

# **INSTRUCTIONS FOR LIFE**

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## INTRODUCTION

I suspect that in many congregations today the word "repent" is seldom heard. I also suspect that in these congregations vital Biblical instructions have been rendered void. Chances are, denominational ethics have supplanted them. I suppose many have concluded that it does not take all that to be "saved". After all, God loves us. He sent Jesus to save us from our sins. Now we are free to do pretty much as we please. After all, all we need is a sinner's prayer; a march down to the front of the church during altar call or maybe just an ask Jesus into your heart, find a good church home to attend and then you are good to go. Sound about right?

However, just saying you believe in Jesus is not some magic pill that will get you an automatic ticket to heaven. Do we honestly think our Holy God wants a horde of disobedient, have it our way "Christians" trashing and defiling His kingdom? Do we really think this type of individual could live in the presence of our Holy God who is said to be a "consuming fire ([Exodus 24:17](#); [Deuteronomy 4:24](#); [Hebrews 12:29](#))?

Yes, in this day of supposed enlightenment, there are still congregational leaders that preach holiness and adherence to the Word of God. However, when it comes to the congregants and a few of these same leaders; morality is faltering and many are falling away from the faith once delivered.

What in the world is going on!

Do you suppose it is one thing to put on our church face and attend services every week and quite another to obey the teachings of Jesus Christ. However, even if they wanted to, many claim it's just too hard. In fact, it's just not doable. "After all," I have heard many say, "God knows I'm not perfect." Therefore, it seems only reasonable that we hold to the claim that Jesus did it all for us. This way we are free and clear of all liability. However, it is written that Jesus said the following:

### Matthew 5:43-48

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.'<sup>44</sup> But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,<sup>45</sup> that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.<sup>46</sup> For if you love those who love you, what reward have you? Do not even the tax collectors do the same?<sup>47</sup> And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so?<sup>48</sup> **Therefore you shall be perfect, just as your Father in heaven is perfect.**"

**Perfect** – 5046 τελειος teleios *tel'-i-os* from τελος - telos 5056; **complete** (in various applications of labor, growth, mental and moral character, etc.); neuter (as noun, with 3588) **completeness**:-- (Translated in King James Version as) of full age, man, perfect.

**5056** - τελος telos *tel'-os* from a primary tello (to set out for a definite point or goal); properly, **the point aimed at as a limit**, i.e. (by implication) **the conclusion of an act or state** (termination (literally, figuratively or indefinitely), **result** (immediate, ultimate or prophetic), purpose); specially, an impost or levy (as paid):-- (Translated in King James Version as) + continual, custom, end(-ing), finally, uttermost.

**Perfect** (*Dictionary.com*)

**adjective**

1. conforming absolutely to the description or definition of an ideal type: *a perfect sphere; a perfect gentleman.*
2. excellent or complete beyond practical or theoretical improvement: *There is no perfect legal code. The proportions of this temple are almost perfect.*
3. exactly fitting the need in a certain situation or for a certain purpose: *a perfect actor to play Mr. Micawber; a perfect saw for cutting out keyholes.*
4. entirely without any flaws, defects, or shortcomings: *a perfect apple; the perfect crime.*
5. accurate, exact, or correct in every detail: *a perfect copy.*

The Amplified Bible expands on Matthew 5:48:

**Matthew 5:48** Amplified Bible (AMP)

“You, therefore, must be perfect [growing into complete maturity of godliness in mind and character, having reached the proper height of virtue and integrity], as your heavenly Father is perfect.”

Why would Jesus instruct us to be “perfect” if it is impossible for us to do so?

Have we overlooked something? Are there Biblical instructions that will truly result in a new you? Instructions, that if adhered to, will transform you into one who “wills to do His will” ([John 7:16-17](#))? Moreover, if Christ and His apostles did leave us important instructions, would you be willing to follow them – if you have not already done so?

Some years ago, I had to take a battery of tests for an important job I desired to have. When I got to the testing site, I discovered that there were quite a few others that desired this same position. The room was packed with row upon row of applicants. I took a seat and waited for the first test to begin.

Then one of the test administrators stood before the group and gave us initial instructions. She said it was important that we follow her instructions completely. The first test was handed out and she said something similar to this:

- At the top left of the first page of the test, write your first name.
- At the top right of the first page of the test, write your last name.
- Under your first name, write your Social Security Number.
- Under your last name, write the current date.
- We had so many minutes to complete the first test.
- If completed early, bring the test up to the administrator and leave the room until the designated return time.

That was it. Those were the instructions. Then she asked if we had any questions. No hands were raised. Then the first test began.

When we returned to our seats, the administrator said a number of people in the room had disqualified themselves because they did not follow her instructions.

- Some had written both their first and last name on the top left of the page.
- Some wrote their first and last name on the right.

- Still, others forgot to follow the instructions regarding the placing of the Social Security Number and the date.

It did not matter how well they had done on the written test. They did not follow the initial instructions. So, what was the big deal? Well, the position we applied for required attention to detail. The ability to follow those simple instructions was itself a test to weed out those who would not be a good candidate for the position.

After that, a number of names were called and the individuals asked to leave the testing room. My name was not called; but it was still a memorable lesson learned.

In like manner, Jesus and His apostles have left us instructions that we are to follow. Some have written them off as no longer necessary. Others have determined that we can choose the ones we like and disregard the others. Still a few, like me, believe it is imperative that we follow these instructions as given.

This Bible study will address one important set of instructions located in just one verse in the Book of Acts.

**Acts 2:38**

“Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”

In this study, all scripture references are from the New King James Version (NKJV), unless otherwise stated.

Hebrew and Greek word definitions, for selected words (in red), are included from the *Strong's Exhaustive Concordance of the Bible*, unless otherwise stated.

For emphasis - a Bible passage or word definition may appear more than once in this study.

## ACTS 2:38

It is important that we agree on the content of Acts 2:38. So, let us begin by comparing this same verse from some of our most popular English Bible translations.

### Acts 2:38 Tree of Life Version (TLV)

“Peter said to them, “**Repent**, and let each of you be immersed in the **name** of Messiah *Yeshua* **for the removal** of your **sins**, and you will **receive** the **gift** of the *Ruach ha-Kodesh*.”

### Acts 2:38 English Standard Version (ESV)

“And Peter said to them, “**Repent** and be **baptized** every one of you in the **name** of Jesus Christ **for the forgiveness** of your **sins**, and you will **receive** the **gift** of the **Holy Spirit**.”

### Acts 2:38 King James Version (KJV)

“Then Peter said unto them, **Repent**, and be **baptized** every one of you in the **name** of Jesus Christ **for the remission** of **sins**, and ye shall **receive** the **gift** of the **Holy Ghost**.”

### Acts 2:38 New American Standard Bible (NASB)

“Peter *said* to them, “**Repent**, and each of you be **baptized** in the **name** of Jesus Christ **for the forgiveness** of your **sins**; and you will **receive** the **gift** of the **Holy Spirit**.”

### Acts 2:38 New International Version (NIV)

“Peter replied, “**Repent** and be **baptized**, every one of you, in the **name** of Jesus Christ **for the forgiveness** of your **sins**. And you will **receive** the **gift** of the **Holy Spirit**.”

### Acts 2:38 Revised Standard Version (RSV)

“And Peter said to them, “**Repent**, and be **baptized** every one of you in the **name** of Jesus Christ **for the forgiveness** of your **sins**; and you shall **receive** the **gift** of the **Holy Spirit**.”

- Including the New King James Version (NKJV), seven of the seven English translations use the word “repent.” “**Repent**” is defined in the Strong’s Concordance as follows:

**Repent** – 3340 μετανοεω metanoeo *met-an-o-eh'-o* from μετα - meta 3326 and νοιεω - noieo 3539; **to think differently or afterwards**, i.e. **reconsider (morally, feel compunction)**:-- (Translated in King James Version as) repent.

**3326** - μετα meta *met-ah'* a primary preposition (often used adverbially); properly, denoting accompaniment; “**amid**” (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between απο - apo 575 or εκ - ek 1537 and εις - eis 1519 or προς - pros 4314; less intimate than εν - en 1722 and less close than 4862):-- (Translated in King James Version as) after(-ward), X that he again, against, among, X and, + follow, hence, hereafter, in, of, (up-)on, + our, X and setting, since, (un-)to, + together, when, with (+ -out). Often used in composition, in substantially the same relations of participation or proximity, and transfer or sequence.

**3539** - νοιεω noieo *noy-eh'-o* from νους - nous 3563; **to exercise the mind (observe)**, i.e. (figuratively) **to comprehend, heed**:-- (Translated in King James Version as) consider, perceive, think, understand.

**3563** - νοϋς nous *nooce* probably from the base of γινωσκω - ginosko **1097**; **the intellect**, i.e. **mind** (**divine or human; in thought, feeling, or will**); by implication, meaning:-- (Translated in King James Version as) mind, understanding.

**1097** - γινωσκω ginosko *ghin-ocē'-ko* a prolonged form of a primary verb; to "**know**" (**absolutely**) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):-- (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

- Six of the seven use the phrase, "in the name of Jesus Christ." Whereas, the Tree of Life Version (TLV) chose "in the name" and Jesus' Hebrew name "Yeshua" and "Messiah" instead of "Jesus" and the Greek word "Christ." "**Name**" is defined in the Strong's Concordance as follows:

**Name** – **3686** ονομα onoma *on'-om-ah* from a presumed derivative of the base of γινωσκω - ginosko **1097** (compare 3685); a "**name**" (literally or figuratively) (**authority, character**):-- (Translated in King James Version as) called, (+ sur-)name(-d).

- Four of the seven translations use the same phrase, "for the forgiveness of your sins." the Tree of Life Version (TLV) translates it as "for the removal of your sins." However, the King James Version (KJV) and the New King James Version (NKJV) preferred "for the remission of sins" or "for the remission of your sins." "**Forgiveness**" and "**Remission**" are from the same Greek word and defined in the Strong's Concordance as follows:

**Forgiveness/Remission** – **859** αφεσις aphesis *af'-es-is* from αφιημι - aphiemi **863**; **freedom**; (figuratively) **pardon**:-- (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

**863** αφιημι aphiemi *af-ee'-ay-mee* from απο - apo **575** and hiemi (to send; an intensive form of eimi, to go); **to send forth**, in various applications (as follow):-- (Translated in King James Version as) cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up

**575** - απο apo *apo'* a primary particle; "**off**," i.e. **away (from something near)**, **in various senses (of place, time, or relation)**; literal or figurative):-- (Translated in King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

- Only The King James Version (KJV) uses the word "Ghost" instead of "Spirit." "**Ghost**" and "**Spirit**" are from the same Greek word and defined in the Strong's Concordance as follows:

**Ghost/Spirit** – **4151** πνευμα pneuma *pn̄yoo'-mah* from πνεω - pneo **4154**; **a current of air**, i.e. **breath (blast) or a breeze**; by analogy or figuratively, **a spirit**, i.e. (**human**) **the rational soul**, (by implication) **vital principle, mental disposition**, etc., or (**superhuman**) an angel, **demon**, or (**divine**) **God, Christ's spirit, the Holy Spirit**:-- (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

**4154** - πνεω pneo *pneh'-o* a primary word; **to breathe hard**, i.e. **breeze**:-- (Translated in King James Version as) blow.

- The following key words, from Acts 2:38, are defined in Strong's as follows:

**Baptized** - 907 βαπτίζω baptizo *bap-tid'-zo* from a derivative of βαπτω - baptō 911; **to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism:**-- (Translated in King James Version as) Baptist, baptize, wash.

911- βαπτω baptō *bap'-to* a primary verb; **to whelm, i.e. cover wholly with a fluid;** in the New Testament only in a qualified or special sense, i.e. (literally) **to moisten (a part of one's person),** or (by implication) **to stain (as with dye):**-- (Translated in King James Version as) dip.

**For/Into** – 1519 εις eis *ice* a primary preposition; **to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.);** also in adverbial phrases:-- (Translated in King James Version as) (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

According to the [Blue Letter Bible](#) website, the Greek word **εις** (eis), translated as “for” in verse 38, was translated as follows in the King James Version (KJV) New Testament.

<b>Into</b> (573 times)	<b>For</b> (140 times)	<b>Toward</b> (29 times)
<b>To</b> (281 times)	<b>In</b> (138 times)	<b>Against</b> (26 times)
<b>Unto</b> (207 times)	<b>On</b> (58 times)	<b>Misc.</b> (322 times)

**Gift** – 1431 δωρεα dorea *do-reh-ah'* from δωρον - doron 1435; **a gratuity:**-- (Translated in King James Version as) gift.

1435 - δωρον doron *do'-ron* **a present; specially, a sacrifice:**-- (Translated in King James Version as) gift, offering.

**Holy** – 40 αγιος hagios *hag'-ee-os* from hagos (**an awful thing**) (compare αγνος - hagnos 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):**-- (Translated in King James Version as) (most) holy (one, thing), saint.

53 - αγνος hagnos *hag-nos'* from the same as αγιος - hagios 40; properly, **clean, i.e. (figuratively) innocent, modest, perfect:**-- (Translated in King James Version as) chaste, clean, pure.

- In English, the word “awful” has come to mean something dreadful. However, that was not always the case. [Click here](#) to find out what *Trivia-Library.com* has to say about the word “awful.”

**Receive** – 2983 λαμβανω lambano *lam-ban'-o* a prolonged form of a primary verb, which is use only as an alternate in certain tenses; **to take** (in very many applications, literally and figuratively (properly objective or active, **to get hold of**; whereas δεχομαι - dechomai 1209 is rather subjective or passive, to have offered to one; while αιρεομαι - haireomai 138 is more violent, to seize or remove)):-- (Translated in King James Version as) accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

**Sins** – 266 αμαρτια hamartia *ham-ar-tee'-ah* from αμαρτανω - hamartano 264; **a sin (properly abstract):**-- (Translated in King James Version as) offence, sin(-ful).

264 - αμαρτανω hamartano *ham-ar-tan'-o* perhaps from α - a 1 (as a negative particle) and the base of μερος - meros 3313; properly, **to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin:**-- (Translated in King James Version as) for your faults, offend, sin, trespass.

1 - α a *al'-fah* of Hebrew origin; the first letter of the alphabet; figuratively, **only** (from its use as a numeral) **the first**: --(Translated in King James Version as) Alpha. Often used (usually an, before a vowel) also in composition (as a contraction from 427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of union (as a contraction of 260).

**3313** - μερος meros *mer'-os* from an obsolete but more primary form of meiomai (**to get as a section or allotment**); **a division or share** (literally or figuratively, in a wide application):-- (Translated in King James Version as) behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

Following is Acts 2:38 in context with the surrounding verses:

#### Acts 2:29-40

“Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> Therefore being exalted to the right hand of God, and **having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.**

<sup>34</sup> “For David did not ascend into the heavens, but he says himself:

‘The Lord said to my Lord,

“Sit at My right hand,

<sup>35</sup> Till I make Your enemies Your footstool.””

<sup>36</sup> “Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”

<sup>37</sup> Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

<sup>38</sup> **Then Peter said to them, “Repent <sup>(3340)</sup>, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.** <sup>39</sup> For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

<sup>40</sup> And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

- Verse 36 – “All the house of Israel” refers to all twelve tribes. Judah (Jews) represents only one of the twelve tribes.
- Verse 38 – Because the King James Version (KJV) translated various Hebrew and Greek words as “repent”, in this study, I will include the Strong’s number, in superscript, next to the word.

- Verses 29-37 - It appears many in the crowd were familiar with, or at least had heard of, Jesus. According to these verses, it appears many came to believe in Jesus and were sorry for their part in His crucifixion. So, if just believing that Jesus was crucified for us is all it takes to “be saved” why did Peter tell them to “repent”, “be baptized” and “receive the gift of the Holy Spirit” in order to “be saved”? Why does Peter link salvation with repentance, baptism and the gift of the Holy Spirit?

Please note that there is no mention of an altar call, sinner’s prayer or just ask Jesus into your heart.

## REPENTANCE

Here again is the Strong's Concordance definition of the New Testament word "repent."

**Repent** – 3340 μετανοεω metanoeo *met-an-o-eh'-o* from μετα - meta 3326 and νοιεω - noieo 3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction);-- (Translated in King James Version as) repent.

Strong's definition of the word "repentance" is as follows:

**Repentance** – 3341 μετανοια metanoia *met-an'-oy-ah* from μετανοεω - metanoeo 3340; (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision);-- (Translated in King James Version as) repentance.

In addition to the Strong's Concordance definitions of the words "repent" and "repentance," it may also be helpful for us to understand our modern English usage of these words.

*Dictionary.com* defines "repent" and "repentance" as follows:

### re·pent

#### verb (used without object)

1. to feel sorry, self-reproachful, or contrite for past conduct; regret or be conscience-stricken about a past action, attitude, etc. (often followed by *of*): *He repented after his thoughtless act.*
2. to feel such sorrow for sin or fault as to be disposed to change one's life for the better; be penitent.

#### verb (used with object)

3. to remember or regard with self-reproach or contrition: *to repent one's injustice to another.*
4. to feel sorry for; regret: *to repent an imprudent act.*

### re·pent·ance

#### noun

1. deep sorrow, compunction, or contrition for a past sin, wrongdoing, or the like.
2. regret for any past action.

### *Bible Dictionary Easton*

#### Repentance definition

"There are three Greek words used in the New Testament to denote repentance. (1.) The verb *\_metamelomai\_* is used of a change of mind, such as to produce regret or even remorse on account of sin, but not necessarily a change of heart. This word is used with reference to the repentance of Judas ([Matt. 27:3](#)). (2.) **Metanoeo, meaning to change one's mind and purpose, as the result of after knowledge. This verb, with (3) the cognate noun *\_metanoia\_*, is used of true repentance, a change of mind and purpose and life, to which remission of sin is promised. Evangelical repentance consists of (1) a true sense of one's own guilt and sinfulness; (2) an apprehension of God's mercy in Christ; (3) an actual hatred of sin ([Ps. 119:128](#); [Job 42:5, 6](#); [2 Cor. 7:10](#)) and turning from it to God; and (4) a persistent endeavour after a holy life in a walking with God in the way of his commandments. The true penitent is conscious of guilt ([Ps. 51:4, 9](#)), of pollution ([51:5, 7, 10](#)), and of helplessness ([51:11](#); [109:21, 22](#)). Thus he apprehends himself to be just what God has always seen him to be and declares him to be. But repentance comprehends not only such a sense of sin, but also an apprehension of mercy, without which there can be no true repentance ([Ps. 51:1](#); [130:4](#)).**"

When Jesus referred to the scriptures, His source was the Hebrew Bible (Old Testament). In order to establish a strong foundation, this will be an excellent place for us to begin this study in earnest.

➔ The following passages will give us Biblical insight into the meaning of “repent”:

**Psalm 51:1-17**

“Have mercy upon me, O God,  
According to Your lovingkindness;  
According to the multitude of Your tender mercies,  
Blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity,  
And cleanse me from my sin.

<sup>3</sup> **For I *acknowledge* my *transgressions*,  
And my *sin is* always before me.**

<sup>4</sup> **Against You, You only, have I sinned,  
And done *this* evil in Your sight—  
That You may be found just when You speak,  
And blameless when You judge.**

<sup>5</sup> Behold, I was brought forth in iniquity,  
And in sin my mother conceived me.

<sup>6</sup> **Behold, You desire truth in the inward parts,  
And in the hidden *part* You will make me to know wisdom.**

<sup>7</sup> Purge me with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow.

<sup>8</sup> Make me hear joy and gladness,  
*That* the bones You have broken may rejoice.

<sup>9</sup> Hide Your face from my sins,  
And blot out all my iniquities.

<sup>10</sup> **Create in me a clean heart, O God,  
And renew a steadfast spirit within me.**

<sup>11</sup> **Do not cast me away from Your presence,  
And do not take Your Holy Spirit from me.**

<sup>12</sup> **Restore to me the joy of Your salvation,  
And uphold me *by Your generous Spirit.***

<sup>13</sup> ***Then* I will teach transgressors Your ways,  
And sinners shall be converted to You.**

<sup>14</sup> Deliver me from the guilt of bloodshed, O God,  
The God of my salvation,  
And my tongue shall sing aloud of Your righteousness.

<sup>15</sup> O Lord, open my lips,  
And my mouth shall show forth Your praise.

<sup>16</sup> For You do not desire sacrifice, or else I would give *it*;  
You do not delight in burnt offering.

<sup>17</sup> **The sacrifices of God *are* a broken spirit,**

**A broken and a contrite heart—  
These, O God, You will not despise.”**

- Psalm 51 is a Psalm by King David. David wrote this Psalm after Nathan the prophet went to him with a word from God. David had committed adultery with Bathsheba. David also sent Bathsheba’s husband to the front line of battle, where he was killed, in order to hide his sin of impregnating Bathsheba.

Yet, it says in 1 Samuel 16 that David was chosen by God to be king of Israel. It also says that after David was anointed to be king, “the Spirit of the LORD came upon David from that day forward.” Still, David, the man after the Lord’s own heart, sinned and needed to “repent.”

**1 Samuel 13:13-14**

“And Samuel said to Saul, “You have done foolishly. You have not kept the commandment of the Lord (**Yehowah**) your God, which He commanded you. For now the Lord (**Yehowah**)<sup>1</sup> would have established your kingdom over Israel forever. <sup>14</sup> But now your kingdom shall not continue. **The Lord (Yehowah) has sought for Himself a man after His own heart**, and the Lord (**Yehowah**) has commanded him *to be* commander over His people, because you have not kept what the Lord (**Yehowah**) commanded you.”

**1 Samuel 16:1-13**

“Now the LORD (**Yehowah**) said to Samuel, “How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. **For I have provided Myself a king among his sons.**”

<sup>2</sup> And Samuel said, “How can I go? If Saul hears *it*, he will kill me.”

But the LORD (**Yehowah**) said, “Take a heifer with you, and say, ‘I have come to sacrifice to the LORD (**Yehowah**).’ <sup>3</sup> Then invite Jesse to the sacrifice, and I will show you what you shall do; **you shall anoint for Me the one I name to you.**”

<sup>4</sup> So Samuel did what the LORD (**Yehowah**) said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, “Do you come peaceably?”

<sup>5</sup> And he said, “Peaceably; I have come to sacrifice to the LORD (**Yehowah**). Sanctify yourselves, and come with me to the sacrifice.” Then he **consecrated** Jesse and his sons, and invited them to the sacrifice.

<sup>6</sup> So it was, when they came, that he looked at Eliab and said, “Surely the LORD’s (**Yehowah**’s) anointed *is* before Him!”

<sup>7</sup> **But the LORD (Yehowah) said to Samuel, “Do not look at his appearance or at his physical stature, because I have refused him. For *the LORD (Yehowah) does not see as man sees; for man looks at the outward appearance, but the LORD (Yehowah) looks at the heart.*”**

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<sup>1</sup> In Modern Hebrew the name of God is pronounced “Yehovah.” However, as it states in *Wikipedia*, under *Names of God in Judaism*, subtitle *Adonai*, “In the Masoretic Text the name *YHWH* is vowel pointed as יהוה, as if pronounced *YE-HO-VAH* in modern Hebrew, and *Yəhōwāh* in Tiberian vocalization” For more information, please refer to [THE NAME OF GOD YeHoWah. ITS STORY](#), by Gérard Gertoux,

<sup>8</sup> So Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither has the LORD (Yehowah) chosen this one." <sup>9</sup> Then Jesse made Shammah pass by. And he said, "Neither has the LORD (Yehowah) chosen this one." <sup>10</sup> Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD (Yehowah) has not chosen these." <sup>11</sup> And Samuel said to Jesse, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the sheep."

And Samuel said to Jesse, "Send and bring him. For we will not sit down till he comes here." <sup>12</sup> So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. **And the LORD (Yehowah) said, "Arise, anoint him; for this is the one!"** <sup>13</sup> **Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD (Yehowah) came upon David from that day forward.**"

**Acknowledge** – 3045 yada` yaw-dah' a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):-- (Translated in King James Version as) acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

**Consecrated** – 6942 qadash kaw-dash' a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):-- :- (Translated in King James Version as) appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy(-er, place), keep, prepare, proclaim, purify, sanctify(-ied one, self), X wholly.

**Sin** – 2403 chatta'ah khat-taw-aw' or chattacth {khat-tawth'}; from 'chata" (2398); an offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender:-- (Translated in King James Version as) punishment (of sin), purifying(-fication for sin), sin(-ner, offering).

2398 - chata' khaw-taw' a primitive root; properly, to miss; hence (figuratively and generally) to sin; by inference, to forfeit, lack, expiate, repent, (causatively) lead astray, condemn:-- (Translated in King James Version as) bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass.

**Transgressions** – 6588 pasha` peh'-shah from 'pasha`' (6586); a revolt (national, moral or religious):-- (Translated in King James Version as) rebellion, sin, transgression, trespass.

6586 - pasha` paw-shah' a primitive root (identical with 'pasa`' (6585) through the idea of expansion); to break away (from just authority), i.e. trespass, apostatize, quarrel:-- (Translated in King James Version as) offend, rebel, revolt, transgress(-ion, -or).

6585 - pasa` paw-sah' a primitive root; to stride (from spreading the legs), i.e. rush upon:-- (Translated in King James Version as) go.

In the Old Testament (Tanach or Hebrew Bible), the words “turn” and “return” are often associated with or convey the same meaning as the word “repent.”

### 2 Chronicles 6:36-40

“When they sin against You (**for there is no one who does not sin**), and You become angry with them and deliver them to the enemy, and they take them captive to a land far or near; <sup>37</sup> yet **when they come to themselves** in the land where they were carried captive, **and repent** <sup>(7725)</sup>, and make supplication to You in the land of their captivity, **saying, ‘We have sinned, we have done wrong, and have committed wickedness’**; <sup>38</sup> **and when they return** <sup>(7725)</sup> **to You with all their heart and with all their soul** in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the city which You have chosen, and toward the temple which I have built for Your name: <sup>39</sup> then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and <sup>40</sup> Now, my God, I pray, let Your eyes be open and *let* Your ears *be* attentive to the prayer *made* in this place.”

### Jeremiah 8:1-6

“At that time,” says the LORD (Yehowah) , “they shall bring out the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves. <sup>2</sup> They shall spread them before the sun and the moon and all the host of heaven, which they have loved and which they have served and after which they have walked, which they have sought and which they have worshiped. They shall not be gathered nor buried; they shall be like refuse on the face of the earth. <sup>3</sup> Then death shall be chosen rather than life by all the residue of those who remain of this evil family, who remain in all the places where I have driven them,” says the LORD (Yehowah) of hosts.

<sup>4</sup> “Moreover you shall say to them, ‘Thus says the Lord (Yehowah):

“**Will they fall and not rise?**

**Will one turn away** <sup>(7725)</sup> **and not return** <sup>(7725)</sup>?

<sup>5</sup> **Why has this people slidden back,**

**Jerusalem, in a perpetual backsliding?**

**They hold fast to deceit,**

**They refuse to return** <sup>(7725)</sup>.

<sup>6</sup> I listened and heard,

*But* they do not speak aright.

**No man repented** <sup>(5162)</sup> **of his wickedness,**

**Saying, ‘What have I done?’**

Everyone turned to his own course,

As the horse rushes into the battle.”

**Repent/ Return/ not Return /Turn away– 7725** shuwb *shoob* a primitive root; **to turn back** (hence, away) transitively or intransitively, literally or figuratively (**not necessarily with the idea of return to the starting point**); **generally to retreat**; :- (Translated in King James Version as) ((break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep)) X again, (cause to) answer (+ again), X in any case (wise), X at all, averse, bring (again, back, home again), call (to mind), carry again (back), cease, X certainly, come again (back), X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get (oneself) (back) again, X give (again), go again (back, home), (go) out, hinder, let, (see) more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely, take back (off), (cause to, make to) turn (again, self again, away, back, back again, backward, from, off), withdraw.

**Repent** – 5162 nacham *naw-kham'* a primitive root; properly, to sigh, i.e. breathe strongly; by implication, to be sorry, i.e. (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself):-- (Translated in King James Version as) comfort (self), ease (one's self), repent(-er,-ing, self).

#### Jeremiah 25:4-7

“And the LORD (Yehowah) has sent to you all His servants the prophets, rising early and sending *them*, but you have not listened nor inclined your ear to hear. <sup>5</sup> They said, ‘**Repent** <sup>(7725)</sup> **now everyone of his evil way and his evil doings**, and dwell in the land that the LORD (Yehowah) has given to you and your fathers forever and ever. <sup>6</sup> Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.’ <sup>7</sup> Yet you have not listened to Me,” says the LORD (Yehowah), “that you might provoke Me to anger with the works of your hands to your own hurt.”

#### Jeremiah 31:18-19

“I have surely heard Ephraim bemoaning himself:  
‘You have chastised me, and I was chastised,  
Like an untrained bull;  
**Restore me, and I will return** <sup>(7725)</sup>,  
**For You are the LORD (Yehowah) my God.**  
<sup>19</sup> Surely, after my **turning** <sup>(7725)</sup>, **I repented** <sup>(5162)</sup>;  
**And after I was instructed, I struck myself on the thigh;**  
**I was ashamed, yes, even humiliated,**  
**Because I bore the reproach of my youth.’”**

#### Hosea 6:1-3

“**Come, and let us return** <sup>(7725)</sup> **to the LORD (Yehowah);**  
For He has torn, but He will heal us;  
He has stricken, but He will bind us up.  
<sup>2</sup> After two days He will revive us;  
On the third day He will raise us up,  
That we may live in His sight.  
<sup>3</sup> Let us know,  
Let us pursue the knowledge of the LORD (Yehowah).  
His going forth is established as the morning;  
He will come to us like the rain,  
Like the latter *and* former rain to the earth.”

#### Joel 2:12-13

“Now, therefore,” says the LORD (Yehowah),  
“**Turn** <sup>(7725)</sup> **to Me with all your heart,**  
**With fasting, with weeping, and with mourning.”**  
<sup>13</sup> **So rend your heart, and not your garments;**  
**Return** <sup>(7725)</sup> **to the LORD (Yehowah) your God,**  
**For He is gracious and merciful,**  
Slow to anger, and of great kindness;  
And He relents from doing harm.”

#### Ezekiel 18:19-32

“Yet you say, ‘Why should the son not bear the guilt of the father?’ Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live. <sup>20</sup> **The soul who sins shall die.**

The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

<sup>21</sup> **“But if a wicked man turns<sup>(7725)</sup> from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. <sup>22</sup> None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. <sup>23</sup> Do I have any pleasure at all that the wicked should die?” says the Lord GOD(Yehowah). “and not that he should turn<sup>(7725)</sup> from his ways and live?”**

<sup>24</sup> **“But when a righteous man turns<sup>(7725)</sup> away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die.**

<sup>25</sup> “Yet you say, ‘The way of the Lord is not fair.’ Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair? <sup>26</sup> **When a righteous man turns<sup>(7725)</sup> away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. <sup>27</sup> Again, when a wicked man turns<sup>(7725)</sup> away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. <sup>28</sup> Because he considers and turns<sup>(7725)</sup> away from all the transgressions which he committed, he shall surely live; he shall not die. <sup>29</sup> Yet the house of Israel says, ‘The way of the Lord is not fair.’ O house of Israel, is it not My ways which are fair, and your ways which are not fair?**

<sup>30</sup> **“Therefore I will judge you, O house of Israel, every one according to his ways,”** says the Lord (Yehowah) GOD. **“Repent<sup>(7725)</sup>, and turn<sup>(7725)</sup> from all your transgressions, so that iniquity will not be your ruin. <sup>31</sup> Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? <sup>32</sup> For I have no pleasure in the death of one who dies,” says the Lord (Yehowah) GOD. “Therefore turn<sup>(7725)</sup> and live!”**

- Verse 27 – “Lawful” is not a popular Christian word. Well, at least not in many denominational circles. However, it is important that we remember what Jesus said:

#### Matthew 7:21-27

**“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven. <sup>22</sup> Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ <sup>23</sup> And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’**

<sup>24</sup> **“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: <sup>25</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.**

<sup>26</sup> **“But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: <sup>27</sup> and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”**

- This also reminds me of Hebrews 6:4-6:

#### Hebrews 6:1-6

**“Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance<sup>(3341)</sup> from dead works and of faith toward God,<sup>2</sup> of**

the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this we will do if God permits.

**<sup>4</sup> For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word of God and the powers of the age to come, <sup>6</sup> if they fall away, to renew them again to repentance <sup>(3341)</sup>, since they crucify again for themselves the Son of God, and put Him to an open shame."**

**Lawlessness** – 458 ἀνομία anomia *an-om-ee'-ah* from ἀνομιος - anomos 459; **illegality**, i.e. **violation of law or** (genitive case) **wickedness**:-- (Translated in King James Version as) iniquity, X transgress(-ion of) the law, unrighteousness.

459 - ἀνομιος anomos *an'-om-os* from α - a 1 (as a negative particle) and νομος - nomos 3551; **lawless**, i.e. (negatively) **not subject to (the Jewish) law**; (**by implication, a Gentile**), or (positively) **wicked**:-- (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

1 – α a *al'-fah* of Hebrew origin; the first letter of the alphabet; figuratively, **only** (from its use as a numeral) **the first**: --(Translated in King James Version as) Alpha. Often used (usually an, before a vowel) also in composition (as a contraction from 427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of union (as a contraction of 260).

3551 - νομος nomos *nom'-os* from a primary nemo (to parcel out, especially food or grazing to animals); **law** (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle):-- (Translated in King James Version as) law.

#### Ezekiel 14:6-8

"Therefore say to the house of Israel, 'Thus says the Lord God (Yehowah): "**Repent <sup>(7725)</sup>, turn <sup>(7725)</sup> away from your idols, and turn <sup>(7725)</sup> your faces away from all your abominations.** <sup>7</sup> For anyone of the house of Israel, or of the strangers who dwell in Israel, who separates himself from Me and **sets up his idols in his heart and puts before him what causes him to stumble into iniquity**, then comes to a prophet to inquire of him concerning Me, I the Lord (Yehowah) will answer him by Myself. <sup>8</sup> I will set My face against that man and make him a sign and a proverb, and I will cut him off from the midst of My people. Then you shall know that I *am* the Lord (Yehowah)."

I believe many Christians – *conveniently* – only recognize homosexuality as an abomination. However, there are numerous things our God deems an "abomination." Because of their importance, I am including a brief side study in order to address them.

## SIDE STUDY - ABOMINATIONS

The King James Version (KJV) translated various Hebrew and Greek words as “abomination,” “abominable” and “abominably.”

The word “abomination” was used 142 times in the King James Version (KJV). The word “abominable” was used 23 times and the word “abominably” once.

The Strong’s Concordance defines these words as follows:

### Old Testament –

**Abomination/ Abominable/Abominably** – **887** ba'ash *baw-ash'* a primitive root; **to smell bad**; figuratively, **to be offensive morally**:-- (Translated in King James Version as) (make to) be abhorred (had in abomination, loathsome, odious), (cause a, make to) stink(-ing savour), X utterly.

**Abomination/ Abominable/Abominably** – **2194** za'am *zaw-am'* a primitive root; properly, **to foam at the mouth**, i.e. **to be enraged**:-- (Translated in King James Version as) abhor, abominable, (be) angry, defy, (have) indignation.

**Abomination/ Abominable/Abominably** – **6292** pigguwl *pig-gool'* or piggul {pig-gool'}; from an unused root meaning **to stink**; properly, **fetid**, i.e. (figuratively) **unclean** (ceremonially):-- (Translated in King James Version as) abominable(-tion, thing).

**Abomination/ Abominable/Abominably** – **8251** shiquwts *shik-koots'* or shiquwts {shik-koots'}; from 'shaqats' (**8262**); **disgusting**, i.e. **filthy**; **especially idolatrous** or (concretely) **an idol**:-- (Translated in King James Version as) abominable filth (idol, -ation), detestable (thing).

**8262** – shaqats *shaw-kats'* a primitive root; **to be filthy**, i.e. (intensively) **to loathe, pollute**:-- (Translated in King James Version as) abhor, make abominable, have in abomination, detest, X utterly.

**Abomination/ Abominable/Abominably** – **8263** sheqets *sheh'-kets* from 'shaqats' (**8262**); **filth**, i.e. (figuratively and specifically) **an idolatrous object**:-- (Translated in King James Version as) abominable(-tion).

**Abomination/ Abominable** – **8441** tow'ebah *to-ay-baw'* or tonebah {*to-ay-baw'*}; feminine active participle of 'ta'ab' (**8581**); properly, **something disgusting (morally)**, i.e. (as noun) **an abhorrence**; **especially idolatry** or (concretely) **an idol**:-- (Translated in King James Version as) abominable (custom, thing), abomination.

**8581** - ta'ab *taw-ab'* a primitive root; **to loathe**, i.e. (**morally**) :-- (Translated in King James Version as) (make to be) abhor(-red), (be, commit more, do) abominable(-y), X utterly.

## New Testament –

**Abomination/ Abominable** – **111** αθεμιτος *athemitos ath-em'-ee-tos* from α - a 1 (as a negative particle) and a derivative of themis (statute; from the base of 5087); **illegal**; by implication, **flagitious**:-- (Translated in King James Version as) abominable, unlawful thing.

**Abomination/ Abominable** – **946** βδελυγμα *bdelugma bdel'-oog-mah* from βδελυσσω - bdelusso **948**; **a detestation**, i.e. (specially) **idolatry**:-- (Translated in King James Version as) abomination.

**Abomination/ Abominable** – **947** βδελυκτος *bdeluktos bdel'-ook-tos'* from βδελυσσω - bdelusso **948**; **detestable**, i.e. (specially) **idolatrous**:-- (Translated in King James Version as) abominable.

**Abomination/ Abominable/Abominably** – **948** βδελυσσω *bdelusso bdel'-oos'-so* from a (presumed) derivative of bdeo (**to stink**); **to be disgusted**, i.e. (by implication) **detest (especially of idolatry)**:-- (Translated in King James Version as) abhor, abominable.

Following is a list of “abominations.” The list is not exhaustive. However, the passages given are both timely and important.

Please, let’s not play the hypocrite by saying that most of the abominations listed do not concern us because they are Old Testament (Old Covenant) and under the law. If we strive for truth and holiness, we will not snatch homosexuality out of the list, to suit our own personal standard, and throw the rest away. Either it is all applicable or none of it is.

It is to our benefit to know the truth, to judge for ourselves if any of these things apply in our life and to “repent” if they do.

**LIST OF ABOMINATIONS**

#	Bible Verses	New King James Version (NKJV)	English Standard Version (ESV)
1	Leviticus 11:10-12*	“But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which <i>is</i> in the water, they <i>are</i> an <b>abomination</b> <sup>(8263)</sup> to you. <sup>11</sup> They shall be an <b>abomination</b> <sup>(8263)</sup> to you; you shall not eat their flesh, but you shall regard their carcasses as an <b>abomination</b> <sup>(8262)</sup> . <sup>12</sup> Whatever in the water does not have fins or scales—that <i>shall</i> be an <b>abomination</b> <sup>(8263)</sup> to you.”	“Anything in the seas or the rivers that does not have fins and scales, of the swarming creatures in the waters and of the living creatures that are in the waters, is detestable to you. <sup>11</sup> You shall regard them as detestable; you shall not eat any of their flesh, and you shall detest their carcasses. <sup>12</sup> Everything in the waters that does not have fins and scales is detestable to you.”
2	Leviticus 11:13-19*	“And these you shall regard as an <b>abomination</b> <sup>(8262)</sup> among the birds; they shall not be eaten, they <i>are</i> an <b>abomination</b> <sup>(8263)</sup> : the eagle, the vulture, the buzzard, <sup>14</sup> the kite, and the falcon after its kind; <sup>15</sup> every raven after its kind, <sup>16</sup> the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; <sup>17</sup> the little owl, the fisher owl, and the screech owl; <sup>18</sup> the white owl, the jackdaw, and the carrion vulture; <sup>19</sup> the stork, the heron after its kind, the hoopoe, and the bat.”	“And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, <sup>14</sup> the kite, the falcon of any kind, <sup>15</sup> every raven of any kind, <sup>16</sup> the ostrich, the nighthawk, the sea gull, the hawk of any kind, <sup>17</sup> the little owl, the cormorant, the short-eared owl, <sup>18</sup> the barn owl, the tawny owl, the carrion vulture, <sup>19</sup> the stork, the heron of any kind, the hoopoe, and the bat.”
3	Leviticus 11:20-23*	“All flying insects that creep on <i>all fours shall be an abomination</i> <sup>(8263)</sup> to you. <sup>21</sup> Yet these you may eat of every flying insect that creeps on <i>all fours</i> : those which have jointed legs above their feet with which to leap on the earth. <sup>22</sup> These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. <sup>23</sup> But all <i>other</i> flying insects which have four feet <i>shall be an abomination</i> <sup>(8263)</sup> to you.”	“All winged insects that go on all fours are detestable to you. <sup>21</sup> Yet among the winged insects that go on all fours you may eat those that have jointed legs above their feet, with which to hop on the ground. <sup>22</sup> Of them you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. <sup>23</sup> But all other winged insects that have four feet are detestable to you.”
4	Leviticus 11:41-45*	“And every creeping thing that creeps on the earth <i>shall be an abomination</i> <sup>(8263)</sup> . It shall not be eaten. <sup>42</sup> Whatever crawls on its belly, whatever goes on <i>all fours</i> , or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they <i>are an abomination</i> <sup>(8263)</sup> . <sup>43</sup> You shall not make yourselves <b>abominable</b> with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. <sup>44</sup> For I <i>am</i> the Lord ( <b>Yehowah</b> ) your God. You shall therefore consecrate yourselves, and <u>you shall be holy; for I am holy</u> . Neither shall you defile yourselves with any creeping thing that creeps on the earth. <sup>45</sup> For I <i>am</i> the Lord ( <b>Yehowah</b> ) who brings you up out of the land of Egypt, to be your God. <u>You shall therefore be holy, for I am holy.</u> ”	“Every swarming thing that swarms on the ground is detestable; it shall not be eaten. <sup>42</sup> Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, any swarming thing that swarms on the ground, you shall not eat, for they are detestable. <sup>43</sup> You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them. <sup>44</sup> For I am the Lord your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. <sup>45</sup> For I am the Lord who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.”

**Leviticus 18:24-30** shows that items 5-23 below are an “**abomination.**”

“Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you.<sup>25</sup> For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants.<sup>26</sup> You shall therefore keep My statutes and My judgments, and shall not commit *any* of these **abominations**<sup>(8441)</sup> either any of your own nation or any stranger who dwells among you<sup>27</sup> (for all these **abominations**<sup>(8441)</sup> the men of the land have done, who *were* before you, and thus the land is defiled),<sup>28</sup> lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you.<sup>29</sup> For whoever commits any of these **abominations**<sup>(8441)</sup>, the persons who commit them shall be cut off from among their people.

<sup>30</sup> “Therefore you shall keep My ordinance, so that *you* do not commit *any* of these **abominable**<sup>(8441)</sup> customs which were committed before you, and that you do not defile yourselves by them: I *am* the Lord (**Yehowah**) your God.”

5	Leviticus 18:6*	“None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I <i>am</i> the Lord ( <b>Yehowah</b> ).”	“None of you shall approach any one of his close relatives to uncover nakedness. I am the Lord.”
6	Leviticus 18:7*	“The nakedness of your father or the nakedness of your mother you shall not uncover. She <i>is</i> your mother; you shall not uncover her nakedness.”	“You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness.”
7	Leviticus 18:8*	“The nakedness of your father’s wife you shall not uncover; it <i>is</i> your father’s nakedness.”	“You shall not uncover the nakedness of your father’s wife; it is your father’s nakedness.”
8	Leviticus 18:9*	“The nakedness of your sister, the daughter of your father, or the daughter of your mother, <i>whether</i> born at home or elsewhere, their nakedness you shall not uncover.”	“You shall not uncover the nakedness of your sister, your father’s daughter or your mother’s daughter, whether brought up in the family or in another home.”
9	Leviticus 18:10*	“The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you shall not uncover; for theirs <i>is</i> your own nakedness.”	“You shall not uncover the nakedness of your son’s daughter or of your daughter’s daughter, for their nakedness is your own nakedness.”
10	Leviticus 18:11*	“The nakedness of your father’s wife’s daughter, begotten by your father—she <i>is</i> your sister—you shall not uncover her nakedness.”	“You shall not uncover the nakedness of your father’s wife’s daughter, brought up in your father’s family, since she is your sister.”
11	Leviticus 18:12*	“You shall not uncover the nakedness of your father’s sister; she <i>is</i> near of kin to your father.”	“You shall not uncover the nakedness of your father’s sister; she is your father’s relative.”
12	Leviticus 18:13*	“You shall not uncover the nakedness of your mother’s sister, for she <i>is</i> near of kin to your mother.”	“You shall not uncover the nakedness of your mother’s sister, for she is your mother’s relative.”
13	Leviticus 18:14*	“You shall not uncover the nakedness of your father’s brother. You shall not approach his wife; she <i>is</i> your aunt.”	“You shall not uncover the nakedness of your father’s brother, that is, you shall not approach his wife; she is your aunt.”
14	Leviticus 18:15*	“You shall not uncover the nakedness of your daughter-in-law—she <i>is</i> your son’s wife—you shall not uncover her nakedness.”	“You shall not uncover the nakedness of your daughter-in-law; she is your son’s wife, you shall not uncover her nakedness.”
15	Leviticus 18:16*	“You shall not uncover the nakedness of your brother’s wife; it <i>is</i> your brother’s nakedness.”	“You shall not uncover the nakedness of your brother’s wife; it is your brother’s nakedness.”
16	Leviticus 18:17*	“You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son’s daughter or her daughter’s daughter, to uncover her nakedness. They <i>are</i> near of kin to her. It <i>is</i> wickedness.”	“You shall not uncover the nakedness of a woman and of her daughter, and you shall not take her son’s daughter or her daughter’s daughter to uncover her nakedness; they are relatives; it is depravity.”

17	Leviticus 18:18*	"Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive."	"And you shall not take a woman as a rival wife to her sister, uncovering her nakedness while her sister is still alive."
18	Leviticus 18:19*	"Also you shall not approach a woman to uncover her nakedness as long as she is in her <i>customary</i> impurity."	"You shall not approach a woman to uncover her nakedness while she is in her menstrual uncleanness."
19	Leviticus 18:20*	"Moreover you shall not lie carnally with your neighbor's wife, to defile yourself with her."	"And you shall not lie sexually with your neighbor's wife and so make yourself unclean with her."
20	Leviticus 18:21*	"And you shall not let any of your descendants pass through <i>the fire</i> to Molech, nor shall you profane the name of your God: I <i>am</i> the Lord."	"shall not give any of your children to offer them to Molech, and so profane the name of your God: I am the Lord."
21	Leviticus 18:22*	"You shall not lie with a male as with a woman. It <i>is</i> an <b>abomination</b> <sup>(8441)</sup> ."	"You shall not lie with a male as with a woman; it is an <b>abomination.</b> "
22	Leviticus 18:23*	"Nor shall you mate with any animal, to defile yourself with it."	"And you shall not lie with any animal and so make yourself unclean with it,"
23	Leviticus 18:23*	"Nor shall any woman stand before an animal to mate with it. It <i>is</i> perversion."	"neither shall any woman give herself to an animal to lie with it: it is perversion."
24	Deuteronomy 7:25*	"You shall burn the carved images of their gods with fire; you shall not covet the silver or gold <i>that is</i> on them, nor take <i>it</i> for yourselves, lest you be snared by it; for it <i>is</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord ( <b>Yehowah</b> ) your God."	"The carved images of their gods you shall burn with fire. You shall not covet the silver or the gold that is on them or take it for yourselves, lest you be ensnared by it, for it is an <b>abomination</b> to the Lord your God."
25	Deuteronomy 18:9-13	"When you come into the land which the Lord ( <b>Yehowah</b> ) your God is giving you, you shall not learn to follow the <b>abominations</b> <sup>(8441)</sup> of those nations. <sup>10</sup> There shall not be found among you <i>anyone</i> who makes his son or his daughter pass through the fire, <i>or one</i> who practices witchcraft, <i>or a soothsayer</i> , or one who interprets omens, or a sorcerer, <sup>11</sup> or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. <sup>12</sup> For all who do these things <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord ( <b>Yehowah</b> ), and because of these <b>abominations</b> <sup>(8441)</sup> the Lord ( <b>Yehowah</b> ) your God drives them out from before you. <sup>13</sup> <u>You shall be blameless before the Lord (<b>Yehowah</b>) your God.</u> "	"When you come into the land that the Lord your God is giving you, you shall not learn to follow the abominable practices of those nations. <sup>10</sup> There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer <sup>11</sup> or a charmer or a medium or a necromancer or one who inquires of the dead, <sup>12</sup> for whoever does these things is an <b>abomination</b> to the Lord. And because of these <b>abominations</b> the Lord your God is driving them out before you. <sup>13</sup> You shall be blameless before the Lord your God,"
26	Deuteronomy 22:5	"A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord ( <b>Yehowah</b> ) your God."	"A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an <b>abomination</b> to the Lord your God."
27	Deuteronomy 23:17-18	"There shall be no <i>ritual</i> harlot of the daughters of Israel, or a perverted one of the sons of Israel. <sup>18</sup> You shall not bring the wages of a harlot or the price of a dog to the house of the Lord ( <b>Yehowah</b> ) your God for any vowed offering, for both of these <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord ( <b>Yehowah</b> ) your God."	"None of the daughters of Israel shall be a cult prostitute, and none of the sons of Israel shall be a cult prostitute. <sup>18</sup> You shall not bring the fee of a prostitute or the wages of a dog into the house of the Lord your God in payment for any vow, for both of these are an <b>abomination</b> to the Lord your God."

28	Deuteronomy 24:1-4	<p>“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts <i>it</i> in her hand, and sends her out of his house, <sup>2</sup> when she has departed from his house, and goes and becomes another man’s <i>wife</i>, <sup>3</sup> if the latter husband detests her and writes her a certificate of divorce, puts <i>it</i> in her hand, and sends her out of his house, or if the latter husband dies who took her as his wife, <sup>4</sup> <i>then</i> her former husband who divorced her must not take her back to be his wife after she has been defiled; for that <i>is</i> an <b>abomination</b> <sup>(8441)</sup> before the Lord (<b>Yehowah</b>), and you shall not bring sin on the land which the Lord (<b>Yehowah</b>) your God is giving you <i>as</i> an inheritance.”</p>	<p>“When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, <sup>2</sup> and if she goes and becomes another man's wife, <sup>3</sup> and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, <sup>4</sup> then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an <b>abomination</b> before the Lord. And you shall not bring sin upon the land that the Lord your God is giving you for an inheritance.”</p>
29	Deuteronomy 25:13-16	<p>“You shall not have in your bag differing weights, a heavy and a light. <sup>14</sup> You shall not have in your house differing measures, a large and a small. <sup>15</sup> You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the Lord (<b>Yehowah</b>) your God is giving you. <sup>16</sup> For all who do such things, all who behave unrighteously, <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (<b>Yehowah</b>) your God.”</p>	<p>“You shall not have in your bag two kinds of weights, a large and a small. <sup>14</sup> You shall not have in your house two kinds of measures, a large and a small. <sup>15</sup> A full and fair weight you shall have, a full and fair measure you shall have, that your days may be long in the land that the Lord your God is giving you. <sup>16</sup> For all who do such things, all who act dishonestly, are an <b>abomination</b> to the Lord your God.”</p>
30	Deuteronomy 27:15	<p>“Cursed <i>is</i> the one who makes a carved or molded image, an <b>abomination</b> <sup>(8441)</sup> to the Lord (<b>Yehowah</b>), the work of the hands of the craftsman, and sets <i>it</i> up in secret.’ “And all the people shall answer and say, ‘Amen!’”</p>	<p>“‘Cursed be the man who makes a carved or cast metal image, an <b>abomination</b> to the Lord, a thing made by the hands of a craftsman, and sets it up in secret.’ And all the people shall answer and say, ‘Amen.’”</p>
31	Deuteronomy 32: 15-18	<p>“But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God <i>who</i> made him, And scornfully esteemed the Rock of his salvation. <sup>16</sup> They provoked Him to jealousy with foreign <i>gods</i>; With <b>abominations</b> <sup>(8441)</sup> they provoked Him to anger. <sup>17</sup> They sacrificed to demons, not to God, <i>To gods</i> they did not know, To new <i>gods</i>, new arrivals That your fathers did not fear. <sup>18</sup> Of the Rock <i>who</i> begot you, you are unmindful, And have forgotten the God who fathered you.”</p>	<p>“But Jeshurun grew fat, and kicked; you grew fat, stout, and sleek; then he forsook God who made him and scoffed at the Rock of his salvation. <sup>16</sup> They stirred him to jealousy with strange gods; with <b>abominations</b> they provoked him to anger. <sup>17</sup> They sacrificed to demons that were no gods, to gods they had never known, to new gods that had come recently, whom your fathers had never dreaded. <sup>18</sup> You were unmindful of the Rock that bore<sup>[a]</sup> you, and you forgot the God who gave you birth.”</p>

32	Proverbs 3:31-32	“Do not envy the oppressor, And choose none of his ways; <sup>32</sup> For the perverse <i>person is</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah), but His secret counsel <i>is</i> with the upright.”	“Do not envy a man of violence and do not choose any of his ways, <sup>32</sup> for the devious person is an <b>abomination</b> to the Lord, but the upright are in his confidence.”
33	Proverbs 6:16-19	“These six <i>things</i> the Lord (Yehowah) hates, Yes, seven <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to Him: <sup>17</sup> A proud look, A lying tongue, Hands that shed innocent blood, <sup>18</sup> A heart that devises wicked plans, Feet that are swift in running to evil, <sup>19</sup> A false witness <i>who</i> speaks lies, And one who sows discord among brethren.”	“There are six things that the Lord hates, seven that are an <b>abomination</b> to him: <sup>17</sup> haughty eyes, a lying tongue, and hands that shed innocent blood, <sup>18</sup> a heart that devises wicked plans, feet that make haste to run to evil, <sup>19</sup> a false witness who breathes out lies, and one who sows discord among brothers.”
34	Proverbs 11:1	“Dishonest scales <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah), But a just weight <i>is</i> His delight.”	“A false balance is an <b>abomination</b> to the Lord, but a just weight is his delight.”
35	Proverbs 11:20	“Those who are of a perverse heart <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah) , But <i>the</i> blameless in their ways <i>are</i> His delight.”	“Those of crooked heart are an <b>abomination</b> to the Lord, but those of blameless ways are his delight.”
36	Proverbs 12:22	“Lying lips <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah) , But those who deal truthfully <i>are</i> His delight.”	“Lying lips are an <b>abomination</b> to the Lord, but those who act faithfully are his delight.”
37	Proverbs 15:8-9	“The sacrifice of the wicked <i>is</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah), but the prayer of the upright <i>is</i> His delight. <sup>9</sup> The way of the wicked <i>is</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah) but He loves him who follows righteousness.”	“The sacrifice of the wicked is an <b>abomination</b> to the Lord, but the prayer of the upright is acceptable to him. <sup>9</sup> The way of the wicked is an <b>abomination</b> to the Lord, but he loves him who pursues righteousness.”
38	Proverbs 15:26	“The thoughts of the wicked <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah), but the words of the pure <i>are</i> pleasant.”	“The thoughts of the wicked are an <b>abomination</b> to the Lord, but gracious words are pure.”
39	Proverbs 16:5	“Everyone proud in heart <i>is</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah); <i>Though they join</i> forces, none will go unpunished.”	“Everyone who is arrogant in heart is an <b>abomination</b> to the Lord; be assured, he will not go unpunished.”
40	Proverbs 16:12	“ <i>It is</i> an <b>abomination</b> <sup>(8441)</sup> for kings to commit wickedness, For a throne is established by righteousness.”	“It is an <b>abomination</b> to kings to do evil, for the throne is established by righteousness.”
41	Proverbs 17:15	“He who justifies the wicked, and he who condemns the just, Both of them alike <i>are</i> an <b>abomination</b> <sup>(8441)</sup> to the Lord (Yehowah).”	“He who justifies the wicked and he who condemns the righteous are both alike an <b>abomination</b> to the Lord.”
42	Proverbs 21:27	“The sacrifice of the wicked <i>is</i> an <b>abomination</b> <sup>(8441)</sup> ; How much more <i>when</i> he brings it with wicked intent!”	“The sacrifice of the wicked is an <b>abomination</b> ; how much more when he brings it with evil intent.”
43	Proverbs 28:9	“One who turns away his ear from hearing the law, Even his prayer <i>is</i> an <b>abomination</b> <sup>(8441)</sup> .”	“If one turns away his ear from hearing the law, even his prayer is an <b>abomination</b> .”

44	Jeremiah 7:8-11	<p>“Behold, you trust in lying words that cannot profit. <sup>9</sup> Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, <sup>10</sup> and <i>then</i> come and stand before Me in this house which is called by My name, and say, ‘We are delivered to do all these <b>abominations</b>’ <sup>(8441)</sup>? <sup>11</sup> Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen <i>it</i>,” says the Lord (<b>Yehowah</b>).”</p>	<p>“Behold, you trust in deceptive words to no avail. <sup>9</sup> Will you steal, murder, commit adultery, swear falsely, make offerings to Baal, and go after other gods that you have not known, <sup>10</sup> and then come and stand before me in this house, which is called by my name, and say, ‘We are delivered!’—only to go on doing all these <b>abominations</b>? <sup>11</sup> Has this house, which is called by my name, become a den of robbers in your eyes? Behold, I myself have seen it, declares the Lord.”</p>
45	Ezekiel 8:12-16	<p>“Then He said to me, “Son of man, have you seen what the elders of the house of Israel do in the dark, every man in the room of his idols? For they say, ‘The Lord (<b>Yehowah</b>) does not see us, the Lord (<b>Yehowah</b>) has forsaken the land.’”</p> <p><sup>13</sup> And He said to me, “Turn again, <i>and</i> you will see greater <b>abominations</b> <sup>(8441)</sup> that they are doing.” <sup>14</sup> So He brought me to the door of the north gate of the Lord’s (<b>Yehowah</b>’s) house; and to my dismay, women were sitting there weeping for Tammuz.</p> <p><sup>15</sup> Then He said to me, “Have you seen <i>this</i>, O son of man? Turn again, you will see greater <b>abominations</b> <sup>(8441)</sup> than these.” <sup>16</sup> So He brought me into the inner court of the Lord’s (<b>Yehowah</b>’s) house; and there, at the door of the temple of the Lord (<b>Yehowah</b>), between the porch and the altar, <i>were</i> about twenty-five men with their backs toward the temple of the Lord (<b>Yehowah</b>) and their faces toward the east, and they were worshiping the sun toward the east.”</p>	<p>“Then he said to me, “Son of man, have you seen what the elders of the house of Israel are doing in the dark, each in his room of pictures? For they say, ‘The Lord does not see us, the Lord has forsaken the land.’” <sup>13</sup> He said also to me, “You will see still greater <b>abominations</b> that they commit.”</p> <p><sup>14</sup> Then he brought me to the entrance of the north gate of the house of the Lord, and behold, there sat women weeping for Tammuz. <sup>15</sup> Then he said to me, “Have you seen this, O son of man? You will see still greater <b>abominations</b> than these.”</p> <p><sup>16</sup> And he brought me into the inner court of the house of the Lord. And behold, at the entrance of the temple of the Lord, between the porch and the altar, were about twenty-five men, with their backs to the temple of the Lord, and their faces toward the east, worshiping the sun toward the east.”</p>
46	Ezekiel 18:10-13	<p>“If he begets a son <i>who is</i> a robber Or a shedder of blood, <i>Who</i> does any of these <i>things</i> <sup>11</sup> And does none of those <i>duties</i>, But has eaten on the mountains Or defiled his neighbor’s wife; <sup>12</sup> If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge, Lifted his eyes to the idols, Or committed <b>abomination</b> <sup>(8441)</sup>; <sup>13</sup> If he has exacted usury Or taken increase—</p> <p>Shall he then live? He shall not live!</p> <p>If he has done any of these <b>abominations</b> <sup>(8441)</sup>, He shall surely die; His blood shall be upon him.”</p>	<p>“If he fathers a son who is violent, a shedder of blood, who does any of these things <sup>11</sup> (though he himself did none of these things), who even eats upon the mountains, defiles his neighbor’s wife, <sup>12</sup> oppresses the poor and needy, commits robbery, does not restore the pledge, lifts up his eyes to the idols, commits <b>abomination</b>, <sup>13</sup> lends at interest, and takes profit; shall he then live? He shall not live. He has done all these <b>abominations</b>; he shall surely die; his blood shall be upon himself.”</p>

47	Ezekiel 14:6-8	<p>“Therefore say to the house of Israel, ‘Thus says the Lord (Adonay) God (<b>Yehowah</b>): “<b>Repent</b>, turn away from your idols, and turn your faces away from all your <b>abominations</b> <sup>(8441)</sup>. <sup>7</sup> For anyone of the house of Israel, <u>or of the strangers who dwell in Israel</u>, who separates himself from Me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity, then comes to a prophet to inquire of him concerning Me, I the Lord (<b>Yehowah</b>) will answer him by Myself. <sup>8</sup> I will set My face against that man and make him a sign and a proverb, and I will cut him off from the midst of My people. Then you shall know that I <i>am</i> the Lord (<b>Yehowah</b>).”</p>	<p>“Therefore say to the house of Israel, Thus says the Lord God: <b>Repent</b> and turn away from your idols, and turn away your faces from all your <b>abominations</b>. <sup>7</sup> For any one of the house of Israel, or of the strangers who sojourn in Israel, who separates himself from me, taking his idols into his heart and putting the stumbling block of his iniquity before his face, and yet comes to a prophet to consult me through him, I the Lord will answer him myself. <sup>8</sup> And I will set my face against that man; I will make him a sign and a byword and cut him off from the midst of my people, and you shall know that I am the Lord.”</p>
48	Luke 16:14-15	<p>“Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. <sup>15</sup> And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an <b>abomination</b> <sup>(946)</sup> in the sight of God.”</p>	<p>“The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. <sup>15</sup> And he said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an <b>abomination</b> in the sight of God.”</p>

\* To show everything in context, following is a list of associated Bible passages:

**Leviticus 11**

“Now the Lord (**Yehowah**) spoke to Moses and Aaron, saying to them, <sup>2</sup> “Speak to the children of Israel, saying, ‘These *are* the animals which you may eat among all the animals that *are* on the earth: <sup>3</sup> Among the animals, whatever divides the hoof, having cloven hooves *and* chewing the cud—that you may eat. <sup>4</sup> Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves: the camel, because it chews the cud but does not have cloven hooves, is unclean to you; <sup>5</sup> the rock hyrax, because it chews the cud but does not have cloven hooves, *is* unclean to you; <sup>6</sup> the hare, because it chews the cud but does not have cloven hooves, *is* unclean to you; <sup>7</sup> and the swine, though it divides the hoof, having cloven hooves, yet does not chew the cud, *is* unclean to you. <sup>8</sup> Their flesh you shall not eat, and their carcasses you shall not touch. They *are* unclean to you. <sup>9</sup> ‘These you may eat of all that *are* in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat. <sup>10</sup> But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which *is* in the water, they *are* an **abomination** <sup>(8263)</sup> to you. <sup>11</sup> They shall be an **abomination** <sup>(8263)</sup> to you; you shall not eat their flesh, but you shall regard their carcasses as an **abomination** <sup>(8262)</sup>. <sup>12</sup> Whatever in the water does not have fins or scales—that *shall* be an **abomination** <sup>(8263)</sup> to you. <sup>13</sup> ‘And these you shall regard as an **abomination** <sup>(8262)</sup> among the birds; they shall not be eaten, they *are* an **abomination** <sup>(8263)</sup>: the eagle, the vulture, the buzzard, <sup>14</sup> the kite, and the falcon after its kind; <sup>15</sup> every raven after its kind, <sup>16</sup> the ostrich, the short-eared owl, the sea gull, and the hawk after its kind; <sup>17</sup> the little owl, the fisher owl, and the screech owl; <sup>18</sup> the white owl, the jackdaw, and the carrion vulture; <sup>19</sup> the stork, the heron after its kind, the hoopoe, and the bat. <sup>20</sup> ‘All flying insects that creep on *all fours shall be* an **abomination** <sup>(8263)</sup> to you. <sup>21</sup> Yet these you may eat of every flying insect that creeps on *all fours*: those which have jointed legs above their feet with which to leap on the earth. <sup>22</sup> These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. <sup>23</sup> But all *other* flying insects which have four feet *shall be* an **abomination** <sup>(8263)</sup> to you.

**Unclean Animals**

<sup>24</sup> ‘By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until evening; <sup>25</sup> whoever carries part of the carcass of any of them shall wash his clothes and be unclean until evening: <sup>26</sup> *The carcass* of any animal which divides the foot, but is not cloven-hoofed or does not chew the cud, *is* unclean to you. Everyone who touches it shall be unclean. <sup>27</sup> And whatever goes on its paws, among all kinds of animals that go on *all* fours, those *are* unclean to you. Whoever touches any such carcass shall be unclean until evening. <sup>28</sup> Whoever carries *any such* carcass shall wash his clothes and be unclean until evening. *It is* unclean to you.

<sup>29</sup> ‘These also *shall be* unclean to you among the creeping things that creep on the earth: the mole, the mouse, and the large lizard after its kind; <sup>30</sup> the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. <sup>31</sup> These *are* unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. <sup>32</sup> Anything on which *any* of them falls, when they are dead shall be unclean, whether *it is* any item of wood or clothing or skin or sack, whatever item *it is*, in which *any* work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. <sup>33</sup> Any earthen vessel into which *any* of them falls you shall break; and whatever *is* in it shall be unclean: <sup>34</sup> in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. <sup>35</sup> And everything on which *a part of any such* carcass falls shall be unclean; *whether it is* an oven or cooking stove, it shall be broken down; *for they are* unclean, and shall be unclean to you. <sup>36</sup> Nevertheless a spring or a cistern, *in which there is* plenty of water, shall be clean, but whatever touches any such carcass becomes unclean. <sup>37</sup> And if a part of *any such* carcass falls on any planting seed which is to be sown, it *remains* clean. <sup>38</sup> But if water is put on the seed, and if *a part of any such* carcass falls on it, it *becomes* unclean to you.

<sup>39</sup> ‘And if any animal which you may eat dies, he who touches its carcass shall be unclean until evening. <sup>40</sup> He who eats of its carcass shall wash his clothes and be unclean until evening. He also who carries its carcass shall wash his clothes and be unclean until evening.

<sup>41</sup> ‘And every creeping thing that creeps on the earth *shall be* an **abomination**. It shall not be eaten. <sup>42</sup> Whatever crawls on its belly, whatever goes on *all* fours, or whatever has many feet among all creeping things that creep on the earth—these you shall not eat, for they *are* an **abomination**. <sup>43</sup> You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. <sup>44</sup> For I *am* the Lord (**Yehowah**) your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. <sup>45</sup> For I *am* the Lord (**Yehowah**) who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy.

<sup>46</sup> ‘This *is* the law of the animals and the birds and every living creature that moves in the waters, and of every creature that creeps on the earth, <sup>47</sup> to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.’”

### Leviticus 18

“Then the Lord (**Yehowah**) spoke to Moses, saying, <sup>2</sup> “Speak to the children of Israel, and say to them: ‘I am the Lord (**Yehowah**) your God. <sup>3</sup> According to the doings of the land of Egypt, where you dwell, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. <sup>4</sup> You shall observe My judgments and keep My ordinances, to walk in them: I *am* the Lord (**Yehowah**) your God. <sup>5</sup> You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I *am* the Lord (**Yehowah**).

<sup>6</sup> ‘None of you shall approach anyone who is near of kin to him, to uncover his nakedness: I *am* the Lord (**Yehowah**). <sup>7</sup> The nakedness of your father or the nakedness of your mother you shall not uncover. She *is* your mother; you shall not uncover her nakedness. <sup>8</sup> The nakedness of your father’s wife you shall not uncover; it *is* your father’s nakedness. <sup>9</sup> The nakedness of your sister, the daughter of your father, or the daughter of your mother, *whether* born at home or elsewhere, their nakedness you shall not uncover. <sup>10</sup> The nakedness of your son’s daughter or your daughter’s daughter, their nakedness you shall not uncover; for theirs *is* your own nakedness. <sup>11</sup> The nakedness of your father’s wife’s daughter, begotten by your father—she *is* your sister—you shall not uncover her nakedness. <sup>12</sup> You shall not uncover the nakedness of your father’s sister; she *is* near of kin to your father. <sup>13</sup> You shall not uncover the nakedness of your mother’s sister, for she *is* near of kin to your mother. <sup>14</sup> You shall not uncover the nakedness of your father’s brother. You shall not

approach his wife; she *is* your aunt. <sup>15</sup> You shall not uncover the nakedness of your daughter-in-law—she *is* your son’s wife—you shall not uncover her nakedness. <sup>16</sup> You shall not uncover the nakedness of your brother’s wife; it *is* your brother’s nakedness. <sup>17</sup> You shall not uncover the nakedness of a woman and her daughter, nor shall you take her son’s daughter or her daughter’s daughter, to uncover her nakedness. They *are* near of kin to her. It *is* wickedness. <sup>18</sup> Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive. <sup>19</sup> ‘Also you shall not approach a woman to uncover her nakedness as long as she is in her *customary* impurity. <sup>20</sup> Moreover you shall not lie carnally with your neighbor’s wife, to defile yourself with her. <sup>21</sup> And you shall not let any of your descendants pass through *the fire* to Molech, nor shall you profane the name of your God: I *am* the Lord (**Yehowah**). <sup>22</sup> You shall not lie with a male as with a woman. It *is* an **abomination** <sup>(8441)</sup>. <sup>23</sup> Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It *is* perversion. <sup>24</sup> ‘Do not defile yourselves with any of these things; for by all these the nations are defiled, which I am casting out before you. <sup>25</sup> For the land is defiled; therefore I visit the punishment of its iniquity upon it, and the land vomits out its inhabitants. <sup>26</sup> You shall therefore keep My statutes and My judgments, and shall not commit *any* of these **abominations** <sup>(8441)</sup>, *either* any of your own nation or any stranger who dwells among you <sup>27</sup> (for all these **abominations** <sup>(8441)</sup> the men of the land have done, who *were* before you, and thus the land is defiled), <sup>28</sup> lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you. <sup>29</sup> For whoever commits any of these **abominations** <sup>(8441)</sup>, the persons who commit *them* shall be cut off from among their people. <sup>30</sup> ‘Therefore you shall keep My ordinance, so that *you* do not commit *any* of these abominable customs which were committed before you, and that you do not defile yourselves by them: I *am* the Lord (**Yehowah**) your God.’”

#### Deuteronomy 7:24-26

“And He will deliver their kings into your hand, and you will destroy their name from under heaven; no one shall be able to stand against you until you have destroyed them. <sup>25</sup> You shall burn the carved images of their gods with fire; you shall not covet the silver or gold *that is* on them, nor take *it* for yourselves, lest you be snared by it; for it *is* an **abomination** <sup>(8441)</sup> to the LORD (**Yehowah**) your God. <sup>26</sup> Nor shall you bring an **abomination** <sup>(8441)</sup> into your house, lest you be doomed to destruction like it. You shall utterly detest it and utterly abhor it, for it *is* an accursed thing.”

- **Items 1 -4** – Clean and unclean meats were known long before the law was given to Israel:

#### Genesis 7:1-5

“Then the Lord (**Yehowah**) said to Noah, “Come into the ark, you and all your household, because I have seen *that you are* righteous before Me in this generation. <sup>2</sup> You shall take with you seven each of every **clean** animal, a male and his female; two each of animals that *are unclean*, a male and his female; <sup>3</sup> also seven each of birds of the air, male and female, to keep the species alive on the face of all the earth. <sup>4</sup> For after seven more days I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.” <sup>5</sup> And Noah did according to all that the Lord (**Yehowah**) commanded him.”

- It appears from this passage that Noah was already aware of the difference between clean and unclean animals.
- What kind of birds, fish and animals did our God **Yehowah** deem unclean? Well, in today’s language we would call many of them scavengers (eats dead organic matter) and bottom feeders. As an old saying goes, “you are what you eat.”
- Do you think the One who created us knows what is best for our bodies?

- Many Christians assume the prohibition on unclean animals was lifted primarily based on two Bible passages – Acts 10:11-16 and Romans 14:14.

### **Acts 10:9-35**

“The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. <sup>10</sup> Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance <sup>11</sup> and **saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.** <sup>12</sup> **In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.** <sup>13</sup> **And a voice came to him, “Rise, Peter; kill and eat.”**

<sup>14</sup> **But Peter said, “Not so, Lord! For I have never eaten anything common or unclean.”**

<sup>15</sup> And a voice *spoke* to him again the second time, **“What God has cleansed you must not call common.”** <sup>16</sup> **This was done three times. And the object was taken up into heaven again.**

<sup>17</sup> **Now while Peter wondered within himself what this vision which he had seen meant,** behold, the men who had been sent from Cornelius had made inquiry for Simon’s house, and stood before the gate. <sup>18</sup> And they called and asked whether Simon, whose surname was Peter, was lodging there.

<sup>19</sup> While Peter thought about the vision, the Spirit said to him, “Behold, three men are seeking you. <sup>20</sup> Arise therefore, go down and go with them, doubting nothing; for I have sent them.”

<sup>21</sup> Then Peter went down to the men who had been sent to him from Cornelius, and said, “Yes, I am he whom you seek. For what reason have you come?”

<sup>22</sup> And they said, “Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.” <sup>23</sup> Then he invited them in and lodged *them*. On the next day Peter went away with them, and some brethren from Joppa accompanied him.

<sup>24</sup> And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. <sup>25</sup> As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*. <sup>26</sup> But Peter lifted him up, saying, “Stand up; I myself am also a man.”

<sup>27</sup> And as he talked with him, he went in and found many who had come together. <sup>28</sup> **Then he said to them, “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.”** <sup>29</sup> Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?”

<sup>30</sup> So Cornelius said, “Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, <sup>31</sup> and said, ‘Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. <sup>32</sup> Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.’” <sup>33</sup> So I sent to you immediately, and you have done well to come. **Now therefore, we are all present before God, to hear all the things commanded you by God.”**

<sup>34</sup> **Then Peter opened his mouth and said: “In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation whoever fears Him and works righteousness is accepted by Him. “**

- Peter did not assume he could run out and grab a ham sandwich or something else unclean to eat. He pondered over the vision. His conclusion is located in verse 28.

#### **Romans 14:13-17**

“Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in *our* brother’s way.

<sup>14</sup> I **know and am convinced by the Lord Jesus that *there is nothing unclean of itself; but to him who considers anything to be unclean, to him it is unclean.*** <sup>15</sup> Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. <sup>16</sup> Therefore do not let your good be spoken of as evil; <sup>17</sup> for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

- It was also Paul who said it was okay to eat meats sacrificed to idols:

#### **1 Corinthians 8:4-13**

“Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. <sup>5</sup> For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), <sup>6</sup> yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. <sup>7</sup> However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled. <sup>8</sup> But food does not commend us to God; for neither if we eat are we the better, nor if we do not eat are we the worse. <sup>9</sup> But beware lest somehow this liberty of yours become a stumbling block to those who are weak. <sup>10</sup> For if anyone sees you who have knowledge eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? <sup>11</sup> And because of your knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. <sup>13</sup> Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.”

- However, Jesus says, in the Book of Revelation, that He has a few things against those who teach and put “a stumbling block” before His people to “eat things sacrificed to idols.”

In **Revelation 2:14** it says, to the /church of Pergamus:

“But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put **a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.**”

In **Revelation 2:18**, to the Church in Thyatira, again we see:

“And to the angel of the church in Thyatira write,

These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: <sup>19</sup> "I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first. <sup>20</sup> Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, **to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols.**"

According to Strong's Concordance, the meaning of "a stumbling block" is as follows:

**Stumbling block** - **4625** σκανδαλον skandalon, — *skan'-dal-on*; ("scandal"); probably from a derivative of (2578) (καμπτω - - kampto); a *trap-stick* (bent sapling), i.e. *snare* (figurative cause of displeasure or sin): — (Translated in King James version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Since Paul was wrong about eating things sacrificed to idols, could he be wrong about eating things that are unclean? Who are we to believe, Jesus, the anointed of God, or Paul? You decide.

If you are interested in knowing more of Paul's contradictions, please read the Disciples Project Bible Study [The Contradictions of Paul](#).

#### **ADDENDUM – November 2, 2014**

There is another New Testament passage that must be addressed concerning the eating of unclean meats.

Whether it is purposeful deception or not; most modern New Testament translations of Mark 7:19 are misleading many Christians into believing Jesus Christ has declared all meats (clean and unclean) acceptable as food.

Following is the passage concerning Mark 7:19 as Translated in the New King James Version (NKJV)

##### **Mark 7:1-23 New King James Version (NKJV)**

"Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem. <sup>2</sup> Now when they saw some of His disciples eat bread with **defiled**, that is, with unwashed hands, they found fault. <sup>3</sup> For the Pharisees and all the Jews do not eat unless they wash *their* hands in a special way, holding the tradition of the elders. <sup>4</sup> *When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing of cups, pitchers, copper vessels, and couches.

<sup>5</sup> Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

<sup>6</sup> He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with *their* lips, But their heart is far from Me. <sup>7</sup> And in vain they worship Me, Teaching *as* doctrines the commandments of men.’ <sup>8</sup> For laying aside the commandment of God, you hold the tradition of men —the washing of pitchers and cups, and many other such things you do.” <sup>9</sup> He said to them, “*All too* well you reject the commandment of God, that you may keep your tradition. <sup>10</sup> For Moses said, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’ <sup>11</sup> But you say, ‘If a man says to his father or mother, “Whatever profit you might have received from me *is* Corban”—’ (that is, a gift *to God*), <sup>12</sup> then you no longer let him do anything for his father or his mother, <sup>13</sup> making the word of God of no effect through your tradition which you have handed down. And many such things you do.” <sup>14</sup> When He had called all the multitude to *Himself*, He said to them, “Hear Me, everyone, and understand: <sup>15</sup> There is nothing that enters a man from outside which can **defile** him; but the things which come out of him, those are the things that **defile** a man. <sup>16</sup> If anyone has ears to hear, let him hear!” <sup>17</sup> When He had entered a house away from the crowd, His disciples asked Him concerning the parable. <sup>18</sup> So He said to them, “Are you thus without understanding also? **Do you not perceive that whatever enters a man from outside cannot defile him, <sup>19</sup> because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?**” <sup>20</sup> And He said, “What comes out of a man, that **defiles** a man. <sup>21</sup> For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. <sup>23</sup> All these evil things come from within and **defile** a man.”

Following is Mark 7:19 in some of our older translations:

**Mark 7:19 Darby Translation (DARBY)**

“Because it does not enter into his heart but into his belly, and goes out into the draught, **purging all meats?**”

**Mark 7:19 Douay-Rheims 1899 American Edition (DRA)**

“Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, **purging all meats?**”

**Mark 7:19 King James Version (KJV)**

“Because it entereth not into his heart, but into the belly, and goeth out into the draught, **purging all meats?**”

**Mark 7:19 Wycliffe Bible (WYC)**

“For it hath not entered into his heart, but into the womb, and beneath it goeth out, **purging all meats.**”

**Mark 7:19 Young's Literal Translation (YLT)**

“Because it doth not enter into his heart, but into the belly, and into the drain it doth go out, **purifying all the meats.**”

**Defiled** – 2839 κοινος koinos *koy-nos'* probably from συν - sun 4862; common, i.e. (literally) shared by all or several, or (ceremonially) profane:--common, defiled, unclean, unholy.

**Defile** – 2840 κοινοω koinoo *koy-no'-o* from κοινος - koinos 2839; to make (or consider) profane (ceremonially):--call common, defile, pollute, unclean.

**Purifying/Purging** – 2511 καθαριζω katharizo *kath-ar-id'-zo* from καθαρος - katharos 2513; to cleanse (literally or figuratively):--(make) clean(-se), purge, purify.

**2513** - καθαρος katharos *kath-ar-os'* of uncertain affinity; clean (literally or figuratively):--clean, clear, pure.

**All** – 3956 πας pas *pas* including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

**Foods/Meats** – 1033 βρωμα broma *bro'-mah* from the base of βιβρωσκω - bibrosko 977; food (literally or figuratively), especially (ceremonially) articles allowed or forbidden by the Jewish law:--meat, victuals

**977** - βιβρωσκω bibrosko *bib-ro'-sko* a reduplicated and prolonged form of an obsolete primary verb (perhaps causative of 1006); to eat:--eat.

Following is Mark 7:19 in some of our modern translations:

**Mark 7:19 Amplified Bible (AMP)**

“Since it does not reach *and* enter his heart but [only his] digestive tract, and so passes on [into the place designed to receive waste]? Thus He was making *and* declaring all foods [ceremonially] clean [that is, abolishing the ceremonial distinctions of the Levitical Law].”

**Mark 7:19 American Standard Version (ASV)**

“Because it goeth not into his heart, but into his belly, and goeth out into the draught? This he said, making all meats clean.”

**Mark 7:19 English Standard Version (ESV)**

“Since it enters not his heart but his stomach, and is expelled?” (Thus he declared all foods clean.)”

**Mark 7:19 New American Standard Bible (NASB)**

“Because it does not go into his heart, but into his stomach, and is eliminated?” (Thus He declared all foods clean.)”

**Mark 7:19 New International Version (NIV)**

“For it doesn’t go into their heart but into their stomach, and then out of the body.” (In saying this, Jesus declared all foods clean.)”

**MARK 7:19 REVISED STANDARD VERSION (RSV)**

“since it enters, not his heart but his stomach, and so passes on?” (Thus he declared all foods clean.)”

**Mark 7:19 Living Bible (TLB)**

“For food doesn’t come in contact with your heart, but only passes through the digestive system.” (By saying this he showed that every kind of food is kosher.)”

At least the New American Bible (NABRE) has a footnote addressing the issue:

**Mark 7:19 New American Bible (Revised Edition) (NABRE)**

<sup>[a]</sup>“since it enters not the heart but the stomach and passes out into the latrine?” (Thus he declared all foods clean.)”

**Footnotes:**

- a. 7:19 (**Thus he declared all foods clean**): if this bold declaration goes back to Jesus, its force was not realized among Jewish Christians in the early church; cf. Acts 10:1–11:18.

**Things to Consider:**

- As it states in verse 2, this passage is dealing with eating with unwashed hands, not unclean meats.
- What do you think would have happened if Jesus had really declared to the Pharisees and scribes that He was declaring all unclean creatures good for food? Do you think Mark would have recorded their reaction? If they wanted to kill Jesus for healing on the Sabbath, what kind of reaction do you think such a statement would result in?
- Would Jesus nullify His statement that, “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled”?

**Matthew 5:17-20**

“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. <sup>18</sup>**For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.** <sup>19</sup>Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven. <sup>20</sup>For I say to you, that unless your righteousness exceeds *the righteousness* of the scribes and Pharisees, you will by no means enter the kingdom of heaven.”

- When Peter saw the great sheet descending with all kinds of unclean animals, birds and creeping things and a voice telling him to “Rise, Peter; kill and eat” why does he say, “Not so, Lord! For I have never eaten anything common or unclean,” if Jesus had instructed him that all of those unclean creatures were now declared good for food? (see page 30)
- It can also be said that unclean meats were never considered food.  
Refer to Leviticus 11 on pages 27 and 28:
  - Verse 4 gives a list of animals that **“you shall not eat.”**
  - Verse 8 says, “Their flesh **you shall not eat**, and their carcasses you shall not touch. They *are* unclean to you.”

- From verses 10-42, there are ten (10) occurrences when the list of unclean animals, birds and creeping things are called **an abomination**.

- Those individuals who belong to Almighty God are called to a higher standard. We have been delivered from far greater than Pharaoh and Egypt. We have been delivered from Satan and his kingdom of darkness. How much more should we be willing to consecrate ourselves and be holy, for Yehowah is our God?

**Leviticus 11:44-45**

“For I *am* the Lord (**Yehowah**) your God. You shall therefore consecrate yourselves, and you shall be holy; for I *am* holy. Neither shall you defile yourselves with any creeping thing that creeps on the earth. <sup>45</sup> For I *am* the Lord (**Yehowah**) who brings you up out of the land of Egypt, to be your God. You shall therefore be holy, for I *am* holy.”

It is my opinion that we are being bombarded with layer upon layer of deception to draw us even further away from our God. I know, that is my opinion and everybody has one. It is up to you to decide for yourself.

- **Items 30-31, 45-47** – This is just a handful of examples regarding idols. Of all the abominations given in the Bible, the worship of idols appears at the top. Today, many people believe we no longer worship idols or false gods. Well, according to some, we all worship the same god; but *that's* a topic for another study.

However, I am concerned about the millions who worship “Mary, the Queen of Heaven.” I know, Catholics claim it is not worship but adoration. But honestly, should we squabble over the choice of words when there is so much at stake? I am not condemning, just trying to inform. Each individual has to decide what he or she chooses to do with the information provided.

In this instance, I will concede to those with far more expertise on the subject. Whether you are a worshipper of “Mary, the Queen of Heaven” or not, I hope you will take time to read the below articles and watch the related videos.

[MARY WORSHIP? – A Study of Catholic Practice and Doctrine](#), by Mary Ann Collins (A Former Catholic Nun)

[Mary Worship](#) by Remnant of God

➡ Finally, following is the reason why knowledge of this list of abominations is important:

#### **Revelation 21:1-8**

“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup> Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from heaven saying, “Behold, the tabernacle of God *is* with men, and **He will dwell with them, and they shall be His people. God Himself will be with them and be their God.** <sup>4</sup> **And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”**

<sup>5</sup> Then He who sat on the throne said, “**Behold, I make all things new.**” And He said to me, “**Write, for these words are true and faithful.**”

<sup>6</sup> And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. **I will give of the fountain of the water of life freely to him who thirsts.** <sup>7</sup> **He who overcomes shall inherit all things, and I will be his God and he shall be My son.** <sup>8</sup> **But the cowardly, unbelieving, abominable<sup>(948)</sup>, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”**

Right now, thanks be to God, we have a choice. If you currently find yourself in verse 8, take heart, this outcome can be changed. It starts with repentance.

## BACK TO MAIN STUDY

Still, I am certain some will say, “These abominations apply to the old covenant. We are now under grace. Christ died for my sins.” However, they fail to acknowledge that the standards of Our Holy Father, **Yehowah**, and our Lord and Savior Jesus (Yeshua) Christ do not change.

### Malachi 3:6

“For I *am* the Lord (Yehowah), I do not change; therefore you are not consumed, O sons of Jacob.”

### Hebrews 13:8

“Jesus Christ *is* the same yesterday, today, and forever. “

Now we will move into the New Testament portion of this study to discover what Jesus and His chosen Apostles and disciples had to say on the subject of “repentance.”

➔ Before Jesus’ earthly ministry began, the proclaimed messenger of God, John the Baptist, made the path of the Lord straight by declaring the necessity for all to “repent” and “be baptized.”

### Matthew 3:1-12

“In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup> and saying, “**Repent** <sup>(3340)</sup>, **for the kingdom of heaven is at hand!**” <sup>3</sup> For this is he who was spoken of by the prophet Isaiah, saying:

“The voice of one crying in the wilderness:

‘Prepare the way of the Lord;

Make His paths straight.”

<sup>4</sup> Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey. <sup>5</sup> Then Jerusalem, all Judea, and all the region around the Jordan went out to him <sup>6</sup> and **were baptized by him in the Jordan, confessing their sins.**

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! **Who warned you to flee from the wrath to come?** <sup>8</sup> **Therefore bear fruits worthy of repentance** <sup>(3341)</sup>, <sup>9</sup> and do not think to say to yourselves, ‘We have Abraham as *our* father.’ For I say to you that God is able to raise up children to Abraham from these stones. <sup>10</sup> And even now the ax is laid to the root of the trees. **Therefore every tree which does not bear good fruit is cut down and thrown into the fire.** <sup>11</sup> **I indeed baptize you with water unto repentance** <sup>(3341)</sup>, but **He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.** <sup>12</sup> His winnowing fan *is* in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”

- Verse 6 – Confession of sins accompanied baptism.

Verses 1-3, 5-7, 11 – It appears John is saying that repentance, confession of sins and baptisms are necessary in order for us to escape “the wrath to come.”

- Verse 11 - John the Baptist speaks of two distinct baptisms:
  1. “Baptize you with water unto repentance.”
  2. “Baptize you with the Holy Spirit and fire.”

The New Living Translation (NLT) translates Matthew 3:6-8 as follows:

**Matthew 3:6-8** New Living Translation (NLT)

<sup>6</sup> And when they confessed their sins, he baptized them in the Jordan River.

<sup>7</sup> But when he saw many Pharisees and Sadducees coming to watch him baptize, he denounced them. “You brood of snakes!” he exclaimed. “Who warned you to flee the coming wrath? <sup>8</sup> **Prove by the way you live that you have repented of your sins and turned to God.**”

**Confessing** – 1843 εξομολογεω exomologeō *ex-om-ol-og-eh'-o* from εκ - ek 1537 and ομολογεω - homologeō 3670; **to acknowledge** or (by implication, of assent) **agree fully**:-- (Translated in King James Version as) confess, profess, promise.

**1537** - εκ ek *ek* or ex ex a primary preposition denoting origin (the point whence action or motion proceeds), **from, out (of place, time, or cause; literal or figurative; direct or remote)**:-- (Translated in King James Version as) after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

**3670** - ομολογεω homologeō *hom-ol-og-eh'-o* from a compound of the base of ομου - homou 3674 and λογος - logos 3056; **to assent**, i.e. **covenant, acknowledge**:-- (Translated in King James Version as) con- (pro-)fess, confession is made, give thanks, promise.

**3674** - ομου homou *hom-oo'* genitive case of homos (the same; akin to 260) as adverb; **at the same place or time**:-- (Translated in King James Version as) together.

**3056** - λογος logos *log'-os* from λεγω - lego 3004; **something said (including the thought)**; by implication, a topic (subject of discourse), **also reasoning** (the mental faculty) **or motive**; by extension, a computation; specially, (with the article in John) **the Divine Expression** (i.e. **Christ**):-- (Translated in King James Version as) account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

➡ At the start of Jesus' earthly ministry, the first thing He preached is the Kingdom of God and "repentance":

**Mark 1:14-15**

“Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,<sup>15</sup> and saying, **“The time is fulfilled, and the kingdom of God is at hand. Repent<sup>(3340)</sup>, and believe in the gospel.”**”

**Matthew 4:16-17**

“The people who sat in darkness have seen a great light,  
And upon those who sat in the region and shadow of death  
Light has dawned.”

<sup>17</sup> From that time Jesus began to preach and to say, **“Repent<sup>(3340)</sup>, for the kingdom of heaven is at hand.”**

### Luke 13:1-5

“There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup> And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? <sup>3</sup> I tell you, no; but unless you **repent** <sup>(3340)</sup> you will all likewise perish. <sup>4</sup> Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem? <sup>5</sup> I tell you, no; but unless you **repent** <sup>(3340)</sup> you will all likewise perish.”

### Mark 2:13-17 English Standard Version (ESV)

“He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. <sup>14</sup> And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, “Follow me.” And he rose and followed him.

<sup>15</sup> And as he reclined at table in his house, many tax collectors and sinners were reclining with Jesus and his disciples, for there were many who followed him. <sup>16</sup> And the scribes of the Pharisees, when they saw that he was eating with sinners and tax collectors, said to his disciples, “Why does he eat with tax collectors and sinners?” <sup>17</sup> And when Jesus heard it, he said to them, “**Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.**”

**Sinners** – 268 αμαρτωλος hamartolos *ham-ar-to-los'* from αμαρτανω - hamartano 264; **sinful**, i.e. **a sinner**:-- (Translated in King James Version as) sinful, sinner.

264 - αμαρτανω hamartano *ham-ar-tan'-o* perhaps from α - a 1 (as a negative particle) and the base of μερος - meros 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**:-- (Translated in King James Version as) for your faults, offend, sin, trespass.

⇒ The entire chapter of Luke 15 is devoted to Jesus' parables on sinners who “repent”:

### Luke 15

#### The Parable of the Lost Sheep

“Then all the tax collectors and the sinners drew near to Him to hear Him. <sup>2</sup> And the Pharisees and scribes complained, saying, “This Man receives sinners and eats with them.” <sup>3</sup> So He spoke this parable to them, saying:

<sup>4</sup> “What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost until he finds it? <sup>5</sup> And when he has found *it*, he lays *it* on his shoulders, rejoicing. <sup>6</sup> And when he comes home, he calls together *his* friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ <sup>7</sup> I say to you that **likewise there will be more joy in heaven over one sinner who repents** <sup>(3340)</sup> **than over ninety-nine just persons who need no repentance** <sup>(3341)</sup>.

#### The Parable of the Lost Coin

<sup>8</sup> “Or what woman, having ten silver coins, if she loses one coin, does not light a lamp, sweep the house, and search carefully until she finds *it*? <sup>9</sup> And when she has found *it*, she calls *her* friends and neighbors together, saying, ‘Rejoice with me, for I have found the piece which I lost!’ <sup>10</sup> **Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents** <sup>(3340)</sup>.”

## The Parable of the Lost Son

<sup>11</sup> Then He said: "A certain man had two sons. <sup>12</sup> And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me*.' So he divided to them *his* livelihood. <sup>13</sup> And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with **prodigal** living. <sup>14</sup> But when he had spent all, there arose a severe famine in that land, and he began to be in want. <sup>15</sup> Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. <sup>16</sup> And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

<sup>17</sup> "**But when he came to himself**, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! <sup>18</sup> **I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, <sup>19</sup> and I am no longer worthy to be called your son. Make me like one of your hired servants."**"

<sup>20</sup> "And he arose and came to his father. **But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.** <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

<sup>22</sup> "But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. <sup>23</sup> And bring the fatted calf here and kill *it*, and let us eat and be merry; <sup>24</sup> **for this my son was dead and is alive again; he was lost and is found.**' And they began to be merry.

<sup>25</sup> "Now his older son was in the field. And as he came and drew near to the house, he heard music and dancing. <sup>26</sup> So he called one of the servants and asked what these things meant. <sup>27</sup> And he said to him, 'Your brother has come, and **because he has received him safe and sound**, your father has killed the fatted calf.'

<sup>28</sup> "But he was angry and would not go in. Therefore his father came out and pleaded with him. <sup>29</sup> So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. <sup>30</sup> But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

<sup>31</sup> "And he said to him, '**Son, you are always with me, and all that I have is yours. <sup>32</sup> It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.**'"

The parable of the Lost (Prodigal) Son is full of meaning. There is much for us to ponder:

- In the parable of the Lost Son, every aspect of repentance is included.
  1. Verse 18 – He turned from his sins and back to his father.
  2. Verses 18, 21 – He humbly confessed his sins to his father.
- The father did not go chasing after his lost son.
  1. Verses 11-13 – The father allowed his son to choose the path he would take – free will.
  2. Verse 24 – When the son left the father, the father considered him both dead and lost.
  3. Verse 20 – When the son turned back to the father, before he was still far away, the father had compassion on his son and went out to him and embraced him.
  4. Verses 21-24 – As the lost son repents he is forgiven and restored. He is considered alive again and found. He is rewarded. There is a great celebration! As it says in verse 7, there is "joy in heaven over one sinner who repents."
- Verses 14-16 – Do we have to hit rock bottom before we acknowledge and turn back (repent) to our Heavenly Father?

**Prodigal** – 811 ἀσωτως asotos *as-o'-toce* adverb from the same as ἀσωτία - asotia 810; **dissolutely**:-- (Translated in King James Version as) riotous.

**810** - ἀσωτία asotia *as-o-tee'-ah* from a compound of α - a 1 (as a negative particle) and a presumed derivative of σωζω - sozo 4982; properly, **unsavedness**, i.e. (by implication) **profligacy**:-- (Translated in King James Version as) excess, riot.

**Dissolutely** (*Dictionary.com*) –  
*adjective*

indifferent to moral restraints; given to immoral or improper conduct; licentious; dissipated.

**Profligacy** (*Dictionary.com*) –  
*noun*

1. shameless dissoluteness.
2. reckless extravagance.
3. great abundance.

— *adj*

1. shamelessly immoral or debauched
2. wildly extravagant or wasteful

**4982** - σωζω sozo *sode'-zo* from a primary sos (contraction for obsolete saos, "safe"); **to save**, i.e. **deliver or protect** (literally or figuratively):-- (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

➡ Jesus taught “repentance” precedes forgiveness:

#### Luke 17:1-4

“Then He said to the disciples, “It is impossible that no offenses should come, but woe *to him* through whom they do come! <sup>2</sup> It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. <sup>3</sup> Take heed to yourselves. If your brother sins against you, rebuke him; and **if he repents** <sup>(3340)</sup>, **forgive him**. <sup>4</sup> And if he sins against you seven times in a day, and seven times in a day **returns** <sup>(1994)</sup> **to you, saying, ‘I repent** <sup>(3340)</sup>, **’ you shall forgive him.**”

- The above passage brings to mind Matthew 18:21-35:

#### Matthew 18:21-35

“Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?”

<sup>22</sup> Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven.

<sup>23</sup> Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. <sup>24</sup> And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. <sup>25</sup> But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. <sup>26</sup> **The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’** <sup>27</sup> **Then the master of that servant was moved with compassion, released him, and forgave him the debt.**

<sup>28</sup> “But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took *him* by the throat, saying, ‘Pay me what you owe!’ <sup>29</sup> **So his fellow**

**servant fell down at his feet and begged him, saying, ‘Have patience with me, and I will pay you all.’<sup>30</sup> And he would not, but went and threw him into prison till he should pay the debt.<sup>31</sup> So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.<sup>32</sup> Then his master, after he had called him, said to him, ‘You wicked servant! I forgave you all that debt because you begged me.<sup>33</sup> Should you not also have had compassion on your fellow servant, just as I had pity on you?’<sup>34</sup> And his master was angry, and delivered him to the torturers until he should pay all that was due to him.**

**<sup>35</sup> “So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”**

- Verses 26-27 – The servant first asked for forgiveness then it was granted.
- Verse 29 – Likewise, the “fellow servant” asked for forgiveness but none was granted by the servant who had been forgiven much. This reminds me of the Lord’s Prayer:

#### **Matthew 6:9-15**

“In this manner, therefore, pray:

Our Father in heaven,  
Hallowed be Your name.

<sup>10</sup>Your kingdom come.

Your will be done

On earth as *it is* in heaven.

<sup>11</sup>Give us this day our daily bread.

<sup>12</sup>**And forgive us our debts,**

**As we forgive our debtors.**

<sup>13</sup>And do not lead us into temptation,

But deliver us from the evil one.

For Yours is the kingdom and the power and the glory forever. Amen.

<sup>14</sup>**“For if you forgive men their trespasses, your heavenly Father will also forgive you.<sup>15</sup> But if you do not forgive men their trespasses, neither will your Father forgive your trespasses.”**

**Returns** – 1994 επιστρέφω *epistrepho ep-ee-stref'-o* from επι - *epi* 1909 and στρέφω - *strefho* 4762; **to revert** (literally, figuratively or morally);-- (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Note – 1994 also translated as “turn” on page 43 and “converted” on page 49.

**4762** - στρέφω *strefho stref'-o* strengthened from the base of τροπή - *trope* 5157; **to twist**, i.e. **turn quite around or reverse** (literally or figuratively);-- (Translated in King James Version as) convert, turn (again, back again, self, self about).

➔ Does “repentance” apply only to Israel?

#### Luke 24:36-49

“Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”<sup>37</sup> But they were terrified and frightened, and supposed they had seen a spirit.<sup>38</sup> And He said to them, “Why are you troubled? And why do doubts arise in your hearts?<sup>39</sup> Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

<sup>40</sup> When He had said this, He showed them His hands and His feet.<sup>41</sup> But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”<sup>42</sup> So they gave Him a piece of a broiled fish and some honeycomb.<sup>43</sup> And He took *it* and ate in their presence.

<sup>44</sup> Then He said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me.”

<sup>45</sup> And He opened their understanding, that they might comprehend the Scriptures.

<sup>46</sup> Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,<sup>47</sup> and **that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.**<sup>48</sup> And you are witnesses of these things.<sup>49</sup> Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.”

- Verse 47 – It says “all nations” and not just Israel.
- Verse 47 – Other Versions prefer the word “forgiveness” instead of “remission:”

#### Luke 24:47 New American Standard Bible (NASB)

“and that **repentance for forgiveness of sins** would be proclaimed in His name to all the nations, beginning from Jerusalem.”

#### Luke 24:47 New Revised Standard Version (NRSV)

“and that **repentance and forgiveness of sins** is to be proclaimed in his name to all nations, beginning from Jerusalem.”

- Verse 47 – notice that it was not just forgiveness of sins that is to be preached but repentance **and** forgiveness; or repentance *for* forgiveness. This is repeated again in Acts 5:

#### Acts 5:29-32

“But Peter and the *other* apostles answered and said: “We ought to obey God rather than men.<sup>30</sup> The God of our fathers raised up Jesus whom you murdered by hanging on a tree.<sup>31</sup> Him God has exalted to His right hand *to be* Prince and Savior, **to give repentance to Israel and forgiveness of sins.**<sup>32</sup> And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him.”

- Through Christ, we have been given both repentance and forgiveness of sins.

➔ What did Jesus say to the churches in the Book of Revelation?

## Revelation 2

### The Loveless Church

“To the angel of the church of Ephesus write,  
‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: <sup>2</sup> **“I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; <sup>3</sup> and you have persevered and have patience, and have labored for My name’s sake and have not become weary. <sup>4</sup> Nevertheless I have *this* against you, that you have left your first love. <sup>5</sup> Remember therefore from where you have fallen; **repent** <sup>(3340)</sup> and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you **repent** <sup>(3340)</sup>. <sup>6</sup> But this you have, that you hate the deeds of the Nicolaitans, which I also hate. <sup>7</sup> “He who has an ear, let him hear what the Spirit says to the churches. **To him who overcomes** <sup>(3528)</sup> I will give to eat from the tree of life, which is in the midst of the Paradise of God.”**”

### The Persecuted Church

“And to the angel of the church in Smyrna write,  
‘These things says the First and the Last, who was dead, and came to life: <sup>9</sup> **“I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. <sup>10</sup> Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. <sup>11</sup> “He who has an ear, let him hear what the Spirit says to the churches. **He who overcomes** <sup>(3528)</sup> shall not be hurt by the second death.”**”

### The Compromising Church

“And to the angel of the church in Pergamos write,  
‘These things says He who has the sharp two-edged sword: <sup>13</sup> **“I know your works, and where you dwell, where Satan’s throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells. <sup>14</sup> But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. <sup>15</sup> Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate. <sup>16</sup> **Repent** <sup>(3340)</sup>, or else I will come to you quickly and will fight against them with the sword of My mouth. <sup>17</sup> “He who has an ear, let him hear what the Spirit says to the churches. **To him who overcomes** <sup>(3528)</sup> I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it.”**”

### The Corrupt Church

“And to the angel of the church in Thyatira write,  
‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass: <sup>19</sup> **“I know your works, love, service, faith, and your patience; and as for your works, the last are more than the first. <sup>20</sup> Nevertheless I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality and eat things sacrificed to idols. <sup>21</sup> And I gave her time to repent <sup>(3340)</sup> of her sexual immorality, and she did not repent <sup>(3340)</sup>. <sup>22</sup> Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they**”

**repent** <sup>(3340)</sup> **of their deeds.** <sup>23</sup> I will kill her children with death, and all the churches shall know that **I am He who searches the minds and hearts.** **And I will give to each one of you according to your works.**

<sup>24</sup> “Now to you I say, and to the rest in Thyatira, as many as do not have this doctrine, who have not known the depths of Satan, as they say, I will put on you no other burden. <sup>25</sup> But hold fast what you have till I come.

<sup>26</sup> And **he who overcomes** <sup>(3528)</sup>, **and keeps My works until the end, to him I will give power over the nations—**

<sup>27</sup> ‘He shall rule them with a rod of iron; They shall be dashed to pieces like the potter’s vessels’— as I also have received from My Father; <sup>28</sup> and I will give him the morning star.

<sup>29</sup> “He who has an ear, let him hear what the Spirit says to the churches.””

### Revelation 3:1-6

#### The Dead Church

“And to the angel of the church in Sardis write, ‘These things says He who has the seven Spirits of God and the seven stars: **“I know your works,** that you have a name that you are alive, but you are dead. <sup>2</sup> Be watchful, and strengthen the things which remain, that are ready to die, for **I have not found your works perfect before God.** <sup>3</sup> Remember therefore how you have received and heard; hold fast and **repent** <sup>(3340)</sup>. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you. <sup>4</sup> You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, for they are worthy. <sup>5</sup> **He who overcomes** <sup>(3528)</sup> **shall be clothed in white garments, and I will not blot out his name from the Book of Life;** but I will confess his name before My Father and before His angels.

<sup>6</sup> “He who has an ear, let him hear what the Spirit says to the churches.””

#### The Faithful Church

“And to the angel of the church in Philadelphia write, ‘These things says He who is holy, He who is true, “He who has the key of David, He who opens and no one shuts, and shuts and no one opens”’: <sup>8</sup> **“I know your works.** See, I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name. <sup>9</sup> Indeed I will make *those* of the synagogue of Satan, who say they are Jews and are not, but lie—indeed I will make them come and worship before your feet, and to know that I have loved you. <sup>10</sup> Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth. <sup>11</sup> Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. <sup>12</sup> **He who overcomes** <sup>(3528)</sup>, **I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name.**

<sup>13</sup> “He who has an ear, let him hear what the Spirit says to the churches.””

#### The Lukewarm Church

“And to the angel of the church of the Laodiceans write, ‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God: <sup>15</sup> **“I know your works,** that **you are neither cold nor hot.** I could wish you were cold or hot. <sup>16</sup> So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth. <sup>17</sup> Because you say, ‘I am rich, have become wealthy, and have need of nothing’—and do not know that you are wretched, miserable, poor, blind, and naked— <sup>18</sup> I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, *that* the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. <sup>19</sup> As many as I love, I rebuke and chasten. Therefore **be zealous and repent** <sup>(3340)</sup>. <sup>20</sup> Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. <sup>21</sup> **To him who overcomes** <sup>(3528)</sup> I will grant to sit with Me on My throne, as **I also overcame** <sup>(3528)</sup> and sat down with My Father on His throne.

22 “He who has an ear, let him hear what the Spirit says to the churches.””

**Overcomes** – 3528 νικαω nikao *nik-ah'-o* from νικη - nike 3529; **to subdue** (literally or figuratively):-- (Translated in King James Version as) conquer, overcome, prevail, get the victory.

3529 - νικη nike *nee'-kay* apparently a primary word; **conquest** (abstractly), i.e. (figuratively) **the means of success**:-- (Translated in King James Version as) -victory.

**Subdue** (*Dictionary.com*) –

verb (used with object), **subdued, subduing**.

1. to conquer and bring into subjection:

*Rome subdued Gaul.*

2. to overpower by superior force; overcome.

3. to bring under mental or emotional control, as by persuasion or intimidation; render submissive.

4. to repress (feelings, impulses, etc.).

5. to bring (land) under cultivation:

*to subdue the wilderness.*

6. to reduce the intensity, force, or vividness of (sound, light, color, etc.); tone down; soften.

7. to allay (inflammation, infection, etc.).

- Three important questions we should honestly consider based on these passages to the churches:
  1. What if you decide you would rather not “repent “ and “overcome “? What do you think will be your end result?
  2. How can you “repent “ and “overcome “ something you will not admit is sin, according to God’s standard?
- Often we deceive and justify ourselves. However, our God is merciful! If you ask Him, in His mercy, to reveal you to you, He will. Just be prepared to take action once He does. Sometimes the revelation is painful; however, He will also help you, if you ask Him too.
- This also brings to mind passages like the following:

#### **Matthew 13:15**

“For the hearts of this people have grown dull.

*Their ears are hard of hearing,*

*And their eyes they have closed,*

*Lest they should see with **their** eyes and hear with **their** ears,*

*Lest they should understand with **their** hearts and **turn** <sup>(1994)</sup>,*

*So that I should heal them.”*

#### **1 Peter 3:8-12**

“Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;<sup>9</sup> not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.<sup>10</sup> For

**“He who would love life**

**And see good days,**

**Let him refrain his tongue from evil,**

**And his lips from speaking deceit.**

<sup>11</sup> **Let him turn** <sup>(1578)</sup> **away from evil and do good;**

**Let him seek peace and pursue it.**

<sup>12</sup> **For the eyes of the Lord are on the righteous,**

**And His ears are open to their prayers;**

**But the face of the Lord is against those who do evil.”**

**Turn** – 1994 επιστρεφω epistrepho *ep-ee-stref'-o* from επι - epi 1909 and στρεφω - strepho 4762; **to revert (literally, figuratively or morally)**:-- (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Note – 1994 also translated as “return” on page 39 and “converted” on page 49.

**4762** – στρεφω strepho *stref'-o* strengthened from the base of τροπη - trope 5157; **to twist, i.e. turn quite around or reverse** (literally or figuratively):-- (Translated in King James Version as) convert, turn (again, back again, self, self about).

**5157** - τροπη trope *trop-ay'* from an apparently primary trepo to turn; **a turn ("trope")**, i.e. revolution (figuratively, variation):-- (Translated in King James Version as) turning.

**Turn** – 1578 εκκλινω ekklino *ek-klee'-no* from εκ - ek 1537 and κλινω - klino 2827; **to deviate, i.e. (absolutely) to shun** (literally or figuratively), or (relatively) **to decline (from piety)**:-- (Translated in King James Version as) avoid, eschew, go out of the way.

**1537** - εκ ek *ek* or ex *ex* a primary preposition **denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause;** literal or figurative; direct or remote):-- (Translated in King James Version as) after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.

**2827** - κλινω klino *klee'-no* a primary verb; **to slant or slope, i.e. incline or recline** (literally or figuratively):-- (Translated in King James Version as) bow (down), be far spent, lay, turn to flight, wear away.

## **2 Peter 2:1-22**

“But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. <sup>2</sup> And many will follow their destructive ways, because of whom the way of truth will be blasphemed. <sup>3</sup> By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

<sup>4</sup> For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment; <sup>5</sup> and did not spare the ancient world, but saved Noah, *one of eight people*, a preacher of righteousness, bringing in the flood on the world of the ungodly; <sup>6</sup> and turning the cities of Sodom and Gomorrah into ashes, condemned *them* to destruction, making *them* an example to those who afterward would live ungodly; <sup>7</sup> and delivered righteous Lot, *who was* oppressed by the filthy conduct of the wicked <sup>8</sup> (for that righteous man, dwelling among them, tormented *his* righteous soul from day to day by seeing and hearing *their* lawless deeds)— <sup>9</sup> then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment, <sup>10</sup> **and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed.**

They are not afraid to speak evil of dignitaries,<sup>11</sup> whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

<sup>12</sup> But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,<sup>13</sup> and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. *They are spots and blemishes, **carousing in their own deceptions** while they feast with you,<sup>14</sup> **having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.***<sup>15</sup> **They have forsaken the right way and gone astray**, following the way of Balaam the son of Beor, who loved the wages of unrighteousness;<sup>16</sup> but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

<sup>17</sup> These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

<sup>18</sup> **For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.**

<sup>19</sup> **While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome<sup>(2274)</sup>, by him also he is brought into bondage.** <sup>20</sup> **For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome<sup>(2274)</sup>, the latter end is worse for them than the beginning.**

<sup>21</sup> **For it would have been better for them not to have known the way of righteousness, than having known it, to turn<sup>(1994)</sup> from the holy commandment delivered to them.** <sup>22</sup> **But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire."**

**Carousing** – 1792 εντροφαω entrophao *en-troo-fah'-o* from εν - en 1722 and τροφαω - truphao 5171; **to revel in:--** (Translated in King James Version as) sporting selves.

5171 - τροφαω truphao *troo-fah'-o* from τροφη - truphe 5172; **to indulge in luxury:--** (Translated in King James Version as) live in pleasure.

5172 - τροφη truphe *troo-fay'* from thrupto (**to break up or** (figuratively) **enfeeble, especially the mind and body by indulgence**); **effeminacy, i.e. luxury or debauchery:--** (Translated in King James Version as) delicately, riot.

**Deceptions** – 539 απατη apate *ap-at'-ay* from αφπαταω - apatao 538; **delusion:--** (Translated in King James Version as) deceit(-ful, -fulness), deceivableness(-ving).

538 – παταω apatao *ap-at-ah'-o* of uncertain derivation; **to cheat, i.e. delude:--** (Translated in King James Version as) deceive.

**Overcome** – 2274 ητταω hettao *hayt-tah'-o* from the same as ηττον - hetton 2276; **to make worse, i.e. vanquish** (literally or figuratively); by implication, **to rate lower:--** (Translated in King James Version as) be inferior, overcome.

2276 - ηττον hetton *hate'-ton* neuter of comparative of heka (slightly) used for that of κακος - kakos 2556; **worse** (as noun); by implication, **less** (as adverb):-- (Translated in King James Version as) less, worse.

2256 – κακος kakos *kak-os'* apparently a primary word; **worthless** (intrinsically, such; whereas πονηρος - poneros 4190 properly refers to effects), i.e. (subjectively) **depraved**, or (objectively) **injurious:--** (Translated in King James Version as) bad, evil, harm, ill, noisome, wicked.

## Jude 1-16

"Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

<sup>2</sup> Mercy, peace, and love be multiplied to you.

<sup>3</sup> Beloved, while I was very diligent to write to you concerning our common salvation, **I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.** <sup>4</sup> For certain men have crept in unnoticed, who long ago were marked out for this condemnation, **ungodly men, who turn <sup>(3346)</sup> the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.**

<sup>5</sup> **But I want to remind you, though you once knew this, that the Lord, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.** <sup>6</sup> And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; <sup>7</sup> as Sodom and Gomorrah, and the cities around them in a similar manner to these, **having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.**

<sup>8</sup> Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries. <sup>9</sup> Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" <sup>10</sup> But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves. <sup>11</sup> Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

<sup>12</sup> These are spots in your love feasts, They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots; <sup>13</sup> raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

<sup>14</sup> Now Enoch, the seventh from Adam, prophesied about these men also, saying, "**Behold, the Lord comes with ten thousands of His saints, <sup>15</sup> to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.**"

<sup>16</sup> **These are grumblers, complainers, walking according to their own lusts;** and they mouth great swelling words, flattering people to gain advantage. <sup>17</sup> But you, beloved, remember the words which were spoken before by the apostles of our Lord Jesus Christ: <sup>18</sup> how they told you that **there would be mockers in the last time who would walk according to their own ungodly lusts.** <sup>19</sup> **These are sensual persons, who cause divisions, not having the Spirit.**"

**Flesh** – 4561 σαρξ *sarx sarx* probably from the base of σαρωω - saroo 4563; **flesh** (as stripped of the skin), i.e. (strictly) **the meat of an animal** (as food), or (by extension) **the body** (as opposed to the soul (or spirit), or as the symbol of what is external, or as the means of kindred), or (by implication) **human nature** (with its frailties (physically or morally) and passions), or (specially), **a human being** (as such):-- (Translated in King James Version as) carnal(-ly, + -ly minded), flesh(-ly).

**Strange** – 2087 ετερος *heteros het'-er-os* of uncertain affinity; (an-, the) **other or different**:-- (Translated in King James Version as) altered, else, next (day), one, (an-)other, some, strange.

**Heteros** (Dictionary.com) –

**adjective**

1. *Chemistry* . of or pertaining to an atom other than carbon, particularly in a cyclic compound.
2. *Informal*. heterosexual.

**noun, plural het-er-os.**

3. *Informal*. a heterosexual person.

### Word Origin & History

**hetero-**

"other, different," from comb. form of Gk. heteros "the other (of two), another, different;" first element meaning "one, at one, together;" the second cognate with the second element in L. al-ter, Goth. an-bar, O.E. o-ðer "other."

**Turn** – 3346 μετατιθημι metatithemi *met-at-ith'-ay-mee* from μετα - meta 3326 and τιθημι - tithemi 5087; to transfer, i.e. (**literally**) **transport**, (by implication) **exchange**, (reflexively) **change sides**, or (figuratively) **pervert**:-- (Translated in King James Version as) carry over, change, remove, translate, turn.

### 1 Peter 1:13-25

"Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; <sup>14</sup> **as obedient children, not conforming yourselves to the former lusts, as in your ignorance; <sup>15</sup> but as He who called you is holy, you also be holy in all your conduct, <sup>16</sup> because it is written, "Be holy, for I am holy."**

<sup>17</sup> And if you call on **the Father, who without partiality judges according to each one's work**, conduct yourselves throughout the time of your stay *here* in fear; <sup>18</sup> knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. <sup>20</sup> He indeed was foreordained before the foundation of the world, but was manifest in these last times for you <sup>21</sup> **who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.**

<sup>22</sup> **Since you have purified your souls in obeying the truth through the Spirit** in sincere love of the brethren, love one another fervently with a pure heart, <sup>23</sup> having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, <sup>24</sup> because

"All flesh *is* as grass,

And all the glory of man as the flower of the grass.

The grass withers,

And its flower falls away,

<sup>25</sup> But the word of the Lord endures forever."

Now this is the word which by the gospel was preached to you."

- Verse 22 – You must first have the Spirit in order to accomplish this.

➔ Jesus preached repentance and sent His disciples out to do the same:

#### Mark 6:10-12

“Also He said to them, “In whatever place you enter a house, stay there till you depart from that place.

<sup>11</sup> And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!”

<sup>12</sup> **So they went out and preached that *people should repent*** <sup>(3340)</sup>.

#### Acts 11:1-18

“Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God. <sup>2</sup> And when Peter came up to Jerusalem, those of the circumcision contended with him, <sup>3</sup> saying, “You went in to uncircumcised men and ate with them!”

<sup>4</sup> But Peter explained *it* to them in order from the beginning, saying: <sup>5</sup> “I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me. <sup>6</sup> When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air. <sup>7</sup> And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ <sup>8</sup> But I said, ‘Not so, Lord! For nothing common or unclean has at any time entered my mouth.’ <sup>9</sup> But the voice answered me again from heaven, ‘**What God has cleansed you must not call common.**’ <sup>10</sup> Now this was done three times, and all were drawn up again into heaven. <sup>11</sup> At that very moment, three men stood before the house where I was, having been sent to me from Caesarea. <sup>12</sup> Then the Spirit told me to go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered the man’s house. <sup>13</sup> And he told us how he had seen an angel standing in his house, who said to him, ‘Send men to Joppa, and call for Simon whose surname is Peter, **who will tell you words by which you and all your household will be saved.**’ <sup>15</sup> **And as I began to speak, the Holy Spirit fell upon them, as upon us at the beginning.** <sup>16</sup> Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’ <sup>17</sup> If therefore **God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?**”

<sup>18</sup> When they heard these things they became silent; and they glorified God, saying, “**Then God has also granted to the Gentiles (nations) repentance** <sup>(3341)</sup> **to life.**”

- Verses 14 – This occurred after the crucifixion. These people believed; but they were not automatically “saved.”
- Verses 9, 14-18 – There are a number of key events in this passage:
  1. They believed
  2. God cleansed them
  3. God granted them repentance to life.
  4. They heard the word by which their entire household would be saved.
  5. They received the gift of the Holy Spirit
- Verse 18 – Other English Bible translations prefer the phrase “repentance that leads to life” instead of “repentance to life.”

#### Acts 11:18 English Standard Version (ESV)

“When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”

### Acts 11:18 New International Version (NIV)

“When they heard this, they had no further objections and praised God, saying, “So then, even to Gentiles God has granted repentance that leads to life.”

### Acts 11:18 New Revised Standard Version (NRSV)

“When they heard this, they were silenced. And they praised God, saying, “Then God has given even to the Gentiles the repentance that leads to life.”

### Acts 3:1-20

“Now Peter and John went up together to the temple at the hour of prayer, the ninth *hour*.<sup>2</sup> And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple;<sup>3</sup> who, seeing Peter and John about to go into the temple, asked for alms.<sup>4</sup> And fixing his eyes on him, with John, Peter said, “Look at us.”<sup>5</sup> So he gave them his attention, expecting to receive something from them.<sup>6</sup> Then Peter said, “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.”<sup>7</sup> And he took him by the right hand and lifted *him* up, and immediately his feet and ankle bones received strength.<sup>8</sup> So he, leaping up, stood and walked and entered the temple with them—walking, leaping, and praising God.<sup>9</sup> And all the people saw him walking and praising God.<sup>10</sup> Then they knew that it was he who sat begging alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

<sup>11</sup> Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon’s, greatly amazed.<sup>12</sup> So when Peter saw *it*, he responded to the people: “Men of Israel, why do you marvel at this? Or **why look so intently at us, as though by our own power or godliness we had made this man walk?**<sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go.<sup>14</sup> But you denied the Holy One and the Just, and asked for a murderer to be granted to you,<sup>15</sup> and killed the Prince of life, whom God raised from the dead, of which we are witnesses.<sup>16</sup> **And His name, through faith in His name, has made this man strong, whom you see and know.** Yes, the **faith** which *comes* through Him has given him this perfect soundness in the presence of you all.

<sup>17</sup> “Yet now, brethren, I know that you did *it* in ignorance, as *did* also your rulers.<sup>18</sup> But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.<sup>19</sup> **Repent**<sup>(3340)</sup> **therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,**<sup>20</sup> and that He may send Jesus Christ, who was preached to you before,”

- Verse 19 – Repentance is necessary for conversion.
- Verse 29 – Please note the order:
  1. Repent
  2. Converted
  3. Sins may be blotted out
  4. Times of refreshing from the presence of the Lord
- Following are verses 19 and 20 from the New Revised Standard Version (NRSV):

### Acts 3:19-20 New Revised Standard Version (NRSV)

**“Repent<sup>(3340)</sup> therefore, and turn<sup>(1994)</sup> to God so that your sins may be wiped out,<sup>20</sup> so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah appointed for you, that is, Jesus,”**

**Converted – 1994** επιστρέφω *epistrepho ep-ee-stref'-o* from επι - *epi* 1909 and στρέφω - *strefho* 4762; **to revert (literally, figuratively or morally):**-- (Translated in King James Version as) come (go) again, convert, (re-)turn (about, again).

Note – 1994 also translated as “returns” on page 39 and “turn” on page 44.

**4762** - στρέφω *strefho stref'-o* strengthened from the base of τροπή - *trope* 5157; **to twist, i.e. turn quite around or reverse (literally or figuratively):**-- (Translated in King James Version as) convert, turn (again, back again, self, self about).

**5157** - τροπή *trope trop-ay'* from an apparently primary *trepo* **to turn; a turn ("trope"), i.e. revolution (figuratively, variation):**-- (Translated in King James Version as) turning.

**Faith - 4102** - πιστις *pistis pis'-tis* from *πειθω* - *peitho* 3982; **persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:**-- (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

**3982** - *πειθω* *peitho pi'-tho* a primary verb; **to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely ( ):**-- (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

➔ Following is an example of an individual who believed and was baptized. However, he did not receive the Holy Spirit because there was no repentance:

#### Acts 8:9-24

“But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was someone great,<sup>10</sup> to whom they all gave heed, from the least to the greatest, saying, “This man is the great power of God.”<sup>11</sup> And they heeded him because he had astonished them with his sorceries for a long time.<sup>12</sup> But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.<sup>13</sup> **Then Simon himself also believed;** and when **he was baptized** he continued with Philip, and was amazed, seeing the miracles and signs which were done.

<sup>14</sup> Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them,<sup>15</sup> who, when they had come down, **prayed for them that they might receive the Holy Spirit.**<sup>16</sup> **For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus.**<sup>17</sup> **Then they laid hands on them, and they received the Holy Spirit.**

<sup>18</sup> And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,<sup>19</sup> saying, “Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit.”

<sup>20</sup> But Peter said to him, “Your money perish with you, because you thought that the gift of God could be purchased with money!<sup>21</sup> **You have neither part nor portion in this matter, for your heart is not right in the**

**sight of God.** <sup>22</sup> **Repent** <sup>(3340)</sup> **therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you.** <sup>23</sup> **For I see that you are poisoned by bitterness and bound by iniquity.”**

<sup>24</sup> Then Simon answered and said, “Pray to the Lord for me, that none of the things which you have spoken may come upon me.”

- Verses 13-23 – Please note the order:
  1. Simon believed
  2. Simon was baptized
  3. Simon did not receive the baptism of the Holy Spirit. Why? No repentance. Though he believed and was baptized, Simon was still bound by bitterness and iniquity.

**Fallen** – 1968 επιπιπτω epiipto *ep-ee-pip'-to* from επι - epi 1909 and πιπτω - pipto 4098; **to embrace** (with affection) or **seize** (with more or less violence; literally or figuratively):-- (Translated in King James Version as) fall into (on, upon) lie on, press upon.

**Iniquity** – 93 αδικια adikia *ad-ee-kee'-ah* from αδικος - adikos 94; (legal) **injustice** (properly, the quality, by implication, the act); **morally, wrongfulness** (of character, life or act):-- (Translated in King James Version as) iniquity, unjust, unrighteousness, wrong.

**94** - αδικος adikos *ad'-ee-kos* from α - a 1 (as a negative particle) and δικη - dika 1349; **unjust**; by extension **wicked**; by implication, **treacherous**; specially, **heathen**:-- (Translated in King James Version as) unjust, unrighteous.

**1349** - δικη dika *dee'-kay* probably from δεικνυω - deiknuo 1166; **right** (as self-evident), i.e. **justice** (the principle, a decision, or its execution):--j(Translated in King James Version as) judgment, punish, vengeance.

**Iniquity** (*Dictionary.com*) -  
noun, plural **iniquities**.

1. gross injustice or wickedness.
2. a violation of right or duty; wicked act; sin.

➔ For those who rely on the words of Paul, following is what Paul has to say on “repentance”:

#### **Acts 17:29-31**

“Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. <sup>30</sup> **Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent** <sup>(3340)</sup>, <sup>31</sup> because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

#### **Acts 20:20-22**

“How I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, <sup>21</sup> testifying to Jews, and also to Greeks, **repentance** <sup>(3341)</sup> **toward God and faith toward our Lord Jesus Christ.** <sup>22</sup> And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,”

### Acts 26:19-21

“Therefore, King Agrippa, I was not disobedient to the heavenly vision,<sup>20</sup> but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that **they should repent<sup>(3340)</sup>, turn<sup>(1994)</sup> to God, and do works befitting repentance<sup>(3341)</sup>**.<sup>21</sup> For these reasons the Jews seized me in the temple and tried to kill *me*.”

➔ We will end this section of study with 2 Peter 3:1-13:

### 2 Peter 3:1-13

“Beloved, I now write to you this second epistle (in *both of* which I stir up your pure minds by way of reminder),<sup>2</sup> that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,<sup>3</sup> knowing this first: that scoffers will come in the last days, walking according to their own lusts,<sup>4</sup> and saying, “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.”<sup>5</sup> For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,<sup>6</sup> by which the world *that* then existed perished, being flooded with water.<sup>7</sup> But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

<sup>8</sup> **But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.** <sup>9</sup> **The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance<sup>(3341)</sup>.**

<sup>10</sup> But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. <sup>11</sup> **Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,** <sup>12</sup> looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? <sup>13</sup> Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.”

# BAPTISM

*“John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.”*

Mark 1:4

- ➔ We will begin by defining “baptism”, “baptized” and associated words from various sources:

## **Strong's Exhaustive Concordance of the Bible**

**Baptized** - 907 βαπτίζω baptizo *bap-tid'-zo* from a derivative of βαπτω - bapto 911; **to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution, especially (technically) of the ordinance of Christian baptism:--** (Translated in King James Version as) Baptist, baptize, wash.

911- βαπτω bapto *bap'-to* a primary verb; **to whelm, i.e. cover wholly with a fluid;** in the New Testament only in a qualified or special sense, i.e. (literally) **to moisten (a part of one's person),** or (by implication) **to stain (as with dye):--** (Translated in King James Version as) dip.

**Baptism** - 908 βαπτισμα baptismos *bap'-tis-mah* from βαπτίζω - baptizo 907; **baptism (technically or figuratively):--** (Translated in King James Version as) baptism.

**Baptism** - 909 βαπτισμος baptismos *bap-tis-mos'* from βαπτίζω - baptizo 907; **ablution (ceremonial or Christian):--** (Translated in King James Version as) baptism, washing.

**Baptist** - 910 Βαπτιστης Baptistes *bap-tis-tace'* from βαπτίζω - baptizo 907; **a baptizer, as an epithet of Christ's forerunner:--** (Translated in King James Version as) Baptist.

**Dip** - 911 βαπτω bapto *bap'-to* a primary verb; **to whelm, i.e. cover wholly with a fluid;** in the New Testament only in a qualified or special sense, i.e. (literally) **to moisten (a part of one's person),** or (by implication) **to stain (as with dye):--** (Translated in King James Version as) dip.

## **Blue Letter Bible.com**

**Baptized 907** - Strong's Number G907 matches the Greek βαπτίζω (*baptizō*), which **occurs 86 times in 65 verses** in the Greek concordance of the KJV

1. to dip repeatedly, to immerse, to submerge (of vessels sunk)
2. to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe
3. to overwhelm

**Baptism 908** - Strong's Number G908 matches the Greek βάπτισμα (*baptisma*), which **occurs 22 times in 22 verses** in the Greek concordance of the KJV

1. immersion, submersion
  1. of calamities and afflictions with which one is quite overwhelmed
  2. of John's baptism, that purification rite by which men on confessing their sins were bound to spiritual reformation, obtained the pardon of their past sins and became qualified for the benefits of the Messiah's kingdom soon to be set up. This was valid Christian baptism, as this was the only baptism the apostles received and it is not recorded anywhere that they were ever rebaptised after Pentecost.

3. of Christian baptism; a rite of immersion in water as commanded by Christ, by which one after confessing his sins and professing his faith in Christ, having been born again by the Holy Spirit unto a new life, identifies publicly with the fellowship of Christ and the church.

**Baptism 909** - Strong's Number G909 matches the Greek βαπτισμός (*baptismos*), which **occurs 4 times in 4 verses** in the Greek concordance of the KJV

1. a washing, purification effected by means of water
  1. of washing prescribed by the Mosaic law (Heb 9:10) which seems to mean an exposition of the difference between the washings prescribed by the Mosaic law and Christian baptism

**Baptist 910** – Strong's Number G910 matches the Greek βαπτιστής (*baptistēs*), which **occurs 14 times in 14 verses** in the Greek concordance of the KJV

1. a baptiser
2. one who administers the rite of baptism
3. the surname of John, the forerunner of Christ

**Dip 911** - Strong's Number G911 matches the Greek βάπτω (*baptō*), which **occurs 3 times in 3 verses** in the Greek concordance of the KJV

1. to dip, dip in, immerse
2. to dip into dye, to dye, colour

### ***Vine's Expository Dictionary of New Testament Words***

#### **Topic: Baptism, Baptist, Baptize**

<A-1,Noun,**908**,baptisma>

"baptism," consisting of the processes of immersion, submersion and emergence (from bapto, "to dip"), is used (a) of John's "baptism," (b) of Christian "baptism," see B. below; (c) of the overwhelming afflictions and judgments to which the Lord voluntarily submitted on the cross, e.g., Luke 12:50; (d) of the sufferings His followers would experience, not of a vicarious character, but in fellowship with the sufferings of their Master. Some mss. have the word in Matt. 20:22,23; it is used in Mark 10:38,39, with this meaning.

<A-2,Noun,**909**,baptismos>

as distinct from baptisma (the ordinance), is used of the "ceremonial washing of articles," Mark 7:4,8, in some texts; Heb. 9:10; once in a general sense, Heb. 6:2. See WASHING.

<A-3,Noun,**910**,baptistes>

"a baptist," is used only of John the Baptist, and only in the Synoptists, 14 times.

<B-1,Verb,**907**,baptizo>

"to baptize," primarily a frequentative form of bapto, "to dip," was used among the Greeks to signify the dyeing of a garment, or the drawing of water by dipping a vessel into another, etc. Plutarchus uses it of the drawing of wine by dipping the cup into the bowl (Alexis, 67) and Plato, metaphorically, of being overwhelmed with questions (Euthydemus, 277 D).

It is used in the NT in Luke 11:38 of washing oneself (as in 2 Kings 5:14, "dipped himself," Sept.); see also Isa. 21:4, lit., "lawlessness overwhelms me." In the early chapters of the four Gospels and in Acts 1:5; 11:16; 19:4, it is used of the rite performed by John the Baptist who called upon the people to repent that they might receive remission of sins. Those who obeyed came "confessing their sins," thus acknowledging their unfitness to be in the Messiah's coming kingdom. Distinct from this is the "baptism" enjoined by Christ, Matt. 28:19, a "baptism" to be undergone by believers, thus witnessing to their identification with Him in death, burial and resurrection, e.g., Acts 19:5; Rom. 6:3,4; 1 Cor. 1:13-17; 12:13; Gal.

3:27; Col. 2:12. The phrase in Matt. 28:19, "batizing them into the Name" (RV; cp. Acts 8:16, RV), would indicate that the "baptized" person was closely bound to, or became the property of, the one into whose name he was "batized."

In Acts 22:16 it is used in the Middle Voice, in the command given to Saul of Tarsus, "arise and be baptize," the significance of the Middle Voice form being "get thyself baptized." The experience of those who were in the ark at the time of the Flood was a figure or type of the facts of spiritual death, burial, and resurrection, Christian "baptism" being an antitupon, "a corresponding type," a "like figure," 1 Pet. 3:21. Likewise the nation of Israel was figuratively baptized when made to pass through the Red Sea under the cloud, 1 Cor. 10:2. The verb is used metaphorically also in two distinct senses: firstly, of "baptism" by the Holy Spirit, which took place on the Day of Pentecost; secondly, of the calamity which would come upon the nation of the Jews, a "baptism" of the fire of Divine judgment for rejection of the will and word of God, Matt. 3:11; Luke 3:16.

### ***Baker's Evangelical Dictionary of Biblical theology***

#### **Baptize, Baptism**

"The Greek root-word *baptizein* [βαπτίζω] means to plunge, immerse, sink; hence to wash; to be immersed, overwhelmed (in trouble). From Jewish rules of purification concerning ritual uncleanness the word gained a technical religious connotation implying "purification" from all that might exclude from God's presence."

## Biblical examples using each of the Greek words:

✚ **Baptized 907** - βαπτίζω baptizo *bap-tid'-zo*

### Matthew 3:4-6

“Now John himself was clothed in camel’s hair, with a leather belt around his waist; and his food was locusts and wild honey. <sup>5</sup> Then Jerusalem, all Judea, and all the region around the Jordan went out to him <sup>6</sup> and were **baptized** <sup>(907)</sup> by him in the Jordan, confessing their sins.”

### Mark 1:9-10

“It came to pass in those days *that* Jesus came from Nazareth of Galilee, and was **baptized** <sup>(907)</sup> by John in the Jordan. <sup>10</sup> And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.”

### Luke 3:21-22

“When all the people were baptized, it came to pass that Jesus also was **baptized** <sup>(907)</sup>; and while He prayed, the heaven was opened. <sup>22</sup> And the Holy Spirit descended in bodily form like a dove upon Him, and a voice came from heaven which said, “You are My beloved Son; in You I am well pleased.”

### John 3:23

“Now John also was **baptizing** <sup>(907)</sup> in **Aenon** near Salim, because there was much water there. And they came and were baptized.”

**Aenon** – 137 Αἰνων Aion *ahee-nohn'* of Hebrew origin (a derivative of 5869, place of springs); **Aenon, a place in Palestine**-- (Translated in King James Version as) **Aenon**.

### Acts 8:12

“But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were **baptized** <sup>(907)</sup>.”

- No mention of children being baptized.

### Acts 8:35-38

“Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. <sup>36</sup> Now as they went down the road, they came to some water. And the eunuch said, “See, *here is* water. What hinders me from being **baptized** <sup>(907)</sup>?”

<sup>37</sup> Then Philip said, “If you believe with all your heart, you may.”

And he answered and said, “I believe that Jesus Christ is the Son of God.”

<sup>38</sup> So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he **baptized** <sup>(907)</sup> him. <sup>39</sup> Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.”

✚ **Baptism 908** - βαπτισμα baptism *bap'-tis-mah*

**Matthew 21:23-27**

“Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, “By what authority are You doing these things? And who gave You this authority?”  
<sup>24</sup> But Jesus answered and said to them, “I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: <sup>25</sup> The baptism<sup>(908)</sup> of John—where was it from? From heaven or from men?”

And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’”  
<sup>26</sup> But if we say, ‘From men,’ we fear the multitude, for all count John as a prophet.”  
<sup>27</sup> So they answered Jesus and said, “We do not know.”

And He said to them, “Neither will I tell you by what authority I do these things.”

**Mark 1:4-5**

“John came baptizing in the wilderness and preaching a baptism<sup>(908)</sup> of repentance for the remission of sins.  
<sup>5</sup> Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.”

**Luke 7:29**

“And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism<sup>(908)</sup> of John.”

**Acts 1:22-23**

“beginning from the baptism<sup>(908)</sup> of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.”  
<sup>23</sup> And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias.”

✚ **Baptism 909** – βαπτισμος baptismos *bap-tis-mos*

Only occurs four times –

**Mark 7:4-8**

“*When they come* from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, *like* the washing<sup>(909)</sup> of cups, pitchers, copper vessels, and couches.

<sup>5</sup> Then the Pharisees and scribes asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?”

<sup>6</sup> He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written:

‘This people honors Me with *their* lips,

But their heart is far from Me.

<sup>7</sup> And in vain they worship Me,

Teaching *as* doctrines the commandments of men.’

<sup>8</sup> For laying aside the commandment of God, you hold the tradition of men —the washing<sup>(909)</sup> of pitchers and cups, and many other such things you do.”

### Hebrews 6:2

“Of the doctrine of **baptisms** <sup>(909)</sup>, of laying on of hands, of resurrection of the dead, and of eternal judgment.”

### Hebrews 9:10

“Concerned only with foods and drinks, various **washings** <sup>(909)</sup>, and fleshly ordinances imposed until the time of reformation.”

✚ **Baptist 910** - Βαπτιστης Baptistes *bap-tis-tace'*

### Matthew 3:1

“In those days John the Baptist<sup>(910)</sup> came preaching in the wilderness of Judea,”

### Luke 7:28

“For I say to you, among those born of women there is not a greater prophet than John the Baptist<sup>(910)</sup>; but he who is least in the kingdom of God is greater than he.”

✚ **Dip 911** – βαπτω bapto *bap'-to*

Only occurs three times –

### Luke 16:24

“Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip<sup>(911)</sup> the tip of his finger in water and cool my tongue; for I am tormented in this flame.’”

### John 13:26

“Jesus answered, “It is he to whom I shall give a piece of bread when I have dipped<sup>(911)</sup> it.” And having dipped the bread, He gave *it* to Judas Iscariot, *the son* of Simon.”

### Revelation 19:13

“He was clothed with a robe dipped<sup>(911)</sup> in blood, and His name is called The Word of God.

Centuries after baptism was implemented, the hierarchies of some “churches” decided baptism was no longer necessary. However, others agreed it would best suit their programs if they redefined the meaning, the purpose and the method of baptism.

When it comes to the method, this is what they came up with:

- **Aspersion** - the act of **sprinkling with water**, especially holy water. Aspersion is a method used in baptism as an alternative to immersion or affusion.
- **Affusion** - is a method of baptism where **water is poured on the head** of the person being baptized. The word "affusion" comes from the Latin *affusio*, meaning "to pour on".

## Question –

Which of these methods of baptism is correct according to the Bible?

- a. Affusion
- b. Aspersion
- c. Immersion
- d. None of the above

➡ Who was John the Baptist? What were his credentials? Did he have authorization to baptize and preach repentance of sins?

According to the gospel of Matthew, Jesus (Yeshua) declared that John the Baptist was the messenger sent to prepare the way before Him.

### Matthew 11:7-15

“As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? <sup>8</sup> But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft *clothing* are in kings’ houses. <sup>9</sup> But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. <sup>10</sup> For this is *he* of whom it is written:

**‘Behold, I send My messenger before Your face,**

**Who will prepare Your way before You.’**

<sup>11</sup> “Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. <sup>13</sup> For all the prophets and the law prophesied until John. <sup>14</sup> And if you are willing to receive *it*, he is Elijah who is to come. <sup>15</sup> He who has ears to hear, let him hear!”

- Verse 10 – is a quote from the prophet Malachi:

### Malachi 3:1

**“Behold, I send My messenger,  
And he will prepare the way before Me.**

And the **Lord**, whom you seek,  
Will suddenly come to His temple,  
Even the Messenger of the covenant,  
In whom you delight.  
Behold, He is coming,”  
Says the Lord (**Yehowah**) of hosts.”

**Lord** - 113 'adown *aw-done*' or (shortened) adon {aw-done'}; from an unused root (meaning **to rule**); **sovereign**, i.e. **controller (human or divine)**:-- (Translated in King James Version as) lord, master, owner.

In fact, all three synoptic gospel accounts (Matthew, Mark and Luke) acknowledge John the Baptist as the messenger sent to prepare the way of Jesus Christ.

**Mark 1:1-4**

“The beginning of the gospel of Jesus Christ, the Son of God. <sup>2</sup> As it is written in the Prophets:

**“Behold, I send My messenger before Your face,  
Who will prepare Your way before You.”**

<sup>3</sup> **“The voice of one crying in the wilderness:**

**‘Prepare the way of the Lord;  
Make His paths straight.’”**

<sup>4</sup> John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

- Verse 2 – is a quote from the prophets Malachi and Isaiah.

**Malachi 3:1**

**“Behold, I send My messenger,  
And he will prepare the way before Me.**

And the Lord, whom you seek,  
Will suddenly come to His temple,  
Even the Messenger of the covenant,  
In whom you delight.  
Behold, He is coming,”  
Says the Lord (Yehowah) of hosts.”

**Isaiah 40:3**

**“The voice of one crying in the wilderness:  
“Prepare the way of the Lord (Yehowah);  
Make straight in the desert  
A highway for our God.”**

**Luke 3:1-6**

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. <sup>3</sup> And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, <sup>4</sup> as it is written in the book of the words of Isaiah the prophet, saying:

**“The voice of one crying in the wilderness:**

**‘Prepare the way of the Lord;**

**Make His paths straight.**

<sup>5</sup> Every valley shall be filled

And every mountain and hill brought low;

The crooked places shall be made straight

And the rough ways smooth;

<sup>6</sup> And all flesh shall see the salvation of God.”

- Verses 4-6 – This quote is found in Isaiah 40:3-5

**Isaiah 40:3-5**

**“The voice of one crying in the wilderness:  
“Prepare the way of the Lord (Yehowah);  
Make straight in the desert**

### **A highway for our God.**

<sup>4</sup> Every valley shall be exalted  
And every mountain and hill brought low;  
The crooked places shall be made straight  
And the rough places smooth;  
<sup>5</sup> The glory of the Lord (**Yehowah**) shall be revealed,  
And all flesh shall see *it* together;  
For the mouth of the Lord (**Yehowah**) has spoken.”

➡ The gospel of Luke begins with the personage of John the Baptist:

### **Luke 1:1-25**

“Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, <sup>3</sup> it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, <sup>4</sup> that you may know the certainty of those things in which you were instructed.

<sup>5</sup> There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the division of Abijah. His wife *was* of the daughters of Aaron, and her name *was* Elizabeth. <sup>6</sup> And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. <sup>7</sup> But they had no child, because Elizabeth was barren, and they were both well advanced in years.

<sup>8</sup> So it was, that while he was serving as priest before God in the order of his division, <sup>9</sup> according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. <sup>10</sup> And the whole multitude of the people was praying outside at the hour of incense. <sup>11</sup> **Then an angel of the Lord appeared to him, standing on the right side of the altar of incense.** <sup>12</sup> **And when Zacharias saw *him*, he was troubled, and fear fell upon him.**

<sup>13</sup> But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, **and you shall call his name John.** <sup>14</sup> **And you will have joy and gladness, and many will rejoice at his birth.** <sup>15</sup> For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb. <sup>16</sup> And he will turn many of the children of Israel to the Lord their God. <sup>17</sup> He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.”

<sup>18</sup> And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife is well advanced in years.”

<sup>19</sup> And the angel answered and said to him, “I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. <sup>20</sup> But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time.”

<sup>21</sup> And the people waited for Zacharias, and marveled that he lingered so long in the temple. <sup>22</sup> But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless.

<sup>23</sup> So it was, as soon as the days of his service were completed, that he departed to his own house. <sup>24</sup> Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, <sup>25</sup> “Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among people.”

The discourse on John picks up again in verse 57:

### **Luke 1:57-80**

“Now Elizabeth’s full time came for her to be delivered, and she brought forth a son. <sup>58</sup> When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her.

<sup>59</sup> **So it was, on the eighth day, that they came to circumcise the child; and they would have called him by the name of his father, Zacharias. <sup>60</sup> His mother answered and said, “No; he shall be called John.”**

<sup>61</sup> But they said to her, “There is no one among your relatives who is called by this name.” <sup>62</sup> So they made signs to his father—what he would have him called.

<sup>63</sup> And he asked for a writing tablet, and wrote, saying, “His name is John.” So they all marveled.

<sup>64</sup> Immediately his mouth was opened and his tongue *loosed*, and he spoke, praising God. <sup>65</sup> Then fear came on all who dwelt around them; and all these sayings were discussed throughout all the hill country of Judea.

<sup>66</sup> And all those who heard *them* kept *them* in their hearts, saying, “What kind of child will this be?” And the hand of the Lord was with him.

<sup>67</sup> **Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:**

<sup>68</sup> **“Blessed is the Lord God of Israel,**

**For He has visited and redeemed His people,**

<sup>69</sup> **And has raised up a horn of salvation for us**

**In the house of His servant David,**

<sup>70</sup> **As He spoke by the mouth of His holy prophets,**

**Who have been since the world began,**

<sup>71</sup> **That we should be saved from our enemies**

**And from the hand of all who hate us,**

<sup>72</sup> **To perform the mercy promised to our fathers**

**And to remember His holy covenant,**

<sup>73</sup> **The oath which He swore to our father Abraham:**

<sup>74</sup> **To grant us that we,**

**Being delivered from the hand of our enemies,**

**Might serve Him without fear,**

<sup>75</sup> **In holiness and righteousness before Him all the days of our life.**

<sup>76</sup> **“And you, child, will be called the prophet of the Highest;**

**For you will go before the face of the Lord to prepare His ways,**

<sup>77</sup> **To give knowledge of salvation to His people**

**By the remission of their sins,**

<sup>78</sup> **Through the tender mercy of our God,**

**With which the Dayspring from on high has visited us;**

<sup>79</sup> **To give light to those who sit in darkness and the shadow of death,**

**To guide our feet into the way of peace.”**

<sup>80</sup> So the child grew and became strong in spirit, and was in the deserts till the day of his manifestation to Israel.”

**Salvation** – 4991 σωτηρια soteria *so-tay-ree'-ah* feminine of a derivative of σωτηρ - soter 4990 as (properly, abstract) noun; **rescue or safety (physically or morally)**:-- (Translated in King James Version as) deliver, health, salvation, save, saving.

4990 - σωτηρ soter *so-tare'* from σωζω - sozo 4982; **a deliverer, i.e. God or Christ**:-- (Translated in King James Version as) saviour.

4982 - σωζω sozo *sode'-zo* from a primary sos (contraction for obsolete saos, "safe"); **to save, i.e. deliver or protect** (literally or figuratively):-- (Translated in King James Version as) heal, preserve, save (self), do well, be (make) whole.

➔ The gospel of John also states that John the Baptist “was a man sent from God”:

### John 1:6-23

**“There was a man sent from God, whose name was John.”** <sup>7</sup> This man came for a witness, to bear witness of the Light, that all through him might believe. <sup>8</sup> He was not that Light, but **was sent** to bear witness of that Light. <sup>9</sup> That was the true Light which gives light to every man coming into the world.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own, and His own did not receive Him. <sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

<sup>15</sup> **John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’”**

<sup>16</sup> And of His fullness we have all received, and grace for grace. <sup>17</sup> For the law was given through Moses, *but* grace and truth came through Jesus Christ. <sup>18</sup> No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*.

<sup>19</sup> **Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”**

<sup>20</sup> He confessed, and did not deny, but confessed, “I am not the Christ.”

<sup>21</sup> And they asked him, “What then? Are you Elijah?”

He said, “I am not.”

“Are you the Prophet?”

And he answered, “No.”

<sup>22</sup> Then they said to him, **“Who are you, that we may give an answer to those who sent us? What do you say about yourself?”**

<sup>23</sup> He said: **“I am**

**‘The voice of one crying in the wilderness:**

**“Make straight the way of the Lord,”**

**as the prophet Isaiah said.”**

**Sent** - 649 αποστειλω *apostello ap-os-tel'-lo* from απο - apo 575 and στείλω - stello 4724; **set apart, i.e. (by implication) to send out** (properly, **on a mission**) literally or figuratively:-- (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).

➔ John also said he was “sent” to baptize with water:

#### **John 1:29-34**

“The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! <sup>30</sup> This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ <sup>31</sup> **I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.**”

<sup>32</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> **I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’** <sup>34</sup> And I have seen and testified that this is the Son of God.”

All of the above passages point to John as the one authorized by God to baptize individuals in water. This was not something John just took it upon himself to do.

It also appears baptism is associated with *Preparing the way of the Lord* and *making His paths straight*. Of course, this pertained to the first coming of Christ. But what does this have to do with us?

➔ According to Jesus, water baptism pertains to the fulfillment of righteousness towards our Heavenly Father.

In the midst of Jesus’ teachings, He told the multitude to “seek first the kingdom of God and His righteousness”:

#### **Matthew 6:25-34**

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? <sup>26</sup> Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> Which of you by worrying can add one cubit to his stature? <sup>28</sup> “So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; <sup>29</sup> and yet I say to you that even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?”

<sup>31</sup> “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

<sup>32</sup> For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.

<sup>33</sup> **But seek first the kingdom of God and His righteousness,** and all these things shall be added to you.

<sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day *is* its own trouble.”

#### **Matthew 3:13-17**

“Then Jesus came from Galilee to John at the Jordan to be baptized by him. <sup>14</sup> And John *tried to* prevent Him, saying, “I need to be baptized by You, and are You coming to me?”

<sup>15</sup> **But Jesus answered and said to him, “Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.”** Then he allowed Him.

<sup>16</sup> When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. <sup>17</sup> And suddenly a voice *came* from heaven, saying, “This is My beloved Son, in whom I am well pleased.”

➔ What does Baptism accomplish?

**Luke 7:29-30**

“And when all the people heard *Him*, even the tax collectors **justified God**, having been baptized with the baptism of John.<sup>30</sup> **But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.**”

- Verse 29 – the following translations may help to clarify:

**Luke 7:29 English Standard Version (ESV)**

“(When all the people heard this, and the tax collectors too, **they declared God just**, having been baptized with the baptism of John,”

**Luke 7:29 Young's Literal Translation (YLT)**

“And all the people having heard, and the tax-gatherers, **declared God righteous**, having been baptized with the baptism of John,”

**Justified** – 1344 δικαιωω dikaiōō *dik-ah-yo'-o* from δικαιος - dikaios 1342; to render (i.e. show or regard as) just or innocent:-- (Translated in King James Version as) free, justify(-ier), be righteous.

1342 - δικαιος dikaios *dik'-ah-yos* from δικη - dike 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):-- (Translated in King James Version as) just, meet, right(-eous).

1349 - δικη dike *dee'-kay* probably from δεικνυω - deiknuo 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution):-- (Translated in King James Version as) judgment, punish, vengeance.

**1 Peter 3:18-22**

“For Christ also suffered once for sins, the just for the unjust, that **He might bring us to God**, being put to death in the flesh but made alive by the Spirit,<sup>19</sup> by whom also He went and preached to the spirits in prison,<sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.<sup>21</sup> **There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,**<sup>22</sup> who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.”

- Verse 21 – the following translations may be helpful:

**1 Peter 3:18-22 Amplified Bible (AMP)**

“For Christ [the Messiah Himself] died for sins for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that **He might bring us to God**. In His human body He was put to death, but **He was made alive in the spirit**,

<sup>19</sup> In which He went and preached to the spirits in prison,

<sup>20</sup> [The souls of those] who long before in the days of Noah had been disobedient, when God’s patience waited during the building of the ark in which a few [people], actually eight in number, were saved through water.

<sup>21</sup> **And baptism, which is a figure [of their deliverance], does now also save you [from inward questionings and fears], not by the removing of outward body filth [bathing], but by [providing you with] the answer of a good and clear conscience (inward cleanness and peace) before God [because you are demonstrating what you believe to be yours] through the resurrection of Jesus Christ.**

<sup>22</sup> [And He] has now entered into heaven and is at the right hand of God, with [all] angels and authorities and powers made subservient to Him.

### 1 Peter 3:18-22 New International Version (NIV)

“For Christ also suffered once for sins, the righteous for the unrighteous, **to bring you to God**. He was put to death in the body but **made alive in the Spirit**.<sup>19</sup> After being made alive, he went and made proclamation to the imprisoned spirits—<sup>20</sup> to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water,<sup>21</sup> **and this water symbolizes baptism that now saves you also—not the removal of dirt from the body but the pledge of a clear conscience toward God. It saves you by the resurrection of Jesus Christ**,<sup>22</sup> who has gone into heaven and is at God’s right hand—with angels, authorities and powers in submission to him.”

- 1 Peter 3:21 reminds me of Hebrews 9:14 and James 4:8:

### Hebrews 9:13-15

“For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,<sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, **cleanse your conscience from dead works to serve the living God?**<sup>15</sup> And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

### James 4:7-10

“Therefore submit to God. Resist the devil and he will flee from you.<sup>8</sup> **Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.**<sup>9</sup> Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.<sup>10</sup> Humble yourselves in the sight of the Lord, and He will lift you up.”

**Answer – 1906** ἐπερωτημα *eperotema ep-er-o'-tay-mah* from ἐπερωταω - *eperotao* **1905**; **an inquiry**:-- (Translated in King James Version as) answer.

**1905** - ἐπερωταω *eperotao ep-er-o-tah'-o* from ἐπι - *epi* **1909** and ἐρωταω - *erotao* **2065**; **to ask for**, i.e. **inquire, seek**:-- (Translated in King James Version as) ask (after, questions), demand, desire, question.

**1909** - ἐπι *epi ep-ee'* a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. **over, upon**, etc.; of rest (with the dative case) **at, on**, etc.; of direction (with the accusative case) **towards, upon**, etc.:-- (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

**2065** - ἐρωταω *erotao er-o-tah'-o* apparently from ἐρεω - *ereo* **2046** (compare 2045); **to interrogate**; by implication, **to request**:-- (Translated in King James Version as) ask, beseech, desire, intreat, pray.

**Bring – 4317** προσαγω *prosago pros-ag'-o* from προς - *pros* **4314** and αγω - *ago* **71**; **to lead towards**, i.e. (transitively) **to conduct near (summon, present)**, or (intransitively) **to approach**:-- (Translated in King James Version as) bring, draw near.

**4314** - προς *pros pros* a strengthened form of προ - *pro* **4253**; a preposition of direction; **forward to**, i.e. **toward** (with the genitive case, **the side of**, i.e. **pertaining to**; with the dative case, **by the side of**, i.e. **near to**; usually with the accusative case, **the place, time, occasion, or respect, which is the destination of the relation**, i.e. **whither or for which it is predicated**):-- (Translated in King James Version as) about, according to, against, among, at, because of,

before, between, (where-)by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), X together, to (you) -ward, unto, with(-in). In the comparative case, it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

**4253** - προ pro *pro* a primary preposition; "fore", i.e. **in front of, prior** (figuratively, **superior**) **to**:-- (Translated in King James Version as) above, ago, before, or ever. In the comparative, it retains the same significations.

**71** - αγω ago *ag'-o* a primary verb; properly, to lead; by implication, **to bring, drive**, (reflexively) **go**, (specially) **pass (time)**, or (figuratively) **induce**:-- (Translated in King James Version as) be, bring (forth), carry, (let) go, keep, lead away, be open.

**Conscience** – **4893** συνειδησις *suneidesis soon-i'-day-sis* from a prolonged form of συνειδω - suneido **4894**; **co-perception**, i.e. **moral consciousness**:-- (Translated in King James Version as) conscience.

**4894** - συνειδω *suneido soon-i'-do* from συν - sun **4862** and ειδω - eido **1492**; **to see completely**; used (like its primary) only in two past tenses, respectively meaning **to understand or become aware, and to be conscious or (clandestinely) informed of**:-- (Translated in King James Version as) consider, know, be privy, be ware of.

**4862** - συν sun *soon* a primary preposition denoting union; **with or together** (but much closer than μετα - meta 3326 or 3844), i.e. by association, **companionship, process, resemblance, possession, instrumentality, addition**, etc.:-- (Translated in King James Version as) beside, with. In composition it has similar applications, including completeness.

**1492** - ειδω eido *i'-do* a primary verb; used only in certain past tenses, the others being borrowed from the equivalent σπανομαι - optanomai 3700 and οραω - horao 3708; properly, **to see** (literally or figuratively); by implication, (in the perfect tense only) **to know**:-- (Translated in King James Version as) be aware, behold, X can (+ not tell), consider, (have) know(-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot.

**Good** – **18** αγαθος *agathos ag-ath-os'* a primary word; "**good**" (in any sense, often as noun):-- (Translated in King James Version as) benefit, good(-s, things), well.

**Resurrection** – **386** αναστασις *anastasis an-as'-tas-is* from ανιστημι - anistemi **450**; **a standing up again**, i.e. (literally) **a resurrection from death** (individual, genitive case or by implication, (its author)), or (figuratively) **a (moral) recovery (of spiritual truth)**:-- (Translated in King James Version as) raised to life again, resurrection, rise from the dead, that should rise, rising again.

**450** - ανιστημι *anistemi an-is'-tay-mee* from ανα - ana **303** and ιστημι - histemi **2476**; **to stand up** (literal or figurative, transitive or intransitive):-- (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

**303** - ανα ana *an-ah'* a primary preposition and adverb; properly, **up**; but (by extension) used (distributively) **severally**, or (locally) **at** (etc.):-- (Translated in King James Version as) and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.

**2476** - ιστημι *histemi his'-tay-mee* a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively):-- (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

**Through** – **1223** δια dia *dee-ah'* a primary preposition **denoting the channel of an act**; **through** (in very wide applications, local, causal, or occasional):-- (Translated in King James Version as) after, always, among, at, to avoid, because of (that), briefly, by, for (cause) ... fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through(-out), to, wherefore, with (-in). In composition it retains the same general importance.

**Toward** – **1519** εις eis *ice* a primary preposition; **to or into** (indicating the point reached or entered), **of place, time, or** (figuratively) **purpose** (result, etc.); also in adverbial phrases:-- (Translated in King James Version as) (abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose),

fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with. Often used in composition with the same general import, but only with verbs (etc.) expressing motion (literally or figuratively).

➔ It is recorded that Jesus gave the following instructions to His chosen apostles:

#### Matthew 28:18-20

“And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth.  
<sup>19</sup> **Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,** <sup>20</sup> **teaching them to observe all things that I have commanded you;** and lo, I am with you always, *even* to the end of the age.” Amen.”

- Verse 19 – Jesus, in His authority, declared baptism a requirement.
- However, Peter says in Acts 2:38:

#### Acts 2:37-39

“Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

<sup>38</sup> Then Peter said to them, “Repent, and let every one of you be **baptized in the name** <sup>(3686)</sup> **of Jesus Christ** for the remission of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

So, if Jesus literally meant, “baptizing them in the name of the Father and of the Son and of the Holy Spirit;” why would the Apostle Peter, within days of Christ’s ascension change it to “let every one of you be baptized in the name of Jesus Christ”? Further, on the very day he received the Holy Spirit; do you think Peter would blatantly change Christ Jesus’ instruction? If the answer is “no,” and I believe it is, what are we missing?

If “The Father and of the Son and of the Holy Spirit” was not purposely added later to the Book of Matthew; I believe the answer is in the meaning of the name of **Jesus Christ**.

According to Strong’s Concordance the name “Jesus Christ” means the following:

**Jesus** – 2424 Ἰησοῦς *Iesous ee-ay-sooce'* of Hebrew origin (**Y<sup>e</sup>howshuwa` 3091**); **Jesus** (i.e. **Jehoshua**), the name of our Lord and two (three) other Israelites:-- (Translated in King James Version as) **Jesus**.

**3091** - Y<sup>e</sup>howshuwa` *yeh-ho-shoo'-ah* or Y<sup>e</sup>howshua {yeh-ho-shoo'-ah}; from '**Y<sup>e</sup>hovah' (3068) and 'yasha` (3467); Jehovah-saved; Jehoshua** (i.e. Joshua), the Jewish leader:-- (Translated in King James Version as) **Jehoshua**, Jehoshuah, Joshua.

**3068** – Y<sup>e</sup>hovah *yeh-ho-vaw'* from 'hayah' (**1961**); (the) **self-Existent or Eternal; Jehovah**, Jewish national name of God:-- (Translated in King James Version as) **Jehovah**, the Lord.

**1961** - Hayah *haw-yaw* a primitive root (compare 'hava" (1933)); **to exist**, i.e. **be or become, come to pass (always emphatic**, and not a mere copula or auxiliary):-- (Translated in King James Version as) **beacon, X altogether, be(-come), accomplished, committed, like), break, cause, come (to pass), do, faint, fall, + follow, happen, X have, last, pertain, quit (one-)self, require, X use.**

**3467** - yasha` yaw-shah' a primitive root; properly, **to be open, wide or free**, i.e. (by implication) **to be safe**; causatively, **to free or succor**:-- (Translated in King James Version as) X at all, avenging, defend, deliver(-er), help, preserve, rescue, be safe, bring (having) salvation, save(-iour), get victory.

From *The Bible Letter Bible*:

**Jesus** – 2424 Of Hebrew origin יהושע (H3091)

**1. Jesus = "Jehovah is salvation"**

- a) Jesus, the Son of God, the Saviour of mankind, God incarnate
- b) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- c) Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:8)
- d) Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29)
- e) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11)

From the *Vine's Expository Dictionary of New Testament Words*:

<1,,2424,iesous>

is a transliteration of the Heb. "**Joshua**," meaning "**Jehovah is salvation**," i.e., "is the Savior," "a common name among the Jews, e.g., Ex. 17:9; Luke 3:29 (RV); Col. 4:11. It was given to the Son of God in Incarnation as His personal name, in obedience to the command of an angel to Joseph, the husband of His Mother, Mary, shortly before He was born, Matt. 1:21. By it He is spoken of throughout the Gospel narratives generally, but not without exception, as in Mark 16:19,20; Luke 7:13, and a dozen other places in that Gospel, and a few in John.

- The connection in the names "Jehovah (Yehovah)" and "Jehoshua (Yehoshua) reminds me of John 5:43. However, in this verse, I am fairly certain Jesus was referring to coming in both the *authority* and *character* of His Father:

**John 5:42-44**

"But I know you, that you do not have the love of God in you. 43 **I have come in My Father's name**, and you do not receive Me; if another comes in his own name, him you will receive. 44 How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?"

**Name** – 3686 ονομα onoma *on'-om-ah* from a presumed derivative of the base of γινωσκω - ginosko 1097 (compare 3685); a "**name**" (literally or figuratively) (**authority, character**):-- (Translated in King James Version as) called, (+ sur-)name(-d).

- **3467 "Yasha"** brings to mind Matthew 1:21:

**Matthew 1:20-21**

"But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.<sup>21</sup> And she will bring forth a Son, and **you shall call His name Jesus, for He will save His people from their sins.**"

**Christ** – 5547 Χριστός Christos *khris-tos'* from χριω - chrio 5548; **anointed**, i.e. **the Messiah, an epithet of Jesus**:-- (Translated in King James Version as) Christ.

5548 – χριω chrio *khree'-o* probably akin to χραομαι - chraomai 5530 **through the idea of contact; to smear or rub with oil**, i.e. (by implication) **to consecrate to an office or religious service**:-- (Translated in King James Version as) anoint.

5530 - χραομαι chraomai *khrah'-om-ahee* middle voice of a primary verb (perhaps rather from χειρ - cheir 5495, to handle); **to furnish what is needed; (give an oracle, "graze" (touch slightly), light upon, etc.)**, i.e. (by implication) **to employ** or (by extension) **to act towards one in a given manner**:-- (Translated in King James Version as) entreat, use.

- The Hebrew meaning of “Messiah” is the same as the Greek word “Christ.”

**Messiah** – 4899 mashiyach *maw-shee'-akh* from 'mashach' (4886); **anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah**:-- (Translated in King James Version as) anointed, Messiah.

4886 – mashach *maw-shakh'* a primitive root; **to rub with oil**, i.e. **to anoint**; by implication, **to consecrate**; also **to paint**:-- (Translated in King James Version as) anoint, paint.

- The meaning of “Christ” brings to mind:

**Acts 2:36**

“Therefore let all the house of Israel know assuredly that **God has made this Jesus, whom you crucified, both Lord and Christ.**”

**Acts 10:37-39**

“that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: <sup>38</sup> how **God anointed <sup>(5548)</sup> Jesus of Nazareth with the Holy Spirit and with power**, who went about doing good and healing all who were oppressed by the devil, **for God was with Him.** <sup>39</sup> And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.”

When we understand that, the Father’s name is in the Son’s name and the Holy Spirit is the anointing; then it – *hopefully* – becomes clear that “in the name of the Father and of the Son and of the Holy Spirit” means “in the name of Jesus Christ (Yehoshua Mashiach).”

“In the name of Jesus Christ” is definite. However, “in the name of the Father and of the Son and of the Holy Spirit” is indefinite or vague because it does not specify which “father” or “son.” Because the Holy Spirit is included, we are required to assume that the “Father” is Almighty God and the “Son” is Jesus Christ.

Hope this helps –

In the name of	Jesus	Christ
In the name of	Yehoshua (Jehoshua)	Mashiach/Messiah
In the name of	Yeho - shua	Mashiach/Messiah
In the authority of	Yehovah (Jehovah) –Yeshua (Salvation)	The Anointed
In the name of	The Father – The Son	The Holy Spirit

- ➔ Water baptism was not discontinued once individuals started receiving the baptism in the Holy Spirit:

#### Acts 8:12-17

“But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, **both men and women were baptized.** <sup>13</sup> Then Simon himself also believed; and when he was baptized he continued with Philip, and was amazed, seeing the miracles and signs which were done.

<sup>14</sup> **Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, <sup>15</sup> who, when they had come down, prayed for them that they might receive the Holy Spirit. <sup>16</sup> For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. <sup>17</sup> Then they laid hands on them, and they received the Holy Spirit.”**

#### Acts 8:35-38

“Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him. <sup>36</sup> Now as they went down the road, they came to some water. And the eunuch said, “See, *here is* water. **What hinders me from being baptized?”**

<sup>37</sup> Then Philip said, “If you believe with all your heart, you may.”

And he answered and said, “I believe that Jesus Christ is the Son of God.”

<sup>38</sup> So he commanded the chariot to stand still. **And both Philip and the eunuch went down into the water, and he baptized him.”**

#### Acts 10:34-48

“Then Peter opened *his* mouth and said: “**In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation whoever fears Him and works righteousness is accepted by Him.** <sup>36</sup> The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all— <sup>37</sup> that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. <sup>39</sup> And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. <sup>40</sup> Him God raised up on the third day, and showed Him openly, <sup>41</sup> not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead. <sup>42</sup> And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. <sup>43</sup> To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

<sup>44</sup> **While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.**

<sup>45</sup> And those of the circumcision who believed were astonished, as many as came with Peter, **because the gift of the Holy Spirit had been poured out on the Gentiles also.** <sup>46</sup> For they heard them speak with tongues and magnify God.

Then Peter answered, <sup>47</sup> “**Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?**” <sup>48</sup> And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.”

- Verse 47 – Even though the Holy Spirit fell upon these people before they were baptized in water, water baptism was still required.

➔ What if you choose not to be baptized?

#### Luke 7:29-30

“And when all the people heard *Him*, even the tax collectors justified God, having been baptized with the baptism of John. <sup>30</sup> But the Pharisees and lawyers **rejected the will of God for themselves, not having been baptized by him.**”

**Rejected** – 114 ἀθετεῶ *atheteo ath-et-eh'-o* from a compound of α - a 1 (as a negative particle) and a derivative of τιθημι - *tithemi* 5087; **to set aside**, i.e. (by implication) **to disesteem, neutralize or violate**:-- (Translated in King James Version as) cast off, despise, disannul, frustrate, bring to nought, reject.

**Will** – 1012 βουλή *boule boo-lay'* from βουλομαι - *boulomai* 1014; **volition**, i.e. (objectively) **advice**, or (by implication) **purpose**:-- (Translated in King James Version as) + advise, counsel, will.

**1014** - βουλομαι *boulomai boo'-lom-ahēe* middle voice of a primary verb; **to "will,"** i.e. (reflexively) **be willing**:-- (Translated in King James Version as) be disposed, minded, intend, list, (be, of own) will (-ing).

#### Mark 16:14-18

“Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. <sup>15</sup> And He said to them, “Go into all the world and preach the gospel to every creature. <sup>16</sup> **He who believes and is baptized will be saved; but he who does not believe will be condemned.** <sup>17</sup> And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; <sup>18</sup> they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover.”

**Believed** – 4100 πιστεύω *pisteuo pist-yoo'-o* from πιστις - *pistis* 4102; **to have faith** (in, upon, or with respect to, a person or thing), i.e. **credit**; by implication, **to entrust** (especially one's spiritual well-being to Christ):-- (Translated in King James Version as) believe(-r), commit (to trust), put in trust with.

## REMISSION OF SINS

*“Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the **remission of sins**; and you shall receive the gift of the Holy Spirit.”*

Acts 2:38

The words “forgiveness,” “Remission,” and “sin” are defined in Strong’s as follows:

**Forgiveness/Remission** – 859 ἀφεσις *aphesis af-es-is* from ἀφιημι - *aphiemi* 863; **freedom**; (figuratively) **pardon**:-- (Translated in King James Version as) deliverance, forgiveness, liberty, remission.

**Sins** – 266 ἁμαρτία *hamartia ham-ar-tee'-ah* from ἁμαρτανω - *hamartano* 264; **a sin** (properly abstract):-- (Translated in King James Version as) offence, sin(-ful).

264 - ἁμαρτανω *hamartano ham-ar-tan'-o* perhaps from α - a 1 (as a negative particle) and the base of μέρος - *meros* 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**:-- (Translated in King James Version as) for your faults, offend, sin, trespass.

*Dictionary.com* defines these words as follows:

**Forgiveness** (*Dictionary.com*) –

noun

1. act of forgiving; state of being forgiven.
2. disposition or willingness to forgive.

**forgive** (*Dictionary.com*) –

verb (used with object), **forgave, forgiven, forgiving.**

1. to grant pardon for or remission of (an offense, debt, etc.); absolve.
2. to give up all claim on account of; remit (a debt, obligation, etc.).
3. to grant pardon to (a person).
4. to cease to feel resentment against:  
*to forgive one's enemies.*
5. to cancel an indebtedness or liability of:  
*to forgive the interest owed on a loan.*

**Remission** (*Dictionary.com*) –

noun

1. the act of remitting.
2. pardon; forgiveness, as of sins or offenses.
3. abatement or diminution, as of diligence, labor, intensity, etc.
4. the relinquishment of a payment, obligation, etc.

**Pardon** (*Dictionary.com*) –

noun

1. kind indulgence, as in forgiveness of an offense or discourtesy or in tolerance of a distraction or inconvenience:  
*I beg your pardon, but which way is Spruce Street?*
2. *Law.*
  - a. a release from the penalty of an offense; a remission of penalty, as by a governor.
  - b. the document by which such remission is declared.

3. forgiveness of a serious offense or offender.
4. *Obsolete.* a papal indulgence.  
verb (used with object)
5. to make courteous allowance for or to excuse:  
*Pardon me, madam.*
6. to release (a person) from liability for an offense.
7. to remit the penalty of (an offense):  
*The governor will not pardon your crime.*

**Sin** (*Dictionary.com*) –

noun

1. transgression of divine law:  
*the sin of Adam.*
2. any act regarded as such a transgression, especially a willful or deliberate violation of some religious or moral principle.
3. any reprehensible or regrettable action, behavior, lapse, etc.; great fault or offense:  
*It's a sin to waste time.*

verb (used without object), **sinned, sinning.**

4. to commit a [sinful](#) act.
5. to offend against a principle, standard, etc.

verb (used with object), **sinned, sinning.**

6. to commit or perform sinfully:  
*He sinned his crimes without compunction.*
7. to bring, drive, etc., by sinning:  
*He sinned his soul to perdition.*

➔ The “remission of sins” would not have been possible without Christ’s sacrifice.

**John 1:29**

“The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who **takes away** the sin of the **world!**”

**Takes Away** – 142 αἴρω airo *ah'-ee-ro* a primary root; **to lift up**; by implication, **to take up or away**; figuratively, **to raise (the voice), keep in suspense (the mind)**, specially, **to sail away** (i.e. **weigh anchor**); by Hebraism (compare nasa' 5375) **to expiate sin**:-- (Translated in King James Version as) away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

**World** – 2889 κόσμος kosmos probably from the base of κομιζω - komizo 2865; **orderly arrangement**, i.e. **decoration**; by implication, **the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally))**:-- (Translated in King James Version as) adorning, world.

**2865** - κομιζω komizo *kom-id'-zo* from a primary komeo (**to tend**, i.e. **take care of**); properly, **to provide for**, i.e. (by implication) **to carry off (as if from harm; genitive case obtain)**:-- (Translated in King James Version as) bring, receive.

Here is John 1:29 in context:

### John 1:24-34

“Now those who were sent were from the Pharisees. <sup>25</sup> And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

<sup>26</sup> John answered them, saying, “I baptize with water, but there stands One among you whom you do not know. <sup>27</sup> It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

<sup>28</sup> These things were done in Bethabara beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day **John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!”** <sup>30</sup> This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ <sup>31</sup> I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

<sup>32</sup> And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup> I did not know Him, but He who sent me to baptize with water said to me, ‘**Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.**’ <sup>34</sup> **And I have seen and testified that this is the Son of God.**”

- It is obvious from the above passage that:
  1. Verse 29 – Jesus is “the Lamb of God who takes away the sin of the world.”
  2. Verse 33 - Jesus baptizes with the Holy Spirit.
- Does verse 29 contradict Acts 2:38?

### Acts 2:38

“Then Peter said to them, “**Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.**”

In other words, is Peter adding erroneous requirements – repentance and baptism – for us when Jesus has already taken away our sins?

Since it is accepted that the Apostle John wrote the Book of John and 1 John, let’s read what else John had to say about the “Lamb of God who takes away our sin.”

### 1 John 3:1-10

“Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. <sup>3</sup> And everyone who has this hope in Him purifies himself, just as He is pure.

<sup>4</sup> Whoever commits sin also commits lawlessness, and sin is lawlessness. <sup>5</sup> **And you know that He was manifested to take away our sins, and in Him there is no sin.** <sup>6</sup> Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him.

<sup>7</sup> Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous. <sup>8</sup> **He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.** <sup>9</sup> **Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God.**

<sup>10</sup>In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor *is* he who does not love his brother.

- Verse 5, 8 – Sin is the work of the Devil. Christ came to destroy the works of the Devil, which is sin. However, it is obvious when you read the New Testament that we are still capable of sinning.
- Verse 6 – reminds me of the following:

#### John 15

“I am the true vine, and My Father is the vinedresser. <sup>2</sup> Every branch in Me that does not bear fruit He takes away; and every *branch* that bears fruit He prunes, that it may bear more fruit. <sup>3</sup> You are already clean because of the word which I have spoken to you. <sup>4</sup> **Abide in Me, and I in you.** As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless **you abide in Me.**

<sup>5</sup> “I am the vine, you *are* the branches. He who **abides in Me**, and I in him, bears much fruit; for **without Me you can do nothing.** <sup>6</sup> If anyone does not **abide in Me**, he is cast out as a branch and is withered; and they gather them and throw *them* into the fire, and they are burned. <sup>7</sup> If you **abide in Me, and My words abide in you**, you will ask what you desire, and it shall be done for you. <sup>8</sup> By this My Father is glorified, that you bear much fruit; so you will be My disciples.

#### John 17

“Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, <sup>2</sup> as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. <sup>3</sup> And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. <sup>4</sup> I have glorified You on the earth. **I have finished the work which You have given Me to do.** <sup>5</sup> And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

<sup>6</sup> “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. <sup>7</sup> Now they have known that all things which You have given Me are from You. <sup>8</sup> For I have given to them the words which You have given Me; and they have received *them*, and have known surely that I came forth from You; and they have believed that You sent Me.

<sup>9</sup> “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. <sup>10</sup> And all Mine are Yours, and Yours are Mine, and I am glorified in them.

<sup>11</sup> Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, **keep through Your name those whom You have given Me, that they may be one as We are.** <sup>12</sup> While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. <sup>13</sup> But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves. <sup>14</sup> I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> **Sanctify them by Your truth. Your word is truth.** <sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, **that they also may be sanctified by the truth.**

<sup>20</sup> “**I do not pray for these alone, but also for those who will believe in Me through their word;** <sup>21</sup> that **they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us,** that the world may believe that You sent Me. <sup>22</sup> And the glory which You gave Me I have given them, that **they may be one just as We are one** <sup>23</sup> **I in them, and You in Me; that they may be made perfect in one,** and that the world may know that You have sent Me, and have loved them as You have loved Me.

<sup>24</sup> “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. <sup>25</sup> O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. <sup>26</sup> And I have declared to them Your name, and will declare *it*, that **the love with which You loved Me may be in them, and I in them.**”

**Abides – 3306** μένω *meno men'-o* a primary verb; **to stay (in a given place, state, relation or expectancy):**-- (Translated in King James Version as) abide, continue, dwell, endure, be present, remain, stand, tarry (for), X thine own.

**Destroy – 3089** λύω *luo loo'-o* a primary verb; **to "loosen"** (literally or figuratively):-- (Translated in King James Version as) break (up), destroy, dissolve, (un-)loose, melt, put off.

**Lawlessness – 458** ἀνομία *anomia an-om-ee'-ah* from ἀνομος - *anomos* 459; **illegality, i.e. violation of law** or (genitive case) **wickedness:**-- (Translated in King James Version as) iniquity, X transgress(-ion of) the law, unrighteousness.

**459** - ἀνομος *anomos an'-om-os* from α - a 1 (as a negative particle) and νομος - *nomos* 3551; **lawless, i.e. (negatively) not subject to (the Jewish) law;** (by implication, **a Gentile**), or (positively) **wicked:**-- (Translated in King James Version as) without law, lawless, transgressor, unlawful, wicked.

**3551** - νομος *nomos nom'-os* from a primary *nemo* (**to parcel out, especially food or grazing to animals**); **law** (through the idea of prescriptive usage), genitive case (regulation), **specially, (of Moses (including the volume); also of the Gospel),** or figuratively (a principle):-- (Translated in King James Version as) law.

**Perfect – 5048** τελειόω *teleioo tel-i-o'-o* from τελειός - *teleios* 5046; **to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character):**-- (Translated in King James Version as) consecrate, finish, fulfil, make) perfect.

**5046** - τελειός *teleios tel'-i-os* from τέλος - *telos* 5056; **complete (in various applications of labor, growth, mental and moral character, etc.);** neuter (as noun, with 3588) **completeness:**-- (Translated in King James Version as) of full age, man, perfect.

**5056** - τέλος *telos tel'-os* from a primary *tello* (**to set out for a definite point or goal**); properly, the point aimed at as a limit, i.e. (by implication) **the conclusion of an act or state (termination (literally, figuratively or indefinitely), result (immediate, ultimate or prophetic), purpose);** specially, **an impost or levy (as paid):**--+ (Translated in King James Version as) continual, custom, end(-ing), finally, uttermost.

**Purifies – 48** ἁγνίζω *hagnizo hag-nid'-zo* from ἅγιος - *hagnos* 53; **to make clean, i.e. (figuratively) sanctify (ceremonially or morally):**-- (Translated in King James Version as) purify (self).

**53** - ἅγιος *hagnos hag-nos'* from the same as ἅγιος - *hagnos* 40; **properly, clean, i.e. (figuratively) innocent, modest, perfect:**-- (Translated in King James Version as) chaste, clean, pure.

40 - αγιος hagios *hag'-ee-os* from hagos (an awful thing) (compare αγνος - hagnos 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):**-- (Translated in King James Version as) (most) holy (one, thing), saint.

### 1 John 1:5-10; 2:1-3

"This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. <sup>6</sup> **If** we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. <sup>7</sup> **But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.**

<sup>8</sup> **If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** <sup>10</sup> **If** we say that we have not sinned, we make Him a liar, and His word is not in us.

2 **My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. <sup>2</sup> And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.**

<sup>3</sup> Now by this we know that we know Him, **if** we keep His commandments.

- There are seven (7) "ifs" in this passage. "If" means a condition or requirement must be met.

**Advocate** – 3875 παρακλητος parakletos *par-ak'-lay-tos* **an intercessor, consoler:**-- (Translated in King James Version as) advocate, comforter.

**Propitiation** – 2434 ιλασμος hilasmos *hil-as-mos'* **atonement**, i.e. (concretely) **an expiator:**-- (Translated in King James Version as) propitiation.

**Advocate** (*Dictionary.com*) –

verb (used with object), **advocated, advocating.**

1. to speak or write in favor of; support or urge by argument; recommend publicly:  
*He advocated higher salaries for teachers.*

noun

2. a person who speaks or writes in support or defense of a person, cause, etc. (usually followed by *of*): *an advocate of peace.*
3. a person who pleads for or in behalf of another; intercessor.
4. a person who pleads the cause of another in a court of law.

**Atonement** (*Dictionary.com*) –

noun

1. satisfaction or reparation for a wrong or injury; amends.
2. (*sometimes initial capital letter*) *Theology.* the doctrine concerning the reconciliation of God and humankind, especially as accomplished through the life, suffering, and death of Christ.
3. *Christian Science.* the experience of humankind's unity with God exemplified by Jesus Christ.
4. *Archaic.* reconciliation; agreement.

**Expiator** (*Dictionary.com*) –

verb (used with object), **expiated, expiating.**

1. to atone for; make amends or reparation for: *to expiate one's crimes.*

**Reparation** (*Dictionary.com*) –

noun

1. the making of amends for wrong or injury done: *reparation for an injustice*.
2. Usually, **reparations**. compensation in money, material, labor, etc., payable by a defeated country to another country or to an individual for loss suffered during or as a result of war.
3. restoration to good condition.
4. repair<sup>1</sup>(def 7).

**Propitiate** (*Dictionary.com*) –

verb (used with object), **propitiated, propitiating**.

1. to make favorably inclined; appease; conciliate

**Conciliate** (*Dictionary.com*) –

verb (used with object), **conciliated, conciliating**.

1. to overcome the distrust or hostility of; placate; win over:  
*to conciliate an angry competitor*.
  2. to win or gain (goodwill, regard, or favor).
  3. to make compatible; reconcile.
- verb (used without object), **conciliated, conciliating**.
4. to become agreeable or reconciled:  
*Efforts to conciliate in the dispute proved fruitless.*

➔ Isaiah 53 describes what the “Lamb of God” endured for us:

**Isaiah 53** English Standard Version (ESV)

“Who has believed what he has heard from us?

And to whom has the arm of the Lord been revealed?

<sup>2</sup> For he grew up before him like a young plant,  
and like a root out of dry ground;

he had no form or majesty that we should look at him,  
and no beauty that we should desire him.

<sup>3</sup> **He was despised and rejected by men;  
a man of sorrows, and acquainted with grief;  
and as one from whom men hide their faces  
he was despised, and we esteemed him not.**

<sup>4</sup> **Surely he has borne our griefs  
and carried our sorrows;**

yet we esteemed him stricken,  
smitten by God, and afflicted.

<sup>5</sup> **But he was pierced for our transgressions;  
he was crushed for our iniquities;  
upon him was the chastisement that brought us peace,  
and with his wounds we are healed.**

<sup>6</sup> **All we like sheep have gone astray;  
we have turned<sup>(6437)</sup>—every one—to his own way;  
and the Lord (Yehowah) has laid on him  
the iniquity of us all.**

<sup>7</sup> **He was oppressed, and he was afflicted,  
yet he opened not his mouth;**

**like a lamb that is led to the slaughter,**

**and like a sheep that before its shearers is silent,  
so he opened not his mouth.**

<sup>8</sup> By oppression and judgment he was taken away;  
and as for his generation, who considered  
that he was cut off out of the land of the living,

**stricken for the transgression of my people?**

<sup>9</sup> And they made his grave with the wicked  
and with a rich man in his death,  
although he had done no violence,  
and there was no deceit in his mouth.

<sup>10</sup> Yet it was the will of the Lord (Yehowah) to crush him;  
he has put him to grief;

**when his soul makes an offering for guilt,**

he shall see his offspring; he shall prolong his days;  
the will of the Lord (Yehowah) shall prosper in his hand.

<sup>11</sup> Out of the anguish of his soul he shall see and be satisfied;

**by his knowledge shall the righteous one, my servant,  
make many to be **accounted righteous**,  
and he shall **bear their iniquities**.**

<sup>12</sup> Therefore I will divide him a portion with the many,  
and he shall divide the spoil with the strong,  
because he poured out his soul to death  
and was numbered with the transgressors;

**yet he bore the sin of many,**

**and makes **intercession** for the transgressors."**

**Accounted Righteous (justify)** – 6663 *tsadaq tsaw-dak'* a primitive root; **to be** (causatively, make) **right (in a moral or forensic sense)**:-- (Translated in King James Version as) cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

**Afflicted** – 6031 *`anah aw-naw'* a primitive root (possibly rather ident. with *`anah'* (6030) **through the idea of looking down or browbeating**); **to depress** literally or figuratively, transitive or intransitive (in various applications, as follows):-- (Translated in King James Version as) abase self, afflict(-ion, self), answer (by mistake for *`anah'* (6030)), chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing (by mistake for *`anah'* (6030)), speak (by mistake for *`anah'* (6030)), submit self, weaken, X in any wise.

**6030** - *`anah aw-naw'* a primitive root; properly, **to eye or (generally) to heed**, i.e. **pay attention**; by implication, **to respond**; by extens. **to begin to speak; specifically to sing, shout, testify, announce**:-- (Translated in King James Version as) give account, afflict (by mistake for *`anah'* (6031)), (cause to, give) answer, bring low (by mistake for *`anah'* (6031)), cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness.

**Bear** – 5445 *cabal saw-bal'* a primitive root; **to carry** (literally or figuratively), or (reflexively) **be burdensome**; specifically, **to be gravid**:-- (Translated in King James Version as) bear, be a burden, carry, strong to labour.

**Gravid** (*Dictionary.com*) –  
**adjective**  
1. pregnant.

**Borne** – 5375 *nasa' naw-saw'* or *nacah* (Psalm "eb' (4) : "abad' (6) (7)) {*naw-saw'*}; a primitive root; **to lift**, in a great variety of applications, literal and figurative, absol. and rel. (as follows):-- (Translated in King James Version as) accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire,

ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), X utterly, wear, yield.

**Chastisement** – 4148 muwcar *moo-sawr'* from 'yacar' (3256); properly, **chastisement**; figuratively, **reproof, warning or instruction**; also **restraint**:-- (Translated in King James Version as) bond, chastening ((-eth)), chastisement, check, correction, discipline, doctrine, instruction, rebuke.

3256 – yacar *yaw-sar'* a primitive root; **to chastise**, literally (with blows) or figuratively (**with words**); hence, **to instruct**:-- (Translated in King James Version as) bind, chasten, chastise, correct, instruct, punish, reform, reprove, sore, teach.

**Crushed** – 1792 daka' *daw-kaw'* a primitive root (compare 'dakah' (1794)); **to crumble**; transitively, **to bruise** (literally or figuratively):-- (Translated in King James Version as) beat to pieces, break (in pieces), bruise, contrite, crush, destroy, humble, oppress, smite.

1794 – dakah *daw-kaw'* a primitive root (compare 'dak' (1790), 'daka' (1792)); **to collapse (phys. or mentally)**:-- (Translated in King James Version as) break (sore), contrite, crouch.

1790 – dak *dak* from an unused root (compare 'dakah' (1794)); **crushed**, i.e. (fig.) **injured**:-- (Translated in King James Version as) afflicted, oppressed.

**Griefs** – 2483 choliy *khol-ee'* from 'chalah' (2470); **malady, anxiety, calamity**:-- (Translated in King James Version as) disease, grief, (is) sick(-ness).

2470 – chalah *khaw-law'* a primitive root (compare 'chuwl' (2342), 'chalah' (2470), 'chalal' (2490)); properly, **to be rubbed or worn**; hence (figuratively) **to be weak, sick, afflicted**; or (causatively) **to grieve, make sick**; also **to stroke (in flattering), entreat**:-- (Translated in King James Version as) beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, X pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (X supplication), woman in travail, be (become) weak, be wounded.

**Guilt** – 817 'asham *aw-shawm'* from 'asham' (816); **guilt**; by implication, **a fault**; also **a sin-offering**:-- (Translated in King James Version as) guiltiness, (offering for) sin, trespass (offering).

816 - 'asham *aw-sham'* or mashem {aw-shame'}; a primitive root; **to be guilty**; by implication **to be punished or perish**:-- (Translated in King James Version as) X certainly, be(-come, made) desolate, destroy, X greatly, be(-come, found, hold) guilty, offend (acknowledge offence), trespass.

**Healed** – 7495 rapha' *raw-faw'* or raphah {raw-faw'}; a primitive root; properly, **to mend (by stitching)**, i.e. (figuratively) **to cure**:-- (Translated in King James Version as) cure, (cause to) heal, physician, repair, X thoroughly, make whole.

**Iniquities** – 5771 `avon *aw-vone'* or oavown (2 Kings 7:9; Psalm 51:5 (7)) {aw-vone'}; from `avah' (5753); **perversity**, i.e. (**moral**) **evil**:-- (Translated in King James Version as) fault, iniquity, mischief, punishment (of iniquity), sin.

5753 - `avah *aw-vaw'* a primitive root; **to crook**, literally or figuratively (as follows):-- (Translated in King James Version as) do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse(-ly), trouble, X turn, do wickedly, do wrong.

**Intercession** – 6293 paga *paw-gah'* a primitive root; **to impinge, by accident or violence**, or (figuratively) **by importunity**:-- (Translated in King James Version as) come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light (upon), meet (together), pray, reach, run.

**Oppressed** – 5065 nagas *naw-gas'* a primitive root; **to drive (an animal, a workman, a debtor, an army)**; by implication, **to tax, harass, tyrannize**:-- (Translated in King James Version as) distress, driver, exact(-or), oppress(-or), X raiser of taxes, taskmaster.

**Pierced** – 2490 *chalal khaw-lal'* a primitive root (compare 'chalah' (2470)); properly, **to bore**, i.e. (by implication) **to wound, to dissolve**; figuratively, **to profane** (a person, place or thing), **to break (one's word), to begin (as if by an "opening wedge")**; denom. (from 'chaliyl' (2485)) to play (the flute):-- (Translated in King James Version as) begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

**Sin** – 2399 *chet' khate* from 'chata' (2398); **a crime or its penalty**:-- (Translated in King James Version as) fault, X grievously, offence, (punishment of) sin.

2398 - *chata' khaw-taw'* a primitive root; properly, **to miss**; hence (figuratively and generally) **to sin**; by inference, **to forfeit, lack, expiate, repent**, (causatively) **lead astray, condemn**:-- (Translated in King James Version as) bear the blame, cleanse, commit (sin), by fault, harm he hath done, loss, miss, (make) offend(-er), offer for sin, purge, purify (self), make reconciliation, (cause, make) sin(-ful, -ness), trespass.

**Sorrows** – 4341 *mak'ob mak-obe'* sometimes *makcowb* {mak-obe'}; also (feminine Isaiah 53:3) *makfobah* {mak-o-baw'}; from 'ka'ab' (3510); **anguish** or (figuratively) **affliction**:-- (Translated in King James Version as) grief, pain, sorrow.

3510 - *ka'ab kaw-ab'* a primitive root; properly, **to feel pain**; by implication, **to grieve**; figuratively, **to spoil**:-- (Translated in King James Version as) grieving, mar, have pain, make sad (sore), (be) sorrowful.

**Transgressions** – 6588 *pesha` peh'-shah* from 'pasha`' (6586); **a revolt (national, moral or religious)**:-- (Translated in King James Version as) rebellion, sin, transgression, trespass.

**Transgressors** – 6586 *pasha` paw-shah'* a primitive root (identical with 'pasa`' (6585) through the idea of expansion); **to break away (from just authority)**, i.e. **trespass, apostatize, quarrel**:-- (Translated in King James Version as) offend, rebel, revolt, transgress(-ion, -or).

6585 - *pasa` paw-sah'* a primitive root; **to stride (from spreading the legs)**, i.e. **rush upon**:-- (Translated in King James Version as) go.

**Turned** – 6437 *panah paw-naw'* a primitive root; **to turn**; by implication, **to face**, i.e. **appear, look, etc.**:-- (Translated in King James Version as) appear, at (even-)tide, behold, cast out, come on, X corner, dawning, empty, go away, lie, look, mark, pass away, prepare, regard, (have) respect (to), (re-)turn (aside, away, back, face, self), X right (early).

**Wounds** – 2250 *chabbuwrah khab-boo-raw'* or *chabburah* {khab-boo-raw'}; or *chaburah* {khab-oo-raw'}; from 'chabar' (2266); properly, **bound (with stripes)**, i.e. **a weal (or black-and-blue mark itself)**:-- (Translated in King James Version as) blueness, bruise, hurt, stripe, wound.

### John 12:27-33

“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour. <sup>28</sup> Father, glorify Your name.”

Then a voice came from heaven, *saying*, “I have both glorified *it* and will glorify *it* again.”

<sup>29</sup> Therefore the people who stood by and heard *it* said that it had thundered. Others said, “An angel has spoken to Him.”

<sup>30</sup> Jesus answered and said, “This voice did not come because of Me, but for your sake. <sup>31</sup> Now is the judgment of this world; now the ruler of this world will be cast out. <sup>32</sup> **And I, if I am lifted up from the earth, will draw all peoples to Myself.**” <sup>33</sup> This He said, signifying by what death He would die.”

- Verse 32 – Jesus has been lifted up (crucified). Therefore, all are now drawn to Him.

**Draw** – 1670 *ελκυω helkuo hel-koo'-o* or *helko hel'-ko*; probably akin to *αιρεομαι* - *haireomai* 138; **to drag** (literally or figuratively):-- (Translated in King James Version as) draw.

138 - αἰρεομαί haireomai *hahee-reh'-om-ahee* probably akin to αἰρῶ - airo 142; **to take for oneself**, i.e. **to prefer**:-- (Translated in King James Version as) choose. Some of the forms are borrowed from a cognate hellomai hel'-lom-ahee; which is otherwise obsolete.

- Verse 32 – reminds me of John 6:44.

#### John 6:43-45

“Jesus therefore answered and said to them, “Do not murmur among yourselves. <sup>44</sup> **No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.** <sup>45</sup> It is written in the prophets, **‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.**”

#### 1 Peter 2:21-25

“For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

<sup>22</sup> “Who committed no sin,  
Nor was deceit found in His mouth”;

<sup>23</sup> who, when He was reviled, did not revile in return; **when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously;** <sup>24</sup> **who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.** <sup>25</sup> For you were like sheep going astray, but have now **returned** <sup>(1994)</sup> to the Shepherd and Overseer of your souls.”

- Verses 24-25 – “Having died to sins” and “have now returned” speaks of those who have already repented (returned). “Who Himself bore our sins in His own body on the tree, that we,...might live for righteousness” pertains to all.
- Forgiveness is also available to us if we might sin after conversion.

#### 1 John 1:5-9

“This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. <sup>6</sup> If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. <sup>7</sup> But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

<sup>8</sup> **If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**”

#### 1 John 2:1-6

“My little children, these things I write to you, so that you may not sin. And **if anyone sins, we have an Advocate** <sup>(3875)</sup> **with the Father, Jesus Christ the righteous.** <sup>2</sup> **And He Himself is the propitiation** <sup>(2434)</sup> **for our sins, and not for ours only but also for the whole world.**

<sup>3</sup> **Now by this we know that we know Him, if we keep His commandments.** <sup>4</sup> **He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.** <sup>5</sup> **But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him.** <sup>6</sup> **He who says he abides in Him ought himself also to walk just as He walked.**”

- However, if someone willfully sins and falls away (turns their back on God’s grace and Christ’s sacrifice), there is no longer a sacrifice for their sins.

## 2 Peter 2:20-22

“For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning.<sup>21</sup> For it would have been better for them not to have known the way of righteousness, than having known *it*, **to turn<sup>(1994)</sup> from the holy commandment delivered to them.**<sup>22</sup> But it has happened to them according to the true proverb: “A dog returns to his own vomit,” and, “a sow, having washed, to her wallowing in the mire.”

## Hebrews 6:4-6

“For *it is* impossible for those **who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit,<sup>5</sup> and have tasted the good word of God and the powers of the age to come,<sup>6</sup> if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.**”

## Hebrews 10:26-31

“For **if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,**<sup>27</sup> but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.<sup>28</sup> Anyone who has rejected Moses’ law dies without mercy on *the testimony of two or three witnesses.*<sup>29</sup> **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**<sup>30</sup> For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The Lord will judge His people.”<sup>31</sup> It is a fearful thing to fall into the hands of the living God.”

- This also applied in the Old Testament. This is yet another example that shows there is harmony throughout the Bible.

## Numbers 15:28-31

“So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the Lord (Yehowah), to make atonement for him; and it shall be forgiven him.<sup>29</sup> **You shall have one law** for him who sins unintentionally, *for him who is native-born among the children of Israel* **and for the stranger who dwells among them.**

<sup>30</sup> ‘But the person who does *anything* presumptuously, **whether he is native-born or a stranger, that one brings reproach on the Lord (Yehowah),** and he shall be cut off from among his people.<sup>31</sup> Because he has despised the word of the Lord, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.’”

**Reproach** – 1442 gadaph *gaw-daf* a primitive root; **to hack (with words)**, i.e. **revile**:-- (Translated in King James Version as) blaspheme, reproach.

Repentance is our declaration that we are wrong. Water Baptism is our pronouncement that God is right and just. However, without the sacrifice of Christ, we would still be condemned to death without parole and with no means of escape.

It is like a prisoner who is locked away for his crimes (sins). He can have a change of heart. He can admit he was wrong; is terribly sorry, changes his ways and turns his life around (repentance) but he is still in prison. If he is never granted a parole, he has no hope of being set free. This would have been our outcome if not for our Heavenly Father's provision and Christ Jesus' sacrifice.

Our heavenly Father has granted us repentance, baptism and the sacrifice of His Son, Jesus the Christ. Why?

As it says in 1Peter 3:18:

#### **1 Peter 3:18**

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,"

God so loves His creation that He sent Christ to preach the gospel to those who died before Christ was resurrected.

#### **1 Peter 3:19-20**

"by whom also He went and preached to the spirits in prison,<sup>20</sup> who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water."

and...

#### **1 Peter 4:6**

"For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

- Jesus is the Way, the Truth and the Life. He is the Good Shepherd *and* the door that enables us to return to Almighty God.

#### **John 14:6**

"Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."

#### **John 10:7-18**

"Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep.<sup>8</sup> All who *ever* came before Me are thieves and robbers, but the sheep did not hear them.<sup>9</sup> I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.<sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.<sup>11</sup> "I am the good shepherd. The good shepherd gives His life for the sheep.<sup>12</sup> But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.<sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep.<sup>14</sup> I am the good shepherd; and I know My sheep, and am known by My own.<sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep.<sup>16</sup> And other sheep I have which are not of

**this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.**

<sup>17</sup> "Therefore My Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."

**Bring** – 4317 προσαγω prosago *pros-ag'-o* from προς - pros 4314 and αγω - ago 71; **to lead towards**, i.e. (transitively) **to conduct near** (summon, present), or (intransitively) **to approach**:-- (Translated in King James Version as) bring, draw near.

Isaiah 55:6-9 is a good way for us to end this section of study:

**Isaiah 55:6-9**

**"Seek the Lord (Yehowah)**

**while He may be found,**

**Call upon Him while He is near.**

<sup>7</sup> Let the wicked forsake his way,

And the unrighteous man his thoughts;

**Let him return <sup>(7725)</sup> to the Lord (Yehowah),**

**And He will have mercy on him;**

**And to our God,**

**For He will abundantly pardon.**

<sup>8</sup> "For My thoughts *are* not your thoughts,

Nor *are* your ways My ways," says the Lord (Yehowah).

<sup>9</sup> "For *as* the heavens are higher than the earth,

So are My ways higher than your ways,

And My thoughts than your thoughts."

**Pardon** – 5545 calach *saw-lakh'* a primitive root; **to forgive**:-- (Translated in King James Version as) forgive, pardon, spare.

## THE HOLY SPIRIT

*“Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive **the gift of the Holy Spirit**. For **the promise** is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”*

Acts 2:38-39

- ➔ After His resurrection, Christ Jesus spoke to His Apostles concerning “the Promise” who will clothe the recipient “with power from on High”:

### Luke 24:36-49

“Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.”<sup>37</sup> But they were terrified and frightened, and supposed they had seen a spirit.<sup>38</sup> And He said to them, “Why are you troubled? And why do doubts arise in your hearts?<sup>39</sup> Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

<sup>40</sup> When He had said this, He showed them His hands and His feet.<sup>41</sup> But while they still did not believe for joy, and marveled, He said to them, “Have you any food here?”<sup>42</sup> So they gave Him a piece of a broiled fish and some honeycomb.<sup>43</sup> And He took *it* and ate in their presence.

<sup>44</sup> Then He said to them, “These *are* the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and *the* Prophets and *the* Psalms concerning Me.”

<sup>45</sup> And He opened their **understanding**, that they might **comprehend** the Scriptures.

<sup>46</sup> Then He said to them, “Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,<sup>47</sup> and that **repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem**.<sup>48</sup> And you are witnesses of these things.<sup>49</sup> **Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high.**”

### Acts 1:1-8

“The former account I made, O Theophilus, of all that Jesus began both to do and teach,<sup>2</sup> until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,<sup>3</sup> to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

<sup>4</sup> And being assembled together with *them*, He commanded them not to depart from Jerusalem, but to **wait for the Promise of the Father**, “which,” *He said*, “you have heard from Me; <sup>5</sup> **for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.**”<sup>6</sup> Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?”<sup>7</sup> And He said to them, “It is not for you to know times or seasons which the Father has put in His own authority.<sup>8</sup> But **you shall receive power when the Holy Spirit** has come upon you; and you shall be **witnesses** to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

- Verse 5 – shows that there are two distinct baptisms – Baptism with water *and* the Baptism with The Holy Spirit.

**Comprehend** – 4920 συνιημι suniemi *soon-ee'-ay-mee* from συν - sun 4862 and hiemi (to send); **to put together**, i.e. (mentally) **to comprehend**; by implication, **to act piously**:-- (Translated in King James Version as) consider, understand, be wise.

4862 - συν sun *soon* a primary preposition denoting **union**; **with or together** (but much closer than μετα - meta 3326 or 3844), i.e. **by association, companionship, process, resemblance, possession, instrumentality, addition**, etc.:-- (Translated in King James Version as) beside, with. In composition it has similar applications, including completeness.

**Endued** – 1746 ενδύω enduo *en-doo'-o* from εν - en 1722 and δυνω - duno 1416 (in the sense of sinking into a garment); **to invest with clothing** (literally or figuratively):-- (Translated in King James Version as) array, clothe (with), endue, have (put) on.

1722 – εν en *en* a primary preposition denoting (fixed) **position (in place, time or state)**, and (by implication) instrumentality (medially or constructively), i.e. **a relation of rest** (intermediate between εις - eis 1519 and 1537); **"in," at, (up-)on, by, etc.**:-- (Translated in King James Version as) about, after, against, + almost, X altogether, among, X as, at, before, between, (here-)by (+ all means), for (... sake of), + give self wholly to, (here-)in(-to, -wardly), X mightily, (because) of, (up-)on, (open-)ly, X outwardly, one, X quickly, X shortly, (speedi-)ly, X that, X there(-in, -on), through(-out), (un-)to(-ward), under, when, where(-with), while, with(-in). Often used in compounds, with substantially the same import; rarely with verbs of motion, and then not to indicate direction, except (elliptically) by a separate (and different) preposition.

1416 - δυνω duno *doo'-no* or dumi *doo'-mee* prolonged forms of an obsolete primary duo *doo'-o* (to sink) **to go "down"**:--(Translated in King James Version as) set.

**Holy** – 40 αγιος hagios *hag'-ee-os* from hagos (an awful thing) (compare αγνος - hagnos 53, 2282); **sacred** (physically, pure, morally blameless or religious, ceremonially, consecrated):-- (Translated in King James Version as) (most) holy (one, thing), saint.

53 - αγνος hagnos *hag-nos'* from the same as αγιος - hagios 40; properly, **clean**, i.e. (figuratively) **innocent, modest, perfect**:-- (Translated in King James Version as) chaste, clean, pure.

**Power** – 1411 δυναμις dunamis *doo'-nam-is* from δυναμαι - dunamai 1410; **force** (literally or figuratively); specially, **miraculous power** (usually by implication, a miracle itself):-- (Translated in King James Version as) ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.

1410 - δυναμαι dunamai *doo'-nam-ah* of uncertain affinity; **to be able or possible**:-- (Translated in King James Version as) be able, can (do, + -not), could, may, might, be possible, be of power.

**Promise** – 1860 επαγγελια epaggelia *ep-ang-el-ee'-ah* from επαγγελω - epaggello 1861; **an announcement** (for information, assent or pledge; especially a divine assurance of good):-- (Translated in King James Version as) message, promise.

1861 - επαγγελω epaggello *ep-ang-el'-lo* from επι - epi 1909 and the base of αγγελος - aggelos 32; **to announce upon** (reflexively), i.e. (by implication) **to engage to do something, to assert something respecting oneself**:-- (Translated in King James Version as) profess, (make) promise.

1909 - επι epi *ep-ee'* a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of **distribution** (with the genitive case), i.e. **over, upon, etc.**; of **rest** (with the dative case) **at, on, etc.**; of **direction** (with the accusative case) **towards, upon, etc.**:-- (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

**32** - αγγελος aggelos *ang'-el-os* from aggelō (probably derived from αγω - ago **71**; compare **34**) (**to bring tidings**); **a messenger; especially an "angel"**; **by implication, a pastor**:-- (Translated in King James Version as) angel, messenger.

**71** - αγω ago *ag'-o* a primary verb; properly, **to lead**; by implication, **to bring, drive**, (reflexively) **go**, (specially) **pass (time)**, or (figuratively) **induce**:-- (Translated in King James Version as) be, bring (forth), carry, (let) go, keep, lead away, be open.

**Send** – **649** αποστειλω apostello *ap-os-tel'-lo* from απο - apo **575** and στελλω - stello **4724**; **set apart**, i.e. (by implication) **to send out** (properly, **on a mission**) literally or figuratively:-- (Translated in King James Version as) put in, send (away, forth, out), set (at liberty).

**575** – απο apo *apo'* a primary particle; "off," i.e. **away (from something near)**, in various senses (**of place, time, or relation**; literal or figurative):-- (Translated in King James Version as) (X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it usually denotes separation, departure, cessation, completion, reversal, etc.

**4724** – στελλω stello *stel'-lo* probably strengthened from the base of ιστημι - histemi **2476**; properly, **to set fast ("stall")**, i.e. (figuratively) **to repress** (reflexively, **abstain from associating with**):-- (Translated in King James Version as) avoid, withdraw self.

**2476** – ιστημι histemi *his'-tay-mee* a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); **to stand** (transitively or intransitively), used in various applications (literally or figuratively):-- (Translated in King James Version as) abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up).

**Spirit** – **4151** πνευμα pneuma *pyoo'-mah* from πνεω - pneo **4154**; **a current of air**, i.e. **breath (blast) or a breeze**; by analogy or figuratively, **a spirit**, i.e. (**human**) **the rational soul**, (by implication) **vital principle, mental disposition**, etc., or (**superhuman**) **an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit**:-- (Translated in King James Version as) ghost, life, spirit(-ual, -ually), mind.

**4154** - πνεω pneo *pneh'-o* a primary word; **to breathe hard**, i.e. **breeze**:-- (Translated in King James Version as) blow.

**Understanding** – **3563** νοος nous *nooce* probably from the base of γινωσκω - ginosko **1097**; **the intellect**, i.e. **mind (divine or human; in thought, feeling, or will)**; by implication, **meaning**:-- (Translated in King James Version as) mind, understanding.

**1097** - γινωσκω ginosko *ghin-ocē'-ko* a prolonged form of a primary verb; **to "know" (absolutely)** in a great variety of applications and with many implications (as follow, with others not thus clearly expressed):-- (Translated in King James Version as) allow, be aware (of), feel, (have) know(-ledge), perceived, be resolved, can speak, be sure, understand.

**Upon** – **1909** επι επι *ep-ee'* a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. **over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; of direction (with the accusative case) **towards, upon, etc.**:-- (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

**Witnesses** – **3144** μαρτυς martus *mar'-toos* of uncertain affinity; **a witness** (literally (judicially) or figuratively (genitive case)); by analogy, a **"martyr"**:-- (Translated in King James Version as) martyr, record, witness.

➡ On the Day of Pentecost, shortly after receiving the Holy Spirit, Peter said the following:

### Acts 2:14-33

“But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. <sup>15</sup> For these are not drunk, as you suppose, since it is *only* the third hour of the day. <sup>16</sup> But this is what was spoken by the prophet Joel:

<sup>17</sup> ‘**And it shall come to pass in the last days, says God,**

**That I will pour out of My Spirit on all flesh;**

**Your sons and your daughters shall prophesy,**

**Your young men shall see visions,**

**Your old men shall dream dreams.**

<sup>18</sup> **And on My menservants and on My maidservants**

**I will pour out My Spirit in those days;**

**And they shall prophesy.**

<sup>19</sup> I will show wonders in heaven above

And signs in the earth beneath:

Blood and fire and vapor of smoke.

<sup>20</sup> The sun shall be turned into darkness,

And the moon into blood,

Before the coming of the great and awesome day of the Lord(Yehowah).

<sup>21</sup> **And it shall come to pass**

**That whoever calls on the name of the Lord (Yehowah)**

**Shall be saved.**’

<sup>22</sup> “Men of Israel, hear these words: **Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him** in your midst, as you yourselves also know— <sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; <sup>24</sup> whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. <sup>25</sup> For David says concerning Him:

‘I foresaw the Lord always before my face,

For He is at my right hand, that I may not be shaken.

<sup>26</sup> Therefore my heart rejoiced, and my tongue was glad;

Moreover my flesh also will rest in hope.

<sup>27</sup> For You will not leave my soul in Hades,

Nor will You allow Your Holy One to see corruption.

<sup>28</sup> You have made known to me the ways of life;

You will make me full of joy in Your presence.’

<sup>29</sup> “Men *and* brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

<sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> **This Jesus God has raised up,** of which we are all witnesses. <sup>33</sup> Therefore being exalted to the right hand of God, and **having received from the Father the promise** <sup>(1860)</sup> **of the Holy Spirit,**

**He poured out this which you now see and hear.”**

- Verses 17-21 – is quoted from Joel 2:27-32:

**Joel 2:27-32**

“Then you shall know that I *am* in the midst of Israel:

I *am* the LORD (**Yehowah**) your God

And there is no other.

My people shall never be put to shame.

<sup>28</sup> “And it shall come to pass afterward

That **I will pour out My Spirit on all flesh;**

Your sons and your daughters shall **prophesy,**

Your old men shall **dream dreams,**

Your young men shall see **visions.**

<sup>29</sup> And also on My menservants and on My maidservants

**I will pour out My Spirit in those days.**

<sup>30</sup> “And I will show wonders in the heavens and in the earth:

Blood and fire and pillars of smoke.

<sup>31</sup> The sun shall be turned into darkness,

And the moon into blood,

Before the coming of the great and awesome day of the Lord (**Yehowah**).

<sup>32</sup> And it shall come to pass

*That* whoever calls on the name of the Lord (**Yehowah**)

Shall be saved.

For in Mount Zion and in Jerusalem there shall be deliverance,

As the Lord (**Yehowah**) has said,

Among the remnant whom the Lord (**Yehowah**) calls.”

**Dream** – 2492 chalam *khaw-lam'* a primitive root; properly, **to bind firmly**, i.e. (by implication) **to be** (causatively to make) **plump**; also (through the figurative sense of dumbness) **to dream**:-- (Translated in King James Version as) (cause to) dream(-er), be in good liking, recover.

**Dreams** – 2472 chalowm *khal-ome'* or (shortened) chalom {khal-ome'}; from 'chalam' (2492); **a dream**:-- (Translated in King James Version as) dream(-er).

**Poured out** (Greek) – 1632 εκχεω *ekcheo ek-kheh'-o*, ekchuno *ek-khoo'-no* from εκ - ek 1537 and cheo (**to pour**); **to pour forth**; figuratively, **to bestow**:-- (Translated in King James Version as) gush (pour) out, run greedily (out), shed (abroad, forth), spill.

**Poured out** (Hebrew) – 8210 shaphak *shaw-fak'* a primitive root; **to spill forth** (blood, a libation, liquid metal; or even a solid, i.e. **to mound up**); also (figuratively) **to expend** (life, soul, complaint, money, etc.); intensively, **to sprawl out**:-- (Translated in King James Version as) cast (up), gush out, pour (out), shed(-der, out), slip.

**Prophecy** – 5012 naba' *naw-baw'* a primitive root; **to prophesy**, i.e. **speak (or sing) by inspiration** (in prediction or simple discourse):-- (Translated in King James Version as) prophesy(-ing), make self a prophet.

**Raised up** – 450 ανιστημι *anistemi an-is'-tay-mee* from ανα - ana 303 and ιστημι - histemi 2476; **to stand up** (literal or figurative, transitive or intransitive):-- (Translated in King James Version as) arise, lift up, raise up (again), rise (again), stand up(-right).

**Visions** – 2384 chizayown *khiz-zaw-yone'* from 'chazah' (2372); **a revelation, expectation by dream**:-- (Translated in King James Version as) vision.

2372 – chazah *khaw-zaw'* a primitive root; **to gaze at; mentally, to perceive, contemplate** (with pleasure); specifically, **to have a vision of**:-- (Translated in King James Version as) behold, look, prophesy, provide, see.

- ➡ The Holy Spirit, “the Promise of the Father” is a *Gift* from God to all nations (people):

#### Acts 10: 34-46

“Then Peter opened *his* mouth and said: “**In truth I perceive that God shows no partiality.** <sup>35</sup> **But in every nation whoever fears Him and works righteousness is accepted by Him.** <sup>36</sup> The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all— <sup>37</sup> that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: <sup>38</sup> how **God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.** <sup>39</sup> And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. <sup>40</sup> Him God raised up on the third day, and showed Him openly, <sup>41</sup> not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead. <sup>42</sup> And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. <sup>43</sup> To Him all the prophets witness that, **through His name, whoever believes in Him will receive remission of sins.”**

<sup>44</sup> While Peter was still speaking these words, **the Holy Spirit fell upon all those who heard the word.** <sup>45</sup> And those of the circumcision who believed were astonished, as many as came with Peter, **because the gift of the Holy Spirit had been poured out <sup>(1632)</sup> on the Gentiles also.** <sup>46</sup> **For they heard them speak with tongues and magnify God.** <sup>47</sup> “Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?”

- Verse 44 – The Holy Spirit fell upon these people without any human intervention (laying on of hands).
- Verse 46 – The Holy Spirit magnifies God.
- Verse 46 – In Acts 2 men of various tongues, or languages, were present for the Feast of Pentecost (Shavuot). They heard the Apostles and Disciples of Christ speaking in their particular language. However, that does not appear to be the case here. It was only Peter and a few of Peter’s traveling companions. Perhaps it was for the sake of Peter and those with Peter that they heard them speak in tongues and magnify God; or, maybe this is a normal occurrence when a person receives the Holy Spirit. The same thing occurred in Acts 2.

#### Acts 2:1-13

“When the Day of Pentecost had fully come, they were all with one accord in one place. <sup>2</sup> **And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.** <sup>3</sup> **Then there appeared to them divided tongues, as of fire, and one sat upon each of them.** <sup>4</sup> **And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.**

<sup>5</sup> And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. <sup>6</sup> And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. <sup>7</sup> Then they were all amazed and marveled, saying to one another, “Look, are not all these who speak Galileans?” <sup>8</sup> And how *is it that* we hear, each in our own language in which we were born? <sup>9</sup> Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, <sup>11</sup> Cretans and Arabs—**we hear them speaking in our own tongues the wonderful works of God.**” <sup>12</sup> So they were all amazed and perplexed, saying to one another, “Whatever could this mean?”

<sup>13</sup> Others mocking said, “They are full of new wine.”

**Believes** – 4100 πιστευω pisteuo *pist-yoo'-o* from πιστις - pistis 4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):-- (Translated in King James Version as) believe(-r), commit (to trust), put in trust with.

4102 - πιστις **pistis** *pis'-tis* from πειθω - peitho 3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:-- (Translated in King James Version as) assurance, belief, believe, faith, fidelity.

3982 – πειθω peitho *pi'-tho* a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):-- (Translated in King James Version as) agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

**Gentiles** – 1484 εθνος Ethnos *eth'-nos* probably from εθω - etho 1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan):-- (Translated in King James Version as) Gentile, heathen, nation, people.

1486 - εθω etho *eth'-o* a primary verb; to be used (by habit or conventionality); neuter perfect participle usage:-- (Translated in King James Version as) be custom (manner, wont).

**Gift** – 1431 δωρεα dorea *do-reh-ah'* from δωρον - doron 1435; a gratuity:-- (Translated in King James Version as) gift.

1435 - δωρον doron *do'-ron* a present; specially, a sacrifice:-- (Translated in King James Version as) gift, offering.

**Magnify** – 3170 μεγαλυνω megaluno *meg-al-oo'-no* from μεγας - megas 3173; to make (or declare) great, i.e. increase or (figuratively) extol:-- (Translated in King James Version as) enlarge, magnify, shew great.

3173 - μεγας megas *meg'-as* (including the prolonged forms, feminine megale, plural megaloi, etc.; compare also μεγαιστος - megistos 3176, 3187); big (literally or figuratively, in a very wide application):-- (Translated in King James Version as) (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years.

**Wonderful** – 3167 μεγαλειος megaleios *meg-al-i'-os* from μεγας - megas 3173; magnificent, i.e. (neuter, plural as noun) a conspicuous favor, or (subjectively) perfection:-- (Translated in King James Version as) great things, wonderful works.

3173 - μεγας megas *meg'-as* (including the prolonged forms, feminine megale, plural megaloi, etc.; compare also μεγαιστος - megistos 3176, 3187); big (literally or figuratively, in a very wide application):-- (Translated in King James Version as) (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years.

3176 - μεγαιστος megistos *meg'-is-tos* superlative of μεγας - megas 3173; greatest or very great:-- (Translated in King James Version as) exceeding great.

- The Greek word “πιστις” **pistis** (4102) was mainly translated as “faith” in the King James Bible.

### Acts 11:1-18

“Now the apostles and brethren who were in Judea heard that the Gentiles had also received the word of God. <sup>2</sup> And when Peter came up to Jerusalem, those of the circumcision contended with him, <sup>3</sup> saying, “You went in to uncircumcised men and ate with them!”

<sup>4</sup> But Peter explained *it* to them in order from the beginning, saying: <sup>5</sup> “I was in the city of Joppa praying; and in a trance I saw a vision, an object descending like a great sheet, let down from heaven by four corners; and it came to me. <sup>6</sup> When I observed it intently and considered, I saw four-footed animals of the earth, wild beasts, creeping things, and birds of the air. <sup>7</sup> And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ <sup>8</sup> But I said, ‘Not so, Lord! For nothing common or unclean has at any time entered my mouth.’ <sup>9</sup> But the voice answered me again from heaven, ‘**What God has cleansed you must not call common.**’ <sup>10</sup> Now this was done three times, and all were drawn up again into heaven. <sup>11</sup> At that very moment, three men stood before the house where I was, having been sent to me from Caesarea. <sup>12</sup> **Then the Spirit told me to go with them,** doubting nothing. Moreover these six brethren accompanied me, and we entered the man’s house. <sup>13</sup> And he told us how he had seen an angel standing in his house, who said to him, ‘Send men to Joppa, and call for Simon whose surname is Peter, <sup>14</sup> who will tell you words by which you and all your household will be saved.’ <sup>15</sup> And as I began to speak, **the Holy Spirit fell upon them, as upon us at the beginning.** <sup>16</sup> **Then I remembered the word of the Lord, how He said, ‘John indeed baptized with water, but you shall be baptized with the Holy Spirit.’** <sup>17</sup> **If therefore God gave them the same gift as He gave us when we believed on the Lord Jesus Christ, who was I that I could withstand God?**”

<sup>18</sup> When they heard these things they became silent; and they glorified God, saying, **“Then God has also granted to the Gentiles repentance to life.”**

- This also reminds me of what Jesus said in John 10:16:

### John 10:15-16

“As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup> **And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd.”**

- The gift of the Holy Spirit was positive proof that God is now including all nations. He has granted to *all* nations repentance to life, or repentance leading to life. Granted meaning that this is something God has given to us. This is a blessing indeed!
  - Our Heavenly Father **Yehowah** has always made a place for those who were not born to Israel; but who love Him and choose to do according to His will:

### Isaiah 56:1-8

“Thus says the Lord (Yehowah):

“Keep justice, and do righteousness,  
For My salvation *is* about to come,  
And My righteousness to be revealed.

<sup>2</sup> Blessed *is* the man *who* does this,  
And the son of man *who* lays hold on it;  
Who keeps from defiling the Sabbath,  
And keeps his hand from doing any evil.”

<sup>3</sup> **Do not let the son of the foreigner  
Who has joined himself to the Lord (Yehowah)  
Speak, saying,**

“The Lord (Yehowah) has utterly separated me from His people”;  
 Nor let the eunuch say,  
 “Here I am, a dry tree.”  
<sup>4</sup> For thus says the Lord (Yehowah):  
“To the eunuchs who keep My Sabbaths,  
And choose what pleases Me,  
And hold fast My covenant,  
<sup>5</sup> Even to them I will give in My house  
 And within My walls a place and a name  
 Better than that of sons and daughters;  
 I will give them an everlasting name  
 That shall not be cut off.

<sup>6</sup> “Also the sons of the foreigner  
Who join themselves to the Lord (Yehowah), to serve Him,  
And to love the name of the Lord (Yehowah), to be His servants—  
Everyone who keeps from defiling the Sabbath,  
And holds fast My covenant—  
<sup>7</sup> Even them I will bring to My holy mountain,  
 And make them joyful in My house of prayer.  
 Their burnt offerings and their sacrifices  
 Will be accepted on My altar;  
For My house shall be called a house of prayer for all nations.”  
<sup>8</sup> The Lord God (Yehowah), who gathers the outcasts of Israel, says,  
“Yet I will gather to him  
Others besides those who are gathered to him.”

➔ Jesus said the *Gift* is Living Water:

#### John 4:9-11

“Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans.

<sup>10</sup> Jesus answered and said to her, “If you knew the **gift of God**, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and **He would have given you living water.**”

<sup>11</sup> The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. **Where then do You get that living water?**

<sup>12</sup> Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?”

<sup>13</sup> Jesus answered and said to her, “Whoever drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

- Verse 10 – Jesus said in Acts 1:5:

“For John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”

- Here in John 4, the Holy Spirit is referred to as not mere water but “living water.” Jesus also spoke of the Holy Spirit as “Living water” in John 7:38:

**John 7:37-39**

“On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. <sup>38</sup> **He who believes <sup>(4100)</sup> in Me, as the Scripture has said, out of his heart will flow rivers of living water.” <sup>39</sup> **But this He spoke concerning the Spirit, whom those believing <sup>(4100)</sup> in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.”****

- The prophets also spoke of the “living water”:

**Jeremiah 17:10-13**

“I, the Lord (Yehowah), search the heart,  
I test the mind,  
Even to give every man according to his ways,  
According to the fruit of his doings.  
<sup>11</sup> “As a partridge that broods but does not hatch,  
So is he who gets riches, but not by right;  
It will leave him in the midst of his days,  
And at his end he will be a fool.”  
<sup>12</sup> A glorious high throne from the beginning  
Is the place of our sanctuary.  
<sup>13</sup> O Lord (Yehowah), the hope of Israel,  
All who forsake You shall be ashamed.  
**“Those who depart from Me  
Shall be written in the earth,  
Because they have forsaken the Lord (Yehowah),  
The fountain of living waters.”**

**Zechariah 14:3-9**

“Then the Lord (Yehowah) will go forth  
And fight against those nations,  
As He fights in the day of battle.  
<sup>4</sup> And in that day His feet will stand on the Mount of Olives,  
Which faces Jerusalem on the east.  
And the Mount of Olives shall be split in two,  
From east to west,  
*Making* a very large valley;  
Half of the mountain shall move toward the north  
And half of it toward the south.  
<sup>5</sup> Then you shall flee *through* My mountain valley,  
For the mountain valley shall reach to Azal.  
Yes, you shall flee  
As you fled from the earthquake  
In the days of Uzziah king of Judah.  
Thus the Lord (Yehowah) my God will come,  
*And* all the saints with You.

<sup>6</sup> It shall come to pass in that day  
*That* there will be no light;  
 The lights will diminish.  
<sup>7</sup> It shall be one day  
 Which is known to the Lord (Yehowah)—  
 Neither day nor night.  
 But at evening time it shall happen  
*That* it will be light.  
<sup>8</sup> And in that day it shall be  
*That living waters shall flow from Jerusalem,*  
**Half of them toward the eastern sea**  
**And half of them toward the western sea;**  
**In both summer and winter it shall occur.**  
<sup>9</sup> **And the Lord (Yehowah) shall be King over all the earth.**  
**In that day it shall be—**  
**“The Lord (Yehowah) is one,”**  
**And His name one.”**

- Verse 9 – Reminds me of a beautiful passage in the Book of Micah:

**Micah 5:2-5**

*“But you, Bethlehem Ephrathah,  
 Though you are little among the thousands of Judah,  
 Yet out of you shall come forth to Me  
 The One to be Ruler in Israel,  
 Whose goings forth are from of old,  
 From everlasting.”*  
<sup>3</sup> Therefore He shall give them up,  
 Until the time *that* she who is in labor has given birth;  
 Then the remnant of His brethren  
 Shall return to the children of Israel.  
<sup>4</sup> **And He shall stand and feed His flock**  
**In the strength of the Lord (Yehowah),**  
**In the majesty of the name of the Lord (Yehowah) His God;**  
**And they shall abide,**  
**For now He shall be great**  
**To the ends of the earth;**  
<sup>5</sup> **And this *One* shall be peace.”**

- This speaks of Christ, who is from everlasting, ruling in the name and power of His Father Yehowah.
- The book of Revelation shows the final prophetic fulfillment of the “living water” from Yehowah which was spoken by the prophets:

**Revelation 7:9-17**

“After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, saying,

“Salvation *belongs to our God who sits on the throne, and to the Lamb!*”<sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped God,<sup>12</sup> saying:

“Amen! Blessing and glory and wisdom,  
Thanksgiving and honor and power and might,  
Be to our God forever and ever.  
Amen.”

<sup>13</sup> Then one of the elders answered, saying to me, “Who are these arrayed in white robes, and where did they come from?”

<sup>14</sup> And I said to him, “Sir, you know.”

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.”<sup>15</sup> Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.<sup>16</sup> They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat;<sup>17</sup> for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.”

#### Revelation 22:1-5

“And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.”<sup>2</sup> In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations.<sup>3</sup> And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.<sup>4</sup> They shall see His face, and His name *shall be* on their foreheads.<sup>5</sup> There shall be no night there: They need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.”

- The passages in The Book of Revelation reminds me of one of Ezekiel’s visions:

#### Ezekiel 47:1-12

“Then he brought me back to the door of the temple; and there was water, flowing from under the threshold of the temple toward the east, for the front of the temple faced east; the water was flowing from under the right side of the temple, south of the altar.<sup>2</sup> He brought me out by way of the north gate, and led me around on the outside to the outer gateway that faces east; and there was water, running out on the right side.

<sup>3</sup> And when the man went out to the east with the line in his hand, he measured one thousand cubits, and he brought me through the waters; the water came up to my ankles.<sup>4</sup> Again he measured one thousand and brought me through the waters; the water came up to my knees. Again he measured one thousand and brought me through; the water came up to my waist.<sup>5</sup> Again he measured one thousand, and it was a river that I could not cross; for the water was too deep, water in which one must swim, a river that could not be crossed.<sup>6</sup> He said to me, “Son of man, have you seen *this*?” Then he brought me and returned me to the bank of the river.

<sup>7</sup> When I returned, there, along the bank of the river, *were* very many trees on one side and the other.<sup>8</sup> Then he said to me: “This water flows toward the eastern region, goes down into the valley, and enters the sea. When it reaches the sea, its waters are healed.<sup>9</sup> And it shall be that every living thing that moves, wherever the rivers go, will live. There will be a very great multitude of fish, because these waters go there; for they will be healed, and everything will live wherever the river goes.<sup>10</sup> It shall be *that* fishermen will stand by it from En Gedi to En Eglaim; they will be *places* for spreading their nets. Their fish will be of the same kinds as the fish of the Great Sea, exceedingly many.<sup>11</sup> But its swamps and marshes will not be

healed; they will be given over to salt.<sup>12</sup> **Along the bank of the river, on this side and that, will grow all kinds of trees used for food; their leaves will not wither, and their fruit will not fail. They will bear fruit every month, because their water flows from the sanctuary. Their fruit will be for food, and their leaves for medicine.”**

- Verse 3 – a “cubit” was about 18 inches or 45 centimeters.

**Everlasting** – 166 αἰωνίος *aionios ahee-o'-nee-os* from αἰών - *aion* 165; **perpetual** (also used of past time, or past and future as well):-- (Translated in King James Version as) eternal, for ever, everlasting, world (began).

**165** - αἰών *aion ahee-ohn'* from the same as αἰ - *aei* 104; properly, **an age**; by extension, **perpetuity (also past)**; by implication, **the world**; specially (**Jewish**) **a Messianic period (present or future)**:-- (Translated in King James Version as) age, course, eternal, (for) ever(-more), (n-)ever, (beginning of the , while the) world (began, without end).

**104** - αἰ *aei ah-eye'* from an obsolete primary noun (apparently meaning continued duration); **"ever,"** by qualification regularly; by implication, **earnestly**; --(Translated in King James Version as) always, ever.

**Fountain** – 4077 πηγή *pege pay-gay'* probably from πηγνυμι - *pegnumi* 4078 (**through the idea of gushing plumply**); **a fount** (literally or figuratively), i.e. **source or supply (of water, blood, enjoyment)** (not necessarily the original spring):-- (Translated in King James Version as) fountain, well.

**Life** – 2222 ζῶη *zoe dzo-ay'* from ζῶω - *zao* 2198; **life** (literally or figuratively):-- (Translated in King James Version as) life(-time).

**2198** - ζῶω *zao dzah'-o* a primary verb; **to live** (literally or figuratively):-- (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

**Living** – 2198 ζῶω *zao dzah'-o* a primary verb; **to live** (literally or figuratively):-- (Translated in King James Version as) life(-time), (a-)live(-ly), quick.

**Springing up** – 242 ἀλλομαι *hallomai hal'-lom-ahee* middle voice of apparently a primary verb; **to jump**; figuratively, **to gush**:-- (Translated in King James Version as) leap, spring up.

**Water** – 5204 ὕδωρ *hudor hudatos hoo'-dat-os*, etc. from the base of ὑετος - *huetos* 5205; **water (as if rainy)** literally or figuratively:-- (Translated in King James Version as) water.

**5205** - ὑετος *huetos hoo-et-os'* from a primary *huo* (**to rain**); **rain, especially a shower**:-- (Translated in King James Version as) rain.

➔ The Holy Spirit is the Spirit of our Heavenly Father:

### Acts 2:17-18

“And it shall come to pass in the last days, says God,  
That **I will pour out of My Spirit** on all flesh;  
Your sons and your daughters shall prophesy,  
Your young men shall see visions,  
Your old men shall dream dreams.  
<sup>18</sup> And on My menservants and on My maidservants  
**I will pour out My Spirit** in those days;  
And they shall prophesy.

- You may recall that the above passage is taken from Joel 2:28-29.

In Mark 13:10-12 Jesus said:

### Mark 13:10-11

“And the gospel must first be preached to all the nations. <sup>11</sup> But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. **But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.**

Matthew 10:16-20 is a similar passage. However, in Matthew 10:20, Jesus says that the Holy Spirit is the Spirit of our Heavenly Father:

### Matthew 10:16-20

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves. <sup>17</sup> But beware of men, for they will deliver you up to councils and scourge you in their synagogues. <sup>18</sup> You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. <sup>19</sup> But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; <sup>20</sup> **for it is not you who speak, but the Spirit of your Father who speaks in you.**”

➔ Our Heavenly Father gives the Holy Spirit to those who ask Him:

### Luke 11:12-13

“So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>10</sup> For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. <sup>11</sup> If a son asks for bread from any father among you, will he give him a stone? Or if *he asks* for a fish, will he give him a serpent instead of a fish? <sup>12</sup> Or if he asks for an egg, will he offer him a scorpion? <sup>13</sup> If you then, being evil, know how to give good gifts to your children, **how much more will your heavenly Father give the Holy Spirit to those who ask Him!**”

### Acts 2:38-39

“Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> **For the promise <sup>(1860)</sup> is to you and to your children, and to all who are afar off, as many as the Lord our God will call.**”

**Call** – 4341 προσκαλεομαι proskaleomai *pros-kal-eh'-om-ah-ee* middle voice from προς - pros 4314 and καλεω - kaleo 2564; **to call toward oneself**, i.e. **summon, invite**:-- (Translated in King James Version as) call (for, to, unto).

**4314** - προς pros *pros* a strengthened form of προ - pro 4253; **a preposition of direction; forward to**, i.e. **toward** (with the genitive case, **the side of**, i.e. **pertaining to**; with the dative case, **by the side of**, i.e. **near to**; usually with the accusative case, **the place, time, occasion, or respect, which is the destination of the relation**, i.e. **whither or for which it is predicated**):-- (Translated in King James Version as) about, according to , against, among, at, because of, before, between, (where-)by, for, X at thy house, in, for intent, nigh unto, of, which pertain to, that, to (the end that), X together, to (you) -ward, unto, with(-in). In the comparative case, it denotes essentially the same applications, namely, motion towards, accession to, or nearness at.

**2564** - καλεω kaleo *kal-eh'-o* akin to the base of κελευω - keuleo 2753; **to "call"** (properly, aloud, but used in a variety of applications, directly or otherwise):-- (Translated in King James Version as) bid, call (forth), (whose, whose sur-)name (was (called)).

➡ The Holy Spirit gives life:

### John 6:61-63

“When Jesus knew in Himself that His disciples complained about this, He said to them, “Does this offend you? <sup>62</sup> *What* then if you should see the Son of Man ascend where He was before? <sup>63</sup> **It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.**”

### 1 Peter 3:18

“ For Christ also suffered once for sins, the just for the unjust, that **He might bring us to God**, being put to death in the flesh but **made alive by the Spirit**,”

➡ The Holy Spirit is the Spirit of Glory:

### 1 Peter 4:10-15

“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. <sup>11</sup> If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, **to whom belong the glory and the dominion forever and ever**. Amen.

<sup>12</sup> Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; <sup>13</sup> but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy. <sup>14</sup> **If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you**. On their part He is blasphemed, but on your part He is glorified. <sup>15</sup> But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people’s matters.”

➔ The Holy Spirit is the Spirit of Truth:

#### John 15:26

“But when the Helper comes, whom I shall send to you from the Father, **the Spirit of truth** who proceeds from the Father, He will **testify of Me.**”

#### John 14:15-18

“If you love Me, keep My commandments. <sup>16</sup> And I will pray the Father, and He will give you another **Helper, that He may abide with you forever—** <sup>17</sup> **the Spirit of truth**, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. <sup>18</sup> **I will not leave you orphans; I will come to you.**”

- Verse 16 – the King James Version (KJV) used the word “Comforter” instead of “Helper.”

**Helper/Comforter** – 3875 παρακλητος parakletos *par-ak'-lay-tos* **an intercessor, consoler**:-- (Translated in King James Version as) advocate, comforter.

**Testify** – 3140 μαρτυρεω martureo *mar-too-reh'-o* from μαρτυς - martus 3144; **to be a witness**, i.e. **testify** (literally or figuratively):-- (Translated in King James Version as) charge, give (evidence), bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

3144 - μαρτυς martus *mar'-toos* of uncertain affinity; **a witness** (literally (judicially) or figuratively (genitive case)); by analogy, **a "martyr"**:--(Translated in King James Version as) martyr, record, witness.

**Truth** – 225 αληθεια aletheia *al-ay'-thi-a* from αληθης - alethes 227; **truth**:-- (Translated in King James Version as) true, X truly, truth, verity.

227 - αληθης alethes *al-ay-thace'* from α - a 1 (as a negative particle) and λανθανω - lanthano 2990; **true (as not concealing)**:-- (Translated in King James Version as) true, truly, truth.

➔ The Holy Spirit is the Spirit of Grace:

#### Hebrews 10:26-31

“For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, <sup>27</sup> but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. <sup>28</sup> Anyone who has rejected Moses’ law dies without mercy on *the testimony of* two or three witnesses. <sup>29</sup> Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted **the Spirit of grace** <sup>(5485)?</sup> <sup>30</sup> For we know Him who said, “Vengeance is Mine, I will repay,” says the Lord. And again, “The Lord will judge His people.” <sup>31</sup> It is a fearful thing to fall into the hands of the living God.”

- The Spirit of grace is also mentioned in Zechariah 12 regarding the death of Messiah (Christ):

### **Zechariah 12:10**

“And I will pour on the house of David and on the inhabitants of Jerusalem **the Spirit of grace** <sup>(2580)</sup> **and supplication**; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn.”

- Christ Jesus manifests our Heavenly Father’s graciousness. In Luke 4, Jesus opens up the scroll and reads from the Book of Isaiah words that reveal the graciousness of God.

### **Luke 4:16-22**

“So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

<sup>18</sup> **“The Spirit of the Lord is upon Me,**

**Because He has anointed Me**

**To preach the gospel to *the* poor;**

**He has sent Me to heal the brokenhearted,**

**To proclaim liberty to *the* captives**

**And recovery of sight to *the* blind,**

**To set at liberty those who are oppressed;**

<sup>19</sup> **To proclaim the acceptable year of the Lord.”**

<sup>20</sup> Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. <sup>21</sup> And He began to say to them, **“Today this Scripture is fulfilled in your hearing.”** <sup>22</sup> **So all bore witness to Him, and marveled at the gracious** <sup>(5485)</sup> **words which proceeded out of His mouth.** And they said, “Is this not Joseph’s son?”

**Grace** (Greek) – **5485** χάρις *charis khar'-ece* from χαίρω - *chairō* **5463**; **graciousness** (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):-- (Translated in King James Version as) acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**5463** - χαίρω *chairō khah'-ee-roa* primary verb; **to be "cheer"ful**, i.e. **calmly happy or well-off**; impersonally, especially as salutation (on meeting or parting), **be well**:-- (Translated in King James Version as) farewell, be glad, God speed, greeting, hall, joy(-fully), rejoice.

**Grace** (Hebrew) – **2580** *chen khane* from 'chanan' (**2603**); **graciousness**, i.e. subjective (**kindness, favor**) or objective (**beauty**):-- (Translated in King James Version as) favour, grace(-ious), pleasant, precious, (well-)favoured.

**2603** – *chanan khaw-nan'* a primitive root (compare 'chanan' (2583)); properly, **to bend or stoop in kindness to an inferior; to favor, bestow**; causatively **to implore** (i.e. **move to favor by petition**):-- (Translated in King James Version as) beseech, X fair, (be, find, shew) favour(-able), be (deal, give, grant (gracious(-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, X very.

**Supplication** – **8469** *tachanuwn takh-an-oon'* or (feminine) *tachanuwnah* {*takh-an-oo-naw'*}; from 'chanan' (**2603**); **earnest prayer**:-- (Translated in King James Version as) intreaty, supplication.

➔ The Holy Spirit is our Helper (Comforter) and Teacher:

### 1 John 2:26-27

“These things I have written to you concerning those who *try to deceive you*.<sup>27</sup> **But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie**, and just as it has taught you, you will abide in Him.

### John 16:12-15

“I still have many things to say to you, but you cannot bear *them* now.<sup>13</sup> **However, when He, the Spirit of truth**<sup>(225)</sup>, **has come, He will guide you into all truth**<sup>(225)</sup>; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.<sup>14</sup> He will glorify Me, for He will take of what is Mine and declare *it* to you.<sup>15</sup> **All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.**”

### John 16:5-10

“But now I go away to Him who sent Me, and none of you asks Me, ‘Where are You going?’<sup>6</sup> But because I have said these things to you, sorrow has filled your heart.<sup>7</sup> Nevertheless I tell you the truth. It is to your advantage that I go away; for **if I do not go away, the Helper**<sup>(3875)</sup> **will not come to you; but if I depart, I will send Him to you.**<sup>8</sup> **And when He has come, He will convict the world of sin, and of righteousness, and of judgment**:<sup>9</sup> of sin, because they do not believe<sup>(4100)</sup> in Me;<sup>10</sup> of righteousness, because I go to My Father and you see Me no more;<sup>11</sup> of judgment, because the ruler of this world is judged.”

### John 14:25-28

“These things I have spoken to you while being present with you.<sup>26</sup> **But the Helper**<sup>(3875)</sup>, **the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you**.<sup>27</sup> Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.<sup>28</sup> You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.”

### Luke 12:11-12

“Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say.<sup>12</sup> **For the Holy Spirit will teach you in that very hour what you ought to say.**”

### Mark 13:10-12

“And the gospel must first be preached to all the nations.<sup>11</sup> But when they arrest *you* and deliver you up, do not worry beforehand, or premeditate what you will speak. **But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.**<sup>12</sup> Now brother will betray brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death.”

**Convict** – 1651 ἐλεγχο *elegcho el-eng'-kho* of uncertain affinity; **to confute, admonish**:-- (Translated in King James Version as) convict, convince, tell a fault, rebuke, reprove.

**Confute** (*Dictionary.com*) –

verb (used with object), **confuted, confuting**.

1. to prove to be false, invalid, or defective; disprove:  
“to confute an argument.”
2. to prove (a person) to be wrong by argument or proof:  
“to confute one's opponent.”

3. *Obsolete.* to bring to naught; confound.

**Admonish** (*Dictionary.com*) –

verb (used with object)

1. to caution, advise, or counsel against something.
2. to reprove or scold, especially in a mild and good-willed manner:  
“The teacher admonished him about excessive noise.”
3. to urge to a duty; remind:  
“to admonish them about their obligations.”

**Guide – 3594** οδηγεω hodegeo *hod-ayg-eh'-o* from οδηγος - hodegos 3595; **to show the way** (literally or figuratively (**teach**))!-- (Translated in King James Version as) guide, lead.

**3595** - οδηγος hodegos *hod-ayg-os'* from οδος - hodos 3598 and ηγεομαι - hegeomai 2233; **a conductor** (literally or figuratively (**teacher**))!-- (Translated in King James Version as) guide, leader.

**3598** - οδος hodos *hod-os'* apparently a primary word; a road; by implication, **a progress (the route, act or distance)**; figuratively, **a mode or means**!-- (Translated in King James Version as) journey, (high-)way.

**2233** – ηγεομαι hegeomai *hayg-eh'-om-ah-ee* middle voice of a (presumed) strengthened form of αγω - ago 71; **to lead**, i.e. **command (with official authority)**; figuratively, **to deem**, i.e. **consider**!-- (Translated in King James Version as) account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

**71** - αγω ago *ag'-o* a primary verb; properly, **to lead**; by implication, **to bring, drive**, (reflexively) **go**, (specially) **pass (time)**, or (figuratively) **induce**!-- (Translated in King James Version as) be, bring (forth), carry, (let) go, keep, lead away, be open.

**Judgment – 2920** κρισις krisis *kree'-sis* **decision** (subjectively or objectively, **for or against**); by extension, **a tribunal**; by implication, **justice (especially, divine law)**!-- (Translated in King James Version as) accusation, condemnation, damnation, judgment.

**Righteousness – 1343** δικαιοσυνη dikaiosune *dik-ah-yos-oo'-nay* from δικαιος - dikaios 1342; **equity (of character or act)**; specially (Christian) justification!-- (Translated in King James Version as) righteousness.

**1342** - δικαιος dikaios *dik'-ah-yos* from δικη - dike 1349; **equitable (in character or act)**; by implication, **innocent, holy** (absolutely or relatively)-- (Translated in King James Version as) just, meet, right(-eous).

**1349** - δικη dike *dee'-kay* probably from δεικνυω - deiknuo 1166; **right (as self-evident)**, i.e. **justice (the principle, a decision, or its execution)**!-- (Translated in King James Version as) judgment, punish, vengeance.

**Equity** (*Dictionary.com*) –

Word story

“**Equity** is a great example of a word that started out with a general sense that developed more specific senses over time, while still retaining the original meaning. The very first meanings of **equity** in English were a direct translation from the original Old French *equité*, a word whose Latin root means “even,” “just,” and “equal.” It was not until the late 16th century that a new meaning—one”

**Sins – 266** αμαρτια hamartia *ham-ar-tee'-ah* from αμαρτανω - hamartano 264; **a sin** (properly abstract)-- (Translated in King James Version as) offence, sin(-ful).

**264** - αμαρτανω hamartano *ham-ar-tan'-o* perhaps from α - a 1 (as a negative particle) and the base of μερος - meros 3313; properly, **to miss the mark (and so not share in the prize)**, i.e. (figuratively) **to err, especially (morally) to sin**!-- (Translated in King James Version as) for your faults, offend, sin, trespass.

**1** - α a *al'-fah* of Hebrew origin; the first letter of the alphabet; figuratively, **only** (from its use as a numeral) **the first**: --(Translated in King James Version as) Alpha. Often used (usually an, before a vowel) also in composition

(as a contraction from 427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of union (as a contraction of 260).

**3313** - μέρος *meros mer'-os* from an obsolete but more primary form of *meiromai* (to get as a section or allotment); a **division or share** (literally or figuratively, in a wide application):-- (Translated in King James Version as) behalf, course, coast, craft, particular (+ -ly), part (+ -ly), piece, portion, respect, side, some sort(-what).

**Teach** – 1321 διδάσκω *didasko did-as'-ko* a prolonged (causative) form of a primary verb *dao* (to learn); to **teach** (in the same broad application):-- (Translated in King James Version as) teach.

➔ We are sanctified in the Holy Spirit for obedience:

### 1 Peter 1:1-2

“Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, <sup>2</sup> **elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:**

Grace to you and peace be multiplied.”

### Ezekiel 36:22-27

“Therefore say to the house of Israel, ‘Thus says the Lord (Adonay) God (Yehowah): “I do not do *this* for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. <sup>23</sup> **I will sanctify My great name**, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I *am* the Lord (Yehowah),” says the Lord (Adonay) God (Yehowah), “when I am hallowed in you before their eyes. <sup>24</sup> **For I will take you from among the nations**, gather you out of all countries, and bring you into your own land. <sup>25</sup> **Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.** <sup>26</sup> **I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.** <sup>27</sup> **I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.**”

- Verse 27 – The Holy Spirit, God’s Spirit, will cause us to keep His statutes and judgments so we will not desire to sin against Him by breaking them.
- Verse 27 – Brings to mind Hebrews 10:16-17:

### Hebrews 10:1-22

“For the law, having a shadow of the good things to come, *and* not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. <sup>2</sup> For then would they not have ceased to be offered? **For the worshipers, once purified, would have had no more consciousness of sins.** <sup>3</sup> But in those *sacrifices there is* a reminder of sins every year. <sup>4</sup> For *it is* not possible that the blood of bulls and goats could take away sins.

<sup>5</sup> Therefore, when He came into the world, He said:

“Sacrifice and offering You did not desire,  
But a body You have prepared for Me.

<sup>6</sup> **In burnt offerings and sacrifices for sin  
You had no pleasure.**

<sup>7</sup> Then I said, 'Behold, I have come—  
In the volume of the book it is written of Me—  
To do Your will, O God.'"

<sup>8</sup> Previously saying, "Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*" (which are offered according to the law), <sup>9</sup> then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. <sup>10</sup> By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*.

<sup>11</sup> And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. <sup>12</sup> But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, <sup>13</sup> from that time waiting till His enemies are made His footstool. <sup>14</sup> **For by one offering He has perfected forever those who are being sanctified.**

<sup>15</sup> **But the Holy Spirit also witnesses to us; for after He had said before,**

<sup>16</sup> **"This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,"** <sup>17</sup> **then He adds, "Their sins and their lawless deeds I will remember no more."** <sup>18</sup> Now where there is remission of these, *there is* no longer an offering for sin.

<sup>19</sup> Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, <sup>20</sup> by a new and living way which He consecrated for us, through the veil, that is, His flesh, <sup>21</sup> and *having* a High Priest over the house of God, <sup>22</sup> **let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."**

- The above passage states, in various ways, Christ did away with sacrifices and offerings; however, verse 16 lets us know that He did not do away with God's laws. The Father would not put His laws into "their hearts and in their minds" if He was doing away with them; or, if Jesus Christ had fulfilled them for us.
- Verse 16-17 – Is a quote from Jeremiah 31:33-34:

#### Jeremiah 31:33-34

**"But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.** <sup>34</sup> No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord (Yehowah),' for they all shall know Me, from the least of them to the greatest of them, says the Lord (Yehowah). **For I will forgive their iniquity, and their sin I will remember no more."**

**Obedience** – 5218 υπακοη hupakoe *hoop-ak-o-ay'* from υπακουω - hupakouo 5219; **attentive hearkening**, i.e. (by implication) **compliance or submission**:-- (Translated in King James Version as) obedience, (make) obedient, obey(-ing).

**5219** - υπακουω hupakouo *hoop-ak-oo'-o* from υπο - hupo 5259 and ακουω - akouo 191; **to hear under** (as a subordinate), i.e. **to listen attentively**; by implication, **to heed or conform to a command or authority**:-- (Translated in King James Version as) hearken, be obedient to, obey.

**5259** - υπο hupo *hoop-o'* a primary preposition; **under**, i.e. (with the genitive case) **of place (beneath)**, or with verbs **(the agency or means, through)**; (with the accusative case) **of place (whither (underneath) or where (below) or time (when (at))**:-- (Translated in King James Version as) among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.

**191** - ακουω akouo *ak-oo'-o* a primary verb; **to hear** (in various senses):-- (Translated in King James Version as) give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**Sanctification** – **38** αγιασμος hagianismos *hag-ee-as-mos'* from αγιαζω - hagiozo **37**; properly, **purification**, i.e. **(the state) purity**; concretely **(by Hebraism) a purifier**:-- (Translated in King James Version as) holiness, sanctification.

**37** - αγιαζω hagiozo *hag-ee-ad'-zo* from αγιος - hagio 40; **to make holy**, i.e. **(ceremonially) purify** or **consecrate**; **(mentally) to venerate**:-- (Translated in King James Version as) hallow, be holy, sanctify.

**40** - αγιος hagio *hag'-ee-os* from hagos **(an awful thing)** (compare αγνος - hagnos 53, 2282); **sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)**:-- (Translated in King James Version as) (most) holy (one, thing), saint.

➔ The Holy Spirit will cause us to prophesy, dream dreams and see visions:

#### Acts 2:14-18

“But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. <sup>15</sup> For these are not drunk, as you suppose, since it is *only* the third hour of the day. <sup>16</sup> But this is what was spoken by the prophet Joel:

<sup>17</sup> **‘And it shall come to pass in the last days, says God,**

**That I will pour out of My Spirit on all flesh;**

**Your sons and your daughters shall prophesy,**

**Your young men shall see visions,**

**Your old men shall dream dreams.**

<sup>18</sup> **And on My menservants and on My maidservants**

**I will pour out My Spirit in those days;**

**And they shall prophesy.”**

- Following is an example from the Old Testament:

#### 1 Samuel 10:1-10

“Then Samuel took a flask of oil and poured *it* on his head, and kissed him and said: “*Is it not* because the Lord has anointed you commander over His inheritance? <sup>2</sup> When you have departed from me today, you will find two men by Rachel’s tomb in the territory of Benjamin at Zelzah; and they will say to you, ‘The donkeys which you went to look for have been found. And now your father has ceased caring about the donkeys and is worrying about you, saying, “What shall I do about my son?”’ <sup>3</sup> Then you shall go on forward from there and come to the terebinth tree of Tabor. There three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a skin of wine. <sup>4</sup> And they will greet you and give you two *loaves* of bread, which you shall receive from their hands. <sup>5</sup> After that you shall come to the hill of God where the Philistine garrison *is*. And it will happen, when you have come there to the city, that you will meet a group of prophets coming down from the high place with a stringed instrument, a tambourine, a flute, and a harp before them; and they will be prophesying. <sup>6</sup> **Then the Spirit of the Lord (Yehowah) will come upon you, and you will prophesy with them and be turned into another man.** <sup>7</sup> **And let it be, when these signs come to you, *that you do as the occasion demands; for God is with you.*** <sup>8</sup> You shall go down before me to Gilgal; and surely I will come down to you to offer burnt offerings *and* make sacrifices of peace offerings. Seven days you shall wait, till I come to you and show you what you should do.”

<sup>9</sup> So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day. <sup>10</sup> When they came there to the hill, there was a group of prophets to meet him; then the Spirit of God came upon him, and he prophesied among them.”

➔ The Holy Spirit reveals the future:

**John 16:13**

“However, when He, the Spirit of **truth**, has come, He will guide you into all **truth**; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come.”

- Following is an example from the gospel of Luke:

**Luke 2:25-26**

“And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. 26 And **it had been revealed to him by the Holy Spirit** that he would not see death before he had seen the Lord’s Christ.”

➔ Through the Holy Spirit, we are given wisdom, understanding, knowledge and discernment:

**Proverbs 2:1-22**

“My son, if you receive my words,  
And treasure my commands within you,  
<sup>2</sup> So that you incline your ear to **wisdom**,  
And apply your heart to **understanding** <sup>(8394)</sup>;  
<sup>3</sup> Yes, if you cry out for **discernment**,  
And lift up your voice for **understanding** <sup>(8394)</sup> ,  
<sup>4</sup> If you seek her as silver,  
And search for her as *for* hidden treasures;  
<sup>5</sup> Then you will **understand** <sup>(995)</sup> the fear of the Lord (Yehowah),  
And find the **knowledge** of God.  
<sup>6</sup> For the Lord (Yehowah) gives **wisdom**;  
From His mouth *come* **knowledge** and **understanding** <sup>(8394)</sup> ;  
<sup>7</sup> He stores up sound **wisdom** for the upright;  
*He is* a shield to those who walk uprightly;  
<sup>8</sup> He guards the paths of justice,  
And preserves the way of His saints.  
<sup>9</sup> Then you will **understand** <sup>(995)</sup> **righteousness and justice,**  
**Equity and every good path.**  
<sup>10</sup> When **wisdom** enters your heart,  
And **knowledge** is pleasant to your soul,  
<sup>11</sup> Discretion will preserve you;  
**Understanding** <sup>(8394)</sup> will keep you,  
<sup>12</sup> To deliver you from the way of evil,

From the man who speaks perverse things,  
<sup>13</sup> From those who leave the paths of uprightness  
 To walk in the ways of darkness;  
<sup>14</sup> Who rejoice in doing evil,  
 And delight in the perversity of the wicked;  
<sup>15</sup> Whose ways *are* crooked,  
 And *who are* devious in their paths;  
<sup>16</sup> To deliver you from the immoral woman,  
 From the seductress *who* flatters with her words,  
<sup>17</sup> Who forsakes the companion of her youth,  
 And forgets the covenant of her God.  
<sup>18</sup> For her house leads down to death,  
 And her paths to the dead;  
<sup>19</sup> None who go to her return,  
 Nor do they regain the paths of life—  
<sup>20</sup> So you may walk in the way of goodness,  
 And keep *to* the paths of righteousness.  
<sup>21</sup> For the upright will dwell in the land,  
 And the blameless will remain in it;  
<sup>22</sup> But the wicked will be cut off from the earth,  
 And the unfaithful will be uprooted from it.”

- Verses 6-7, 10-11 – This brings to mind Isaiah 11:1-2 and The Branch, who is Jesus Christ (Messiah).

#### Isaiah 11:1-2

“There shall come forth a Rod from the stem of Jesse,  
**And a Branch shall grow out of his roots.**  
<sup>2</sup> **The Spirit of the Lord (Yehowah) shall rest upon Him,**  
**The Spirit of *wisdom* and *understanding* <sup>(998)</sup>,**  
**The Spirit of *counsel* and *might*,**  
**The Spirit of *knowledge* and of the *fear* of the Lord (Yehowah).”**

#### Exodus 31:1-5

“Then the Lord (Yehowah) spoke to Moses, saying: <sup>2</sup> “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. <sup>3</sup> **And I have filled him with the Spirit of God, in *wisdom*, in *understanding* <sup>(8394)</sup>, in *knowledge*, and in all *manner of workmanship*, <sup>4</sup> to design artistic works, to work in gold, in silver, in bronze, <sup>5</sup> in cutting jewels for setting, in carving wood, and to work in all *manner of workmanship*.”**

#### James 1:5-8

“**If any of you lacks *wisdom* <sup>(4678)</sup>, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.** <sup>6</sup> But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. <sup>7</sup> For let not that man suppose that he will receive anything from the Lord; <sup>8</sup> *he is* a double-minded man, unstable in all his ways.”

**Counsel** – 6098 `etsah *ay-tsaw'* from 'ya`ats' (3289); **advice**; by implication, **plan**; also **prudence**:-- (Translated in King James Version as) advice, advisement, counsel(l-(or)), purpose.

**3289** - ya`ats *yaw-ats'* a primitive root; **to advise**; reflexively, **to deliberate or resolve**:-- (Translated in King James Version as) advertise, take advise, advise (well), consult, (give, take) counsel(-lor), determine, devise, guide, purpose.

**Discernment/Understanding – 998** *biyah bee-naw'* from 'biyn' (995); **understanding**:-- (Translated in King James Version as) knowledge, meaning, X perfectly, understanding, wisdom.

**Equity – 4339** *meysar may-shawr'* from 'yashar' (3474); **evenness**, i.e. (figuratively) **prosperity or concord**; also **straightness**, i.e. (figuratively) **rectitude** (only in plural with singular sense; often adverbially):-- (Translated in King James Version as) agreement, aright, that are equal, equity, (things that are) right(-eously, things), sweetly, upright(-ly, -ness).

**3474** – *yashar yaw-shar'* a primitive root; to be straight or even; figuratively, **to be** (causatively, **to make**) **right, pleasant, prosperous**:-- (Translated in King James Version as) direct, fit, seem good (meet), + please (will), be (esteem, go) right (on), bring (look, make, take the) straight (way), be upright(-ly).

**Fear – 3374** *yir'ah yir-aw'* feminine of 'yare' (3373); **fear** (also used as infinitive); **morally, reverence**:-- (Translated in King James Version as) X dreadful, X exceedingly, fear(-fulness).

**3373** - *yare' yaw-ray'* from 'yare' (3372); **fearing; morally, reverent**:-- (Translated in King James Version as) afraid, fear (-ful).

**3372** - *yare' yaw-ray'* a primitive root; **to fear; morally, to revere**; caus. **to frighten**:-- (Translated in King James Version as) affright, be (make) afraid, dread(-ful), (put in) fear(-ful, -fully, -ing), (be had in) reverence(-end), X see, terrible (act, -ness, thing).

**Knowledge – 1847** *da'ath dah'-ath* from 'yada' (3045); **knowledge**:-- (Translated in King James Version as) cunning, (ig-)norantly, know(-ledge), (un-)awares (wittingly).

**3045** - *yada' yaw-dah'* a primitive root; **to know** (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):-- (Translated in King James Version as) acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

**Might – 1369** *gbuwrah gheb-oo-raw'* feminine passive participle from the same as 'gibbowr' (1368); **force** (literally or figuratively); by implication, **valor, victory**:-- (Translated in King James Version as) force, mastery, might, mighty (act, power), power, strength.

**1368** – *gibbowr ghib-bore'* or (shortened) *gibbor* {*ghib-bore'*}; intensive from the same as 'geber' (1397); **powerful**; by implication, **warrior, tyrant**:-- (Translated in King James Version as) champion, chief, X excel, giant, man, mighty (man, one), strong (man), valiant man.

**1397** – *geber gheh'-ber* from 'gabar' (1396); properly, **a valiant man or warrior**; generally, **a person simply**:-- (Translated in King James Version as) every one, man, X mighty.

**1396** – *gabar gaw-bar'* a primitive root; **to be strong**; by implication, **to prevail, act insolently**:-- (Translated in King James Version as) exceed, confirm, be great, be mighty, prevail, put to more (strength), strengthen, be stronger, be valiant.

**Righteousness – 6664** *tsedeq tseh'-dek* from 'tsadaq' (6663); **the right (natural, moral or legal)**; also (abstractly) **equity or** (figuratively) **prosperity**:-- (Translated in King James Version as) X even, (X that which is altogether) just(-ice), ((un-))right(-eous) (cause, -ly, -ness).

**6663** - *tsadaq tsaw-dak'* a primitive root; **to be** (causatively, **make**) **right (in a moral or forensic sense)**:-- (Translated in King James Version as) cleanse, clear self, (be, do) just(-ice, -ify, -ify self), (be turn to) righteous(-ness).

**Forensic** (*Dictionary.com*) –  
adjective

1. pertaining to, connected with, or used in courts of law or public discussion and debate.
2. adapted or suited to argumentation; rhetorical.

noun

3. **forensics**, (*used with a singular or plural verb*) the art or study of argumentation and formal debate.

**Understand** – 995 biyn *bene* a primitive root; **to separate mentally (or distinguish)**, i.e. (**generally**) **understand**:-- (Translated in King James Version as) attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal) wise(-ly, man).

**Understanding** – 8394 tabuwn *taw-boon'* and (feminine) *tbuwnah* {teb-oo-naw'}; or *towbunah* {to-boo-naw'}; from 'biyn' (995); **intelligence**; by implication, **an argument**; by extension, **caprice**:-- (Translated in King James Version as) discretion, reason, skilfulness, understanding, wisdom.

**Wisdom** (Hebrew) – 2451 *chokmah khok-maw'* from 'chakam' (2449); **wisdom (in a good sense)**:-- (Translated in King James Version as) skilful, wisdom, wisely, wit.

**Wisdom** (Greek) – 4678 σοφία *sophia sof-ee'-ah* from σοφός - *sophos* 4680; **wisdom (higher or lower, worldly or spiritual)**:-- (Translated in King James Version as) wisdom.

4680 - σοφός *sophos sof-os'* akin to *saphes* (clear); **wise** (in a most general application):-- (Translated in King James Version as) wise.

**Wisdom** (*Dictionary.com*) –  
noun

1. the quality or state of being wise; knowledge of what is true or right coupled with just judgment as to action; **sagacity**, discernment, or insight.
2. scholarly knowledge or learning:  
*the wisdom of the schools.*
3. wise sayings or teachings; precepts.
4. a wise act or saying.
5. (*initial capital letter*) *Douay Bible*. Wisdom of Solomon.

**Sagacity** (*Dictionary.com*) –  
noun

1. acuteness of mental discernment and soundness of judgment.

2449 – *chakam khaw-kam'* a primitive root, **to be wise (in mind, word or act)**:-- (Translated in King James Version as) X exceeding, teach wisdom, be (make self, shew self) wise, deal (never so) wisely, make wiser.

**Wise** (*Dictionary.com*) –  
adjective, **wiser, wisest.**

1. having the power of discerning and judging properly as to what is true or right; possessing discernment, judgment, or discretion.
2. characterized by or showing such power; judicious or prudent:  
*a wise decision.*
3. possessed of or characterized by scholarly knowledge or learning; learned; erudite:  
*wise in the law.*
4. having knowledge or information as to facts, circumstances, etc.:  
*We are wiser for their explanations.*

5. *Slang*. informed; in the know:

*You're wise, so why not give us the low-down?*

6. *Archaic*. having knowledge of magic or witchcraft.

➔ The gospel of the Kingdom of God is preached through us by the Holy Spirit:

#### 1 Peter 1:10-12

“Of this salvation the prophets have inquired and searched carefully, who prophesied of **the grace that would come to you**,<sup>11</sup> searching what, or what manner of time, **the Spirit of Christ who was in them** was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.<sup>12</sup> To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through **those who have preached the gospel to you by the Holy Spirit sent from heaven**—things which angels desire to look into.”

- Verse 12 – It does not say those who have preached *a gospel, some gospel or their gospel* are preaching by the Holy Spirit. Jesus preached the gospel of the Kingdom of God. What gospel have you received?

#### Matthew 4:23

“And Jesus went about all Galilee, teaching in their synagogues, preaching **the gospel of the kingdom**, and healing all kinds of sickness and all kinds of disease among the people.

#### Matthew 9:35

“Then Jesus went about all the cities and villages, teaching in their synagogues, preaching **the gospel of the kingdom**, and healing every sickness and every disease among the people.

#### Matthew 24:14

“And **this gospel of the kingdom** will be preached in all the world as a witness to all the nations, and then the end will come.

#### Mark 1:14-15

“Now after John was put in prison, Jesus came to Galilee, preaching **the gospel of the kingdom of God**,<sup>15</sup> and saying, “**The time is fulfilled, and the kingdom of God is at hand. Repent**<sup>(3340)</sup>, **and believe in the gospel.**”

➔ God gives us gifts of the Holy Spirit according to His will:

#### Hebrews 2:1-4

“Therefore we must give the more earnest heed to the things we have heard, lest we drift away.<sup>2</sup> For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,<sup>3</sup> how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,<sup>4</sup> **God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?**”

- In Luke 4, Jesus quotes Isaiah 61:1:

**Luke 4:16-21**

“So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. <sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

<sup>18</sup> **“The Spirit of the LORD is upon Me,**

**Because He has anointed Me**

**To preach the gospel to *the* poor;**

**He has sent Me to heal the brokenhearted,**

**To proclaim liberty to *the* captives**

**And recovery of sight to *the* blind,**

**To set at liberty those who are oppressed;**

<sup>19</sup> **To proclaim the acceptable year of the LORD.”**

<sup>20</sup> Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. <sup>21</sup> And He began to say to them, “Today this Scripture is fulfilled in your hearing.”

- In John 14 Jesus said:

**John 14:12-14**

**“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father.** <sup>13</sup> And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. <sup>14</sup> If you ask anything in My name, I will do *it*.”

- I have not found a single verse indicating that this promise ended with the Apostles.

➔ Demons are cast out by The Holy Spirit:

**Matthew 12:25-28**

“But Jesus knew their thoughts, and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. <sup>26</sup> If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> And if I cast out demons by Beelzebub, by whom do your sons cast *them* out? Therefore they shall be your judges. <sup>28</sup> **But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.**”

➔ The Holy Spirit gives us Boldness:

**Acts 4:1-31**

“Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, <sup>2</sup> being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. <sup>3</sup> And they laid hands on them, and put *them* in custody until the next day, for it was already evening. <sup>4</sup> However, many of those who heard the word believed; and the number of the men came to be about five thousand.

<sup>5</sup> And it came to pass, on the next day, that their rulers, elders, and scribes, <sup>6</sup> as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem. <sup>7</sup> And when they had set them in the midst, they asked, “By what power or by what name have you done this?”

<sup>8</sup> **Then Peter, filled with the Holy Spirit, said to them,** “Rulers of the people and elders of Israel: <sup>9</sup> If we this day are judged for a good deed *done* to a helpless man, by what means he has been made well, <sup>10</sup> **let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.** <sup>11</sup> This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ <sup>12</sup> Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”

<sup>13</sup> **Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus.** <sup>14</sup> And seeing the man who had been healed standing with them, they could say nothing against it. <sup>15</sup> But when they had commanded them to go aside out of the council, they conferred among themselves, <sup>16</sup> saying, “What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. <sup>17</sup> But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.”

<sup>18</sup> **So they called them and commanded them not to speak at all nor teach in the name of Jesus.** <sup>19</sup> **But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge.** <sup>20</sup> **For we cannot but speak the things which we have seen and heard.**” <sup>21</sup> So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. <sup>22</sup> **For the man was over forty years old on whom this miracle of healing had been performed.**

<sup>23</sup> And being let go, they went to their own *companions* and reported all that the chief priests and elders had said to them. <sup>24</sup> So when they heard that, they raised their voice to God with one accord and said: “Lord, You *are* God, who made heaven and earth and the sea, and all that is in them, <sup>25</sup> who by the mouth of Your servant David have said:

‘Why did the nations rage,

And the people plot vain things?

<sup>26</sup> The kings of the earth took their stand,

And the rulers were gathered together

Against the Lord and against His Christ.’

<sup>27</sup> **“For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever Your hand and Your purpose determined before to be done. <sup>29</sup> Now, Lord, look on their threats, and **grant to Your servants that with all boldness they may speak Your word,** <sup>30</sup> **by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus.**”**

<sup>31</sup> **And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.**”

- These were some of the same men who ran like cowards from the garden of Gethsemane and forsook Christ on the night before He was crucified.

#### **Matthew 26:47-56**

“And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

<sup>48</sup> Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him."

<sup>49</sup> Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him.

<sup>50</sup> But Jesus said to him, "Friend, why have you come?"

Then they came and laid hands on Jesus and took Him. <sup>51</sup> And suddenly, one of those *who were* with Jesus stretched out *his* hand and drew his sword, struck the servant of the high priest, and cut off his ear.

<sup>52</sup> But Jesus said to him, "Put your sword in its place, for all who take the sword will perish by the sword. <sup>53</sup> Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? <sup>54</sup> How then could the Scriptures be fulfilled, that it must happen thus?"

<sup>55</sup> In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. <sup>56</sup> But all this was done that the Scriptures of the prophets might be fulfilled."

**Then all the disciples forsook Him and fled.**"

**Boldness** - 3954 παρρησια parrhesia *par-rhay-see'-ah* from πας - pas 3956 and a derivative of ρεω - rheo 4483; **all out-spokenness**, i.e. **frankness, bluntness, publicity**; by implication, **assurance**:-- (Translated in King James Version as) bold (X -ly, -ness, -ness of speech), confidence, X freely, X openly, X plainly(-ness).

**3956** - πας pas *pas* including all the forms of declension; apparently a primary word; **all, any, every, the whole**:-- (Translated in King James Version as) all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

**4483** - ρεω rheo *hreh'-o*, for certain tenses of which a prolonged form ereo er-eh'-o is used; and both as alternate for ερω - epo 2036 perhaps akin (or identical) with ρεω - rheo 4482 (**through the idea of pouring forth**); **to utter**, i.e. **speak or say**:-- (Translated in King James Version as) command, make, say, speak (of).

➔ The Holy Spirit gives us courage and compassion:

#### **Acts 7:44-60**

"Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the pattern that he had seen, <sup>45</sup> which our fathers, having received it in turn, also brought with Joshua into the land possessed by the Gentiles, whom God drove out before the face of our fathers until the days of David, <sup>46</sup> who found favor before God and asked to find a dwelling for the God of Jacob. <sup>47</sup> But Solomon built Him a house.

<sup>48</sup> "However, the Most High does not dwell in temples made with hands, as the prophet says:

<sup>49</sup> 'Heaven is My throne,

And earth is My footstool.

What house will you build for Me? says the Lord,

Or what is the place of My rest?

<sup>50</sup> Has My hand not made all these things?'

<sup>51</sup> "You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so do you. <sup>52</sup> Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, <sup>53</sup> who have received the law by the direction of angels and have not kept *it*."

<sup>54</sup> When they heard these things they were cut to the heart, and they gnashed at him with *their* teeth. <sup>55</sup> **But he, being full of the Holy Spirit**, gazed into heaven and saw the glory of God, and Jesus standing at the right

hand of God,<sup>56</sup> and said, "Look! I see the heavens opened and the Son of Man standing at the right hand of God!"

<sup>57</sup> Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; <sup>58</sup> and they cast *him* out of the city and stoned *him*. And the witnesses laid down their clothes at the feet of a young man named Saul. <sup>59</sup> And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit." <sup>60</sup> Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin." And when he had said this, he fell asleep."

➔ Our actions can grieve the Holy Spirit:

### Isaiah 63:7-14

"I will mention the lovingkindnesses of the Lord (Yehowah)  
And the praises of the Lord (Yehowah),  
According to all that the Lord (Yehowah) has bestowed on us,  
And the great goodness toward the house of Israel,  
Which He has bestowed on them according to His mercies,  
According to the multitude of His lovingkindnesses.

<sup>8</sup> For He said, "Surely they *are* My people,  
Children *who* will not lie."

**So He became their Savior.**

<sup>9</sup> **In all their affliction He was afflicted,**

**And the Angel of His Presence saved them;**

**In His love and in His pity He redeemed them;**

**And He bore them and carried them**

**All the days of old.**

<sup>10</sup> **But they rebelled and grieved His Holy Spirit;**

So He turned Himself against them as an enemy,  
And He fought against them.

<sup>11</sup> Then he remembered the days of old,  
Moses *and* his people, *saying*:

**"Where *is* He who brought them up out of the sea**

**With the shepherd of His flock?**

**Where *is* He who put His Holy Spirit within them,**

<sup>12</sup> **Who led *them* by the right hand of Moses,**

**With His glorious arm,**

**Dividing the water before them**

**To make for Himself an everlasting name,**

<sup>13</sup> Who led them through the deep,

As a horse in the wilderness,

*That they might not stumble?"*

<sup>14</sup> As a beast goes down into the valley,

And **the Spirit of the Lord (Yehowah) causes him to rest,**

So You lead Your people,

To make Yourself a glorious name."

**Rebelled** – 4784 marah *maw-raw'* a primitive root; to be (causatively, make) bitter (or unpleasant); (figuratively) to rebel (or resist; causatively, to provoke):-- (Translated in King James Version as) bitter, change, be disobedient, disobey, grievously, provocation, provoke(-ing), (be) rebel (against, -lious).

**Grieved** – 6087 `atsab *aw-tsab'* a primitive root; properly, to carve, i.e. fabricate or fashion; hence (in a bad sense) to worry, pain or anger:-- (Translated in King James Version as) displease, grieve, hurt, make, be sorry, vex, worship, wrest.

➔ It is also important for us to know that blasphemy against the Holy Spirit will never be forgiven:

#### Matthew 12:30-32

“He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

<sup>31</sup> “Therefore I say to you, every sin and blasphemy will be forgiven men, **but the blasphemy against the Spirit will not be forgiven men.** <sup>32</sup> Anyone who speaks a word against the Son of Man, it will be forgiven him; **but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.”**

#### Luke 12:8-10

“Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. <sup>9</sup> But he who denies Me before men will be denied before the angels of God.

<sup>10</sup> “And anyone who speaks a word against the Son of Man, it will be forgiven him; **but to him who blasphemes against the Holy Spirit, it will not be forgiven.”**

**Blasphemes** – 987 βλασφημεω *blasphemeo blas-fay-meh'-o* from βλασφημος - blasphemos 989; to vilify; specially, to speak impiously:-- (Translated in King James Version as) (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

**Vilify** (*Dictionary.com*) –

verb (used with object), vilified, vilifying.

1. to speak ill of; defame; slander.

2. *Obsolete.* to make vile.

**Blasphemy** – 988 βλασφημια *blasphemia blas-fay-me'-ah* from βλασφημος - blasphemos 989; vilification (especially against God):-- (Translated in King James Version as) blasphemy, evil speaking, railing.

**989** - βλασφημος *blasphemos blas'-fay-mos* from a derivative of βλαπτω - blapto 984 and φημη - pHEME 5345; scurrilous, i.e. calumnious (against men), or (specially) impious (against God):-- (Translated in King James Version as) blasphemmer(-mous), railing.

**984** - βλαπτω *blapto blap'-to* a primary verb; properly, to hinder, i.e. (by implication) to injure:-- (Translated in King James Version as) hurt.

**5345** - φημη *pHEME fay'-may* from φημι - pHEMI 5346; a saying, i.e. rumor ("fame"):-- (Translated in King James Version as) fame.

**5346** - φημι *pHEMI fay-mee'* properly, the same as the base of φως - phos 5457 and φαίνω - phaino 5316; to show or make known one's thoughts, i.e. speak or say:-- (Translated in King James Version as) affirm, say.

**Scurrilous** (*Dictionary.com*) –

adjective

1. grossly or obscenely abusive:

*a scurrilous attack on the mayor.*

2. characterized by or using low buffoonery; coarsely jocular or derisive:

*a scurrilous jest.*

**Calumnious** (*Dictionary.com*) –

adjective

1. of, involving, or using calumny;

2. slanderous; defamatory.

**Calumny** (*Dictionary.com*) –

noun, plural **calumnies**.

1. a false and malicious statement designed to injure the reputation of someone or something:

*The speech was considered a calumny of the administration.*

2. the act of uttering calumnies; slander; defamation.

**Impious** (*Dictionary.com*) –

adjective

1. not pious or religious; lacking reverence for God, religious practices, etc.; irreligious; ungodly.

2. disrespectful.

**Confess/Confesses - 3670** ομολογεω homologeo *hom-ol-og-eh'-o* from a compound of the base of ομου - homou 3674 and λογος - logos 3056; **to assent**, i.e. **covenant, acknowledge**-- (Translated in King James Version as) con-(pro-)fess, confession is made, give thanks, promise.

**3674** - ομου homou *hom-oo'* genitive case of homos (the same; akin to 260) as adverb; **at the same place or time**-- (Translated in King James Version as) together.

➔ How do we receive the Holy Spirit?

You can receive the Holy Spirit directly:

**Acts 10:44-48**

**“While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.”** <sup>45</sup> And those of the circumcision who believed were astonished, as many as came with Peter, **because the gift of the Holy Spirit had been poured out on the Gentiles also.** <sup>46</sup> **For they heard them speak with tongues and magnify God.**

Then Peter answered, <sup>47</sup> **“Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?”** <sup>48</sup> **And he commanded them to be baptized in the name of the Lord.** Then they asked him to stay a few days.”

Or

By the laying on of hands by a servant of God who has the Holy Spirit:

### Acts 8:14-17

“Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, <sup>15</sup> who, when they had come down, prayed for them that they might receive the Holy Spirit. <sup>16</sup> For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. <sup>17</sup> Then they laid hands on them, and they received the Holy Spirit.”

**Fell – 1968** επιπιπτω epipipto *ep-ee-pip'-to* from επι - epi **1909** and πιπτω - pipto **4098**; **to embrace (with affection) or seize (with more or less violence;** literally or figuratively):-- (Translated in King James Version as) fall into (on, upon) lie on, press upon.

**1909** - επι epi *ep-ee'* a primary preposition; properly, meaning **superimposition (of time, place, order, etc.)**, as a **relation of distribution** (with the genitive case), i.e. **over, upon, etc.**; **of rest** (with the dative case) **at, on, etc.**; **of direction** (with the accusative case) **towards, upon, etc.**:-- (Translated in King James Version as) about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).

**4098** - πιπτω pipto *pip'-to*, peto pet'-o; (which occurs only as an alternate in certain tenses); probably akin to πετομαι - petomai **4072** **through the idea of alighting; to fall** (literally or figuratively):-- (Translated in King James Version as) fail, fall (down), light on.

**4072** - πετομαι petomai *pet'-om-ahee*, petaomai pet-ah'-om-ahee, or contracted ptaomai ptah'-om-ahee middle voice of a primary verb; **to fly**:-- (Translated in King James Version as) fly(-ing).

For easy review, following is the list of attributes; blessings, powers and truths covered in this study concerning the Holy Spirit. However, it is important that we understand this is only a short list. A study, spanning from Genesis 1:2, where we are first introduced to the Spirit of God “hovering over the face of the waters”; to Revelation 22:17 when the Spirit beckons “Come!”; and everything in between, would be necessary for us to grasp, by the revelation of God, even a small fraction of the majesty and magnitude of the Living God’s Holy Spirit.

PAGE	VERSES	COMMENT
47	1 Peter 1:13-25	Because of Christ Jesus' obedience and sacrifice, we are all redeemed back to God and the promise of the Holy Spirit has been sent.
87	Luke 24:49; Acts 1:4	Jesus said the Holy Spirit is the promise of His Father
87	Luke 24:49; Acts 1:4	We can trust our Heavenly Father to keep His promises
100	Matthew 10:20	Jesus said the Holy Spirit is the Spirit of our Heavenly Father
90, 91	Acts 2:17-18; Joel 2:28	The Father has poured out of His Spirit
87	Luke 24:49	When the Holy Spirit comes upon you are "endued with power from on high."
92, 94	Acts 10:45; 11:18	The Holy Spirit is a Gift from God to all people
40	Acts 5:32	The Holy Spirit is given to those who obey God
95, 96	John 4:10; 7:38-39	Jesus said the Gift of God is living water
101	John 6:63; 1 Peter 3:18	The Holy Spirit gives life
92	Acts 10:46; Acts 2:11	The Holy Spirit magnifies God
101	1 Peter 4:14	The Holy Spirit is the Spirit of Glory
102, 109	John 14:17; 15:26; 16:13	The Holy Spirit is the Spirit of Truth
102, 103	Hebrews 10:29; Zechariah 12:10	The Holy Spirit is the Spirit of Grace
104	1 John 2:27; John 16:13; Luke 12:12; John 14:26	The Holy Spirit is our Teacher
106	1 Peter 1:2	We are sanctified in the Holy Spirit for obedience
102	John 15:26	The Holy Spirit testifies to us about Christ
109	John 16:13	The Holy Spirit reveals the future
110	Isaiah 11:2; Exodus 31:3	The Holy Spirit is the Spirit of Wisdom
110	Isaiah 11:2; Exodus 31:3	The Holy Spirit is the Spirit of Understanding
110	Isaiah 11:2	The Holy Spirit is the Spirit of Might
110	Isaiah 11:2; Exodus 31:3	The Holy Spirit is the Spirit Knowledge and of the Fear of Yehowah
104, 110	John 16:7; 14:26; Isaiah 11:2	The Holy Spirit is our Helper (Comforter) and Counselor
104	John 16:8	The Holy Spirit convicts the world of sin
104	John 16:8	The Holy Spirit convicts the world of righteousness
104	John 16:8	The Holy Spirit convicts the world of judgment
113	1 Peter 1:12	The gospel of the Kingdom of God is preached through us by the Holy Spirit
113	Hebrews 2:4	God give us gifts of the Holy Spirit according to His will
114	Matthew 12:28	Demons are cast out by the Holy Spirit
90, 91, 108	Acts 2:17-18; Joel 2:28	The Holy Spirit can cause us to prophesy
90, 91	Acts 2:17; Joel 2:28	The Holy Spirit can cause us to dream, dreams
90, 91	Acts 2:17; Joel 2:28	The Holy Spirit can cause us to see visions
100	Mark 13:11	The Holy Spirit can speak through you
92	Acts 2:4; Acts 10:46	The Holy Spirit can cause us to speak in other languages (tongues)
115	Acts 4:13, 31	The Holy Spirit gives us boldness
116, 117	Acts 7:51-60	The Holy Spirit gives us courage and compassion

117	Isaiah 63:10	We can grieve The Holy Spirit by our actions
118	Matthew 12:31-32; Luke 12:10	Blasphemy against the Holy Spirit will never be forgiven

Do you believe the Holy Spirit has fallen on you? If your answer is no, what should you do?  
Perhaps repentance is a good place to start.

## CONCLUSION

As it states in 2 Peter 1:3, God “has given to us all things that *pertain* to life and godliness.”

### 2 Peter 1:1-4

“Simon Peter, a bondservant and apostle of Jesus Christ,

To those who have obtained **like precious faith with us by the righteousness of our God and Savior Jesus Christ:**

<sup>2</sup> **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,** <sup>3</sup> as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, <sup>4</sup> by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.”

Our Heavenly Father has not left us to grope in the darkness for ourselves. He has not left us to our own, or anyone else’s devices. He has blessed us exceedingly and abundantly!

It is recorded in **John 3:3** that Jesus said,

“Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.”

Then in **John 3:6-8** Jesus goes on to say,

“Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Do not marvel that I said to you, ‘You must be born again.’ <sup>8</sup> The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.”

Like many others, when I initially read “born of water” I connected it with “that which is born of the flesh is flesh.” As a result, I assumed Jesus was referring to our human birth. However, I did not take into account the context of the entire passage. Now I see that throughout this passage Jesus is referring to being *born again*. Now, as a direct result of this study, I believe that John 3:5 refers to the baptisms of water and the Spirit. Without which, according to Jesus, we cannot enter the kingdom of God.

Repentance, water baptism and remission of sins, through Jesus Christ, prepare the way for the Spirit of God just as it prepared the way for the Lord Jesus, who was filled with the Spirit of God, His Father.

In **Matthew 12:28** it is recorded that Jesus said,

“**But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.**”

The Holy Spirit unites us to the King and His kingdom.

The Spirit of God guides us, convicts us, comforts and prepares us for eternal life in the presence of God our Father and Jesus Christ.

Without the Holy Spirit, we are left in darkness with our filthy rags of self-righteousness.

**Isaiah 64:4-9**

“For since the beginning of the world  
*Men* have not heard nor perceived by the ear,  
Nor has the eye seen any God besides You,  
Who acts for the one who waits for Him.  
<sup>5</sup> You meet him who rejoices and does righteousness,  
*Who* remembers You in Your ways.  
You are indeed angry, for we have sinned—  
In these ways we continue;  
And we need to be saved.  
<sup>6</sup> But we are all like an unclean *thing*,  
**And all our righteousnesses are like filthy rags;**  
We all fade as a leaf,  
And our iniquities, like the wind,  
Have taken us away.  
<sup>7</sup> And *there is* no one who calls on Your name,  
Who stirs himself up to take hold of You;  
For You have hidden Your face from us,  
And have consumed us because of our iniquities.  
<sup>8</sup> But now, O Lord (**Yehowah**),  
You *are* our Father;  
We *are* the clay, and You our potter;  
And all we *are* the work of Your hand.  
<sup>9</sup> Do not be furious, O Lord (**Yehowah**),  
Nor remember iniquity forever;  
Indeed, please look—we all *are* Your people!”

On page 3 of this lesson, we began this Bible study with a quote from Jesus.

**Matthew 5:48**

**“Therefore you shall be perfect, just as your Father in heaven is perfect.”**

Now we know that through the tender mercies of God Almighty, we can be.

It starts with repentance.