

# JOHN WHITE COLLECTION REFI

by John W. White

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*A collection of topical Bible studies by John W. White, beginning with a study on adoption from Romans 9:4 and Deuteronomy 7. White provides careful scriptural exposition organized by doctrinal themes for personal and group study.*

19 Chapters

## Table of Contents

1. White, John W. - Adoption
2. White, John W. - Days Of Lot
3. White, John W. - Doctrine Of Election
4. White, John W. - Eternal Life
5. White, John W. - Faith Or Believe
6. White, John W. - Grace
7. White, John W. - Have, Hold, Esteem
8. White, John W. - Inheritance
9. White, John W. - Jewels
10. White, John W. - John 3 16
11. White, John W. - John 4
12. White, John W. - John 5 24
13. White, John W. - Little Children
14. White, John W. - Pauls Gospel
15. White, John W. - Presumptuous Sin
16. White, John W. - Resurrection
17. White, John W. - The Blood
18. White, John W. - Unpardonable Sin
19. White, John W. - Willful Sin

## White, John W. - Adoption

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### ADOPTION By John W. White

Romans 9:4 "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;" Deuteronomy 7:6-7 "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:" Deuteronomy 14:2 "For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deuteronomy 1:1 "The LORD shall establish thee an holy people unto himself..." "And all people of the earth... shall be afraid of thee." Deuteronomy 28:13 "And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:" Matthew 21:42-43 "Jesus saith unto them...The stone which the builders rejected, the same is become the head of the corner... Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." NOT A PEOPLE, NOW THE PEOPLE

1 Peter 2:8-10 "And a stone of stumbling, and a rock of offense, even to them [Israel] which stumble at the word, being disobedient: whereunto also they were appointed. But ye [Gentiles] are a chosen [eklektov = elect] generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past werenot a people, but arenow the people of God: which had not obtained mercy, but NOW have obtained mercy." Ephesians 3:5-6 "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:" Keep in mind that Gentiles have always been able to be saved. Rahab the harlot of Jericho was a Gentile and part of the lineage of Jesus Christ. Nineveh was a Gentile city and they were saved through the preaching of Jonah. Gentiles were not promised a heavenly inheritance but an earthly inheritance. Ezekiel 47:22 "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers.... they shall have inheritance with you among the tribes of Israel." There is a list of a few in Hebrews chapter 11 that were living by faith and were anticipating a heavenly inheritance. Hebrews 11:16 "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

CHILDREN OF GOD When we believe on the Lord Jesus Christ we are saved as in Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The children of God are those who have been born, from above, into His family. In 1 Peter 2:2 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" we should desire

to grow spiritually beginning with the milk of the Word. In Isaiah 28:1-29 we find out that we should not continue on milk but we need to be weaned. Isaiah 28:9-10 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" Hebrews 5:13 "For every one that useth milk is unskillful in the word of righteousness: for he is a babe." We are expected to mature spiritually and grow in the Word until we are eating the meat of the Word. Hebrews 5:14 "But strong meat belongeth to them that are of fullage, even those who by reason of use have their senses exercised to discern both good and evil." We are told that Emmanuel will eat butter and honey in Isaiah 7:15 "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." We find out how to make butter in Proverbs 30:33 "Surely the churning of milk bringeth forth butter..." The churning of milk to make butter is hard work. The meat of the word is IN the milk of the word. It just takes hard work to get those nuggets of truth to come together. Our ability to discern between good and evil is what will be judged at the Judgment Seat of Christ. 2 Corinthians 5:10 "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad [evil]." Responsibility and accountability comes with maturity in the word. Luke 12:48 ".....For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." The main thing that we need to do is to grow. 2 Peter 3:18 "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

WHAT IS ADOPTION? When we read or hear the word "Adoption", we immediately think of a child being born into a family and then that child, through a legal process, becomes a member of another family. There are those who teach that when we are saved we are adopted into the family of God. This concept of adoption does not agree with what we find in John 3:3 "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again [from above], he cannot see the kingdom of God." When we receive Jesus Christ as our personal saviour we are born from above into the family of God. Being born into the family God, means adoption is not necessary. In Ephesians 1:5 we find the word adoption in context with the word children. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," The phrase "Adoption of children" is the translation of one Greek word, uioqesian. This word is the same word that is used in Romans 8:15, and is a compound word containing the words uiov and tiqhmi. The word uiov means "son". The word tiqhmi means "to put", "to lay", "to appoint" and "to ordain". There is not a single hint to suggest that the word uioqesian means "adoption." The word "Adoption" means "To appoint as a son" or "To ordain to sonship". WHEN DOES ADOPTION TAKE PLACE? The appointment was made before the foundation of the world, (Ephesians 1:4) but when does the appointment take effect? Romans 8:19-23, and 23 can help us with this question. Romans 8:19 "For the earnest expectation of the creature [creation] waiteth for the manifestation [Greek apokaluyin = the revelation, or the unveiling] of the sons of God." In Romans 8:23 The manifestation of the sons of God will take place when our bodies are raised from the dead. "...We ourselves groan within ourselves, waiting for the adoption, to wit [that is to say], the redemption of our body." Jesus Christ was declared the Son of God with power at His resurrection: Romans 1:4 "And declared [orizw = appoint] to be [This verb is not in the Gr. text.] The Son of God with power, according to the spirit of holiness, by the resurrection from the

dead:" In Php 3:21 we are given some insight into what will happen at the resurrection of the body. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." AS CHILDREN, WE ARE SERVANTS

Galatians 4:1-2 "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the appointed time of the Father." A contemporary illustration of this is when a Jewish boy, at age 13, becomes a 'son of the commandment' and a full member of the synagogue at his bar mitzvah. The Hebrew word bar means "son", and the word mitzvah means "command" and the root word, tsavah means to "enjoin" and is translated "appoint", "charge", "put" or "command". Just as a Jewish boy would be placed into the family as a son, so also in the family of God, many of the children of God will be declared sons of God and will no longer be servants under tutors and governors. Until the Lord takes us home to be with him we are either being profitable or unprofitable servants. Matthew 25:23 "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Luke 17:10 "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our dutytodo."

"THEY ARE THE SONS OF GOD" The first occurrence of the word "Adoption" is found in Romans 8:14-15 "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." In verse 14 we have the statement "They are the sons of God". If those that "Are led by the Spirit of God....are the sons of God", this seems to indicate that the sons of God have been manifested and the body has been redeemed. This has not happened. For us to understand what is being said in verse 14, we will have to study two verbs in that verse. The two verbs are "Are led" and "They are". Both are in the present tense, which means the actions of these verbs is continuous. You graph the action of the present tense with a straight line ( $\frac{3}{4}$ ). We need to translate the verb (Gr.agw) "Are led" to reflect the present tense and passive voice: "For as many as are being led by Spirit of God...". The passive voice means the subject, "As many as", receives the action of the verb, "Being led." Because the present tense expresses continuous action, the action of " being led by Spirit of God" can continue for a while then be terminated. The other verb (Gr. eimi) "They are" is also in the present tense, and it is the verb "to be" in English. This word can be translated "theyarebeing." As long as the Spirit of God is leading us, we are beingthesonsofGod. As soon as we stop being led by the Spirit of God, we are no longer being, behaving or conducting ourselves as sons of God. We have similar uses of the present tense in Romans 8:5-8; Romans 8:1-39. Romans 8:5 "For they that are [present active participle of eimi, they are being] after the flesh do mind [present active of du>namia, they are minding] the things of the flesh..." Those who are behaving themselves in the flesh are being mindful of fleshly things. Romans 8:7 "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." If we are not subject to the law of God neither are we subject to the Spirit of God. We have become lawless. Romans 8:8 "So then they that are [present active participle of ei>mi, they are being] in the flesh [This is not referring to being in the flesh literally, but minding the things of the flesh as in verse 5.] cannot [Two Greek words "Can" and "Not". The word "Can" is present passive of du>namia, "They are being able"; plus the Greek word: ouj, the emphatic "Not"

] please God." To be led by the Spirit of God is to "Be spiritually minded" (Romans 8:6), and to behave ourselves as sons of God, and to live in such a way as to please Him. Again, if Romans 8:14 is making the statement that we are now sons of God, then the sons of God have been revealed and we are in our glorified bodies. This just simply is not the case.

## BECAUSE YE ARE SONS

Galatians 4:6-7 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art [present active of eimi, ye are being] no more a servant, but a son; and if a son, then an heir of God through Christ." The verb "Ye are" is present active of eimi, and should be translated "ye are being sons", just as it is in Romans 8:14. The verb "Thou art" in verse 7 is also present active of ei>mi, and should be translated " ye are being no more servants." It is obvious that we cannot say that we are the sons of God literally, just as we cannot say literally that we are no longer servants of God. We are still in this body of death.

## HOW DO WE LIVE LIKE A SON

Jesus Christ is our example. The following is selected verses that will show His example. 1 Peter 2:21 "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:" Php 2:5-6Php 2:8 "Let this mind be in you, which was also in Christ Jesus:"; "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Hebrews 5:8 "Though he were a Son, yet learned he obedience by the things which he suffered;" John 4:34 "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Mark 14:36 "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Matthew 10:24 "The disciple is not above his master, nor the servant above his lord." We can cry Abba, Father also. Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the sprit of adoption, whereby we cry, Abba, Father." Galatians 4:6 "And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father." Hebrews 12:2 "Looking unto Jesus the author and finisher of ourfaith [ability to please Him]; who for the joy that was set before him [a good and faithful servant] endured the cross [not just the crucifixion], despising the shame [that comes for disobedience], and is set down at the right hand of the throne of God [overcomer]."

2 Timothy 1:7 "For God hath.. given us the spirit... of power, and of love, and of a sound mind." POWER - "ALL things are possible unto Thee." LOVE - "Not what I will but what thou wilt." SOUND MIND - Isaiah 33:6 "And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure." WHO ARE THE SONS OF GOD TODAY?

Job 1:6 "Now there was a day when the sons of God [These are angels.] came to present themselves before the LORD, and Satan came also among them." Daniel 10:13 "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief

princes, came to help me; and I remained there with the kings of Persia." Ephesians 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These passages show that the angels of God, whether they be fallen or not, are known as the sons of God and they are the principalities, rulers, and powers in the heavens today. WHO WILL BE SON'S OF GOD

#### IN THE AGE TO COME?

Revelation 12:9 "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." About the middle of the tribulation the principalities and powers in heavenly places will be kicked out of heaven. Those who have been appointed to sonship will begin to rule from the heavens. Revelation 2:26-27 "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron..." Who is with Him when He comes to make war? Revelation 17:14 "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." The words called, chosen, and faithful are adjectives describing the kings and lords that are with him. The promise made to the apostles: Matthew 19:27-28 "Behold, we have forsaken all, and followed thee; what shall we have therefore?" "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration WHEN the son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is during the 1000-year reign of Christ over the earth. THE CHALLENGE

Revelation 21:7 "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Hebrews 11:16 "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." 1 Corinthians 15:57-58 "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

## White, John W. - Days Of Lot

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### DAYS OF LOT By John W. White THE LAST DAYS

We are living in the last days. Matthew 24:5-7 “For many shall come in my name, saying, I am Christ; and shall deceive many. 6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.” As we see the end of this age coming to a close and the Lord’s coming is at hand, we need to Mark 13:33 “Take ye heed, watch and pray: for ye know not when the time is.” As it was in the days of Noah and Lot so shall it be at the end of this age. Luke 17:28-29 “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.” Matthew 24:37-38 “But as the days of Noewere, so shall also the coming of the Son of man be. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,”

### DAYS OF NOAH AND LOT

NOAH:Genesis 6:5 “... the wickedness of man was great in the earth, ... every imagination of the thoughts of his heart was only evil continually.” Genesis 6:11 “The earth also was corrupt before God, and the earth was filled with violence.”

LOT:Genesis 13:13 “But the men of Sodom were wicked and sinners before the LORD exceedingly.” Genesis 18:20 “And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous.” The sin of Sodom and Gomorrah is described in more detail in 2 Peter 2:10 “But chiefly them that walk after the flesh in the lust of uncleanness, and despise government [the authority that has been ordained by God]. Presumptuous [lawlessness] are they, self-willed [self-pleasing, i.e. arrogant], they are not afraid to speak evil of dignities.” 2 Peter 2:14 “Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:” The men of Sodom and Gomorrah were totally consumed with sexual sins. They were so bold as to seek to have sex with angels. Jude 1:7-8 “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh [angels], are set forth for an example, suffering the vengeance of eternal fire. 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.”

### TESTIMONY OF LOT

Lot is a witness of those who are just but who are not living by faith. Lot’s name is not found in faith’s hall of fame Hebrews 11:1-40 2 Peter 2:7-9 “And delivered just [dikaiov, just, meet, right] Lot, vexed with the filthy conversation of the wicked: 8. (For that righteous [dikaiov] man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with

their unlawful deeds;) 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”

Genesis 12:8 “...he [Abram] builded an altar unto the LORD, and called upon the name of the LORD.”

Genesis 19:1 “...Lot sat in the gate of Sodom...”

Genesis 19:15 “... hastened Lot, ... take thy wife....”

Genesis 19:30 “And Lot .. dwelt in a cave....”

JUST: Zacharias and Elisabeth were just. Luke 1:6 “And they were both righteous [dikaiov] before God, walking in all the commandments and ordinances of the Lord blameless.” Matthew 5:41 “And whosoever shall compel thee to go a mile, go with him twain.” Just Lot was willing to go one mile but not two miles. To be just is to do that which is our duty to do and to be judged an unprofitable servant willing to do only what is required. Luke 17:10 “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”

GODLY: [to revere, adore :devout, religious, worship] An example of a godly man is in Acts 10:1 “A devout [godly] man, [Cornelius] and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” Acts 10:22 “And they said, Cornelius the centurion, a just man, and one that feareth God,....” Acts 10:4 “...Thy prayers and thine alms are come up for a memorial before God.” Contrary to the teaching of many, Cornelius was already a saved man according to Isaiah 56:6-7 “Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7. Even them will I bring to my holy mountain...”

VEXED: [basanizw: pain, toil, torment, toss] The sins of Sodom and Gomorrah greatly troubled Lot.

BUILDED AN ALTAR: Lot did not have a witness of building altars or calling upon the Lord. Lot is an example of a me too believer. Initiative in spiritual things was missing.

GATE: Lot was into the politics of the city of Sodom. Mark 4:19 “And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.”

WIFE: There is no mention of Lot’s wife until in Genesis 19:15. Apparently Lot took his wife from one of the cities of the plains, possibly Sodom. Abraham made it clear that Isaac was to have a wife from among his own people. Genesis 24:4 “But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.” This was not the conviction of Lot.

DWELT IN A CAVE: Genesis 19:30 “And Lot went up out of Zoar, ... for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.” Genesis 13:5 “And Lot ... had flocks, and herds, and tents.” After leaving Sodom Lot was poor and afraid and living in a dark cave in the earth. Why didn’t he try to find Abraham and get some help.

## TESTIMONY OF LOT'S WIFE

Lot's wife is a witness of those who are saved but not just and not living by faith. In the process of leaving Sodom Lot's wife probably was thinking of her daughters and sons-in-law still in Sodom. Her family may have been still living there. This may have been what caused her to look back toward Sodom. Genesis 19:26 "But his wife looked back from behind him, and she became a pillar of salt." Lot's wife lost her life for looking back and we are not to forget that judgment. Luke 17:32-33 "Remember Lot's wife."

33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Remember who is to take priority in our lives, the Lord. Matthew 10:37-39 "He that ... loveth son or daughter more than me is not worthy of me. 38. And he that taketh not his cross, and followeth after me, is not worthy of me. 39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Luke 14:26-27 "If any man come to me, and hate not his ... children, ..., yea, and his own life also, he cannot be my disciple. 27. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Lot's wife is picture of those who are saved but never die to self and become committed disciples of the Lord. The Holy Spirit associated all these verses about dying to self and discipleship to the judgment of Lot's wife. Luke 9:62 "... Jesus said ..., No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Fit for positions of honor.) Lot's wife is not named. Revelation 3:5 "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." The name of Lot's wife was not confessed anywhere in the Word of God. She is an example of the many believers that do not live victorious lives in the Lord, and are willing to live with defiled garments. Revelation 3:4 "...few names ... in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." The no namers are the many that are saved who do not care if their garments are dirty.

## TESTIMONY OF LOT'S DAUGHTERS

Lot's two daughters were saved as well as their mother because they escaped the judgment of Sodom. Lot's daughters were also nameless just as their mother. Lot and his family lived among the Canaanites and they were influenced by their "Doings." Leviticus 18:7 "The nakedness of thy father, ... shalt thou not uncover ..." Leviticus 18:3 "...after the doings of the land of Canaan ..." Leviticus 18:24-25 "Defile not ye yourselves in any of these things: ... the land is defiled: therefore I do visit the iniquity thereof upon it..." Lot's two daughters defiled themselves with the "doings of the land of Canaan" because they uncovered the nakedness of their father. Genesis 19:36 "Thus were both the daughters of Lot with child by their father." Because of the sins of Lot and his family, his heirs were given a double portion outside the land flowing with milk and honey.

## TESTIMONY OF ABRAHAM

Many do not consider that Abraham lived in the days of Lot. Abraham was contemporary with Lot. Hebrews 11:8-10 "By faith Abraham, when he was called... obeyed... 9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles..." 10. For he looked for a city which hath foundations, whose builder and maker is God." Abraham was seeking fellowship with the Lord. Genesis 12:7 "And the LORD appeared unto Abram, and said, Unto thy seed will I give

this land: and there builded he an altar unto the LORD, who appeared unto him." This was the last time that the Lord spake to Abraham until he separated himself from Lot. Genesis 13:14 "And the LORD said unto Abram, after that Lot was separated from him..." Abraham removed himself further from Lot in Genesis 13:18 "Then Abram removed his tent, ...and dwelt in the plain of Mamre... and built there an altar unto the LORD." Genesis 15:1 "...the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Genesis 18:1 "...the LORD appeared unto him...: and he sat in the tent door.." Abraham was a man of prayer. Genesis 18:22 "... Abraham stood yet before the LORD."

## INSIGHT

There may be times when those who are living by faith need to separate themselves from those who are saved but not living by faith. 2 Corinthians 6:14-15 "Be ye not unequally yoked together with unbelievers [apistov, not of faith] (this is not just the lost but those who are not pleasing God by faith):... 15.... what part hath he that believeth [pistov, of faith] with an infidel [apistov, not of faith]?" It seems as if Lot had made shipwreck of the faith. In the last days lawlessness will abound effecting the lost as well as the saved. Paul warned Timothy 1 Timothy 4:1 "...in the latter times some shall depart from the faith..." 1 Timothy 1:19-20 "Holding faith... a good conscience; which some having put away concerning faith have made shipwreck; 20. Of whom is Hymenaeus.." 2 Timothy 2:16-17 "But shun profane and vain babblings: for they will increase unto more ungodliness. 17. And their word will eat as doth a canker: of whom is Hymenaeus ..." Having fellowship with those who have made shipwreck of the faith can cause you to become ungodly and to make shipwreck of the faith also. Genesis 18:2-3 "And he lift up his eyes and looked, ..., three men stood by him: .... he ran to meet them from the tent door,.. 3. ..Lord, if now I have found favour in thy sight, pass not away,..." Lot is a type of those in the church of Laodicea was "lukewarm" and had "need of nothing" and the "shame of their nakedness appeared". The Lord was not able to have fellowship with Lot nor those in the church of Laodicea so He said in Revelation 3:20 "...I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The door is where the blood is applied to our walk with the Lord. Exodus 12:7 "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses..." 1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We need to follow the example of Abraham and stay under the blood. We need to be walking in the light of His word to maintain our fellowship with the Lord. Matthew 26:41 "Watch and pray, that ye enter not into temptation:... the flesh is weak." Mark 13:33 "... watch and pray: for ye know not when the time is." Galatians 6:10 "As we have... opportunity, let us do good unto all men, especially unto them who are of the household of faith." 2 Corinthians 13:5 "Examine yourselves, whether ye be in the faith; prove your own selves... except ye be reprobates [disapproved]?"

## White, John W. - Doctrine Of Election

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**ELECTION** By John W. White The doctrine of election has long been a subject for debate. Calvinism and Arminianism are the two extremes. The two contradict each other and they both use the same Bible to prove their doctrinal position. Calvinism teaches that only the elect will be saved and Arminianism teaches that those who persevere will be saved. The Bible plainly states that God is not the author of confusion 1 Corinthians 14:33.

### SALVATION

Simply stated, Jesus Christ "Died for all, then were all dead." 2 Corinthians 5:14, and "He lighteth every man that cometh into the world" John 1:9. Every man that comes into the world can be saved. To be saved is to "Believe on the Lord Jesus Christ, and thou shalt be saved" Acts 16:31. Paul used the aorist tense of the verb 'believe' and not the present tense. The aorist tense is graphed by using a dot (-), an event. The present tense is graphed by using a line (¾). You believe one time and you are saved and you do not have to continue to believe to stay saved, as would be the case if the present tense were used. John 3:3 "...I say unto thee, Except a man be born [also in the aorist tense] again [above], he cannot see the kingdom of God." When we are born from above we are placed into the family of God, and that can not be reversed. Earthly and heavenly DNA can not be altered. We are forever in the family.

### CALLING

2 Timothy 1:9 "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," Salvation comes before the calling. In Matthew 22:14 "For many are called, but few are chosen." NOT ALL are called. The 'many' that are called are not called unto salvation, because the invitation to be saved is not limited to just many, but is extended to every man that cometh into the world. The calling is a holy calling and is given after one is saved. Out of the many that are called only a FEW are chosen, or Elect. The holy calling is a heavenly calling (Hebrews 3:1) and is unto His Kingdom and glory. 1 Thessalonians 2:12 "That ye would walk worthy of God, who hath called you unto his kingdom and glory." All the saved will SEE His kingdom [John 3:3], but not all of the saved will ENTER into His coming kingdom. Matthew 7:21 "Not every one [THAT IS SAVED] that saith unto me, Lord, Lord, shall ENTER into the kingdom of heaven; but he that DOETH the will of my Father which is in heaven." Not all of His children are doing His will.

John 14:15 "If ye love me, keep my commandments."

### ELECTION

Ephesians 1:4-5 "According as he hath chosen [Elected;eklegw=ek,out from +legw, to say] us IN HIM [that is in Christ vs. 3] before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated [pro>, before + orizw, to ordain or to determine] us unto the adoption of children [from one Greek word:uioqesia=uiouv, son +tiqhmi, place] ...according

to the good pleasure of his will," Election takes place in the Body of Christ, among those whom He knew would be saved. The elect are to become sons, having been predestinated according to the good pleasure of his will. Romans 8:29-30 "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover whom he did predestinate, them [the saved] he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

#### GOD IS SOVEREIGN IN ELECTION

Romans 9:11 "(For the children [Esau and Jacob] being not yet born [but in the womb], neither having done any good or evil, that the purpose of God according to election might stand, NOT OF WORKS, but of him that calleth)" JACOB WAS ELECT.

Romans 11:5-6 "...there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace..." NOT OF WORKS BUT GRACE. (Galatians 5:4 "...whosoever of you are justified by the law ; ye are fallen from grace.")

Romans 9:12 "It was said unto her, The elder [greater] shall serve the younger [lesser]." Position in the family.

Romans 9:13 "As it is written, Jacob have I loved, but Esau have I hated." PREFERENCE . Love/hate are relative terms. We are to Love God and hate our parents.

Romans 9:14 "What shall we say then? Is there unrighteousness with God? God forbid." SOVEREIGNTY.

Romans 9:15 "For he saith to Moses, I will have mercy on whom I will have mercy , and I will have compassion on whom I will have compassion." JACOB BLESSED

Romans 9:16 "So then it is not of him that willeth [Esau or Jacob], nor of him that runneth, but of God that showeth mercy." GOD'S WILL, THE LAST SHALL BE FIRST Romans 9:20 "Nay but, O man [Esau], who art thou that repliest against God?" SPIRIT OF ESAU, I OBJECT!

Romans 9:21 "Hath not the potter power over the clay [JACOB AND ESAU], of the same lump to make one vessel unto honour [JACOB] ,and another unto dishonour [ESAU]?"

GOD IS SOVEREIGN 1 Corinthians 6:19-20 "What? know ye not...YE ARE NOT YOUR OWN? For ye are bought with a price..."

1 Corinthians 12:18 "But now hath God set the members every one of them in the body, as it HATH PLEASED HIM."

2 Timothy 2:20-21 "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto HONOUR, SANCTIFIED, and meet for the master's use, and prepared unto every good work." WHO ARE THE ELECT?

Jacob was last in the family and had a bad reputation. In 1 Corinthians 1:26-29 "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath

chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." we see that the ELECT are those who can not glory in their own ability or position in life. Jacob could not glory in anything that he had done. God did later change his name to Israel, A PRINCE OF GOD. James 2:5 "Hearken, my beloved brethren, Hath not God chosen the poor of this world [ko>smov, earthly] rich in faith, and heirs of the kingdom [heavenly] which he hath promised to them that love him?"

### THE ADOPTION

Adoptions speaks of a child being born to one set of parents and then being adopted by another set of parents. Many speak of being adopted into the family of God. When one is born from above he is born into the family of God, therefore adoption INTO the family is not necessary. Adoption is placing a child that has been born into the family into a position of a son. A good illustration of this is when a Jewish boy becomes a 'son of the commandment' and a full member of the congregation at his bar mitzvah. The Hebrew word bar means "son", and the word mitzvah means "command" and the root word, tsavah means to "enjoin" and is translated "appoint", "charge", "put" or "command". The elect were chosen to become sons before the foundation of the world, but have not been made manifest. Romans 8:19 "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." The manifestation of the sons of God will be made at the resurrection of the body. Romans 8:23 "We ourselves groan within ourselves, waiting for the adoption, to wit [that is to say], the redemption of our body." THE ELECT WILL BE SONS OF GOD In Job 1:6 "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them."; Psalms 82:6-7 "I have said, Ye are gods [judges]; and all of you are children [sons] of the most High."; and Daniel 10:13 "But the PRINCE [Jacob's name was changed to A PRINCE OF GOD] of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." These passages of scripture show that the angels of God whether they be fallen or not, are known as the sons of God and they are principalities, rulers, and powers in heavens. We are told that if we are victorious over our enemies and keep his works to the end, that we will have positions of authority over the nations and we will rule them with a rod of iron. Revelation 2:26-27 "And he that overcometh [ones being victorious], and keepeth [guarding] my works unto the end, to him will I give power [authority] over the nations: And he shall rule [feed or tend] them with a rod of iron..." This is confirmed in Revelation 17:14 "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen [ELECT], and faithful." The words "called", "chosen", and "faithful" are adjectives describing the kings and lords that are with him. The apostles were told by the Lord when Peter ask Him in Matthew 19:27-28 "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

### BRETHREN GIVE DILIGENCE

2 Peter 1:4-7 "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue...

knowledge... temperance... patience... godliness...to brotherly kindness; and to brotherly kindness charity" 2 Peter 1:10 "Wherefore the rather, brethren, give diligence [spouda>zw, strive, be bent upon, to hasten] to make your calling and election sure [bebaiov, steadfast, stable, firm]: for IF YE DOTHESE THINGS [verses 4-9], ye shall never fall [ptaiw, stumble, stagger]:" The charge in this verse is to strive for stability in our calling and election and do not waste time in accomplishing this objective. We may stumble, as the nation of Israel stumbled, but, we do not have to fall as Israel and were cut off. Romans 11:11 "I say then, Have they stumbled that they [Israel] should fall [piptw]? God forbid: but rather through their fall [parav+piptw] salvation is come unto the Gentiles..." In Romans 11:16-17 "For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the [holy, living,] branches be broken off, [being alive, they can be graft in again, v. 23] and thou, being a wild olive tree [GENTILES], wert grafted in among them [You don't graft dead branches into a living tree and expect fruit.], and with them partakest of the root and fatness of the olive tree [the blessing of the nation of Israel];" To be cut off in the Old Testament was not to lose their salvation, but to lose their inheritance in the promised land. All that left Egypt were cut off but Joshua, Caleb [Caleb was a Gentile, his name means DOG in Hebrew], and the children 20 years and younger. Hebrews 3:19 "So we see that they could not enter in [to the promise land, because they were cut off] because of unbelief [apistia= no faith]." The same is true here in Romans 11:20-21 "Well; because of unbelief [apistia= no faith] they were broken off, and thou standest by FAITH [pistov, the opposite of apistia]. BE NOT HIGH-MINDED, but FEAR: For if God spared not the natural branches, take heed lest he also spare not thee." The Nation of Israel fell because they did not have faith. Israel was just, they kept the law, but they would not live by faith, more than keeping the law. Hebrews 10:38 "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Those who have faith need to add to their faith so that they can stand and not fall. Those who fell and cut off did not lose their salvation, otherwise, Moses and Aaron lost their salvation. If we are cut off, we do not lose our salvation either, but we will not have an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ. 2 Peter 1:11 "For so an entrance [not just seeing] shall be ministered unto you abundantly into the everlasting [aiwniov, 'age' used as an adjective], kingdom of our Lord and Saviour Jesus Christ." Romans 11:21 "Be not high minded [brethren], but FEAR" We should give diligence to confirm our calling and election by adding to our FAITH those things outlined in verses 4-9, then we will be SPARED and not be cut off as were some of the nation of Israel even though they were ELECT. Revelation 20:6 "Blessed and holy is he that hath part in the first [best] resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

## EXAMPLES OF THE CALLED AND THE CALLED OUT IN ELECTION

THE LOST (not proportional)

SAVED (not all saved are disciples)

DISCIPLES (includes all boxes below)

SAVED OUT OF THE LOST (includes both boxes below)

DISCIPLES (includes both boxes below)

TWELVE APOSTLES (includes both boxes below)

MANY CALLED Unto His Heavenly Kingdom (called from the saved 2 Timothy 1:9 and 1 Thessalonians 2:12)

MANY CALLED APOSTLES (Called from the disciples)

MANY CALLED PETER AND JAMES (Went with the Lord where the others were not allowed to go)

FEW CHOSEN (Chosen from the called Matthew 22:14)

FEW CHOSEN PETER, JAMES, JOHN (Chosen from the Apostles)

FEW CHOSEN JOHN (leaned on Jesus breast)

## White, John W. - Eternal Life

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ETERNAL LIFE By John W. White

### SALVATION

We should establish at the beginning that salvation is based upon the finished work of Jesus Christ on the cross and not on the basis of our own good works. Salvation has been provided by God and man either accepts or rejects His plan of salvation. Romans 5:8 "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." In Acts 16:30-31 is the only place in the Bible where saved is in the question and saved is in the answer. "... Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul used the aorist tense of the verb 'believe' and not the present tense. The aorist tense is graphed by using a dot (-), an event. The present tense is graphed by using a line (¾), which expresses continuous action. You believe one time and you are saved and you do not have to continue to believe to stay saved, as would be the case if the present tense of the verb 'believe' were used. THE STUDY OF WORDS

Jeremiah 15:16 "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts." Words caused the heart of Jeremiah to rejoice, and that can happen to us if we would take the time to examine words. Psalms 12:6 "The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. "The Holy Spirit purified each word seven times which is an indication that each word is of tremendous importance and not to be taken lightly. Maybe it would be profitable for us to look at each word seventy times seven. The study of words will help us to rightly divide the Word of God. When you study words of the Bible you find out that those who translated those Hebrew and Greek words did not do it with consistency. In many cases, you can not tell from one passage of scripture to the next if you are looking at the same Greek or Hebrew word by the way it was translated. If there had been more consistency in the translation of words, then there would be less confusion as to the meaning and interpretation of the Bible. For example the word *cavriv*, which is the Greek word for grace, has been translated twelve different ways: acceptable, benefit, favour, gift, grace, gracious, joy, liberality, pleasure, thank, thanks, and thankworthy. It is very difficult for you to know when you are reading the word *cavriv* when it translated so many different ways. Those who know the Greek language know when they are reading the word *cavriv*, but those who depend upon the translated word can not tell by the translation. THE WORD ETERNAL The words *aiwn* and *aijwvniwn* is another example of the confusion caused by the way they have been translated. The word *aiwn*, a noun, has been translated twelve different ways: ages, course, eternal, ever, for ever, evermore, never, world, world began, beginning of the world, while the world standeth, and world without end. The word *aiwniwn*, an adjective, has been translated five different ways: eternal, for ever, everlasting, world, and world began. The translations of these words can be confirmed in the Greek dictionary of the Strong's Concordance under the Numbers 165 - *aiwn*, and 166 - *aiwniwn*

What is the meaning of the words *aiwn* and *aiwnion*? According to *Lexical Aids For Students of New Testament Greek*, by Bruce M. Metzger, page 11, the root meaning of the word *aiwn* is "an age (aeon)". This is not eternity, but an undefined period of time. The word *aiwn* is used in Matthew 28:20 "... lo, I am with you alway, even unto the end [*sunteleiva*] of the world [*aiwn*] Amen." The use of *aiwn* in this context indicates that there is an end to this age. In Hebrews 9:26 "... since the foundation of the world [*kovsmov*]: but now once in the end of the world [*aiwn* which is plural, ages] hath he appeared to put away sin by the sacrifice of himself." From Genesis 1:1 until John 19:30 there has been more than one age. Translating *aiwnion* as world is interpretation and not translation which causes error. The root Greek word for *aiwnion* is the noun *aiwn*. Taking a noun and translating it as an adjective can become a little awkward. In *The Emphasized Bible* by Joseph B. Rotherham, Kregel Pub.; the word *aiwnion* is translated "ageabiding", and others have translated it "agelasting". However you translate the word *aiwnion*, being an adjective, it must describe the noun which it modifies. The koine Greek does not have a word for eternity. The only possible exception might be the word *aidio* which is only used two times. In Romans 1:20, and Jude 1:6. In Romans it is translated eternal and in Jude is translated everlasting. The expression for eternity in the New Testament, as we normally think of eternity, is: *eiv touv aiwnav tn aiwnwn*, and literally translated it would be "unto the ages of the ages". An example of this is in Galatians 1:5 "To whom be glory for ever and ever. Amen." As you can see the word *aiwn* has been translated "ever" and even then the plural of the word has not been indicated. The Greek language expressed eternity with the phrase "the ages of the ages" and not by just one word for eternity.

## ETERNAL LIFE

Having a better understanding of the words *aiwn* and *aiwnion* it will help us to comprehend what is meant by eternal life. Most people associate "eternal life" with salvation. In the following verses we will be able to see that works are necessary when it comes to having eternal life or better, agelasting life. DON'T STOP READING now. Many hard passages will be explained when you understand the meaning of the words *aiwn* and *aiwnion*. The first example is in Romans 2:6-7 "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality [*afqarsia*, incorruption], eternal [*aiwnion*= agelasting] life:" This is obviously not salvation, because those who continue "in well doing" are seeking "for glory, honor, and incorruption" and they will be rewarded agelasting life according to his deeds, as stated in verse 6, and not salvation. The second example is in Galatians 6:7-9 "Be not deceived; God is not mocked: for whatsoever a man soweth [works], that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption [*fqoran*, the opposite of incorruption]; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." The sowing in verses seven and eight is the "well doing" in verse nine. If we faint in well doing we will not reap agelasting life. Our salvation is not dependent upon our performance but upon Christ's finished work on the cross. Treasures in heaven and rewards are dependent upon our performance. The third example is in 1 Timothy 6:17-19 "Charge them that are rich in this world,... That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The rich are instructed to take their riches and use it for ministry. Giving generously as they are led of the Lord. By doing good works they may lay hold on agelasting life. The man of God is also

instructed to lay hold on an everlasting life in 1 Timothy 6:11-12 "... O man of God, ..follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life,..." If an everlasting life is salvation, why would a man of God have to lay hold upon something that he already has?

WHAT IS ETERNAL LIFE? In Matthew 19:16-21 We see how the Lord responded to a rich man who wanted to know how to have eternal life or life for the age. The Lord told him two basic things he had to do if he expected to have treasure in heaven. First, to be just and second, to live by faith. Galatians 3:11 "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

Matthew 19:16-17 "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matthew 19:20 "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" This man was just because he was obedient to the commandments of the Lord. Being just will not provide you with treasure in heaven. This man, being just, was not willing to live by faith and trust the Lord for his needs, then to follow the Lord. Matthew 19:21 "Jesus said unto him, If thou wilt be perfect (complete, and "wanting nothing", James 1:4), go and sell that thou hast, and give to the poor,..." This is not what one must do to be saved. Salvation is not in the context. Treasure in heaven is in the context and the Lord told him what he had to do to have treasure in heaven.

Paul gave this counsel to the rich in 1 Timothy 6:18. If you sell all that you have and give to the poor, then you have to trust the Lord for your needs. This is living by faith. If we are just and are living by faith, then we will be diligently seeking him and then we will have treasure in heaven. Hebrews 11:6 "...he is a rewarder of them that diligently seek him." The Lord told him that if he would give what he had to the poor and follow Him that "...Thou shalt have treasure in heaven: and come and follow me." in the last part of Matthew 19:21. To have life for the age is to have treasure in heaven. Treasure in heaven is rewards. The Lord amplified upon the rich man's request for an everlasting life in Matthew 19:23-24 "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven..." The Lord was talking about entering into the kingdom of heaven and not seeing the Kingdom of Heaven. There is a difference. For one to see the kingdom of heaven he must be born from above. John 3:3 "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot SEE the kingdom of God." (The kingdom of heaven and the kingdom of God are used interchangeably.) To have an everlasting life is to qualify to enter; that is to participate as a Lord or a King, in the coming kingdom of heaven. 2 Peter 1:10-11 "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom (Christ will reign for 1,000 years after the tribulation.) of our Lord and Saviour Jesus Christ."

Peter, understanding that he and the rest of the apostles were doing what the rich man would not do, asked the Lord; Matthew 19:27 "...Behold, we have forsaken all, and followed thee; what shall we have therefore?" The Lord told Peter and the rest of the apostles what they would have and when they would receive it. Matthew 19:28 "And Jesus said unto them, ..., That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also

shall sit upon twelve thrones, judging the twelve tribes of Israel." To sit upon thrones is to enter into the kingdom of heaven. Matthew 19:29 "And every one that hath forsaken... shall inherit everlasting life." The Lord used words to help us to understand that age-lasting life is a family matter when he used the word inherit. Before one can be just and follow the Lord he must be in the family. You do not inherit unless you are in the family. Inheritance is also rewards. Colossians 3:24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Age-lasting life is a reward based upon service. That is the reason that one works for age-lasting life. The rich man was told to "come and follow Him in Matthew 19:21. To follow the Lord is to serve Him.

## HATH ETERNAL LIFE

Mark 10:30 "But he shall receive.. in the world to come eternal [aijwvniwn, age-lasting] life." Mark's account indicates when life for the age is received and we do not receive this life for the age now. The word "world" is the Greek word aiwn and should be translated "age" to be consistent. The phrase "to come" is a present participle and should be translated "the one coming". To make this simple, the apostles will sit on twelve thrones judging the twelve tribes of Israel during the millennial reign of Christ. The millennium is the age that is coming and that is when age-lasting life will be received, and not now.

What does the phrase hath everlasting life mean? John 6:47 "Verily, verily, I say unto you, He that believeth on me hath everlasting life." This passage is not dealing with salvation. The verb believeth [pisteuwn] is in the present tense and not aorist tense as in Acts 16:31. The verb hath [ecw] is in the present tense and the meaning could be better expressed in the translating it esteemeth or counteth. An example of this meaning is found when Herod would have killed John the Baptist in Matthew 14:5 "...he feared the multitude, because they counted [e[ecw] him as a prophet." One who holds a life of honor and glory in the coming millennial age in high esteem will be encouraged to be faithful in believing. This is consistent with what Mark 10:30 and the fact that we do not have age-lasting life now.

Here are some interesting insights from Pastor S .S. Craig in 1916, Dualism of Eternal life. The Latin Vulgate translated the Greek adjective aiwniwn to the Latin aeternus in which we get the English word eternal and eternity. The KJV translators instead of going back to the original Greek and translating the Greek adjective aiwniwn, went to the Latin Vulgate and translated the Latin aeternus. This is why the world eternal has been misunderstood by the English reader. If they would have gone to the Greek they for sure would have translated it as many translators such as Rotherham and Young, namely, age lasting or life for the age (eiv ton aiwniwn).

It is equally a fact that the theology of the West was not that of the Greek Church but that of Roman Catholicism. It was Latin theology. And just as it is beyond doubt that the revisers, translators, and lexicographers, were chiefly influenced by the Latin language and Latin translations. It is admitted that the theology of Calvin was derived from Saint Augustine, modernized and extended.

"It was absolutely essential to Augustinian theology with its blighting emphasis on the doctrine of predestinarianism to mistranslate the Greek adjective aiwniwn, and put on it a meaning which the Greek will not for a moment allow in its respective applications to salvation and judgment. And

that was essential to Augustinian theology was equally essential to Latin Christianity from the days of Augustine to those of Calvin and Luther. And the same exists in the Reformed Theology from then till the present. To say nothing of other words, the Calvinist simply cannot, dare not, face an honest and truthful interpretation of the two frequently occurring words with which we are now dealing with, namely “eternal life.”

## White, John W. - Faith Or Believe

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FAITH OR BELIEVE By John W. White The purpose of this tract is to show that the salvation experience of Acts 16:31 is by the aorist tense of the verb believe and not by the noun faith. To graph the action of the aorist tense you would use a dot. You can make shipwreck of the faith. You can not make shipwreck of the aorist tense of the verb believe, either you believe or you don't. The struggle begins when you find out that faith and works go together as shown in James 2:1-26. There is no contradiction with Romans. The conclusion is you are saved by the aorist tense of the verb believe and that you please God by living by the noun faith.

### THREE PASSAGES OF SCRIPTURE

Acts 16:30-31 "And brought them out, and said, Sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Ephesians 2:8 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:"

James 2:14 "... Though a man say he hath faith, and have not works? can faith save him?"

Acts 16:30-31 There should be no question as to the subject of this passage of scripture. This is the only passage in the Bible with "saved" in the question and "saved" in the answer. The answer is simple and to the point. Acts 16:31 "...Believe on the Lord Jesus Christ, and thou shalt be saved..." The verb believe is in the aorist tense. You graph the action of this verb with a dot (·). By using the aorist tense of the verb, salvation occurs at once when one believes on the Lord Jesus Christ. It is not hard to be saved. Jesus Christ made it simple and easy to be saved by His death on the cross. If the verb believe were in the present tense, which is graphed as a line ( $\frac{3}{4}$ ), denoting continuous action, then as long as one continued to believe he would continue to be saved. As soon as he stopped believing he would then need to be saved again. After one has believed, dot (·), that act can not be reversed. You can change your mind but that does not reverse the fact that you believed and were brought into the family of God. It is like the act of murder, once it has been done, changing your mind about what you did can not reverse the murder and bring that person back to life. I am thankful that Paul used the aorist tense and not the present of the verb believe. The only time the noun faith is used in Acts 16:1-40 is in verse 5, referring to the churches.

Ephesians 2:8?

Ephesians 2:8 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" This passage seems to say that we are saved by grace through faith. Grace and faith are not mentioned in Acts 16:31, so how are they used in this passage? See GRACE CHECK IT OUT The first question is to whom is this verse written? The word saved will help us to determine the answer. Saved is a perfect passive nominative participle used as an adjective to describe the subject, ye, implied by the second person plural of the verb eimi. The perfect tense is graphed with a combination of the aorist tense and the present tense, or a (·) and a line ( $\frac{3}{4}$ ) and therefore it

would look like this: (·¾). The perfect tense expresses the continuance of completed action in the past. Those referred to in verse 8 are those who have been saved in the past and are still saved at the present. Salvation is not being dealt with in this verse but His grace and what it will do for those who are saved. In Ephesians 2:7 "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us (egw) through Christ Jesus" it will be the power of Christ that will get the credit.

"YE ARE" The verb ye are is a present active of eijmi. In the English language the verb "to be" does not have tense but in the Greek it does and the tense is reflected in the way that it is translated into English. In the parable of the sower we see how the present active of eimi is translated in Matthew 13:21 "Yet hath he not root in himself, but dureth [eimi] for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." It is very significant that the action of the verb eimi can continue for a while, then stop because of persecution. The verb eimi in the present tense is translated "dureth." What Ephesians 2:8 is saying is this: "Having been saved, ye endure by grace through faith." Verses 8 and 9 of Ephesians 2:1-22 are not dealing with salvation because the perfect passive of sozw plainly states that salvation occurred in the past and their salvation continues to the present. The gift of God in this verse is grace and not salvation.

"BY GRACE"

What is the grace of God according to 2 Corinthians 12:9 "...My grace is sufficient for thee.... the power of Christ." How do we get the power of Christ. The answer to this question is in Romans 5:2 "...we have access by faith into this grace wherein we stand..." If ye make shipwreck of the faith, then grace will not be available for us to endure in times of testing. We need the grace of God if we expect to serve Him in an acceptable manner. Hebrews 12:28 "...Let us have [present active subjunctive, may we have] grace, whereby we may serve [present active subjunctive] God acceptably with reverence and godly fear:" If we can not access the grace then we can not expect to "...receive the reward of the inheritance: for ye serve the Lord Christ." Colossians 3:24 Grace must reign. Romans 5:21 "So might grace reign through righteousness ..." Grace does not reign just because we are saved. The verb might reign is subjunctive and indicates that grace might not reign. Grace reigns if we continually come to the throne of grace as in Hebrews 4:16 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"FAITH"

Faith, a noun, gives substance and evidence to things not seen. Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is the substance that allows us to please God. Hebrews 11:6 "But without faith it is impossible to please him..." Only the just, obedient, can live by faith. Faith gives substance to grace. Romans 5:2 "...we have access by faith into this grace wherein we stand..." If we do not access grace by faith we will not have the power of God we need to endure. THE PRESENT PARTICIPLE OF BELIEVE

There is a time when the verb believe and the noun faith are the same, and that is when the verb believe is used as a present active participle. A participle can be an adjective or a noun. When the participle has the definite article the before it, the participle is used as a noun. The following

three verses are the only verses that have both the present active participle of the verb believe with the article and the noun faith.

[The following passages deal with the righteousness of God that was imputed to Abraham when he believed God in Genesis 15:1-6. Abraham had already been saved and walking with the Lord for over 10 years. God told Abraham about his reward and family heritage.]

Romans 3:22 “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe [present active participle]: for there is no difference:”

Romans 4:11 “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe [present active participle], though they be not circumcised; that righteousness might be imputed unto them also:”

Galatians 3:22 “But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe [present active participle].” The ones believing are the ones who are being faithful and are living by faith. You can be saved and not live by faith or not be faithful in your walk.

**YOU CAN STOP BEING FAITHFUL** The ones Believing can stop believing just as the oneholding [present active participle] faith can release that hold on faith as in 1 Timothy 1:19 “Holding faith, ... which some having put away concerning faith have made shipwreck:” The releasing of our hold on faith causes us to make shipwreck of the faith. We need to have or to hold [present active participle] on to faith. To put away, depart from, and make shipwreck of the faith is to stop having or holding to faith. The present tense of the verb believe can also be stopped as in Luke 8:13 “...these have no root, which for a while believe, and in time of temptation fall away.” The present tense is something you can do for a while then stop. The aorist tense is something that you do and it is over and done.

## FAITH TESTED

2 Corinthians 13:5 “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” How can we tell if we are living an approved life pleasing God? We have a clue in 1 Corinthians 13:2 “...though I have all faith, ... and have not charity, I am nothing.” This is “...faith which worketh by love.” Galatians 5:6 Faith is shown by the poor widow in Mark 12:42-44 “...she threw in two mites... into the treasury:44. ...she of her want did cast in all that she had, even all her living.” She forced her self to trust the Lord to fill her barns by honoring Him with her substance. Proverbs 3:9-10 “Honour the LORD with thy substance... so shall thy barns be filled with plenty...” This is faith when we honor His Word with our obedience when it may cost us everything. John 14:15 “If ye love me, keep my commandments.” The verb keep is in the present tense. If we stop loving in the present tense, then faith will not be effective. You can not please God if you are being disobedient to Him no matter how much faith you might have.

“TRIAL OF YOUR FAITH” When we have passed the test of faith, we receive praise, honor, and glory at the appearing of Jesus Christ as found in 1 Peter 1:7-8 “That the trial of your faith... might be found unto praise and honour and glory at the appearing of Jesus Christ: 8. Whom having

not seen, ye love [present active indicative]; in whom, though now ye see him not, yet believing [present active participle], ye rejoice with joy unspeakable and full of glory.” If we have praise, honor, and glory at the judgment seat of Christ what does that mean? This is receiving the end of your faith as in 1 Peter 1:9 “Receiving the end of your faith, even the salvation of your souls.”

James 2:14

James 2:14 “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” We are saved by the aorist tense of the verb believe and not by the noun faith. The salvation in James is not the same salvation offered to the jailer in Acts 16:31. The salvation in the book of James has already been defined in James 1:21 “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls [yuch>, also life].” This is the praise, honor and glory of 1 Peter 1:7.

## WORKS

Works in James are works of love which makes faith profitable. 1 John 3:17-18 “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1 John 4:20 “...for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

## JUSTIFIED BY WORKS

James 2:21 “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” Abraham’s faith was tested when God told him to offer up Isaac. Hebrews 11:17 “By faith Abraham, when he was tried, offered up Isaac...” Abraham loved God and was obedient in offering Isaac as a sacrifice, and this act of faith pleased God. James 2:23 “And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness.” Abraham was already saved when he believed God for this imputed righteousness. This event took place in Genesis 15:6 long after he had left Mesopotamia. Abraham was saved in Acts 7:2 “...The God of glory appeared unto our father Abraham...in Mesopotamia.” What Abraham believed is found in Genesis 15:1 “Fear not, Abram: I am thy shield, and thy exceeding great reward.” and Genesis 15:4 “...he that shall come forth out of thine own bowels shall be thine heir.” Abraham “Staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21. And being fully persuaded that, what he had promised, he was able also to perform. 22. And therefore it was imputed to him for righteousness.” Romans 4:20-22

## CONCLUSION

Salvation is on the basis of the finished work of Jesus Christ on the cross. If anything is added, it says that what he did on the cross was not enough. New birth is on the basis of the aorist tense of the verb believe in Acts 16:31 “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved...” This salvation can never be forfeited because it is not based upon what we do after we have believed. You can not make shipwreck of the aorist tense of the verb believe. Either you believe or you don’t. Soul salvation, on the other hand, is on the basis of approved faith and obedient works of love. “Praise, honor, and glory at the appearing of Jesus Christ,” salvation of the soul, can be lost if our faith does not pass the test. We fail the test of our faith when we make shipwreck of our faith.

We are saved by the verb, believe, and we live by the noun, faith. Hebrews 10:38 "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Romans 14:23 "...for whatsoever is not of faith is sin."

## White, John W. - Grace

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**GRACE** By John W. White The purpose of this tract is to show the significance of the grace of God after salvation. Acts 20:32 “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” The grace of God is commended to the brethren that need to be built up and who without the grace of God would not have an inheritance.

**GRACE IN SALVATION** From the following passage we see that the Grace of God brought salvation to all men Titus 2:11 “For the grace of God that bringeth salvation hath appeared to all men,...” This salvation through grace is for the whole human race and this is the reason that Jesus “...by the grace of God should taste death for every man.” Hebrews 2:9 Because the grace of God has brought salvation to all man then every man can receive light. John 1:9 “That was the true Light, which lighteth every man that cometh into the world.”

### GRACE, THE POWER OF CHRIST

2 Corinthians 12:9 “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” This verse defines grace as the power of Christ and that it is available to those who know that they are weak. 1 Corinthians 1:27-29 “...God hath chosen the weak things of the world to confound the things which are mighty; ...29. That no flesh should glory in his presence.” John 15:5 “...without me ye can do nothing.” 2 Corinthians 3:5 “Not that we are sufficient of ourselves ... but our sufficiency is of God;” Php 4:13 “I can do all things through Christ which strengtheneth me.” **BE STRONG IN GRACE**

2 Timothy 2:1 “Thou therefore, my son, be strong in the grace that is in Christ Jesus.” One of the reasons to be strong in His grace is found in 2 Timothy 2:3-4 “Thou therefore endure hardness, as a good soldier of Jesus Christ.” Without the grace of God we can not endure hardness and we can not be a good soldier. The Greek word translated “endure hardness” means to “suffer hardship with.” The thought of 2 Timothy 2:1 is repeated in a different way in Ephesians 6:10 “Finally, my brethren, be strong in the Lord, and in the power of his might.” The power of His grace is required if we ever expect to use the armour of God to withstand in the evil day. Ephesians 6:11 “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” Why put on the whole armour of God if you do not have the strength to use that armour.

### GRACE FOR SERVICE

Hebrews 12:28-29 “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29. For our God is a consuming fire.” Entrance into the kingdom of the heaven will provide us treasures in heaven as promised to the rich young ruler. According to Colossians 3:23-24 “And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.” we will receive the reward of the inheritance based

upon our service. Service done in the power of the flesh is not acceptable service. In Hebrews 12:28 we see that service done in the power of Christ, His grace, will be acceptable and well pleasing to Him. The verb "let us have" in Hebrews 12:28 is a present active subjunctive. The grammar of this verb is telling us to have grace all the time. The active voice is telling us that we are to take the initiative in having this grace. The subjunctive mode is telling us that we may fail to obtain this grace.

## HOW TO HAVE GRACE

2 Peter 3:18 "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ..." Having grace is a growing process and not something gained instantly. We see the growing process in 2 Peter 1:2 "Grace and peace be multiplied unto you through the knowledge [epignwsiv, knowledge upon knowledge] of God, and of Jesus our Lord," This process is explained in Isaiah 28:9-10 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" It takes time to wean a child of God from the milk of the word. It takes faithfulness on our part to follow one precept with another. We are to associate one line of scripture with another line of scripture. We need to be patient with only getting a little here and a little there from the Word. By our persistent pursuit of the knowledge of God we are made to understand doctrine and we grow in faith. Colossians 3:16 "Let the word of Christ dwell in your hearts richly in all wisdom; teaching and admonishing one another ... singing with grace in your hearts to the Lord." Romans 10:17 "So then faith cometh by hearing, and hearing by the word of God." It is by faith that we have access to the grace of God as found in Romans 5:2 "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

## THRONE OF GRACE

Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen." Faith gives substance to grace and the throne of grace so that we can be confident that we can obtain mercy and find grace to help in time of need. Hebrews 4:16 "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Before we can find grace we must obtain mercy. We obtain mercy by confession of sin and being released from the bondage of sin. As long as we have unconfessed sin in our lives, sin reigns; and that is the reason that we may not obtain mercy. As long as sin reigns in our lives God is not going to give us His grace, the power of Christ, to serve sin. We obtain mercy when we appropriate the shed blood of Jesus Christ on the mercy seat in the heavens. Hebrews 9:22 "And without shedding of blood is no remission." The word remission is also translated deliverance, and liberty. Luke 4:18 "...to preach deliverance to the captives, ...to set at liberty them that are bruised," Remission is a releasing from bondage of those who are in captivity. DOES GRACE REIGN? A throne suggests power and sovereignty over its subjects. Subjects must be submissive to the throne of grace. We see how grace reigns in Romans 5:21 "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Grace does not reign if we are serving sin. Many associate the righteousness with that of salvation and that is error. Romans 6:16 "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

In the NKJV the word leading is added for clarification. "obedience leads to righteousness." The NASB translates the phrase "obedience resulting in righteousness" The Greek word translated resulting is eiv. With out obedience to the moral law of God, grace cannot reign. Without being obedient you can not be just. If you are not just, you cannot live by faith. If you can't live by faith then grace is not available for acceptable service. NOT UNDER LAW BUT GRACE

Many will quote Romans 6:14 "For sin shall not have dominion over you: for ye are not under the law, but under grace." The phrase "shall have dominion over" is from the Greek verb kuriov that could be translated "to be lord over." This verb is in the future tense and means when grace reigns you are not under the law. When are we under the law? When we become lawless and disobedient. 1 Timothy 1:8-9 "...the law is good, if a man use it lawfully; 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, ..." The law is not made for a righteous man who is obedient but for the disobedient. A good example of law and grace might be seen with the speed limit on the interstate. In some states the speed limit is between Matthew and 65 miles per hour. If you drive between Matthew and 65 you are being obedient to the law and are under grace and protection of the state in which your are driving. If you drive less than 40 or over 65 you have become a disobedient motorist and have moved from being under grace and protection of the state to being under the law and the consequences of breaking the law. If you drive 67 miles per hour, in some states, you are within the spirit of the law and not under the letter of the law. If you are disobedient you are not under grace but under the law.

EVIDENCE OF GRACE: PEACE In 2 Peter 1:2 "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord," and in many other passages we find the word peace included with the word grace. If the grace reigns then peace will also be present. Colossians 3:15 "And let the peace of God RULE in your hearts, to the which also ye are called in one body; and be ye thankful." As grace reigns so will peace. The word rule carries the meaning of that of being an umpire. When peace is present then we are having grace. If there is no peace then there is no grace. When there is no peace, the next step is to go to the throne of grace for grace.

#### EVIDENCE OF GRACE: CONTENTMENT

2 Corinthians 9:8 "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:" The word sufficiency is used and better translated in 1 Timothy 6:6 "But godliness with contentment is great gain." Grace is working when you have contentment. Contentment effects your giving as found in the context of 2 Corinthians 9:8. Acts 4:33-34 "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. 34. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,..." When there is contentment, then generosity will abound. When grace reigns then good works also abound and these good works are well pleasing to the Lord. 1 Corinthians 15:10 "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

#### EVIDENCE OF GRACE: COMMITMENT

2 Corinthians 6:1 "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." In 1 Corinthians 15:10 makes the statement grace was not bestowed upon him in vain because he "Laboured more abundantly ... yet not I, but the grace of God which was with me." He approved himself a minister of by his commitment to the Lord in times adversity 2 Corinthians 6:4-5 "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.." The word patience is also translated endurance, and patientcontinuance. Without the grace of God it would be impossible to go through what Paul had to endure.

#### EVIDENCE OF GRACE: ENDURANCE

1 Peter 2:19-20 "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." The words thankworthy and acceptable in these two verses is the word *charis* which is the Greek word for Grace. It takes the grace of God to suffer wrongfully. When you do well you please God. When you do well, and suffer for it, ...[AND] take it patiently, this pleases Him even more. When we have grace, then it is His power that is at work. He will get the glory for what he accomplished in you.

#### GRACE ON DISPLAY

Ephesians 2:7 "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." This is not just the work that was done on the cross for us by his grace, but the grace that worked in your life and mine. What he was able to accomplish through us because we let His grace, the power of Christ, work effectively in us. "For it is God which worketh in you both to will and to do of his good pleasure." Php 2:13

#### Ephesians 2:8

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:" Ephesians 2:8 The word saved is in the perfect passive participle and could be translated ye having been saved. This verse is talking about the grace of God that is working in those who have already been saved. The verb are is the Greek word *eimi* and is second person plural present indicative active. The third person plural present indicative active is translated endure in Mark 4:17 and the third person singular present indicative active is translated dureth in Matthew 13:21. Grace is a gift given to those who are saved and on the bases of faith. It is by that grace of God that the child of God will endure in well doing and not faint.

#### PERSUADED THEM

Acts 13:43 "...many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded [convince] them to continue [abide] in the grace of God." I hope this tract has given you a new appreciation of the Grace of God and what it means to the believer. It is the grace of God that gives you strength to endure and the peace and contentment to serve Him as Paul did, more abundantly than ever before. It will be the grace of God that will provide you with an inheritance in the coming Kingdom of our Lord Jesus Christ.

## White, John W. - Have, Hold, Esteem

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ecw (TO HAVE, TO HOLD, OR TO ESTEEM) By John W. White The purpose of this tract is to look at a few passages of scripture where the use of the verb ecw could mean to count, to regard, or to esteem. The Strongs Concordance defines ecw as 2192. ecw, a primary verb; to hold. The following ways in which it is translated is when ecw is used alone and not in combination: count, following, have, hold, and kept. In the Analytical Greek Lexicon under ecw there is a reference made to Matthew 14:5 "And when he [Herod] would have put him [John the Baptist] to death, he feared the multitude, because they counted [ecw, imperfect, active, indicative], him as a prophet." It caught my eye that the context of this verse would support the meaning of the word ecw as to hold, esteem, or regard. I thought that it will be profitable to examine other passages with this meaning in mind.

### REGARDED JOHN AS A PROPHET

I have already made reference to the passage in Matthew 14:5 where the people counted John the Baptist a prophet. In Matthew 21:26 "But if we shall say, Of men; we fear the people; for all hold (ecw, present active indicative esteem, regard) John as a prophet." the translation of ecw is hold. The present tense of the verb hold reflects the continuing conviction that John the Baptist was a prophet of God.

### PAUL REGARDED A PARTNER

Philemon 1:17 "If thou count (ecw, present active indicative esteem, regard) me therefore a partner, receive him as myself." Paul knew that Philemon held him in high esteem as partners in the ministry and therefore could appeal to him on behalf of his run away slave, Onesimus. THE MIND OF CHRIST

1 Corinthians 2:16 "For who hath known the mind of the Lord, that he may instruct him? But we have (ecw, present active indicative esteem, regard) the mind of Christ." If we have the mind of Christ then no one needs to instruct us, but if we esteem the mind of Christ then we can be taught the principals of the mind of Christ.

### WE SHOULD ESTEEM KNOWLEDGE

1 Corinthians 8:1 "Now as touching things offered unto idols, we know that we all have (ecw, present active indicative esteem, regard) knowledge. Knowledge puffeth up, but charity edifieth." Not everyone has knowledge but everyone can esteem or regard knowledge. There are dangers in having much knowledge and one of the dangers is being puffed up. Proverbs exhorts us to have a higher regard for knowledge than for fine gold. Proverbs 8:10 "Receive ... knowledge rather than choice gold."

### ESTEEM EPAPHRODITUS

Php 2:29 "Receive him therefore in the Lord with all gladness; and hold (ecw, present active indicative esteem, regard) such in reputation:" Php 1:1 "All the saints in Christ Jesus which are at Philippi, with the bishops and deacons:" were to esteem Epaphroditus as they would Paul. Epaphroditus was a companion in labour, and fellow soldier of Paul.

## REGARDING DOCTRINE

Revelation 2:14-15 "But I have a few things against thee, because thou hast there them that hold (ecw, present active indicative esteem, regard) the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15. So hast thou also them that hold (ecw, present active indicative esteem, regard) the doctrine of the Nicolaitanes, which thing I hate."

## ESTEEM HIS COMMANDMENTS

John 14:21 "He that hath (ecw, esteem, regard, present active participle) my commandments, and keepeth (threw, present active participle, guarding) them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." To have His commandments could imply possession of a copy of the Word of God. It makes better sense to esteem or to regard His commandments. By esteeming His commandments the level of intensity of keeping or guarding them is increased. Esteeming His commandments will reflect in the level of love and obedience to those commandments. HAVE ETERNAL LIFE

John 3:14-16 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15. That whosoever believeth in him should not perish, but have (ecw, present active subjunctive, esteem, regard) eternal life. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have (ecw, present active subjunctive, esteem, regard) everlasting life."

These verses are not dealing with lost people and their salvation, but with saved people and the consequences for their loathing of the manna that God was providing for them in the wilderness. Numbers 21:5-6 "And the people spake against God, ...Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our souls loatheth this light bread. 6. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." The judgement of God came in the way of vipers that struck them and caused many of the Children of Israel to perish. If they perished in the wilderness they missed the inheritance that was promised them in the land flowing with milk and honey. The land flowing with milk and honey is a type of the heavenly inheritance that is set before us in the Millennial Kingdom of our Lord Jesus Christ. A everlasting life and the inheritance in the Millennial Kingdom are the same. (Refer to the tract Eternal Life Check It Out) The word eternal is not a good translation of the Greek word *aion* which should be translated age.

If a child of God has no regard for the life that can be enjoyed in the coming kingdom of our Lord, he will not put forth the effort to enter into that kingdom by being obedient to His commandments and living by faith in this present age. It takes a worthy walk to enter into His Kingdom and Glory. 1 Thessalonians 2:12 "That ye would walk worthy (appropriately, becoming, after a Godly sort) of God, who hath called you unto his kingdom and glory." If you do not esteem that honor highly you will not have what it takes to forsake all and follow Him.

## REGARD FOR AGETASTING LIFE

John 5:24 "Verily, verily, I say unto you, He that heareth [present active participle] my word, and believeth [present active participle] on him that sent me, hath (ecw, present active indicative, esteem, regard) everlasting life, and shall not come into condemnation; but is passed from death unto life." (see the tract John 5:24, Check It Out) If you highly esteem life for the age, you will continue in His word and will continue to believe what He says. If you continue to hear his word and continue to believe what he says, you will be faithful and obedient and you will not come into judgement. The death referred to in this verse is the loss of the agetasting life that is associated with the coming Kingdom and glory of our Lord Jesus Christ. If we practice the first part of this verse because we esteem agetasting life, we will not experience the loss of that life in the coming millennial age. Esteeming life for the age will encourage us to endure sound doctrine by continuing to hear the word and to continue to believe what we hear.

## SEEING THE SON AND BELIEVING

John 6:40 "And this is the will of him that sent me, that every one which seeth [to behold or to consider] the Son, and believeth [present active participle] on him (the Son), may have (ecw, present active subjunctive, esteem, regard) everlasting [aiwnagelasting] life: and I will raise him up at the last day." The words seeth and believeth are present active participle which imply faithfulness in both considering and believing the Son. This should be the lifestyle of those who have been saved. The apostles were able to observe the Lord in their daily walk with him because they were following Him, but we must see and consider the Son by reading and musing on the Word of God.

If we are following the Lord we are becoming like Him. We consider and reflect on the mind of Christ found in Hebrews 5:8 "Though he were a Son, yet learned he obedience by the things which he suffered;" that we might learn obedience by the things we suffer. If we are seeing the Son we would be seeing the mind of Christ as presented in Php 2:5-9 "Let this mind be in you, which was also in Christ Jesus:" "7. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9. Wherefore God also hath highly exalted him, and given him a name which is above every name:"

We would see that Jesus Christ as an overcomer who was then granted to sit in the throne of His Father. Seeing the blessings of His Son we should be encouraged to be overcomers and sit with Him in his throne. Revelation 3:21 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We would consider what is meant by Revelation 21:7 "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

## REGARD AGETASTING LIFE

John 6:47 "Verily, verily, I say unto you, He that believeth [present active participle] on me hath (ecw, present active indicative, esteem, regard) everlasting life." Those that believe that they have life for the coming age is given to them when they are saved will unlikely continue to be faithful. Luke 8:13 "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe [present active indicative], and in time of temptation fall

away."

## ESTEEM AGELASTING LIFE

1 John 3:15 "Whosoever hateth his brother is a murderer: and ye know that nomurdererhath (ecw, present active indicative, esteem, regard) eternallife abiding in him." This verse may imply that if you murder anyone you can't be saved. This verse and verse 14 is dealing with treatment of brothers and sisters in the Lord, and not siblings in a family. The murdering of a brother in the Lord takes place in the heart. This is murder after salvation. What are the consequences of murder after one comes in to a deeper knowledge of the truth? A partial list of the works of the flesh is found in Galatians 5:21 "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall notinherit the kingdom ofGod." Keep in mind that inherit is a family matter and not a salvation matter. What is basically being taught in this verse is that if you hate a brother in the Lord for any period of time, you have no regard for the life in the coming millennial kingdom abiding in your heart and thoughts where the hate abides. 1 John 3:14 "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." The word death is the Greek words o qanatov and is reference to the loss of the life of honor and glory in the coming kingdom of our Lord. The spiritual condition of those who are lost is found in Ephesians 2:1 "And you ...who were dead in trespasses and sins:" where the word dead is the Greek word nekrov. Both qanatov and nekrov are used when referring to physical death as well. If you hate your brother you do not realize what you are going to miss by this behavior. You will miss the privilege of sharing in the glory of the coming kingdom of our Lord Jesus Christ. If you will esteem life for the age, you will adjust your attitude and feelings toward a brother or sister in Christ.

## DENIETH THE SON

1 John 2:23 "Whosoever denieth [present middle participle] the Son, the same hath [ecw, present active indicative, esteemeth] not the Father: (but) he that acknowledgeth [present active participle, confesseth] the Sonhath [ecw, present active indicative, esteemeth] the Father also." Both the Father and the Son are esteemed or regarded when the Son is confessed as well as the Father.

## HE THAT ESTEEMETH THE SON

1 John 5:12 "He that hath (ecw, present active participle) theSonhath (e]cw, present active indicative) [the] life; and he that hath (ecw, present active participle) not [ou, emphatic] the Son of God hath (e]cw, present active indicative) not [the] life." The phrases ecwn ton uion (hath the Son) and ecei thn zwhv (hath the life) only occur here in the New Testament.

Too many Bible teachers teach this verse is dealing with salvation. The concept of salvation is not having the Son to be saved, but to believe on Jesus Christ to be saved. The aorist tense of the verb believe indicating that salvation is an event as shown in Acts 16:31 "...Believe on the Lord Jesus Christ, and thou shalt be saved..." The word hath in 1 John 5:12 may sound past tense, but on the contrary it is a present active participle indicating continuous action, which implies faithfulness on the part of the one that haththeSon. He is not our possession but we are his possession "19. ...ye are not your own? 20 For ye are bought with a price." 1 Corinthians 6:19-20. The word hath occurs four times in this verse. Each time the grammar of this word is in the present tense, whether a participle or a verb. It seems to me it would make better sense to translate the

word hath as esteemeth or regardeth. To esteem or regard the Son is to esteem or regard what Jesus Christ, the Son of God esteemed or regarded. Jesus told his disciples in John 4:34 "... My meat is to do the will of him that sent me, and to finish his work." The ultimate purpose of Jesus Christ was to please the Father. Hebrews 12:2 "Looking unto Jesus ...; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Revelation 3:21 "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Hebrews 5:8 "Though he were a Son, yet learned he obedience by the things which he suffered;" The things which he suffered was not only the cross of crucifixion but the daily cross that all of us must bear if we are going to please Him. In the context of 1 John 5:12 is 1 John 5:4-5 "For whatsoever is born of God overcometh [present active indicative] the world: and this is the victory that overcometh the world, even our faith. 5. Who is he that overcometh [present active participle] the world, but he that believeth [present active participle] that Jesus is the Son of God?" Only the saved can be victorious over the World and that victory is based upon whether we please God or not. Hebrews 11:6 "But without faith it is impossible to please him..." The only way that you can be an overcomer is to believe that Jesus is the Son of God.

What are the privileges of the overcomer? They are found in the second and third chapters of the book of Revelation. Just being saved does not make you an overcomer. Many who have been faithful to the Lord have made shipwreck of the faith. Paul warns Timothy in 1 Timothy 1:19 "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:" and in 1 Timothy 4:1 "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, ..."

If we esteem what the Son of God esteemed we are going to esteem the life that those who are overcomers will enjoy in the millennial. Revelation 21:7 "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Revelation 2:11 "... He that overcometh shall not be hurt of the second death." Revelation 20:6 "Blessed and holy is he [the overcomer] that hath part in the first [best] resurrection: on such the second death hath no power [not hurt], ... and shall reign with him a thousand years." Jesus Christ was the only begotten Son of God. We are qualifying to become sons of God. We do that by being overcomers. We are not sons of God now but we can behave ourselves as a son by our faithfulness to Him. The phrase hath life could be translated esteemeth the life. The word life has the definite article before it and it is defined in 1 John 5:11 "And this is the record, that God hath given to us eternal life, and this [the] life is in his Son." Matthew 19:16-17 "...what good thing shall I do, that I may have eternal life? 17. And he said unto him, ... if thou wilt enter into [the] life, keep the commandments." Mark 10:21 "Then Jesus ... said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." The one thing that he lacked was faith. He was obedient to the moral law but would not live by faith. He did not have a high esteem for the life. If you do not have regard for the life of honor in the kingdom of the heaven you will not pay the price to enter into that life. Salvation will allow you to see the kingdom of God. John 3:3 "...Except a man be born again, he cannot see the kingdom of God." The first reference in the New Testament is in Matthew 7:14 "Because strait [stenov, narrow] is the gate, and narrow [qlibw, affliction, trouble, tribulation] is the way, which leadeth unto [the] life, and few there be that find it." If you esteem this life you will find the narrow, restricted gate and stay on the

way that is pressed in with stress, afflictions, trouble, tribulations. If you do not esteem the Son you will not esteem the life and therefore you will not enter into that life of honor and glory.

#### ESTEEM ETERNAL LIFE

John 5:13 "These things have I written unto you that believe [pisteu>w, present active participle] on the name of the Son of God; that ye may know that ye have [e]cw, present active indicative, esteemeth] eternallife, and that ye may believe [pisteu>w, present active participle] on the name of the Son of God." I have found that believe in the present tense carries the same meaning as that of faith. John is writing to those who are faithful in believing that they might continue to esteem life for the age. That they might continue to believe that Jesus Christ is the Son of God that they may be overcomers.

#### ESTEEMETH LIFE

John 20:31 "But these are written, that yemightbelieve [present active subjunctive] that Jesus is the Christ, the Son of God; and that believing [present active participle] ye mighthave (ecw, [present active subjunctive] esteem,regard) life through his name." This verse is often used to show that the book of John was written that men might be saved. John was written so that those who have been saved would be faithful in believing in the present tense. Believing that Jesus Christ is the Son of God is part of seeing the Son in John 6:40 The present active participle believe in conjunction with the present active subjunctive of esteem implies that continuing to believe is dependent upon the level of esteeming life for the coming age.

#### ESTEEM GOD, THE FATHER AND THE SON

2 John 1:9 "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath (ecw, present active indicative, esteem,regard) not God. He that abideth in the doctrine of Christ, he hath (ecw, present active indicative, esteem,regard) both the Father and the Son." One way that we can know that we esteem the Son is our attitude toward the doctrine of Christ.

CONCLUSION By translating ecw as to esteem or to regard is to give the level of intensity we should have concerning the life that we can enjoy during the coming millennial age. Contrary to popular teaching, entering into this life is not guaranteed. Our inheritance is not guaranteed either.<sup>2</sup> John 1:8 "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." If we expect to hear well done thou good and faithful servant, we are going to have to be profitable servants. To be profitable servants we will have to serve him in grace. Hebrews 12:28 "Let us have grace, whereby we may serve God acceptably with reverence and godly fear:" Our inheritance is going to be based upon the level of the hope that we have for life of honor and glory in the coming age. Titus 3:7-8 "That being justified by his grace, we should be made heirs according to the hope of eternal life. 8. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful [anxious] to maintain good works. These things are good and profitable unto men." We are to be anxious about maintaining good works and in Romans 12:11 "Not slothful in business [diligence]; fervent in spirit; serving the Lord;" The writer of Hebrews desired Hebrews 6:11-12 "...that every one of you do show the same diligence to the full assurance of hope unto the end: 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises." The promises they inherited pertained to a heavenly country and Hebrews 11:10 "city which hath foundations, whose builder

and maker is God." The promise is conditional. If you believe that all believers will have an abundant entrance into the coming kingdom of our Lord then there is no need for the child of God to 2 Peter 1:10-11 "...givediligence to make your calling and electionsure [stedfast]: for if ye do these things, ye shall never fall [stumble, as Israel]: 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." The things we are to do are found in 2 Peter 1:5-7 "And beside this, givingalldiligence, add to your faith virtue; and to virtue knowledge 6. And to knowledge temperance; and to temperance patience; and to patience godliness; 7. And to godliness brotherly kindness; and to brotherlykindnesscharity." What we esteem and regard does make a difference in our lifestyle.

Hebrews 10:35-36 "Cast not away therefore your confidence, which hath great recompense of reward. 36. For ye have need of patience, that, after ye have done the will of God, ye mightreceivethepromise."

## White, John W. - Inheritance

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INHERITANCE By John W. White WRITTEN FOR OUR LEARNING The Old Testament was written to help us learn New Testament truth. Romans 15:4 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." 1 Corinthians 10:11 "Now all these things happened unto them for ensamples [tupov, type]: and they are written for our admonition, upon whom the ends of the world [ages] are come."

### INHERITANCE IS A FAMILY MATTER

Numbers 27:8-11 "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if he have no brethren, then ye shall give his inheritance unto his father's brethren. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses." If you are not in the family of God receiving an inheritance from God is not relevant. Romans 8:17 "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him..." If we have been saved, that is to say, born from above; then we are children of God, then heirs of God. Colossians 3:24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Our inheritance is based upon what we do as servants of the Lord and not what we believe.

### BIRTH ORDER WAS VERY IMPORTANT

Genesis 38:27-28 "And it came to pass in the time of her [Tamar] travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread [symbol of hope for the birthright], saying, This came out first." Zarah was the firstborn, but Pharez was chosen to be in the lineage of Jesus Christ. Matthew 1:3 "And Judas begat Phares and Zara of Thamar...." Matthew 1:5 "And Salmon begat Booz of Rachab;" [Rahab who had the scarlet thread, ref. Joshua 2:18].

### INHERITANCE OF THE FIRSTBORN

Deuteronomy 21:17 "But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." If the family had two sons, the estate was divided into thirds. Two thirds was to be given to the firstborn and one third given to the second born son. The firstborn was entitled to a blessing from the father over others in the family. The blessing of the firstborn made him a ruler over his other brothers as shown in Genesis 27:29 "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."

BLESSING OF THE FIRSTBORN Being the first born does not guarantee that you will get a first born inheritance. Isaac blessed Jacob over Esau when Jacob received the inheritance that was to be Esau's. Genesis 27:28-29 "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." Romans 9:12 "It was said unto her, The elder shall serve the younger." God delights in setting the last over the first. Matthew 19:30 "But many that are first shall be last; and the last shall be first."

#### ALLEGORY OF ISHMAEL AND ISAAC

Galatians 4:22-31 "For it is written, that Abraham had twosons, the one by a bondmaid, the other by a free woman. 23. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. 24. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26. But Jerusalem which is above is free, which is the mother of us all. 27. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28. Now we, brethren, as Isaac was, are the children of promise. 29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30. Nevertheless what saith the scripture? Cast out the bond woman and her son: for the son of the bondwoman shall not be heir with the son of the free woman."

#### TWO COVENANTS

God allowed Abraham to have twosons, Ishmael and Isaac, to teach us about twocovenants, Old Testament and New Testament, that He made with Abraham's seed. These two covenants have to do with the inheritance of Abraham's seed. These two covenants were not promises made to the lost and promises made to the saved, but what inheritance you will receive by the law and what inheritance you will have by faith. One covenant was for Abraham's earthly seed and the other covenant was Abraham's heavenly seed.

#### TWO INHERITANCES

These two sons were not to share the same inheritance. In Galatians 4:30 the casting out of the son of the bondwoman was to create a separation between Ishmael's and Isaac's inheritance. Verse 30 is a quotation from Genesis 21:10 "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." This was not easy for Abraham. Because of Abraham's grief, God comforted him in that He would bless Ishmael in Genesis 21:13 "And also of the son of the bondwoman will I make a nation, because he is thy seed." We find further in Genesis 21:20 "And God was with the lad . . ." Ishmael's inheritance was in the wilderness instead of the land flowing with milk and honey. Genesis 21:21 "And he dwelt in the wilderness of Paran . . ." Ishmael did not lose his inheritance. His inheritance would be in a different area of land promised to Abraham in Genesis 15:18 "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:" Even the land to the East of the

Jordan River was promised to Abraham 's seed yet they are separate from the land flowing with milk and honey.

## INHERITANCE UNDER THE COVENANT OF LAW

John 1:17 "For the law was given by Moses . . ." Under Moses the tribes of Gad, Reuben, and half the tribe of Manasseh received their inheritance East of the Jordan River in the wilderness. Numbers 32:32-33 "... the possession of our inheritance on this side Jordan may be ours. 33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about." Reuben and Gad confirmed this in Numbers 32:19 "For we will not inherit with them on yonder side Jordan, or forward (beyond); because our inheritance is fallen to us on this side Jordan eastward." This land East of the Jordan River was separate from the land flowing with milk and honey.

## REUBEN'S INHERITANCE

I believe that Reuben lost his inheritance, in type, because of sexual sin. We see this in 1 Chronicles 5:1 "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, . . ." 1 Corinthians 6:9 "Know ye not that the unrighteous [adikoi, unjust] shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind," and the list goes on.

## REUBEN AND GAD SAW

Reuben and Gad saw what they thought was a good land and asked Moses for that Land in Numbers 32:1-2 "Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle; 2. The children of Gad and the children of Reuben (not the children of Manasseh) came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying," Numbers 32:5 "Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." Their inheritance was not given to them on the basis of faith or casting lots. Their inheritance was made on the same bases as that of Lot when he chose the well watered plains of the Jordan in Genesis 13:10-11 "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 11. Then Lot chose him all the plain of Jordan; and Lot journeyed east (and not west as did those who entered into the land flowing with milk and honey): and they separated themselves the one from the other." The opposite of faith is sight. 2 Corinthians 5:7 "(For we walk by faith, not by sight:)"

## MANASSEH'S INHERITANCE

Half of the tribe of Manasseh was given his part outside the land so that Ephraim and the other half of the tribe of Manasseh would have their inheritance in the land West of the Jordan River so that Joseph would received the blessing of the firstborn. 1 Chronicles 5:1 "Now the sons of

Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright." 1 Chronicles 5:1 ". . . his (Reuben) birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright." I have not found in the life of Manasseh anything that would put his heritage in the wilderness. It was simply given to him by God's design.

ESAU, ISHMAEL AND LOT The inheritances of Esau, Ishmael and Lot were in the wilderness as well, East of the Jordan River, outside of the land flowing with milk and honey. All of these things happened unto them to teach us some very important lessons about our inheritance. There are those who teach that our inheritance is sure and that we can not lose our inheritance, but that is not taught in the Bible. The proof text for this teaching is 1 Peter 1:4-5 "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5. Who are kept by the power of God through faith . . ." You can count on the promise of this verse as long as you don't make shipwreck of the faith. If you depart from the faith your inheritance is not sure. Our inheritance is based upon our obedience and faith. Inheritance is reward based upon service. Colossians 3:23-24 "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." We can lose our inheritance. 2 John 1:8 "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

#### ESAU'S INHERITANCE

We see that the Lord gave Esau his inheritance in Deuteronomy 2:5 "Meddle not with them (children of Esau); for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession [also translated inheritance in Judges 21:17]." It is interesting to note that the children of Esau were called their brethren in Deuteronomy 2:4 ". . . Ye are to pass through the coast of your brethren the children of Esau . . ." Why was Esau's inheritance outside the land? I believe the answer is found in Hebrews 12:16 "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Why did he sell his birthright? The answer is in Genesis 25:34 ". . . Esau despised his birthright." The word despised is translated "disdained" in 1 Samuel 17:42 "And when the Philistine [Goliath] looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance." It seems to me that Esau thought he was going to get it anyway because it would be his father who would bless him with it.

#### ISHMAEL'S INHERITANCE

Abraham was grieved when God told him that Ishmael was not to be heir with Isaac in Genesis 21:10-12 "Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 11. And the thing was very grievous in Abraham's sight because of his Song of Solomon 12. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Ishmael did get an inheritance, in a sense, from Abraham. Genesis 21:14 "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba." What

a contract between Ishmael and Isaac in their inheritance. Ishmael received bread and a bottle of water while in Genesis 25:5 "And Abraham gave all that he had unto Isaac." What inheritance would you prefer?

#### ISHMAEL WAS A WILD MAN

Why was Ishmael cast out away from Isaac. The main reason was so that the Lord could teach about the inheritance of the two covenants. There may be another reason found in the following passages of scripture. Genesis 12:3 "And I will bless them that bless thee, and curse him that curseth thee: . . ." Genesis 21:9 "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking [scorning]." Genesis 16:12 "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Ishmael would be violently opposed to Isaac.

#### LOT'S INHERITANCE

Lot's inheritance was also outside the land flowing with milk and honey. Lot's inheritance was also given to him by God. Deuteronomy 2:9 ". . . Distress not the Moabites, . . . because I have given Ar unto the children of Lot for a possession." Included in the inheritance of Lot was the children of Ammon in Deuteronomy 2:19 ". . . the children of Ammon, distress them not, . . . because I have given it unto the children of Lot for a possession." Because the Moabites and the Ammonites were the children of Lot, this means that Lot received a double portion inheritance outside the land as Joseph received a double portion inheritance inside the land. Why did the Lord give Lot a double portion? It was because Lot was just. 2 Peter 2:7-8 "And delivered just [dikaiov] Lot, vexed with the filthy conversation of the wicked: 8. (For that righteous [dikaiov] man dwelling among them, in seeing and hearing, vexed his righteous [dikaiov, just] soul from day to day with their unlawful deeds;)" This is the same righteousness of Zacharias and Elisabeth in Luke 1:6 "And they were both righteous [dikaiov] before God, walking in all the commandments and ordinances of the Lord blameless." Being obedient, as Lot was in type to the first covenant, did provide him a double portion inheritance, but it was outside the land flowing with milk and honey.

There is no evidence that any of those who received their inheritance outside the land were just. If Lot had been just and lived by faith he would have had an inheritance in the Land flowing with milk and honey. In Hebrews 11:1-40 we see that it was by faith that all those who entered into the land pleased God. Hebrews 11:6 "But without faith it is impossible to please him: . . ." It was by faith Abraham, Sarah, Isaac, Jacob, Joseph and others pleased God. It was by faith Moses also, but Moses made shipwreck of the faith because his last act of faith was at the Red Sea. The next act of faith was at Jericho.

#### HEAVENLY AND EARTHLY INHERITANCE

Hagar is to be associated with Mount Sinai where the law was given to Moses. Paul further associates Hagar with the earthly Jerusalem. Isaac was born to Sarah is to be associated with the heavenly Jerusalem which is in the heavenlies. Abraham had two seeds. One is an earthly seed with an earthly inheritance and the other is an heavenly seed with an heavenly inheritance. This is affirmed in Hebrews 11:12 "Therefore sprang there even of one, and him as good as dead, so many as the stars (heavenly seed) of the sky in multitude [translated bundle in Acts 28:3, a smaller number than the sand by the sea], and as the sand (earthly seed) which is by the sea shore

innumerable." Those who were about to enter into the Land flowing with milk and honey were called stars in Deuteronomy 1:10 "The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude."

#### NAMES WRITTEN IN HEAVEN

We are warned that those who forsake and depart from the Lord will be ashamed and their names will be written in the earth. Jeremiah 17:13 "O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters." We are to rejoice in having our names written in heaven in Luke 10:20 "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Those who are written in heaven are those who do not despise their birthright Hebrews 12:23 "To the general assembly and church of the firstborn, which are written in heaven, . . ."

**BLESSING OF JOSEPH'S SONS** In the case of Joseph's sons, Jacob blessed the second born son, Ephraim, over Manasseh over the objection of Joseph. This blessing was by choice and not by birth order. Genesis 48:12-14 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand [firstborn blessing], and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn." This blessing of Ephraim is born out in the distribution of the inheritance in the land flowing with milk and honey. All of the tribe of Ephraim obtained an inheritance where only one half of the tribe of Manasseh was included in the land flowing with milk and honey. By all of the tribe of Ephraim being in the land gives him a double portion inheritance over Manasseh.

#### EPHRAIM SET BEFORE MANASSEH

Genesis 48:17-20 "And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

#### JACOB AND ESAU ARE A TYPE

Hebrews 11:20 "By faith Isaac blessed Jacob and Esau concerning things to come." The blessing of Jacob and Esau had to do with their inheritance and position in the family. Through this type we can learn how the Lord will bless His children with their inheritance and position in the family. Genesis 25:31-34 "And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau

despised his birthright." The blessing of Jacob and Esau is used by the Lord to help us understand the doctrine of election. (See the tract on Election).

**INHERITANCE IN THE LAND** When the land was divided by lot, Joshua 13:7 "Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh, With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, even as Moses the servant of the LORD gave them;" The Reubenites, Gadites, Moabites, Edomites, and half of the tribe of Manasseh were given their inheritance outside of the land flowing with milk and honey. Their inheritance was on the wilderness side of the Jordan River. The enemies of Israel had to be defeated for the tribes of Reuben, Gad, and half of the tribe of Manasseh to possess their inheritance. Likewise the whole nation of Israel had to defeat their enemies in the land of Canaan for the other nine tribes to possess their inheritance.

Caleb (a Gentile whose name means dog in Hebrew and who wholly followed the Lord God of Israel) had to fight the sons of Anak in Hebron for his inheritance. The Anakims are a type of the enemy in heavenly places. Joshua 14:12 "Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance." Caleb's inheritance was among the tribe of Judah and close to the children of Aaron who inherited the city of Hebron. Joshua 21:12 "But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession." (Ref. Ezekiel 47:22-23.)

It seems, in type, that the nation of Israel had to defeat the world, typified in Egypt; the flesh, typified in their lusts in the wilderness; and the Devil, typified in their enemies in the land of Canaan. Not all that came out of Egypt, but Joshua and Caleb, were able to conquer all of their enemies. We can defeat them: 2 Corinthians 6:7 "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," The first act of faith leaving Egypt was at the Red Sea. Hebrews 11:29 "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned." The next act of faith by the nation of Israel was at Jericho, when Israel defeated their foes in the land. Hebrews 11:30 "By faith the walls of Jericho fell down, after they were compassed about seven days." The land had been given to Israel, but they had to defeat the enemy to possess that land (their inheritance). If we expect to have an heavenly inheritance, we have to do what Paul said he did in 2 Timothy 4:7-8 "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."; and in Ephesians 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

#### CHANGE OF THE HIGH PRIEST

We see the change of the high priest in Numbers 20:28 "And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount." The stripping of Aaron's garments disqualified him from being the high priest. Leviticus 21:10 "And he that is the high priest among his brethren...

shall not uncover his head, nor rend his clothes;" Eleazar was present when Aaron was stripped of his garments. During the conquest of Canaan, Eleazar, the new priest, helped distribute the inheritance to the tribes of Israel as seen in Joshua 1:1 "And.. the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers... distributed for inheritance to them."

CHRIST IS OUR HIGH PRIEST As there was a change of the priesthood in the days of Aaron, there was a change in the priesthood in the days of Jesus Christ. Mark 14:53 "And they led Jesus away to the high priest..." Mark 14:63 "Then the high priest rent his clothes..." he was disqualified to be the high priest and a new one had to be chosen. Hebrews 7:12 "For the priesthood being changed..." Hebrews 7:17 "For he testifieth, Thou art a priest for ever after the order of Melchisedec."

#### GOOD THINGS TO COME

Hebrews 9:11 "But Christ being come an high priest of good things to come...." Hebrews 9:15-17 "And for this cause he is the mediator [of His own will, an executor] of the new testament , that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament [one's will] is, there must also of necessity be the death of the testator [one who wrote the will]. For a testament [one's will] is of force [has legal authority] after men are dead: otherwise it is of no strength [authority] at all while the testator liveth."

## White, John W. - Jewels

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### JEWELS by John W. White

Genesis 24:53 "And the servant brought forth JEWELS of silver, and JEWELS of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things."

WRITTEN FOR OUR LEARNING The Old Testament was written to help us learn New Testament truth. Romans 15:4 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." 1 Corinthians 10:6 "Now these things were our examples [tupov, TYPE, G5179\*], to the intent we should not lust after evil things, as they also lusted."

1 Corinthians 10:11 "Now all these things happened unto them for ensamples [tupov, TYPE, G5179\*]: and they are written for our admonition, upon whom the ends of the world [ages] are come."

HEAVENLY CALLING The Church has been given a heavenly calling; Hebrews 3:1 "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;" The Church has spiritual blessings in the heavenlies; Ephesians 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenlyplaces in Christ:" The Church in Christ is seated together with Him in the heavenlies; Ephesians 2:6 "And hath raised us up together, and made ussit together in heavenlyplacesin Christ Jesus:"

### HEAVENLY ENEMIES

Ephesians 6:12 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [epouraniou= heavenlies, G2032\*] places." The Church needs all of the armour of God and the Sword of the Spirit to be able to stand and not fall;

### WELL EQUIPPED SOLDIER

2 Timothy 2:3-4 "Thou therefore endure hardness, as a goodsoldier of Jesus Christ. 4. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." We need to be confident that all of our needs will be supplied. 1 Corinthians 9:7 "Who goeth a warfare any time at his own charges?..." As a good soldier of Jesus Christ we need to know our enemy, armor and our weapons well. Our weapons are not carnal or earthly but heavenly weapons. Our lack of knowledge can cause us to bound in captivity. 2 Corinthians 10:4-5 "(For the weapons of our warfare arenotcarnal, but mighty through God to the pulling down of strongholds;) 5. Casting down imaginations, and everyhigh thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;" Our enemies would beguile us with his subtleties that would corrupt our minds. God has given us every

thing that we need to stand against the enemy in this pilgrimage. Ephesians 6:11 "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:13 "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." The enemies of the Church are real and formidable, but "The exceeding greatness of His power" toward those that will continue to believe will insure victory over those enemies. Ephesians 1:19 and Ephesians 1:21 "And what is the exceeding greatness of his power to us-ward who believe [present tense, active voice], according to the working of his mighty power," 21 "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age], but also in that which is to come:" The church is well equipped and has the power to win the victory through our Lord Jesus Christ.

#### OLD TESTAMENT ILLUSTRATION

We have a beautiful type in the story of Rebekah and Isaac. Isaac is a type of Jesus Christ and Rebekah is a type of the church, the bride of Christ. Abraham's servant, Eleazer, is a type of the Holy Spirit. After Rebekah accepts the offer to be the bride of Isaac, she had to make journey to Isaac's home. The church today is making a pilgrimage to the home of Jesus Christ. The church is looking "...for a city...Whose builder and maker is God."

Hebrews 11:10. As Rebekah met Isaac in the field away from his tent, the Lord Jesus Christ will meet the church in the air and then carry the church to the Heavenly Jerusalem. The church has been supplied with all that she will ever need to make that pilgrimage. 2 Peter 1:3 "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:"

#### WHAT WAS REBEKAH GIVEN?

Genesis 24:53 "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." This is the first occurrence of the Hebrew word keliy [H3627\*] translated here as "Jewels". The Holy Spirit choose the word keliy to help the Church understand, by type and application, what her Heavenly Father has provided for her, to successfully complete the journey from her earthly home to her heavenly inheritance. Keliy means something prepared. Rebekah received something that was prepared for her. What was prepared for her is found in the way that the word is translated in other passages of the Old Testament. The Hebrew word keliy can be found in Strong's Hebrew dictionary under the number 3627. You will find that these jewels are not some valuable items that you would place on your fingers, ears, or wrists. In type, Eleazer provided Rebekah, the bride of Isaac, with jewels for her journey to help us learn what the Holy Spirit has provided the Church, the Bride of Christ, for her journey.

"KELIY"

It is translated JEWELS a total of 21 times in 17 verses.

It is translated ARMOUR in 1 Samuel 14:1 and then 11 times in 11 verses.

It is translated ARTILLERY in 1 Samuel 20:40

It is translated BAG twice. Once in 1 Samuel 17:40 and the other in 1 Samuel 17:49 when David took a stone from his shepherd's BAG to kill a giant.

It is translated CARRIAGE twice in 1 Samuel 17:22 when David set aside his "suit case".

It is translated FURNITURE six times in seven verses. It is used in reference to Tabernacle furniture.

It is translated STUFF 14 times in 11 verses as house- hold items.

It is translated VESSEL(s) 166 times in 139 verses and is used with respect to the worship and service unto the Lord in the tabernacle and temple.

It is translated WARES in Jonah 1:5 as ship's cargo.

It is translated WEAPON(s) 21 times in 21 verses. These are weapons of warfare. 2 Samuel 1:27.

## RAIMENT

Rebekah was given raiment that she used to cover herself when she saw Isaac walking in the field to meet them. Genesis 24:65 "For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself." The Bride of Christ also has raiment to cover her self as well. Revelation 19:8 "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness [righteous acts] of saints."

NOTE: It is very interesting that Rebekah's brother and mother, both in the family, were not given jewels of silver and gold, nor raiment, but they were given precious things. It could be that Rebekah's brother and mother are a type of Abraham's earthly seed. Rebekah and Isaac are a type of Abraham's heavenly seed. In Genesis 22:17 "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;" Nehemiah 9:23 "Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it." Both the earthly and heavenly seed will possess the gates of their enemies.

## HOW IMPORTANT ARE THE JEWELS?

God revealed to Moses, on the back side of the desert at the burning bush, His plan to deliver the Nation of Israel. Exodus 3:19-20 "And I am sure that the king of Egypt WILL NOT LET YOU GO, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with ALL MY WONDERS which I will do in the midst thereof: and AFTER THAT he will let you go." Exodus 3:22 "But every woman shall borrow [demand] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment:...And ye shall spoil the Egyptians." God's plan to spoil the Egyptians was not revealed to the people until Exodus 11:2 "Speak now in the ears of the people, and let every man borrow [demand] of his neighbour, and every woman of her neighbour, JEWELS of silver, and JEWELS of gold." Exodus 12:35 "And the children of Israel did according to the word of Moses; and they borrowed [demand] of the Egyptians JEWELS of silver, and JEWELS of gold, and raiment:"

## WHAT ELSE DID GOD REVEAL TO MOSES?

Exodus 3:22 "But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: AND YE SHALL PUT THEM UPON YOUR SONS, AND UPON YOUR DAUGHTERS; and ye shall spoil the Egyptians." The sons and daughters were those who were under twenty years of age, and were not counted among those who fell in the wilderness. Hebrews 3:12, Hebrews 3:19 "Take heed, brethren, lest there be in any of you an evil heart of unbelief [Greek, apistia, = no faith], in departing from the living God. So we see that they could not enter in because of unbelief [Greek, apistia, = no faith]." In type, the sons and daughters were well equipped to meet any challenge that might come their way in their journey to the land flowing with milk and honey. Not only did they pass through the wilderness, they entered the land of Canaan, and conquered the land by faith.

## MOSES AND THE PARENTS

Galatians 3:23-25 "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The first and last act of faith, by the parents, was at the Red Sea. Hebrews 11:29 "By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned." The next act of faith was done by the sons and daughters at Jericho. Hebrews 11:30 "By faith the walls of Jericho fell down, after they were compassed about seven days." Faith was shut up to the sons and daughters during the time that the Law was given to Moses and while they waited for Mom and Dad to die. The sons and daughters were in school in the wilderness. After the first five books of the Bible were written by Moses and given to Joshua, the signs (cloud, fire, manna, etc.) went away. Then the sons and daughters began to live by faith and not by sight.

### OUR RESPONSIBILITY

Ephesians 6:13-17 "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness [1 Thessalonians 5:8 "But let us, who are of the day, be sober, putting on the breastplate of faith and love..."]; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation [1 Thessalonians 5:8 "But let us, who are of the day, be sober, putting on... for an helmet, the hope of salvation."], and the sword of the Spirit, which is the word of God:"

### THE VICTORY IS OURS BY FAITH

1 John 5:4 "For whatsoever is born of God overcometh the world: and THIS IS the VICTORY that overcometh the world, even OUR FAITH."

1 Corinthians 15:57-58 "But thanks be to God, which GIVETH us the VICTORY through our Lord Jesus Christ. THEREFORE, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

2 Timothy 2:3-4 "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him [BY FAITH] who hath chosen him to be a soldier."

2 Timothy 4:7-8 "I have FOUGHT a good fight, I have FINISHED my course, I have kept the faith [PLEASED HIM]: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

2 John 1:8 "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

\* Strong's Concordance Number

## White, John W. - John 3 16

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John 3:16 By John W. White

John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The first half of John 3:16 is very plain. It tells us what God has done for the all of mankind. He gave His only begotten Son as a lamb to be slain for the sins of the whole world. This verse is misunderstood when the context and words like believeth, not, perish, and everlasting life are overlooked. The purpose of this tract is to look at the context and these words to try to grasp an understanding what the Lord was trying to teach Nicodemus.

### CONTEXT OF VERSE 16

Nicodemus was a Pharisee and a ruler of Israel. He had a better understanding of the Word of God than the Sadducees because of the position of the Pharisees in Acts 23:8 "For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." Nicodemus believed in the resurrection of the dead, therefore, Jesus would be able to take him from his knowledge of the earthly things pertaining to the law to an understanding of heavenly things in the coming resurrection of the saved dead. Nicodemus struggled with what the Lord was trying to teach him even though he was a master (teacher) of Israel. John 3:10 "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"

### SEE THE KINGDOM OF GOD

John 3:3 "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The phrase "kingdom of God" is used in verse 3 and in verse 5. Jesus was trying to teach Nicodemus about heavenly things therefore the kingdom of God is a reference to the kingdom of the heavens. The kingdom of God is synonymous with the kingdom of the heavens and this is substantiated by many parallel passages in the Gospels. One example is in the following two passages: Matthew 13:11 "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." and Mark 4:11 "And he said unto them, Unto you it is given to know the mystery of the kingdom of God: . . ." Jesus told Nicodemus in John 3:3 ". . . Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." If you are not part of the family of God you will not see the kingdom of God that Jesus Christ will establish during His 1,000 year reign.

### ENTER INTO THE KINGDOM OF GOD

Jesus did not respond directly to his question but adds further light on being part of the family. John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (The manuscript a does have "heaven" rather than "God" in verse 5.) Verse 5 tells us that as a child of God there is a blessing beyond just seeing the Kingdom of heaven and that is entering into the kingdom of heaven. The word "and"

dictates that both, being born of water and being born of spirit, are required to enter the kingdom of the heaven. Part of the context of John 3:16 is verse John 3:5 which speaks of entering into the kingdom of God or of heaven. Entering into the kingdom of God is to participate as a king or as a lord in the 1,000 year reign of Jesus Christ.

## ASCENSION OF JESUS

Another part of the context is that of Jesus Christ, the Son of Man, ascending to the right hand of the Father as our high priest. You find His ascension referred to in John 3:13 "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." AS MOSES LIFTED UP The conjunctive phase "and as" ties us back to verse 13. Just as Jesus ascended up to heaven so did Moses lift the brass serpent up in John 3:14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:" Because verse 13 is in the context of verse 14 the lifting up of the brass serpent is not a reference to the crucifixion of Jesus Christ. Only saved people are in the context of Moses and the serpents in the wilderness. This is confirmed in 1 Corinthians 10:9 "Neither let us tempt Christ, as some of them (the fathers in verse 1 and not the mixed multitude. They are not mentioned) also tempted, and were destroyed of serpents." Who were these that tempted Christ and were destroyed by serpents in the wilderness? The answer to this is found in 1 Corinthians 10:1-4 "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2. And were all baptized unto Moses in the cloud and in the sea; 3. And did all eat the same spiritual meat; 4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." All of these under the cloud included the children of the children of Israel that were given jewels and raiments. This incident of the serpents was with saved people and not lost people needing to be saved. THE SERPENTS

Numbers 21:5-6 "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. 6. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." These people who were perishing were sinners in need of a "daysman" as in Job 9:33 "Neither is there any daysman betwixt us, that might lay his hand upon us both." Serpents were causing them to die and therefore serpents were their enemy. The serpent made out of brass, in type, indicated that their enemy had been judged. The Lord provided the brass serpent, in type, as their daysman in Numbers 21:8-9 "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld [look intently at; by implication, to regard with pleasure, favor or care] the serpent of brass, he lived." Jesus Christ is our advocate with the Father to day so that we do not have to perish because of our sin. Just as we struggle with sin so did the children of Israel in the wilderness. One snake bite and one look at the brass serpent did not make them immune to further snake bites. They had to continue to look up to be healed.

WHOSOEVER BELIEVETH, VERSE 15 The way to be born into the family of God is simply presented in Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The aorist tense of the verb is used to be saved and not the present tense of the

verb. If the present tense of the verb had of been used, then as long as we believed we would be saved and part of the family. Using the aorist tense of the verb means that salvation is an event based upon an act of our volition to believe what Jesus Christ did for us upon the cross. In John 3:15; John 16:1-33 the word believeth is in the present tense John 3:15 "That whosoever believeth [present active participle] in him should not perish, but have eternal [age, an adjective] life." The present active participle of believe indicates faithfulness. The present active of believe is equivalent to faith. Faithfulness in looking at the brazen serpent insured life. The one looking at the brazen serpent had to have faith that he would be healed by looking. If they did not believe that the brazen serpent would save them from perishing they would perish in the wilderness losing their present life but also a life of plenty in the land flowing with milk and honey.

**ETERNAL LIFE** Be warned! Trying to associate eternal life with salvation will create un-resolvable theological problems unless you believe you can work for your salvation. Our salvation is based upon the finished work of Jesus Christ on the cross where eternal life, better translated age-life, is based upon our works. By being faithful in well doing we are seeking age-lasting life in Romans 2:6-7 "Who will render to every man according to his deeds: 7. To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life:" Reaping age-lasting life is based upon our continuing in well doing in Galatians 6:8-9 "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting [age, an adjective]. 9. And let us not be weary in well doing: for in due season we shall reap (eternal life), if we faint not." The Lord will render to every child of God according to his well doing at the judgement seat of Christ. Those who do not faint in well doing will receive the desired life in the coming kingdom of Christ.

#### John 3:16 WORD STUDY

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

**GOD** Who is the God that so loved the world? He is the God of Genesis 1:1 "In the beginning God....". He is the "...God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." 1 Peter 1:21. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:" **SO LOVED THE WORLD** The adverb "so" could be translated In this way. The first phrase would be translated: "For in this way God loved the world". What a way to express that love in His only begotten Son, the Lord Jesus Christ. The parsing of the verb "Loved" is aorist, active, indicative. The action of the aorist tense is punctiliar or action that occurs at a point. The aorist tense is usually translated in the past tense God loved. The active voice tells us that God did this on purpose. God did not just love the world with words only, but with a wonderful deed of the giving of His Son. Ephesians 2:4 "But God, who is rich in mercy, for his great love wherewith he loved us,"

#### HE GAVE HIS ONLY BEGOTTEN SON AS A SAVIOUR

God gave (aorist, active, indicative) punctiliar action, Jesus Christ to die for the sins of the world. To graph the action of the aorist tense you use a dot (.). Hebrews 9:26 "...But now once in the end of the world (aiwn, age) hath he appeared to put away sin by the sacrifice of himself." Romans 5:8 "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

John 1:29 "...Behold the Lamb of God, which taketh away the sin of the world." Jesus Christ saves those who believe or receive him as their personal saviour as in the case of Nicodemus. John 3:3 "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The phrase "born again" would be better translated may be begotten from above. The verb born [gennaw] is aorist, passive, subjunctive. To be born into the world is an event that can happen only once. To be born into the family of God is also an event that only happens one time. Paul used the aorist tense of the verb believe when he told the Philippian jailer how to be saved. Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." If Paul had used the present tense of the verb believe then when one stopped believing, then he would be lost. The aorist tense of the verb believe in Acts 16:31 is in agreement with the aorist tense of the verb born in John 3:3 and John 3:7.

**HE GAVE HIS ONLY BEGOTTEN SON AS A HIGH PRIEST** Not only did God give Jesus Christ to be the saviour of the world, but God gave Jesus Christ to be our high priest. Hebrews 5:5-6 "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6. As he saith also in another place, Thou arta priest for ever (aiwn, an age) after the order of Melchisedec." Jesus Christ had a new beginning when he became our High Priest for this age of grace. Hebrews 9:11 "But Christ being come an high priest of good things to come..." Romans 8:34 "... It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." **THAT** The word that is from the Greek word *hina* and it could be translated in order that. In order that those who have been saved and who are being faithful to the Lord might hold fast to their profession. Hebrews 4:14 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 10:23 "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)"

**WHOSOEVER BELIEVETH IN HIM** The word believeth is a present, active, participle. It is in the nominative case and has the definite article, so this participle is treated as a noun. The present tense of the verb believe is used for those who are living by faith and are being faithful to the Lord. Acts 13:39 "And by him all that believe (present active participle) are justified (present passive indicative) from all things, from which ye could not be justified by the law of Moses." Romans 3:28 "Therefore we conclude that a man is justified (present passive infinitive) by faith without the deeds of the law." To live by faith is to be believing and that can be stopped at any time, but the action of the aorist tense of the verb believe can not be stopped or reversed once the action has been done. Luke 8:13 "...When they hear, receive [present, middle] the word with joy; and these have [present, active] no root, which for a while believe [present, active], and in time of temptation (adversity) fall away [present, active]." The ones believing are the ones who continue to hear and become rooted and grounded in the Word of God; therefore they do not faint when they are tried. When a child of God stops believing he then starts falling away and the process of justification also stops. To fall away is to become chargeable before God. **NOT** The Greek word for "not" is *mh*. In the Greek there are two words for not. They are the words *mh* and *ou*. In Dana and Mantey's Manual Grammar of the Greek New Testament, page 265 we find insight into the meaning of these two words. In paragraph 241 they say the word *mh* ". . . is the weaker, milder negative, denying subjectively and with hesitancy. 'In a word, *mh* is just the negative to use when one does not wish to be too positive. *Mh* leaves the question open for further remarks or entreaty. *Ou* closes

the door abruptly." A summary is given at the bottom of page 265 and following: "The general distinction between ou and mh is that ou is objective, dealing only with facts, while mh is subjective, involving will and thought... In the NT ou is almost entirely confined to the indicative, while mh monopolizes the other moods." "Or, according to Dr. C. B. Williams..., "ou expresses a definite, emphatic negation; mh an indefinite, doubtful negation. If a negation was to be asserted unequivocally, ou was always used; if hypothetically, mh was invariably used" All of the above information is given to show that the thought of not perishing is dependent upon the faithfulness of the one who is believing. If you stop believing, you can perish, but because the negative mh> is used that means you can start believing again. SHOULD PERISH The phrase shouldperish is translated from the Greek verb apollumi. The parsing of "should perish" is aorist, active, subjunctive. Ajpollumi is translated destroy, die, lose, lost, marred and perish. Only those who have life can die or perish Only those who are whole can be destroyed or marred. not those who are dead in their trespasses and sins. Only those who that belong can be lost. Those who are not saved are already dead in their trespasses and sins and cannot perish. As already referred to above, in the context of John 3:16, is John 3:14-15 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." Those who perished in the wilderness failed to enter into the choice inheritance in the land flowing with milk and honey. All of this happened unto them to teach us that we also can lose our reward or a better inheritance by the way we live. The following passages clearly indicate that our inheritance is based upon our faithfulness and service. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Colossians 3:24 "Look to yourselves, that we lose (apollumi) not those things which we have wrought (ergazomai labor for, trade, work, do), but that we receive a full reward." 2 John 1:8 Those that perished in the wilderness did not lose their salvation, just their inheritance. We are exhorted as disciples to perishnow, to die to self, in this age so that we can enjoy our inheritance, reward, in the coming millennial age. Matthew 16:24-27 "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life (yuch, soul) shall lose (apollumi) it: and whosoever will lose (apollumi) his life (yuch, soul) for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose (apollumi) his own soul (yuch)? or what shall a man give in exchange for his soul (yuch)? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." We shall receive the reward of our inheritance when Jesus Christ comes in the glory of the Father with his angels. If we do not perish now, then we will not have any rewards then, and the life we could of had will not be enjoyed because it will perish. HAVE The parsing of the verb have [ecw, to have] is present, active, subjunctive and should be translated "he may have". The verb have implies that we have, at the present time, agelasting life. Agelasting life is not a present possession, but something we will receive in the age to come according to Mark 10:30 "But he shall receive... in the world [aiwn, age] to come [present participle, the one coming] eternal [aiwniov,agelasting] life." The verb have [ecw] in this context could be better translated esteem or regard. King Herod wanted to execute John the Baptist but could not because the people counted, esteemed or regarded John as a prophet .Matthew 14:5 "...he feared the multitude, because they counted him as a prophet." (See tractecw, to have, to hold, to esteem) If we continue believing we will continue to esteem or regard life for the age and do what ever is required to one day receive agelasting life. The present tense of the verb "have" means action of

esteeming should be continuous. If we continue to regard and esteem life for the coming kingdom age, we will be faithful to sow "... to the Spirit (and) shall of the Spirit reap life everlasting. 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not." Galatians 6:8-9 When we stop believing, in the present tense, and stop esteeming, in the present tense, we are growing weary in well doing and are in danger of fainting. If we faint we will perish and forfeit an inheritance with those of the seed of Isaac in the heavenlies.

## ETERNAL LIFE

What is the meaning of have eternal life? (See tract Eternal Life) Eternal life is the opposite of perishing or the losing of one's inheritance. The word eternal is translated from the Greek word *aiwn* and is an adjective describing life. *aiwn* comes from the noun *aiwn* which is translated or interpreted many ways, but it should be translated age. Translating *aiwn* as eternal is interpretation and not translation. *aiwn* is an adjective that describes a person, place, or a thing. Mark 10:30 "But he shall receive.. in the world [age] to come [the one coming] eternal [age-lasting] life." The parallel passage to Mark 10:30 is Matthew 19:28-29 "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And ... shall inherit everlasting life." The time that the Apostles will inherit age-lasting life is when they will be ruling over the twelve tribes of Israel. Christ will be sitting upon the throne of his glory. That time is known as the 1,000 year reign of Christ which is also called the millennial age. Our inheritance is dependent upon what we do now in this life. Do we perish in this age and live in the age to come or do we live in this age and perish in the millennium, the age to come? Romans 2:6-7 "Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal [age-lasting] life:" It is through well doing that we are rewarded age-lasting life. Galatians 6:7-8 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." If we faint we will perish but if we remain faithful, continue to believe, we will reap life for the coming age. 2 Timothy 2:12-13 "If we suffer [present, active of upomew, endure], we shall also reign with him: if we deny him, he also will deny us: If we believe not [one word *apistew*, present active], yet he abideth faithful: he cannot deny himself." We will reign if we continue to believe, else we will perish!

## White, John W. - John 4

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John 4:3-43 By John W. White

1 Corinthians 10:11 "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Not only are there types in the Old Testament but there seems to be hidden types in the New Testament as well. We need some background to help us understand what the Lord was revealing in the account of the woman at the well near Sychar. Acts 15:18 "Known unto God are all his works from the beginning of the world."

### ONLY TO ISRAEL

Matthew 10:5-7 "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." The ministry of the Lord and his disciples was to be unto the nation of Israel and the message was "The Kingdom of Heaven is at Hand." The Samaritans and Gentiles were excluded from this message. In Matthew 15:21-28 a Gentile woman of Canaan came asking for help, "He answered her not a word." (vs. 23) Jesus also told her in Matthew 15:26 "...It is not meet to take the children's bread, and cast it to dogs."

### ISRAEL WOULD NOT UNDERSTAND

Isaiah 6:9 "And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." The prophecy of Isaiah was fulfilled in the days of the ministry of Jesus Christ. Matthew 13:14 "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:"

ISRAEL'S APPOINTMENT The Nation of Israel rejected Jesus Christ the corner stone, therefore the kingdom of the heavens was taken from Israel and given to Gentiles who would produce the fruits of eternal life. Matthew 21:42-43 "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner:.... Therefore... The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." 1 Peter 2:8 "And a stone of stumbling, .... even to them which stumble at the word, being disobedient: whereunto also they were appointed."

### GENTILE'S APPOINTMENT

1 Peter 2:9-10 "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Acts 15:14 "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." In Acts 10:1-48 Peter went to Cornelius' house with some resistance. He had learned Matthew 10:5 well. John 10:16 "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my

voice; and there shall be one fold, and one shepherd." THE PLAN

John 4:3 "He left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." When Jesus left Judea, he was leaving those who were the leaders of Israel. 1 Chronicles 5:2 "For Judah prevailed above his brethren, and of him came the chief ruler..." It was the chief rulers that rejected Jesus Christ and it was the chief rulers that hindered the others by taking away the key of knowledge. The spiritual leaders of the nation of Israel had rejected Jesus as being the Messiah. Son of God. When Jesus and his disciples left Judea they were going to Galilee. Galilee was described as the land of Cabul in 1 Kings 9:12-13 "And Hiram came out from Tyre to see the cities [IN GALILEE, vs.. 11] which Solomon had given him; and they pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul [worthless, sterile, a fettered land] unto this day." Matthew 9:10 "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. The publicans and sinners know they can not help themselves so the Lord ministered to them. 1 Corinthians 1:27-29 "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence."

**MUST GO THROUGH SAMARIA** The Lord did not go to Samaria to stay. He was on his way to Galilee, but the citizens of Samaria were outcasts and needed his help. John 4:4-5 "And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." Jesus and his disciples came to the well of the city of Sychar but did not go into the city. This area is where the sons of Joseph, Ephraim and half the tribe of Manasseh, were given their inheritance. Genesis 46:20 "And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him." Joseph's wife, Asenath, was a Gentile, therefore Ephraim and Manasseh could be considered Samaritans because a Samaritan was half Jew and half Gentile.  
**HIS DISCIPLES WERE GONE**

John 4:7-8 "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)" The disciples were not present when Jesus begins his dialogue with the woman at the well. Jesus had charged his disciples not to tell anyone that he was the Messiah, yet the Lord told this woman that he was the Messiah, as well as many other truths.

**HE WAS THE MESSIAH:** John 4:25-26 "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he."

**GIFT OF GOD:** John 4:10 "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

EVERLASTING LIFE: John 4:14 "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

WORSHIP OF THE FATHER: John 4:23 "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Luke 10:22 "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and hetho whom the Son will reveal him." HIS DISCIPLES RETURN

John 4:27 "And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?" They did not hear what He had taught the Samaritan woman. His disciple wondered why he would even talk to a Samaritan. DO THE WILL OF THE FATHER

John 4:32 "But he said unto them, I have meat to eat that ye know not of." This meat was hidden from the disciples. John 4:34 "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Mark 14:36 "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." HIS WORK IN THE FIELDS

John 4:35 "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

#### REBEKAH WAS FOUND IN FIELD

Isaac met his bride, a type of the church, in a field near the well of Lahairoi. (Lahairoi means well of life and vision.) Genesis 24:63-64 "And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac..." Rebekah also knew how to draw water from a well, and could draw more water than just a drink. (Genesis 24:19).

#### RUTH WAS FOUND IN A FIELD

Ruth 2:3 "And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech." Ruth 2:5 "Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?" Ruth was a Moabite, a descendant of Lot. WHO DO YOU FIND IN FIELDS

Joshua 1:1 "And unto Caleb (His name means dog in Hebrew and it seems that Caleb is a Gentile.) the son of Jephunneh he gave a part among the children of Judah.." A Gentile inheritance is described in Ezekiel 47:22 "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you... they shall have inheritance with you among the tribes of Israel." A Gentile inheritance was among the tribe in which they dwelt. Caleb's inheritance was among the tribe of Judah. The cities of Hebron were given to the children of Aaron. Joshua 21:11-12 "And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it." Joshua 21:12 "But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession."

## ALREADY TO HARVEST

It seems that the Lord was telling his disciples that the Gentiles were ready to be harvested. The mandate was to enter into those fields and work, and you will receive a reward, even fruit unto eternal life. John 4:36 "And he that reapeth receiveth wages [reward], and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Acts 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Our necessary food should be that of doing the will of the Father and finishing his work. 1 Corinthians 1:1 "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Matthew 25:21 "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

## TWO DAYS

John 4:39-40 "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days."

2 Peter 3:8 "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." How long should we labor in the Gentile fields? Two thousand years. Those two thousand years are nearly completed FROM JUDEA TO GALILEE

Hosea 5:15 "I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early." At this time the Lord is in a far country calling out of the Gentiles a people for his name. During the Tribulation period, the Nation of Israel will be torn and smitten. This great tribulation will convince the nation of Israel to return unto Jehovah. Hosea 6:1 "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." After two thousand years the Lord will return again unto Galilee and revive the nation of Israel, healing and binding them in the third day. Hosea 6:2 "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." The third day is the 1,000 year period that Jesus Christ the Messiah of Israel will rule and reign in righteousness. Nearly two thousand years have past sense Jesus left Judea. He has been working in the fields. Jesus Christ will be soon working in Galilee, returning to Israel.

## White, John W. - John 5 24

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John 5:24 By John W. White

### PURPOSE

John 5:24 "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The purpose of this tract is to show that this verse is not dealing with the spirit salvation of Acts 16:30-31, but with those who are saved and have been given ears to hear and eyes to see the word of the kingdom.

### SALVATION

We need to understand that spirit salvation is not dependent upon our faithfulness to hear or to believe. Romans 3:23 "For all have sinned,..." Colossians 2:13 "And you, being dead [nekrov, 3498\* spiritually] in your sins... hath he quickened ... having forgiven you all trespasses;" The word nekrov is used in two ways as shown in Matthew 8:22 "But Jesus said unto him, Follow me; and let the dead [nekrov- spiritually] bury their dead [nekrov- physically]." The question we should ask is "If we are spiritually dead, how can we be given spiritual life?" The Philippian Jailer asked the same question in Acts 16:30-31 "... what must I do to be saved? 31. And they said, Believe [aorist tense, an event not an on going process] on the Lord Jesus Christ, and thou shalt be saved, and thy house." We receive that life as an event when we are born into the family of God and that life can never be lost.

### INITIAL OBSERVATIONS

**WORD, DEATH, AND LIFE:** There are three nouns that are emphasized in this verse with the definite article the before them in the Greek text. The nouns are: word [logov, 3056\*], death [qanatov, 2288\*], and life [zwhn, 2222\*]. The word, singular in number, is a particular word; the death, singular in number, is a particular death; and the life, singular in number, is a particular life.

**EVERLASTING:** The word everlasting is the adjective aijw>niov and the root word aiwn which is a noun meaning age. The translators have translated this word in so many different ways that it has created great confusion as to what the word really means. This also has caused misinterpretation of many passages of scripture. They have translated these two Greek words: ever, everlasting, world, evermore, eternal, course, ... just to name a few. It is not easy to translate the noun age into an adjective that describes a person, place, or thing. Some translations of the Bible have used: age-lasting, age-abiding, and age-during. The thought of eternity carries the idea of never ending. The word aiwn does not carry this meaning. We have an example of this in Matthew 24:3 "...the disciples came unto him ... saying, Tell us, ... what shall be the sign of thy coming, and of the end of the world [age, singular, aiwn]?" The concept of eternity is expressed in the Greek but not as one word. Eternity is expressed in Galatians 1:5 "To whom be glory for ever and ever. Amen." The phrase "ever and ever" is the way that eternity is expressed in the Greek. The text is as follows: eis

touv aiwnav twn aiwnwn, and translated "Unto the ages from the ages." Notice that the word age is in the plural. This is consistent throughout the New Testament.

HATH: The verb hath [ecw, 2192\*] is in the present tense and is in agreement with the present tense of the participles heareth and believeth. The primary meaning of this word is to have, or to hold. It also carries the meaning of to have in high esteem or regard as in Matthew 14:5 "And when he would have put him [John the Baptist] to death, he feared the multitude, because they counted [ecw, esteemed or regarded] him as a prophet." The following passages also support this meaning: Mark 11:32, Acts 20:24, Philemon 1:17. As long as one continues to hear and believe he will hold in high esteem a lasting life. HAVE COME: The verb have come [ercomai, 2064\*] is in the present tense and is in agreement with present tense of the participles heareth and believeth. As long as one is faithful he can be assured that he will not come into condemnation. The noun condemnation comes from the word krisiv which could be translated to judge or judgment.

#### "HEARETH... AND BELIEVETH"

John 5:24 "...He that heareth [akouw, 191\*] my word, and believeth [pisteuw, 4100\*]..." The words heareth and believeth are both present active nominative participles. The present tense indicates that the action of subject He, the one hearing and believing, is continuous and thus implies faithfulness. Spirit salvation does not depend upon our faithfulness, but on whether or not we have believed on the Lord Jesus Christ who died for our sins on the cross. Acts 16:30-31 This verse is dealing with those who are faithful in hearing and believing and what their portion will be because they have been faithful in hearing and believing.

#### "THE WORD"

John 5:24 "...He that heareth my word, ..." Word has the definite article the before it. The word is in the accusative case and singular in number. "The accusative signifies that the object referred to is considered as the point toward which something is proceeding: that it is the end of the action or motion described..." (p. 91\*\*\*) In this case it is the implied action of the participle that is pointing toward the word. The definite article before word indicates it is a particular word. If the word was plural in number then this would probably indicate all of the words of Christ. The word does not seem to be defined in the context. There are only five passages in the New Testament where the word, singular in number, and the present active singular participle, heareth occurs in the same verse. Those passages are Matthew 13:19-23 and John 5:24. This narrows the search for the definition of the word, because it is defined in Matthew 13:19 "When any one heareth [akouontov, 191,\* present active singular participle] the word [ton logon, 3588 3056,\* accusative singular] of the kingdom [thv basileiav, 3588 0932\*]..." The word is defined in this verse as the word of the kingdom. Because of the present active participle heareth and the accusative singular of the phrase the word are common in both passages I am persuaded that the word in John 5:24 is the word of the kingdom. Because the word of the kingdom is associated with the parable of the sower, the word is doctrine that pertains to the mysteries of the kingdom of heaven. Because of this association we should look at the parable of the sower in more detail. THE PARABLE OF THE SOWER The parable of the sower stimulates interest in the word of the kingdom. The parable of the sower is told in Matthew 13:3-8 and ended with Matthew 13:9 "Who hath ears to hear, let him hear." The word hath is a present active participle, "one having." The phrase to hear is a present active infinitive. The word hear is a present active imperative verb. The word Who implies that not

all were included. What Jesus said in essence is that some of you have been given ears that can continually hear. Since you have been given these ears I command you to faithfully hear the word of the kingdom. If anyone has not been given ears to hear, the commandment to hear does not apply to him. The parable of the sower was given to stimulate questions about the mysteries of the kingdom of heaven and not to make it plain. Jesus taught in parables to stimulate questions that only he could answer. He answered those questions in private to keep the meaning of His parables confidential. Because the meaning of parables were given in private clearly indicates that the word of the kingdom is not the simple plan of spirit salvation.

Matthew 13:10 "And the disciples came, and said unto him, Why speakest thou unto them in parables?" Jesus now is able to amplify what he meant in Matthew 13:9 with Matthew 13:11 "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Because it is given to you to know the mysteries of the kingdom of heaven, I have given you ears to hear this parable and understand it. Those who were not given ears to hear could hear the parables, and they did, but they could not understand the parable. Matthew 13:13 "Therefore speak I to them in parables: because they seeing seenot; and hearing they hear not, neither do they understand." Those who hear the word of the kingdom and were not given the ability to understand it will not be held accountable for it. The parable of the sower illustrates how believers are divided into two groups. Those that do not have ears to hear nor the ability to understand parables (verse 19) and those who do have ears to hear and the ability to understand (verses 20-23). Those who have ears to hear and the ability to understand fall into three categories. The first group are those who endure for a while then are easily offended because of the word of the kingdom (verses 20-21). The second group are those who hear the word and endure the tribulation but they allow the word of the kingdom to be choked because of the cares of this world and riches (verse 22). The third group are those who endure tribulation, and do not allow the word of the kingdom to be choked for any reason; they are the ones who bear fruit (verse 23).

Every child of God has the ability to feed on the word. 1 Peter 2:2 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:" Not every child of God has the same capacity. Hebrews 5:14 "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Hebrews 6:1 "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; ..." Not every child of God can go on to maturity because God will not allow them to do this. Hebrews 6:3 "And this will we do, if God permit." God is merciful by hindering some from understanding strong meat because the more we understand the greater the responsibility to obey what we know. We see this in Luke 12:47-48 "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." The understanding of the word of the kingdom is the key that keeps us hearing the word. The word understand is translated from the word sunihmi [4920\*] which is a compound word with the words sun and ihmi. The word sun means with or together. the word ihmi means to send. The Greek word for understand means to have the ability to put together the word of God. There are those who are continually hearing and "Ever learning, and never able to come to the knowledge of

the truth." 2 Timothy 3:7 The word knowledge is the Greek word epignwsiv which means knowledge upon knowledge. The principle of this knowledge is found in Isaiah 28:9-10 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:" This is the teaching method of the Holy Spirit. 1 Corinthians 2:13 "the Holy Ghost teacheth; comparing spiritual things with spiritual."

#### "HATH EVERLASTING LIFE"

John 5:24 "...He that heareth my word, and believeth on him that sent me, hath everlasting [age-lasting] life ..." The verb hath is the Greek word e]cw which is singular in number and in the present tense and is in agreement with the present tense of the singular participles heareth and believeth. The word e]cw in this context carries the meaning of having or holding in high esteem. We do not receive age-lasting life until the next age which is the millennial age. This is confirmed in Mark 10:30 "He shall receive...in the world [age] to come [the one coming] eternal [age-lasting] life." and in Luke 18:30 "...and in the world [age] to come life everlasting [age-lasting]." As we are hearing the word of the kingdom we esteem more and more the value of continually hearing the word of the kingdom because of the potential of entering into a life of honor and glory during the millennial kingdom age. Those who were given ears to hear, therefore have the ability to understand the word of the kingdom and are the ones who have the potential to have this life for the coming age. If we understand the word of the kingdom, we know that we have been called. If we know that we have been called, then we know that we need to make our calling and election sure. 2 Peter 1:10-11 "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11. For so an entrance shall be ministered unto you abundantly into the everlasting [age-lasting] kingdom of our Lord and Saviour Jesus Christ." If we do not give diligence to add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love (verses 5-7) we will fall. This does not mean we will lose our salvation, but an abundant entrance into the kingdom of our Lord Jesus Christ.

#### "NOT COME INTO CONDEMNATION"

John 5:24 "He that heareth my word, and believeth on him that sent me, ..., and shall not come into condemnation;..." The present middle of the verb come [for myself] is in agreement with the present tense of the participles heareth and believeth. As long as we are hearing the word and are faithful and obedient to that word we will not suffer loss at the judgment seat of Christ. The Greek word for condemnation is krisiv which is also translated accusation, damnation, and judgment. It is at the Judgment Seat of Christ where our works will be judged as to whether they have been good works or bad works. We will receive rewards for the good that we have done and suffer loss for works that are not of faith. Hebrews 11:6 "But without faith it is impossible to please him..." Romans 14:23 "...for whatsoever is not of faith is sin." 2 Corinthians 5:9-11 "Wherefore we labour [we are ambitious], that, ... we may be accepted [well pleasing] of him. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11. Knowing therefore the terror [fear] of the Lord, we persuade men..." It takes a balance between the fear of the Lord and the love of Christ to maintain the level of ambition we need to stand at the judgment seat with joy. When it

comes to the judgment seat it does not make any difference who you are, Colossians 3:25 "... he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Revelation 3:11 "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." We can lose rewards that we have earned. 2 John 1:8 "Look to yourselves, that we lose not those things [rewards] which we have wrought [labored for], but that we receive a full reward."

#### "IS PASSED"

John 5:24 "...but is passed from death unto life." The verb is passed is the translation of the perfect active of metabainw [3327\*] and could be translated havepassed or havedeparted. The perfect tense "...implies a process but views the process as having reached its consummation..." (p. 200\*\*\*) The process continues as long as the hearing and believing continue. The word metabainw is translated: to go, to remove, and most of the time to depart. It is translated remove in Matthew 17:20 "... If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." To pass from the death unto the life is depart from the death to move to the life.

#### "THE DEATH"

John 5:24 "...but is passed from death unto life." The definite article the is before the word death [qanatov]. The word nekrov is used to refer to being spiritually dead in trespasses and sins as well as for physical death. The word qanaton is used to refer to the death of the soul or for physical death.

Just as we looked for the meaning or definition of the phrase the word we will need to do the same thing for the death. The first occurrence of the death is John 5:24 and this does not give us much help. The phrase "passed from [the] death unto [the] life" occurs in just one other place and that is in 1 John 3:14-15 "We know that we have passed from [the] death unto [the] life, because we love the brethren. He that loveth not his brother abideth in [the] death. 15. Whosoever hateth his brother is a murderer: and ye know that no murderer hath [ecw, present active, esteem] eternal life abiding [menw, present active, endureth] in him." Murderers can be saved but any one who is saved and a murderer will not esteem highly life for the age. Galatians 5:21 "... murders, drunkenness, revelings, and such like: of the which I tell you before, ... that they which do such things shall not inherit the kingdom of God." The passage in 1 John explains what the consequences are for hating your brother in the Lord. This would not make sense if this was referring to a blood brother. This is not someone who professes to be saved when he isn't, because if he was not saved the Holy Spirit would not refer to him as a brother. Using the terms "professor and possessor" is a non-Biblical way of explaining something that you can not explain and still be consistent with the rest of the Word of God. The Holy Spirit wrote 1 John 3:14-15 and He knows who is in the family and who isn't; therefore He would not call him a brother if he indeed was not a brother. I believe that a brother in Christ is more than one who is saved. A brother is defined for us in Matthew 12:50 "For whosoever shall do the will of my Father which is in heaven, the same is my brother, ..." A brother in Christ is one who is seeking to enter into the kingdom of heaven. Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." 1 Corinthians 12:3 "... no man can say that Jesus is the Lord, but by the Holy Ghost." You can be saved and not do

the will of the Father. If you are not interested in doing the will of the Father you are not a brother in Christ.

John 5:24 and 1 John 3:14-15 both deal with everlasting life. The passage in John 5:24 makes reference to one who holds everlasting life in high esteem and in 1 John 3:15 reference is made to one who loves his brother because he holds everlasting life in high esteem. The word abiding in 1 John 3:15 is the Greek word *menw* and is also translated endureth and is in the present tense. The holding of everlasting life in high esteem does not endure or continue in a brother that hates his brother in Christ. This is confirmed in 1 John 2:8-11 "Again, a new commandment I write unto you, ... 9. He that saith he is in the light, and hateth his brother, is in darkness even until now. 10. He that loveth his brother abideth [continue, dwell, endure, remain] in the light, and there is none occasion of stumbling in him. 11. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." When a brother's eyes are blinded, then the word of the kingdom can not be understood. Matthew 13:14 "... the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." If life for the age is not regarded highly, then the word of the kingdom will not continue to be heard and then the one who was given ears to hear and eyes to see move from the life back to the death. If we justify hating our brother in Christ we have become lawless. To move from the life to the death means that there will be judgment given, at the judgment seat of Christ, for being disobedient to the new commandment. We do not have to continue to hate our brother in Christ and come into this condemnation, we can repent. All one has to do is to begin to hear the word of the kingdom again and begin to move from the death to the life again. 2 Peter 3:9 "The Lord is not slack concerning his [the] promise, ... but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 1 John 2:25 "And this is the promise that he hath promised us, even eternal [everlasting] life." Only those who have life can perish. Those dead in sin can not perish, they are already dead. The death is our last enemy. Physical death is not an enemy because in 2 Corinthians 5:8 "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." and in Php 1:23 "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:" we see that to be present with the Lord is far better. 1 Corinthians 15:26 "The last enemy that shall be destroyed is death." Until we are in the presence of the Lord, the death [thanatos] is our enemy. 1 Corinthians 15:54 "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [the] Death [thanatos] is swallowed up in victory." 1 Corinthians 15:56 "The sting of [the] death [thanatos] is [the] sin [lawlessness]; and the strength of [the] sin is the law." The sin is a reference to lawlessness. 1 John 3:4 \*\*\* "Every one who is doing these things, the lawlessness also he doth do, and these things are the lawlessness,"

## "THE LIFE"

John 5:24 "...but is passed from death unto [the] life." The phrase "the life" first occurs in the Greek New Testament in Matthew 7:13-14 "Enter ye in at the strait gate: ... 14. Because strait is the gate, and narrow is the way, which leadeth unto [the] life, and few there be that find it." This is not the way to be saved. We believe to be saved. To look for a strait gate and then maintain our walk on a narrow way for salvation makes the finished work of Jesus Christ on the cross unnecessary. When we believe to be saved the transaction is done, we are saved. Entering the narrow gate does not

guarantee "the life," it just leads to "the life."

Another occurrence of the phrase "the life" is where the rich man asked "... what good thing shall I do, that I may have eternal life [agelasting life]? 17. And he [Jesus] said... if thou wilt enter [eisercomai, 1525\*] into [the] life, keep the commandments." Matthew 19:16-17 The man asks how he might have agelasting life. The word might have is translated from the Greek word e]cw but is not in the present tense but is aorist tense. In this case the meaning of the word ecw is to have. To help us to understand what the man asks him, Jesus clarifies the question with the phrase "if thou wilt enter into the life" in verse 17. To have life for the age is to enter into the life. To enter into the life is further defined in verses Matthew 19:23-24 "Then said Jesus ...That a rich man shall hardly enter into the kingdom of heaven. 24 ...It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." To have agelasting life, to enter into life, and enter the kingdom of heaven is further defined in Matthew 19:27-28 when "...Peter ...said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?" In other words, we have done what you told the rich man to do, so what are we going to get? Then in verse 28. "... Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The reference to the regeneration and the throne of His glory is a reference to the kingdom of the heavens which is the millennial reign of Christ. The life in John 5:24 is the same as entering into the kingdom of heaven or God and this is defined in Matthew 19:28 as sitting upon thrones judging the nations of the world.

## CONCLUSION

Salvation comes before the calling. You can't be called if you are not saved. 2 Timothy 1:9 "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," The calling is unto His kingdom and glory which has to do with the word of the kingdom. If you do not have ears to hear the word of the kingdom you do not have ears to hear His calling unto His kingdom and glory. John 10:3 "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name..." John 10:27 "My sheep hear [akouw, 191\* present active, they have ears] my voice, and I know [present active] them, and they follow [present active] me:" Not all have ears to hear, so only the many have ears to hear and therefore they are the ones who are called. Matthew 20:16 "So the last shall be first, and the first last: for many be called, but few chosen." Those who have been called to His kingdom and glory through the word of the kingdom, have to root themselves in the word of the kingdom or they will be offended. Those who have been called must walk worthy of the kingdom by refusing anything that would choke the word of the kingdom so that they would not become unfruitful. 1 Thessalonians 2:12 "That ye would walk worthy of God, who hath called you unto his kingdom and glory." To walk worthy of the Lord is to bear fruit. The message of John 5:24 is to be faithful in hearing the word of the kingdom and you will not be ashamed at the judgment seat of Christ. If we are faithful to the word of the kingdom, then we will bear fruit and enter the life of the kingdom of heaven ruling and reigning with Christ. If we stop hearing the word of the kingdom then we will become unfruitful and forfeit an abundant entrance into the coming Kingdom of our Lord Jesus Christ.

\* Numbers are from the Strong's Concordance \*\* Youngs Literal Translation of the Bible \*\*\* Dana & Mantey's Manual Grammar

## White, John W. - Little Children

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### LITTLE CHILDREN By John W. White

Matthew 18:3-4 "And said, Verily I say unto you, Except ye be converted, and become as little children [paidi>on], ye shall not enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child [paidion], the same is greatest in the kingdom of heaven."

### KINGDOM OF HEAVEN

Matthew 18:1 "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" The kingdom of the heavens is the rule of the heavens over the earth. The present administration in the kingdom of the heaven is Satan and the angels that followed him when he desired to exalt his throne above the throne of God. The fallen angels that are with Satan in the heavenlies are called "... principalities, against powers, against the rulers of the darkness of this world, ..." in Ephesians 6:12 Satan has authority over the kingdoms of the earth at the present time. Satan offered the kingdom of the heavens to Jesus Christ in the wilderness in Matthew 4:8-9 "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, ...; 9. And saith ..., All these things will I give thee, if thou wilt fall down and worship me." If Jesus Christ accepted Satan's offer, then Satan would be over Jesus Christ and that was not possible. Satan and his angels will be cast out of heaven in Revelation 12:7-8 "... Michael and his angels fought against the dragon; and the dragon fought and his angels, 8. And prevailed not; neither was their place found any more in heaven." This seems to be in the middle of the tribulation. Just before Satan and his host are removed from heaven we see the change in command in Revelation 11:15 "... The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." The good and faithful servants will rule over many cities. Luke 19:17 "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." John saw those that were ruling over many cities in Revelation 20:4 "And I saw thrones, and they sat upon them, and judgment was given unto them: ... they ...reigned with Christ a thousand years." Revelation 2:26-27 "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27. And he shall rule them with a rod of iron..."

### SEEING AND ENTERING

Matthew 18:3 "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Jesus was teaching his disciples about entering into the kingdom of heaven and not just seeing the kingdom of heaven. If a person is born into the family of God then he will be able to see the kingdom as promised in John 3:3 "... Except a man be born again, he cannot see the kingdom of God." The apostles were learning what it meant to enter into the kingdom of heavens. Jesus was teaching them about this in Matthew 18:3 "I say unto you [disciples], Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The disciples were learning that entering into the kingdom of heaven had to do with position in that

kingdom. They debated among themselves who would be the greatest in the kingdom and they finally got up enough courage to ask the Lord about this issue in Matthew 18:1 "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?" We see this again in Mark 9:33-35 "... he asked them, What was it that ye disputed among yourselves ...? 34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35. And he ... called the twelve, and saith ..., If any man desire to be first, the same shall be last of all, and servant of all." To be great in the kingdom means that in this life time that we have to "...be last of all and servant of all." This is also confirmed in Luke 22:26-27 "But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." If we expect to be promoted in the coming kingdom of our Lord we must be willing to demote ourselves in this present age. The choice is ours to "be as the younger" and to be "as he that doth serve." We have to humble ourselves to become a servant of servants. The choice is ours to make. The question is "Are we willing to pay the price of no recognition in this present age for recognition in the age to come?" Matthew 18:4 "Whosoever therefore shall humblehimself as this little child, the same is greatest in the kingdom of heaven." BE CONVERTED

Matthew 18:3 "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The plural pronoun "ye" is a reference to His disciples. Jesus wanted his disciples to be converted and become as little children. Disciples are those who have been saved and are growing in the Word. John 8:31 "Then said Jesus to those Jews which believed on him, If ye continue in myword, then are ye my disciples indeed;" The phrase "Except ye be converted" is not an invitation to his disciples be saved, but an invitation to a change of direction. The word "convert" is translated "turnedabout" in Luke 7:9 "When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him..." For Jesus to face the crowd that followed him he had to "To twist, i.e. turn quite around or reverse." (Strong) The Greek word for "convert" is not the same Greek word for "repent."

#### BECOME AS

Matthew 18:3 "Except ye be converted, and becomeas little children, ye shall not enter into the kingdom of heaven." The Lord does not want us to become childish in our behavior but become aslittlechildren in our attitude and rank. We are to be men as found in 1 Corinthians 14:20 "Brethren, be not children [paidon] in understanding [thought]: howbeit in malice be ye children [paidion], but in understanding [thought] be men [teleiov, mature]." He wants us to be strong in doctrine. Ephesians 4:14 "That we henceforth be no more children (nhpiov, not able to speak), tossed to and fro, and carried about with every wind of doctrine." The Lord wants us to grow from being a child with very little to say, to one who is able to teach. Hebrews 5:12, Hebrews 5:14 "For when for the time ye ought to be teachers, ..." [who] 14. "...are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

LITTLE CHILDREN For the disciples to become as little children by turning around this implies they have matured beyond being little children. It is interesting to note that the Greek word for "little children," [paidion], is the diminutive of the Greek word [paiv] which carries the thought of maturity. To become a little child implies spiritual maturity on the part of the one turning around and

becoming as a little child. Becoming a little child is a conscious decision made by someone who has matured in his spiritual life and sees the value of becoming as a little child in their spiritual life. The value of becoming a little child is realized when we hear the Lord teach us to become as little children; and that becoming as a little child provides the believer with a greater benefit of entering into the kingdom rather than just seeing the kingdom of the heavens. We are not to become little children but become as little children. Strong suggest that one of the meanings of the word as to be " in that manner." The manner of a little child is to be willing to be less in rank. Matthew 18:3 "... Except ye [may] be converted, and [may] become [for yourself] as little children, ye shall not enter into the kingdom of heaven." Both of the verbs "converted" and "become" are subjunctive and therefore the words "should, or may" should be in the translation. The subjunctive implies the possibility of failure. The middle voice of the verb "become" would have the extension of the phrase "for myself" which implies personal choice, as in this case the disciples.

What does it mean then to become as little children? To become a little child is to become less than being an adult, but only in the area of attitude. Php 2:3 "...in lowliness of mind let each esteem other better than themselves." Romans 12:10"... in honour preferring one another;" To be a little child one must chose to be in lowliness of mind. Php 2:5,Php 2:7-8 "Let this mind be in you ["Have this attitude." NASV], which was also in Christ Jesus: 7. "But madehimself of noreputation, ... a servant, ... 8. ... he humbledhimself, and became obedient unto death,..." Php 2:6 "[Jesus]... thought it not robbery [something to be grasped or to be held on to] to be equal with God:" Hebrews 2:9 "But we see Jesus, who was made a littlelower [in rank] than the angels for the suffering of death, ..." Jesus was willing to be made a little less in rank than the Angels and was willing to be less than equal in rank with God so that He could Hebrews 12:2 "...for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Ref.1 Corinthians 15:21-28) The same joy is set before us also. If we are willing to be less in rank than our brothers in Christ today and endure our cross, we will hear Matthew 25:23 "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." WHEN DO YOU WANT TO HOLD RANK?

Matthew 18:4 "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." The question that caused strife among the disciples was who would be the greatest or have the highest rank in the kingdom of heaven. Luke 22:24-30 "And there was also a strife among them, which of them should be accounted the greatest. 25. And he said unto them, The kings of the Gentiles exercise lordshipover them; and they that exercise authorityupon them are called benefactors. 26. But yeshallnotbeso: but he that is greatestamongyou, let him be as the younger [last, as in Mark 9:35]; and he that is chief, as he that doth serve [servant of all, as inMark 9:35]. 27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. [The mind of Christ] 28. Ye are they which have continued with me in my temptations. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me; 30. That ye may eat and drink at my table inmykingdom, and sitonthrones judging the twelve tribes of Israel." The context is that of sitting upon thrones and judging the twelve tribes of Israel. This will be the time when Jesus Christ will be reigning over the earth. Matthew 19:28 "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon

twelve thrones, judging the twelve tribes of Israel." In Matthew's account Jesus responds to Peter's question "We have forsaken all, ... what shall we have?" Jesus concludes that portion of the lesson in Matthew 19:30 "But many that are first shall be last; and the last shall be first."

## CHOICE

Matthew 18:3-4 "And said, Verily I say unto you, Except ye [may] be converted, and [may] become [for yourselves] as little children, ye shall not [may] enter into the kingdom of heaven. 4. Whosoever therefore shall humble himself as this little child, the same is greatest [meizwn, elder] in the kingdom of heaven." The verbs that have "may" in brackets before them in Matthew 18:3 are in the subjunctive mode. The subjunctive mode expresses the possibility of failure. There is a possibility that one may not want to humble themselves and become child like because the cost is too high. The cost of stepping down in rank or stepping back to be last might be too high of a price to pay. Just as the rich ruler went away sorrowful because the cost was too high to enter the Kingdom of the Heavens. The verb "become" is in the middle voice. The middle voice is translated with the phrase "for myself." We do not ask God to humble us, but we humble ourselves by our own volition. Matthew 23:12 "And whosoever shall exalt himself [now] shall be abased [reduced in rank in the coming kingdom]; and he that shall humble himself [now] shall be exalted. [promoted in rank in the coming kingdom]" Those who will humble themselves will have rank in the coming kingdom of our Lord. The choice is ours to make now in this present time. 1 Peter 5:5-6 "... be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6. Humble yourselves therefore under the mighty hand of God, that he may exalt [promote] you in due time:"

## THE CHOICE IS OURS

There are those today that want to be seen of men and to be honored by their peers. They Matthew 23:6-7 "love the uppermost rooms at feasts, and the chief seats in the synagogues, 7. ...to be called of men, Rabbi..." Jesus taught Luke 14:8-11 "...sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9. ... and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10. ... sit down in the lowest room; that ...he may say unto thee, Friend, go up higher: then shalt thou have worship [glory] in the presence of them that sit at meat with thee. 11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Little children do not expect to have those places of honor today and neither should we if we desire to be exalted in the kingdom of the heavens.

## White, John W. - Pauls Gospel

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**PAUL'S GOSPEL** by John W. White The purpose of this tract is to show that Paul's gospel or the expressions "my gospel" or "our gospel" is not a reference to the salvation of Acts 16:30-31. Before Jesus was crucified, Gentiles were denied the message of the kingdom of the heavens and only saved Israel could qualify to have an heavenly inheritance. Gentiles have always been able to be saved; but they had no hope of having an entrance into the kingdom of the heavens. As a saved Gentile he would have the privilege of seeing the kingdom of the heavens. John 3:3 "Except a man be born again, he cannot see the kingdom of God."

**ISRAELITES** The following passages of scripture will provide insight into God's love for the nation of Israel and their special place in His purposes for them. Deuteronomy 7:6 "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Romans 9:4-5 "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5. Whose are the fathers, and of whom as concerning the flesh Christ came..." Ezekiel 37:12-14 "Therefore prophesy ... Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13. And ye shall know that I am the LORD, when I have opened your graves, ... and brought you up out of your graves, 14. ... I shall place you in your own land: then shall ye know that I the LORD have spoken it..." The hope of Israel was the land. Jesus Christ came preaching the kingdom of heavens, a heavenly inheritance, and not the land, an earthly inheritance. At the beginning of His ministry Jesus was calling only many of the nation of Israel unto this inheritance. Matthew 22:14 "For many are called, but few are chosen." Jesus and the Apostles were preaching to those of Israel that had ears to hear. Matthew 13:9 "Who hath ears to hear, let him hear." The mysteries of the kingdom of the heavens had not been revealed to the nation of Israel until Jesus began his ministry. There were a few in the Old Testament referred to in Hebrews 11:1-40 that "... looked for a city ... whose builder and maker is God." Hebrews 11:10 Those who lived by faith desired "... a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:16

**GENTILES** The revelation made to Paul was not that Gentiles could now be saved since Jesus Christ had died on the cross. Gentiles have always been able to be saved. The prime example of this is found in Jonah 3:5 "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Isaiah 56:6-7 "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

**GENTILE INHERITANCE**

Saved Gentiles were given an inheritance in the land of Israel. Ezekiel 47:22-23 “And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. 23. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord GOD.” Gentiles were to be given an inheritance among the tribe in which they dwelt. An example of this is found in the inheritance of Caleb, a Gentile. Caleb’s name means ‘dog’ in Hebrew. Joshua 21:12 “But the fields of the city, ... gave they to Caleb ... for his possession.”

Before Christ was crucified, saved Gentiles were not allowed to have an entrance into the kingdom of the heavens. Peter and the apostles were taught and learned well in Matthew 10:5-7 “These twelve Jesus... commanded ... saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6. But go rather to the lost sheep of the house of Israel. 7. ...preach ... The kingdom of heaven is at hand.” Jesus refused, for a time, the pleas of the woman of Canaan in Matthew 15:24-28 “But he answered and said, I am not sent but unto the lost sheep of the house of Israel [saved Israel]. 26. ..., It is not meet to take the children’s bread, and cast it to dogs [saved Gentiles like Caleb]. 28...O woman, great is thy faith...”

#### GENTILES HAD NO HOPE

Ephesians 2:12 “That at that time ye [Gentiles] were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:” Gentiles had no hope of a Messiah as did the nation of Israel. Gentiles had no promise of having an inheritance in any of the cities of the land of Israel. God did not make any covenants with Gentiles as he did with the nation of Israel. The LORD was not the God of the Gentiles but the God of Shem. Genesis 9:26 “Blessed be the LORD God of Shem...” The Word of God has been revealed only through Israel. Psalms 147:19-20 “He showeth his word unto Jacob, his statutes and his judgments unto Israel. 20. He hath not dealt so with any nation” Yet, as it has already been noted, Gentiles could “join themselves to the LORD” in Isaiah 56:6.

#### PAUL’S GOSPEL

Romans 16:25-26 “Now to him [Wise God v. 27] that is of power to stablish [establish, fix] you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26. But now [at the present time] is made manifest [to bring to light, make known], and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations [Gentiles] for the obedience of faith:” Paul’s gospel was a mystery kept secret by God since the ages began. The common salvation was not kept secret. Adam and Eve knew how to be saved from the time they left the garden. John 1:9 “...the true Light, which lighteth every man that cometh into the world.” Romans 1:19-20 “Because that which may be known of God is manifest in them; for God hath showed it unto them. 20. ...so that they are without excuse.” The Old Testament prophets wrote of the blessings that would come to the Gentiles but what that blessing was in full was not revealed unto them. Isaiah 56:7 “Even them [Gentiles] will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people [Jew and Gentile].” This is beyond

salvation. The way of salvation for Gentiles is found in verse 6. Paul gospel was made known to Gentiles for the obedience of faith. The words "Obedience" and "Faith" are fraught with meaning. Hebrews 11:6 "But without faith it is impossible to please him..." Galatians 5:6 "...faith which worketh by love." Obedience is the result of love as in John 14:15 "If ye love me, keep my commandments." Those who are obedient are just, and only the "The just shall live by faith." Romans 1:17 If you are disobedient you are living in sin and there is no way you can please God by trying to live by faith. (See tract on Faith or Believe).

#### NOW REVEALED

Galatians 1:11-12 "But I certify you, brethren, that the gospel which was preached of me is not after man. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." At the time Paul received this revelation none of the apostles could tell him that Gentiles would be about to enter the kingdom of the heavens, because they believed they could not. That is what the Lord had taught them. Paul tells us in Ephesians 5:1-6 "How that by revelation he made known unto me the mystery; ... 5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6. That the Gentiles should be fellowheirs, and of the samebody, and partakers of his promise in Christ by the gospel:" Ephesians 2:16-19 "And that he might reconcile both [Jew and Gentile] unto God in one body by the cross, having slain the enmity thereby: 17. And came and preached peace to you [Gentiles] which were afar off [made nigh by the blood, v.13; this is not the salvation of Gentiles], and to them [Jews] that were nigh. 18. For through him we both have access by one Spirit unto the Father. 19. Now therefore ye [Gentiles] are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;"

DELAYED ABOUT SIX YEARS From the time that Paul was confronted by Jesus Christ in Acts 9:1-43 until Paul went up to Jerusalem to see Peter for the first time was about three years. Galatians 1:17-18 "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18. Then after three years I went up to Jerusalem to see Peter..." This fifteen day meeting in Jerusalem did not convince Peter that Gentiles would now be able to hear and receive what was once denied them in Matthew 10:5 "Go not into the way of the Gentiles." It was about three years later that Peter was persuaded by the Lord in Acts 10:15 "...What God hath cleansed, that call not thou common." After this vision Peter went to a Gentiles home and "said, Of a truth I perceive that God is no respecter of persons:" Acts 10:34 Before this time Peter knew that God was a respecter of persons, Gentiles were excluded. Yet Acts 10:44-45 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45. And they of the circumcision which believed were astonished..." When Cornelius and his house spake in tongues, it was a sign unto those who did not believe that this message was to be preached unto the Gentiles. Peter and those who were with him could no longer deny the message that was only for Israel was now open to Gentiles.

#### LET HIM BE ACCURSED

Galatians 1:9 "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Was Peter and the other apostles accursed because they were preaching something other than what Paul was preaching? No! Paul and Peter preached the same gospel of the kingdom of the heavens, but to different audiences. Galatians

2:7-8 "...The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)"

#### CALLED BY OUR GOSPEL

2 Thessalonians 2:14 "Whereunto he called you by our gospel, to the obtaining [gaining] of the glory of our Lord Jesus Christ." Before one can be called he must be saved. 2 Timothy 1:9 "Who hath saved us, and called us with an holy calling..." The holy calling is "...unto his kingdom and glory." in 1 Thessalonians 2:12. Who are the ones that have been called by "our gospel, to the obtaining of the glory?" We find the answer to this question in 2 Thessalonians 2:13 "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation..." They are the ones that were chosen "To salvation ... Whereunto" they were called by Paul's gospel. The words "brethren beloved" is used to address those who are called. Both words are in the vocative case which is the case of address. "O Brethren, O ones having been loved." (The word "beloved" is a perfect passive participle.) This phrase is only found here and in 1 Thessalonians 1:4 "Knowing, brethren beloved, your election of God." "Brethren beloved" are the elect in Christ that have been chosen "to salvation" that is in Christ. This salvation is referred to by Paul in 2 Timothy 2:10 "... I endure all ... for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." This is not the "common salvation" that is offered to those who are not in Christ. The salvation offered unto the elect in Christ is the "...so great salvation; which at the first began to be spoken by the Lord,..." Hebrews 2:3 The "So great salvation" is associated with the mysteries of the Kingdom of the heavens which was offered to the nation of Israel at the beginning. This salvation offered to the elect may or may not be gained; it depends if the elect "...give diligence to make your calling and election sure... 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord." 2 Peter 1:10-11

#### JUDGED ACCORDING TO MY GOSPEL

Romans 2:16 "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." This is the judgment seat of Christ and not the great white throne judgment. (The saved are judged in the context of verse 16) Romans 2:6-7 "Who will render to every man according to his deeds: 7. To them who by patient continuance in well doing seek for glory and honour and immortality [incorruption], eternal life:" Romans 2:10-11 "But glory, honour, and peace, to every man that worketh good, ... For there is no respect of persons with God." Colossians 3:24-25 "...of the Lord ye shall receive the reward of the inheritance: for ye serve... 25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." 2 Corinthians 5:9-10 "Wherefore we labour, that, ... we may be accepted [well pleasing] of him. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

## White, John W. - Presumptuous Sin

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### PRESUMPTUOUS SIN By John W. White

Hebrews 10:28 "He that despised Moses' law died without mercy under two or three witnesses:" This tract on the presumptuous sin provides background for the tract on the willful sin and the tract on the blasphemy against the Holy Spirit. All three sins carry the same penalty, loss of the reward of the inheritance, 2 John 1:8 "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

### PRESUMPTUOUS SIN

Numbers 15:30-31 "But the soul that doeth oughtpresumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquityshall beupon him." Let us look at the words in these two verses.

"PRESUMPTUOUSLY:" The Hebrew word "yad" is translated "high hand" in the ASV, "defiantly" in the NASV, which is nothing less than obstinate rebellion against the LORD. To defiantly rebel against the words and commandments of the LORD is to practice the sin of lawlessness. To practice the sin of lawlessness one has to despise the Word of the LORD.

"REPROACHETH:" The Hebrew word "gadaph" means "to hack (with words), i.e. revile:--blaspheme, reproach." from the Strong Concordance. The lawless find ways to chop to pieces any law or commandment that would bring blessing to them and glorify God. The lawless refuse to allow the Lord to be in charge of their lives. He is not Lord of their lives. Blasphemy is to refute with words the truth given.

"DESPISE:" The Hebrew word "bazah", means to disesteem:--despise, disdain, contemptible, + think to scorn, vile person. It is hard to believe that a child of God could feel this way about the Word of the Lord, yet this often happens.

"BROKEN:" The Hebrew word "parar", means to break up :-- cast off, cause to cease, defeat, disannul, disappoint, dissolve, make of none effect, frustrate, bring to nought, make void." from the Strong Concord. When anyone can "Reproacheth the LORD" and "Despised the word of the LORD" it becomes very easy for any commandment of God to be "Broken," defeated, castoff, disannulled, made of none effect, and dissolved. We see that in the world today. People are taught that if you do not like any law of the land you don't have to keep it. This attitude of lawlessness does effect believers to become cold and indifferent toward being obedient to the Lord. Matthew 24:12 "And because iniquity [thn anomian, the lawlessness] shall abound, the love ["If you love me, keep my commandments." John 14:15] of many shall wax cold."

"UTTERLY CUT OFF:" The Hebrew word "karath," means "to cut (off, down or asunder); by impl. to destroy or consume... :-- destroy, perish..." from the Strong Concordance. The phrase "cut off"

is used twice in this context. The first occurrence of the Hebrew word "karath" is in Genesis 9:11 "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood..." From this passage to "be cut off" was to die. All but those in the ark perished in the flood.

#### PUT THE EVIL AWAY FROM YOU

Deuteronomy 17:5-7 "Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die. 6. At the mouth of two witnesses, or threewitnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. 7. The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you."

If one was not stoned to death, he would be, as in the case of Miriam, Numbers 12:12 "...as one dead..." If you were stoned to death you were permanently cut off. In 2 Chronicles 26:21 "And Uzziah the king was a leper ... being a leper; for he was cut off from the house of the LORD..." As a leper, Uzziah could not come to the temple to worship or to offer a sacrifice for sin. If one had leprosy he was unclean and, was banished from the temple until he was healed. God healed Miriam but not Uzziah. As long as Uzziah was alive he had hope of being healed and then cleansed by a blood sacrifice to be restored to the house of the Lord. Uzziah was not healed and died a leper out of fellowship with the Lord even though he was the King of Israel.

#### RESTORATION OF THE UNCLEAN

Numbers 19:17-20 "And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: 18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: 19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. 20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean." The law made it possible for the unclean to be cleansed and restore to fellowship. The ashes of the burnt heifer with water was to be sprinkled upon the unclean and then he would be clean at evening on the seventh day. If the unclean refused to purify himself, that soul would be cut off from among the congregation.

#### SIN THROUGH IGNORANCE

Numbers 15:27-28 "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. 28. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him."

"IGNORANCE:" The Hebrew word "shegagah," a mistake or inadvertent transgression. it is from the Hebrew word "shagag," "to stray, to be deceived, to err, go astray." To sin through ignorance is

not the same as to sin presumptuously. The presumptuous sin could not be forgiven where the sin through ignorance could be forgiven with a sin offering.

#### STONE HIM WITH STONES

Numbers 1:1-36 "And the LORD said unto Moses, The man [that sinned presumptuously] shall be surely put to death: all the congregation shall stone him with stones without the camp. 36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses." This man broke the commandment concerning the Sabbath as given in Exodus 31:14 "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people."

#### SINS WORTHY OF DEATH

SACRIFICE TO MOLECH:Leviticus 20:2 "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones."

WITCHCRAFT:Leviticus 20:27 "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."

APOSTASY:Deuteronomy 13:10 "And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage."

REBELLIOUS SON:Deuteronomy 21:21 "And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear."

ADULTERY:Deuteronomy 22:24 "Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you."

#### "NOT BE PURGED WITH SACRIFICE"

1 Samuel 3:13-14 "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. 14. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged [atone, expiate or condone, placate or cancel] with sacrifice nor offering for ever." Eli, saved and high priest, sinned against the Lord by not judging his sons' sins, therefore Eli's sin could not be forgiven by sacrifice. See 1 Samuel 2:22-25 Eli's sons.

#### PURGE OUT THE LEAVEN

Exodus 12:19 "Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land." Romans 15:4 "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have

hope." 1 Corinthians 5:6-7 "...Know ye not that a little leaven leaveneth the whole lump? 7.Purgeout therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:" 1 Corinthians 5:11-13 "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12. For what have I to do to judge them also that are without? do not ye judge them that are within? 13.But them that are without God judgeth. Therefore put away from among yourselves that wicked person." This is an example of those who have been cut off but not necessarily utterly cut off by stoning. The law to cut off the unclean in the Old Testament was given to encourage people to stay clean and when they became unclean, to do what was necessary to become clean again. Stoning of the lawless was to instill the fear of God in the heart of the people that their love for Him would not wax cold. Those that were cut off or stoned "perished" and forfeited their inheritance 1 Corinthians 6:9-10 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

## PERISH

James 5:19-20 "Brethren, if any of you do err from the truth, and one convert him; 20. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." 2 Peter 3:9 "The Lord is not slack concerning his promise [thsejpaggelia, of the promise], as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." In type, to perish is to be cut off by stoning. If we repent of the way that we are living we will not perish. If we do not perish, then we can enjoy the blessing of our inheritance in the age to come. Ezekiel 18:21-22 "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22.All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live." The promise of 2 Peter 3:9 is defined in 1 John 2:25 "And this is the promise that he hath promised [h epaggelia, the promise] us, even eternal life." Colossians 3:24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Eternal life is a family matter regarding the inheritance. Romans 2:6-7 "Who will render to every man according to his deeds: 7. To them who by patient continuance in well doingseek for glory and honour and immortality [incorruption], eternal life:" Ref. Galatians 6:8-9.

## White, John W. - Resurrection

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### RESURRECTION By John W. White NOW IS CHRIST RISEN FROM THE DEAD

1 Corinthians 15:17-20 "And if Christ be not raised, your faith is vain; ye are yet in your sins. 18. Then they also which are fallen asleep in Christ are perished. 19. If in this life only we have hope in Christ, we are of all men most miserable. 20. But now is Christ risen from the dead, and become the firstfruits of them that slept."

### HE PROLONGED HIS DAYS

Isaiah 53:10-12 "Yet it pleased the LORD to bruise him (Christ); he hath put him to grief: when thou shalt make his (Christ) soul an offering for sin, he shall see his seed (Hebrews 2:16 he took on him the seed of Abraham), he shall prolong his (Christ) days (as High Priest), and the pleasure of the LORD (Luke 12:32... it is your Father's good pleasure to give you the kingdom.) shall prosper in his (Christ) hand.

11. He shall see of the travail of his (Christ) soul, and shall be satisfied: by his (Christ) knowledge (Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son...) shall my righteous servant (Christ) justify many (called unto His Kingdom and glory); for he (Christ) shall bear their iniquities.

12. Therefore will I divide him (Christ) a portion with the great, and he shall divide the spoil with the strong; because he (Christ) hath poured out his soul (in the garden) unto death (to self, he cried in the garden, Abba, Father, not my will but thine): ... he (Christ) bare [forgive] the (confessed) sin of many (called unto His Kingdom and glory), and made intercession (as our advocate) for the transgressors."

### HE... SHALL BE SATISFIED

Isaiah 53:10-12 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, ... 11. He shall see of the travail of his soul, and shall be satisfied.... 12. because he hath poured out his soul unto death: and he was numbered with the transgressors;"

CHRIST DIED FOR US: Romans 5:8 "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

ONCE: Hebrews 9:26 "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

TAKETH AWAY THE SIN: John 1:29 "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

SENT TO FINISH HIS WORK: John 4:34 "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." THE FINISHED WORK: John 19:30 "When Jesus therefore

had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." When Jesus Christ died on the cross He made it possible for the whole world to be saved. All that one must do to be saved is found in Acts 16:31 "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." We become children of God when we believe that Jesus Christ died for us and that God was satisfied with His offering for sin.

## HE SHALL SEE HIS SEED

Isaiah 53:10 "...He shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." HIS SEED: Hebrews 2:16 "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Galatians 3:7 "Know ye therefore that they which are of faith, the same are the children of Abraham." HIS SEED COULD NOT PLEASE HIM: 1 Corinthians 15:17 "And if Christ be not raised, your faith is vain...." If faith is vain, Hebrews 11:6 "But without faith it is impossible to please him...." The prayer of faith would not be effective. James 5:15 "And the prayer of faith shall save [restore, NASB] the sick [weary, faint], and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." We could not resist the devil and thus be devoured by him. 1 Peter 5:8-9 "... your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9. Whom resist steadfast in the faith,...." There would be no victory over the world. 1 John 5:4 "...and this is the victory that overcometh the world, even our faith." The trial of our faith would be worthless if faith is vain. 1 Peter 1:7-8 "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8. Whom having not seen, ye love [present active]; in whom, though now ye see him not, yet believing [present active], ye rejoice with joy unspeakable and full of glory:" HIS SEED YET IN SIN: It would be impossible for us to do anything but sin. 1 Corinthians 15:17 "And if Christ be not raised, your faith is vain; ye are yet in your sins." Romans 14:23 "...for whatsoever is not of faith is sin." Sin would have dominion over us if grace did not reign in our lives. Romans 6:14 "For sin shall not have dominion over you: for ye are not under the law, but under grace." It takes faith to access the grace to deliver us from the dominion of sin. Romans 5:2 "...we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." HIS SEED WOULD PERISH: 1 Corinthians 15:18 "Then they also which are fallen asleep in Christ are perished." Notice that those who have not physically died have not perished. It is those who have died or "Are fallen asleep" are the ones who have perished. A child of God is not dead in his trespasses and sins. Ephesians 2:1 "And you hath he quickened, who were dead in trespasses and sins:" (See John 3:16 Check It Out) Only those who have life can perish. There are types or ensamples given in 1 Corinthians 10:9-11 "Neither let us tempt Christ, as some of them also tempted, and were destroyed [apollumi, perish] of serpents. 10. Neither murmur ye, as some of them also murmured, and were destroyed [apollumi, perish] of the destroyer. 11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world [age] are come." To perish as they perished in the wilderness is an admonition to us that we can fail to enter into our inheritance when Christ divides the spoil with the strong. A HOPELESS SEED: If Christ be not raised, then we 1 Corinthians 15:19 "...are of all men most miserable." But 1 Peter 1:3-4 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4. To an inheritance..." (See Inheritance) There would be no hope of glory. There would be no hope of

rewards. There would be no hope of standing in His presence approved.

#### HE SHALL PROLONG HIS DAYS

Isaiah 53:10 "... he shall prolong his days, ..." Because Jesus Christ is eternal God, the phrase "Prolong his days" is not the extension of eternity for him by days. 2 Peter 3:8 "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." For the past two days, 2,000 years, Jesus Christ has been our High Priest. Hebrews 5:5-6 "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." When Jesus Christ was raised again for our justification He began a new ministry as our High Priest. Acts 13:33 "God ... hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Hebrews 9:11 "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;"

DIVIDE WITH THE GREAT Isaiah 53:12 "Therefore will I divide him a portion with the great, ..." THE SEED THAT WILL BE GREAT: Mark 10:43-44 "... whosoever will be great among you, shall be your minister: 44. And whosoever of you will be the chiefest, shall be servant of all." Mark 9:35 "And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." Hebrews 6:10 "For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

DIVIDE THE SPOIL Isaiah 53:12 "... he shall divide the spoil with the strong;..." HIS SEED SHALL SHARE THE SPOIL: Hebrews 1:2 "... whom he hath appointed heir of all things ..." Ephesians 1:11 "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:" Jesus Christ will allow us to share in the spoil of His victory over our enemy, Satan. Romans 8:17 "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Jesus Christ is the testator of his own will. He will share his inheritance with those who suffer with him. Hebrews 9:16-17 "For where a testament is, there must also of necessity be the death of the testator. 17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." THE SEED THAT IS STRONG: Christ's strength is made perfect in our weakness. 2 Corinthians 12:9 "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Those who know that they are weak are those that can: "... be strong in the Lord, and in the power of his might." Ephesians 6:10. We need to believe that "...without me ye can do nothing." John 15:5. When we have this knowledge about our weakness and His power, then we should come boldly to the throne of Grace to find his power. Hebrews 4:14-16 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, ... 15. For we have not an high priest which cannot be touched with the feeling of our infirmities... 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace [THE POWER OF CHRIST] to help in time of need." Paul wanted to know and have that kind of power in his life. Php 3:10 "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made

conformable unto his death;"

MADE INTERCESSION Isaiah 53:12 "... made intercession ...."

MADE INTERCESSION:Romans 8:34 "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." When we are saved we will not be chargeable for past sins because it was "...Christ that died..." After Christ's death was His resurrection. "Yea rather, that is risen again..." to make intercession for us.

BARE THE SIN:1 John 2:1 "... And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" Intercession is made when we obey 1 John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we do not confess our sins then we will be chargeable and judged for them. If we do not forgive others their trespasses against us, then we are chargeable before our Heavenly Father. Matthew 6:15 "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." If we walk after the flesh NOW and do not repent we will be judged. Romans 8:1 "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Jesus Christ is not our judge NOW but our high priest. When He becomes our judge, then there may be condemnation for walking after the flesh. That is why we are warned in Hebrews 10:30-31 ".The Lord shall judge his people. 31.It is a fearful thing to fall into the hands of the living God."

ROM 4:25

"Who was delivered for our offences, and was raised again for our justification." The death of Jesus Christ on the cross was a perfect and complete sacrifice that will provide new birth for all who would believe. His death on the cross is a finished work. Our belief is not vain, "It is finished" was His cry. The work of justification is not finished. Jesus Christ will continue to be our High Priest until He becomes the King of Kings and Lord of Lords. 1 Corinthians 15:17 "If Christ be not raised, your faith is vain." and as children of God, will be guilty of living a defeated and vain life when we appear at the Judgment Seat of Christ. 1 Corinthians 15:20, 1 Corinthians 15:57-58 "But now is Christ risen from the dead,..." 57. "...thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58. Therefore .... be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

## White, John W. - The Blood

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**THE BLOOD** By John W. White **FIRST OCCURRENCE** In the book of Genesis there are no occurrences of shed blood with respect to animal sacrifice. The first occurrence of blood with respect to animal sacrifice is the passover in Exodus 12:6-7 "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it." Exodus 12:12-13 "For I will pass through the land of Egypt this night, and will smite all the firstborn .. when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you." The blood was placed on the door for the firstborn only. The passover was the slaying and eating of a lamb or a goat by all of Israel and Gentiles that had been circumcised. The sprinkling of blood was only for the firstborn who had the right of the birthright. The first occurrence of the blood with respect to the passover sacrifice in the New Testament is in Matthew 26:26-28 "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. (for all) 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28. For this is my blood of the new testament, which is shed for many for the remission of sins." John 19:30 "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." Jesus Christ was the passover "Lamb of God, which taketh away the sin of the world." John 19:34 "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." The death of Jesus Christ and the shedding of his blood were separated from the time that He gave up the ghost and when the soldiers pierced his side. Jesus Christ did not bleed to death. If Jesus Christ had bled to death he would not have had the strength or be conscious enough to do what is recorded in Luke 23:46 "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." His blood was shed for many, for those who are the firstborn and entitled to the birthright. This is in agreement with the account of the killing of the passover lamb and the sprinkling of the blood in Exodus.

### PASSOVER AND SPRINKLING OF BLOOD

Hebrews 11:28 "Through faith he kept the passover, and [kai, a conjunction] the sprinkling of blood, lest he that destroyed the firstborn should touch them." The conjunction, "kai" connects the passover with the sprinkling of blood, but it does not make them the same event. The passover lamb was for all in the house, but the blood was only for the firstborn. The sad thing is that all that were protected by the blood in Egypt were destroyed in the wilderness and did not enter into the land flowing with milk and honey, except the children of the children of Israel with Joshua and Caleb. **THE FIRSTBORN** The firstborn was very important as shown in Genesis 38:28 "And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first." The use of a scarlet thread was no accident. Being scarlet seems to speak of the blood and the birthright of the firstborn. The firstborn was spared by the blood of the lamb. Rahab and her family were spared by the scarlet thread, the

symbol for the firstborn, in Joshua 2:18 "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by..." Ref Leviticus 14:1-6 THE RIGHT OF THE FIRSTBORN

INHERITANCE:Deuteronomy 21:16-17 "Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: 17. But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his." The inheritance of the firstborn was to be double that of his brothers. Joseph received the birthright, therefore his two sons Ephraim and Manasseh were given inheritances in the land, which, in essence, was twice that of Joseph's other brothers, yet not in area. The conduct of Simeon and Levi at Shechem also carried consequences. The tribe of Levi had no inheritance in the land Joshua 13:14 "Only unto the tribe of Levi he gave none inheritance; ..." The tribe of Simeon received a Gentile inheritance among the tribe of Judah. Joshua 19:1 "And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah."

It does make a difference how you live. If you despise the birthright you will lose reward and your inheritance. 2 John 1:8 "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." THE BIRTHRIGHT:Genesis 25:30-31 "And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. 31. And Jacob said, Sell me this day thy birthright." Hebrews 12:16 "Lest there be any fornicator [as Reuben, 1 Chronicles 5:1], or profane person, as Esau, who for one morsel of meat sold his birthright." Esau lost his double portion inheritance and the blessing because he did not think the birthright was very important. Our inheritance is based on our service as shown in Hebrews 9:14 "How much more shall the blood of Christ, ...purge your conscience from dead works to serve the living God?" and in Colossians 3:23-24 "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." THE BLESSING:Genesis 27:29 "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee." This is the blessing given to Abraham in Genesis 12:3 "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The blessing of the birthright was to rule over those in the family. Jacob was to rule over Esau and Esau was to serve Jacob. Romans 9:12 "It was said unto her, The elder [greater] shall serve the younger [lesser]." THE BIRTHRIGHT AND SIN

Genesis 25:34 "Esau despised his birthright." Esau's inheritance was in Edom which is outside the land of Canaan. Jacob's inheritance was in the land of Canaan. Genesis 36:8 "Thus dwelt Esau in mount Seir... Edom." Malachi 1:3 "And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." The consequence of the sin of Reuben is revealed in 1 Chronicles 5:1 "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph ..." Numbers 32:23 You can "... be sure your sin will find you out."

REDEMPTION THROUGH HIS BLOOD

Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;" (See Redemption)

"WE HAVE": This verb is a present active indicative of *ecw*. The present tense is a continuous process of "having." The word "We" is a reference to "The saints" and "The faithful" in verse 1 and to the "Chosen" in verse 4. The present tense can be stopped by those who are, in this case, having the redemption; the forgiveness of sins. If we do not appropriate the shed blood of the Lord Jesus Christ we will continue to be in bondage to sins and lose our inheritance.

"REDEMPTION": The law of redemption as found in Leviticus 25:1-55 and the application of that law in the book of Ruth help us to see that redemption is a family matter and it pertained to one's inheritance and who we serve. Leviticus 25:48-49 "After that he is sold he may be redeemed again; one of his brethren... any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself." This is not salvation.

"FORGIVENESS": The word "Forgiveness" comes from the Greek word "afesiv" which is also translated "remission" in Hebrews 9:22. The word "afesiv" is found twice in Luke 4:18 "The Spirit of the Lord is upon me, because he hath anointed me ... to preach deliverance to the captives, ... to set at liberty them that are bruised," and is translated "deliverance" and "liberty." When we sell ourselves into bondage to the world, flesh, lawlessness, or the devil, the only way that we can be released is through the shed blood of Jesus Christ. Yes, there is cleansing from sin through the shed blood as described in 1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." along with confession in 1 John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."; but we need deliverance from the power of these taskmasters of the world, flesh, lawlessness, and the devil so that we can be free to serve the Lord. We can be thankful that we can be made free from the power of sin. Revelation 1:5 "... Unto him that loved us, and washed us [Other MSS: loves us, and loosed us] from our sins in his own blood," This is consistent with the meaning of the word "remission."

"RICHES OF HIS GRACE": The grace of Jesus Christ is nothing other than His power. 2 Corinthians 12:9 "And he said unto me, My grace is sufficient for thee: ... therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Hebrews 12:28 "Wherefore we receiving a kingdom... let us have grace, whereby we may serve God acceptably with reverence and godly fear." 1 Corinthians 15:10 "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me."

#### REDEEMED FROM TRADITION

1 Peter 1:18-19 "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (your profitless affairs) received by tradition from your fathers; 19. But with the precious blood of Christ.." Paul had this problem as shown in Galatians 1:13 "For ye have heard of my conversation in time past in the Jews' religion..." Paul had been taught things that Matthew 15:6 "... made the commandment of God of none effect by your (their) tradition." It takes the shed blood of Christ to deliver us from the bondage of a vain life style. Php 1:27 "Only let your conversation be as it becometh the gospel of Christ: that ... I may hear of your

affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;" Colossians 2:20-22 "Wherefore if ye be dead with Christ ... why, as though living in the world, are ye subject to ordinances,... after the commandments and doctrines of men?"

#### IT TAKES THE SHED BLOOD

Hebrews 13:20-21 "Now the God of peace, ... through the blood ... 21. Make you perfect [katartizw: to fit, to frame, to mend] in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ..." Without the shed blood of Jesus Christ, it would be impossible for God to equip us to do good works, His will, and be found well pleasing in his sight. Php 2:13 "For it is God which worketh in you both to will and to do of his good pleasure."

#### CONCLUSION

Jesus Christ died on the cross so that we might be saved. After his death on the cross, He shed his blood that we might have fellowship with Him and be blessed with the inheritance of the firstborn. We need to obey 1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." We are encouraged in 2 Timothy 2:15 to "Study [be diligent] to show [present] thyself approved unto God, a workman that needeth not to be ashamed." The shame of Esau, Reuben, and others is evident, they lost the blessing and double portion inheritance because they did not value the birthright nor the commandments of God.

## White, John W. - Unpardonable Sin

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UNPARDONABLE SIN By John W. White

### WILLFUL SIN

Hebrews 10:26-28 "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28. He that despised Moses' law died without mercy under two or three witnesses:"

### PRESUMPTUOUS SIN

Numbers 15:30-31 "But the soul that doethoughtpresumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. 31. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."

### BLASPHEMY AGAINST THE HOLY SPIRIT

Mark 3:29 "But he that shall blaspheme against the Holy Ghost hath never [ou, emphatic not] forgiveness, but is in danger [enocov, liable, subject to] of eternal [aiwn, age]lasting] damnation [krisiv, judgment in Received Text and Griesbach MMS, or amarthma, sin, in Lachmann, Tischendorf MMS. preferred by the Nestles Text]:"

Luke 12:10 "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not [ou, emphatic not] be forgiven."

Matthew 12:32 "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not [ou, emphatic not] be forgiven him, neither in this world [aiwn, age, dative case], neither in the world to come [in the age the one coming, present active dative case participle]."

"BLASPHEME": This word is a transliteration of the Greek word blasphemew. Blaspheme means to rail, reproach, or revile. The phrase "Speaketh against" in Matthew 12:32 is used as the same expression as "Blaspheme" in Mark 3:29 and Luke 12:10.

"NOT, NEVER": This is the Greek word ou and is the emphatic not rather than the mh which is the not used when one wants to change their mind.

"WORLD, ETERNAL": These words are translated from the Greek words o aiwn which is singular in number and should be translated the age. This is not eternity, but a single age; which in this context is the church age. Eternity is expressed in Galatians 1:5 "To whom be glory for ever and ever. Amen." The word "Ever" in Galatians 1:5 is translated from the same Greek word as "World" and "Eternal" but is plural in number. The literal translation of "Ever and ever" is "Unto the ages from the ages." Blasphemy against the Holy Spirit will not be forgiven for two ages, the church age

and the millennial age. The lost are those who will not be forgiven unto the ages from the ages.

"TO COME": This word is a present active singular participle. This phrase is referring to the age that is coming after the church age. The age that is coming is the seventh day or the millennial age.

"ETERNAL DAMNATION": This is an interesting phrase. The word eternal[aiwn]is an adjective describing the "Damnation" and the phrase could be translated "Agelastingdamnation." The word "Damnation" comes from the word "krisiv" which is the word for "Judgment" in the Received Text and Griesbach Text. The word used in the Lachmann Text, and the Tischendorf Text is amarthma, which is the word for "Sin" and is the preferred word in the Nestles Text. The phrase "Agelasting judgment" would become "Agelasting sin." THE MINISTRY OF THE HOLY SPIRIT

John 14:26 "But the Comforter [paraklhsiv] which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." OUR COMFORTER: The word "Comforter" is a compound word made up by the word "para" which means "beside;" and "kalew" which means "to call." The verb form of para>klhsiv is translated "to Exhort." The Holy Spirit is one who is along side calling and exhorting us according to the will of God. OUR TEACHER: The teaching method of the Holy Spirit is found in Isaiah 28:9-10 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." OUR REPROVER: John 16:8 "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:" OUR GUIDE: John 16:13 "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

"ALL TRUTH": This seems to be a reference to the milk of the word. He feed the babes in Christ as well as the mature. Hebrews 5:13-14 "For every one that useth milk ...: for he is a babe. 14. But strong meat belongeth to them that are of full age,..."

"HE WILL SHOW YOU": The expression "Things to come" is a reference to the blessing of the birthright and our inheritance. Hebrews 9:11 "But Christ being come an high priest of good things to come, ..." Jesus Christ is the testator of his own will, verse 16. Hebrews 11:20 "By faith Isaac blessed Jacob and Esau concerning things to come."

HE WILL GLORIFY THE LORD: John 16:14 "He shall glorify me: for he shall receive of mine, and shall show it unto you." (things to come). OUR INTERCESSOR: Romans 8:26 "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."

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

#### BLASPHEMY AGAINST MOSES

Numbers 12:1-2 "And Miriam and Aaron spake against Moses ..." Miriam's name is first which implies that Miriam was the one who led Aaron astray. Miriam is in type a false teacher as in Revelation 2:20 "... thou sufferest that woman Jezebel, which calleth herself a prophetess, to

teach and to seduce my servants..." Numbers 12:2 "And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it." Numbers 12:9-10 "And the anger of the LORD was kindled against them; ... 10.... and, behold, Miriam became leprous,..." As long as a person was leprous, they were unclean and could not come into the camp. Numbers 12:6-8 "And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7. My servant Moses is not Song of Solomon, ... 8. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" What the Holy Spirit hears from God He speaks. The Holy Spirit does not get what He hears from God by dreams and visions, but mouth to mouth. To speak against the Holy Spirit is as the sin of leprosy. Numbers 12:11 "And Aaron said unto Moses, .... I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned." Aaron prayed in verse 12 "Let her not be as one dead." and then in Numbers 12:13 "And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee."

Numbers 12:14-15 "And the LORD said unto Moses, ...should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. 15. And Miriam was shut out from the camp seven days: ..." Miriam was healed of leprosy but was unclean and shut out of the camp for seven days. This is in type what will happen to those who blaspheme the Holy Spirit. They will not have an entrance into the coming kingdom of our Lord. They will not be kings and priests, but shut out until there is a new heaven and a new earth after the seventh day, the millennium. Deuteronomy 24:9 "Remember what the LORD thy God did unto Miriam ..." Luke 17:32 "Remember Lot's wife." This is a warning to those who are saved and part of the family of God. Miriam and Lot's wife were both saved and suffered loss under the judgment of God.

#### PHARISEES' BLASPHEMY

One way the church blasphemes the Holy Spirit is to make the Word of God ineffective by traditions which take priority over the Word of God. Matthew 15:1-3 "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2. Why do thy disciples transgress the tradition of the elders? ... 3. ...and said unto them, Why do ye also transgress the commandment of God by your tradition?" Matthew 15:6 "... Thus have ye made the commandment of God of none effect by your tradition." Those who blaspheme the Holy Spirit say in essence, that the Holy Spirit does not have the last word as to our faith and practice. I believe these can be and are saved. They are very bold as in Romans 1:25 "Who changed the truth of God into a lie, ...." When this begins to happen, then God will not let them return again to the truth and then they will begin to believe the lie as the truth. Romans 1:28 "And even as they did not like to retain [ecw present active infinitive, having] God in their knowledge [epignwsiv, high knowledge that only the saved can have], God gave them over to a reprobate mind, to do those things which are not convenient [fitting];"

#### FALSE TEACHERS, FABLES, TRADITIONS

FALSE TEACHERS: 2 Peter 2:1 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Paul said this would happen in the church in Ephesus in Acts 20:29-30 "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30. Also of your own selves shall

men arise, speaking perverse things, to draw away disciples after them."

FABLES:1 Timothy 6:1-7 "Neither give heed to fables ... some having swerved have turned aside unto vain jangling; 7. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." There will come a time when those in the churches will not endure sound doctrine. 2 Timothy 4:3-4 "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4. And they shall turn away their ears from the truth, and shall be turned unto fables."

TRADITION:Colossians 2:8 "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, ..." Colossians 2:18-22 "Let no man beguile you of your reward ..., intruding into those things which he hath not seen,..."

## CONCLUSION

Those who blaspheme the Holy Spirit and change the truth of God into a lie will not be forgiven in this church age nor in the coming millennial age. James 3:1 "My brethren, be not many masters [teachers], knowing that we shall receive the greater condemnation." There are many teachers 2 Peter 3:16 "... that are unlearned and unstable wrest [twist], as they do also the other scriptures, unto their own destruction." Proverbs 13:13 "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."

BEWARE:2 Peter 3:17 "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness." May we be as those in Acts 4:31 "And when they had prayed, ... they were all filled with the Holy Ghost, and they spake the word of God with boldness."

## White, John W. - Willful Sin

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WILLFUL SIN By John W. White

Hebrews 10:26-31 "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28. He that despised Moses' law died without mercy under two or three witnesses: 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31. It is a fearful thing to fall into the hands of the living God."

IF WE SIN WILFULLY

"WE": The personal pronoun "We" includes the author and those to whom he is writing. This warning is to the saved that have been weaned from the milk of the Word.

"SIN": This word is a present active plural participle. The present tense indicates that this sin is practiced.

"WILFULLY": The word "willful" carries the same meaning and attitude of an elder in 1 Peter 5:1-2 "The elders which are among you I exhort, ... 2. Feed the flock ..., taking the oversight... willingly; ... of a ready mind;" An elder takes the oversight of a flock because it is the right thing to do. The willful sin is a sin that one believes is the right thing to do and that he has the right to do. The willful sin is sin(s) practiced by those who are lawless. This is lawlessness!

"AFTER": For there to be "No more sacrifice for sins" a certain level of knowledge and maturity must be attained through study of the scriptures. Hebrews 5:14 "...Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The warning is to those who have attained to this level of maturity. Hebrews 5:13 "For every one that useth milk is unskilful in the word of righteousness; for he is a babe."

"KNOWLEDGE": The word "knowledge" is the Greek word *epignwsiv*. This word is a compound word having the preposition *epi* "upon," and the noun *gnwsiv* "relatively high knowledge." A description of the knowledge of the truth is found in Hebrews 6:4-5 "...Those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5. And have tasted the good word of God, and the powers of the world [age] to come," The children of Israel tasted the fruit of the land as proof that what God said about the land was true. Numbers 13:27 "...We came unto the land ..., and surely it floweth with milk and honey; and this is the fruit of it." Ten spies caused Israel to despise and blaspheme the Word of God when in Numbers 13:32 "...they brought up an evil report of the land which they had searched unto the children of Israel..." Israel repented in Numbers 14:40-41 *hew-41 hew-41* "Lo, we be here, and will go up unto the place

which the LORD hath promised: for we have sinned. 41. "...Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper." Israel sinned wilfully at Kadesh and spent the next forty years dying in the wilderness without mercy. When a child of God matures in the meat of the word there is a greater accountability for what has been learned. Luke 12:48 "...Unto whomsoever much is given, of him shall be much required..." Numbers 20:12 "And the LORD spake unto Moses ... ye believed me not, to sanctify me ... therefore ye shall not bring this congregation into the land which I have given them." One act of disobedience disqualified Moses from entering the land of Canaan.

"THE TRUTH": In verse 29 there are three areas of knowledge that is more than the milk of the Word. These are "The Son of God," "The blood of the covenant," and "The spirit of grace." Revelation 21:7 "He that overcometh (spirit of grace) shall inherit (blood of the covenant) all things; and I will be his God, and he shall be my son (Son of God)." The deeper knowledge of the truth is like salt Matthew 5:13 "...if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot (same word found in Hebrews 10:30) of men." Salt that is savory is valuable. When salt has lost its saltiness then it is good for nothing, therefore it is cast out, and trodden under foot. When a child of God becomes lawless, the value of being an overcomer, having an inheritance, and being proclaimed a son of God drops so low that he can walk on them.

"NO MORE SACRIFICE FOR SINS": Under the law of Moses there were sins that a child of God could commit and be forgiven by a sacrifice or offering; and there were other sins that required the death penalty. The presumptuous sin in Numbers 15:30 required death by stoning. There was not a sacrifice or offering that could be offered to spare the life of the guilty person and restore him back in the camp and fellowship. Eli, the priest, honored his sons more than the Lord and Eli was judged in 1 Samuel 3:14 "And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." Hebrews 9:22 "And almost all things are by the law purged with blood; and without shedding of blood is no remission." "Almost all" means there are some things that are not cleansed with blood, yet without the shedding of blood there is no deliverance and liberty for the child of God. Not all of the sins of the saved will be forgiven until after there is a new heaven and a new earth. Matthew 12:32 "... whosoever speaketh against (blasphemes) the Holy Ghost, it shall not be forgiven him, neither in this world [aiwn, age], neither in the world to come [present active, the one coming]."

Remember the warning in Matthew 6:15 "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." also in 1 John 1:9 "If we confess our sins, he is faithful and just to forgive us our sins..." Unconfessed sins will not put you out of the family of God but it will break your fellowship with God. The children of Israel in the Old Testament are saved, yet God still remembers their sins and iniquities (anomia) to this day. It is not until the nation of Israel is raised from their graves and brought into the land that the Lord will say in Hebrews 10:16-17 "...I will put my laws into their hearts, and in their minds ...; Their sins and iniquities will I remember no more."

DESPISED MOSES' LAW In the Old Testament, those who sinned presumptuously despised the Word of the Lord and died without mercy under the law of Moses. Numbers 15:31 "Because he hath despised the word of the LORD, ...that soul shall utterly be cut off; his iniquity shall be upon him." Under the law of Moses there was no sacrifice that would cleanse a child of God from the

presumptuous sin. Isaiah 5:24 "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel." The presumptuous sin and the willful sin is the sin of lawlessness. You cannot live a lawless life and expect to stand justified in his presence. THE WARNING The warning of this passage is to believers and not to the lost as shown in verse 30 "The Lord shall judge his people." This passage is a warning to the children of God to avoid the willful sin at all cost. The warning is given by the phrases: "I will recompense, saith the Lord;" "Vengeance belongeth unto me;" "It is a fearful thing to fall into the hands of the living God;" "A certain fearful looking for of judgment;" "Sorer punishment;" and "Without mercy." For a child of God to sin willfully and defiantly will bring severe judgment and indignation from God. Keep in mind that once you are a child of God, you are always a child of God. That cannot change. Another thing to keep in mind is that this warning is given to those who can become guilty of the willful sin.

### SORER PUNISHMENT

Hebrews 10:29 "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Physical death was the sentence for those who sinned presumptuously under the Law of Moses. In the New Testament physical death is not to be feared because of Php 1:21 "For to me to live is Christ, and to die is gain." The cursing and the blessing is clear in Proverbs 13:13 "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded." To be destroyed in the age to come is to be feared. The age that is coming is the millennial reign of Jesus Christ. Matthew 16:25-27 "For whosoever will save his life shall lose [apollumi, perish, future tense] it... 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

### LAWLESSNESS

Those that are lawless will be denied an entrance into the kingdom of our Lord Jesus Christ. Matthew 7:21 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will (this is obedience and not lawlessness) of my Father which is in heaven." 23 "And then will I profess unto them (that were not doing the will of the Father), I never knew (He knew they were lawless) you: depart from me, ye that work iniquity [ajnomi>a, lawless]." Matthew 13:41-43 "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend [skandalizw, scandalize], and them which do iniquity [anomia, lawless]; 42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." This judgment is of the saved at the end of the church age, and before the millennial reign of Christ. The judgment of the lost takes place after the millennium at the Great White Throne Judgment. Revelation 20:11. Luke 13:28 "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." John 3:3 "..., Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." If you do the will of the Father you can enter into, participate in the Kingdom of God, otherwise you are cast out.

Just as a child of God can go from glory to glory by the Spirit of the Lord, 2 Corinthians 3:18 "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." he can also go from lawlessness unto lawlessness Romans 6:18-19 "Being then made free from [the] sin, ye became the servants of [the] righteousness. 19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity [anomia], lawless unto iniquity [anomia], lawless; even so now yield your members servants to righteousness unto holiness." The phrase "The sin" is defined in 1 John 3:4 "Whosoever committeth [the] sin transgresseth also the law [anomia]. lawlessness: for [the] sin is the transgression of the law [anomia," From the NASB1 John 3:4 "Everyone who practices sin also practices lawlessness; and sin is lawlessness." The definite article "The" is before the words "Sin" and "lawlessness." The sin is defined as lawlessness.

### FEARFUL JUDGMENT

Hebrews 10:27 "But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The fiery indignation is the lake of fire.

"SUFFER LOSS":1 Corinthians 3:13-15 "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it Isaiah 14:1-32. If any man's work abide which he hath built thereupon, he shall receive a reward. 15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by [dia, through] fire." Matthew 3:11 "... He shall baptize you with [en, in] the Holy Ghost, and with fire:" Both "Holy Ghost" and "fire" are the objects of a single preposition "in" therefore both are to be taken literally. Revelation 2:11 "... He that overcometh shall not be hurt of the second death [the lake of fire]."

### CONCLUSION

If you practice the willful sin ,lawlessness, you will be cut off, perish, and 1 Corinthians 3:15 "He shall suffer loss: but ... saved; yet so as through fire." What you lose is not your salvation, but the reward of your inheritance which includes riches, and positions of honor and glory in the coming kingdom of Jesus Christ.

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