

# **WILL YOUR HOUSE STAND?**

**Part 4**

**He That Does the Will of My Father**

"Unless otherwise indicated, all Scripture quotations are from The King James Version (KJV)

Scripture quotations are also from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved."

Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

---

Hebrew and Greek word meanings, for selected words in **red**, are included from the *Strong's Exhaustive Concordance of the Bible*, unless otherwise stated. Single words in **blue** represent words that were previously defined.

---

This study only covers a few things. And even then, it's not exhaustive. Please pray and ask for guidance as you study the Word of God for yourself.

I respectfully suggest that you not rely on others to instruct you. At best, you will never rise above their level of understanding. And at worse, you could be misled and deceived.

It is the Holy Spirit who will guide you into all truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come." (John 16:13, KJV)

## TABLE OF CONTENTS

	<u>Page</u>
Introduction .....	4
Matthew 7:21-23 .....	6
The Will of My Father .....	8
In Thy Name .....	25
I Never Knew You .....	27
Not Under Law but Under Grace .....	42
Sacrifices for Sin .....	50
New Covenant and the Law .....	56
Conclusion .....	89

## INTRODUCTION

“How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

<sup>13</sup> For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

<sup>14</sup> I will ascend above the heights of the clouds; I will be like the most High.

<sup>15</sup> Yet thou shalt be brought down to hell, to the sides of the pit.

<sup>16</sup> They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;” (Isaiah 14:12-16, KJV)

Lucifer places his will above the will of YAH. He wants to be greater than his creator. And because of his pride and arrogance he fell. And at the end of this age, he will be cast into the lake of fire.

“Now the serpent was more subtil than any beast of the field which the LORD (Yehowah) God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

<sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

<sup>3</sup> But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

<sup>4</sup> And the serpent said unto the woman, Ye shall not surely die:

<sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

<sup>6</sup> And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” (Genesis 3:1-6, KJV)

Eve believed the serpent and as a result, Adam and Eve ate of the fruit of the Tree YAH told them not to because if they did, they would surely die. And because they trusted the serpent more than their creator; they placed their will above the will of YAH and ate of the tree YAH told them not to, and they fell. And as a result, so have we. And at the end of this age, most will be cast into the lake of fire.

And today, instead of YAH’s “do unto others as you would have them do unto you”; many prefer Aleister Crowley’s belief that “do what thou wilt shall be the whole of the law.” So fallen man continues to place his will above the will of YAH. Bowing his will only to the lust of his flesh, the lust of his eyes and the pride of life. And it is such as these who will join Satan in the lake of fire.

But, in His mercy, Almighty God sent His beloved Son to redeem us back to Himself and deliver us not only from such an end; but also from ourselves. But most will choose not to listen. Will you?

In Part 1 – Christ instructed us on how to love others as we love ourselves.

In Part 2 – Christ instructed us on the way to life.

In Part 3 – Christ tells us how to avoid deceivers who seek to derail us from the narrow path to the Kingdom of God.

And in Part 4 Christ will instruct us about the will of YAH (God). And the end result of those who choose their will over YAH's.

In the book of Hebrews we are told:

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

<sup>2</sup> For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

<sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;" (Hebrews 2:1-3, KJV)

You may not consider this a sunshine and lollipop message; but it is one we need to hear. And if you agree, let us begin Part 4.

## Matthew 7:21-23

*“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”*

- ✚ In Part 4 we will do a brief review of the points covered in Part 2, under the title, “The will of God;” and then we will expand upon it.
- ✚ Next we will turn our attention to the last section of the above passage.
- ✚ And finally, I think it is important for us to address, at least some of the reasons, why many Christians believe they are exempt from keeping YAH’s commandments and laws.

As I often like to point out, these studies are far from exhaustive. So hopefully, you will take the time to dig deeper.

We will begin by defining key words in the above passage using the ***Strong’s Exhaustive Concordance of the Bible***.

### Matthew 7:21-23

“Not every one that saith unto me, Lord, Lord, shall **enter**<sup>(1525)</sup> into the **kingdom**<sup>(932)</sup> of **heaven**;<sup>(3772)</sup> but he that **doeth**<sup>(4160)</sup> the **will**<sup>(2307)</sup> of my Father which is in heaven.

<sup>22</sup> Many will say to me in that day, Lord, Lord, have we not **prophesied**<sup>(4395)</sup> in thy **name**?<sup>(3686)</sup> and in thy **name**<sup>(3686)</sup> have **cast out**<sup>(1544)</sup> **devils**?<sup>(1140)</sup> and in thy name done many **wonderful works**?<sup>(1411)</sup>

<sup>23</sup> And then will I **profess**<sup>(3670)</sup> unto them, I **never**<sup>(3763)</sup> knew you: **depart**<sup>(672)</sup> from me, ye that **work**<sup>(2038)</sup> **iniquity**.<sup>(458)</sup> (KJV)

**Cast out 1544** – **ἐκβάλλω ekballo**, *ek-bal’-lo*; from **1537** and **906**; **to eject** (literally or figuratively): — (Translated in King James Version as) bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

**906** – **βάλλω ballo**, *bal’-lo*; a primary verb; **to throw** (in various applications, **more or less violent or intense**): — (Translated in King James Version as) arise, cast (out), x dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**1537**– **ἐκ ek**, *ek*; or **ἐξ 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.

**Depart 672** – **ἀποχωρέω apochoreo**, *ap-okh-o-reh’-o*; from 575 and 5562; **to go away**: — (Translated in King James Version as) depart.

**Devils 1140** – δαιμόνιον *daimonion*, *dahee-mon'-ee-on*; neuter of a derivative of 1142; a *dæmonic being*; by extension a *deity*: — (Translated in King James Version as) devil, god.

**1142** – δαίμων *daimon*, *dah'-ee-mown*; from δαίω *daio* (to distribute fortunes); a *dæmon or supernatural spirit (of a bad nature)*: — (Translated in King James Version as) devil.

**Doeth 4160** – ποιέω *poieo*, *roy-eh'-o*; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, *more or less direct*): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + bewray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

**Enter 1525** – εἰσέρχομαι *eiserchomai*, *ice-er'-khom-ah*; from 1519 and 2064; **to enter** (literally or figuratively): — (Translated in King James Version as) x arise, come (in, into), enter in(-to), go in (through).

**Heaven 3772** – οὐρανός *ouranos*, *oo-ran-os'*; perhaps from the same as 3735 (*through the idea of elevation*); **the sky**; by extension, **heaven (as the abode of God)**; by implication, **happiness, power, eternity**; specially, **the Gospel (Christianity)**: — (Translated in King James Version as) air, heaven(-ly), sky.

**Iniquity 458** – ἀνομία *anomia*, *an-om-ee'-ah*; from 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** – ἄνομος *anomos*, *an'-om-os*; from 1 (as a negative particle) and 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.

**Kingdom 932** – βασιλεία *basileia*, *bas-il-i'-ah*; from 935; properly, **royalty, i.e. (abstractly) rule, or (concretely) a realm** (literally or figuratively): — (Translated in King James Version as) kingdom, + reign.

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

**Never 3763** – οὐδέποτε *oudepote*, *oo-dep'-ot-eh*; from 3761 and 4218; **not even at any time, i.e. never at all**: — (Translated in King James Version as) neither at any time, never, nothing at any time.

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

**Prophesied 4395** – προφητεύω *propheteuo*, *prof-ate-yoo'-o*; from 4396; **to foretell events, divine, speak under inspiration, exercise the prophetic office**: — (Translated in King James Version as) prophesy.

**Will 2307** – θέλημα *thelema*, *thel'-ay-mah*; from the prolonged form of 2309; a **determination (properly, the thing), i.e. (actively) choice** (specially, **purpose, decree**; abstractly, **volition**) or (passively) **inclination**: — (Translated in King James Version as) desire, pleasure, will.

**Wonderful Works 1411** – δύναμις *dunamis*, *doō'-nam-is*; from 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.

**Work 2038** – ἐργάζομαι *ergazomai*, *er-gad'-zom-ah*; middle voice from 2041; **to toil (as a task, occupation, etc.)**, (by implication) **effect, be engaged in or with, etc.**: — (Translated in King James Version as) commit, do, labor for, minister about, trade (by), work.

## The Will of My Father

***“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”***

Matthew 7:21

When the Disciples of Christ asked Him to teach them to pray, Christ said:

### Matthew 6:9-13

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

<sup>10</sup> Thy kingdom come. **Thy will<sup>(2307)</sup> be done in 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 lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.” (KJV)

- Before we get into our prayer list of needs and wants, Christ told us to pray this to the Father:
  - “Hallowed be they name”
  - “Thy kingdom come”
  - “Thy will be done”

In heaven the will of God is done. And if we want to be with Christ we must, on earth, do the will of our heavenly Father.

### Matthew 7:21

“Not everyone that saith unto me, Lord, Lord, shall **enter into the kingdom of heaven**; but **he that doeth the will<sup>(2307)</sup> of my Father which is in heaven.**” (KJV)

- So what is the will of our Heavenly Father?

## Let us Begin with a Review of Part 2

### ➤ Baptism

According to John 1, John the Baptist said he was sent to baptize. But he did not say by whom.

### John 1:32-34

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

<sup>33</sup> And I knew him not: but **he that sent me to baptize<sup>(907)</sup> with water**, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which **baptizeth<sup>(907)</sup>** with the Holy Ghost.

<sup>34</sup> And I saw, and bare record that this is the Son of God.” (KJV)

When confronted by the chief priests and elders about whom it was who gave Him His authority; Yeshua countered and asked them a question concerning the authority of John the Baptist to baptize.

### Matthew 21:23-32

“And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?”

<sup>24</sup> And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

<sup>25</sup> **The baptism<sup>(908)</sup> of John, whence was it? from heaven, or of men?** And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

<sup>26</sup> But if we shall say, Of men; we fear the people; for all hold John as a prophet.

<sup>27</sup> And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

<sup>28</sup> But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

<sup>29</sup> He answered and said, I will not: but **afterward he repented,**<sup>(3338)</sup> and went.

<sup>30</sup> And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

<sup>31</sup> **Whether of them twain did the will of his father?** They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

<sup>32</sup> **For John came unto you in the way of righteousness,**<sup>(1343)</sup> **and ye believed him not:** but the publicans and the harlots believed him: and ye, when ye had seen it, **repented**<sup>(3338)</sup> not afterward, that ye might believe him.” (KJV)

- What do you believe? Is water baptism from heaven, or of men?

In the Book of Matthew, Christ links baptism with righteousness.

### Matthew 3:13-16

“Then cometh Jesus from Galilee to Jordan unto John, to be **baptized**<sup>(907)</sup> of him.

<sup>14</sup> But John forbad him, saying, I have need to be **baptized**<sup>(907)</sup> of thee, and comest thou to me?

<sup>15</sup> And Jesus answering said unto him, Suffer it to be so now: **for thus it becometh us to fulfil all righteousness.**<sup>(1343)</sup> Then he suffered him.

<sup>16</sup> **And Jesus, when he was baptized,**<sup>(907)</sup> **went up straightway out of the water:** and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:” (KJV)

And later Christ tells His disciples to Baptize.

### Matthew 28:19-20

“Go ye therefore, and teach all nations, **baptizing**<sup>(907)</sup> them in the name of the Father, and of the Son, and of the Holy Ghost:

<sup>20</sup> Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.” (KJV)

**Baptize 907** – βαπτίζω baptizo, *bap-tid'-zo*; from a derivative of 911; to immerse, submerge; to makewhelmed (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.

**Baptism 908** – βάπτισμα baptism, *bap'-tis-mah*; from 907; baptism (technically or figuratively): — (Translated in King James Version as) baptism.

**Repented 3338** – μεταμέλλομαι metaméllomai, *met-am-el'-lom-ahee*; from 3326 and the middle voice of 3199; to care afterwards, i.e. regret: — (Translated in King James Version as) repent (self).

**Righteousness 1343** – δικαιοσύνη dikaiosune, *dik-ah-yos-oo'-nay*; from 1342; equity (of character or act); specially (Christian) justification: — (Translated in King James Version as) righteousness.

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

- Now, if you will, consider this:

John the Baptist was sent to baptize in water. And according to John the Baptist, it is Christ who baptizes in the Holy Spirit.

#### **Matthew 3:11**

“I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” (KJV)

After a Gentile and his household received the out pouring of the Holy Spirit, they were baptized in water.

#### **Acts 10:44-48**

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

<sup>45</sup> And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

<sup>46</sup> For they heard them speak with tongues, and magnify God. Then answered Peter,

<sup>47</sup> Can any man forbid water, that these should not be baptized, <sup>(907)</sup> which have received the Holy Ghost as well as we?

<sup>48</sup> And he commanded them to be baptized <sup>(907)</sup> in the name of the Lord. Then prayed they him to tarry certain days.” (KJV)

- There are two Baptisms.
  1. In Water - Carried out by humans.  
and
  2. In the Holy Spirit - And it is Christ who does the baptizing.

#### **John 3:5**

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter <sup>(1525)</sup> into the kingdom <sup>(932)</sup> of God. (KJV)

- Today, water baptism is often overlooked. But what do you think? Is water baptism (immersion) still required?

- For more on the importance of the two baptisms, refer to Disciples Project Bible study [Instructions for Life](#).

## ➤ Follow the Doctrine of Christ

### John 7:16-17

“Jesus answered them, and said, **My doctrine** <sup>(1322)</sup> **is not mine, but his that sent** <sup>(3992)</sup> **me.**  
<sup>17</sup> **If any man will** <sup>(2309)</sup> **do his will,** <sup>(2307)</sup> **he shall know of the doctrine,** <sup>(1322)</sup> whether it be of God, or whether I speak of myself.” (KJV)

#### ➤ Who sent Christ?

- It is the will of the Father that we follow the doctrines, or instructions, that He gave Christ to give to us.

### John 14:23-24

“Jesus answered and said unto him, **If a man love me, he will keep** <sup>(5083)</sup> **my words:** and my Father will love him, and **we** will come unto him, and make **our** abode with him.  
<sup>24</sup> **He that loveth me not keepeth** <sup>(5083)</sup> **not my sayings:** and **the word which ye hear is not mine, but the Father's which sent** <sup>(3992)</sup> **me.**” (KJV)

- Unfortunately, just as it was in the days that Christ walked the earth people, for the most part, still follow the dictates of men and not YAH.

### Mark 7:6-9

“He answered and said unto them, Well hath Esaias (Isaiah) prophesied of you hypocrites, as it is written, **This people honoureth me with their lips, but their heart is far from me.**  
<sup>7</sup> **Howbeit in vain** <sup>(3155)</sup> **do they worship** <sup>(4576)</sup> **me, teaching for doctrines** <sup>(1319)</sup> **the commandments** <sup>(1778)</sup> **of men.**  
<sup>8</sup> **For laying aside the commandment** <sup>(1785)</sup> **of God, ye hold the tradition of men,** as the washing of pots and cups: and many other such like things ye do.  
<sup>9</sup> And he said unto them, **Full well ye reject** <sup>(114)</sup> **the commandment** <sup>(1785)</sup> **of God, that ye may keep** <sup>(5083)</sup> **your own tradition.**” <sup>(3862)</sup> (KJV)

**Commandments 1778** – ἔνταλμα *entalma*, *en'-tal-mah*; from 1781; **an injunction, i.e. religious precept**: — (Translated in King James Version as) commandment.

**Commandments 1785** – ἐντολή *entole*, *en-tol-ay'*; from 1781; **injunction, i.e. an authoritative prescription**: — (Translated in King James Version as) commandment, precept.

**Doctrine 1319** – διδασκαλία *didaskalia*, *did-as-kal-ee'-ah*; from 1320; **instruction (the function or the information)**: — (Translated in King James Version as) doctrine, learning, teaching.

**Doctrine 1322** – διδαχή *didaché*, *did-akh-ay'*; from 1321; **instruction (the act or the matter)**:— (Translated in King James Version as) doctrine hath been taught.

**1321** – διδάσκω *didáskō*, *did-as'-ko*; a prolonged (causative) form of a primary verb δάω *dáō* (**to learn**); **to teach** (in the same broad application):— (Translated in King James Version as) teach.

**Keep/ Keepeth 5083** – τηρέω *tērēō*, tay-reh'-o; from τερός *terós* (a watch; perhaps akin to 2334); **to guard** (from loss or injury, properly, by keeping the eye upon; and thus differing from 442, which is properly to prevent escaping; and from 892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, **to withhold** (for personal ends; figuratively, **to keep unmarried**):— (Translated in King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

**Reject 114** – ἄθετέω *atheteo*, *ath-et-eh'-o*; from a compound of 1 (as a negative particle) and a derivative of 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.

**Sent 3992** – πέμπω *pem'po*; apparently a primary verb; **to dispatch** (from the subjective view or point of departure, whereas ἵημι *hiemi* (as a stronger form of εἶμι *eimi*) refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield:— (Translated in King James Version as) send, thrust in.

**Tradition 3862** – παράδοσις *paradosis*, *par-ad'-os-is*; from 3860; **transmission**, i.e. (concretely) **a precept; specially, the Jewish traditionary law**:— (Translated in King James Version as) ordinance, tradition.

**Vain 3155** – μάτην *mátēn*, mat'-ane; accusative case of a derivative of the base of 3145 (**through the idea of tentative manipulation, i.e. unsuccessful search, or else of punishment**); **folly**, i.e. (adverbially) **to no purpose**:— (Translated in King James Version as) in vain.

**Will 2309** – θέλω *thelo*, *thel'-o*; or  
ἐθέλω *ethelo*, *eth-el'-o*, in certain tenses  
θελέω *theleo*, *thel-eh'-o*, and  
*etheleo*, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; to determine (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), i.e. **choose or prefer** (literally or figuratively); by implication, **to wish**, i.e. **be inclined to** (sometimes adverbially, gladly); impersonally for the future tense, **to be about to**; by Hebraism, **to delight in**:— (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling(-ly)).

**Worship 4576** – σέβομαι *sébomai*, seb'-om-ah-ee; middle voice of an apparently primary verb; **to revere**, i.e. **adore**:— (Translated in King James Version as) devout, religious, worship.

## ➤ Abstain from All Forms of Lust

### 1 John 2:15-17

**“Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.”**

<sup>16</sup> For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

<sup>17</sup> And the world passeth away, and the lust thereof: but he that doeth the will<sup>(2307)</sup> of God abideth forever.” (KJV)

## 1 Thessalonians 4:3-5

“**For this is the will** <sup>(2307)</sup> **of God, even your sanctification,** <sup>(38)</sup> that ye should **abstain** <sup>(567)</sup> from **fornication:** <sup>(4202)</sup>

<sup>4</sup> That every one of you should know how to possess his vessel in **sanctification** <sup>(38)</sup> and **honour;** <sup>(5092)</sup>

<sup>5</sup> Not in the **lust** <sup>(3806)</sup> of **concupiscence,** <sup>(1939)</sup> even as the Gentiles which know not God:” (ΚΙΥ)

**Abstain 567** – ἀπέχομαι *apechomai*, *ap-ekh'-om-ahee*; middle voice (reflexively) of 568; to hold oneself off, i.e. refrain: — (Translated in King James Version as) abstain.

**568** – ἀπέχω *apecho*, *ap-ekh'-o*; from 575 and 2192; (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant (literally or figuratively): — (Translated in King James Version as) be, have, receive.

**Concupiscence 1939** – ἐπιθυμία *epithymía*, *ep-ee-thoo-mee'-ah*; from 1937; a longing (especially for what is forbidden):— (Translated in King James Version as) concupiscence, desire, lust (after).

**1937** – ἐπιθυμέω *epithyméō*, *ep-ee-thoo-meh'-o*; from 1909 and 2372; to set the heart upon, i.e. long for (rightfully or otherwise):— (Translated in King James Version as) covet, desire, would fain, lust (after).

**Fornication 4202** – πορνεία *porneía*, *por-ni'-ah*; from 4203; harlotry (including adultery and incest); figuratively, idolatry: — (Translated in King James Version as) fornication.

**4203** – πορνεύω *porneúō*, *porn-yoo'-o*; from 4204; to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry:— (Translated in King James Version as) commit (fornication).

**Thayer's Greek Lexicon** – to prostitute one's body to the lust of another; to give oneself to unlawful sexual intercourse; to commit fornication; to be given to idolatry, to worship idols; to permit oneself to be drawn away by another into idolatry.

**Honour 5092** – τιμή *timé*, *tee-may'*; from 5099; a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: — (Translated in King James Version as) honour, precious, price, some.

**Lust 3806** – πάθος *páthos*, *path'-os*; from the alternate of 3958; properly, suffering ("pathos"), i.e. (subjectively) a passion (especially **concupiscence**):— (Translated in King James Version as) (inordinate) affection, lust.

**Concupiscence** (Dictionary.com)

*noun*

1. Sexual desire; lust.
2. Ardent, usually sensuous, longing

**Pathos** (Dictionary.com)

*noun*

1. The quality or power in an actual life experience or in literature, music, speech, or other forms of expression, of evoking a feeling of pity, or of sympathetic and kindly sorrow or compassion.
2. Pity.
3. Obsolete. suffering.

**Sanctification 38** – ἁγιασμός *hagiasmós*, *hag-ee-as-mos'*; from 37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: — (Translated in King James Version as) holiness, sanctification.

**37** – ἁγιάζω *hagiázō*, *hag-ee-ad'-zo*; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:— (Translated in King James Version as) hallow, be holy, sanctify.

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

This topic is covered in much greater detail in Part 2 of this study.

## Now for Additional Study on “the Will of God.”

### ➤ It was the Will of God that Christ Be Sacrificed to Take Away Our Sins

#### Hebrews 10:1-10

“For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

<sup>3</sup> But in those *sacrifices* there is a remembrance again *made* of sins every year.

<sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins.

<sup>5</sup> Wherefore when he cometh into the world, **he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:**

<sup>6</sup> **In burnt offerings and *sacrifices* for sin thou hast had no pleasure.**

<sup>7</sup> Then said I, **Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

<sup>8</sup> **Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;**

<sup>9</sup> **Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**

<sup>10</sup> **By the which will we are sanctified <sup>(37)</sup> through the offering of the body of Jesus Christ once *for all*.” (KJV)**

**Sanctified 37** – ἀγιάζω *hagiazō*, *hag-ee-ad’-zō*; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: — (Translated in King James Version as) hallow, be holy, sanctify.

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

- This brings to mind the following:

#### Leviticus 17:11

**“For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement <sup>(3722)</sup> for your souls: for it *is* the blood that maketh an atonement <sup>(3722)</sup> for the soul.”** (KJV)

#### John 6:53-54

“Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

<sup>54</sup> **Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.** (KJV)

- For more information, refer to Disciples Project Bible study [Is Jesus Christ God?](#)

**Atonement 3722** – כָּפַר *kaphar*, *kaw-far’*; a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel: — (Translated in King James Version as) appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

➤ **It is the Will of God that “All Should Come to Repentance.”**

**2 Peter 3:9**

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing** <sup>(1014)</sup> **that any should perish,** <sup>(622)</sup> **but that all should come to repentance.**” <sup>(3341)</sup>  
(KJV)

- We may presume this applies to sinners only; but Christ said He stands at the door and knocks, waiting for the lukewarm Christian to open the door.

**Revelation 3:14-22**

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

<sup>15</sup> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

<sup>16</sup> So then because thou art lukewarm, and neither cold nor hot, **I will spue** <sup>(1692)</sup> **thee out of my mouth.**

<sup>17</sup> Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

<sup>18</sup> I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

<sup>19</sup> As many as I love, I rebuke and **chasten:** <sup>(3811)</sup> **be zealous** <sup>(2206)</sup> **therefore, and repent.** <sup>(3340)</sup>

<sup>20</sup> **Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.**

<sup>21</sup> **To him that overcometh** <sup>(3528)</sup> **will I grant to sit with me in my throne, even as I also overcame,** <sup>(3528)</sup> **and am set down with my Father in his throne.**

<sup>22</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.” (KJV)

- Verse 17 – Sounds like the *purpose driven, best life now* crowd to me.
- Verse 19 – Just to recap, Christ is telling “the church” to repent.

**Chasten 3811** – παιδεύω **paideuo**, *pahee-dyoó'-o*; from 3816; **to train up a child, i.e. educate, or** (by implication), **discipline (by punishment):** — (Translated in King James Version as) chasten(-ise), instruct, learn, teach.

**Overcame/ Overcometh 3528** – νικάω **nikáō**, *nik-ah'-o*; from 3529; **to subdue** (literally or figuratively):— (Translated in King James Version as) conquer, overcome, prevail, get the victory.

**Subdue** (Dictionary.com)

*verb (used with object), sub-dued, sub-du-ing.*

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.

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

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

**Spue 1692** – ἐμέω *emeo*, *em-eh'-o*; of uncertain affinity; **to vomit**: — (Translated in King James Version as) (will) spue.

**Willing 1014** – βούλομαι *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).

**Perish 622** – see Perdition, page 14

**Zealous 2206** – ζηλώω *zeloo*, *dzay-lo'-o*; from 2205; to have warmth of feeling for or against: — (Translated in King James Version as) affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

## ➤ It is the Father's Will to Pour Out His Spirit Upon All Flesh

### Acts 2:17-19

“And it shall come to pass in the last days, saith God, **I will pour out of my Spirit upon all flesh:** and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

<sup>18</sup> And on my servants and on my handmaidens **I will pour out in those days of my Spirit; and they shall prophesy:**

<sup>19</sup> And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:” (KJV)

- Verse 17 says “all flesh.” However, according to the Word, there are conditions.

### Acts 2: 38

“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.**” (KJV)

### Acts 5:30-32

“**The God of our fathers raised up Jesus,** whom ye slew and hanged on a tree.

<sup>31</sup> Him hath God exalted with his right hand *to be* a Prince and a Saviour, **for to give repentance to Israel, and forgiveness of sins.**

<sup>32</sup> And we are his witnesses of these things; and *so is also* **the Holy Ghost, whom God hath given to them that obey him.**” (KJV)

- Verse 31 – Repentance **and** forgiveness of sins
- These passages may not be acceptable to those who were told that all you had to do was ask Jesus into your hearts or say a sinner's prayer; but neither of these is in the Word of God. They are doctrines of men. And as a result, many may not be baptized in the Holy Spirit.

➤ **The will of YAH is to be Your God**

**Hebrews 8:10**

“For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:**” (KJV)

**Revelation 21:6-7**

“And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. **7 He that overcometh <sup>(3528)</sup> shall inherit <sup>(2816)</sup> all things; and I will be his God, and he shall be my son.**” (KJV)

- What if you decide you do not have to overcome?

**Revelation 21:8**

“But the **fearful**, and **unbelieving**, and the **abominable**, and **murderers**, and **whoremongers**, and **sorcerers**, and **idolaters**, and **all liars**, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” (KJV)

**Revelation 22:14-15**

“Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.  
<sup>15</sup> For without *are* **dogs**, and **sorcerers**, and **whoremongers**, and **murderers**, and **idolaters**, and **whosoever loveth and maketh a lie.**” (KJV)

For those who prefer the words of Paul:

**1 Corinthians 6:9-10**

“**Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived:** neither **fornicators**, nor **idolaters**, nor **adulterers**, nor **effeminate**, nor **abusers of themselves with mankind**,  
<sup>10</sup> Nor **thieves**, nor **covetous**, nor **drunkards**, nor **revilers**, nor **extortioners**, shall inherit the kingdom of God.” (KJV)

**Galatians 5:19-21**

“Now the works of the flesh are manifest, which are *these*; **Adultery, fornication, uncleanness, lasciviousness**,  
<sup>20</sup> **Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies**,  
<sup>21</sup> **Envyings, murders, drunkenness, revellings, and such like:** of the which I tell you before, as I have also told *you* in time past, that **they which do such things shall not inherit the kingdom of God.**” (KJV)

**Inherit 2816** – κληρονομέω kleronomeo, *klay-ron-om-eh'-o*; from 2818; **to be an heir to** (literally or figuratively): — (Translated in King James Version as) be heir, (obtain by) inherit(-ance).

**2818** – κληρονόμος kleronomos, *klay-ron-om'-os*; from 2819 and the base of 3551 (**in its original sense of partitioning, i.e.** (reflexively) **getting by apportionment**); **a sharer by lot, i.e. inheritor** (literally or figuratively); by implication, a possessor: — (Translated in King James Version as) heir.

## ➤ It is the Will of God That We Are Born Again

### John 1:12-13

“But as many as **received** <sup>(2983)</sup> him, to them gave he power to become the sons of God, even to them that believe on his name:

<sup>13</sup> **Which were born**, not of blood, nor of the **will** <sup>(2307)</sup> of the flesh, nor of the **will** <sup>(2307)</sup> of man, **but of God.**” (KJV)

**Received 2983** – λαμβάνω **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 1209 is rather subjective or passive, to have offered to one; while 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).

- It is recorded that Christ said:

### John 3:3-8

“Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**

<sup>4</sup> Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?

<sup>5</sup> Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.**

<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> Marvel not that I said unto thee, Ye must be born again.

<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” (KJV)

- Verse 5 - You may not agree, but I believe that being born of water and the Spirit represents the two baptisms.

## ➤ Whoever Does The Will Of God, Christ Considers Family

### Mark 3:31-35

“There came then his brethren and his mother, and, standing without, sent unto him, calling him.

<sup>32</sup> And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

<sup>33</sup> And he answered them, saying, Who is my mother, or my brethren?

<sup>34</sup> And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

<sup>35</sup> **For whosoever shall do the will** <sup>(2307)</sup> **of God, the same is my brother, and my sister, and mother.**” (KJV)

The Book of Hebrews tells us:

### Hebrews 2:10-13

“For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

<sup>11</sup> **For both he that sanctifieth<sup>(37)</sup> and they who are sanctified<sup>(37)</sup> are all of one: for which cause he is not ashamed to call them brethren,**

<sup>12</sup> Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

<sup>13</sup> And again, I will put my trust in him. And again, Behold I and the children which God hath given me.” (KJV)

- As family, we are one with Christ and the Father.

### John 17:20-23

“Neither pray I for these alone, but for them also which shall believe on me through their word;

<sup>21</sup> **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:** that the world may believe that thou hast sent me.

<sup>22</sup> And the glory which thou gavest me I have given them; **that they may be one, even as we are one:**

<sup>23</sup> **I in them, and thou in me, that they may be made perfect in one;** and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (KJV)

**Sanctified/ Sanctifieth** 37 – ἁγιάζω *hagiazo*, *hag-ee-ad'-zo*; from 40; to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: — (Translated in King James Version as) hallow, be holy, sanctify

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

## ➤ It is the Will of God That We Have Eternal Life

### John 6:37-40

“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

<sup>38</sup> For I came down from heaven, not to do mine own will,<sup>(2307)</sup> but the will<sup>(2307)</sup> of him that sent me.

<sup>39</sup> **And this is the Father's will<sup>(2307)</sup> which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

<sup>40</sup> **And this is the will<sup>(2307)</sup> of him that sent me, that every one which seeth the Son, and believeth<sup>(4100)</sup> on him, may have everlasting life:** and I will raise him up at the last day.” (KJV)

- In Part 2 of this study we learned that there is a lot more to the word “believe” than just our believing Christ died on a cross for us. But for now, we will only review its meaning as given to us in the *Strong's Exhaustive Concordance of the Bible*.

**Believe/Believeth 4100** – πιστεύω **pisteúō**, pist-yoo'-o; from 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.

**Faith 4102** – πίστις **pístis**, pis'-tis; from 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** – πείθω **peíthō**, 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.

- Like the word “Believe,” we also learned that there is more to receiving “eternal life” than many of us were taught.

For instance, Christ said:

#### **John 12:44-50**

“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth<sup>(4100)</sup> on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth<sup>(114)</sup> me, and receiveth<sup>(2983)</sup> not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” (KJV)

#### **Matthew 25:31-46**

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

<sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

<sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

<sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

<sup>37</sup> Then shall **the righteous** answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

<sup>38</sup> When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

<sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?

<sup>40</sup> And **the King** shall answer and say unto them, Verily I say unto you, **Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**

<sup>41</sup> Then shall he say also unto them on the left hand, **Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:**

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

<sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

<sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

<sup>46</sup> **And these shall go away into everlasting punishment: but the righteous<sup>(1342)</sup> into life eternal.** (KJV)

- This passage says nothing about Christ's righteousness being imputed to us.

This brings to mind:

### 1 John 3:7

"Little children, let no man **deceive**<sup>(4105)</sup> you: he that doeth **righteousness**<sup>(1343)</sup> is **righteous**,<sup>(1342)</sup> even as he is **righteous**."<sup>(1342)</sup> (KJV)

**Deceive 4105** – **πλανάω planao**, *plan-ah'-o*; from **4106**; to (properly, cause to) **roam** (from safety, truth, or virtue): — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

**4106** – **πλάνη plane**, *plan'-ay*; feminine of **4108** (as abstractly); objectively, **fraudulence**; subjectively, **a straying from orthodoxy or piety**: — (Translated in King James Version as) deceit, to deceive, delusion, error.

**4108** – **πλάνος planos**, *plan'-os*; of uncertain affinity; **roving (as a tramp)**, i.e. (by implication) **an impostor or misleader**; — (Translated in King James Version as) deceiver, seducing.

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

**Righteousness 1343** – **δικαιοσύνη dikaiosune**, *dik-ah-yos-oo'-nay*; from **1342**; **equity (of character or act)**; **specially (Christian) justification**: — (Translated in King James Version as) righteousness.

### Mark 10:17-20

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, **Good Master, what shall I do that I may inherit eternal life?**

<sup>18</sup> And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

<sup>19</sup> **Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.**

<sup>20</sup> And he answered and said unto him, Master, all these have I observed from my youth." (KJV)

- The commandments of YAH were covered in Part 1 of this study. Do you recall the two Great Commandments?

#### Matthew 22:36-40

“Master, which *is* the great commandment in the law?

<sup>37</sup> Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**

<sup>38</sup> **This is the first and great commandment.**

<sup>39</sup> And **the second *is* like unto it, Thou shalt love thy neighbour as thyself.**

<sup>40</sup> On these two commandments hang all the law and the prophets.” (KJV)

#### John 12:25-26

“He that loveth his life shall lose it; and **he that hateth his life in this world shall keep it unto life eternal.**

<sup>26</sup> **If any man serve me, let him follow<sup>(190)</sup> me;** and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.” (KJV)

- What does following Christ require?

#### Matthew 16:24

“Then said Jesus unto his disciples, **If any *man* will come after me, let him deny<sup>(533)</sup> himself, and take up his cross,<sup>(4716)</sup> and follow<sup>(190)</sup> me.**” (KJV)

**Cross 4716** – σταυρός *stauros*, *stow-ros'*; from the base of 2476; a stake or post (as set upright), i.e. (specially), a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ: — (Translated in King James Version as) cross.

**Deny 533** – ἀπαρνέομαι *aparneomai*, *ap-ar-neh'-om-ah-ee*; from 575 and 720; to deny utterly, i.e. disown, abstain: — (Translated in King James Version as) deny.

**Follow 190** – ἀκολουθέω *akoloutheo*, *ak-ol-oo-theh'-o*; from 1 (as a particle of union) and κέλευθος *keleuthos* (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): — (Translated in King James Version as) follow, reach.

- **Those Who Do the Will of God Will Receive the Promises When Christ Returns**

#### Hebrews 10:35-39

“Cast not away therefore your **confidence**,<sup>(3954)</sup> which hath great recompence of reward.

<sup>36</sup> For ye have need of **patience**,<sup>(5281)</sup> that, **after ye have done<sup>(4160)</sup> the will<sup>(2307)</sup> of God, ye might receive the promise.**<sup>(1860)</sup>

<sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry.

<sup>38</sup> Now the **just**<sup>(1342)</sup> shall live by **faith**:<sup>(4102)</sup> but if *any man* **draw back**,<sup>(5288)</sup> my soul shall have no **pleasure**<sup>(2106)</sup> in him.

<sup>39</sup> But we are not of them who **draw back**<sup>(5288)</sup> unto **perdition**;<sup>(684)</sup> but of them that **believe**<sup>(4102)</sup> to the **saving**<sup>(4047)</sup> of the soul.” (KJV)

**Believe/ Faith 4102** – πίστις *pistis*, *pis'-tis*; from 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.

**Confidence 3954** – παρρησία *parrhesia*, *par-rhay-see'-ah*; from 3956 and a derivative of 4483; all outspokenness, 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).

**Done 4160** – see “Doeth” on page 7

**Draw back 5288** – υποστέλλω *hupostello*, *hoop-os-tel'-lo*; from 5259 and 4724; to withhold under (out of sight), i.e. (reflexively) to cower or shrink, (figuratively) to conceal (reserve): — (Translated in King James Version as) draw (keep) back, shun, withdraw

**Faith 4102** – See believe

**Just 1342** – δίκαιος *dikaïos*, *dik'-ah-yos*; from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): — (Translated in King James Version as) just, meet, right(-eous).

**Patience 5281** – ὑπομονή *hupomone*, *hoop-om-on-ay'*; from 5278; cheerful (or hopeful) endurance, constancy: — (Translated in King James Version as) enduring, patience, patient continuance (waiting).

**Perdition 684** – ἀπώλεια *apoleia*, *ap-o'-li-a*; from a presumed derivative of 622; ruin or loss (physical, spiritual or eternal): — (Translated in King James Version as) damnable(-nation), destruction, die, perdition, x perish, pernicious ways, waste.

**622** – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

**Pleasure 2106** – εὐδοκέω *eudokeo*, *yoo-dok-eh'-o*; from 2095 and 1380; to think well of, i.e. approve (an act); specially, to approbate (a person or thing): — (Translated in King James Version as) think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

**Promise 1860** – ἐπαγγελία *epaggelia*, *ep-ang-el-ee'-ah*; from 1861; an announcement (for information, assent or pledge; especially a divine assurance of good): — (Translated in King James Version as) message, promise.

**Saving 4047** – περιποίησις *peripoiesis*, *per-ee-poy'-ay-sis*; from 4046; acquisition (the act or the thing); by extension, preservation: — (Translated in King James Version as) obtain(-ing), peculiar, purchased, possession, saving.

## ➤ YAH will Give Us All of the Above and More; But We Must be Faithful Servants

### Matthew 25:21

“His lord said unto him, Well done, *thou* good and faithful servant: **thou hast been faithful over a few things, I will make thee ruler over many things:** enter thou into the joy of thy lord.” (KJV)

Christ, our example, was faithful unto death.

### 1 Peter 2:21

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:” (KJV)

### Matthew 26:41-42

**“Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.**

<sup>42</sup> He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, **thy will** <sup>(2307)</sup> **be done.**” (KJV)

- Christ was obedient unto death in order to do the will of the Father.
- Will we be as faithful to Him?

### Mark 8:34-35

“And when he had called the people *unto him* with his disciples also, he said unto them, **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.**

<sup>35</sup> **For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it.**” (KJV)

## In Thy Name

***“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”***

Matthew 7:22

The above verse tells us they prophesy; cast out demons, and do wonderful works in the name of Christ. Yet the power to do these things is in the name of Christ. Therefore they are claiming good works that are not theirs.

- This reminds me of a passage we covered in Part 3.

### John 15:4-5

**“Abide<sup>(3306)</sup> in me, and I in you. As the branch cannot bear<sup>(5342)</sup> fruit of itself, except it abide<sup>(3306)</sup> in the vine; no more can ye, except ye abide<sup>(3306)</sup> in me.**

**<sup>5</sup> I am the vine, ye are the branches: He that abideth<sup>(3306)</sup> in me, and I in him, the same bringeth forth<sup>(5342)</sup> much fruit: for without me ye can do nothing.” (KJV)**

- Christ did not say that a branch is known by its fruit. He said that a tree is known by its fruit. It is a blessing to be a branch, but the branch only bears what comes from the tree.

**Abide 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.

**Bear/ Bringeth Forth 5342** – φέρω phero, fer'-o; a primary verb — for which other, and apparently not cognate ones are used in certain tenses only; namely, οἶω oio, oy'-o; and ἐνέγκω enegko, en-eng'-ko; to “bear” or carry (in a very wide application, literally and figuratively, as follows): — (Translated in King James Version as) be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

The Holy Bible gives us an example of someone who did not follow Christ; but was able to cast out demons.

### Mark 9:37-39

“Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

<sup>38</sup> And John answered him, saying, Master, we saw one casting out<sup>(1544)</sup> devils<sup>(1140)</sup> in thy name,<sup>(3686)</sup> and he followeth<sup>(190)</sup> not us: and we forbid him, because he followeth<sup>(190)</sup> not us.

<sup>39</sup> But Jesus said, Forbid him not: for there is no man which shall do a miracle<sup>(1141)</sup> in my name,<sup>(3686)</sup> that can lightly speak evil of me.” (KJV)

- Verse 39 – Greek word δύναμις dunamis translated as “Miracle” in this verse was translated as “Wonderful works” in Matthew 7:22. (see page 7)

**Followeth 190** – ἀκολουθέω *akoloutheo*, *ak-ol-oo-theh'-o*; from 1 (as a particle of union) and κέλευθος *keleuthos* (a road); properly, **to be in the same way with, i.e. to accompany (specially, as a disciple)**: — (Translated in King James Version as) follow, reach.

Now consider the following:

### **Acts 3:1-16**

“Now Peter and John went up together into the temple at the hour of prayer, *being* 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 of them that entered into the temple;

<sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms.

<sup>4</sup> And Peter, fastening his eyes upon him with John, said, Look on us.

<sup>5</sup> And he gave heed unto them, expecting to receive something of them.

<sup>6</sup> **Then Peter said, Silver and gold have I none; but such as I have give I thee: 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> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

<sup>9</sup> And all the people saw him walking and praising God:

<sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

<sup>11</sup> And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon’s, greatly wondering.

<sup>12</sup> **And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?**

<sup>13</sup> The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

<sup>14</sup> But **ye denied the Holy One and the Just**, and desired a murderer to be granted unto you;

<sup>15</sup> **And killed the Prince of life**, whom God hath raised from the dead; whereof we are witnesses.

<sup>16</sup> **And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.**” (KJV)

- Peter and John didn’t take credit for this man’s miraculous healing. They gave credit where it was due. It was by faith in the name of Jesus Christ of Nazareth, “

Many Christians today want the gifts of the Spirit; but not the giver of the gifts. They want to prophesy, cast out demons, do miracles and take credit for it all. While Christ is left as an afterthought in the recesses of their minds.

## I Never Knew You

*“And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”*

Matthew 7:23

After all their “wonderful works” they would expect to hear “well done good and faithful servant.”

### Matthew 25:20-23

“And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

<sup>21</sup> His lord said unto him, **Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.**

<sup>22</sup> He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

<sup>23</sup> His lord said unto him, **Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.”** (KJV)

But instead they will hear “I never knew you.”

Christ said,

### John 14:15

“If ye love me, **keep my commandments.**” (KJV)

### John 15:10

“If ye **keep my commandments, ye shall abide in my love;** even as I have kept my Father’s commandments, and abide in his love.” (KJV)

- Matthew 7:23 is an indicator that there will be those who did not take Christ seriously. And instead of abiding in His love, they will hear “I never knew you.”
- A person can believe in Christ for things, including healing, and yet not know and follow Christ. In other words, an individual can love the gifts of Christ (healing, deliverance, etc.) and yet not love Christ.

### John 14:9-24

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?”

<sup>10</sup> Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

<sup>11</sup> **Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.**

<sup>12</sup> **Verily, verily, I say unto you, He that believeth <sup>(4100)</sup> on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.**

13 **And whatsoever ye shall ask in my name,** <sup>(3686)</sup> **that will I do, that the Father may be glorified in the Son.**

14 **If ye shall ask any thing in my name, I will do it.**

15 **If ye love me, keep** <sup>(5083)</sup> **my commandments.**

16 **And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;**

17 **Even the Spirit of truth;** whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you.**

18 **I will not leave you comfortless:** <sup>(3737)</sup> **I will come to you.**

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 **At that day ye shall know that I am in my Father, and ye in me, and I in you.**

21 **He that hath my commandments, and keepeth** <sup>(5083)</sup> **them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest** <sup>(1718)</sup> **myself to him.**

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt **manifest** <sup>(1718)</sup> thyself unto us, and not unto the world?

23 Jesus answered and said unto him, **If a man love me, he will keep** <sup>(5083)</sup> **my words: and my Father will love him, and we will come unto him, and make our abode with him.**

24 **He that loveth me not keepeth** <sup>(5083)</sup> **not my sayings: and the word which ye hear is not mine, but the Father's which sent me.**" (KJV)

**Believeth 4100** – πιστεύω *pisteuo*, *pist-yoo'-o*; from 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** – πίστις *pistis*, *pis'-tis*; from 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.

**Comfortless 3737** – ὀρφανός *orphanos*, *or-fan-os'*; of uncertain affinity; bereaved ("orphan"), i.e. parentless: — (Translated in King James Version as) comfortless, fatherless.

**Keep/ Keepeth 5083** – τηρέω *tereo*, *tay-reh'-o*; from τερός *teros* (a watch; perhaps akin to 2334); to guard (from loss or injury, properly, by keeping the eye upon; and thus differing from 5442, which is properly to prevent escaping; and from 2892, which implies a fortress or full military lines of apparatus), i.e. to note (a prophecy; figuratively, to fulfil a command); by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, to keep unmarried); by extension, to withhold (for personal ends; figuratively, to keep unmarried): — (Translated in King James Version as) hold fast, keep(-er), (pre-, re-)serve, watch.

**Manifest 1718** – ἐμφανίζω *emphanizo*, *em-fan-id'-zo*; from 1717; to exhibit (in person) or disclose (by words): — (Translated in King James Version as) appear, declare (plainly), inform, (will) manifest, shew, signify.

- Verse 13 – Recall that the meaning of ὄνομα *onoma*, or "name," includes the authority and character of a person.

The Holy Bible tells us that all power and authority, in the heavens and the earth, has been given to Christ.

### Matthew 28:18

“And Jesus came and spake unto them, saying, **All power**<sup>(1849)</sup> **is given unto me in heaven and in earth.**” (KJV)

### 1 Peter 3:21-22

“The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of **Jesus Christ**:

<sup>22</sup> **Who is gone into heaven, and is on the right hand of God; angels and authorities**<sup>(1849)</sup> **and powers**<sup>(1411)</sup> **being made subject**<sup>(5293)</sup> **unto him.**” (KJV)

### Luke 4:36

“And they were all amazed, and spake among themselves, saying, What a word *is* this! for with **authority**<sup>(1849)</sup> and **power**<sup>(1411)</sup> he commandeth the unclean spirits, and they come out.” (KJV)

The Holy Bible also tells us that Christ came in the “name” of His Father.

### John 5:43

“**I am come in my Father’s name**,<sup>(3686)</sup> and ye receive me not: if another shall come in his own **name**, him ye will receive.” (KJV)

We have also seen in Part 1 that Christ came to magnify and fulfill the law.

Therefore it should stand to reason that when we pray in the “name” of Christ our prayers must be in line with Christ’s authority and character.

### 1 John 5:14

“And this is the confidence that we have in him, that, **if we ask any thing according to his will, he heareth us:**” (KJV)

**Authority/ Authorities/ Power 1849** – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (in the sense of ability); privilege, i.e. (subjectively) **force, capacity, competency, freedom, or** (objectively) **mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:** — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

**Power/ Powers 1411** – δύναμις *dunamis*, *doon'-nam-is*; from 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.

**Subject 5293** – ὑποτάσσω *hypotasso*, *hoop-ot-as'-so*; from 5259 and 5021; **to subordinate**; reflexively, **to obey:** — (Translated in King James Version as) be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

- It appears two distinct issues are addressed in John 14:9-24:
  1. Verses 10-14 – **If** you believe in Christ you can do works in His name.  
(As stated in verse 13, it is actually Christ doing the works)
  2. Verses 15-24 – **If** you love Christ you will keep His commandments.
    - a. And Christ will pray to the Father for you to receive the Holy Spirit.
    - b. And Christ and the Father will come and abide with you.

However, on the flip side of these conditional statements it can be said that:

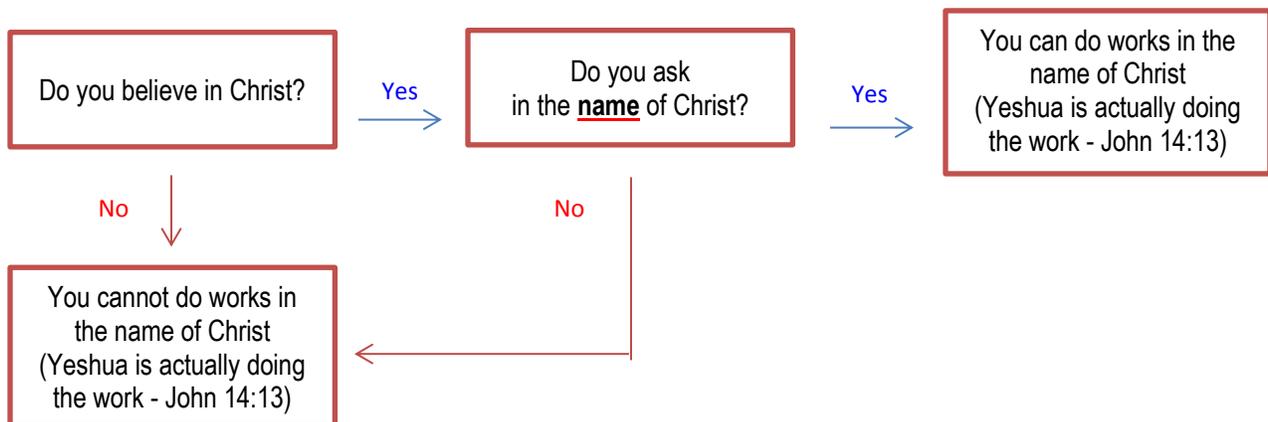
1. **If** you do not believe in Christ you cannot do works in His name.
2. **If** you do not love Christ, or you claim to love Christ but refuse to keep His commandments:
  - a. Christ will not pray to the Father for you to receive the Holy Spirit.
  - b. Christ and the Father will not abide with you.
  - c. And as a result, you will not have a relationship with Christ. Therefore, He does not know you.

However, there is also a possibility that:

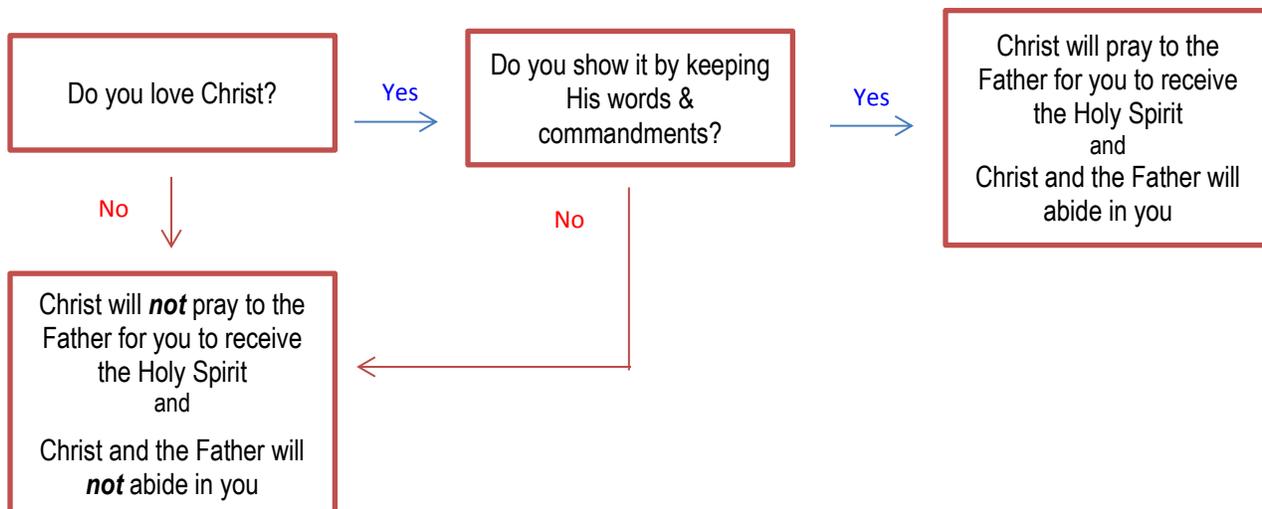
1. You believe in Christ and can do works in His name.  
but
2. You refuse to keep His commandments.  
Therefore
  - a. Christ will not pray to the Father for you to receive the Holy Spirit.
  - b. Christ and the Father will not abide with you.
  - c. And as a result, you can do works in Christ’s name yet have no relationship with Christ. Therefore, He does not know you.

Following is a simple diagram based on my interpretation of **John 14:9-24**.

### 1st Conditional Statement – John 14:12-13



## 2nd Conditional Statement – John 14:15-24



In **Matthew 7:23** after Christ says, "I never knew you," He tells them why.

"...depart from me, ye that **work iniquity.**" (KJV)

I don't know about you, but I have never heard the word "iniquity" come up in every day speech. However, when it comes to this study, this word is key. So, let's take a few minutes to acquaint ourselves with the meaning, or meanings, of this word, as used in the KJV.

The word "iniquity" occurs 16 times and "iniquities" 5 times in the Greek concordance of the KJV. And they were translated from five different Greek words.

The **first** Greek word **πονηρία ponia**, translated in the KJV as "iniquities," occurs 7 times in the Greek concordance of the KJV.

The KJV translates **πονηρία ponia** as follows: **wickedness** (6x), **iniquity** (1x)

Following is the one verse with the word "iniquities."

### Acts 3:26

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his **iniquities.**" <sup>(4189)</sup> (KJV)

**Iniquities 4189** – **πονηρία ponia**, *pon-ay-ree'-ah*; from 4190; **depravity**, i.e. (specially), **malice**; plural (concretely) **plots, sins**: — (Translated in King James Version as) iniquity, wickedness.

The **second** Greek word **ἀδικήμα adikema**, translated in the KJV as "iniquities," occurs 3 times in the Greek concordance of the KJV.

The KJV translates **ἀδικήμα adikema** as follows: **Matter of wrong** (1x), **evil doing** (1x), **iniquities** (1x)

Following is the one passage with the word “iniquities.”

### Revelation 18:1-5

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

<sup>2</sup> And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

<sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

<sup>5</sup> **For her sins have reached unto heaven, and God hath remembered her iniquities.**”<sup>(92)</sup> (KJV)

**Iniquities 92** – ἀδίκημα *adikema*, *ad-ee-k’-ay-mah*; from 91; **a wrong done**: — (Translated in King James Version as) evil doing, iniquity, matter of wrong.

**91** – ἀδικέω *adikeo*, *ad-ee-keh’-o*; from 94; **to be unjust, i.e. (actively) do wrong (morally, socially or physically)**: — (Translated in King James Version as) hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

The **third** Greek word **παρὰνομία *paranomia***, translated in the KJV as “iniquity,” occurs only once in the Greek concordance of the KJV.

### 2 Peter 2:14-16

“Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

<sup>15</sup> Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness;

<sup>16</sup> **But was rebuked for his iniquity**<sup>(3892)</sup> the dumb ass speaking with man’s voice forbad the madness of the prophet.” (KJV)

**Iniquity 3892** – παρὰνομία *paranomia*, *par-an-om-ee’-ah*; from the same as 3891; **transgression**: (Translated in King James Version as) iniquity.

**3891** – παρὰνομέω *paranomeo*, *par-an-om-eh’-o*; from a compound of 3844 and 3551; **to be opposed to law, i.e. to transgress**: — (Translated in King James Version as) contrary to law.

The **fourth** Greek word **ἀδικία *adikia***, translated in the KJV as “iniquity,” occurs 25 times in the Greek concordance of the KJV.

The KJV translates **ἀδικία *adikia*** as follows: **Unrighteousness** (16x), **iniquity** (6x), **unjust** (2x), **wrong** (1x).

2 Peter 2:14-16 also includes an example of **ἀδικία *adikia***.

### 2 Peter 2:14-16

“Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

<sup>15</sup> Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of **unrighteousness**;<sup>(93)</sup>

<sup>16</sup> But was rebuked for his **iniquity** <sup>(3892)</sup> the dumb ass speaking with man's voice forbad the madness of the prophet." (KJV)

**Iniquity / Unrighteousness 93** – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 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** – ἄδικος *adikos*, *ad'-ee-kos*; from 1 (as a negative particle) and 1349; **unjust**; by extension **wicked**; by implication, **treacherous**; **specially, heathen**: — (Translated in King James Version as) unjust, unrighteous.

- Verse 16 – Balaam is called a prophet. And if you recall Part 3 of this study, in the Tanach (Old Testament) of those classified as **prophets** there were also those who practiced “Divination.”

And in the Book of Joshua, Balaam is referred to as a “soothsayer.”

#### Joshua 13:22

“Balaam also the son of Beor, the **soothsayer**, did the children of Israel slay with the sword among them that were slain by them.” (KJV)

**Soothsayer 7080** – οὐρ *qacam*, *kaw-sam'*; a primitive root; properly, **to distribute, i.e. determine by lot or magical scroll**; by implication, **to divine**: — (Translated in King James Version as) divine(-r, -ation), prudent, soothsayer, use (divination).

In the Book of Revelation Christ rebukes the church of Pergamos for following the ways of Balaam.

#### Revelation 2:12-16

“And to the angel of the church in Pergamos write; **These things saith he which hath the sharp sword with two edges**;

<sup>13</sup> **I know thy works**, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

<sup>14</sup> But **I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a **stumblingblock** <sup>(4625)</sup> before the children of Israel, to eat things sacrificed unto idols, and to commit **fornication**.** <sup>(4203)</sup>

<sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

<sup>16</sup> **Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.**” (KJV)

**Fornication 4203** – πορνείω *porneuo*, *porn-yoo'-o*; from 4204; **to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry**: — (Translated in King James Version as) commit (fornication).

**Stumblingblock 4625** – σκάνδαλον *skandalon*, *skan'-dal-on*; (“scandal;” probably from a derivative of 2578; **a trap-stick (bent sapling), i.e. snare** (figuratively, **cause of displeasure or sin**): — (Translated in King James Version as) occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

- Deuteronomy 23:4 and, Joshua 24:9 tell us that Balaam was hired by king Balak to curse Israel.

#### **Deuteronomy 23:4**

“Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because **they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.**” (KJV)

#### **Joshua 24:9**

“Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and **called Balaam the son of Beor to curse you:**” (KJV)

However, Balaam could not curse the people YAH had blessed. But he was able to get the people to curse themselves.

- For more on Balaam read - **Numbers 22 – 24; 31:1-16.**
- If anyone in church, or out, stands before you and either directly or indirectly tells you that's it is okay to sin because we're not under law but under grace; I hope you remember Balaam.

However, if you are presently sinning there is still time for you to repent (turn from your sin back to YAH). while there is still time.

- Revelation 2:16 - Our **iniquities**, if not repented of, will result in Christ fighting against us at His second coming.

#### **Hebrews 4:12**

“For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.” (KJV)

- As a reminder, both Christ and the Holy Bible are the “word of God.”

#### **John 1:1-4**

**“In the beginning was the Word, and the Word was with God, and the Word was God.**

<sup>2</sup> The same was in the beginning with God.

<sup>3</sup> All things were made by him; and without him was not anything made that was made.

<sup>4</sup> In him was life; and the life was the light of men.” (KJV)

#### **Revelation 19:11-16**

“And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

<sup>12</sup> His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.

<sup>13</sup> And he *was* clothed with a vesture dipped in blood: and **his name is called The Word of God.**

<sup>14</sup> And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

<sup>15</sup> **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron:** and he treadeth the winepress of the fierceness and wrath of Almighty God.

<sup>16</sup> **And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**" (KJV)

In the following example, the Greek word **ἀδικία adikia** was translated as **iniquity**:

**Luke 13:24-27**

**“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.** <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

<sup>26</sup> Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

<sup>27</sup> But he shall say, I tell you, I know you not whence ye are; **depart from me, all ye workers of iniquity.**"<sup>(93)</sup> (KJV)

- Luke 13:24-27 is similar to Matthew 7:23. Following is a side-by-side comparison.

Luke 13:24-27	Matthew 7:21-23
<p><b>“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.</b> <sup>25</sup> When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, <b>I know you not</b> whence ye are:</p>	<p>“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but <b><u>he that doeth the will of my Father which is in heaven.</u></b></p>
<p><sup>26</sup> Then shall ye begin to say, <b>We have eaten and drunk in thy presence, and thou hast taught in our streets.</b></p>	<p><sup>22</sup> Many will say to me in that day, Lord, Lord, <b>have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?</b></p>
<p><sup>27</sup> But he shall say, I tell you, <b>I know you not whence ye are; depart from me, all ye workers of iniquity.</b>"<sup>(93)</sup> (KJV)</p>	<p><sup>23</sup> And then will I profess unto them, <b>I never knew you: depart from me, ye that work iniquity.</b>"<sup>(458)</sup> (KJV)</p>

- What similarities do you see in these two passages?
  - The last verse in each is almost identical. However the meaning of the word “iniquity” is not the same in each because they come from two different Greek words.

In **Luke 13:27** the word “iniquity” means:

**Iniquity / Unrighteousness 93** – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 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.

Whereas, in **Matthew 7:23** the word “iniquity” is from the Greek word ἀνομία *anomia* and it means.

**Iniquity 458** – ἀνομία *anomia*, *an-om-ee'-ah*; from 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.

The **fifth** Greek word ἀνομία *anomia*, translated in the KJV as “iniquity,” occurs 12 times in the Greek concordance of the KJV.

The KJV translates ἀνομία *anomia* as follows: **Iniquity** (12x), **unrighteousness** (1x), **transgress the law (with Strong’s 4160)** (1x), **transgression of the law** (1x).

### Matthew 7:23

“And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity.**”<sup>(458)</sup> (KJV)

**Iniquity 458** – ἀνομία *anomia*, *an-om-ee'-ah*; from 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** – ἄνομος *anomos*, *an'-om-os*; from 1 (as a negative particle) and 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.

**Thayer’s Greek Lexicon** –the condition of one without law; either because ignorant of it, or because violating it; contempt and violation of law, iniquity, wickedness.

➤ So, in plain, modern day English what is Christ telling us in Matthew 7:23?

Following is Matthew 7:23 in the English Standard Version (ESV), New King James Version (NKJV) and Young’s Literal Translation (YLT) English Bibles.

### Matthew 7:23

“And then will I declare to them, ‘I never knew you; depart from me, you workers of **lawlessness.**’”<sup>(458)</sup> (ESV)

### Matthew 7:23

“And then I will declare to them, ‘I never knew you; depart from Me, you who practice **lawlessness!**’”<sup>(458)</sup> (NKJV)

### Matthew 7:23

“And then I will I acknowledge to them, that – I never knew you, depart from me ye who are working **lawlessness.**”<sup>(458)</sup> (YLT)

- This is not referring to man's laws. And even though Strong's 459 includes the statement "not subject to (the Jewish) law," this has nothing to do with Jewish law which is replete with manmade laws and traditions from their Talmud; Kabbalah, Midrash and Zohar.

Christ did not come to lift up man's laws. He came to "magnify the law (of God) and make it honourable."

#### Isaiah 42:21-24

"The Lord is well pleased for his righteousness' sake; he will **magnify** <sup>(1431)</sup> the **law**, <sup>(8451)</sup> and make it **honourable**. <sup>(142)</sup>

<sup>22</sup> But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

<sup>23</sup> Who among you will give ear to this? Who will hearken and hear for the time to come?

<sup>24</sup> Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law."  
(KJV)

As a reminder, Christ said,

#### Matthew 5:17-18

"Think not that I am come to **destroy** <sup>(2647)</sup> the **law**, <sup>(3551)</sup> or the prophets: I am not come to **destroy**, <sup>(2647)</sup> but to **fulfill**. <sup>(4137)</sup>

<sup>18</sup> For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the **law**, <sup>(3551)</sup> till all be fulfilled." <sup>(1096)</sup> (KJV)

- If you like, now would be a good time to review Part 1 of this study titled, [This is Love](#).

**Destroy 2647** – καταλύω katalýō, kat-al-oo'-o; from 2596 and 3089; to **loosen down** (disintegrate), i.e. (by implication) to **demolish** (literally or figuratively); specially (compare 2646) to **halt for the night**: — (Translated in King James Version as) destroy, dissolve, be guest, lodge, come to nought, overthrow, throw down.

**Fulfill 4137** – πληρώω plērōō, play-ro'-o; from 4134; to **make replete**, i.e. (literally) to **cram** (a net), **level up** (a hollow), or (figuratively) to **furnish** (or imbue, diffuse, influence), **satisfy**, **execute** (an office), **finish** (a period or task), **verify** (or coincide with a prediction), etc.:— (Translated in King James Version as) accomplish, × after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.

**Thayer's Greek Lexicon** – to make full, to fill, to fill up; to cause to abound, to furnish or supply liberally; I abound, I am liberally supplied; to flood; to fill, diffuse throughout one's soul; to render full, i. e. to complete; to perfect, consummate; to make complete in every particular; to render perfect; to carry through to the end, to accomplish, carry out; to carry into effect, bring to realization, realize; to perform, execute; to bring to pass, ratify, accomplish.

**Fulfilled 1096** – γίνομαι gínomai, ghin'-om-ah-ee; a prolongation and middle voice form of a primary verb; to **cause to be** ("gen"-erate), i.e. (reflexively) to **become** (come into being), **used with great latitude** (literal, figurative, intensive, etc.):— (Translated in King James Version as) arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, × soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

**Honourable 142** – אָדָר *âdar*, aw-dar'; a primitive root; to expand, i.e. be great or (figuratively) magnificent:— (Translated in King James Version as) (become) glorious, honourable.

**Law 3551 (Greek)** – νόμος *nomos*, *nom'-os*; from a primary νέμω *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.

**Law 8451 (Hebrew)** – תּוֹרָה *tôwrâh*, to-row'; or תִּרְהָה *tôrâh*; from 3384; a precept or statute, especially the Decalogue or Pentateuch:— (Translated in King James Version as) law.

**3384** – יָרָה *yârâh*, yaw-raw'; or (2 Chronicles 26:15) יָרָא *yârâ'*; a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:— (Translated in King James Version as) (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach(-er,-ing), through.

**Gesenius' Hebrew-Chaldee Lexicon 8451** – To teach, 1) instruction, doctrine, - a) human, as that of parents;  
2) law – a) human, the manner and principles which men follow, b) divine

**Magnify 1431** – גָּדַל *gâdal*, gaw-dal'; a primitive root; properly, to twist (compare 1434), i.e. to be (causatively make) large (in various senses, as in body, mind, estate or honor, also in pride):— (Translated in King James Version as) advance, boast, bring up, exceed, excellent, be(-come, do, give, make, wax), great(-er, come to... estate, things), grow(up), increase, lift up, magnify(-ifical), be much set by, nourish (up), pass, promote, proudly (spoken), tower.

Hebrew 1:9 tells us that Christ hates iniquity (lawlessness). And so does the Father.

#### Hebrews 1:8-9

“But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

<sup>9</sup> **Thou hast loved righteousness, and hated iniquity (lawlessness);** <sup>(458)</sup> therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.” (KJV)

- Because Christ loves righteousness and hates iniquity the Father awards Him even more.

**Hated 3404** – μισεῖν *miseo*, *mis-eh'-o*; from a primary μῖσος *misos* (hatred); to detest (especially to persecute); by extension, to love less:— (Translated in King James Version as) hate(-ful).

When it came to **Iniquity** Christ told the scribes and Pharisees:

#### Matthew 23.27-28

“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

<sup>28</sup> **Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy** <sup>(5272)</sup> **and iniquity (lawlessness).**” <sup>(458)</sup> (KJV)

- Imagine what influence these religious leaders had on those that followed them and their doctrine. Earlier in the above passage, Christ gives us some idea.

### Matthew 23:13-15

“But **woe**<sup>(3759)</sup> unto you, scribes and Pharisees, **hypocrites!**<sup>(5273)</sup> for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

<sup>14</sup> **Woe**<sup>(3759)</sup> unto you, scribes and Pharisees, **hypocrites!**<sup>(5273)</sup> for ye devour widows’ houses, and for a **pretence**<sup>(4392)</sup> make long prayer: therefore ye shall receive the greater damnation.

<sup>15</sup> **Woe**<sup>(3759)</sup> unto you, scribes and Pharisees, **hypocrites!**<sup>(5273)</sup> for ye **compass**<sup>(4013)</sup> sea and land to make one **proselyte**,<sup>(4339)</sup> and when he is made, ye make him twofold more the child of **hell**<sup>(1067)</sup> than yourselves.” (KJV)

- From my vantage point, it appears there are many religious leaders doing the same thing today. The end result, those that follow them are also caught up in iniquity (lawlessness).

**Compass 4013** – **περιάγω periago**, *per-ee-ag’-o*; from 4012 and 71; **to take around (as a companion)**; reflexively, **to walk around**: — (Translated in King James Version as) compass, go (round) about, lead about.

**Hell 1067** – **γέεννα geena**, *gheh’-en-nah*; of Hebrew origin (H1516 and H2011); **valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment**: — (Translated in King James Version as) hell.

**Hypocrisy 5272** – **ὑπόκρισις hypokrisis**, *hoop-ok’-ree-sis*; from 5271; **acting under a feigned part, i.e. (figuratively) deceit (“hypocrisy”)**: — (Translated in King James Version as) condemnation, dissimulation, hypocrisy.

**5271** – **ὑποκρίνομαι hypokrinomai**, *hoop-ok-rin’-om-ah-ee*; middle voice from 5259 and 2919; **to decide (speak or act) under a false part, i.e. (figuratively) dissemble (pretend)**: — (Translated in King James Version as) feign.

**Hypocrites 5273** – **ὑποκριτής hypokrites**, *hoop-ok-ree-tace’*; from 5271; **an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (“hypocrite”)**: — (Translated in King James Version as) hypocrite.

**Pretence 4392** – **πρόφασις prophasis**, *prof’-as-is*; from a compound of 4253 and 5316; **an outward showing, i.e. pretext**: — (Translated in King James Version as) cloke, colour, pretence, show.

**Proselyte 4339** – **προσήλυτος proselutos**, *pros-ay’-loo-tos*; from the alternate of 4334; **an arriver from a foreign region, i.e. (specially), an acceder (convert) to Judaism (“proselyte”)**: — (Translated in King James Version as) proselyte.

**Woe 3759** – **οὐαὶ οὐαί, oo-ah’-ee**; **a primary exclamation of grief; “woe”**: — (Translated in King James Version as) alas, woe.

But it doesn’t end there.

Christ also tells us that in the latter days, the days in which we live, “iniquity shall abound.”

### Matthew 24:4-13

“And Jesus answered and said unto them, Take heed that no man **deceive**<sup>(4105)</sup> you.

<sup>5</sup> For many shall come in my name, saying, I am Christ; and shall **deceive**<sup>(4105)</sup> many.

<sup>6</sup> And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

<sup>7</sup> For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

<sup>8</sup> All these *are* the beginning of sorrows. <sup>(5604)</sup>

<sup>9</sup> Then shall they deliver you up to be afflicted, <sup>(2347)</sup> and shall kill you: and ye shall be hated <sup>(3404)</sup> of all nations for my name's sake.

<sup>10</sup> And then shall many be offended, <sup>(4624)</sup> and shall betray <sup>(3860)</sup> one another, and shall hate <sup>(3404)</sup> one another.

<sup>11</sup> And many false prophets shall rise, and shall deceive <sup>(4105)</sup> many.

<sup>12</sup> And because iniquity <sup>(lawlessness)</sup> <sup>(458)</sup> shall abound, the love of many shall wax cold.

<sup>13</sup> But he that shall endure <sup>(5278)</sup> unto the end, <sup>(5056)</sup> the same shall be saved. <sup>(4982)</sup> (KJV)

- In this passage Christ tells us the things that contribute to the abounding of iniquity: Deception, wars, troubles, afflictions, hatred, offenses and betrayals.
- If you are watching TV, reading the news or even following social media; you can see that we are abounding in iniquities and the sorrows (birth pangs) are getting closer and closer.
- In Matthew 24, Mark 13 and Luke 21 Christ gives us an outline to the Book of Revelation. For those who believe in the pre-tribulation rapture, see if you can find it anywhere in these chapters.

However, for those who are certain they are out of here before the events outlined in Matthew 24 take place:

- What do you make of verse 13?
- What is it that has to be endured to the end?
- How does this verse apply to you?
- Or do you think you are exempt?
- And if your answer is yes, what Bible passages are you basing your “yes” on?

If you are basing your “yes” on what your pastor or someone else told you, ask them to provide you with Bible passages that prove their claim. Then, if I may offer a suggestion; follow-up with your own Bible Study on this subject. This is far too important to just take someone’s word for it.

Here is why:

### Matthew 13:41-43

“The Son of man shall send forth his angels, and **they shall gather out of his kingdom all things that offend, <sup>(4625)</sup> and them which do iniquity <sup>(lawlessness);</sup> <sup>(458)</sup>**

<sup>42</sup> **And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.**

<sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.” (KJV)

**Afflicted 2347** – θλίψις *thlipsis*, *thlip'-sis*; from 2346; **pressure** (literally or figuratively): — (Translated in King James Version as) afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

**Betray 3860** – παραδίδωμι *paradidomi*, *par-ad-id'-o-mee*; from 3844 and 1325; **to surrender, i.e yield up, intrust, transmit**: — (Translated in King James Version as) betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**Deceive 4105** – **πλανάω planao**, *plan-ah'-o*; from 4106; to (properly, cause to) **roam (from safety, truth, or virtue)**: — (Translated in King James Version as) go astray, deceive, err, seduce, wander, be out of the way.

**4106** – **πλάνη plane**, *plan'-ay*; feminine of 4108 (as abstractly); objectively, **fraudulence**; subjectively, **a straying from orthodoxy or piety**: — (Translated in King James Version as) deceit, to deceive, delusion, error.

**4108** – **πλάνος planos**, *plan'-os*; of uncertain affinity; **roving (as a tramp)**, i.e. (by implication) **an impostor or misleader**; — (Translated in King James Version as) deceiver, seducing.

**End 5056** – **τέλος telos**, *tel'-os*; from a primary τέλλω 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.

**Endure 5278** – **ὑπομένω hupomeno**, *hoop-om-en'-o*; from 5259 and 3306; **to stay under (behind), i.e. remain**; figuratively, **to undergo, i.e. bear (trials), have fortitude, persevere**: — (Translated in King James Version as) abide, endure, (take) patient(-ly), suffer, tarry behind.

**Hate/ Hated 3404** – **μισέω miseo**, *mis-eh'-o*; from a primary μῖσος misos (**hatred**); **to detest (especially to persecute)**; by extension, **to love less**: — (Translated in King James Version as) hate(-ful).

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

- Translated as "stumblingblock on page 33

**Offended 4624** – **σκανδαλίζω skandalizo**, *skan-dal-id'-zo*; from 4625; **to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure)**: — (Translated in King James Version as) (make to) offend.

**Saved 4982** – **σώζω sozo**, *sode'-zo*; from a primary σῶς sos (contraction for obsolete σάος 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.

**Sorrows 5604** – **ὠδίν odin**, *o-deen'*; akin to 3601; **a pang or throe, especially of childbirth**: — (Translated in King James Version as) pain, sorrow, travail.

## Not Under Law but Under Grace

Just like many pre-tribulation believers couldn't care less about the coming great tribulation; many are also not concerned about such things as sin and iniquity. Why? The first group thinks Christ is going to rapture them away before all heck breaks loose. And the second group is under the impression that they can do whatever they want, with impunity, because they "are not under law but under grace." They readily accept Christ's sacrifice but seldom do they give heed to His words?

Yet Christ told us that:

### Mark 13:31

"Heaven and earth shall pass away: but **my words shall not pass away.**" (KJV)

And to those who believed on Him Christ said:

### John 8:31-32

"... **If ye continue in my word**, then are ye my disciples indeed;  
<sup>32</sup> And ye shall know the truth, and the truth shall make you free." (KJV)

But Christ also said:

### Mark 8:34-38

"And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him **deny**<sup>(533)</sup> himself, and take up his cross, and **follow**<sup>(190)</sup> me.  
<sup>35</sup> For whosoever will **save**<sup>(4982)</sup> his life shall lose it; but whosoever shall **lose**<sup>(622)</sup> his life for my sake and the gospel's, the same shall **save**<sup>(4982)</sup> it.  
<sup>36</sup> For what shall it profit a man, if he shall gain the whole world, and **lose**<sup>(622)</sup> his own soul?  
<sup>37</sup> Or what shall a man give in **exchange**<sup>(465)</sup> for his soul?  
<sup>38</sup> **Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.**" (KJV)

**Deny 533** – ἀπαρνέομαι *aparneomai*, *ap-ar-neh'-om-ahee*; from 575 and 720; to deny utterly, i.e. disown, abstain: — (Translated in King James Version as) deny.

**575** – ἀπό *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.

**720** – ἀρνέομαι *arneomai*, *ar-neh'-om-ahee*; perhaps from 1 (as a negative particle) and the middle voice of 4483; to contradict, i.e. disavow, reject, abnegate: — (Translated in King James Version as) deny, refuse.

**Exchange 465** – ἀντάλλαγμα *antallagma*, *an-tal'-ag-mah*; from a compound of 473 and 236; an equivalent or ransom: — (Translated in King James Version as) in exchange.

**Follow 190** – ἀκολουθέω *akoloutheo*, *ak-ol-oo-theh'-o*; from 1 (as a particle of union) and κέλευθος *keleuthos* (a road); properly, to be in the same way with, i.e. to accompany (specially, as a disciple): — (Translated in King James Version as) follow, reach.

**Lose 622** – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively: — (Translated in King James Version as) destroy, die, lose, mar, perish.

**3639** – ὀλεθρος *olethros*, *ol'-eth-ros*; from a primary ὀλλυμι *ollumi* (to destroy; a prolonged form); **ruin, i.e. death, punishment**: — (Translated in King James Version as) destruction.

**Save 4982** – σώζω *sozo*, *sode'-zo*; from a primary σώς *sos* (contraction for obsolete σάος *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.

Yet, for many Christians, Paul’s words take preeminence over the words of Jesus Christ; though they claim Christ as their Savior. And since it is recorded that Paul said Christians “are not under the **law**, but under **grace**” that seems good enough for them.

#### Romans 6:14

“For sin shall not have dominion over you: **for ye are not under the law,** <sup>(3551)</sup> **but under grace.**” <sup>(5485)</sup>  
(KJV)

**Grace 5485** – χάρις *charis*, *khar'-ece*; from 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).

And as a result, many, with eyes closed, have been led away from the strait gate and narrow path that Christ instructed us to take.

#### Matthew 7:13-14

“Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

<sup>14</sup> Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.” (KJV)

However, to those who follow Paul, it is written that Paul had this to say about **iniquity**.

#### Romans 6:19-21

“I speak after the manner of men because of the **infirmity** <sup>(769)</sup> of your flesh: **for as ye have yielded your members** <sup>(3196)</sup> **servants to uncleanness** <sup>(167)</sup> **and to iniquity** (lawlessness) <sup>(458)</sup> **unto iniquity** (lawlessness); <sup>(458)</sup> **even so now yield your members servants to righteousness** <sup>(1343)</sup> **unto holiness.** <sup>(38)</sup>

<sup>20</sup> For when ye were the servants of sin, ye were **free** <sup>(1658)</sup> from **righteousness.** <sup>(1343)</sup>

<sup>21</sup> What **fruit** had ye then in those things whereof ye are now ashamed? **For the end of those things is death.**” (KJV)

- Verse 21 – Do you recall, in Part 3 of this study, ***By Your Fruits They Shall Know You?***

**Free 1658** – ἐλεύθερος *eleutheros*, *el-yoo'-ther-os*; probably from the alternate of 2064; **unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or** (genitive case) **exempt (from obligation or liability)**: — (Translated in King James Version as) free (man, woman), at liberty.

**Holiness 38** – ἁγιασμός *hagiasmos*, *hag-ee-as-mos'*; from 37; properly, **purification, i.e. (the state) purity**; concretely **(by Hebraism) a purifier**: — (Translated in King James Version as) holiness, sanctification.

**37** – ἁγιάζω *hagiazō*, *hag-ee-ad'-zo*; from 40; **to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate**: — (Translated in King James Version as) hallow, be holy, sanctify.

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

**Infirmity 769** – ἀσθένεια *astheneia*, *as-then'-i-ah*; from 772; **feebleness** (of mind or body); by implication, **malady; morally, frailty**: — (Translated in King James Version as) disease, infirmity, sickness, weakness.

**Members 3196** – μέλος *melos*, *mel'-os*; of uncertain affinity; **a limb or part of the body**: — (Translated in King James Version as) member.

**Uncleanness 167** – ἀκαθαρσία *akatharsia*, *ak-ath-ar-see'-ah*; from 169; **impurity** (the quality), **physically or morally**: — (Translated in King James Version as) uncleanness.

**169** – ἀκάθαρτος *akathartos*, *ak-ath'-ar-tos*; from 1 (as a negative particle) and a presumed derivative of 2508 (meaning cleansed); **impure** (ceremonially, morally (lewd) or specially, (demonic)): — (Translated in King James Version as) foul, unclean.

In Part 1 of this study **This is Love**, we discussed the commandments and laws of God. However, for those who still believe Christians are not under the commandments and laws of God but under grace I hope you will reflect on the following.

## 1. What did the Apostle John mean when he said the following:

### 1 John 3:4-8

**“Whosoever committeth <sup>(4160)</sup> sin <sup>(266)</sup> transgresseth <sup>(4160)</sup> also the law: <sup>(458)</sup> for sin <sup>(266)</sup> is the transgression of the law. <sup>(458)</sup>**

<sup>5</sup> **And ye know that he was manifested to take away our sins; <sup>(266)</sup> and in him is no sin. <sup>(266)</sup>**

<sup>6</sup> **Whosoever abideth <sup>(4160)</sup> in him sinneth <sup>(264)</sup> not: whosoever sinneth <sup>(264)</sup> hath not seen him, neither known him.**

<sup>7</sup> **Little children, let no man deceive <sup>(4105)</sup> you: he that doeth righteousness is righteous, even as he is righteous.**

<sup>8</sup> **He that committeth <sup>(4160)</sup> sin <sup>(266)</sup> is of the devil; for the devil sinneth <sup>(264)</sup> from the beginning. For this purpose the Son of God was manifested, that he might destroy <sup>(3089)</sup> the works of the devil.” (KJV)**

- Verse 4 – the word “law” is from the same Greek word translated as “iniquity” in Matthew 7:23.
- Verse 8 – Sin is lawlessness (or iniquity)
  - Sin is the work of the devil
  - Therefore lawlessness is the work of the devil.
  - Since Christ came to destroy the works of the devil, He came to destroy lawlessness.
- John is not saying that we never sin. Earlier in 1 John he says this:

### 1 John 1:8-10

**“If we say that we have no sin, <sup>(266)</sup> we deceive <sup>(4105)</sup> ourselves, and the truth is not in us.**

<sup>9</sup> **If we confess <sup>(3670)</sup> our sins, <sup>(266)</sup> he is faithful <sup>(4103)</sup> and just <sup>(1342)</sup> to forgive us our sins, <sup>(266)</sup> and to cleanse us from all unrighteousness. <sup>(93)</sup>**

<sup>10</sup> **If we say that we have not sinned, <sup>(264)</sup> we make him a liar, and his word is not in us.” (KJV)**

Following is a more understandable translation of 1 John 3:4-8:

### 1 John 3:4-8

**“Whoever commits sin also commits lawlessness,<sup>(458)</sup> and sin is lawlessness.<sup>(458)</sup>**

<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 <sup>(4160)</sup> 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.** (NKJV)

- From these passages it is obvious that Christ did not nail all our sins to His cross. However, thanks be to YAH for allowing us to confess and repent of our sins.
- According to this passage, sin is the transgression of the law, or lawlessness. Therefore, if we are not under law but under grace, can we sin?
- And if we can sin are we transgressing the law?
- And if we can transgress the law, what law(s) are we transgressing?

**Abideth 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.

**Committeth/ Transgresseth 4160** – ποιέω poieo, poy-eh'-o; apparently a prolonged form of an obsolete primary; **to make or do** (in a very wide application, more or less direct): — (Translated in King James Version as) abide, + agree, appoint, x avenge, + band together, be, bear, + betray, bring (forth), cast out, cause, commit, + content, continue, deal, + without any delay, (would) do(-ing), execute, exercise, fulfil, gain, give, have, hold, x journeying, keep, + lay wait, + lighten the ship, make, x mean, + none of these things move me, observe, ordain, perform, provide, + have purged, purpose, put, + raising up, x secure, shew, x shoot out, spend, take, tarry, + transgress the law, work, yield.

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

**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.

**Faithful 4103** – πιστός pistos, pis-tos'; from 3982; objectively, **trustworthy**; subjectively, **trustful**: — (Translated in King James Version as) believe(-ing, -r), faithful(-ly), sure, true.

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

**Law/Transgression of the Law 458**. ἀνομία anomia, an-om-ee'-ah; from 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.

- Translated as “Iniquity” on page 36

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

**Sinneth 264** – ἁμαρτάνω *hamartano*, *ham-ar-tan'-o*; perhaps from 1 (as a negative particle) and the base of 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.

**Unrighteousness 93** – ἀδικία *adikia*, *ad-ee-kee'-ah*; from 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.

## 2. Where did Paul come up with the following?

### Romans 1:18-32, 2:1-4

**“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;**

<sup>19</sup> Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

<sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

<sup>21</sup> Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

<sup>22</sup> Professing themselves to be wise, they became fools,

<sup>23</sup> **And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.**

<sup>24</sup> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

<sup>25</sup> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

<sup>26</sup> For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

<sup>27</sup> And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

<sup>28</sup> And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

<sup>29</sup> Being filled with all unrighteousness,<sup>(93)</sup> fornication,<sup>(4202)</sup> wickedness,<sup>(4189)</sup> covetousness,<sup>(4124)</sup> maliciousness;<sup>(2549)</sup> full of envy,<sup>(5355)</sup> murder, debate,<sup>(5355)</sup> deceit,<sup>(1388)</sup> malignity;<sup>(2550)</sup> whisperers,<sup>(5588)</sup>

<sup>30</sup> Backbiters,<sup>(2637)</sup> haters of God, despiteful,<sup>(5197)</sup> proud, boasters, inventors of evil things, disobedient to parents,

<sup>31</sup> Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

**2:1** Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

<sup>2</sup> But we are sure that the judgment of God is according to truth against them which commit such things.

<sup>3</sup> **And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?**

<sup>4</sup> Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that **the goodness of God leadeth thee to repentance?**" <sup>(3341)</sup> (KJV)

- Verse 29 – “Unrighteousness” previously translated as “iniquity.” (see page 36)

### 1 Corinthians 6:9-10

**“Know ye not that the unrighteous shall not inherit the kingdom of God?** Be not deceived: neither **fornicators,** <sup>(4205)</sup> nor **idolaters,** <sup>(1496)</sup> nor **adulterers,** <sup>(3432)</sup> nor **effeminate,** <sup>(3120)</sup> nor **abusers** <sup>(733)</sup> of themselves with mankind,

<sup>10</sup> Nor thieves, nor **covetous,** <sup>(4123)</sup> nor drunkards, nor **revilers,** <sup>(3060)</sup> nor **extortioners,** <sup>(727)</sup> shall inherit the kingdom of God.” (KJV)

- Of all the things Paul lists in these two passages, how many do you think come from the commandments and the law?
- How many do you think are a result of breaking the commandments and laws?
- Does Paul say that those who continue to do these things will be allowed in the Kingdom of God because they are under grace?
- Does Paul say that those under grace will “escape the judgment of God”?

**Suggested reading for the first two questions:** Exodus, Leviticus, Numbers and Deuteronomy

**Abusers 733** – ἀρσενοκοίτης *arsenokoitēs*, ar-sen-ok-oy'-tace; from 730 and 2845; **a sodomite**: — (Translated in King James Version as) abuser of (that defile) self with mankind.

[\*Thayer's Greek Lexicon\*](#) – one who lies with a male as with a female, a sodomite

**Adulterers 3432** – μοιχός *moichós*, moy-khos'; perhaps a primary word; **a (male) paramour**; figuratively, **apostate**: — (Translated in King James Version as) adulterer.

[\*Thayer's Greek Lexicon\*](#) – figuratively, faithless toward God, ungodly.

**Backbiters 2637** – κατάλαλος *katalalos*, kat-al'-al-os; from 2596 and the base of 2980; **talkative against, i.e. a slanderer**: — (Translated in King James Version as) backbiter.

**Covetous 4123** – πλεονέκτης *pleonéktēs*, pleh-on-ek'-tace; from 4119 and 2192; **holding (desiring) more, i.e. eager for gain (avaricious, hence a defrauder)**:— (Translated in King James Version as) covetous

[\*Thayer's Greek Lexicon\*](#) – one eager to have more, especially what belongs to others; greedy of gain, covetous.

**Covetousness 4124** – πλεονεξία *pleonexia*, pleh-on-ex-ee'-ah; from 4123; **avarice, i.e. (by implication) fraudulency, extortion**: — (Translated in King James Version as) covetous(-ness) practices, greediness.

**Debate 2054** – ἔρις *eris*, er'-is; of uncertain affinity; **a quarrel, i.e. (by implication) wrangling**: — (Translated in King James Version as) contention, debate, strife, variance.

**Deceit 1388** – δόλος *dolos*, dol'-os; from an obsolete primary verb, δέλλω dello (probably **meaning to decoy**; compare 1185); **a trick (bait), i.e. (figuratively) wile**: — (Translated in King James Version as) craft, deceit, guile, subtilty.

**Despiteful 5197** – ὑβριστής *hubristēs*, hoo-bris-tace'; from 5195; **an insulter, i.e. maltreater**: — (Translated in King James Version as) despiteful, injurious.

**Effeminate 3120** – μαλακός malakós, mal-ak-os'; of uncertain affinity; **soft, i.e. fine (clothing)**; figuratively, a **catamite**:— (Translated in King James Version as) effeminate, soft.

**Envy 5355** – φθόνος phthonos, fthon'-os; probably akin to the base of 5351; **ill-will (as detraction), i.e. jealousy (spite)**: — (Translated in King James Version as) envy.

**Extortioners 727** – ἄρπαξ hárpax, har'-pax; from 726; **rapacious**: — (Translated in King James Version as) (Translated in King James Version as) extortion, ravening.

**Rapacious** (Dictionary.com)

*adjective*

1. Given to seizing for plunder or the satisfaction of greed.
2. Inordinately greedy; predatory; extortionate: *a rapacious disposition*.
3. (Of animals) subsisting by the capture of living prey; predacious.

**Fornication 4202** – πορνεία porneia, por-ni'-ah; from 4203; **harlotry (including adultery and incest)**; figuratively, **idolatry**: — (Translated in King James Version as) fornication.

**4203. πορνεύω porneuo**, porn-yoo'-o; from 4204; **to act the harlot, i.e. (literally) indulge unlawful lust (of either sex), or (figuratively) practise idolatry**: — (Translated in King James Version as) commit (fornication).

**Fornicators 4205** – πόρνος pórnos, por'-nos; from πέρνημι pérnēmi (to sell; akin to the base of 4097); **a (male) prostitute (as venal)**, i.e. (by analogy) a **debauchee (libertine)**:— (Translated in King James Version as) fornicator, whoremonger.

**Thayer's Greek Lexicon** – a man who prostitutes his body to another's lust for hire, a male prostitute; a man who indulges in unlawful sexual intercourse, a fornicator.

**Debauchee** (Dictionary.com)

*noun*

A person addicted to excessive indulgence in sensual pleasures; one given to debauchery.

**Libertine** (Dictionary.com)

*noun*

1. A person who is morally or sexually unrestrained, especially a dissolute man; a profligate; rake.
2. A freethinker in religious matters.
3. A person freed from slavery in ancient Rome.

*adjective*

4. Free of moral, especially sexual, restraint; dissolute; licentious.
5. Freethinking in religious matters.
6. Archaic. Unrestrained; uncontrolled.

**Venal** (Dictionary.com)

*adjective*

1. Willing to sell one's influence, especially in return for a bribe; open to bribery; mercenary: *a venal judge*.
2. Able to be purchased, as by a bribe: *venal acquittals*.
3. associated with or characterized by bribery: a venal administration; *venal agreements*.

**Idolaters 1496** – ειδωλολάτρης eidōlolátrēs, i-do-lol-at'-race; from 1497 and the base of 3000; **an image- (servant or) worshipper** (literally or figuratively):— (Translated in King James Version as) idolater.

**Maliciousness 2549** – κακία kakia, kak-ee'-ah; from 2556; **badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble**: — (Translated in King James Version as) evil, malice(-iousness), naughtiness, wickedness.

**Malignity 2550** – κακοήθεια kakoetheia, kak-o-ay'-thi-ah; from a compound of 2556 and 2239; **bad character, i.e. (specially) mischievousness**: — (Translated in King James Version as) malignity.

**Revilers 3060** – λοίδορος *loídoros*, loy'-dor-os; from λοιδός *loidós* (*mischief*); *abusive, i.e. a blackguard*: — (Translated in King James Version as) railer, reviler.

**Whisperers 5588** – ψιθυριστής *psithuristes*, *psith-oo-ris-tace'*; from the same as 5587; *a secret calumniator*: — (Translated in King James Version as) whisperer.

**5587** – ψιθυρισμός *psithurismos*, *psith-oo-ris-mos'*; from a derivative of ψίθος *psithos* (*a whisper*; by implication, *a slander*; probably akin to 5574); *whispering, i.e. secret detraction*: — (Translated in King James Version as) whispering.

**Wickedness 4189** – πονηρία *poneria*, *pon-ay-ree'-ah*; from 4190; *depravity, i.e. (specially), malice*; plural (concretely) *plots, sins*: — (Translated in King James Version as) iniquity, wickedness.

## Sacrifices for Sin

With all the hoopla going on about the rebuilding of the temple in Jerusalem and anticipated sacrifices; I would like to address something that was lightly touched on in Part 1, [This is Love](#). And this concerns sacrifices.

Let us consider what the author of the Book of Hebrews has to say about sacrifices for sin.

### Hebrews 9:1-28, 10:1-18

“Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

<sup>2</sup> For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

<sup>3</sup> And after the second veil, the tabernacle which is called the Holiest of all;

<sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;

<sup>5</sup> And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

<sup>6</sup> Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

<sup>7</sup> But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

<sup>8</sup> **The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:**

<sup>9</sup> **Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;** <sup>(4893)</sup>

<sup>10</sup> ***Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.**

<sup>11</sup> **But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;**

<sup>12</sup> **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

<sup>13</sup> **For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to 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, purge your conscience from dead works to serve the living God?**

<sup>15</sup> **And for this cause he is the mediator of the new testament, that by means of death, for the redemption** <sup>(629)</sup> **of the transgressions** <sup>(3847)</sup> **that were under the first testament,** <sup>(1242)</sup> **they which are called might receive the promise of eternal inheritance.**

<sup>16</sup> For where a testament *is*, there must also of necessity be the death of the testator.

<sup>17</sup> For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

<sup>18</sup> **Whereupon neither the first testament was dedicated without blood.**

<sup>19</sup> **For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,**

<sup>20</sup> **Saying, This *is* the blood of the testament** <sup>(1242)</sup> **which God hath enjoined unto you.**

<sup>21</sup> Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

<sup>22</sup> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

<sup>23</sup> **It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.**

<sup>24</sup> **For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:**

<sup>25</sup> **Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;**

<sup>26</sup> **For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

<sup>27</sup> And as it is appointed unto men once to die, but after this the judgment:

<sup>28</sup> **So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

## Hebrews 10

**“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**

<sup>2</sup> For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

<sup>3</sup> **But in those sacrifices there is a remembrance again made of sins every year.**

<sup>4</sup> **For it is not possible that the blood of bulls and of goats should take away sins.**

<sup>5</sup> **Wherefore when he cometh into the world, he saith, Sacrifice and offering thou **wouldest** <sup>(2309)</sup> not, but a body hast thou **prepared** <sup>(2675)</sup> me:**

<sup>6</sup> **In burnt offerings and sacrifices for sin thou hast had no pleasure.**

<sup>7</sup> **Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.**

<sup>8</sup> **Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou **wouldest** <sup>(2309)</sup> not, neither hadst pleasure *therein*; which are offered by the law;**

<sup>9</sup> **Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**

<sup>10</sup> **By the which will we are sanctified through the offering of the body of Jesus Christ once for all.**

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes 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 on the right hand of God;**

<sup>13</sup> From henceforth expecting till his enemies be made his footstool.

<sup>14</sup> For by one offering he hath perfected forever them that are sanctified.

<sup>15</sup> *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

<sup>16</sup> **This *is* the covenant <sup>(1242)</sup> that I will make with them after those days, saith the Lord, I will put my **laws** <sup>(3551)</sup> into their hearts, <sup>(2588)</sup> and in their minds <sup>(1271)</sup> will I write them;**

<sup>17</sup> **And their sins and iniquities <sup>(458)</sup> will I remember no more.**

<sup>18</sup> **Now where remission of these *is*, there is no more offering for sin.” (KJV)**

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

**Hearts 2588** – καρδία *kardia*, *kar-dee'-ah*; prolonged from a primary **κάρ** *kar* (Latin *cor*, “heart”); **the heart**, i.e. (figuratively) **the thoughts or feelings (mind)**; also (by analogy) **the middle**: — (Translated in King James Version as) (+ broken-)heart(-ed).

**Iniquities 458** – **ἀνομία anomia**, *an-om-ee'-ah*; from 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.

**Laws 3551** – **νόμος nomos**, *nom'-os*; from a primary **νέμω 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.

**Minds 1271** – **διάνοια dianoia**, *dee-an'-oy-ah*; from 1223 and 3563; **deep thought**, properly, **the faculty (mind or its disposition)**, by implication, **its exercise**: — (Translated in King James Version as) imagination, mind, understanding.

**Prepared 2675** – **καταρτίζω katartizo**, *kat-ar-tid'-zo*; from 2596 and a derivative of 739; **to complete thoroughly, i.e. repair** (literally or figuratively) **or adjust**: — (Translated in King James Version as) fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

**Redemption 629** – **ἀπολύτρωσις apolutrosis**, *ap-ol-oo'-tro-sis*; from a compound of 575 and 3083; **(the act) ransom in full, i.e. (figuratively) riddance, or** (specially) **Christian salvation**: — (Translated in King James Version as) deliverance, redemption.

**Testament 1242** – **διαθήκη diatheke**, *dee-ath-ay'-kay*; from 1303; properly, **a disposition, i.e. (specially) a contract (especially a devisory will)**: — (Translated in King James Version as) **covenant**, testament.

**1303** – **διατίθεμαι diatithemai**, *dee-at-ith'-em-ah-ee*; middle voice from 1223 and 5087; **to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest)**: —(Translated in King James Version as) appoint, make, testator.

**Transgressions 3847** – **παράβασις parabasis**, *par-ab'-as-is*; from 3845; **violation**: — (Translated in King James Version as) breaking, transgression.

**3845** – **παραβαίνω parabaino**, *par-ab-ah'-ee-no*; from 3844 and the base of 939; **to go contrary to, i.e. violate a command**: — (Translated in King James Version as) (by) transgress(-ion).

**Wouldest 2309** – **θέλω thelo**, *thel'-o*; **ορέθέλω ethelo**, *eth-el'-o*, in certain tenses **θελέω theleo**, *thel-eh'-o*, and **etheleo**, *eth-el-eh'-o*, which are otherwise obsolete; apparently strengthened from the alternate form of 138; **to determine** (as an active option from subjective impulse; whereas 1014 properly denotes rather a passive acquiescence in objective considerations), **i.e. choose or prefer** (literally or figuratively); by implication, **to wish, i.e. be inclined to** (sometimes adverbially, **gladly**); impersonally for the future tense, **to be about to**; **by Hebraism, to delight in**: — (Translated in King James Version as) desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, - ling(-ly)).

- Hebrews 10:1 – links sacrifices to the law.
- Hebrews 10:5-7 – Quote is from Psalms 40:6-8. And the wording in verse 5 is found only in the Septuagint.

King James Version KJV	Septuagint (LXX)
<p><b>Psalm 40:6-8</b>            “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.</p> <p><sup>7</sup> Then said I, Lo, I come: in the volume of the book <i>it is</i> written of me,  <sup>8</sup> I delight to do thy will, O my God: yea, thy law <i>is within</i> my heart.” (KJV)</p>	<p><b>Psalm 40:6-8</b>            “Sacrifice and offering thou wouldest not; but <u>a body hast thou prepared me</u>: whole-burnt-offering and sacrifice for sin thou didst not require.</p> <p><sup>7</sup> Then I said, Behold, I come: in the volume of the book it is written concerning me,  <sup>8</sup> I desired to do thy will, O my God, and thy law in the midst of mine heart.” (LXX)</p>

- Hebrews 10:6, 8 –

**Jeremiah 7:21-24**

“Thus saith the LORD (Yehowah) of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

<sup>22</sup> **For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:**

**23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.**

<sup>24</sup> **But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward.**” (KJV)

- Hebrews 10:16

**Jeremiah 31:32-33**

“Not according to the **covenant** <sup>(1285)</sup> that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my **covenant** <sup>(1285)</sup> they brake, although I was an husband unto them, saith the LORD (Yehowah) :

<sup>33</sup> But this *shall be* the **covenant** <sup>(1285)</sup> that I will make with the house of Israel; After those days, saith the LORD, (Yehowah) I **will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.**” (KJV)

In the Book of Ezekiel we are given a little more detail.

**Ezekiel 36:22-27**

“Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went.

<sup>23</sup> And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD (Yehowah) , saith the Lord GOD, when I shall be sanctified in you before their eyes.

<sup>24</sup> For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

<sup>25</sup> **Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.**

<sup>26</sup> **A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

<sup>27</sup> **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.**” (KJV)

The Part of the law that has been done away with are the sacrifices for sin. After all, they were not a part of the original covenant made at Mount Sinai. They were added after the people had broken the covenant.

A covenant is a binding agreement between two or more parties. In the Old Testament the Hebrew word **briyth** is derived from a root word meaning “to cut.” Therefore to cut a covenant referred to the ancient custom of cutting an animal in two with those making the covenant passing between the divided pieces.

By passing through the pieces, the parties of the covenant were in essence saying, “May what happened to this animal happen to me if I fail to uphold my part of the covenant.”

Example:

#### Jeremiah 34:18-20

“And I will give the men that have transgressed my **covenant**,<sup>(1285)</sup> which have not performed the words of the **covenant**<sup>(1285)</sup> which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

<sup>19</sup> The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

<sup>20</sup> I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.” (KJV)

Before the covenant was made with Israel they agreed that “All that the LORD (Yehowah) hath spoken we will do.”

#### Exodus 19:5-8

“Now therefore, if ye will obey my voice indeed, and keep my **covenant**,<sup>(1285)</sup> then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

<sup>6</sup> And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

<sup>7</sup> And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD (Yehowah) commanded him.

<sup>8</sup> And all the people answered together, and said, All that the LORD (Yehowah) hath spoken we will do. And Moses returned the words of the people unto the LORD (Yehowah).” (KJV)

Then after all the conditions of the covenant were given to the children of Israel they again said, “All that the LORD hath said will we do, and be obedient.”

#### Exodus 24:3-8

“And Moses came and told the people all the words of the LORD (Yehowah), and all the judgments: and all the people answered with one voice, and said, All the words which the LORD (Yehowah) hath said will we do.

<sup>4</sup> And Moses wrote all the words of the LORD (Yehowah), and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

<sup>5</sup> And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD (Yehowah).

<sup>6</sup> And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

<sup>7</sup> And he took the book of the **covenant**,<sup>(1285)</sup> and read in the audience of the people: and they said, All that the LORD (Yehowah) hath said will we do, and be obedient.<sup>(1285)</sup>

<sup>8</sup> And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the **covenant**, which the LORD (Yehowah) hath made with you concerning all these words.” (KJV)

**Covenant 1285** – בְּרִית **briyth**, *ber-eeth*; from 1262 (in the sense of cutting (like 1254)); a compact (because made by passing between pieces of flesh):— (Translated in King James Version as) confederacy, (con-) feder(-ate), covenant, league.

However, it did not take long before the people broke the covenant.

#### Exodus 32:7-10

“And the LORD (Yehowah) said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have **corrupted** <sup>(7843)</sup> *themselves*:

<sup>8</sup> They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

<sup>9</sup> And the LORD (Yehowah) said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

<sup>10</sup> Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.” (KJV)

**Corrupted 7843** – שָׁחַת *shachath*, *shaw-khath*; a primitive root; **to decay, i.e.** (causatively) **ruin (literally or figuratively)**:— (Translated in King James Version as) batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, x utterly, waste(-r).

And under the terms of the covenant YAH had every right to “consume” the people of Israel.

But in His grace and mercy YAH established the means by which He would not have to destroy His people. However, these sacrifices were only a temporary atonement for the sins of the people. And because of His great love, He sent His beloved son, Yeshua, to redeem us. And in His great love, under the New Covenant He would put His laws in the hearts and minds of the people. Thereby they would not have to be destroyed.

Yet today, the vast majority of Jews do not recognize Yeshua (Jesus) as their Savior. In fact, many despise Him. And yet some Christians, desiring to emulate the Jews, will find nothing wrong with offering sacrifices. Perhaps not realizing that by doing so they are turning their backs on the sacrifice of Christ. And bring both shame and a great dishonor to our Lord and Savior, Christ our King.

#### Finally:

- Can a Christian be under grace and not under law and still have the law written on their heart?
  - If yes, what law is written on their heart?
  - If yes, whose law is written on their hearts?
  - If yes, should they obey the law written on their heart?
    - If yes, does grace cease to exist?

#### John 1:16

“And of his fullness have all we received, and grace for grace.

<sup>17</sup> **For the law was given by Moses, *but* grace and truth came by Jesus Christ.” (KJV)**

## New Covenant and the Law

Still others may say that the New Covenant for Christians differs from that for the Jews. For many Christians, Christ dying on the cross for our sins is the extent of their understanding of the new covenant.

### Matthew 26:26-29

“And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

<sup>27</sup> And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

<sup>28</sup> **For this is my blood of the new testament** (covenant), <sup>(1242)</sup> **which is shed for many for the remission of sins.**

<sup>29</sup> But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (KJV)

### Luke 22:14-20

“And when the hour was come, he sat down, and the twelve apostles with him.

<sup>15</sup> And he said unto them, With desire I have desired to eat this passover with you before I suffer:

<sup>16</sup> For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

<sup>17</sup> And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

<sup>18</sup> For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

<sup>19</sup> And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, **This is my body which is given for you: this do in remembrance of me.**

<sup>20</sup> Likewise also the cup after supper, saying, **This cup is the new testament** <sup>(1242)</sup> **in my blood, which is shed for you.”** (KJV)

But just as there were laws that preceded the sacrifice in the Old Covenant; the same applies to the New.

Still, many may point out that since Christ was born a Jew and His words were to the Jews the covenant He made with the Jews differs from that with the “church.” After all, in Galatians does it not appear that Paul is implying there is a gospel for the uncircumcised and a gospel for the circumcised?

### Galatians 2:7

**“But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;”** (KJV)

And given that modern Jews call their nation “Israel” there is also an assumption that the Jews are Israel. And as a result, it is only the Jews that are still under the law. And for some, a verse like the following confirms this.

### Hebrews 8:10

“For this is the covenant <sup>(1242)</sup> that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:” (KJV)

As a rule, many Christians like to cherry-pick what they will and will not accept. And as a result, the promises, they say, belong to the “church.” But the laws belong to the Jews.

However, Christ did not come just for the Christians or just for the Jews. He was sent to declare the gospel (good news) of the kingdom to all. And His sacrifice was for all. And the words He spoke, the doctrines He gave, and the commandments He left are for all.

However, because of beliefs such as these; it is important that we clear up a few things.

So, in this section of the Bible Study we will address the following questions:

- Was Christ message only to the Jews or to everyone?
- Does “iniquity” apply to Christians since they believe they are not under law but under grace?

And in order to answer these questions our search must start in the Old Testament (Torah – 1<sup>st</sup> five books in the Bible).

For those unfamiliar with the first five books of the Bible the following side study may be of some help.

However, for those familiar with the first five books (Torah) you may choose to skip to page 79.

## **BIBLE HISTORY – SIDE STUDY**

We will begin with Abraham.

Before he was known as Abraham, his name was Abram. Abram was from Ur of the Chaldees.

### Genesis 11:27-31

“Now these *are* the generations of Terah: Terah begat **Abram**, Nahor, and Haran; and Haran begat Lot.

<sup>28</sup> And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

<sup>29</sup> And **Abram** and Nahor took them wives: the name of **Abram’s** wife was **Sarai**; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

<sup>30</sup> But Sarai was barren; she had no child.

<sup>31</sup> And Terah took **Abram** his son, and Lot the son of Haran his son’s son, and **Sarai** his daughter in law, his son **Abram’s** wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.” (KJV)

Abram was not a Jew. He was called a Hebrew.

#### Genesis 14:13

“And there came one that had escaped, and told **Abram the Hebrew**;<sup>(5680)</sup> for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.”  
(KJV)

**Hebrew 5680** – עִבְרִי ‘*ibriy, ib-ree*’; patronymic from 5677; **an Eberite (i.e. Hebrew) or descendant of Eber**: —  
(Translated in King James Version as) Hebrew (-ess, woman).

YAH told Abram to leave his homeland and go to a land that He would show him.

#### Genesis 12:1-5

**“Now the LORD (Yehowah) had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:**

<sup>2</sup> And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

<sup>3</sup> And I will bless them that bless thee, and curse him that curseth thee: and **in thee shall all families of the earth be blessed.**

<sup>4</sup> So **Abram** departed, as the LORD (Yehowah) had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

<sup>5</sup> And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.” (KJV)

- Verse 3 – Not **some** families but **ALL** families shall be blessed.

#### Genesis 13:14-17

**“And the LORD (Yehowah) said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:**

<sup>15</sup> **For all the land which thou seest, to thee will I give it, and to thy seed forever.**

<sup>16</sup> And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

<sup>17</sup> Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”  
(KJV)

Although Abram had no children, he believed YAH when He said he would become a father.

#### Genesis 15:1-6

“After these things the word of the LORD (Yehowah) came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

<sup>2</sup> And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

<sup>3</sup> **And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.**

<sup>4</sup> And, behold, the word of the LORD (Yehowah) *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

<sup>5</sup> And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

<sup>6</sup> **And he believed in the LORD (Yehowah); and he counted it to him for righteousness.”** (KJV)

YAH made a covenant with Abram that He would give the land of Canaan to Abram and his offspring.

### **Genesis 15:7-21**

“And he said unto him, **I am the LORD (Yehowah) that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.**

<sup>8</sup> And he said, Lord GOD, whereby shall I know that I shall inherit it?

<sup>9</sup> And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

<sup>10</sup> And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

<sup>11</sup> And when the fowls came down upon the carcasses, **Abram** drove them away.

<sup>12</sup> And when the sun was going down, a deep sleep fell upon **Abram**; and, lo, an horror of great darkness fell upon him.

<sup>13</sup> And he said unto **Abram**, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;

<sup>14</sup> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

<sup>15</sup> And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

<sup>16</sup> But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

<sup>17</sup> And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

<sup>18</sup> In the same day the LORD (Yehowah) made a **covenant** <sup>(1285)</sup> with **Abram**, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

<sup>19</sup> The Kenites, and the Kenizzites, and the Kadmonites,

<sup>20</sup> And the Hittites, and the Perizzites, and the Rephaims,

<sup>21</sup> And the Amorites, and the Canaanites, and the Gergashites, and the Jebusites.” (KJV)

- If you are not familiar with the meaning of “covenant,” please read [Covenant](#), from *Baker’s Evangelical Dictionary of Biblical Theology*.

The covenant of circumcision was also made between YAH, Abram and Abram’s offspring. At this time, Abram’s name was changed to **Abraham**.

### **Genesis 17:1-11**

“And when **Abram** was ninety years old and nine, the LORD (Yehowah) appeared to **Abram**, and said unto him, I *am* the **Almighty God**; walk before me, and be thou perfect.

<sup>2</sup> And I will make my **covenant** <sup>(1285)</sup> between me and thee, and will multiply thee exceedingly.

<sup>3</sup> And **Abram** fell on his face: and God talked with him, saying,

<sup>4</sup> As for me, behold, my **covenant** <sup>(1285)</sup> *is* with thee, and thou shalt be a father of many nations.

<sup>5</sup> **Neither shall thy name any more be called Abram, but thy name shall be Abraham;** <sup>(85)</sup> **for a father of many nations have I made thee.**

<sup>6</sup> And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

<sup>7</sup> And I will establish my **covenant** <sup>(1285)</sup> between me and thee and thy seed after thee in their generations for an everlasting **covenant**, <sup>(1285)</sup> **to be a God unto thee, and to thy seed after thee.**

<sup>8</sup> And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

<sup>9</sup> And God said unto **Abraham**, Thou shalt keep my **covenant** <sup>(1285)</sup> therefore, thou, and thy seed after thee in their generations.

<sup>10</sup> This *is* my **covenant**, <sup>(1285)</sup> which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

<sup>11</sup> **And ye shall circumcise the flesh of your foreskin; and it shall be a token <sup>(226)</sup> of the covenant <sup>(1285)</sup> betwixt me and you.**” (KJV)

**Abraham 85** – אַבְרָהָם 'Abraham, *ab-raw-hawm*’; contracted from 1 and an unused root (probably meaning to be populous); father of a multitude; Abraham, the later name of Abram: — (Translated in King James Version as) Abraham.

**Token 226** – אוֹת 'owth, *oth*; probably from 225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:— (Translated in King James Version as) mark, miracle, (en-) sign, token.

Though **Abraham** had a son with his wife’s Sarah’s handmaid, the covenant with YAH would not continue through him. The covenant would be established with **Abraham** and Sarah’s son Isaac. Note, that it is YAH who names Isaac.

#### Genesis 17:15-22

“And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name be.

<sup>16</sup> And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her.

<sup>17</sup> Then **Abraham** fell upon his face, and laughed, and said in his heart, **Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?**

<sup>18</sup> And **Abraham** said unto God, O that **Ishmael** might live before thee!

<sup>19</sup> And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my **covenant** <sup>(1285)</sup> with him for an **everlasting covenant**, <sup>(1285)</sup> and with his seed after him.

<sup>20</sup> And as for **Ishmael**, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

<sup>21</sup> **But my covenant <sup>(1285)</sup> will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**

<sup>22</sup> And he left off talking with him, and God went up from **Abraham**.” (KJV)

#### Genesis 21:3-5

“And **Abraham** called the name of his son that was born unto him, whom **Sarah** bare to him, **Isaac**.

<sup>4</sup> And **Abraham** circumcised his son **Isaac** being eight days old, as God had commanded him.

<sup>5</sup> **And Abraham was an hundred years old, when his son Isaac was born unto him.**” (KJV)

After Abraham’s wife Sarah died, he remarried and with his wife Keturah Abraham had six sons.



#### Genesis 25:1-2

“Then again Abraham took a wife, and her name *was* Keturah.

<sup>2</sup> And she bare him **Zimran**, and **Jokshan**, and **Medan**, and **Midian**, and **Ishbak**, and **Shuah**.” (KJV)

When Isaac was forty years old he took a wife and her name was Rebekah. Later Isaac had twin sons. The older son was named Esau. The younger Jacob.

### Genesis 25:19-28

“And these *are* the generations of Isaac, Abraham’s son: Abraham begat Isaac:

<sup>20</sup> And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.

<sup>21</sup> And Isaac intreated the LORD (Yehowah) for his wife, because she *was* barren: and the LORD (Yehowah) was intreated of him, and Rebekah his wife conceived.

<sup>22</sup> And the children struggled together within her; and she said, *If it be so, why am I thus?* And she went to enquire of the LORD (Yehowah).

<sup>23</sup> And the LORD (Yehowah) said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger.



<sup>24</sup> And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

<sup>25</sup> And the first came out red, all over like an hairy garment; and they called his name **Esau**.

<sup>26</sup> And after that came his brother out, and his hand took hold on **Esau’s** heel; and his name was called **Jacob**: and **Isaac** was threescore (60) years old when she bare them.

<sup>27</sup> And the boys grew: and **Esau** was a cunning hunter, a man of the field; and **Jacob** was a **plain** <sup>(8535)</sup> man, dwelling in tents.

<sup>28</sup> And Isaac loved **Esau**, because he did eat of *his* venison: but **Rebekah** loved **Jacob**.” (KJV)

**Plain 8535** – תָּמַם tam, *tawm*; from 8552; complete; usually (morally) pious; specifically, gentle, dear: — (Translated in King James Version as) coupled together, perfect, plain, undefiled, upright.

As the firstborn son, Esau would receive the lion’s share of all his father’s possessions as an inheritance. But he gave it all away for a bowl of soup.

### Genesis 25:29-34

“And **Jacob** sod **pottage**: <sup>(5138)</sup> and **Esau** came from the field, and he *was* faint:

<sup>30</sup> And **Esau** said to **Jacob**, Feed me, I pray thee, with that same red *pottage*; for I *am* faint: therefore was his name called **Edom**. <sup>(123)</sup>

<sup>31</sup> And **Jacob** said, Sell me this day thy birthright.

<sup>32</sup> And **Esau** said, Behold, I *am* at the point to die: and what profit shall this birthright do to me?

<sup>33</sup> And **Jacob** said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

<sup>34</sup> Then **Jacob** gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus **Esau** despised *his* birthright.” (KJV)

**Edom 123** – אֶדְוִם 'Edom, *ed-ome*; or (fully) אֶדְוִמָּה 'Edowm, *ed-ome*; from 122; red (see Gen. 25:25); Edom, the elder twin-brother of Jacob; hence the region (**Idumaea**) occupied by him: — (Translated in King James Version as) Edom, Edomites, Idumea.

**Pottage 5138** – נֶזֶד naziyd, *naw-zeed*; from 2102; something boiled, i.e. soup: — (Translated in King James Version as) pottage.

Sometime later Jacob, and his mother Rebekah, tricked Isaac into giving Esau's blessing to Jacob.

#### Genesis 27:6-40

"And **Rebekah** spake unto Jacob her son, saying, Behold, I heard thy father speak unto **Esau** thy brother, saying,

<sup>7</sup> Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD (Yehowah) before my death.

<sup>8</sup> Now therefore, my son, obey my voice according to that which I command thee.

<sup>9</sup> Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

<sup>10</sup> And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death. <sup>11</sup>

And **Jacob** said to **Rebekah** his mother, Behold, **Esau** my brother *is* a hairy man, and I *am* a smooth man:

<sup>12</sup> My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

<sup>13</sup> And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

<sup>14</sup> And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

<sup>15</sup> And **Rebekah** took goodly raiment of her eldest son **Esau**, which *were* with her in the house, and put them upon **Jacob** her younger son:

<sup>16</sup> And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

<sup>17</sup> And she gave the savoury meat and the bread, which she had prepared, into the hand of her son **Jacob**.

<sup>18</sup> And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

<sup>19</sup> And **Jacob** said unto his father, I *am* **Esau** thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

<sup>20</sup> And **Isaac** said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD (Yehowah) **thy God** brought *it* to me.

<sup>21</sup> And **Isaac** said unto **Jacob**, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son **Esau** or not.

<sup>22</sup> And **Jacob** went near unto **Isaac** his father; and he felt him, and said, The voice *is* **Jacob's** voice, but the hands *are* the hands of **Esau**.

<sup>23</sup> And he discerned him not, because his hands were hairy, as his brother **Esau's** hands: so he blessed him.

<sup>24</sup> And he said, *Art* thou my very son **Esau**? And he said, I *am*.

<sup>25</sup> And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

<sup>26</sup> And his father **Isaac** said unto him, Come near now, and kiss me, my son.

<sup>27</sup> And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD (Yehowah) hath blessed:

<sup>28</sup> Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

<sup>29</sup> Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

<sup>30</sup> And it came to pass, as soon as **Isaac** had made an end of blessing **Jacob**, and **Jacob** was yet scarce gone out from the presence of **Isaac** his father, that **Esau** his brother came in from his hunting.

<sup>31</sup> And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

<sup>32</sup> And **Isaac** his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn **Esau**.

<sup>33</sup> And **Isaac** trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

<sup>34</sup> And when **Esau** heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

<sup>35</sup> And he said, Thy brother came with **subtily**,<sup>(4820)</sup> and hath taken away thy blessing.

<sup>36</sup> And he said, Is not he rightly named **Jacob**?<sup>(3290)</sup> for he hath **supplanted**<sup>(6117)</sup> me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

<sup>37</sup> And **Isaac** answered and said unto **Esau**, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

<sup>38</sup> And **Esau** said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And **Esau** lifted up his voice, and wept.

<sup>39</sup> And **Isaac** his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

<sup>40</sup> And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.” (KJV)

- Verse 36 – Jacob did not take Esau's birthright. Esau gave it away for a bowl of soup. Today, Christ is offering us an eternal inheritance in the Kingdom of God.
  - But will we give it away for our favorite lust of the flesh, lust of the eyes or pride of life?

**Jacob 3290** – יַעֲקֹב **Ya`aqob**, *yah-ak-obe`*; from 6117; **heel-catcher** (i.e. **supplanter**); Jaakob, the Israelitish patriarch: — (Translated in King James Version as) Jacob.

**Subtily 4820** – מִרְמָה **mirmah**, *meer-maw`*; from 7411 **in the sense of deceiving**; **fraud**: — (Translated in King James Version as) craft, deceit(-ful, -fully), false, feigned, guile, subtly, treachery.

**Supplanted 6117** – עָקַב **'aqab**, *aw-kab`*; a primitive root; properly, to swell out or up; used only as denominative from 6119, **to seize by the heel**; figuratively, **to circumvent** (as if **tripping up the heels**); also **to restrain** (as if **holding by the heel**):— (Translated in King James Version as) take by the heel, stay, supplant, x utterly.

Later, in obedience to his parents, **Jacob** went back to Padanaram, to Rebekah's people in Aram (Syria) to find a wife.

#### Genesis 28:6-7

“When **Esau** saw that **Isaac** had blessed **Jacob**, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

<sup>7</sup> And that **Jacob** obeyed his father and his mother, and was gone to Padanaram;” (KJV)

But on his way to find a bride **Jacob** had his first encounter with YAH.

### Genesis 28:10-22

“And **Jacob** went out from Beersheba, and went toward Haran.

<sup>11</sup> And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

<sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

<sup>13</sup> And, behold, the LORD (Yehowah) stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

<sup>14</sup> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

<sup>15</sup> And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

<sup>16</sup> And Jacob awaked out of his sleep, and he said, Surely the LORD (Yehowah) is in this place; and I knew it not.

<sup>17</sup> And he was afraid, and said, How **dreadful** <sup>(3372)</sup> is this place! this is none other but the house of God, and this is the gate of heaven.

<sup>18</sup> And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

<sup>19</sup> And he called the name of that place Bethel: but the name of that city was called Luz at the first.

<sup>20</sup> And **Jacob** vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

<sup>21</sup> So that I come again to my father's house in peace; then shall the LORD (Yehowah) be my God:

<sup>22</sup> And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.” (KJV)

**Dreadful 3372** – אָרַי 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).

- Verse 14 – All the families of the earth are blessed because of Yeshua. Not just the House of Israel.

Once in Padanaram Jacob meets a girl named Rachel. He falls in love with Rachel and asked to marry her. But he was tricked into marrying Rachel's sister Leah instead.

Long story short, Jacob ends up having twelve sons. He also had one daughter, by Leah, named Dinah. (Genesis 30:17-21)

### Genesis 35:22-26

“And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:

<sup>23</sup> The sons of Leah; **Reuben**, **Jacob's** firstborn, and **Simeon**, and **Levi**, and **Judah**, and **Issachar**, and **Zebulun**:

<sup>24</sup> The sons of Rachel; **Joseph**, and **Benjamin**:

25 And the sons of Bilhah, Rachel's handmaid; **Dan**, and **Naphtali**:  
 26 And the sons of Zilpah, Leah's handmaid; **Gad**, and **Asher**: these are the sons of Jacob, which were born to him in Padanaram." (KJV)



Moses, Aaron, and the Levitical priesthood were offspring of Jacob's son Levi. (Exodus 2:1-10, 4:14, Deuteronomy 17:9)

Israel's first king, Saul, was the offspring of Jacob's son Benjamin. (1 Samuel 9:21)

King David was the offspring of Jacob's son Judah. (1 Samuel 17:12, 58; Ruth 4:13-17)

Finally, years later, while on his way back to see his father and mother in Canaan with his wives, handmaids and children, Jacob has another supernatural encounter.

### Genesis 32:24-30

"And **Jacob** was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of **Jacob's** thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What *is* thy name? And he said, **Jacob**.

28 And he said, Thy name shall be called no more Jacob, but **Israel**:<sup>(3478)</sup> for as a prince hast thou power<sup>(8280)</sup> with God and with men, and hast prevailed.<sup>(3201)</sup>

29 And **Jacob** asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And **Jacob** called the name of the place **Peniel**:<sup>(6439)</sup> for I have seen God face to face, and my life is preserved." (KJV)

- Verse 30 – The Holy Bible tells us that no one has seen God.

### John 1:18

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*." (KJV)

So who did Jacob see?

- For more information, refer to Disciples Project Bible Study [The Angel of God](#).

**Israel 3478** – יִשְׂרָאֵל *Yisra'el*, *yis-raw-ale'*; from 8280 and 410; he will rule as God; Jisrael, a symbolical name of Jacob; also (typically) of his posterity: — (Translated in King James Version as) Israel.

**410** – אֵל 'el, *ale*; shortened from 352; **strength**; as adjective, **mighty**; **especially the Almighty (but used also of any deity)**:— (Translated in King James Version as) God (god), x goodly, x great, idol, might(-y one), power, strong. Compare names in “-el.”

**For as a Prince Hast Thou Power 8280** – שָׂרָה *sarah*, *saw-raw'*; a primitive root; **to prevail**:— (Translated in King James Version as) have power (as a prince).

**Peniel 6439** – פְּנוּאֵל *Pnuw'el*, *pen-oo-ale'*; or (more properly,) פְּנִיֵּאֵל *Pniylel*, *pen-oo-ale'*; from 6437 and 410; **face of God; Penuel or Peniel, a place East of Jordan; also (as Penuel) the name of two Israelites**:— (Translated in King James Version as) Peniel, Penuel.

**6437** – פָּנָה *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).

**Prevailed 3201** – יָכַל *yakol*, *yaw-kole'*; or (fuller) יָכֹל *yakowl*, *yaw-kole'*; a primitive root; **to be able, literally (can, could) or morally (may, might)**:— (Translated in King James Version as) be able, any at all (ways), attain, can (away with, (-not)), could, endure, might, overcome, have power, prevail, still, suffer.

Jacob has a third encounter. And this time YAH changed his name to Israel.

### Genesis 35:1-13

“And **God said unto Jacob**, Arise, go up to Bethel, and dwell there: and **make there an altar unto God, that appeared unto thee** when thou fleddest from the face of Esau thy brother.

<sup>2</sup> Then **Jacob** said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

<sup>3</sup> And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

<sup>4</sup> And they gave unto **Jacob** all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and **Jacob** hid them under the oak which *was* by Shechem.

<sup>5</sup> And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of **Jacob**.

<sup>6</sup> **So Jacob came to Luz, which is in the land of Canaan, that is, Bethel**, he and all the people that *were* with him.

<sup>7</sup> **And he built there an altar, and called the place Elbethel: because there God appeared unto him**, when he fled from the face of his brother.

<sup>8</sup> But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

<sup>9</sup> **And God appeared unto Jacob again**, when he came out of Padanaram, and blessed him.

<sup>10</sup> And God said unto him, **Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.**

<sup>11</sup> **And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;**

<sup>12</sup> **And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.**

<sup>13</sup> **And God went up from him in the place where he talked with him.” (KJV)**

- Verse 1 – “God” is telling Jacob to make “an altar to God.” Why didn't He say, make an altar to me?
- For more information, refer to Disciples Project Bible Study [Is Jesus Christ God?](#)

Many years later, after Jacob (Israel) and his family moved to Egypt to live with his son Joseph; Jacob blessed Joseph's sons and claimed them as his own.

#### Genesis 46:19-20

"The sons of Rachel Jacob's wife; Joseph, and Benjamin.

<sup>20</sup> **And unto Joseph in the land of Egypt were born Manasseh and Ephraim,** which Asenath the daughter of Potipherah priest of On bare unto him." (KJV)

#### Genesis 48:1-21

"And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

<sup>2</sup> And *one* told **Jacob**, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

<sup>3</sup> And **Jacob** said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

<sup>4</sup> And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

<sup>5</sup> And now thy two sons, **Ephraim** and **Manasseh**, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

<sup>6</sup> **And thy issue,** <sup>(4138)</sup> which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

<sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come **unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.**

<sup>8</sup> And **Israel** beheld **Joseph's** sons, and said, Who *are* these?

<sup>9</sup> **And Joseph said unto his father, They are my sons, whom God hath given me in this place.** And he said, Bring them, I pray thee, unto me, and I will bless them.

<sup>10</sup> Now the eyes of **Israel** (Jacob) were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.

<sup>11</sup> And **Israel** (Jacob) said unto **Joseph**, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

<sup>12</sup> And **Joseph** brought them out from between his knees, and he bowed himself with his face to the earth.

<sup>13</sup> And **Joseph** took them both, **Ephraim** in his right hand toward **Israel's** left hand, and **Manasseh** in his left hand toward **Israel's** right hand, and brought *them* near unto him.

<sup>14</sup> And **Israel** stretched out his right hand, and laid *it* upon **Ephraim's** head, who *was* the younger, and his left hand upon **Manasseh's** head, guiding his hands wittingly; for **Manasseh** *was* the firstborn.

<sup>15</sup> And he blessed **Joseph**, and said, **God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,**

<sup>16</sup> **The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.** <sup>17</sup> And when **Joseph** saw that his father laid his right hand upon the head of **Ephraim**, it displeased him: and he held up his father's hand, to remove it from **Ephraim's** head unto **Manasseh's** head.

<sup>18</sup> And **Joseph** said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

<sup>19</sup> And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and **his seed shall become a multitude of nations.**

<sup>20</sup> And he blessed them that day, saying, In thee shall **Israel** bless, saying, God make thee as **Ephraim** and as **Manasseh**: and he set **Ephraim** before **Manasseh**.

<sup>21</sup> And **Israel** said unto **Joseph**, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.” (KJV)

**Issue 4138** – מוֹלֶדֶת **mowledeth**, *mo-leh'-deth*; from 3205; **nativity (plural birth-place)**; by implication, **lineage, native country; also offspring, family**: — (Translated in King James Version as) begotten, born, issue, kindred, native(-ity).

Centuries after the above passage took place; on the day after the first Passover, when YAH struck down all the firstborn in the land of Egypt, all of Israel left Egypt and a mix multitude went with them. On that day YAH said the Passover was to be observed by the children of Israel throughout their generations because it was the night they were brought out of Egypt. However, strangers could not be a part of the Passover.

But, Yehowah made a way for anyone who wanted to keep the Passover with the people of Israel. However, in order to do so, they had to enter into the covenant of circumcision that YAH established with Abraham, Isaac and Jacob.

If any foreigner wanted to keep the Lord's Passover all the males in his family had to be circumcised. And once this was accomplished they became one with Israel. As though native born. YAH accepted the people, not by race, color, or blood line. What mattered was their obedience to His covenant.

#### **Exodus 12:37-51**

“And **the children of Israel** journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

<sup>38</sup> **And a mixed** <sup>(6154)</sup> **multitude went up also with them**; and flocks, and herds, *even* very much cattle.

<sup>39</sup> And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

<sup>40</sup> Now the sojourning **of the children of Israel**, who dwelt in Egypt, *was* four hundred and thirty years.

<sup>41</sup> And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD (Yehowah) went out from the land of Egypt.

<sup>42</sup> **It is a night to be much observed unto the LORD (Yehowah) for bringing them out from the land of Egypt: this is that night of the LORD (Yehowah) to be observed of all the children of Israel in their generations.**

<sup>43</sup> And the LORD (Yehowah) said unto Moses and Aaron, **This is the ordinance of the Passover: There shall no stranger eat thereof:**

<sup>44</sup> But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

<sup>45</sup> A foreigner and an hired servant shall not eat thereof.

<sup>46</sup> In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

<sup>47</sup> All the congregation of Israel shall keep it.

<sup>48</sup> **And when a stranger shall sojourn with thee, and will keep the Passover to the LORD (Yehowah), let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.**

<sup>49</sup> **One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.**

<sup>50</sup> Thus did all **the children of Israel**; as the LORD (Yehowah) commanded Moses and Aaron, so did they.

<sup>51</sup> And it came to pass the selfsame day, *that* the LORD (Yehowah) did bring **the children of Israel** out of the land of Egypt by their armies.” (KJV)

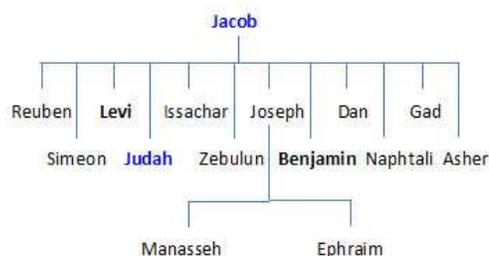
**Mixed 6154** – עָרֵב 'ereb, ay'-reb; or עָרֵב 'ereb (1 Kings 10:15), (with the article prefix), eh'-reb; from 6148; **the web** (or transverse threads of cloth); also a mixture, (or mongrel race):— (Translated in King James Version as) Arabia, mingled people, mixed (multitude), woof.

- The “children of Israel” were still called “Hebrews.”

### Exodus 10:3

“And Moses and Aaron came in unto Pharaoh, and said unto him, **Thus saith the LORD (Yehowah) God of the Hebrews**, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.” (KJV)

And as a reminder, the “children of Israel” (Jacob) are:



### Genesis 35:23-26

“The sons of Leah; **Reuben**, Jacob’s firstborn, and **Simeon**, and **Levi**, and **Judah**, and **Issachar**, and **Zebulun**:

<sup>24</sup> The sons of Rachel; **Joseph**, and **Benjamin**:

<sup>25</sup> And the sons of Bilhah, Rachel’s handmaid; **Dan**, and **Naphtali**:

<sup>26</sup> And the sons of Zilpah, Leah’s handmaid; **Gad**, and **Asher**: **these are the sons of Jacob, which were born to him in Padanaram.**” (KJV)

### Genesis 48:5

“And now thy two sons, **Ephraim** and **Manasseh**, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as **Reuben** and **Simeon**, they shall be mine.” (KJV)

- The first time the KJV refers to **the children of Israel** as **the House of Israel** is in Exodus 16:31.

### Exodus 16:30-31

“So the people rested on the seventh day.

<sup>31</sup> And **the house of Israel** called the name thereof Manna: and it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey. The House of Israel rejected YAH from being their King and asked for a human king instead.” (KJV)

Once established in the land of Israel, the people wanted a king to rule over them like the other nations.



### 1 Samuel 8:4-10

“Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

<sup>5</sup> And said unto him, Behold, thou art old, and thy sons walk not in thy ways: **now make us a king to judge us like all the nations.**

<sup>6</sup> But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD (Yehowah) .

<sup>7</sup> **And the LORD (Yehowah) said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected<sup>(3988)</sup> thee, but they have rejected<sup>(3988)</sup> me, that I should not reign<sup>(4427)</sup> over them.**

<sup>8</sup> According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. <sup>9</sup> Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

<sup>10</sup> **And Samuel told all the words of the LORD (Yehowah) unto the people that asked of him a king.**”  
(KJV)

**Reign 4427** – מָלַךְ *malak*, *maw-lak'*; a primitive root; **to reign**; inceptively, **to ascend the throne**; causatively, **to induct into royalty**; hence (by implication) **to take counsel**: — (Translated in King James Version as) consult, x indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, x surely.

**Rejected 3988** – אָסַף *ma'as*, *maw-as'*; a primitive root; **to spurn**; also (intransitively) **to disappear**:— (Translated in King James Version as) abhor, cast away (off), contemn, despise, disdain, (become) loathe(some), melt away, refuse, reject, reprobate, x utterly, vile person.

Later, Saul from the tribe of Benjamin, was chosen by YAH to be the first king over **the children, or house, of Israel.**

### 1 Samuel 10:17-25

“And Samuel called the people together unto the LORD (Yehowah) to Mizpeh;

<sup>18</sup> And said unto **the children of Israel**, Thus saith the LORD (Yehowah) God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

<sup>19</sup> And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD (Yehowah) by your tribes, and by your thousands.

<sup>20</sup> And when Samuel had caused all the tribes of Israel to come near, **the tribe of Benjamin** was taken.

<sup>21</sup> When he had caused **the tribe of Benjamin** to come near by their families, the family of Matri was taken, and **Saul the son of Kish** was taken: and when they sought him, he could not be found.

<sup>22</sup> Therefore they enquired of the LORD (Yehowah) further, if the man should yet come thither. And the LORD (Yehowah) answered, Behold, he hath hid himself among the stuff.

<sup>23</sup> And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

<sup>24</sup> And Samuel said to all the people, See ye him whom the LORD (Yehowah) hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king.

<sup>25</sup> Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD (Yehowah). And Samuel sent all the people away, every man to his house.” (KJV)

However, after some time, Saul was rejected by YAH for not doing as He commanded him.

### 1 Samuel 13:13-14

“And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD (Yehowah) thy God, which he commanded thee: **for now would the LORD (Yehowah) have established thy kingdom upon Israel forever.**

<sup>14</sup> But now thy kingdom shall not continue: **the LORD (Yehowah) hath sought him a man after his own heart, and the LORD (Yehowah) hath commanded him to be captain<sup>(5057)</sup> over his people,** because thou hast not kept *that* which the LORD (Yehowah) commanded thee.” (KJV)

**Captain 5057** – נָגִיד *nagiyd*, *naw-gheed*; or נָגִד *nagid*, *naw-gheed*; from 5046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes:— (Translated in King James Version as) captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler.

David of Bethlehem, from the tribe of Judah, was selected by YAH to replace King Saul.

### 1 Samuel 16:1-13

“And the LORD (Yehowah) said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, **I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.**” (KJV)

<sup>2</sup> And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD (Yehowah) said, Take an heifer with thee, and say, I am come to sacrifice to the LORD (Yehowah) .

<sup>3</sup> And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

<sup>4</sup> And Samuel did that which the LORD (Yehowah) spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

<sup>5</sup> And he said, Peaceably: I am come to sacrifice unto the LORD (Yehowah): sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

<sup>6</sup> And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD’S (Yehowah’s) anointed *is* before him.

<sup>7</sup> But the LORD (Yehowah) said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD (Yehowah) seeth* not as man seeth; for man looketh on the outward appearance, but the LORD (Yehowah) looketh on the heart.

<sup>8</sup> Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD (Yehowah) chosen this.

<sup>9</sup> Then Jesse made Shammah to pass by. And he said, Neither hath the LORD (Yehowah) chosen this.

<sup>10</sup> Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD (Yehowah) hath not chosen these.

<sup>11</sup> And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

<sup>12</sup> And he sent, and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the LORD (Yehowah) said, Arise, anoint him: for this *is* he.

<sup>13</sup> **Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD (Yehowah) came upon David from that day forward.** So Samuel rose up, and went to Ramah.” (KJV)

After enduring many years of trials and tribulations, including assassination attempts by King Saul; the people finally anointed David king over **the house of Judah**.

#### **2 Samuel 2:4**

“And the men of Judah came, and there they anointed **David king over the house of Judah**. And they told **David**, saying, *That* the men of Jabeshgilead *were they* that buried Saul.” (KJV)

#### **2 Samuel 2:11**

“And the time that David was king in Hebron over the house of Judah was seven years and six months.” (KJV)

Years later, the elders of Israel anointed David king over all of Israel.

#### **2 Samuel 3:17**

“And Abner had communication with the elders of Israel, saying, Ye sought for **David** in times past *to be king* over you:” (KJV)

#### **2 Samuel 5:3**

“So all the elders of Israel came to the **king** to Hebron; and **king David** made a league with them in Hebron before the LORD (Yehowah): and they anointed David king over Israel.” (KJV)

#### **2 Samuel 5:11-12**

“And Hiram **king** of Tyre sent messengers to **David**, and cedar trees, and carpenters, and masons: and they built **David** an house.

<sup>12</sup> And David perceived that the LORD (Yehowah) had established him king over Israel, and that he had exalted his kingdom for his people Israel’s sake.” (KJV)

#### **2 Samuel 5:17**

“But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek **David**; and **David** heard *of it*, and went down to the hold.” (KJV)

For many years David was king over all the children (house) of Israel. However, during the reign of his son Solomon, the kingdom was divided because Solomon forsook YAH.

#### **1 Kings 11:1-13**

“**But king Solomon loved many strange** <sup>(5237)</sup> **women**, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

<sup>2</sup> **Of the nations concerning which the LORD (Yehowah) said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love.**

<sup>3</sup> And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

<sup>4</sup> For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD (Yehowah) his God, as was the heart of David his father.

<sup>5</sup> For **Solomon** went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

<sup>6</sup> **And Solomon did evil in the sight of the LORD (Yehowah), and went not fully after the LORD (Yehowah), as did David his father.**

<sup>7</sup> Then did **Solomon** build an high place for Chemosh, the abomination of Moab, in the hill that *is* before Jerusalem, and for Molech, the abomination of the children of Ammon.

<sup>8</sup> And likewise did he for all his **strange** <sup>(5237)</sup> wives, which burnt incense and sacrificed unto their gods.

<sup>9</sup> And the LORD (Yehowah) was angry with **Solomon, because his heart was turned from the LORD (Yehowah) God of Israel, which had appeared unto him twice,**

<sup>10</sup> And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD (Yehowah) commanded.

<sup>11</sup> **Wherefore the LORD (Yehowah) said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.**

<sup>12</sup> **Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son.**

<sup>13</sup> **Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.**" (KJV)

**Strange 5237** – נִקְרִי **nokriy**, *nok-ree'*; from 5235 (second form); **strange**, in a variety of degrees and applications (**foreign, non-relative, adulterous, different, wonderful**):— (Translated in King James Version as) alien, foreigner, outlandish, strange(-r, woman).

#### 1 Kings 11:31-40

"And he said to Jeroboam, Take thee **ten** pieces: for thus saith the LORD (Yehowah) , the God of Israel, Behold, **I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:**" (KJV)

<sup>32</sup> **(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)**

<sup>33</sup> **Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.**

<sup>34</sup> **Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake,** whom I chose, because he kept my commandments and my statutes:

<sup>35</sup> **But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.**

<sup>36</sup> **And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there.**

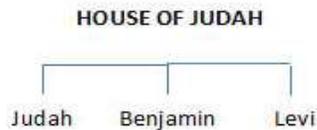
<sup>37</sup> And I will take thee, and thou shalt reign according to all that **thy soul desireth, and shalt be king over Israel.**

<sup>38</sup> And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and **will give Israel unto thee.**

<sup>39</sup> **And I will for this afflict the seed of David, but not forever.**

<sup>40</sup> **Solomon** sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon." (KJV)

Later king Rehoboam assembled **the House of Judah**, which included the tribe of Judah and the tribe of Benjamin. And because the tribe of Levi was responsible for the care of the temple in Jerusalem, they are included with the House of Judah.



**1 Kings 12:20-21**

“And it came to pass, when all **Israel** heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all **Israel**: there was none that followed the house of David, but the tribe of **Judah** only.

<sup>21</sup> And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the **house of Israel**, to bring the kingdom again to Rehoboam the son of **Solomon**.”  
(KJV)

While the ten northern kingdoms (tribes) retained the name of **the House of Israel**.

However because of the grievous sins of the kings and people of the northern kingdom, YAH allowed them to be captured and displaced by the Assyrians. And the 10 tribes never returned to the land of Israel.

The tribes of Reuben; Simeon, Dan, Naphtali, Gad, Asher, Issachar Zebulun, Joseph (whose tribe was divided into the tribes of Ephraim and Manasseh) were gradually assimilated into other cultures.

**2 Kings 17:1-23**

“In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

<sup>2</sup> And he did *that which* was evil in the sight of the LORD (Yehowah), but not as the kings of Israel that were before him.

<sup>3</sup> Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

<sup>4</sup> And the king of Assyria found conspiracy in Hoshea: for he

had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison.

<sup>5</sup> Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

<sup>6</sup> **In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.**

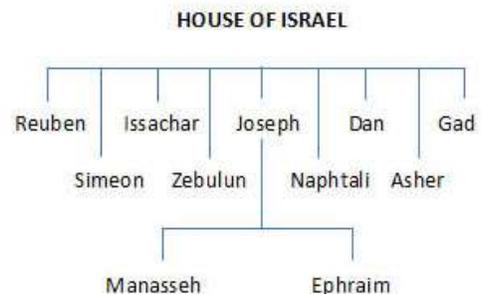
<sup>7</sup> **For so it was, that the children of Israel had sinned against the LORD (Yehowah) their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,**

<sup>8</sup> And walked in the statutes of the heathen, whom the LORD (Yehowah) cast out from before the children of Israel, and of the kings of Israel, which they had made.

<sup>9</sup> And the children of Israel did secretly *those* things that *were* not right against the LORD (Yehowah) their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

<sup>10</sup> And they set them up images and groves in every high hill, and under every green tree:

<sup>11</sup> And there they burnt incense in all the high places, as *did* the heathen whom the LORD (Yehowah) carried away before them; and wrought wicked things to provoke the LORD (Yehowah) to anger:



<sup>12</sup> For they served idols, whereof the LORD (Yehowah) had said unto them, Ye shall not do this thing.  
<sup>13</sup> Yet the LORD (Yehowah) testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.  
<sup>14</sup> Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD (Yehowah) their God.  
<sup>15</sup> And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD (Yehowah) had charged them, that they should not do like them.  
<sup>16</sup> And they left all the commandments of the LORD (Yehowah) their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.  
<sup>17</sup> And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD (Yehowah), to provoke him to anger.  
<sup>18</sup> Therefore the LORD (Yehowah) was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.  
<sup>19</sup> Also Judah kept not the commandments of the LORD (Yehowah) their God, but walked in the statutes of Israel which they made.  
<sup>20</sup> And the LORD (Yehowah) rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.  
<sup>21</sup> **For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD (Yehowah), and made them sin a great sin.**  
<sup>22</sup> For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;  
<sup>23</sup> **Until the LORD (Yehowah) removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.** (KJV)

Approximately 100 years later, the sins of **the House of Judah** resulted in their expulsion from the land. However, they were told they would only have to serve the king of Babylon for 70 years.

### **Jeremiah 25:1-12**

“The word that came to Jeremiah **concerning all the people of Judah** in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

<sup>2</sup> The which Jeremiah the prophet spake **unto all the people of Judah, and to all the inhabitants of Jerusalem**, saying,

<sup>3</sup> From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD (Yehowah) hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.

<sup>4</sup> And the LORD (Yehowah) hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

<sup>5</sup> They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD (Yehowah) hath given unto you and to your fathers for ever and ever:

<sup>6</sup> And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

<sup>7</sup> Yet ye have not hearkened unto me, saith the LORD (Yehowah); that ye might provoke me to anger with the works of your hands to your own hurt.

<sup>8</sup> Therefore thus saith the LORD (Yehowah) of hosts; Because ye have not heard my words,

<sup>9</sup> Behold, I will send and take all the families of the north, saith the LORD (Yehowah) , and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

<sup>10</sup> Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

<sup>11</sup> And this whole land shall be a desolation, *and* an astonishment; and **these nations shall serve the king of Babylon seventy years.**

<sup>12</sup> **And it shall come to pass, when seventy years are accomplished, *that* I will punish the king of Babylon, and that nation, saith the LORD (Yehowah), for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.”** (KJV)

#### **Jeremiah 29:4-7**

“Thus saith the LORD (Yehowah) of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

<sup>5</sup> Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;

<sup>6</sup> Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

<sup>7</sup> And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD (Yehowah) for it: for in the peace thereof shall ye have peace.” (KJV)

Then after seventy years **the house of Judah** would be allowed to return to their land.

#### **Jeremiah 29:10-14**

“For thus saith the LORD (Yehowah), **That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.**

<sup>11</sup> For I know the thoughts that I think toward you, saith the LORD (Yehowah), thoughts of peace, and not of evil, to give you an expected end.

<sup>12</sup> Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

<sup>13</sup> And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

<sup>14</sup> And I will be found of you, saith the LORD (Yehowah): and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD (Yehowah); and I will bring you again into the place whence I caused you to be carried away captive.” (KJV)

However, it is prophesied that one day **the House of Israel** and **the House of Judah** will return to the land YAH gave them as an inheritance. And then, they will once more be one people.

#### **Jeremiah 3:16-18**

“And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD (Yehowah), they shall say no more, The ark of the covenant of the LORD (Yehowah): neither shall it come to mind: neither shall they remember it; neither shall they visit *it*; neither shall *that* be done any more.

<sup>17</sup> At that time they shall call Jerusalem the throne of the LORD (Yehowah) ; and all the nations shall be gathered unto it, to the name of the LORD (Yehowah), to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

<sup>18</sup> **In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.**” (KJV)

### Ezekiel 37:1-28

"The hand of the LORD (Yehowah) was upon me, and carried me out in the spirit of the LORD (Yehowah), and set me down in the midst of the valley which *was* full of bones,

<sup>2</sup> And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.

<sup>3</sup> And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

<sup>4</sup> Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD (Yehowah).

<sup>5</sup> Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

<sup>6</sup> And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD (Yehowah).

<sup>7</sup> So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

<sup>8</sup> And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

<sup>9</sup> Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

<sup>10</sup> So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

<sup>11</sup> Then he said unto me, Son of man, **these bones are the whole house of Israel**: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

<sup>12</sup> Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

<sup>13</sup> And ye shall know that I *am* the LORD (Yehowah), when I have opened your graves, O my people, and brought you up out of your graves,

<sup>14</sup> **And shall put my spirit in you, and ye shall live, and I shall place you in your own land**: then shall ye know that I the LORD (Yehowah) have spoken *it*, and performed *it*, saith the LORD (Yehowah).

<sup>15</sup> The word of the LORD (Yehowah) came again unto me, saying,

<sup>16</sup> **Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:**

<sup>17</sup> **And join them one to another into one stick; and they shall become one in thine hand.**

<sup>18</sup> And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

<sup>19</sup> **Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.**

<sup>20</sup> And the sticks whereon thou writest shall be in thine hand before their eyes.

<sup>21</sup> **And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:**

<sup>22</sup> **And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:**

<sup>23</sup> Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

<sup>24</sup> And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

<sup>25</sup> And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children forever: and my servant David *shall be* their prince forever.

<sup>26</sup> **Moreover I will make a covenant<sup>(1285)</sup> of peace with them; it shall be an everlasting covenant<sup>(1285)</sup> with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.** <sup>27</sup> **My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.**

<sup>28</sup> And the heathen shall know that I the LORD (Yehowah) do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” (KJV)

- The return of the Jews, and those who claim to be Jews; and the establishment of a nation called “Israel” in 1948 is not a fulfillment of this prophecy.
- Verse 27 – YAH said He will place His sanctuary in their midst. He said nothing about the building of a third temple created by man.
- It appears that the Jews have claimed all of the land of Israel for themselves. However, the word of God says the rightful inheritors, both **the house of Judah** and **the house of Israel**, will one day return to the land.

Finally, we will end this look back into Bible history with a prophecy from the Prophet Micah.

#### Micah 5:2-4

“But thou, **Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

<sup>3</sup> Therefore will he give them up, until the time *that* she which **travaileth<sup>(3205)</sup>** hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

<sup>4</sup> **And he shall stand and feed<sup>(7462)</sup> in the strength<sup>(5797)</sup> of the LORD (Yehowah), in the majesty of the name<sup>(8034)</sup> of the LORD (Yehowah) his God; and they shall abide<sup>(3427)</sup> for now shall he be great unto the ends of the earth.”** (KJV)

- Verse 4 – Reminds me of John 20:17

#### John 20:17

“Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**” (KJV)

- For more information, refer to Disciples Project Bible study [Is Jesus Christ God?](#)

**Abide 3427** – **ישב** *yashab*, *yaw-shab'*; a primitive root; properly, **to sit down** (specifically as judge. in ambush, in quiet); by implication, **to dwell, to remain**; causatively, **to settle, to marry**:— (Translated in King James Version as) (make to) abide(-ing), continue, (cause to, make to) dwell(-ing), ease self, endure, establish, x fail, habitation, haunt, (make to) inhabit(-ant), make to keep (house), lurking, x marry(-ing), (bring again to) place, remain, return, seat, set(-tle), (down-)sit(-down, still, -ting down, -ting (place) -uate), take, tarry.

**Feed 7462** – **רעה** *ra'ah*, *raw-aw'*; a primitive root; **to tend a flock**; i.e. **pasture it**; intransitively, **to graze** (literally or figuratively); **generally to rule**; by extension, **to associate with (as a friend)**:— (Translated in King James Version as) x

break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdman, keep (sheep)(-er), pastor, + shearing house, shepherd, wander, waste.

**Name 8034** – **שׁוּם** *shem*, *shame*; a primitive word (perhaps rather from 7760 through the idea of definite and conspicuous position; compare 8064); an appellation, **as a mark or memorial of individuality; by implication honor, authority, character**: — (Translated in King James Version as) + base, (in-)fame(-ous), named(-d), renown, report.

**Strength 5797** – **זָוַע** 'oz, *oze*; or (fully) **זָוַעַז** 'owz, *oze*; from 5810; **strength in various applications (force, security, majesty, praise)**:— (Translated in King James Version as) boldness, loud, might, power, strength, strong.

**Travailed 3205** – **יָלַד** *yalad*, *yaw-lad'*; a primitive root; **to bear young**; causatively, **to beget; medically, to act as midwife; specifically, to show lineage**:— (Translated in King James Version as) bear, beget, birth((-day)), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail(-eth, -ing woman).

## END OF SIDE STUDY

Now let us take another look at Hebrews 8.

### Hebrews 8:6-10

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant,<sup>(1242)</sup> which was established upon better promises.

<sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second.

<sup>8</sup> For finding fault with them, he saith, Behold, **the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:**

<sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

<sup>10</sup> **For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:”** (KJV)

- Covenant was translated as “Testament” on page 52.

Christ was born in Bethlehem, to the tribe of Judah. But in order to escape death by the hand of King Herod, He was taken to Egypt.

### Matthew 2:13-15

“And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

<sup>14</sup> When he arose, he took the young child and his mother by night, and departed into Egypt:

<sup>15</sup> And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.”** (KJV)

However He grew up in Nazareth.

### Matthew 2:19-23

“But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,  
<sup>20</sup> Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.

<sup>21</sup> And he arose, and took the young child and his mother, and came into the land of Israel.

<sup>22</sup> But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

<sup>23</sup> **And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.**” (KJV)

After His victory over Satan in the desert; Christ began to teach and preach the gospel.

### Luke 4:14-22

“And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

<sup>15</sup> And he taught in their synagogues, being glorified of all.

<sup>16</sup> **And 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 for to read.

<sup>17</sup> And there was delivered unto him the book of the prophet Esaias. 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 hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

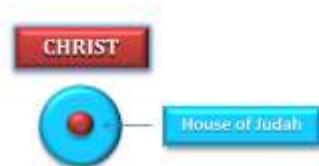
<sup>19</sup> **To preach the acceptable year of the Lord.**

<sup>20</sup> And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

<sup>21</sup> And he began to say unto them, This day is this scripture fulfilled in your ears.

<sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son?” (KJV)

From what we can learn from the four gospel accounts; Christ ministry centered on the areas of Galilee, Judea and the surrounding regions. Therefore, it appears His initial focus was on the House of Judah.



However, when confronted by a woman of Canaan we learn that Christ said He was sent to **the lost sheep of the house of Israel.**

### Matthew 15:21-24

“Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

<sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

<sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

<sup>24</sup> But he answered and said, **I am not sent but unto the lost <sup>(622)</sup> sheep of the house of Israel.**” (KJV)

- Verse 24 – This could refer to the 10 lost tribes only or all the house of Israel, including the house of Judah.
- Later Christ sends 12 chosen disciples to “the lost sheep of the house of Israel.”

### Matthew 10:1-7

“And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

<sup>2</sup> Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

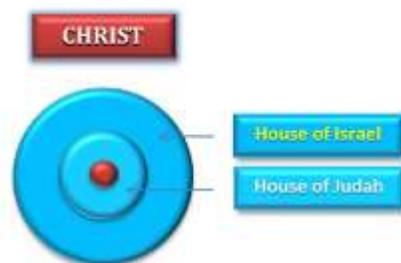
<sup>3</sup> Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

<sup>4</sup> Simon the Canaanite, and Judas Iscariot, who also betrayed him.

<sup>5</sup> **These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:**

<sup>6</sup> But go rather to **the lost** <sup>(622)</sup> **sheep of the house of Israel.**

<sup>7</sup> And as ye go, preach, saying, The kingdom of heaven is at hand.”  
(KJV)



### KEY POINT:

Today, most of “the lost sheep of the house of Israel” are mingled in with the Gentiles (nations). So it is possible that many Christians, thinking themselves to be Gentiles, could really be from **the lost ten tribes of the house of Israel**.

**Lost 622** – ἀπόλλυμι *apollumi*, *ap-ol'-loo-mee*; from 575 and the base of 3639; **to destroy fully** (reflexively, **to perish, or lose**), **literally or figuratively**: — (Translated in King James Version as) destroy, die, lose, mar, perish.

But it doesn't stop there.

Christ said that if He be lifted up He would draw all men to Himself.

### John 12:27-33

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

<sup>28</sup> Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

<sup>29</sup> The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

<sup>30</sup> Jesus answered and said, This voice came not because of me, but for your sakes.

<sup>31</sup> Now is the judgment of this world: now shall the prince of this world be cast out.

<sup>32</sup> **And I, if I be lifted up from the earth, will draw** <sup>(1670)</sup> **all men unto me.**

<sup>33</sup> This he said, signifying what death he should die.” (KJV)

**Draw 1670** – ἐλκύω *helkuo*, *hel-koo'-o*; or helko hel'-ko; probably akin to 138; **to drag** (literally or figuratively): — (Translated in King James Version as) draw.

**138** – αἰρέομαι *haireomai*, *hahee-reh'-om-ahee*; probably akin to 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 ἔλλομαι *hellomai* which is otherwise obsolete.

- This brings to mind two of Christ's parables.

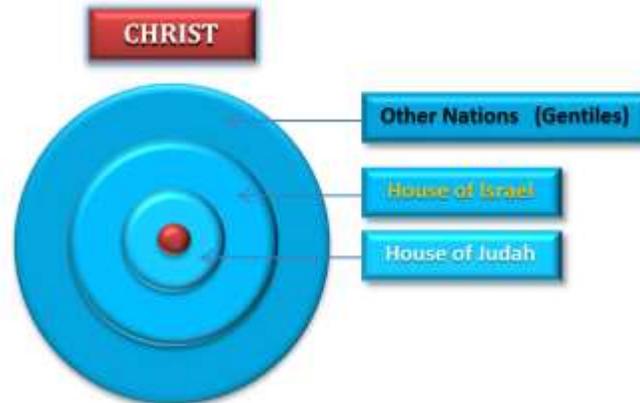
**Matthew 13:31-33**

“Another parable put he forth unto them, saying, **The kingdom of heaven is like to a grain of mustard seed**, which a man took, and sowed in his field:

<sup>32</sup> Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

<sup>33</sup> Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**” (KJV)

- In other words The Kingdom would start small; but it would continue to grow and expand.



- The nations were not an afterthought.

**Isaiah 49:5-6**

“And now, saith the LORD (Yehowah) that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD (Yehowah), and my God shall be my strength.

<sup>6</sup> And he said, **It is a light** <sup>(7043)</sup> **thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore** <sup>(7725)</sup> **the preserved** <sup>(5336)</sup> **of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation** (Yeshua) <sup>(3444)</sup> **unto the end of the earth.**” (KJV)

- This passage clearly states that Christ's sacrifice is so great that The Father sent Him to be His salvation “unto the end of the earth.”

**Isaiah 42:5-7**

“Thus saith God the LORD (Yehowah), he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

<sup>6</sup> I the LORD (Yehowah) have called thee in **righteousness**,<sup>(6664)</sup> and will hold thine hand, and will **keep**<sup>(5341)</sup> thee, and give thee for a **covenant**<sup>(1285)</sup> of the people, for a light of the Gentiles;

<sup>7</sup> To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."<sup>(KJV)</sup>

- Doesn't this say the same thing as Luke 4, when Christ was speaking to the Jews?

#### Luke 4:18-21

"The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

<sup>19</sup> To preach the acceptable year of the Lord.

<sup>20</sup> And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

<sup>21</sup> And he began to say unto them, **This day is this scripture fulfilled in your ears.**"<sup>(KJV)</sup>

**Keep 5341** – נָצַר *natsar*, *naw-tsar'*; a primitive root; **to guard**, in a good sense (**to protect, maintain, obey, etc.**) or a bad one (**to conceal, etc.**):— (Translated in King James Version as) besieged, hidden thing, keep(-er, -ing), monument, observe, preserve(-r), subtil, watcher(-man).

**Light 7043** – קָלַל *qalal*, *kaw-lal'*; a primitive root; **to be** (causatively, **make**) **light**, literally (**swift, small, sharp, etc.**) or figuratively (**easy, trifling, vile, etc.**):— (Translated in King James Version as) abate, make bright, bring into contempt, (ac-)curse, despise, (be) ease(-y, -ier), (be a, make, make somewhat, move, seem a, set) light(-en, -er, -ly, -ly afflict, -ly esteem, thing), x slight(-ly), be swift(-er), (be, be more, make, re-)vile, whet.

**Preserved 5336** – נָסִיךְ *natsiy*, *naw-tser'*; from 5341; properly, **conservative**; but used passively, **delivered**:— (Translated in King James Version as) preserved.

**Restore 7725** – שׁוּב *shuw*, *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; often adverbial, again**:— (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.

**Righteousness 6664** – צְדָקָה *tsedeq*, *tseh'-dek*; from 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).

**Salvation 3444** – יְשׁוּעָה *yshuw'ah*, *yesh-oo'-aw*; feminine passive participle of 3467; **something saved**, i.e. (abstractly) **deliverance; hence, aid, victory, prosperity**:— (Translated in King James Version as) deliverance, health, help(-ing), salvation, save, saving (health), welfare.

- And this in turn brings to mind:

### John 8:12

“Then spake Jesus again unto them, saying, **I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**” (KJV)

### John 1:1-13

**“In the beginning was the Word, and the Word was with God, and the Word was God.**

<sup>2</sup> **The same was in the beginning with God.**

<sup>3</sup> **All things were made by him; and without him was not anything made that was made.**

<sup>4</sup> **In him was life; and the life was the light of men.**

<sup>5</sup> **And the light shineth in darkness; and the darkness comprehended <sup>(2638)</sup> it not.**

<sup>6</sup> There was a man sent from God, whose name *was* John.

<sup>7</sup> The same came for a witness, to bear witness of the Light, that all *men* 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 lighteth every man that cometh into the world.

<sup>10</sup> He was in the world, and the world was made by him, and the world knew him not.

<sup>11</sup> **He came unto his own, and his own received <sup>(3880)</sup> him not.**

<sup>12</sup> **But as many as received <sup>(2983)</sup> him, to them gave he power <sup>(1849)</sup> to become the sons of God, *even* to them that believe on his name:**

<sup>13</sup> **Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**” (KJV)

**Comprehended 2638** – καταλαμβάνω *katalambano*, *kat-al-am-ban'-o*; from 2596 and 2983; **to take eagerly, i.e. seize, possess, etc.** (literally or figuratively): — (Translated in King James Version as) apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

**Power 1849** – ἐξουσία *exousia*, *ex-oo-see'-ah*; from 1832 (**in the sense of ability**); **privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery** (concretely, **magistrate, superhuman, potentate, token of control**), **delegated influence**: — (Translated in King James Version as) authority, jurisdiction, liberty, power, right, strength.

**Received 2983** – λαμβάνω *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 1209 is rather subjective or passive, to have offered to one; while 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).

**Received 3880** – παραλαμβάνω *paralambano*, *par-al-am-ban'-o*; from 3844 and 2983; **to receive near, i.e. associate with oneself (in any familiar or intimate act or relation)**; by analogy, **to assume an office**; figuratively, **to learn**: — (Translated in King James Version as) receive, take (unto, with).

Paul may have given the impression that there are two gospels, one to the uncircumcised and one to the circumcised.

#### **Galatians 2:4-8**

“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

<sup>5</sup> To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

<sup>6</sup> But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed *to be somewhat* in conference added nothing to me:

<sup>7</sup> **But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;**

<sup>8</sup> (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)” (KJV)

But Christ makes no such distinction.

#### **John 17:14-23**

“I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

<sup>15</sup> I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

<sup>16</sup> They are not of the world, even as I am not of the world.

<sup>17</sup> Sanctify them through thy truth: thy word is truth.

<sup>18</sup> As thou hast sent me into the world, even so have I also sent them into the world.

<sup>19</sup> And for their sakes I sanctify myself, that they also might be sanctified through the truth.

<sup>20</sup> **Neither pray I for these alone, but for them also which shall believe on me through their word;**

<sup>21</sup> **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

<sup>22</sup> And the glory which thou gavest me I have given them; **that they may be one, even as we are one:**

<sup>23</sup> I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (KJV)

#### **Matthew 8:11-12**

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

<sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.” (KJV)

#### **Matthew 25:31-34**

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And **before him shall be gathered all nations:** and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

<sup>33</sup> And **he shall set the sheep on his right hand, but the goats on the left.**

<sup>34</sup> Then shall **the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:**” (KJV)

- There is nothing here specifying the House of Israel or the House of Judah only. This says “all nations.”

**Mark 11:17**

“And he taught, saying unto them, Is it not written, **My house shall be called of all nations the house of prayer?** but ye have made it a den of thieves.” (KJV)

- This refers to Isaiah 56:7.

**Isaiah 56:6-8**

“Also the sons of the stranger, that join themselves to the LORD (Yehowah), to serve him, and to love the name of the LORD (Yehowah) , to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

<sup>7</sup> Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; **for mine house shall be called an house of prayer for all people.**

<sup>8</sup> The Lord GOD which gathereth the outcasts of Israel saith, **Yet will I gather others to him, beside those that are gathered unto him.**” (KJV)

But Christ also said:

**Luke 24:46-47**

“And said unto them, Thus it is written, and thus it behoved 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 among all nations, beginning at Jerusalem.**” (KJV)

After His resurrection Christ said:

**Matthew 28:16-20**

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

<sup>17</sup> And when they saw him, they worshipped him: but some doubted.

<sup>18</sup> And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

<sup>19</sup> Go ye therefore, and **teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

<sup>20</sup> **Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you *alway, even* unto the end of the world.” (KJV)

**KEY POINT:**

Whatever Christ taught the Jews, He told His apostles to teach to all. Therefore, it doesn't matter what “house,” what nation, or what people you were born into in the flesh.

Does the following passage apply to you?

**John 1:12-13**

“But as many as **received** <sup>(2917)</sup> him, to them gave **he power to become the sons of God, even to them that believe on his name:**

<sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (KJV)

If you answer yes, than you are now a part of **the house of God**. But according to the Apostle Peter “judgment must begin at **the house of God**.”

**1 Peter 4:17**

“For the time *is come* that **judgment** <sup>(2917)</sup> must begin at **the house of God**: and if *it first begin* at us, **what shall the end be of them that obey not** <sup>(544)</sup> **the gospel of God?**” (KJV)

**Judgment 2917** – κρίμα *krima*, *kree'-mah*; from 2919; a decision (the function or the effect, for or against (“crime”)): — (Translated in King James Version as) avenge, condemned, condemnation, damnation, + go to law, judgment.

**2919** – κρίνω *krino*, *kree'-no*; properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish: — (Translated in King James Version as) avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

**Obey not 544** – ἀπειθέω *apeitheo*, *ap-i-theh'-o*; from 545; to disbelieve (wilfully and perversely): — (Translated in King James Version as) not believe, disobedient, obey not, unbelieving.

**545** – ἀπειθής *apeithes*, *ap-i-thace'*; from 1 (as a negative particle) and 3982; unpersuadable, i.e. contumacious: — (Translated in King James Version as) disobedient.

**3982** – πείθω *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.

- What does the “gospel” mean to you?
- Were you told that the gospel, the good news, means Christ died on a cross for your sins?
- So, what does the gospel have to do with obedience?
- How can you obey the gospel?
- Could it have anything to do with obeying the commandments of God and the doctrines of Christ?
- And if you choose not to obey them, is this “iniquity”?
- And if judgment first begins with the house of God, what will be your outcome?

However, if John 1:12-13 does not apply to you at this time:

- Why?
- What are you waiting on?  
Christ sent you an invitation almost two thousand years ago.

### Matthew 11:28-30

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.” (KJV)

**Heavy Laden 5412** – φορτίζω *phortizo*, *for-tid'-zo*; from 5414; to load up (properly, as a vessel or animal), i.e. (figuratively) to overburden with ceremony (or spiritual anxiety): — (Translated in King James Version as) lade, by heavy laden.

**labour 2872** – κοπιάω *kopiaō*, *kop-ee-ah'-o*; from a derivative of 2873; to feel fatigue; by implication, to work hard: — (Translated in King James Version as) (bestow) labour, toil, be wearied.

**Yoke 2218** – ζυγός *zugos*, *dzoo-gos'*; from the root of ζεύγνυμι *zeugnumi* (to join, especially by a “yoke”); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales): — (Translated in King James Version as) pair of balances, yoke.

## CONCLUSION

### Luke 15:11-24

“And 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 falleth *to me*. And he divided unto them *his* living.

<sup>13</sup> **And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.**

<sup>14</sup> And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

<sup>15</sup> And 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 fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

<sup>17</sup> **And when he came to himself, he said, How many hired servants of my father’s 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 unto him, Father, I have sinned against heaven, and before thee,**

<sup>19</sup> And am no more worthy to be called thy son: make me as one of thy hired servants.

<sup>20</sup> And he arose, and came to his father. **But when he was yet 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 unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**

<sup>22</sup> **But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:**

<sup>23</sup> **And bring hither the fatted calf, 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 elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

<sup>26</sup> And he called one of the servants, and asked what these things meant.

<sup>27</sup> And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

<sup>28</sup> And he was angry, and would not go in: therefore came his father out, and intreated him.

<sup>29</sup> And he answering said to *his* father, **Lo, these many years do I serve thee, neither transgressed I at any time thy commandment:** and yet thou never gavest me a kid, that I might make merry with my friends:

<sup>30</sup> But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

<sup>31</sup> And he said unto him, Son, thou art ever with me, and all that I have is thine.

<sup>32</sup> **It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.**” (KJV)

The father allowed the son, whom he loved, to make his own choices. And though he loved his son, his son was lost and dead to him until he repented and came back home.

The Father has given us free will. And He wants us to voluntarily choose that His will be done in our life. But if we choose not to obey His will but choose our will instead; it is like turning our backs to YAH in defiance. And in doing so, it stands to reason we neither love Him or choose to be in His Kingdom.

The Father is the source of life and wants to give you eternal life; but He will allow you to choose death.

But what did Moses say to ancient Israel?

**Deuteronomy 30:19**

“... I have set before you **life** and death, blessing and cursing: therefore **choose life**, that both thou and thy seed may live:” (KJV)

And Christ tells us:

**Revelation 3:20-21**

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

<sup>21</sup> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (KJV)

***The choice is yours!***