

Word Studies in the Epistle to the Hebrews

Volume Four Hebrews Chapter Four

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An expositional verse by verse study from the personal notes of Robert H. Kreger, pastor of the Metropolitan Bible Church, Berkley, Michigan.

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Preparation for Bible Study

Before you begin your Bible study, and if you are a believer in the Lord Jesus Christ, be sure that you have named your sins privately to God the Father.

If we confess (acknowledge, name) **our** (known) **sins, He is faithful and just and will forgive us our** (known) **sins and purify us from all** (unknown, or forgotten sins) **unrighteousness. (I John 1:9, NIV)**

You will then be in fellowship with God, filled with the Holy Spirit, and ready to learn spiritual truths from the Word of God.

God is spirit, and his worshipers must worship in spirit (in the filling of the Holy Spirit) **and in truth** (Bible doctrine, spiritual truths from the Word of God). **(John 4:24, NIV)**

If you have never personally accepted the Lord Jesus Christ through faith, the issue is not naming your sins. The issue is faith alone in Christ alone.

Whoever believes in the Son has eternal life; but whoever rejects (refusing to place his faith in Jesus Christ personally) **the Son will not see life, for God's wrath remains on him. (John 3:36, NIV)**

Preface

Volume four of the expositional study of the Epistle to the Hebrews will emphasize “A Sabbath-Rest for the People of God; the various types of rest found in this chapter and the introduction of Jesus Christ as our Great High Priest.” As with the first three volumes of this series it is to be studied intently if the reader desires to learn in-depth Biblical truths. This is a continuation of an exhaustive exposition of the Greek text. It is designed to give the student of the Bible some of the spiritual riches found in the original Greek text that cannot be discovered by simply reading an English translation.

This is the fourth in a series of volumes based on the author’s 18 year study of the Epistle to the Hebrews. The King James Version is used as a starting point of all exegetical breakdowns for each verse. But other translations are also used. Each verse is exegeted and retranslated to make it more understandable to the reader.

The contents of this book have been transcribed and edited from the audio recordings of the Epistle to the Hebrews by Robert H. Kreger. These audio recordings are available upon request. Since the information in this book is taken from the author’s audio lessons, the reader should be aware that there is some repetition of many important principles and concepts.

The author did not depend upon his own personal knowledge, but relied on many other Greek teachers and authorities to arrive at the corrected translation of each verse. A complete list of all the resources the author used is found in the acknowledgment section at the back of this book.

The Epistle to the Hebrews is a unique book, in that, the entire content is concerned with the situation in Jerusalem in the first century AD. The circumstances described in this epistle do not exist today. The writer is using terms that describe the Jewish Temple and its sacrifices and offerings. The background focuses on Jews who have accepted Jesus Christ as their Messiah and have accepted the New Covenant to the Church, but then returned to the Temple and continued to offer sacrifices under the Old Covenant. It is the author’s desire that this book would be a source of encouragement and spiritual enlightenment to all who read it. But most of all, that it would bring glory and honor to the Lord Jesus Christ and eternal praise to Him and His marvelous accomplishments on behalf of all of us.

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Dedicated to

Marvin J. Rosenthal was born and raised in a conservative Jewish home in Philadelphia, Pennsylvania. He was influenced by the positive change in his mother by the transformation of her life soon after she accepted Jesus Christ. The message of salvation was presented to her through the testimony of a faithful missionary. He placed his faith in Jesus Christ as a teenager following the godly example of his mother.

At the age of eighteen he enlisted in the United States Marine Corps hoping to leave God behind. But after being discharged from the military he went home to live with his mother for a short time. While there, he dedicated his life to the Lord Jesus Christ, and placed himself at the service of His Lord for whatever He would have him do.

Marv received his Biblical training at **The Philadelphia College of the Bible** (now known as **The Philadelphia Bible University**) and then studied at **Dallas Theological Seminary**. He was ordained into the ministry in 1968 and served as a pastor for six years.

He served sixteen years as the director of **The Friends of Israel Gospel Ministry, Inc.** In that capacity he was the editor of the Magazine **Israel My Glory**. He is currently the executive director of **Zion's Hope, Inc.** and as editor of the publication of Zion's Fire he has many requests as a Bible Conference speaker.

Marv's 1980's extensive study of the Book of Hebrews was a great asset in my research regarding the Jewish history behind the writing of the Book of Hebrews.

Special Recognition

This book would not have been possible without the dedicated efforts of Marjorie Newell, a retired teacher and personal friend. Her very helpful suggestions and input were invaluable to me in my desire to see this book become available to the royal family of God.

I also received assistance from my daughter Lisa (Kreger) Wodowski, who helped me in the final stages of preparation before this book was published.

Basic Greek Grammar Terms

1. TENSE. — Time and kind of action.
 - A. Present — generally continuous action at the present time.
 - B. Aorist — past tense, an action occurring in a point of time.
 - C. Aorist participle — usually denotes an action which precedes the action of the main verb in the sentence.
 - D. Imperfect — past tense referring to a continuous action in past time.
 - E. Future — action planned for a future time.
 - F. Perfect — completed action with finished results in present time.
 - G. Pluperfect — completed action with finished results in past time.
2. VOICE. — Relation of the verb to the subject.
 - A. Active — the subject produces the action.
 - B. Middle — the subject participates in the results of the action, or additional stress is laid upon the subject as producing the action, i.e., “He himself secured eternal redemption.” (Heb 9:12). This is also known as the “reflexive middle.”
 - C. Passive — the subject receives the action of the verb. This is known as the voice of GRACE.
3. MOOD. — Relation of the verb to reality.
 - A. Indicative — the mood of reality or certainty.
 - B. Subjunctive — the mood of potential or probability.
 - C. Optative — the mood of desire or possibility.
 - D. Imperative — the mood of command or volition.
4. OTHER VERBAL FORMS.
 - A. Infinitive — is often used to express purpose or result.
 - B. Participle — describes its subject as a doer of the action denoted by the verb.
5. CONDITIONAL CLAUSES (Begin with “if”)
 - A. First class conditional clause — If and it is true (Matt 4:6) – Reality.
 - B. Second class conditional clause — If and it is not true (Matt 4:9; John 4:10) – Unreality.
 - C. Third class conditional clause — Maybe it is true and maybe it is not true (I John 1:9) – Probability.
 - D. Fourth class conditional clause — I wish it were true but it is not true (Acts 17:27; I Peter 3:14 & 17;) – expresses the will or desire of the author.

**Word Studies in New Testament
The Epistle to the Hebrews
Volume Four - Hebrews Chapter Four**

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INTRODUCTION

1. We began the subject of the Exodus generation in Heb 3:12 which continues on to Heb 4:12. The information found in that section of Scripture deals with the quotation and application of Psalm 95.
2. The connecting link between what has been studied in chapter three is found in Heb 3:19. **“And so we conclude that they were not able to enter in because of unbelief (lack of faith).”** (Expanded translation from the studies of Robert H. Kreger)
3. In chapter three the writer deals with the subject of entering the rest of the Lord, which referred to entering the land of Canaan and moving into spiritual maturity.
4. In chapter four we will see that the Exodus generation had the gospel preached to them just as the first century Jews did, and as we do today.
5. They heard the Word of God and the majority of them accepted it at the point of God-consciousness and were saved. However, most of them did not go beyond their salvation and refused to believe, or accept the doctrines that were taught from the Word of God. Therefore, they listened and heard the Word of God being taught but they rejected its teachings and gradually moved into reversionism.
6. Verse four can be a little confusing so I want to give you a little background concerning the three types of rest which are spoken of here:

Hebrews 4:3; **For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.** (KJV)

- A. SALVATION REST: where the believer receives the peace of God through faith and faith alone in Jesus Christ.
 - B. CANAAN REST: which, in the context of Exodus refers to moving into the land of Canaan, but it was a shadow, picture or analogy of moving into spiritual maturity.
 - C. CREATION REST: after the Lord restored the earth in six literal days, on the seventh day He rested, which indicated the cessation of activity. It meant completion, satisfaction and perfection. This is a picture of eternity.
- 7. The basic lesson of the doctrine of the sabbaths, as taught in the Old Testament, were meant to teach man about the supernatural rest he would receive, if he believed in the plan of God. God's plan of salvation and his consistent spiritual growth would lead the believer into God's ultimate rest: eternity.
 - 8. In chapter four the writer quotes four Old Testament references: in verse 3: Psalm 91:11, repeated in verse 5, in verse 4, Genesis 2:2; and in verse 7, Psalm 95:7-8.
 - 9. The Jews living in the first century had not ceased from their works in in the temple because they were still observing temple sacrifices as per the instructions of the law, the Old Covenant, the Old House, the Old Testament. They were members of a the New House now, the dispensation of the Church, but they continued living as though they were still in the Old House: Israel, under the law.
 - 10. In reality, the work of salvation was completed on the cross and there was nothing left to do except believe and trust in what was accomplished by God through Christ. Therefore, when a person is saved there are no works, deeds or actions necessary. Because all the work was done and accomplished by Jesus Christ. Therefore, salvation rest is by faith alone in Christ alone.

Hebrews 4:1;

Vs 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. (KJV)

Verse one of chapter four introduces the challenge to advance to spiritual maturity. In verses 1-3 we have the application of Israel's failure in spiritual growth in the Exodus generation.

Let us fear — φοβηθῶμεν — PHOBETHOMEN. Aorist passive subjunctive first person plural of the verb φοβέω — PHOBEO. Means "to be terrified, to be frightened, to dread, to be afraid, to be alarmed." The Greek word for "**fear**" is in the emphatic position indicating great emphasis. The Bible is very clear when it tells us not to be afraid of anything. Fear is a mental attitude sin. Isaiah 41:10, "**So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.**" (NIV) II Timothy 1:7, "**For God has not given us the spirit of fear; but of power, and of love and of a sound mind.**" (KJV) One of the characteristics of spiritual maturity is the freedom from fear. But there is an area where we are commanded to be afraid. Proverbs 9:10, "**The fear of the Lord is the beginning of wisdom.**" (KJV) Proverbs 10:27, "**The fear of the Lord adds length to life.**" (NIV)

AORIST TENSE (dramatic): this is an indefinite or unlimited aorist which describes a peculiar type of Greek idiom. The aorist tense denotes an action as occurring without reference to its progress. The Greek word for aorist is ἄοριστός — AORISTOS. Means "unlimited or indefinite." This particular aorist states the fact of the action without regard to its duration. The dramatic aorist states a present reality which has been accomplished. This is a dramatic aorist with an ingressive concept. In other words, at this point the writer says, "under the dramatic aorist, other people have failed, you are doing the same thing. Now it's time for you to be frightened about your future." This can be translated "Let us begin to fear." The word "begin" introduces the ingressive concept. The Jews of 67 AD have before them an illustration of what happens to a reversionistic generation, the Exodus generation. The writer says, "Now that you have met the Exodus generation, it's time for you to begin to be afraid that you too may go the same way as that generation."

PASSIVE VOICE: the subject receives the action of the verb. The subjects are the believer priests living in Jerusalem in 67 AD. They should begin to have fear as they now realize the implications concerning the Exodus generation; as described in the third chapter of Hebrews. It's time to be frightened.

SUBJUNCTIVE MOOD (hortatory subjunctive): in which the writer invites the readers to join him in a course of action. The subjunctive mood carries the weight of a command here, but it emphasizes the importance of human volition. The human volition of the believer priest determines whether he goes into reversionism, or continues in reversionism, or backs off and recovers and decides to move toward spiritual maturity. The fourth chapter of Hebrews is a chapter of hortatory subjunctives.

There are four of them:

Verse 1: "Let us fear."

Verse 2: "Let us labor." Literally, "Let us be diligent."

Verse 3: "Let us hold fast."

Verse 4: "Let us come boldly."

You can almost trace the thought of the writer through these hortatory subjunctives.

Therefore — οὖν — OUN. A particle used as an inferential conjunction. It is designed to remind us that the application is the conclusion of the matter; as far as the Exodus generation is concerned. As we have noted in our past studies of the previous chapter, the Exodus generation was a generation of failures, and parallel to the generation to whom the book of Hebrews was originally written. This is a part of the Word of God to remind us that we can also be a part of a generation of failures, and we contribute to that generation of failures by simply being negative toward the learning and application of the Word of God. So this inferential conjunction states a conclusion from the previous context and turns it into an application.

Literally, "Therefore, Let us fear."

Doctrine of Fear

1. The meaning of the word "fear" in the Bible is determined by the context in which it is used.
2. Negative volition, or the rejection of learning and applying the Word of God results in the failure to utilize Biblical principles to solve problems, including fear.

3. Fear is a lack of thinking under pressure. It is a general problem in life. We are designed by God to be rational creatures; fear makes us irrational. Fear is an irrational and emotional sin.
4. Fear is used in two basic ways in the Bible.
 - A. Fear is used for a mental attitude sin, characterized by panic when in a dangerous situation. It is a painful emotion or passion excited by the expectation of harm or evil, and accompanied by a strong desire to escape it. It is apprehension, consternation or horror. Fear is also an active feeling of dread with fright and terror as it becomes more intense.
 - B. Fear is also used for reverence, respect or awe. It is a reverence manifesting itself in obedience. In this respect, fear is a Christian virtue.
5. The sinful use of fear in the Christian life is a great distraction and hindrance to spiritual growth.
 - A. For the believer, fear is failure to learn and apply the Word of God to the problems of life. Luke 12:25-28; Jesus said, **“And which of you by worrying can add one cubit to his stature? (26) If you then are not able to do the least, why are you anxious for the rest? (27) Consider the lilies, how they grow: they neither toil nor spin; and yet I say to you, even Solomon in all his glory was not arrayed like one of these. (28) If then God so clothes the grass, which today is in the field and tomorrow is thrown into the oven, how much more will He clothe you, O you of little faith?”** (NKJV)
 - B. The mental attitude of fear involves an entire system of sins which include: worry, anxiety and insecurity. Matthew 6:25-26; Jesus said, **“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? (26) Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?”** (NKJV)
 - C. The sin of fear also includes the problems of emotionalism, for fear is an emotional sin. Many sins only involve thinking (like lust or hatred), but fear involves emotion and no thinking.

- D. The Christian loser is distracted and hindered in his advance to spiritual maturity. Sins and arrogance related to fear are very detrimental in the Christian's advance in his spiritual life.
- E. The more you surrender to fear, the more things you fear. Today you may be worried about one thing; tomorrow you may be worried about two things, etc., etc.
- F. Soon you become so emotionally involved in fear that you have no identity. Irrationality means loss of identity, which leads to the accumulation of fear until you are afraid of life. Fear is something that, if not controlled, continues to develop in your life until you have no capacity for life, and as a believer you become a loser. One of the motivations for becoming addicted to drugs is fear of life, anxiety, worry and tension.
- G. To the extent to which you surrender to fear, you increase the power of fear over your life until fear becomes an overwhelming, motivational method and normal procedure in your life.
- H. To the extent to which you surrender to fear, to that extent fear controls more and more of your life. Increasing fear means the increasing of insecurity which destroys your capacity for love, life, true happiness and blessing. With fear in the soul no set of circumstances in life will ever make you happy. There is no way anyone can have true love or true happiness apart from a healthy mental attitude.
- I. Sinful fear causes you to become completely preoccupied with yourself and, being occupied with yourself you move into the arrogance complex of sin. After that all the rest of the mental attitude sins come into your life very quickly. The combination of fear and arrogance causes many people to become mentally ill.
- J. The more you allow fear into your life, the more punitive suffering and self-induced misery you bring on yourself.
- K. Therefore, fear is a key that unlocks many doors, starting with the door of arrogance. You cannot be afraid without putting an abnormal emphasis on yourself. To the extent that you become frightened by anything, to that extent you move into the arrogance complex of sin. From that fear comes many manifestations of arrogance: 1) Jealousy; if you're afraid of

losing the love of someone, you become jealous when they show any favoritism toward anyone else. 2) Bitterness; you become bitter toward that person because they didn't give you the attention and affection you think you deserve. 3) Vindictiveness; this is an attempt to cause anguish or hurt on someone, to become spiteful. 4) Implacability; the attitude of refusing to be appeased, stubborn, hardheaded. This is a form of revenge. 5) Revenge motivation; from all this comes a series of functions in your life that completely destroys any capacity for true happiness.

- L. The solution to the mental attitude sin of fear for the believer in Jesus Christ, is designed to remove all the cobwebs of fear in his soul and replace them with confidence in the Word of God, which leads to confidence in the Lord.
6. Fear also has a positive side to it, it is used as an expression of category one love, love for God or occupation with Jesus Christ. When used in this manner, fear means "awe, respect, admiration and reverence." This is documented in many Scripture passages, including: II Samuel 23:3-4; **The God of Israel spoke, the Rock of Israel said to me: "When one rules over men in righteousness, when he rules IN THE FEAR (reverence, respect and awe) OF GOD, (4) he is like the light of morning at sunrise on a cloudless morning, like the brightness after rain that brings the grass from the earth."** (NIV: emphasis added by the author)

Nehemiah 5:9; **So I continued, "What you are doing is not right. Shouldn't you walk IN THE FEAR (reverence, respect and awe) OF OUR GOD to avoid the reproach of our Gentile enemies?"** (NIV: emphasis added by the author)

Job 28:28; **And he said to man, "THE FEAR (reverence, respect and awe) OF THE LORD—that is wisdom, and to shun evil is understanding."** (NIV: emphasis added by the author)

Psalms 19:9; **THE FEAR (reverence, respect and awe) OF THE LORD is pure, enduring forever. The ordinances of the Lord are sure and altogether righteous.** (NIV: emphasis added by the author)

Psalms 34:11; **Come, my children, listen to me: I will teach you THE FEAR (reverence, respect and awe) OF THE LORD.** (NIV: emphasis added by the author)

Psalm 111:10; **THE FEAR** (reverence, respect and awe) **OF THE LORD is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise.** (NIV: emphasis added by the author)

Proverbs 1:7; **THE FEAR** (reverence, respect and awe) **OF THE LORD is the beginning of knowledge, but fools despise wisdom and discipline.** (NIV: emphasis added by the author)

Proverbs 9:10; **THE FEAR** (reverence, respect and awe) **OF THE LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.** (NIV: emphasis added by the author)

Proverbs 10:27; **THE FEAR** (reverence, respect and awe) **OF THE LORD adds length to life, but the years of the wicked are cut short.** (NIV: emphasis added by the author)

Proverbs 22:4; **Humility AND THE FEAR** (reverence, respect and awe) **OF THE LORD bring wealth and honor and life.** (NIV: emphasis added by the author)

The word “**fear**” In all of the Old Testament references quoted above, except Job 28:28, are from the Greek word PHOBOS, the same word found in our passage of Hebrews 4:1. Job 28:28 uses the Greek θεοσεβής — THEOSEBES which is a synonym of PHOBOS. The Greek translation of the Old Testament is called the Septuagint, or the LXX.

Ephesians 5:21; **Submit to one another OUT OF REVERENCE FOR CHRIST.** The word translated “reverence” is the dative singular of the Greek word φόβος — PHOBOS, the same word in our passage of Hebrews 4:1. (NIV: emphasis and explanation provided by the author)

Continuation of Hebrews 4:1;

Literally, “Therefore, let us fear.”

Lest, a promise being left us of entering into his rest —

Lest — μήποτε — MEPOTE. This is a negative conjunction that is used after verbs of fearing or being concerned about something. It brings out great emphasis meaning “that not, not, lest, while or since.” We will see how this fits into the sentence as we proceed with this verse.

A promise — ἐπαγγελίας — EPAGGELIAS. Genitive singular of the noun ἐπαγγελία — EPAGGELIA. Means “a promise.” EPAGGELIA: the prefixed preposition EP means “over and above.” AGGELIA means “message or blessing,” referring to the promises of wealth, promotion, blessing or anything that belongs to that special category of “over and above.” This is a part of the genitive absolute which means much more than a promise. It means “a promise of great blessing.” God has promised “blessing.” It refers to the promises that are involved in the principle of Romans 8:28, **And we know that all things work together for good to them that love God, to them who are called according to his purpose** (KJV). Romans 8:28 describes promises that belong to the spiritually mature believer who possesses great capacity for life.

Next in our passage we have the praise **“being left”** which is a genitive participle finishing up the genitive absolute.

Being left — καταλειπομένης — KATALEIPOMENES. Present passive participle genitive singular of the verb καταλείπω — KATALEIPO. Means “to neglect, to leave behind, to abandon, to give up or to leave unclaimed (like an inheritance).” The noun **“promise”** and the participle **“being left”** are a thought in themselves. They are both in the genitive case and they are not grammatically connected to the rest of the sentence. This is what is called a “genitive absolute,” in which something is isolated and given maximum importance. The promises being unclaimed are of maximum importance.

PRESENT TENSE (futuristic): this denotes an event which has not as yet occurred but is regarded as so certain that the tense regards it as already occurring. God has these promises and blessings for you, therefore, all you have to do is to possess a cup in your soul so God can pour out His blessings to you. You can only obtain your cup by growing to spiritual maturity. In other words, spiritual maturity represents the cup into which God pours His blessings out to you. No cup, no blessing. No spiritual maturity, no blessing. This refers to the over and above blessings.

PASSIVE VOICE: the subject receives the action of the verb. The passive voice is known as the voice of grace. Here it tells us that believers receive from God that which God has provided.

PARTICIPLE: denotes the genitive absolute.

The Exodus generation had failed spiritually through negative volition and resultant reversionism. The writer tells these Jews in Jerusalem in 67 AD and to all believers thereafter that “this is the reality, that they will also lose out, the reality of God’s great blessings.”

PRINCIPLE: all of God's blessings come through His Word. They are all related to the Word of God and He is waiting to provide them to you. Great blessings from God are claimed through your attainment of spiritual maturity. When you move into the realm of spiritual maturity, God begins to pour out special blessings on you. When this occurs you can say along with David, **“my cup runs over,”** or **“my cup overflows.”** (Psalm 23:5)

Therefore the phrase “a promise being unclaimed” is a genitive absolute and denotes great emphasis.

Literally, “Therefore, let us begin to fear, lest a promise being left unclaimed.”

Of entering into his rest —

Of entering — εἰσελθεῖν — EISELTHEIN. Aorist active infinitive of the verb εἰσερχομαι — EISERCHOMAI. Means “to come or go in, to enter.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, it takes an occurrence of time regardless of the extent or duration, and gathers it into one point of time in describing it. In the Exodus generation we know the duration because it is stated as forty years. The duration for the believers in Jerusalem in 67 AD was three years. The question now is what is the duration of this constative aorist today? The answer? “unknown!” When there is very little positive volition among Christians toward the Word of God there are no special blessings being given, there are only living grace blessings which are very basic and are designed to get us through this life.

ACTIVE VOICE: the subject produces the action of the verb. The subject in our context is the Exodus generation, therefore, they produce the action of not being able to claim any special blessings because of their lack of consistent learning and application of the Word of God.

INFINITIVE MOOD (mood of purpose): God's purpose for all of His children is to grow to spiritual maturity. But in each generation very few ever make it. We should also note that spiritual maturity is not the end; it is only the beginning of fantastic blessings from God that keep getting better and better.

Most Christians do not realize that the normal Christian life is in spiritual maturity. No Christian can live to his fullest potential until he is spiritually mature. God begins blessing the Christian at the point of salvation, but the greatest blessings in the Christian life are only received when the Christian

reaches spiritual maturity. During our spiritual growth from spiritual babyhood and forward, all blessings are inferior to those received in spiritual maturity. The blessings received as a growing believer are designed to assist him in his spiritual growth. It is only when we reach spiritual maturity that we can share the happiness of God and share in the fantastic blessings He has set aside for each one of us. So don't be satisfied with inferior superficial blessings like money, a nice car, a nice home, a good job, a wonderful family, decent health, etc., etc. These are all inferior and are designed to make our lives comfortable; in order for us to devote more time in the learning and application of the Word of God; growing to spiritual maturity where He can bless us with greater grace blessings.

Romans 3:24 tells us that **we are justified freely by his grace....** Then in II Corinthians 9:8, it says, **And God is able to make ALL GRACE ABOUND to you, so that in all things at all times, having all that you need** (inferior blessings of living grace) **you will abound in every good work.** (NIV: emphasis and explanation provided by the author)

Ephesians 2:7, **in order that in the coming ages he might show the INCOMPARABLE RICHES OF HIS GRACE, expressed in his kindness to us in Christ Jesus.** (NIV: emphasis added by the author)

Notice the progression of grace: "FREELY by his grace," "make ALL GRACE ABOUND to you," then "shows us the INCOMPARABLE RICHES of his grace."

Literally, "Therefore, let us begin to fear, lest a promise being left unclaimed of entering into."

His rest — **κατάπαυσιν** — KATAPAUSIN. Accusative singular of the noun **κατάπαυσις** — KATAPAUSIS. "to rest." In Matthew 11:28, Jesus said, **"Come to Me, all you who labor and are heavy laden, and I will give you rest."** (NKJV) The word for **"rest"** in this verse is **ἀναπαύσις** — ANAPAUSIS. This is the same root that is found in our passage of Hebrews 4:1; but with a different preposition used in the prefix. PAUSIS means to rest in both verses: but KATAPAUSIS means to rest "according to a norm or standard," and refers to spiritual maturity. ANAPAUSIS means "up, upwards, implying motion" referring to "resting" in the Lord and refers to eternal life."

KATAPAUSIS is a rest according to a norm and standard that God has set up. It is a rest based upon the learning and application of the Word of God and reaching spiritual maturity. In spiritual maturity the believer reaps what God sows. God sowed in eternity past in the divine decrees and we reap it now in time, in spiritual maturity. God does all the outpouring of blessings and we have a cup that overflows.

By way of contrast, under reversionism, the believer reaps what the believer sows and most of that is self-induced misery. We are never told to reap what we sow, we are told to reap what God sows. Again I want to remind you of the three types of rest in the Bible.

1. Salvation rest: Hebrews 4:3, **For we who have believed do enter that rest.** (NKJV)
2. Spiritual maturity rest: Hebrews 4:1, **.....entering His rest....** (NKJV)
3. Eternal rest: Revelation 14:13, **....Blessed are the dead who die in the Lord.....they may rest from their labors.....** (NKJV)

Any of you should seem to come short of it —

Any of you — τις ἐξ ὑμῶν — TIS EX HUMON. TIS is an indefinite pronoun meaning “anyone.” EX is a preposition meaning “out from.” HUMON is the genitive plural of the personal pronoun SU meaning “you.” This could be translated “anyone out from among you.” This means that if everyone around you failed it would still be open to you. No one else’s failure has to hold you back.

Should seem — δοκῇ — DOKE. Present active subjunctive third person singular of the verb δοκέω — DOKEO. Means “to suppose, to presume, to assume.” DOKEO means “to have a subjective opinion.” This is the thinking of the reversionists, it is also the thinking of political and theological liberals. Subjective thinking is the thinking of discouragement, of self-pity, frustration and disillusion. This is human viewpoint thinking and not the thinking of the Word of God. The Greeks had another word for thinking, φρονέω — PHRONEO which refers to “objective type thinking.” Objective thinking is the type of thinking the Word of God directs us to possess. But subjective thinking leads to a frantic search for happiness and develops into the emotional revolt of the soul. Therefore, the words “**should seem**” is from the Greek word DOKEO and refers to subjective type thinking.

PRESENT TENSE: linear aktionsart. The present tense refers to a continual action in present time. This refers to a way of life, continually thinking this way.

ACTIVE VOICE: the subject produces the action of the verb. The believers in our passage produce the action of this subjective thinking.

INDICATIVE MOOD (declarative): referring to the absolute dogmatic fact of the reality that the believers in the Exodus generation thought this way. The believers in Jerusalem in 67 AD also thought this way and many believers down through the course of the Church Age have thought this way.

To come short of it — ὑστερηκέναι — HUSTEREKENAI. Perfect active infinitive of the verb ὑστερεω — HUSTEREO. Means “to fall short of something, to fail to attain a goal, to be below standard, to miss out, to default.”

PERFECT TENSE (intensive): the intensive perfect places emphasis on the results of the failure more than the failure itself. In other words, in failing to attain spiritual maturity they failed to receive the perfect rest God provides in time. And that is the result being emphasized here. The result of failing in consistent Bible study is “to be below standard, to miss out on great blessings which God had set aside for them.”

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of such failure by himself through his own decisions.

INFINITIVE MOOD (mood of result): this is the verbal use of the infinitive which expresses the result of subjective thinking and negative volition toward the learning of the Word of God.

EXPANDED TRANSLATION VERSE 1: “Therefore, while the promise of entering into His rest (spiritual maturity) remains open, let us begin to fear that not even one from among you should assume to be excluded from it.”

PRINCIPLE: as long as you are alive the promise of spiritual maturity and all its blessings are open to you.

S U M M A R Y

1. Thinking subjectively means to come short of spiritual maturity and all its blessings. This is one of the personal disasters in the spiritual life of many believers. But God has designed spiritually mature believers to receive great blessings for his objective thinking in learning and applying the Word of God.
2. God has a plan for your life and this plan has a goal. God wants to bless you in spiritual maturity. In other words, God wants to pour out on you many types of special blessings because of your faithfulness in your advance to spiritual maturity. God wants to share His perfect

happiness, and He desires to give you many material blessings as well as spiritual blessings. Therefore this passage tells us: “You had better be afraid of missing all this!” You don’t have to be afraid of anything else in your life, but you had better be afraid of missing out on whatever God has provided for you in eternity past.

3. God is perfect, a perfect God can only provide perfect things. So no matter what is going on in your life, if God provides it, it’s perfect! Whether it be your parents, your children, your job or any situation you find yourself in. If you say that you have problems with some of those things just listed, the problem is not with any of the things God provides, the problem is with you! And you had better begin to fear that you might miss out on some of those fantastic things God has provided for you.
4. The promised blessings of spiritual maturity have been unclaimed by many believers before you. There are many believers in heaven who have missed the boat in time. Practically the entire Exodus generation; many of the born-again Jews in Jerusalem in 67 AD, and today there will probably be many evangelical Christians who are missing out. Many of them are legalistic and are all wrapped up in doing great things for God, but they fail to consistently learn and apply the Word of God. Many of them don’t know truth from error. Their Christian life is made up of running around following certain rules, and talking about loving everyone, when the real problem is that they know nothing about the Bible’s definition of love.
5. Therefore, this verb says in effect, “You can’t afford to miss out on the special blessings God desires to bless you with in time, blessing which He designated for you in eternity past as a part of His victory in the Angelic Conflict.” God desires that you share in the victory that He has provided. You are on the winning side, how about receiving some of the spoils of war?

EXPANDED TRANSLATION VERSE 1: “Therefore, while the promise of entering into His rest (spiritual maturity) remains open, let us begin to fear that not even one from among you should assume to be excluded from it.”

Hebrews 4:2;

Vs 2: **For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. (KJV)**

For — καὶ γάρ — KAI GAR. First we have the adjunctive use of the conjunction KAI meaning “also, or indeed.” Then we have the illative particle GAR that introduces a reason. The reason is based on the previous verse concerning “**fear.**” Why should we be afraid? Are there any exceptions to fear?

Literally, “For also,” or “For indeed.”

This is to cause us to understand that there is a reason why we should be afraid of one thing. If you have accepted Jesus Christ as your personal Savior, you should have a sense of fear in making sure you are following the plan of God in your life. And making sure you are not missing the special blessings that God has personally set aside just for you. God has fantastic blessings for spiritually mature believers that are only available when believers possess the capacity to receive them. Capacity for the special blessings of spiritual maturity precedes the blessings of spiritual maturity. In other words, if you don’t have a cup in your soul (the cup denotes capacity), God cannot pour out blessings to you. And when God is unable to pour out special blessings to you He is “disgusted” (as per Heb 3:17). Because billions of years ago He provided, especially for you, fantastic blessings for when you would reach spiritual maturity.

I am reminded of a story about parents who buy their children things when they are very young, and plan on giving them those things when they get older. Then when the children do get older and parents give them the things they purchased years before, the children didn’t want them for one reason or another, which caused the parents to become disappointed, hurt or disgusted.

If you can understand the concept of this simple story, maybe you can see what God has done for you. He provided things for you before He created the angels. He provided things for you before the foundations of the world were set. The only thing different between our heavenly Father and our earthly parents is that our heavenly Father is perfect and He knows exactly what we desire even more than we do. And based on that knowledge He set aside the blessings that would meet the needs of our inner most desires.

To qualify for these special blessings God requires that you be consistent in learning His Word, and develop a perfect love for Him; a love, not based on emotion, but based on “joy, delight” and contentment in the Lord. Psalm 37:4, tells us to **Delight yourself in the Lord** (this is occupation with Jesus Christ which is a part of spiritual maturity) **and he will give you the desires of your heart.** (NIV)

God desires to bless you in a manner that is wonderful and unbelievable. But He can't, because you don't have the capacity, and true capacity only comes through the maximum knowledge of the Word of God; and maximum application of the Word you have learned is called wisdom. And this is to be accomplished through the filling of the Holy Spirit. Therefore, you should have an inner fear of the awesome God you serve, and the brilliant plan of grace He designed to bless you beyond measure. In Hebrews 12:28-29 the writer gives a solemn warning to his readers as he quotes Deuteronomy 4:24, **Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, (29) for our “God is a consuming fire.”** (NIV) For the unbeliever the **“consuming fire of God”** is that of being thrown into the Lake of Fire at the end of time. But for the believer the **“consuming fire of God”** is falling under the hand of divine discipline because of refusing to learn His Word and grow in grace and reach spiritual maturity.

When you miss out on your special blessings of spiritual maturity you also miss out on occupation with Jesus Christ and understanding God; as well as developing a personal love for God. So there is a lot more at stake here than just missing out on special blessings.

Unto us — Not in the Greek text.

Was the gospel preached — ἔσμεν εὐηγγελισμένοι — ESMEN EUEGGELISMENOI. This is a perfect periphrastic construction. PHRASIS means “to combine,” PERI means “around.” Periphrastic means “to combine around.” In other words, you form a concept around a very strong grammatical structure. The perfect periphrastic is composed of a verb and a participle. The verb is the present active indicative first person plural of εἰμί — EIMI, the verb of absolute status quo. Along with this we have the perfect passive participle from the verb εὐαγγελίζω — EUAGGELIZO, meaning “to proclaim good news or good tidings.”

PERFECT TENSE (periphrastic): this is an intensive and consummative structure. This indicates the thoroughness of the evangelism of the Exodus generation and the generation to whom the book of Hebrews was written, the Jews in 67 AD.

PASSIVE VOICE: the subject receives the action of the verb. This means that they received the gospel. This verb is emphasizing the reception of the gospel, not the preaching of the gospel.

PARTICIPLE: this is required for the perfect periphrastic.

The generation to whom the book of Hebrews is addressed were Jews living in Jerusalem in 67 AD, three years before the great catastrophe: the fall of Jerusalem to the Roman Legions. They too had been thoroughly evangelized. Therefore, the issue was not salvation, the issue was beyond salvation, the issue was the consistent learning of the Word of God and growing in grace.

Salvation is always a periodic and fleeting issue. There have been generations of Baptist ministers that never did anything but preach the gospel and starved their congregations regarding Biblical doctrines. Only a few great ministers went on and taught the Word of God verse by verse, line upon line and precept upon precept as the Bible commands (Isaiah 28:13).

Evangelism is the first issue to the human race. But once an individual is evangelized he never has to be evangelized again. And what denomination believes that more than any other denomination? The Baptists, because they believe in eternal security: once saved always saved. So they are very inconsistent. Because they keep throwing the same salvation message at their congregations Sunday after Sunday even though their congregations have already been saved. But they hardly ever go on and teach the **“Whole council of God”** (Acts 20:27). That is why an entire generation never moved close to spiritual maturity.

PRINCIPLE: Evangelism is the start of the Christian life but it cannot sustain the Christian life.

PRINCIPLE: this periphrastic denotes that the gospel was not the issue in the Exodus generation, and neither was the gospel the issue in the Jewish generation of 67 AD. The gospel is not the issue to any individual who has accepted the Lord Jesus Christ as his personal Savior.

The only time the gospel was an issue for you was when you, as an unbeliever understood the work that Jesus Christ accomplished for you, and by accepting that through faith and faith alone you became a member of the royal family of God. Since there are many facets of salvation which are not understood at the point of faith in Christ; they can only be understood afterward by means of consistent Bible study. It is imperative that you continue to learn about the work of Jesus Christ on your behalf in order for

you to understand the principles of grace in salvation, and to come to understand the importance of grace as the means of advancing in your spiritual life. The Exodus generation passed the first test in that they accepted the gospel and were saved, but they failed the second test when they rejected the command to move on in their spiritual lives through consistent Bible study. They had the best teacher in the world at that time, Moses, they had the original tabernacle which was a shadow or picture of the Lord Jesus Christ, and they also had angels teaching them.

PRINCIPLE: the issue was consistent Bible learning, and they said “NO!” Oh, they listened, they gave it a hearing but they were guilty of what we’ve already studied as negative volition toward the learning of the Word of God.

The same problem occurred to those to whom the book of Hebrews was originally written. They also heard the gospel and they too accepted it. They were born again believers but very legalistic. And they also said “NO!” to the consistent learning of the Word of God. Their main problem was that they lived in Jerusalem where the Temple was located, and they loved to go to the temple and participate in the rituals of the Mosaic Law. That was their downfall. This was one of the reasons God destroyed the Temple along with the city of Jerusalem and allowed thousands to be killed, thousands to be taken into slavery and thousands to be dispersed. God takes legalism very seriously, and He will not tolerate it.

Just as there are people today who love the rituals of Lent, Holy Week, Ash Wednesday, Good Friday, Easter Sunday and Christmas, etc., etc. There are also those who observe Passover. They don’t sacrifice a lamb, but they go through the ritual just the same. Just so you understand, there is nothing wrong in observing any of these days, the problem is that many Christians are told to observe these days in order to please God and be spiritual. That is the farthest thing from the truth. The Church Age is an age of only one ritual, Communion, and that was designed by the Lord to remember His work on the cross, which makes our salvation by faith and faith alone a reality. The Church Age is a dispensation of no Holy Days, and no special days (Romans 14:5-18).

The Jewish believers in 67 AD had their culture ingrained in them so thoroughly that they would go to the temple for Sabbath worship on Saturday and take part in all the ritual, then they would go to the Sunday Bible class the next day. Therefore, they never advanced beyond the gospel, although they had been saved for a long time. The issue was consistent Bible study and this they rejected.

Hopefully this will help you understand what's coming up in our study. The Isagogics, which refers to historical background is important here. The issue is this, do you realize the importance of Bible teaching? Because that is the only way you are going to advance to spiritual maturity, and spiritual maturity is your goal. The book of Hebrews is about the priesthood of the believer and there is no normal function of our priesthood until we get to spiritual maturity.

As a Christian you must move on in your spiritual life, not just reading your Bible and claiming promises, because that is not what the Bible means by "growing spiritually." The objective of the Christian life is not to claim promises but to obtain a maximum knowledge of the Word of God, to think how God thinks, and that can only be accomplished through a consistent study of the Word of God by means of the spiritual gift of pastor-teacher.

PRINCIPLE: Biblical promises and resting in faith are designed to keep you stable so you can keep advancing to spiritual maturity. You have to keep moving, you must grow spiritually and this means "learning the Word of God consistently."

Literally, "For we also have been permanently evangelized." The periphrastic not only says we have been evangelized, but it also teaches the principle of eternal security.

It is unfortunate that the King James Version and the New International Version convey the idea of preaching the gospel, which is entirely out of place here, this is not what is being brought out.

As well as unto them —

As well as — καθάπερ — KATHAPER. Subordinate conjunction meaning "even as, just as, like."

Unto them — καὶ ἐκεῖνοι — KAKEINOI. Nominative masculine plural from a compound demonstrative pronoun καὶ ἐκεῖνος — KAKEINOS. This word is formed by a crasis, which takes two words and makes one word. We have the word KAI and EKEINOS. This is the adjunctive use of KAI meaning "also," plus EKEINOS meaning "they."

Literally, "They also."

Literally, "Just as (even as) they also."

“They also” refers to the fact that the Exodus generation was thoroughly evangelized. The perfect periphrastic of the word “preached” (evangelized) applies to the Exodus generation even as it applies to the generation in which this passage was originally written.

Note the parallel between the thorough evangelization of the Exodus generation, and the thorough evangelization of the Jews in Jerusalem in 67 AD. The Jews of the Exodus generation were saved, but generally reversionistic. The Jews in 67 AD living in Jerusalem were saved, but generally reversionistic also.

Reversionism blinded the Jews of 67 AD to the impending disaster of the siege of Jerusalem. There is a principle that comes out of this interesting structure of the compound demonstrative pronoun. The principle is this: reversionism cannot interpret contemporary history. We see this in the United States of America. There are many Christians living in this country that are not dedicated to learning and applying the Word of God. They are unable to interpret contemporary history and do not see the dangers confronting our nation at this time in history.

Literally, “For we also have been permanently evangelized even as they also were permanently evangelized.”

FOUR PRINCIPLES

1. Reversionism cannot properly interpret history. The Exodus generation is a good example. They could not interpret the history of the time in which they lived and in which they died. All they had to do was to be alert and see what God was doing all around them. When the ten plagues hit Egypt and opened the door for their freedom, they should have recognized the fact that God had a special plan for them. When God opened the Red Sea and gave them the means to escape from the Egyptian army, and then closed the sea upon the Egyptians and destroyed them, they should have recognized God’s power to deliver and to protect them.

At the Dathan and Abiram revolt against Moses in Number chapter 16. God opened up the earth and swallowed all the revolutionaries, they should have recognized that God was doing everything to preserve them and make a special place for them in His plan. But they were unable to properly interpret contemporary history. They were unable to see the truth because they were blinded by their reversionism. They were negative to the One Who controlled history, Jesus Christ.

So what did they do? They stood and watched God kill the rebellious people not realizing that they would eventually die the same sin unto death themselves.

2. Jesus Christ controls history, therefore, it is imperative that Christians study the Word of God on a regular basis, in order to have the thinking of Jesus Christ, and be able to interpret the times in which they live.
3. The believer who is moving toward spiritual maturity is able to interpret contemporary history. But the moment he begins to retrogress, and move backward into reversionism he will fall into the same trap that destroyed the Exodus generation in 1400 BC, and the Jews in Jerusalem in 67 AD.
4. Reversionism is always blinded to impending historical disaster.

Literally, “For we also have been permanently evangelized even as they also were permanently evangelized.”

But — ἀλλὰ — ALLA. Adversative conjunction that sets up a contrast between salvation as the issue in phase one, and the learning of the Word of God in phase two.

Review of the three phases in the plan of God.

1. Phase one, salvation.
2. Phase two, the Christian life.
3. Phase three, eternity.

PRINCIPLE: the issue in phase one, salvation, is the person of Jesus Christ. He is the living Word. **“What do you think of Christ?”** (Matt 22:42, NKJV) The issue in phase two in the Christian life, is the written Word of God. What do you think of God’s Word!?

After salvation everything depends on the believer’s attitude toward the Word of God. To be positive toward Bible teaching is the road to spiritual maturity; a love for God and occupation with Jesus Christ. This road of consistent Bible study in the filling of the Holy Spirit also develops capacity for the blessings of spiritual maturity, such as capacity for freedom, life and love.

PRINCIPLE: God has prepared from eternity past great blessings tailor-made for each of His children. Most Christians do not realize that God is not glorified by what they do or do not do. God is glorified by what He does!

Therefore God is glorified when He can give to His children the fantastic blessings He prepared for them from eternity past. In other words, God is glorified when He can prosper His children, or promote them, or give them His own perfect happiness. God has all of these great blessings for believers, and the Bible teaches us that He actually gets disgusted with His children, when they won't learn enough of His Word to grow up and qualify for these unique blessings.

How many parents become disgusted with their children because they won't learn the things they need to know in growing up? As a parent we get disgusted with our children because they don't seem to care if they possess the knowledge for adulthood or not. If you can understand this basic concept then maybe you can begin to see why God gets disgusted with us for not learning His Word and growing up to spiritual maturity. The majority of Christians today are lazy, apathetic or just not interested in consistently learning the Word of God and growing up. Christians are even more lazy in their application of the things they have learned. Oh, they may want to go out and do things for God, but they don't want to sit down and learn.

PRINCIPLE: little children want to do things to please their parents, and generally have a difficult time in sitting down and learning the things necessary to grow up. The same is true in the spiritual realm. Spiritual children like to run around and do things for God, but it takes a lot of self-discipline and concentration to live the Christian life the way the Bible teaches us to do it. We are commanded to be consistent in the learning and application of the Word of God in the filling of the Holy Spirit.

There was a great generation of spiritually mature believers in America toward the end of the 19th century. And going back before that, from about 1830 there was a large group of spiritually mature believers in England and God gave Great Britain great promotion and prosperity called the Victorian Era. That was the time when there were more millionaires in Britain than any other place in the world. That was also the period of great evangelism, and even American missionaries were benefited by the prosperity of Great Britain. American missionaries were protected more by the British government and military than they were by the American government.

As we moved toward to the end of the 19th century and the beginning of the 20th century there were many spiritually mature believers in America. Therefore God blessed and prospered them greatly. We are still living off of that prosperity of free enterprise from the last century. But today we see it slowing down. Our country's greatest prosperity came when we didn't have individual income tax, tax on industry and when we balanced the federal budget.

The prosperity of any nation is directly related to the acceptance of the Word of God by individuals in those nations. Therefore, to be negative toward the Word of God and Bible teaching is the road to reversionism. And when enough people are negative, their nation will gradually decline economically, morally and socially.

PRINCIPLE: the difference between blessing and cursing for nations and individuals, is the difference between positive and negative volition toward Bible teaching. In other words, the attitude toward the consistent learning of the Word of God determines blessing or cursing in the Christian life.

Literally, “For we also have been permanently evangelized even as they also were permanently evangelized, but.”

The word preached did not profit them —

The word — ὁ λόγος — HO LOGOS. First of all we have the definite article ὁ — HO which is used to emphasize the identity of the noun. The noun that is being emphasized here is λόγος — LOGOS. Means “word, message, book or volume.” Here it refers to all the doctrines found in the canon of Scripture. They are all gathered up into this one word.

Preached — τῆς ἀκοῆς — TES AKOES. First of all we have the definite article τῆς — TES used as a relative pronoun “which.” With this we have the genitive singular of the noun ἀκοή — AKOE. Means “hearing, instruction, doctrine.” This word refers to listening, not talking. The root word of AKOE is ἀκούω — AKOUO meaning “to hear, to listen to do what is being taught.” Therefore the word “**preaching**” as found in the King James Bible is not a correct or proper translation as it emphasizes talking not listening.

Literally, “But the word which was heard,” or “the doctrine that was taught.”

Did not profit them — οὐκ ὠφέλησεν ἐκείνους — OUK OPHELESEN EKEINOUS. First of all we have a negative particle correctly translated “**did not.**” Next we have the aorist active indicative third person singular of the verb ὠφελέω — OPHELEO. Means “to gain, to help, to profit, to benefit.” Next we have the accusative masculine plural of the demonstrative pronoun ἐκεῖνος — EKEINOS used with reference to something previously mentioned or implied, or already familiar in the passage. It can be translated “that, this, he, it, they, those or them.” Here it is correctly translated “them.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. Plus the negative OUK, which tells us that during those forty years of Bible teaching by Moses in the desert, there wasn't any point of time when they were benefited.

ACTIVE VOICE: the subject produces the action of the verb. The Exodus generation produced the action of not benefiting from what they were taught.

INDICATIVE MOOD (declarative): referring to the historical reality of these hearers of the teaching of the Word of God not being benefited.

Literally, "For we also have been permanently evangelized even as they also were permanently evangelized, but the word which was heard (after salvation) did not benefit them."

This brings us to the concept of negative volition on the part of believers. There are six areas of negative volition whereby the believer can fail to learn from Bible teaching, or fail to utilize the Bible teaching he has heard, which causes him to fail to reach spiritual maturity.

Doctrine of Negative Volition in Believers

1. **REFUSAL TO HEAR**: this is primary negative volition. This is when an individual fails to assemble for Bible class. Hebrews 10:25 says, "**do not forsake the assembling of yourselves together.....**" (KJV) Today this refers to a believer in Jesus Christ who refuses to place himself under the ministry of the Word of God being taught by a pastor-teacher.
2. **REFUSAL TO REBOUND**: after assembling to hear the Word of God being taught, the believer refuses to confess or acknowledge his sins and be filled with the Holy Spirit. Not being filled with the Holy Spirit makes it impossible to take the Word of God into his soul and spirit. It can become a part of his mind, but not his heart. Therefore it cannot become objective reality in his spiritual life. By not being filled or controlled with the Holy Spirit he is "**quenching**" (I Thess 5:19;) or "**grieving**" (Eph 4:30;) the Holy Spirit as he sits in Bible class. He is there in body but not in Spirit.
3. **REFUSAL TO BELIEVE**: this refers to his refusal to believe what is taught. This involves a lack of faith on his part, and a lack of self-discipline to listen, learn and apply the Word of God. This is called

secondary negative volition. This refers to a believer who hears the Word of God being taught in the filling of the Holy Spirit. He understands what is being taught but for one reason or another he does not accept it. This is what James calls **“A hearer of the word but not a doer.”** (KJV: James 1:19-25;)

James 1:19-25 is a perfect passage explaining secondary negative volition. This passage deals with a believer who assembles, he is positive, he rebounds and is filled with the Spirit. He hears the Word of God taught, he understands it objectively to the point it becomes what the Greek says is γνῶσις — GNOSIS knowledge, meaning that he understands what is being taught, but under secondary negative volition he refuses to believe what he hears. Therefore the spiritual information stays in his mind and never gets to his heart or human spirit where it can be used.

James 1:19-25; **My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, (20) for man’s anger does not bring about the righteous life that God desires. (21) Therefore, get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you. (22) Do not merely listen to the word, and so deceive yourselves. Do what it says. (23) Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror (24) and, after looking at himself, goes away and immediately forgets what he looks like. (25) But the man who looks intently into the perfect law that gives freedom** (the law of the Spirit found in the New Testament Epistles: Rom 8:1-4;), **and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.** (NIV: explanation provided by the author)

4. REFUSAL TO BE CONSISTENT: this refers to the believer who only places himself under the teaching of the Word of God when he is going through unpleasant times such as: suffering, pressure, the loss of a loved one, the loss of a job, etc., etc. But when things are going well he forgets about the importance of learning the Word of God and being consistent everyday. This type of believer is very unstable. When he receives a little prosperity he begins to neglect the teaching of the Word of God. This type of negative volition always occurs when the believer neglects the teaching of the Word of God in prosperity, but in adversity he decides to place himself under its ministry.

PRINCIPLE: believers in this category generally learn the Word of God properly in the filling of the Holy Spirit, but generally under the pressure of adversity.

5. NEGATIVE VULNERABILITY: This refers to the believer who advances to spiritual maturity and then reacts. This is a believer who has learned consistently all of his life and grown to spiritual maturity. But once he reaches spiritual maturity he begins to react to various circumstances in his life, such as: discouragement, boredom, disillusionment, self-pity, loneliness, frustration or anything else that may cause a reaction. He completely forgets that he is in the spiritual war of the Angelic Conflict as Satan, fallen angels and demons increase their pressure on him as God allows them to do so. This is all a part of growing spiritually. But the believer must be alert at all times, I Peter 5:8-9, **Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. (9) Resist him, standing firm in the faith** (the word “faith” here is a reference to the knowledge of the Word of God. In other words, “Resist him, standing firm by applying your knowledge of the Word of God.”), **because you know that your brothers throughout the world are undergoing the same kind of sufferings.** (NIV: explanation provided by the author)

When a believer allows himself to become bored, disillusioned, frustrated, lonely, jealous or bitter, he has entered an area of vulnerability to become negative to the entire realm of the Word of God. The believer who moves into negative vulnerability will lose all that he has attained spiritually if he doesn't get back on the track of consistent study. Hebrews 5:11-14, **We have much to say about this, but it is hard to explain because you are slow to learn. (12) In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk** (basic Bible information), **not solid food** (advanced Biblical information)! (13) **Anyone who lives on milk** (basic Bible information), **being still an infant** (in his spiritual growth), **is not acquainted with the teaching about righteousness. (14) But solid food** (advanced Biblical information) **is for the mature** (spiritually mature), **who by constant use have trained themselves to distinguish good from evil.** (NIV: explanation provided by the author)

6. NEGATIVE EMOTIONALISM: this refers to the believer becoming negative toward the Word of God through emotional revolt of the soul.

This is what happens to believers when they listen to their feelings over and above the knowledge of the Word of God.

PRINCIPLE: it is very important for the believer to learn and then believe everything in the Word of God, regardless of how he feels about it. Feelings can lead the believer astray very easily if he is not grounded in the doctrines and principles of the Word of God.

Literally, “For we also have been permanently evangelized even as they also were permanently evangelized, but the word which was heard (after salvation) did not benefit them.”

Them — ἐκείνους — EKEINOUS. Accusative plural of the demonstrative pronoun ἐκεῖνος — EKEINOS. Means in the singular, “that, that one, he.” In the plural it means “those, them, they.” This demonstrative pronoun calls attention with special emphasis to a designated object. In this case the designated object is the Exodus generation. They failed because they lost out with regard to learning spiritual information. They failed because, instead of being on the road to spiritual maturity, they were on the road to reversionism. Instead of reaping what God sowed, they ended up reaping what they themselves sowed.

The word EKEINOS is a very strong word in the Greek. In our passage this demonstrative pronoun designates and emphasizes reversionistic believers. The teaching of the Word of God did not benefit them.

1. It did not benefit the reversionists of the Exodus generation in 1441 — 1401 BC.
2. It did not benefit the reversionists of 67 AD.
3. And today the danger is that it will not benefit this generation in which we are living. Will it benefit you?

Why didn't the Word of God benefit them?

Not being mixed with faith in them that heard it —

Not being mixed — μὴ συνκεκερασμένους — ME SUNKEKERASMENOUS. First of all we have the negatives ME correctly translated “not.” Then we have the Perfect passive participle accusative masculine plural of the verb συγγκεράννυμι — SUNGKERANNUMI. Means “to mix together, to unite, to blend.” Plus the negative ME means “not to mix together, not to unite together, not to blend together.”

PERFECT TENSE (iterative): the perfect tense is the tense of completed action. The iterative perfect emphasizes the process by which the action is completed. In this case, with the negative ME the process was not completed.

The Exodus generation did not receive any of the special blessings that God had set aside for them. God was very disgusted with that generation because of their negative volition to all that He provided. The question comes up, how did they get that way? How did they become reversionistic? They didn't "blend" or "mix" faith with the teaching of the Word of God. The Word of God was available, it was available through those who taught it. In the Exodus generation it was Moses, Aaron, Angels and the Tabernacle. So the availability was there. The assembly was in existence then, only it was the assembly of Israel in a different dispensation. Now, today, we have the assembly, it is the local church as the classroom. It is totally different in the dispensation of the Church.

PASSIVE VOICE: the subject receives the action of the verb. The believer through the breakdown of his positive volition receives no benefit from the Word of God he hears. Because of unbelief he fails to accept the Biblical information he hears and understands. The Word of God is only meaningful and beneficial when it is believed and applied with faith.

Literally, "For we also have been permanently evangelized even as they also were permanently evangelized, but the word which was heard (after salvation) did not benefit them not having been mixed (blended)."

With faith — τῇ πίστει — TE PISTEI. Dative instrumental singular of πίστις — PISTIS plus the definite article τῇ — TE. This is called the instrumental of manner. It expresses the method by which the function of Bible learning is performed.

Literally, "Not having been mixed together by means of faith."

In them that heard it —

In them — τοῖς — TOIS. Definite article used as a pronoun. Literally, "To the ones."

That heard it — ἀκούσασιν — AKOUSASIN. Aorist active participle dative masculine plural of the verb ἀκούω — AKOUO. Means "to hear, to listen, to understand what is heard."

The dative case here is the dative of advantage. It is to our advantage to listen to the teaching of the Word of God. It was also to the advantage of the Exodus generation to hear Moses communicate the teaching of the Word of God to them.

This is also is an aorist participle. According to Greek grammar the aorist participle precedes the action of the main verb. The main verb is “**did not profit,**” or “did not benefit.” This is a real tragedy, they heard the Word of God being taught but they did not “benefit” from it because they did not believe, or have faith in what they heard. The “benefit” from the teaching of the Word of God only comes from faith or belief. The aorist participle tells us that they heard the Word of God taught before they chose not to mix it with faith.

ILLUSTRATION: In cooking food there are many things that are not real tasty by themselves, but when they are mixed or blended together they become palatable. Garlic by itself is not eaten by most people, yet when a little of it is mixed with your salad dressing it becomes palatable to most people. Egg shells are not a standard diet for most of us even though they are high in protein. But when egg shells are placed into a high-speed blender with other fruits and vegetables they become palatable. Therefore, the mixing together or blending of certain foods is important in a good diet.

The same principle is true spiritually. The various ingredients of the Word of God are not as beneficial in their separate classifications until they are blended or mixed together with faith. And even your faith is not good by itself because faith must have a working object, it must be mixed or blended together with principles of the Word of God to be beneficial. When faith is used as a verb, it is a transitive verb, which means faith cannot work by itself. In order for you to benefit from your faith you must place your faith in something that will benefit you.

I have heard many people say, “All you have to do is to have faith.” That is not true! Faith is necessary but everything depends on where your faith is directed. Some have faith in religion; some have faith in their good deeds; some even have faith in ministers or priests. All of those types of faith will do nothing but lead you to the lake of fire. In order to obtain eternal salvation you must place your faith in the Lord Jesus Christ. Not the church, not the minister or priest but Jesus Christ alone. That is the only means of salvation and the ticket to entering heaven. Even faith in God is worthless, because God has set up His plan to center on His Son, the Lord Jesus Christ. Acts 4:12 tells us that **Salvation is found no one else, for there is no other name under heaven given to men by which we must be saved.** (NIV)

10 Principles of Faith Having a Working Object

1. Faith implies the absence of human merit, Acts 18:27, **When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those WHO BY GRACE HAD BELIEVED.** (NIV) In most passages in the Bible it speaks of faith and belief, but here in Acts 18:27 it mentions grace in belief.
Romans 4:16, **Therefore, the promise comes by faith, so that it may be by grace.....** (NIV)
2. There are three systems of perception and learning: rationalism, empiricism and faith.
 - A. Rationalism: man uses his intellect, deducing a logical system to explain reality.
 - B. Empiricism: man uses his powers of observation for discovering answers in the world and the universe around him. Man has utilized and exploited many combinations of rationalism and empiricism throughout history, but in every philosophical or scientific system, man's abilities and efforts receive the credit. If God's plan relied at any point on our merits, that would become the weak link that would destroy the chain. Imperfect man can have no meritorious role in God's perfect plan.
 - C. Faith: man's learning and perception is non meritorious. In faith the credit does not belong to the subject but to the object, not to the one who believes but to what is believed. This explains why faith is the only means of obtaining salvation. When sinful man believes in Christ, the subject has no merit. The object, Jesus Christ, has all the merit. Only Christ satisfies the absolute standards of God's integrity. In this manner fallen, sinful and depraved man enters the plan of God without compromising God's character or corrupting His plan.
3. In salvation all of the value and credit lies in the object of faith which is the Lord Jesus Christ. Believing is non meritorious thinking, therefore, the subject can receive no credit, the object takes all of the credit, and the object is Jesus Christ. PRINCIPLE: this is a fact that everyone must understand before they are able to receive God's salvation.
4. In the Christian life the object of faith should be the Word of God under

the principle of the Holy Spirit and positive volition. In the Christian life the object of faith is not to be the person of Jesus Christ, that was for salvation. When an individual believes in, or places his trust in the person of Jesus Christ he moves from the status of unbeliever to believer, from non-Christian to Christian, from non-family member of God to being a member of the family of God. This is a one time decision. It can never be changed, altered or removed. But in the Christian life the object of faith is to be the Word of God and all the doctrines, principles and concepts it contains. The Bible is Jesus Christ in written form. They are both called: ὁ λογος — HO LOGOS.

In the Christian life the Word of God must be learned and applied. This involves hearing the Word of God being taught, being filled with the Holy Spirit, believing what you hear and taking it into your soul. That is the only way the Word of God can be beneficial.

5. The power of salvation is in the person of Jesus Christ, Rom 1:16, **I am not ashamed of the gospel** (good news), **because it is the POWER OF GOD for the salvation of everyone who believes:.....** (NIV: explanation provided by the author) The gospel is the good news of Jesus Christ dying on the cross for our sins, I Cor 15:3. But in the Christian life the Word of God is the power, Heb 4:12,, **For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.** (NIV)

The entire objective of Christianity is to get believers to listen and to give the Word of God a hearing; then to believe or place their faith in that which is taught. The Word of God is to be the working object of our faith. The Word of God can change our lives; it can change our attitudes, our likes and dislikes, and our priorities in life. The Word of God can do for you what nothing else in this life can do: it can give you peace of mind and inner tranquility. It can also take you to spiritual maturity where you can receive all the fantastic blessings that God set aside for you. This is taught in James 2:17, **Even so faith, if it does not have a working object, it is dead.** (NIV) Note the corrected translation from pastor Kreger's teaching in the book of James.

6. Therefore your faith must have a working object: you are not doing the work, the object of your faith is doing the work. It is the Word of God in your soul that does the working and there is no place for any human

merit. It is what God does through you by the ministry of the Holy Spirit and the Word of God you apply. God is perfect but He has found a way for His power to function and be effective in this evil world system—by having Christians learn and apply His Word in the filling of the Holy Spirit.

7. All the faith in the world on the part of the unbeliever secures nothing but condemnation at the Great White Throne Judgment. So don't tell the unbeliever that all he must do to be saved is to have faith, because all unbelievers have faith in something, even if only in themselves. But it is the object of that faith that counts. **Believe in the Lord Jesus Christ and you will be saved.....** (NIV) All of the people who will stand at the Great White Throne Judgment will be the ones who have not made Jesus Christ the object of their faith, they made something else the object of their faith.
8. Faith, therefore, is not something we do but the channel by which we appropriate what God has already done for us. Through faith in Jesus Christ we appropriate salvation. Through faith in His Word we appropriate spiritual growth culminating in spiritual maturity, which qualifies us for greater blessings in time and eternity.
 Luke 8:40-48; **Now when Jesus returned, a crowd welcomed him, for they were all expecting him. (41) Then a man named Jairus a ruler of the synagogue, came and fell at Jesus' feet, pleading with him to come to his house (42) because his only daughter, a girl of about twelve, was dying.**

As Jesus was on his way, the crowds almost crushed him. (43) And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. (44) She came up behind him and touched the edged of his cloak, and immediately her bleeding stopped. (45) "Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you." (46) But Jesus said, "Someone touched me; I KNOW THAT POWER HAS GONE OUT FROM ME." (47) Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. (48) Then he said to her, "Daughter, YOUR FAITH HAS HEALED YOU. Go in peace." (NIV: (emphasis added by the author)

9. Faith, therefore, is non-meritorious perception which is compatible with the grace plan of God.
10. Faith in itself is nothing, but faith in a righteous object is everything. There are two righteous objects for faith in God's plan.
 - A. Faith in the person of Jesus Christ for salvation who is the living Word.
 - B. Faith in the Word of God for spiritual growth in the Christian life.

EXPANDED TRANSLATION VERSE 2: "For we also have been permanently evangelized even as they also were permanently evangelized, but the word which was heard (after salvation) did not benefit them not having been mixed (blended) by faith to those who heard."

S U M M A R Y

1. Here is a direct analogy to the Exodus generation of Israel. This also pertains to the apostolic generation of believers in Jerusalem in 67 AD.
2. Both generations were saved. To them as well as to us salvation is not an issue. Salvation is only an issue to the unbeliever, to those who have not believed in Jesus Christ as Savior. The salvation issue is very simple: John 3:36; **Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.** (NIV) But salvation is not the issue here. The issue in salvation is "What do you think of Christ?" To believe in Him is eternal life, to reject Him is eternal condemnation.

The issue for the believer, the one who has accepted Jesus Christ as his personal Savior is "What do you think of the Word of God?" To mix it with faith or belief causes you to move to spiritual maturity and receive all the blessings that go with it. To refuse it is to end up under the sin unto death which is a very horrible road to follow. So both generations were saved and therefore that was not the issue.

3. The Exodus generation was in reversionism for 40 years.
4. The apostolic generation of believers in Jerusalem in 67 AD would shortly have an identical 40 years of reversionism. Their 40 years of reversionism started in 30 AD on the day of Pentecost and terminated in August of 70 AD with the destruction of the Temple and the city of Jerusalem.

5. The book of Hebrews was a warning in the 37th year of the reversionistic apostasy of the born again Jews in Jerusalem in 67 AD. The greatest demonstration of the apostasy of these born again Jews was their rejection of the ministry of the Apostle Paul in Jerusalem. When Paul visited Jerusalem his message and ministry were completely rejected. In this action these believers differed from the Exodus generation. The Exodus generation at least gave Moses a hearing and after the hearing they said, "no!" But the born again Jews in Jerusalem would not even give Paul a hearing. Both generations had negative volition, but notice the difference: the Exodus generation had secondary negative volition while the Jews in Jerusalem in 67 AD. had primary negative volition. But negative volition is still negative volition regardless of the stage you find it.
6. Only positive volition toward the Word of God would have provided a basis for deliverance from disaster; the great historical disaster of the destruction of Jerusalem and the Temple in 70 AD. Also, positive volition could have delivered those in the Exodus generation. Moses, Caleb and Joshua were the only believers in the Exodus generation to be delivered. Caleb and Joshua entered the land, but because of a certain sin Moses was not allowed to go in.
7. The reversionistic Jews of 67 AD were about to reap what they had sown instead of reaping what God had sown. The Exodus generation and the generation of Jews in Jerusalem 67 AD followed the same pattern: negative volition eventuates in reaping what they had sown.

PRINCIPLE: when anyone reaps what they sow it produces self-induced misery, warning discipline from God, intensive discipline from God and then dying discipline from God. The Jews in Jerusalem in 67 AD would die in the siege of Jerusalem just as the Exodus generation died in the desert.

EXPANDED TRANSLATION VERSE 2: "For we also have been permanently evangelized even as they also were permanently evangelized, but the word which was heard (after salvation) did not benefit them not having been mixed (blended) by faith to those who heard."

Hebrews 4:3;

Vs 3: For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. (KJV)

For we who have believed do enter into rest — This refers to salvation rest. Faith in the Lord Jesus Christ is the only thing required in order to enter salvation rest. If you add anything else to faith you are not saved. Whether it is faith plus water baptism, faith plus stop being an alcoholic, faith plus stop fornicating or faith and good works. Even faith plus inviting Jesus into your heart will not save you, because you can't invite Jesus anywhere! Before you were saved you were spiritually dead, and a dead person can't talk and invite anyone to do anything and neither can they work. They are dead! That is also true in the spiritual realm. You cannot add anything to faith if you desire to be saved. Salvation is faith alone in Christ alone! That is grace, anything else is works.

You can't even make Christ Lord of your life. He is Lord of your life the moment you believe in Him for salvation. Inviting Jesus into your heart is works. Neither of these actions are involved with grace, they are works.

SEVEN CATEGORIES OF GRACE

1. There are at least seven categories of grace.
 - A. Common grace:..... (No volition is involved)
 - B. Efficacious grace (salvation grace): (Volition is involved)
 - C. Logistical grace (or living grace):.... (No volition is involved)
 - D. Supergrace:..... (Volition is involved)
 - E. Ultra supergrace:.....(Volition is involved)
 - F. Dying grace:.....(No volition is involved)
 - G. Surpassing grace:..... (No volition is involved)
2. COMMON GRACE (no volition is involved): This is the category of grace which is expressed toward the entire human race. Individuals who are atheistic, agnostic or even religious unbelievers are all recipients of God's common grace. If God did not express grace toward the human race in general the human race would have been destroyed by God long ago. Matthew 5:45; **That you may be sons of your Father in heaven. He causes his sun to rise on the evil and on the good, and sends rain ON THE RIGHTEOUS AND THE UNRIGHTEOUS.** (NIV: emphasis added by the author)

Also under common grace it is God the Holy Spirit who causes the unbeliever to understand the gospel of salvation. It is impossible for any human being to understand spiritual truth of any kind apart from the ministry of the Holy Spirit. It is under common grace that He causes the unbeliever to understand the plan of salvation when it is presented to him. I Corinthians 2:14; **The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him and he cannot understand them, because they are spiritually discerned.** (NIV)

3. EFFICACIOUS GRACE (saving grace): Human volition is involved. When an unbeliever under common grace understands the gospel and believes in Jesus Christ as his personal Savior, he then comes under Efficacious Grace or saving grace. This refers to God's power to save and to deliver from eternal judgment all those who come to Him by faith. Ephesians 2:8-9; **For it is by GRACE you have been saved, through FAITH—and this not from yourselves, it is the GIFT of God— (9) not by works, so that no one can boast.** (NIV: emphasis added by the author)

Titus 3:5; **He saved us, not because of righteous things we had done, but because of his MERCY** (grace in action). (NIV: emphasis and explanation provided by the author)

Romans 4:4-5; **Now when a man works, his wages are not credited to him as a gift, but as an obligation. (5) However, to the man who DOES NOT WORK but trusts God who justifies the wicked, his FAITH is credited as righteousness.** (NIV: emphasis added by the author)

Romans 5:20; **The law was added so that the trespass might increase. But where sin increased, GRACE increased all the more.** (NIV)

Psalms 103:8-12; **The Lord is compassionate and gracious, slow to anger, abounding in love. (9) He will not always accuse, nor will he harbor his anger forever; (10) he does not treat us as our sins deserve or repay us according to our iniquities. (11) For as high as the heavens are above the earth, so great is his love for those who fear him; (12) as far as the east is from the west, so far has he removed our transgressions from us.** (NIV)

4. LOGISTICAL GRACE also known as Living Grace. No human volition is involved here. This is for the Christian in time and includes at least four interrelated categories of blessings: life support, temporal provisions, security provisions and spiritual provisions.
- A. Life Support: God gave you life at the moment you were born and He will maintain that life for as long as He so desires. He will keep you alive regardless of bad health, and incurable diseases. He can also take your life anytime He so desires even if your one of the healthiest individuals on this earth.

PRINCIPLE: God keeps the believer alive until the moment God decides to call him home. Psalm 68:19-20; **Praise be to the Lord, to God our Savior, who daily bears our burdens. (20) Our God is a God who saves; from the Sovereign Lord comes ESCAPE FROM DEATH.** (NIV: emphasis added by the author)

- B. Temporal provisions: Matthew 6:25-34; **Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes? (26) Look at the birds of the air; they do not sow or reap or store away in barns, and your heavenly Father feeds them. Are you not much more valuable than they? (27) Who of you by worrying can add a single hour to his life? (28) And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. (29) Yet I tell you that not even Solomon in all his splendor was dressed like one of these. (30) If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you, O you of little faith? (31) SO DO NOT WORRY, saying, "What shall we eat?" or "What shall we drink?" or "What shall we wear?" (32) For the pagans (unbelievers) run after all these things, and your heavenly Father knows that you need them. (33) But seek first his kingdom (salvation) and his righteousness (spiritual growth by learning His Word), and all these things will be given to you as well. (34) Therefore DO NOT WORRY about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.** (NIV: emphasis and explanation provided by the author)

- C. Security provisions: this refers to the provisions of God to protect the believer from the hazards and dangers of the devil's world. In Romans 13:4; Paul refers to the laws of divine establishment and emphasizes the one in authority, he is God's servant to protect the innocent: Romans 13:4; **For he is God's servant to do you good. But if you do wrong** (break the laws of the land), **be afraid, for he does not bear the sword for nothing. HE IS GOD'S SERVANT, an agent of wrath** (judgment) **to bring punishment on the wrongdoer.** (the one who breaks the laws of the land). (NIV: emphasis added by the author)

Hebrews 1:14; refers to guardian angels; **Are not all angels ministering spirits sent to serve those who will inherit salvation?** (NIV) Refer to Volume #1, page 237 of the author's book of Hebrews for a greater detail regarding "guardian angels".

- D. Spiritual provisions: this refers to God's provisions, whereby every believer in Jesus Christ has equal privilege and equal opportunity to learn His Word, and to grow to spiritual maturity regardless of human IQ, human background or human environment. Matthew 4:4; Jesus answered, **"It is written** (in Deuteronomy 8:3): **'Man does not live on bread alone, but on every word that comes from the mouth of God.'**" (NIV)

John 17:17; **Sanctify them** (set them apart) **by the truth; your word is truth.** (NIV: explanation provided by the author) No matter how we fail or succeed God will never abandon us. Wherever we go, whatever we do as a believer in the Lord Jesus Christ we will always be supported by the grace, power and love of God. For **The eternal God is our refuge, and underneath are the everlasting arms.....** (Deuteronomy 33:27;) (NIV)

When the need is the greatest, the Lord is the nearest, Philippians 4:5b **The Lord is near.** (NIV) Philippians 4:19; **And my God will meet all your needs** (logistical or living grace) **according to his glorious riches in Christ Jesus.** (NIV: explanation provided by the author)

Psalm 23:1; **The Lord is my shepherd, I shall not be in want.** (NIV)

Lamentations 3:21-25; **Yet this I call to mind** (remembering what was learned from the Word of God) **and therefore I have hope** (confidence): (22) **Because of the Lord's great love we are not consumed, for his compassions never fail** (His love and patience). (23) **They are new every morning; great is your faithfulness.** (24) **I say to myself, "The Lord is my portion; therefore I will wait for him."** (25) **The Lord is good to those whose hope** (confidence) **is in him, to the one who seeks him;** (26) **it is good to wait quietly for the salvation** (deliverance) **of the Lord.** (NIV: explanations provided by the author)

5. SUPERGRACE (volition is involved): this term is taken from Rom 5:17; **For if, by the trespass of one man, death reigned through that one man, how much more will those who receive God's ABUNDANT PROVISION OF GRACE and of the gift of righteousness reign in life through the one man, Jesus Christ.** (NIV: emphasis added by the author) The word translated "**abundant**" is the accusative singular of the noun περισσεία — PERISSEIA and it has only one definition in the Greek lexicon, "superabundance." This refers to an abundance that goes over and above that which is normal, therefore the term, "supergrace."
James 4:6; **But he gives us MORE GRACE.....** (NIV: emphasis added by the author) The word "**more**" is the accusative singular of the adjective μέγας — MEGAS meaning "great, greater, over and above anything else". This word is in the emphatic position in the Greek, giving it great emphasis. Again we see "supergrace."

Both of these Greek words, PERISSEIA and MEGAS are used by Paul for a category of grace that exceeds that of normal saving grace. Supergrace refers to the blessings received when the believer reaches spiritual maturity. When the believer reaches spiritual maturity, the blessings of God begin to go beyond the simple logistical or living grace support. The believer begins to enter the realm of inner tranquility, inner peace, resting in God's grace in testing, adversity, opposition and disaster. Supergrace includes at least six unique blessings in time: spiritual blessings, temporal blessings, blessings by association, historical impact, undeserved suffering and dying grace.

- A. Supergrace Spiritual Blessings: these blessings are a direct result of possessing a maximum amount of Biblical knowledge and consistent application of that knowledge. Spiritual blessings give the capacity for all other blessings given in spiritual maturity. Spiritual blessings include: sharing the happiness of God, capacity for love and life, the appreciation of grace, the ability to handle pressure, suffering, personal and national disaster, the ability to interpret contemporary history, freedom from slavery to the details of life, the ability to adapt to change and a sense of security from knowing the plan of God for your life.

- B. Supergrace Temporal Blessings: these are uniquely designed for each believer who advances to spiritual maturity. God always gives the right blessings to the right person at the right time. Temporal blessings may include: wealth, success, promotion, mental and cultural enrichment, leadership dynamics, improved health, a stimulating social life and romantic love. Mark 10:28-31, Peter said to him, **We have left everything to follow you!** (29) **“I tell you the truth,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel (30) will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields—and with them, persecutions) [leaving everything to follow the Lord refers to putting the Lord and His Word first in your life. For a positive believer the Lord must have the first priority] and in the age to come, eternal life. (31) But many who are first will be last, and the last first.** (NIV: explanation provided by the author)

The phrase **“many who are first”** denotes those who held high positions in this life but never placed the Lord first in their lives. We see this today among religious leaders who hold high positions in the church, but do not follow the teachings of the Bible. **“And the last first”** denotes those who did not hold high positions in this life but they did live their lives placing the Lord first in their priorities.

I Peter 5:6-7, **Humble yourselves, therefore, under God’s mighty hand** (this refers to being positive and teachable),

that he may lift you up in due time. (7) Cast all your anxiety on him because he cares for you. (NIV: explanation provided by the author)

- C. Supergrace Blessings by Association: this means that your blessings overflow to your family, friends and associates as God prospers you by blessing those in your periphery. David was an Old Testament believer who advanced to spiritual maturity and became a blessing to all of his generations after him. Acts 13:22, **After removing Saul, he made David their king. He testified concerning him: “I HAVE FOUND DAVID SON OF JESSE A MAN AFTER MY OWN HEART; he will do everything I want him to do.”**(NIV: emphasis added by the author)

II Samuel 5:12, **And David knew that the Lord had established him as king over Israel and had exalted his kingdom FOR THE SAKE OF HIS PEOPLE ISRAEL.**

(NIV: emphasis added by the author) Here we see the people of Israel being blessed because of God promoting David.

II Samuel 7:8-17, **God told the prophet Nathan to reveal His plan for David and the future of his name: “Now then, tell my servant David, ‘This is what the Lord Almighty says: I took you from the pasture and from following the flock to be ruler over my people Israel. (9) I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth. (10) And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning (11) and have done ever since the time I appointed leaders (time of the Judges) over my people Israel. I will also give you rest from all your enemies. “The Lord declares to you that the Lord himself will establish a house (dynasty) for you: (12) When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. (this refers to King Solomon) (13) He is the one who will build a house for my Name, I will**

establish the throne of his kingdom forever.” (In this passage we see a near fulfillment of prophecy and a far fulfillment of prophecy. The near fulfillment is the rule of King Solomon, the far fulfillment is the rule of Jesus Christ who is the son of David, Matthew 1:1, ***A record of the genealogy of JESUS CHRIST THE SON OF DAVID, the son of Abraham:*** (NIV: emphasis added by the author)

(14) I will be his father, and he will be my son (Solomon). When he does wrong, I will punish him with the rod of men. (15) But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. (16) Your house (dynasty) and your kingdom will endure forever before me (through the Lord Jesus Christ); your throne will be established forever.” (NIV: explanation provided by the author)

I Kings 15:1-5, In the eighteenth year of the reign of Jeroboam son of Nebat, Abijah became king of Judah, (2) and he reigned in Jerusalem three years. His mother’s name was Maacah daughter of Abishalome. (3) He committed all the sins his father had done before him; his heart was not fully devoted to the Lord his God, AS THE HEART OF DAVID his forefather had been. (4) NEVERTHELESS, FOR DAVID’S SAKE THE LORD HIS GOD GAVE HIM A LAMP IN JERUSALEM BY RAISING UP A SON TO SUCCEED HIM and by making Jerusalem strong. (5) FOR DAVID HAD DONE WHAT WAS RIGHT IN THE EYES OF THE LORD and had not failed to keep any of the Lord’s commands all the days of his life—except in the case of Uriah the Hittite. (NIV: emphasis added by the author)

II Kings 8:19, Nevertheless, FOR THE SAKE OF HIS SERVANT DAVID, the Lord was not willing to destroy Judah. He had promised to maintain a lamp for David and his descendants forever. (NIV: emphasis added by the author)

Throughout the Old Testament you will read over and over again that God refused to destroy an evil king for the sake of David. That is the basic concept of blessing by association.

- D. SUPERGRACE HISTORICAL IMPACT: this is blessing by association extended to the believer's community, state and nation. Jesus Christ controls history for the purpose of protecting and blessing those who love Him. Leviticus 26:3-13, **If you follow my decrees and are careful to obey my commands, (4) I will send you rain in its season, and the ground will yield its crops and the trees of the field their fruit. (5) Your threshing will continue until grape harvest and the grape harvest will continue until planting, and you will eat all the food you want and live in safety in your land.**
- (6) **I will grant peace in the land, and you will lie down and no one will make you afraid. I will remove savage beasts from the land** (today the animal rights organizations will call them an endangered species and will attempt to replace them), **and the sword (war) will not pass through your country. (7) You will pursue your enemies, and they will fall by the sword before you. (8) Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall by the sword before you. (9) I will look on you with favor (grace) and make you fruitful and increase your numbers, and I will keep my covenant with you. (10) You will still be eating last year's harvest when you will have to move it out to make room for the new. (11) I will put my dwelling place among you, and I will not abhor you. (12) I will walk among you and be your God, and you will be my people. (13) I am the Lord your God.....** (NIV: explanations provided by the author)
- E. SUPERGRACE AND UNDESERVED SUFFERING: this type of suffering demands an intensified application of the Word of God you have in your soul. This type of suffering will accelerate your spiritual growth and increase your appreciation of the Lord. Romans 8:17-18, **Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.** (NIV) Sharing in the sufferings of Jesus Christ means that we will have undeserved, unfair and unjust treatment from others. (18) **I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.** (NIV)

- F. SUPERGRACE AND DYING GRACE: this is the spiritually mature believer's final, glorious experience of divine grace in this life. Psalm 116:15; **Precious in the sight of the Lord is the death of his saints.** (KJV) With supernatural tranquility and eager anticipation the spiritually mature believer goes from the blessings of time to the greater blessings of eternity.
6. ULTRASUPERGRACE (volition is involved): this is the advanced stage of spiritual maturity which is attained by the believer who continues and even intensifies his learning of the Word of God. This is when the believer reaps maximum blessings in time, plus a maximum glorification of God at the same time.
7. DYING GRACE (no volition involved): this is a grace operation whereby the believer's death becomes greater than his life. The believer under dying grace faces death with no fear and no regrets. He faces death with great anticipation and with great expectation.

WHAT THEY SAID AT DEATH'S DOOR

Dwight L. Moody, an evangelist and Bible teacher of the 19th century said just before he died, "I see earth receding, heaven is opening, God is calling."

Charles Wesley, author of over 4,000 published hymns, hymns which contributed largely to his brother's successful ministry. On his death bed he said, "I shall be satisfied with Thy likeness, satisfied!"

John Wesley said at his death, "The best of all is, God is with us."

John Quincy Adams, the sixth president of the United States wrote in his diary dated September 26, 1810 that he had made a practice of reading the Bible through in the course of a year. His method was to read the Scriptures for the first hour each morning upon arising. While on the floor of the House of Representatives in 1848 he collapsed from a stroke. He was taken to the speaker's room where he said, "This is the last of earth, I am content." Then he died.

Andrew Jackson, the seventh president of the United States wrote in his diary that he read three to five chapters daily from the Bible. He died at the Hermitage, near Nashville, Tennessee on May 24, 1845 proclaiming his faith in God. He said as death approached, pointing to the Bible, "Gentleman, on that book is where our republic stands."

Thomas Jonathan (Stonewall) Jackson, general in the Army of Northern Virginia, was a Bible teacher in the Presbyterian Church and was shot at dusk on May 2, 1863 at the battle of Chancellorsville. He was taken to a small house about five miles behind the battle lines. On May 10th the doctor told him he only had a short time to live to which he replied, "All right, very good, it's all right." Soon a faint smile, almost sweet, passed across the pale lips under his beard. His wife Anna and a few of the men leaned forward over the bed and heard him say, "Let us cross the river and rest under the shade of the trees." He was gone. It was 3:15 pm in the afternoon.

Robert E. Lee, commanding general of the Army of Northern Virginia for the Confederacy. A man known for his Christian virtues and integrity, died on Monday October 10, 1870. Lee had suffered a number of heart attacks, and in the afternoon of October 10th he slipped into a coma. His wife Mary sat beside him in her wheelchair. Lee awoke for a moment, and the last words they heard him say were, "Strike the tent." He had made his last encampment on earth.

Believers will be rewarded in eternity in proportion to their divine blessings in time. There is no equality in time; there will be no equality in heaven. God designed man to be free, not equal, and each believer will be rewarded according to the sum total of his free will decisions for or against the plan of God in time.

Matthew 25:15-29 Jesus tells His disciples about the **"parable of the talents."** In the parable each individual received different things. In that parable our Lord is using the principle of money and investment to explain the lesson of spiritual investments in time. Spiritual investments include: salvation through faith in Jesus Christ; spiritual growth through the investment of time devoted to studying the Word of God; and spiritual application of that which was learned from God's Word. When the believer is positive in all of these objectives he will be given a superior place in the Kingdom of God as he rules and reigns with our Lord. See also II Timothy 2:12.

8. **SURPASSING GRACE** (no volition involved): this is the grace that awaits us in heaven. This refers to blessings that are awarded at the Judgment Seat of Christ (II Cor 5:17;), these blessings are only awarded to those who have advanced to spiritual maturity in time. What God gives is permanent, the blessings of time are increased and multiplied into greater blessings in eternity.

PRINCIPLE: the eternal blessings and rewards of the spiritually mature believer will bring unending glory to the Lord Jesus Christ as well as perfect happiness and great prosperity to the believer in eternity. Ephesians 1:5-8; **He predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will— (6) to the praise of his GLORIOUS GRACE, which he has freely given us in the One he loves. (7) In him we have redemption through his blood, the forgiveness, in accordance with THE RICHES OF GOD’S GRACE (8) that he LAVISHED on us with all wisdom and understanding.** (NIV: emphasis added by the author)

Ephesians 2:4-7; **But because of his great love for us, God, who is rich in MERCY, (5) made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. (6) And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, (7) in order that in the coming ages he might show the INCOMPARABLE RICHES OF HIS GRACE, expressed in his kindness to us in Christ Jesus.** (NIV: emphasis added by the author)

I want you to notice the upward progression of the intensity of the grace of God:

Eph 1:6 we see “**His glorious grace.**” δόξα — DOXA translated “glorious” in the NIV means “glory, honor, praise, glorification and majesty.”

In Eph 1:7 we see “**The riches of God’s grace.**” πλοῦτος — PLOUTOS translated “riches” in the NIV means “riches, wealth, abundant blessings and spiritual enrichment.”

In Eph 2:7 we see **“The incomparable riches of His grace.”**

ὑπερβάλλω πλοῦτος — HUPERBALLO PLOUTOS translated “The incomparable riches.” Means “to cast or throw over or beyond, to overshoot, to surpass, to excel by surpassing.” Every believer in the Lord Jesus Christ will reside in heaven forever. All believers in heaven will one day have resurrection bodies that will be exactly like the body of our Lord Jesus Christ:

Philippians 3:20-21; **But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, (21) who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.** (NIV)

I John 3:2; **Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.** (NIV)

Every believer in the Lord Jesus Christ will receive a resurrection body exactly like His, but only a few will receive special blessings and awards.

At the Judgment Seat of Christ our Lord as Judge will evaluate all Church Age believers and will award special blessings and decorations to those who have advanced to spiritual maturity, and reveal those believers who will suffer the loss of their blessings because of not advancing in their spiritual lives in time. Expanded translation of I Corinthians 3:11-14 from the notes of Pastor Robert H. Kreger: *For no one is able to lay another foundation beside the one already laid, which is and keeps on being Jesus Christ. (12) Now, if anyone builds on this foundation (first class condition, and they will), gold, silver, precious stones (referring to divine good from the filling of the Holy Spirit), or wood, hay and stubble (referring to human good produced in the energy of the flesh). (13) Everyone's production will be clearly known, because the day (the Judgment Seat of Christ) will bring it to light, because it is revealed in fire, and the fire will test each one's production of what quality it is. (14) If any one's*

production survives what he has built (first class conditional clause and they will, referring to the one who received special blessings in time), *he will receive his reward* (surpassing grace blessings in eternity). *If anyone's production shall be consumed by the fire* (first class conditional clause, and many will, referring to all the good things done in the energy of the flesh), *he will suffer loss* (he will lose out on all that God had set aside for him in eternity past), *but he himself will be saved* (will be delivered, he will receive a glorified resurrection body), *yet so as through the fire.* (RHK)

PRINCIPLE: believers who reach spiritual maturity or are moving toward spiritual maturity in time will be given greater blessings in eternity. And these surpassing grace blessings will glorify the Lord to the maximum throughout all eternity.

9. It should be noted that every believer has tasted the grace of God: I Peter 2:3; **If indeed you have tasted that the Lord is gracious.** (NKJV) This is a first class conditional clause which declares a true statement. It is a fact that every believer in Jesus Christ has tasted of the grace of God at least once, and that was at salvation. There are those who do not believe in eternal security who say that, "just because you taste something doesn't mean that you accept it or swallow it." So they claim that the tasting of God's grace by anyone only involves the idea of understanding salvation but not really accepting it. Here is where the Greek comes into the picture to clear up this apparent problem. Hebrews 2:9, says that Christ **"tasted death for everyone."** The Greek word for **"tasted"** is γεύομαι — GOUOMAI. In I Peter 2:3, it says that every believer has tasted of the grace of God, the Greek word γεύομαι — GEUOMAI is also used. So if GEUOMAI, which means to **"taste"** only in the sense of sampling something, but not to accept it or swallow it, then Jesus Christ only sampled or toyed with death and did not really accept it. And if that is the case, then we are all lost, and have no hope of salvation. But thanks God that is not the case!

God is waiting patiently to pour out His grace on every believer. Isaiah 30:18a; **Yet the Lord longs to be gracious to you.....** (NIV) What is God waiting for? He is waiting for you to advance to spiritual maturity so He can give you all the blessings that He has set aside for you since eternity past.

PRINCIPLE: no matter how much we study about the grace of God, and no matter how much we learn about the grace of God, there is still an infinite amount more to know. We can never exhaust the riches of His grace in knowledge or in experience.

Hebrews 4:3; continued

For we which have believed do enter into rest —

For — γὰρ — GAR. This is the exegetical use of the particle GAR. This particle is used in many ways. Here it is used for an additional explanation. It can be translated “for” or “now you see.”

We which have believed — οἱ πιστεύσαντες — HOI PISTEUSANTES. First of all we have the aorist active participle nominative masculine plural of πιστεύω — PISTEUO. Means “believe, to give credit to, to entrust, commit to the charge of.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. This is referring to the times the Exodus generation heard the Word of God taught and places them in one point of time in describing them. However, there were very few in the Exodus generation who responded in a positive manner. They did respond to the Biblical information concerning the gospel, but very few responded to Biblical information concerning spiritual growth.

PRINCIPLE: even though there may be a generation of failures, there are always those few who succeed in that same generation. The fact that you are living around people who are failures, and a government that has failed, and you see people who appear to have lost their minds and are void of common sense; this does not mean that you have failed. Therefore, no matter how a nation fails and no matter if all the people around you fail, you do not have to fail! There are no excuses if you fail. You must keep right on learning and applying the Word of God on a consistent basis and leave everything else to God. “Duty is ours, the consequences are God’s.” Our duty is to be consistent in our Bible study and then apply the things we have learned.

Therefore the aorist tense of this word “believe” indicates the means of salvation. But it also indicates the road by which you reach spiritual maturity.

ACTIVE VOICE: the subject produces the action of the verb. In our context it refers to the principle of salvation. The unbeliever producing the action of

believing and being saved. This same word is also used for spiritual growth, the believer producing the action of “believing” or “having faith” in that which he has learned from the Word of God. These two principles of taught are brought out in Mark 9:14-27; **When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them. (15) As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him. (16) “What are you arguing with them about?” he asked. (17) A man in the crowd answered, “Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. (18) Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes ridged. I asked your disciples to drive out the spirit, but they could not.”**

(19) “O unbelieving generation,” Jesus replied, “how long shall I stay with you? How long shall I put up with you? Bring the boy to me.” (20) So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around, foaming at the mouth. (21) Jesus asked the boy’s father, “How long has he been like this?” “From childhood,” he answered. (22) “It has often thrown him into fire and water to kill him. But if you can do anything, take pity on us and help us.” (23) “If you can?” said Jesus. “Everything is possible for him who believes.” (24) Immediately the boy’s father exclaimed, “I do believe (salvation); help me overcome my unbelief (help me to believe what I have learned from Your Word)!”

(25) When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. “You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.” (26) The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, “He’s dead.” (27) But Jesus took him by the hand and lifted him to his feet, and he stood up. (NIV: explanation provided by the author)

Believing the gospel is the means of salvation and believing what the Word of God teaches is the means of spiritual growth and blessing. Believing the gospel makes you a citizen of heaven and a member of the royal family of God. Believing the gospel puts you in a place to receive greater blessings. But it takes belief in the things from the Word of God to actually receive those greater blessings.

PARTICIPLE: the action of the aorist participle usually precedes the action of the main verb **“do enter into.”** In other words, you cannot “enter” into salvation until you have believed in Jesus Christ; you cannot be a citizen of heaven until you have personally accepted Jesus Christ as your Savior; you cannot be a member of the family of God until you place your faith in Jesus Christ; and you cannot receive greater blessings until you have a spiritual birth by believing in Jesus Christ. And as a Christian you cannot enter into spiritual maturity until you live your life believing the things you have been taught from the Word of God through a man who has the spiritual gift of pastor-teacher.

Literally, “For the ones having believed.”

Do enter into rest —

Do enter — Εἰ εἰσελεύσονται — EI EISELEUSONTAI. First of all we have the conditional particle εἰ — EI plus the indicative mood in the verb which introduces an emphatic statement of fact and is untranslatable. Next we have the present middle indicative first person plural of the verb εἰσερχομαι — EISERCHOMAI. Means “to come, to go, to enter.”

PRESENT TENSE (emphatic futuristic present): The emphatic futuristic present says that we who believe are sure to enter in. When an individual believes in Jesus Christ as his personal Savior the result is salvation, that is a fact! This does not say that “they are entering,” or that “they are in the process of entering.” But entering into rest is a fact that characterizes them as believers. We enter into salvation rest. That is the emphasis of the futuristic present tense.

PRINCIPLE: faith is the God-ordained way of appropriating that which God has provided for the individual believer. In other words, “We who have believed do enter into rest.” The writer says that entering into rest is a fact which characterizes believers. And this is in accordance with the implicit teaching of the Word of God, **“As I have sworn in my wrath, if they shall enter into my rest.”** The meaning is this: we who have believed have entered into rest in accordance with God’s emphatic declaration that those who did not believe will not enter into rest. Therefore the writer is making the point that faith is the condition of entering into rest, referring to salvation rest. It should be noted that salvation faith is only the first step in the spiritual life. After one is saved there are many other steps that must be taken. The steps of positive volition toward the teaching of the Word of God, and those steps are to be made daily.

MIDDLE VOICE: the subject is benefited by the action of the verb. Anyone who believes in Jesus Christ enters into salvation rest which means that the one believing enters into union with Jesus Christ, that is the baptism of the Holy Spirit. We are given a human spirit, that is regeneration, and we are born into the family of God, that is the new birth; we are given eternal life, which is the life of God; we become citizens of heaven and we will all be given a glorified resurrection body. These are only a few of the things a person receives when he believes in Jesus Christ as his personal Savior. Every believer will receive this and it makes no difference whether they are positive or negative to the Word of God after salvation, they will still receive these things and much more. All of that is brought out by the middle voice, all believers are benefited by the action of the verb, **“do enter into rest.”**

INDICATIVE MOOD: this is the main verb and is used with the conditional particle *El* to intensify the emphasis of this phrase, “entering into rest is a guaranteed fact!” Therefore, the indicative mood clarifies the historical reality of this fact.

Into rest — εἰς τὴν κατὰπαυσιν — EIS TEN KATAPPAUSIN. This is a prepositional phrase. We have the preposition EIS plus the accusative singular of the noun κατὰπαυσις — KATAPPAUSIS. KATA is a prefixed preposition referring to “a norm or standard.” PAUSIS means “to rest.” KATAPPAUSIN means “to rest according to a norm and standard.” The norm or standard is the grace plan of God. Salvation rest is only obtained through faith by means of grace, Eph 2:8-9.

Literally, “For the ones having believed, do in fact, enter into rest (salvation).”

As he said — This sets up the Old Testament documentation which is again taken from Psalm 95:11. The writer quotes Psalm 95:11 in Hebrews 3:11, 4:3, and 4:5.

As — καθὼς — KATHOS. Adverb used to set up Old Testament documentation. Means “as, just as, inasmuch as.”

He said — εἶρηκεν — EIRKEN. Perfect active indicative third person singular of the verb λέγω — LEGO. Means “to say, to speak, to tell, to communicate.”

PERFECT TENSE: refers to a past completed action which has permanent results. In other words, this quotation from Psalm 95:11 is a part of the

God-breathed Old Testament. They are the Words of God which “**stand forever.**” (I Peter 1:25)

ACTIVE VOICE: the subject produces the action of the verb. God produces the action of speaking in Psalm 95:11.

INDICATIVE MOOD (declarative): denoting the absolute historical reality that this quotation is from the “mouth of God.”

Literally, “As He had perfectly communicated.”

Then we have the quotation from Psalm 95:11 again.

As I have sworn in my wrath —

As — ὥς — HOS. Comparative particle indicating the manner in which something proceeds. This comparative particle is used here as a correlative adverb and should be translated “in keeping with the facts.”

Literally, “Even as He has perfectly communicated in keeping with the facts.” God is now speaking. What are the facts? The facts are: the reversionists in the Exodus generation are under the “**wrath**” of God.

I have sworn — ὅμοσα — OMOSA. Aorist active indicative first person singular of the verb ὀμνύω — OMNUO. Means “to make a solemn oath, the most serious and the most solemn oath that one can make.” OMNUO refers to an ellipsis. An ellipsis with an oath is a Greek idiom in which the one who makes the oath makes it in his own name. Like, “my name is not John Doe if this thing happens.” That’s a solemn oath. OMNUO means “to make a solemn oath on the basis of who and what you are, in your own power, in your own strength and in your own ability in whatever it is. I promise in my name.” In our passage God is the One who is making a solemn oath in His own name.

AORIST TENSE (gnomic): denoting an absolute fact that this generation would not enter the land. They would not enjoy the blessings of spiritual maturity.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action of making this solemn oath against the reversionists.

INDICATIVE MOOD (declarative): denoting the absolute fact of reality that God made a solemn oath of discipline against the reversionistic believers of the Exodus generation, and the reversionistic believers of every generation thereafter!

Literally, “I have promised with a solemn oath.”

In my wrath — ἐν τῇ ὀργῇ μου — EN TE ORGE MOU. This is a prepositional phrase. First we have the preposition EN, next we have the dative singular of the definite article ὁ — HO used to identify the noun which is the dative locative singular of ὀργή — ORGE. Means “anger, indignation, wrath.” This is called an “anthropopathism” to express in human language the basis of God’s discipline. An anthropopathism is ascribing to God human feelings or emotion to which He does not have but He uses the words denoting human feelings in order for man to better understand the character of God. Here we see the emotion of “wrath or anger” which God does not have “wrath or anger” in the literal sense of the words, but they are brought out to tell us what God would think and feel if He were a human being. God loves the reversionistic believer but He is disgusted with him, why? Because God has set aside many wonderful things specifically for him and he is not going to receive them. So God is disgusted because all types of fallen angels and demons are watching, and God’s character is on the line so to speak.

Literally, “In keeping with the facts, I have promised with a solemn oath in My anger or in My indignation.”

If they shall enter into my rest —

If — εἰ — EI. This is a particle that introduces a first class conditional clause. This is a part of the idiom in swearing by a solemn oath. When God is speaking, as here, it could be translated “I am not God if they shall enter.” When man is speaking it would be translated “May God punish me if....” as in I Samuel 3:17. Therefore, this is an ellipsis and simply means that there are words that cannot be translated from the original text because of its grammatical construction. Here in our passage the Hebrew word “Jehovah,” “the Lord” or “God” can be added to the translation because of the ellipsis, this is a quotation of the Hebrew text in Psalm 95:11.

Literally, “I am not God if.”

They shall enter — εἰσελεύσονται — EISELEUSONTAI. Future middle indicative third person plural of the verb εἰσέρχομαι — EISERCHOMAI. Means “to go, to come in, to enter.” Here it means to enter into spiritual maturity. This originally meant “entering the land of Canaan.” This became synonymous with entering spiritual maturity.

FUTURE TENSE: the future and the aorist tenses in the Koine Greek are similar in concept and morphology. The future tense expresses the character of an idea, but instead of indicating progress as does the present and imperfect tenses it connotes an aoristic punctiliar concept. This is a Gnostic future which presents a statement of fact as an absolute. Literally, “there is no way that they will enter.”

MIDDLE VOICE (reflexive): the action of the main verb is reflected back on the subject in a reflexive manner. In other words, the reversionistic believers reflexes this back to themselves by themselves. They made their own decisions to reject the ministry of the Word of God and they suffered the consequences.

INDICATIVE MOOD (declarative): denoting the historical reality that reversionistic believers do not share in God’s special blessings. They do not enter into spiritual maturity rest.

Literally, “I am not God if they shall enter.”

Into my rest — εἰς τὴν κατάπαυσιν — EIS TEN KATAPPAUSIN. Prepositional phrase. First we have the preposition EIS plus the accusative singular of the noun κατάπαυσις — KATAPPAUSIS. There is also the accusative singular of the definite article HO preceding the noun giving it special identity. KATAPPAUSIS is a compound noun. KATA is the prefixed preposition referring to a “norm or standard.” PAUSIS means “to rest.” KATAPPAUSIS means “to rest according to a norm or standard.” The norm or standard here refers to grace. But this time it refers to grace in the Christian life, not grace in salvation. Grace in salvation was brought in the first part of this verse, because salvation grace is always the first phase of faith of any individual. The only thing that appropriates salvation grace is faith in Jesus Christ. But after salvation grace has been obtained, it is grace in the Christian life that becomes the issue. And grace in the Christian life can only be obtained through faith in the written Word of God. Therefore, **“into my rest”** refers to spiritual maturity.

Literally, I have promised with a solemn oath in My anger (in My indignation), I am not God if they shall enter into My rest (spiritual maturity rest)."

Although the works were finished from the foundation of the world —

Although — καίτοι — KAITOI. Compound conjunction meaning “and yet, though, although.” This conjunction is composed of KAI plus TOI and is used to explain the disgust of God. We have the enclitic particle TOI teamed up with a conjunction KAI to emphasize the reason for this divine disgust.

The works — τῶν ἔργων — TON ERGON. First we have the genitive plural of the definite article meaning “the, who, which.” Then we have the genitive plural of the noun ἔργον — ERGON meaning “anything done or to be done, a deed, a work, an action, a course of action, the production of an action.” This is the beginning of a genitive absolute. The genitive absolute stands apart in this particular construction as a Greek idiom to show great emphasis. The genitive absolute is composed of a noun and a participle. The noun is found here, ERGON, and the participle is found in the word “**finished.**”

God’s grace provides something totally apart from anything that this world has to offer. No one in this world can do anything for you that is ever comparable to God’s grace and God’s blessings. There is no human being, no one over you, no one under you, no ruler, no boss, no one close to you, no angel, not even Satan himself can do anything for you compared to what God has already done. No wonder God is disgusted! This genitive absolute gives great emphasis here.

The noun ERGON, “**the works,**” refers to the divine provision. This is plural and refers to all the greater blessings God set aside for every believer in eternity past: money, promotion, success, prosperity, etc., etc. God loves to demonstrate to Satan in every generation who really rules the world. Showing him that He can take care of the members of His family. That He can give them better things and a better life than the devil can. No wonder Jesus Christ turned the devil down when he offered Him the kingdoms of the world (Matt 4:8-10) and now He possesses it for members of His family! But not many are claiming it, and He is disgusted.

Literally, “And yet, the works (the product of God’s labor).”

Were finished — γενηθέντων — GENETHENTON. Aorist passive participle genitive neuter plural of the verb γίνομαι — GINOMAI. Means “to become, to come into existence, to be created.” The aorist participle is translated “having become.”

AORIST TENSE (culminative): this views the action of the verb in its entirety in one point of time but emphasizes the end result of that action. Whatever God provided for His family by way of special blessings in spiritual maturity, it was all completed in eternity past. And God has never changed a thing. He never changes His mind so don't insult God by placing human limitations on Him.

PASSIVE VOICE: the subject receives the action of the verb. The passive voice is known as the voice of grace. The blessings of spiritual maturity received completion by God before the world was created.

PARTICIPLE: the action of the aorist participle precedes the action of the main verb, **“do enter into.”** In other words, these things, these provisions, these blessings were in existence before the believer “entered spiritual maturity.”

Literally, “And yet, the works (the product of God's labor) having been brought into existence.”

From the foundation of the world —

From the foundation — ἀπὸ κατὰβολῆς — APO KATABOLES. First we have the preposition APO translated **“from”** plus the genitive singular of the noun κατὰβολή — KATABOLE. Means “the laying of a foundation, a building, a structure.” This word was used in the ancient Greek for the “laying of the foundation of a house.” It is used throughout the Word of God for the “foundation of the world.”

Of the world — κόσμου γεννηθέντων — KOSMOU GENETHENTON. First we have the genitive singular of the noun κόσμος — KOSMOS meaning “order and arrangement, the world, the material universe, the earth, the present order of things, such as the secular world of Satan's kingdom.” Here it refers to the earth, the material universe.

EXPANDED TRANSLATION VERSE 3: “For the ones having believed do in fact enter into rest (salvation rest). As He has said in the past with the result that it stands perfectly communicated forever (in Psalm 95:11;), ‘In keeping with the facts, I have made a solemn promise in my disgust. I am not God if they shall enter into My rest (spiritual maturity) and yet the works (the blessings, the products of God's labor) have been brought into existence from before the foundation of the world.’”

PRINCIPLE: what the writer is saying here is: “it is not because the blessings of rest and spiritual maturity were not available that the Exodus generation failed to enter into it, because it had been available from before the foundation of the world.” Therefore, blaming God for their problems was out of line and blasphemous.

Verse Three Summary

1. The only way to obtain the blessings that God set aside for you in eternity past is to consistently learn the Word of God daily until you accumulate a maximum knowledge of the Bible and reach spiritual maturity.
2. Anyone who attempts to obtain these blessings in any other way is the same as a thief or a robber. This is illustrated in John 10:1; **I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber.** (NIV) How can anyone attempt to obtain these blessings in any other way? By attempting to help God by becoming a workaholic. There are many believers who are constantly working and never take the time to study God’s Word. Many material things can be obtained that way, but the inner peace, joy and happiness that go along with them will be missing. Only God is able to provide that!
3. Christians do not attain blessings from God because they are not available. Christians do not obtain blessings from God because they do not qualify! And the only qualifying mark is that they must grow up spiritually and become spiritually mature.
4. The Exodus generation did not enter the land and did not receive “God’s rest.” not because it wasn’t available, but because they were negative to the Word of God and did not qualify for it. The same was true for the first century Jews in Jerusalem to whom the book of Hebrews was written. And the same principle applies today. Christians lack God’s special blessings because they are negative to Bible teaching, not because God has not provided them.
5. The Bible is very clear that God has provided for everything that man would ever need. Not just the everyday necessities, but the greater blessings of spiritual maturity.

6. When God finished His work of restoration in Genesis chapter two He said (paraphrasing), “It’s done, I’ve made a wonderful world for man and woman, I’ve given them everything they need, spiritual as well as physical. I gave them each other and I gave them everything for a complete, beautiful and satisfying life. Even more importantly, they have a perfect, unbroken, unmarred fellowship with Me. I can now rest, and they can rest in Me and My Word.”

Ephesians 1:3-4; **Blessed be the God and Father of our Lord Jesus Christ, WHO HAS BLESSED US with every spiritual blessing in the heavenly places in Christ, (4) just as HE CHOSE US IN HIM before the foundation of the world, that we should be holy and without blame before Him in love.**
(NKJV: emphasis added by the author)

Verse 3: **“Who has blessed us”** is the aorist participle of εὐλογέω —EULOGEO.

Verse 4: **“He chose us”** is the aorist indicative. This is the main verb. Greek grammar teaches us that the action of the aorist participle precedes the action of the main verb. Therefore, these two verses explain the fact that God set up blessings for us before He chose us. That is grace.

EXPANDED TRANSLATION VERSE 3: “For the ones having believed do in fact enter into rest (salvation rest). As He has said in the past with the result that it stands perfectly communicated forever (in Psalm 95:11;), ‘In keeping with the facts, I have made a solemn promise in my disgust. I am not God if they shall enter into My rest (spiritual maturity) and yet the works (the blessings, the products of God’s labor) have been brought into existence from before the foundation of the world.’”

Hebrews 4:4;

Vs 4: **For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.** (KJV)

For — γάρ — GAR. Explanatory particle used to provide an explanation, something we have been studying for some time.

He spake — εἶρηκεν — EIREKEN. Perfect active indicative third person singular of ῥέω — REO. This is an Attic Greek word that is used instead of λέγω — LEGO. REO means “to say, to speak, to communicate.” One of the reasons REO is used is because its referring to an Old Testament quotation. PERFECT TENSE (intensive): the perfect tense is the tense of completed action. Whatever was communicated, was communicated in the past says the perfect tense. This is also an intensive perfect which views the completed action from the standpoint of its results. In other words. We can go back a little farther, to Genesis 2:2; which was recorded in the days of Moses with the result that we still have it today, and we still have it in the original language. When the attention is directed toward the result of the action, stress on the existing factor is intensified. Therefore, Genesis 2:2 was communicated to Moses by God the Holy Spirit with the result that it became a part of Scripture.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action of speaking or communicating to David, the writer of Psalm 95 who quoted Moses in Genesis 2:2.

INDICATIVE MOOD (declarative): referring to the absolute reality of the permanence of the canon of Scripture. **“The word of God which lives and abides forever.”** I Peter 1:23; (NKJV)

Literally, “For He had spoke in the past with the result that it stands completed forever.”

In a certain place — ποῦ — POU. An enclitic indefinite particle meaning “somewhere.” And “somewhere” refers to Genesis 2:2.

Literally, “For He had spoken somewhere.”

Of the seventh day — περὶ τῆς ἑβδόμης — PERI TES HEBOMES. This is a prepositional phrase that is incorrectly translated.

Of — περί — PERI. Preposition with different meanings depending on the case of the noun it is used with. With the accusative case it means “around,” with the genitive case it means “concerning or about.” Here we have the genitive case and it should be translated “concerning.”

The seventh day — τῆς ἑβδομέης — TES HEBODOMES. First of all we have the genitive singular of the definite article TES, plus the genitive singular of ἑβδομος — HEBDOMOS. Means “seventh,” referring to the seventh day.

On this wise — οὕτως — HOUTOS. Adverb meaning “in this way or in this manner.”

Literally, “For He has spoken somewhere concerning the seventh day in this manner.”

This communication is found back in Genesis 2:2; **And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.** (KJV) We need to go back to Gen 2:2 and see what was communicated about the seventh day.

Genesis 2:2; **And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which had made.** (KJV)

And on the seventh day God ended his work — Technically, “God finished his work on the sixth day.” In other words, God’s work was finished by the “seventh day.” Therefore it was on the seventh day He rested. In six literal days God restored the earth, He did not create it is six days. It was created instantaneously according to Gen 1:1. But it had to be restored for man’s occupancy; restored after being destroyed by the fall and judgment of Satan.

And on the seventh day — Literally, “And by the seventh day God ended his work which he had made. God ended His work on the sixth day which was Friday.”

God ended — כָּלָה אֱלֹהִים — ELOHIM KALAH. The piel imperfect of KALAH means “to complete, to finish.” The piel stem is intensive in the Hebrew.

Literally, “And by the seventh day God had completed His work.”

This tells us that in six days God took the earth that was judged, cursed and made a void and empty because of the fall of Satan, and He restored it into a wonderful place to live. In six days He provided everything that man would ever need. He provided his food, a perfect climate and a perfect garden.

God provided for man the most important thing of all, the Lord Jesus Christ as a Bible teacher. Adam went to Bible class everyday. And Jesus Christ, as the angel of the Lord was his teacher. He also provided a mate for him, a woman who was perfect in every way. Their relationship was a perfect one, and they enjoyed each other every day during their time in the Garden of Eden. No arguments, no mood changes, only happiness, perfect intimacy and a very healthy sexual relationship.

PRINCIPLE: Adam and Eve's life was a paradise, literally speaking: the best food everyday, perfect climate everyday, perfect sex everyday, wonderful conversation in a honeymoon cottage called Eden. Everything was as perfect as it could be because it was all the provision of the Lord. Therefore, why did God rest? By the end of the sixth day God completed His work. That is why He rested on the seventh day, His work was completed. There was nothing left to do, and God has been resting ever since.

Literally, "And by the seventh day God ended His work."

Which he had made — Qal perfect of עָשָׂה — ASAH. Means "to make or manufacture out of existing materials." Literally, "That which He had made." God had "**made**" everything that was necessary. He had restored everything that needed to be restored, and He created perfect man for this perfect environment.

Literally, "And by the seventh day God completed His work which He had made."

And he rested — Qal imperfect of שָׁבַת — SABATH. Means "rest." This is where we get the English word "sabbath."

On the seventh day — This is Saturday. He completed all His work in six days and then He rested on the seventh day. Sunday is the first day of the week, it is not the sabbath as many Christians believe.

Origin and Review of the Names of the Days of the Week

1. **SUNDAY:** this is the first day of the week. The first day of the week was a sacred day among the Teutonic people and its name means, "The Day of the Sun." Sun worship was very common in the ancient world, and almost every race of people had a heathen sun god of some kind. All except the Romans. The Romans were one of the few people who did not worship the sun.
2. **MONDAY:** this is the second day of the week. This name comes from the Anglo-Saxon goddess of the moon. This is literally "Moon's Day." The moon comes after the sun, therefore, "Moon's Day" comes right after "Sun's Day."
3. **TUESDAY:** this is the third day of the week. This name comes from TIU, the name of the Norse god of war. This was called "Tiu's Day." TIU was the son of Woden the chief god of Teutonic mythology and for whom Wednesday was named.
4. **WEDNESDAY:** this is the fourth day of the week. This name comes from WODEN, the chief god of Teutonic mythology. Wednesday was known as "Woden's Day."
5. **THURSDAY:** this is the fifth day of the week. This name comes from THOR, the Teutonic god of thunder. Thursday is known as "Thor's Day."
6. **FRIDAY:** this is the sixth day of the week. This name comes from FRIGG who was the goddess of love in Norse mythology. Friday is "Frigg's Day."
7. **SATURDAY:** this is the seventh day of the week. This name comes from the Roman god of the harvest "Saturn." This is the only day of the week named after a Roman god. Saturday is "Saturn's Day." The seventh day which we know as Saturday originally came from the Bible, and it referred to as a day of rest. The seventh day was traditionally the day of rest because "God rested on the seventh day." God did not rest on the seventh day because He was tired, He rested because His work was completed, there was nothing more to be done. This is what we call to "**rest**" in grace. Everything that man would ever need was provided.

Before the fall of man, there was perfect environment on the restored earth and nothing could be added to it. This is grace! God does the work and man receives the benefit. Man does not earn nor deserve or merit what God provides. From Genesis 2:2 to Exodus 16:23 there is no reference made to the sabbath. After Israel's freedom from Egyptian slavery, the sabbath, or

the seventh day became a day of rest. Man worked from Sunday through Friday and then rested from his work on Saturday, the seventh day. In Israel, under the Mosaic Law, man was told to rest the seventh day to remind him of the grace provision of God. To remind him that he couldn't work for salvation, and he couldn't work for divine provision or blessing. No one can work for grace.

PRINCIPLE: grace and works are not compatible in any way. They are mutually exclusive. Therefore, in Israel, man had to rest on the seventh day so he would remember the principle of grace. This was God's command for the nation of Israel.

PRINCIPLE: there is nothing like stopping everything for a day to remind you of something. The objective of the sabbath was to remind Israel of God's grace provision. They rested on the seventh day just as God rested on the seventh day. God provided everything for them and therefore, their rest was a memorial to the grace of God.

Literally, "And by the seventh day God completed His work which He had made, so He rested on the seventh day from all His work which He had produced."

Principles of the Sabbath

1. The original sabbath of Genesis 2:2 was designed by God to teach grace. God rested because everything was provided for man in grace. God rested because His work was completed and there was nothing else to do. The sabbath was a great teaching aid on God's part to instruct His people regarding the divine principle of grace. Therefore the seventh day was a reminder of who and what God is and what He provided for man. It was a memorial to grace.

There is no need for the sabbath today because we have the completed Bible which teaches us the principles of grace in a much better and complete manner, plus every believer in Jesus Christ possesses the indwelling of the Holy Spirit to instruct him through the Word of God.

2. In Exodus 16:14-26; **When the dew was gone, thin flakes like frost on the ground appeared on the desert floor. (15) When the Israelites saw it, they said to each other, "What is it?"** (the Hebrew word for "Manna" is מַן — MAN [man-ah] meaning "what is it?") **For they did not know what it was. Moses said to them, "It is the bread the Lord has given to you to eat. (16) This is what the Lord has commanded: 'Each one is to gather**

as much as he needs. Take an omer (about 2 quarts) for each person you have in your tent.”

(17) The Israelites did as they were told; some gathered much, some little. (18) And when they measured it by the omer, he who gathered much did not have too much, and he who gathered little did not have too little. Each one gathered as much as he needed. (19) Then Moses said to them, “No one is to keep any of it until morning.” (20) However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them.

(21) Each morning everyone gathered as much as he needed, and when the sun grew hot, it melted away. (22) On the sixth day, they gathered twice as much—two omers (about 4 quarts) for each person—and the leaders of the community came and reported this to Moses. (23) He said to them, “This is what the Lord commanded: ‘Tomorrow is to be a day of rest, a holy Sabbath to the Lord. So bake what you want to bake and boil what you want to boil. Save whatever is left and keep it until morning.’”

(24) So they saved it until morning, as Moses commanded, and it did not stink or get maggots in it. (25) “Eat it today,” Moses said, “because today is a Sabbath to the Lord. You will not find any of it on the ground today. (26) Six days you are to gather it, but on the seventh day, the Sabbath, there will not be any.” (NIV: explanations provided by the author)

The Sabbath was brought to the attention of the Jews in a special way. Manna represented divine provision for the believer in time. Manna was the food God provided for the Jews in the desert (Exodus 16:14-26;). The reference to the Sabbath in Exodus 16:14-26 was the first specific reference to the seventh day since God rested after the restoration of the earth in Genesis 2:2. Therefore, from Genesis 2:2 down to the time of the Exodus in and around 1441 BC was a period of over two to three thousand years. And during all that time man basically understood the principle of the Sabbath without being told.

3. The Jewish Sabbath: finally the day had to be instituted. The Jewish Sabbath is the fourth commandment in the decalogue, also known as the Ten Commandments. It is found in Exodus 20:8-11; Deut 5:12-15.

It is also mentioned in Leviticus 23:3. The special day was designed by God with one thing in mind: to commemorate grace by doing no work on the seventh day.

The sabbath was never designed to cause them any problems or difficulties. It was designed to be a time of rest, relaxation and tranquility, a reminder of grace. The old saying, “all work and no play makes Jack a dull boy” applies here. In the dispensation of Israel, all work and no relaxation made believers weak spiritually. They would tend to forget grace and other spiritual factors.

4. There is also a temporal sabbath which is mentioned in Hebrews 3:11. This is the sabbath of spiritual maturity. As time went on it became obvious among the Jews that they would begin to distort the concept of the sabbath. They began to set up rules and regulations that were ridiculous and had nothing to do with grace. For example they said that you couldn't do anything on the sabbath, but that was not what the Lord said, He simply said that they were not to do any work.

For example: if you got some mud on your robe on Saturday you were not allowed to clean it off, but you could take your hand and squeeze the robe after the mud had dried, and then brush it with your hand, but you could only do it once.

For example: if you had loaded your donkey with a load of wood or anything else on a Friday and you didn't get home until after sundown, after the sabbath began, you were not allowed to unload your donkey. You were allowed to brush up against the sash that held the load on, and if you could unfasten it without grabbing it or pulling it so the load would fall off on the ground, that was allowable on the sabbath.

For example: you were not allowed to stop anyone from bleeding to death on the sabbath. You would have to wait until the next day, which would obviously be too late. Doctors could not work on patients, or practice their trade on the sabbath. This explains why the Jews were very upset with Jesus when He healed people on the sabbath. The Jews had set up all kinds of rules and regulations which were ludicrous and ridiculous. Their rules and regulations were completely incompatible with the command to observe the sabbath by keeping it holy and remembering God's grace provision.

Today many Christians are following a similar pattern with Christian doctrine as the Jews did with the Mosaic doctrine. The Lord tells us to learn His Word consistently every day so we can **grow in grace and the knowledge of our Lord and Savior Jesus Christ** (1 Pet

3:18;). It is only through the knowledge and application of the Word of God in the filling of the Holy Spirit that Christians are able to be good ambassadors, effective witnesses, great prayer warriors and great supporters of His work. But we are living in an age where most Christians preach a gospel of good works, which can be a great distraction. Good works have a definite place in the Christian life, but Christian works and good deeds must be based on the knowledge of the Word of God and the power of the Holy Spirit. This unique lifestyle is much more than reading the Bible everyday, it involves consistent Bible study. Many Christians are rejecting the power of God for their lives.

PRINCIPLE: weak organizations have to resort to some form of activism; and by becoming activist Christians they reveal their spiritual weakness through their activism. In the previous dispensation the sabbath commandment was a ritual that was based on an individual's thinking. They did certain rituals on the sabbath day which portrayed the principle of the grace plan of God. There was also a specialized priesthood in Israel that carried out certain rituals which were to remind, and teach the Jews about God's grace.

PRINCIPLE: the sabbath was never designed for overt activity on the part of the everyday believer, it was designed for mental activity to remember God and His wonderful grace provision. Therefore we have the sabbath of spiritual maturity rest mentioned in Hebrews 3:11. This also was known as the moment by moment sabbath whereby each believer is to depend on God day by day and rest upon that which God has provided. This moment by moment sabbath is the Word of God in your soul and the application of it. God does not bless the believer on one day of the week, God blesses the believer on everyday of the week.

One of the things that occurred when the Church Age began, is that the Age of Israel was temporally set aside. Also all of its rituals, holy days and sacrifices were set aside. Saturday was a day for the specialized priesthood from the tribe of Levi, the family of Aaron, to function according to the plan of God for the Jews. Saturday, the seventh day, was a time for assembly worship among the Jews. The Jewish Age was set aside temporarily in a very dramatic manner with the crucifixion of Jesus Christ: His death, burial, resurrection, ascension and session to the right hand of God. Fifty days after the resurrection of Jesus Christ, the Church Age began on the Day of Pentecost when the Holy Spirit came upon all believers in Jesus Christ (Acts 2:1-41). In the Church Age every believer in Jesus Christ is a priest, and the spiritual commands are much different today than in the Old Testament and the Age of Israel. Today there are no special holy days, there are no animal sacrifices, and there is no tithing. The

priesthood of Aaron and the tribe of Levi has been set aside to bring in a new order of priests after the order of Melchizedek, which I will introduce in my next book on Hebrews Chapter Five.

There were a couple of feasts that the Jews never really understood: The Feast of Firstfruits and the Feast of Pentecost. In the spring of every year and always on a Sunday (the first day of the week) they had the Feast of Firstfruits. Then fifty days later, also on a Sunday (the first day of the week), they had the Feast of Pentecost. The word Pentecost means fifty days. They could understand the idea of working six days and then resting on the seventh, but they were unable to grasp the concept of beginning a week by resting and worshiping.

The Feast of Firstfruits represents the resurrection of Jesus Christ. I Corinthians 15:20-23; **But Christ has indeed been raised from the dead, the FIRSTFRUITS of those who have fallen asleep (died). (21) For since death came through a man, the resurrection of the dead comes also through a man. (22) For as in Adam all die, so in Christ all will be made alive. (23) But each in his own turn: Christ, the FIRSTFRUITS; then, when he comes, those who belong to him.** (NIV: emphasis added by the author)

The Feast of Pentecost was also on a Sunday and always on the first day of the week fifty days after the Feast of Firstfruits. The Feast of Pentecost represented the Baptism of the Holy Spirit which began the Church Age (Acts 2:1-21). In Acts 2:17-21 Peter quotes the prophet Joel in describing the day of Pentecost. Joel 2:28-32. The Jews observed the Feast of Firstfruits and the Feast of Pentecost because they were under the Mosaic Law and were required to do it or be punished.

In the first century the Lord never commanded the Church to meet on the first day of the week, on Sunday. The first century believers were led by the Holy Spirit to meet on the first day of the week to commemorate the resurrection of Jesus Christ.

PRINCIPLE: Sunday is not the Christian sabbath. Sunday never has been and never will be the sabbath. The Church was never commanded to rest on the first day of the week.

PRINCIPLE: it should also be noted that the Ten Commandments were never repeated in the epistles to the Church. But they are listed separately throughout the epistles, and never as commandments. This is the only commandment of the ten that is not found in any of the epistles, Why? Because the sabbath was only for the Jews. It was never meant for the Church and never for believers in the Church Age.

5. There is an eternal sabbath which is also a moment by moment sabbath found in Matthew 11:28; Jesus said, **“Come to me, all you who are weary and burdened, and I will give you rest.”** (NIV) This refers to eternal salvation, the salvation sabbath, the salvation rest. When Jesus said **“come to me,”** that means, “believe on Him” as your personal Savior. Coming to Jesus in a non-meritorious manner. **“Come”** means that your volition is involved. You must make the decision to come, or not to come to Christ. When you believe, or trust in Him you receive God’s eternal salvation rest. I’m sure you have seen the letters on some grave stones “RIP” (rest in peace). But the only way anyone can truly “rest in peace” is to believe in Jesus Christ as his personal Savior.
6. The Sabbatical Year: the Jews had a difficult time in being consistent in following the laws regarding the sabbath day, and maintaining all of its rituals. They had to be constantly reminded at various times. In Leviticus 25 they were told about the seventh year being a sabbatical year. They were to work six days a week and rest on the seventh day each week. They were to do this for six years. And on the seventh year they were to stop all work and rest the entire seventh year which was called a sabbatical year. Being in an agricultural economy you might think that they would starve. But God said, “no!” He told them that He would provide all that they needed under the principle of grace. In other words, if they would be obedient and follow the Lord in all that He required them to do, then He would take care of all their needs. But there was a very serious problem, the Jews could never stay in fellowship with the Lord in order to keep a sabbatical year.

The sabbatical year never meant anything to the Jews. In fact, the Jews continually failed to keep the sabbatical years. So the sabbatical years began to accumulate, one every six years. Then finally, after a period of 490 years of Jewish history, they had missed 70 sabbatical years. At that point the Lord told them He was going to give them and the land rest whether they wanted it or not. At that point God sent Nebuchadnezzar and his army into the land; after laying siege to

Jerusalem he destroyed Jerusalem and the Temple and took the Jews into slavery. This slavery lasted 70 years in Chaldea and Persia, the exact number of sabbatical years the Jews had missed. God made sure that the land had its rest even if the Jews didn't

7. The Year of Jubilee: God knew that they would not observe the seventh day and that they would make it a legalistic ritual; He also knew that they would not keep the sabbath year. But then He gave them another special year to observe, "The Year of Jubilee." The year of Jubilee is found in Leviticus 25 and is referred to as "The Generation Test." Every tribe and family had its own property allotted to it. On the 50th year, "The Year of Jubilee," every piece of property was to revert back to the original owner, all debts were to be canceled, and all slaves were to be set free. In other words, the nation's economy was to start all over again in a new and fresh debt free way. But the Jews failed to observe this holiday also.

The Jews as a nation rejected the entire sabbath concept because of their negative volition regarding the Word of God. They had not only rejected God's rituals, but they had rejected God's Word and the basis for all their rituals. By rejecting God's Word they distorted God's rituals to a legalistic religious system which became evil. The sabbath was a ritual, not just a day. Observing the day had ritual connected with it. Remember, sabbath means "rest." All work was to stop, this was a physical rest. And this would not be meaningful unless they had Biblical knowledge in their souls to appreciate it. Just as the Communion Service in the Church Age is a ritual to many people and it only becomes meaningful when the believer possesses Biblical knowledge to appreciate it. So it was with the Jews in the past. Knowledge of the Word of God was necessary because, "ritual without reality is meaningless."

The Jews failed their sabbatical tests: their sabbath days, their sabbatical years and the year of Jubilee when it came up. And as a result of their rejection of the Word of God regarding the sabbath, it led to grace disorientation which caused the Jewish nation to be removed twice: 586 B.C. and 70 AD

8. The Sabbath is set aside in the Church Age, even as the Age of Israel was set aside. This is taught in Colossians 2:16-17; **Therefore do not let anyone judge you by what you eat or drink or with regard to a religious festival, a New Moon celebration or a Sabbath day. (17) These are a shadow of the things that were to come; the reality, however, is found in Christ.** (NIV) As the

Church Age interrupts the Age of Israel, so also the Sabbath is set aside. The book of Galatians teaches this concept, such as Gal 3:26-28; **You are all sons of God through faith in Christ Jesus, (27) for all of you who were baptized into Christ have clothed yourselves with Christ. (28) There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. (NIV)**

With the Church Age God actually began something new. On the day of Pentecost in 30 AD on a Sunday, the first day of the week, the Church Age began. And when it did God the Holy Spirit took all believers alive in Jerusalem and entered them into union with Jesus Christ, and since that day everyone who believes in Jesus Christ as his personal Savior is entered into union with Christ. This is called “the Baptism of the Holy Spirit.” This will be the pattern of the Church Age until the Church Age is terminated at the resurrection of the church at the Rapture.

Hebrews 4:4; continued

Literally, “For He has spoken somewhere (Gen 2:2) concerning the seventh day in this manner.”

And God did rest — καί κατέπαυσεν — KAI KATEPAUSEN. First we have the conjunction KAI correctly translated “and.” Plus the Aorist active indicative third person singular of the verb καταπαύω — KATAPAUO. Means “to rest, to restrain, to cease.” KATA is a prefixed preposition referring to a norm and standard. PAUO means “to rest.” Therefore KATAPAUO means “to rest according to a norm or standard.” The norm or standard here is the essence of God. God in His omniscience knew there was nothing else to be provided. Therefore, on the original sabbath day, the day God rested or ceased from the restoration of the earth is the key to understanding this. God had a standard, His own perfect character, and according to His own perfect character He did all that was needed to be done and there was nothing more to provide.

AORIST TENSE (culminative): this views the action of the verb in its entirety in one point of time, but emphasizes the end result. The end result is that Adam had everything he needed and wanted in the Garden of Eden.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action of resting or ceasing activity. This teaches the principle of grace. God’s resting or ceasing from activity is a sign that everything had been provided.

INDICATIVE MOOD (declarative): denoting the historical reality of God resting and ceasing from all activity. In six literal days everything was provided that needed to be provided. By the seventh day there wasn't anything else that God could provide, and therefore there was nothing else He could do. So the seventh day became a memorial to all the things God had supplied to the man and the woman in the Garden of Eden. Under the plan of God, He does the working, God does the providing, man does the receiving and benefits from all that God does. Divine blessing always depends on who and what God is and what He does for man, not what man can do for God.

The seventh day — this refers to Saturday.

From all his works — ἀπὸ πάντων τῶν ἔργων — APO PANTON TON ERGON. This is a prepositional phrase. First we have the preposition ἀπό— APO meaning “from, or from the ultimate source.” Plus the genitive case of ἔργον — ERGON meaning “works or production.”

That which God provided for man in the Garden of Eden is equivalent to our blessings in spiritual maturity. The capacity for blessings in the garden came from the fact that Jesus Christ taught man daily. Some of the blessings in the garden for man were: Adam was given rulership of the world, God provided his female companion to be his wife, many more sources of food than would be necessary, his genius plus anything else that would make the life of Adam and Eve happy and contented.

It should be noted that even though Adam was created perfect in every way he still had to learn spiritual truths in order to have the capacity to enjoy the blessings of God. Our example is the Lord Jesus Christ. He was born perfect, II Cor 5:21 tells us that **“he who knew no sin.”** But we are also told that Jesus had to learn spiritual truths in order to be what God intended Him to be: Luke 2:52; **And Jesus grew in wisdom and stature, and in favor with God and men.** (NIV)

PRINCIPLE: knowledge of the Word of God is not limited to man in time and in sinfulness. It was necessary for Adam and Eve in the garden before their rebellion and fall. It was also necessary for the humanity of Jesus Christ, the perfect Son of God. Therefore it is necessary for every born again believer in every age of human history.

All those who obtain a maximum knowledge of the Word of God in their life time, obtain special blessings from God in time and in eternity. The knowledge of the Word is the one thing that provides wisdom to make the best decisions in life. That doesn't mean that we will always use it, but it is always

available. That is the grace of God. Also, in the eternal state, in heaven after all resurrections are past, we will continue to learn about the endless riches of God's grace which will be one of the things that will continue to bring blessings for all eternity.

EXPANDED TRANSLATION VERSE 4: "For He had spoken somewhere (Gen 2:2;) concerning the seventh day in the following manner: and God rested on the seventh day from all His works."

Just as God provided everything for Adam in six literal days He also provided everything we will ever need in eternity past. PRINCIPLE: God is still resting today because His work was completed billions of years ago. Before any of us were born He prepared a table for us loaded with spiritual food (the Bible, the Word of God) so that our cup will overflow with blessing. And from the point of our salvation it is strictly up to us and our attitude toward the teaching and learning of the Word of God. Hopefully we will be able to say as David did, Psalm 23: 5b-6a; **...my cup overflows. (6) Surely goodness and love will follow me all the days of my life.**

(NIV)

Hebrews 4:5;

Vs 5: **And in this place again, If they shall enter into my rest.**
(KJV)

Place — Not in the Greek text, it was inserted to make a smoother English.

Literally, “And in a certain place again.” The writer is referring to the same passage of Scripture that he quoted previously, Psalm 95:11.

If they shall enter into my rest — I would suggest that you review in book three, Hebrews 3:11, pages 150-151. Also Hebrews 4:3, pages 60-61 of this book. This is a quotation with an elliptical oath.

Literally, “And in a certain place again,” or “And in this same quotation again (Psalm 95:11), ‘I am not God if they shall enter into My rest (spiritual maturity rest).’”

With Psalm 95:11 being repeated three separate times in this context, the writer is showing a great emphasis.

PRINCIPLE: this elliptical oath puts God’s character on the line. In other words, if God doesn’t do what He has promised to do then He is not God.

EXAMPLE: God says in His Word that no one can enter heaven if they do not believe or trust in Jesus Christ. John 14:6; Jesus answered, **“I am the way and the truth and the life. NO ONE COMES TO THE FATHER EXCEPT THROUGH ME.”** (NIV: emphasis added by the author))

EXAMPLE: God says in His Word He can only bless those who learn His Word and grow to spiritual maturity. II Peter 3:18; **But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.** (NIV)

Therefore, the reason for this elliptical oath being repeated three times in this passage is for emphasizing that God is a person of His Word. He will do exactly what He says He will do. Even though God provided great blessings for all of His children, He will not distribute these blessings to any of them who refuse to grow up. If the children of God refuse to receive a steady diet of spiritual truth from a pastor-teacher, they cannot grow up, and therefore, God will not give them the blessings He has set aside for them. They will not enter into **“His rest”** which comes from spiritual maturity.

Therefore, God's essence is in focus here. I want to give you ten points on the Essence of God and how it relates to our passage in Hebrews 4:5.

1. **SOVEREIGNTY:** means, "God is absolute sovereign." In other words, He has supreme volition. His volition has always existed and there is no higher volition anywhere in all of His creation. As Sovereign, God is the supreme Being of all existence. Deut 4:39; **Acknowledge and take to heart this day that the Lord is God in heaven above and on the earth below. There is no other.** (NIV)

Psalm 47:2; **How awesome is the Lord Most High, the great King over all the earth.** (NIV) As Sovereign, God made a decision, "No blessings for spiritual maturity until His children grow up to spiritual maturity," and this is only achieved through the consistent learning and application of the Word of God.

- 2 **RIGHTEOUSNESS:** God is absolute righteousness, or perfect righteousness. I Samuel 2:2a; **There is no one holy like the Lord;** (NIV) II Cor 5:21; **For He** (God the Father) **made Him** (Christ) **who knew no sin to be sin for us, that we might become THE RIGHTEOUSNESS OF GOD in Him.** (NKJV: emphasis added by the author)

Romans 3:22; **Even the RIGHTEOUSNESS OF GOD, through faith in Jesus Christ, to all and on all who believe. For there is no difference.** (NKJV: emphasis added by the author) God is not simply righteous by comparison with someone else, His righteousness is independent and incomparable. We call some people good and some people bad, yet when we get to know some people we must admit that the bad people have some good in them, and the good people have some bad in them. Therefore, what should be our standard? It is a matter of relativity. In II Corinthians 10:12, **We do not dare to classify or compare ourselves with some who commend themselves by themselves and compare themselves with themselves, they are not wise.** (NIV) At best man's righteousness is only relative. The Bible clearly teaches that man's relative righteousness cannot have fellowship with God's perfect righteousness. Therefore, if God allowed one believer to receive the blessings of spiritual maturity without growing up spiritually then God would not possess perfect righteousness, and therefore God could not be trusted.

3. **JUSTICE:** As a part of His justice God is always fair, and it is impossible for God to be unfair. II Chronicles 19:7; **Now let the fear of the Lord be upon you. Judge carefully, for with the Lord our God there is no injustice or partiality or bribery.** (NIV)
The decisions of God are always fair and just no matter what they appear to be to man. Anytime anyone blames God for any apparent injustice or inconsistency, they are blaspheming and maligning God. Since God is perfect justice, this means that He would be unfair if He allowed any negative, reversionist believer to receive his special blessings of spiritual maturity. God never blesses anyone because they are nice, sweet or personable; God does not bless anyone because they do good deeds, or because they abstain from certain things. The more of the Word of God you know and apply, the more you will be blessed.

4. **LOVE:** I John 4:8 tells us that **“God is love.”** The word for love is the nominative singular of ἀγάπη — AGAPE. This is the strongest Greek word for love in the Bible. It is a love that only God can produce. This is the type of love believers in Jesus Christ are to possess, but they can only possess it by means of the filling of the Holy Spirit. I John 4:16 says, **“And so we know and rely on the love God has for us. God is love. Whoever lives in love (AGAPE) lives in God, and God in him.”** (NIV) Believers who fail to understand the Biblical teaching of the filling of the Holy Spirit cannot love God with an AGAPE love, their love can only be a high human love. The Greek for this type of love is φιλός — PHILOS. Means, “love, to have affection for, to delight in someone.” Its basic definition is “brotherly love.” This is a very high human love which all human beings are capable of producing. It is not a divine love and it is not produced by the Holy Spirit. Many believers confuse this love with AGAPE love, but all confusion can be neutralized through the knowledge of the Word of God.

The word **“love”** is probably one of the most misunderstood characteristics of God. But the only way anyone can truly understand the love of God is to have a maximum knowledge of God. And the only way to have a maximum knowledge of God is to have a maximum knowledge of His Word which is the Bible. It is incompatible with God’s love for Him to distribute blessings to believers who have become negative or reversionistic. In other words, God expresses His love to all believers, its just a matter of how He is going to do it. To those who are learning and advancing in their spiritual lives, God expresses His love in special blessings, **“all things work together for good to**

those who love God,” Romans 8:28. But to the negative, reversionistic believer God expresses His love through divine discipline, **“whom the Lord loves he disciplines,”** Hebrews 12:6.

5. **ETERNAL LIFE:** God is absolute existence. There never was a time when God did not exist. God has neither beginning nor ending. He existed in eternity past, He exists now and He will exist forever. Technically, there is no difference between eternal life and everlasting life. Eternal life has no beginning and no ending, whereas, everlasting life has a beginning but no ending. I John 5:11-12; **And this is the testimony, God has given us eternal life, and this life is in his Son. (12) He who has the Son has life; he who does not have the Son of God does not have life. (NIV)**

Since God is eternal life and has always existed, this tells us that there never was a time when these blessings were not prepared for us. But even though they were prepared, we must qualify for them by growing up in the Christian life to spiritual maturity. Growing up spiritually requires a consistent learning and application of the Word of God in the filling of the Holy Spirit.

6. **OMNISCIENCE:** OMNI means “all,” SCIENCE means “knowledge.” Therefore omniscience means “all knowing.” Isaiah 46:10; **I make known the end from the beginning, from ancient times, what is still to come. I Say: My purpose will stand, and I will do all that I please. (NIV)** God knows all things. He not only knows all that is knowable, but He also knows all of the possibilities, the things no one else can ever know. Because of His omniscience God knew billions and billions of years ago the names of all individuals who would believe in Jesus Christ and be saved. Also, billions and billions of years ago He prepared special blessings to all those who would trust in Christ, knowing that many of those special blessing would go unclaimed because of negative volition on the part of His children.
7. **OMNIPOTENCE:** OMNI means “all,” POTENT means “powerful.” God is all powerful, He possesses limitless ability. Psalm 147:5; **Great is our Lord and mighty in power; his understanding has no limit. (NIV)** Therefore God has the power to not only provide all things, but He has the power and ability to follow His Word and refuse to give special blessings to those believers who are negative to Bible teaching and Bible learning.

8. **OMNIPRESENCE:** OMNI means “all,” PRESENCE means “present.” God is everywhere at the same time, Proverbs 15:3; **The eyes of the Lord are in every place, Keeping watch on the evil and the good.** (NKJV) God is not bound by space or time. He is a personal witness to everything you think, say and do. There is no way any member of the Godhead can be deceived. This also means that God knows about every heartache, problem, difficulty and sorrow you may have, and He is able to provide the solution for all them.
9. **IMMUTABILITY:** God is perfect stability. This means that God cannot change in any way. Malachi 4:6; **I the Lord do not change...**(NIV) He always remains the same. God never changes and He never will. In other words, God will not conform to your system of beliefs, wishes or desires. God does not bend or conform in any way, shape or form to the ever changing standards of mankind. Governments come and go, but the Lord and His ways, plan and purpose are always relevant.

Proverbs 19:21; **Many are the plans in a man’s heart, but it is the Lord’s purpose that prevails.** (NIV) God is not a Compromiser! The standards He had billions of years ago are the same standards He has today and will have a billion years into the future. Don’t ever say that the Bible is outdated and that it does not apply to us in the day in which live. The Bible, is the mind of Christ, I Cor 2:16; **we have the mind of Christ!** (NIV)

10. **VERACITY:** God is absolute truth! Which is an expression of His righteousness. For God to be faithful to us He must be truthful. We must have all of the facts concerning Himself as well as ourselves. Therefore, when God gives a solemn oath or promise you can count on it being true. Romans 3:4; **Let God be true, and every man a liar.** (NIV)

EXPANDED TRANSLATION VERSE 5: “And in this same quotation He said again (Psalm 95:11;), ‘I am not God if they shall enter into My rest (spiritual maturity rest).’”

Hebrews 4:6;

Vs 6: Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (KJV)

Seeing — ἐπεὶ — EPEI. Subordinate conjunction meaning, “when, after, as soon as, since, because, in as much as.”

Therefore — οὖν — OUN. Subordinate conjunction, which forces the conclusion, even though people have failed to enter “**it**,” meaning spiritual maturity in any specific generation, like the Exodus generation. It is still open to those who are positive in that generation, plus it remains open to the next generation. In other words, God still has special blessings for those believers who advance to spiritual maturity in all generations.

It remaineth — ἀπολείπεται — APOLEIPETAI. Present passive indicative third person singular of the verb ἀπολείπω — APOLEIPO. This is a compound verb: APO = proposition of “ultimate source.” LEIPO = means “to be left over, or to be left out.” APOLEIPO means “to leave behind, to remain, to relinquish.”

PRESENT TENSE (dramatic): this indicates that this is something that must be emphasized again and again.

PASSIVE VOICE: the subject receives the action of the verb. While the active voice of this verb means “to leave behind,” the passive voice means “something left over, or remaining.” There is a lot of difference between “being left behind” or “something being left over or remaining.” If you are “left behind” you are out of it altogether; but if you are “left over, or you remain” you’re still included.

INDICATIVE MOOD (declarative): this refers to the historical reality of the fact, that there never will be a born again believer in all of human history; for whom God has not designed and provided special blessings for advancing to spiritual maturity.

Literally, “Since therefore, it (special blessings for spiritual maturity) is left over (remains).”

The concept being taught here is that believers in any generation can reap what God sows regardless of what those around them are doing. In other words, the massive negative volition to the Word of God in any generation

cannot hinder special blessings to those who are advancing to spiritual maturity. The decadence and apostasy, or even disintegration of the government cannot in any way, shape or form hinder God in blessing the spiritually mature believer. The window of blessing is always open to those who are consistently positive and are learning and growing spiritually.

Literally, “Since therefore, it (special blessings for spiritual maturity) remains.”

That some must enter therein —

That some — **τινὰς** — TINAS. Accusative masculine plural of the indefinite pronoun **τις** — TIS means “some.” This indefinite pronoun is used a lot of different ways. But it is primarily used to define a category. For example, it refers to a “category” of people in a generation of failures. The failure generation was the Exodus generation. Therefore “**some**” refers specifically to Caleb and Joshua. It can also refer to Moses and his second wife. But Caleb and Joshua are the ones singled out here because they were the only positive believers who entered the land.

Literally, “Since therefore, it (special blessings for spiritual maturity) remains, to some.”

In our context “**some**” refers to Caleb and Joshua, but there were other positive believers in past generations, so the word “some” could refer to David, or Jeremiah, or Daniel and to the Apostle Paul in the Age of the Church.

Therefore the indefinite pronoun says, “that no matter how a generation fails, there is always someone in that generation who realizes that the Word of God is more important than anything else in life.” They know what is important and they go for it and they don’t allow anything or anyone to stop them. That is what happened to Caleb and Joshua. That is also what happened to Joseph, David, Daniel, Jeremiah and to the Apostle Paul. Regardless of their situations they remained positive to the learning and application of the Word of God.

Literally, “Some.”

Must enter — **εἰσελθεῖν** — EISELTHEIN. Aorist active infinitive of the verb **εἰσέρχομαι** — EISERCHOMAI. means “to enter in, to go out.” This refers to the entrance into spiritual maturity.

The Exodus generation was given the land of Canaan as their blessing if they could enter into the land. But they did not get the land of Canaan because they did not move forward in their spiritual lives but remained negative to the Word of God.

Literally, “Since therefore, it (spiritual maturity blessings) remains for some to enter.”

Therein — εἰς αὐτήν — EIS AUTEN. Preposition EIS plus the accusative singular of the intensive pronoun αὐτός — AUTOS. Literally “into it.” **“It”** refers to the land of Canaan. The Jews of the Exodus generation were not allowed to enter Canaan because the land was a grace gift from God to anyone who advanced in their spiritual lives to maturity. Because they did not advance to spiritual maturity they did not have the capacity for God’s blessings; and since they did not have the capacity God would not give them the special blessings of the land of Canaan. So they died in the desert. All of them had the Word of God presented to them, they all gave the Word of God a hearing, but after they gave it a hearing they became negative to it.

Literally, “Since therefore, it (spiritual maturity blessings) remains for some to enter into it.”

And they — καὶ οἱ — KAI HOI. This is a reference to the Exodus generation. The Exodus generation is the classic example given in Psalm 95: and the illustration of reversionism to the Jews living in Jerusalem in 67 AD.

To whom it was first preached —

First — πρότερον — PROTERON. Adverb meaning “before, former, first.” This refers to the entire Exodus generation.

It was preached — εὐαγγελισθέντες — EUAGGELISTHENTES. Aorist passive participle nominative masculine plural of the verb εὐαγγελίζω — EUAGGELIZO. The prefix preposition EU means “good.” AGGELIZO means “message.” Therefore EUAGGELIZO means to communicate good news, or a good message.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, it takes all of the Bible teaching that occurred over the 40 years and places them all in one point of time in describing them. All the times Moses taught, all the times angels taught, all the times Aaron taught and all the times the family of Aaron offered animal sacrifices. All of that was the communication of the good news of the Word of God. The constative aorist covers all of that communication.

PASSIVE VOICE: the subject receives the action of the verb. The Exodus generation received consistent Bible teaching. God provided manna, that was grace, God also provided Bible teaching and that was grace. All of this was designed to cause them to move forward in their spiritual lives and eventually reach spiritual maturity. But the Bible teaching which was designed to bless them actually became the basis for their cursing. Luke 12:48b; **For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.** (NKJV)

PARTICIPLE: the action of the aorist participle precedes the action of the main verb. The main verb is **“they entered not.”** First of all they rejected the teaching of the Word of God, and therefore, they never acquired the blessings of spiritual maturity. They rejected the Word of God, therefore, they **“did not enter in.”**

PRINCIPLE: no capacity for spiritual maturity means no blessings for spiritual maturity. God will not pour out blessings unless there is a cup, and the cup can only be constructed in your soul through the consistent and persistent Bible study under the spiritual gift of pastor-teacher.

Literally, “Since therefor it (spiritual maturity blessings) remains for some (positive types) to enter into it, and they (the Exodus generation) to whom the good news was first communicated.”

Entered not in because of unbelief —

Entered not in — οὐκ εἰσῆλθον — OUK EISELTHON. Aorist active indicative third person plural of the verb εἰσερχομαι — EISERCHOMAI. Means “to enter,” plus the negative OUK.

AORIST TENSE (culminative): this views the action of the verb in its entirety but emphasizes the end result of that action. The end result of rejecting the teaching of the Word of God was that they could not enter the land of Canaan, which was a picture of receiving the blessings of spiritual maturity.

ACTIVE VOICE: the subject produces the action of the verb. The reversionists of the Exodus generation produced the action of not entering the land.

INDICATIVE MOOD (declarative): referring to the historical reality of the failure on the part of the Exodus generation. An entire generation of people missed out on the blessings of spiritual maturity.

Because of unbelief — δι' ἀπειθείαν — DI APEITHEIAN. First of all we have the preposition DI plus the accusative singular of the noun ἀπειθεία — APEITHEIA meaning “an uncompliant disposition, obstinacy, disobedience.” PEITHEIA means “obedience.” APEITHEIA means “no obedience.” Placing the Greek letter alpha “α” as a prefix to the word makes its meaning negative. This is called the “alpha” privative and is used even in the English. ἀπιστία — APISTIA is the word for “unbelief,” but that is not used here. The word that is used is APEITHEIA referring to the rejection of the authority of the communicator.

Literally, “Because of obstinacy and disobedience.” This refers to negative volition to authority: authority of the Word of God and the communicator.

EXPANDED TRANSLATION VERSE 6: “Since therefore it (spiritual maturity blessings) remains for some (those who are positive) to enter into it and they (the Exodus generation) to whom the good news was first communicated did not enter in because of their rejection of authority.”

SUMMARY

1. The land of Canaan represents the blessings of spiritual maturity. It does not represent heaven as some Bible teachers claim. In order to get into Canaan they had to be spiritually mature. Therefore, the Jews who were not spiritually mature were not allowed to enter the land. The Exodus generation had not formed the cup of Biblical knowledge in their souls so God could not pour out His blessings on them. Caleb and Joshua were the only ones who were able to go into the land because they had always remained positive to the teaching of the Word of God. Caleb and Joshua went into the land with the next generation of Jews. They were at least 80 years old or older at that time. But God was true to His Word and honored their positive volition to Him and His Word.
2. Capacity for spiritual maturity must precede the blessings of spiritual maturity.
3. In other words, you must have a cup in your soul before God will pour out His blessings to you.
4. The Exodus generation did not have cups in their souls. Why? because they refused to learn the Word of God. They rejected the authority of Bible teachers and the Word of God.

5. The Exodus generation lacked occupation with Jesus Christ as well as the capacity of spiritual maturity. In other words, they were more concerned with their problems in life than they were about learning the Word of God. Their problems consisted of the lack of faith in crossing the Red Sea, no water and no food in the desert. Yet, God took care of everything that was necessary to keep them alive. Deut 29:5-6;
During the forty years that I led you through the desert, your clothes did not wear out, nor did the sandals on your feet. (6) You ate no bread and drank no wine or other fermented drink. I did this so that you might know that I am the Lord your God. (NIV)
6. However, their reversionism did not hinder the availability of blessings to those who were positive in that generation and to the ones in the following generations.
7. This is illustrated in the next verse where the blessings of spiritual maturity were still available 400 years later in David's generation.

EXPANDED TRANSLATION VERSE 4: "For He had spoken somewhere concerning the seventh day in the following manner: and God rested on the seventh day from all His works."

EXPANDED TRANSLATION VERSE 5: "And in this same quotation He said again (Psalm 95:11;), 'I am not God if they shall enter into My rest (spiritual maturity).'"

EXPANDED TRANSLATION VERSE 6: "Since therefore it (spiritual maturity blessings) remains for some (those who are positive) to enter into it and they (the Exodus generation) to whom the good news was first communicated did not enter in because of their rejection of authority."

Hebrews 4:7;

Vs 7: **Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. (KJV)**

Again — πάλιν — PALIN. Adverb used to express the repetition or continuation of something already mentioned. What was already mentioned? The special blessings of spiritual maturity in Psalm 95. The writer of Hebrews is quoting the Old Testament again like he does so many times in this epistle. He is “**again**” quoting from Psalm 95. He is emphasizing the point that the special blessings of spiritual maturity were still open in the time of David. David was one of those individuals who exploited new frontiers in the blessings of spiritual maturity. No one has ever exceeded the record held by David, “**David was a man after God’s own heart**” (Acts 13:22; NIV) God was more impressed with David than with anyone else. Not because David was good, just and moral, no! David was not. But David was positive to the Word of God and he learned it constantly. Through his learning of the Word he developed a love for God that many believers have never experienced. David’s positive attitude to the Word of God is what made David great. That’s the reason God blessed him like He never blessed anyone else. God is always impressed with His Word no matter where it may be found and He will bless His Word which is in the soul of any believer who learns it and possesses it. There is no greater thing in life than to be blessed because of the knowledge of God’s Word.

Limiteth — ὁρίζει — HORIZO. Present active indicative third person singular of the verb ὁρίζω — HORIZO. Means “To appoint, to set up limits, to mark out, to designate boundaries, to determine, to decree.” We get our English word “horizon” from this word.

PRESENT TENSE (iterative): this is used to describe something which recurs at successive intervals. The successive intervals refers to the change from one generation to another. This is sometimes called the present tense of repeated action. The concept being taught here is that the blessings of spiritual maturity are open to every generation. The failure of one generation certainly has an effect upon everyone in that generation, which has been demonstrated historically many times.

ILLUSTRATION: in the family of David there were spiritual failures. Going back to Tamar who passed herself off as a prostitute to get what she wanted (Genesis chapter 38:). In the chronology of the line of David you will see other failures, but you will also see some who were positive to God and His

Word, like Rahab the prostitute, Joshua 2:1-24; Joshua 5:22-25. Rahab was in the Davidic line and was a positive believer. The point here is that the blessings of spiritual maturity are available to anyone who learns the Word of God on a consistent basis and keeps moving forward in his spiritual life until he reaches spiritual maturity. Therefore, the word HORIZO refers to the special blessings of God which are available to all in any generation, that is what the iterative present refers to here.

ACTIVE VOICE: the subject produces the action of the verb. God produces the action of appointing or decreeing the continuation of blessings for spiritual maturity in every generation.

INDICATIVE MOOD (declarative): referring to the historical reality of this fact: that God has determined, or decreed as a part of His plan to pour out the blessings of spiritual maturity in all generations to believers who have constructed the cup of capacity in their souls.

Literally, “Again, God determines (decrees).”

A certain day — τινὰ ἡμέραν — TINA HEMERAN. First we have the accusative singular of the indefinite pronoun τις — TIS means “a certain day.” This defines or designates a day in which the promise of rest is offered. This rest refers to the entrance into spiritual maturity. It refers to the day you arrive at occupation with Jesus Christ because of the knowledge of the Word of God in your soul. This is the point when you come to love Christ more than anything else in life. This is when a great appreciation in your soul wells up into great inner joy, inner peace and inner tranquility.

After continuing in consistent study of the Word of God over the years you come to realize how important the knowledge of the Word of God really is. Throughout your life you associate happiness with something you desire to have and possess. But when you become occupied with Christ, you realize that your relationship with Him is the key to every good thing in life. Psalm 37:4 5; **Delight yourself in the Lord and he will give you the desires of your heart. (5) Commit your way to the Lord; trust in him and he will do this.** (NIV)

Literally, “Again, He appoints (He marks out, He determines, He decrees) a certain day.”

PRINCIPLE: God is glorified by blessing the spiritual mature believer.

Saying — λέγων — LEGON. Present active participle nominative masculine singular of the verb λέγω — LEGO. Means “to say, to speak, to communicate.” Here it means to “communicate.”

PRESENT TENSE: linear aktionsart, referring to a continual communication.

ACTIVE VOICE: the subject produces the action of the verb. David produced the action by writing Psalm 95.

PARTICIPLE: used to strengthen the concept of linear aktionsart.

Literally, “Constantly communicating.”

PRINCIPLE: this is a “constant communication” because Psalm 95 will never be taken out of the Bible. Psalm 95 will be there for your children, your grandchildren and your great grandchildren to see. Psalm 95 will be there billions of years from now and it will be there throughout all eternity for Moses to see since he never saw it in his lifetime while on earth.

In David — ἐν Δαυὶδ — EN DAUID. First we have the preposition EN plus the dative instrumental of the noun DAUID. Literally, “By means of David,” since David is the writer of Psalm 95. Using the name David is another way of saying “the Psalms,” since David is the human writer of many of the Psalms, but not all. However, the Psalms are often known by the name “David.”

Literally, “Again, He designates (He determines) a certain day (the certain day when the special rest for spiritual maturity is given), communicating by means of David.”

To day — σήμερον — SEMERON. Adverb meaning “today, this day, now, at present.” “Today” means “it’s available now.” The Christian life is to be lived one day at a time. And one of those days in your consistent spiritual growth you will reach spiritual maturity. You may not know the day, but you will be able to discern when things begin to change in your spiritual life. Some believers experience an increased love for the Word of God and an increased desire to learn more. When that day arrives you will begin to see the blessings of God in your life like you never saw them before. You will look at every difficulty, or problem as a means of glorifying Jesus Christ. You will be able to handle suffering and disappointment without falling apart emotionally and mentally. The power of the Holy Spirit and the Word of God begin to work in your life like they never have before. But you also realize that in order to keep this spiritual dynamic in your life, you must continue your daily study and learning of the Word of God in the filling of the Holy Spirit.

Literally, “Today.”

After so long a time — μετὰ τοσοῦτον χρόνον — META TOSOUTON CHRONON. First of all we have the preposition μετὰ — META, plus the accusative masculine singular of the demonstrative pronoun οὗτος — HOUTOS meaning “so great, so large, so far, so strong, so much and so long.”

A time — χρόνον — CHRONON. Accusative masculine singular of the noun χρόνος — CHRONOS meaning “a period of time, a long time, the lapse of time, marked out duration of time.”

Literally, “After the lapse of time.”

This refers to the time between the Exodus generation and David’s generation, which was a period of about 400 years. The Exodus generation was from 1441 to 1401 BC. David’s generation was about 1,000 BC.

Literally, “After such a lapse of time.”

During that “lapse of time,” during those 400 years there was an accumulation of phenomenal failures. There was the generation of Moses, then the generation of Joshua which is a bright spot in Jewish history. But then we see the failures in the book of Judges right up to the time of Samuel. The point is this, all of these accumulated failures did not hinder the grace of God in David’s day. The life of David is characterized by God’s marvelous grace. This grace that David took advantage of was also available to the Exodus generation. The grace of God is always available.

When we apply this historical principle to our lives we see that the moment we were saved we experienced God’s salvation grace. If we continue to take advantage of that grace we will devote our Christian life to a consistent study of the Word of God. And “after a lapse of time,” if we continue in our study we will come to a day when we move into spiritual maturity. Christians have a lot to learn, and the more they learn the more they realize how much more there is to learn. And God blesses positive believers every step of the way.

Literally, “After so long of a lapse of time.”

As it is said —

As — καθώς — KATHOS. Subordinate conjunction of καθώς — KATHOS meaning “as, according as, in this manner.” This conjunction is composed of the preposition KATA referring to a norm or standard, and the relative pronoun HOS meaning “who, what or which.”

We see again another quotation from Psalm 95. God the Holy Spirit tells the writer of Hebrews to give them this quotation again so they will get the point. So the writer gives it to them one more time.

It is said — προείρηται — PROEIRETAI. The writer uses a different word here, one that he has not used before. This time he introduces Psalm 95 in a little different manner. He uses the perfect passive indicative third person singular of verb προλέγω — PROLEGO. PRO meaning “before or previously.” LEGO meaning “to say, speak, to cite.”

Literally, “After so long of a lapse of time, as it has been cited again.”

PERFECT TENSE: referring to a past completed action. It has been spoken of in the past with the result that it stands completed and therefore is still usable. I want you to notice the emphasis that is used by the writer. With the repetition of “**it**,” with the teaching of “**it**,” with the studying of “**it**,” and with the analysis of “**it**,” “**it**” should begin to be understood.

PASSIVE VOICE: the subject receives the action of the verb. We received the citation of this passage three different times: Hebrews 3:7-8; Hebrews 3:15 and now Hebrews 4:7.

INDICATIVE MOOD (declarative): emphasizing the absolute historical reality of the fact that this was written by David in Psalm 95 and was and is a part of the eternal Word of God and is **“useful for teaching for rebuking, for correcting, and training in righteousness.”** (NIV: II Timothy 3:16;)

Literally, “After so long of a lapse of time; as it has been cited previously.”

To day — σήμερον — SEMERON. Adverb meaning “today.” This begins the quotation in the middle of Psalm 95:7. The availability of the blessings of spiritual maturity is based on the daily learning of the Word of God. God gives the believer one day at a time and he is to regard every day alike, but when that “one day comes around,” that “certain day” of moving into spiritual maturity will be a special day in his life.

If ye will hear his voice —

If — ἐάν — EAN. Subordinate conjunction used to introduce a third class conditional clause. We have EAN plus the subjunctive mood of the verb “to hear.” The writer is emphasizing the believer’s volition with reference to the teaching of the Word of God.

Ye will hear — ἀκούσητε — AKOUSETE. Aorist active subjunctive second person plural of the verb ἀκούω — AKOUO. Means “to hear, to understand what is heard, to listen and learn.” This refers to the daily learning of the Word of God.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, it takes all the points of time the believer assembles to learn a little of the Word of God and places them in one point of time in describing it.

ACTIVE VOICE: the subject produces the action of the verb The believer produces the action by placing himself under the authority of a pastor-teacher to listen and learn.

SUBJUNCTIVE MOOD: mood of potential. This is a part of the third class conditional clause which emphasizes the potential of listening and learning. This potential is controlled by the free will of the believer. There are some days when the believer won’t feel like going to Bible class and some days he will. But whatever he feels like, he should go anyway. He needs to go, rebound and then listen. Listening and learning is the only way he can grow to spiritual maturity and qualify for the special blessings.

Literally, “If you will listen and learn (some times you will, sometimes you won’t).” This carries the concept of self-discipline, concentration and respect for authority.

His voice — φωνῆς αὐτοῦ — PHONES AUTOU. Genitive singular of the noun φωνή — PHONE. Means “to hear a sound, to hear a voice.” This is a genitive of description, and this refers to Bible teaching. With this noun there is also the genitive singular of the intensive pronoun αὐτός — AUTOS. This could be translated “His voice and only His voice.” When it comes to the study of the Word of God we must understand that **“all Scripture is God-breathed.”** (II Tim 3:16; NIV) The Bible is the absolute authority of the mind of Christ as contained in the original languages.

Harden not your hearts —

Harden not — μή σκληρύνετε — ME SKLERUNETE. The first word in the Greek text is the negative particle μή — ME correctly translated “**not.**” With this we have the present active subjunctive second person plural of the verb σκληρύνω — SKLERUNO. Means “to harden, to be stubborn, to be obstinate.”

PRESENT TENSE: this is a progressive present. It denotes persistence. It refers to being persistent in “**not**” hardening your heart toward the Word of God. The progressive present says, “you can’t just say, ‘today I’ll never harden my heart,’ or ‘I’ll never go negative.’” You have to “persist” through all types of testing, pressure and difficulty. You have to persist with the Word of God in order to keep from hardening your heart. You can’t say persist by saying what you are going to do tomorrow. You don’t know how you are going to feel tomorrow. You don’t know what’s going to happen tomorrow. But you have to “persist.” Some of you will, and some of you won’t. It’s the persistence under all types of situations that counts. This progressive present is used to denote this persistence.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of not hardening his heart by being persistent in the study and learning of the Word of God.

SUBJUNCTIVE MOOD: this is a prohibitive subjunctive with a negative. It carries the force of a command while recognizing the free will.

EXPANDED TRANSLATION 7: “Again, He designates (He determines) a certain day (the certain day when spiritual maturity rest is given), speaking by means of David, ‘today, after such a long time, as it has been said before and is still on record; today, If you will listen and learn (some times you will, sometimes you won’t) stop hardening your hearts.’”

Hebrews 4:8;

Vs 8: For if Jesus had give them rest, then would he not afterward have spoken of another day. (KJV)

For — γάρ — GAR. Conjunctive particle used in the explanatory sense to show us that even though past generations of believers failed to reach spiritual maturity, and failed to receive their special blessings, this in no way effects believers in future generations.

If — εἰ — EI. Conditional particle used to introduce a second class conditional clause. EI is used with the aorist active indicative of the main verb, “**rest.**” A second class conditional clause is called “a contrary to fact conditional clause.” If, “and it’s not true.” The premise is assumed to be contrary to fact. (See page 5 of this book to review the Greek conditional clauses)

Jesus — Ἰησοῦς — IESOUS. The English word “Jesus” is a transliteration from the Greek IESOUS, which is a translation of the Hebrew word JOSHUA. It is used here as in Acts 7:45, not for the Lord Jesus Christ, but for Joshua who succeeded Moses and led the Israelites into the land of Canaan.

S U M M A R Y

1. This verse is speaking of the generation immediately following the Exodus generation. The Exodus generation is often designated by its leader Moses. The generation that followed is associated with its leader, Joshua. This is the generation that entered the land.
2. The Joshua generation entered Canaan but did not have capacity for it as indicated by their incomplete conquest of the land. They did not take all of the land that God had promised them. They actually took about half of what was promised. So the conquest was incomplete.
3. If the generation of Joshua had been a generation of spiritually mature believers they would have entered the land, killed the enemy, and would have conquered the entire land. But they weren’t, so they didn’t. But it took a spiritually mature believer named David that did conquer the land and brought in a united kingdom for Israel. The land should have been conquered in the time of Joshua around 1400 - 1375 BC, but it was not completely conquered until around 1,000 - 975 BC when David accomplished what was promised some 400 years earlier.

Literally, “For if Joshua.”

Had given them rest — κατέπαυσεν — KATEPAUSEN. Aorist active indicative third person singular of the verb καταπαύω — KATAPAUO. Means “rest.” This is a transitive verb here which means “to cause to rest.” Literally, “For if Joshua had caused them to rest.”

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, this takes all of the military campaigns of Joshua and the Jews from the time they entered the land until the time Joshua died. The entire generation of Joshua spent many years fighting and conquering. But most of them lacked the capacity of spiritual maturity.

Therefore they received no special blessings in the land. Their parents died the sin unto death in the desert outside of the land, but the children also lacked the capacity of spiritual maturity so they did not receive special blessings in the land.

PRINCIPLE: the constative aorist plus the second class conditional clause emphasizes a principle: prosperous environment without the capacity of spiritual maturity is just as miserable as adversity without capacity of spiritual maturity. Environment makes no difference.

ACTIVE VOICE: the subject produces the action of the verb. The believers in Joshua’s day failed to produce the action of the verb. Not because they lacked military ability, not because they lacked physical stamina, but because they lacked the knowledge of the Word of God in their souls.

INDICATIVE MOOD (declarative): denoting the historical reality of reversionism in the Joshua generation. However, this reversionism did not close the door to the blessings of spiritual maturity in other generations as pointed out by the next verse.

Literally, “For if Joshua had caused them to rest (but he didn’t).”

Then would he not afterward have spoken of another day —

Then — ἄν — AN. This is a particle which is often found in the second class conditional clause. It introduces the apodosis (the result clause) of the second class condition. “**Then**” means, “now we go from the failure of the Joshua generation after the failure of the Exodus generation and we draw a conclusion with regard to future generations.

Would he not afterward have spoken of another day — This is not a very good translation. Basically it is saying, “If Joshua had given them rest in his day, then the Holy Spirit would not have said anything about this rest in David’s day, referring to the Canaan rest for the Jews.”

Would not have spoken — ἐλάλει — ELAILEI. Imperfect active indicative third person singular of λαλέω — LALEO. Means “to speak.”

IMPERFECT TENSE (iterative): the imperfect tense is another past tense in the Greek, the aorist being the other one. This iterative imperfect describes the action of the verb as recurring at successive intervals of time. But it has to be successive intervals in past time. God opened the door to the blessings of spiritual maturity in previous generations. He opened it in the Exodus generation, the Joshua generation and in every past generation. This particular imperfect tense tells us that from the time of Adam’s fall right up to the present time there has never been a generation to whom the blessings of spiritual maturity have not been available. This does not mean that all these generations have acquired them, but it does mean that they were available. This also means that the Word of God was available to believers in every generation. There has never been a generation that didn’t have enough spiritual information to reach spiritual maturity and enjoy the blessings it produces. That is the iterative imperfect.

ACTIVE VOICE: the subject produces the action of the verb. God produced the action here: if the failure of one generation closes the door to the blessings of spiritual maturity, then God would actively keep the door open, as He obviously did in David’s day (Psalm 95:7-11).

INDICATIVE MOOD (declarative): emphasizes the historical reality of God keeping the blessings of spiritual maturity open to every generation.

Afterward of another day —

Afterward — περί — PERI. Preposition plus the genitive case means “concerning or about.”

Another — ἄλλης — ALLES. Genitive singular of ἄλλος — ALLOS. Means “another of the same kind.”

Day — ἡμέρας — HEMERAS. Genitive singular of the noun ἡμέρα — HEMERA. Means “a day, a lifetime, a time period.” This goes along with the concept of “a certain day” back in verse seven. The certain day referring to the “day” the believer reaches spiritual maturity. This also includes the concept of “another of the same kind of day.”

Literally, “Concerning another of the same kind of day.” Every generation has the same opportunity for spiritual growth and the potential of receiving the blessings of spiritual maturity.

There is a prepositional phrase that is not translated in the King James Bible, nor in the New International version: μετὰ ταῦτα — META TAUTA. META means “after” when used with the accusative case, and “with” when used with the genitive case. META plus the accusative neuter plural of the demonstrative pronoun οὗτος — HOUTOS. Literally says, “After these things.”

“**After these things**” refers to the fact that past failures did exist, but past failures did not hinder the availability of the blessings of spiritual maturity. In other words, there are some believers who think that when there is a generation of failures regarding the Word of God, that it would become very difficult to find a good Bible teacher or a pastor with the spiritual gift of communication. In other words, when we come to our own generation we have a history of the failure of many believers. But regardless of all the failures there have always been a few who have advanced in the Christian life to the point where they have received the blessings of spiritual maturity.

God has provided for the nations of the world His grace and His Word. The Bible tells us in Exodus 20:5-6; that God has allowed up to three and four generations to exist in rejecting the Word of God until that nation is destroyed. **You shall not bow down to the them** (idols, and false gods) **or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, (6) but showing love to a thousand generations of those who love me and keep my commandments.** (NIV)

This passage tells us if there is a generation that is negative to the Word of God, and the next generation follows the lifestyle of their fathers, God will allow that to continue until the third and forth generation; then He will bring destruction on that nation. This four generation curse can be broken any time there is a generation that turns to God and becomes positive to the teaching of the Word of God. In verse five the Lord refers to those who hate Him, this is negative volition to the Word and plan of God. In verse six the Lord refers to those who love Him, this is positive volition to the teaching and application of the Word of God.

EXPANDED TRANSLATION VERSE 8: “For if Joshua had caused them to rest (but he didn’t), then concerning another day (of opportunities for special blessings) He (the Holy Spirit said to David in Psalm 95) would not be speaking after these things (after these failings).”

S U M M A R Y

1. The Exodus generation failed to enter spiritual maturity with its occupation with Jesus Christ, spiritual maturity capacity and spiritual maturity blessings. Because of no capacity in the souls of the Exodus generation God kept them out of the land of Canaan. They weren’t even qualified to go in and fight. They lacked specific qualifications, not because they lacked human ability, but because of the failure in their souls. Reversionism destroys a people, and fighting for freedom is one of the things that is destroyed.
2. The failure of the Exodus generation however, did not shut the door to spiritual maturity blessings. The Joshua generation entered the land, however, and many of them were without spiritual capacity. Therefore, they did not completely occupy the land. And a number of generations after Joshua the Jews were enslaved by various groups of people which is the story of the book of Judges. God told the Jews, “to go in and to kill the enemy and conquer them. If you don’t then the people of that land will rise up and enslave you.” (Exodus 23:32-33; **Do not make a covenant with them or with their gods. (33) Do not let them live in your land, or they will cause you to sin against me, because the worship of their gods will certainly be a snare to you.** (NIV) The book of Judges covers a period of 400 years and records the many times the Jews suffered at the hands of many different peoples. God raised up judges or dictatorial leaders to make sure the Jews were not destroyed as a race of people.
3. The failure of the Jews in the 400 years recorded in the book of Judges did not effect those believers who were positive to the Word of God. They could still grow in grace, and in capacity and were able to have the blessings of spiritual maturity. Their lives were effected by all of the times the land was overrun and much suffering resulted, but because of their occupation with the Lord, they were able to relax in grace and live a life of spiritual rest.
4. In David’s generation spiritual maturity and special blessings continued to be available (Psalm 95:7-11;).

5. For this reason the unknown writer of the book of Hebrews reminds the apostolic generation residing in Jerusalem in 67 AD that the special blessings of spiritual maturity were also available to them. This was three years before one of the greatest catastrophes in history, the destruction of Jerusalem and the Temple by the Roman Army. But the blessings of spiritual maturity continued to be available.
6. Whatever failures of reversionism have occurred between the apostolic generation of the first century and today has not hindered any opportunity for spiritual maturity blessings today.
7. The blessings of spiritual maturity are open to every generation of believers. God continues to provide His Word as well as the spiritual gift of pastor-teacher to teach the family of God. All you are to provide is your positive volition to want it, the self-discipline to come and get it and the concentration to learn it and apply it. The lifestyle of spiritual maturity means: occupation with Jesus Christ, spiritual maturity capacity and the special blessings of spiritual maturity. Occupation with Jesus Christ focuses on the Living Word, the special blessings of spiritual maturity focuses on the written Word.

EXPANDED TRANSLATION VERSE 8: "For if Joshua had caused them to rest (but he didn't), then concerning another day (of opportunities for special blessings) He (the Holy Spirit said to David in Psalm 95) would not be speaking after these things (after these failings)."

Hebrews 4:9;

Vs: There remaineth therefore a rest to the people of God. (KJV)

This verse gives us the conclusion of this pattern of thought: **“There remaineth therefore a rest to the people of God.”** That’s a conclusion and it applies to us and every generation of believers until the end of time.

There remaineth — ἄρα ἀπολείπεται — ARA APOLEIPETAI. Present passive indicative third person singular of ἀπολείπω — APOLEIPO. Means “to be left, to remain.”

PRESENT TENSE (customary): indicating that which habitually occurs or what may be expected to occur. Hence, the life of spiritual maturity is available to every generation of believers. Or, as the Greek has it, “the life of spiritual maturity remains, or remains intact, or it is available.” That’s the customary present tense.

In the Church Age every believer is a priest and every believer priest has available to him:

1. The Word of God in permanent form, the canon of Scripture, the Bible.
2. A continual flow of communicators of that Word through the spiritual gift of pastor-teacher.
3. A classroom where the Word of God can be taught and learned, the local church. This is to be a classroom with academic discipline and very little if any emotion, only strict authority. This is the most effective way to assimilate the Word of God into your soul.
4. The ministry of God the Holy Spirit to make these spiritual blessings a reality.

PASSIVE VOICE: the subject receives the action of the verb. The blessings of spiritual maturity receive the action of “remaining intact and available.”

INDICATIVE MOOD (declarative): referring to the historical reality of God making the blessings of spiritual maturity available for every believer. God is waiting patiently to bless each and every believer. He tells every generation that He has provided great and marvelous blessings for them and that He is waiting patiently to give these blessings to His children, all believers in Jesus Christ. Isaiah 30:18; from the Amplified Bible is a good translation to describe the Lord’s great patience in wanting to share His grace and

blessings with us. **And therefore the Lord (earnestly) waits—expectantly looking and longing—to be gracious to you, and therefore He lifts Himself up that He may have mercy on you and show loving-kindness to you; for the Lord is a God of justice (fairness), Blessed—happy, fortunate (to be envied) are all those who (earnestly) wait for Him, who expect and look and long for Him (for His victory), His favor, His love, His peace, His joy and His matchless, unbroken, companionship.** (Amplified Bible)

There — ὅρα — ARA. Conjunctive particle used to provide a conclusion to the paragraph. The paragraph being verses 6-9.

Literally, “Therefore, there remains.”

A rest — σαββατισμὸς — SABBATISMOS. Nominative masculine singular of the noun σάββατον — SABBATON. This is a completely different word than the one the writer has been using throughout this passage for “rest.” The word previously used was καταπαύω — KATAPAUO and has been used by the writer up to this point. KATAPOUO was used to refer to spiritual maturity rest and the blessings of spiritual maturity. But here in verse nine we have a synonym with a slightly different meaning. SABBATON denotes the concept that “God has been resting since eternity past with regard to the blessings of spiritual maturity.” In other words, the reason these blessings continue to be available today is because of the fact God provided everything He wanted you and I to have billions of years ago. KATAPAUO denotes the receiving and enjoying of these blessings by the children of God. SABBATON looks at it from God’s viewpoint as something being permanent and lasting. In other words, this word looks back to God’s original rest and speaks of it as being ideal. It is called a sabbath rest because the believer reaches a definite stage of spiritual growth. Technically, God has had His Sabbath rest since He finished the work of restoring the earth to be inhabited by man. When the believer reaches spiritual maturity he reaches a definite state of spiritual growth and has satisfactorily reached the point for which God has called him. Therefore, the writer uses SABBATON and relates it to the believers attainment of spiritual maturity, which is “**rest**” in the blessings of spiritual maturity.

PRINCIPLE: when it comes to receiving blessings from God, they were provided for all believers in eternity past before God did any creating. Everything that you will ever have in eternity future was provided for you in eternity past. Everything that God wanted you to have existed before the first man was created. Therefore, these special blessings are obviously available, and that’s why the Holy Spirit saw fit to have the human writer use the noun SABBATON.

PRINCIPLE: billions of years ago in the omniscience of God He knew that you would exist in this period of history. He also knew everything you would ever need from salvation grace to living grace and to the grace in spiritual maturity. All of this was provided because God wanted you to share His perfect happiness.

Literally, “Therefore, there remains a sabbath-rest (blessings in spiritual maturity designed from eternity past).”

To the people of God — τῷ λαῷ τοῦ θεοῦ — TO LAO TOU THEOU. First we have the dative singular of the definite article correctly translated “**to.**” Next we have the dative singular of reference correctly translated “**people**” to emphasize those who become qualified for the blessings of spiritual maturity. Next we have the genitive singular of the definite article ὁ — HO plus the genitive of possession from θεός — THEOS correctly translated “**God.**”

EXPANDED TRANSLATIONS VERSE 9: “Therefore, there remains a sabbath rest (blessings of spiritual maturity designed from eternity past) with reference to the people belonging to God.”

S U M M A R Y

1. This verse gives us the conclusion of this paragraph: failure on the part of one generation does not hinder the blessings of spiritual maturity for future generations.
2. Failure on the part of one believer, a friend, a spouse, a parent or a child does not close the door for the blessings of spiritual maturity for another.
3. The blessings of spiritual maturity are open to all believers in spite of the failures of those in the past.
4. The blessings of spiritual maturity are also open to you in spite of all your past failures!
5. God has set up a visible marker to remind us of all this, the marker is the continual existence of the canon of Scripture where the pertinent information continues to be available to every generation.

Hebrews 4:10;

Vs 10: For he that is entered into rest, he also hath ceased from his own works, as God did from his. (KJV)

For — γὰρ — GAR the explanatory use of the particle GAR.

He — ὁ — HO. Definite article used as a pronoun and should be translated “The one.”

That is entered — εἰσελθὼν — EISELTHON. Aorist active participle nominative masculine singular of the verb εἰσέρχομαι — EISERCHOMAI. Means “to come, to go, to enter.” This refers to entering into the blessings of spiritual maturity. This includes occupation with Jesus Christ and possessing the capacity in your soul to qualify for these special blessings.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. The constative aorist emphasizes the mechanics involved in reaching spiritual maturity. In other words, it takes all the points of time the believer comes to Bible class to study the Word of God and places them all in one point of time in describing them. This also emphasizes the consistency of daily Bible study.

ACTIVE VOICE: the subject produces the action of the verb. The believer in Jesus Christ produces the action of moving into the blessings of spiritual maturity.

PARTICIPLE: the action of the aorist participle precedes the action of the main verb; the main verb is the Greek word translated “**he has ceased from his own works.**” In other words, before you can “cease from your works” you must “enter His rest,” which is spiritual maturity.

Literally, “For the one having entered into.”

His rest — κατάπαυσιν αὐτοῦ — KATAP AUSIN AUTOU. we have the accusative singular of the noun κατάπαυσις — KATAP AUSIS meaning “rest or place of rest,” referring to the mental and emotional rest of spiritual maturity. With this we have the genitive singular of the pronoun αὐτός — AUTOS translated “**His**” in our passage.

He also hath ceased from his own works —

Hath ceased — καὶ αὐτὸς κατέπαυσεν — KAI AUTOS KATEPAUSEN. First we have the ascensive use of the conjunction KAI translated “also” Then we have the personal pronoun AUTOS. Plus the aorist active indicative

third person singular of the verb **κατάπαυσις** — KATAP AUSIS meaning “to cause to cease, to give final rest to.”

AORIST TENSE (the once and for all aorist): referring to the point of time when the rapture and resurrection occurs.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of ceasing from his works through his faith in Jesus Christ and receiving his glorified resurrection body.

INDICATIVE MOOD (declarative): denoting the reality of the future historical fact of our resurrection and moving into the eternal state, where we will cease from all our works.

We have been studying at great length about the blessings of spiritual maturity and how they relate to time. Now, here in verse ten the writer speaks of the blessings of spiritual maturity and how they relate to eternity. We have studied the three different types of rest in the plan of God.

1. Salvation rest is attained by simply believing in Jesus Christ as your personal Savior.
2. Spiritual maturity rest is attained by studying and consistently learning the doctrines, concepts and principles of the Word of God, which places you in the position to receive the blessings of spiritual maturity.
3. Eternal rest occurs after death and the resurrection. At the resurrection we will receive the final step in our spiritual life by receiving the blessings of spiritual maturity for all eternity.

From his works — **ἀπὸ τῶν ἔργων αὐτοῦ** — APO TON ERGON AUTOU. First there is the preposition of ultimate source **ἀπὸ** — APO. Next we have the genitive plural of the definite article **ὁ** — HO. Then we have the genitive plural of the noun **ἔργον** — ERGON meaning “works or production.” Then there is the genitive singular of the personal pronoun **αὐτός** — AUTOS translated “**his**” in this phrase.

Own — **ἰδίων** — IDION. The genitive plural of the adjective **ἴδιος** — IDIOS meaning “one’s own private works.”

Literally, “From the source of his own personal works.”

As God did from his — **ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός** — HOSPER APO TON IDION HO THEOS. First we have the subordinate conjunction **ὥσπερ**

— HOSPER meaning “as or just as.” With this we have the preposition ἀπό
 — APO plus the genitive plural of the adjective ἴδιος — IDIOS meaning
 “one’s own possession.” Plus the nominative masculine singular of the noun
 θεός— THEOS referring to God the Father.

EXPANDED TRANSLATION VERSE 10: “For the one having entered into his rest (eternal rest), has also rested from his works, even as God also rested from His own works.”

S U M M A R Y

1. The word “**rest**” mentioned here in verse ten refers to the awarding of the special blessings of spiritual maturity in eternity. God not only provided special blessings for the believer in time, but He also provided special blessings for the believer in eternity if that believer had followed God’s grace plan on earth.
2. The awarding of the blessings of spiritual maturity in eternity occurs at each resurrection. In other words, the Church Age believer receives his special blessings and rewards at the rapture and resurrection of the Church. The Old Testament believers receive their special blessings and rewards at the Second Advent of Jesus Christ and the resurrection of Old Testament believers, which occurs seven years after the resurrection of the Church. The Millennial believers will receive their eternal blessings and rewards at the end of the Millennial Kingdom which is 1,000 years after the Second Advent.

I Corinthians 15:22-26; **For as in Adam all die** (spiritual and physical death), **so in Christ all will be made alive** (at the resurrection). (23) **But each in his own turn** (his own order): **Christ, the firstfruits** (our Lord was the first individual to experience resurrection); **then, when he comes** (at the rapture, and seven years later at the Second Advent); **those who belong to him.** (24) **Then the end will come** (the end of the Millennial Kingdom), **when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power** (referring to Satan, fallen angels and demons). (25) **For he must reign until he has put all his enemies under his feet.** (26) **The last enemy to be destroyed is death.** (NIV: explanations provided by the author)

3. Much of this will be illustrated by this writer in chapter eleven of this epistle. In that chapter we will see references to the eternal homeland which is the heritage of all believers in Jesus Christ. For example, **“that eternal rest”** in Hebrews 11:10. Abraham looked for **“a city whose architect and builder is God.”** In Hebrews 11:16; he also looked for **“a better country,” that is, “a heavenly one.”** Of this city and country Abraham and the Old Testament believers were citizens the moment they believed in Jesus Christ. But the full exercise of their civic privileges in this city, will be reserved for the future after they have received their resurrection bodies at the Second Advent of the Lord Jesus Christ.

4. Paul tells the Philippian believers that **“Our citizenship is in heaven.”** Philippians 3:20; **“For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ.”** (NKJV) The eternal blessings for all Church Age believers is where their citizenship is located. Matthew 6:20-21; Jesus said, **“but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. (21) For where your treasure is, there your heart will be also.”** (NKJV)

John 14:1-3; Jesus said, **“Let not your heart be troubled; you believe in God, believe also in Me. (2) In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. (3) And if I go and prepare a place for you, I will come again and receive you to Myself that where I am, there you may be also.”** (NKJV)

5. Therefore, those in every generation who advanced to spiritual maturity regardless of the dispensation they lived while on earth, will have special blessings and rewards waiting for them at the resurrection. And these blessings and rewards will be different for each individual. Many of these blessings will be enjoyed by many people from all dispensations, as they live eternally in God’s new order in the eternal state. Revelation 21:1-4; **Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. (2) Then I John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (3) And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will**

dwell with them, and they shall be His people. God Himself will be with them and be their God. (4) And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.” (NKJV)

EXPANDED TRANSLATION VERSE 8: “For if Joshua had caused them to rest (but he didn’t), then concerning another day (of opportunities for special blessings) He (the Holy Spirit said to David in Psalm 95) would not be speaking after these things (after these failings).”

EXPANDED TRANSLATIONS VERSE 9: “Therefore, there remains a sabbath rest (blessings of spiritual maturity designed from eternity past) with reference to the people belonging to God.”

EXPANDED TRANSLATION VERSE 10: “For the one having entered into his rest (eternal rest), has also rested from his works, even as God also rest from His own works.”

Hebrews 4:11;

Vs: 11: Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (KJV)

Let us labour — Σπουδάζωμεν — SPOUDASOMEN. Aorist active subjunctive first person plural of the verb σπουδάζω — SPOUDAZO. Means “to be eager, to make every effort, to be diligent.” If there is one thing we do not do, that is “**to labor.**” Therefore, this word does not mean “to labor,” it connotes a very strong motivation in the soul.

AORIST TENSE (ingressive): this views the action of the verb in its entirety in one point of time but emphasizes the beginning of that action. This ingressive aorist tells us that this “eagerness and diligence” must have a beginning. Literally, “Let us begin to be diligent,” “Let us begin to be eager,” “Let us begin to have the proper mental attitude.”

ACTIVE VOICE: the subject produces the action of the verb. The positive believer produces the action of beginning to be diligent because of his positive attitude toward the Word of God.

SUBJUNCTIVE MOOD (hortatory subjunctive): this type of subjunctive carries the weight of a command, but also recognizes the volition of the individual involved. Volition is the real issue. From your free will as a believer priest you must desire the Word of God.

Literally, “Let us begin to be diligent.”

Therefore — οὖν — OUN. Inferential particle. This particle indicates that somewhere in the sentence a conclusion is being drawn. The conclusion is this, every believer is not going to fulfill the purpose for remaining in this life unless he enters spiritual maturity with its occupation with Christ. The believer is never going to reach this objective apart from the consistent study of the Word of God resulting in spiritual maturity. But this takes consistency and the attitude of being persistent in all situations.

Literally, “Therefore, let us begin to be diligent,” or “let us begin to be eager,” or “let us begin to make every effort.” This refers to being motivated to advance in your spiritual life. Of course, you enter spiritual maturity apart from any type of human ability.

In this first phrase of verse eleven we see the concept of motivation. The motivation to be consistent and persistent in the study of the Word of God.

Doctrine of Motivation

1. DEFINITION:
 - A. Motivation is located inside the individual's soul creating action.
 - B. Therefore, it is both a mental incentive or impulse. Mental attitude is not emotional.
 - C. A motive is any thought which determines a choice or induces action.
 - D. This inducement is an attractive consideration held out to persuade.
 - E. Impulse is an involuntary feeling prompting to act.
 - F. Motivation is the design or object one has in any action; hence, it is one's intention or purpose.
 - G. Motivation is an act or process of furnishing with an incentive or inducement to a decision or action or both.
 - H. In the Christian life, the believer is either motivated by the Word of God in his soul and the filling of the Holy Spirit, which produces love for God, or by the lust pattern of the sinful nature and Satan's system which produces human good and evil.
 - I. Attitude toward the Word of God and spiritual growth determine proper motivation.
2. The Word of God is the critic of motivation. Hebrews 4:12; **For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of the joints and marrow, and is a DISCERNER OF THE THOUGHTS AND INTENTS OF THE HEART.** (NKJV: emphasis added by the authr) In other words, the Word of God judges the motivation.
3. Evil is the source of anti-Christian motivation. Psalm 21:11; **For they intended evil against you; They devised a plot which they are not able to perform.** (KJV)

I Corinthians 10:5-6; **Nevertheless, God was not pleased with most of them** (the Exodus Generation); **their bodies were scattered over the desert.** (6) **Now these things occurred as examples to keep us from setting our hearts on evil things as they did.** (NIV: explanation provided by the author)

Mark 7:21-23; **For from within, out of men's hearts** (thinking), **come EVIL thoughts, sexual immorality, theft, murder, adultery,** (22) **greed, malice, deceit, lewdness, envy, slander, arrogance and folly.** (23) **All these EVILS come from inside and make a man unclean.** (NIV: explanation and emphasis added by the author)

4. False motivation hinders spiritual growth: Philippians 2:13-15; **For it is God who works in you both to will and to do for His good pleasure.** (14) **Do all things without complaining and disputing,** (15) **that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world.** (NKJV)
5. Divine motivation is the grace of God as seen in His predetermined plan. Romans 8:28; **For we know that in all things God works for the good of those who love him, who have been called according to his purpose.** (NIV)

Romans 9:10-11;**but Rebekah's children had one and the same father, our father Isaac.** (11) **Yet, before the twins were born or had done anything good or bad—in order that GOD'S PURPOSE IN ELECTION MIGHT STAND:** (12) **not by works but by him who calls—she was told, “The older will serve the younger.”** (NIV: emphasis added by the author)

Ephesians 1:11; **In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will.** (NIV)

Ephesians 3:10-12; **His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms.** (11) **According to his eternal purpose which he accomplished in Christ Jesus our Lord.** (12) **In him and through faith in him we may approach God with freedom and confidence.** (NIV)

II Timothy 1:9; **Who has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time.** (NIV) Grace and love are the motivators of the essence of God, while justice is the action of the essence of God.

6. The issue in spiritual giving is motivation: II Corinthians 9:6-8; **Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. (7) Each man should give what he has decided in his heart (thinking) to give, not reluctantly or under compulsion, for God loves a cheerful giver. (8) And God is able to make all grace abound to you, so that in all things at all times, having all you need, you will abound in every good work.** (NIV)
7. For the spiritually mature believer, God turns evil motivation into grace blessing: Genesis 50:19-20; referring to Joseph's attitude toward his brothers after they sold him into slavery in Egypt, **But Joseph said to them, "Don't be afraid. Am I in the place of God? (20) You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives."** (NIV)
8. The motivation of the spiritually mature believer is often maligned: Exodus 17:2-3; **So they quarreled with Moses and said, "Give us water to drink." Moses replied, "Why do you quarrel with me? Why do you put the Lord to the test?" (3) But the people were thirsty for water there, and they grumbled against Moses. They said, "Why did you bring us up out of Egypt to make us and our children and livestock die of thirst?"** (NIV) Moses was a spiritually mature believer and one of the greatest in the previous dispensation. The Exodus generation complained to Moses, and grumbled against him a number of times during the forty years of wandering in the desert. They also wanted to stone him a few times, but the Lord chose Moses to lead the children of Israel and so God constantly protected His faithful servant.
9. Examples of good and bad motivation in the Bible:
Moses: Exodus 14:13-14; **after the Hebrews judged Moses for bringing them out of Egypt, Moses answered the people, "Do**

not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. (14) The Lord will fight for you; you need only to be still.” (NIV)

Moses possessed a very strong positive motivation based on his relationship with the Lord. Hebrews 11:25-27; **He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time. (26) He regarded disgrace for the sake of Christ as a greater value than the treasures of Egypt, because he was looking ahead to his reward. (27) By faith he left Egypt, not fearing the king’s anger; he persevered because he saw him who is invisible. (NIV)**

Joshua replaced Moses as the leader of the Hebrews and took them into the promised land. Joshua 24:15; as Joshua was approaching the end of his life here on earth, he told the children of Israel, **“But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your forefathers served beyond the River, or the gods of the Amorites, in whose land you are living. BUT AS FOR ME AND MY HOUSEHOLD, WE WILL SERVE THE LORD.”**

(NIV: emphasis added by the author) Joshua’s motivation was very positive toward the Lord because he also had a personal relationship with Him, and Joshua was motivated by his knowledge and faith in the Lord.

David: I Samuel 17:45-47; as David went out to meet Goliath, the giant Philistine from the town of Gath; **David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defiled. (46) This day the Lord will hand you over to me, and I’ll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel. (47) ‘All those gathered here will know that it is not by sword and spear that the Lord delivers; for the battle is the Lord’s, and he will give all of you into my hands.’” (NIV)**

PRINCIPLE: not only does the knowledge of God's Word and plan give the believer proper motivation, but it also gives him confidence in the Lord and His plan. Job: Job 13:15; **“Though the Lord slay me, yet will I trust him...”** (NIV)

Hananiah, Mishael and Azariah, who are known to most Bible students as Shadrack, Meshack and Abednego; In Daniel 3:16-18 they refused to obey the command from Nebuchadnezzar to bow down to the golden image. **“.....O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. (17) If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will rescue us from your hand, O king. (18) But even if he does not, we want you to know, O king, that we will not serve your gods or worship this image of gold you have set up.”** (NIV) We see again that strong faith can and does produce positive motivation in serving the Lord. Rom 10:17; tells us, that **“....faith comes by hearing, and hearing by the word of God.”** (NKJV) As faith is strengthened by the knowledge of God's Word so will the development of proper motivation.

In Acts 28:31; it is said about Paul that he, **“BOLDLY AND WITHOUT HINDRANCE HE PREACHED the kingdom of God and taught about the Lord Jesus Christ.”** (NIV: emphasis added by the author)

In II Peter 1:16 Peter said, **“We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.”** (NIV)

These are only few of many examples found in the Scriptures regarding individuals who were motivated by the Word of God, and to do what they were called to do by God in His eternal plan.

Hebrews 4:11 continued

Literally, “Therefore, ‘let us begin to make every effort.’”

To enter into that rest — This refers to the rest of spiritual maturity.

To enter into — εἰσελθεῖν εἰς — EISELTHEIN EIS. Aorist active infinitive of the verb εἰσερχομαι — EISERCHOMAI. Means “to enter, to come, to go.” Plus the preposition εἰς — EIS meaning “into.”

AORIST TENSE (culminative): this views the action of the verb in its entirety in one point of time but emphasizes the end result of the action. Basically there are three types of aorist tenses: ingressive, emphasizing the beginning of an action; constative, emphasizing the entire action in one point of time and the culminative, emphasizing the end result of the action. At the beginning of this verse ΕΙΣΕΡΧΟΜΑΙ denotes the entrance or beginning into the life of spiritual maturity, the ingressive aorist tells us that. The consistent motivation and attitude following the ingressive aorist would be the constative aorist, and at the end of your life the culminative aorist would be used. In our passage the culminative aorist is being emphasized.

Literally, “Let us begin to enter into.”

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of learning and growing until he reaches spiritual maturity.

INFINITIVE MOOD: the infinitive of purpose. It expresses the objective of the action of the verb. The purpose of positive volition and consistent Bible study is to “**enter into**” spiritual maturity. You have been saved and preserved for this purpose.

That — ἐκείνην — EKEINEN. The accusative singular of the demonstrative pronoun ἐκεῖνος — EKEINOS meaning “that, that one, he.” This demonstrative pronoun is used to refer to something which is found very near in the context, something that has been previously mentioned in this verse and needs to be emphasized. The word “**that**” is used to emphasize the importance of the noun in the accusative case of “**rest.**”

Rest — κατάπαυσιν — KATAPAUSIN. Accusative singular of the noun κατάπαυσις — KATAPAUSIS referring to the “**rest**” of spiritual maturity which is characterized by occupation with Jesus Christ and includes a maximum love for the Lord. No one can truly love God until he possesses a maximum knowledge of the Word of God. Romans 8:28, **For we know that all things work together for good.** (This is a description of the spiritually mature life. All things are not good in themselves, but all things do work together for good, then the verse goes on and describes to whom this good works for), **to those who love God.** (KJV)

Literally, “Therefore, let us begin to be diligent (Mental attitude motivation) to enter into that specific rest (spiritual maturity).”

Lest any man fall after the same example of unbelief —

Lest — ἵνα μὴ — HINA ME. The subordinate conjunction HINA plus the negative ME are used to introduce a negative purpose clause.

Any man — τις — TIS. Nominative masculine singular from the indefinite pronoun TIS meaning “anyone.” With the masculine gender it can be translated “man,” and with the negative ME it means “no one,” or “no man.”

Fall — πέση — PESE. Aorist active subjunctive third person singular of the verb πίπτω — PIPTO. Means “to fall, to fail, to become null and void, to come to ruin.” Throughout the New Testament this word is used for reversionism. It refers to negative volition toward the Word of God. Compounds of the word PIPTO are found in Hebrews 6:6, where it is translated **having fallen away** (to become negative) **it is impossible to renew them again** (referring to spiritual maturity). This is referring to the first century Jew. It was impossible for him to be renewed again to spiritual maturity because he ran out of time. His city was on the verge of destruction by the Romans. Galatians 5:4, says “**You have fallen from grace,**” or they have become negative to grace.

AORIST TENSE (ingressive): this views the action of the verb in its entirety in one point of time but emphasizes the beginning of that action. This is the ingressive aorist of reaction. At some point in your life you are going to become disillusioned by someone or something. You are going to face discouragement and the possibility of being bored with life. When you experience these things there is a tendency to start feeling sorry for yourself and move into self-pity which can lead to a life of frustration. All of this is connected to mental attitude sins moving into jealousy and bitterness. These are all reactor factors. The verb PIPTO is related to these reactor factors, and this is where PIPTO falling begins. This is also when negative volition toward the Word of God could begin if you were to allow that to happen.

We must remember and never forget that “**falling**” does not in any way refer to losing your salvation. It refers to moving into reversionism or developing negative volition toward the learning and application of the Word of God.

PRINCIPLE: when you begin to react to things in life there is a strong tendency that you will begin to slack off in your Biblical studies and prayer life. When this occurs there is generally a frantic search for happiness; and Your search for happiness can come in many different ways, but all of them will lead you away from Bible study and an effective prayer life.

Literally, “That no one begin to fall.” Beginning to fall or beginning to become negative or apathetic toward Bible study is caused by the reactor factors in your soul. In this condition you begin to make decisions on how you feel not on what you think. When this occurs you are on the brink of slipping into emotional revolt of the soul which causes a lot of self-induced misery.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of the verb in reacting to something or someone in his life, which leads to a frantic search for happiness, and eventually leads to emotional revolt of the soul which, in turn, leads to self-induced misery.

SUBJUNCTIVE MOOD of potential: this mood emphasizes the free will of the believer in choosing to react or to relax when the reactor factors become active in his life. In Hebrews 6:6 we will study the compound of PIPTO, PARAPIPTO which describes a person already in reversionism, not just beginning.

Literally, “That no one should begin to fall (no one should begin to become negative).”

PRINCIPLE: beginning to fall is the start of a downward plunge into reversionism and negative volition toward the teaching of the Word of God.

PRINCIPLE: as a Christian, you are not to be occupied with things, you are to be occupied with the person of Jesus Christ, Colossians 3:1b-2;**set your hearts (thinking) on things above, where Christ is seated at the right hand of God. (2) Set your minds on things above, not on earthly things.** (NIV: explanation provided by the author) You can only become occupied with Christ through the consistent daily study of the Word of God in the filling of the Holy Spirit.

PRINCIPLE: being a consistent Bible-believing Christian will place you on the firing line in the great spiritual war you are involved in. But Romans 8:37-39 tells us: **Yet in all these things we are more than conquerors through Him who loved us. (38) For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, (39) nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.** (NKJV)

II Corinthians 10:3-5; **For though we live in the world, we do not wage war as the world does. (4) The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. (5) We demolish arguments and**

every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.
(NIV)

Literally, “That no one should begin to fall (no one should begin to turn their back on the Word of God).”

After the same example of unbelief — Literally, “After the same example of disobedience (to the Word of God).”

Example — ὑποδείγματι — HUPODEIGMATI. Dative singular of the noun ὑπόδειγμα — HUPODEIGMA. Means “a copy, imitation, model, pattern, example.” The Exodus generation set a bad “example” and its always easy for some to copy a bad example. It was true then, it is true today.

Unbelief — ἀπειθίας — APEITHEAS. Genitive singular of the noun ἀπειθεία — APEITHEIA. This word is made up of the noun πείθω — PEITHO meaning “obey, trust, to believe, to follow,” plus the alpha privative “α” which negates the word. Therefore APEITHEIA means to “disobey, to disbelieve, to refuse to follow, to be obstinate.” The Exodus generation set the all time record for negative volition and disobedience toward the Word of God.

EXPANDED TRANSLATION VERSE: 11: “Therefore, let us begin to be diligent (having motivation based on a positive attitude) to enter into that specific rest (rest in spiritual maturity), that no one begin to fall with reference to the same disobedience and negative volition”

This brings us to the divine solution to all man’s problems on earth, the Word of God. Therefore, in verse 12 we will see how prominent the Bible plays in the life of every Christian.

Hebrews 4:12;

Vs 12: **For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (KJV)**

For — γὰρ — GAR. The explanatory use of the conjunction GAR is used to indicate a solution to “disobedience and disbelief.” This conjunction is not the first word in the Greek sentence, it is the second. This conjunction is used to introduce the concept as to how we can avoid APEITHIA, disobedience, obstinacy and negative volition toward the Word of God.

The word of God — ὁ λόγος τοῦ θεοῦ — HO LOGOS TOU THEOU. The phrase “the Word of God” is found 46 separate times throughout the Bible.

The word — ὁ λόγος — HO LOGOS. The nominative masculine singular of the noun λόγος — LOGOS means, “word, message, story, instruction, teaching, proclamation.” This word is used in the beginning verse of the gospel of John 1:1; **In the beginning was THE WORD (HO LOGOS), and THE WORD (HO LOGOS) was with God, and THE WORD (HO LOGOS) was God.** (NKJV: emphasis added by the author)

John 1:14; **And THE WORD (HO LOGOS) became flesh and dwelt among us, And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.** (NKJV: emphasis added by the author)

These words “HO LOGOS” are used for both the written Word of God and the Living Word of God. Jesus is called The Word of God (HO LOGOS) in Revelation 19:13,**and his name is THE WORD OF GOD (HO LOGOS TOU THEOU).**” And in Hebrews 4:12 the Bible is called **THE WORD OF GOD.** Jesus is the Living Word, and the Bible is the written Word.

When we study the Bible we should realize that it is Jesus Christ in written form, it should give all Christians greater love and respect for this book. But today, many Christians proclaim their love for God and the Lord Jesus Christ, and yet continually reject the consistent study of the Word of God. These Christians should evaluate themselves and determine where their true loyalty lies.

Literally, “For the Word of God.”

Of God — τοῦ θεοῦ — THOU THEOU. Genitive masculine singular of the noun θεός — THEOS. This is a genitive of description. This describes what kind of Word this is. This tells us that it is “**The Word**” that belongs to God. This book is the Christian’s guide and spiritual food while he is on earth. It contains nourishment for the soul, guidelines for all things in life and problem solving devices for every circumstance that he will ever face. It also provides the believer with information concerning his royal priesthood and his royal ambassadorship, and along with the Holy Spirit it gives the believer power to fulfill the plan of God for his life in time.

One of the greatest problems that exists today in the Christian world is whether to believe and accept the Bible and its teachings or not. We are living in a time of great apostasy and disbelief in the Bible as well as much false teaching regarding the Bible.

Doctrine of Inspiration

1. DEFINITION:

- A. God the Holy Spirit supernaturally directed the human writers of Scripture, that without waving their human intelligence, individuality, literary style, personal feelings or any other human factor, God’s own complete and coherent message to man was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.
- B. The verbal plenary inspiration of Scripture.
 - (1) Verbal means that the Bible in its original words, from first to last, is the exact record of the mind and will of God as He intended it to be.
 - (2) Plenary means that the entire text is equally from God but not necessarily equally important or equally indispensable. For the Bible quotes human and Satanic lies and the erroneous views of false prophets, which are for historical documentation and are not regarded as a part of the plan of God.
- C. Therefore, inspiration guarantees the accuracy of what is there, but it does not condone or sponsor errors, evils or falsehoods; it merely explains them in detail.

- D. Man is the writer but not the author of the Word of God.
 II Peter 1:21; **For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.** (NIV)
- E. II Timothy 3:16 provides the mechanics of inspiration: **All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.** (NIV)
 The Greek word translated “**God-breathed**” is the nominative singular of the adjective θεόπνευστος — THEOPNEUSTOS.
 THEO = means “God.”
 PNEUSTOS = means “breath.”
 This word is translated “inspiration” in the King James Bible, but it should be translated “**God-breathed.**” All Scripture is the breath of God.

The mechanics of inspiration begins with the third person of the Trinity, God the Holy Spirit and then moves to the human writers and eventuates in the Canon of Scripture, an inspired book accomplished by means of the breath of God. The same breath that God breathed into the first created man, Adam which gave him life, Genesis 2:7; the **Lord God formed the man from the dust of the ground and BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE, and the man became a living being.** (NIV: emphasis by the author)
 The word translated “**breath**” in the Septuagint, the Greek Old Testament, is the noun πνοήν — PNONE and is from the same root word found in our passage of II Timothy 3:16, πνέω — PNEO meaning “breath, air, spirit.” This breath of God formed the Scripture over a long period of time beginning with Moses in about 1400 BC and ending with the Apostle John in about 96 AD a period of about 1500 years.

This includes over 40 different writers. The book was continually being formed from the time of Moses to the time of the Apostle John. The formation of the book involved the ministry of God the Holy Spirit using human writers.

- (1) Under the principle of mechanics there is “inhale,” referring to God the Holy Spirit communicating to the human writers God’s complete and coherent message. This message was for their generation and all future generations of history. While the writers of Scripture had other messages for their generations, only what God

wanted and what was pertinent to all generations was actually recorded and preserved. When the Holy Spirit communicated, the human writer “inhaled” the **“breath of God”** taking information into his own soul and it became a part of his spiritual life. The Greek word πνεῦμα — PNEUMA means “breath, spirit, air, wind.” This word is used for the Holy Spirit, as well as the human spirit.

Therefore, the concept of the inhale and exhale of breathing is a perfect analogy to the ministry of the Holy Spirit in moving upon the writers of Scripture and breathing out or exhaling spiritual information to the writers, and then the writers of Scripture inhaling that breath of divine revelation. That is the principle of inspiration, it is God breathed.

- (2) Also under the principle of mechanics there is “exhale,” referring to the human writers application of the spiritual information that was inhaled. This deals with the human agent in writing down in his own language within the framework of his own personality the divine message to man. God used the writers’ vocabulary, intelligence, personality, feeling and individuality.

- F. Inspiration guarantees that the Canon of Scripture is accurate. Variations are for believers in different ages; for example, the ritual plan of God for the Age of Israel is different than the protocol plan of God for the Church Age. But inspiration guarantees that all believers in all dispensations will always have a clear revelation of the plan of God for their lives regardless of the period human history they live.

2 The Writers of Scripture and the Formation of the Canon.

- A. The Old Testament writers were all prophets. There were three Categories of prophets:

- (1) The unique prophet: Moses, he wrote the first five books of Old Testament called the TORAH in the Hebrew and the PENTATEUCH in the Greek. He was unique because he had both the gift and office of prophet. Not all writers had both. Moses receive all information by personal dialogue with God. He was one of the few who did. Other prophets received revelation from God through angels, dreams and visions. But Moses received all his information by direct

conversation with God. Exodus 33:11a; **The Lord would speak to Moses face to face, as a man speaks with his friend.** (NIV)

- (2) Those who held the office of prophet and also had the gift of prophet were, Moses, Joshua, Samuel, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets: Hosea, Habakkuk, Zechariah, Malachi, Amos, Joel, Obadiah, Jonah, Micah, Nahum, Zephaniah and Haggia.
 - (3) Those who had the gift of prophecy but not the office of prophet were David, Solomon, Job, Daniel, Ezra, Nehemiah and Esther. These individuals had another profession along with the gift of prophet. For example David and Solomon were kings, Job was a business man, Daniel was a member of the royal family of Judah, Ezra was a Levitical priest, Nehemiah was a political leader, and Esther was a queen.
- B. Every current book of the recognized messengers of the Lord who were commissioned by God to make known His will was accepted immediately into the Canon of Scripture.
 - C. The formation of the Old Testament was closed during the reign of Artaxerxes Longimanus I (465-425 BC.). Ezra came to Jerusalem in the seventh year of Artixerxes I; Nehemiah came in the twentieth year of his reign. These were the last two writers of the Old Testament.
 - D. The New Testament was written primarily in Koine Greek. Prior to Koine Greek, there were three major branches of the Greek language: Aeolic, Doric and Ionic (Attic or Classical). The conquest of Alexander the Great led to the formation of a common Greek language known as Koine, which became the language of the world from about 300 BC until about 500 AD, a period of about 800 years.
 - E. The New Testament writers were those with the spiritual gift of apostleship or closely associated with an apostle, like Mark, who was associated with Peter, and Luke with Paul.
 - F. Only Luke and Paul used the Attic or Classical Greek at times, showing their higher classical education. Most of the New Testament is in Koine Greek so that the Word of God could be understood by the common man.

- G. The word Canon comes from the Greek word κανών — KANON. Means “a rule, a standard or a measuring rod.”
3. The Problem of the Pre-Canon Revelation.
Before Bibles were written there was revelation by God the Holy Spirit; II Samuel 23:2; Ezekiel 2:2; 8:3; 11:1; 11:24; Micah 3:8; Heb 3:7.
Revelation was also given by angels, through dreams, visions, trances and the voice of God the Father. No one has ever lacked for true spiritual information from God. The Gospel has always been available to those who desire to know it.
 4. Once the Canon began to be Written there Were Four Categories of Old Testament Revelation.
 - A. God the Father spoke directly to man. This is what could be called dictation: Isaiah 6:9-10; Acts 28:25.
 - B. Dreams which refers to revelation while the person is in a sleeping state: Gen 15:12; 31:10-13; Numbers 12:6; Dan 10:9.
 - C. Visions in which the person is wide awake and in an ecstatic state: Isaiah 1:1; 6:1; I Kings 22:19.
 - D. Angelic teaching, Deuteronomy 33:2; Psalm 68:17; Acts 7:53; Gal 3:19; Rev 1:1; 5:2; 8:3.
 5. Biblical phrases used for the Canon of Scripture.
 - A. Hebrews 4:12; **“The Word of God.”**
 - B. I Corinthians 2:16; **“The mind of Christ.”**
 - C. Hebrews 3:7; **“The voice of the Spirit.”**
 - D. Jeremiah 1:9; **“Behold, I have put My words in your mouth.”**
 - E. Acts 28:28; **“The Holy Spirit rightfully spoke to Isaiah.”**
 - F. Psalm 138:2; **“You have exalted above all things Your Person and your doctrine.”** God places the highest possible value on the Scriptures.
 - G. Psalm 31:5; This verse states our Lord’s last words from the cross: **“In Your hands I have deposited My spirit, for you have delivered Me, O Jehovah, God of doctrine.”**
 - H. Romans 3:3-4; **“You have become vindicated by means of truth, that You might become victorious when you are maligned.”**

6. The Origin of Scripture.

All Scripture originates from God. God the Father spoke to men in the Old Testament, God the Son taught men on earth, God the Holy Spirit communicated to the human writers. No Scripture ever originated from human volition, design or purpose. II Peter 1:20-21; **Knowing this first, that no prophecy of Scripture is of any private interpretation, (21) for prophecy never came by the will of man, but holy men were moved by the Holy Spirit.** (NKJV)

The Bible never attempts to prove the existence of God, the Bible assumes that everyone believes in the existence of God. In fact, the Bible says in Psalm 14:1, that **The fool has said in his heart, there is no God.** I want you to notice that even the fool who denies the existence of God keeps it to himself. **The fool has said in his heart,** (in his thinking). Even the fool is smart enough to keep his mouth shut about denying the existence of God.

The Bible is not a systematic treatise on theology, history, science or any other topic. The Bible is the revelation of God concerning His plan and purpose for the earth and the human race. The Bible was given to the human race a little at a time; Heb 1:1, **At various times** (over the course of 1500 years) **and in different ways.** In the Old Testament Jesus Christ was revealed in many different ways, here are a few: He was One of the three men who visited Abraham, Gen Chapter 18; He was the man who wrestled with Jacob, in Gen chapter 28; He was the burning Bush who appeared to Moses, in Exodus chapter 3; He was the man with a drawn sword who appeared to Joshua in chapter 5; He was the man who came and sat down under the oak tree in Ophrah and talked with Gideon, Judges chapter 6; He was the angel of the Lord who appeared to Manoah, Samson's father in Judges chapter 13; But in the New Testament Jesus Christ is only revealed in one way, as the virgin born Son of God, the Savior of the world.

II Peter 1:21, **Holy men of God** (men set apart and used by God) **spoke as they were carried along by the Holy Spirit.**

The Bible provides the only true source of solutions to the problems of life; II Timothy 3:16-17, **All Scripture is God-breathed and is beneficial for teaching, rebuking, correcting, and training in righteousness, (17) so that the man of God may be thoroughly equipped for every good work.** (NIV)

7. Summary of Important Facts Regarding the Bible.
 - A. The Bible was written over a period of 1500 years, from 1400 BC to 96 AD.
 - B. The Current Bible consists of 66 separate books, 39 Old Testament and 27 New Testament.
 - C. These 66 books were written by more than 40 different writers in many different locations around the known world at that time.
 - (1) Kings: such as David and Solomon.
 - (2) Statesmen: such as Daniel and Nehemiah.
 - (3) Priests: such as Ezra.
 - (4) Men taught in the wisdom of Egypt such as Moses.
 - (5) Men taught in the Jewish Law such as Paul.
 - (6) Herdsmen such as Amos.
 - (7) Tax collectors such as Matthew.
 - (8) Unlearned and untaught fishermen such as Peter, James and John.
 - (9) A physician (doctor) such as Luke.
 - (10) Mighty overseers such as Isaiah, Ezekiel and Zechariah.
 - (11) Parts of the Bible were written in the desert of the Sinai.
 - (12) Parts of the Bible were written in Arabia.
 - (13) Parts of the Bible were written in the halls and towns of Palestine.
 - (14) Parts of the Bible were written in the courts of the Temple.
 - (15) Parts of the Bible were written in the schools of the prophets at Bethel and Jericho.
 - (16) Parts of the Bible were written in the palace of Shushan in Persia.
 - (17) Parts of the Bible were written on the banks of the Chebar River in Babylonia.
 - (18) Parts of the Bible were written in the dungeons of Rome.
 - (19) Parts of the Bible were written on the lonely island of Patmos in the Aegean Sea.

In closing out the doctrine of inspiration I want to use a quote from Dr Lewis Sperry Chafer (1871-1952) the founder and first president of Dallas Theological Seminary; in volume I page 21-22 Dr Chafer gives an excellent short summary of the need, importance, power and relativity of the Bible. "While the word bible means 'book,' the words The Bible distinguish the supreme, incomparable Book. It does surpass all other books as to authority, antiquity, literature, and popularity, yet its peculiar supremacy is seen in the fact that it discloses the truth concerning the infinite God, infinite holiness, infinite sin, and infinite redemption. It is, therefore, reasonable to conclude

that the Bible is itself infinite, and as such it proves itself to be, for no human mind has fully comprehended its message or measured its value. *πᾶσα γραφή ὁ Θεὸς* ‘All Scripture [is] God breathed’— 2 Tim 3:16) is the claim of the Bible for itself and this oracle or dictum is no more open to question than is *πνεῦμα ὁ Θεός* (God [is] Spirit)—John 4:24), *ὁ Θεὸς ἀγάπη ἐστίν* (‘God [is] love’—1 John 4:8), or *ὁ Θεὸς φῶς ἐστίν* (‘God [is] light’— 1 John 1:5). It is here asserted that the Bible claims for itself that on the original parchments every sentence, word, line, mark, point, pen-stroke, jot, or tittle was placed there in complete agreement with the divine purpose and will. Thus the omnipotent and omniscient God caused the message to be formed as the precise reproduction of His Word. The original text was not only divine as to its origin, but was infinitely perfect as to its form. It is both necessary and reasonable that God’s Book—the Book of which He is the Author and which brings the revelation and discipline of heaven down to earth—shall, in its original form, be inerrant in all its parts. It is called Sacred Scriptures by way of its eminence (John 7:42; 5:39; 2 Tim 3:15).”

Hebrews 4:12 continued

Literally, “For the Word of God.”

Is quick — ζῶν — ZON. Present active participle nominative masculine singular of the verb ζάω — ZAO. Means “to live, to exercise the functions of life, to be living, to be alive.” This word is the first word in the Greek sentence which is the emphatic position, therefore great emphasis is given to this word. In other words, the Bible is a living book because it is the **“mind of Christ,”** II Cor 2:16. Phil 2:5 says **Let this mind be in you which was also in Christ Jesus.** (NKJV) When we study and learn principles, concepts and doctrines from the Bible we are learning things that have an eternal reward. We are placing in our souls the thoughts and motivations that is in the mind of Jesus Christ! To show the emphasis of the word it could be translated “For the Word of God and only the Word of God keeps on being alive.”

PRESENT TENSE, linear aktionsart: this speaks of a continuous action in present time. “For the Word of God keeps on being alive,” or “For the Word of God keeps on living.” In other words, the Word of God is relevant and pertinent and does its work in every age, dispensation and generation. Knowledge of the Word of God gives true and lasting capacity for life. The linear aktionsart and the participle indicates that the Word of God has always existed and will always be relevant and pertinent at all times, forever! The Word of God, the Bible, is not just another book. It is a living book. A book

that will never die. Isaiah 40:8; **The grass withers and the flowers fade, but THE WORD OF OUR GOD STANDS FOREVER.** (NIV: emphasis add by the author)

Matthew 24:35; **Jesus said, Heaven and earth will pass away, but MY WORDS WILL NEVER PASS AWAY.** (NIV: emphasis added by the author)

I Peter 1:23-25; **For you have been born again, not of perishable seed, but imperishable, through the LIVING AND ENDURING WORD OF GOD. (24) For** (quotation from Isaiah 40:6-8), **“all men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, (25) BUT THE WORD OF THE LORD STANDS FOREVER.”** (NIV: emphasis added by the author)

Literally, “For the Word of God and only the Word of God keeps on being alive.”

And powerful — καὶ ἐνεργῆς — KAI ENERGES. First of all we have the continuative use of the particle KAI correctly translated **“and,”** used to add another characteristic to the Word of God. Then we have the nominative masculine singular of the adjective ἐνεργῆς — ENERGES, from which we get our English word “energy.” ENERGES means “active energy, powerful efficiency, effectual, energizing.” It is “energizing” because it is the breath of God, II Timothy 3:16. This word has four basic meanings and all of them are pertinent here:

1. ENERGES: “effective” meaning the Word of God is “effective” in producing spiritual growth all the way to spiritual maturity and occupation with Jesus Christ.
2. ENERGES: “energetic” denoting the Word of God producing motivation to consistently learn and apply the Word of God until spiritual maturity and occupation with Christ is achieved.
3. ENERGES: “efficient,” the Word of God is “efficient” in moving the positive believer forward in his spiritual life as he reaches spiritual maturity and beyond.
4. ENERGES: “effectual” meaning that the Word of God is designed to accomplish the intended result of getting all believers to spiritual maturity.

Literally, “The Word of God keeps on being alive and effective.”

And Sharper — καὶ τομώτερος — KAI TOMOTEROS. First we have the continuative use of the particle KAI plus the nominative masculine singular of the adjective τομος — TOMOS. Means “cutting or sharp.”

Literally, “And more cutting.” Most of us who have studied the Bible for a number of years, have experienced the “**cutting**” edge of the Word of God. It has the power to cut deep into our souls the spiritual truths as the Holy Spirit causes them to pierce deep into the inner most parts of our thoughts. There is nothing like the living Word of God working in our lives, molding our thoughts, attitudes and actions to be more like that of our Lord.

PRINCIPLE: the Word of God has an incredible penetrating quality. When it is studied and learned it exposes all of our imperfections, like arrogance, self-delusion and every thing that is opposed to the plan of God.

Literally, “For the Word of God keeps on being alive and effective and more cutting.”

Than — ὑπὲρ — HUPER. A comparative preposition meaning “over, above, more than.” This can be translated “more than any double edged sword,” or “over and above any double edged sword.”

Literally, “More cutting than.”

Any two-edged sword — πᾶσαν μάχαιραν δίστομον — PASAN MACHAIRAN DISTOMON. First of all we have the accusative singular of the adjective πᾶς — PAS, without the definite article, as it is found here it means, “all, the whole, every.” Here it should be translated “More cutting than every two-edged sword.”

Two-edged — δίστομον — DISTOMON. The accusative singular of the compound adjective δίστομος — DISTOUMOS. This is composed of δύο — DUO meaning “two.” And στόμα — STOMA meaning “mouth of humans or of beings whose appearance resembles that of humans, of God, of animals and animal-like beings, of the earth in which a fissure is opened, a sword like the jaws of a wild animal devours people.” We have idioms that speak of a person who is “double tongued (a liar), Here the writer is referring to the Roman sword, the μάχαιρα — MACHAIRA which was a super weapon in its day. It was a sword with two-edges, or double edged.

Sword — μάχαιραν — MACHAIRAN. The accusative singular of the noun μάχαιρα — MACHAIRA. This Roman sword was about 18 inches long and had a sharp point and two sharp edges. It was light, well balanced and in the

hands of a well trained Roman soldier it was very effective. The Roman soldier would spend hours learning how to use his machaira effectively. With his machaira and his shield he was a very flexible soldier. He could move together with his unit or he could fight as an individual if he had to. He usually defeated his enemies who were larger and stronger. The Roman soldier was never off balance when he used his machaira and this is in contrast to other swords of that time in the ancient world.

Other swords in the ancient world that were inferior to the machaira.

DOLON: Was a sword hidden in a cane. This sword was found in the history of various peoples. The Romans possessed this sword, but it was not very popular for battle since it was not very effective. This sword could not be used to illustrate the Word of God because the message of God to the human race is not hidden.

ROMPHAIA: Greek ῥομφαία — ROMPHAIA. Also called a broad sword was used mainly by the Thracians (Gauls & Barbarians), its history goes back as far as 300 BC. It was made of heavy iron. Its length was five to six feet, it had one sharp edge and a double sized handle for using two hands. After the Romans met the Thracians in battle, they decided to improve their defensive armor. The Romphaia was feared mainly because of the strength of the Thracian warriors when using this sword in a downward blow. Its downward thrust could break through most armor at that time. Therefore the Romans added extra reinforcing bars to their helmets to help protect the powerful blows of this weapon. The problem with this sword in battle, was that it placed the user off balance when using it. With a double size handle the user would generally use both hands, which would give a much greater power in downward thrusts, but also placed him in a very vulnerable position for a counter-thrust by his enemy. This sword is not a very good illustration of the Word of God, since it did have a number of problems with its use, such as placing its user off balance when using both hands. The Word of God, when used properly, never places anyone off balance. The Romans with their short machaira were able to defeat those using the Romphaia.

AKINAKES: Greek ἀκινάκης — AKINAKES. Was introduced by the high ranking military leaders of the Persian Army. It was a very ornate sword made of gold, silver, ivory and studded with various types of gems and diamonds. It was beautiful but it was not very effective when used in battle.

History records that some of the palace guards in Persia wore the akinakes. The Holy Spirit did use this sword as an illustration of the Word of God. The Bible is very effective when used properly. It is not given to the human race by God as a thing of beauty, but of divine power, able to accomplish every thing that God desires. The objective of the Word of God is to communicate divine truth through the spiritual gift of pastor-teacher and the power of the Holy Spirit.

XZIPHOS: Greek ξίφος — XIPHOS. This sword was used in the writings of Homer in or around 1000 B.C. It was a short sword about 36 inches long, but some have been recorded as being 5 feet in length. It is a wide sword but the blade narrowed sharply toward the end having a very sharp point for thrusting. The person who used the Xziphos could only thrust forward when in a battle. Again we see that this sword could not be used by the Holy Spirit because the Word of God has more than a thrusting point, it has many spiritual points to share with the one reading it.

PRINCIPLE: as the machaira was a super weapon of its day, the Word of God is the super weapon in the spiritual realm. And when this super weapon is in the hands of a believer in Jesus Christ who is controlled by the Holy Spirit he possesses the greatest power options any believer can possess.

Literally, For the Word of God keeps on being alive and effective, more cutting than any double-edged sword (machaira)."

Piercing even — διοικνούμενος — DIKNOUMENOS. Present middle participle nominative masculine singular of the verb διοικνέομαι — DIOEIKNEOMAI. Notice the prefixed preposition DIA attached to this verb, it denotes "a passing through, to go through, to penetrate, to pass through without hindering the bone." This means that neither bone or muscle nor any kind of flesh or object will prevent this piercing!

PRESENT TENSE (customary): referring to an action that habitually occurs when the Word of God is studied and placed into application. We have learned over the course of our study that it is important to maintain a little Bible study every day in order to maintain a consistent spiritual advance.

Literally, "Piercing through."

To the dividing asunder of soul and spirit — this does not mean "the dividing asunder of soul and spirit." ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος⁶ ACHRI MERISMOU PSUCHES KAI PNEUMATOS. First of all we have the improper preposition from the Attic Greek (Classical) ἄχρι — ACHRI meaning "even to, as far as." Next we have the genitive masculine singular of the noun μερισμός — MERISMOS. Means "dividing, the act of dividing."

This is not to be understood as dividing soul from spirit or joints from marrow. Soul and spirit cannot to be separated in any way, just as the joints and marrow are not in contact with each other. This is a figurative expression to illustrate the power and effectiveness of the Word of God. In other words, in all the aspects of our soul life, our thoughts, emotions, etc., as well as all the inner substance of them are penetrated, laid bare, exposed in their true nature by the Word of God. Therefore, the phrase “dividing asunder of soul and spirit and of the joints and marrow” is figurative and poetical. Marvin R. Vincent said in his Word Studies of the New Testament, “The form of this expression is poetical, and signifies that the word penetrates the innermost recesses of our spiritual being as a sword cuts through the joints and marrow of the body.” (volume IV pages 427-428)

PRINCIPLE: the Word of God is the only power that can penetrate so deeply and expose so completely the inwardness of our being.

Of soul — ψυχῆς — PSUCHES. Genitive singular of the noun ψυχή — PSUCHE. Means “breath, the principle of animal life, the immaterial part of mankind, the inner self, the real you.” In Homeric Greek, about 1000 BC; it was used “to blow or to cool.” It was also used to refer to the vital force which resides in the body to give it life and came to be referred to as “the breath.” The PSUCHE was known as “The Breath Soul.” In Classical Greek, about 500 BC; it was used as the epitome of the individual. The PSUCHE was thought of as apart of the body and therefore was greater than the body. Classical Greek was where PSUCHE was first used for “human thought.” In Koine Greek, the Greek of the Bible, it was used in a number of ways. It was used for “natural physical life,” like that of animals; it was used for the “immaterial and invisible part of man;” it was used for the “seat of the will and purpose;” it was used of “persons and individuals;” it was used to refer to “the real individual, separate and distinct from the body.” In other words, soul life and physical life (biological life) are not the same. PSUCHE, soul-life is a God given existence which survives physical (biological) life. Physical life is a part of natural procreation and reproduction of the species.

PRINCIPLE: mankind has the ability to create physical (biological) life, but he cannot create soul-life. Only God can do that. To think otherwise is the height of arrogance and it is also blasphemy and heresy or false doctrine.

Doctrine of the Soul

1. THE ESSENCE OF THE SOUL: self-consciousness, mentality, volition, emotion and conscience.

- A. Self-consciousness: man is aware of his own existence and is able to relate to both animate (organic) and inanimate (inorganic) life on earth.
 Acts 20:7-10; **On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight. (8) There were many lamps in the upstairs room where we were meeting. (9) Seated in a window was a young man named Eutychus, who was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell to the ground from the third story and was picked up dead. (10) Paul went down, threw himself on the young man and put his arms around him. “Don’t be alarmed,” he said, “He’s alive!”** (NIV) The literal Greek says, *“All of you stop your wailing, for “his life (PSUCHE, soul) is in him.”* (Kenneth S. Wuest’s Greek translation of the New Testament)

Animals have consciousness, but not self-consciousness. Animals do not have an eternal soul as man does, if they did God never would have told the Jews to sacrifice them on the altar. But they were not living souls, animals can be killed without it being murder. If anyone calls you a murderer because you kill an animal, do not listen to them and do not develop a guilty conscience for killing some animal.

- B. MENTALITY: self-consciousness is no good without mentality. This is the thinking part of man and is composed of two parts:
- (1) The mind or the left lobe of the soul.
 - (2) The heart or the right lobe of the soul which contains the frame of reference, memory center, vocabulary, category storage, norms and standards and the launching pad for application of knowledge to life which is wisdom.
 - (3) All thought originates in these two lobes. The soul is the source of all basic sin. Romans 1:20-25, **For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse. (21) For although they knew God, they neither glorified him as God nor gave thanks to him, but their**

thinking became futile and their foolish hearts (right lobe of the soul) **were darkened. (22) Although they claimed to be wise, they became fools (23) and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles (24) Therefore God gave them over in the sinful desires of their hearts** (the right lobe of the soul) **to sexual impurity for the degrading of their bodies with one another. (25) They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen. (NIV: explanations provided by the author)**

Proverbs 19:2, **A man's folly ruins his life, yet his heart** (right lobe of the soul) **rages against the Lord. (NIV: explanation provided by the author)**

These two verses teach that all thought originates in these two lobes of the soul. The soul is the battleground between the sinful nature and the Holy Spirit. Matthew 10:28, **Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. (NIV)**

Ephesians 4:17-19, **So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. (18) They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. (19) Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. (NIV)** It would be to your advantage to review the Doctrine of the Hardness of Heart found in volume 3 of this series in pages 122 - 134.

- C. VOLITION: free will. the ability to be negative or positive to anything in life. This is why man was created, to resolve the angelic conflict. Recommend reading the Doctrine of the Angelic Conflict in volume 2 pages 11-51.

- D. EMOTION: the emotion is the appreciator of the soul. Emotion responds or reacts to whatever thoughts are in the soul. Normally the emotion is dominated by the right lobe of the soul. Luke 12:16-20, **Then He spoke a parable to them, saying: “The ground of a certain rich man yielded plentifully. (17) And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ (18) “So he said, ‘I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. (19) And I will say to my SOUL, “SOUL you have many goods laid up for many years; take your ease; eat, drink and be merry.”” (20) But God said to him, ‘Fool! This night your SOUL will be required of you; then whose will those things be which you have provided?’ (21) “So is he who lays up treasure for himself, and is not rich toward God.”** (NKJV: emphasis added by the author)

In this parable Jesus is teaching about the emotion of a man who had become very wealthy, and all he could do was to think about gaining more wealth. The man's emotions were not looking at things from reality because as it says **“God said to him, ‘Fool! This night your soul will be required of you.’”** This man thought about everything except his eternal soul.

PRINCIPLE: emotions can become very dangerous when they are not functioning in the reality of sudden death. Jesus was not condemning this man because he was wealthy, but because he did not prepare his soul for death. In verse 31 of this same chapter Jesus said, **“But seek first the kingdom of God, and all these things (material possessions) shall be added to you.”** (NKJV)

- E. CONSCIENCE: this is the evaluator of the soul. It contains the norms and standards. Acts 24:16, **So I strive always to keep my conscience clear before God and man.** (NIV)
- F. The sin nature is not a part of the soul. It is genetically formed in the cell of every human body and it continually battles for control of the soul through sin, human good and evil. Because every human being possesses a sinful nature and the Bible tells us we are all totally depraved and unable to anything good apart

from God. Romans 3:10-18, **As it is written: “There is no one righteous, not even one; (11) there is no one who understands, no one who seeks God. (12) All have turned away, they have together become worthless; there is no one who does good, not even one. (13) Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. (14) Their mouths are full of cursing and bitterness. (15) Their feet are swift to shed blood; (16) ruin and misery mark their ways, (17) and the way of peace they do not know. (18) There is no fear of God before their eyes. (NIV)**

2. The human soul must be distinguished from the human spirit:
 - A. Originally man was created trichotomous, having a body, soul, and spirit. Genesis 2:7, **The Lord God formed the man from the dust of the ground (body) and breathed into his nostrils the breath of life (human spirit), and the man became a living being (soul). (NIV)**
 - B. After man’s sin and fall in the garden he became dichotomous, having only a body and soul. Because of his rebellion and sin, his human spirit died. When that occurred he lost his place of fellowship with God. When the Lord came into the garden the man and woman hid from the Lord. They hid because their condition after the fall was one of separation from fellowship with the Lord. Gen 3:8-10, **Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden.** (They hid because they were now spiritually dead and the condition of their spirit was not compatible with that of the Lord God. From the time of Adam and Eve man has been trying to hide from God: he hides from God using religion, or simply denying that God exists. Man has created many things which are opposed to God and His plan; plans that man uses to hide from God; like socialism, labor unions, psychology, etc., etc.) (9) **But the Lord God called to the man, “Where are you?”** (regardless of the actions of man against his Creator, the Lord God is still calling out to fallen man today, he does it through the power of His Word and the power of the Holy Spirit) (10) **He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.”** (NIV: explanation given by the author)

- C. The believer in Jesus Christ, however, is said to have body, soul, and spirit, I Thessalonians 5:23, **May God himself, the God of peace, sanctify you through and through. May your whole SPIRIT, SOUL AND BODY be kept blameless at the coming of our Lord Jesus Christ.** (NIV: emphasis added by the author)

PRINCIPLE: the human spirit is regenerated by God the Holy Spirit at the point of faith in Jesus Christ.

3. Only the soul, not the body, is saved at the point of regeneration. Psalm 19:7, **The law of the Lord is perfect, converting the SOUL; The testimony of the Lord is sure, making wise the simple.** (NKJV)

Psalm 34:22, **The Lord redeems the SOUL of His servants, And none of those who trust in Him shall be condemned.** (NKJV)

Hebrews 10:39, **But we are not of those who draw back to perdition, but of those who believe to the saving of the SOUL.** (NKJV)

I Peter 1:9, **For you are receiving the goal of your faith, the salvation of your SOULS.** (NIV)

- A. Therefore, there is no “healing in the atonement.” There are many so-called faith healers who claim that there is physical healing in the Atonement of Jesus Christ. But as was just pointed out in my previous point, it is only the soul that can be saved, delivered and healed. The body cannot be saved at the point of faith in Jesus Christ, because all physical bodies possess sinful natures, which is the enemy of God and will be until we die. But in eternity our soul will be given a perfect physical body to reside in. Our resurrection body will not have a sinful nature and it will always be a blessing to God as well as to us.
- B. For any member of the human race to possess a soul, human spirit and a resurrection body is only because of the wonderful grace of God’s plan.
- C. In eternity only those who possess maximum knowledge of the Word of God in their souls will glorify God to the maximum. But these would have had to obtain that knowledge on earth before they died.

4. Only the soul, not the body, was made in the image of God.
 Gen 1:26-27, **Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” (27) So God created man in his own image, in the image of God he created him; male and female he created them. (NIV)**

Genesis 2:7, **And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (KJV)**

God is not material but spiritual. Quoting from Dr Merrill F. Unger in Unger’s Bible Dictionary Page 410; “God , as revealed through the Scriptures is the one Infinite and Eternal Being. He is purely spiritual, the Supreme Personal Intelligence, the Creator and Preserver of all things, the perfect Moral Ruler of the universe; he is the only proper object of worship; he is the tri-personal—the Father, Son, and Holy Spirit constituting one God-head.”

5. The soul is the area of the worse sins which are mental attitude sins.
 Matthew 15:19, **For out of the heart (the right lobe of the soul) proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies. (20) These are the things which defile a man, but to eat with unwashed hands does not defile a man. (NKJV: explanation provided by the author)**
- A. The content of the soul is seen when a person speaks. what you truly are is only revealed when you speak.
 Proverbs 23:7, **For as he thinks in his heart (the right lobe of the soul) so is he. (NKJV: explanation provided by the author)**
- B. Sins of the tongue reveal mental attitude sins. If you are guilty, arrogant, bitter, or full of revenge, you will talk a certain way that reveals the content of your soul. James 3:3-12, **When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. (4) Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. (5) LIKEWISE THE TONGUE is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. (6) THE TONGUE ALSO IS A FIRE,**

A WORLD OF EVIL among the parts of the body. IT CORRUPTS THE WHOLE PERSON, SETS THE WHOLE COURSE OF HIS LIFE ON FIRE, and is itself set on fire by hell. (7) All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man. It is a restless evil, full of deadly poison.

(9) With the tongue we praise our Lord and Father and with it we curse men, who have been made in God's likeness. (10) Out of the same mouth come praise and cursing. My brothers, this should not be. (11) Can both fresh water and salt water flow from the same spring? (12) My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water. (NIV: emphasis added by the author)

PRINCIPLE: therefore, the soul sponsors all types of overt sins and sins of the tongue.

6. In physical death, the soul departs from the body. When physical death comes for the believer in the Lord Jesus Christ his soul leaves his body and moves to the presence of the Lord Jesus Christ, II Cor 5:6-8, **Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. (7) We live by faith, not by sight, (8) We are confident, I say, and would prefer to be away from the body and at home with the Lord. (NIV)** When physical death comes to those who have not accepted Jesus Christ as their Savior, their souls will go to the regions of the dead in the center of their earth, Matthew 10:28, **Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. (NIV)** In Luke 16:23 Jesus spoke of a rich who died without trusting in the Lord Jesus Christ. Jesus said in Luke 16:23, **"In hell, where he was in torment, he looked up and saw Abraham far away....."** (NIV) It should be noted that Jesus spoke more about hell and the lake of fire than any other person in the Bible.

Hebrews 4:12; Continued

Literally, "For the Word of God keeps on being alive and effective (always accomplishing its purpose), more cutting than any double-edged sword (macharia) penetrating through even to dividing of soul and spirit."

And spirit — καὶ πνεύματος — KAI PNEUMATOS. First we have the continuative use of the conjunction KAI, plus the genitive singular of the noun πνεῦμα — PNEUMA. Means “breath, wind, air in motion, spirit.” In our passage it refers to the human spirit.

In the original creation the human soul was the basis of understanding and enjoying the physical realm that God created for man. The human spirit was the basis of man’s fellowship with God. Through his soul man could learn, understand and appreciate the wonderful creation of God. It was through his soul that man could have a relationship with the woman and other members of the human race. But it was only through his human spirit that man could have a relationship with God. But when the man and woman disobeyed God and sinned, their human spirits immediately died. At that point the man and woman became spiritually dead and had no possibility of fellowship with God. Today all individuals are born spiritually dead and apart from God. You don’t become spiritually dead because you commit a sin, you are spiritually dead because God decreed that every human being would come into this world spiritually dead after the sin and fall of man in the Garden of Eden. Adam was told by God in Genesis 2:17, **But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.** (NIV) Adam did not physically die after eating the forbidden fruit. But his spirit died, and he immediately became alienated from God. When the Lord came into the garden Adam and Eve hid themselves because they were unable to have a fellowship with God since their human spirits had died. Genesis 3:8, **Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and THEY HID from the Lord God among the trees of the garden.** (NIV: emphasis added by the author)

Doctrine of the Human Spirit

1. The human spirit is distinguished from the human soul in I Thessalonians 5:23, **May God himself, the God of peace, sanctify you through and through. May your whole SPIRIT, SOUL AND BODY be kept blameless at the coming of our Lord Jesus Christ.** (NIV: emphasis added by the author) In other words, the human spirit and the human soul are not the same.
2. In the original creation of man the human spirit was given to him at the same time he received his human soul Genesis 2:7; **The Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living soul.** (NIV)

- A. God's breath נְשָׁמָה — NESHAMAH, brings animation, causing man to become a living soul, a living being. The breath of God also brings spiritual understanding: Job 32:8b, **the breath (NESHAMAH) of the Almighty gives him understanding.** (NKJV) Therefore the result of the **“breath of the Almighty”** is the giving of moral capacity.
- B. It is this breath of God, the NESHAMAH, that produced the life of man. God took some dust and a few chemicals from the earth and formed man. If God took back His Spirit and His breath, all flesh would perish together, and man would return to dust: Job 34:14-15, **If He should set His heart on it, if He should gather to Himself His Spirit and His breath, (15) all flesh would perish together, and man would return to the dust.** (NKJV)

Psalms 104:29b, **When you take away their breath (NESHAMAH), they die and return to the dust.** (NIV)

Isaiah 2:22b, man, **Whose breath (NESHAMAH) is in his nostrils; For what account is he?** (NKJV)

- C. PRINCIPLE: The breath of life, the NESHAMAH from God involves both animal and human. The Hebrew word NESHAMAH is also found in the life of animals. (Gen 7:22), BUT ONLY TO MAN IS IT DIRECTLY GIVEN. Only in man does it specifically say that God **“BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE,”** this makes man distinct and superior to all animals in that man is eternal, animals are not eternal. No where will you find in the Bible that God breathed into the nostrils of any animal the breath of life.
- D. The result of this **“breathing in”** was that man became a living soul. The words **“living soul”** in Hebrew is NEPHESH CHAYAH. This concept of **“living soul”** is also found in animals; Gen 1:24; Gen 1:30; 2:19;), but, like the human spirit, the soul of man is far more complex and eternal than animals. If you recall the in previous pages, we covered the Doctrine of the soul, and we saw that the human soul contained things that animals do not have: self-consciousness, mentality, vocabulary, a conscience with norms and standards and wisdom or the launching pad for the application of all that is learned.

- E. I Corinthians 15:45 tells us that the first man, Adam, became a living soul which is based on Gen 2:7. Therefore, man's uniqueness does not reside in the fact of the **"breath of life,"** because these words are used for both animals and man. However, man's uniqueness lies in the fact that he was created in the image of God, and animals are not.
- 3. The imparting of the human spirit at the point of salvation is one of the seven ministries of the Holy Spirit. This is known as regeneration. Review of the seven ministries of the Holy Spirit:
 - A. Efficacious grace: the Holy Spirit causes the unbeliever to understand the gospel of Jesus Christ; John 6:44, Jesus said, **"No one can come to me unless the Father who sent me draws him....."** (NIV)
 - B. Regeneration: the Holy Spirit freely gives to all who accept Jesus Christ a human spirit. Ephesians 2:1-7, **As for you, you were dead in your transgressions and sins, (2) in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. (3) All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. (4) BUT BECAUSE OF HIS GREAT LOVE FOR US, GOD, WHO IS RICH IN MERCY, (5) MADE US ALIVE (regeneration) WITH CHRIST EVEN WHEN WE WERE DEAD IN TRANSGRESSIONS—it is by grace you have been saved. (6) And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, (7) in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.** (NIV: explanations provided by the author)
 - C. The Baptism of the Holy Spirit: this ministry of the Holy Spirit places all who accept Jesus Christ into union with Christ forever. This is closely connected to positional sanctification which occurs at the same time. I Corinthians 12:13, **For we were all baptized by one Spirit into one body—whether Jews or Greeks, slaves or free—and we were all given the one Spirit to drink.** (NIV)

Ephesians 4:3-6, **Make every effort to keep the unity of the Spirit through the bond of peace. (4) There is one body and one Spirit— just as you were called to one hope when you were called— (5) one Lord, one faith, one baptism; (6) one God and Father of all, who is over all and through all and in all.** (NIV) This refers to all believers in Jesus Christ, it does not refer to all people of the world as some teach.

- D. He indwells us the moment we are saved and He never leaves us, this is permanent! Romans 8:9, **You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ.** (NIV)

The conditional clause **“if the Spirit of God lives in you”** is a first class condition, meaning that this is a true statement. This can be correctly translated **“since the Spirit of God lives in you.”** If you would like to know more about conditional clauses look back toward the beginning of this book, page 5 which gives a basic explanation of the Greek conditional clauses.

- E. He fills or controls us: Ephesians 5:18b, **be filled with the Spirit.** (NIV) The words translated **“be filled”** is the present middle imperative of the verb πληρόω — PLEEROO. Means “to fill up a deficiency, to fill up to the full measure, to complete and to complement.” The present tense speaks of continuous action on the part of the believer. The imperative mood is the mood of a direct command! This phrase in Eph 5:18 tells us that the believer is to be constantly filled, to be complete and to complement the ministry of the Holy Spirit. The only way any believer is able to accomplish this to follow the teaching of I John 1:9, **to confess your sins on a regular basis,** (rebound)

- F. The Holy Spirit seals us: Ephesians 1:13-14, **And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, (14) who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.** (NIV) This is a clear statement of eternal security.

- G. The Holy Spirit gives all believers at least one spiritual gift: Romans 12:5-8, **So in Christ we who are many form one body, and each member belongs to all the others. (6) We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. (7) If it is serving, let him serve; if it is teaching, let him teach; (8) if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully. (NIV)**

I Corinthians 12:7-11, **Now to each one the manifestation of the Spirit is given for the common good. (8) To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, (9) to another faith by the same Spirit, to another gifts of healing by that one Spirit, (10) to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. (11) All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. (NIV)**

The list of spiritual gifts given in Romans 12 and I Cor 12 are not complete lists. The manner in which they are listed in the Greek indicate that the list of spiritual gifts goes far beyond those listed there. Many of these spiritual gifts are no longer used by the Holy Spirit. Many were discontinued after the Bible was completed in and around 100 AD.

Ephesians 4:11-13 gives a list of communication gifts given to certain men to teach the Word of God with a special type of insight. **It was he (Jesus Christ) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, (12) to prepare God's people for works of service, so that the body of Christ may be built up (13) until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (NIV: explanation given by the author)**

Some of these spiritual gifts are no longer functioning in the church today. The Holy Spirit does not give the spiritual gift of apostleship or prophecy in the Church Age. They were only a part of the church before the Bible was completed. But the Holy Spirit does bestow the spiritual gifts of evangelism and pastor-teachers. It should be noted that the spiritual gift of pastor is a part of the spiritual gift of teacher. They are one and the same. The Greek text makes it very clear that the pastor is to be the teacher. He is not given the spiritual gift of evangelism, but to be a pastor-teacher.

Eph 4:12 gives us the purpose of his gift, **to prepare God's people for works of service.** The local church was not commissioned by God to be an evangelistic center, it was to be an organized school of the pastor teaching Bible lessons to God's people, not evangelizing them.

4. The unbeliever does not have a human spirit, I Corinthians 2:14, **But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.** (NKJV)

The “**natural man**” is ψυχικὸς δὲ ἄνθρωπος — PSUCHIKOS DE ANTHROPOS. PSUCHIKOS, it is the nominative masculine singular of the adjective ψύχω — PSUCHO meaning, “pertaining to the soul-life as distinguished from that of the human spirit.”

- A. PSUCHO means “an unbeliever, an unsaved individual.”
- B. PSUCHO means “an individual who does not have a human spirit.”
- C. PSUCHO refers to a person whose life is centered around the things of this life and not the life hereafter.
- D. Therefore, since “**the natural man**” does not possess a human spirit, he is unable to understand true spiritual things even if he wanted to. Jude 17-19, **But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: (18) how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts. (19) These are sensual persons, who cause divisions, not having the Spirit.** (NKJV)

The word translated “**Spirit**” is the accusative singular of the noun πνεῦμα — PNEUMA meaning “wind, air in motion, breath, and spirit.” This word is used for the Holy Spirit as well as the human spirit. Here it is used for the human spirit.

5. Since the unbeliever is dichotomous at the point of his birth, which means that he only possesses a body and soul; he does not possess a human spirit; therefore God the Holy Spirit must act as a human spirit at the presentation of the gospel message. John 15:26, **But when the Helper (Holy Spirit) comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.** (NKJV)

John 16:7-11, **Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper (the Holy Spirit; Greek word, παράκλητος — PARAKLATOS meaning “helper, advocate, teacher.” This is where we get the English word “paraclete” meaning “teacher, advocate, helper.”) will not come to you; but if I depart, I will send Him to you. (8) And when He has come, He will convict the world of sin, and of righteousness, and of judgment: (9) of sin, because they do not believe in Me; (10) of righteousness, because I go to My Father and you see Me no more; (11) of judgment, because the ruler of this world is judged.** (NKJV)

This passage of Scripture is difficult to adequately bring over into the English. In his explanation, Dr F.F. Bruce states the following: “The Holy Spirit bearing witness to the world that Jesus, rejected, condemned and put to death by the world, has been vindicated and exalted by God. His rejection, condemnation and execution expressed in violent clarity of the world’s refusal to believe in him; that unbelief is now exposed as sin. His condemnation, promulgated after due process of law, is now shown to have been utterly unrighteous; his return to the Father is the demonstration of his righteousness—and at the same time the vindication of the Father’s righteousness, Jesus addresses Him as ‘**righteous Father**’ in John 17:25; Behind the men who acted as Jesus’ prosecutors and judges stood the adversary-in-chief, ‘the ruler of this world’ who, as Jesus said, ‘is coming’ but ‘has nothing to lay hold of in me.’ (John 14:30). Jesus had foretold his imminent expulsion as the Jerusalem ministry drew to a close: ‘Now it is this world’s judgment’, he said; ‘now the ruler of this world is to be cast

out' (John 12:31). The presence of the Spirit is a token that this prediction has been fulfilled: judgment in the supreme court has been given for the Son of Man and against the world; and the world's spirit-ruler, in consequence of that adverse judgment, has been deposed. 'Our great foe is baffled; Christ Jesus is King!'" (F.F. Bruce: former professor of Biblical Criticism and Exegesis at the University of Manchester, England: *The Gospels & Epistles of John*: pages 319-320)

6. The believer, however, becomes trichotomous the moment he believes or accepts Jesus Christ as personal Savior. When he expresses faith in Christ the Holy Spirit gives him a human spirit, which makes him trichotomous: possessing a body, soul and human spirit. This means that a low human I.Q. does not handicap any believer in the learning of Biblical doctrines and principles. This is a part of the divine operating assets under the principle of grace. God's grace system of learning sets aside human ability by replacing it with the Holy Spirit and a human spirit. Romans 8:16, **The Spirit himself testifies with our spirit that we are God's children.** (NIV)

I Corinthians 2:10-13, **But God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God. (11) For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. (12) We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us. (13) This is what we speak, NOT IN WORDS TAUGHT US BY HUMAN WISDOM BUT IN WORDS TAUGHT BY THE SPIRIT, expressing spiritual truths in spiritual words.** (NIV: explanation provided by the author)

7. The human spirit is both the target and the storage area for spiritual things that are learned. This is taught under the concept of the Greek word ἐπίγνωσις — EPIGNOSIS meaning "full knowledge." The basic Greek word for knowledge is GNOSIS. The prefix EPI is a preposition meaning "over and above." Therefore, EPIGNOSIS means "over and above normal knowledge. This word is found twenty times in the Greek New Testament.
8. The spiritual I.Q. of the believer in Jesus Christ is determined by the amount of Biblical information he has stored in his human spirit. Job 32:8-9, **But it is the spirit of a man, the breath of the Almighty, that gives him understanding. (9) It is not only the**

old who are wise, not only the aged who understand what is right. (NIV) True knowledge and wisdom are not only found in older individuals; it is also found in those who have been positive to the Word of God and learn and grow in knowledge, wisdom and understanding through learning God's Word.

In verses 19-22, this passage goes on and speaks about the man who has this wonderful spiritual knowledge and understanding, it is very difficult for him to keep quiet: **Inside I am like bottled-up wine, like new wineskins ready to burst. (20) I must speak and find relief; I must open my lips and reply. (21) I will show partiality to no one, nor will I flatter any man; (22) for if I were skilled in flattery, my Maker would take me away.** (NIV)

I have experienced this many times myself; learning some specific principle from the Word of God and being so moved in thought and emotion I could hardly wait to share it with someone. That is what the Word of God will do for you when you decide to be consistent in your study of the Bible.

9. True spiritual learning is only accomplished when the believer in Jesus Christ is **“filled”** or controlled with the Holy Spirit. Ephesians 5:18b, **.....be filled with the Spirit.** (NIV)

I Corinthians 2:13, **This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.** (NIV)

I John 2:27, **But as for you, the anointing (the sacred appointment, the unction) which you received from Him abides [permanently] in you; [so] then you have no need that anyone should instruct you. But just as His anointing teaches you concerning everything and is true and is no falsehood, so you must abide in (live in, never depart from) Him [being rooted in Him, knit to Him], just as [His anointing] has taught you [to do].** (Amplified Bible)

10. The knowledge of God's Word resides in the human spirit and is the basis of spiritual I.Q., as per Ephesians 3:16-19, **I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being,** (apart from the Holy Spirit and the human spirit, called here, “your inner being,” certain spiritual truths are impossible to be comprehended) (17) **so that Christ may dwell in your hearts through faith. And I pray**

that you, being rooted and established in love, (18) may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, (19) and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. (NIV)

The phrase, beginning in vs 18, **may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, (19) and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.** In attempting to bring the Ephesian believers to a fuller understanding of the awesome “love of God,” Paul draws from an immeasurable illustration with words concerning space: **“width,” “length,” “depth” and “height.”** But these are dimensions which are infinite, meaning that, God’s love is infinite, and impossible to measure! Paul said he wanted them to have this **“love that surpasses knowledge.”** How is anyone able to know something that **“surpasses knowledge?”** This is where the ministry of the Holy Spirit works with our human spirit to fill in the gap.

The next phrase **“that you may be filled to the measure of all the fullness of God”** Only one member of the entire human race has ever been “filled with all the fullness of God.” In Colossians 2:9-10, **For in Christ all the fullness of the Deity lives in bodily form, (10) and you have been given fullness in Christ, who is the head over every power and authority. (NIV)**

Therefore, **“in Christ all the fullness of the Deity lives in bodily form,”** then Paul says in verse 10 that we **“have been given fullness in Christ.”** In the gospel of John 1:16, it says **From the fullness of his grace we have all received one blessing after another. (NIV)**

PRINCIPLE: God alone is the One who is the container of all these things, not man. Likewise, all fullness dwells in Christ, but not in us. We may share in His fullness by the power of the Holy Spirit and the use of our human spirit, and receive a glimpse of the greatness of God through His perfect Word. We are able to understand Him, **His will** (Col 1:9) **and His love** (Eph 3:19); but what is truly amazing to us is that because of the perfect plan of the Father of our Lord Jesus Christ we shall be learning throughout eternity.

The human spirit, through the knowledge of the Word of God becomes the area of refreshment to our spiritual life.

II Corinthians 7:13, **By all this we are encouraged. In addition to our own encouragement, we were especially delighted to see how happy Titus was, because HIS SPIRIT HAS BEEN REFRESHED by all of you.** (NIV: emphasis added by the author)

11. Knowledge of the Word of God stored in the human spirit is the basis for grace orientation, Philemon 25, **The grace of the Lord Jesus Christ be with YOUR SPIRIT.** (NIV: emphasis added by the author)

Hebrews 4:12; continued

Literally, “For the Word of God keeps on being alive and effective (always accomplishing its purpose), more cutting than any double edged sword (macharia) penetrating through even to dividing of soul and spirit.”

And of the joints and marrow — This is correctly translated and refers to the physical joints and marrow but is used in a metaphorical sense.

And is a discerner of the thoughts and intents of the heart —

And is a discerner — καὶ κριτικὸς — KAI KRITKOS. First we have the continuative use of the conjunction KAI. The words “**is a**” is not in the Greek text. Next we have the nominative masculine singular of the adjective κριτικός — KRITIKOS. This is where we get English word “critic.” KRITIKOS comes from κρίνω — KRINO which means “to divide and separate,” and it carries the concept “of judging.” In the Greek the writer of Hebrews uses a clever play on words. He talks about “separating” the soul and spirit, then he talks about “dividing and separating by judging.” This play on words can be very difficult to bring over into English. This phrase is telling us that the Bible and the things it teaches us is our “critic” or “our judge.” It tells us when we are right and when we are wrong. It tells us if we are going in the right direction, or in the wrong direction. It is also is a “critic” and it judges” our attitudes and thought patterns.

PRINCIPLE: the Bible can only be our “critic” or “our judge” if we know what it says. If we do not know what the Bible teaches it cannot be our “critic” or “our judge.”

PRINCIPLE: if the Bible is not your “critic” or “your judge” then you have very little hope in this life or in the life to come.

Christians who do not dedicate themselves to a consistent learning of the Word of God in the filling of the Holy Spirit have condemned themselves to a

life of unhappiness, misery and many bad decisions. Therefore, the Bible, the Word of God is to be “our judge,” and our “critic.” That is one of the reasons we are told to “**study to show yourselves approved of God.**” II Timothy 2:15.

Of our thoughts — ἐνθυμήσεων — ENTHUMESIO. Genitive plural of the noun ἐνθύμησις — ENTHUMESIS. Means “to ponder in one’s mind, to meditate on, the act of thought, the result of thought.” This function of thinking denotes that which is in your vocabulary by which you make your daily decisions. Of course, a limited vocabulary means limited conclusions or wrong decisions.

PRINCIPLE: this Greek word indicates that the real you is not what you do, but what you think. Things that you do are merely coordinated with either a response or reaction to what you think. Therefore, the real you is what you think, **What a man thinks in his heart, so he is.** (Proverbs 23:7;)

PRINCIPLE: the Bible is a critic of everything we think and therefore, it becomes a “critic” of our motivation.

And intents — καὶ ἐννοιῶν — KAI ENNOION. We first have the continuative use of the conjunction KAI, plus the genitive plural of the noun ἐννοιῶν — ENNOION. Means “notion, idea, thought, purpose, intention.” This word is composed of the preposition EN meaning “in,” plus the noun νοῦς — NOUS meaning “the mind, or the thoughts.”

PRINCIPLE: ENTHUMESIS translated “discerner” in the King James Bible refers to what you think or ponder. ENNOIA translated “intents” in the King James Bible refers to the motivations which are formed from what you think.

EXAMPLE: you may be thinking, “I want to get to spiritual maturity so I can receive all those fantastic blessings God has set aside for me.” That may cause you to become motivated in what you do.

Of the heart — καρδίας — KARDIAS. Genitive singular of the noun καρδία — KARDIA. The KARDIA is the thought center of the soul; the heart is the key to the soul.

Summary Principles Regarding the Heart

1. The heart refers to the mentality of the soul. Very seldom does this word refer to any physical part of the human body. Its primary use in Scripture is connected with human thinking, or lack thereof. When the Word of God becomes a part of the believer’s life, the Word of God functions in the heart, the thought center of the soul.

2. The first objective in the Christian life is to get the Word of God into the heart. The heart is composed of at least six things:
 - A. **The frame of reference:** the frame of reference is the first place where spiritual information goes. In the frame of reference, information can come in and be processed out to the other parts of the soul.
 - B. **The Memory center:** this is the place of the retention of Biblical information. The memory center is the place for recall of spiritual doctrines that have been learned.
 - C. **Vocabulary:** this is the place where thinking is developed and where technical words are stored which develop new ideas. You cannot think beyond your own vocabulary.
 - D. **Conscience:** the Greek word for conscience is *συνείδησις* — SUNEIDESIS. Composed of two words SUN meaning “with,” and OIDA meaning “to know.” Therefore SUNEIDESIS basically means “to know with.” This refers to “joint knowledge” i.e. to know with a standard.” It is an inward moral impression of one’s actions and principles. It is the place where the norms and standards of one’s life is developed.
 - E. **Categorical storage:** this compartment forms the basis for the classification of Bible information. This is the storage area of the heart for any technical concepts or categorical information in any area of life. It is designed to recall from both the memory center and the vocabulary.
 - F. **Momentum or spiritual growth compartment:** This is the compartment of spiritual growth which is based on momentum in the spiritual life under the enabling power of the Holy Spirit. Momentum in the spiritual life is based on the knowledge and application of the Word of God. When Biblical information is a part of the frame of reference, it then move into the memory center, vocabulary and categorical storage, developing the norms and standards in the conscience. When all this is functioning properly the believer moves forward in his spiritual life.
 - G. **Wisdom compartment:** also known as the launching pad, or the area of application of knowledge to life. When all these systems are working properly the Word of God works in all areas of the heart, and in the conscience it works to change your

norms and standards to that divine viewpoint.

Romans 12:1-3, **Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. (2) Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.** (NIV)

To offer your bodies as living sacrifices, holy and pleasing to God — There is only one way we are able to offer our bodies as living sacrifices to God and that is to maintain the filling of the Holy Spirit as per Eph 5:18, and by following the principle of rebound as found in I John 1:9.

We should notice that Paul says, **“living sacrifices”** not **“dead sacrifices”** as found in the Old Testament.

Using rebound on a regular basis places the believer under the consistent ministry of the Word of God and connotes the principle of spiritual worship.

Be transformed by the renewing of your mind — This is the key to consistent spiritual growth and staying in a place that pleases God. The word **“transformed”** is the present middle imperative of the verb μεταμορφόω — METAMORPHOO. Means “to undergo a spiritual transformation to the point that it is seen overtly by others.” This transformation is to be contrary to that of the life lived in the world. The word translated **“renewing”** is the accusative singular of the noun ἀνακαίνωσις — ANAKAINOSIS means “to make new, to renew.” The word translated **“mind”** is the genitive singular of the noun νοῦς — NOUS. Means “mind, the intellect, understanding.” This is one of the words connected with the left lobe of the soul. Romans 12:1-2, instructs Christians to live their lives by means of the ministry of the Holy Spirit and to **“stop conforming to the patterns of this world. But be transformed (changed, renovated) by the renewing (transformation) of the thinking.”**

All of this is accomplished through the consistent study of the Word of God in the filling of the Holy Spirit. We must remember that the heart is the thought center of the soul, therefore transforming and renewing our heart by the Word of God always makes our heart much stronger in the spiritual conflicts of our Christian lives.

3. The next objective is the advancement to spiritual maturity. This simply refers to growing up spiritually until you possess a maximum knowledge of the Word of God. And it is only through the consistent daily study of the Word of God under the authority of the spiritual gift of a pastor-teacher, that the Christian can grow to spiritual maturity and beyond.
4. Apathy, neglect and negative volition will eventually result in the hardening of the heart, which will cause the believer to gradually lose all interest in the things of God, and will slowly move him into reversionism and extreme divine discipline.
5. Then, in reversionism, the believer will develop a malfunction of his application of faith, which will move him into the type of thinking that plagued the Exodus generation in 1400 BC, and the Jewish generation of 70 AD which causes the sin unto death for the individual and the destruction of their nation.

PRINCIPLE: the Bible, the Word of God is to be our very life. It is the air we breath and the food that we eat. In Matthew 4:4, **Jesus answered, “It is written** (in Deuteronomy 8:3): **‘Man does not live on bread** (physical food) **alone, but on every word that comes from the mouth of God.’”** (NIV: explanation provided by the author)

The Word of God should be the most important factor in our lives after salvation. The Bible contains many commands, like loving the brethren, or living in peace with those around us, to pray for the leaders of our country and attempt to help others when it is within our power to do so. But it is impossible to follow any of these commands when the capacity of the soul, which creates the inner motivation to carry them out is missing. But this capacity only comes to the believer who has been learning and applying the Word of God on a consistent basis. This means that Biblical information must be transferred from the pages of the Bible to your soul and the compartments of the heart before it can be of any use to you at all.

EXPANDED TRANSLATION 12: “For the Word of God and only the Word of God keeps on being alive and effective (always accomplishing its purpose), more cutting than any double-edged sword (machaira), penetrating through even to dividing soul and spirit, both joints and marrow and is a judge of the thoughts and motivations of the heart (the thought center of the soul).”

Passages regarding the importance of the Word of God:

The Word of God provides help in our escape from sin: Psalm 119:11, **I have hidden your word in my heart that I might not sin against you.** (NIV)

The Word of God provides a guiding light for our journey through life: Psalm 119:105; **Your word is a lamp to my feet and a light to my path.** (NIV)

All true worship is only valid when done through the filling of the Holy Spirit and the knowledge and understanding of the Word of God: Psalm 138:1-2, **I will praise you, O Lord, with all my heart; before the “gods” I will sing your praise. (2) I will bow down toward your holy temple (in heaven) and will praise your name for your love and your faithfulness, for you have exalted above all things your name and your word.** (NIV: explanation provided by the author)

John 4:23b-24, **.....the true worshipers will worship the Father in spirit (the Holy Spirit) and truth (knowledge of the Word of God), for they are the kind of worshipers the Father seeks. (24) For God is spirit, and his worshipers MUST worship in spirit (filling of the Holy Spirit) and in truth (knowledge of the Word of God).** (NIV: explanation provided by the author)

The Word of God is eternal and nothing on earth, heaven or hell can stop it nor destroy it! Hebrews 11:3, **By faith (knowledge of the Word of God) we understand that the worlds were framed by the WORD OF GOD, so that the things which are seen were not made of things which are visible.** (NIJV: emphasis and explanations provided by the author)

I Peter 1:25, **But the word of the Lord stands forever.** (NIV)

EXPANDED TRANSLATION 12: “For the Word of God and only the Word of God keeps on being alive and effective (always accomplishing its purpose), more cutting than any double-edged sword (machaira), penetrating through even to dividing soul and spirit, both joints and marrow and is a judge of the thoughts and motivations of the heart (the thought center of the soul).”

Hebrews 4:13;

Vs 13: Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do. (KJV)

Most individuals never come to realize the true importance of the Bible, the Word of God; not even many Christians. The Bible, the Word of God vindicates, confirms or justifies all that God has done, is doing and will do in the future. The Word of God in the soul of the believer will vindicate and justify what God has done for everyone who has placed their faith in Jesus Christ. The knowledge of the Word of God in the believer's soul vindicates, justifies and confirms that he is a child of God regardless of the type of sinner he may be.

PRINCIPLE: God has absolutely no respect for you or me or for any other person living or dead. But God does have perfect and absolute respect for His own Word. **He has magnified His word above all His name** (Psalm 138:2;). (NKJV) Therefore, verse 13 is going to give us the application of this section of Scripture. God vindicates His Word, only in the soul of the believer in Jesus Christ.

Neither — καὶ οὐκ ἔστιν — KAI OUK ESTIN. First we have the conjunction KAI used in a connective sense, which relates the power of the Word of God to the believer's soul. And when there is a maximum amount of Biblical information in his soul, then God's Word will vindicate, confirm or justify His Word. The vindicating process of God's Word continues to grow and intensify as the believer remains consistent in learning and applying the Word of God to his life. By the time the believer reaches spiritual maturity God vindicates His Word in his soul with special blessings that were designed for him in eternity past.

All of this is only possible if the believer can remain consistent in following the plan of God by growing in grace and in the knowledge of Jesus Christ (II Pet 3:18).

PRINCIPLE: therefore the learning and application of the Word of God in the filling of the Holy Spirit should be the number one priority in every believer's life. And if it isn't, then he will never see the special blessings that were set aside for him.

Literally, “And.”

Is there any creature that is not manifest in his sight —

Is there any — οὐκ ἔστιν — OUK ESTIN. First of all we have the negative OUK plus the present active indicative third person singular of the verb εἰμί — EIMI, correctly translated “there is.” When the negative is added to the translation it would read, “And there is not.”

Any — Not in the Greek text.

Creature — κτίσις — KTISIS. Nominative singular of the noun κτίζω — KTIZO. Means “creature.” This refers to everything created By God. Technically this refers to angels as well as to men, but mankind is the topic in our context.

It should be noted here that every soul is a direct creation from God. Therefore, each of us did not become a member of the human race until the point of our physical birth, when we took our first birth of air. It is at birth that God gives each baby “**the breath of life.**” There is no breath in the womb, therefore there is no human life in the womb. There is only physical or biological life but no human life. It is only after birth when the baby is forced to inhale his first birth of air that God gives to him “**the breath of life.**” That is when the baby becomes a member of the human race and not before.

Literally, “And there is no created thing.”

That is not manifest — ἀφανής — APHANES. This phrase is composed of one Greek word, the nominative singular of ἀφανής — APHANES, and is composed of two parts: the first is the alpha “α” privative which is used to negate the word, plus PHANES meaning “to be hidden, invisible or concealed.” APHANES means “to not be hidden, not be invisible and to not conceal.” Technically there is no negative conjunction in this sentence, the negative comes from the alpha “α” privative attached to the word PHANES.

Literally, “And there is no created thing hidden or concealed.”

From his sight — ἐνώπιον αὐτοῦ — ENOPION AUTOU. First of all we have the adverb ἐνώπιον — ENOPION meaning “before, in the presence of, in the sight of.” Plus the genitive masculine singular of the intensive pronoun AUTOS which expresses great emphasis on the noun, the Lord Jesus Christ.

Literally, “And there is no created thing hidden (concealed) before Him (in the sight of Him).”

This passage is explaining to us that God knows everything there is to know about everything and everyone. Every thought, every motive in life, every action every intention and every function in the life of every individual who has ever lived and who will live in the future. God knew everything about them billions of years ago before He created the first star. Therefore, God is aware of every true and false thought, true and false motive, how faithful every Christian is regarding the learning and application of His Word. In Matthew 12:36; Jesus said, **“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.”** (NKJV) The word translated “idle” is ἄργός — ARGOS meaning “inactive or unemployed.” Jesus is saying here that even the thoughts that were never made public, thoughts that were never spoken whether they were good or bad will be made public on the day of judgment. Everyone should be aware of the consequences of their thoughts as they live day by day.

PRINCIPLE: all thoughts have repercussions and will reap rewards, or cause a great loss at the final judgment.

Literally, “And there is no created thing hidden (concealed) before Him (in the sight of Him).”

But all things are naked and open unto the eyes of him whom we have to do —

But — δε — DE. Particle used as an adversative conjunction.

All things — πάντα — PANTA. Nominative neuter plural from the adjective πᾶς — PAS. Means “all, every, the whole, anything.” **“All things”** here refers to all of the thoughts that go through your mind and soul. **“All things”** also include what you overtly do as a result of what you think: your motives and your deeds. The bad things in your soul like jealousy, bitterness, vindictiveness, implacability and hatred; also the good things in your soul like love, admiration, thoughtfulness, consideration, honesty and integrity.

Literally, “But all things,” or “But everything.”

Are naked — δε γυμνά — DE GUMNA. First of all we have the conjunction DE which is used in many different ways in the Greek. The King James Version translates it “but.” Plus the nominative neuter plural of the adjective γυμνός — GUMNOS. Means “naked, without clothing.” This is where we get our English word “GYM, for gymnasium. In preparing for the

athletic games of the Greeks, athletes always worked out without any clothing, so those who worked out in the gym became known as the GUMNOS, the naked ones.

Literally, “But all things are naked.”

This refers to the body, soul and spirit of every believer, and the body and soul of every unbeliever. The omniscience (all knowing) of God not only knows all the thoughts every human being possesses, but He also knows every thought they would ever possess, and He knew all this billions of years ago.

And opened — καὶ τετραχηλισμένα — TETRACHELISMENA. Perfect passive participle nominative neuter plural from the verb τετραχηλίζω — TRACHELIZO. Means “to bend the neck back so as to make bare or expose the throat.” The verb form of this word meant “to seize and twist the neck or throat.” It also meant “to bend back the neck of the victim to be slain, to lay bare or expose by bending back.” Therefore, this word came to mean “to lay bare, to uncover, to expose.”

PRINCIPLE: the victim’s throat bared to the sacrificial knife is a vivid illustration of the total exposure of the human heart. This exposure of the heart is open and visible to the eye of God whose inspired Word is as keen as a two-edged sword. As you can see, the context of verse 12 carries over into verse 13, which further amplifies the power and effectiveness of the Word of God.

PERFECT TENSE (intensive): denoting an action that occurred billions of years ago in eternity past. God knew “everything” about everyone in eternity past. He knew all their sins, failures, bad decisions, heartaches and broken hearts. Not only did He know all these things, He also made provision for all of them in eternity past. God is in the problem solving business today and He has every solution to every problem you may have. God’s solutions are all wrapped up in His Son Jesus Christ and His precious Word, the Bible.

PASSIVE VOICE: the subject produces the action of the verb. God the Father produces the action of knowing all things about each one of us billions of years ago before He created anything.

PARTICIPE (circumstantial): denoting the attendant circumstances involved in completing the action of the verb.

Literally, “But all things are naked and have been exposed.”

Unto the eyes of him — τοῖς ἀφθαλμοῖς — TOIS APHTHALMOIS. This is known as an ANTHROPOMORPHISM. God does not have eyes in the sense that we have eyes. Since God is greater and more majestic than human words could describe; He uses a vocabulary that man would be able to understand.

One of these is used here, an “anthropomorphism,” which means “ascribing to God a human characteristic which He does not possess in order to allow men to understand a little about Him. The use of “**eyes**” in this passage is a way in which God describes to mankind that He sees everything clearer and more precise than the best set of human eyes ever created. There is also the intensive pronoun αὐτός — AUTOS. The intensive pronoun could be translated “laid bare to His eyes and only His eyes.” It would not be smooth English to include this in the final translation, but I believe it is necessary for you to note the intensity the writer of Hebrews is using.

Literally, “And there is no created thing hidden before Him; but all things are naked and laid bare to His eyes.”

With whom we have to do —

With whom — πρὸς ὃν — PROS HON. First we have the preposition πρὸς — PROS correctly translated “with.” Plus the accusative masculine singular of the pronoun ὅς — HOS meaning “who, which, what.” This is also correctly translated “**whom**.”

We have to do — ἡμῖν ὁ λόγος — HEMIN HO LOGOS. First we have the dative plural of the pronoun ἐγώ — EGO. Correctly translated “we.” Plus the definite article HO, plus the nominative masculine singular of the noun λόγος — LOGOS. The word LOGOS is used here in the manner it was originally used in Classical Greek, “to make an account.” That is, “to put a value on a person or thing.” The idea expressed here by the Holy Spirit is that there will be a day of reckoning coming, when these Hebrews living in Jerusalem in 67 AD will have to give an account to God for the way in which they treated the New Testament truths concerning Jesus Christ.

EXPANDED TRANSLATION 13: “And there is no created thing hidden or concealed before Him, but all things are naked and laid bare to His eyes to whom we must give account.”

Summary Principles

1. Verse 13 gives us the impression of total exposure and utter defenselessness in the presence of God.
2. Nothing in creation is hidden from the sight of God. In fact, God views with certainty every detail of all things in His creation. Matt 29:30, **Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. (30) And even the very hairs of your head are all numbered. (NIV)**
3. The surveillance and very close observation of God is exhaustive; nothing escapes His watchful eye, no thought, no motive and no deed. Proverbs 15:3; **The eyes of the Lord are in every place, Keeping watch on the evil and the good. (NKJV)**

Job 34:21; **For His eyes are on the ways of man, And He sees all his steps. (NKJV)**

Romans 2:16;**when God will judge the secrets of men by Jesus Christ.....(NKJV)**
4. We may conceal our inner being from our neighbors, and we can even deceive ourselves; but nothing escapes the scrutiny of God; before Him everything is exposed and powerless and it is to Him that we all must give an accounting.
Isaiah 46:9-10; **Remember the former things of old, For I am God, and there no other; I am God, and there is none like Me, (10) Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, “My counsel shall stand, And I will do all My pleasure. (NKJV)**
5. In our context of verses 12 & 13 it teaches us that our exposure to the Word of God exposes God to us. Therefore, God not only knows all about us, but through His Word we are able to know all about Him.

EXPANDED TRANSLATION 13: “And there is no created thing hidden or concealed before Him, but all things are naked and laid bare to His eyes to whom we must give account.”

Hebrews 4:14;

Vs. 14: Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (KJV)

As we approach this particular passage of Scripture we recognize that before we are able to find true enjoyment in the things that we do in this life, we must first of all come to the place of occupation with the person of Jesus Christ. Jesus Christ is our High Priest as well as our Savior. He is the future King who will rule the entire earth. He is not only our Savior but the source of everything that we have or will ever have that's truly important. Once the Christian reaches the point of spiritual maturity he should have the ability to handle prosperity properly and also be able to suffer adversity with a joyful heart.

Verse 14 is a transitional verse and brings us to the main subject and purpose of this passage.

Seeing — οὖν — OUN. Particle used as an inferential conjunction and indicates that we are reaching a conclusion. This particle should be translated "therefore." Up to this point in our study we have seen reversionism as a hindrance to spiritual maturity, and a hindrance to everything in life. Now we are going to see the other side of the fence, the celebrityship of Jesus Christ is presented in this verse and becomes a transitional point for the entire book.

If you recall, the purpose of the book of Hebrews is to bring every believer to the point of spiritual maturity and occupation with Jesus Christ. When the believer takes advantage of the messages taught in this book he will begin to look at Jesus Christ as the only true celebrity, and he will develop a true love for the Lord based on the knowledge of the Word of God in his soul.

The word "**priest**" is found here for the first time. Every believer in Jesus Christ is a priest in this dispensation. The life of every believer has meaning, purpose and definition as far as God is concerned. Therefore, having shown that Jesus Christ is superior to the prophets, the angels, Moses and Joshua, the writer of Hebrews now proceeds to prove on the basis of the Old Testament Scriptures that He is also better than Aaron. Notice the ascending scale of importance. The prophets gave the Word of God to Israel, the Word was given to the prophets through the ministry of angels, Moses led Israel out of Egypt and Joshua led the nation into the land of Canaan. But all of this would mean nothing if Israel did not have a high priest to mediate salvation. Therefore we see Aaron appointed to the position of importance as high priest for the nation of Israel.

That we have — ἔχοντες — ECHONTES. Present active participle nominative masculine plural of the verb ἔχω — ECHO. Means “to have, to hold, to possess.”

PRESENT TENSE linear aktionsart: we possess this on a constant and regular basis. This is also a dramatic present to indicate that this “having and possessing” of something is of great importance to us. In other words, because we are born again, because we are children of God, because Jesus Christ is seated at the right hand of the Father, because Jesus Christ is our High Priest and because we are commissioned priests at the point of our salvation, we, therefore, “keep having something important.”

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action through his faith in Jesus Christ.

PARTICIPLE (circumstantial): denoting the attendant circumstances involved in completing the action of the verb. The circumstances involved is the Work of Jesus Christ on the cross and our faith in accepting that for our salvation.

Literally, “Having therefore.”

A great high priest — ἀρχιερέα μέγαν — ARCHIEREA MEGAN. First we have the accusative masculine singular of the noun ἀρχιερεύς — ARCHIEREUS, plus the accusative masculine singular of the adjective μέγας — MEGAS. Megas means “great, large, old.” Here it is used to express the “greatness” of the High Priesthood of Jesus Christ. The Greek word ARCHIEREUS means “high priest or the chief priest.”

Literally, “Having therefore a great high priest.”

Doctrine of the High Priesthood of Jesus Christ

1. A priest is a man who represents mankind before God. According to the Bible a priest is always a man, never a woman. As this word is used today it is very misleading. The only priests that God recognizes today are all believers in the Lord Jesus Christ. Every individual in Christ possesses positional sanctification, and he shares the priesthood of Christ. Any other person called a priest is not a priest recognized by God, they are all false priests.

2. There are three bona fide priesthoods in the Bible and each of these corresponds to a dispensation in the past or present.

A. **THE FAMILY PRIESTHOOD:** the first dispensation in human history, from Adam to Abraham, was the age of the Gentiles. In that age there was the “family priesthood.” The head of the family was the priest of the family. The firstborn male became the family priest upon the death of his father. Noah was a family priest and performed his priestly function for his children.

Job was also a family priest: Job 1:4-5, **His sons used to take turns holding feasts in their homes, and they would invite their three sisters to eat and drink with them. (5) When a period of feasting had run its course, Job would send and have them purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom.** (NIV) The head of the family was always a priest in that dispensation, he represented his family before God. There are some who attempt to make this apply today, but this type of priesthood does not exist today. The man is the head of the family but he is not a family priest, he does not represent his family before God. There is a greater and higher priesthood today which has replaced the family priesthood.

B. **THE LEVITICAL PRIESTHOOD:** this existed in the second dispensation, the Age of Israel. The family of Aaron in the tribe of Levi was appointed. The Levitical Priesthood was a specialized priesthood. The oldest surviving son in the family of Aaron was commissioned the high priest of Israel. Not all Levites were priests, only those who came from the family of Aaron, and only those who were without spot or blemish of any kind could serve as priest. Leviticus 21:16-24, **The Lord said to Moses, (17) “Say to Aaron: ‘For the generations to come none of your descendants who has a defect may come near to offer the food of his God. (18) No man who has any defect may come near: no man who is blind or lame, disfigured or deformed; (19) no man with a crippled foot or hand, (20) or who is hunchbacked or dwarfed, or who has any eye defect, or who has festering or running sores or damaged testicles. (21) No descendant**

of Aaron the priest who has any defect is to come near to present the offerings made to the Lord by fire. He has a defect; he must not come near to offer the food of his God. (22) He may eat the most holy food of his God, as well as the holy food; (23) yet because of his defect, he must not go near the curtain or approach the altar, and so desecrate my sanctuary. I am the Lord, who makes them holy.” (24) So Moses told this to Aaron and his sons and to all the Israelites. (NIV)

The objective of the Levitical priesthood was to communicate the written Word of God, and to explain the rituals and the shadows of the Mosaic Law, with which Israel worshiped the Lord Jesus Christ.

The Levitical priesthood is no longer in existence today. It is not a part of the plan of God for this age, therefore there is to be very little ritual today, Communion or the Eucharist, is the only one commanded, and some Christian groups observe water baptism even though it is not commanded in the Bible.

C. THE UNIVERSAL PRIESTHOOD OF THE CHURCH

AGE BELIEVER: this exists today in the Age of the Church. This has never existed before the dispensation of the Church and it will never exist after the Church is resurrected and removed from the earth. In the Church Age Jesus Christ is now our High Priest and we as believers in Him are a kingdom of priests. This means that every believer in Jesus Christ in this age is his own priest.

I Peter 2:5, You also, like living stones, are being built into a spiritual house to be a HOLY PRIESTHOOD, offering spiritual sacrifices acceptable to God through Jesus Christ. (NIV: emphasis added by the author)

I Peter 2:9, But you are a chosen people, a ROYAL PRIESTHOOD, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. (NIV: emphasis added by the author)

3. As the Great High Priest Jesus Christ is the Minister of spiritual things. Hebrews 5:1, **Every high priest is selected from among men**

and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins. (NIV)

4. Jesus Christ was appointed a High Priest by God the Father: Hebrews 5:4-10, **No one takes this honor upon himself; he must be called by God just as Aaron was. (5) So Christ also did not take upon himself the glory of BECOMING HIGH PRIEST. But God said to him, (Psalm 2:7;) “You are my Son; today I have become your Father.” (6) And he says in another place, (Psalm 110:4;) “You are a priest forever in the order of Melchizedek.” (7) During the days of Jesus’ life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. (8) Although he was a son, he learned obedience from what he suffered (9) and, once made perfect, he became the source of eternal salvation for all who obey him (10) and was designated by God to be HIGH PRIEST in the order of Melchizedek. (NIV: emphasis added by the author)**

Hebrews 6:20, **Where Jesus, who went before us, has entered on our behalf. He has become a HIGH PRIEST forever, in the order of Melchizedek. (NIV: emphasis added by the author)**

5. Christ offered Himself as a sacrifice for the priesthood: Hebrews 9:24-26, **For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God’s presence. (25) Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. (26) Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. (NIV)**

The first function of Jesus Christ as our High Priest was to solve the problem of sin and the sin nature. The area of weakness in the sin nature produces sin, the the area of strength in the sin nature produces human good. When Jesus Christ was hanging on the cross all the sins of every human being: past, present and future were poured out on Him and judged, and all human good was rejected. He paid in full the just demands of a righteous God. This was the first function of our Lord as our High Priest.

In the Old Testament, the high priest offered sacrifices, and on the day of atonement he offered them in front of the Tabernacle and later in the Temple. He then took the blood of those sacrifices into the Holy of Holies twice, once for himself and once for the people of Israel. But now, Jesus Christ has fulfilled that on the cross by taking our place and bearing our sins in His own body.

6. Jesus Christ has an eternal and intransmutable priesthood: Hebrews 7:18-21, **The former regulation is set aside because it was weak and useless (19) (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God. (20) And it was not without an oath! Others became priests without any oath, (21) but he became a priest with an oath when God said to him: (Psalm 110:4:) “The Lord has sworn and will not change his mind: ‘You are a priest forever.’”** (NIV)

Hebrews 7:22-25, **Because of this oath, Jesus has become the guarantee of a better covenant. (23) Now there have been many of those priests, since death prevented them from continuing in office; (24) but because Jesus lives forever, he has a permanent priesthood. (25) Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.** (NIV)

The priesthood of Jesus Christ will never be changed. This priesthood will never be superseded and we are a part of it. This is another reminder of the doctrine of eternal security. When we believed in Jesus Christ we entered into union with Him. Jesus Christ is seated at the right hand of the Father. When we entered into union with Christ His priesthood became our priesthood and since His priesthood can never be changed or superseded, neither can ours!

7. Because of the believer's union with Christ he is to function like a royal priest in this life:
I Peter 2:5, **You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.** (NIV)

I Peter 2:9, **But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.** (NIV)

Revelation 1:6, **And has made us to be a kingdom of priests to serve his God and Father—to him be glory and power for ever and ever! Amen.** (NIV)

8. Christ as a High Priest performs the ministry of intercession for all believers:

Hebrews 7:25, **Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.** (NIV)

The high priesthood of Jesus Christ in the field of intercession is a reminder of the fact that we can never be adequate in prayer. We are commanded to pray and we are to utilize prayer in our daily living, but no matter how good our prayers seem to be they will never be good enough. There are many things that we are not aware of and will never be aware of. There are areas of ignorance that we can never overcome, and therefore, the Lord Jesus Christ as our celebrity, as our High Priest also makes intercession for us.

PRINCIPLE: this is why all prayer is to be offered to God the Father through Jesus Christ, He is the channel, He is the authority. We are not to pray to Jesus or the Holy Spirit. Even prayer offered to God alone is not proper. Prayer must be directed to God the Father in the name of Jesus Christ because He is our High Priest.

9. The believer in Jesus Christ possesses a number of functions related to the Levitical Code of the Old Testament; which can be called sacrifices:

A, **THE SACRIFICE OF THE BELIEVER'S BODY:**

Romans 12:1-2, **Therefore, I urge you, brothers, in view of God's mercy, to OFFER YOUR BODIES AS LIVING SACRIFICES, holy and pleasing to God—this is your act of worship. (2) Do not conform any longer to the pattern of this world, but BE TRANSFORMED BY THE RENEWING OF YOUR MIND. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.** (NIV: emphasis added by the author)

Offering your body as a living sacrifice refers to rebound. The confession of all known sins to God by which you regain the filling of the Holy Spirit, which is the way you offer your body as a living sacrifice. In the previous dispensation of Israel they were commanded to offer animals on the altar and kill them. But we are living in the Church Age today under a new covenant from

God. And every time you confess your sins to God you are dedicating your body to God as a living sacrifice. You cannot do anything overtly to be a living sacrifice to God. Many Christians believe that by stopping some bad habit or an offensive behavior is dedicating their bodies as a living sacrifice, but that is false doctrine and not taught in the Bible.

I also want you to notice the manner in which we overcome the living patterns of this world: by being transformed by the renewing of our minds or thinking, not by overt actions.

B. THE SACRIFICE OF PRAISE:

Hebrews 13:15-16, **Through Jesus, therefore, let us CONTINUALLY OFFER TO GOD A SACRIFICE OF PRAISE—the fruit of lips that CONFESS** (acknowledge) **his name. (16) And do not forget to do good and to share with others, for with such sacrifices God is pleased.** (NIV: explanation and emphasis added by the author)

The word translated “**confess**” is the present active participle of the verb ὁμολογέω — HOMOLOGEO. Means “to speak by acknowledging, to declare openly, give praise.” The present tense of this word indicates a continuous way of life of “acknowledging the Lord Jesus Christ” in word and deed. The word “**confess**” is an old English word that does not convey the true meaning of the Greek. The word “acknowledge” is a much better updated English word.

“Acknowledging” the name of Jesus Christ here refers to being occupied with Him. The “**sacrifice of praise**” is not shouting “hallelujah” which is from the Hebrew for “praise the Lord.” The sacrifice of praise is not only the singing of hymns, which has its place in Christian worship; but the greatest sacrifice of praise is advancing to spiritual maturity in your Christian life. The greatest praise we can offer the Lord Jesus Christ is for each one of us to consistently study the Word of God in the filling of the Holy Spirit. And when we advance to spiritual maturity Jesus Christ becomes the only Celebrity in our life **and we love him because he first loved us** (1 John 4:19;). (NKJV)

C. THE SACRIFICE OF GRACE GIVING, Hebrews 13:16, And do not forget to do good and to share with others, for with such sacrifices God is pleased. (NIV)

I Timothy 5:17, **The elders (pastors) who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.** (NIV)

The words “**double honor**” refers financial reimbursement. Double honor refers to a double salary. The words translated “double honor” are διπλῆς τιμῆς — DIPLES TIMES means to be paid double for the work of preaching and teaching.

II Corinthians 8:1-9, **And now, brothers, we want you to know about the grace that God has given the Macedonian churches. (2) Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. (3) For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, (4) they urgently pleaded with us for the privilege of sharing in this service to the saints. (5) And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God’s will. (6) So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. (7) But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this GRACE OF GIVING. (8) I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. (9) For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.** (NIV)

- D. **THE SACRIFICE OF CONSISTENTLY ATTENDING BIBLE CLASS:** placing yourself under the authority of a pastor-teacher of a local church.
- Hebrews 13:17, **Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.** (NIV) This is a sacrifice of the priesthood of the believer,

and this is the way by which he learns the Word of God. There is only one final authority in every local church and that is the pastor-teacher, the communicator of the Word of God. And by recognizing his authority and by listening to him teach the Word of God you will eventually reach spiritual maturity. The application of Hebrews 13:17 is a must for those believers advancing to spiritual maturity. Along with this the believer must be aware of the purpose of the spiritual gift of pastor-teacher. Ephesians 4:11-13, **It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, (12) to prepare God's people for works of service, so that the body of Christ may be built up (edification) (13) until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.**
(NIV)

EXPANDED TRANSLATION 12: "For the Word of God and only the Word of God keeps on being alive and effective (always accomplishing its purpose), more cutting than any double-edged sword (machaira), penetrating through even to dividing soul and spirit, both joints and marrow and is a judge of the thoughts and motivations of the heart (the thought center of the soul)."

EXPANDED TRANSLATION 13: "And there is no created thing hidden or concealed before Him, but all things are naked and laid bare to His eyes to whom we must give account."

Hebrews 4:14; continued

Literally, "Having therefore a great High Priest."

That is passed into the heavens —

That is passed into — διεληλυθότα — DIELELUTHOTA. Perfect active participle accusative masculine singular of the verb διέρχομαι — DIERCHOMAI. Means "to pass through, to travel through." The prefixed preposition DIA = means "through," plus the verb ERCHOMAI meaning "to come, to go," or "to go through." This is one of the words in the Scripture denoting a part of the strategic victory of Jesus Christ in the Angelic Conflict.

PERFECT TENSE (consummative): emphasizing the results of the completed action of the verb. In other words, the work of our Lord was already accomplished, the victory has been completed. And we as believers in Jesus Christ in this dispensation of the Church are here for one reason, to exploit or take advantage of the strategic victory of the Lord Jesus Christ: His work on the cross, His resurrection, His ascension and His session to the right hand of God the Father. Therefore, the greatest function of our royal priesthood is to exploit that victory, and that victory is exploited by every believer in Jesus Christ advancing to spiritual maturity in his Christian life. Chapters three and four deal with this subject up to this point in our study.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ, our High Priest, produced the action. This verb emphasizes the Biblical doctrines of resurrection, ascension and session. Jesus Christ is seated at the right hand of God the Father in His humanity. As God Jesus Christ cannot sit, since God is omnipresent, imminent and transcendent. He is everywhere at the same time. Only in His humanity is He able to sit. In this we see the contrast with the Levitical priesthood of the previous dispensation of Israel. The Levitical priests of Israel ministered on the earth, Aaron was the founder and chief of the Levitical priesthood; whereas Jesus Christ, is the founder and chief of our priesthood in heaven. Aaron ministered through rituals and shadows, but Jesus Christ ministers without rituals, He ministers in reality. We, as Church Age believers are living in the age of spiritual reality. The Levitical priests of the Age of Israel were never allowed to sit down while doing their work in the Tabernacle and later the Temple. They could never sit because their work was never done. But one of the first things Jesus Christ did when He ascended to heaven was to sit down! That meant that all His work of redemption was completed. The strategic victory of Jesus Christ is emphasized many times in the Scripture. It is possible to have a strategic victory and lose out tactically.

For example, in the War Between The States, known as the Civil War, the North was victorious strategically from the very start of the war. Yet, for over two years they lost tactically every time they met the Southern Army. The same principle applies to the Christian life The Bible tells us that Jesus Christ has been victorious over Satan strategically. In John 12:32 Jesus said, **“Now is the judgment of this world; now the ruler of this world will be cast out.”** (NKJV) John 16:11b; **....the ruler of this world is judged.** (NKJV)

Therefore, Jesus Christ has won the strategic victory over Satan in the Angelic Conflict and we share in His victory. Romans 6:3 tells us **that all of us who were baptized** (identified) **into Christ Jesus were baptized** (identified) **into his death?** (NIV: explanation provided by the author) Jesus

Christ won the strategic victory over Satan for all of us. Therefore, after we accept Jesus Christ as our personal Savior God wants each one of us to exploit the strategic victory that Jesus Christ provided for us. And for us to properly exploit the strategic victory of our Lord we must live a Christian life of in-depth Bible study in order **to present ourselves approved of God, a worker who does not need to be ashamed, rightly dividing the word of truth.** (II Tim 2:16). (NKJV) This is the only way we are able **to grow in grace and knowledge of our Lord and Savior Jesus Christ.**(II Peter 3:18) (NKJV)

We are a kingdom of priests and He is our High Priest who will provide for us everything we need here in the Devil's world. Therefore, we are commanded to learn and grow spiritually through our daily study of the Word of God which will eventually take us to spiritual maturity, where we will receive the special blessings that have been set aside for us from eternity past. That is how we exploit the strategic victory of Jesus Christ. At the same time we glorify God the Father. That is what the Christian life is all about, and it is the Word of God in our souls that makes the difference and makes all this possible.

PARTICIPE (circumstantial): denoting the attendant circumstances used to complete the action of the verb in the past having results which exist to the present time.

Literally, "Having therefore a great High Priest, having passed through."

The heavens — τοὺς οὐρανοὺς — TOUS OURANOUS. First we have the accusative plural of the definite article plus the accusative plural of the noun οὐρανός — OURANOS meaning "heaven." Here we have the plural and is correctly translated "**heavens.**" The definite article is used to emphasize the identity of the noun. At His ascension Jesus Christ passed through two heavens, the earth's atmosphere, and all the galaxies, and was seated in the third heaven at the right hand of God the Father. To review the Doctrine of the Ascension and Session go to volume 1, page 122 of the author's first book of Word Studies in the Epistle to the Hebrews.

Literally, "Having therefore, a great High Priest having passed through the heavens."

Jesus the Son of God — Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ — IESOUN TON HUION THEOU. First we have the accusative masculine singular of the proper name Ἰησοῦς — IESOUS. This is the Hellenized form of the Hebrew word "Joshua," which means "deliverer or Savior. Jesus is the transliteration of

the Greek word. Jesus is the name referring to the humanity of Christ. The word **“Jesus”** always emphasizes the humanity of our Lord. Matthew 1:21 says **She will give birth to a son, and you are to give him the name JESUS, because he will save his people from their sins.** (NIV: emphasis added by the author) The name Jesus emphasizes the humanity of Christ which in turn emphasizes His High Priesthood. God required that a priest was to be a man who represents humanity before God according to Hebrews 10:5-10; and that is exactly what we have in the name Jesus. Jesus Christ is our High Priest who wins the victory, but He is also called **“the Son of God.”**

Son — τὸν υἱὸν — TON HUION. First we have the definite article TON plus the accusative masculine singular of υἱός — HUIOS. Means “a legitimate son, a son with respect to privileges, an adult son.” This word is used throughout the New Testament referring to Jesus as God’s Son. But He is only a Son through His humanity, not His deity. The second person of the Trinity became a Son to the first person of the Trinity by becoming a man. Therefore it is only in and through the virgin conception and virgin birth that the second person of the Trinity became **“the Son of God.”**

Jesus Christ in His deity possesses the same essence as the other members of the Godhead. God the Father, God the Son and God the Holy Spirit possess: sovereignty, perfect righteousness, perfect justice, love, eternal life, omnipresence, omnipotence, omniscience, immutability and veracity. Jesus Christ is just as much God as the Father and the Holy Spirit. He is co-equal and co-eternal with them. At the same time He is man. He has a perfect human body, a human soul and a human spirit, He is a trichotomous being.

As the God-Man He came into the world to accomplish the strategic victory of the Angelic Conflict. As God He cannot die on the cross; as God He is eternal life and eternal life cannot die. As God He is sovereignty and sovereignty cannot be subject to death. As God He is omnipresent, omnipresence cannot reduce itself to one place, like the cross. As God He is immutable which means He cannot change any of His characteristics and die on the cross as God. Therefore, the second person of the Trinity became humanity. He had to become true humanity without three things: a sinful nature, no imputation of Adam’s original sin, and without any personal sins. In spite of the great separation between God and man that occurred with the sin of Adam and Eve, God found a way to bridge that gap and bring man back to Himself, and there was only one way. God had to reduce Himself to the level of mankind without sin. Therefore through the virgin conception and the virgin birth Jesus was born without a sin nature, and no imputation of Adam’s

original sin; He also lived on the earth for 33 years without any personal sins. Therefore Jesus Christ went to the cross as perfect man, the God-Man. And as He hung on the cross He was judged for all the sins of mankind **“in His own body on the tree,”** I Peter 2:24.

Therefore, when Jesus Christ took our place and was judged for every human being He provided our **“so great salvation,”** Hebrews 2:3. He offered Himself as the sacrifice, the only priest to ever offer Himself as a sacrifice. Jesus Christ took our place and became our substitute. And at the moment we believed in Him as our personal Savior we were entered into union with Him; and at that moment we moved into His plan through faith and faith alone, and we become related to His strategic victory in the great spiritual war. We now have the power through the Holy Spirit and the Word of God to accomplish tactical victories in our spiritual lives, that is what the great objective is in the Christian life here on earth. The tactical victory of spiritual maturity and occupation with the person of Jesus Christ.

Jesus Christ is the unique person of the universe. He is different from God in that He is a man, He is different from man in that He is God and He is different from all other members of the human race in that He is the perfect man and at the same time He is God. He is also different from God the Father and the Holy Spirit in that He is the God-Man. No matter how you look it Jesus Christ is absolutely unique. That is why He is the only true celebrity of our priesthood.

Doctrine of the Hypostatic Union

1. The hypostatic union designates who Jesus Christ is. The term “hypostatic” is taken from the Greek word ὑπόστασις — HUPOSTASIS meaning “to assume a certain character, essence or substance.” Hebrews 1:3 says, **The Son (Jesus Christ) is the radiance of God’s glory and the exact representation of his being (HUPOSTASIS), sustaining all things by his powerful word.** (NIV: explanation provided by the author) Jesus Christ is God. He unites in Himself the essence of God and the essence of man, forming a new HUPOSTASIS or essence, the hypostatic union, the God-Man.
2. Therefore, in the person of the incarnate Christ there are two natures inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.

3. As the God-Man, Jesus Christ is different from the members of the Trinity in that He is true humanity, and He is different from mankind in that He is eternal God.
4. Jesus Christ, therefore, is the unique person of the universe. As infinite and eternal God, He is infinitely superior to angels and mankind. As undiminished deity and true humanity, in hypostatic union in one person forever, He is now superior to all angels and mankind. Hebrews chapters one and two. In His deity, He continues to hold the universe together, Colossians 1:17; **He is before all things, and in him all things hold together.** (NIV)

Hebrews 1:3, **He upholds all things by the word of His power.** (NKJV)

5. The doctrine of the hypostatic union is documented in many passages of Scripture.
John 1:1-14, **In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was with God in the beginning. (3) Through him all things were made; without him nothing was made that has been made. (4) In him was life, and that life was the light of men. (5) The light shines in the darkness, but the darkness has not understood it. (6) There came a man who was sent from God; his name was John (John the Baptist). (7) He came as a witness to testify concerning that light, so that through him all men might believe. (8) He himself was not the light; he came only as a witness to the light. (9) The true light that gives light to every man was coming into the world.**

(10) He was in the world, and though the world was made through him, the world did not recognize him. (11) He came to that which was his own (the Jews), but his own (the Jews) did not receive him. (12) Yet to all who received him, to those who believe in his name, he gave the right (authority) to become children of God— (13) children born not of natural descent, nor of human decision or a husband's will, but born of God.

(14) The Word became flesh and made his dwelling among us. we have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. (NIV: explanations provided by the author)

Romans 1:1-4, Paul a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— (2) the gospel he promised beforehand through his prophets in the Holy Scriptures (3) regarding his Son, who as to his human nature was a descendant of David, (4) and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord. (NIV)

Romans 9:5, Theirs are the patriarchs, and from them is traced THE HUMAN ANCESTRY OF CHRIST, WHO IS GOD forever praised! Amen. (NIV: emphasis added by author)

Philippians 2:5-11, Your attitude should be the same as that of Christ Jesus: (6) Who, being in very nature God, did not consider equality with God something to be grasped, (7) but made himself nothing, taking the very nature of a servant, being made in human likeness. (8) And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! (9) Therefore God exalted him to the highest place and gave him the name that is above every name, (10) that at the name of Jesus (humanity) every knee should bow, in heaven and on earth and under the earth, (11) and every tongue confess (acknowledge) that Jesus Christ is Lord, to the glory of God the Father. (NIV: explanations provided by the author)

I Timothy 3:16, Beyond all question, the mystery of godliness is great: He appeared in a BODY, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, WAS TAKEN UP IN GLORY. (NIV: emphasis added by the author)

Hebrews 2:14, Since the children have flesh and blood, HE TOO SHARED IN THEIR HUMANITY so that by his death he might destroy him who holds the power of death—that is, the devil.... (NIV: emphasis added by the author)

I John 1:1-3, That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. (2) The life appeared; we have

seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. (3) We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. (NIV)

6. The preincarnate person of Christ, as deity is co-eternal and co-equal with the Father and Holy Spirit. The incarnation does not in any way diminish or destroy the deity of Christ. The post-incarnate person of Christ includes both undiminished deity and true humanity united in one person forever.
7. Through the virgin birth Jesus Christ was not born with a sinful nature, and therefore did not receive the imputation of Adam's original sin as every other baby born into the world. In His humanity He was trichotomous: having a true human body, soul and human spirit. In His deity He retained the entire essence of God.
8. Therefore, Jesus was born as Adam was created, perfect. He depended on the plan of God for His life. He did not use His deity independent of the Father's plan, Matthew 4:1-11. He depended completely on the plan of God as any other human would. In other words, He lived His life under the controlling ministry of the Holy Spirit and learned and grew in the knowledge of God in His humanity: Luke 2:52, **And Jesus (humanity) grew in wisdom and stature, and in favor with God and men.** (NIV: explanation provided by the author)

Luke 2:40, **And the child (Jesus) grew and became strong; he was filled with wisdom, and the grace of God was upon him.** (NIV: explanation provided by the author)

9. During the first advent, Christ did not use any of His divine attributes to glorify Himself or to provide for Himself. The Biblical doctrine of Kenosis explains this. The doctrine of kenosis is taken from the Greek word κένωσις — KENOSIS meaning, "a self-emptying of one's own will and power and becoming entirely receptive to God's divine will." Jesus willingly set aside His power of deity to live a life entirely dependent on the Holy Spirit during His first advent.
10. The hypostatic union is the personal union of deity and humanity in one person forever.

- A. The hypostatic union emphasizes the uniqueness and superiority of our Lord Jesus Christ. As eternal God He is infinitely superior to all creatures: angels and mankind. As perfect and impeccable humanity resulting in the resurrection, ascension and session of Jesus Christ, He is superior to all angels as well as all human beings.
- B. In the hypostatic union the two natures of Christ are united but without any transfer of attributes. The attributes of deity and the attributes of humanity in hypostatic union adhere to their corresponding natures.
 - (1) The essence of His deity cannot be changed, Heb 13:8, **Jesus Christ is the same yesterday and today and forever.** (NIV) To take from Christ a single attribute of His deity would destroy His deity. Therefore, in hypostatic union, from His virgin birth on, His deity remained intact.
 - (2) To take from Christ a single attribute of His humanity would destroy His true humanity. Attributes never leave one side of Christ's person and go to the other side. Deity and humanity are united forever.
- C. In His hypostatic union, no attribute of divine essence was compromised or changed in any way. However, in the fulfillment of the Father's plan for the hypostatic union, certain attributes of our Lord's deity were not used or manifested, but this does not imply that they were surrendered or destroyed, as the false doctrine of kenosis teaches.
 - (1) Christ did not use His divine attributes for the benefit of Himself or to stay within the framework of the Father's plan. Instead, our Lord functioned under the attributes of His humanity through the enabling power of the Holy Spirit that was provided at His birth. In the Church Age the same power is provided for us at our second birth, or our spiritual birth which occurred when we believed in Jesus Christ and were born again.
 - (2) Christ did not exercise His divine attributes to provide for Himself or to glorify Himself; this is the true doctrine of kenosis.
- D. In the hypostatic union the two natures of Christ are united without transfer of attributes. The attributes of deity and the attributes of humanity adhere to their corresponding natures.

- E. Therefore, the union of divine essence and the human nature of the incarnate Christ must be considered hypostatic and personal. Personal, is that of the emergence of One unique person: He is different from God and the Holy Spirit in that He is man; He is different from man in that He is God. As man He is superior to man because He was perfect and impeccable.

In hypostatic union, the essence of deity is not changed, and no characteristic of His humanity is changed by being in union with deity, therefore He is unique.

11. The two natures of Christ and the doctrine of kenosis.

- A. In the hypostatic union the attributes of deity and humanity adhere to their corresponding natures: the attributes of deity adhere to His deity; the attributes of humanity adhere to His humanity.
- B. The essence of God is immutable and cannot change. If God could change in any way shape or form, then He would not be God.
- C. To take a single attribute from the deity of Christ in hypostatic union would destroy His deity, and to take a single attribute from the humanity of Christ in hypostatic union would destroy His humanity.
- D. Therefore, in the hypostatic union the two natures of Jesus Christ are united without loss or transfer of attributes. In the hypostatic union no attribute of the deity of Christ is lost, compromised or changed, and in the hypostatic union no attribute of the humanity of Christ is lost, compromised or changed.

We should not take this doctrine lightly, because our salvation is based on it! For it was the humanity of Jesus Christ that provided the perfect salvation at the cross, **Who Himself bore our sins in His own body on the tree....** (NKJV: I Peter 2:24;) God had to become true humanity in order to provide our **“so great salvation”** Hebrews 2:3. As God it was impossible for Him to save us from our sins and deliver us from the eternal Lake of Fire. At the last supper Jesus said, **“This is my BODY which is given for you.”** (Luke 22:19; I Cor 11:24;)

Therefore this doctrine is of great importance in understanding God's plan of salvation for the human race. Everything related to our eternal life depends on it. Jesus Christ is God and Jesus Christ is true humanity. The attributes of one never bleed into the other. The attributes of humanity adhere to His humanity only; and the attributes of His deity adhere to His deity only. No one can have eternal life without the hypostatic union. We have nothing apart from the hypostatic union! It is because of the hypostatic union that everyone who believes in Christ for his salvation becomes a member of the royal family of God.

- E. The fulfillment of the Father's plan in the incarnation and in the hypostatic union is the key to all human history.
- F. The fact that certain divine attributes were not used by our Lord during the incarnation does not imply that these attributes of deity were surrendered or destroyed, as taught by the false doctrine of kenosis.
- G. In the true doctrine of kenosis our Lord became true humanity in order to fulfill the salvation plan of God for all humanity. In the fulfillment of the Father's plan our Lord Jesus Christ did not exercise His own divine attributes to benefit Himself, to provide for Himself or to glorify Himself. Phil 2:8b; **he humbled himself and became obedient to death—even death on a cross!** (NIV)
- H. The eternal glory of the deity of Jesus Christ was veiled but never surrendered. Occasionally this glory was manifested, as on the Mount of Transfiguration, Matthew 17:2; **There he was transfigured before them, His face shone like the sun, and his clothes became as white as the light.** (NIV)

Also in the Garden of Gethsemane where there was a flash of His glory. John 18:6; **When Jesus said, "I am he," they drew back and fell to the ground.** (NIV)

- I. The union of the deity of Christ with unglorified humanity was a necessary factor in His humiliation. Phil 2:8.
- J. While the deity of Christ was united with His perfect and impeccable humanity, He was still subject to temptation,

distress, weakness, pain, sorrow and limitations; a state which continued until His resurrection. Yet not once did He ever succumb to temptation though He was tempted beyond anything we will ever know.

- K. In the incarnation and the hypostatic union of the First Advent the humanity of Christ depended upon the power or omnipotence of the Holy Spirit. Matthew 12:18; a quotation from Isaiah 42:1, **Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations.** (NIV)

Matthew 12:28; **But if** (first class conditional clause, “and I do”) **I drive out demons by the SPIRIT OF GOD, then the kingdom of God has come upon you.** (NIV: emphasis added by the author)

Luke 4:14; **Jesus returned to Galilee IN THE POWER OF THE SPIRIT....**(NIV: emphasis added by the author)

John 3:34; **For the one whom God has sent speaks the words of God, for God GIVES THE SPIRIT WITHOUT LIMIT.** (NIV: emphasis added by the author)

PRINCIPLE: the humanity of Christ was sustained by the filling of the Holy Spirit because the humanity of Christ was sinless and in perfect standing with God and His plan.

- L. Consequently, during the hypostatic union in the incarnation our Lord, of His own free will, restricted the independent use of His divine attributes. He did not use His attributes contrary to the Father’s plan for the incarnation. Phil 2:7; **But stripped Himself [of all privileges and rightful dignity] so as to assume the guise of a servant (slave), in that He became like men and was born a human being.** (Amplified Bible)
The humanity of Jesus Christ relied upon the omnipotence of the Holy Spirit. In the Christian life we are to depend upon the power and provision of the Holy Spirit, any other way would be contrary to the teachings of the Word of God.
- M. Therefore, Jesus Christ as the God-Man has one hypostasis or essence forever. The attributes of both the divine and human

natures belong to the person of Christ. The characteristics of one nature are never attributed to the other. This is why He is the only One in this category, which makes Him unique and incomparable with anyone else. This implies that Jesus, during the incarnation and hypostatic union of the First Advent could be simultaneously omnipotent, in His deity, and weak, in His humanity; omniscient in His deity and ignorant in His humanity; omnipresent in His deity but located in only one place in His humanity. However, the ignorance of His humanity was quickly overcome through His own self-discipline and concentration on the learning of the Word of God from His birth. He learned the entire realm of Biblical doctrine in His humanity as He grew to manhood. In His deity He was omniscient, having all knowledge about all things, past, present and future. Luke 2:52 tells us of His learning as a human being; **And Jesus grew in wisdom and stature, and in favor with God and men.** (NIV)

11. The necessity for the humanity of Christ:

- A. There are many reasons why Jesus Christ had to become true humanity: Hebrews 10:5-10; **Therefore, when Christ came into the world** (at His virgin birth), **he said:** (Psalm 40:6-8; from the Septuagint) **“Sacrifice and offering you** (God the Father) **did not desire** (referring to the ritual plan for the Age of Israel), **but a body you prepared for me** (referring to true humanity); (6) **with burnt offerings and sin offerings you were not pleased** (God was not propitiated or satisfied with the Old Testament Sacrifices and offerings). (7) **Then I said, ‘Here I am—it is written about me in the scroll** (Old Testament prophecies)—**I have come to do your will, O God.’”** (8) **First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”** (although the law required them to be made). (9) **Then he said** (Jesus Christ at the beginning of His hypostatic union), **“Here I am, I HAVE COME TO DO YOUR WILL.”** He sets aside the **first** (the Mosaic Law with its ritual plan for Israel) **to establish the second** (the Church Age with its plan of grace). (10) **And by that will** (God the Father’s purpose and plan), **we have been MADE HOLY** (have been sanctified, or set apart) **THROUGH THE SACRIFICE OF THE BODY OF JESUS CHRIST once for all.** (NIV: explanations and emphasis added by the author)

In other words, the substitutionary spiritual death of Christ on the cross could only occur if He possessed a true human body. And with His sacrifice on the cross He opened the door for the grace plan in the Church Age and set aside the Mosaic Law with its ritual and sacrifices.

- B. Jesus Christ had to become true humanity to be the Savior of the world. Philippians 2:7-8;**taking the very nature of a servant (slave), being made in human likeness. (8) And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! (NIV)**

Hebrews 2:14-15; **Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—(15) and free those who all of their lives were held in slavery by their fear of death. (NIV)**

As God, Jesus Christ could have nothing to do with sin except to judge it and reject it. The sovereignty of Jesus Christ is not subject to death, since eternal life cannot die, and physical death was necessary for our Lord's resurrection. Only humanity could bear our sins because deity could have nothing to do with sin. So Jesus Christ had to become true and perfect humanity in order to receive the imputation and judgment of our sins on the cross.

- C. Jesus Christ had to become true humanity to be the mediator between God and man. Job saw the need for the hypostatic union many years before God came to earth in hypostatic union in the form of Jesus Christ. Job 9:32-33; **He (God) is not a man like me that I might answer him, that we might confront each other in court. (33) If only there were someone to arbitrate between us, to lay his hand upon us both. (NIV)**

The Apostle Paul emphasized the fact that God did come in the flesh, His name is Jesus Christ. I Timothy 2:5-6; **For there is one God and one mediator between God and man, the MAN CHRIST JESUS, (6) who gave himself as a ransom for all men—the testimony given in its proper time. (NIV: emphasis added by the author)**

The mediator had to be equal with both God and mankind to be a perfect mediator between both parties. Therefore, Jesus Christ had to be both undiminished deity and true humanity in one person forever.

- D. Jesus Christ had to become true humanity to be a priest. A priest must be a man in order to represent man before God. Jesus Christ became true humanity to be our high priest after the order, or pattern of Melchizedek: Hebrews 7:3-6, **speaking of Melchizedek, Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! (5) Now the law requires the descendants of Levi who became priests to collect a tenth from the people—that is, their brothers—even though their brothers are descended from Abraham. (6) This man (Melchizedek), however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. (NIV: explanation provided by the author)** I will cover the meaning of the priesthood of Melchizedek in more detail in chapter seven of the book of Hebrews.

Hebrews 7:14, **For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. (NIV)**

Hebrews 7:28; **For the law appoints as high priests men who are weak; but the oath, which came after the law, appointed the Son, who has been made perfect forever. (NIV)**

Hebrews 10:5; **Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but A BODY you prepared for me.” (NIV: emphasis added by the author)**

Hebrews 10:10-14; **And by that will (plan), we have been made holy through the sacrifice OF THE BODY OF JESUS CHRIST once for all. (11) Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. (12) But when this priest (Jesus Christ)**

had offered for all time one sacrifice for sins, he sat down at the right hand of God. (13) Since that time he waits for his enemies to be made his footstool, (14) because by one sacrifice he has made perfect (complete) forever those who are being made holy. (NIV: emphasis and explanation provided by the author)

- E. **Jesus Christ had to become true humanity in order to be a king and ruler forever. He had to be the son of David to fulfill the Davidic covenant to Israel, II Samuel 7:8-16; Now then, tell my servant David, “This is what the Lord Almighty says: I took you from the pasture and from following the flock to be ruler over my people Israel. (9) I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men of the earth. (10) And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning (11) and have done ever since the time I appointed leaders over my people Israel. I will also give you rest from all your enemies.**

The Lord declares to you that the Lord himself will establish a house for you (dynasty): (12) When your days are over and you rest with your fathers, I will raise up your offspring to succeed you (Solomon), who will come from your own body (same DNA), and I will establish his kingdom. (13) He is the one who will build a house (temple) for my Name, and I will establish the throne of his kingdom forever (through Jesus Christ). I will be his father, and he will be my son. When he does wrong (Solomon), I will punish him with the rod of men, with floggings inflicted by men. (15) But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. (16) Your house and your kingdom will endure forever before me; your thrown will be established forever (through the Lord Jesus Christ).” (NIV: explanations added by the author)

It should be noted that Jesus is called “the son of David” over 16 times in the gospels. Matt 1:1; 9:27; 12:23; 15:22; 20:30; 20:31; 21:9; 21:15; 22:42. Mark 10:47; 10:48. Luke 1:32; 18:31; 18:38; 18:39; John 7:42.

Also, 5 times in the epistles Jesus is referred to as a descendant of David: Rom 1:3; II Tim 2:8; Rev 3:7; 5:5; 22:16.

A total of 21 times in the New Testament. 21 is one of the perfect numbers in Scripture. It is a combination of $7 \times 3 = 21$. 7 being a perfect number marking completion, and 3 being a perfect number denoting the Trinity.

Psalm 89:20-37; **I have found David my servant; with my sacred oil I have anointed him. (21) My hand will sustain him; surely my arm will strengthen him. (22) No enemy will subject him to tribute; no wicked man will oppress him. (23) I will crush his foes before him and strike down his adversaries. (24) My faithful love will be with him, and through my name his horn** (a symbol of strength and power) **will be exalted. (25) I will set his hand over the sea, his right hand** (Jesus is referred to the right hand of God many times) **over the rivers. (26) He will call out to me, “You are my Father, my God, the Rock my Savior** (Jesus Christ).” **(27) I will also appoint him my firstborn** (Colossians 1:15; “*He (Jesus) is the image of the invisible God, the FIRSTBORN over all creation.*”) **the most exalted of the kings of the earth** (Philippians 2:9-10; “*Therefore God exalted him [Jesus] to the highest place and gave him the name that is above every name, (10) “that at the name of Jesus every knee should bow, in heaven, and on earth and under the earth.”* (NIV: explanations and emphasis provided by the author)

Psalm 89 continued: **(28) I will maintain my love for him forever, and my covenant with him will never fail. (29) I will establish his line forever, his throne as long as the heavens endure. (30) If his sons** (the Jewish descendants of David) **forsake my law and do not follow my statutes, (31) if they violate my decrees and fail to keep my commands, (32) I will punish them with the rod, their iniquity with flogging; (33) but I will not take my love**

from him, nor will I ever betray my faithfulness. (34) I will not violate my covenant or alter what my lips have uttered. (35) Once for all, I have sown by my holiness—and I will not lie to David— (36) that his line will continue forever and his throne endure before me like the sun; (37) it will be established forever like the moon, the faithful witness in the sky.” Selah (NIV: explanation provided by the author)

Solomon's line goes down to Joseph in Matthew chapter one, and Nathan's line goes down to Mary to Luke chapter one. Nathan was Solomon's brother.

12. As a result of the hypostatic union the person of Jesus Christ is changed forever.
 - A. In the person of Christ are two natures, inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes. Jesus Christ is the God-Man forever.
 - B. During the incarnation our Lord was constantly controlled by the Holy Spirit and fulfilled the learning process of His humanity. Because He was always filled or controlled by the Holy Spirit He advanced very rapidly to spiritual maturity.
 - C. Now that He is resurrected, His humanity knows the whole story, Just as we eventually will. It is only during the incarnation on the earth that there were limitations on our Lord's humanity as He learned and advanced in His human life. This was necessary to establish precedence for the Church Age. In other words, He is our example, He is the pattern of what the Christian life is to be like. And we are to live our lives as He lived His, and I'm not talking about miracles and overt wonders; I am talking about living our lives under the controlling ministry of the Holy Spirit, learning and growing in the knowledge of the Word of God. That is the prime example our Lord gave us, that is the "PRIME DIRECTIVE!"
 - D. As God, Jesus Christ is infinitely superior to all rational creatures, both angels and mankind.
 - E. As true humanity with a body, soul and human spirit in hypostatic union, Jesus Christ is now superior in His humanity to all angelic creatures as well as mankind. This was not true before the virgin birth. Before His virgin birth He was only superior in His deity.

13. The result of the virgin birth:

- A. The preincarnate person of Christ, before His virgin birth, is classified as undiminished deity. He is co-equal, co-infinite and co-eternal with God the Father and God the Holy Spirit.
- B. The post-incarnate person of Christ, after His virgin birth, is classified as hypostatic union. He is undiminished deity and true humanity in one person forever.
- C. Because of the virgin pregnancy and resultant virgin birth, the the true humanity of Christ was trichotomous, which means He had a body, soul and human spirit just like Adam did at his creation.
- D. There were two disastrous results of Adam's original sin:
 - (1) The origin of the sinful nature and the perpetuation of real spiritual death in the human race at the point of physical birth for every one.
 - (2) The fact, is that human beings are born dichotomous, having only a body and soul, but no human spirit; I Cor 2:14; **The man without the Spirit** (this refers to the human spirit, the translators should have used a lower case "s.") **does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.** (NIV: explanation provided by the author)

Jude 19: **These are men who divide you, who follow mere natural instincts and do not have the Spirit.** The Greek literally says, "Not having a spirit." referring to a human spirit. (NIV: explanation provided by the author)
- E. Both of these problems were resolved by the work of Jesus Christ at His first advent.
 - (1) Real spiritual death was resolved by our Lord's substitutionary spiritual death on the cross when He bore the sins of the entire world in His body. The term substitutionary spiritual death is described by **"the blood of Christ"** in the New Testament. Our Lord's literal blood has no redeeming power and cannot save anyone. It was His substitutionary spiritual death that provides our so great salvation.

PRINCIPLE: there is nothing physical that is able to help anyone spiritually. The literal blood of Christ was physical, and therefore, powerless to provide salvation.

- (2) Jesus Christ was born trichotomous with a body, soul and human spirit. We are born dichotomous with only a body and soul. But our dichotomy is changed to trichotomy when we believe in Jesus Christ for our salvation. At the point of our faith in Christ we receive a human spirit, referred to as regeneration.

Hebrews 4:14; continued

Literally, “Having therefore, a great High Priest having passed through the heavens, Jesus the Son of God.”

Let us hold fast our profession —

Let us hold fast — κρατῶμεν — KRATOMEN. Present active subjunctive first person plural of the verb κρατέω — KRATEO. Means “to seize, to hold firm, to take possession of something.” This word is used in a number of different ways, but here it refers to “holding firm.”

PRESENT TENSE (progressive present): this signifies the persistence of a status quo. A status we have had for a long time without being aware of it, but its knowing it that makes the difference. The status is spiritual maturity and that is where the royal priesthood begins to function with great efficiency. The royal priesthood does not function efficiently until we reach spiritual maturity. But we actually become a priest at the point of salvation, this is a part of the salvation package. But being appointed a priest and functioning efficiently as priest are two different things. Therefore, **“let us hold fast”** means “let us hold firm to” what we have. God wants us to hold firm” to our priesthood, and we “hold firm” to our priesthood by the daily learning and application of the Word of God until we reach spiritual maturity, where our priesthood is able to function effectively and efficiently. The progressive present tense represents that concept.

ACTIVE VOICE: the subject produces the action of the verb. The believer priest produces the action of “seizing” and “holding firm” to his priesthood through his consistent Bible study until he reaches spiritual maturity. He also maintains his spiritual maturity by his consistent Bible study when he gets there.

SUBJUNCTIVE MOOD (hortatory): the hortatory subjunctive is a command mood, but it is different from the imperative mood. In the hortatory subjunctive the writer encourages the readers to join him in a course of action. Join him in the function of the priesthood in spiritual maturity. The one who is writing this is already in spiritual maturity and under the hortatory subjunctive he says, “join me” in “holding firm,” “join me” in holding firm to that which was given to us at the point of salvation.

PRINCIPLE: the hortatory subjunctive is a little different than the imperative mood. The imperative mood is a command that can be obeyed immediately. But the command of the hortatory subjunctive cannot be obeyed immediately. You cannot say “I’m going to hold firm to my priesthood right now,” it can’t be done; because it requires the consistent and persistent lifestyle of learning the Word of God over a period of time. Therefore, the hortatory subjunctive recognizes that your volition is involved in going from the point of salvation to spiritual maturity. It also recognizes that your volition must be involved daily until the command is fulfilled.

Literally, “Let us hold firm of.”

Our profession — τῆς ὁμολογίας — TES HOMOLOGIAS. First we have the genitive singular of the definite article, plus the genitive singular of the noun ὁμολογία — HOMOLOGIA. Means “profession, confession, acknowledgment.” This word is used to acknowledge the fact that they have accepted Jesus Christ, therefore the writer tells them to “hold firm to their faith in Him.”

EXPANDED TRANSLATION VERSE 14: “Therefore, having a great High Priest having passed through the heavens, Jesus the Son of God, let us keep holding firm to the profession of our faith in Him.”

Hebrews 4:15;

Vs 15 **For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin. (KJV)**

Many Christians complain about the sufferings they experience, or the heartaches, heartbreaks and the temptations that have plagued them over the years. As far as suffering and temptations we haven't experienced anything compared to what Jesus Christ experienced during His 33 years on this earth.

PRINCIPLE; there is nothing which you and I have gone through but which Jesus Christ endured that same agony of soul, that same suffering of body, that same frustration of desire. The only difference is, that during His life on this earth He never succumbed to any sin. Not only that, but many of His temptations were unique, the type that none of us will ever face.

After the writer finishes explaining that Jesus Christ is not only our **great high priest**, he goes on and points out that He is also deity, He is God. He assures his readers that even though He is Almighty God He is very approachable, and He has a very sympathetic nature. Jesus Christ is the Son of God, yet His divinity did not prevent Him from experiencing our feelings, emotions, temptations and pain. God became man in the form of Jesus to share triumphantly the temptations, testings and the sufferings of men in order that He might be a sympathetic and understanding High Priest.

For — γὰρ — GAR. Conjunctive particle used to express a cause or a reason.

We do not have an high priest which cannot be touched with the feeling of our infirmities — The temptations, testings and trials of Jesus Christ were much more difficult for Him to endure than ours are for us.

PRINCIPLE: there is a degree of temptation that we may never experience simply because: no matter what our spirituality may be at the time, we will succumb before we reach it. That is why the Apostle Paul tells us in I Cor 10:10b;**God is faithful; he will not let you be tempted** (or tested) **beyond what you can bear.** (NIV: explanation provided by the author) But Jesus Christ had no such limitation. Since He was sinless He took the full extent of all that Satan could throw at Him. He had no shock system,

no weakness limit to turn off temptation or physical pain. Since He never succumbed to sin, He experienced every temptation to the maximum and He experienced it as a man, and He never sinned. And when He experienced soul pain in His substitutionary spiritual death and physical death while on the cross, He experienced it far beyond any normal human tolerance. He suffered like no human being has ever suffered. Therefore He knows everything we know and a great deal more than we will ever know about temptation, testing and pain. **We do not have an high priest which cannot be touched with the feeling of our infirmities.** (KJV)

We have not — οὐ ἔχομεν — OU ECHOMEN. First of all the have the negative particle OU. The negative OU is an objective negative, and therefore, this is a very clearly explained concept without any subjective ideas put in. Next we have the present active indicative first person plural of the verb ἔχω — ECHO. Means “to have, to hold, to possess.”

Literally, “For we do not have,” or “For we do not possess.”

An high priest — ἀρχιερέα — ARCHIEREA. Accusative singular of the noun ἀρχιερεύς — ARCHIEREUS. Means “high priest or chief priest.” This sets up the celebrityship of Jesus Christ by placing Him in contrast with all the other high priests of history.

Which cannot — μὴ δυνάμενον — ME DUNAMENON. First of all we have the negative particle μὴ — ME, plus the present passive participle accusative masculine singular of the verb δύναμαι — DUNAMAI. This is one of the words for “power, strength and ability.” Here it means “to be able.” Plus the negative ME means “not to be able.”

PRESENT TENSE (tendential): this expresses a status of our Lord Jesus Christ. I want you to notice that we go from one verb used with the negative OU which is an objective negative, to a verb used with the negative ME which is a subjective negative. This tells us that we are getting into personal feelings, and personal feelings can become a subjective concept. Often in our personal feelings we are filled with grief, sorrow, disillusion or frustration. And here in our context with the negative OU followed by the negative ME indicates that God through Jesus Christ has a thorough and complete understanding of our status quo under the greatest pressures, testings and sufferings. In other words, Jesus Christ can feel what we feel because of His humanity living 33 years on the earth and experiencing everything we experience in life, before His death.

Literally, “For we do not have a High Priest who is unable.”

To be touched — συμπαθεῖν — SUMPATHEAI. Aorist active infinitive of the verb συμπαθέω — SUMPATHEO. This is where we get our English word SYMPATHY. SUM is a prefixed preposition meaning “with.” PATHEO means “to suffer.” Therefore SUMPATHEO means “to suffer with, to sympathize with or to be compassionate.”

PRINCIPLE: our High Priest Jesus Christ, has personally endured every affliction, testing and pressure we will ever face. The only thing different is, He never sinned. There will never be a problem, adversity or difficulty which you will face but what Jesus Christ in His humanity personally faced. You will never know a tragedy, heartache, pressure, frustration or disillusion but what Jesus Christ personally experienced, and usually to the maximum.

AORIST TENSE (constative): this views the action of the verb in its entirety in one point of time. In other words, this views the entire life of Jesus Christ on earth during His incarnation, His 33 years on planet earth living as every other human being.

ACTIVE VOICE: the subject produces the action of the verb. Jesus Christ as our High Priest produces the action of compassion and sympathy.

INFINITIVE MOOD (of purpose): this relates God’s purpose in the incarnation to our lives. In other words, God, in His absolute foreknowledge knew billions of years ago everything we would ever experience in time, and these circumstances were established so that Jesus Christ would go ahead of us in all these things.

The feeling of — Not in the Greek text, the translators actually inserted these words to further explain the word SUMPATHEO translated “to be touched” in the King James Bible.

Literally, For we do not have a High Priest who is unable to sympathize with.”

Our infirmities — ταῖς ἀσθενείαις — TAIS ASTHENEIAIS. First we have the dative plural of the definite article used to emphasize the identity of the noun, plus the dative plural of the noun ἀσθένεια — ASTHENEIA. Means “feebleness, weakness, imperfection, suffering, distress, pressure.” This word does not directly refer to sin, but to “feebleness or weakness.” It refers to all the natural limitations of humanity, which however, include liability to sin. Jesus knew firsthand the drive of human nature toward sin. He was victorious, but not without the most intense temptation, grief and anguish a human being could endure.

Literally, For we do not have a High Priest who is unable to sympathize with our weaknesses.”

This truth was especially amazing and unbelievable to Jews. They knew that God was holy, righteous, sinless, perfect and omnipotent. They know His divine attributes and nature and could not comprehend Him experiencing pain, much less temptation. Not only this, but under the Old Covenant God’s dealings with His people were more indirect and more distant; except for special and rare instances. Even faithful believers of the Old Testament did not experience His closeness and intimacy in the way that all believers are able to do today. The Jews believed that God was incapable of sharing the feelings of men, He was too distant, too far removed in nature from man to be able to identify with their feelings, temptations and testings.

If comprehending God’s “sympathy” was difficult for the Jews, it was even more difficult for most Gentiles of that day. The Stoics, whose philosophy dominated much of the Greek and Roman culture in New Testament times believed that God’s primary attribute was apathy. Some believed that He was without feeling or emotion of any sort. The Epicureans claimed that the gods lived between the realm of the physical and spiritual worlds. They did not participate in either the physical or spiritual worlds. Since they did not participate in either world, they could not be expected to understand the feelings, problems and the needs of mortals. They believed that the gods were completely detached from mankind.

The idea that God could and would identify with men in their trials and temptations was revolutionary to the Jews and Gentiles alike. But the writer of Hebrews is saying that we have God manifested in Jesus Christ who is our High Priest, and He not only knows and understand the feelings of men, but He has actually experienced them Himself.

Literally, For we do not have a High Priest who is unable to sympathize with our weaknesses and limitations.”

But was in all points tempted like as we are —

But — δε᾽ — DE. Adversative conjunction used to emphasize the contrast between the Lord Jesus Christ as our High Priest being tempted and tested, and believers being tempted and tested.

Was tempted — πεπειρασμένον — PEPEIRASMENON. Perfect passive participle accusative masculine singular of the verb πειράζω — PEIRAZO.

This word is used in a good and bad sense. It is used in a good sense for “being put to the test to discover what a person is like.” It is used in a bad sense for “temptation in the sense of solicitation to sin.” In our passage it is used for any type of testing, temptation or pressure.

PERFECT TENSE (dramatic): this describes the fact of an action in a vivid and realistic way, and at the same time emphasizes the results of that action. This is a very dramatic concept that nothing you and I have ever experienced or ever will, only the Lord Jesus Christ knows and understands the intensity of these types of temptations and testings.

PRINCIPLE: Jesus Christ was tested and tempted in every way you and I will ever experience. But we will never go through any adversity, temptation or pressure which Jesus Christ did not experience. That is what this passage is teaching us.

PASSIVE VOICE: the subject receives the action of the verb. Jesus Christ received both testing and temptation during the period of His incarnation and not once did He fail.

PARTICIPLE (circumstantial): denoting the attendant circumstances surrounding the action of the verb. The circumstances here involves the entire realm of testings and temptations our Lord Jesus Christ faced.

Literally, “Having been tempted and tested.”

In all points — κατὰ πάντα — KATA PANTA. First we see the accusative case of the preposition KATA, plus the accusative plural of the adjective πᾶς — PAS and should be translated “in all respects, in all ways, or in every way.”

Literally, “Having been tempted and tested in all ways.”

It doesn’t make any difference what our temptation or testing has been or the type of pressure we experience, Jesus Christ has already been through it. That is why He is our great High Priest.

Like as we are — καθ’ ὁμοιότητα — KATH HOMOIOTETA. First we have the preposition KATA plus the accusative singular of the noun ὁμοιότης — HOMOIOTES. Means “likeness, similarity, in the same way.”

PRINCIPLE: whenever you may say, “no one knows or understands what I’m going through,” you are wrong and lack spiritual understanding of the Scriptures. Because Jesus Christ knows and He understands thoroughly.

And He can say to you, “I know because I’ve been there, I’ve been through it too.” The only exception is found in the next phrase.

Yet without sin — χωρὶς ἁμαρτίας — CHORIS HAEARTIAS. First we have the adverb χωρὶς — CHORIS meaning “apart from, parted from, without.” Plus the genitive singular of the noun ἁμαρτία — HAMARTIA. Meaning “sin.”

Literally, “apart from sin,” or “without sin.”

In the areas of temptation Jesus Christ never succumbed while all human beings have succumbed and have sinned. Therefore, Jesus Christ cannot say, “I know what its like to sin,” because He never did.

Some have wondered how Jesus can completely identify with us if He did not actually sin as we do. It was Him facing sin with His perfect righteousness and truth that qualifies Him. Merely experiencing something does not give us understanding of it. A person can have many successful operations without understanding any thing about technical details of the surgery. On the other hand, a doctor may perform thousands of complicated and successful operations without ever having had the surgery himself. It is his knowledge of the disease or the disorder or the surgery that qualifies him. The same concept is true concerning Jesus Christ. He never sinned but He understands sin better than any man. He has seen it more clearly and fought it more diligently than any of us could ever do.

Sinlessness alone can properly estimate sin. Jesus Christ did not sin, could not sin and had no capacity to sin. Yet His temptations were all the more terrible because He would not succumb, therefore His sinlessness increased His sensitivity to sin. Hebrews 12:3-4; **Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart. (4) In your struggle against sin, you have not yet resisted to the point of shedding your blood** (and dying). (NIV: explanation provided by the author)

If you want to talk to someone who knows about sin, talk to Jesus Christ. He knows sin, and He also knows and understands our weaknesses. Whatever Satan brings our way, there if victory in Jesus, He understands, He has been there.

EXPANDED TRANSLATION 15: “For we do not have a High Priest who is unable to sympathize with our weaknesses and limitations; but we have a High Priest who has been tempted in all things in the same way without sin.”

Hebrews 4:16;

Vs 16: **Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (KJV)**

In verse 16 we see “**the throne of grace.**” Therefore, before we begin our study of this verse I want to review the seven categories of grace.

1. **COMMON GRACE:** this is the grace that is given to unbelievers so they will be able to understand the gospel message. No unbeliever has the capacity to understand the plan of salvation because they are spiritually dead and do not possess a human spirit. Therefore, when the plan of salvation is presented to the unbeliever, the Holy Spirit acts as the human spirit in order for the unbeliever to understand God’s plan of salvation. This is called common grace and it is given to all unbelievers. Human volition is not a factor in common grace. Titus 2:11; **For the grace of God that brings salvation has appeared to all men. (NIV)**
2. **EFFICACIOUS GRACE:** this means “effective grace.” And refers to grace that provides salvation. In other words, as an unbeliever hears the gospel message of salvation, God provides common grace so he is able to understand it, he must make a decision of yes, or no. If he says “yes” and believes in Jesus Christ as his personal Savior then common grace becomes “**effective grace**” and he becomes a child of God. This refers to grace providing salvation. Efficacious grace requires positive volition on the part of the unbeliever before it becomes effective. Ephesians 2:8-9; **For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God— (9) not by works, so that no one can boast. (NIV)**
3. **LOGISTICAL GRACE, OR LIVING GRACE:** refers to God providing all that is necessary for us to live the Christian life: such as food, clothing, shelter and whatever else is necessary for the believer to grow spiritually in the middle of the devil’s world. Logistical or living grace is that provision of God whereby He takes us through life here on earth and provides all that we need; Human volition is not a factor. Matt 6:25-32; **Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what**

you will wear. Is not life more important than food, and the body more important than clothes? (26) Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? (27) Who of you by worrying can add a single hour to his life? (28) And why do you worry about clothes? See how the lilies of the field grow. They do not labor or spin. (29) Yet I tell you that not even Solomon in all his splendor was dressed like one of these. (30) If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you? O you of little faith? (31) So do not worry, saying, “What shall we eat?” or “What shall we drink?” or “What shall we wear?” (32) For the pagans (unbelievers) run after all these things, and your heavenly Father knows that you need them. (NIV: explanation provided by the author)

4. **ADVANCING GRACE:** this is grace that is given to every believer so he can advance in his spiritual life. This is the equal privilege and equal opportunity of God’s plan for His people to grow spiritually. Romans 8:14;**those who are led by the Spirit of God are sons of God. (NIV)**

Ephesians 4:11-13; It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, (12) TO PREPARE (to equip) God’s people for works of service, so that the body of Christ may be built up (13) until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (NIV: emphasis and explanation provided by the author)

Philippians 2:13; For it is God who works in you to will and to act according to his good purpose. (NIV)

Philippians 4:19; And my God will meet all your needs according to his glorious riches in Christ Jesus. (NIV)

Colossians 3:16a; Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom..... (NIV)

II Peter 3:18; **But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever! Amen.** (NIV)

5. **SPIRITUAL MATURITY GRACE** (super-grace): this is the grace that is provided when one utilizes advancing grace and grows to spiritual maturity. When the believer reaches spiritual maturity God then begins to pour out greater blessings on him and his life. These blessings are based on the knowledge and application of the Word of God in the believer's soul and not on whether he is a good or bad person. Human volition is an important factor in receiving spiritual maturity grace. Romans 5:17; **For if by the trespass of one man, death reigned through that one man, how much more will those who receive God's abundant** (accusative singular of the noun περισσεία — PERISSEIA, meaning "superabundance with excess; an abundance with the lavishness of blessing.") **provision of grace and the gift of righteousness reign in life through the one man, Jesus Christ.** (NIV: explanation provided by the author)

James 4:6; **But he gives us more grace....**" The word "**more**" is the accusative singular of the adjective μέγας — MEGAS meaning "great, much, intense, splendid, magnificent and extraordinary."

Literally, "But He gives us GREATER grace," or "But He gives us EXTRAORDINARY grace."

6. **DYING GRACE:** at the end of human life, and if we have utilized that which God has provided and have learned and applied His Word daily, then we will receive dying grace when we leave this life. Psalm 116:15; **Precious in the sight of the Lord is the death of his saints.** (NIV) Human volition is not a factor in dying grace, but the believer must possess spiritual maturity grace or be moving in a positive direction in his spiritual life before receiving dying grace. With supernatural tranquility and eager anticipation the believer in dying grace will be **absent from his body and face to face with the Lord.** (II Cor 5:8) (NIV)
7. **SURPASSING GRACE:** this is the grace in eternity after receiving a resurrection body. Ephesians 2:6-7; **And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, (7) in order that in the coming ages (eternity) he might show the INCOMPARABLE RICHES OF HIS GRACE,**

expressed in his kindness to us in Christ Jesus. (NIV: explanation and emphasis added by the author) Human volition is not a factor in surpassing grace but you do have to possess spiritual maturity in time in order to qualify for surpassing grace blessings in eternity.

Revelation 2:10b;**Be faithful, even to the point of death, and I will give your THE CROWN OF LIFE.** (NIV: emphasis added by the author)

James 1:12; **Blessed is the man who PERSEVERES under trial, because when he has stood the test, he will RECEIVE THE CROWN OF LIFE that God has promised to those who love him.** (NIV: emphasis added by the author)

The crown of life is given to believers who have learned enough of the Word of God to give them the supernatural strength to endure great sufferings, testings and adversity. Also, the believer must have developed divine love (AGAPE) in his soul toward God, and that can only be attained by the consistent learning of the Word of God moving toward spiritual maturity.

Hebrews 4:16 continued

Let us therefore come boldly unto the throne of grace — We should “come boldly” to the throne of grace in prayer. But it doesn’t say, “to come ignorantly,” nor does it say “to come stupidly.” But that is just what a lot of Christians are doing today. There are a lot of prayers that are useless, but God is patient and understanding and continues to teach and encourage us in prayer as we continue our consistency in the study and application of the Word of God in the filling of the Holy Spirit.

Therefore — οὖν — OUN. Inferential particle meaning “to come to a conclusion about your priesthood and spiritual maturity.” This is telling us that we have something to look forward to. If we consistently study the Word of God we will become very efficient in prayer. Some of the preachers of years ago used to call it “becoming an prayer warrior.” And if we can maintain our consistency throughout our spiritual life that is exactly what we will become. This does not mean that we should not pray until we learn all that is necessary for prayer, but it does mean that we have a great future as Christians with reference to gaining power in our prayers.

There are those who pray for the filling of the Holy Spirit not realizing that we don't receive the filling of the Holy Spirit by prayer, but by confessing our sins to God, as per 1 John 1:9. There are those who pray and beg God to save them not realizing that no one is saved by praying and begging God to save them, they are saved only by faith in Jesus Christ. If anything is added to that it is worthless!

The inferential particule οὖν — OUN is designed to draw a secondary conclusion. This isn't the final conclusion of this book, and therefore, this particle is used to show that this is just one of the conclusions which anticipates some basic principles coming up. Therefore, OUN is what we call a secondary particle, referring to a temporary conclusion to keep us going in the right direction as we study.

One of the privileges of our priesthood is prayer. And when we reach spiritual maturity this is how it will work, **“we will come boldly to the throne of grace and obtain mercy at any time.”**

Let us come — προσερχώμεθα — PROSERCHOMETHA. Preset middle subjunctive first person plural of the verb προσέρχομαι — PROSERCHOMAI. The prefixed preposition PROS means, “to, toward, face to face with.” ERCHOMAI, means “to come, to approach.” Therefore PROSERCHOMAI literally means “to approach face to face with.”

PRESENT TENSE (customary): this denotes what habitually occurs or may be expected to occur. In other words, when you reach a certain point in your spiritual life, when you have consistently studied the Word of God and are advancing toward spiritual maturity; you will begin to have a more effective prayer life. And the more you grow spiritually the more effective it will become. Therefore, this particular present tense means, that when you reach a certain point in your accumulation of Biblical knowledge you will begin to become very comfortable in going into God's presence **“boldly,”** with confidence and know that you are going to be heard. Prayer is a great privilege in our spiritual life, it can be a great weapon in our spiritual war, and a great help to you, and to those you pray for. Prayer appears to be one of the most misunderstood and greatly abused doctrine in the Word of God.

MIDDLE VOICE (permissive): this means that the subject (the believer priest) voluntarily yields himself to the results of the action in his own interests. In other words, this is a person who prays and knows what he is doing.

SUBJUNCTIVE MOOD (hortatory): with this type of subjunctive mood the writer invites his readers to join him in a course of action outlined by the verb. The course of action here is prayer.

Literally, “Therefore, let us be approaching.”

Boldly — μετὰ παρρησίας — META PARRESIAS. This is a prepositional phrase in the Greek but they translated it like an adverb. The preposition META plus the genitive case of παρρησία — PARRESIA. Means, “confidence, assurance and authority.” When you are moving in the right direction in your spiritual life, advancing toward spiritual maturity, you gain in “confidence and assurance” based on the Biblical doctrines you have learned; then you will begin to understand the principle of grace in your prayers, and you will have an attitude of knowing what you are doing.

Literally, “Therefore, let us be approaching with confidence.”

Unto the throne of grace —

Unto the throne — τῷ θρόνῳ — TO THRONO. First we have the noun, dative singular of the definite article ὁ — HO which emphasizes the identity of the noun plus the dative singular of the noun θρόνος — THRONOS. Means “a throne or seat.” This is a dative of indirect object which means that it is to our advantage or to our benefit to approach the throne of grace with confidence and assurance.

Of grace — τῆς χάριτος — TES CHARITOS. First we have the genitive singular of the definite article ὁ — HO, plus the descriptive genitive singular of the noun χάρις — CHARIS. Means “grace.” This is a descriptive genitive referring to spiritual maturity, abundant grace, or supergrace.” We know this because of the definite article that precedes the word for grace.

The definite article emphasizes the identity of the noun. This could be translated “the throne of the grace.” This is not smooth English, I won’t use the definite article in the final translation. This refers to spiritual maturity. Therefore this is referring to the prayer of a believer in spiritual maturity.

Literally, “Therefore, let us be approaching the throne of grace with confidence and assurance.”

That we may obtain —

That — ἵνα — HINA. Subordinate conjunction meaning “in order that, so that, that.” With the subjunctive mood this introduces a purpose clause.

We may obtain — λάβωμεν — LABOMEN. Aorist active subjunctive first person plural of the verb λαμβάνω — LAMBANO. Means “to receive.”

AORIST TENSE (culminative): which views the action of the verb in its entirety but emphasizes the end result. As you grow in grace and in the knowledge of Jesus Christ and His Word, you are now ready to use one of the greatest weapons God has given you, prayer! The more you learn from the Word of God the more effective you will be in your prayer life.

At the point of salvation we were unable to be effective in our prayers because we did not know how to pray as we should. But the Holy Spirit and Jesus Christ have been praying for us. We are told in Romans 8:26-27 that the Holy Spirit prays for us; **.....the Spirit helps us in our weaknesses. We do not know what we should pray for, but the Spirit himself intercedes for us with groans that words cannot express. (27) And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God’s will.** (NIV)

We are also told in Hebrews 7:24-25 that Jesus Christ prays for us; **.....Jesus lives forever, he has a permanent priesthood. (25) Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.** (NIV) The prayers of Jesus Christ and the Holy Spirit are very effective. Because of the intensification of the spiritual war, it became necessary for the two members of the Trinity to begin praying for all those who have accepted God’s plan of salvation.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of receiving great blessings because of his consistent learning and application of the Word of God.

SUBJUNCTIVE MOOD, the mood of purpose: this designates the purpose clause, which is potential because spiritual maturity is potential depending upon our attitude toward the consistent study of the Word of God.

Literally, “Therefore, let us be approaching the throne of grace with confidence and assurance, in order that we may receive.”

Mercy — ἔλεος — ELEOS. Means, “benefit from compassion,” which comes to mean “grace in action.” The spiritually mature believer comes to realize that he has confidence and assurance when he prays, therefore, he receives “benefit,” which is “mercy” and grace.

Here the writer encourages his readers to look for and discover mercy and grace. Mercy was offered on the basis of the Atonement provided by the substitutionary spiritual death of Christ on the cross. God waits for us to obtain His mercy and grace.

And find grace — καὶ χάριν εὕρωμεν — KAI CHARIN EUROMEN. First we have the conjunction KAI correctly translated “and,” plus the aorist active subjunctive first person plural of the verb εὕρισκω — EURISKO. Means “to discover, to find, to obtain, to recognize and comprehend.” What is being discovered, or being recognized? Grace!

AORIST TENSE (constative): which views the action of the verb in its entirety in one point of time. The previous aorist tense was a culminative aorist in which the believer is in a position to pray and receive mercy. The constative aorist tells us in that position the believer “discovers” that day by day he learns what grace is all about. He becomes more aware of grace the more he learns from the Word of God. And with his increased knowledge and understanding of grace his love for God and Jesus Christ intensifies to the point where he develops **“The peace of God, which transcends all understanding which will guard his heart and his mind in Christ Jesus.”** (Phil 4:7;)(NIV) As the Christian continues to learn and grow in his spiritual life everything begins to fall into place.

ACTIVE VOICE: the subject produces the action of the verb. The believer produces the action of “discovering” what grace is all about.

SUBJUNCTIVE MOOD, mood of potential: this tells us that “discovering” what grace is all about is only potential. It depends on the believer’s continued positive volition toward the learning and application of the Word of God. God is waiting for man to come to Him and obtain His mercy and grace. The mercy of God provides our “justification and positional sanctification,” which places the believer in union with Jesus Christ, and His grace provides all the needs of the believer in time, which is called “experiential sanctification.”

To help in time of need — εἰς εὐκαιρον βοήθειαν — EIS EUKAURON BONTHEIAN. First we have the preposition εἰς — EIS plus the accusative case of the adjective εὐκαιρος — EUKAIROS, meaning “right time, proper time, suitable time, convenient time.” This word is composed of the preposition EU meaning, “good, to do well, to be gracious to someone.” plus the noun kairos meaning “time.” Plus the accusative singular of the noun βοήθεια — BOETHEIA. Means “to come to someone’s aid, to assist, to provide help, to come to the rescue.” This literally says, “with reference to timely assistance.”

EXPANDED TRANSLATION VERSE 16: “Therefore, let us be approaching the throne of grace with confidence and assurance, in order that we may receive mercy and discover grace with reference to our timely need.”

Doctrine of Prayer

DEFINITION AND DESCRIPTION OF PRAYER

Our study of prayer deals only with the believer’s devout supplication to God the Father. It does not cover prayer to any object of worship such as to an angel, a saint, an idol or any form of animal, etc., etc. Therefore this categorical study only considers what the Bible has to say about prayer. I will be ignoring religious and false concepts and human traditions which have developed throughout human history.

The Bible gives us some illustrations of how not to pray. Jesus, speaking in Matthew 6:5-8 says, **“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men.** (In other words, they pray in places where they could be seen by others. The synagogues and the streets were the usual places of prayer at that time. For example, if the hour of prayer happened to occur on the street, which is the usual place for business, they would immediately change to an attitude of prayer like a modern Muslim. This was usually done so others might believe that they were pious and faithful as a servant of God.) Jesus goes on and says, **“I tell you the truth, they have received their reward in full.** (The phrase “received their reward in full” is one Greek word: the accusative singular of μισθός — MISTHOS meaning “to be paid in full for what is worked for in wages.” This word was used as a business term meaning “to receive full payment.” Technically, this is not a reward, this is receiving approbation and praise from others. Jesus is saying that the only reward these religious leaders will receive is the praise and adoration of men which appeases their approbation lust.)

(6) But when you pray, go into your room, close the door and pray to your Father, who is unseen. (Jesus is referring to private prayers here.) **Then your Father, who sees what is done in secret, will reward you.** (The phrase “will reward you” is the future active indicative of the verb ἀποδίδωμι — APODIDOMI means “to repay, to recompense.” Prayer is a bona fide system of spiritual production when it is accomplished in the proper manner. Prayer is a good thing, it only becomes

wrong when there is false motivation.) (7) **And when you pray, do not keep on babbling like pagans**, (“babbling” or “vain repetitions” as the King James Version has is the aorist active subjunctive of the verb βατταλογέω — BATTALOGEO. This word was used for stammerers who repeated their words, which was called babbling, referring to the mouth saying words that had no meaning. They are empty words. For example, the worshipers of Baal on Mount Carmel yelled and screamed all day in I Kings 8:26, or the worshipers of Diana in the amphitheater at Ephesus who yelled for two hours, Acts 19:34. Today the Muslims think they will be heard for their many words and for kneeling and placing their heads on the ground. Also the Catholics with their prayer beads and repetitious prayers fall in to this category.

NOTE: Jesus was not condemning all repetition in prayer because He Himself prayed three times in Gethsemane saying the same words, Matt 26:44.) **for they think they will be heard because of their many words. (8) Do not be like them, for your Father knows what you need before you ask him.**” (NIV) This is a simple application helping us to understand the omniscience of God. But just because God is omniscient does not mean that we are not suppose to pray. Prayer is commanded for all believers throughout the Scriptures.

THREE CATEGORIES OF PRAYER

In the Church Age, prayer is the function of the royal priesthood. The Church Age believer has personal access to God and has the privilege to present at least three categories of prayers to God the Father: thanksgiving, petitions and intercessions.

THANKSGIVING prayers are those which recognize that all we have and all we will ever be is because of the grace plan of God. II Corinthians 4:15-18; **All this is for your benefit, so that the grace that is reaching more and more people may cause THANKSGIVING to overflow to the glory of God. (16) Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. (17) For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. (18) So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.** (NIV: emphasis added by the author)

II Corinthians 9:10-15; Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. (11) You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in THANKSGIVING to God.

(12) This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions OF THANKS TO GOD. (13) because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession (acknowledgment) of the gospel of Christ, and for your generosity in sharing with them and with everyone else. (14) And in their PRAYERS for you their hearts will go out to you, because of the surpassing grace God has given you. (15) THANKS BE TO GOD for his indescribable gift! (NIV: emphasis and explanation provided by the author)

Colossians 2:6-7; So then, just as you received Christ Jesus as Lord, continue to live in him, (7) rooted and built up in him, strengthened in the faith as you were taught, and overflowing with THANKFULNESS. (NIV: emphasis added by the author)

Colossians 4:2; Devote yourselves to PRAYER, being watchful and THANKFUL. (NIV: emphasis added by the author)

I Timothy 4:1-5; The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. (2) Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. (3) They forbid people to marry and order them to abstain from certain foods, which God created to be received with THANKSGIVING by those who believe and who know the truth. (4) For everything God created is good, and nothing is to be rejected if it is received with THANKSGIVING, (5) because it is consecrated by the word of God and PRAYER. (NIV: emphasis added by the author) In other words, believers who forget to thank God for their food do not know the truth!

PETITIONS — δεήσις — DEESIS, means “specific requests and petitions in prayer.” These are prayers that are made to request things from God, usually for yourself. Phil 4:4-7; Rejoice in the Lord always. I will say it again: Rejoice! (5) Let your gentleness be evident to all. The Lord is near. (6) Do not be anxious about anything, but in

everything, by prayer and petition, with thanksgiving, present your requests to God. (7) And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus. (NIV) Making requests to God is a part of the Christian way of life. Just as our children come to us and make requests of us as they grow and develop in life. We must evaluate their requests and do what is most beneficial for them. But we need to talk to God, just as our children need to talk to us. And just as we may know what our children want and desire before they ask, we do not want to discourage them in any way from coming to us with their requests, because it develops a system of trust, reliance and dependence upon the parent. The same is true with God. He wants us to come to Him for our every need and desire. He wants us to rely upon Him, be dependent upon Him, and trust Him explicitly. This is all a part of the principle of prayer.

INTERCESSIONS are prayers that are made on behalf of others. I Timothy 2:1-4; **I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone— (2) for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. (3) This is good, and pleases God our Savior, (4) who wants all men to be saved and to come to the knowledge of the truth.** (NIV)

Prayers — προσευχή — PROSEUCHE, refers to a general attitude of prayer, to include all the various categories.

Intercessions — ἐντεύξεις — ENTEUXEIS, means “to plead the cause of anyone, to intercede on behalf of anyone.”

Godliness — εὐσεβεία — EUSEBEIA. Refers to the unique spiritual life that exists in the Church Age. A spiritual life that is greater in potential than any life in all previous human history. And this is because of the great ministry of the Holy Spirit that exists in the Church in a way that never existed before in any previous dispensation.

Holiness — σεμνότης — SEMNOTES meaning “reverence, respect and seriousness.” In I Timothy 2:1-4; we see the believer interceding for all those who are in authority, and his intercession focuses on the clear presentation of the truth to all those who are not believers. In other words, praying that God the Holy Spirit would cause everyone to know and understand the truth that Jesus Christ is the only One who is able to bring all people to God and truth.

The prayers of the believer in Jesus Christ should become a ministry. As a part of the Christian's equal privilege of election, the Church Age believer is a royal priest. The unique function of the royal priesthood and the equal privilege and opportunity for every believer is to have an effective ministry. The most effective service in the Church Age is invisible service such as prayer.

**BELIEVERS IN JESUS CHRIST ARE PRIESTS AND HAVE
PERSONAL ACCESS TO THE MOST HOLY PLACE
IN THE HEAVENLY TEMPLE**

It is important to note that the office of priest is a divine appointment. No human being can make another human being a priest. Only God can do that. God appointed all believers in Jesus Christ to be priests as of the moment of their personal faith in Jesus Christ.

In the Old Testament dispensation of Israel no priest was ever permitted to enter the Holy of Holies other than the high priest, and he could only enter once a year, and only on the basis of the sacrificial blood, Hebrews 9:7. In the present dispensation of the Church Age, it is a fact that Jesus Christ, as our High Priest, has now entered the heavenly sanctuary by means of His own blood (His substitutionary spiritual death), Hebrews 4:14-15; **Therefore, since we have a high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. (15) For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. (NIV)**

Hebrews 9:24; **For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. (NIV)**

Hebrews 10:19-22; **Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus (His substitutionary spiritual death), (20) by a new and living way opened for us through the curtain, that is, his body, (21) and since we have a great priest over the house of God, (22) let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. (NIV)**

Jesus Christ is presently in heaven at the right hand side of God the Father interceding for His own who are in the world. Romans 8:34, **Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also INTERCEDING for us.** (NIV: emphasis added by the author)

Hebrews 7:23-25; **Now there have been many of those priests, since death prevented them from continuing in office; (24) but because Jesus lives forever, he has a permanent priesthood. (25) Therefore he is able to save completely those who come to God through him, because he always lives to INTERCEDE for them.** (NIV: emphasis added by the author)

When Christ died on the cross the veil of the temple was torn in two from top to bottom, which signifies that the way into the Most Holy Place was open to all who believe in Christ. It is not open to the world, but only for those who come to God on the basis of the work of Jesus Christ on the cross. Matthew 27:50-53; **And when Jesus had cried out again in a loud voice, he gave up his spirit. (51) At that moment the curtain of the temple was torn in two from top to bottom. The earth shook and the rocks split. (52) The tombs broke open and the bodies of many holy people who had died were raised to life. (53) They came out of the tombs, and after Jesus' resurrection they went into the holy city and appeared to many people.** (NIV)

Therefore, since all believers in Jesus Christ have unhindered access to God on the basis of the work Jesus Christ on the cross, the New Testament believer priest has the opportunity and the privilege to have an unlimited ministry and service in prayer. I Timothy 2:1; **I urge then, first of all, that requests, prayers, intercessions and thanksgiving be made for everyone.** (NASB)

Colossians 4:12; **Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured.** (NIV)

Wrestling — ἀγωνιζόμενος — AGONIZOMENOS. Present active participle nominative masculine singular of the verb ἀγωνίζομαι — AGONIZOMAI. Means “to be a combatant in the public games, to contend, to fight, to strive earnestly.” We get our English word “agony” from this word.

This word tells us that proper and effective prayer is not always the easiest thing to do. Since we are engaged in a mighty spiritual war, it will take much determination and a lot of understanding of the Word of God. It is important to understand that proper and effective prayer can only be accomplished through a maximum knowledge and application of the Word of God. This is why the spiritually mature believer is the one who is the most effective in prayer.

BASIC MECHANICS OF PRAYER

God the Father receives our prayers through the person of Jesus Christ when we are filled with the Holy Spirit. Prayer is communication with God for the expression of personal needs and desires in petition and the function of intercession for others.

PRAYER IS THOUGHT and requires a vocabulary, a vocabulary centered around Biblical words and concepts. Prayer also requires concentration and focus on the things being prayed for. Public prayers, like thanking God for food or asking for blessing on a Bible lesson should be brief.

PRAYER IS A WEAPON in our spiritual war and it is meant to be used offensively as well as defensively. The list of weapons for the spiritual war is found in Ephesians 6:10-18; while the Christian's spiritual battle is against the world, the flesh and the devil, the Apostle Paul only deals with one of those conflicts, the one with the devil. **Finally be strong in the Lord and in his mighty power. (11) Put on the full armor of God so that you can take your stand against the devil's schemes. (12) For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. (13) Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. (14) Stand firm then, with the BELT OF TRUTH buckled around your waist, with THE BREASTPLATE OF RIGHTEOUSNESS in place, (15) and with YOUR FEET FITTED with the readiness that comes from the gospel of peace. (16) In addition to all this, TAKE UP THE SHIELD FAITH, with which you can extinguish all the flaming arrows of the evil one. (17) TAKE THE HELMET OF SALVATION and the SWORD OF THE SPIRIT, which is the WORD OF GOD. (18) And PRAY IN THE SPIRIT on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. (NIV: emphasis added by the author)**

Be strong in the Lord and in his mighty power — In our Christian lives we must depend upon divine power, not just once in awhile, but moment-by-moment and unceasingly to the end of our earthly life.

The full armor of God so that you can take your stand against the schemes and strategies of the devil — Paul tells us in II Cor 2:11 **that we are not unaware of Satan's schemes.** (NIV) But they can only be understood through the Christian's consistent study in the Word of God.

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against spiritual forces of evil in the heavenly realms— In II Cor 11:13-15 Paul tells us that many ministers are Satan's ministers, using religion and churches and even Christian terminology in order to deceive believers in Jesus Christ. **For such men are false apostles, deceitful workman, masquerading as apostles of Christ. (14) And no wonder, for Satan himself masquerades as an angel of light. (15) It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve.** (NIV)

The belt of truth — Paul wrote about the belt first and foremost because he understood its fundamental importance. For the Roman soldier, the belt was the key to his full armor. For the Christian warrior, the belt of truth is the foundation of the armor from God. It signifies the means of how we stand, how we build our defenses in the spiritual life, we do it with truth! Buckled and strengthened with the Word of God! The belt of truth comprises the entire realm of doctrines and principles from the Word of God.

PRINCIPLE: the Christian who buckles on the belt of truth which God intends for him to wear is preparing his spiritual fortification through the knowledge and obedience to Scripture.

The breastplate of righteousness — Together the breastplate and the belt became the basic body armor. It was the belt that held the breastplate securely in place. Its primary purpose was the protection of every part of the soldier's body, from his neck down to his waist. Since the breastplate of the Roman soldier was made of two pieces: the front and the back, so is the Christian's righteousness two fold: imputed righteousness at the point of salvation and experiential righteousness developed by his consistent learning and application of the Word of God.

Feet fitted with the readiness that comes from the gospel of peace — The word “**peace**” refers to the doctrine of reconciliation, which emphasizes the work of Jesus Christ on the cross that removes the barrier between God and sinful man, replacing animosity with peace. Rom 5:11; **Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received RECONCILIATION.** (NIV: emphasis added by the author)

II Cor 5:18-19; **All this is from God, who RECONCILED us to himself through Christ and gave us the ministry of RECONCILIATION: (19) that God was RECONCILING the world to himself in Christ, not counting men’s sins against them. And he has committed to us the ministry of RECONCILIATION.** (NIV: emphasis added by the author)

Ephesians 2:10; **For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.** (NIV)

II Timothy 2:3 **Paul tells us to Endure hardship with us like a good soldier of Christ Jesus.** (NIV: “The Angelic Conflict,” R.B. Thieme, Jr: pages 133-138: copyright 2012 by R.B. Thieme, Jr., All rights reserved)

PRINCIPLE: therefore, every believer in the Lord’s army must have his spiritual combat boots laced and ready for duty at all times, in order to deliver the Gospel message and live in His service. Paul tells us in Romans 10:15; **How beautiful are the feet of those who preach the gospel of peace** (the gospel of reconciliation), **who bring glad tidings of good things.** (NKJV: explanation provided by the author)

The shield of faith — Hebrews 11:6, tells us that **without faith it is impossible to please God.** (NIV) Romans 14:23, **....and everything that does not come from faith is sin.** (NIV) The writer of the book of Hebrews gives us the definition of faith in 11:1; **Now faith is being sure of what we hope for and certain of what we do not see.** (NIV) Romans 10:17, **So then faith comes by hearing, and hearing by the word of God.** (NKJV)

The helmet of salvation — the soul of individuals is located in the skull. The helmet of salvation protects the soul of every believer guaranteeing eternal security.

The sword of the Spirit — This is first of the two power options available to the believer in time.

The sword of the word of God — This is the second power option available to us in time. Back in Heb 4:12 of our passage it says, **The word of God is living and active. Sharper than any double-edged sword.** (NIV)

Pray in the Spirit on all occasions — All occasions refers to the three categories of prayer in our doctrine: thanksgiving, petition and intercession. I want to emphasize the importance of being filled or controlled by the Holy Spirit. Ephesians 5:18 tells us to **be filled with the Spirit**. The word filled is the present middle imperative of the verb πληρόω — PLEEROO. Means “to fill up a deficiency.” When we are not filled with the Holy Spirit we are deficient in our spiritual lives. This deficiency can only be corrected by the use of I John 1:9, **If we confess** (acknowledge) **our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.** (NIV: explanation provided by the author.)

THE DIRECTION OF OFFERED PRAYER

ALL PRAYER IS TO BE OFFERED TO GOD THE FATHER, not Jesus, not the Holy Spirit, not to any saint, not to any angel and certainly not to a statue of an idol of any kind. Matthew 6:6-8 **But when you pray, go into your room, close the door and pray TO YOUR FATHER, who is unseen. Then your Father, who sees what is done in secret, will reward you. (7) And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. (8) Do not be like them, for your Father knows what you need before you ask him.** (NIV: emphasis added by the author)

Ephesians 1:17; **I KEEP ON ASKING** (in prayer, the Greek present tense speaks of continuous action) **that the God of our Lord Jesus Christ, the glorious FATHER, may give you the Spirit of wisdom and revelation, so that you may know him better.** (NIV: emphasis added by the author)

Ephesians 3:14; **For this reason I KNEEL before the FATHER (15) from whom his whole family in heaven and on earth derives its name.** (NIV: emphasis added by the author)

I Peter 1:17; **Since YOU CALL ON A FATHER who judges each man's work impartially, live your lives as strangers here in reverent fear.** (NIV: emphasis added by the author)

PRAYER MUST BE OFFERED TO GOD the Father in the name of the Son, John 14:13-14; **And I will do what YOU ASK IN MY NAME, so that the Son may bring glory to the Father. (14) You may ask me for anything IN MY NAME, and I will do it.** (NIV: emphasis added by the author)

PRAYER IS ONLY EFFECTIVE WHEN OFFERED IN THE ENABLING POWER OF THE HOLY SPIRIT: Ephesians 5:18; **.....Be filled (controlled) with the Spirit....** (NIV)

Ephesians 6:18; **AND PRAY IN THE SPIRIT on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.** (NIV: emphasis added by the author) Notice that we are to pray for the saints, not to the saints. Because prayer is part of the plan of God for all believers in Jesus Christ, it must be followed exactly as it is explained in the Scriptures.

BREAKING NEW GROUND IN PRAYER: in the upper room discourse Jesus gave new revelation concerning prayer. Considering the new revelation between the persons of the Godhead and all believers, a new and different reality in prayer was needed. In other words, there is a dispensational feature to prayer, which is considered by many theologians and Bible teachers. This is a very important factor in understanding prayer.

As the humanity of Jesus Christ is the divine ideal in the human realm, it was necessary for Him to fulfill man's highest service in the realm of prayer. Naturally, the objects of Christ's prayers go far beyond the area of Christian prayer, but His attention to prayer must always be an example for us. Luke 11:1; **One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples."** (NIV) Discovering the Lord in prayer the disciples were impressed with His complete devotion to the exercise of prayer and they may have reasoned, that if he, who was so perfect in Himself needed to pray, how much more needful it must be for sinful men like themselves to pray. Therefore, they requested, **"Lord, teach us to pray."** They did not ask, "Lord, teach us HOW to pray," they simply asked, "Lord, teach us to pray." In other words, they did not care to know what Jesus said in prayer, they wanted to know how to approach the subject of prayer? And in what way they could be effective in prayer?

Outside of the High Priestly prayer of Jesus found in John chapter seventeen, there is little record of what exactly our Lord said in His prayers. Yet He often prayed all night long, and at other times arose before daylight so that He might give Himself to prayer. During His earthly ministry Christ taught much concerning prayer. Before the Last Supper His prayers were mainly related to the Mosaic Law and the Age of Israel which continued until His death. He also taught about prayer in the future kingdom. These instructions on prayer concerning the past and the future ages should be studied; but an entirely new ground and manner of prayer was introduced in the upper room at the Last Supper.

Through Christ's death, burial, resurrection, ascension and session to the right hand of the Father; and Him sending the Holy Spirit into the world to indwell all believers at Pentecost, new privileges and responsibilities were established which revolutionized the form and character of prayer. John 16:23-28; **In that day (Pentecost) you will no longer ask me anything.** (after His ascension to heaven they were no longer to ask Him anything). **I tell you the truth, my Father will give you WHATEVER YOU ASK IN MY NAME.** (24) **Until now you have not asked anything in my name. Ask and you will receive, and your joy will be complete.** (25) **Though I have been speaking figuratively, a time is coming (Pentecost, Acts chapter 2) when I will no longer use this kind of language but will tell you plainly about my Father.** (26) **In that day (beginning at Pentecost) you will ask in MY NAME. I am not saying that I will ask the Father on your behalf.** (27) **No, the Father himself loves you because you have loved me and have believed that I came from God.** (28) **I came from the Father and entered the world; now I am leaving the world and going back to the Father.** (NIV: emphasis added by the author)

After the Holy Spirit came upon the believers at Pentecost, they were to pray **IN HIS NAME**. What a marvelous privilege we have; we are able to approach the God of all creation on a very personal level. Through the New Testament Epistles prayer is connected to joy. John 16:24; Philippians 1:4.

Dr. Arno C. Gaebelein (1861-1945) was one of the great Bible expositors of the last nineteenth and early twentieth centuries. In his commentary of the Gospel of John he wrote: "The benefit of prayer is so great that it cannot be expressed! Prayer is the dove which, when sent out, returns again, bringing with it the olive leaf, namely peace of heart. Prayer is the golden chain which God holds fast, and does not let us go until he blesses. Prayer is the Moses'

rod, which brings forth the water of consolation out of the rock of salvation. Prayer is David's harp, before which the evil spirits flee. Prayer is the key to heaven's treasures." It should be noted, that even though all this is true, none of this can be true for the believer who does not follow the proper protocol in prayer. There is a right way to pray in which we can reap all the benefits that God desires us to reap. But if we don't follow the proper protocol we will not reap the benefits that God desires us to have.

Therefore, since there is new ground for prayer which provides access to the limitless resources of the things of God, this new appeal to prayer is conditioned upon **THE NAME OF JESUS CHRIST**. John 14:12-14; **I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to my Father. (13) And I will do whatever you ask in MY NAME, so that the Son may bring glory to the Father. (14) You may ask me for anything IN MY NAME, and I will do it.** (NIV: emphasis added by the author)

When Jesus spoke in John 14:12b, **.....anyone who has faith in me will do what I have been doing. He will do even greater things than these...**" He was not referring to any of the miracles that He performed. He was referring to the ministry of the Holy Spirit and the power that would be available to every believer through His ministry during the Church Age. The **"greater things"** are the invisible spiritual miracles that occur everyday through the filling of the Holy Spirit and the application of the Word of God by believers everywhere.

PRINCIPLE: the work of saving souls and bringing believers to spiritual maturity through the consistent study of the Word of God, continues to be of a higher and greater nature than mere bodily cures and great physical miracles. It is important to note, that which was accomplished by the ministry of the apostles and later in every generation of the Church, by which thousands and millions were saved and many of those brought to spiritual maturity, could not have been done by Jesus during the time of His first advent. That is why He said, **"You will do greater things than me."**

I also want you to notice that Jesus connects these **"greater things"** to prayer in John 14:13-14; **And I will do whatever you ask in my name, so that the Son may bring glory to the Father. (14) You may ask me for anything in my name, and I will do it.** (NIV)

This passage establishes the truth that the believer's relation to Jesus Christ is that of a partnership. This concept is further developed by the Apostle Paul in II Cor 6:1; **We then, as workers together with Him.** (NKJV). I Cor 1:9; **God, who has called you into fellowship with his Son Jesus Christ, is faithful.** (NIV)

It is because of the truth that this joint interest exists that the believer is encouraged to **Always give yourselves fully to the word of the Lord** I Cor 15:58. (NIV) Since this is the divine plan in which the entire body of Christ is involved, it must therefore be shared by all who are in it. Therefore, when John 14:12 says **I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these...** (NIV) The greater things will be accomplished by the partnership that is formed. At no time does Christ give to another the responsibility for the achievement of these greater things. Twice in the the context of John 14:12-14, He gives assurance in the words **I WILL DO.** As certainly as Jesus reserves to Himself the actual doing of the works, He also assigns to the believer-priest a partnership in the service of prayer.

John 14:14, Jesus said, **You may ask me for anything in my name, and I will do it.** (NIV) Such is the divine arrangement which carries with it the implication, that unless the believer-priest discharges his specific service of asking in prayer, there may be failure on that which otherwise might have been successful.

The new ground in prayer is seen in the truth that all effectiveness in prayer depends upon the one who is praying and presenting his prayers in Christ's name. Since all prayer depends upon the power of that name, it is very important that every believer understand what is involved in this new basis of prayer. There are least two vital relationships that are involved.

1. The believer, being in Christ must always pray from that position. His voice in prayer is heard by the Father even as He hears the voice of the Son, whose every prayer is always answered. Since the believer is accounted as righteous because he is in Christ (Rom 3:22; II Cor 5:21;) He is loved as the Son is loved (John 17:23); therefore, in like manner, he is heard as Christ is heard since he is in Christ.
2. The believer, being in partnership with Christ, must also realize that the controlling ministry of the Holy Spirit is necessary for his prayer to be effective. When the believer is filled or controlled with the Holy Spirit and offers a prayer in the name of Christ, it is as though Christ Himself offered the prayer, and

that again, assures the answer. But we must be willing to except the answer that God gives, whether it be “yes!” or “no.!” Understanding the limitlessness of the promise of which you ask in **MY NAME, I will do it**, (John 14:14) can be guaranteed only as the prayer is as Christ would present it to the Father.

PRINCIPLE: understanding and knowing the will of God in prayer is also a key to effective prayer. Understanding and knowing the will of God comes as you grow in grace and in the knowledge of the Word of God. John 15:7; **If you abide in Me, and My words abide in you, ASK WHAT YOU DESIRE, AND IT SHALL BE DONE FOR YOU.** (NKJV: emphasis added by the author)

Paul tells us how we are able to know and understand the will of God in Romans 12:2; **Do not conform any longer to the pattern of this world, but be TRANSFORMED by the RENEWING of YOUR MIND. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will** (NIV: emphasis added by the author)

PRINCIPLE: how many children know the will of their parents? Not many, if any. But as they grow they gradually learn the standards and thinking of their parents. And the older they become and move into human maturity they come to understand their parents, that is, if they follow the desire of their parents! The same concept is true in the spiritual life.

Prayer being in Christ’s name is a new divine administration. Therefore the system of all former prayer before the Church Age began is not bona fide or relevant today. The basis for them may be, but the system by which they were executed is not.

The teaching by our Lord is also distinctive in that it asserts that prayer is not to be addressed to Him, the second person of the Trinity. Christ and the believer are partners in the practice of prayer and therefore Christ is not addressed in prayer. We do not pray to the one who is praying for us. Hebrews 7:25; **Therefore he (Jesus) is able to save completely those who come to God through him, because he always lives to INTERCEDE for them.** (NIV: emphasis added by the author) In the same manner also, the Holy Spirit enables the believer in prayer and therefore is not the One to whom the believer should pray. Romans 8:26-27; **....the Spirit helps us in our weaknesses. We DO NOT KNOW WHAT WE OUGHT TO PRAY FOR, but the Spirit himself INTERCEDES for us with groans that words cannot express. (27) And he who**

searches our hearts knows the mind of the Spirit, because the Spirit INTERCEDES for the saints in accordance with God's will.

(NIV: emphasis added by the author) The proper form of prayer is to pray to the Father in the name of the Son and through the enabling power of the Holy Spirit. When prayer is executed in this manner, it is effective, it is encouraging and it is powerful.

PRINCIPLE: we are not to pray to anyone else who prays to the Father; don't pray to Jesus Christ, because Jesus prays to the Father, Heb 7:25. Don't pray to the Holy Spirit, because the Spirit prays to the Father, Rom 8:26. There is nothing in the Word of God that says anything about the dead saints praying to God for us. And regardless of what other religions teach concerning this matter, it is safe to say that no dead saint carries any influence with God concerning those who are still living on the earth. All of that is false doctrine from the ministers of Satan.

NEW LAW UNDER THE NEW COVENANT

In II Corinthians 3:7-8; Paul describes the glory of the New Covenant in relation to the Old Covenant; **Now if the ministry that brought death** (Mosaic Law, Old Covenant), **which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, (8) will not the MINISTRY OF THE SPIRIT** (the new law) **be even more glorious?** (NIV: emphasis added by the author)

In other words, if the Age of Israel with all its glorious achievements and great visible heroes, and all the great miraculous events from the parting of the Red in Exodus 14; to the parting of the Jordan River as the Israelites entered the land; to the collapsing of the walls of Jericho in Joshua 10; to Gideon's 300 men defeating an Arab army of over 137,000 men in Judges chapters 6, 7, & 8; to Samson killing a thousand Philistines with the jawbone of an ass in Judges 15; or Samson pulling down the entire temple of Dagon and killing over 3,000 Philistines in Judges 16; to David and Goliath in I Samuel 17; to Elijah being fed by the ravens in I Kings 17; to Elijah's prayer for drought I Kings 17; to Elijah's prayer for rain three and half years later in I Kings 17; or Elijah bringing down fire from heaven and killing over 100 soldiers of King Ahaziah in II Kings 1; and the miraculous deliverance of the city of Jerusalem from the Assyrians when the angel of the Lord went through the camp of the Assyrians and killed 185,000 men and broke the back of the Assyrian army in Isaiah 37.

These miraculous events and the visible heroes God used are almost endless throughout the Old Testament and the Age of Israel. But all of that was under the Mosaic Law, which was an inferior covenant compared to the New Covenant of the Holy Spirit being placed into operation on the Day of Pentecost in 30 AD. According to the teachings of the apostles of the early church, the Age of the Church is much more glorious than the Age of Israel, plus, in the Age of the Church there are many more spiritual heroes than the Age of Israel; except the heroes of the Church Age are invisible. They are motivated by the Holy Spirit and the Word of God. They are motivated by the learning and application of the Word of God in the controlling ministry of the Holy Spirit. Prayer is a large part of this invisible, miraculous and glorious age. Even though they had prayer in all dispensations, prayer in this age has reached its peak in power and effectiveness when executed correctly.

Therefore, because of our position in Christ, because of the indwelling of the Holy Spirit in all believers in this age, and because of the extensive provision of spiritual gifts, we are told in Hebrews 4:16 to **Therefore, let us be approaching the throne of grace with confidence and assurance, in order that we may receive mercy and discover grace with reference to our time need.** (Expanded translation by Robert H. Kreger)

SPIRITUALITY AND EFFECTIVE PRAYER

Under the principle of spirituality all believers in the Church Age are to offer all prayers to God the Father in the name of Jesus Christ and in the enabling power of the Holy Spirit. If you attempt to offer prayer to God while you are grieving or quenching (grieving is human good, and quenching is having unconfessed sin) the Holy Spirit, your prayers will not be answered. Therefore, we see the importance of keeping short accounts with God by acknowledging our sins to Him on a regular basis. The use of rebound is how we regain the filling of the Holy Spirit in our lives as per I John 1:9.

Prayer and the omniscience of God: Omniscience is the part of God's essence which knew all of history before He even created it. God knows all things, He even knows all of the possibilities of history. Isaiah 65:24, **Before they call I will answer; while they are still speaking I will hear.** (NIV) God hears our prayers twice, in eternity past and in the time we actually pray. Prayers and their answers were entered into the divine decrees billions of years ago, so that answers, rejections, petitions, intercessions and desires are all recorded in the foreknowledge of God. In other words, God knew and answered all your prayers in eternity past. Prayer is a part of our equal privilege of election and a part of our royal priesthood. Prayer is also a part of Christian service production. Prayer is a ministry designed for every

believer. Each Church Age believer has the privilege and the right to enter into all types of prayers for all things and for all the saints, and it is rewardable.

Therefore prayer is one of the most powerful and effective functions in all of human history. Prayer is an invisible power directed toward the invisible God and it is most effective when used by invisible heroes, i.e., believers in spiritual maturity or moving in that direction. The more you grow in grace and in the knowledge of our Lord Jesus Christ (II Pet 3:18), the greater your spiritual growth and effectiveness in your prayer life. Your effectiveness in prayer is not measured in terms of your eloquence when praying but on the basis of your spiritual growth in your prayer life.

PRINCIPLE: the power and effectiveness of your prayer increases as you advance in your Christian life. And you can only advance in your Christian life through the consistent learning and application of the Word of God in the filling of the Holy Spirit.

THE COMMAND AND IMPORTANCE OF PRAYER

Prayer has been commanded in all dispensations. While the command to pray precedes the existence of the Christian way of life as outlined in the New Testament epistles, there were certain Old Testament passages commanding prayer. Jeremiah 33:1-3; **While Jeremiah was still confined in the courtyard of the guard, the word of the Lord came to him a second time: (2) This is what the Lord says, he who made the earth, the Lord who formed it and established it—the Lord is his name: (3) “Call on me (command to pray) and I will answer you and tell you great and unsearchable things you do not know.”** (NIV: explanation provided by the author)

Why do you think Jeremiah mentioned the Lord as **“the One who formed the earth and established it?”** Because in this passage the prophet not only tells of the destruction of the city of Jerusalem, but he also tells of God restoring the people back in their land on a later date. Therefore, he knows that the people need to be reminded exactly who the Lord is, since they have been negative for so long. In reminding them who the Lord is, he is setting the stage for them to turn around spiritually, to call on the Lord from their bondage, and turn their hearts and minds back to Him.

Prayer effectiveness was at an all-time low just prior to the Church Age. Our Lord encouraged prayer during His three and half year ministry during His first advent. But we must keep in mind that He encouraged prayer as a Jew for the Jews in the Jewish Age.

Matthew 7:7-11; **Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. (8) For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.** (the verbs in this verse: “ask, seek and knock” are in the present tense in the Greek. The Greek present tense is the tense of repeated action. Therefore, this should read: “Keep asking, keep seeking and keep knocking.”)(9) **Which of you, if his son asks for bread, will give him a stone? (10) Or if he asks for a fish, will give him a snake? (11) If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him?** (NIV) The good gifts that Jesus was referring to were gifts of the Holy Spirit and its enabling power. How do we know this? In Luke 11:9-13 we see a parallel passage. **So I say to you: “Ask and it will be given to you; seek and you will find; knock and the door will be opened. (10) For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. (11) Which of you fathers, if your son asks for a fish, will give him a snake instead? (12) Or if he asks for an egg, will give him a scorpion? (13) If you then, though you are evil, know how to give good gifts to your children, how much more will your FATHER IN HEAVEN GIVE THE HOLY SPIRIT to those who ask him!** (NIV: emphasis added by the author)

In the context of these two passages of Scripture we see that our Lord is saying that they should pray to receive the Holy Spirit. This was a prayer for the previous dispensation, the Age of Israel. It is not a bona fide prayer today for the Church Age. This prayer cannot be answered today, in fact, it is a useless prayer. Why? Because we don't ask for the Holy Spirit in this present dispensation, it comes automatically with the salvation package when an individual believes in Jesus Christ as his personal Savior. Before the Church Age began praying for the Holy Spirit was a bona fide prayer. During His earthly ministry our Lord told His disciples to ask for guidance and protection. But the disciples didn't seem to understand this important principle, so Jesus finally gave them the Holy Spirit without them asking for it, John 20:21-22; Jesus said again, **“Peace be with you! As the Father has sent me, I am sending you.” (22) And with that he breathed on them and said, “Receive the Holy Spirit.”** (NIV) This was not the filling or the indwelling of the Holy Spirit since the Church Age had not begun. This was the “endowment” of the Holy Spirit which was the standard for the Old Testament saint. But since Jesus was preparing to

ascend to heaven and He would not be with His disciples to guide and protect them, He gave them the ministry of the Holy Spirit until the day of Pentecost, when the Holy Spirit came upon the church assembled in Jerusalem, (Acts chapter 2)

In the Old Testament the Holy Spirit came and left individuals according to the will of God. There was no indwelling or filling of the Holy Spirit in the Old Testament. This is why David prayed in Psalm 51:11; **Do not cast me from your presence or take your Holy Spirit from me.** (NIV) David understood that the Holy Spirit could be taken away from him as it was taken away from King Saul, I Samuel 16:14; **Now the SPIRIT OF THE LORD HAD DEPARTED FROM SAUL, and an evil spirit from the Lord tormented him.** (NIV: emphasis added by the author) The Holy Spirit was taken away from King Saul because he continually disobeyed the Word of God, I Sam 15:23b; **.....Because you have rejected the word of the Lord, he has rejected you as king.”** And again in I Sam 15:26b; **.....You have rejected the word of the Lord, and the Lord has rejected you as king over Israel.** (NIV)

In the present age, we are not only commanded to study the Word of God daily, but we are also commanded to have a daily prayer life. Since we are also commanded to be filled with the Holy Spirit on a consistent basis as per Ephesians 5:18, we are also commanded to pray frequently and consistently, **“Without ceasing”** according to I Thess 5:17, **“Keep on praying continually”** is a command for both habitual and spontaneous prayer. This can be translated “Make it a habit to have a consistent prayer life.” This means to always be in an attitude of prayer.

The Holy Spirit indwells all believers in the Church Age as of the moment of salvation. Romans 8:9b; **.....if the Spirit of God lives in you** (first class conditional clause, and He does). **And if anyone does not have the Spirit of Christ, he does not belong to Christ.** (NIV: explanation provided by the author)

Romans 8:11; **And if the Spirit of him who raised Jesus from the dead is living in you** (first class conditional clause, “and He does”), **he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, WHO LIVES IN YOU.** (NIV: explanation and emphasis added by the author)

I Cor 2:12; **We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.** (NIV) Here we see that the Holy Spirit is the great teacher, who enlightens the Word of God as we study it.

Ephesians 1:13-14; **And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed, you were marked in him with a seal, the promised Holy Spirit, (14) who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his glory.** (NIV) Here we see eternal security by the sealing of the Holy Spirit.

EFFECTIVE PRAYER IS RELATED TO SPIRITUAL MATURITY

Confidence and effectiveness in prayer can only exist in the filling of the Holy Spirit when the believer is in spiritual maturity. Confidence is an attitude that is directed toward God and is developed by maximum knowledge of the Bible and filling of the Holy Spirit. Confidence in prayer is dependent upon the knowledge of God's will. Therefore, effectiveness in prayer must also be related to the awareness of the will of God. I John 5:13-15; **I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life. (14) This is the confidence we have in approaching God: that if we ask anything according to his will** (third class conditional clause, maybe we will, or maybe won't), **he hears us. (15) And if we know that he hears us—** (first class conditional clause, "and He does") **whatever we ask—we know that we have what we asked of him.** (NIV: explanations provided by the author) This is a prayer promise for the believer who has reached spiritual maturity, and the key to this prayer promise is knowing the will of God.

Therefore, confidence and effectiveness in prayer can only exist in the filling of the Holy Spirit when the believer is in spiritual maturity. Because it is only in spiritual maturity that he actually possesses the confidence that he is in the will of God, and he prays accordingly. This does not in any way tell us that the spiritual baby should not pray since his prayers are not as effective as the spiritually mature believer. The Bible tells us that all believers should pray. Prayer is not only the function of all believer priests, but it is a part of the Christian life and is needed; from the frequently quoted prayer in rebound, the confession of sins, to the prayers of petition and intercession.

Therefore, until the believer reaches spiritual maturity his prayers will be limited in their effectiveness. Jeremiah 33:3; **Call to me and I will answer you and tell you great and unsearchable things YOU DO NOT KNOW.** (NIV: emphasis added by the author)

In each step of spiritual growth the believer's power in prayer increases steadily. In spiritual childhood prayers are not very effective. The reason is that many petitions are related to the believer's ignorance of many Biblical principles regarding prayer. Even his prayers of intercession tends to be focused on the people he may like. But all intercessory prayer must be impersonal. The great power of intercessory prayer is impersonal love. Believers in spiritual childhood tend to think that prayer is a means to their spiritual growth, but that is not so. Prayer should be used each time the Word of God is studied: prayer is not a cure-all. Effectiveness of prayer in the life of the spiritually mature believer is seen in Psalm 66:18-20; **If I regard iniquity in my heart, the Lord will not hear. (19) But certainly God has heard me; (20) Blessed be God who has not turned away from my prayer, Nor His mercy from me! (NKJV)**

Psalm 116:1-2; **I love the Lord, because He has heard My voice and my supplications. (2) Because He has inclined His ear to me, Therefore I will call upon Him as long as I live. (NKJV)** The phrase, **"I love the Lord"** is one characteristic of spiritual maturity. Love for the Lord is not some emotional feeling after singing a church hymn that sends chills up your back; that is strictly emotion. True love is based on an inner mental attitude. Love is having a maximum knowledge of the One being loved.

Prayer cannot be effective unless the believer continues to study the Word of God daily in the filling of the Holy Spirit. Only maximum Biblical knowledge will help the believer to understand both the limitations of his prayer life and also the fantastic opportunities. It will limit him in some of his petitions, but it will expand his prayer life in the realm of intercessions. Having a full understanding of these two areas of prayer will give him great blessing and joy in his prayers.

David was a spiritually mature believer during the Age of Israel. He was not perfect, no believer is! But David had a faith and trust in God that no other believer had. In the book of Acts 13:22 we read, **After removing Saul, he made David their king. He testified concerning him: I HAVE FOUND DAVID SON OF JESSE A MAN AFTER MY OWN HEART; he will do everything I want him to do. (NIV: emphasis added by the author)**

The Psalms contain many of David's writings. David had the gift of prophecy, but he did not have the office of prophet. This means that he was given direct revelation from God like a prophet, and yet he did not travel among the people and prophesy as prophets did. In reading the Psalms we can see

David's attitude toward God and his great faith and trust in the God of Israel. David understood who God was more than most of those living in his day. Psalm 8:3-4; **“When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, (4) what is man that you are mindful of him?”** (NIV)

Psalm 19:1-2; **“The heavens declare the glory of God; the skies proclaim the work of his hands. (2) Day after day they pour forth speech; night after night they display knowledge.”** (NIV) David looked at his creator and all that He created and saw himself as a very unimportant person. David had a sense of humility that God desires to see in everyone of His children.

I believe that most of the world, believer and unbeliever alike, are familiar with Psalm 23, one of David's most popular Psalms; **“The Lord is my shepherd, I shall not be in want. (2) He makes me lie down in green pastures, he leads me beside the still waters, (3) he restores my soul. He guides me in paths of righteousness for his name's sake. (4) Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. (5) You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows. (6) Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever.”** (NIV)

In Psalm 17:6, David said; **I call on you, O God, for you will answer me; give ear to me and hear my prayer.** (NIV) David understood the importance of communicating with God regarding everything in his life. Now, there were times when he failed in doing this, but he always came back to trusting the Lord in his life: note a couple of examples of the David requesting the Lord for guidance.

- 1 II Samuel 5:19-20; **So David INQUIRED** (prayed) **of the Lord, “Shall I go and attack the Philistines? Will you hand them over to me?”** The Lord answered him, **“Go, for I will surely hand the Philistines over to you.”** (20) **So David went to Baal Perazim, and there he defeated them. He said, “As waters break out, the Lord has broken out against my enemies before me.”** (NIV: explanation provided by the author)

2. II Samuel 5:22-25; **Once more the Philistines came up and spread out in the Valley of Raphaim; (23) so David INQUIRED (prayed) of the Lord, and he answered, “Do not go straight up, but circle around behind them and attack them in front of the balsam trees. (24) As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army.” (25) So David did as the Lord commanded him, and he struck down the Philistines all the way from Gibeon to Gezer.** (NIV: explanation provided by the author)

God desires to be an integral part of every Christian's life. Therefore, every Christian should make it his desire in life to allow God to do just that! This means that we should take everything to God in prayer. Since God wants us to depend on Him and trust Him implicitly, we should bring Him into every decision we make in life. You should try it, you just might be surprised!

THE PRAYER AGENDA: REBOUND, THANKSGIVING, INTERCESSION AND PETITION A Final Review

REBOUND PRAYER

If you are out of fellowship with the Lord or think you may be, you should examine yourself. If you keep short accounts with God rebounding should be as normal as breathing, and its the way we pray without ceasing. We must always be ready. I Thess 5:17; **“be in a continual attitude of prayer.”** If we are going to offer prayer to God we need to make sure we are filled with the Holy Spirit before we pray. No matter where we are: in the street, at work, in a car, or talking to a friend; if we are thinking about offering a prayer to God then confession or acknowledgment of our sins to Him is imperative. This can be done in the privacy of our own soul. Verbal confession is not necessary when we talk to God. When we are filled with the Holy Spirit we are in the position of strength. If we are out of fellowship our prayers will not be heard. Therefore, the prayer of confession of sins is the first thing on the agenda for prayer. I John 1:9; **If we confess (acknowledge) our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** (NKJV)

By committing one sin we become carnal and our sinful nature takes control of our soul, and if we remain in that status our prayers will not be heard. When we have unconfessed sin in our life we are powerless to live the Christian life. Romans 7:15-21; **I do not understand what I do. For what I want to do I do not do, but what I hate I do. (16) And if I do what I do not want to do, I agree that the law is good** (καλός — KALOS means “good of extrinsic value.” The Mosaic Law was an overt system of serving God). (17) **As it is, it is no longer I myself who do it, but it is sin living in me. (18) I KNOW THAT NOTHING GOOD** (ἀγαθός — AGATHOS. Means “good of intrinsic value,” referring to the good the Holy Spirit produces through us) **LIVES IN ME, THAT IS, IN MY SINFUL NATURE. For I have the desire to do what is good** (καλός — KALOS; “good of extrinsic value,” overt works and deeds) **but I cannot carry it out. (19) For what I do is not the good I want to do; no, the evil** (κακός — KAKOS. Means “bad, worthless, inappropriate”) **I do not want to—this I keep on doing. (20) Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. (21) So I find this law at work: When I want to do good** (KALOS), **evil** (KAKOS) **is right with me.** (NIV: emphasis and explanations provided by the author)

Therefore, when our sinful nature controls us we are incapable and powerless to live the Christian life. Rebound, the confession of our sins is the only solution to carnality and the restoration of the filling of the Holy Spirit. Being restored to fellowship with God and regaining the filling of the Holy Spirit the believer must confess his sins to God as per I John 1:9; **If we confess** (name or acknowledge) **our** (known) **sins, he is faithful and righteous to forgive us our** (known) **sins and to cleanse** (purify) **us from all unrighteousness** (our unknown or forgotten sins). (NIV: explanations provided by the author)

God does not require any remorse for our sins in order to be forgiven, He only requires that we acknowledge and name them to Him. We cannot be sinless as was the humanity of Jesus Christ, but God has provided the provision of rebound. This provision enables the believer to recover instantly from the control of his sinful nature, which places him in a position to resume his spiritual life with the blessing of God. The sin nature is Satan’s inside agent for distracting the believer from God’s plan for his life. It is in total and complete opposition to the filling of the Holy Spirit or the controlling ministry of the Holy Spirit. Galatians 5:17; **For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.** (NIV)

The sin nature is a source of temptation, but it is our free will that is the source of sin. When we are tempted to commit a sin we can resist the temptation and remain filled with the Holy Spirit, James 4:7; **Submit yourselves, then, to God** (we submit to God by maintaining the filling of the Holy Spirit and a consist study of the Word of God). **Resist the devil** (through the power of the Holy Spirit and the knowledge of the Word of God), **and he will flee from you.** (NIV)

I Corinthians 10:13; **No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide** (through the knowledge of His Word) **a way out** (through the enabling power of the Holy Spirit) **so that you can stand up under it.** (NIV: explanations provided by the author)

We can choose to resist temptation and remain under the control of the Holy Spirit, or we can choose to give in to sin and lose the controlling or filling of the Spirit in our lives. We are still saved, we are still in the royal family of God, we are still in union with Christ, we are still indwelt by the Holy Spirit, but we are not under His control. Therefore, we must regain the controlling ministry of the Spirit. Every moment the believer is controlled by his sin nature he drifts further away from the things of God. God has provided the rebound prayer which restores the filling of the Holy Spirit in the believer's life after he has sinned. Rebound is a grace provision, therefore it requires no work on our part. It only requires faith to believe that God will do what He says He will do, and that is, He will forgive if the believer acknowledges his sins to Him and Him alone.

PRINCIPLE: anything done apart from the filling of the Holy Spirit is always, without exception, done in the power of the sinful nature. Throughout the Scriptures rebound or the acknowledgment of sins is taught through the use of various synonyms. For example, we are commanded to:

“Acknowledge your iniquity,” Jeremiah 3:13; (NKJV)

“To present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God,” Rom 6:13;

“To judge ourselves,” I Corinthians 11:31;

“To lay aside every weight,” Hebrews 12:1;

“To lay aside all filthiness,” James 1:21;

“To be in subjection to the Father of spirits and live,” Heb 12:9;

“To put off the old man,” Ephesians 4:22;

“To present our bodies as living sacrifices,” Romans 12:1;

“To make straight paths,” Matthew 3:3; Hebrews 12:13;

“To arise from the dead,” Ephesians 5:14;

“To strengthen the hands which hang down,” Hebrews 12:12;

Once the believer utilizes rebound and regains the filling of the Holy Spirit, he is commanded to Walk in the Spirit and not fulfill the lust of the flesh. Galatians 5:16; **So I say, Live by the Spirit, and you will not gratify the desires of the sinful nature.** (NIV) This is a command to continue advancing in the Christian life by the learning of the Word of God as he is empowered by the Holy Spirit.

It is important to note that this prayer is fulfilled by simply acknowledging or naming our sins to God. There is no agonizing in prayer or pleading to God for forgiveness, or feeling sorry for any committed sin, this is not a part of God's plan for forgiveness.

THANKSGIVING PRAYER

Being thankful for all things is an expression of love for God. Eph 5:15-20; **Be very careful, then, how you live—not as unwise but as wise, (16) making the most of every opportunity, because the days are evil. (17) Therefore do not be foolish, but understand what the Lord's will is. (18) Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. (19) Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, (20) ALWAYS GIVING THANKS TO GOD THE FATHER FOR EVERYTHING, IN THE NAME OF OUR LORD JESUS CHRIST.** (NIV: emphasis added by the author)

I Thessalonians 5:16-22; **Be joyful always; (17) pray continually; (18) GIVE THANKS IN ALL CIRCUMSTANCES, FOR THIS IS GOD'S WILL FOR YOU IN CHRIST JESUS. (19) Test everything. Hold on to the good. (22) Avoid every kind of evil.** (NIV: emphasis added by the author)

Believers who are still in spiritual childhood really can't grasp the idea of being thankful for everything, especially if they are going through tough times. But if they remain consistent in their study of the Word of God they will come to realize a whole new world in which God has a plan and purpose for everything that occurs.

INTERCESSORY PRAYERS

These are prayers for others. Ephesians 6:18;; **Take the helmet of salvation and the sword of the Spirit, which is the word of God. (18) And PRAY IN THE SPIRIT ON ALL OCCASIONS WITH ALL KINDS OF PRAYERS AND REQUESTS. With this mind, be alert and always keep on praying for all the saints.** (NIV: emphasis added by the author)

We know from Romans 8:26-27 that the Holy Spirit directs intercessory prayers to God the Father; We also know from Roman 8:24 and Hebrews 7:25 that God the Son, Jesus Christ, makes intercessory prayer at the right hand of God the Father for those who believe in Him.

I Timothy 2:1-6; **I urge, then, first of all, that requests, prayers, INTERCESSION and thanksgiving be made for everyone—(2) for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. (3) This is good, and pleases God our Savior, (4) who wants all men to be saved and to come to a knowledge of the truth. (5) For there is one God and one MEDIATOR between God and men, the man Christ Jesus, (6) who gave himself as a ransom for all men.....** (NIV: emphasis added by the author)

PRINCIPLE: just as the Holy Spirit and Jesus Christ pray to God the Father for us, so also, we should pray to God the Father for others.

EXAMPLES OF INTERCESSORY PRAYERS

The dynamics of intercessory prayer depends on the spiritual status of the one praying. When I say “spiritual status” I’m not only referring to the confession of sins and the resultant filling of the Spirit, but I’m referring to the aspect of spiritual growth. Intercessory prayer is much more effective when offered by a spiritually mature believer, and yet, all believers should offer intercessory prayer. The following Scriptures are some examples of intercessory prayer.

The prayer of Elijah for rain on Mount Carmel demonstrates the power of intercessory prayer for the nation. I Kings 18:41-46; **And Elijah said to Ahab, “Go, eat and drink, for there is the sound of heavy rain.” (42) So Ahab went off to eat and drink, but Elijah climbed to the top of Carmel, bent down to the ground and put his face between his knees. (43) “Go and look toward the sea,” he told his servant.**

And he went up and looked. “There is nothing there,” he said. Seven times Elijah said, “Go back.” (44) The seventh time the servant reported, “A cloud as small as a man’s hand is rising from the sea.” So Elijah said, “Go and tell Ahab, ‘Hitch up your chariot and go down before the rain stops you.’” (45) Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain came on and Ahab rode off to Jezeel. (46) The power of the Lord came upon Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel. (NIV)

The intercessory prayer offered by Moses when God was going to destroy the Jews because of their unbelief. Numbers 14:10-20; **But the whole assembly talked about stoning them. Then the glory of the Lord appeared at the Tent of Meeting to all the Israelites. (11) The Lord said to Moses, “How long will these people treat me with contempt? How long will they refuse to believe in me, in spite of all the miraculous signs I have performed among them? (12) I will strike them down with a plague and destroy them, but I will make you into a nation greater and stronger than they.”(13) Moses said to the Lord, “Then the Egyptians will hear about it! By your power you brought these people up from among them. (14) And they will tell the inhabitants of this land about it. They have already heard that you, O Lord, are with these people and that you, O Lord, have been seen face to face, that your cloud stays over them and that you go before them in a pillar of cloud by day and pillar of fire by night. (15) If you put these people to death all at one time, the nations who have heard this report about you will say, (16) “The Lord was not able to bring these people into the land he promised them on oath; so he slaughtered them in the desert.”**

(17) Now may the Lord’s strength be declared: (18) The Lord is slow to anger, abounding in love and forgiving sin and rebellion. Yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation. (19) In accordance with your great love, forgive the sin of these people, just as you have pardoned them from the time they left Egypt until now. (20) The Lord replied, “I have forgiven them, as you asked.” (NIV)

The intercessory prayer offered by Daniel on behalf of his nation Israel, as Daniel was a captive in Babylon; Daniel 9:1-19; **In the first year of Darius (538 BC) son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom—(2) in the first year of his reign (538 BC) I, Daniel, understood from the Scriptures, according to the word of the Lord given to Jeremiah the prophet, (Jer 25:11-12;) that the desolation of Jerusalem would last seventy years. (3) So I turned to the Lord God and pleaded with him in prayer (intercessory) and petition, in fasting, and in sackcloth and ashes. (4) I prayed to the Lord my God and confessed (acknowledged):**

“O Lord, the great and awesome God, who keeps his covenant of love with all who love him and obey his commands, (5) we have sinned (the nation of Israel) and done wrong. We have been wicked and have rebelled; we have turned away from your command and laws. (6) We have not listened to your servants the prophets, who spoke in your name to our kings, our princes and our fathers, and to all the people of the land. (7) “Lord, you are righteous, but this day we are covered with shame—the men of Judah and people of Jerusalem and all Israel, both near and far, in all the countries where you have scattered us because of unfaithfulness to you. (8) O Lord, we and our kings, our princes and our fathers are covered with shame because we have sinned against you. (9) The Lord our God is merciful and forgiving, even though we have rebelled against him; (10) We have not obeyed the Lord our God or kept the laws he gave us through his servants the prophets. (11) All Israel has transgressed your law and turned away, refusing to obey you.

“Therefore the curses and sworn judgments written in the Law of Moses, the servant of God, have been poured out on us, because we have sinned against you. (12) You have fulfilled the words spoken against us and against our rulers by bringing upon us great disaster. Under the whole heaven nothing has ever been done like what has been done to Jerusalem. (13) Just as it is written in the Law of Moses, all this disaster has come upon us, yet we have not sought the favor of the Lord our God by turning from our sins and giving attention to your truth. (14) The Lord did not hesitate to bring the disaster upon us, for our God is righteous in everything he does; yet we have not obeyed him.

(15) “Now, O Lord our God, who brought your people out of Egypt with a mighty hand and who made for yourself a name that endures to this day, we have sinned, we have done wrong. (16) O Lord, in keeping with all your righteous acts, turn away your anger and your wrath from Jerusalem, your city, your holy hill. Our sins and the iniquities of our fathers have made Jerusalem and your people an object of scorn to all those around us.

(17) “Now, our God, hear the prayers (intercessory) and petitions of your servant. For your sake, O lord, look with favor on your desolate sanctuary. (18) Give ear, O God, and hear; open your eyes and see the desolation of the city that bears your Name. We do not make requests of you because we are righteous, but because of your great mercy. (19) O Lord, listen! O Lord, forgive! O Lord, hear and act! For your sake, O my God, do not delay, because your city and your people bear your Name.” (NIV: explanations provided by the author)

Daniel prayed this in 538 B.C. The Temple was rebuilt in 516 BC, and the city of Jerusalem was rebuilt in 445 BC. This does not mean that Daniel’s prayers resulted in the rebuilding of the Temple and the city of Jerusalem, but it does tell us that Daniel was praying in the will of God.

The intercessory prayer of Jesus Christ as He was being crucified. Luke 23:32-34; **Two other men, both criminals, were also led out with him to be executed. (33) When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left. (34) Jesus said, “Father, forgive them, for they do not know what they are doing.....** (NIV)

The intercessory prayer of Stephen after he gave a fantastic sermon to the Jews, in Acts 7:51-60; **You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit! (52) Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him— (53) you who have received the law that was put into effect through angels but have not obeyed it.**

(54) When they heard this, they were furious and gnashed their teeth at him. (55) But Stephen, full of the Holy Spirit, looked to heaven and saw the glory of God, and Jesus standing at the right

hand of God. (56) “Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.” (57) At this they covered their ears and, yelling at the top of their voices, they all rushed at him, (58) dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul. (59) While they were stoning him, Stephen prayed, “Lord Jesus, receive my spirit.” (60) Then he fell on his knees and cried out, “Lord, do not hold this sin against them.” When he had said this, he fell asleep. (NIV) Intercessory prayer is a very important part of the Christian life today, in fact, It is the most important part of Christian service, especially when you reach spiritual maturity and become more effective in your prayer life.

The power of prevailing prayer was exercised in the early church on behalf of the Apostle Peter, who was in prison and about to be executed. Acts 12:5-19; **So Peter was kept in prison, but the church was earnestly praying to God for him. (6) The night before Herod was to bring him to trial, Peter was sleeping between two soldiers** (notice how relaxed he was, he simply placed his life in the hands of God), **bound with two chains, and sentries stood guard at the entrance. (7) Suddenly an angel of the Lord appeared and a light shone in the cell. He struck Peter on the side and woke him up. “Quick, get up!” he said, and the chains fell off Peter’s wrists.** (Explanation provided by the author)

(8) Then the angel said to him, “Put on your clothes and sandals.” And Peter did so. “Wrap your cloak around you and follow me,” the angel told him. (9) Peter followed him out of the prison, but he had no idea that what the angel was doing was really happening; he thought he was seeing a vision. (10) They passed the first and second guards and came to the iron gate leading to the city. It opened by itself, and they went through it. When they had walked the length of one street, suddenly the angel left him.

(11) Then Peter came to himself and said, “Now I know without a doubt that the Lord sent his angel and rescued me from Herod’s clutches and from everything the Jewish people were anticipating.”

(12) When this had dawned on him, he went to the house of Mary the mother of John, also called Mark, where many people had

gathered and were praying. (13) Peter knocked at the outer entrance and a servant girl name Rhoda came to answer the door. (14) When she recognized Peter's voice, she was so overjoyed she ran back without opening it and explained, "Peter is at the door!" (I want you to notice their attitude when the servant girl told them that Peter was at the door. Their prayers were answered and yet it was difficult for them to believe it)

(15) "You're out of your mind," they told her. When she kept insisting that it was so, they said, "It must be his angel."

(16) But Peter kept on knocking and when they opened the door and saw him, they were astonished. (17) Peter motioned with his hand for them to be quiet and described how the Lord had brought him out of prison. "Tell James and the brothers about this," he said, and then he left for another place.

(18) In the morning, there was no small commotion among the soldiers as to what had become of Peter. (19) After Herod had a thorough search made for him, he cross-examined the guards and ordered that they be executed. (NIV: explanations provided by the author)

The dynamics of intercessory prayers are seen in prayers of the Apostle Paul in Ephesians 1:15-23; **For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, (16) I have I HAVE NOT STOP GIVING THANKS for you, remembering you in my prayers (intercessory). (17) I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. (18) I pray also that the eyes of your heart (thinking) may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, (19) and his incomparably great power for us who believe. That power is like the working of his mighty strength, (20) which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, (21) far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. (22) And God placed all things under his feet and appointed him to be head over everything for the church, (23) which is his body, the fullness of him who fills everything in every way. (NIV: explanations provided by the author)**

Ephesians 3:14-21; **For this reason I kneel before the Father, (15) from whom his whole family in heaven and on earth derives its name. (16) I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, (17) so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, (18) may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, (19) and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. (20) NOW TO HIM WHO IS ABLE TO DO IMMEASURABLY MORE THAN ALL WE ASK OR IMAGINE, ACCORDING TO HIS POWER THAT IS AT WORK WITHIN US, (21) to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.** (NIV: emphasis and explanations provided by the author)

PRAYER OF PETITION

Petition is praying and making requests yourself and others. These requests may be very personal, or very general. We are to approach God as our heavenly Father; because they are a part of His royal family the moment we accepted Jesus Christ as our personal Savior. Petition involves asking from God the things we would like and things we would enjoy doing. Many believers who approach spiritual maturity begin to see how prayers of petition can also be directed to others. In other words, blending the prayers of petition with the prayers of intercession.

Hebrews 4:16; **Let us then approach the throne of grace with confidence** (assurance, boldness, openness and frankness), **so that we may receive mercy and find grace to help us in our time of need.** (NIV: emphasis added by the author)

Ephesians 6:18; **Pray at all times—on every occasion, in every season—in the Spirit, with all [manner of] prayer and entreaty. To that end keep alert and watch with strong purpose and perseverance, INTERCEDING in behalf of all the saints (God’s consecrated people).** (Amplified Bible)

Philippians 4:6-7; **Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. (7) And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.** (NIV)

When it comes to praying for what we desire to receive from God, there is nothing that is too small or insignificant to ask God, and for Him to grant it to us. Most Christians think that it is wrong to bother God with prayers asking for all the little things in life. The Christian who thinks in this manner really doesn't understand who God is. God is the Father of all Christians and He desires that the members of His family bring all their requests and inner most desires to Him. God wants us to trust Him in everything we do in our life. We trusted Him for our salvation, we should now trust Him to care for us throughout the rest of our lives here on earth in time. Psalm 37:4 **tells us, Delight yourself in the Lord and he will give you the desires of your heart.** (NIV) Delighting in the Lord reaches its peak when we possess a maximum knowledge of God and have developed a strong intense love for Him.

Therefore, there is nothing too small to pray for and for God to provide. Throughout the years of my Christian life I have learned much about God, His plan and His Word. I have come to the place in my spiritual life that I ask the Lord for many things that many Christians don't even think about. I have made it my policy to ask the Lord to help me in everything I do: I ask Him for parking spots when I go shopping; I ask Him for short lines when I go to the post office or the bank. Before I make any phone calls I ask Him for His guidance. Before I go to any appointment, whether the doctor or the dentist or any medical exam I make sure I inquire of the Lord to make everything go smoothly. I ask the Lord to help me find things which I have misplaced or lost; I have asked the Lord to cause me to be understanding and be helpful to everyone I meet and talk to.

REASONS WHY PRAYERS ARE NOT ANSWERED

The basic reason for failure in prayer is related to carnality, which simply refers to being under the control of the sin nature. When the believer has unconfessed sins in his life he is carnal and controlled by his sinful nature. The prayer of rebound in confessing or acknowledging sins to God is the only way the believer is able to regain the controlling ministry of the Holy Spirit. Therefore the basic reason for prayers not being answered is the believer not being filled with the Holy Spirit; Ephesians 6:18; **And pray in the Spirit on all occasions with all kinds of prayers and requests.....** (NIV) Psalm 66:16; **If I regard iniquity in my heart The Lord will not hear.** (NKJV)

The second reason for the believer's prayers not being answered deals with his attitude toward the Word of God. If he is apathetic or rejects the consistent teaching of the Word he has lost all means of communicating with God. Whatever the reason may be for his neglect of consistent Bible study, it

is not acceptable to God. By the neglect of his consistent learning of the Word of God he has placed himself in a dangerous position, because without consistent Bible study the believer cannot understand the importance and mechanics of effective prayer. Only the Word of God teaches us how to pray and all prayers must comply with the will of God, and they must follow precisely correct procedure in order to be effective. Effective prayer is not only approaching God in the name of His Son, Jesus Christ, but it requires knowledge of the Word of God to pray in the Will of God.

Prayer is related to the believer's spiritual growth. The more he knows about the Word of God and the proper manner to pray, the more his prayers will be heard and answered. I John 3:21-24; **Dear friends, if our hearts do not condemn us** (if we have a clear conscience), **we have confidence before God** (in the presence of God) **(22) and receive from him anything we ask, because we obey his commands** (we follow His instructions) **and do what pleases him. (23) And this is his command: to believe in the name of his Son, Jesus Christ** (this refers to salvation), **and to love one another** (the word "love" is the present active subjunctive of ἀγαπάω — AGAPAO. This is the strongest word for "love" in the Greek language. This type of love can only be produced by the Holy Spirit when we are controlled by Him) **as he commanded us. (24) Those who obey his commands** (follow His instructions) **live in him** (occupation with Him), **and he in them** (having perfect fellowship). **And this is how we know that he lives in us: We know it by the Spirit he gave us** (and who teaches us, I Cor 2:13;). (NIV: explanations provided by the author)

Therefore, prayer is related to spiritual growth and fulfilling the Christian way of life. Prayer becomes more effective as the Christian advances in his spiritual life and **"follows His instructions."** But in order to become a Christian with a great prayer life demands the daily learning of the Word of God in the filling of the Holy Spirit.

The third reason for unanswered prayer is the least known and understood reason for unanswered prayer; this is the malfunction in marriage, or the lack of domestic tranquility. I Peter 3:1-7; **Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, (2) when they see the purity and reverence of your lives. (3) Your beauty should not come from outward adornment, such as braided hair and the wearing of gold and jewelry and fine clothes. (4) Instead, it should be that of your inner self, the**

unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. (5) For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, (6) like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear. (7) Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, SO THAT NOTHING WILL HINDER YOUR PRAYERS. (NIV: emphasis added by the author)

PRINCIPLE: failure in your marital life spills over into failure in your prayer life. Failure in your prayer life reflects failure in your spiritual life. It is much easier to maintain an effective prayer life in single status. That is one reason why Paul encouraged individuals to remain unmarried; 1 Cor 7:8-9; **Now, to the unmarried and the widows I say: It is good for them to stay unmarried, as I am. (9) But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion.** (NIV) Most people do not realize that marriage is a problem creator not a problem solver. And for the believer it can cause his prayer life to be completely ineffective, even if he is positive and growing spiritually.

It should be noted that getting a divorce in order to have a better prayer life is not a bona fide reason for divorce.

Of all the categories of sin and carnality which hinders effective prayer, it is arrogance; arrogance is the fourth reason for unanswered prayer; in fact, it is the greatest cause of failure, not only in prayer, but in the spiritual life in general. It is the reason why many people are not teachable, why they refuse to change their attitude and accept the truth and why people do not benefit from suffering. People produce their own arrogance without any help from anyone else because we all have sinful natures which attempts to disrupt our lives everyday with the temptation of arrogance. Job 35:12-13; **He (God) does not answer when men cry out because of the arrogance of the wicked. (13) Indeed, God does not listen to their empty (phony) plea; the Almighty pays no attention to it.** (NIV: explanation provide by the author)

The fifth reason for Prayer not being effective is because of lust, criminality, jealousy and false motivation, which neutralizes prayer. James 4:1-3; **What causes fights and quarrels among you? Don't they come from your desires that battle within you? (2) You want something but don't get it. You kill and covet, but you cannot**

have what you want. You quarrel and fight. You do not have, because you do not ask God. (3) When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. (NIV) James is telling us that lust, murder, jealousy and fighting are not the ways to get what you desire. He says, **“Ask!”** But if you ask from the motivation of evil desires, you won’t receive it either.

The sixth for unanswered prayer is when the faith of the one praying is not strong enough. Mark 11:22-24; **“Have faith in God,” Jesus answered. (23) “I tell you the truth, if anyone says to this mountain, ‘Go, throw yourself into the sea,’ AND DOES NOT DOUBT IN HIS HEART BUT BELIEVES** (present active subjunctive of the verb πιστεύω — PISTEUO. Means “to believe, to trust.” This is the verb cognate of the noun πίστις — PISTIS meaning “faith.” The present tense speaks of continuous action in present time. This is referring to “faith and belief” on a continuous basis. The subjunctive mood is the mood of potential. It emphasizes the free will of the believer. If he has “faith, or if he believes,” is only potential) **THAT WHAT HE SAYS WILL HAPPEN, it will be done for him. (24) Therefore I tell you, WHATEVER YOU ASK FOR IN PRAYER, BELIEVE** (present active imperative of the verb πιστεύω — PISTEUO. This also a present tense speaking of continuous action, it is the imperative mood here, referring to a command. In other words, when you pray you are commanded to believe or have faith that you will receive what you ask for) **THAT YOU HAVE RECEIVED IT, and it will be yours.”** (NIV: emphasis added by the author)

Jesus was telling His disciples that faith in prayer is very important. All believers are commanded to pray, and the Bible gives us guide lines for our prayers so we can become effective. The proper procedure and protocol in prayer may take more time than you anticipated. It requires a lot of consistent Bible study over a period of a number of years. But the more you learn, the stronger your faith will become, and the stronger your faith the greater will be your effectiveness. Do you want to develop a strong faith? Romans 10:17 tells us, **So then faith comes by hearing** (genitive singular of the noun ἀκούω — AKOUO. Means “hearing and learning what is heard. What is heard?), **and hearing by the word of God.** (NKJV: explanation provided by the author)

If you want to develop your faith and make it grow in your spiritual life then it is necessary for you to consistently study the Bible and learn as much as you can. It is impossible to pray for faith and have that prayer answered, because God does not give us faith by praying for it, He increases our faith

through the consistent study of the Word of God in the filling of the Holy Spirit.

The seventh reason for ineffective prayer is when there is a lack of compassion on the part of the one praying. Proverbs 21:13; **If a man shuts his ears to the cry of the poor (needy), he too will cry out and not be answered.** (NIV)

Compassion is bona fide sensitivity. True compassion is an expression of grace thinking. But there is also a pseudo-compassion. Just as there is true love and pseudo-love, there is also true compassion and pseudo-compassion. True compassion is based on one's inner desire to help the helpless. Believer and unbeliever can have true compassion. But in our study we are focusing on the believer in Jesus Christ. The believer in Jesus Christ is to grow in his spiritual life so he is able to think with divine viewpoint. When the believer begins to think in the way our Lord Jesus Christ thought, he will have compassion on those who are less fortunate here on earth. Paul tells us in Philippians 2:5 that, **your attitude should be the same as that of Christ Jesus.** (NIV) True sensitivity comes from objectivity, divine establishment orientation and the Word of God.

People who are arrogant and high minded are often insensitive to the needs of others. And you can always detect them: they are hypersensitive about themselves, and have no understanding and compassion toward others.

PRINCIPLE: hypersensitivity destroys all sense of true compassion because in true compassion the consideration is always given to someone else over and above yourself. (I Peter 5:5-6;**All of you, clothe yourselves with humility toward one another, because,** (Peter now quotes Prov 3:34 from the Greek Old Testament, the Septuagint) **“God opposes the proud (arrogant) but gives grace to the humble.”** (6) **Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time.** (NIV: explanations provided by the author)

Hypersensitivity considers self and not others. Therefore hypersensitivity is the antithesis of compassion. Hypersensitivity is a part of a life controlled by the sin nature, while true compassion is a part of a life of spiritual growth. Spiritual growth and spiritual maturity is the place of the greatest prayer effectiveness.

THE PRINCIPLE OF GRACE IN PRAYER

In the believer's approach to prayer he must have a thorough understanding of the name which he uses in effective prayer. Of course, the name is that of Jesus Christ, and the place where prayer is received is the throne of God. The only individuals who can approach God the Father in prayer and be heard are those who have accepted Jesus Christ as their personal Savior through faith.

Grace is the policy of God, by which individuals are blessed based on the work and provision of God the Father. We are blessed in the Christian life because of who God is and because of what He has accomplished through His Son Jesus Christ. We are never blessed because of who we are or what we have accomplished.

Believers must recognize that all prayer is a privilege not a right and it is the function of the Christian's royal priesthood. Therefore, it is a powerful weapon in the hands of the believer who knows how to use it.

PRINCIPLE: since grace is the underlying principle of prayer, no believer can ever petition for himself or make intercession for others on the basis of human merit, ability, morality, production, service or spiritual gift. How good or bad you may be has no bearing on your effectiveness in prayer. Even the amount of the believer's sinfulness has no bearing on the effectiveness in prayer. The only thing that effects prayer is how faithfully the believer follows the plan regarding prayer. And the plan of God is simply, to use rebound regularly, be filled or controlled with the Holy Spirit and pray using your knowledge of the Word of God.

The Christian approaches the throne of grace only on the merits of the Lord Jesus Christ who is our great High Priest. And while the Father is propitiated (satisfied) with the work of Jesus Christ on the cross, He is no respecter of persons. Therefore, we must approach the Father on the basis of His plan, and His plan is only taught in the Word of God, the Bible.

During the first advent of Jesus Christ He possessed maximum effectiveness in His prayers. That effectiveness was not due to the fact that He was the Son of God, but to the fact that He followed God's plan perfectly. He was the first human being to be filled or controlled by the Holy Spirit, and to live His life in that filling. That, plus His maximum knowledge of the Word of God, which He gradually learned as He grew from a baby to manhood; Luke 2:40; **And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.** (NIV)

Luke 2:52; **And Jesus GREW IN WISDOM and stature, AND IN FAVOR WITH GOD AND MEN.** (NIV: emphasis added by the author)

The Bible tells us to be “**imitators**” of God and of Christ (Ephesians 5:1;) Therefore we are to live our lives in the controlling ministry of the Holy Spirit and consistently studying the Word of God as He did.

Therefore, God does not answer prayer because the Christian is good, moral, sincere, benevolent, religious, altruistic, talented or possesses a pleasing personality. Answer to prayer is strictly God’s decision, since He is sovereign and ruler over all things, He also rules over all answered prayer.

Effective prayer can change the course of history, like some of our Lord’s prayers and the prayers of the Apostle Paul.

EXPANDED TRANSLATION VERSE 16: “Therefore, let us be approaching the throne of grace with confidence and assurance, in order that we may receive mercy and discover grace with reference to our timely need.”

The End

Hebrews Chapter Four Expanded Translation of Chapter Four Written in Paragraph Form

Therefore, while the promise of entering His rest (spiritual maturity) remains open, let us begin to fear that not even one from among you should assume to be excluded from it. For we also have been permanently evangelized even as they also were permanently evangelized, but the word which was heard (after salvation) did not benefit them not having been mixed (blended) by faith to those who heard. For the ones having believed do in fact enter into rest (salvation rest). As He has said in the past with the result that it stands perfectly communicated forever (in Psalm 95:11;), “In keeping with the facts, I have made a solemn promise in my disgust. I am not God if they shall enter into My rest (spiritual maturity) and yet the works (the blessings, the products of God’s labor) have been brought into existence from before the foundation of the world.”

For He had spoken somewhere concerning the seventh day in the following manner: “and God rested on the seventh day from all His works.” And in this same quotation He said again (quotation from Psalm 95:11;), **“I am not God if they shall enter into My rest** (spiritual maturity).” **Since therefore it** (spiritual maturity blessings) **remains for some** (those who are positive) **to enter into it and they** (the Exodus generation) **to whom the good news was first communicated did not enter in because of their rejection of authority.”** Again, He designates (He determines) a certain day (when the rest of the blessings of spiritual maturity are given), **speaking by means of David “after such a long time, as it has been said before and is still on record, if you will listen and learn** (sometimes you will, and sometimes you won’t) **stop hardening your hearts.”**

For if Joshua had caused them to rest (but he did not), **then concerning another day** (of opportunities for special blessings) **He** (the Holy Spirit said to David in Psalm 95) **would not be speaking after these things** (after these failings). **Therefore, there remains a sabbath rest** (blessings of spiritual maturity designed from eternity past) **with reference to the people belonging to God. For the one having entered into his rest** (eternal salvation rest), **has also rested from his works, even as God also rested from His own works. Therefore, let us begin to be diligent** (having motivation based on a positive attitude) **to enter into that specific rest** (rest in spiritual maturity), **that no one begins to fall with reference to the same disobedience and negative volition.**

For the Word of God, and only the Word of God keeps on being alive and effective (always accomplishing its purpose. Read Isaiah 55:11;), **more cutting than any double-edged sword** (machaira), **penetrating through, even to dividing soul and spirit, both joints and marrow and is a judge of the thoughts and motivations of the heart** (the thought center of the soul). **And there is no created thing hidden or concealed from Him, but all things are naked and laid bare to His eyes to whom we must give account.**

Therefore, possessing a great High Priest having passed through the heavens, Jesus, the Son of God, let us keep holding firm to the profession of our faith in Him. For we do not have a High Priest who is unable to sympathize with our weaknesses and limitations;

but we have a High Priest who has been tempted in all things in the same way without sin. Therefore, let us be approaching the throne of grace with confidence and assurance, in order that we may receive mercy and discover grace with reference to our timely need.

Acknowledgments and Bibliography

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Howard C. Estep: Creator and founder of “The King is Coming” telecast in 1972. “The King is Coming” has been respected for its direct, easy-to-understand Bible-based teaching. Dr Estep’s book “The Rose Red City” was one of my sources regarding the Jews who will survive the Tribulation period.

Arnold G. Fruchtenbaum: One of the foremost authorities on the nation of Israel. He is a Messianic Jewish Believer. Dr Fruchtenbaum has completed advanced studies in Jewish Theology at the Hebrew University of Jerusalem. His book, Ariel’s Bible Commentary, The Book of Genesis, copyrighted in 2009 was very helpful in my studies of the Hebrew language.

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Word Studies in the Epistle to the Hebrews

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Volume Four, Chapter Four

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the Metropolitan Bible Church
P.O. Box 721386
Berkley, Michigan 48072:

Webpage: <http://www.metrobiblechurch.com>