenant, that was confirmed before of God in Christ, the law which was (given by *Moses*) four hundred and thirty years after *could not* disannul, that it should make the promise (or covenant with Abraham) of none effect; consequently the *Jews*, during the whole period of the law, or *Mosaical* dispensation, were under the covenant with *Abraham*; and into that same covenant the apostle argues, Romans 4 and Galatians 3, that the believing *Gentiles* are taken. For which reason he affirms that they are *no more strangers and foreigners, but fellow-citizens, with the saints*, that is, the patriarchs, &c. And that the great mystery, not understood in other ages, was this. *That the Gentiles should be fellow-heirs, and of the same body* with his Church and children, the *Jews*, Ephesians 2:19; 3:5, 6.

*Secondly*. Agreeably to this sentiment, the believing Gentiles are said to partake of all the spiritual privileges which the **Jews** enjoyed, and from which the unbelieving *Jews* fell: and to be taken into that kingdom and Church of God out of which they were cast. Several of the parables of our Lord are intended to point out this fact; and many passages in the epistles directly prove it.

1. Matthew 20:1-16. In this parable the vineyard is the *kingdom of heaven*, into which God, the *house-holder*, hired the Jews early in the *morning*; and into the *same* vineyard he hired the *Gentiles* at the *eleventh hour*, or an hour before sun-set.

2. Matthew 21:33, 34. The *husbandman* to whom the vineyard was first let were the *Jews*; to whom God first sent *his servants*, the prophets, ver. 34-36, and at last he sent his Son, whom they slew, ver. 37-39, and then the vineyard was let out to *other husbandmen*; which our Saviour clearly explains, ver. 43: "Therefore I say unto you, (*Jews*,) the kingdom of God shall be taken from you, and given to a nation (the believing *Gentiles*) bringing forth the fruits thereof." Hence it appears that the very same *kingdom of God*, which the *Jews* once possessed, and in which the ancient prophets exercised their ministry, one after another, is now in our possession; for it was taken from *them* and given to *us*.

3. Romans 11:17-24. The Church or *kingdom of God* is compared to an *olive-tree*, and the members of it to the *branches*. "And if some of the branches (the unbelieving *Jews*) be broken off, and thou (*Gentile Christian*) wert grafted in among them, and with them partakest of the root and fatness of the olive tree;" *that is, the Jewish Church and covenant*. Ver. 24: "For if thou (*Gentile Christian*) wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into the good olive-tree," &c.

4. 1 Peter 2:7-10: "Unto *you* Gentiles who believe, he (*Christ*) is an honour, TIMA, but unto *them* which be disobedient, (the unbelieving *Jews*,) the stone which the builders disallowed, the same is made the head of the corner, and also a stone of stumbling, and a rock of offence. They stumbled at the word, being disobedient, whereunto also they were

appointed, (they are fallen from their privileges and honour, as God appointed they should, in case of their unbelief.) But ye (*Gentiles*, are raised into the high degree from which they are fallen, and so) are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of the heathenish darkness into his marvellous light."

*Thirdly.* The *Jews* vehemently opposed the admission of the uncircumcised *Gentiles* into the kingdom of and covenant of God, at the first preaching of the Gospel. But if the *Gentiles* were not taken into the same Church and covenant in which the *Jewish* nation had so long gloried, why should they so zealously oppose their being admitted into it? Or why so strenuously insist that they ought to be circumcised in order to their being admitted? For what was it then, if the *Gentiles* were called, and taken into *another* kingdom and covenant, distinct and quite different from that which they would have confined wholly to themselves, or to such only as were circumcised? It is plain the *Gentiles* might have been admitted into *another* kingdom and covenant without offence to the *Jews*, as they would still have been left in the sole possession of their ancient privileges. And the apostles could not have failed in using this as an argument to pacify their incensed brethren, had they so understood It. But, seeing they never gave the least intimation of this, it shows they understood the affair as the unbelieving *Jews* did, namely, that the *Gentiles*, without being circumcised, were taken into the kingdom of God, in which they and their forefathers had so long stood.

*Fourthly.* It is upon this foundation, namely, that the believing *Gentiles* are taken into that Church and kingdom in which the *Jews* once stood, that the apostles drew parallels, for caution and instruction, between the state of the ancient *Jews* and that of the Christians. 1 Corinthians 10:1-13: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, and did all eat of the same spiritual meat, and did all drink of the same spiritual drink; but with many of them God was not well pleased; for they were overthrown in the wilderness. Now those things were *our examples*, to the intent *we* should not lust after evil things as *they* also lusted. Neither be ye idolaters, as were some of *them*; neither let us provoke Christ, as some of *them* provoked," &c. Hebrews 3:7, &c.: "Wherefore, as the Holy Ghost saith, To-day, when *or* while you hear his voice, harden not your hearts, as in the day of temptation in the wilderness, when your fathers tempted me: wherefore I was grieved with that generation, and swore in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of *you* an evil heart of unbelief." Chapter 4:1, 2: "Let us therefore fear, lest a promise being left *us* of entering into his rest, any of *you* should seem to come short of it. For unto *us* hath the Gospel been preached, as well as to them," that is, we have the joyful promise of a happy state, or of *entering into rest*, as well as the *Jews* of old. Ver. 11: "Let us labour, therefore, to enter into the rest, lest any man fall after the same example of unbelief."

*Fifthly.* Hence also the scriptures of the Old Testament are represented as being written for *our* use and instruction, and to explain our dispensation as well as *theirs*. Matthew 5:17: "Think not that I am come to destroy the *law* and the prophets; I am not come to destroy, but to fulfill." And when our Saviour taught his disciples the things pertaining to his kingdom, he *opened to them the Scriptures*, which were then no other than the Old Testament: Luke 4:17-22; 18:31; 24:27: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning

himself." Ver. 45: "Then opened he their understandings, that they might understand the Scriptures." Thus the apostles were instructed in the things pertaining to the Gospel dispensation. And always, in their sermons in the *Acts*, they confirm their doctrine from the Scriptures of the Old Testament. And in their *Epistles* they not only do the same, but also expressly declare that those Scriptures were written as well for the benefit of the *Christian* as the *Jewish* Church. Romans 15:4: After a quotation out of the Old Testament, the apostle adds:—"For whatsoever things were written *aforetime* were written for our learning; that *we* through patience and comfort of the Scriptures might have hope." 1 Corinthians 9:9: "It is written in the law of Moses, that thou shalt not muzzle the mouth of the ox that treadeth out the corn." Ver. 10: "For *our* sakes, no doubt, this is written." 1 Corinthians 10:11: "Now all these things (namely, the before-mentioned privileges, sins, and punishments of the ancient *Jews*) happened unto them for ensamples; and they are written for *our* admonition; upon whom the ends of the earth are come." 2 Timothy 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (AC Vol. III; Matthew-Revelation. Vol. II; Romans To The Revelations pp. 16-19).

### **The Same Words and Phrases Used to Define the Abrahamic Seed Group in the Old Testament Are Used to Define Them in the New Testament Also**

*Sixthly.* Agreeable to this notion, that the believing *Gentiles* are taken into that Church or kingdom; out of which the unbelieving *Jews* are cast, the Christian Church, considered in a body, is called by the same general names as the Church under the Old Testament. *Israel* was the general name of the *Jewish* Church; so also of the *Christian*. Galatians 6:16: "As many as walk according to this rule, peace be on them, and mercy, and upon the *Israel* of God." Revelations 7:3, 4: Speaking of the Christian Church, the angel said. "Hurt not the earth, neither the sea, nor the trees, till we have sealed the *servants* of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty-four thousand, of all the tribes of the children of *Israel*." Revelations 21:10-14: "He showed me that great city, the holy Jerusalem, (the Christian Church,) having the glory of God—and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of *Israel*, (as comprehending the whole Church.) And the wall of the city had twelve foundations, and in them the names of the twelve *apostles* of the *Lamb*." *Jews* was another running title of the Church in our Saviour's time, and this is also applied to *Christians*. Revelations 2:8, 9: "And unto the angel of the (Christian) Church in Smyrna, write, I know thy works, and tribulation, and poverty; and I know the blasphemy of them who say they are *Jews* (members of the Church of Christ) and are not, but are the synagogue of Satan." And again, chapter 3:9.

*Seventhly.* In conformity to this sentiment, (namely, that the believing *Gentiles* are taken into that Church, covenant, and kingdom, out of which the unbelieving *Jews* were cast,) the state, membership, privileges, honours, and relations of professed *Christians*, particularly of believing *Gentiles*, are expressed by the same phrases with those of the ancient Jewish Church; and therefore, unless we admit a very strange abuse of words, must convey the same general ideas of our *present* state, membership, honours, and relations to God, as we are professed Christians. For instance:—



**I.** As God *chose* his ancient people the *Jews*, and they were his *chosen* and *elect*, so now the whole body of Christians, *Gentiles* as well as *Jews*, are admitted to the same honour, as they are selected from the rest of the world, and taken into the kingdom of God, for the knowledge, worship, and obedience of God, in hopes of eternal life. Romans 8:33: "Who shall lay anything to the charge of God's *elect*?" &c. Ephesians 1:4: "According as he hath *chosen* us (*Gentiles*, chap. 2:11) in him before the foundation of the world, that we should be holy, and without blame before him in love." Colossians 3:12: "Put on, therefore, as the *elect* of God, holy and beloved, bowels of mercies," &c. 2

Thessalonians 2:13: "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning *chosen* you to salvation: through sanctification of the Spirit, and belief of the truth." Titus 1:1: "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's *elect*, and the acknowledging of the truth which is after godliness." 2 Timothy 2:10: "Therefore I endure all things for the *elect's* sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory." 1 Peter 1:1, 2: "Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, *elect*, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." 2:9: "Ye (*Gentiles*) are a *chosen* generation," &c. 5:13: "The Church that is at Babylon, *elect* together with you, saluteth you."

**II.** The first step which the goodness of God took in execution of his purpose of *election*, with regard to the *Gentile world*, was to rescue them from their wretched situation in the sin and idolatry of their heathen state (by sending his Son Jesus Christ into the world to die for mankind, and thus) to bring them into the light and privileges of the Gospel. With regard to which the language of Scripture is: 1st, that he delivered; 2nd, saved; 3rd, bought or purchased; 4th, redeemed them. Galatians 1:4: "Who gave himself for our sins, that he might *deliver* us from this present evil world," the vices and lusts in which the world is involved. Colossians 1:12, 13: "Giving thanks to the Father, who has *delivered* us from the power of (heathenish) darkness, (Acts 26:18; 1 Peter 2:9; Ephesians 4:18; 5:8,) and translated us into the kingdom of his dear Son." And thus, consequently, we are "delivered from the wrath to come;" 1 Thessalonians 1:10.

1 Corinthians 1:18: "For the preaching of the cross is to them that perish foolishness, but unto us which are *saved* it is the power of God." 7:16: "What knowest thou, O wife, whether thou shalt *save* thy husband? or how knowest thou, O man, whether thou shalt *save* thy wife?" *that is, convert her to the Christian faith.* 10:33: "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they maybe *saved*." Ephesians 2:8: "For by grace are ye *saved* through faith." 1 Thessalonians 2:16: "Forbidding us to speak to the Gentiles that they might be *saved*." 1 Timothy 2:4: "Who will have all men to be *saved*, and to come unto the knowledge of the truth." 2 Timothy 1:9: "Who hath *saved* us, and called us with a holy calling, not according to our works, but according to his own purpose and grace." In this general sense, *saved* is in other places applied to both *Jews* and *Gentiles*: particularly to the *Jews*, Romans 9:27; 10:1; 11:26. Hence God is *styled* our Saviour. Titus 3:4, 5: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us." 1 Timothy 1:1: "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour;" 2:3; Titus 1:3. Romans 11:11:

"Through their (*the Jews*') fall, salvation is come to the Gentiles." And as this *salvation* is by *Jesus Christ*, he also is frequently called our *Saviour*.

Acts 20:28: "Feed the Church of God, which he has *purchased* with his own blood." 1 Corinthians 6:19, 20: "And ye are not your own; for ye are *bought* with a price." 7:23: "Ye are *bought* with a price." 2 Peter 2:1: "False prophets shall bring in damnable heresies. even denying the Lord that *bought* them." Revelations 5:9: "Thou wast slain, and hast redeemed (*bought*) us to God by thy blood, out of every kindred, and tongue, and people, and nation."

Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity." 1 Peter 1:18: "Ye were not *redeemed* with corruptible things, as silver and gold, from your vain (heathenish) conversation, received by tradition from your fathers; but with the precious blood of Christ." And at the same time he *redeemed* or bought us from death, or the *curse of the law*. Galatians 3:13; and the *Jews*, in particular, from the law, and the condemnation to which it subjected them; Galatians 4:5. Hence frequent mention is made of the *redemption* which is in Jesus Christ; Romans 3:24; 1 Corinthians 1:30; Ephesians 1:7; Colossians 1:14; Hebrews 9:12, 15. Hence also *Christ* is said to give himself a *ransom* for us; Matthew 20:28; Mark 10:45. 1 Timothy 2:6: "Who gave himself a ransom for all." That is, that he might redeem them unto God by the *sacrificial* shedding of his blood.—See the note under 76.

**III.** As God sent the Gospel to bring *Gentiles*, *Christians*, out of heathenism, and invited and made them welcome to the honours and privileges of his people, he is said to *call* them, and they are his *called*. Romans 2:6, 7: "Among whom are ye also *called* of Jesus Christ. To all that are at Rome called saints;" 8:28. 1 Corinthians 1:9: "God is faithful, by whom ye were called into the fellowship of his Son;" 7:20. Galatians 1:6: "I marvel that ye are so soon removed from him that *called* you;" 5:13. Ephesians 4:1: "I beseech you, that ye walk worthy of the vocation wherewith ye are called;" 4:4. 1 Thessalonians 2:12: "That ye walk worthy of God, who hath *called* you unto his kingdom and glory." 4:7: "God hath not *called* us unto uncleanness, but unto holiness." 2 Timothy 1:9: "Who hath saved us, and *called* us with a holy calling; not according to our works," &c. 1 Peter 1:15: "But as he which hath *called* you is holy, so be ye holy in all manner of conversation." 2:9: "Ye (*Gentile Christians*) are a chosen generation—to show forth the praises of him who hath *called* you out of darkness into his marvellous light."

Note—The *Jews* also were *called*. Romans 9:24: "Even us, whom he has *called*, not of the *Jews* only, but also of the *Gentiles*." 1 Corinthians 1:24: 7:18: "Is any man *called* being circumcised;" Hebrews 9:15. But the calling of the *Jews* must be different from that of the *Gentiles*. The *Gentiles* were called into the kingdom of God as strangers and *foreigners*, who had never been in it before. But the *Jews* were then subjects of God's kingdom, under the old form; and therefore could be *called* only to submit to it, as it was now modeled under the *Messiah*. Or they were *called* to repentance, to the faith, allegiance, and obedience of the Son of God, and to the hope of eternal life through him; whom rejecting, they were-cast out of God's peculiar kingdom.

**IV.** And as we stand in the relation of children to the God and Father of our Lord *Jesus Christ*, hence it is that we are his brethren, and he is considered as the first born among us. Matthew 28:10; John 20:17: "Jesus saith—Go to my *brethren*, and say unto them, I ascend unto my Father and your Father, and to my God and your God;" Hebrews 2:11, 17. Romans 8:29: "That he might be the *first-born* among many *brethren*."

V. And the relation of God, as a *Father*, to us *Christians*, who are his *children*, will lead our thoughts to a clear idea of our being, as we are called, the *house* or *family* of God or of Christ. 1 Timothy 3:15: "But if I tarry long, that thou mayest know how to behave thyself in the *house* of God, which is the Church of the living God." Hebrews 3:6: "But Christ, as a Son over his own *house*, whose *house* are we, (*Christians*,) if we hold fast the confidence and rejoicing of the hope firm unto the end." Hebrews 10:21: "And having a great high priest over the *house* of God," &c. 1 Peter 4:17: "For the time is come that judgment must begin at the *house* of God, (that is, when the *Christian* Church shall undergo sharp trials and sufferings;) and if it first begin at us, (*Christians*, who are the *house* or *family* of God,) what shall the end be of them that obey not *the Gospel*?" that is, of the infidel world, who lie out of the Church. See Romans 1:5; 15:18; 1 Peter 1:22; Ephesians 2:19: "We are of the *household* (domestics) of God." 3:14, 15: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole *family* in heaven and earth is named," &c.

VI. Farther, as the land of *Canaan* was the *estate* or *inheritance* belonging to the *Jewish family* or *house*, so the heavenly country is given to the *Christian house* or family for their inheritance. Acts 20:32: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an *inheritance* among all them which are sanctified." Colossians 3:24: "Knowing that of the Lord ye shall receive the reward of the inheritance." Hebrews 9:15: "He is the mediator of the New Testament, that they which are called might receive the promise of eternal *inheritance*." 1 Peter 1:3, 4: "God has begotten us again—to an *inheritance* incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." Hence we have the title of *heirs*. Titus 3:7: That being justified by his grace, we should be made *heirs* according to the hope of eternal life." James 2:5: "Hath not God chosen the poor of this world, rich in faith. and *heirs* of the kingdom which he has promised to them that love him?" See Romans 8:17; 1 Peter 3:7.

And as *Canaan* was considered as the *rest* of the *Jews*, so, in reference to our trials and afflictions in this world, heaven is considered as the *rest* of *Christians*. 2 Thessalonians 1:7: "And to you who are troubled, (he will give) *rest* with us, when the Lord Jesus shall be revealed from heaven." Hebrews 4:1: "Let us therefore fear, lest a promise being left us of entering into his *rest*, any of you should seem to come short of it. For unto us hath the Gospel been preached, as well as to them;" that is, we have the joyful promise of *entering into rest* as well as the *Jews* of old. Verse 9: "There remains, therefore, a *rest* for the people of God;" that is, for *Christians* now in this world, as well as for the *Jews* formerly in the wilderness, which is the point the apostle is proving, from ver. 3 to 10.

VII. Thus *Christians*, as well as the ancient *Jews*, are the *house* or *family* of God: or we may conceive the whole body of *Christians* formed into a nation, having God at their head; who, on this account, is styled our God, governor, protector, or king; and we his people, subjects, or servants.

VIII. And it is in reference to our being a *society* peculiarly appropriated to God, and under his special protection and government, that we are called the *city* of God, the *holy city*. Hebrews 12:22: "Ye are come unto—the *city* of the living God." Revelations 11:2:

"And the *holy city* shall they tread under foot forty and two months." This city is described in some future happy state; Revelations 21.

Hence the whole *Christian* community or Church is denoted by the *city Jerusalem*, and sometimes by *Mount Zion*. Galatians 4:26: "But *Jerusalem*, which is above, is free, which is the mother of us all."—In her reformed, or future happy state, she is the New Jerusalem; Revelations 3:12; 21:2; Hebrews 12:22: "Ye are come unto Mount Zion," &c.; Revelations 14:1.

Hence also we are said to be *written* or *enrolled* in the *book of God*, or, which comes to the same thing, *of the Lamb*, the Son of God. Revelations 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *book of life*." 22:19: "And if any man take away from the words of the book of this prophecy, God shall take away his part out of the *book of life*, and out of the holy city," &c.; which shows that the names of such as are in the book of life may be blotted out, consequently, that to be enrolled there is the privilege of all professed *Christians*.

And whereas the believing *Gentiles* were once *strangers, aliens, not a people, enemies*; now (Ephesians 2:19) "they are no more *strangers* and *foreigners*, but *fellow-citizens* with the saints." 1 Peter 2:10: "Which in time past were not a *people*, but are now the *people of God*." Now "we are at peace with God;" Romans 5:1. Now we are reconciled and became the servants of God," the subjects of his kingdom; Romans 5:10: 1 Thessalonians 1:9; 2 Corinthians 5:18, 19.—[That is, all those who have turned to God by true repentance have received remission of sin, and are walking in the way of righteousness, with a believing, obedient, loving, and grateful heart.—A. C.] On the other hand, the body of the *Jewish* nation, (having, through unbelief, *rejected* the *Messiah*, and the Gospel, and being therefore *cast out* of the city and kingdom of God,) are, in their turn, at present represented under the name and nation of *enemies*. Romans 11:28: "As concerning the Gospel, they are *enemies* for your sake."

**IX.** The kind and particular regards of God to the converted *Gentiles*, and their relation to *Jesus Christ*, is also signified by that of a *husband* and *wife*; and his taking them into his covenant is represented by his *espousing* them. 2 Corinthians 11:2: "For I am jealous over you with godly jealousy; for I have espoused you to one *husband*, that I may present you as a chaste virgin to Christ."

Hence the *Christian* Church or community is represented as a mother, and particular members as her children. Galatians 4:26-28: "But Jerusalem, which is above, is free, which is the *mother* of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more *children* than she which hath a husband. Now we, brethren, as Israel was, are the *children* of promise." Verse 31: "So then, brethren, we are not *children* of the bond-woman, but of the free."

Hence also, from the notion of the *Christian* Church being the *spouse* of God in *Christ*, her *corruption* and her *idolatry* come under the name of *fornication* and *adultery*.

**X.** As God, by *Christ*, exercises a particular providence over the *Christian* Church, in supplying them with all spiritual blessings, guiding them through all difficulties, and guarding them in all spiritual dangers, He is their *shepherd*, and they his *flock*, his *sheep*. John 10:11: "I am the good *shepherd*." Verse 16: "And other *sheep* I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one *flock*, and one *shepherd*;" Acts 20:28, 29; Hebrews 13:20. 1 Peter 2:25: "For ye were as

*sheep* going astray; but are now returned to the shepherd and bishop (overseer) of your souls." 5:2-4: "Feed the *flock* of God," &c.

**XI.** Nearly on the same account as God, by *Christ*, has established the *Christian Church*, and provided all means for our happiness and improvement in knowledge and virtue, we are compared to a *vine* and a *vineyard*, and God to the *husbandman*, who planted and dresses it; and particular members of the community are compared to *branches*. John 15:1, 2: "I am the true *vine*, and my Father is the *husbandman*. Every *branch* in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit, he purgeth it," &c. ver. 5: "I am the *vine*, ye are the *branches*." Matthew 15:13: "Every *plant* which my heavenly Father hath not planted shall be rooted up." Romans 6:5: "If we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection." Matthew 20:1. The *vineyard* into which *labourers* were hired is the *Christian* as well as the *Jewish Church*: and so chap. 21:33; Mark 12:1; Luke 20:9. 1 Corinthians 3:9: "Ye are God's *husbandry*." Romans 11:17: "And if some of the *branches* (Jews) be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree," &c. See also ver. 24.

**XII.** As *Christians* are, by the will of God, *set apart* and appropriated in a special manner to his honour, service, and obedience, and furnished with extraordinary means and motives to holiness, so they are said to be *sanctified*. 1 Corinthians 1:2: "Unto the Church of God which is at Corinth, to them that are *sanctified* in Christ Jesus." 6:11: "And such were some of you; but ye are washed, but ye are *sanctified*, but we are justified, in the name of the Lord Jesus, and by the Spirit of our God." Hebrews 2:11: "For both he that *sanctifieth*, and they who are *sanctified*, are all of one;" 10:10.

**XIII.** Farther; by the presence of God in the *Christian Church*, and our being by profession *consecrated* to him, *we*, as well as the ancient *Jews*, are made his *house* or *temple*, which God has built, and in which he dwells, or walks. 1 Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, &c. 1 Corinthians 3:9: "Ye are God's *building*." Ver. 16, 17: "Know ye not that ye (Christians) are the *temple* of God, and that the Spirit of God dwelleth in you: if any man defile the *temple* of God, him shall God destroy; for the *temple* of God is holy, which *temple* ye are." 2 Corinthians 6:16: "And what agreement hath the *temple* of God (the Christian Church) with idols? For ye are the *temple* of the living God, as God hath said: I will dwell in them, and *walk* in them." Ephesians 2:20-22: "And are *built* upon the foundation of the apostles, &c., Christ Jesus being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy *temple* in the Lord; in whom ye also are builded together, for a habitation of God through the Spirit." 2 Thessalonians 2:4: "So that he, as God, sitteth in the *temple* of God, SHOWING HIMSELF that he is God."

**XIV.** And not only does God, as our king, dwell in the *Christian Church*, as in his *house* or *temple*; but he has also conferred on *Christians* the honours of *kings*; as he has redeemed us from the servitude of sin, made us lords of ourselves, and raised us above others, to *sit* on *thrones*, and to *judge* and *reign* over them. And he has made us *priests* too, as we are peculiarly consecrated to God, and obliged to attend upon him, from time to time continually, in the solemn offices of religion which he has appointed. 1 Peter 2:5: "Ye also, as lively stones, are built up a spiritual house, a holy *priesthood*." Ver. 9: "But ye (*Gentile Christians*) are a chosen generation, a royal (or kingly) *priesthood*."

Revelations 1:5, 6: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," &c.

**XV.** Thus the whole body of the *Christian* Church is separated unto God from the rest of the world. And whereas, before, the Gentile believers were *afar off*, lying out of the commonwealth of *Israel*, now they are *nigh*, as they are joined to God in covenant, have full access to him in the ordinances of worship, and, in virtue of his promise, a particular title to his regards and blessing. 2 Corinthians 6:17: "Wherefore come out from among them, and be *separate*, saith the Lord, and touch not the unclean thing; and I will receive you." Ephesians 2:13: "But now, in Christ Jesus, ye, who sometimes were *afar off*, are made *nigh*, by the blood of Christ."

**XVI.** And as God, in all these respects, has distinguished the *Christian* Church, and sequestered them unto himself, they are styled his *peculiar people*. Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *peculiar people*, zealous of good works." 1 Peter 2:9: "But ye are a *chosen generation*, a royal *priesthood*, a *holy nation*, a *peculiar people*."

**XVII.** As Christians are a body of men particularly related to God, instructed by him in the rules of wisdom, devoted to his service, and employed in his true worship, they are called his *Church* or *congregation*. Acts 20:28: "Feed the *Church* of God." 1 Corinthians 10:32: "Giving none offence to the *Church* of God;" 15:9; Galatians 1:13; and elsewhere. Ephesians 1:22: "Head over all things to the *Church*:"—and particular societies are *Churches*. Romans 16:16: "The *Churches* of Christ salute you:"—and so in several other places.

**XVIII.** For the same reason they are considered as God's *possession* or *heritage*. 1 Peter 5:3: "Neither as being lords over God's *heritage*, but being ensamples to the flock." The reader cannot well avoid observing that the words and phrases by which our *Christian* privileges are expressed in the *New Testament* are the *very same* with the words and phrases by which the privileges of the *Jewish* Church are expressed in the *Old Testament*: which makes good what St. Paul says concerning the language in which the apostles *declared the things that are freely given to us of God*. 1 Corinthians 2:12, 13: "We (*apostles*) have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are given to us of God;" namely, the fore-recited privileges and blessings. "Which things we speak, not in the words which man's wisdom teacheth," not in philosophic terms of human invention, "but which the Holy Spirit teacheth," in the writings of the Old Testament, the only Scriptures from which they took their ideas and arguments, "comparing spiritual things" under the Gospel.

Whence we may conclude: 1. That the holy Scriptures are admirably calculated to be understood in those things which we are most of all concerned to understand. Seeing the same language runs through the whole, and is set in such a variety of lights, that one part is well adapted to illustrate another: an advantage I reckon peculiar to the sacred writings above all others. 2. It follows that, to understand the sense of the Spirit in the *New*, it is essentially necessary that we understand its sense in the Old Testament" (AC Vol. III; Matthew-Revelation. Vol. II; Romans To The Revelations pp. 19-23).

### **Reflections on the Foregoing Honors and Privileges of the Abrahamic Seed Group During the New Testament Era**

"From what has been said it appears,—

**I.** That the believing *Gentiles* are taken into that kingdom and covenant in which the *Jews* once stood, and out of which they were cast for their unbelief and rejection of the Son of God; and that we *Christians* ought to have the same general ideas of our present religious state, membership privileges, honours, and relation to God, as the *Jews* had while they were in possession of the kingdom. Only in some things the kingdom of God under the Gospel dispensation differs much from the kingdom of God under the Mosaic. As, **1.** That it is now so constituted that it admits, and is adapted to, men of *all nations* upon the earth, who believe in *Christ*. **2.** That the *law*, as a *ministration of condemnation*, which was an appendage to the Jewish dispensation, is removed and annulled under the Gospel. [But the *moral law*, as a rule of life is still in force.] **3.** And so is the polity or civil state of the *Jews*, which was interwoven with their religion, but has no connection with the Christian religion. **4.** The *ceremonial* part of the Jewish constitution is likewise abolished, for we are taught the spirit and duties of religion, not by figures and symbols, as sacrifices, offerings, watchings, &c., but by express and clear precepts. **5.** The kingdom of God is now put under the special government of the Son of God, who is the head and king of the Church, to whom we owe faith and allegiance.

**II.** From the above recited particulars it appears that the Christian Church is happy, and highly honoured with privileges of the most excellent nature; of which the *apostles*, who well understood this new constitution, were deeply sensible. Romans 1:16: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." 5:1-3. &c.: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice (*glory*) in hope of the glory of God. And not only so, but we *glory* in tribulation also," &c. Ver. 11: "And not only so, but we also joy (*glory*) in God through our Lord Jesus Christ," &c. 8:31: "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? Who is he that condemneth? Who shall separate us from the love of Christ?" 9:23, 24: "He has made known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even on us whom he has called, not of the Jews only, but also of the Gentiles." 2 Corinthians 3:18: "But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." Ephesians 1:3, 4, &c.: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him," &c., &c.

And it is the duty of the whole body of *Christians* to *rejoice* in the goodness of God, to *thank* and *praise* him for all the benefits conferred upon them in the Gospel. Romans 15:10: "*Rejoice*, ye Gentiles, with his people." Philippians 3:1: "My brethren, *rejoice* in the Lord." 4:4: "*Rejoice* in the Lord alway; again I say, *rejoice*." 1 Thessalonians 5:16: "*Rejoice* evermore;" James 1:9; 1 Peter 1:6, 8. Colossians 1:12: "Giving *thanks* unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." 2:7: "Rooted and built up in him, and established in the faith, abounding therein with *thanks-giving*;" 1 Thessalonians 5:18. Hebrews 8:15: "By him, therefore, let us offer the sacrifice of *praise* to God continually, that is, the fruit of our lips, giving *thanks* to his

name." Ephesians 1:6: "To the *praise* of the glory of his grace, wherein he has made us accepted in the Beloved;" ver. 12, 14.

Farther, it is to be observed that all the foregoing privileges, benefits, relations, and honours *belong* to *all* professed *Christians*, without exception. God is the God, King, Saviour, Father, Husband, Shepherd, &c., of them all. He created, saved, bought, redeemed; he begot, he made, he planted, &c., them *all*. And they are *all* as *created*, *redeemed*, and *begotten* by him; his people, nation, heritage; his children, *spouse*, flock, vineyard, &c. We are *all enriched* with the blessings of the Gospel, Romans 11:12-14; *all reconciled* to God, ver. 15: *all the seed of Abraham*, and *heirs* according to the *promise*. Galatians 3:29; *all* partake of the *root* and *fatness* of the *good olive*, the Jewish Church; *all* the brethren of *Christ* and members of his body; *all* are under grace; *all* have a right to the ordinances of worship; *all* are golden candlesticks in the temple of God, Revelations 1:12, 13, 20;... Either *every* professed *Christian* is not in the Church, or all the forementioned privileges belong to *every* professed *Christian*; which will appear more evidently if we consider,—

**III.** That all the aforementioned privileges, honours, and advantages are the effects of God's free grace, without regard to any prior righteousness, which deserved or procured the donation of them. It was not for any goodness or worthiness which God found in the *heathen* world, when the Gospel was first preached to them; not for any works of obedience or righteousness which we, in our *Gentile* state, had performed, whereby we had rendered ourselves deserving of the blessings of the Gospel, namely, to be taken into the family, kingdom, or Church of God; by no means. It was not thus of ourselves that we are saved, justified, &c. So far from that, the Gospel, when first preached to us *Gentiles*, found us sinners, dead in trespasses and sins, enemies *through wicked works*, disobedient; therefore, I say, all the forementioned privileges, *blessings, honours, &c.*, are the effects of God's free grace or favour, without regard to *any* prior works or righteousness in the *Gentile* world, which procured the donation of them. Accordingly, they are always in Scripture, assigned to the *love, grace, and mercy* of God, as the sole spring from whence they flow. John 3:16: "For God so *loved* the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Romans 5:8: "But God commendeth his *love* to us, in that, while we were *sinners*, Christ died for us." Ephesians 2:4-9, 10: "But God, who is rich in *mercy*, for his great *love* wherewith he has *loved* us, even when we were *dead in sins*, hath quickened us together with Christ, (by *grace* ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his *grace* in his *kindness* towards us, through Jesus Christ. For by *grace* are ye saved, through faith and that (salvation is) not of yourselves, it is the *gift* of God; not of works, so that no man (nor *Gentile* nor *Jew*) can boast. For we (Christians, converted from heathenism) are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."

It is on account of this general love that Christians are honoured with the title of *beloved*. Romans 1:7: "To all that are in Rome, *beloved* of God, called *saints*." 9:25: "I will call her (the *Gentile* Church) *beloved*, which was not beloved." Colossians 3:12: "Put on, therefore, as the elect of God, holy and *beloved*, bowels of mercies," &c.



Romans 3:23, 24: "For all have sinned and come short of the glory of God; being justified freely by his *grace*, through the redemption which is in Christ Jesus;" 5:2. 1 Corinthians 1:4: "I thank my God—for the *grace* of God which is given you by Jesus Christ." Ephesians 1:6, 7: "To the praise of the glory of his *grace*, whereby he has made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his *grace*;" Colossians 1:6; 2 Thessalonians 1:12. 2 Timothy 1:9: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own *purpose* and *grace*, which was given us in Jesus Christ before the world began;" Titus 2:11; Hebrews 12:15. Hence *grace*, and *the grace of God*, is sometimes put for the *whole Gospel*, and all its blessings. Acts 13:43: "Paul and Barnabas persuaded them to continue in the *grace* of God;" 2 Corinthians 6:1. 1 Peter 5:12: "Testifying that this is the true *grace* of God in which ye stand;" 1 Corinthians 1:4; Romans 5:2; 2 Corinthians 6:1; Titus 2:11; Jude 4. Romans 12:1: "I beseech you, therefore, brethren by the *mercies* of God, that ye present your bodies," &c. 15:9: "And that the Gentiles might glorify God for his *mercy*." 1 Peter 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant *mercy*, hath begotten us again to a lively hope," &c.

In these texts, and others of the same kind, it is evident of the love, grace, and mercy of God hath respect, not to *particular persons* in the Christian Church, but to the *whole body*, or whole societies, and therefore are to be understood of that general love, grace, and mercy whereby the whole body of *Christians* is separated unto God, to be his peculiar people, favoured with extraordinary blessings. And it is with regard to this sentiment and mode of speech that the *Gentiles*, who before lay out of the Church, and had not obtained mercy, are said now to have obtained mercy, Romans 11:30.

Hence also we may conclude that all the privileges and blessings of the Gospel, even the whole of our redemption and salvation, are the effect of God's pure, free, *original* love and *grace*, to which he was inclined of his own motion, without any other motive besides his own goodness, in mere kindness and good will to a sinful, perishing world. *These are the things that are freely given to us of God*, 1 Corinthians 2:12" (AC Vol. III; Matthew - Revelation. Vol. II; Romans To The Revelations pp. 23.24).

The preceding section is composed of excerpts from John Taylor's article cited by Adam Clarke in his commentary. One might possibly apply very few of his Scriptures differently. However, in the main, he said it thoroughly and he said it well. Since the Abrahamic Seed Group is the same in both Testaments, it only makes sense that they are defined by the same words and phrases in both Testaments. Otherwise, language is meaningless. And if the Gentiles were not incorporated into the same Jewish charter (the Abrahamic Covenant), then why did the Jews get so bent out of shape?



## ***Chapter Two***

### **The Main Reason To Deny That Healing And Prosperity Belong To Christians Now, Defined, Examined, Refuted And Destroyed.**

We determined in Volume II of this work that the advocates of the God-Looked-Down Theory accepted as fact the great Jewish blunder of disconnecting Moses' law from Abraham's promises. Then, they built their theology upon this blunder. In doing so, they erected a "new" covenant where none exists and structured their theology of a "new" Church upon this non-existent "new" covenant. As such, their "new" Church is also disconnected from Abraham's blessings of healing and prosperity, in addition to salvation. For the advocates of the God-Looked-Down Theory, then, both the new covenant and the Christian Church are "brand-new" in time. As such, their "brand-new" in time covenant and Church are themselves disconnected from the Abrahamic blessings of healing and prosperity. For them, then, the Church began either at John 20:22 or fifty days later at Pentecost.

This is most crucial. If the advocates of the God-Looked-Down Theory can prove the existence of a "new-in-time" Church, based upon a "new-in-time" covenant, they can make up their own "new" rules for it. As such, they can "say" it includes healing and prosperity or they can "say" it doesn't. And modern Christianity, with very few exceptions, "says" healing and prosperity are excluded from the modern "new" Church. But if we can prove on the one hand that no such entities as a "new" covenant and "new" Church exist, and on the other hand prove that the Church of today is simply the historic unfoldment of the Abrahamic Covenant, then healing and prosperity belong to Christians *NOW*. In this volume, we do just this.

To support their view of a "brand new in time" Church which began, according to their theology, either at John 20:22 or Pentecost, they give three basic reasons which we examine and refute below.

#### **Reason #1 Why the Advocates of the God-Looked-Down Theory View the Church as "Brand New" in Time and Disconnected From Abraham's Blessings of Healing and Prosperity**

They say the term "Church" is a word found only in the New Testament and not in the Old Testament at all. But the facts do not support this view.

To begin with, the English word "Church" translates the Greek word EKKLASIA. This word combines two Greek words, EK, which is the Greek preposition meaning "out of" with KALEO which means "to call." The combination, then, means "to call out of," or simply "an assembly of people called out of the mass of humanity." This word is used in the New Testament 115 times. The translators translated it with the English word "Church" 112 times and with the English word "assembly" 3 times. It is the Greek word used when the New Testament writers referred to "the Church."

In Acts 7:38, Stephen used EKKLASIA in referring to Moses when he "was in the church (EKKLASIA) in the wilderness with the angel who spake to him in Mount Sinai...." Here, then, is a clear cut New Testament example of the Church (EKKLASIA) in the Old Testament. If the Church did not exist until Pentecost, why did Stephen use

the same word that's translated "Church" throughout the New Testament? Had he been referring to a group totally different from "the Church," he could have (and would have) used another word to describe them. There were many Greek words he could have used to keep from leaving the impression that "the Church" was in existence in the wilderness. Why didn't he, if "the Church" only began at Pentecost?

Furthermore, the Septuagint (LXX), the Greek translation of the Hebrew Old Testament, uses the Greek Word for Church (EKKLASIA), almost one hundred times. These translators used EKKLASIA to translate the Hebrew word QAHAL. This word in its noun form means "assembly, company, congregation or Church." Its verb form means "to assemble or to gather." No wonder these translators used EKKLASIA (Church) to translate it. QAHAL means the same thing as EKKLASIA: "an assembly of the ones called out."

This fact can be demonstrated by considering the ways in which QAHAL is translated in the English Bible (KJV). Young's Concordance says that its verb form is translated three times as "assemble selves;" one time as "be assembled;" twice as "be gathered;" three times as "be gathered together;" eight times as "gather selves together;" five times as "assemble;" four times as "gather;" ten times as "gather together;" and once as "to be gathered." Its noun form is translated seventeen times as "assembly;" seventeen times as "company;" eighty-six times as "congregation;" and three times as "multitude." In other words, the above translations of QAHAL are the exact meanings of EKKLASIA. We see it translated in the KJV as the "congregation (QAHAL) of Israel" and the "congregation (QAHAL) of the Lord."

In addition, the LXX translates QAHAL as "synagogue" about 36 times. "Synagogue" is the translation of the Greek word SUNAGOGE, which combines the Greek preposition SUN meaning "together with" and the Greek verb AGO meaning "to bring." The combination then means "to bring together."

From the above, the kinship between QAHAL, EKKLASIA, and SUNAGOGE thrusts itself upon us. And no wonder these same basic words are all variously translated by the English equivalents of congregation, Church, assembly, synagogue, etc. All these words mean basically the same thing. Consequently, they are all applied to the same group of people, the Abrahamic Seed Group. And since the expression, "the Abrahamic Seed Group" encompasses within its borders the saved of both Testaments, the same basic words must be employed to define this particular group in both Testaments. This is precisely what we find in Scripture. In other words, the Abrahamic Seed Group (the saved Remnant out of the "congregation of Israel," the "congregation of the Lord" (QAHAL), "the synagogue" (still QAHAL) and the saved out of Christendom) is the EKKLASIA or the Church.

Therefore, to declare that the term "Church" does not exist in the Old Testament just won't wash.

## **Reason #2 Why the Advocates of the God-Looked-Down Theory View the Church as "Brand-New" in Time and Disconnected From Abraham's Blessings of Healing and Prosperity**

The advocates of the God-Looked-Down Theory teach that the Church has to be "new in time" because in Matthew 16:18, Jesus himself declares the Church to be a future

undertaking. They interpret Jesus' remarks to Peter to mean the Church is to have its beginning at some point future to the time of Matthew 16:18. But, this is not what the passage says. What, then, did Jesus mean if he did not mean to imply that the Church must begin in time future to Matthew 16:18?

Jesus said... "thou are Peter (PETROS - "little rock") and upon this rock (PETRA - "the large foundation or bed-rock"), I will build my church (EKKLASIA); and the gates of hell shall not prevail against it" (Matthew 16:18). "Will build" is the translation of OIKODOMEO. This Greek word combines OIKOS or "house" with DOMEO, meaning "to build a house." In this passage, Matthew casts it in the Future Tense. In the following section, we shall examine two things: what exactly does OIKODOMEO mean and just exactly what is the significance of the Future Tense in this context?

OIKODOMEO means literally to build a house, structure, city, etc. It also means to repair, restore, rebuild, embellish or amplify a building. (See Matthew 23:29; 26:61; 27:40; Mark 15:29). Paul used this word in Galatians 2:18 to signify a "re-building" or a "building again." He said, "For if I build again the things which I destroyed, I make myself a transgressor" (Galatians 2:18). Notice here, the "things" Paul speaks of "rebuilding" or "building again" are not structures or physical buildings.

This word is also used in reference to the Church which also is not a physical structure per se. In reference to the Church, this word signifies the "building up" or the "edifying" of the Church. Peter says "Ye also as living stones, are built up a spiritual house..." (1 Peter 2:5). "Built up" translates OIKODOMEO. Under this head also, OIKODOMEO is translated by our English word "edify" seven times in the Greek New Testament. "Edify," as all know, means to "build up." For this reason, Luke said, "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified;..." (Acts 9:31). "Were edified" is the translation of OIKODOMEO. The other six references where OIKODOMEO is translated by some form of "edify" are 1 Corinthians 8:1; 10:23; 14:4 twice; 14:17; and 1 Thessalonians 5:11. In each of these passages, OIKODOMEO, translated "edify," means to build up, strengthen, or benefit some member or aspect of the Church. It does not mean to "start-up something that never was."

Even the noun form of this word speaks to the spiritual "building up" or "edifying" of the Church. For Paul not only says, "Ye are God's building" (noun form of OIKODOMEO, 1 Corinthians 3:9), he also leaves instructions "...that the church may receive edifying" (1 Corinthians 14:5). He instructs for "the edifying of the church" (1 Corinthians 14:12). He said "Let all things be done unto edifying" (1 Corinthians 14:26). See also 2 Corinthians 10:8; 12:19; 13:10; Ephesians 4:12; 4:16; and 4:29. In all the above translations, "edifying," translates the noun form of OIKODOMEO, the same word Jesus used in Matthew 16:18. At this point, the question begins to surface in our consciousness: Did Jesus mean he would start-up a Church which had never existed before, and build it (OIKODOMEO), starting at some point in the future, or did he mean he would simply "build up" (OIKODOMEO), the QAHAL - SUNAGOGE - EKKLASIA composed of the Abrahamic Seed Group that had been in existence since Genesis chapter 12?

The answer becomes obvious as we now consider the particular way in which the tense of OIKODOMEO is used in Matthew 16:18, and translated into English by "will build." In this passage, "will build" is a Greek construction called the Progressive or

Durative Future. This use of the future tense simply denotes an action that continues throughout a future time. This use has nothing to do with beginning something at some future point, or as implied, a "future start-up." It signifies action that is presently in progress and will continue progressing in future time. Different Greek grammarians call it by different names, some Durative, some Progressive, and some Linear, but the idea is the same: present action that continues into the future.

W.W. Goodwin doesn't name it. He just defines it as "future action...in its progress" (WWG p. 268).

Brooks and Winbery call it a Progressive Future, reminding us of two things: the emphasis is upon the future progress of the action and the expression "keep on" should be used to translate it (BW p. 87).

William G. MacDonald calls it a Linear Future and says its "action will continue throughout a future time" (WGM p. 32).

Dana and Mantey name it the Progressive Future and declare it denotes the idea of progress in future time (DM p. 192).

Burton calls it the Progressive Future and relates it to an action which will be in progress in future time (EDB p. 32).

J. Harold Greenlee doesn't name it. He just defines it as "action in progress in future time" (JHG p. 50).

J. H. Moulton calls it a Durative Future (MI p. 149-150), and illustrates it by Hebrews 13:6. "...I will not (keep on) fearing what man shall do unto me," which is a Durative Future. Since the Lord is with him now (v.5), the Lord is, therefore, His helper now. Consequently, beginning now, he will not be fearing into the future concerning man's harm.

A. T. Robertson calls it a Durative Future (ATR p. 889), and gives several Scripture illustrations listed below.

John 10:5 - The sheep know and respond only to the master's voice now. Consequently, the voice of a stranger they will not follow now and will "keep on not following it" in the future. Instead, they will flee from him now and will "keep on fleeing from him" in the future.

Luke 10:19 - Since Jesus had given the disciples the power to tread on serpents, scorpions and all the power of the enemy, that present possession of the given authority or power made it impossible for anything to hurt them, beginning then, and continuing into the future. So he said, "...nothing shall by any means hurt you, beginning now and keep on hurting you into the future."

Matthew 18:21 - Peter wants to know how many times he should forgive a sinning brother. "...Lord, how often shall my brother sin against me now and 'keep on sinning against me in the future' and I will forgive him now and 'keep on forgiving him in the future' "? In this context, both "sinning" and "forgiving" are Durative Futures.

Matthew 5:21, 27, 33 - Robertson cites these Scriptures as Durative Futures. In verse 21, the one that kills, "shall keep on being in danger of the judgement." Verse 27 states, "...Thou shalt not keep on committing adultery:" Verse 33 states, "...Thou shalt not keep on forswearing thyself...."

In RD p. 301, he cites Matthew 12:21 which declares, "And in his name shall the Gentiles trust now and keep on trusting in the future."

Several of the grammarians listed above cite Philippians 1:6 to illustrate the Durative future: "Being confident of this very thing, that he which hath begun a good work in you (in the past) will keep on performing it (in the future) until the day of Jesus Christ:"

Many of them cite Philippians 1:18, as illustrating the Linear Future. This verse declares since Christ is preached, "I rejoice now and will keep on rejoicing into the future."

Other Scriptures illustrating the Progressive, Linear, Durative future might be added here. But, the above demonstrates thoroughly the Greek construction used to define an action going on now will "keep on going on" into the future.

Now, the Abrahamic Seed Group, and them alone, have composed the "Membership Roster" of the QAHAL - "Synagogue" - EKKLASIA from Genesis unto this present moment. Beginning in Genesis, and throughout the Gospels, the Father has been "building up" the Abrahamic Seed Group (QAHAL - "Synagogue," EKKLASIA - "Church"). In the Gospels, the Son is seen as "keeping on building up" the Abrahamic Seed Group (QAHAL "Synagogue," EKKLASIA - "Church") (Matthew 16:18). In the Acts through this present moment, the Holy Spirit is "keeping on building up" the Abrahamic Seed Group (QAHAL - "Synagogue," EKKLASIA - "Church"). Consequently, the followers of the God-Looked-Down Theory absolutely can not use Matthew 16:18 to prove their "brand-new-in-time Church view," i.e., the Church beginning at John 20:22 or at Pentecost fifty days later. In other words, they can not use Matthew 16:18 to deny healing and prosperity to Christians now.

Why? Because Jesus' use of the Durative, Progressive, Linear Future "will build" in Matthew 16:18, described an ongoing process that began in Genesis and will never terminate. Why will it never terminate? Because the process covers only one group of people: the Abrahamic Seed Group. This group is covered by *one* Abrahamic Covenant composed of *one* set of eternal promises from *one* eternal God. And since eternal, the "building up" will never cease. Even in Heaven He will continue our spiritual enlargement, our "building up," throughout eternity.

Matthew 18:15-17 furnishes rock solid proof that "will build" in Matthew 16:18 means "keep on building up" and not a new, future undertaking of a "brand-new-covenant- church-entity-thing" beginning either at John 20:22 or Pentecost. Read these three verses carefully in your Bible. In these verses Jesus instructs his disciples on how to deal with a trespassing brother. Verse 15 says "go" tell him his fault privately. Verse

16 says "take" one or two more as witnesses if he fails to respond privately. Verse 17 says "tell" it to the Church if the previous instructions go unheeded.

To get around the obvious fact that the Church was in existence long before Pentecost, the advocates of the God-Looked-Down Theory interpret Matthew 18:15-17 as Jesus instructing his disciples on what to do with a trespassing brother in the "future Church." By "future Church," they mean the Church that would come into being in the future (either at John 20:22 or the day of Pentecost), according to their theological theory. By simply stating that Matthew 18:15-17 applies to the Church in the future, they can get around the fact that it is mentioned here. They can also maintain their view that "Will build" in Matthew 16:18 refers to a "brand-new-covenant-church-entity-thing" that, according to them, is to begin in John 20:22 or Acts chapter two on the day of Pentecost. But, will the Greek text permit them to interpret Matthew 18:15-17 as future? No!

The Greek text of Matthew 18:17 proves the Church was in existence then and there, and that Jesus' instructions concerned the people who heard him then and there and not in some future Church by some future people. How does the Greek text prove that Matthew 18:15-17 was a "then and there" situation? By the fact that "go" in verse 15 is a Present Imperative, "take" in verse 16 is an Aorist Imperative, and "tell" in verse 17 is also a Present Imperative. How then, do these three Greek Imperatives prove that Jesus refers to a "then and there" people and a "then and there" Church and not some future people and some future Church? The following simple discussion of the Greek Imperative Mood will answer the preceding question to the readers' complete satisfaction.

### **How the Imperative Mood Shows That Jesus Spoke to a "Then and There" Church and Not Some Future Church**

Four moods occur in the Greek New Testament: Indicative, Subjunctive, Optative, and the Imperative. The Imperative is the mood used when a Greek (as in English) intended to influence the will of another person to do his bidding. Every Greek grammar in existence describes the Imperative mood this same way. It is used to exercise the will of the speaker over the will of those he is addressing with the firm intention of securing immediate action on their part corresponding to his desire. In other words, the Imperative is used "when you are trying to get someone to do what you want them to do then and there.

Moulton said the Imperative had a "decided tone about it" (MI p. 172). He said the Imperative carried "stress" and the context determines how much (MI p. 172). He quoted Hermogenes who "asserted harshness to be a feature of the Imperative" (MI p. 172). And on page 173, he uses "instant" and "urgent" to describe the tone of the Imperative. These characteristics are also inherent in our English Imperative. And to these we might add such terms as "desperate, frenzied, emphatic and insistent" (JWV P. 216).

Furthermore, Moulton said that "Imperatives are normal in royal edicts, in letters to inferiors and among equals when the tone is urgent, or the writer indisposed to multiply words..." (MI p. 173). Concerning the Imperative in the New Testament, he said, "The prophet is not accustomed to conciliate his hearers with carefully softened commands; and in the imperial edicts of him who "taught with authority," and the ethical exhortations of men who spoke in his name, we find naturally a large portion of imperatives" (MI p. 173). And, concerning the use of Imperatives even in prayer, Moulton said, "To God we



are bidden by our Lord's precept and example to present the claim of faith in the simplest, directest, most urgent form with which language supplies us" (MI p. 173). Of course, this simplest, directest, most urgent form is the Imperative.

The Imperative is used to convey positive commands, requests, prayers, entreaties, permissions, etc., when any of the above are urgently wanted, needed, desired or demanded. And all the above needs and desires can cause one to feel stress, harshness, urgency, and instancy described above. Then, he conveys this stress and harshness to others by the tone of his voice and his demeanor when he communicates these needs in the Imperative Mood. In other words, whether it involves the strongest command, an urgent prayer request, or the request for simple permission, the tone of the Imperative can reproduce any of the above characteristics of harshness, and urgency according to the degree in which the speaker feels them.

Request, entreaties and permissions usually involve inferiors urgently addressing their superiors. Equals addressing equals (peers) also fits in here. But, positive commands usually involve those in the superior position addressing their subordinates in specific cases. This is the scenario in Matthew 18:15-17. Jesus is the superior addressing his inferiors (his disciples) about the specific case of a trespassing brother.

It should go without saying that the Imperative applies to those to whom it is addressed. As noted earlier, every Greek grammar speaks of two wills: the one demanding and the one being demanded. The Imperative always pertains to those to whom the demand is directed and no one else.

In requests, entreaties and permissions between equals (peers) and between inferiors (subordinates) and their superiors, those making the urgent, even desperate request may have to wait for a response. But this is not the case between a superior and the subordinates. The Imperative positive command given by the one in supreme authority is to be obeyed at once by those to whom it is directed. It does not apply to the future. More than this, *the Imperative positive command by the one in authority never had a future significance. Now, if this is the case, then Jesus, could not possibly have meant for His disciples to tell of a trespassing brother to a Church that did not exist and would not exist for almost two years in the future.*

Now, I am going to allow leading Greek authorities to demonstrate my point for me, i.e., the Greek Imperative positive command given by one in authority never had a future significance. Consequently, it must be obeyed at once by those to whom it is addressed.

Greek grammarian Kuhner said, "The Imperative always refers to time present to the speaker" (TJM p. 30). And Jelf agrees, "The Imperative is always considered to be in the time present to the speaker" (TJM p. 30). These statements are significant for our study. *This means that Jesus could not possibly have intended his remarks in Matthew 18:17 to apply to a future Church but to the Church then in existence.*

Further, Robertson explains why the Imperative is always considered present to the speaker. He said, "There never was a future imperative" (ATR p. 876). Moulton said the same thing. He said the future imperative "never existed" (MI p. 151). And Robertson - Davis declare "There is in the New Testament no future in the imperative" (RD p. 299). McCrossan nails it to the floor. He said, "All Present and Aorist Imperatives, expressing positive commands by the one in supreme authority, are always given to the people then present, and never, never, never have a future significance" (TJM p.73). "...these Present and Aorist Imperatives in positive commands always demanded immediate obedience by

the persons to whom they were then spoken and never, never, never had a future significance" (TJM p. 71). Then how could Jesus be referring to a Church not in existence in Matthew 18:17? He could not. The Imperative positive command by the one in supreme authority was a "then and there" language construction. *This means that the Church was in existence "then and there."* Otherwise, Jesus would not have used the Greek Imperative as the vehicle for what he said.

Furthermore, in the Greek New Testament, the future tense is confined primarily to only one of the four Greek moods which is the Indicative. In other words, the other three moods, i.e., the Imperative, Subjunctive and Optative do not utilize future time at all. Robertson and Davis verify this fact. They state, "There is in the New Testament no future in the other modes (subjunctive, optative, imperative)" (RD p. 299). Dana and Mantey agree. They state, "The future is primarily an indicative tense...." (DM p. 191). Notice that this statement, by restricting the future primarily to the Indicative mood, excludes any use of the future with the Imperative. Finally, Brooks and Winbery stated the future tense "...primarily expresses future time in the indicative mood" (BW p. 87). They made no mention of any usage of the future tense in the Imperative mood because none exists. In other words, by confining future time to the Indicative, they exclude it from the Imperative. Then how could Jesus be giving a positive command in the Imperative to apply to a future Church when the Imperative has no future significance? He could not. *The Church was in existence "then and there," a full year or two before Pentecost.* Consequently, the view that Jesus "will build" his Church in the future, starting at Pentecost or John 20:22 is in serious trouble. The Greek Imperative demands a present application to a "then and there" Church since the future is not a part of the Imperative landscape at all. But, there's more which renders the "brand-new-covenant-church-entity-thing, impossible.

In New Testament Greek, we find six tenses: the present, imperfect, future, aorist, perfect and pluperfect. Except for some rare occurrences of the perfect tense (Moulton calls these "scanty relics" - MI p. 176), the Imperative only has the present and aorist tenses. Note well, the future as well as the imperfect, pluperfect, and for practical purposes, the perfect tense is excluded from use with the Greek Imperative. *Again, how could Jesus refer to a future Church? He could not.*

Once again, all noted Greek authorities are going to make our case for us, i.e., that the present and aorist tense are the only tenses utilized in the Greek Imperative and not the future tense. (So the reader will feel comfortable with the expressions "present" and "aorist" tense, we will briefly describe them here. In Greek, the "time of action" is secondary to the "kind of action." In the "present," the "kind of action" is continuous as in a straight line. In the "aorist," the "kind of action" is seen as complete. In the present, action is in progress, continuous, going on now, durative. In the aorist, the action is no longer continuing. It is complete or finished and therefore past.) Now, let the Greek authorities speak for themselves.

Mare said, "The basic tenses of the imperative are present and aorist" (WHM p. 69). And he makes no mention of any use of the future tense with the Imperative Mood because none exists.

Machen stated, "The imperative mood occurs in the New Testament almost exclusively in the present and aorist tenses" (JGM p. 177). He then describes the difference between the

aorist and present tenses in the Imperative, but says nothing about the future tense usage with the Imperatives (JGM p. 180).

Voelz declared, "...the usage of both the present and the aorist tense is quite complex..." (JWV p. 215), in the Imperative Mood. But, he never mentions any use of the future tense with the Imperative Mood because there is no future time involved when the Imperative Mood is used in the New Testament.

Goodwin maintained, "...the tenses chiefly used are the present and aorist" (WWG p. 272), in the Imperative Mood. He then describes the difference between the present and aorist tenses, never mentioning any use of the future tense with the Imperative Mood.

Davis described the difference in meaning between the two tenses used with the Imperative Mood. He said the present tense describes durative action while the aorist tense describes punctual action (WHD p. 168). But, he made no mention of any use of the future tense with the Imperative Mood, again, because none exists.

*Since the Imperative employs only the present and aorist tenses, and not the future, how can Jesus refer to a future Church in Matthew 18:17? He can not! But let the Greek authorities continue speaking to us here.*

Turner described the difference between the present and aorist tenses when used in the Imperative Mood. He said, "...the present is durative or incomplete or iterative and the aorist punctual or constative" (M III p. 74). But, he makes no mention of any use of the future tense with the Imperative Mood. He describes no future kind of action in conjunction with the Imperative since none exists.

Hewett stated, "Greek has two tenses in the Imperative: the present and the aorist" (JAH p. 188). He then describes the difference in these two tenses. But he made no mention of any usage of the future tense with the Imperative because none exists. The Greek Imperative is a "here and now" mood. It is used when we want something "now."

Chamberlain declared "The present imperative may have any of the characteristic ideas of linear action. The aorist Imperative usually has a note of urgency in it" (WDC p. 86). But he said nothing about a future Imperative because none exists. *Then how can anyone maintain that Jesus referred to a future Church in Matthew 18:17? They can't. The Church existed "then and there," long before John 20 or Pentecost in Acts 2.*

Moule maintained, "Logically, one would expect the remarks already made about Aktionsart to hold good for the tenses of the Imperative; i.e., an Aorist Imperative ought, one would think, to represent a command to do something instantly, or once for all;...whereas a Present Imperative ought to refer to repeated or to protracted or to attempted action" (CFDM p. 20). He further remarked, "In general the Present Imperative commands (or, with MA. prohibits) continued or habitual action, the Aorist a specific action" (CFDM p. 135). But, he described no future tense kind of action with the Imperative because none exists.

Dana and Mantey quoted the early grammarian, Winer, that the Aorist Imperative denotes summary action "to be undertaken at once" (DM p. 300). They, then, cite Matthew 16:24 and use the term, "at once" to signify that the Imperative in this verse should not be obeyed in some future tense (time).

Summers concluded "The imperative mood appears in the New Testament in the present and aorist tenses" (RS p. 111). He then describes the difference between the Imperative present and aorist (RS p. 112). But he never mentions the future tense with the Imperative because they are never used together.

Moulton describes the Present Imperative as durative action and the Aorist Imperative as concise action (MI p. 173-174). But he makes no reference to any future tense kind of action in the Imperative because none exists.

No wonder Robertson said, "There never was a future imperative" (ATR p. 878). No wonder Moulton said a future imperative "never existed" (MI p. 151). No wonder Kuhner said "The Imperative always refers to time present to the speaker" (TJM p. 30). No wonder Jelf said, "The Imperative is always considered to be in the time present to the speaker" (TJM p. 30). No wonder McCrossan said that the Greek Imperatives in positive commands by the one in supreme authority demands immediate obedience by the people to whom it is addressed and never, never, never has a future significance.

But, it is *the wonder of all wonders* that the advocates of the God-Looked-Down Theory can go right in the face of the Greek text and maintain that Jesus referred to a future Church in Matthew 18:17. *The Imperatives used by Jesus demand the view that the Church existed "then and there," even before his death and resurrection, to say the least of John 20 or Pentecost. There never was a future Imperative! Consequently, there never was a future Church in either Matthew 16:18 or Matthew 18:17.*

T. J. McCrossan has an excellent section on these verses in his book, *Christ's Paralyzed Church X-Rayed*. He gives examples of the three Greek Positive Imperatives used in verses 15, 16 and 17, demonstrating that these same Positive Imperatives, "go," "take," and "tell" always demand immediate obedience by the one to whom it is addressed and never has a future significance.

The Present Imperative "go" in verse 15 translates UPAGO. (Since the Imperative is Present, it denotes continuous action, i.e., a "continuous going." A good translation is "be going" rather than just "go" in the KJV.) This word combines two Greek words. HUPO, meaning "under" with AGO, meaning "I lead or bring." McCrossan cites Matthew 8:4; 8:13; 8:31; 9:6 and 27:65 as examples of UPAGO as Imperative positive commands. In each case, UPAGO or "go" was commanded by the one in authority and received immediate obedience by the one to whom it was addressed with no future significance at all (TJM pp.72-73).

As concerning UPAGO in verse 15, he said, "Examine every single case in both the Septuagint (Greek Old Testament), and in the Greek New Testament, where UPAGO (Imperative) is used to express a positive command by the one in supreme authority, and you will find that this command always demanded immediate obedience by the person or persons to whom it was given and never, never had a future significance. This same rule

holds good throughout all Greek Literature. Because of this established fact, we know for a certainty that, in Matthew 18:15-17, Christ was giving these positive commands to His own...church...who was then listening to him and not to a people not yet in existence" (TJM pp. 73-74).

The Aorist Imperative in verse 16, "take" is the translation of PARALAMBANO, the combination of PARA meaning "parallel" or "by the side of" and LAMBANO, meaning "I take." The aorist tense here means that the obedience (the taking) is to be decisive and complete or completely in one act. They are not to drag it out continuously as in the present, but do it completely, finishing it.

McCrossan gives two New Testament and three Old Testament (Septuagint-LXX) examples of the Aorist Imperative PARALAMBANO: Matthew 2:3; 2:20; Genesis 22:2; 43:12; and Exodus 2:9. And all these Aorist Imperatives were obeyed at once, "Because all positive commands in the Greek Present or Aorist Imperative, when given by the one in supreme authority in the matter specified, always demanded immediate obedience by the person or persons to whom they were given, and never had a future meaning" (TJM p. 76). In addition, he said, "If we were to quote 500 more passages with positive commands in the Present and Aorist Imperatives - commands given by the one in the supreme authority - we would find that this rule always holds good; for such commands never, never had a future significance" (TJM p. 77). Then, he said, "...everything Christ said in Matthew 18:15-17, when addressing his Church was for that group...who were then present and listening to these positive commands" (TJM p. 77).

The Present Imperative in verse 17 is EIPE, which means "to tell." Since this is present tense, it denotes action as durative or continuous. A good translation of this Imperative, then, is "be telling!" rather than just "tell" as in the KJV.

McCrossan gives three New Testament examples and two LXX examples of the Present Imperative EIPE: Matthew 27:7; Luke 7:41; 13:32; 1 Chronicles 17:4; 21:10. In all five, the positive commands were obeyed at once, because, "...when positive commands are given in the Present or Aorist Imperative by the one in the supreme authority, in the matter specified (as in Matthew 18:15-17), those commands always demand immediacy by the person or persons to whom given. Such positive commands have no future reference" (TJM p. 80). "Since this is true (and no one can successfully refute this law of Greek grammar), then we know that Christ's Church did exist at Matthew 18:17, when Christ Himself gave these positive commands in the Present and Aorist Imperative, to his own selected group...and commanded them to tell certain matters to the Church" (TJM p. 81). This proves most conclusively that, if Christ had here been addressing a future Church, not yet in existence, he would never have given these positive commands in the Present and Aorist Imperative. Using these positive Imperatives tells us, as clearly as the Greek language can possibly express the fact, that he spoke these words (Matthew 18: 15-17) to his own selected group of followers then listening to him" (TJM p. 81).

Had Jesus been commanding a future Church, he would have used the future tense which was an accepted way a Greek made future commands. In a sense, this "Volitive Future" as it was called was sort of a substitute for the Imperative. But when we say "sort of a substitute," we must bear in mind that Imperative commands were to be obeyed "then and there" and future commands were "future events" uttered in strong language that were to be obeyed in the future.

We should emphatically mark it, however, that *Jesus' commands were always in the Imperative. He never used the Volitive Future to give a positive command.* Turner affirms this position. He said "Jesus' own commands are imperative" (M III p. 86). McCrossan also affirms this position. He said, "Had Christ been here addressing a future church, a church not yet in existence, He would have used the future tense..." (TJM p. 82). McCrossan then points out that Jesus did use the future tense when referring to future events, but not positive commands. He then cites Matthew 7:21-23; 10:26; 13:29-30; 20:19; and 25:31-46 as examples of Jesus' use of the future tense for future events but not positive commands. *Jesus' commands were always Imperative.*

Two apparent contradictions arise in the Greek New Testament to the above discussion. They are John 2:19 and Revelation 22:11. But, John 2:19 is not a positive command. It is an Imperative of condition and should be translated as a conditional clause. Brooks and Winbery translate this passage beginning with "if," i.e., "If you destroy the temple, I will rebuild it in three days" (BW p. 117). Concerning the Imperatives in Revelation 22:11, Robertson says they "are probably hortatory" (ATR p.947). Consequently, Imperative positive commands require immediate obedience by the ones to whom directed, and have no future significance.

McCrossan said, "Let any Greek scholar read carefully (as we have done) the works of Demosthenes, Plato, Aristotle, Aristophanes, Euripedes, Aeschylus, Sophocles, Thucydides, Homer, Herodotus. Xenophon's Anabasis and Memorabilia, and the writings of the early Greek fathers, and he will find - as we have found - that this law of Greek grammar can always be relied upon, viz., when the one in the supreme authority, in the matter specified, gives a positive command in the Present and especially in the Aorist Imperative, that command always demands immediate obedience by the person or persons to whom given. It never has a future significance" (TJM p. 29).

Finally, EKKLASIA (Church) in both Matthew 16:18 and 18:17 is used with the Greek Definite Article (our English word "the"). Remember, we have previously shown two major uses of the Greek Definite Article. The first use was as a "pointing finger." This use declared that something was unique in its class, that it stood out from all the rest. This use made something distinctively particular. In these contexts, the Greek Definite Article declared that Jesus is not speaking about "any" Church, "some" assembly, or just "a" gathering, but specifically he is speaking about "the one and only Church composed of the Abrahamic Seed Group which began with Abraham himself."

The other use of the Definite Article previously examined was to denote previous reference. This use identifies something as being the same as the one previously mentioned. On page 68 in Volume I, we illustrated this use of the Article with Matthew 2:7. In this passage, we knew that the wise men in verse 7 and the wise men in verse 1 were not two different groups of wise men. This use of the Article helped us to know that the wise men in verse 7 were the same group of wise men previously mentioned in verse 1.

Consequently, this use of the Article in Matthew 18:17 refers back to "the" Church in Matthew 16:18, identifying them as "the same Church" in both places. In other words, Jesus is not building up one Church in 16:18 and instructing his disciples to tell on a sinning brother to a "totally different Church" in 18:17, i.e., "the Church" in both passages is "the same identical, one and only Church composed of the Abrahamic Seed Group." And since we proved with the Greek Imperative that "the Church" in 18:17 was

in existence "then and there" and since "the Church" in 16:18 is the same identical Church, it was "then and there" also. Therefore, Jesus never said he would begin at some future time to build a future Church. He was "then and there" building up (OIKODOMEO) "the Church" and he stated that in the future he would "keep on building up" the same "then and there" Church he discussed with his followers in Matthew 18:17. From the preceding discussion, the theology of the God-Looked-Down Theory is false. "The Church" did not begin at either John 20:22 or Pentecost. It was existing even before the death and resurrection of Jesus.

Jesus is "building up" his Church (that has been going on since Abraham) in Matthew 16, and his Church is still in existence in Matthew 18, long before his death, resurrection or Pentecost. Consequently, the advocates of the God-Looked-Down Theory can not use these passages to prove their "brand-new Church" theory. They prove just the opposite. The Church is the historic unfoldment of the Abrahamic Covenant. Its members are the Abrahamic Seed Group from Genesis throughout eternity. This is so, since the Greek Definite Article is used with both occurrences of the word "Church" in Matthew 18:17. This use of the Article makes it the "definite specific" Church composed of the Abrahamic Seed Group. This use of the Article forbids the view that Jesus is speaking of just "a" church, "some" church, or just "any" church or gathering or group. He is speaking of "the" one and only Church which was "then and there" in existence when he was speaking.

The Church began in eternity and included the saved before Abraham. For our study, though, we begin with Abraham. Beginning then, in Genesis 12, the Church included Abraham and Sarah. Then Isaac and Jacob are added. As the Church continued to develop, it took on the form of a nation in Egypt. It took on the form of a theocracy under Moses. Under David the Church became a monarchy. At John 20:22 the Church became permanently indwelt by the Holy Ghost, making it a living organism. At Pentecost the Church received power. During the millennium the Church will undergo other changes. And during the eternal state she will experience even more developmental changes. She will never cease to develop, grow and enlarge her spiritual capacities throughout eternity.

Hendriksen sums it all up. He said, "The passage (Galatians 3:6-9; cf. verses 14, 26-29) clearly teaches the important truth—by many so deplorably rejected—that the church of both dispensations, the old and the new, is *one*. All believers dwell in the same tent (Isaiah 54:1-3). When the old dispensation ended it was not necessary to pitch a new tent; the old one was simply enlarged. All of God's children are represented by the same olive tree. The old tree did not have to be uprooted; new branches were grafted in among the old (Romans 11:17). To each of the saints the same promise is given: "I will be your God." Wrote how this promise runs through both Testaments (Genesis 15:1, 2; 17:7, 8; Exodus 20:2; Deuteronomy 5:6; Joshua 1:5; 2 Chronicles 20:17; Jeremiah 15:20; 24:7; 30:22; 31:33; Ezekiel 11:20; Zechariah 8:8; 13:9; 2 Corinthians 6:16; Hebrews 8:10; Revelations 21:3, 7). All are saved by the same faith in the same Savior (Genesis 15:6; Isaiah 53; Jeremiah 23:5.6; Matthew 1:21; John 3:16; Acts 4:12; 10:43; 15:11; Romans 3:24; 4:11). Apart from us those of the old dispensation do not reach perfection (Hebrews 11:40). The names of all God's people are written in the same book of life. There are not two of those books: one for the old and one for the new dispensation; there is only one (Exodus 32:32, 33; Psalms 69:28; Daniel 12:1; Malachi 3:16, 17; Luke 10:20;

Philippians 4:3; Revelations 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19). All are foreknown, foreordained, called, justified (by faith), and glorified (Romans 8:29, 30). All partake and will partake of the glories of Jerusalem the Golden, the city on whose gates are written the names of the twelve tribes of the children of Israel, and on whose foundation stones are engraved the twelve names of the twelve apostles of the Lamb (Revelation 12:12, 14). Cf. John 10:16; 17:11.

Once this is understood the Bible becomes a living book, for we begin to realize that when God says to Abraham, "Fear not...I am your shield and your exceeding great reward...your God," he is speaking also to us. This central promise concerns all believers of both dispensations, for all those that are of faith are Abraham's children and heirs (Galatians 3:29). No clearer language could have been used than that which is found in Romans 4:22-24. There Paul, having again made mention of the fact that Abraham's faith "was reckoned to him for righteousness," adds, "But not for his sake alone was it written that it was reckoned to him, but for our sake also" (NTC - Galatians pp. 125, 126).

For those who deny that healing and prosperity belong to Christians. Scripture forbids their "setting-up" a "brand new" Church and writing their own rules for it. And, of course, their "rules" eliminate healing and prosperity. But, once the Church is viewed as being composed of the Abrahamic Seed Group based upon Abraham's BARAK-EULOGIA-Blessings, then healing and prosperity becomes a "given," i.e., "given" to us in the Abrahamic Covenant. Christians, therefore are members of the Church whose roots and foundation are the Abrahamic Covenant, not a "brand-new-covenant-church-entity-thing" devised by the God-Looked-Down Theory.

The above position is demonstrated beyond any doubt in the next chapter. There, we show why Jewish Christians are continuously inheriting their Abrahamic blessings of healing and prosperity right now.

The third reason given by the pushers of the God-Looked-Down Theory in their desperate bid to hang on to a "new" Church, concerns the "mystery" (MUSTERION) of the Church. According to them, the Church was "hidden" in the Old Testament, but is now revealed fully in the New Testament. Later in this volume, we shall also examine, refute, and destroy this "straw man" as we have the others. The Church is composed of Abraham and his Seed Group, beginning in Genesis and continuing throughout eternity.



## *Chapter Three*

### **Why We Know That Jewish Christians Are Continuously Inheriting Healing And Prosperity Now.**

In the Old Testament era, the sacrifices of Moses' law maintained the continuous flow of the Abrahamic Covenant blessings of healing and prosperity including salvation. However, not all of physical Israel was saved in the Old Testament period. Being a physical descendant of Abraham guaranteed nothing. The blessings of Abraham's Covenant could be maintained only by understanding what sin was and by making the appropriate sacrifices when those sins were committed. This maintenance was possible by viewing the Law, not as an independent religious system of works to secure the favor of God, but as the God appointed means to continue a preexisting relationship, given them by Grace, and contained in the Abrahamic Covenant. Alas, as time passed, most of Abraham's physical descendants erred, and became followers of "The Great Disconnect Theory." Only a Remnant understood the true relationship of Moses' law to the Abrahamic Covenant. This saved Remnant became a "nation within a nation."

The doctrine of the Remnant can be traced throughout the Scriptures. In the history of Israel, the saved Remnant became a minority. They were, indeed, a spiritual, believing, obedient nation within a physical nation that was neither believing nor obedient. Only seven thousand Jews belonged to the Remnant in Elijah's day. By Isaiah's time, the number was probably less than seven thousand, while during the bondage, the number of the Remnant was probably even less. The Remnant that returned from Babylon under Ezra and Nehemiah probably decreased even more. When Jesus appeared in history, the vast majority of physical Israel meticulously kept Moses' law to work for and thereby securing their own salvation and temporal blessings, leaving only a very small believing Remnant.

In the New Testament era, Paul says there is still a believing Jewish Remnant. "Even so then at this present time also there is a remnant according to the election of grace" (Romans 11:5). The question we must now answer is this: If the Jewish Remnant in the Old Testament period maintained the flow of the Abrahamic blessings of health and wealth in addition to salvation, by recognizing these blessings were granted to them in the Abrahamic Covenant and maintained by their making the appropriate sacrifices under Moses' law, then, how is the Jewish Remnant Paul says exists in the New Testament era (Romans 11:5) to maintain them? In other words, there is a Jewish Remnant in both Testaments. We understand fully how the Remnant maintained the Abrahamic blessings in the Old Testament economy. But what about the Jew in the New Testament era? How does he maintain them? He maintains them the same way in the New Testament era, i.e., by recognizing that they are granted to him in the Abrahamic Covenant and maintained by making the appropriate sacrifice demanded by Moses' law. The difference, however, between Jewish salvation including health and prosperity in the Old Testament period and Jewish salvation including healing and prosperity in the New Testament period, is the sacrifice itself. In the Old Testament economy the sacrifices necessary to maintain the Abrahamic blessings were many, different, having to be repeated, i.e., Moses demanded a different kind of sacrifice for different kinds of sins to be repeated each time those sins were committed. In the New Testament economy, Jesus is, himself, the sacrifice. There

were no additional sacrifices to be made. His sacrifice was sufficient to cover "all sin(s)." His sacrifice was "once for all," never having to be repeated. Since Jesus' sacrifice was for "all sins" and was "once for all," he became the "end of the law" and the "fulfillment of the Law." Consequently, the sacrifices of the law were "abolished." They are no longer valid—they are "finished."

Our traditional way of saying that Joe, who is a Gentile, has become a Christian, is by saying "Joe has received Christ as his personal Savior." Our traditional way of saying that Jim, who is a Jew, has become a Christian is "Jim received Christ as his personal Savior." Later, we shall look closer at what we mean when we say of Joe, a Gentile, received Christ as his Savior. But now, what exactly do we mean when we say "Jim received Christ as his personal Savior"? We mean simply this: Salvation, including health and wealth was granted to Jim, a Jew, in the Abrahamic Covenant and could be continuously realized only by making the proper sacrifice. Since he lives in the New Testament era, Christ is the final sacrifice for sin, therefore. Jim receives Christ in his substitutionary death as the final sacrifice demanded by the Law, rather than the animal sacrifices of the Old Testament era. The consequence of Jim's receiving Christ as his personal sacrifice for sin(s) rather than animal sacrifices in the Old Testament era, enables Jim to continuously realize, in the New Testament era, the salvation including healing and prosperity promised him in the Abrahamic Covenant. Since the sacrifice of Jesus is "once for an," i.e., never to be repeated, the continuous realization of the Abrahamic blessings promised to Jim will be uninterrupted forever. This is the theology of the New Testament. We shall demonstrate this view by examining, in addition to Galatians 3, which we examined thoroughly in Volume I, other passages relating to this subject.

### **Hebrews 6:10-20**

The primary passage to consider is Hebrews 6:10-20. Even a superficial reading of this passage reveals that it is taken up entirely with the Abrahamic Covenant, showing its relationship to Jewish salvation including healing and prosperity during the New Testament or Christian era. The message of this relationship is so clear it refuses to be buried as just an Old Testament type or example (the Example Theory), used only to illustrate Christian truth. Using Old Testament persons, events and institutions to illustrate Christian truth is a valid, legitimate, acceptable practice. For instance, we can preach "Christ is our High Priest" from an Old Testament passage concerning the Old Testament High Priest, by using the Old Testament passage as an illustration of the Christian truth of the priestly ministry of Christ. From an Old Testament passage concerning the Levitical sacrifices, we can preach "Christ is our own sacrifice." In this manner, the Old Testament is no more than an illustration of the Christian truth that "Christ died for us."

Abraham, his faith and his covenant are certainly beautiful, valid illustrations of the kind of character and faith Christians should have in the promises God made to them. However, Abraham, his faith and his covenant are more than just illustrations of Christian truth. In Galatians 3, Paul demonstrated the continuing validity of the Abrahamic Covenant. In Hebrews 6:10-20, the author not only demonstrates its continuing validity, but also relates its continuing validity to Jewish salvation including

health and wealth in the New Testament era. He shows the Abrahamic Covenant as the "original grant" of Jewish salvation including healing and prosperity in both Testaments. This message is so clear, it refuses to be buried as just an illustration of other aspects of Christian truth. In other words, neither Abraham, his faith, nor his promises are used in Hebrews 6:10-20 as types, examples, or illustrations of Christian truth. Abraham was an *actual* man who *actually* inherited *actual* promises. Those *actual* promises inherited are still *actually* valid and are the *actual* content of Jewish faith in the New Testament era.

The reader should keep firmly fixed in his/her mind what we've said about Hebrews 6:11-20 in Volume I. There, we listed four reasons why the Jewish Christians are inheriting the same identical promises of healing and prosperity in addition to salvation that Abraham himself inherited. Those four reasons are:

1. The way the author tied verses 13-15 to verse 12.
2. The way the author used the Definite Article (Anaphoric).
3. Abraham obtained what he was promised which was (BARAK-EULOGIA blessing).
4. Common sense, i.e., Abraham must be eliminated from the chapter and a "disclaimer" inserted if the heirs and Abraham are not inheriting the same thing. The reader may want to reread this section in Volume I on pages 65-73.

### **Hebrews 6:11-12**

We must identify the main terms used in this passage to clearly understand the author's exact meaning. Both the context and the Greek grammatical constructions used will make the following identifications obvious and easily grasped.

First, "the hope" mentioned in verse 11 is the same "hope" mentioned in verse 18. And the term "hope" in both verses 11 and 18 are used synonymously with the expression "the Abrahamic Covenant."

Next, "the promises" in verse 12, "the promise" in verse 15, and "the promise" in verse 17 are all the same identical "promise(s)." The term "the promise(s)" in all three verses, 12, 15 and 17, are all used synonymously with the expression "the Abrahamic Covenant."

In addition, the term "hope" in verses 11 and 18, and the term "promise(s)" in verses 12, 15 and 18 are used interchangeably, i.e., both "hope" and "promise(s)" all refer to and are used synonymously with the term "the Abrahamic Covenant." In other words, wherever one expression is used, the other two expressions could be substituted in its place and the meaning of the passage would remain unchanged.

A third term that is used interchangeably with "hope," "promise(s)" and "the Abrahamic Covenant" is "counsel" in verse 17. Both the Greek grammatical construction, the context and common sense affirm this as this chapter will demonstrate to the reader's complete satisfaction. So then, these four terms, **(1)** "hope," **(2)** "promise(s)," **(3)** "counsel" and **(4)** "the Abrahamic Covenant" are synonyms and are interchangeable.

"Hope," "promise(s)," "counsel" and "the Abrahamic Covenant" are not, however, the only synonymous, interchangeable terms in this passage. "Them who through faith and patience inherit the promises," mentioned in verse 12, is used interchangeably with the expression "the heirs of promise" in verse 17. And, both of these expressions are used interchangeably with the expression, "who have fled for refuge" in verse 18. In other

words, all three expressions refer to the same identical group of people, the Abrahamic Seed Group. "Them who through faith and patience inherit the promises" (v. 12), "the heirs of promise" (v. 17), and "who have fled for refuge" (v. 18) are descriptions of the same, single group of people, the Abrahamic Seed Group.

The context fully substantiates the interchangeability of the above terms. However, their interchangeability is more precisely determined by the Anaphoric Use of the Greek Definite Article, which denotes or identifies a word that has been used previously in the context. When the same word or expression is used more than once in a context and the Article is used with second or third occurrence of the same word or expression, the Article signals to the reader that the second or third occurrence is the same identical thing, person, event, idea, etc., that was previously mentioned. The Definite Article is used with "hope" and "promise(s)" in each place they are used in this passage, recognizing them as identical. Although the expression "the Abrahamic Covenant" is not used in this context, both "hope" and "promise(s)" are used interchangeably with it. The Article is also used with "them who inherit," "the heirs of promise" and "those who fled," identifying all three expressions as referring to the same, single group of people, the Abrahamic Seed Group. All Greek grammarians recognize this use of the Greek Definite Article:

"The article calls attention to a substantive which has been previously mentioned and which may be defined or identified or understood by recollection of the previous reference. The initial reference may or may not have the article. This use is sometimes referred to as the anaphoric use" (BW p. 68).

"The article may be used to point out an object, the identity of which is determined by some previous reference made to it in the context" (DM p. 141).

"The individualizing use of the article was described by Apollonius Dyscolus, an early grammarian, as anaphoric, in that it refers back to what is already familiar" (M III p. 173).

"...known as the anaphoric use because there is reference back to what is known or assumed to be known" (BD pp. 131-132).

"The article often refers to something just mentioned. This is called the Anaphoric use" (WDC p. 55).

Some examples from Scripture, demonstrating the Anaphoric Use of the Article will make the above statements plain. In Matthew 2:7, the Article used with "wise men" identifies them as the same "wise men" in verse 1. In Revelation 15:6, the Article used with both the "seven angels" and the "seven plagues," identifies them as the same "angels" and "plagues" in verse 1. Blass cites 1 Corinthians 13:13 as Anaphoric, referring "charity" back to "charity" in verses 3 and 4 (BD p. 132). He also says that the "feast" of John 12:12 is the same as the "passover" in verse 1 because of anaphora. Finally, he says the "prophet" in John 7:40 is the same prophet mentioned in John 1:21

because of anaphora. In this example, the first and second occurrence of "prophet" are separated by several chapters.

The Anaphoric Use of the Article refers to the "sameness" of things in a context whether the things are described by the same words and expressions throughout the passage or with different words and expressions. In addition to the examples cited by Blass above, the great grammarian A.T. Robertson, gives examples of this use of the Article. He cites in Acts 9:17, "the one appearing" as the same as and refers back to "the Lord" in verse 11. In James 2:3, the "one wearing the splendid clothing" refers back to and is the same as "a man gold-fingered in clothing splended" in verse 2. In James 2:3, a "poor man" refers back to the poor man "in shabby clothing" in verse 2. In 2 Corinthians 5:5, "the one having given" is referred back to "the one having wrought" in the same verse. Then, both the "one having given" and the "one having wrought" are referred back to "the life" in 2 Corinthians 5:4. In Hebrews 5:5, "the honor" is referred back to "the things" in verse 1 (ATR p. 762). In other words, Anaphora denotes "sameness" even though the same referents are described by different expressions. Later in this section we will show from the context that "hope" in verses 11 and 18 refer to the Abrahamic Covenant and not to Jesus. Of course, Jesus is the "hope" of the world. But, not in this context. The "hope" in verses 11 and 18 is a synonym of the Abrahamic Covenant.

One other question must be answered. Why does the author use the plural "promises" in verse 12 and the singular "promise" in verses 15 and 17? The same phenomenon also occurs in Galatians 3:16 and 17. Both the singular, "promise," and the plural "promises," are used interchangeably. Some commentators view "promises" as being the Abrahamic Covenant repeated at various intervals down through the centuries. Other commentators view "promises" as being the individual "promises" that make up the one Abrahamic Covenant. Whichever use of "promises" one chooses, both groups of commentator's refer "promises," substantially, to "the promise" which is the Abrahamic Covenant. In other words, "promises" and "promise" are, in essence, the same thing, i.e., they both refer substantially to the Abrahamic Covenant and are used interchangeably. (See WEV III, p. 219.)

In this section we examine four expressions the author used in Hebrews 6:10-12. These four expressions set the stage for the balance of the chapter. They are "diligence to," "the full assurance," "of hope," and "inherit."

### **"Diligence To"**

In verse 10, the readers of the Hebrews were diligently engaged in work, labor of love and ministry to the saints. In verse 11, the author desires for them to demonstrate the same diligence, resulting in the full assurance that they had demonstrated to their work, labor of love and ministry to the saints. His desire for their diligence, resulting in the full assurance, was no whimsical thing. "Desire" is the translation of the Greek word EPITHUMEO, which stresses a deep, inner impulse. It means a deep emotional craving or longing.

He desires "diligence," which is the translation of SPOUDE, meaning earnest, care, haste and zeal.

He desires their diligence to have a practical result in their lives, i.e., he desires their diligence to result in the "full assurance." "To" is the translation of the Greek

preposition PROS, which in this context denotes purpose, destiny, that for which one consciously aims or strives at, and the results which follow the conscious striving (BAG p. 710). This use of PROS can be illustrated by Jesus' statement in Matthew 5:28. He said, "whosoever looketh at a woman to lust after her hath committed adultery with her already in his heart." "To" is the translation of PROS, which means in this context, "resulting in," i.e., "whosoever looketh on a woman 'resulting in' lust...." PROS has the same meaning in Hebrews 6:11. The author desires their diligence "to result in" the full assurance.

### **"The Full Assurance"**

"The full assurance" is the most important expression in verse 11. It may well be the most important expression in the entire book of Hebrews. Everything that follows in chapter six was written to demonstrate the concept of "the full assurance." The major importance of this expression is seen in the word itself. "Full Assurance" is the translation of PLEROPHORIA. The noun form of this word used here, is the combination of PLERO, meaning "full" plus PHERO, meaning "to carry." The verb form of this word means "to persuade fully." The noun form in verse 11 means "a full-carrying assurance as a result of having been fully persuaded." Because one has been fully persuaded, he has a full-carrying assurance. This word does not admit of a hesitant, halting, incomplete, persuasion, resulting in an uncertain, doubtful, wavering form of on-again off-again assurance. This word means "convinced to the overflowing point." It means "carrying a full load" of whatever is necessary to produce, "unqualified confidence." It means "full assurance."

The second demonstration of the great importance of "full assurance" is in the word "the" placed just before "full assurance" in the KJV of verse 11. "The" is the Definite Article in both Greek and English. The primary function of the Greek Definite Article is to identify, to particularize, to distinguish, or to set apart. "The," combined with "full assurance," sets "full assurance" apart conspicuously, like a light on a hill for all to see in isolation from all other lights.

All Greek grammarians agree that the basic function of the Greek Definite Article is to "particularize."

Turner says, "It separates some from others, individualizing something as this and not that" (M III p.36). He further adds,... "it particularizes an individual member of a group or class" (M III p. 165).

Dana and Mantey declare, "The function of the Article is to point out an object or to draw attention to it. Its use with a word makes the word stand out distinctly" (DM p. 137).

Summers states, "The basic function of the Greek article is to identify" (RS p. 129).

Mare says, "The article, like the English 'the,' is often needed to make a word definite, such as 'the' boy, 'the' man, rather than 'a' boy or 'a' man" (WHM p. 19).

Robertson - Davis concur, "It defines, limits, points out from. The Greek article is a pointer. It is natural, if not good manners, for children to point at objects...As a pointer it can point out or at anything not already definite enough without it" (RD pp. 275, 276).

Chamberlain agrees, "The article points out objects. The article distinguishes: individuals from individuals - classes from classes - qualities from qualities" (WDC p. 54).

Greenlee affirms, "The article is used with nouns which are set apart as a special member of their class" (JHG p. 22).

Brooks and Winbery declare, "The basic function of the Greek article is to point out, to draw attention to, to identify, to make definite, to define, to limit" (BW p. 67).

LaSor says, "The definite article can serve to make a noun or substantive particular. Out of all the men in the genus, I am speaking about a particular man, the 'man.' In this sense, the Greek definite article is translated by the English definite article" (LSB pp. 183, 184).

Robertson says, "There is either contrast in the distinction drawn or allusion (anaphoric) to what is already mentioned or assumed as well known. The article is associated with gesture and aids in pointing out like an index finger. It is a pointer...Whenever the Greek article occurs, the object is certainly definite...The article is never meaningless in Greek...Its free use leads to exactness and finesse...The article does not give the reason for the distinction drawn between individuals. That is usually apparent from the context...The vital thing is to see the matter from the Greek point of view and find the reason for the use of the article" (ATR pp. 755, 756, 757).

In other words, the use of the Greek Definite Article with "full assurance," means that our author desires their diligence to result in "the full assurance" which is distinct from all other forms or kinds of "full assurances." In the last quote above, Robertson says we should find the reason for the use of the Article and that the reason is usually revealed in the context. This statement brings us to ask what is so particular and distinct about the "full assurance" in verse 11? Why is the Definite Article used here? What is the individualizing exactness the author wishes us to see in "the full assurance"? Does the context reveal "why" the Article is used here? Indeed it does, as we shall see next concerning "the hope."

### **"Of Hope"**

The next two words in the verse, "of hope," explain what makes "the full assurance" so particular and distinct. He desires their diligence to result in "the full assurance of hope." We must point out two great facts about the expression, "of hope." First, in the Greek text, the Definite Article is also used with "hope." The KJV did not translate this occurrence of the Article in their translation. This is unfortunate since it leaves the impression that "hope" in verse 11 could be just "any vague hope," rather than "the specific, definite, distinct hope." Everything said above concerning the Definite Article with "full assurance," including all the grammars quoted, applies also to "hope." "The hope" in verse 11, consequently, is not just any hope, but is "the hope," specifically and

distinctly. What exactly, is this specific, definite, distinct hope? The context of Hebrews 6:11-20 and the Greek text shows that "the hope" is used interchangeably with "the promises to Abraham" and also with "the Abrahamic Covenant." Therefore, the exactness, the specificity of the hope is this: "the hope," in this context, is the Abrahamic Covenant.

The next great fact concerning "the hope" is the way the expression "of the hope" is used in this sentence. It is used in the Greek construction that is the Greeks' way of describing something. This construction describes by telling "what kind it is." It describes by saying "it is this kind and not that kind," or "it is this kind and no other kind." The name of this Greek construction is the "Genitive Case." Robertson - Davis said, "The genitive case means 'this and not that,' or 'this and no other' " (RD p. 225). The Genitive Case, this Greek construction for describing something, is used throughout the Greek New Testament. In Hebrews 3:12, in the expression, "an evil heart of unbelief," "of unbelief" is in the Genitive Case, which describes what kind of "an evil heart" it is. For example, it is an unbelief kind of evil heart and no other kind of evil heart. In Matthew 5:22, in the expression, "hell fire," fire is in the Genitive Case describing what kind of hell (gehenna) it is, i.e., a fire kind of hell and no other kind of hell. In Luke 4:22, in the expression "words of grace," grace is in the Genitive Case describing what kind of words they are. For example, they are the grace kind of words and no other kind of words. In Hebrews 6:11, in the expression, "the full assurance of the hope," "the hope" is in the Genitive Case describing what kind of the full assurance it is. For example, it is the hope kind of the full assurance and no other kind of full assurance. Since "the hope" is used interchangeably with "the Abrahamic Covenant," we may say that it is the Abrahamic Covenant kind of the full-carrying assurance and no other kind of full-carrying assurance.

All Greek grammarians recognize that the basic function of the Genitive Case is description:

Hewett said, "The genitive case is used to add more definiteness than the substantive, adjective, verb or preposition would otherwise have. It will tell the kind, specify, define, limit, or designate something about the word to which it is related that the bare word itself would not convey" (JAH p. 197).

Chamberlain said, "The genitive case is primarily the 'describing' case" (WDC p. 29).

Dana and Mantey declare, "The genitive case is the case of definition or description...the basal function of the genitive is to define...The genitive limits as to kind...The genitive reduces the range of reference possible to an idea, and confines its application within specific...Thus, by the use of the genitive, the implications of an idea are brought within a definite scope. Then it would appear that the basal function of the genitive is to set more definitely the limits of an idea as to its class or kind" (DM pp. 72, 73).

Brooks and Winbery state, "The basic function of the genitive is to describe and define. It does so by attributing a quality or relationship to a substantive. It limits the meaning and application of a substantive. It does so by answering the question, What kind?" (BW pp. 7, 8).



This expression, "of the hope," could also be translated by "the full assurance consisting of the hope." This translation considers the expression "of the hope" as a Genitive of Apposition. When the term in the Genitive is not actually identical with the word it describes, but is identical in a practical way we can translate using such expressions as "precisely," "namely" or "consisting of."

Brooks and Winbery state, "If the word in the genitive is identical with the word it modifies, it is a genitive of apposition...A test for this use of the genitive is the ability to use some such expression as 'consisting of, namely, filled with, or made of in the translation' " (BW p. 15).

Robertson - Davis call this the Qualitative Use of the Genitive and declare, "There may be practical identity (apposition) at times..." (RD p. 228).

Chamberlain says, "It may be used in apposition to another noun to further define it" (WDC p. 30).

Hewett affirms, "The word in the genitive may be substituted for another word, thereby gaining the signification of the prior term" (JAH p. 198).

Goodwin calls this use of the Genitive, the Genitive of Material. He says it describes "Material or contents including that of which anything consists" (WWG p. 230).

Dana and Mantey conclude, "In this construction a thing denoted as a representative of a class is more specifically defined by attributing to it in the genitive a particular designation" (DM p. 79).

Second Corinthians 5:1 is a prime example of the Genitive of Apposition: "...if our earthly house of this tabernacle (tent) were dissolved...." "Of this tent" is a Genitive of Apposition. It tells of what the house consists, i.e., "if our earthly house 'namely' this tent, or 'consisting of' this tent..." etc. Another prime illustration is Romans 4:11: Abraham "received the sign of circumcision...." "Of circumcision" is the Genitive of Apposition. It tells of what the sign consists, i.e., "he received the sign 'namely' circumcision" or, "he received the sign 'consisting of' circumcision...." In Hebrews 6:11, the expression "of the hope" is also a prime example of the Genitive of Apposition. It tells of what the full assurance consists: "the full assurance 'namely' the hope," or "the full assurance 'consisting of' the hope," or "consisting of" the Abrahamic Covenant since "hope" and "the Abrahamic Covenant" are synonyms. Other obvious examples of the Genitive of Apposition include 2 Corinthians 5:5; 2 Peter 2:6; Ephesians 2:20; Hebrews 12:11; 2 Corinthians 1: 22; and John 2:21.

We readily see from the above discussion that the Definite Article draws the distinction and the Genitive Case describes the distinction by telling what kind it is and of what the distinction consists. In other words, the author deeply desires every individual reader to demonstrate the same diligence they demonstrated concerning their work and ministry; to result in the Abrahamic Promise kind of full-carrying assurance and no other

kind of full-carrying assurance. He desires for them to have the full-carrying assurance consisting of the promises made to Abraham. Now, we can understand why the author used "the" with "full-carrying assurance." He set it apart because it is the specific, definite, exact Abrahamic Covenant kind of "full-carrying assurance" as opposed to all other kinds of assurances.

"Hope" is the translation of ELPIDA, the regular Greek word for "hope." "Unto" is the translation of ACHRI, the Greek word for "until." "End" is the translation of TELOS which means the point at which things, processes, etc., cease.

What is the author's purpose in desiring the full-carrying assurance consisting of the promises to Abraham? Verse 12 reveals that he had a negative and positive purpose. His negative purpose was that "ye be not slothful." "Slothful" is the translation of NOTHROS meaning sluggish, dull, languid or lazy. He was fearful they were on the verge of lapsing back into The Great Disconnect Theory, and they would again attempt to seek salvation by the works of the law apart from the Abrahamic Covenant.

### **"Inherit"**

His positive purpose is that they be "followers of them who through faith and patience inherit the promises." (Again, the reader may want to reread pages 65-73 in Volume I of this work to review the four reasons why we know these "inheritors" in verse 12 are continuously inheriting the same identical blessings (BARAK-EULOGIA) that Abraham obtained.)

"Followers" is the translation of MEMATAS which means "imitator." Our English word "mimic" corresponds to it. This word, in the noun form, is used seven times in the Greek New Testament and is always translated "followers." It is used as a verb four times in the Greek New Testament and is always translated "follows." It means more, however, than just to mimic, copy or imitate. It means, at bottom, obedience. "The New Testament as a whole does not teach imitation in the primary sense of imitating an example but rather in the predominate sense of discipleship, i.e., of obedience to the Word and will of the Lord either directly or by way of the apostles" (TDNT p. 596). In other words, even as the author was writing the book of Hebrews, there was a group, the Remnant (the Abrahamic Seed Group) who were at that very same time, continuously inheriting the promises made to Abraham. They were continuously inheriting them because they understood the Law was an act of grace, enabling them to maintain the Abrahamic blessings. They also understood that Jesus was the final sacrifice of the Law for their sins, and by receiving him as their personal sacrifice, rather than the animal sacrifices prescribed by Moses, the Abrahamic blessings were theirs forever. Based on this understanding, they willingly and deliberately received him. In so doing, they became part of the Remnant (the Abrahamic Seed Group) and began continuously inheriting the promises. The author desires everyone of his readers to have the same understanding the Remnant had. Then, based upon that understanding, he desires everyone of his readers to do the same thing that the Remnant did, i.e., receive Christ as their own substitute for sin rather than the animal sacrifices prescribed by Moses, in so doing, they too, would become part of the Remnant and would begin continuously inheriting the Abrahamic promises.

The fact of the Remnant's continuously inheriting the promises of Abraham is seen in the way the word "inherit" is used in the Greek text. "Inherit" is the translation of KLARONOMEIO, meaning to receive possession of by inheriting. In verse 12, KLARONOMEIO, "inherit," is a Present Participle. This Present Participle demonstrates that the Remnant (the Abrahamic Seed Group) is continuously inheriting the promises to Abraham during the present time. We shall prove this statement by defining the use of a Greek Present Participle and thereby supporting our definition from a number of Greek grammars. Finally, we shall apply our definition to the Remnant (the Abrahamic Seed Group) in verse 12. Keep in mind that verses 11 and 12 are one sentence and that "desire" is the main verb in the sentence. "Desire" is in the Present Tense.

A Present Participle is the device the Greeks used to describe an action that is in progress during the time of the main action (verb) in the sentence.

All Greek Participles, standing alone, are timeless. They contain no implication of time. Although they describe an action or state of being, there is nothing about them that denotes time. They do, however, assume a time relationship from the context of the sentences in which they are used. The Greek Present Participle in verse 12, "inherit," also assumes a time relationship. It assumes the same time relationship that is the predominate use of the Greek Present Participle in the Greek New Testament, which is to describe a continuous action occurring at the same time as the main verb (action) in the sentence. Since "inherit" follows the predominate usage of Greek Present Participles in the Greek New Testament, we shall frame the rule for this predominate use thus: *unless the context Indicates otherwise, the Greek Present Participle denotes continuous action occurring at the same time as the time of the action denoted by the main verb in the sentence.*

Summers says, "The present participle indicates continuous action which takes place at the same time as the action of the main verb. The present participle indicates action which is contemporaneous with the action of the main verb" (RS pp. 89, 90).

Machen states, "The tense of the participle is relative to the time of the leading verb. The present participle, therefore, is used if the action denoted by the participle is represented as taking place at the same time as the action denoted by the leading verb, no matter whether the action denoted by the leading verb is past, present or future" (JGM pp. 105, 106).

Volez affirms, "The tense of the participle is understood relative to the tense of the main verb. The participle does not convey any particular time in and of itself. THIS IS TRUE OF PARTICIPLES OF EVERY TENSE. The present participle conveys action at the same time as the main verb, whatever that time may be" (JWV p. 131).

Davis declares, "The participle has not time in itself. Time with a participle is purely relative; it gets its time from the verb with which it is used. Tense in the participle expresses 'kind of action': the present participle, durative action..." (WHD p. 99).

Mare says, "The present participle indicates action that occurs at the same time as that of the main verb,..." "Further, it is to be noted that the time of the present participle, being

related to that of the main verb, is coincidental with the time of the main verb which governs the overall time situation of the sentence" (WHM pp. 45, 48).

Turner continues, "But, eventually the aorist participle came to denote a time which was past in relation to the main verb, and the present participle time which was contemporaneous" (M III p. 79).

Dana and Mantey confirm, "Simultaneous action relative to the main verb is ordinarily expressed by the Present Participle" (DM p. 230).

Burton concludes, "The Present Participle most frequently denotes an action in progress, simultaneous with the action of the principle verb" (EDB p. 54).

From the preceding definition, we understand that a Greek Present Participle denotes continuous action. The Participle in verse 12, "inherit" therefore, is continuous and should be translated "are continuously inheriting." We also understand from the above, that the continuous action of the Present Participle takes place at the same time as the leading verb in the sentence. "Desire" is the leading verb in our sentence here and is in the Present Tense. Putting the two together, we see that the continuous action of our Present Participle, "are continuously inheriting" is taking place at the same time of our Present Tense verb, "desire." The author "is desiring" while the Remnant "is continuously inheriting."

The real force and scope of the Greek Participle is expressed by Burton's statement, "...the action of the verb falls within the period covered by the participle" (EDB p. 55).

The period covered by the Participle "inheriting," extends from Abraham to the present. It was during this period that the author performed his act of "desiring." But how do we know that the Participle "inheriting" covered such a broad span of time, i.e., from Abraham to the present? We know this for two reasons. First, common sense gleans from this context that it was Abraham's heirs - all of them - down through the centuries who had been and still are inheriting Abraham's blessings. Second, the way the Present Participle "inheriting" is used here lets us know the Participle covers the time span from Abraham to the present.

What is there about this Present Participle (inheriting) that allows it to cover every believing seed of Abraham during a period that spans 2000 years, and that with its force still continuing in verse 12? This Present Participle spanned 2000 years with continuing effectiveness because it is a Greek grammatical construction called "A Present of Past Action Still in Progress."

"The Present of Past Action Still in Progress" in Greek includes an action begun in the past which is still continuing in the present. But the simple Greek Present Tense and the Greek Present Participle can render this meaning. This "Present of Past Action Still in Progress" is given different names by different grammarians, but the idea is the same regardless of the name.

Dana and Mantey call it the "Present of Duration" and declare, "Sometimes the progressive present is retroactive in its application, denoting that which has begun in the past and continues into the present" (DM p. 183).

Burton calls it the Present of Past Action Still in Progress and says, "...the action denoted beginning before the action of the principal verb and continuing in progress..." (EDB p. 59).

Turner doesn't name it. He just defines it: "The Present which indicates the continuance of an action during the past and up to the moment of speaking is virtually the same as Perfective, the only difference being that the action is conceived as still in progress" (M III p. 62).

Brooks and Winbery follow Dana and Mantey by calling it the Durative Present: "An action or state of being which began in the past is described as continuing until the present. The past and the present are gathered up in a single affirmation...Although impractical to bring out in English translation, the full meaning is that something has been and still is" (BW p. 77).

Chamberlain defines it without naming it. He says, "The force may be to 'gather up the past and the present time into one phrase' " (WDC p. 70).

In other words, the inheriting in 6:12 has been going on since Abraham and is still going on.

John 5:5 is a graphic illustration of the Present Participle used as a "Present of Past Action Still in Progress." John says, "And a certain man was there, which had an infirmity thirty and eight years." "Had" is a Present Participle and should be translated "continuously having." The context in this verse signals that the "continuously having" has been going on for thirty-eight years and still is. Hence, the Participle is a Present of Past Action Still in Progress. Both A. T. Robertson and E. D. Burton cite this verse as an example of the Present Participle used as the Present of Past Action Still in Progress. Scholarship recognizes both the context and the Participle "inheriting" used here as a "Present of Past Action Still in Progress" to demonstrate that the "inheritors" in verse 12 includes all of Abraham's believing seed from the time of Abraham down to the present.

McComiskey states, "Even the writer of Hebrews said, 'Abraham received what was promised' (6:15). But in verse 12, he affirmed the continuing effectiveness of the promise, for he spoke of those 'who through faith and patience inherit what has been promised' " (TEM p. 48).

The Century Bible states, "The may have specially in mind the men of faith of the Old Covenant, many of whom are enumerated in the eleventh chapter...and Christian believers may be included" (CB - Hebrews p. 148).

The American Commentary affirms, "The present participle, inheriting shows that not merely the patriarchs and the ancient worthies are meant, but the whole line of the faithful down to their own day" (TAC VI Hebrews p. 80).

The Pulpit Commentary says, "The present participle 'inheriting' does not confine the sense of the expression to those who are now so inheriting. Abraham being presently

adduced as an example, it refers to all who at any time so inherit..." (PC XXI Hebrews p. 162).

Kistemaker declares, "Although the writer does not specify in 6:12 who the inheritors are, the context reveals that he is thinking of Old Testament saints - Abraham (6:13) and the heroes of faith (chap. 11) - and saints of his own day" (SJK pp - 167, 168).

Lange concludes, "The Present Participle 'inheriting,' implies a continuous and abiding act, so that the reference can scarcely be exclusively to the Patriarchs" (LC XI Hebrews p. 118).

Verses 11 and 12, then, teach of a believing Jewish Remnant, the Abrahamic Seed Group, in the New Testament era who understood the relationship of Moses' law to the Abrahamic Covenant. They understood that the performance of the proper sacrifices for sin prescribed by Moses' law in the Old Testament era maintained the continuous flow of the provisions of Abraham's Covenant in their behalf. They understood that during the New Testament era, receiving Jesus Christ as the final, blood sacrifice for sin, thereby terminating the sacrifices of Moses' law, the provisions of the promises to Abraham, including healing and prosperity in addition to salvation, would be theirs without interruption. This Remnant is the group the author refers to in verse 12 as presently continuously inheriting the Abrahamic promises. We must emphasize again, that this present, continuous inheriting is based upon four things.

1. It is based upon the proper understanding of the relationship of Moses' law to the Abrahamic Covenant, i.e., Moses' law was an act of grace to maintain the promises.
2. They must understand that Jesus Christ is the final sacrifice for sin under Moses' law.
3. They must understand that by receiving Christ as the final sacrifice for their sin, they maintain for themselves the provisions of the promises of Abraham forever.
4. Finally, based upon the three-fold understanding described above, they must willingly, deliberately receive Jesus as their Savior, i.e., they must receive him as the final Mosaic sacrifice for sin.

The author of Hebrews, in desiring that each one of his Jewish readers "mimic" those who are presently inheriting the promises of Abraham, is speaking of their doing the same thing the Remnant is doing to continuously be inheriting the promises. The Remnant is believing in Jesus as the final Mosaic sacrifice to maintain the promises of Abraham for themselves. When the author's readers do the same thing, i.e., believe in Jesus as the final Mosaic sacrifice to maintain the Abrahamic promises for themselves, each one of them will become a member of the Remnant, the Abrahamic Seed Group, (the nation within the nation). Then, they too, will be continuously inheriting the Abrahamic promises of healing, prosperity and salvation without interruption.

## **The Reasons Why We Know That Jewish Christians Are Continuously Inheriting Health, Wealth and Salvation**

Verses 13 through 20 give several reasons why the Remnant is presently, continuously inheriting the promises made to Abraham. These same reasons also justify the author's desire for his readers diligence to result in the Abrahamic Covenant kind of full-carrying assurance and no other kind of full-carrying assurance. He presents these reasons under two main headings. Under the first heading, he relates the Abrahamic Covenant to Abraham himself. Under the second heading, he relates the Abrahamic Covenant to the "heirs of promise." He introduces both headings with the conjunction "for," which is the translation of the Greek conjunction GAR. In this work, we shall examine both headings together by breaking them into five distinct sets of reasons that demonstrate why the Remnant is continuously inheriting the promises and why the writer's desire for their full-carrying assurance is justified. These five, distinct groups of reasons are based upon five great themes presented in verses 13-20. These themes are:

1. The experience of Abraham himself.
2. The nature and character of God.
3. The scope, nature and character of "The Hope."
4. The Heirs of Promise.
5. The identity and function of the Forerunner.

Before examining the five categories of reasons listed above, we must say some things about the conjunction "for" used in verses 13 and 16. This word is used to give the reason or cause for a preceding statement. The preceding statement can be general and the reason or reasons supporting it (introduced by "for") can be particular. This is the case in this passage. To say that the Remnant is continuously inheriting the promises is a general statement. To say that the writer desires their diligence to result in the full-carrying assurance is also a general statement. But, beginning with verse 13, introduced by "for," the writer supports these two general statements with a host of individual, particular reasons. It is to this host of individual, particular reasons that we now turn our attention.

### **Reasons Based Upon Abraham's Experience Why We Know the Jewish Remnant of the Abrahamic Seed Group is Continuously Inheriting Healing and Prosperity in Addition to Salvation in Hebrews 6:12**

The first reason introduced by "for" or GAR is the fact that Abraham obtained what God promised him. We demonstrated in Volume I that the promises Jewish Christians are presently inheriting are the same identical blessings that Abraham obtained which is healing and prosperity in addition to salvation. (See Volume I, pp. 65-73).

But, if our purpose is to "devotionalize" this passage (Hebrews 6:10-20), we can make it say anything we want it to say. i.e., we can use it to illustrate any Christian truth it might fit. We can use it to illustrate that since God kept his Word with Abraham, he will also keep his Word with Christians. This "devotional" posits the promises in verse 12 as Christian promises exclusively, and the promises in verse 13-15 as exclusively Abrahamic. Christians are now continuously inheriting their Christian promises God

made to them in verse 12, just like Abraham obtained his promises God made to him in verse 15. In other words, God's keeping his Word to Abraham is used to illustrate the Christian truth that God is keeping his Word with Christians also. This is good, valid, acceptable devotional preaching, teaching and writing. But, if our purpose is to reproduce in our language what the author wrote in Greek, the above devotional misses it by a mile, since neither the context nor the Greek language allows such vagueness.

The above devotional assumes that the phrase in verse 12, "them who inherit the promises," refers to Christians who are inheriting a completely different, totally unrelated set of promises from those "...promised...and swear..." to Abraham in verse 13. In other words, Christians have a set of Christian promises in verse 12. Abraham had an entirely different set of promises in verse 13. He obtained his set of promises in the past in verse 15, while Christians are inheriting their set of promises now in verse 12. And God is viewed as keeping his Word with both Abraham and Christians concerning their two different, unrelated sets of promises. God's fidelity to Abraham is no more than an illustration of his fidelity to Christians. And we have already demonstrated this "devotionalizing" just won't wash.

We cannot conclude, however, that Abraham obtained everything contained in the promises, (11:13 and 39), for the simple reason that the Supreme Seed, Jesus, was not yet born. Although the promise of Jesus, the seed to whom the promises were made, was contained in the original promises to Abraham, yet Abraham never realized this promise during his lifetime. He did, however, obtain that portion of the covenant that was intended for him to receive during his lifetime (v. 15). "Obtained" is the translation of EPITUNCHANO, the combination of the Greek preposition EPI which means "upon," with TUNCHANO, meaning "to get." In other words, Abraham "got upon" the promise. He obtained the promises; He "got upon" them.

The same promise that had some things for Abraham to obtain during his lifetime also contained some things for the Remnant to receive during their lifetime. Since the same covenant contained provisions for both Abraham and the Remnant, and since Abraham received the portion that pertained to his lifetime, it stands to reason that the same covenant would also be valid for the Remnant during their lifetime. This is the writer's meaning demonstrated by the conjunction "for." We have already observed that "for" gives the reasons in support of a preceding, general statement. In other words, the Remnant in verse 12 is continuously inheriting the promises to Abraham for the simple reason that the provisions pertaining to them were contained in the same promises Abraham received in his lifetime. Because Abraham received his portion of the promises, the Remnant is also receiving their portion of the promises. Indeed, they are continuously inheriting their portion of the promises even now.

There is another reason cited in verses 13-15, that shows why the Remnant is continuously inheriting the promises to Abraham. This reason is that the interval of time, between God's giving the promises to Abraham and Abraham's obtaining of them, made no difference at all. Although there was an interval between the two, the passage of time did not lessen the validity of the promise to Abraham. Regardless of the interval, he obtained the promise. Since time did not lessen the validity of the promises to Abraham and since the Remnant is included in the same promises, therefore, time did not lessen the validity of the Abrahamic Covenant to the Remnant. This is demonstrated by his statement in verse 12, showing the Remnant "is continuously inheriting the promises."



Verse 12 states that it is "through patience" during the interval that the Remnant is continuously inheriting the promises. Verse 15 states that Abraham "patiently endured" during the interval, after which he obtained the promises. The expression "through patience" in verse 12, and the expression "patiently endured" in verse 15, are translations of the same Greek word, MAKROTHUMEO. This word combines MAKROS, meaning long, with THUMOS, meaning mind or temper. The combination means "longtempered" or "longminded," hence, patience. In other words, during the interval between God's giving of the promises and Abraham's receiving them, Abraham was longtempered or patient. Consequently, he obtained them. Since the Remnant was included in the same promises, during the interval between Gods' giving of the promises, which included them, and their receiving of them, the Remnant is longtempered or patient. Consequently, they are continuously inheriting the promises. The interval did not lessen the validity of the promises for either Abraham or the Remnant.

When the writer posited God's promises to Abraham, which included both him and the Remnant within its borders, as the reason why the Remnant is continuously inheriting what was promised them, he openly declared the continuing validity of the Abrahamic Covenant as the basis for Jewish healing and prosperity in addition to salvation in the New Testament era. McComiskey said of this passage that God "affirmed the current force of the promise (6:13) for New Testament believers" (TEM p. 141).

### **Reasons Based Upon the Nature, Character and Acts of God Why the Jewish Remnant of the Abrahamic Seed Group is Continuously Inheriting Healing and Prosperity in Addition to Salvation in Hebrews 6:12**

The next series of reasons introduced by "for" (GAR) why the Remnant is continuously inheriting the Abrahamic promises are based on the nature, character and acts of God. The first of his characteristics we examine is his Exclusive Greatness as revealed in the expression "because he could swear by no greater" in verse 13.

"He could" is the translation of EIKEN, which is in the Imperfect Tense. This is the construction the Greek used to denote continuous action in past time. It means that God was continuously searching the universe for the greatest being there was so he could swear by him. He continuously found no one greater than himself. Since he determined to back his promises to Abraham and his seed with an oath appealed to the highest authority, he gave himself no choice but to swear by himself.

All oaths are related to the highest being in the universe. When called upon, in a court of law to affirm by oath, we say, "So help me God." Since God's oath was given to back a series of promises that were to endure forever, how could God's oath be appealed to a lesser authority than himself? Only God had the greatness and ability to promise things having eternal ramifications. In addition, he was the only high authority that could be appealed to with the ability to guarantee eternal promises with an oath. Under the circumstances, what lesser authority could guarantee eternal promises? Could he swear by the sun, moon and stars? No. They cannot back eternal promises since they are not eternal. They could pass away and no longer vouchsafe for promises that outlasted them. Could he swear by the earth? No, for the greatness of the earth does not insure its eternality. It, too, could pass away and no longer exist to guarantee the eternal promises

God made to Abraham and his seed. Consequently, if God did not appeal to himself, then who or what could he appeal to with the greatness necessary to back eternal promises? There was no one else.

The promises to Abraham and the heirs of promise were so important to God, that he gave himself no choice but to swear by himself. A lesser authority just would not do. The importance God placed upon his promises to Abraham and the Remnant wouldn't allow it. Therefore, God placed himself under necessity to swear by himself rather than a lesser authority. He did this to show the extent, depth, intensity and magnitude of his commitment to Abraham and his heirs. God cut himself off from the option of choice. He was forced by the importance he himself placed upon the promises to swear by himself. His promises to Abraham and the Remnant meant that much to him. Appealing to a lesser authority would have left the impression that the promises were of a lesser nature than they were. But, there was no way that God would let his friend Abraham and the Remnant entertain such a thought. He meant for them to have no doubt that he was placing all the weight of heaven behind his promises. He meant for them to know that the Exclusive Greatness of God was that which guaranteed their eternal promises. He had no one greater to swear by.

No wonder the writer desires the diligence of his readers to result in the Abrahamic Covenant kind of full-carrying assurance. The covenant is backed by the Exclusive Greatness of God. No wonder, after 2000 years, the Remnant is still continuously inheriting the promises made to themselves and Abraham. The promises are guaranteed by the Exclusive Greatness of God. Before the promises can fail the Exclusiveness of God's Greatness must crumble. The promises are as unfailing as the Greatness of God is secure.

The question we must answer now is why did he need to swear at all? He swore to place himself on man's level. In other words, men in general use an oath to confirm agreements between themselves (and these oaths are always appealed to the highest authority). The modern courtroom oath formula: "So help me God" and the questions asked by a notary public attest this fact. This is the gist of verse 16. Verse 16 is simply an illustration of what follows in verse 17. Put differently, Gods' swearing in verse 17 simply copied what men do. God condescended to man's level, i.e., his way of doing things and swore like men so Abraham and his heirs could identify with something with which they were already familiar.

Consequently, when the author used the expression "wherein" in verse 17, he simply meant "in this way" or "in this manner" or "in this same kind of procedure." What "same kind of procedure"? God, knowing that men confirm agreements between themselves by oathings, condescends to man's level, i.e., he had previously made an agreement to do certain things for Abraham via his covenant. Now, using the "same kind of procedure" that men use to confirm agreements between themselves, he makes an oath to Abraham. This oath for confirmation was an end of all uncertainty, doubt or even strife between God and Abraham as to whether or not God would deliver on his promises. No wonder our author desires his readers to have the Abrahamic Covenant kind of full-carrying assurance and no other kind: God condescended to our level and swore by the greatest being there is (Himself) to guarantee the Abrahamic Covenant for the benefit of the Abrahamic Seed Group.

Next, we must determine just exactly what God meant to accomplish with his oath. In so doing, we learn the next reason why the Seed Group in verse 12 is continuously inheriting healing and prosperity (BARAK-EULOGIA) in addition to salvation. Actually, he had two purposes in mind when he swore to Abraham. The first purpose, of course, was for the benefit of Abraham himself. But verse 17 informs us that he also had another purpose in mind, namely, that he might show "to the heirs of promise the immutability of his counsel." In other words, the Abrahamic Covenant not only included Abraham but also his heirs. Consequently, God gave the oath to Abraham so that Abraham could have unqualified confidence in the covenant promises, but also that the heirs who would later come into its benefits could have the same unqualified confidence.

And in verse 17, he elaborates on this aspect of his purpose in swearing, i. e., the heirs could have unqualified confidence in his covenant to bless. To drive home his point in swearing for the benefit of the heirs, verse 17 contains five terms we must examine. Those terms translate into English by (1) "willing," (2) "more abundantly," (3) "counsel," (4) "immutability" and (5) "confirmed." (Before proceeding to examine these five terms, we must alert the reader that verses 17 through 20 form one long, complete sentence in which "God" is the subject and "confirmed" is the verb. "Confirmed" is in the Aorist Tense which means finished action in past time.)

Our first term showing why the Seed Group in verse 12 is continuously inheriting healing and prosperity (BARAK-EULOGIA) in addition to salvation, is "willing." This word translates the Greek word BOULOMAI, which means "decisions of the will after previous deliberation" (BAG p. 146). In other words, BOULOMAI means deciding to act from a pre-conceived, deliberate purpose, plan or design. Part of God's design in swearing to Abraham was so the heirs would be as reassured and confident as Abraham himself. "Willing" in this verse is a Present Participle. Remember the rule for Present Participles: *unless the context indicates otherwise, a Present Participle denotes continuous action occurring at the same time as the time of the action denoted by the main verb in the sentence.* And as we stated previously, the main verb in this sentence is "confirmed" in the Aorist Tense signifying finished action in past time. (Of course "confirmed" is finished action in past time because God confirmed the covenant with Abraham in Genesis 22.) "Willing" here, then, means that even as God finished his act of swearing, he was even then, continuously "willing," or deciding for the heirs to know that, his Blessing Covenant with Abraham and with them would never change. Way back in Genesis 22, God was continuously willing (deciding) to show by his oath his concern and care for the Abrahamic Seed Group, the heirs of the promise. As such, the heirs were not an afterthought in the mind of God. Even as he swore to Abraham, the heirs were continuously a part of his design. When he swore, he willingly acted from that design in their behalf by swearing by himself. No wonder our author wants his readers to have the Abrahamic Covenant kind of full-carrying assurance and no other kind: even as he swore (backing the promises by the highest being there is) he was continuously acting for the benefit of the heirs, from a design that included them as well as Abraham.

The next expression we examine which demonstrates why the Seed Group in verse 12 is continuously inheriting healing and prosperity (BARAK-EULOGIA) in addition to salvation is "more abundantly." Previously, we determined that "he had," in the Imperfect Tense in verse 13, demonstrated how strongly God felt towards Abraham since he swore by himself for Abraham's personal benefit. And in verse 17, our author reveals that God

had even stronger, more intense feelings for the heirs of promise. These stronger, more intense feelings for the heirs are conveyed to us in the expression "more abundantly."

"More abundantly" translates PERISSOTERON, meaning over and above; more than is necessary; exceeding some number, rank, need or measure; exceedingly; beyond measure; supremely; exceeding abundantly; something further; more; much more than all; superior; extraordinary; surpassing; more imminent; more remarkable; more excellent (JHT p. 506). In other words, God's feelings toward Abraham were so strong that he placed himself under the necessity to swear by no one greater than himself. And as he was swearing, he was continuously exercising even stronger, more intense feelings of care and concern for the Abrahamic Seed Group, the heirs of promise. As great as his feelings were for Abraham (the friend of God), his feelings for the Abrahamic Seed Group were "superior." They were "much more." They were "beyond measure." They were "supreme!" No wonder our author desires his readers to have the full-carrying assurance which consists of the Abrahamic Covenant and no other kind: His feeling for them was even stronger than his feelings for Abraham.

The third term which demonstrates why the Remnant in verse 12 is continuously inheriting health and prosperity (BARAK-EULOGIA) in addition to salvation is "counsel." In verse 17, God calls the Abrahamic Covenant his "counsel." This translates BOUIA which is the noun form of BOULOMAI, translated "willing" in the first part of this verse. Since BOULOMAI means the decision to act from a deliberate plan, purpose or design, then BOULA means the plan, purpose and design itself. The Definite Article is used with "counsel," pointing the finger of specificity to it. In other words, this is not just "any" counsel, "some" counsel or "a" counsel, this is the specific "counsel" plan, design or the Abrahamic Covenant (The Article here is also Anaphoric referring to "promise" in verse 15). Common sense affirms this, for verse 17 states that God confirmed by oath his counsel. Verses 13-15 state that God backed his "promise to bless" with the oath. So "counsel" and "promise to bless" and the "Abrahamic Covenant" are one and the same thing. And, as we shall prove shortly, "the hope" in verse 11 and 18 are one and the same thing as these other three terms. In other words, God's covenant with Abraham, which included the Abrahamic Seed Group, was a deliberate design. It was not willy-nilly. It was not haphazard. It was not an afterthought. It was not an accident. It was God's deliberate plan, purpose and design. It included everything necessary to deliver "blessings" to the Remnant. Nothing in it is left to chance. It cannot be frustrated. It knows no disappointments. It is the deliberate design of God, laid out on the canvas of his all-knowing mind and then erected on the foundation of his unchangeableness. This covenant will not be moved forever. This is the plan, purpose and design of the Abrahamic Covenant, given in the personal interest and for the benefit of Abraham and his heirs (Dative of Personal Interest). God designed it (his counsel) "most supremely" for the benefit of the Abrahamic Seed Group. No wonder our author deeply desired his readers to have the full-carrying assurance which consists of the Abrahamic Covenant.

The fourth reason is found in the term "immutable." Verse 17 declares that the Abrahamic Covenant is "immutable" for the heirs. This word translates AMETATITHEMI, the combination of three different Greek words: A which is the Greek negative, META which means "to change" and TITHEMI which means "to place, put, stand or set." AMETATITHEMI, then, means "the negation of a change of place," or "unchangeableness." In other words, God "placed" or "set" the Abrahamic Covenant,

which included the Abrahamic Seed Group, in concrete, forever, as it were. He meant for it never to be changed. Consequently, the Seed Group, the Remnant, the heirs, are anchored to a covenant which absolutely, in no way, can or will ever be changed!

In addition, the Definite Article is used with "immutability" or "unchangeableness." Its function here is to point the finger of particularization at our word, "unchangeableness;" separating it, distinguishing it and identifying this "unchangeableness" as unique from all other "unchangeableness" in the world. Put differently, the "unchangeableness" of the Abrahamic Covenant has a particular uniqueness. This covenant is "unchangeableness" in a way in which nothing else in the world is unchangeable. The heirs, therefore, need never fear the shifting sands when their feet are squarely placed upon God's unique "unchangeableness," his covenant with Abraham which included his Seed Group. No wonder our author strongly desires his readers to have diligence resulting in their full-carrying assurance which consists of the Abrahamic Covenant and no other kind: the covenant itself is the most unique "unchangeableness" in the world.

The final term we examine here is "confirmed," the translation of MESITEUO. This is the verb form of the word "mediator," and in this context simply means "to guarantee." That is, God "guaranteed" the blessings of the Abrahamic Covenant to both Abraham and his Seed Group with his oath. Therefore the blessings (BARAK-EULOGIA) are as sure to us (heirs of promise) as God's word and oath is true. No wonder our author insists upon the Abrahamic Covenant kind of full-carrying assurance and no other kind: it and it alone is guaranteed by God's oath.

Scholarship agrees that the oath covers and is directed to the heirs. Consider the statements of the four commentators cited below.

Moffatt maintains that the "oath in verse 17 that covers the heirs of what Abraham was promised is the same oath made to Abraham in verse 13." "The oath is almost certainly that just mentioned" (JM p. 88).

Poole says the oath God made to Abraham covers "believers to whom the promise is made as heirs...that they might know the promise was immutable, and should be punctually fulfilled,..." (W III p. 835).

Kistemaker declares, "As God assured Abraham of the veracity of his Word and therefore swore with an oath, so also for the believers, called heirs of the promise, God confirms the promise with an oath" (SJK p. 173). "Reading Genesis 22:16-17, we receive the impression that God gave the promise to Abraham, for he is the one who obtains the blessing. I will surely bless you, God says to Abraham. But the writer of the Epistle to the Hebrews makes the Divine blessing applicable to all believers by calling them heirs of the promise. That meant that God's promise to Abraham transcends the centuries and is (in Christ) as relevant today as it was in Abraham's time (Galatians 3:7, 9, 29). The oath God swore to Abraham was meant for us to strengthen us in our faith" (SJK p. 174).

McComiskey affirms, "The writer of Hebrews spoke of the oath made by God with Abraham and his descendants (6:13-15). As he developed his argument he said the oath confirmed God's purposes to the 'heirs of what was promised' (v. 17). Then with no observable transition, he included himself and his readers in the group he called the heirs

of promise. He affirmed that the same oath provided them with 'hope as an anchor for the soul' (v. 19). He wrote, 'we who have fled... have this hope...' (vv. 18, 19). He confirmed here an organic union with believers under the old covenant" (TEM p. 190). He further states, "In 6:13-20 the writer established the continuing validity of the oath sworn to Abraham. He said of that oath that it was made so that 'we who have fled to take hold of the hope offered to us may be greatly encouraged' (v. 18). We observed earlier that 'we' in this verse included the writer as well as the believers he was addressing. The Abrahamic Covenant has a continuing force" (TEM p. 166).

Now that we have thoroughly documented from verse 17 that God gave the oath to guarantee the Abrahamic Covenant primarily to the heirs, we turn our attention now to the use the author made of the expressions "the promise" and "the oath" in verse 18. In this use of the "promise" and the "oath," our author gives another demonstration why the heirs in verse 12 are continuously inheriting health and prosperity (BARAK-EULOGIA) in addition to salvation. He calls both "the promise" and "the oath" "two immutable things." "Immutable" translates AMETATITHEMI, the same word used in verse 17 and still means "unchangeable." In this context then, this word means that both God's promise "to bless-BARAK-EULOGIA" (healing and prosperity in addition to salvation) and his oath which guarantees it (MESITEUO) can not be changed. (Remember what Paul said about this in Galatians 3.) Now, in addition to Paul's statements, we see that both the covenant and the oath cannot be changed. "Things" translates PRAGMA, meaning a finished act, a deed that is done, that which has been done or an accomplished fact. And our author, here, applies PRAGMA to both "the promise" and "the oath," since both "the promise" to bless (BARAK-EULOGIA) and "the oath" guaranteeing it are finished, accomplished deeds and facts which can not be changed or "un-set" or "displaced." They are "things" which are with us forever.

From these two unchangeable things (the promise to bless backed by his oath), the author gleans something about the character of God and uses this characteristic as another great reason why the Abrahamic Seed Group is presently, continuously inheriting healing and prosperity in addition to salvation. He expresses this characteristic of God with his statement "in which it was impossible for God to lie..." (v. 18). "In which" stands in this sentence for two things (PRAGMA), i.e., "the promise" to bless and the "oath." In other words, in these two things or by these two things, it is impossible for God to lie. "Impossible" translates ADUNATOS, which combines the Greek negative A, with DUNATOS, which means "to be able" or "to be capable." ADUNATOS, then, means "not capable of," hence, "unable, incapable or impossible." "To lie" translates PSEUDO, meaning "to deceive, mislead or lie." Our English word "pseudo" comes from this Greek word.

"God" translates THEOS, the regular Greek word for God or Deity. In this place, however, no Definite Greek Article is used as a pointer to set "God" apart from all other "gods" as it usually is. The context, however, enables us to know that "the particular God of the Abrahamic Covenant" is "the God" in view. Then, why didn't the author use the Definite Article to set God apart from all other gods? See the following discussion.

When the Greek Definite Article is absent from a word in a context which indicates that the word is most definitely set apart from all others in its class, the writer or speaker is stressing the quality, nature or character of that word. This is called the Anarthrous

Use of the Article. All Greek grammarians recognize this rule. See the following statements from noted Greek authorities.

Dana and Mantey say, "Sometimes with a noun which the context proves to be definite the article is not used. This places stress upon the qualitative aspect of the noun..." (DM p. 149).

Moulton declares, "...there are few of the finer points of Greek which need more constant attention than the omission of the article when the writer would lay stress on the quality or character of the object" (M, I pp. 82, 83).

Robertson affirms, "Qualitative force is best brought out in anarthrous nouns" (ATR p. 794). He then lists seven Scriptures to demonstrate it: Mark 10:2; 1 Corinthians 7:10; 1 Corinthians 13:12; John 1:14; Romans 1:30; Ephesians 5:23 and Hebrews 12:7.

Summers says, "...when the article is not used, the thing emphasized is quality of character" (RS p. 129). (See also WDC p.57; BW p. 67, 255, 257.)

From the preceding discussion, we see at once that our author is stressing something about the quality, nature or character of God. What is there, then, about God's character he wants us to see? He wants us to see that it is not the nature of God to deceive, mislead or lie. Remember, it was God himself who promised to bless (BARAK-EULOGIA) Abraham and his Seed Group. It was God himself who backed this same promise with an oath, guaranteeing it. It was also God who inspired our author to declare that his promise to bless and his oath are "unchangeableness." To hurl a challenge, then, at God's design, plan, purpose, counsel, covenant is to hurl a challenge at the very nature, quality and character of "The God" himself. To question in any way the eternality of the complete Abrahamic Covenant, as the Residential, Example, Division, etc. Theories do, is to imply that God has the nature of a liar. And yet, our author, under the inspiration of the Holy Ghost uses the word meaning "impossible" to boldly declare that it is emphatically not the nature of God to mislead, deceive, or to lie. In a word, this is "impossible" (ADUNATOS). To assert otherwise, one must re-write verse 18, tearing from the page the word "impossible." The "unchangeableness" of the Abrahamic Covenant will endure until it can be absolutely proven that God has the nature and character of a liar. No wonder our author wants his readers to have the Abrahamic Covenant kind of full-carrying assurance and no other kind: it is impossible for God's promise and oath to mislead or deceive for it is not possible to find in the character of God the nature of a liar.

### **Reasons Based Upon "The Hope" Why the Jewish Remnant of the Abrahamic Seed Group is Continuously Inheriting Healing and Prosperity in Addition to Salvation in Verse 12**

Common sense tells us that "the hope" in verses 11 and 18, the promise(s) in verses 12 and 15 and "the counsel" in verse 17 are terms used as synonyms with "the Abrahamic Covenant." Put differently, God confirmed by oath his promise(s) (Genesis 22:18 and Hebrews 6:13-15). And, this is what Abraham obtained. Then, in verse 17 the author

declared that God confirmed his "counsel." Therefore, "counsel" and "promise(s)" are the same thing, i.e., both are the Abrahamic Covenant. And since this "confirmation" was for the benefit of the Remnant heirs (vv. 16, 17), they fled to the same identical thing (the promise(s)-counsel) which was confirmed for their benefit. But, in verse 18, our author labeled that to which the Remnant had fled for refuge (promise(s)-counsel-Abrahamic Covenant), "the hope." Consequently, the Remnant in verse 12 is continuously receiving the promises-counsel-hope. And everything from verses 13 through 20 are the reasons why they are continuously doing so. Also, remember that the promise(s) they are continuously receiving is the "promise to bless" (BARAK-EULOGIA) that Abraham also obtained: "got upon." Later in this chapter, we demonstrate why "the hope" in this context is not Jesus. (Of course, Jesus is our hope, but not in this context: the Abrahamic Covenant is "the hope" in this context.)

"Hope" in verse 18 is the translation of ELPIDA, the regular Greek word for "hope." The Definite Article is used with "hope" in this verse meaning "the specific" hope, not just "a" hope, "some" hope or "any" hope whatsoever, but precisely "the hope" which is a synonym of "the Abrahamic Covenant." In addition, the Article is used here to denote previous reference. This use identifies "the hope" in verse 18 as the same identical "hope" previously mentioned in verse 11. "The hope" our author deeply desired his Jewish readers to have in verse 11, is the same "hope" that the Remnant fled to and seized for refuge in verse 18. Actually, this use of the Article refers "the hope" in verse 18 back to "the counsel" in verse 17, which is also referred back to "the promise" in verse 15. And, "the promise" in verse 15 is referred back to "the promises" in verse 12, which is finally referred back to "the hope" in verse 11. All these terms are synonymous with each other and with "the Abrahamic Covenant" in this context. Both common sense and the Greek Definite Article declare it so.

Next, we see three reasons based upon "the hope" why the Remnant in verse 12 is continuously inheriting "the promise to bless (BARAK-EULOGIA), which includes health and wealth in addition to salvation. The first reason is found in the expression "the hope set before us."

"Set before us" translates PROKEIMAI. This word combines PRO, meaning before, either before in time (previous or prior), or before us in space, i.e., in front of our eyes or before our vision, and KEIMAI, the passive of TITHEMI, meaning to set, to place or to put. Consequently, PROKEIMAI in this context can be interpreted two ways. Either "the hope" was set before their eyes or it was "set" in time prior to their fleeing to it. If the former, "the hope" would have the sense of "displayed before their eyes." If the later, "the hope" would have the sense of "that which is really there." Which of these interpretations apply to PROKEIMAI in this context? Actually both, but the emphasis is primarily upon the later, "set in a time prior to their having fled to it."

This becomes clear when we consider the form of PROKEIMAI our author used in this sentence. He gives it the form of a Present Participle. Remember, the rule for a Present Participle is that unless the context indicates otherwise, Present Participles denote continuous action occurring at the same time as the action described by the main verb in the sentence. Remember also, that verses 17 through 20 form just one sentence. "God" is the subject and "confirmed" is the verb. "Confirmed" is in the Greek Aorist Tense, meaning completed action and is therefore, in past time. In other words, when God swore to Abraham in Genesis 22, "the hope," the Abrahamic Covenant was already



"continuously setting" even then and has been "continuously setting" ever since. Remember, the Greek Present denotes a continuous process. Consequently, "the hope" was "continuously setting" during the time when God swore to Abraham. It was still "continuously setting" in Hebrews 6, since both the author and the Remnant were fleeing for refuge to it and is still "continuously setting" today. Therefore, the main emphasis of the PROKEIMAI is this: "the hope which is already there" was "set" in time previous to their "having fled" to it. The time of this "previous setting" occurred before God swore in Genesis 22. It was "previously set" in Genesis 12. It was still "continuously setting" at the writing of Hebrews 6:18 and is still "continuously setting" now.

Furthermore, PROKEIMAI is a Present of Past Action Still in Progress. Remember the rule for this construction. A Greek Present of Past Action Still in Progress denotes an action that began in the past and is still going on in the present. The "continuously setting" in Hebrews 6:18 concerns the Abrahamic Covenant (the past) which was "set" in the past and the relationship of the Abrahamic Seed Group (down through the centuries) to that "continuous setting," right up to the writing of Hebrews 6:18 (the present). In other words, the Abrahamic Seed Group had fled to the covenant down through the centuries and when the author included himself and the Seed Group present in his own time to those who had fled to it down through the centuries, he clearly made a present application to a past event which was still going on in the present. Hence, the author's use of PROKEIMAI as a Greek Present of Past Action Still in Progress.

To put it differently, Abraham himself fled for refuge to the Covenant promises. Then, down through the centuries, the Abrahamic Seed Group, who understood the Law enabled them to maintain the promises, also fled to it. Then, in Hebrews 6, the author, a Jewish Christian (also a member of the Abrahamic Seed Group) fled to it along with the Remnant then living. As such, he included both himself and the Remnant then living in the same class or group with both Abraham and the Seed Group which existed prior to Christ. And notice! He made no observable transition between the Abrahamic Seed Group before and after Christ because there is no transition to make. There is only one Abrahamic Seed Group. And it stretches from Genesis 12 through eternity. Therefore, Abraham was the first in a series of "fleeing acts." Then, down through the centuries, the Remnant fled to "the same hope" since it was "still setting." Finally, in Hebrews 6, the Remnant then living (including the author) is still fleeing to "the same hope" because it is "still setting." No wonder our author desired his readers to have "the hope" which consists of the Abrahamic Covenant and no other kind.

The second reason the author bases on "the hope" why the Remnant is continuously inheriting healing and prosperity in verse 12 is because "the hope" is continuously inheriting "that within the veil," or heaven itself (verse 19). "Veil" is the translation of KATAPETASMA. This word in the Greek New Testament described the Temple Veil in Jerusalem. "That Within" translates ESOTEROS, meaning the "inner side" or the space behind the Temple Veil, i.e., the Holy of Holies. "That within the veil" does not, however, refer to the earthly veil and Holy of Holies in this verse. It refers to heaven itself. It refers to the heavenly realities of which the earthly Temple, Veil and Holy of Holies were only copies.

"Entereth" is the translation of EISERKOMAI, the combination of EIS, a preposition meaning "in" or "into," plus ERKOMAI, "to come." The resultant meaning is "to come into" or "to enter." Two questions present themselves here. "What is 'the hope' entering

into?" What does the author mean by "we are continuously having the hope entering"? Verse 20 provides the answer to the first question. "The hope" is "entering" heaven itself. The answer to the second question is this. God "set the hope" in such a way that its furthest borders included heaven itself. As such, "the hope," as it were, encompassed heaven within its own boundaries, i.e., heaven was included within the scope and perimeter of the content of the promises God made to Abraham. When God "set the hope" with its borders extending into heaven, at that very moment, the hope began "entering" heaven as it were. As a result, the borders of the Abrahamic Covenant, since it is "unchangeableness," are still extending into, or "entering," heaven itself. In other words, the Abrahamic Covenant included, within its scope, passage into heaven for Abraham and his Remnant heirs since eternal salvation was a part of the territorial sphere covered by the promises. The goal of this salvation is safe entrance into the shores of heaven. This safe entrance is part of the covenant. In this way, the author says the Remnant is continuously having the hope of "entering" heaven. Will the Greek text support this view? Yes.

"Entereth" (EISERKOMAI) is a Present Participle and is used as a Present of Past Action Still in Progress. Remember the rule for Present Participles: *Unless the context indicates otherwise, a Present Participle denotes action in progress at the same time as the main verb.* The main verb in the sentence composed of Verses 17 through 20, is "confirmed" which is in the Aorist Tense, meaning finished action in past time. Consequently, when God "confirmed" his promises to Abraham with an oath in Genesis 22, the borders of the covenant were already extending into, or entering into, heaven for he "set" the covenant which included heaven in its sphere, beginning in Genesis 12.

Remember the use of the Present of Past Action Still in Progress. This use denotes an action begun in the past which is still going on in the present. In other words, God set the borders of the covenant in the past, in Genesis 12, with its borders including heaven (entering) and its boundaries are still entering heaven. As such the Remnant is still reaping the benefits of the continuing action of God's previous "setting" of "the hope" entering heaven itself. No wonder he uses the term "strong consolation" for the Remnant who fled to it.

Now, notice this. The vast majority of Abraham's physical descendants came to believe that salvation was provided by Moses' law apart from the Abrahamic promises. Using the expressions "previously setting" and "continuously entering," the author demonstrates to the saved Remnant, the truth of Galatians 3, that the law neither changed, nor set aside in any way the covenant with Abraham. The covenant is "unchangeableness." With these terms, "previously setting" and "continuously entering," both with continuing force, the author is showing the Remnant salvation never depended upon the law apart from and independent of the promises. He is demonstrating that Jewish salvation always has been and still is the very substance of the Abrahamic Covenant. He is saying that Jewish salvation, past, present, and future, is the result of the promises to Abraham. No wonder, then, our author desires his readers to have the Abrahamic Covenant kind of full-carrying assurance and no other kind. Its borders are still continuously entering heaven itself, still providing safe passage for the Abrahamic Seed Group.

The third reason based upon "the hope" why the Remnant in verse 12 is continuously inheriting healing and prosperity in addition to salvation is because "the hope" functions

"as an anchor of the soul." This expression, "as an anchor of the soul," is a Greek Comparative Clause. In Greek, this device "introduces an analogous thought for the purpose of elucidating or emphasizing the thought expressed in the principal clause" (DM p. 275). John 5:23 illustrates this statement. Jesus said, "That all men should honour the Son, even as they honour the Father." This verse compares the honor they have for the Father with the honor they should have for the Son. And in our context, "the hope," as an anchor which holds firmly is compared to something that slips or teeter-totters and is, therefore, insecure. It is also compared to God's "unchangeableness" which is the essence of his promise and his oath.

The purpose of an anchor, then is to hold a ship steady in one place, even in a stormy sea. This is comparable to what "the hope" does for the Remnant. "The hope" is "unchangeableness." It is backed by the oath of God which is also "an unchangeable thing" (PRAGMA). It is based on the nature of God which is not the nature of a liar. Abraham has already obtained (got upon) that which pertained to him in "the hope." Now, the Remnant is continuously inheriting their BARAK-EULOGIA. And as long as the Remnant is this side of heaven, all the above serves as their anchor. "The hope" cannot be moved. And when any man anchors himself to it, neither can he.

"Anchor" translates AGKURA, the regular Greek word for anchor. And in verse 19, the anchor is said to be "steadfast." This word translates BEBAIOS which means "sure, unshakable, constant, stable, firm, fast and trusty." All this is compared to something that slips, teeter-totters, stumbles and falls as seen in the word "sure." "Sure" translates ASPHALES. This word combines A, the Greek negative, with SPHALLOMAI, to totter, stumble or fall. The combination then, means "not stumbling, falling, teeter-tottering or even slipping." In other words, no matter what forces are brought against "the hope" this anchor of the soul (including the Residential, Division, Example, Fulfillment Theories. etc.), this anchor holds. It is "unchangeableness." It is backed by God's oath. It is based on God's nature. Assail it if you will and as you will, this anchor holds, being both sure and steadfast. BEBAIOS means it will support any force brought against it and not be torn loose. ASPHALES means that nothing can make it teeter-totter or even slip. This anchor holds.

No wonder our author deeply desires his readers to have the Abrahamic Covenant (hope) kind of the full-carrying assurance and no other kind. This "hope" and this "hope" alone anchors the soul to God in a way which is "both sure and steadfast" and which will neither slip, teeter-totter, stumble nor fall.

### **Reasons Based Upon "The Heirs of the Promise" Which Demonstrate Why the Remnant in Verse 12 Is Continuously Inheriting Healing and Prosperity in Addition to Salvation**

"Heirs" in verse 17 translates KLARO-NOMOS, the regular Greek word for heir. This word combines KLAROS, meaning "the allotted portion" with NEMOMAI, meaning "to possess." KLARONOMOS, then, means "to possess the allotted portion," hence, "heir." The Greek Definite Article is used with "heirs" in this verse which separates, distinguishes and particularizes these heirs from all other classes of heirs. They are distinctly "the heirs of the promise" or the heirs of the Abrahamic Covenant. And, the expression "of the promise" buttresses this statement for "of the promises" is in

the Genitive Case which, as we have seen, distinguishes as to kind, i.e., the Genitive Case marks something off as "this kind and not that kind." In other words, these heirs are "promise kind of heirs and no other kind." In addition, the expression, "to the heirs" is in the Dative Case, the case a Greek used when he wanted to say a thing was done in the personal interest of someone. We saw the Dative Case in verse 13 in the expression "to Abraham," signifying that God swore for the personal interest and benefit of Abraham. This same Dative Case is used here concerning the heirs. God's swearing was in Abraham's personal interest but his swearing is even more in the personal interest of the heirs of the promise.

Who exactly, then, are these "heirs of the promise?" In this context they are some but not all of Abraham's physical descendants. Only a Remnant of his physical seed understood the relationship of Moses' law to the Abrahamic Covenant. Only a Remnant knew that the Law was given as an act of grace to secure them against the loss of the Abrahamic blessings. In the Old Testament era, the Remnant made the proper sacrifice when they sinned, maintaining the blessings granted them by grace and explicated by the Abrahamic Covenant. In the New Testament era, the prescribed sacrifice was Jesus Christ who was and is the final sacrifice for sin. His death terminated the Mosaic sacrifices. The Jewish Remnant in the New Testament era accepts Christ as the final sacrifice of Moses' Law, thereby fulfilling the Law. In accepting Christ's death, they maintain the blessings granted them in the Abrahamic Covenant. Healing and prosperity in addition to salvation are contained in this covenant. In the next chapter, we shall see how Gentiles are included in the expression, "the heirs of the promise" as they are most definitely Abraham's heirs. Thayer confirms this statement. He said that Christians in general are "exalted by faith to the dignity of sons of Abraham and so of sons of God, and hence to receive the blessings of God's kingdom promised to Abraham."

By common consent, the expression "the heirs of the promise" contains the saved of both testaments. Consider the following statements by well known commentators.

Jamieson, Faucett and Brown declare, "not only Abraham's literal, but also his spiritual, seed" (Galatians 3:29) (JFB p. 454).

The American Commentary state "...not merely the Old Testament saints, nor simply Christians as such, but the spiritual descendants of Abraham, the spiritual Israel who inherit all the spiritual blessings couched under the earthly promise. In the promise to Abraham were potentially contained all the blessings of the New Covenant, whence believers become the heirs of promise." (TAC II, p. 81)

Lange says, "Verse 18 shows that "the heirs of promise" cannot be merely the pious of the Old Testament, while neither are we authorized to restrict the language entirely to Christians" (Lange Vol. XI, p. 123).

The Expositors Greek New Testament affirms, "...not exclusively the Old Testament nor exclusively the New Testament heirs, neither Jews nor Gentiles, but all" (EGT IV, p. 304).

Adam Clarke says, "All the believing posterity of Abraham, and the nations of the earth or gentiles in general" (AC VI, p. 728).

Calvin declares, "He seems especially to point out the Jews; for though the heirship came at length to the Gentiles, yet the former were the first lawful heirs, and the latter, being aliens, were made the second heirs, and that beyond the right of nature." "At the same time this declaration belongs at this day to us also, for we have entered into the place quitted by them through unbelief" (CC XII, p. 2354)

Newell states "What a picture, both of Hebrew sinners, to whom Paul was writing; yea, and of us all who have believed; and also of national Israel in the future!" (WRN p. 206)

Matthew Henry concludes, "And here, you will observe, he specifies the oath of God to Abraham, which, being sworn to him as the father of the faithful, remains in full force and virtue to all true believers:..." (MH VI, p. 915).

Poole says they are "the seed of Abraham's faith, all true believers, whom God had made children and heirs by promise, as Isaac, Galatians 3:22, 26, 29; 4:26-28; joint heirs with Christ, Romans 8:17. These alone did God intend to secure, and make certain of their salvation" (MP III, pp. 834-835).

Kistemaker declares, "After providing the illustration that portrays Abraham as the recipient of the promise, the author of the epistle applies the teaching of the promise to all believers" (SJK p. 173). "Hebrews 6:17 teaches that God not only made the promise to believers but also is the guarantor of the promise" (SJK p. 173).

The Cambridge Bible for Schools and Colleges verifies, "The heirs of the promise were primarily Abraham and his seed, and then all Christians (Galatians 3:29)." (CB-Hebrews p. 111).

Barclay says, "Now that promise was a promise that all Abraham's descendants would be blessed; therefore that promise was to the Christian Church, for the Church is the true Israel and the true seed of Abraham. That blessing came true in Jesus Christ" (B-Hebrews p. 63).

Although the expression "the heirs of the promise" includes both the saved of the Old and New Testament eras including Christian Gentiles, Hebrews 6 relates exclusively to Christian Jews. Later in this volume, we shall see that Gentile Christians are "grafted into" everything said here about "the heirs of the promise." But here, the author is speaking about born-again physical descendants of Abraham.

We have already noted that God was "willing more abundantly" for the heirs to have an unqualified assurance in his promises to Abraham. Consequently, he guaranteed them by his oath. And he did this more for the benefit of the heirs than for the benefit of Abraham. What, then, was the practical result toward the heirs? What purpose did God plan to achieve by his oath combined with such strong feelings for the heirs?

The answer is given in the expression, "that we might have a strong consolation" in verse 18. In other words, because of God's strong feelings towards the heirs he swore by himself to guarantee his promise to Abraham. And he did it so that the heirs "might have strong consolation." "That we might have a strong consolation" is a Greek Purpose Clause which states the purpose or aim of the action of the main verb in the sentence (DM p. 282). Put differently, God's purpose in swearing was specifically so that the heirs would have strong consolation in the Abrahamic Covenant. "We might have" is the translation of EKO, meaning "to have." EKO, here, is in the Present Tense which denotes continuous action in present time. Therefore, in this verse, it means "that we might have and keep on having strong consolation." From the above we see then, that God's purpose in confirming the promises by his oath was "that we (the heirs) may have and keep on having 'strong consolation.' "

"Strong" translates ISKURO, meaning secure, firm or fitted with enough strength to withstand forcible assault. "Consolation" translates PARAKLASIN, meaning comfort, solace or consolation. Some view this word as "encouragement." Putting it all together, we see that God intended that the heirs of the promise may have and keep on having comfort, encouragement, solace and consolation in "the unchangeableness" of the Abrahamic Covenant. He intended for this consolation to be fitted with enough strength to withstand any forcible attack against them from the Residential, Fulfillment, Division, Example Theories, etc. And why shouldn't their consolation be this strong? After all, the Abrahamic Covenant is based upon God's Word, his oath and his nature. This is the bed-rock of Jewish prosperity, health and salvation in both Testaments.

Note well that our author says "we may have and keep on having a strong consolation." Who is "we" in this verse? One simple question directs us to the answer. Who were the intended objects or recipients of God's swearing that they may have and keep on having a strong consolation? The heirs of the promise, of course. "We," then, are the heirs of the promise. And since we previously demonstrated that the heirs in verse 17 are the same ones who are continuously inheriting the promises in verse 12, the "we" in verse 18 are also the same heirs who are continuously inheriting the promises in verse 12. In addition, we must note that our author is a Christian Jew, a born-again physical descendant of Abraham. And when he used the expression "we," he included himself in the group designated as "the heirs of the promise who are continuously inheriting Abraham's promise of BARAK-EULOGIA."

"Who have fled for refuge" in verse 19, translates KATAPHEUGO, which is a combination of two words: KATA, added to denote intensity and PHEUGO, meaning escape by fleeing. The combination, then, means an intense escaping or to escape completely. This word is used in the Greek New Testament twice, here and in Acts 14:6. The idea conveyed by this word is an escape from some danger on the one hand and a flight to a place of safety and refuge on the other. That is, the heirs had escaped the certain damnation of the Great Disconnect Theory and had fled for refuge to the "unchangeableness" of the Abrahamic Covenant. They recognized that healing, prosperity and salvation could not be obtained by the works of the law, but only by faith in the final Mosaic sacrifice, Jesus Christ. They recognized that his death performed the law's final act for maintaining the blessings of the Abrahamic Covenant for the heirs, who are designated in verse 18 by "we who have fled."

The fleeing, then, of the "we-heirs" from the Jewish perversion (the Great Disconnect Theory) was intense and complete. For this continuously inheriting "we-Remnant" there was no turning back. Their flight for safety back to the Abrahamic promises was a complete act, burning all bridges behind them. They would live or they would die, having cast themselves upon the "unchangeableness" of God's covenant with Abraham which included themselves. They would someday enter heaven or they would perish in their sins, having completely staked everything upon the exclusive greatness and nature of God, in which they absolutely believed was not the nature of a liar. For the little Remnant down through the centuries, if this covenant, this "unchangeableness," if God's nature was not a place of refuge and safety, then there was none. They burned all bridges behind them. There was no turning back.

When did the heirs begin to flee to the Abrahamic Covenant for refuge? The answer lies in the form KATAPHEUGO takes in this verse. KATAPHEUGO is an Aorist Participle. Remember the rule for Aorist Participles: *Unless the context indicates otherwise, the Aorist Participle denotes finished action which occurred before the time of the main verb in the sentence.* And remember that our main verb here is "confirmed" which is also Aorist Tense, i.e., God finished his act of confirming in the past in Genesis 22. Consequently, "have fled for refuge" is a finished, past act which occurred prior to the past, finished act of "confirming." In other words, we have here a past, finished act that occurred in time prior to another past finished act. This is the exact order we find in Genesis. The promises of the Abrahamic Covenant were given in Genesis 12; 13; 15 and 17. Afterwards, God confirmed the promises with his oath in Genesis 22. But, even before this confirmation in Genesis 22, Abraham had already fled to the promises for refuge. His "fleeing" was considered by our author, here, to have been a finished act even before the confirmation in Genesis 22. His "fleeing" may have been done several times a day, stretched over the period of his entire life. Put differently, Abraham fled for refuge to the promises before God confirmed them. He was first in the category of those characterized by the action of "have fled for refuge."

But, our author included himself in the same category of those who "have fled," right along with Abraham, who was the first in that category. He included himself in that group because he too "had fled for refuge" to the Abrahamic Covenant. How can this be, if "fleeing for refuge" was a finished act prior to Genesis 22, then, how can our author include himself in an action that was finished nearly 2000 years before he was born?

Although the Greek Aorist denotes finished action in past time it may be viewed as a series of extended actions or event taken as a single whole (EDB p. 63). That is, it may describe a series of acts as an aggregate or the total sum of the series and view this series or aggregate as a whole, i.e., as constituting a single act (EDB p. 20). In other words, a Greek could view a series of acts spread over a long period of time as one single act. Robertson cites the forty-six years of "temple building" as an example of this use of the Aorist. He also cites the "sinning" in Romans 5:12, spread over the entire history of the human race as another example (RD p. 295). This use of the Aorist in this passage, then, sums up every act of "fleeing to the Abrahamic Covenant," by Abraham and the Seed Group down through the centuries as an aggregate, i.e., as a finished whole. And, our author includes himself, a Christian Jew, in this whole. In so doing, he placed himself in the same class, group or category with Abraham who was the first to "flee to the Abrahamic Covenant." He also placed himself in the Abrahamic Covenant. He also

placed himself in the Abrahamic Seed Group which had fled to the promises down through the centuries.

Two other brief things about this use of the Aorist. It was only the beginning of the acts of fleeing that occurred prior to Genesis 22. The balance of the fleeing acts by the Abrahamic Seed Group will continue until this present order has been interrupted by the second coming of Christ (p. 64).

Finally, the statement, "My uncle fought during World War II," illustrates this use of the Aorist. Although "fought" is a single, point action word, obviously World War II was spread over several years. So the word "fought," which sounds as if my uncle had one single skirmish, included many battles spread over the duration of the war. In other words, all the battles he engaged in are viewed in this sentence as just one large, complete act, designated by our word "fought."

"To lay hold upon" is an Aorist Infinitive and translates KRATEO meaning "to seize in one act and maintain," or "to grab hold of in one act without letting go." In this passage then, this word means that from Abraham in Genesis 12 to this present hour, those having fled for refuge to Abraham's promises and having seized them, have never let them go. It is a complete, bridge-burning act. There is no turning back. There is no other refuge to flee to. And the author of Hebrews, a Christian Jew, places himself in the same class with Abraham and his Seed Group; those, who down through the centuries, have fled for refuge to the promises, who have seized them and refused to let them go.

No wonder, then, our author deeply desires for his readers to exercise diligence resulting in the Abrahamic Covenant kind of full-carrying assurance and no other kind: from Abraham to the present, those having fled to it are having and are keeping on having consolation strong enough to withstand any forcible assault which comes against them. For this reason, the Abrahamic Seed Group down through the centuries seized it in one act and refused to let it go.

### **Reasons Based Upon "The Forerunner" in Verse 20, Why the Remnant is Continuously Inheriting Healing and Prosperity in Addition to Salvation**

In Verse 20, "Whither" is the translation of HOPOU which is an adverb of place, and means "in which place." It refers to a noun of place that usually precedes it in a sentence. Sometimes the noun must be mentally supplied and sometimes the noun is expressed. Here, the noun must be mentally supplied. In this verse, "the place" referred to by HOPOU is the place where the hope "entereth," which, as the context shows, is where Jesus himself entered, i.e., into heaven itself.

"Forerunner" is the translation of PRO, a preposition meaning before, plus DROMOS, meaning "a course." PRODROMOS, then, means "before-the-course" or Forerunner. DROMOS is used only three times in the Greek New Testament and is always translated as "course." In Acts 13:25 it is translated "course," i.e., "as John fulfilled his 'course'...." In Acts 20:24: "....that I might finish my 'course' with joy" and in 2 Timothy 4:7: "I have fulfilled my 'course'...." Each of these references refers to their lives as a "course." In secular Greek, this word, PRODROMOS was applied to an advance military scout, one who goes in advance of the regiment, to be sure the way or course is safe for the other soldiers to move forward. Here, our author applies PRODROMOS to "shipping" since he had just used the illustration of "anchor of the soul." In shipping, the ship was anchored



well offshore and a "forerunner" in a small boat was sent in advance to be sure the uncharted harbor was deep enough for the ship to enter, and to be sure the harbor was clear of hidden rocks that could cause the ship to wreck. In other words, PRODRAMOS came to mean one who ran the course in advance of the ones to follow. His job was to determine the safety of the course before the main group began their advance. Hence, PRODRAMOS means "forerunner" or one who runs the course before the others.

In verse 20, DROMOS means "the hope," i.e., the Abrahamic Covenant is a "course." It is the course or "way" of healing and prosperity in addition to salvation for the Remnant. It is the "course" that extends from Genesis 12 into heaven itself. The Remnant could see heaven through the eyes of faith but none of those living had actually stepped upon its shores personally. Death or the second coming of Christ is the only gateway into heavens' shores. Death is, at least, uncharted, unknown waters. As with any ship about to enter an uncharted harbor, the "forerunner" enters first to make sure the "way" into it is safe. Jesus became the "forerunner" for those (the Remnant) about to embark upon heavens' shores through the promises of the Abrahamic Covenant. Our author is showing the Remnant that Jesus, the seed to whom the promises were made, their "forerunner," had made it safely into heaven through the uncharted waters of death (Hebrews 2:9). If he made it, the way was safe for them to begin their advance. If he made it, they too would make it safely. Because the forerunner made it, the "way" is clear and the "course" is considered safe. The harbor, that eternal haven of rest for Abraham's Remnant heirs, has been secured by Jesus, their "forerunner." Now, "whosoever will may come."

"Entered" is the translation of EIS, the preposition meaning "into" plus ALTHEN meaning "to enter." The resultant meaning is "entered into." In other words, Jesus "entered" heaven as their "forerunner." "Entered" in this verse is Aorist Tense, meaning finished action in past time. When he disappeared in the cloud from Olivet's brow, he entered heaven once and for all, i.e., finished action in past time. He is presently sitting at the right hand of God where he will remain until the appointed time of his coming again for His Church (the Abrahamic Seed Group), then he will come back to this earth to establish His millennial kingdom.

"For us" is the translation of HUPER, a preposition meaning "in behalf of" or "for the sake of." Jesus' entrance into heaven was "for the sake of" the heirs. He did it all for us.

No wonder our author deeply desired his readers to have the Abrahamic Covenant kind of full-carrying assurance and no other kind: Jesus, our Forerunner, entered heaven in the past, once for all, declaring the "course" of the Abrahamic Covenant to be "safe" for us all to follow.

**Why We Know Jesus is Not "The Hope" in Hebrews 6:11-20! Why We Know Our Soul is Not Anchored in Heaven Where Jesus is in This Passage! Why We Know Jesus Did Not Enter Within the Temple Veil in Jerusalem, But Into Heaven Itself in This Passage! Why We Know "The Hope" in This Passage is Not the Strong Consolation of Verse 18 or Any Other Internal "Feeling" of Hope, But is, Emphatically, the Abrahamic Covenant!**

Some view the "inner side of the veil" in verse 19 as referring to the Temple Veil in Jerusalem. They feel that Jesus actually entered that earthly Holy of Holies at his

crucifixion, tearing the veil "in two." Perhaps. But, this context refers to heaven itself. Hebrews 8:1; 8:4; 9:24 and 10:13 places Jesus in heaven. Verse 20, telling where he entered, together with the context of chapters seven through ten demonstrate conclusively that the veil referred to in verse 19 has nothing to do with the Temple Veil in Jerusalem, for Jesus "is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24).

Some view Jesus as the "Christian Hope" in this passage and that he carried the anchor with him into heaven. In this way, our soul is anchored in heaven with Jesus. Our life is still on the stormy sea of this world with all its sin, heartbreaks and disappointments. But, we are safe since our anchor is secure in heaven where Jesus is. There are two problems with this view. First, it disregards the function of the anchor in ancient shipping. The anchor, being very heavy, was let down over the side of the ship and fastened itself to the very bottom of the sea. Then, the forerunner was let down in a small craft, never large enough to support the weight of an anchor, and explored the harbor for safety. Meanwhile, the ship was anchored far enough offshore to ensure its not being beat against any hidden rocks. The harbor was determined to be safe by the forerunner. Then, the anchor was taken back into the ship, and the ship sailed safely through the course deemed safe by the advance scout. Then the anchor may or may not have been lowered in the harbor. If our author had meant for us to view the anchor as being transported into heaven by Jesus, he would have used some illustration other than "anchor" and "forerunner." These illustrations will not fit their view. A kite with a grappling hook on it might fit it, but not an "anchor" and "forerunner." In other words, the soul is seen as a ship riding the stormy sea of life. God himself is the bottom of the sea. As such, God is viewed as the foundation of every-thing promised to Abraham and the Seed Group. The Abrahamic Covenant is that which ties or anchors the soul to God. The storms of life may beat relentlessly upon the ship, tossed to and fro upon the stormy sea of life, but the secure, firm, "unchangeable-ness" of the Abrahamic Covenant anchor digs in and holds the soul to God himself. In this secure, anchored position, the ship, riding just off-shore, watches the forerunner, Jesus, declare the harbor free of unseen rocks and dangers. Consequently, when the time comes that the ship is called to enter the harbor of heaven's shoreline, the ship can pass into the harbor with the "full-carrying assurance" of the Abrahamic Covenant kind and no other kind. The forerunner has declared the course safe. The soul can safely follow the "Forerunner" into the harbor, i.e., the "haven of rest." In the meantime, his soul is anchored to God by the promises which include himself as well as Abraham.

The second problem that Jesus is "the hope" in this context rather than the Abrahamic Covenant is this: If Jesus is "the hope" here, we have a contradiction in terms for "the hope" is seen as continuously entering heaven in verse 19. This "entering" began in Genesis 12, 2000 years before Jesus was born. How could he be "entering" heaven 2000 years before he was born? In addition, verse 20 says he "entered," (once for all) Aorist Tense which means finished action. But, verse 19 states that "the hope" is "continuously entering" heaven. How could Jesus be "continuously entering" heaven and "finished" entering heaven at the same time in the same sentence? Not even Jesus can do this. But, if we could surmount this difficulty, we are still faced with answering, "If Jesus is continuously entering heaven, how often does he do it?" Does he leave heaven at 30

minute intervals and enter it again? Does he re-enter at 30 day intervals? Thirty year intervals? If so, where are the Scriptures to support this? And if he leaves at 30 minute-day-year intervals, where does he go? Whatever "the hope" is in this context, it is not Jesus. Not even Jesus can "finish" his once for all entrance into heaven and still be "continuously entering" into heaven at the same time in the same sentence.

Some interpret "the hope" as a synonym of "strong consolation" in verse 18. Since "strong consolation" is an emotional state or feeling, and since "hope" is our word to describe a desirable emotional state or feeling, they view "the hope" as the consolation. In so doing, they are using the word "hope" as in "my hope is that the sun will shine today." But, the Greek text forbids such a view.

Previously, we demonstrated that although God "confirmed" the promises to Abraham, in verse 17 our author called these same promises "the counsel" and in verse 18, he called them "the hope." So, then, promises, counsel and hope mean the same thing. As such, all these interchangeable terms are the direct objects of our verb "confirmed." In addition, we previously determined from the Greek text that promise-counsel-hope was a "thing" since the author used the Greek word PRAGMA. Finally, we saw what this "hope" or "thing" does: It is "continuously entering" heaven. And, as we saw, "entereth or entering is a Present Participle. In other words, the action (entering) of the direct object (hope) is described using a participle.

Now in Greek, when the real object of the verb is a person or thing, the participle must be used to describe what they do or what they are. Dana and Mantey, quoting Jacob, affirm this statement: "The participle is used when the real object of the governing verb is a person or thing whose act or state is described by the participle..." (DM p. 222). Applied to our context here, "hope" is the real object of the verb "confirmed" and its act of "entering" is described by a Present Participle, as it should be according to good Greek grammar.

But on the other hand, if hope were not a PRAGMA or thing, but an emotional state of "feeling consoled," our word "entereth" would be an Infinitive, not a participle. Jacob said, "The infinitive is used when the real object of the verb is an act or state..." (DM p. 222). He further states, "The infinitive is a substantive expressing an act or state; the participle is an adjective expressing an act or state; if then, the object of a verb is an act or state, the verb is followed by an infinitive used like a common noun. But when the object of a verb is a person or thing, the participle agrees with the object, and expresses its act or state" (DM p. 222-223). This is exactly the way it is in this context.

In other words, "the hope" cannot be an inner feeling or state of "consolation." Our author's use of the participle "entering" rather than an Infinitive, which would have been translated "to enter," forbids it. The use of the participle demands that "hope" be a thing.

Common sense also demands that "entering" cannot be described with an Infinitive. For if an Infinitive were used, the sentence would read, "God confirmed the hope to enter heaven...." This would make "to enter heaven" the reason God confirmed the hope. But, his confirmation of the hope had nothing whatsoever to do with the hope entering or not entering heaven. We have already determined that the hope was continuously entering heaven beginning in Genesis 12.

"Entering" cannot be described with the Infinitive, even in the clause in which it appears. Common sense again forbids it since this clause, using an infinitive to describe "entering" would read, "We are having hope to enter heaven." This would make our

entrance into heaven depend upon whether or not we have the proper internal "feeling" or internal emotional state which we would describe as "hope." But nowhere in Scripture does salvation or entrance into heaven depend on "feeling." Entrance into heaven depends entirely upon FAITH, NOT FEELING. And that faith must rest upon the facts of God's Word. To use an Infinitive here, makes salvation depend upon "feeling." In other words, if one "feels" saved, he is. If he doesn't "feel" saved, then he is not. This is preposterous. No, "the hope" in this context is neither Jesus nor a feeling of consolation. It is a thing (PRAGMA). "The Hope" is the Abrahamic Covenant.

In addition, Hebrews 6:11-20 is a closed system which will not allow an interpreter to inject into it the view that Jesus is "the hope." The author says "the hope" is setting since Genesis 12 and the Remnant is continuously having it and is keeping on having it. He says that it continuously functions for them as an anchor of their soul and that God in Genesis 12 extended its borders into heaven where Jesus entered. He says "the hope" is a "course" of salvation, healing and prosperity which culminates in heaven. Jesus ran the "course" before them to show that this "course" is safe. This "course," i.e., "the hope" is the same "hope" we find in verse 11 that our author desired each one of his Jewish readers to show diligence to. This diligence to "the hope" would develop a high degree of faith or "full-carrying assurance," enabling each one of his readers to exercise the same faith as those who were presently, continuously inheriting the promises of "the hope." The promise(s) continuously being inherited in verse 11 are the identical promise(s) Abraham obtained in verse 15 which are also the identical promises which included Abraham's heirs in verse 17. God backed these same promise(s) with an oath for two reasons. One reason was for the benefit of Abraham. The other reason was so the heirs might have strong consolation and encouragement because these two accomplished facts, his promise and his oath were "unchangeableness." Both were based upon the nature of God which is not the nature of a liar. To "this setting hope" of "unchangeableness," based upon God's nature, the Remnant fled for refuge, seizing and maintaining it. They are still having it and are keeping on having it as an anchor of the soul. It is still a "course" extending its borders into heaven where Jesus, the forerunner of "this hope," entered once and for all. The God-Looked-Down Theory views both Abraham and his faith (Hebrews 6:11-20), as simply examples (the Example Theory), that Christians today are to follow. They mean that if one follows the example of Abraham and exercises faith in Christ like Abraham exercised in God's promise to him, then they, like Abraham before them, will be accepted of God, saved and blessed. This view maintains that the author of Hebrews was a Christian, therefore, was part of the Church. Because of their above described confusion and since Hebrews 6:11-20, according to their confused view, is a little similar to what is taught in the New Testament about the Church, this passage is really describing the Church itself, according to their theology, showing the author, "the heirs" and "those who fled" etc., are simply people who accepted Christ as Savior in the Church age. Because of their alleged similarities of their "brand new covenant-entity-church thing" and what is actually taught in this passage concerning the continuing validity of the Abrahamic Covenant as the basis for Jewish salvation in the Church era, it is easy to understand why they believe as they do: **(1)** That Abraham and his faith are only examples, **(2)** Anyone exercising strong faith like Abraham did will be saved, and **(3)** when he is saved, he becomes part of the Church.

We must now look at both their confused similarities and the actual differences between the God-Looked-Down Theory's "brand new covenant-entity-church thing" and what is actually taught in Hebrews 6:11-20. We look at their confused similarities first.

1. The Abrahamic Covenant in the Christian era in this passage is called "the hope." The God-Looked-Down Theory says "the hope of the world" is Jesus.
2. The Abrahamic Covenant is being continuously inherited in the Christian era. The God-Looked-Down Theory teaches that people are continuously inheriting a different set of Christian promises.
3. People are encouraged to be "followers" of those presently inheriting the Abrahamic promises in the Christian era. The God-Looked-Down Theory is continuously holding up examples that people are to follow in order to be saved.
4. God made promise to Abraham. There are many promises God made to the Church which began brand new at Pentecost i.e., John 3:16; Romans 10:9,13; etc.
5. Abraham obtained the promise. People obtain the separate Christian promise of salvation by faith in Christ as taught by the God-Looked-Down Theory every day.
6. The Abrahamic Covenant had heirs which were continuously inheriting the promises in the Christian era. The God-Looked-Down Theory teaches that all Christians are the spiritual heirs of Abraham for salvation only. Furthermore, more people are being saved each day, who are becoming heirs of Abraham.
7. God confirmed his promises to Abraham with an oath. Since every member of the God-Looked-Down Theory Church is Abraham's heirs, that oath applies to Christians also.
8. God would not lie to Abraham. Neither will he lie to the God-Looked-Down Theory Church for "whosoever will" is valid throughout eternity.
9. They had strong consolation in Hebrews 6:11-20. So does every member of the God-Looked-Down Theory Church in the Christian era.
10. They fled for refuge to the Abrahamic Covenant in the Christian era. Sinners flee for refuge to the Jesus of the God-Looked-Down Theory Church also.
11. They seized and maintained the Abrahamic Covenant and Christ—the Seed and Forerunner. People seize and maintain the Christ, the Savior and head of the God-Looked-Down Theory Church in the Christian era.
12. The Abrahamic Covenant was set before them. The Church is set before mankind as "the hope," also in the Christian era.

13. The covenant functions as an anchor for the souls of mankind in the Christian era. So does Jesus for the God-Looked-Down Theory Church.
14. The Abrahamic Covenant is sure and steadfast in the Christian era. So is Jesus for the God-Looked-Down Theory Church.
15. The borders of the Abrahamic Covenant continuously extend into heaven in the Christian era. So do the borders of the God-Looked-Down Theory Church.
16. Jesus is the Forerunner of the course of the Abrahamic Covenant in the Christian era. He is also considered to be the Forerunner for the members of the God-Looked-Down Theory Church.
17. As Forerunner of the Abrahamic Covenant in the Christian era, Jesus entered heaven once, where he will remain until he comes back again. The same thing is true of Jesus concerning the God-Looked-Down Theory Church.
18. As Forerunner of the Abrahamic Covenant in the Christian era, he entered heaven "for us." The same thing is true of Jesus concerning the God-Looked-Down Theory Church. "For us" applies to all Christians in the Church era.
19. The Abrahamic Covenant during the Christian era is still "unchangeableness." So is Jesus for the God-Looked-Down Theory Church.
20. The Abrahamic Covenant during the Christian era is still based on the nature of God, which is not the nature of a liar. So is Jesus and the God-Looked-Down Theory Church since Jesus is God, and the Church is His Body.

I agree with the God-Looked-Down Theory on three points in its interpretation of this passage. Yes, the author of Hebrews is a saved person. As such, he is most definitely a member of Christ's Church. And, yes, if the above passage does not describe the Church, it's a dead ringer for it. However, my agreement stops at this point because of the glaring difference between this passage and their "brand new covenant-entity-church thing," God's brand new undertaking. According to the God-Looked-Down Theory, the Church was unknown and unheard-of in the Old Testament. According to this theory, the Church began, either in John 20:22 when Jesus breathed on the disciples, or in Acts 2 on the day of Pentecost. But, Hebrews 6:11-20 traces its roots all the way back to Abraham, 2000 years prior to the writing of Hebrews. And yet, according to this theory, the Church was formed only 35 or 40 years before the writing of Hebrews. How can this be?

The position taken in this work is that Hebrews 6:11-20 does in fact describe the Church. This is also the position of the God-Looked-Down Theory. The position of this work is based on the Greek New Testament. The position of the God-Looked-Down Theory is not. In Hebrews 6:10-20, the Greek text traces the roots of the Church back to Abraham himself. The God-Looked-Down Theory disregards the Greek entirely in this passage.

Therefore, if the God-Looked-Down Theory is right in maintaining that the Church is God's "brand new undertaking," His "brand new covenant-entity-church thing," which began either in John 20:22 or Acts 2, then there are actually two Churches in the New Testament since the Church in Hebrews 6:11-20 is tied to Abraham 2000 years before Hebrews was written!

Two Churches in the New Testament! One is "brand new" and the other was 2000 years old when Hebrews was written! And, since Jesus is the Head of the Church, he must be the "Head" of both these two Churches. And, since the Church is the "Body," what we now have is two "Bodies" joined to Jesus the "Head." Are they fastened to Jesus, the Head, at the neck in some grotesque fashion? A Head with two Bodies! Or, should we say that two Bodies have one Head? Therefore, is the Church a Siamese twin? In addition, the author of Hebrews counts himself a member of the Church described in Hebrews 6:11-20, which traces its roots to Abraham. Moreover, the God-Looked-Down Theory says he is a member of their "brand new covenant-entity-church thing." He knows that he is part of the Church described in Hebrews 6:11-20, but is he aware that he is also a member of God's "brand new covenant-entity-church thing? Have they told him? Does he have a choice as to which Church he "joins?" If he "joins" one, is he automatically enrolled in the other one? Are we, the Christians of today, members of both bodies? Do we have a choice? If we "join" one Church, are we automatically "enrolled" in the other one?

Are there really two Churches in the New testament? Of course not! There is just one and it is the historic unfoldment of the Abrahamic Covenant!

In conclusion, the theories obviously won't wash here. When Hebrews was written, the Jews were not in the land in the manner specified by Moses. Yet, the heirs are continuously inheriting Abraham's EULOGIA. So goes the Residential Theory! And the Example Theory in this context is too silly to merit any more comment as the heirs are continuously inheriting Abraham's EULOGIA. Also, had the covenant been fulfilled (the Fulfillment Theory), Hebrews 6:10-20 would never have been written. Had the Division Theory any merit, here would have been the place to explicate it. But, both Abraham and the Remnant received and are receiving Abraham's EULOGIA, which still means God's beneficial endowment of power to produce well-being in every area of life including *healing* and *prosperity* in addition to salvation.

In the next section, we see that Gentiles are "grafted into" all the above.





## ***Chapter Four***

### **Why We Know That Gentile Christians Are Continuously Inheriting The Same Abrahamic Blessings of Healing And Prosperity Now, In Addition To Salvation.**

We have determined thus far that the Church did not begin new in time at either John 20:22 or Pentecost. It begins for our study at least with Abraham. (Actually, it goes back into eternity.) We have also determined that the Church is composed of none other than the Abrahamic Seed Group which includes the Old Testament Remnant as well as Christians. Consequently, the Church is not disconnected from Abraham. And, in the last chapter, we determined the relationship of Jewish Christians to *"The Unbroken Force of the Abrahamic Covenant."* In this chapter, we discover just how the Gentile Christians fit into the Abrahamic blessings of healing and prosperity in addition to salvation. We accomplish this by looking at three New Testament Scripture passages which demonstrate beyond any doubt, Gentile Christians, also, continuously inherit Abraham's EULOGIA of healing and prosperity in addition to salvation. Our first Scripture to consider is Romans 11:13-24.

### **Romans 11:13-24 Demonstrates Beyond Any Doubt That Gentile Christians Are Continuously Inheriting the Abrahamic Blessings of Healing and Prosperity in Addition to Salvation**

Actually, Gentile Christians are "grafted," contrary to nature, into the Abrahamic "system" or covenant (Romans 11:13-24). With open Bible, the reader should read this passage thoroughly. In this passage, the patriarchs, Abraham (possibly singly), Isaac, Jacob and God's covenant with them form the root and fatness of the good, natural olive tree. The Church of God of all ages, viewed as one continuous body, is the good olive tree. In other words, the Church is composed of the Old Testament Remnant plus Jew and Gentile Christians. And, those Jewish branches "cut out" of the olive tree, now, during the Christian era are the followers of the Great Disconnect Theory. Those Jewish branches not "cut out" of their own good olive tree were those who understood the Law was God's act of grace, enabling them to maintain the blessings promised Abraham and his Seed Group. These branches, then, are those Remnant Jews who recognized Jesus as the final Mosaic sacrifice for sin. Their acceptance of Jesus as their Messiah and Savior, enabled them to remain in the olive tree, drawing from its root, the fatness, which consists of the Abrahamic promises of healing and prosperity in addition to their salvation.

Now, into the above described system, the Gentile Christians were "grafted" as a wild olive branch into a good olive tree. In other words, when a Gentile receives Christ as his personal Savior, God supernaturally "grafts" him/her into the good olive tree, i.e., the Israel composed of the believing Remnant. As such, the Gentile Christians "partake with them, (the saved Remnant of Israel of both Testaments), of the root and fatness of the olive tree." "Partake with them" translates SUNKOINONOS, a combination of two Greek words: SUN, meaning "together with," and KOINONOS, meaning "having in common." The combination, then, means "joint partaker." In other words, when a Gentile receives Christ as his/her personal Savior, God "grafts" him/her into the

Abrahamic stream of blessings (BARAK-EULOGIA) which includes healing and prosperity in addition to salvation. As a result of God's "grafting" the Gentile Christian (making him also a member of the Abrahamic Seed Group, See Volume I), into the Abrahamic Covenant System of Salvation and Blessing, that Gentile is, henceforth, a "joint-partaker" with the Jewish Christians, (as well as the Old Testament Remnant) of the Abrahamic EULOGIA of healing and prosperity (Galatians 3:9 and Hebrews 6:10-20).

In the balance of these volumes, the term "Church" shall be biblically defined, i.e.. "the Church" includes the saved of both the Old and New Testament eras. We shall distinguish this "biblically defined Church" from the God-Looked-Down Theory church which was concocted from thin air and supposedly began at John 20:22 or Pentecost. From now on we shall use the terms "the Abrahamic Seed Group Church," and we shall simply call that other "entity-thing," the God-Looked-Down Theory church.

Sanday and Headlam summarized this passage for us (Romans 11:13-24) in an excellent manner. See below.

"The olive = the Church of God, looked at as one continuous body; the Christian Church being the inheritor of the privileges of the Jewish Church.

The root or stock (RIDZA) = that stock from which Jews and Christians both alike receive their nourishment and strength, viz. the Patriarchs, for whose faith originally Israel was chosen (cf vv. 28,29).

The branches (HOI KLADOI) are the individual members of the Church who derive their nourishment and virtue from the stock or body to which they belong. These are of two kinds:

The original branches; these represent the Jews. Some have been cut off from their want of faith, and no longer derive any nourishment from the stock.

The branches of the wild olive which have been grafted in. These are the Gentile Christians, who, by being so grafted in, have come to partake of the richness and virtue of the olive stem" (SH p. 327).

Sanday and Headlam also declared that "...any merit, any virtue, any hope of salvation that the Gentiles may have arises entirely from the fact that they are grafted on a stock whose roots are the Patriarchs and to which the Jews, by virtue of their birth, belong" (SH p. 329).

In our passage under consideration (Romans 11:13-24), that the Gentiles are being grafted into the olive tree and are drawing from the fatness of its root is beyond question. And that the fatness of the root is none other than Abraham, Isaac, Jacob and the promises of the Abrahamic Covenant is also beyond question. The best scholarship for hundreds of years confirm this position. Consider the statements below of eminent Bible scholars. They all identify that into which the Gentiles are grafted as the patriarchs and the Abrahamic Covenant. (The expression, "the patriarchs" always refers to Abraham,

Isaac and Jacob. Remember, the Abrahamic Covenant was made with Abraham, but reconfirmed with Isaac and Jacob).

Robertson said, "Apparently the patriarchs are the first fruit. Perhaps Abraham singly here" (RWP IV, Romans p. 395). And it is into Abraham, the patriarchs and the Abrahamic Covenant that the Gentile Christians are grafted."

Newell declared that the Gentiles were being grafted into "...the promises given to Abraham and to his Seed" (WRN p. 428).

Concerning the root into which the Gentile Christians were being grafted, Cranfield stated "...there is a very widespread agreement among commentators that it must refer to the patriarchs..." (CEBC II, p. 565).

Vincent affirmed, "Both the first-fruits and the root represent the patriarchs (or Abraham singly)..." (MRV III, p. 126). He further stated, "The Jewish nation is a tree from which some branches have been cut, but which remains living because the root (and therefore all the branches connected with it) is still alive. Into this living tree, the wild branch, the Gentile, is grafted among the living branches, and thus draws life from the root. The insertion of the wild branches takes place in connection with the cutting off of the natural branches (the bringing in of the Gentiles in connection with the rejection of the Jews). But the grafted branches should not glory over the natural branches because of the cutting off of some of the latter, since they derive their life from the common root" (MRV III, 127). He then quoted Dwight, "The lifeforce and the blessing are received by the Gentile through the Jew, and not by the Jew through the Gentile. The spiritual plan moves from the Abrahamic Covenant downward, and from the Israelitish nation outward" (MRV III, p. 127).

Hendriksen said, "The cake and the root probably symbolize Abraham; better still: Abraham, Isaac, and Jacob. See Romans 11:28. The branches are the descendants of these forefathers. They are the people of Israel, highly privileged..." (WH Romans p. 370). And, into the above, the Gentile Christians are grafted.

Poole declared, "...by the root he means Abraham...by the *olive-tree* he means the church of Christ; by the root, or sap of the root, and by the *fatness of the olive tree*, he means, all the promises and privileges, the graces and ordinances, the spiritual blessings and benefits, which belong to Abraham and his seed or to the true church of God...so the good things that the gentiles have, they received from the Jews, and not the Jews from them: the Gentile church is incorporated into the Jewish, and not the Jewish into the Gentile" (MP III, p. 518).

Henry declared, "The Gentiles, being grafted into the church, partake of the same privileges that the Jews did, *the root and fatness*. The olive-tree is the visible church (called so Jeremiah 11:16); the root of this tree was Abraham...he being the first with whom the covenant was so solemnly made. Now the believing Gentiles partake of this root: *he also is a son of Abraham* (Luke 19:9), *the blessing of Abraham comes upon the*

*Gentiles* (Galatians 3:14), the same fatness of the olive-tree, the same for substance, special protection, lively oracles, means of salvation, a standing ministry, instituted ordinances; and, among the rest, the visible church-membership of their infant seed, which was part of the fatness of the olive-tree that the Jews had, and cannot be imagined to be denied to the Gentiles" (MH VI, p. 449). And to the Gentiles he further declared, Abraham, the root of the Jewish church, is not beholden to thee; but thou art greatly obliged to him, as the trustee and the father of many nations" (MH VI, p.449).

Calvin maintained, "The Gentiles could not contend with the Jews respecting the excellency of their race without contending with Abraham himself, which would have been extremely unbecoming, since he was like a root by which they were born and nourished...And we know that after Christ by his coming has pulled down the partition-wall, the whole world partook of the favour which God had previously conferred on the chosen people. It hence follows, that the calling of the Gentiles was like an ingrafting, and that they did not otherwise grow up as God's people than as they were grafted in the stock of Abraham" (CC-Romans p. 1481).

The Pulpit Commentary affirmed, "By the *firstfruit* and the *root* is signified the original stock of Israel, the patriarchs; by the *lump* and the *branches*, the subsequent nation through all time" (PC XVIII p. 322). And concerning the Gentiles, said, "...it is, after all, from the stock of Israel, into which he has been engrafted, that he derives all his own fertility" (PC XVIII p. 322).

In other words, the root is the Abrahamic Covenant, the olive tree is the Church of God viewed as one continuous body beginning, for our study at least, with Abraham and lasting forever. Into this Abrahamic body, tree or Church, God grafts the Gentiles when they accept Christ as their personal Savior. No wonder Paul said Christians "...are blessed (BARAK-EULOGIA) with faithful Abraham" (Galatians 3:9 - See Volume I). Christians are grafted into the "Blessing System of Abraham." See the comments by more leading scholars below. They all declare that Gentile Christians are grafted into the Abrahamic Covenant. And, after all, why shouldn't they be? Promise #60 declares that, "In Abraham's seed, who is Christ, all nations of the earth shall be blessed (BARAK-EULOGIA)," which still means healing and prosperity in addition to salvation.

Lenski stated, "...the first cake of dough and the root denote either Abraham, with whom the covenant was made (chapter 4), or Abraham, Isaac, and Jacob taken together" (RCHL-Romans p. 703). And, concerning the engrafted Gentiles he declared, "The marvel of divine grace, which the Gentile Christians are to note well, is that they together with the believing Jews are made blessed partakers of all that God originally gave to Abraham and to the great patriarchs of the covenant" (RCHL-Romans p. 704). He further explicated, "The astounding miracle of grace is here pictured by an equally astounding figure: such a wild olive branch grafted in among the good living olive branches and thereby made a joint partaker of the root of the good olive tree, of its fatness, its rich sap. Note well this main point of the illustration. It is not something that this wild olive branch furnishes or is to furnish but the fatness which the good root of the good olive furnishes this engrafted wild olive branch" (RCHL-Romans p. 705). Moreover, concerning the holiness of the engrafted Gentiles, Lenski said, "...all its living

branches are called holy. This includes the branches that are grafted in;...it excludes the branches that have been removed" (RCHL-Romans p. 706). Finally, he thundered, "...we must, indeed, say that it is a tremendous deed to pry a pagan loose from his paganism, to which is then added the task of uniting him with the very covenant (Abraham) from which the Jews fell away" (RCHL-Romans p.n 712).

The American Commentary affirmed, "The root refers to the patriarchal progenitors of the race, to Abraham especially, in whom the branches—that is, his natural posterity—were regarded as consecrated to God" (TAC IV - Romans p. 255).

And, even Karl Barth is forced to grudgingly concede this truth concerning the root's identity as the patriarchs and the Remnant. He said, "Paul may, it is true, when he speaks of *firstfruit* and *root* have in mind the patriarchs of the elect in Israel..." (KB p. 407).

Godet maintained that the first-fruits and the root represented Abraham, Isaac and Jacob. He said, "We must, therefore, with the majority of commentators, take these holy first-fruits as *the patriarchs*, in whose person all their posterity are radically consecrated to the mission of being the salvation people" (FG p. 405). And concerning the identity of the root, he said, "There is therefore no need to seek a different meaning..." (FG p. 405). In other words, both the first-fruits and the root are the patriarchs. He then calls the Seed Group of the Abrahamic Covenant into which Gentile Christians are grafted, "a blessed and consecrated organism." He declared, "...Paul speaks to *each Christian* of Gentile origin individually, and reminds him that it is in spite of his possessing the *quality* of a wild tree that he has been able to take a place in this blessed and consecrated organism to which he was originally a stranger...Once engrafted on this stem, the wild branches have become *co-participants* of the root. This expression is explained by the following words: *and of the fatness of the olive*, of which the meaning is this: As there mounts up from the root into the whole tree a fruitful and unctuous sap which pervades all its branches, so the blessing assured to Abraham (Galatians 3:14) remains inherent in the national life of Israel, and is even communicated by believing Jews to those of the Gentiles who become children of the patriarch by faith;.." (FG pp. 405-406). For Godet, the "engrafting" is another way of saying that the Gentiles are incorporated into the Remnant of Israel, the original Abrahamic Seed Group. He said, "The fact is, that in the view of Paul, as in that of the Twelve, the believers of Israel are the nucleus round which are grouped the converts from among the Gentiles, and God's ancient people, consequently, the flock with which the Gentiles are incorporated. "I have yet another sheep, said Jesus (John 10:16), who are not of this fold; them also I must bring, and there shall be one flock, one Shepherd." Excepting the figure, the thought is identical with our passage" (FG pp. 405-406). Finally, Godet sees the Gentiles entering into blessings already existing and inherent in the Jews. He stated, "...the salvation enjoyed by this (the Gentile) believer has been prepared by a divine history which is one with that of Israel, and that the Christian of Gentile origin enters into possession of a blessing already existing and inherent in this people. As Hodge says: "It is the Jews who are the channel of blessings to the Gentiles, and not inversely." The Gentiles become God's people by means of the Jews, not the Jews by the instrumentality of the Gentiles. In view of this fact, the contempt of the latter becomes absurd and even perilous. Not only, indeed, should Gentile believers not

despise the Jews; but if they understand their position rightly, the sight of this rejected people should lead them to tremble for themselves" (FG p. 407).

Haldane confirms all the above writers. He said, "...both the first-fruit and the root refer to Abraham, as the first-fruit to God, and the root of the Jewish nation" (RH p. 534). And concerning the Jewish nation, he said they were "...God's olive tree. They were all the people of God in a typical sense, and the greater part of God's true people (the O.T. Remnant) had been chosen out of them; but now, by their unbelief, some of the branches (not the Remnant) were broken off from the tree. By the term 'some,' ...is meant not all, Hebrews 3:16; for it implies that others, as the Apostle had shown, verses 2-5, remained. And among, or rather instead of, those that were broken off, the Gentiles, who were a wild olive, having had no place in the good olive tree, are now made the children of Abraham by faith in Christ Jesus, Galatians 3:26-29. They were grafted into the good olive-tree, whose root Abraham was, and were made partakers of his distinguished privileges" (RH p. 537). In conclusion, Haldane believes that all the blessings the Gentiles enjoy relate to the fact that they are Abraham's children. He said, "The Gentile believers become the children of Abraham, and all the blessings they enjoy are in virtue of that relation. Hence the covenant, Jeremiah 31:31, includes all believers; yet it is said only to be made with the house of Israel and Judah" (RH p. 538).

Adam Clarke said that the Gentiles, "...being without the knowledge of the true God, and consequently bringing forth no fruits of righteousness ...are now inserted in the original stock, having been made partakers of the faith of Abraham, and consequently of his blessings, and enjoy, as the people did who sprang from him...the promises made to the patriarchs, and the spiritual privileges of the Jewish Church" (AC II-Romans p. 130). He further declared that, now, the Gentiles "...are ready to acknowledge that you were included in the covenant made with Abraham, and are now partakers of the same blessings with him, do not *exult over*, much less *insult, the branches*, his present descendants, whose place you now fill up, *according to the election of grace*; for remember, ye are not the *root*, nor do ye *bear the root, but the root bears you*. You have not been the *means* of deriving any blessing on the Jewish people; but through that very people, which you may be tempted to despise, all the blessing and excellencies which you enjoy have been communicated to you" (AC II-Romans p. 130).

Hodge also concurs with the above commentators. He said, "By the first-fruits and the root, may be understood the patriarchs, the forefathers of the Jews; and by the lump and the branches, the residue of the nation, or the Jews as a people...nothing is more natural than to call the ancestors the root and their descendants the branches" (CH pp. 366-367). Furthermore, "The Gentile Christians are not said (ver. 17) to be grafted into the stock of the converted Jews, but as branches with them they are united to a common stock. And the stock into which the branches, now broken off, are to be again grafted, is not the Jewish part of the Christian church, but the original family or household of God" (CH p. 367). Hodge continues by stating that, "Some of the Jews were broken off and rejected; the Gentiles, though apparently little susceptible of such a blessing, were introduced into the church, and made to partake of all its peculiar and precious privileges. The Jewish church is compared to the olive tree, one of the most durable, productive, and valuable of the productions of the earth, because it was highly favoured, and therefore valued in the

sight of God. The Gentiles are compared to the wild olive, one of the most worthless of trees, to express the degradation of their state, considered as estranged from God" (CH p. 368).

But, even though the Gentiles are worthless and estranged from God, they were engrafted into the Abrahamic Promises. Therefore, Hodge continued. "As the scion of the one tree is engrafted into another, and has no independent life, but derives all its vigour from the root, so the Gentiles are introduced among the people of God, not to confer, but to receive good ...The Gentiles are saved by their introduction into that church of which the patriarchs were the root...*the root* in this passage cannot be the early converts from among the Jews, but the ancient covenant people of God. The ancient theocracy was merged into the kingdom of Christ. The latter is but an enlargement and elevation of the former. There has, therefore, never been other than one family of God on earth. existing under different institutions, and enjoying different degrees of light and favour. This family was composed, of old, of Abraham, Isaac, and Jacob, and their descendants. At the advent, its name and circumstances were changed; many of its old members were cast out, and others introduced, but it is the same family still. Or, to return to the apostle's illustration, it is the same tree, some of the branches only being changed" (CH p. 368). In other words, "The Gentiles had been brought into fellowship with the patriarchs, not the patriarchs with them. Salvation was from the Jews. The truth that the Jews were the channel of blessings to the Gentiles, and not the reverse, was adapted to prevent all ungenerous and self-confident exultation of the latter over the former" (CH p. 369).

To conclude this section on Romans 11:13-24, we let Hendriksen sum it all up. He said, "In reading what Paul says about the olive tree there is one very important point that must not be overlooked. The apostle recognizes only one (cultivated) olive tree! In other words, the church is one living organism. For Jew and Gentile salvation is the same. It is obtained on the basis of Christ's atonement, by grace, through faith. The notion according to which God recognizes two objects on which he bestows his everlasting, saving love, namely, the Jews and the church, is contrary to Scripture. Here in Romans Paul has expressed himself again and again (3:29,30; 4:11,16; 5:18,19; 9:22 f.; 10:12, 13). *One olive tree* represents *all* the saved, regardless of their origin. And, as the result of the operation of God's saving grace, all the reborn are headed for the same everlasting home. Remember: "**ONE OLIVE TREE**" (WH Romans p. 376). *And that one olive tree includes the saved (the Abrahamic Seed Group) of all ages in both the Old and New Testament eras. Since the Abrahamic Seed Group of both Testaments (the Church, Synagogue, Remnant, Israel, Christians, the olive tree, etc.) inherit the BARAK-EULOGIA in the Abrahamic Covenant, they have, in addition to salvation healing and prosperity.*

Praise the Lord! We Gentile Christians are grafted into everything we discovered about the Jewish Christians in Hebrews 6:10-20. Therefore, both Jewish and Gentile Christians, are continuously inheriting Abraham's blessings of healing and prosperity in addition to salvation.

And why shouldn't Gentile Christians, composing as they do, part of the present day "Membership Roster" of the Abrahamic Seed Group, inherit Abraham's EULOGIA of healing and prosperity? They are, after all, the "families" or "nations" mentioned in Promises 8, 30, 33, 45, and 60. In addition, they are the recipients of the "Blessing-BARAK-EULOGIA" mentioned in Promises 8 and 60. Remember from Volume I that Promise 60, "In thy seed shall all the families or nations of the earth be blessed," is a synonymous phrase with the New Testament expression "in Christ." Putting the two together we read, "In thy seed, who is Christ, shall all the nations of the earth be blessed, which still means God's beneficial power for healing and prosperity in addition to salvation."

Finally, the reader *must* understand by now, that the "Church" began with Abraham and is composed of the Abrahamic Seed Group throughout eternity. As such, the Church is not disconnected from Abraham. For, just as we learned in Volume II, the new covenant is not new in time but is the completion of the Abrahamic Covenant by the cutting of Jesus' flesh and the drawing of Jesus' blood, so the Church is not brand new at John 20:22 or Pentecost. The Church is composed of the Abrahamic Seed Group beginning with Abraham and is, therefore, not disconnected from Abraham as the followers of the God-Looked-Down Theory would have us believe. The Christian Church is, very simply put, the historic unfoldment of the Abrahamic Covenant. As such, the healing and prosperity guaranteed to Abraham's Seed Group in the Old Testament has never been nullified or voided. Healing and Prosperity are still *guaranteed* to us Christians today!

The question we must now answer is this: Since the Gentiles are most definitely included in the Abrahamic Promises, why were they not grafted into the Abrahamic Seed Group sooner? Why were they not grafted in before the Christian era? What took so long for them to be incorporated into the Abrahamic system of healing and prosperity in addition to salvation? Why did the Gentiles have to wait until Christ came, to be grafted into the Abrahamic root and tree, i.e., the Remnant of Israel?

To answer these questions, we must now consider the second of our three Scriptures which demonstrate beyond any doubt that Gentile Christians are continuously inheriting the Abrahamic blessings of healing and prosperity in addition to their salvation.

### **Ephesians 2:11-22 Demonstrates Beyond Any Doubt That Gentile Christians Are Continuously Inheriting the Abrahamic Blessings of Healing and Prosperity in Addition to Their Salvation**

Just exactly then, how does Ephesians 2:11-22 tell us why the Gentiles were not grafted sooner into the Remnant of Israel based on the Abrahamic Covenant? It tells us by showing us the following five things.

1. This passage shows that the Gentiles had actually been barred or alienated from the commonwealth of Israel resulting in their being strangers to the covenants of promise.
2. This passage shows that Moses' law was that which alienated the Gentiles from the commonwealth of Israel leaving them strangers to the covenants of promise.



3. This passage shows the threefold state of the Gentiles because of their alienation to be (1) without Christ, (2) having no hope, and (3) without God in the world.
4. This passage shows what Jesus did to terminate the cause of their alienation so they could be grafted into the Abrahamic System.
5. This passage shows what the Gentiles are grafted into since Jesus terminated the reason for their alienation.

First, verse 12 states that during the span of time from Moses to Christ, the Gentiles were "being aliens from the commonwealth of Israel and strangers from the covenants of (the) Promise." "Being aliens" translates APALLOTRIOO, which combines APO, meaning "away" with ALLOTRIOS, which means "not of ones own" or "belonging to another." Hence, the combination, then, means "strange, foreign, alien, or even enemy." Since APALLOTRIOO is a Perfect Passive Participle, it should be translated "having been alienated" from the commonwealth of Israel.

"Commonwealth" translates POLITEIA which designates both a polity and the relationship of its citizens to it. This word can be translated either as "commonwealth" or "citizenship." In this case, the polity is Israel, not physical, national Israel since being a physical descendant of Abraham meant nothing. The "commonwealth" spoken of here is the polity of the Remnant and the "citizens" of it are the members of the Abrahamic Seed Group. This group recognized the Law as guardian of the Abrahamic blessings of healing and prosperity in addition to their salvation. They also received Christ as the final sacrifice under Moses' law for their sin problem. As such, the Abrahamic blessings of healing, prosperity and salvation continued without interruption for them. This is the polity or commonwealth from which the Gentiles had been barred or alienated.

But they were not just barred from being "citizens" of the Remnant Commonwealth. They were also "strangers from the covenant of (the) promise." The verse reads "being aliens (literally, having been alienated) from the commonwealth of Israel and strangers from the covenants of (the) promise..." (v. 12). "And" translates KAI which, in this case, means more than "and" or "even." In this context, KAI means "really" or "in fact." They were not just alienated, but as such, they were "really" strangers from the covenants of (the) promise (DM pp. 250, 251). "Strangers" translates XENOS, another word for foreign or alien and used as a noun in this verse, means "stranger" or "foreigner." In other words, the citizenship and, therefore, the rights of the Remnant are based upon their constitution which is the Abrahamic Covenant called, here, "the covenants of (the) promise." Not only then, are the Gentiles barred or alienated from citizenship in this commonwealth, but, since they are not a citizen, they have no claim to the rights granted to these citizens. They are "strangers" to these rights contained in the constitution of the Commonwealth Remnant of Israel, which constitution, as stated above, is the Abrahamic Sixty-Promises-Blessing Covenant.

Also, the Greek Definite Article "the" is used with "promise" in the expression "the covenants of (the) promise," denoting not just "any" promise, "some" promise or "a" general promise, but "the specific definite promise." Of course, this verse speaks of the covenants of "the" specific promise God made to Abraham, specifically, Promises 8 and 60.

Since this material has been prepared as a course of study, I enclose below some quotes from various scholars, from hundreds of years ago to the present, all declaring that "covenants of (the) promise" in verse 12 is in fact the Abrahamic Covenant. The following quotes are by no means all that can be presented. Actually, these are only the tip of the iceberg. Enough, however, have been enclosed to completely satisfy the reader's mind and spirit that the "covenants of the promise" in verse 12 is, in actual fact, the Abrahamic Covenant to which the Gentiles are strangers, aliens and foreigners who, as such, can lay no rightful claim to its healing, prosperity and salvation. The reader may skip over these quotes for now and resume reading on page 154. However, these quotes should be studied thoroughly at the reader's leisure.

Abbott said the covenants of the promise "...were characterized by the promise of the Messiah...The plural is used with reference to the covenants with the patriarchs..." (TKA -Ephesians p. 58).

Salmond identified the covenants of promise as the "...Covenants with Abraham and the patriarchs..." specifically, "...the great Messianic Promise given to the fathers of the Hebrew people (Genesis 13:15; 15:18; 22:8, etc.) " (EGT III p. 292).

Lenski identified the covenants of promise as "...those old covenants made with the patriarchs..." (RCHL - Ephesians p. 433). He further said, "By being aliens to the Old Testament church, foreigners to the gospel covenants, the Gentiles were also subjectively in the worst plight..." (RCHL - Ephesians p. 434).

Concerning the covenants of promise, Calvin said, "On one great promise made to Abraham all the others hang, and without it they lose all their value: "In thy seed shall all nations of the earth be blessed" (Genesis 22:18)... Take away the covenant of salvation, and there remains no hope...By a solemn ritual did God sanction his covenant with Abraham and his posterity..." (CC XII p. 1953).

Matthew Henry calls the covenants of promise the covenant of grace which "...has ever been the same for substance, though, having undergone various additions and improvements in the several ages of the church..." (MHVI p. 693).

Adam Clarke declared the identity of the covenants of promise to be "...the covenant made with Abraham, whether considered as relating to his *natural* or *spiritual* seed..." (AC III - Ephesians p. 440).

Lloyd Jones equates the covenants of promise with the Abrahamic Covenant. He said God "...took hold of Abraham. Not because there was anything peculiarly good about Abraham; he was a pagan amongst other pagans. God called him out and said: I have set My eye on you. I am going to bless you, I pledge Myself to you. As the author of the Epistle to the Hebrews reminds us, He did it with an oath: (6:13-18). He pledged Himself and gave an oath, that it might be sure to Abraham and to his seed. The promises of God!" (DMLJ - Ephesians 2, p. 170).

Matthew Poole affirmed they are "...those covenants in which the great promise of Christ and salvation by him was made...as that with Abraham..." (MP III p.668).

Vincent called it "The several renewals of God's covenant with the patriarchs" (MRV III p. 377).

Weust quotes EGT which we quoted above, to identify the covenants of promise as the Abrahamic Covenant. (KW - I Ephesians p. 73).

Karl Braune said that it "...designates the repeated renewal of the covenant from Abraham to Moses...All these repeated agreements, however, serve the *one* promise given to Abraham referring to all nations as well as characterizing the covenants, and re-echoing again and again" (LC XI - Ephesians p. 90).

Jamieson, Fausset and Brown declare, "Covenants of promise - rather '...of the promise.' viz., 'to thee and thy seed will I give this land.' " (Romans 9:4; Galatians 3:16). The plural implies the several renewals of the covenant with Abraham, Isaac, and Jacob, and with the whole people at Sinai. [Alford.]. " 'The promise' is singular, to signify that the covenant, in reality, and substantially, is one and the same at all times, but only different, in its accidents and external circumstances" (JFB pp. 345, 346).

The American Commentary states, "The Gentiles were not strangers in respect of these, in the sense that they were never to have part in what the promise contained, since in Abraham and his descendants 'all nations' were to be 'blessed.' They were strangers in the sense that until Christ, the Promised One, had actually come, they had not only had no part in what the covenant had provided, but had not even been aware that any such privilege was possible for them; and in the sense that after Christ had come they still remained aloof until the gospel of God's grace had reached them" (TAC V-Ephesians p. 41).

The Pulpit Commentary said "The 'covenants' (plural) substantially the same, but renewed to various persons and at various times in which God promised, 'I will bless him that blesseth thee, and curse him that curseth thee; and in thee and thy seed shall all the families of the earth be blessed.' In respect of these they were strangers, not embraced in their provisions, not, therefore, in a state of encouragement to expect a great blessing" (PC XX - Ephesians p. 64).

The International Standard Bible Encyclopedia said, "All that Abraham the ancestor received through Divine election, by the covenant made with him, is inherited by his seed and passes under the collective names of the promise (Romans 4:13), the blessing (Galatians 3:14), mercy (Luke 1:54), the oath (Luke 1:73), the covenant (Acts 3:25)" (ISBE I p. 21). This work further stated, "For that promise to Abraham was, after all, a 'preaching beforehand' of the Christian gospel, in that it embraced 'all the families of the earth' " (Galatians 3:8) (ISBE I p. 21).

Finally, William Hendriksen equated the covenants of promise with the promise that was "...made to Abraham, reaffirmed to Isaac, to Jacob, and, in fact, to all God's people in

both dispensations, so that, while in a sense there is only one covenant of grace, there were many reaffirmations..." (NTC Ephesians p. 130).

Next, this passage shows that the law of Moses was that which alienated or barred the Gentiles from being grafted sooner into the Abrahamic-Seed-Group-Church. We show first, enough of the Old Testament passages which demonstrate this fact to satisfy the readers spirit completely that the law is in fact the cause of their alienation. Then, we show from this passage that Paul agrees with Moses, the law did in fact bar the Gentiles from the commonwealth of Israel which was and is based upon the Abrahamic Covenant. Now, those Old Testament passages which demonstrate the above, declare that the Remnant shall **(1)** utterly destroy those Gentile (nations) in the promised land; **(2)** they shall make no covenant with them; **(3)** they shall show them no mercy; **(4)** they shall not inter-marry with them; and **(5)** a violation of any of the preceding four will result in the Lord destroying them suddenly.

One or two of these Old Testament passages can be read now and the rest can be studied at the reader's leisure. They should all, however, be studied thoroughly.

Deuteronomy 7:1-5  
Exodus 34:10-16  
Joshua 8:24-29

The following passages should be studied thoroughly to satisfy, completely, the reader's mind that Moses' law is that which barred the Gentiles from the commonwealth of Israel, which was and is based upon the covenants of the promise.

Deuteronomy 20:10-18  
Exodus 23:27-33  
Joshua 6:17-25  
Joshua 10:28, 40-42  
Joshua 11:6-15  
Joshua 23:11-13  
Judges 2:1-4  
Judges 3:5-11  
1 Kings 11:1-13  
Ezra, chapters 9 and 10  
Nehemiah 13:31

The slaughter of these Gentiles that God commanded in the above passages grips us. Of a certainty, this slaughter caused a deep hostility and enmity between Jew and Gentile that lasts until this very day. Paul recognized the law that excluded the Gentiles and demanded their utter slaughter and destruction as that which not only alienated the Gentiles from the Remnant, but also that which produced the enmity between them. Verse 15 demonstrates this fact by defining the enmity as "the law of commandments contained in ordinance" or decrees which was, for Paul, "the middle wall of partition" between the saved Jewish Remnant and the Gentile (v. 14). Consequently, the law alienated the Gentile from the Remnant and the Abrahamic promises. This "middle wall

of partition" divided them. And, this "law of commandments contained in ordinances" became the cause of the enmity between these two peoples, so much so, that Paul actually called the law "the enmity" (Ephesians 2:15).

Therefore, as long as this law stands, the Gentiles will be barred from the Remnant Commonwealth and Abraham's promises. Certainly the Gentiles are contained in Promises 8 and 20 among others, but only prophetically. They can not actually experience Abraham's blessings until this law, this middle wall of partition, this enmity has been terminated. The law must be abolished or the Gentile will forever be a foreigner to the actual blessings of that one exclusive Abrahamic Seed Group. In other words, they can not be grafted into the people of God until the law has been abolished.

Next, this passage shows their condition as a result of "having been alienated" from Abraham's people and promises. The verse states "...you were **(1)** without Christ; **(2)** having no hope; and **(3)** without God in the world."

Before commenting on these three conditions, we need to say some things about APALLOTRIOO which means "having been alienated." In this verse this word is a Perfect Passive Participle. Passive means that the Gentiles did not do the "alienating" to themselves, i.e., they did not "reject Christ." The "alienating" was done to them by the law. Also, we need to remember the rule for the Perfect Participle: *unless the context indicates otherwise, the Perfect Participle denotes a finished, past action which occurred in time prior to the time of the action denoted by the main verb in the sentence.* Applying this rule to verse 12, we see that the main verbal idea is "you were." "Were" is in the Greek Imperfect Tense which denotes continuous action in past time. In other words, from the giving of the law until the death of Christ, the Gentiles were continuously in the condition of being **(1)** without Christ; **(2)** having no hope; and **(3)** without God in the world.

But, our Perfect Passive Participle occurred in time prior to their continuous "were without, etc." So we have a finished past act, "having been alienated" which occurred in time before their continuous, past condition of "being without Christ," etc. Consequently, since this completed past act, "having been alienated" occurred before the onset of their continuous past condition, this completed past act becomes, in this context at least, the cause of their continuous past state of being "without Christ," etc. As such, our Perfect Passive Participle is used as a Causal Participle. A Causal Participle is used when that which the participle describes forms the ground, or reason or cause of the action of the main verb in the sentence. (See JHG p. 57; DM p. 227; BW p. 133). Put differently, the Greek Causal Participle used here, demonstrates the very thing that Moses said: the law alienated the Gentiles and caused their continuous state of being "without Christ," etc.

Furthermore, we must note that word order in a Greek sentence is radically different from word order in an English sentence. A Greek would move near the front of his sentence that which he wished to emphasize. This would make an English sentence appear as nonsense—but not a Greek sentence. This was their way of showing emphasis. And Paul did just this in verse 12. He moved "without Christ" towards the front of his sentence. Then he inserted into the sentence, the cause of their condition, i.e., the alienation of the Gentiles from the Abrahamic Seed Group. Finally, he inserted into the sentence their other two conditions of **(1)** having no hope and **(2)** being without God in the world.

In Paul's expression, "without Christ," "without" translates CHORIS which means "apart from." This word will not allow the idea that the Gentiles had "rejected Christ" of their own free will. Rather, this word indicates a "space between" themselves and Christ. Because of this space, caused by the law, they never had an opportunity to "reject Christ." He was never presented to their choice until after the law that alienated them from the people of God had been terminated by Jesus' death.

No wonder Paul said they were in the continuous condition of "having no hope." And, how hopeless they were. Christ was never presented to their choice. There was a space between themselves and Christ they could not bridge. They were foreigners. The Abrahamic blessings which included them prophetically could not be experienced by them until after Moses' law had run its course and been terminated. The only hope for healing, prosperity, and salvation God ever proffered is contained in the Abrahamic Covenant. And for the Gentile, this was to come through Christ alone (See Promise 60). But, they were alienated from this people of God and their charter—The Abrahamic Covenant, therefore, they were "apart from" Christ. As such, they were "having no hope" of obtaining the Abrahamic blessings of healing, prosperity and salvation from God.

They had no hope for receiving these things from God since this alienation by the law caused them to also be "without God in the world." In this expression, "without God," translates ATHEOI which combines A, the Greek negative with THEOI, the plural for God. Literally then, ATHEOI means "Godsless" or "having no gods at all in the world." Furthermore, when the subject in a sentence in the Bible, is the God of Scripture, the Greek Definite Article, "the," is usually used in connection with "God," showing that the writer is speaking of "the God." But, the Definite Article is not used here. Why? Remember our previous discussion of the omission of the Greek Article. A Greek would omit the Article from a word with which we would normally expect it when he wished to emphasize some quality about the word rather than its particularity. In the expression "Godsless," then, Paul is saying to the Gentiles, that they had plenty, numerous, gods of wood, stone and precious metal in the world, but not one of them had the quality of "diety." Concerning that quality which makes God, God, their gods had none of it. Concerning a God which had actual "diety," they were "Godsless" in the world in spite of all the gods they had.

What a mess the law left the Gentiles in. They were "Godsless," they had no hope of healing, prosperity and salvation, and they were "apart from" the Christ of Promise 60, who alone could terminate the law and graft them into all the above.

Now, we must look at the fourth thing this passage shows, namely what Jesus did about the law to end the alienation of the Gentiles, so he could at last, graft them on to the Abrahamic stock, together with the people of God, beginning in Genesis 12 with Abraham himself. What then, did Jesus do about the law? He terminated it.

He shed his blood (v. 13) as the final Mosaic sacrifice for sin. We showed previously that the cutting of Jesus' flesh and the drawing of Jesus' blood completed the Blood Covenant of Friendship between God and Abraham. In addition to completing the Abrahamic Covenant, his drawn blood also fulfilled the law as the final sacrifice for sin. As such, Jesus not only "fulfilled" the law, his drawn blood was also the "end of the law for righteousness to everyone that believeth." And since Jesus' blood "fulfilled" and "ended" the law, now the Gentiles are included in that expression, "everyone that believeth." In other words, when they believe on Christ as their personal Savior, they are

grafted into the Abrahamic people who have the blessings of healing and prosperity in addition to their salvation, guaranteed to them by the "covenants of promise."

Furthermore, since the law formed the wall of partition which ran down the middle between the Jews and Gentiles, separating them, Jesus broke this wall down when he "ended" and "fulfilled" the law (v. 14). He abolished in his flesh the reason for the enmity, hostility and hatred between these two peoples. And this reason was, of course, the law of commandments contained in ordinances (v. 15). For, when he became the final Mosaic sacrifice for sin, he abolished this law of commandments contained in ordinances. As such, the law no longer guarded the Seed Group against any possible loss of their Abrahamic blessings since Christ has come and delivers the blessings himself. The law has served its purpose of guardianship. Therefore, Christ terminated it, thereby opening the door to Promises 8 and 60 to the Gentiles. Now, upon their accepting Christ as their personal Savior, they are grafted into the Abrahamic system.

And since he abolished in his flesh this enmity between these two peoples, Paul compounds this statement in verse 16 by saying that Jesus "having slain the enmity by the cross, came and preached peace to you which were afar off and to them that were nigh" (v. 17). In the Old Testament, the Gentiles were "afar off" and the Jews "were nigh" (See Chapter One). Consequently, the cutting of Jesus' flesh and the drawing of Jesus' blood on the cross, Paul viewed as "making peace" between these peoples (v. 15). He even said that Christ "is our peace" (v. 14). And for these reasons, Christ came and "preached peace" to them both. Because of Him there is no more reason for enmity between Jew and Gentile. He abolished the reason for it, which was the law.

Finally, we must consider exactly what the Gentiles are grafted into as a result of Jesus' terminating that which caused their alienation, i.e., the law. Beginning at verse 13, the balance of Ephesians chapter 2, briefly lists those things enjoyed by the Remnant and from which the Gentiles had been alienated but into which they are now grafted.

They are grafted, first, "in Christ Jesus" (v. 13). This contrasts with "separate apart from Christ" in verse 12. But what, exactly, do we mean by "in Christ"? There are nearly as many definitions of this term as there are commentators. However, we've previously determined that "in Christ" is a synonymous phrase with Promise 60 in which God said to Abraham,

"In thy seed shall all nations of the earth be blessed." Since Paul said in Galatians 3 that Christ is "thy seed" and since we previously determined that "blessed" means to be endued with healing and prosperity in addition to salvation, we can now give the full, Bible explanation of the term "in Christ." This term means, at the very least, "In Abraham's seed, who is Christ, all nations of the earth (both Jew and Gentile) shall be endued with God's power for healing and prosperity in addition to salvation." (Of course, the healing and prosperity as well as salvation must be appropriated by faith by the individuals of the "all nations.") No matter how many more, different, mystical meanings others may choose to attribute to the expression, "in Christ," they must start with Promise 60 and they must include it in the mystical definition of "in Christ." Otherwise, their mystical meanings are, at the very least, incomplete, if not completely wrong. Promise 60 is the first appearance in Scripture of the expression "in Christ." Promise 60 is, therefore, the foundation of it. Any definition of "in Christ" must base itself upon Promise 60 or run the grave risk of being absolutely erroneous. Therefore, "in Christ" means "In Abraham's seed, who is Christ, all nations of the earth (the saved Jews of both

Testaments first, then the Gentiles grafted in) shall be endued with God's power, producing, for them, healing and prosperity in addition to salvation." This is the Biblical explanation of "in Christ."

Now the Gentiles from Moses to the time of Jesus were "apart from Christ" for only one reason; the law alienated them from the commonwealth of Israel, rendering them foreigners to the Abrahamic Promise 60. Then, when Jesus terminated the law, the instrument of their alienation, Promise 60 could function for them, not just prophetically, but actually. Whereas, they were "at that time" apart from Christ, "now during this time," they are "in him." In addition, if they were "apart from Christ" for 2000 years because alienated from the Remnant and the covenant and then, became "in Christ" when the cause of their alienation had been removed, then very simply and very obvious, the Remnant into which they are grafted, had been "in Christ" for the entire 2000 year period of Gentile exclusion. In other words, if the only reason the Gentiles were "apart from Christ" was their being barred from the covenant and the Remnant, when the reason for their being barred is removed and they are grafted into the Remnant and the covenant, then, in addition to being "in the Remnant and its covenant," they are also in "in Christ," then, the Remnant into which they are grafted, has been "in Christ" for the 2000 years the Gentiles have been barred from both the Remnant and the covenant the Remnant derives from. To be grafted into the Remnant and its covenant is to be "in Christ." Therefore, the Remnant was "in Christ" during the 2000 years the Gentiles were barred because of the law. Otherwise, grafting the Gentiles into the Remnant and their covenant would not "place" the Gentiles "in Christ" unless that Remnant into which they were grafted, was already "in Christ."

The Remnant, considered as a nationality or nation, had been in Promise 60 all the time. Now, with the law terminated, the Gentiles, considered as nationalities or nations, came into Promise 60. Consequently, we can now precisely understand this promise. "In Abraham's seed, who is Christ, all nations of the earth, composed of both the Remnant and the Gentiles grafted in, shall be endued with God's power for healing and prosperity in addition to salvation." In Volume I we determined beyond any possible doubt that the Remnant during the Old Testament era received healing and prosperity in addition to their salvation. And in the preceding chapter, we determined that the Jewish Christian Remnant is keeping on, continuously inheriting the same identical blessings of healing and prosperity in addition to their salvation. Now with the law terminated, the Gentiles are grafted into the same stream. And Promise 60 is the source of it all. Healing and Prosperity, in addition to Salvation for the Jew and Gentile alike, down through the centuries, all derive from Promise 60. And all who experience these blessings from God, are "in Christ," as "the seed" of Promise 60. He is the Mediator of it all in both Testaments. (See Hebrews 9:15 and Volume II.)

The second result of their "grafting" into the Abrahamic system is now they are "made nigh," whereas before they were "afar off." In chapter one, we determined that the Gentiles were called "afar off" in the Old Testament. We also determined that the Remnant was called "near" in the Old Testament. Now, in verse 13, Paul used the same Old Testament names to describe them. The "afar off" ones are grafted into the "near" ones so that now the "afar off" ones are included in the group of "near" ones. Therefore, now, the "afar off" ones are "near" ones too. Why? They have been grafted into the "neat" group, i.e., the Remnant.



Next, we consider a series of "Four Ones." In other words, there are four conditions, attributes, situations, etc., concerning the Remnant in which the Gentiles are made "one" with them. The Gentiles are made "one" with the Jewish Remnant because of their being grafted into the Remnant and the Covenant from which the Remnant derives. The first of these "Four Ones" is in verse 14, stating that Jesus made both the Jew and Gentile "one." But, "one" what?

One people of God. There has never been but one people of God. They all derive, from Genesis 12 on, from the Abrahamic Covenant. They are a continuous stream. Since Genesis 12 until Christ, they were composed, with very few exceptions, of the saved of Abraham's physical descendants. Now, the Gentiles are continuously being grafted into this original stream, this one Abrahamic people of God. When Jesus terminated the law, he made both "one." "One people" of God who constitute God's "one Church" composed of the "one Abrahamic Seed Group" of all ages. And this "one people," this "one Abrahamic Seed Group" who make God's "one Church" all partake of "one stream of blessing," which includes healing and prosperity in addition to salvation. And this "one people" and this "one blessing stream" all derive from Promise 60. And Jesus, the seed of Promise 60, makes it all happen.

The second in Paul's series of "Four Ones" is the "one new man" in verse 15. This verse states that Jesus abolished the law "...to make in himself of twain one new man...." "Make" translates KTIDZO, which means to "create," not just "make." This verb in the New Testament is always used of a creative act of God. It is never used to describe an act of man. "New" translates KAINOS, meaning "new in quality," not new in time. (See Volume II for a full discussion of KAINOS, new in quality, and NEOS, new in time.)

The followers of the God-Looked-Down Theory try desperately to demonstrate from this "new man" that God took the Jew and the Gentile and made them a "brand-new-covenant-entity-church-thing," called "the new man." They base their attempt solely on the English word "new." They assume it must mean "new," i.e., new in time or brand new. But, it does not. NEOS, not used in this verse, means new in time. KAINOS, used in this verse, means new in quality. What, then, does Paul's "one new man" in this verse mean?

It means this. The "man," not being new (NEOS) in time, was already in existence when God's "creative act" (KTIDZO) of grafting the Gentiles into this preexisting man, was performed, and after this creative act (KTIDZO) was performed, this original man had a quality he did not possess before. This different quality he did not possess before was this: now the "man" has Gentiles "mixed" or "grafted" into his composition, whereas before, he did not, i.e., he was composed only of Jews. Put differently, the "man" is the Abrahamic Seed Group, originally composed of Abraham's physical descendants only. But now this "man" has the Gentiles grafted into the same Jewish, original Abrahamic Seed Group. This original, Jewish Seed Group composed the Remnant which made up the "commonwealth of Israel," whose origin and existence derives from the "covenants of promise." This grafting of the Gentiles into this Remnant "man" required no less than a creative act of God, after which, the "man" has a KAINOS (new) quality "he" did not previously possess. Therefore, in absolutely no way, by no means, can the followers of the God-Looked-Down Theory get a brand-new in time, beginning at Pentecost, new covenant church based on Paul's expression in this verse, "the new (KAINOS) man." The "new (KAINOS) man" here, is absolutely not a brand-new church composed of Jew and

Gentile. The "new (KAINOS) man" is the original Abrahamic Seed Group Church with the Gentiles grafted in. This is so because their accepting Christ as their personal Savior makes them, also, members of the Abrahamic Seed Group (See Volume I). Now, the "man" has the "new" (KAINOS) quality of Gentiles.

The third "one" in Paul's series of "Four Ones" is the "one body" mentioned in verse 16. In chapter one, we determined that the Abrahamic Seed Group Church during the Old Testament era was referred to as the household, city, family, etc. Collectively, the members of these terms make up the "body." Now, in the New Testament era, the Abrahamic Seed Group Church is still referred to as the "body." And, during the New Testament era, the Gentiles, being grafted into the Abrahamic Seed Group Church, i.e., the "commonwealth of Israel" based on the "covenants of promise," the body is still the same. It is still the Abrahamic Seed Group Church. It never has been nor ever will be composed of anyone but members of the Abrahamic Seed Group.

During the Old Testament era, that body was reconciled to God by making the appropriate sacrifices when they sinned. In so doing, they maintained the Abrahamic grant of salvation. God deferred judgement of their sin because of their appropriate sacrifice until Jesus came. His death, then, became the final blood sacrifice for sin under Moses' law. As such, God moved all the sins, concerning which he had deferred judgement during the Old Testament era, under the blood of Christ. At that time and not before, were those sins dealt with, i.e., they were forgiven, remitted, washed away and made white as snow. At that time and not before, the Abrahamic Seed Group of the Old Testament era, was reconciled to God. As such, Jesus removed them from the Old Testament paradise and took them, with Himself, into heaven itself, after his resurrection.

During the New Testament era, the Jewish Remnant recognized Jesus as the sacrifice for sin and accepts Him as such. Consequently, they maintained the salvation of the Abrahamic Covenant. In other words, their reconciliation to God is based upon "accepting Christ as their Savior." Through Christ and him alone is the Abrahamic Seed Group, composed of the Jewish Remnant, reconciled to God, no matter which Testament age they happened to live.

Now, into this same body, man, Seed Group, commonwealth of Israel, etc., the Gentiles have been grafted. Consequently, they must be reconciled to God the same way as the group to which they have been joined or in which they have been grafted. They, too, can only be reconciled to God by accepting Christ as their personal Savior. The one Jewish body into which the Gentiles have been grafted in which they have been reconciled to God is the "Church" composed of the saved of all ages, i.e., the Abrahamic Seed Group Church.

And since both Jew and Gentile are now "one," ("one KAINOS man"), and "one body," they are not only reconciled to God and to each other, but as one—one man, one body, both having access to God. No other group ever had a similar access to God like the Abrahamic Seed Group. And now, the Gentiles are grafted into this same Abrahamic Seed Group, and since this group alone is reconciled to God by Jesus, the access to God is also by Jesus. Paul said this in verse 16 and 18. He said Jesus reconciled them to God (v. 16) and their access to God was through Jesus (v. 18). No wonder Jesus said, "No man cometh unto the Father but by me" (John 14:6). And he meant by this statement, "no man in either the Old or the New Testament eras." He, himself, was man's access to God no matter the time in which he lived.

Finally, the fourth in Paul's series of "Four Ones" reveals that all the other Three Ones occur "in One Spirit" (v. 18). "By" in the expression "by one Spirit," translates EN, the Greek preposition, meaning the same identical thing as our English preposition "in," and should have been translated "in" one Spirit and not as the KJV, "by" one Spirit. In other words, God is Spirit, one Spirit. And in this one Spirit, both Jew and Gentile, in one Abrahamic Seed Group Body, have access to God. He does not have one Spirit for Jews and another Spirit for Gentiles. They access God in his unity, his one Spirit. And they come as one man, body, Abrahamic Bible Church or Seed Group. One body, one God, one Covenant, one Abrahamic See Group Church, one Jesus and one Spirit of God form the elements of the relationship of the human race with God according to Scripture. It all began with Abraham and his physical seed. Later, God grafted Gentiles into the very same identical Abrahamic stream.

To this point, the Gentiles have been grafted into eight characteristics of the commonwealth of Israel: they are now in Christ, now made nigh, now made one, now created the one KAINOS man, now one body, now reconciled to both God and the Jews, now having access to God, and God's one Spirit is now enjoyed by them as well as the Jews (vv. 13-18).

Because of these eight characteristics of the commonwealth of Israel into which the Gentiles are grafted, they are now "no more strangers and foreigners" (v. 19). "Strangers" translates XENOS, the same word used for "strangers" in verse 12. "Foreigners" translates PAROIKOS, the combination of PARA, meaning "beside" and OIKOS, meaning a "house or dwelling." PAROIKOS, then, means those "living along side" and not in the house itself, hence, foreigners. In other words, upon receiving Christ as their personal Savior, God supernaturally grafts a wild olive branch into his good olive tree. As such, the Gentiles are "in." They no longer live by the side of the commonwealth. They are no longer a foreigner, a stranger, or a "dweller by the side" of the Abrahamic Seed Group.

But, not only are the Gentiles "no more strangers and foreigners" to the commonwealth, they are also now, "fellow citizens with the saints and of the household of God" (v. 19). "Fellow citizens" translates SUMPOLITES. This word combines the preposition SUN, meaning "together with," and POLITES, the same basic word translated "commonwealth" in verse 12 and which means "a member of a city or state." The combination, SUMPOLITES, then means that the Gentiles now are "members together with" the Jews of the same original commonwealth of Israel.

Furthermore, the Gentiles because of the grafting are also the "household" of God. "Household" translates OIKEIOS which means, primarily "house." The adjective form of this word used here, came to mean then, "belonging to a house," hence, household. Because the Gentiles are now grafted into the Abrahamic Seed Group, they are now God's household, just as much as, and right along together with the Jewish member of the Seed Group. God's only common-wealth, Church. Remnant and household is composed of the Abrahamic Seed Group. Now, because of the grafting into the Abrahamic Seed Group, the Gentiles are equal participants in it all.

Verses 20 through 22 shifts our concentration to the imagery of a spiritual building, erected upon a special foundation and possessing a particular cornerstone. The special foundation of this temple building is associated with the apostles and prophets. (The way the Greek reads here, the apostles and prophets are viewed as one group of people, not a

group of apostles plus another group of prophets. They are one and the same group and viewed collectively in this passage.)

The concrete of their foundation is, as we have seen, the Abrahamic Covenant, especially Promises 8 and 60. As such, Jesus Christ himself is their chief cornerstone. A cornerstone bears no more weight in a structure than any other stone in it. Neither is it any larger, necessarily, than the other stones in the building. Its special function as a cornerstone does not require extra weight, strength or size. Its function is primarily that of alignment. The cornerstone is that by which the builder aligns his entire wall structure. It is his measure, his standard or his plumbline. From the concrete of the Abrahamic Covenant to the foundation, the apostles and prophets built from this concrete, they lined up everything in the building by Jesus Christ. He was the gauge they used, down through the centuries, to keep the walls of this temple building straight. And why not? He was and is "the seed" of Promise 60 through whom the blessings of God would flow forever.

Of course the Jews had been built upon the foundation they erected from this Abrahamic concrete. This goes without saying. But now, we discover that the Gentiles had been built, prophetically at least, upon the same Abrahamic concrete since they were included in Promises 8 and 60. With the grafting, that which had only been prophecy concerning the Gentiles, became reality. Now they are actually being built into this spiritual temple along with its Jewish members. "Are built," in verse 20, translates EPOIKODOMEO. This word combines three Greek words: EPI, meaning "upon," plus OIKOS, meaning "house" and DOMEO, meaning "to build." The combination, then, means "to build upon."

In addition, this word in this verse, is an Aorist Passive Participle. It's Passive, denoting that neither Jews nor Gentiles built themselves upon the Abrahamic concrete. This would have required the Active Voice. Rather, the Passive indicates that the "building upon" this concrete was done to them, not by them. Furthermore, the Aorist Tense means finished action and since finished, it is in this case, "past time." Remember the rule for an Aorist Participle: *Unless the context indicates otherwise, an Aorist Participle denotes a past finished act that occurred before the time of the action or state described by the main verb in the sentence.* And, our sentence here, is composed of verses 19 through 22. In other words, verses 19 through 22 form one complete sentence. "You are" in verse 19 is the subject and the verb of it. "You" is the subject and "are" is the verb. "Are" is in the Present Tense describing what the Gentiles are now, as a result of the grafting.

Applying our Aorist Participle "built upon" to our sentence, we see the Gentiles, prophetically, were "built upon" the Abrahamic concrete in Promises 8 and 60 long before they became what they "are now" as a result of the grafting. In other words, since they were prophetically "built upon" the Abrahamic concrete in Promises 8 and 60 before they actually were grafted in, the prophecy of Promises 8 and 60 forms the reason why they became what they "are now" as a result of the grafting. And the Aorist Participle simply fits this context or background concerning the Gentiles. Consequently, both this context and the rule of the Participle that describes this context say the same thing:

in the past, in Promises 8 and 60 the Gentiles were prophetically "built upon" the Abrahamic concrete which composed the foundation erected by the apostles and prophets. (Our participle here is another Causal Participle since it gives the reason why

the Gentiles "are," etc.) As a result of this past act of being prophetically built, they are now what they are: they are grafted into what they were "built upon," i.e., Promises 8 and 60. As such, the grafting fulfills the prophesies of Promises 8 and 60.

Verse 21 declares that since the Gentiles are now part of this temple building, all the members of it, including themselves, are "fitly framed together." As a result of being "fitly framed together," the combined members of it, both Jew and Gentile, "groweth unto a holy temple in the Lord." "Fitly framed together" translates SUNARMOLOGEO. This word combines three different Greek words: SUN, the Greek preposition meaning "together with," HARMOS, meaning "a joint," and LEGO, meaning "to choose" or "pickout." The combination, then, means that God "chose" the Gentiles to be "joints" in His spiritual temple "together with" the Jewish members of the Abrahamic Seed Group Church. By the grafting of the Gentile into the Abrahamic system, both Jew and Gentile are "fitly framed together." SUNARMOLOGEO is in the Present Tense. Remember the rule for the Greek Present Tense: it denotes continuous action in present time. In other words, even now, God is continuously "choosing" Gentiles to be "joints" in His temple, "together with" the Jewish members of the commonwealth. Right now, while reading this, somewhere God is choosing another Gentile to graft into His temple as a "joint," "together with" Abraham, Isaac, Jacob and all the Jewish members of the Abrahamic Seed Group Church.

Moreover, this temple building composed of "chosen joints" of both Jew and Gentile keeps on growing, in the present, into a holy temple. Even now, while reading these words, this building of "chosen joints" is growing into "a holy temple in the Lord" (v. 21).

In verse 20, Paul declared that the Gentiles had been built, (OIKODOMEO) prophetically, on the foundation of the Abrahamic concrete proclaimed by the apostles and prophets. Now, in verse 22, he uses a different form of the same basic word he used in verse 20, OIKODOMEO, and declares to the Ephesian Gentiles that "ye also are built together for an habitation of God through the Spirit." "Are built together" translates SUNOIKODOMEO, the same basic word translated "are built" in verse 20. In verse 22, SUNOIKODOMEO is a Present Passive Participle. Remember, the Greek Present denotes action as continuous in present time. The Passive signifies that the "building" is being done to them, not by them. Also, in verse 22, the pronoun "you" is emphasized, i.e., "you" is really emphatic in this verse. In addition, SUNOIKODOMEO combines OIKODOMEO, "to build," with the preposition SUN, meaning "together with." Putting all the above together, Paul is declaring to the Ephesian Gentiles, "You (emphatically, especially you) are continuously in present time, even now, being built (by God himself) together with Abraham, Isaac, Jacob and all the other Jewish members of the Abrahamic Seed Group Church, into a habitation of God in Spirit." In other words, the prophetic "having been built upon" in verse 20, is actually, continuously being fulfilled in verse 22; they are now actually, continuously "being built into" the exact same thing prophesied about them in verse 20."

The grafting is the fulfilling of the prophecy in Promises 8 and 60 and mentioned in verse 20 by the expression "having been built upon." And the fulfilling of these prophetic promises by the grafting is still continuously going on. For, until Jesus comes again to end this present world order, God will keep on grafting Gentiles into the commonwealth of Israel based upon the covenants of the promise.

In verses 20 through 22, the expression "in whom" occurs twice and "in Lord" occurs once. These expressions mean "in Christ." And we previously determined that "in Christ" equals Promise 60: "in Abraham's seed, who is Christ Jesus, all nations of the earth shall be endued with the power for healing and prosperity in addition to salvation." No wonder Paul uses this expression so freely in the first three chapters of Ephesians: Jesus mediates the content of the Abrahamic Covenant in both Testaments (Hebrews 9:15). (See Volume II.) And since the Gentiles were prophetically "in Christ" in Promise 60, the present, continuous grafting, which fulfills this prophecy of Promise 60, places them into the benefits of the commonwealth of the Remnant, together with Abraham, Isaac, Jacob and all the Jewish members of the Abrahamic Seed Group Church.

From the preceding discussion, two things grab the reader's attention. First, the words and phrases describing the Abrahamic Seed Group Church in the Old Testament are used here to describe what the Gentiles have been grafted into. Those terms from the Old Testament, and used here are olive tree, make or create, house, family, city, or commonwealth, strangers, aliens, saints, house or building, sanctuary or temple, nigh and afar off. And into these were the Gentiles grafted. The concept of the "one body" is simply the house or family, the city or commonwealth and the saints viewed collectively. Collectively, the various members of these terms, form one body of people. And, upon grafting, the Gentiles became part of this one body of household, commonwealth or saints. The concept of the "new (KAINOS) man" is the same. The various members of the city, house or saints, collectively make up the "man." Upon grafting, the Gentiles give the "man" a new quality he did not possess before, making him KAINOS.

**Ephesians 3:1-12 Demonstrates Beyond Any Doubt That Gentile Christians Are Continuously Inheriting the Abrahamic Blessings of Healing and Prosperity in Addition to Their Salvation. In Addition, This Passage Refutes the Third Reason Why the Advocates of the God-Looked-Down Theory View the Church as "Brand New" in Time and Disconnected From Abraham's Blessings of Healing and Prosperity**

Previously (chapter 2), we said there are three major passages of Scripture used by the God-Looked-Down Theory to support their "brand-new-covenant-entity-church-thing." In chapter 2, we examined and refuted two of them. In this chapter we examine, refute and destroy their use of their third passage which is none other than Ephesians 3:1-12. We are about to see that, rather than supporting their view of a brand-new church which began at Pentecost, this passage teaches the exact opposite. *It demonstrates beyond any doubt that Gentile Christians are continuously inheriting the Abrahamic blessings of healing and prosperity in addition to their salvation.*

This passage pertains to the "mystery" of the Church. Verses five and six state that this mystery "...in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit"; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:" (vv., 5, 6).

The God-Looked-Down Theory views this mystery "hidden in God," as the making of Jew and Gentile into a brand-new thing that did not exist before: the Christian Church,

which according to their unscriptural theory, began at Pentecost. Scofield commenting on this passage, summarizes adequately, the view put forth in the God-Looked-Down Theory. He said, "That Gentiles were to be saved was no mystery (Romans 9:24-33; 10:19-21). The mystery "hidden in God" was the divine purpose to make of Jew and Gentile a wholly new thing—"the Church, which is his [Christ's] body," formed by the baptism with the Holy Spirit (1 Corinthians 12:12-13) and in which the earthly distinction of Jew and Gentile disappears (Ephesians 2:14-15; Colossians 3:10-11)" (NSRB p. 1275). This statement, this view, indeed, is amazing. It leaves one in a state of shock. For how can the above assertion even be thought, let alone declared, in the light of what the Bible plainly says? This brand-new-covenant-church idea explicated by the God-Looked-Down Theory flies right in the face of everything we've discovered in these volumes thus far. To demonstrate the absurdity of using this passage (Ephesians 3:1-12) to support the idea of "...a wholly new thing..." let's see what the Greek text says.

In verses three and four "mystery" translates MUSTERION, meaning that the hidden was now revealed. In verse six, "fellowheirs" translates SUNKLARONOMOS which combines SUN, meaning "together with" plus KLARONOMOS meaning "heir." In addition, "of the same body" translates the combination of SUN, still meaning "together with" plus SOMA, meaning "body" (v. 6). Furthermore, "partake" translates SUN which continues to mean "together with" plus METOCHOS, meaning "to share in" or "partake of" (v. 6).

All three of the above words from verse 6, KLARONOMOS (heir), SOMA (body) and METOCHOS (partaker) are connected to the preposition SUN. This word SUN, means "together with." As such, it means "equality" or an "equal participation" in something. It means those who "equally participate with each other" do so "jointly." Consequently, this joining of SUN to another Greek word is often translated as "joint" plus the word with which it's connected.

For example, our word SUNKLARONOMOS in verse 6 is a case in point. This same word occurs in Hebrews 11:9 denoting Isaac and Jacob as participants or co-inheritors together with father Abraham in the same promises of God. In this verse, SUNKLARONOMOS is translated "joint-heir." It is also used in 1 Peter 3:7 concerning husband and wife as being "heirs together" of the same grace, etc. The word also appears in Romans 8:17 which declares that God's children are "joint-heirs" together with Christ. Now, in all the above passages, one meaning thrusts itself upon us: in each place where SUNKLARONOMOS is used, those to whom the word is directed jointly inherit the same thing together with some one else. Isaac and Jacob inherit the same thing, jointly and equally, together with Abraham (Hebrews 11:9). The husbands inherit the same thing, jointly and equally, together with their wives (1 Peter 3:7). The children of God inherit the same thing, jointly and equally, together with Christ (Romans 8:17). And in Ephesians 3:6, the same word SUNKLARONOMOS, openly declares the Gentiles inherit the same thing, jointly and equally, together with the Jews.

And what exactly does the Jew inherit? In Volume I, we determined just what is the inheritance for the Abrahamic Seed Group. We determined that the inheritance in both Testaments is Blessing-BARAK-EULOGIA which we have demonstrated over and over to be healing and prosperity in addition to salvation. This is what the Remnant Jews inherited in the Old Testament. This is what Jewish Christians are continuously inheriting in the New Testament era (See preceding chapter). And this is what Gentile

Christians are being grafted into now. Because of the grafting into the Remnant Commonwealth, Gentiles are now, jointly and equally, together with the Jewish members of the Abrahamic Seed Group Church, inheriting the Abrahamic blessings of healing and prosperity in addition to salvation.

In addition to the above, SUN connected to SOMA (body) means the same as when connected to "heir." So Paul moves our thoughts from "joint-heir" to "joint-body." And why not. God only had one "body" of people from Genesis 12 onward. That "body" began in Genesis 12 and continues in an *unbroken* line throughout eternity. And this "body" is composed of the combined membership of the house or family, the city or commonwealth and the saints of both Testaments viewed collectively. Taken as a whole, they constitute one "body." (And this collective *whole* constitutes the body of Christ of which he is head.) And Gentiles, because of the grafting, now jointly, equally constitute the membership of this body, together with the Jewish members of the Abrahamic Seed Group Church. The Gentiles are not only "joint-heirs" but also constitute a "joint-body."

Furthermore, SUN connected to "partake" means the Gentiles are equal participants and "joint-partakers" of his "promise in Christ through the gospel" (v. 6). And why shouldn't they be a joint partaker of this particular promise "in Christ"? After all, the Gentiles were included in this Promise 60 right along together with the Jews. Remember, the term "in Christ" is a "shortened" form of Promise 60 which states, "In Abraham's seed, who is Christ Jesus, all nations (Jews and Gentiles) shall be endued with power for healing and prosperity in addition to their salvation." We noted previously, Promise 60 was the prophecy concerning the Gentiles. But the grafting is fulfilling the prophecy. And, because of the grafting, Gentiles are now, at this present moment, actually "joint-partakers" equally, together with the Jewish members of the Abrahamic Seed Group Church of his "promise in Christ," which is Promise 60.

Earlier in this chapter we looked closely at Romans 11:13-24. There, we discovered that God is grafting the Gentiles into the Abrahamic Covenant and the Remnant of Israel based on that covenant. Then, in verse 25, Paul shares with us why he told us about the grafting. He told us "For I would not, brethren, that ye should be ignorant of this mystery..." that the Gentiles are being grafted, on an equal footing with the Jews, into the Abrahamic System. "Mystery," in this verse, translates MUSTERION, the same word he used in Ephesians 3:3, 4 and 9. The word means the same thing here as it did in Ephesians; something hidden that is now revealed by God. And the thing revealed by God in Romans 11:13-24, was the fact that God intended to graft the Gentiles into the Abrahamic system on an absolute equal footing with the Jews. This is the "mystery of God and Christ" concerning the Church. And Paul wanted us to fully understand this. So, he said in verse 25, "For I would not, brethren, that ye should be ignorant of this mystery...." The "mystery" in Romans 11 and Ephesians 3 declare the same thing; Gentile inclusion on an equal footing with the Jews, into the Abrahamic Seed Group Church, joint partakers of all its benefits and privileges, primarily healing and prosperity in addition to salvation.

The word MUSTERION or mystery is connected with the Church in one other place in the Greek New Testament. In John 14:17, Jesus said to the Disciples, the Jewish members of the Abrahamic Seed Group Church, the Spirit of Truth "...dwelleth with you, but shall be in you." The word "mystery" isn't used in this passage. But Jesus simply



tells these Jewish members of his Abrahamic Seed Group Church, that they would be indwelt by Jesus himself.

And then in Colossians 1:26-27, Paul again speaks of a mystery concerning the grafted Gentile members of the Abrahamic Seed Group Church. He speaks of "the riches of the glory of this mystery among the Gentiles..." (v. 27). He then identifies this mystery "which hath been hid from ages and from generations but is now made manifest..." to be, "...Christ in you, the hope of glory..." (v. 27). In other words, the mystery revealed here in this passage, is that Christ is indwelling the grafted Gentiles "equally, together with" the Jewish members of the Abrahamic Seed Group Church. Now, as a result of the grafting, both Jewish and Gentile members are equally, jointly indwelt by Christ himself via the Holy Ghost.

The preceding discussion shows beyond any doubt: the God-Looked-Down Theory church, disconnected from Abraham, and supposedly beginning at John 20:22 or Pentecost, simply does not exist. We proved this by showing that "will make" in Jeremiah's prophecy (Jeremiah 31:31) means "to complete, consummate or conclude" according to the author of Hebrews. We further proved it by demonstrating that "new" in Jeremiah's prophecy means "new in quality" and not "new in time." We showed these two errors were simply reactions to the Jewish perversion of the purpose of the Law. (See Volume II) .

Finally, in this volume, we proved the God-Looked-Down Theory church does not exist by examining, refuting and destroying every one of the main Scripture passages they use to support their theory of a "brand-new-covenant-entity-church-thing." Then, in our exposition of Hebrews 6:11-20, we traced the roots of the Church back to Abraham. And, in this chapter, we show the Gentiles grafted into the same Abrahamic Seed Group Church. This Church, the Abrahamic Seed Group Church, is God's only Church. It is the only Church spoken of in Scripture. The God-Looked-Down Theory church is the invention of man. It is a theology pulled from thin air. It is an unsupported nothing.

The Abrahamic Seed Group Church provides healing and prosperity in addition to salvation for all its members. The God-Looked-Down Theory church does not.

If you, the reader, are saved, you are a member of the Abrahamic Seed Group Church. You are not a member of the God-Looked-Down Theory church, disconnected from the Abrahamic blessings of healing and prosperity. You are not a member of this God-Looked-Down Theory church because it does not exist. No such church exist anywhere in Scripture. Only the Abrahamic Seed Group Church has a scriptural existence. And, it provides healing and prosperity for all its members, in addition to salvation.

Therefore if you, the reader, are saved, then you are in fact, a member of the Abrahamic Seed Group Church. Since this scriptural Church provides healing and prosperity for all its members, and since you are a member of it, together with Abraham, Isaac, Jacob, etc., then healing and prosperity belong to you now!

The final question we must answer, then, is this: since I am saved and, therefore, a member of the Abrahamic Seed Group Church, and since healing and prosperity belong to me, now, as a result of this membership, how do I receive it? We answer this question thoroughly in Volume IV, How To Obtain Abraham's Blessings.



## Abbreviations and Bibliography

Rather than using footnotes in this work, we have selected to insert the following simple form of documentation right into the paragraph in which we allude to, refer to, or quote another authority:

(JS3, P147)

In the preceding parenthesis, the beginning capital letters, JS, stands for the name of the author quoted or alluded to. The 3 stands for the volume of his work referred to. The P147 stands for the page number where the quote or reference occurs. Consequently, the meaning of the above parenthesis is Jay Snell, Volume 3, Page 147. A glance below tells you the author is Jay Snell and the name of the work cited is The Unbroken Force of Abraham's Blessings. This is Volume 3 of his work and the quote occurs on page 147.

You can easily find the work referenced by the footnote with the bibliography below. Find in alphabetical order the works referred to by the footnotes.

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## **Glossary Of Greek And Hebrew Words**

Terms defined here are translated in their proper usage and applications of the scriptures used throughout this volume.

\*Denotes meaning

A: \* Greek negative

ACHRI: Translated “unto” \* “until”

ADUNATOS: Translated “impossible”; Combines the Greek negative (A) with  
DUNAMAI: meaning “to be able” or “to be capable” \* “not capable of, unable, incapable or impossible”

AGKURA: \* Translates “anchor”

AGO: Greek verb meaning “to bring” or “I lead or bring”

ALLOTRIOS: \* “not of ones own” or “belonging to another”

ALTHEN: \* “to enter”

AMETATITHEMI: Translated “immutable”; Combination of Greek negative (A) with  
META: meaning, “to change” and TITHEMI: meaning “to place, put, stand or set”

\* “the negation of a change of place” or “unchangeableness”

Anaphoric Use of the Article: \* to denote previous reference

APALLOTRIOO: Translates “being aliens”; Combines APO meaning “away” with  
ALLOTRIOS meaning “not of ones own” or “belonging to another”; Hence, \*  
“strange, foreign, alien, or even enemy”; “having been alienated”

APO: \* “away”

ASPHALES: Translates “sure”; Combines the Greek negative (A) with SPHALLOMAI:  
“to totter, stumble or fall” \* “not stumbling, falling, tetter-tottering or even slipping”

ATHEOI: Translates “without God”; Combines the Greek negative (A) with THEOI, the  
PLURAL FOR God. \* Literally then, ATHEOI means “Godsless” or “having no Gods in the world”

BARAK-EULOGIA: \* “God’s beneficial enduement of power to produce well-being in

every area of life”

BEBAIOS: Translates “steadfast”; \* “sure unshakeable, constant, stable, firm, fast and trusty”

BOULA: Noun form of BOULOMAI translated “counsel” \* “plan purpose and design itself”

BOULOMAI: Translated “willing” \* “decisions of the will after previous deliberation”

CHORIS: Translates “without” \* “apart from”

DOMEO: \* “to build a house”

DROMOS: \* “a course”

DUNAMAI: \* “power”

DUNATOS: \* “to be able”; “to be capable”

EIKEN: \* Translated “he could”

EIPE: \* “to tell”; Present Imperative Tense: \* “be telling”

EIS: Greek preposition \* “in” or “into”

EKKLASIA: Combination of two Greek words: EK – the Greek preposition meaning “in” or “into” with ERKOMAI: meaning, “to come” \* “to come into” or “to enter”

EK: Greek preposition – “out of”

EKKLASAI: Combination of two Greek words: EK – THE Greek preposition meaning “out of” with KALEO – “to call” \* to call out of.” Or “an assembly of people called out of the mass of humanity” – Translated by the English word “Church”

EKO: Translated “we might have”; \* “to have”

ELPIDA: \* “hope”

EN: Greek Preposition \* “in”

EPI: Greek preposition \* “upon” or “over”

EPHITHUMEO: \* “desire” meaning a deep emotional craving or longing

EPITUNCHANO: Translated “obtained”; Combination of Greek preposition EPI:

meaning “upon” with TUNCHANO: meaning, “to get” \* “got upon”

EPOIKODOMEO: Translated “are built”; Combines EPI: “upon,” OIKOS: “house,” and DOMEO: “to build”; Combined meaning \* “to build upon”

ERKOMAI: \* “to come”

ESOTEROS: Translated “that within” \* “inner side”

EU: \* “well”

EULOGIA: Combination of “well” with LOGOS: meaning “speech” \* “well spoken” (In the LXX, EULOGIA is the usual translation of the BARAK group, meaning “blessing”)

GAR: \* Greek conjunction “for”

Greek Definite Article: Usually translated by the English word “the”. Primary function Is to identify, to particularize, to distinguish or to set apart.

HARMOS: \* “a joint”

HAYINU ME-O’LAM, LO MASHALIA BAM:

HOI KLADOI: Hebrew word meaning \* “branches”

HUPER: Greek preposition meaning \* “in behalf of” or “for the sake of”

HUPO: \* “under”

HOPOU: Translated “whither<” an adverb of place meaning \* “in which place”

ISKUROS: Translated “strong” \* “secure, firm or fitted with enough strength to withstand forcible assault”

KAI: Translates “and” \* “really” or “in fact”

KAINOS: \* “new in quality,” represents something qualitatively new or different

KALEO: \* “to call”

KATA: This is a Greek word added to denote intensity

KATAPETASMA: Translated “veil”; This word in the Greek New Testament described

## The Temple Veil in Jerusalem

KATAPHEUGO: Translates “who have fled for refuge”; Combination of KATA: added To denote intensity and PHEUGO: meaning “escaping or to escape completely”

KEIMAI: \* The passage of TITHEMI meaning to set, to place or to put

KLARONOMEIO: \* Translated “inherit” meaning to receive possession of by inheriting

KLARONOMOS: Translated “heirs”; Combines KLAROS: meaning “the allotted portion” with NEMOMAI: meaning “to possess”; \* “to possess the allotted portion,” hence, “heir”

KLAROS: \* “the allotted portion”

KOINONOS: \* “having in common”

KRATEO: Translated “to lay hold upon” meaning \* “to seize in one act and maintain,” or “to grab hold of in one act without letting go”

KTIDZO: Translated “make” \* “to create”

LAMBANO: \* “I take”

LEGO: \* “to choose” or “pick out”

LOGOS: \* “speech,” “word”

LXX: The Greek Old Testament – the Septuagint

MAKROS: \* “long”

MAKROTHUMEO: Combination of MAKROS: “long” with THUMOS: “mind or temper” \* “long tempered or long minded”

MESITEUO: Translated “confirmed”; Verb of the word “mediator” \* “to guarantee”

META: \* “to change”

METECHOS: \* “to share in” or “partake of”

MEMATAS: Translated “followers” \* “intimidator”

MUSTERION: \* “mystery”

NEOS: \* “new in time”; represents something as chronologically new; used when a



Time comparison is called for

NEMOMAI: \* “to possess”

NOTHROS: \* Translated “slothful” meaning sluggish, dull, languid or lazy

OIKEIOS: \* “household” “house”

OIKODOMEIO: Translated “will build”; Combination of two Greek words: OIKOS: “house” and DEMO: “build a house” \* literally “to build a house, structure, city, etc.” Also “to repair, restore, rebuild, embellish or amplify a building”; Also translated “built up, edify, building up” meaning to build up, strengthen or benefit some member or aspect of the church.

OIKOS: \* “house” or “dwelling”

PARA: \* “parallel,” “by the side of,” or “beside”

PARAKLASIN: Translated “consolation” meaning \* “comfort, solace or consolation”; Some view this word as “encouragement.”

PARALAMANO: Translated “take.” Combination of PARA: meaning “parallel” or “by the side of” and LAMBANO: meaning, “I take.”

PAROIKOS: Translates “foreigners”; Combination of PARA: “beside” and OIKOS: “house or dwelling”; \* “living along side”

PERISSOTERON: Translated “more abundantly” \* “over and above; more than is necessary; exceeding some number, rank, need or measure; exceedingly; beyond measure; supremely; exceeding abundantly; something further; more; much more than all; superior; extraordinary; surpassing; more imminent; more remarkable; more excellent”

PETRA: \* “the large foundation or bed rock”

PETROS: \* “little rock”

PHERO: \* “to carry”

PHEUGO: \* “to flee from or away”

PLERO: \* “full”

PLEROPHORIA: Translated “full assurance” ; noun form combines PLERO: meaning “full” with PHERO: meaning “to carry”; verb form means “to persuade fully” “a full carrying assurance as a result of having been fully persuaded”

POIMAN: “shepherd”

POLITES: Translates “commonwealth” or “citizenship”

PRAGMA: \* Translated “things” meaning a finished act, a deed that is done, that which  
Has been done or an accomplished fact

PRO: Greek prep. \* “before”; either before in time or before us in space, i.e., in front of  
our eyes or before our vision

PRODROMOS: Translated “forerunner”; Combination of Greek preposition PRO  
meaning “before” with DROMOS meaning “a course”; \* “before the course,”  
“before the course,” hence, “forerunner”

PROKEIMAI: Translated “set before us”; Combines PRO: meaning “to set, to place or to  
put” \* “previously set”

PROS: Greek preposition translated “to” denoting purpose, destiny, that for which one  
Consciously aims or strives at. \* “resulting in”

PSEUDO: Translated “to lie” \* “to deceive, mislead or lie”

QAHAL: Hebrew word \* “an assembly of the ones called out” noun form – “assemble or  
to gather”; also “synagogue”

RIDZA: Hebrew word meaning \* “root or stock”

SOMA: \* “body”

SPHALLOMAI: \* to totter, stumble, or fall”

SPOUDE: Translated “diligence” \* meaning earnest, care, haste and zeal

SUMPOLITES: Translates “fellow citizens”; Combines the Greek prep. SUN: “together  
with”

SUN: Greek preposition meaning “together with”

SUNAGOGUE: translated “Synagogue” Combination of SUN: Greek preposition meaning  
“together with” and AGO: Greek verb “to bring.” \* “to bring together”

SUNARMOLOGEO: Translates “fitly framed together”; Combines three Greek words:

SUN: “together with,” HARMOS: “a joint,” and LEGO: “to choose” or “pick out”  
“God ‘chose’ the Gentiles to be ‘joint’ in his spiritual temple ‘together with’ the  
Jewish members of the Abrahamic Seed Group Church”

SUNKLARONOMOS: Combines the Greek prep. SUN meaning “together with” plus  
KLARONOMOS: meaning “heir” \* “equality” or “an equal participation”  
Translated “fellow-heirs” “joint heir”

SUNOIKODOMEO: Translates “are built together”; Combines the pronoun  
“you” with the Greek Prep. SUN: meaning “together with” and OIKODOMEO:  
Meaning “to build”; Putting it all together: “You are continuously built together  
with Abraham, Isaac, Jacob and all other Jewish members of the Abrahamic Seed  
Group Church, into a habitation of God in Spirit”

TELOS: \* “end”

THEOI: \* The plural for God

THEOS: \* “God” or “Deity”

THUMOS: \* “mind or temper”

TIMA: \* “honour”

TITHEMI: \* “to place, put, stand or set”

TUNCHANO: \* “to get”

UPAGO: Translated “go” Combination of two Greek words – HUPO: “under” with  
AGO: “I lead or bring.” In it’s Present Imperative Tense, “go” denotes continuous  
Action, therefore \* “continuous going” or “be going”

XENOS: \* “strangers” or “foreigners”

